

爱与光之图书馆合集

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Translated by T.S.

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1990-01-21 伴侣与子女关系

Group question: The question this evening has to do with the means by which those who are in mated relationships might use the mated relationship to further, not only the relationship, but also the metaphysical or spiritual growth that each wishes to accomplish within the incarnation.

团体问题：今天晚上的问题是与那些处于伴侣关系中的人藉由其可以使用伴侣关系来不仅仅让关系更进一步，同样也让每一个人在投生中希望去完成的形而上学的或者灵性上的成长更进一步的途径有关的。

(Carla channeling)

(Carla 传讯)

I am Q'uo. Greetings to each of you. (Inaudible) of the one infinite Creator. (Inaudible) bask in the beauty of each unique (inaudible) unique spirit within this dwelling place. The beauty and the (inaudible) within this heavy [illusion] is very moving to us.

我是 Q'uo，向你们每一个人致意。太一无限造物者（听不见）。沐浴在（听不见）在这个住所中的每一个独一无二的（听不见）与独一无二的灵性的美丽之中。在这个沉重的幻象中的美丽和（听不见）是非常令我们感动的。

We would like to remind each that we are but those brothers and sisters on the path that you are following. Our (inaudible) are perhaps a bit dustier, our experience is perhaps richer and fuller, but we are not infallible, we are not authorities, we speak our opinions and some of our opinions may not be those truths which may personally pertain to you in the conditioning that your (inaudible) at this time. Therefore we ask you to beware of relying upon our authority, or any authority. But rather, when you hear truth that is your personal truth, you will feel as though you are remembering it rather than learning it for the first time. And you will resonate as an instrument does, a harp when touched by the wind, and you shall be inspired and in your inspiration lies the removal of the fate of this planet. So listen in faith, but accept only those things that seem so to you as being helpful and allow the rest to pass away from your memory as not being part of your personal truth at this time. For there are many, many levels of learning upon this path of seeking and each entity moves at a different pace and in a different creation. In a creation as unique as that person is. Which brings us to the subject which was requested this evening.

我们想要提醒每一个人，我们仅仅是那些在你们正在跟随的道路上的兄弟姐妹。我们的（听不见）也许有一点更多灰尘，我们的经验也许是更加丰富且更加完整的，但是我们不是不会犯错的，我们不是权威，我们讲述我们的观点，我们的一些观点可能不会是那些在你们在此刻（听不见）的情况中在个人的方面属于你们的真理。因此，我们请你们小心对于我们的权威的，或者任何权威的依赖。毋宁是，当你们听到是你们个人的真理的事物时，你们将会感觉到就好像是你们正在回忆起它，而不是第一次学习它。你们将会和一个乐器一样，和一个竖琴在

被风接触到的时候一样产生共鸣，你们将会被启发，在你们的启发中存在有对这个星球的灾难的消除。因此，在信心中聆听，而仅仅将那些看起来似乎对于你就是如此的事物作为是有帮助的事物接收下来，并允许其他的事物作为在此刻不是你个人的真理的一部分的事物从你的记忆中消失。因为在这条寻求的道路上会有很多很多的学习的层次，每一个实体都用一种不同的速度且在一个不同的方向上前进。在一个造物中，人是多么独一无二，造物就是多么独一无二。这将我们带到了今晚被询问的主题上了。

Each entity of the mated relationship is a unique being. There will always be an "I" and a "thou." One may gaze at this as a centrifugal force, a dynamic which swings each within the union away from the center of that union into those specialized environments which are made for the path of service that each has chosen. No two entities have the same path of service. No two entities can do everything together and if they were to do everything together they would be far more poorer than their relationship because of their slavishness to behavior. A mated relationship is not strengthened at the level of behavior, but, rather, is nourished by deeper and more dynamic forces from within.

每一个具有伴侣关系的实体都是一个独一无二的存有。将一直都会有一个“我”和一个“你”。一个人可以将此视为一种离心力，一种动力性，它在联合中将每一个人从那个联合的中心旋转进入到那些专门化的环境中，这些环境是为了每一个人已经选择的服务的途径而被产生出来的。没有两个实体拥有相同的服务的道路。没有两个实体能够在一起做每一件事情，如果它们打算要在一起做每一件事情的话，它们因为他们在行为举止上的奴性而会比它们的关系远远更加贫乏。一个伴侣的关系不是在行为举止的层次上被强化的，而毋宁说是被来自于内在之中的更加深入且更多动力性的力量所滋养的。

Thus, the first thing that will aid the mated relationship is the constant respect of the free will of the other self. That other self may do things which are not understandable to the self. It is not necessary that each understand the other. For yours are not the lessons of reason, yours are the lessons of love. And so you attempt, in freeing each other, to move outwards from the center of the relationship, to encourage that self to be that self, to nourish and enrich that self, knowing that the self is accepted unconditionally as it is, with no desire for any change or variation. In this way, the mirror one holds up to the other becomes clear and still and accurate.

因此，将会有助于伴侣关系的第一个事物就是对另一个自我的自由意志的持久的尊重。其他自我可能会做一些对于自我是不理解的事情。每一个人都理解另一个人，这并不是必不可少的。因为你们的课程并不是理由的课程，你们的课程是爱的课程。因此，在你们在相互彼此获得自由的过程中，你们尝试去从关系的中心向外移动，尝试去鼓励自我成为那个自我，并滋养那个自我并使其变得丰盛，且同时知晓自我是如其所是地、在不带有对于任何的改变或者变化的渴望的情况下被无条件地接纳的。

Because each is unique, there is sometimes a frightening realization that honest disagreements of a fairly deep nature exist. In the atmosphere of

honest disagreement, there needs to be a realization of that which is beyond the surface, intellectual and emotional thinking. That awareness is a centripetal force that brings the couple back to the center to become "one." This becoming one does not diminish either self, but is rather a different entity which you may call "us." [Each us] is an unique blend of perspectives, biases and viewpoints, just as each are unique in self. This us-self is the beginning of what has been called a social memory complex. Total acceptance of another, without the need to understand, creates an atmosphere in which understanding becomes possible. Intellectually, one can only be hagridden * by attempts to understand and rationalize the behavior of another.

因为每一个人都是独一无二的，有时候会有一种令人吃惊的认识，即存在有具有一种相当深入的特性的诚实的不一致。在诚实的不一致的氛围中，需要有一种对于超越表面的、智力的与情绪上的思考的事物的认识。那种认识是一种向心性的力量，它会将一对实体带回到成为“一体”的中心。这种成为一体并不会减少任何一个自我，而毋宁是成为了你们可以称之为“我们”一个不一样的实体。[每一个我们]都是对于观点、偏向性与视角的一个独一无二的混合，就好像每一个人在自我的方面都是独一无二的一样。这个我们-自我是已经被称之为一个社会记忆复合体的事物的开端。在不理解的情况下对另一个人的完全的接纳，创造出了一种氛围，在其中理解成为有可能的了。在逻辑智力的方面，一个人仅仅会藉由去理解并合理化另一个人的行为举止的尝试而被忧虑所折磨。*

To attempt to live as a couple, moving from the mind and not from the heart, is to imprison both in the very narrow room of logic (pause) and sacred or cherished belief systems. We urge each in a mated relationship to remember that the most precious thing they possess is invisible and is an entity that is created by both selves, working together in service to the one Creator.

尝试去如同一对配偶一样地生活，从头脑而不是从心开始移动，就是将两个人同时都囚禁在逻辑（听不见）且神圣的或者被珍爱的信念系统的非常狭隘的房间之中。我们鼓励在伴侣关系中的每一个人都记住，它们拥有的最为宝贵的事物是看不到的，是同时由两个自我，通过和服务太一造物者的过程中一同工作，创造出来的那一个实体。

Thus, there is the self, the other self, and the Creator. That is the "us," for which you may strive with all good health and faith.

因此，会有自我，另一个自我和造物者。那就是那个“我们”了，你们可以带着所有的良好的健康与信心来为这个“我们”而努力。

The degree of purity and honesty between two entities is the key to clarity within mated relationships. To allow one misunderstanding is to set the plumb line and lay the first brick in a wall that can never be broken down completely. When the occasion occurs wherein the mated pair feels that there is an antagonistic relationship, both entities need to step back and gaze at that stumbling block. Are two mated entities adversaries if they pull the same cart, carry the same hopes, and strain with every fiber of their being toward the passion of mystery? Certainly not! So when there is antagonism, objectify, acknowledge and accept this momentary antagonism. Discuss it, dissolve it,

forgive it, and move on. Do not allow the first brick to be laid in a wall of separation.

在两个实体之间的纯净与诚实的程度，就是在伴侣关系中的清晰度的关键。去允许一个误解就是设置好铅垂线并铺下一面永远都无法被完全推倒的墙中的第一块砖。在配对的伴侣感觉到有一种对抗性的关系的情况下，在这种情况下发生时，两个实体同时都需要去后退并注视那个绊脚石。如果两个配对的实体拉同一辆车，带有相同的希望，并向着神秘的热情用它们的存有的每一根纤维用力拉的话，难道它们会是敌手吗？肯定不是的！因此，当有对立的时候，将这种暂时的对立具体化，承认并接受它。讨论它，使其分解，宽恕它，并继续前进。不要允许第一块砖被铺设在一面分离的墙壁之中。

This is an enormous challenge. We put you to it, for you have asked us how you may best use the mated relationship. It is hard work. We may mention also that the "us" of each in the relationship is enhanced greatly by that great enhancer of the unique individual. That is, meditation on a daily basis.

这是一种极其巨大的挑战。我们将你们推向它，因为你们已经询问我们，你们如何可以最佳地使用伴侣关系了。它是困难的工作。我们可以同样也指出，在关系中的每一个实体的“我们”，是被独一无二的个体的伟大的放大器极大地增强的。那个放大器即，每天冥想。

Meditation together is possible. Quiet times, reading times, inspiration times. It could be only five minutes long, it could be only ten minutes. If it be just a few seconds with the meeting of the eyes, in the understanding that each is on the other side, that each is in there pitching for the other and is never over against the other, then have you won through to a level of trust that will enable each to mirror to the other that which the self is actually manifesting in an objective sense. For subjectively it is entirely probable that the self shall be the own—we correct this instrument—shall be its own best stumbling block, fooling itself with rationalizations about the self.

在一起冥想是有可能的。安静的时间，阅读的时间，启发的时间。它可以是仅仅五分钟长的时间，它可以是仅仅十分钟长的时间。它可以仅仅是目光交汇的几秒钟的时间，并同时理解，每一个人都是在目光的另一边的，每一个人都是在那里支持另一个人且永远不会反对另一个人的，就是在那个时候，你就已经赢得了一个信任的层次了，那个信任的层次将会使得每一个人都能够向相互彼此镜射出自我在一个客观性的意义上实际上正在显化的事物了。因为在主观性的方面，自我完全有可能将会是——我们更正这个器皿——将会成为它自己最佳的绊脚石，并用在关于自我的方面的合理化来愚弄自我。

In a mated relationship, each is the teacher to the other. In the complete and utter equality of children of the one infinite Creator, each is equally equipped to serve as a mirror to the other self. Each is perfectly equipped by that within, that we may call the Creator-self, for each of you is a mixture of the Creator and free will. When two entities come together, they come together willfully, their wills are variant, and the road is bumpy indeed, nor does it ever smooth out entirely, for there is no end to the lessons one may learn, no end to the refinement of those lessons.

在一个伴侣关系中，每一个人都是相互彼此的老师。在太一无限造物者的孩子的完全且全然的同等性之中，自我是同等地准备好用作相互彼此的一面镜子的。每一个人都是被那种内在，被那个我们可以称之为造物者的自我完善地做好了准备的，因为你们每一个人都是造物者和自由意志的一个混合物。当两个实体来到一起的时候，它们是任意地来到一起的，它们的意志是各不相同的，道路确实是颠簸的，它也从未是完全平顺的，因为一个人可以学习的课程是没有尽头的，对于那些课程的精炼也是没有尽头的。

Thus, do not fool yourselves if you feel you are smarter, more intuitive, an older soul, or in anyway elite or other than completely equal as a metaphysical being to the mate. This mutual respect and recognition offers to each the potential for great works in faith.

因此，如果你们感觉到你们是更加聪明的，更加有直觉的，是一个更加年老的灵魂，或者在任何方面是精英，而不是与伴侣是一个完全同等的一个形而上学的存有，不要愚弄你们自己了。这种相互的尊重与认可会为每一个人提供在信心中进行伟大的工作的潜能。

Before we close we would wish to address the subject of the paths of service that each has. Each has certain environments, peculiar to that person alone and not shared by the other. These environments begin quite subjectively within the mind and the heart of the individual. Two entities may stay in the same room gazing at the same scenery through an entire incarnation and learn completely different lessons. But more than that, each entity shall move out into the world, hoping to aid it, to serve it, to be one with that which makes things better, more unified, more peaceful, more beautiful, more of a gift to the infinite Creator. The path of service that is most often overlooked is the path of service called parenthood. There is no more difficult path of service. It is an extremely sacrificial, daily and devotional path of service.

在我们结束之前，我们会希望讲述每一个人拥有的服务的道路的主题。每一个人都拥有一定的环境，单单对于那个人是特有的且不会被其他人分享的环境。这些环境是在个体的头脑和心之中相当主观性地开始的。两个实体可能待在同样的房间中历经一次完整的投生都注视着相同的风景，但却学会了完全不同的课程。但是比那更重要的是，每一个实体都将进入到世界中，同时希望去帮助它，服务它，并与那种会让事物更好、更加统一、更加平安、更加美丽，更多地是一个给予造物者的礼物的事物成为一体的。极其经常会被忽略的服务的道路就是被称之为父母身份的服务的道路。没有更加困难的服务的道路了。它是一种极度牺牲性，每天的且奉献性的服务的道路。

Those who realize that they are dealing with imperishable spirits, that they are nourishing metaphysical entities in small physical bodies, may aid those entities as they grow by paying attention to those questions that are asked and answering them in all seriousness when the question is a serious one. It is a path of service that shall either separate a mated couple or bring it forcefully together, joyfully together, so that each [offers] the other consolation as they gaze in constant bewilderment at the chaos which is inherent in the process of rapid growth, the rapid growth of each child. You

may best be of service to that entity by being a steady influence. For instance, if there is no formal worship within the family group, no sense of wonder or mystery explored, no time set aside for the beauty and the love and the peace of the infinite One, then the guidance that each intends to give to the young ones who have been given into your care is greatly [diminished]. Allow and expect your little ones to participate in some ritualistic recognition of the great mystery of the one infinite Creator. Talk about faith and abiding, talk of peace and consolation and forgiveness. Talk of those principles and ideas which are worn so shabbily and made so ragged by consensus reality, which is indeed an extremely skewed and distorted perception of that which truly is.

那些意识到它们正在与不朽的灵体打交道，它们正在养育在小小的物质性身体中的形而上学的实体的人们，可以随着那些实体成长藉由留心那些被询问的问题并在问题是一个严肃的问题的时候带着全部的严肃认真来回答那个问题来帮助它们。它是服务的途径，这条途径要么会让一对配对的伴侣分开，要么会强有力地
将伴侣带到一起，这样每一个人都会在它们在持久的困惑中注视混乱的时候向彼此提供安慰了，这种混乱是在快速成长，每一个孩子的快速成长的过程中所固有的。你们可以藉由成为一种稳定的影响力来最佳地对那个实体进行服务。举个例子，如果在家庭团体中没有正式的崇拜，感觉不到奇迹或者神秘被探索，没有时间
为无限太一的爱与平安被留出来，那么每一个人打算要给予那些已经由你照顾的年轻的实体的指引就会极大地[被减少了]。允许并期待你的小小的实体们参与
到某种对太一无限造物者的伟大的神秘的仪式化的识别中。谈论信心与容忍，谈及平安、安慰与宽恕。谈及那些因为共识性实相而如此衣衫褴褛切变得如此粗糙的原则和观点，共识性实相确实是一个对事物真正之所是的极其弯曲与扭曲的观念。

Do not abandon your little ones in your path of service. If they are entrusted to you, it is up to you to allow them to know the joy and the healing peace of worship of the infinite. Nothing is known, nothing can be known, we offer to you no doctrine, no dogma, but simply posit a theory which we have found so far to be correct in practice and that is that each is a child of the one infinite Creator. Each is a being of love. Each has choices to make about how to use that love. For each is a powerful person, able to give and to receive.

不要在你的服务的道路上抛弃你的小小的实体们。如果它们是被托付给你的，允许它们知晓对无限的崇拜的喜悦和疗愈的平安，这是由你决定的。没有任何事物是被知晓的，没有任何事物能够被知晓，我们不向你们提供教义、教条，而单纯地断定一个我们迄今为止在实践中已经发现是正确的理论，那个理论就是每一个人都是太一无限造物者的一个孩子。每一个人都是一个爱的存有。每一个人在关于如何使用那种爱的方面都拥有要去做出的选择。因为每一个人都是一个强有力的人，都能够给予且能够接受。

Share with your little ones the awe and the wonder of summer nights, the smell of burning wood, and the sweet smiles on otherwise sour faces when your Christmas tides are opening up. Share in a little piece of each day and spend some ritualistic time in respective silence or in vocal praise, in whatever way the mated pair feels comfortable with the little ones, that as they grow they may know that they have been created, that they have been loved not

only by the parents but by the universe itself. Then they are at home in the universe, for the universe loves them. This is the most precious gift that this particular path of service offers. The creation of the biases within the incarnational experience of the small ones, that they are accepted, forgiven and loved unconditionally by that great mystery which is love itself, the great moving force of creation, and indeed the Creator Itself.

与你们的小小的实体们分享夏日的夜晚的仅为与奇观，分享燃烧的木头的味道，在你们的圣诞节期正在开放的时候与它们分享在其他的时候愁眉不展的面容上的甜蜜的笑容。在每一天的一个小小的片段中分享，通过无论什么配对的伴侣对于小小的实体们会感觉到舒适的方式，花一些仪式性的时间在各自的静默中或者在言语的赞美中，这样，随着它们长大，它们就可以知晓它们是被造的，它们不仅仅是被它们的父母爱着的，同样也是被宇宙本身爱着的。接下来，它们就是在宇宙的家中了，因为宇宙爱它们。就是这个特定的服务的途径所提供的最为珍贵的礼物了。在小小的实体们的投生体验中的偏向性的创造，它们是无条件地被爱自身之所是的那个伟大的神秘所接受、所宽恕、所爱的，那个伟大的神秘就是那个创造的流动的力量，确实就是造物者本身。

We suggest to each that a very strong lesson in the armament of fighting through to togetherness and comfort together is the sense of humor. It is not well to take things too seriously. For situations constantly change and that which yesterday was a mountain, today is the mole hill. Attempt to remain within the present moment.

我们向每一个人建议，在通往在一起 (togetherness) 与舒服的在一起的战斗的装备中的一个非常强有力的课程就是幽默感。把事情弄得太过严肃，这是不好的。因为情况持续不断地改变，昨天曾经是一座山的事物，今天就是田鼠丘了。尝试去留在当下一刻之中吧。

Let us make an analogy. Each of you is aware of how animated cartoons are made. Each slide is drawn slightly differently, that a movement may seem to take place when those slides are run past the eye in rapid sequence. In reality, all of the incarnational experience is those slides of the present moment resting upon one another in one pile of presence. There is only the present moment. You are heaping up the present moment. The path is a dream within a dream. The future? The same. Your link with eternity? Truth, reality and love is the realization that now is a resonant and sanctified moment. We ask you to become intense in your appreciation of this present moment, of the beauty within you and all about you.

让我们打一个比喻。你们每一个人知道卡通动画是如何被制作的。每一张幻灯片都是用稍稍不一样的方式被画出来的，这样在那些幻灯片按顺序快速从眼前经过时，一种运动就可以看起来似乎发生了。实际上，所有投生的体验就是在一堆的存在性之中的那些一个接一个的当下一刻的幻灯片。仅仅只有当下一刻。你正在将当下一刻积累起来。道路就是在场梦境中的一个梦境。未来呢？一样。你们与永恒的连接呢？真理，实相和爱就是这样一种领悟，现在就是一个有共鸣的且圣洁的一刻。我们请你们在对这个当下一刻的欣赏中，在对在你们以及你们周围一切事物之中的美丽的欣赏中成为热烈的。

We are being told by this instrument that we must be short, so we shall at this time end this most pleasant conversation with you, hoping that we have said some few things that may be of help to each. For truly, two learn better together than one by themselves. For does one have a mirror to gaze into? No. The only true mirror you shall ever have is the mirror of your friends and especially that of your mate, who knows all your secrets and has seen all your imperfections, and who has forgiven them, accepted them, and now simply reflects that which is given. This is the heart of accelerating spiritual growth by using the mated relationship. Follow your paths of service as they diverge. Fling yourselves into your environments with joy. They will be different and you shall learn different lessons and so shall you teach each other. But above all treasure the "us" which is created in the mated bond and which includes, as a third partner, the Creator Itself, the great original Thought, which is love, love impersonal and impassable.

我们正在被这个器皿告知，我们必须简短，因此，我们将在此刻结束这次与你们的极其令人愉快的谈话，并同时希望我们已经说了一些可能会对每一个人都有帮助的事情。因为真的，两个人一起学习是比一个人依靠它们自己学习是要更好的。因为难道一个人拥有一面镜子要去注视吗？没有。你将会拥有的唯一真实的镜子就是你的朋友们的镜子，尤其是你的伴侣的镜子，你的伴侣知道所有你的秘密并已经看到了所有你的缺陷了，它已经宽恕了它们，接纳了它们，现在单纯地将被给予的事物反射出来了。这就是藉由使用配对的关系的加速的灵性成长的核心了。在服务的道路分岔的时候跟随你们的服务的道路。带着喜悦将你们自己投入到你们的环境中。它们将会是不一样的环境，你们将学习不一样的课程，用这种方式你们就将会彼此教导了。但是，高于所有珍宝的事物，是那个在配对的连接中被创造出来的“我们”，这个“我们”包含了作为第三位父母的造物者其自身，那个伟大的原初的想法，也就是爱，非个人且无法逾越的爱。

May you share laughter and tears, And may you remember that such relationships and such learning are the work not of a week, nor a year or a decade, but of a lifetime. You may feel you are making no progress. But look back ten years and see the value of shared experience. Above all, refuse to become adversaries. Always attempt to put the self in the place of the other self. And to give that other self every consideration, as their freedom, every ounce of love within your being. Release and surrender your mate to the love of the one infinite Creator. And allow your mate to release you. For each of you is strong, independent and able. Your differences are the dynamics which make your "us"-ness strong. So do not fear disagreement. Simply recognize that there will be honest disagreement and that this is acceptable. May you live in faith, faith that that which is happening is that which is supposed to be happening. Faith that there is love in the moment, if one looks hard enough for it. Faith in the difficulties, that the difficulties is a challenge which shall bear fruit. And faith that recognizes and rejoices in those times which are easy and warm and loving. Remember always to give thanks and praise for such moments. For if you may give sufficient praise and include the Creator in these special moments, then you need not so much suffer disagreements. For you are doing your work of becoming more and more a strong union. While

in good humor, the more you may do in a conscious work. While in a good humor, the less need you will have for the challenge and the learning inherent in trauma. Yet trauma there shall be, for as you meditate, as you learn together each shall change, not once but many times. And there is a continuous need for acceptance, forgiveness and for encouragement, one to the other.

祝愿你们分享欢笑与泪水，祝愿你们回忆起这样的关于与这样的学习不是一周的工作，也不是一年或者十年的工作，而是一生的工作。你们可能会感觉到你们没有进步。但是，回顾十年的时间，看到被分享的体验的价值。最重要的是，拒绝成为对立的。一直尝试去将自己放在其他自我的位置上。给予其他自我每一个考虑，作为它们的自由，给予它们在你的春游中的每一分爱。释放你的伴侣并将它交托给太一无限造物者的爱。允许你的伴侣释放你。因为你们每一个人都是强有力的、独立的且有能力的。你们的不同之处是是的你们的“我们”-属性变得强有力的动力性。因此，不要害怕不一致。单纯地认出将不会有诚实的不一致，且这是可以接受的。祝愿你们活在信心中，有信心正在发生的事情就是被打算是正在发生的事情。有信心在此刻有爱，如果一个人足够努力寻找它的话。在困难中有信心，困难是一个将会结出果实的挑战。有信心在那些顺利、温暖且有爱的时刻中会有赞赏与欢呼。一直记得去为这样的时刻致谢与赞美。因为如果你们给予足够的赞美并将造物者包含在这些特殊的时刻中，接下来你们就不需要如此多地遭受不一致了。因为你们正在做你们的工作，你们的工作就是越来越多地成为一个强有力的同盟。当有良好的幽默的时候，你们就可以在一种有意识的工作中做得更多了。当有一种良好的幽默的时候，你们就将会拥有更少的对于在创伤中固有的挑战和学习的需要了。而将会有创伤，因为在你们冥想的时候，当你们在一起学习的时候，每一个人都将会改变，不是一次，而是多次。会有一种持续不断的对于接纳、宽恕的需要，以及一个人对另一个人的鼓励的需要。

We leave you in each other's hands. May you cherish each other as if each were the Creator, for in truth that is what you are. You are just a very young creator with much to learn, as are we.

我们将你们留在相互彼此的手中。祝愿你们彼此珍惜，就好像每一个人都是造物者一样，因为实际上，那就是你们之所是。你们仅仅是一个有大量要去学习的事物的年轻的造物者，和我们一样。

I am Q'uo, and we thank this instrument for its effort at this time with the one known as Jim McCarty. We would at this time leave this instrument in love and light and transfer to the one known as Jim.

我是 Q'uo，我们在此刻为这个起名的努力而感谢它，还有被知晓为 Jim 的实体。我们在此刻会在爱与光中离开这个器皿并转移到被知晓为 Jim 的实体。

(Jim channeling)

(Jim 传讯)

I am Q'uo, and greet each in love and light through this instrument at this time. (Inaudible) to offer ourselves in the attempt to speak to any further queries (inaudible) may find value in the asking. Is there a query at this time?

我是 Q'uo，在此刻在爱与光中通过这个器皿向各位致意。(听不见) 提供我们自

己来尝试谈论任何进一步的问题（听不见）在询问的方面可能发现有价值的。在此刻有一个问题吗？

(Long pause.)
(长暂停。)

I am Q'uo, and as it appears that we have, for the nonce, spoken to those concerns which each has for this evening, we would again extend our great gratitude to this circle of seeking for offering itself in service this evening by asking for our presence and enabling us to speak to your concerns. We rejoice at each opportunity to blend our vibrations with yours and would remind each that we are with you in your meditations upon your simple request that we join you there in order that we may aid your meditation by deepening your concentration. We do not speak at these times, nor vocalize in any manner, but simply lend our vibrations to yours, that your desire to know more of that which you call the truth might be enhanced.

我是 Q'uo，看起来似乎我们已经暂时谈及了每一个人在今晚拥有的关注点了，我们会再一次向这个寻求的圈子致以我们对于这个圈子藉由请求我们出席并使得我们能够谈及你们的关注点而在服务中提供了它自己的巨大的感激。我们对于每一个将我们的振动与你们的振动混合在一起的机会而欢庆，我们提醒每一位，我们会在你们的冥想中与你们在一起，我们会根据你们简单的请求而在那里加入你们以便于我们可以藉由深化你们的聚焦而帮助你们的冥想。我们在这些时刻并不是说话，也不用任何方式发声，我们单纯地将我们的振动借予你们的振动，这样你们去更多地知晓你们称之为真理的事物的渴望就可以被增强了。

At this time we shall take our leave of this group, leaving each, as always, in the love and in the light of the one infinite Creator. We are known to you as those of Q'uo. Adonai, my friends. Adonai.

在此刻我们将离开这个团体，我们一如既往在太一无限造物者的爱与光中离开各位。我们是你们知晓的 Q'uo。Adonai，我的朋友们。Adonai。

Note: hagridden: to be afflicted by worries.

注释: hagridden: 被忧虑所折磨。

February 4, 1990

1990-02-04 灵性团体的价值与局限性

Group question: The question this evening has to do with how the various light groups around the [world], in different countries, different cultures and different religions, who are all working towards the realization of some sort of love, light or unity within their group, can blend their efforts and help to bring forth this light and unity for the entire planet.

团体问题：今天晚上的问题是与在全世界，在不同的国家，不同的文化以及不同的宗教信仰中的各种各样的光之团体，以及所有在它们的团体中向着实现某种类型的爱、光或者一体性而工作的人，如何才能将它们的努力混合起来并帮助将这种光与一体性为整个星球产生出来有关的。

(Carla channeling)

(Carla 传讯)

I am Q'uo. Greetings to each of you, my friends, in the love and in the light of the one infinite Creator, in whose service we humbly are. We thank each of you for calling for our information and for accepting our love and blessing, for we do indeed feel loved and blessed in return a thousandfold, and learn a great deal from the bravery and charity which each of you manifests within the world of illusion in a purified manner. We think of you as gallant heroines and heroes, and though we know that often you are tired, yet shall you always begin again, for you are hungry in a way that cannot be fed by the bread of humanity or wisdom, but only by the mystery of the infinite One, and in this dance, in this journey, we are one with you.

我是 Q'uo。我的朋友们，在太一无限造物者的爱与光中，向你们每一个人致意，我们谦逊地处于造物者的服务之中。我们为你们呼唤我们的信息并未接受我们的爱与祝福而感谢你们每一位，因为我们确实反过来一千倍地感觉到是被爱和被祝福的，我们从你们每一个人用一种纯净的方式在这个幻象的世界中显化出来的勇气与慈爱中学到了大量的东西。我们认为你们是侠义的女英雄与男英雄，虽然我们不知道你们经常是疲惫的，而你们将一直会再一次开始，因为你们用一种无法被人类属性或者智慧的面包喂饱的方式是饥饿的，你们仅仅会被无限太一的神秘所喂饱，在这个舞蹈中，在这条旅程中，我们与你们同在。

Your question this evening is difficult to answer in a simple manner, for first we must undo what, in our opinion, is somewhat false consideration before we may go on to that answer which we would offer. The falsity within the illusion is complete. That one group or another may contact, move together, combine energies, and so forth, is subjectively and to the entities involved a most joyful and helpful experience, and many are the times that your groups have communicated with each other in the name of the infinite One, creating a palpable and metaphysical web of love, light and service which spans your sphere and which causes the spiritual gravity of your peoples to approach the point of harvest.

你们今晚的问题是很难用一种简单的方式回答的，因为在我们可以继续那个我们

会提供的答案之前，首先我们必须解开的事物，在我们看来，是多少有些错误的考虑。在幻象中的虚伪是完全的。一个团体或者另一个团体可以进行接触，聚集在一起，混合能量以及如此等等，用主观性的方式且对于那些实体，这是被包含在一种极其喜悦且有帮助的体验之中的，会有很多的时候，你们的团体已经以无限太一的名义与相互彼此进行了交流，并同时创造出一个明显的、形而上学的爱、光与服务的网络了，这个网络横跨你们的星球，并使得你们的人群的灵性的重力接近那个收割的位置了。

It is a great comfort for one who is on the road to have companions, and we do not deny you that comfort, nor suggest in any way that it is not helpful to you. Indeed, we encourage all such gatherings and communications betwixt those pilgrims who are upon the same path, for as you love each other so you empower each other, and engage each other's passion in love and service to others. But this, my friends, is a bare beginning, the preparation for that service which you came to give. No matter how beautiful the vibrations of many entities together worshipping the infinite One, yet still the emphasis is towards the center, towards the self-growth and the mountaintop experience of sharing in wholeheartedness the infinite love of the one Creator with each other.

对于一个走在道路上的人，拥有伙伴是一种极大的安慰，我们并不会向你们否认那种安慰，我们也不会用任何方式建议，它对于你们不是有帮助的。确实，我们鼓励所有这样的集会以及在那些走在相同的道路上的朝圣者之间的交流，因为当你们彼此相爱的时候，你们用这种方式为相互彼此赋能，并将相互彼此的热情在对其他人的爱与服务中结合在一起了。但是，我的朋友们，这是一个勉勉强强的开始，以及为那种你们前来进行的服务的微薄的工作。无论许多实体在一起崇拜无限太一的振动有多么美丽，重点仍旧是朝向中心，朝向自我成长以及在全心全意中与相互彼此分享对太一造物者的无限的爱山顶体验。

This does indeed have its place, and may be considered spiritual food for you, just as this group feeds as it will upon the humble grass of our thoughts, opinions and ideas. However, each of you that is already one who has chosen the path of service to others has now a deeper, honorable commitment, and that is to turn outside, to face away from the center of love and joy, that your light may pierce the darkness about you, that that which comes through you may shine from you, not into the eyes of another who is already radiant, but into the eyes of those who know not light.

这确实拥有它的位置并可以被认为适合你们的灵性的食粮，就好像这个团体如其所愿地喂养我们的想法、观点和观念的谦逊的牧草一样。然而，你们每一个已经选择了服务他人的道路的人，现在拥有了一个更为深入且光荣的奉献了，那就是去转向外在，将脸背离爱与喜悦的中心，这样你们的光就可以刺穿在你们周围的黑暗，那个流经你们的事物就可以从你们身上闪耀出来，不是进入到另一个已经发光的人的眼中，而是进入到那些不知道光的人的眼中。

Thus, the preparatory step of working with lightening the consciousness of the planet begins with a long-term journey of understanding of the self, of seeing the self as not elite and always equal to each and every other complex

of consciousness which may pass before you. When this lesson is learned, the desire to meet only with those who meet your subjective standards of spiritual ability can be released more easily, for one is able to see that within each pilgrim lies the consciousness of love that, when purified, is a channel for love and light not only from the infinite Creator, but from all those co-creators who serve at the harvest, such as yourselves.

因此，与照亮星球意识一同工作的预备性的步骤，是从一条长期的旅程开始的，这条旅程即对自我的理解，将自我不是视为精英，而视为一直是与每一个可能从你们面前经过的其他的意识复合体是同等的旅程。当这个课程被学会的时候，仅仅与那些满足你主观上对灵性能力的标准的实体聚会的渴望，就可以更为容易地被释放了，因为一个人能够看到在每一个朝圣者内在之中都存在有爱的意识，当那种爱的意识被净化的时候，它会成为爱与光的一个管道，那种爱与光不仅仅来自于无限造物者，同样也来自于诸如你们自己之类的在收割时期服务的共同造物者。

When we speak of social memory complexes, we are not speaking of a group consciousness which focuses upon each other, but a group of consciousnesses whose goals and balances are so well known to the self and to the other selves that each has finally become independent and able to stride forth into the abyss of unknowing, ready to risk that which may be risked, to be of service and to respond to the calls for aid that are all about you at this time.

当我们谈及社会记忆复合体的时候，我们不是在谈及一个聚焦在相互彼此之上的团体意识，而是在谈及这样一个团体，它目标和平衡是如此清楚地被自我和其他自我所知晓以至于每一个实体都已经最终成为独立的且能够大踏步前向进入到未知的深渊中，并准备好去冒着可能被冒得风险，以进行服务并回应对在此刻在你们周围的所有人对于帮助呼唤。

We realize that it is difficult when one has spent many, many years pondering thoughtfully upon metaphysical data to conceive of the sleeping, the indifferent and the ignorant among your peoples as being your true equals. This is, however, a most important point, for we would have you see yourselves as servants, not masters, as the most low, not the most high. We ask you to bend the knee and wash the feet, metaphorically speaking, using your biblical reference, of those who shall never understand you, those who may not ever hear the clarion call to service, those who shall remain blissfully inattentive to the trumpet call, to the destiny, of harvest.

我们意识到，当一个人已经花费了很多很多年的时间深入思考形而上学的数据的时候，要去将你们人群中的那些沉睡人，冷漠的人和无知的人考虑为是与你真正同等的事物，这是很难的。然而，这是一个极其重要的要点，因为我们会希望你们将你们自己视为仆人，而不是主人，视为最为低下的人，而不是最高的人。对那些将永远不会理解你们的人，那些可能一直都不会听到服务的号角的人，那些将会至福地保持对号角的呼唤、对命运，对收割不留心的人，我们请你们，使用你们圣经的引文，在形而上学的方面，跪下来并为它们洗脚。

(Pause)

(暂停)

I am Q'uo. We apologize for the pause, but we found that this instrument's vocal mechanism was becoming quite dry and unable to enunciate our thoughts, and so we paused while this entity recovered a level of consciousness able to perform the duty of replenishing the supply of water.

我是 Q'uo。我为暂停而抱歉，但是我们发现这个器皿的语音机械正在变得相当干燥，并无法阐明我们的想法，因此我们在这个实体恢复一个能够执行补充水的责任的意识的层次的时候暂停了。

Now we may look at the one known as Christ, a teacher and prophet in his own time and place. He had those who were his students, but he did not encourage them to love and serve him, but to love and serve those who sought him. So we encourage each of you to consider yourselves sources through which the light of the Creator may flow. Yes, indeed, you are holding hands and forming the first harbingers of fourth-density social memory complex. You have the making together of so many entities in love, communication and service. But remember always that when strength has been given to the group by the group, it is then time to turn away from that great center of love and light, and to be that channel through which light flows into a world darkened by the heavy illusion of despair, loneliness, sickness and distress.

现在，我们可以查看被知晓为基督的实体，在他自己的时代和地区，它是一个老师和先知。他拥有那些是他的学生的人，但是他并没有鼓励他们去爱他并服侍他，而是鼓励它们去爱并服侍那些寻求他的人们。因此，我们鼓励你们每一个人都将你们自己视为造物者的光可以通过其流动的源头。是的，确实，你们正在拉起手并形成第四密度的社会记忆复合体的最早的先行者。你们已经将如此多的实体在爱、交流和服务中聚集在一起了。但是请一直记住，当力量已经藉由团体而被给予团体的时候，接下来就是去转身离开那个爱与光的伟大的中心，并成为光可以通过其流入到一个被绝望、孤单、疾病和苦恼的沉重的幻象遮蔽的世界的时候了。

Have you never been lonely, sick, mournful or distressed? You see, you too, each of you, have all of humanity within you, and you can be of the greatest help to those about you by remaining humble, attentive and listening rather than determining to teach, to effect change and to transfigure others' mental and emotional patterns of thinking and manifestation.

你们从未是孤单的、生病的、悲哀的或者是苦恼的吗？你们看，你们，你们每一个人，同样在你们内在之中拥有所有的人类属性，你们能够皆有保持谦逊、留心 and 灵性，而不是藉由决心去教导、去影响、去改变以及去改造其他人的思考和显化的心智和情绪的模式而对你们周围的人们进行最大的服务。

Let us gaze at the community of the faithful upon your sphere. You know intellectually that time is an illusion. This means that all of you are together now, linked, whole and entire. All your prayers, your meditations and your thoughts, mingle in glorious harmony and ring in euphony to the honor and the glory of the one Creator. As there is no time, there is no space. So all of

you are linked far more closely than you may ever realize. As each of you approaches more and more purity of service, so you approach more and more closely the unity of those who serve.

让我们注视你们的星球上的具有信仰的群体。你们在逻辑上知道，时间是一个幻象。这意味着你们所有人现在都是在一起的，连接在一起的，整体性的且完整的。所有你们的祈祷，你们的冥想和你们的思考，都混合在光辉的协调之中，并用和谐的声音向着太一造物者的荣耀与光荣发出回响。因为没有时间，所以没有空间。因此你们所有人都是比你们可能意识到的远远更为紧密地被连接在一起的。当你们每一个人接近越来越大的服务的纯度的时候，你们就如此越来越紧密地接近于那些服务的人们的统一了。

Thus, the first service is always that of consciousness. Sometimes it takes a considerable amount of work to begin to remember the original self, the self that is beneath all of the masks, the protections and the armor which each sensitive soul has placed about it in order that it may endure this harsh third-density illusion. For those who wish to teach, fear is most inappropriate. The desire to belong, to be special, or to be aloof is most unfortunate, and will result always in a gradual lessening of the polarity that you have come so far to accomplish. We ask that you see yourself as a minister of some kind, not as the world calls minister, but as we call one who ministers to another, a caretaker, one who loves, one who gives. Upon one's knees, metaphorically speaking, one bows the head and says, "I am ready to serve. My free will is open to the impression of divine guidance. May this day bring to me that which I should do, and may I do that which there is for me to do with single-mindedness of love and light."

因此，首先的服务一直都是意识的服务。有时候，要开始回忆起最初的自我，那个在所有的面具、保护与及盔甲之下的自我，这有时候要花费可观数量的工作，这种盔甲是每一个敏感的靈魂为了它可以忍受这个严酷的第三密度的幻象而已经放置在它周围的。对于那些希望去教导的人，恐惧时极其不合适的。去成为有所属的，成为特别的，或者成为超然的渴望，是极为不幸的，且将会一直导致一种对你们走了如此之远来实现的极性的逐渐的减少。我们请你将你自已视为一个某种类型的侍者，但是当我们呼唤一个为另一个人服务的人的时候，我们是呼唤一个照顾的人，一个爱的人，一个给予的人。一个人，从形而上学的方面而言，跪下来，鞠躬并说，“我准备好服务了。我的自由意志向着神圣的指引的印象开放了。祝愿这一天将我应该做的事情带给我，祝愿我做适合我带着对于爱与光的一心一意去做的事情。”

Once a seeking entity who wishes to enable those of the [Earth] sphere to become more conscious of the light has realized that they are indeed all one, that they are indeed interwoven and cannot be otherwise, then one need never feel alone or solitary again, for in one's seeking, in one's doubting, in one's searching and in one's suffering, the spiritual journey is played out again, and again, and again with those who are as you, heirs of the everlasting.

对于一个希望去使得那些在地球上的人有能力开始更加察觉光的寻求的实体，一旦它已经领悟到，它们确实全都是一体的，它们确实是被相互交织在一起并无法使其其他的样子的時候，接下来它就永远都不需要再次感觉到是孤独的或者孤单的

了,因为在一个人的寻求中,在一个人的疑惑中,在一个人的搜寻中以及在一个人的苦难中,灵性的旅程就一次又一次地与那些和你一样的,永恒的事物的后裔们所表演出来了。

Now, as you turn outwards to the world before you, gaze upon its city streets, its country fields, its great expanses of water, and the beautiful harmonies and colors of the second-density illusion, gaze upon the grief, the sadness, and the woe that is contained in the heart of each. Gaze further and see the merriment, the joy, the childlike quality that lies sometimes buried very deeply within each entity, and know that you are one among many. You simply have remembered that which you came to do. The greatest aid that one pilgrim may be to another is to share the insights of the practical spiritual journey, to share the pebbles in the shoes of spiritual experience caught in the mundane world.

现在,当你们向外转向在你们面前的世界的时候,注视它的城市的街道,它的乡村的田野,它的巨大的水域的跨度,以及第二密度的幻象的美丽的协调性与色彩,注视被包含在每一个实体的心中的悲伤,忧伤与苦恼。进一步注视并看到快乐喜悦,以及有时候被非常深地埋藏在每一个实体内在之中的童真的特性,并知晓你就是许多人当中的一员。你单纯地已经记起来你是来做什么事情的。一个朝圣者可以对另一个朝圣者的最大的帮助,就是去分享实践性的灵性的旅程的洞见,去分享在世俗的世界中掉入到灵性体验的鞋子中的沙砾。

You are not in this mundane world to seek a way out of it. You have chosen to be in this mundane world not to help each other, but to reach out to those who call to you, that is, to the Creator, the I AM within you, that you may serve, humbly, and without wisdom, but only compassion. We ask that none of you attempt to be wise, for wisdom within the density which you now enjoy is a snare, a trap set for the unwary by those who wish to put out the great light of compassion and love. In compassion there is often not understanding; there is always the accepting.

你们在这个世俗的世界中不是来寻求一条离开它的道路的。你们已经选择处于这个世俗的世界不是为了来彼此帮助,而是为了来向着那些呼唤你们的事物伸出手的,也就是说,向着你们可以服务的造物者、向着你们内在之中的我是(I Am),谦逊地,不是藉由智慧,而仅仅藉由同情心,伸出手。我们请求你们中不要有任何人尝试去变得是有智慧的,因为在你们现在所享受的密度中,智慧是一个圈套,一个由那些希望去扑灭同情心与爱的巨大的光的实体为那些不留心的人设置的陷阱。在同情心中,经常会有不理解,一直都会有接纳。

Paradoxically, the more one wishes to aid, the more one seeks and is desirous of being of service, the less spontaneous, flowing and effective will that service be. See yourself as in a flow of service already. See that the infinite One has prepared for you that work which you have to do from day to day. To the metaphysical mind and heart there is no difference between the task of being a parent, the task of working with one's hands, the task of using one's communication, or the task of working in consciousness, for all work is blessed. And for those who do nothing, who resist efforts to be awakened to

that illusion of life and that mystery that lies beyond it, we say this is acceptable. This is not something about which you, as a harvester, need be concerned. There shall be other springs, there shall be seeds that find good ground in other seasons. There shall be an infinite number of blooming summers and the reaping of a harvest in autumn.

悖论的事情是，一个人越希望去帮助，一个人越多地寻求并渴望有所服务，那个服务就将会具有越少的自发性、流动性和成效了。请理解无限太一已经为你准备好了你在日复一日中所必须去做的工作了。对于形而上学的心智和心，在成为一个父母，用一个人的双手工作的任务，以及使用一个人的交流的任务，或者在意识中的进行工作的任务之间是没有区别的，因为所有的工作都是被祝福的。对于那些什么都不做的人，对于那些抵制努力以觉醒于存在于它之外的生命的幻象和神秘的人，我们会说这是可以接受的。你作为一个收割者，没有某个事情是你需要被担忧的。将会有其他的春天，在其他的季节将会有种子找到合适的土地。将会有无数的繁茂的夏天和在秋天对一次收割的收获。

Release yourself from the limitations of the physical and mental energy complexes, and feel the attunement which you have with entities you do not know all over this sphere. Feel at this moment the intensity of love that is radiating through so, so many of you at this time, and know that the connections are already made. They are made below the level of consciousness within that nascent group mind which shall be the nucleus of fourth-density social memory complex.

将你自己从物质性以及心智的能量复合体的局限性中释放出来，并感觉到你与那些你在这个星球上不认识的实体之间拥有的协调。在此刻感觉到在这一刻通过你们中如此、如此多的人闪耀的爱的强度，并知晓连接已经被建立了。它们是在那个新生的团体心智之中在意识的层次之下被建立的，那个团体心智将会是第四密度的社会记忆复合体的核心。

We know that you desire to help, to serve, to love and to give. Love and serve that which is nearest to you. Cherish that which is given unto you, and release with gladness that which moves from you, for you shall pass in and out of many lives, and in your interactions those things will occur which you know not of, nor shall you know until you enter a larger life in which the veil is lifted and you are able to see clearly that which you have been able to do in service during the incarnational period that you now enjoy.

我们知道你们渴望去帮助，渴望去服务，渴望去爱与给予。爱并服务那个离你最近的人。珍惜那个被给予你的事物，带着乐意释放那个离开你的事物，因为你将会在许多的生命中进进出出，在你的互动中，那些你不知道，且一直到你进入到更大的生命之前都将不会知道的事情将会发生，在更大的生命中，面纱被升起了，你能够清晰地看到你在你现在享受的投生时期期间在服务中已经能够做的事情了。

To turn inwards and link up with each other is to be comfortable, to be joyful, to experience the mountaintop, the glory, the positive infinite energy of divine love. This, my friends, is a luxury, a heavy, intoxicating and sometimes addictive drink. It is not well to overdo that nourishment, but rather it is well,

as if that nourishment were food from a table, to rise from that table and go forth into the mean and beggarly streets of the grimy, garbage strewn surface of your Earth sphere, sending your clear love and your best light to those who lie in the gutter, to those who hunger but have no money for food, to those who know not what they wish.

转向内在之中并与相互彼此连接在一起，就是去成为舒适的，成为愉快的，就是去体验山顶、荣耀以及神圣的爱的正面性的无限的能量。我的朋友们，这是一种奢侈，一种沉重的、令人陶醉的，有时候是令人上瘾的饮品。过度使用那种营养，这是不好的，毋宁说，就好像那种营养是来自于一张桌子上的食物一样，站起身来离开那张桌子，进入到你们的地球的肮脏的、堆满脏东西的表面的卑贱而贫穷的街道上，将你清晰的爱和你最佳的爱送给那些躺在阴沟中的人，送给那些饥饿却没有钱买食物的人，送给那些不知道它们希望什么的人，这是很好的。

You are there for them. You are there in service as a sacrifice. You are within this density in concentrated and purified sorrow and compassion, and when you realize that you can fix nothing, that you can recreate no perfection, but only stand as lights piercing the darkness, the peace of the one infinite Creator begins to steal over you as the dawn steals over the horizon, blinking out the hopeful stars of night, and taking on the rosy radiance of the manifestation of daylight. Sing your songs, my friends. Rejoice in heart and go forth to serve. You are linked in an inward way. May you enlarge, by example and by service the company of those who have joined in the web of life.

你们是为了它们而来到这里的。你们是作为一个牺牲者来这里处于服务之中的。你们是在被浓缩且提纯了的忧伤和同情心中处于这个密度之中的，当你们意识到，你们什么都无法修复，你们无法重建完美，而仅仅能够作为刺穿那种黑暗的光而站立着的时候，太一无限造物者的平安就会开始悄悄地流过你，如同黎明悄悄地流过地平线，闪耀着遮蔽也夜晚的希望星辰，呈现出白天的显化的玫瑰色的光辉。唱出你们的歌谣，我的朋友们。在心中欢庆并前去服务。你们是用一种内在的方式被连接在一起的。祝愿你们藉由榜样，藉由服务，扩大那些已经加入到生命的网络中的人的陪伴。

At this time we shall leave this instrument and transfer to the one known as Jim. We thank this instrument for allowing us to use it, as it was experiencing much difficulty physically. However, its channel remained determinedly open, and we thank this instrument for its faithfulness. At this time we would transfer contact. I am known to you as Q'uo.

在此刻，我们将离开这个器皿并转移到被知晓为 Jim 的实体。我们感谢这个器皿允许我们使用它，因为它正在身体上体验到大量的困难。然而，它的管道依旧是坚决地开放的，我们为它的信实而感谢这个器皿。在此刻我们会转移接触。我们是你们知晓的 Q'uo。

(Jim channeling)
(Jim 传讯)

I am Q'uo, and greet each again in love and light. It is our privilege at this time to offer ourselves in the attempt to speak to those queries which may yet

remain upon the minds of those present. We remind each again that we offer that which is but our opinion. We do not wish to be seen as those who are infallible. At this time we would ask if there is a query to which we may speak?
我是 Q'uo, 在爱与光向各位致意。我们在此刻很荣幸提供我们自己来尝试去回答可能仍然留在那些在场的人们的头脑中的问题。我们再一次提醒各位, 我们提供的仅仅是我们的观点。我们不希望被视为不会犯错的实体。在此刻请问是否有一个我们可以发言的问题呢?

T: I have a query. As Simon Peter once said to the ascended Christ, "Quo vadis domine," and in my ministry to others, "Quo vadis domine?"

T: 我有一个问题。如同 Simon Peter 曾经对扬升了的基督说" Quo vadis domine "一样, 在我们对其他人的服务中, " Quo vadis domine?"

I am Q'uo, and we would ask that for the benefit of this instrument that the Latin be translated.

我是 Q'uo, 为了这个器皿的益处, 我们会请求拉丁语被翻译。

T: "Whither do you want me to do? Where am I most needed?"

T: "你希望我在什么地方去做?我在哪里是最被需要的?"

I am Q'uo, and we thank you for your indulgence, and for your query, which is asked with great sincerity. We appreciate the great desire to be of service to the Creator that you have expressed. This is a query which is asked to that being that is the Christ of all, the Christ within, that small and still voice, which, when petitioned with an whole heart, makes clear the way for the feet of clay and the heart of compassion. This clearly may be asked of any entity by any entity, and wise and careful counsel may be given by many. And yet, the response which is truly sought is that response which will fill the heart and inspire the spirit within, for each portion of the Creator exemplified by each entity within the creation is guided, most lovingly and precisely, by the voice of the Creator that speaks from that deep and still point within the heart.

我是 Q'uo, 我们为你的纵容, 为你的问题而感谢你, 你的问题是带着巨大的真诚而被询问的。我们欣赏那种你已经表达出来的对造物者进行服务的巨大的渴望。这是一个向着万物的基督之所是的存有, 内在的基督、那个微小而静默的声音被询问的问题, 当那个声音藉由一颗完全的心被请求的时候, 它会为致命的弱点和具有同情心的心让道路变得清楚。这种清楚可以被任何实体为任何实体请求, 智慧而仔细的劝告可以被很多人给出。然而, 真正被寻求的回应是那种将会充满心并启发内在的灵性的回应, 因为造物者的每一个部分都会藉由在造物者的每一个实体所示范, 在造物者每一个实体都是极其有爱地且极其精确地, 被造物者的声音所指引的, 那个造物者的声音是从心之中的那个深入而安静的位置发言的。

(Side one of tape ends.)

(磁带一面结束。)

(Jim channeling)

(Jim 传讯)

I am Q'uo, and am again with this instrument. Is there another query at this time?

我是 Q'uo, 我再一次与这个器皿在一起了。在此刻有另一个问题吗?

Carla: I'd sort of like to follow up on the preceding query and just make sure I have the principle straight, because I think it's a really important one. Basically, what you're saying is the harder that you try to figure out what your service is and where you should go and so forth, the harder it will be for you to find out, whereas the more intensely you ask these questions and then surrender them to the infinite One, the more easily and quickly the path that is yours will be shown to you. Is this the principle that you are explicating?

Carla: 我有点想要跟着前一个问题询问, 我仅仅想要确信, 我正确地掌握了那个原则了, 因为我认为它是一个真正重要的原则。基本上, 你们正在说的是, 你越发努力尝试去弄明白你的服务是什么以及你应该前往何处以及如此等等, 你就将会越发难以弄明白, 而你越发强烈地询问这些问题, 并接着将它们交托给无限造物者, 那条属于你的道路就将会越发容易且越发迅速地被显现给你。这是你们正在阐明的原则吗?

I am Q'uo, and we would suggest that this is a close approximation. We shall attempt to refine this statement by suggesting that the process involves not so much the analytical mind figuring the pros and cons, as you say, of one possibility over another, as it is the willingness to be of service and the great desire to serve being generated from within, and then allowing the self to surrender its small will and idea or ideas of what is proper, that a greater will might utilize the instrument as is most appropriate for that instrument at a particular time within its process of evolution.

我是 Q'uo, 我们会建议, 这是一个接近的估计。我们将尝试藉由这样建议来精炼这个陈述, 我们建议, 这个过程不要包含如此多的分析性的心智, 如你们会说的一样, 这种心智会去弄明白对于一个可能性高于另一个可能性的赞成与反对, 因为正是在去进行服务的乐意以及去服务的巨大的渴望从内在之中被产生出来, 并接着允许自我将它的小小的意志与对于什么事情是适当的观念或者多个观念交托出去的时候, 一种更大的意志才可以用对于那个器皿最合适的方式, 在它的演化的进程中的一个特定的时刻使用那个器皿。

Is there a further query, my sister?

我的姐妹, 有一个进一步的问题吗?

Carla: In a related way, I have seen a lot of people who feel that they have missed the boat spiritually, who feel that they had a chance to do something, and that that moment passed and that they failed to grasp it, and so they feel that there is not another path of service for them but that they have simply lost their direction and are forever, therefore, unable to be of the kind of help that they would need to be. I have always personally questioned this point of view, feeling that there is always a new hope and a new life and a new way of

serving. Is it true that there is one service designed for each person and that that person must find it, or is it true that there are many paths of service for each person, and the person is perfectly free to choose that one which offers to that person the greatest degree of service that that person may bear stably?

Carla: 用一种相对的方式, 我已经看到很多人感觉到它们已经在灵性上错过了船了, 感觉到它们本来有一个机会去做某个事情, 而那个机会过去了, 它们无法抓住它, 因此它们感觉到没有另外一条适合它们的服务的道理, 它们单纯地失去了它们的方面并因此永远无法进行那种类型的它们需要去进行的服务了。我一直都用个人性的方式质疑这个观点, 我感觉到一直都会有一个新的希望, 一个新的生命, 一条新的服务的途径。会有一个为每一个人设计好的服务, 且那个人必须要找到它, 这是真的吗, 或者, 会有很多适合于每一个人的服务, 那个人在选择一个服务的方面是完全自由的, 这个服务会为那个人提供那个人可以稳定地成熟的最大的服务的程度, 这是正确的吗?

I am Q'uo. Again, the small will in its ability to analyze and decide oftentimes becomes a stumbling block in its own activity when it takes over full responsibility for the service and actions of the entity. This is to say that where an entity is, and what an entity does are those ingredients which for that moment and that entity are the most appropriate in that entity's journey. If the entity then begins to feel that it has missed its opportunity, it then begins to ignore the opportunity which is before it, and the prophecy is, as you would say, self-fulfilling.

我是 Q'uo。再一次, 这种小小的意志, 在其去分析并决定的能力的方面, 时常会当它为那个实体的服务和行为承担起全部的责任的时候成为在它自己的能力方面的一块绊脚石。这就是说, 一个实体在何处, 一个实体做什么事情, 这些都是对于那个时刻且对于那个实体是在那个实体的旅程中最为合适的要素了。如果那个实体接下来开始感觉到, 它已经错过了它的机会了, 它接下来就会开始错过在它面前的机会, 预言, 如你们会说的一样, 是自我实现的。

However, if it is recognized by the entity that its opportunity to serve and to learn are with it always, and that any future opportunities that shall be added unto it are additional to that which is, then the life pattern can be seen as that of abundance, for that indeed is true for each. There is but one Creator in many faces. Each face one encounters is the same Creator. All faces need service. All may instruct. All may receive. Thus, there is nothing but opportunity to learn and to serve. The attitude of the entity in its breadth or in its narrowness determines the abundance of opportunity for that entity.

然而, 如果那个实体认出, 它去服务以及去学习的机会是一直都与它同在的, 任何将会被添加到它身上的未来的机会对于那个机会都是额外的, 接下来生命模式就可以被视为是具有丰盛性的模式了, 因为那确实对于每一个人都是真实的。仅仅只有一个有多么面向的造物者。一个人遇到的每一个面向都是相同的造物者。所有的面向都需要服务。所有面向都可以指导。所有面向都可以接收。因此, 除了去学习和服务的机会之外, 没有任何事情。实体在它的宽阔或者在它的狭隘的方面的态度, 决定了对于那个实体的机会的丰富性。

Is there a further query, my sister?
我的姐妹，有一个进一步的问题吗？

Carla: I find that when I gather in group worship of any kind, or when I am with people who are spiritually involved and dedicated, that my heart really does soar, and I feel strengthened, and I rather got the feeling that you were suggesting that this, in its importance, be somewhat downplayed. However, I have always found it to be an integral part of my being able to be of service to others. Perhaps you addressed this and I simply missed it because I was busy with the mechanics of channeling, but I wonder if you could clarify this point?

Carla: 我发现当我聚集在团体中进行任何类型的崇拜的时候，或者当我与在灵性上是包含的且奉献的人在一起的时候，我的心真的飞起来了，我感觉到被强化了，我确实感觉到你们正在建议的那种感觉，在它的重要性的方面，它是多少有些被低估的。然而，我已经一直都发现，它是我能够对其他人进行服务的一个完整的一部分。也许你们说过这一点，我单纯地错过了它，因为我在忙于传讯的机制但是我知道，你们是否能够澄清这一点呢？

I am Q'uo, and it is our intention to reaffirm the value of group worship for each within any such group which offers itself in the joyful praise and thanksgiving that is a natural part of the Creator as It speaks to Itself through Its many portions. Each entity that engages in such a service of worship lends a certain vibratory reaffirmation, shall we say, to that vibratory level of being which is sought as the ideal, the goal, the grail, and makes more steady and sturdy the rainbow bridge that is girded from the mundane to the metaphysical in order that that which is of the spirit may inspire the mundane and ennoble it in a fashion which calls for the spirit from within the center of all created things. Thus, the joyful noise, shall we say, that is made unto the world is that which causes the creation to sing within the heart, and the heart to sing within the creation.

我是 Q'uo，我们的意图就是去再次确认崇拜的团体对于在任何这样的团体中的每一个人的价值，这样的团体在造物者通过造物者的许多的部分向祂自己发言的时候，在对造物者的一个自然而然的部分的喜悦的赞美和感恩中提供了它自己。每一个参与到这样一种崇拜的服务中的实体都向着那种作为理想、目标以及圣杯而被寻求的存有的振动的层次借出了一定的振动上的再次肯定，并使得那座彩虹桥变得更加稳定和牢固，那座彩虹桥是从世俗到形而上学的方面都被装备好了的，以便于具有灵性的事物可以启发世俗的事物并用一种从一切被造的事物的中心之中呼唤灵性的方式使得世俗的事物变得高贵了。因此，在世界上被产生出来的，容我们说，令人愉快的噪音，就是使得造物在心中歌唱，使得心在造物中歌唱的事物了。

Is there a further query, my sister?
我的姐妹，有一个进一步的问题吗？

Carla: I would like to ask a personal query, and I realize that you will be severely handicapped in answering me, which I accept. I had an experience in

this contact which I have never had before, and that was that my mouth grew so completely dry, and it's still like that, that I was completely unable to free my tongue from the roof of my mouth or my lips from each other, and was forced to stop long enough to get water. I also had to adjust the chair to my back because, although I am not normally conscious of being uncomfortable, at this time I was severely conscious of being uncomfortable. There were several adjustments that I seemed to have to make that I don't usually make. Is this a form of greeting, and in general, what may one do beyond the challenging and the protection that I am already doing to avoid these inconveniences and to be a clearer and more useful channel?

我想要问一个个人的问题，我意识到你们将会在回答我的过程中被严重地妨碍，这是我接受的。我在这次接触中体验到一种我之前从未有过的体验，那就是我的嘴巴逐渐变得如此完全干渴了，现在仍旧是那样的，我完全无法将我的舌头从我的嘴巴的根部或者我的嘴唇上将相互彼此分开，我被迫停下来足够长的时间来喝水。我同样不得不调节我背部的椅子，因为，虽然我通常不会察觉到是不舒服的，在此刻我强烈地察觉到是不舒服的。有几次调节，我看起来似乎不得不做出那种我通常不会做出的调节。这是一种致意的形式吗，一般而言，除了我已经正在进行的挑战和保护之外，有什么一个人能够做事情以避免这些不便之处并成为一个更加清晰且更加有用的管道吗？

I am Q'uo, and am aware of your query, my sister. The energies of which you speak are more various than described. Your increasing desire to speak in a clear and positive fashion, along with your predilection for the dry mouth syndrome have been accentuated so that these minor inconveniences would perhaps disturb the centering process and provide some small degree of difficulty. However, as one is able to meet each challenge successfully with an happy heart, shall we say, the ability to serve as an instrument is enhanced. One must expect that there will be some difficulties, for there are those entities of what we find you have called the loyal opposition which would exercise their desire that a portion of the light which is formed in groups such as this one might belong to them. We encourage the steadfastness to principle and the perseverance in the practical sense of achieving that degree of comfort which allows one to serve in the manner desired.

我是 Q'uo，我理解了你的问题，我的姐妹。你谈及的能量是比被描述的能量更加多种多样的。你的不断增强的用一种清晰且正面的方式发言的渴望，伴随着你对于嘴部干渴的症状的偏好，已经被着重强调了，这样这些小小的不便之处就也许会干扰处于中心的过程，并提供某种小的程度的困难。然而，当一个人能够藉由，容我说，一颗快乐的心成功地面对每一个挑战的时候，去作为一个器皿服务的能力就会被增强了。一个人必定会期待，将会有一些困难，因为会有那些我们发现你们已经称之为忠诚的反对派的实体，它们会实践它们的渴望，它们的渴望是，在诸如这个团体之类的团体中被形成的光的一部分可以属于它们。我们鼓励对于原则的坚定不移，以及在取得那种会使得一个人用被渴望的方式服务的舒适度的方面在实践性的意义坚持不懈。

Is there a further query, my sister?

我的姐妹，有一个进一步的问题吗？

Carla: No, thank you, Q'uo.
Carla: 没有, 感谢你们, Q'uo。

I am Q'uo, and we thank you once again, my sister. Is there another query at this time?

我是 Q'uo, 我们再一次感谢你, 我的姐妹。在此刻有另一个问题吗?

(Pause)
(暂停)

I am Q'uo, and as it appears that we have, for the nonce, exhausted those queries, we would take this opportunity to thank each for allowing us to join your circle of seeking for this evening. We again have greatly enjoyed this opportunity and look, as you say, forward to these gatherings, for in such gatherings we have our being within your illusion, and may for this brief moment take part in that great dance of seeking the One within the illusion of many.

我是 Q'uo, 因为看起来似乎我们已经暂时耗尽了那些问题了, 我们会利用这个机会感谢每一位允许我们今晚加入到你们寻求的圈子。我们再一次对于这个机会是极其喜爱的, 如你们会说的一样, 我们期待这些集会, 因为在这样的集会中我们在你们的幻象中拥有我们的存有, 并可以在这个短暂的时间参与到在许多事物的幻象中寻求太一的那个伟大的舞蹈之中了。

The illusion in which you find yourselves at this time is one which presents the greatest of challenges, in our humble estimation, for the nature of your illusion is that of the mantling over of the many jewels of the one Creator in a fashion which seems to suggest that each entity is truly separate one from another and that the strength of one must pit itself against the might of the many for any portion of peace or pleasure. This is the illusion which presents itself to your senses each day, and it is a brave and courageous act indeed to place oneself in the heart of such illusion and to hold steady to the ideals of unity of light, of the ability of each entity to fashion a pathway to that light and to that unity, both within and without the self. We salute each in each effort that is made, for each effort builds upon each previous effort and redoubles the strength of the seeking. You seek, you seek, you seek, and slowly you find, and that which you find becomes strong and firm within your being as you continue seeking, and seeking, and seeking. That light which you create is not easily seen within your illusion, but, my friends, we may say that it shines about you as brightly as those stars and suns that populate the universe about you.

这个你们发现你们自己在此刻处于其中的幻象, 通过我们谦逊的评估, 是一个呈现了最大的挑战的幻象, 因为你们的幻象的特性是那种将太一造物者的许多的宝石用这样一种方式遮蔽起来的特性, 这种方式看起来似乎建议每一个实体都是真的与相互彼此分离的, 一个实体的力量必须让它自己与很多实体斗争已取得任何的平安或者快乐。这就是每一天向你们的感知呈现出它自己的幻想了, 将一个人

自己放置在这样的幻象的中心并坚守光的一体性，以及每一个实体，同时在自我内在之中与自我之外，去塑造一条通往那种光和那种一体性的道路的能力，这确实是一种勇敢而有勇气的行为。我们在每一个被做出的努力中向各位致意，因为每一个努力都会积累在之前的努力上，并使得寻求的力量加倍。你们寻求，你们寻求，你们寻求，慢慢地你们发现，你们发现的事物随着你们继续寻求，寻求与寻求在你们的存有内在之中变得强有力且坚固了。你们创造的光在你们的幻象中是不容易被看到的，但是，我的朋友们，我们可以说，它在你们周围，如同在你们周围的宇宙中的那些恒星和太阳一样明亮地闪耀出来。

At this time we shall take our leave of this instrument and this group, thanking each again for inviting our presence. We are those of Q'uo. We leave each in the love and in the light of the one infinite Creator. Adonai, my friends. Adonai.

在此刻，我们将离开这个器皿和这个团体，我们再一次感谢各位邀请我们出席。我们是 Q'uo。我们在太一无限造物者的爱与光中离开各位。Adonai，我的朋友们。Adonai。

February 11, 1990
1990-02-11 梦境与原型

Group question: The question this evening has to do with the general topic of dreams. From previous information we understand that Q'uo is one who works with people in the dream state. We would like to know first of all how Q'uo works with people in the dream state, and does Q'uo work with everyone, or what are the preconditions necessary in order to have Q'uo work with you in dreams, and how can we further this process of having either Q'uo, or our own personal guides, or Higher Self, or any other helpful entity work with us in dreams? What is the benefit that we can get from this type of dream work?

团体问题：今天晚上的问题与一般性的梦境的主题联系在一起。从之前的信息中我们理解，Q'uo 会在梦境状态中与人们一同工作。我们首先想要知道，Q'uo 如何在梦境中与人一同工作，Q'uo 会与每一个人一同工作吗，或者为了要让 Q'uo 与你在梦境中一同工作所需的先决条件是什么，我们如何才能让这个要么 Q'uo，要么我们的自己的个人指导灵，或者高我或者任何其他的有帮助的实体在梦境中与我们一同工作的过程更进一步呢？从这种类型的梦境工作中我们能够得到的益处是什么呢？

(Carla channeling)
(Carla 传讯)

I am Q'uo. Greetings to you in the love and in the light of the one infinite Creator. This circle of seeking this evening is most harmonious and beautiful to us, and it is with great pleasure and gratitude that we share in your meditation. We thank you for calling us to you for our opinions upon the matters that you have chosen to consider. We wish you well, we are one with you, and we would wish you to know that we are not infallible, and that all that we have to say is the product of our experiences and our biases at this time, as you would call it. Our vision sees perhaps farther than yours, yet infinity still beckons, and recedes always before us. We still are finite, and therefore prone to error. Therefore we ask, as always, that you listen with discrimination, taking those ideas which may help, give you pleasure, or assist you in your seeking, and allowing to drop from you those things which do not feel resonant with your own inner seeking, for the rudder is yours, not anyone else's, not anything else's. You are all that is. We are part of you. You are the creation.

我是 Q'uo，在太一无限造物者的爱与光中向你们致意。今晚的这个寻求的圈子对于我们是极其协调与美丽的，就是带着巨大的快乐与感激，我们在你们的冥想中进行分享。我们为你们呼唤我们来到你们的身边以取得我们对于你们已经选择好去考虑的问题的观点而感谢你们。我们祝愿你们顺利，我们是与你们一体的，我们希望你们知晓，我们不是不会犯错的，所有我们所要说的内容都是我们的经验和我们在此刻的偏向性的产物，如你们对它的称呼一样。我们的视野也许看得比你们更远，但是无限仍旧在我们前方召唤并一直在我们前面后退。我们仍旧是有限的，因此我们是易于犯错的。因此，我们一如既往请求你们带着分辨力来聆

听，采用那些可能有帮助的，给予你们快乐或者在你们的寻求的方面帮助你们的观点，允许那些与你自己内在的寻求没有感觉到共鸣事物从你们身上掉落，因为舵盘是属于你们的，而不是属于任何其他人，不属于任何其他事物的。你们就是一切万有。我们是你们的一部分。你们就是造物。

We speak in this wise, for you have asked this evening about dreams. Dreams take place in an unified state of creation, in an unified, timeless, spaceless nexus where all things are simultaneous, where the universe is truly malleable, for it is all within you. As you are awake at this time, you are aware of shape and figure, the shape of your bodies, the weight pressing down upon the cushions upon which you sit, the sounds, the smells, the sensations of time and space. It is indeed a complete and excellent illusion, but within you lies that which is beyond illusion, and though you cannot ever plumb the depths, and know what is called the truth, yet the truth may be known in you, and you may be the truth, so that each is truth to another, but never to the self. The self is always unknown, the creation is always unknown.

我们在这方面发言，因为你们今晚已经询问了关于梦境的问题了。梦境发生在一个造物者统一的状态中，发生在一个统一的、无时间的、无空间的节点之中，在其中一切事物都是同时性的，在其中宇宙是真正可塑的，因为它全都在你内在之中。因为你们在此刻是醒着的，你们察觉到形状和外观，你们的身体的形状，施加在你们坐在其上的沙发上的重量，声音、香味以及时间和空间的知觉。它确实是一个完整且优秀的幻象，但是在你们内在之中存在着超越幻象的事物，虽然你们无法探测其深度，并知晓被称之为真理的事物，而真理是可以在你们内在之中被知晓的，你们可以成为真理，因此，每一个人对于另一个人都是真理，但是对于自我永远都不会是真理。自我一直都是未知的，造物一直都是未知的。

This instrument has requested that we speak for one of your recording devices tape's measure of time. We shall have the utmost difficulty even beginning to speak of this large subject in so short a time, yet we shall attempt to speak most generally, and if further searching is required, we are happy to continue at a later period within your illusion.

这个器皿已经请求我们用你们的一个录音设备的磁带的时间度量的时间来发言，在如此短的时间中我们甚至在开始谈及这个巨大的主题的方面都遇到了极大的困难，而我们将尝试极其一般性地发言，如果更进一步的寻求被请求，我们很高兴在你们的幻象中在一个之后的时段继续。

You are the dreamer, and you are the dream. The unity of yourself and all that is must be seen as the fundamental property of the dreaming state. Freed from the bonds of illusion, freed from the responsibility of the knowledge which you contain, you are able to work upon the disciplining and examining of the creation that lies within at whatever level, and with whatever bias you choose. The mind is as unfettered as you wish it to be by conscious preference, or unconscious determination. If there is no conscious determination, there is seldom a clear experiencing of the dreaming in an individual soul's incarnational pattern. Therefore, the first project undertaken to awaken one's ability to recall and to structure the dreaming state is the

conscious determination to do so.

你们是做梦的人，你们就是那个梦。你自己和一切万有的一体性必定被视为是梦境状态的基础的特性了。如果要从幻象的束缚中被解放出来，从你们包含的知识的责任中被解放出来，你们能够在锻炼并在对存在于内在之中的造物进行检查的方面，在无论什么层次上，藉由无论什么你们选择的偏向性来进行工作了。藉由有意识的偏好或者无意识的决定，你希望心智多么不受束缚，它就会多么不受束缚。如果没有有意识的决定，在一个个体的灵魂的投生模式中就几乎不会有对于梦境的一种清晰的体验。

You may not peer through the veil that keeps you from the knowledge that lies within. Such sight would be a killing blow while within all illusions of which you are aware. This is a difficult concept to grasp, but what we are trying to express is that we know that there is a noble unknowing. We have become convinced that we know that which we do not know, that which we can never say, that which when known shall be unknown because it shall be the Creator unmanifest at last, and your journey as a seeking soul shall be at its end, the course having been reached, the prodigal greeted, and the breath of creation inhaled again.

你们可能无法穿越那个将你们与存在于内在之中的知晓隔离开的罩纱来观看。在处于所有你们察觉到的幻象之中的时候，这样的观看会成为一次致命的打击。这是一个很难掌握的观念，但是我们正在尝试去表达的事情是，我们知道有一种高贵的不知道。我们已经确信，我们知道我们并不知道的事情，我们知道我们永远无法说出的事情，我们知道在已知将成为未知的时候的事情，因为它将会是最后的未显化的造物者，你作为一个寻求灵魂将会处于它的终点，道路已经被抵达，浪子已经被欢迎，造物的呼吸再一次被吸入了。

We realize that you are curious as to how entities such as we may aid you in the dreaming. Within the dreaming state, with illusion unnecessary, for sleep is protection, we are one with you, we are you, and you are we. As to who shall work with you, each entity may call whatever energy it wishes in whatever way it understands, and it shall be done. We suggest that you wish for that which you truly desire, that you suggest help that you truly desire, for you shall receive it, and as you study and form opinions in your conscious mind, you shall be responsible for living so, and expressing in manifestation that which has come through the veil into conscious knowledge.

我们意识到你们在关于诸如我们之类的实体可以如何在梦境中帮助你们的方面感到好奇。在梦境状态中，幻象不再是必不可少的，因为睡眠是保护，我们与你们是一体的，我们就是你们，你们就是我们。在关于谁将会与你们一同工作的方面，每一个实体都可以用无论什么它理解的方式呼唤无论什么它希望的能量，这将会被完成。我们建议，你们期待你们真正渴望的事物，你们暗示你们真正渴望的帮助，因为你们将会接收到它，当你们在你们的有意识的心智中学习并形成观点的时候，你们将要为如此生活，并在显化中表达已经穿越罩纱进入到有意识的知晓之中的事物负责任了。

Thus, some prefer to ask for personal individualities. Many who do so are hampered by their own opinionated desires for a certain source. Each entity

has an unique vibratory complex and is most ably helped in an unique way. If all ask for Q'uo, many shall receive information that is relatively opaque and meaningless, for those of a certain energy vibration such as we who speak through this particular channel are those who are of the nature to blend well with this particular entity.

因此，一些人偏好请求个人性的个体。很多这样做的人被它们自己的对一定的源头的教条式的渴望所阻碍了。每一个实体都拥有一种独一无二的振动复合体，并极其有能力用一种独一无二的方式被帮助。如果所有人都请求 Q'uo，很多人都将接收到相对晦涩且无意义的信息，因为诸如我们这些通过这个特定的管道发言的实体之类的具有一定的能量振动的实体是具有这样一种特性的，我们会与这个特定的实体很好混合在一起。

Thusly, we would suggest not that you call for Q'uo, or for any individuality, but for that which would be most helpful, most consoling, most comforting and most informative to you. That which you receive shall make itself known to you in its own way. Some have visions, some simply come to conclusions knowing not why. Some are most expressive, and have dreams full of clarity and richness of detail. Others may have the need for a path that is stepped down in power, so that some energy blockage that has reached into the subconscious mind may not be disturbed while learning is taking place. Further, many of you have responsibilities of which you do not know, and you yourselves aid others while the complex of energies which create the illusion of your body rest and recuperate from the tensions and stresses of the illusion.

因此，我们不会建议你们呼唤 Q'uo，或者呼唤任何个体，而是呼唤会对你们最有帮助，最有安慰，最令人舒服且最有教益的事物。你们将接受到的事物，将会用它自己的方式让它自己为你所知晓。一个人会得到异象，一些人会单纯地得到结论而不知道为什么。一些人是极其富有表现力的，它们会做充满清晰度和具体细节的丰富度的梦。其他人可能需要一条在能量的方面逐步下降的道路，这样某个已经进入到潜意识心智中的能量的阻塞就可能不会在学习正在发生的时候被打扰了。更进一步，你们很多人都拥有你们并不知晓的责任，你们自己会在创造了你们的身体的幻象的能量复合体休息并恢复来自于幻象的压力和紧张的时候帮助其他人。

It is well to remember that no matter how simple or how complex the dream landscape may be, no matter how deeply you seek or how far you travel, there is, in the end, an unity, an ultimate oneness of dreamer and dream. The meaning of all of creation is held within the unity of your true self.

无论梦境的景色可能多么简单或者多么复杂，无论你多么深入地寻求或者无论你多么远地旅行，最终会有一种统一，一种做梦者和梦境的终极一体性，去记住这一点是很好的。所有造物的意义都是被包含在你的真我的统一性之中的。

Now, there are many created methods of studying the structure of that which you call the subconscious mind, the most helpful perhaps being those studies which you call archetypical, for though each is unique, yet are all one beneath those biases which are necessary for you, beyond the illusion and into the

noumenal. This archetypal mind is still an unique mind for each, but has characteristics far more in common with all others than the conscious seeking mind. There are geometries within the subconscious which are dependable. That which is a question is the method of studying those geometries without being harmed by an excess of understanding or emotion, joy or terror. You deal with infinite power when you deal with the unconscious self. Gaze in your mind at the creation. Imagine the farthest view your scientists have created the instrumentation to make of your universe. There is no end to this universe. It is within your illusion, even to the most careful eye, infinite. This power, this character, is yours, and this is the kingdom wherein you dwell in dreaming.

现在，会有很多被创造出来的研究你们称之为潜意识心智的事物的构架的方法，最有帮助的方法也许就是那些对你们所称的原型的研究，因为虽然每一个人都是独一无二的，在那些对于你们是必不可少的偏向性之下，在幻象之外，在本体之中，你们全都是一体的。这种原型的心智对于每一个人仍旧是一种独一无二的心智，但是相比表面意识的寻求的心智，它与所有其他人拥有远远更多共同的特性。在潜意识心智中会有可以依赖的几何图形。会成为一个问题的事情是，在不被一种过度的理解或者情绪，喜悦或者恐惧所阻碍的情况下学习那些几何图形的方法。当你们与潜意识的自我打交道的时候，你们是与无限的力量打交道的。在你的心智中注视造物。想象你们的科学家已经创造出来的仪器可以看到的你们的宇宙的最远的景象。这个宇宙没有尽头。在你们的幻象中，甚至是对最仔细的眼睛，它都是无限的。这种力量，这种特性是属于你的，这就是在梦境中你们居住于其中的领域了。

Thus, it is well to move thoughtfully and carefully, and most of all, seriously, in your examination of, and remembering of, dreams. Do not attempt to over-program the self, but attempt to move naturally with the tides of event and circumstance that focus your attention upon various phases of the illusion, remembering always that your lessons are those of love, your density is that which seeks a greater grasp of the nature, meaning and power of love.

因此，在对你们对梦见的检查和忆起的过程中去审慎地且小心谨慎地，最重要地，严肃地，行动，这是很好的。不要尝试去为自己过度编程，而是尝试去与将你的注意力聚焦在幻象的各种各样的方面事件和环境的潮水一起自然而然地移动，并一直记住，你的课程是爱的课程，你的密度是寻求对那种爱的特性、意义和力量的一种更大的掌握的课程。

Thus, in your waking life, gaze at all that occurs with a view towards what aspect of love may be presenting itself to you for examination. Then flow naturally with this desire to know as you move into the dreaming state, being patient, for you shall dream, and dream, and dream again, about the same thing, gazing at it always in a slightly different way, as the dream attempts to speak to finity that which is infinite.

因此，在你们的醒着的生命中，带着一种朝向爱的面向的眼光来注视所有发生的事情，那个爱的面向可能正在将它自己向你展现出来以供你检查。接下来，在你进入到梦境状态中的时候，自然而然地与这种去知晓的渴望一同流动，有耐心，因为你将会做梦，做梦，并再一次关于相同的事情做梦，在梦境尝试向有限的事物谈及无限之所是的时候，一直用一种稍稍不同的方式注视它。

It is the patient entity, the persistent and daily entity, whose dreams begin to make a kind of sense, and become more and more of a tool and a resource for learning. Those who expect dreams to explain themselves to the conscious mind shall be disappointed for the most part. There are, of course, among your peoples, those who have the gift of clear vision, because of the character that they possess within the illusion and the work that has been done before this particular incarnational experience. However, the vast majority of seeking souls do not receive the crystal clear explanations of love, but nuances, clues, stage settings and masks.

就是在一个有耐心的、坚持不懈且每天都练习的实体身上，它的梦境开始具有一种意义了，并越来越多地成为了一种学习的工具和资源了。那些期待梦境会向表面意识的心智解释它们自己的人，将会在大部分时候都感到失望。当然在你们的人群中会有一些人，它们因为它们在这个幻象中拥有的特性以及已经在这次特定的投生体验之前被完成的工作而拥有清晰的异像的天赋。然而，绝大多数的星球的灵魂并不会接收到爱的清楚明了的解释，而是接受到轻推，线索，舞台布景和面具。

Thus, the study of the archetypical mind in the conscious state is helpful in that it creates a vocabulary for examining the structure of dreams, for you are who you are, and all things are in relation to you as you are in relation to yourself. You are who you are, and you are who you become, and each of these is the same statement.

因此，在有意识的状态中对原型心智的学习是有帮助的，因为它创造了一个用来检查梦境的构架的词汇表，因为你就是你之所是，所有的事情都是与你有关联的，就好像你与你自己是有关联的一样。你就是你之所是，你就是你成为的实体，每一个说法都是相同的说法。

The depths of this truth may begin to be plumbed in the conscious mind best by working in some way with the archetypical mind. Some favor the system of the tarot, others the glyphs of the tree of life, and as these are the two most helpful we shall express our opinion as to the difference between the two. Those personalities who are focused upon the dynamics of positive and negative, yin and yang, passive and active, will find most rewarding the study of the major Arcana of the tarot. Those who see in a less personal sense, or who need in a less vital sense the necessity for choosing betwixt the positive and the negative shall find the study of the tree of life, though more complex in some ways, more rewarding in that rather than the self being summed up in relation to the choice between positive and negative, positive and negative are two pillars betwixt which are placed the middle pillar Malkuth, Yesod, Tifareth, Kether, Ain Soph Aur, Ain Soph, Ain.

这个真理的深度可以开始在有意识的心智中藉由用某种方式与原型心智一同工作而被探索。一些人喜欢塔罗的系统，其他人会喜欢生命之树的符号，因为这是两种极其有帮助的系统，我们将在关于两者的差异的方面表达我们的观点。那些会被聚焦在正面性与负面性、阴与阳、被动与主动上的人格，将会发现研究大阿尔克那塔罗是最有收获的。那些用一种较不个人性的方式观察的人，或者在一种

较不重要的意义上需要在正面性和负面性中间做出选择的必要性人，将会发现对生命之树的研究是更有收获的，虽然它在一些方面是更加复杂的，因为与其说自我在与正面性和负面性之间的选择的关联的方面被积累起来的，不如说正面性和负面性是两根柱子，在它们中间放置有中间的柱子，Malkuth, Yesod, Tifareth, Kether, Ain Soph Aur, Ain Soph, Ain。

We feel that this is an introduction which suffices for this moment, and will at this time thank this instrument for its willingness to be used. We would now transfer this contact to the one known as Jim. We are those of Q'uo, and in love and light we leave this instrument.

我们感觉到这是一个在此刻是足够了介绍了，我们将在此刻为这个乐意于被使用而感谢它。我们现在将这个接触转移到被知晓为 Jim 的实体。我们是 Q'uo，在爱与光中，我们离开这个器皿。

(Jim channeling)

(Jim 传讯)

I am Q'uo, and greet each again in love and light. At this time it is our privilege to offer ourselves in the attempt to speak to any further queries if there are further queries. May we begin now with the first query?

我是 Q'uo，我在爱与光中再一次向各位致意。在此刻，我们很荣幸提供我们自己来尝试去谈及任何进一步的问题，如果有进一步的问题的话。

S: Yes, Q'uo, you mentioned that we have natural protection when we sleep. We are, in that case, in a state of unity which involves having passed through the veil. In some sense as we study consciously the systems of the deep mind, we attempt in a partial way to do the same thing, but one quickly learns of the necessity for protection in doing so. If one were to take the first step on the path, for example, of the study of the Kabbala, one passes through the dark night of the soul, the Malkuth, through Yesod, I wonder if that involves passing through the veil, entering what is sometimes called the light body, and if so, if there is a danger in doing so, what is one's best protection in doing so?

S: 是的，Q'uo，你们曾经提到，我们在我们的睡眠的时候拥有天生的保护。在那种情况中，我们是处于一种统一的状态之中，这种统一包含了已经穿过了罩纱的事物。在某种意义上，当我们有意识地学习深入心智的系统的时候，我们用一种不完全的方式尝试去做相同的事情，但是一个人通过这样做会快速学会保护的必要。如果一个人想要，举个例子，在对卡巴拉的研究中在道路上走出第一步，它会穿越灵魂的暗夜，Malkuth，穿过 Yesod，我想知道是否那包含了穿过罩纱，并同时进入到有时候被称为光体的实体，如果是这样的话，在这样做的方面是否有一种危险，在这样做的方面，什么是一个人最佳的保护。

I am Q'uo, and am aware of your query, my brother. As one undertakes any study of the nature of your evolutionary process, whether it be that path followed by those who study the tree of life, the path of the tarot, or any other path that leads eventually to the realization of unity, it is well to surround oneself with the desire to seek this unity within that quality that you may call

love. Love, being the energizing and creative force of all that is, then, can speak to itself within all other beings and forces that may be encountered, calling from each its creative and sustaining nature. To so configure the conscious and subconscious mind with the quality of love is to provide to the self the greatest protection that is possible, for where there is love there cannot be fear, and fear is the only avenue available to any entity that would wish to enter fear and manipulation into one's pattern of life experience.

我是 Q'uo, 我理解了你的问题, 我的兄弟。当一个人对你的演化的过程的特性进行任何研究的时候, 无论它是被那些研究生命之树的人跟随的道路, 塔罗的道路, 还是任何其他最终导向对一体性的领悟的道路, 藉由对寻求这种一体性的渴望将一个人自己围绕在那种你们可以称之为爱的特性之中, 这是很好的。爱就是一切完全有的赋予生命力与创造力的力量, 爱接下来就能够在可能会被遇到的所有其他的存有和力量之中谈及其自身, 并同时会从每一个人身上唤起它的创造性和支持性的特性了。要如此藉由爱的特性对表面意识和潜意识的心智进行配置, 就是向自我提供有可能最大的保护了, 因为在有爱的地方, 就不会有恐惧, 恐惧仅仅是可以为任何希望将恐惧和操纵加入到一个人的生命体验的模式中的实体所取得的途径。

Thus, it is well to begin any serious study and application of any particular avenue of ritualistic discipline of the personality with this quality. As one progresses along whatever path is chosen and begins to bear the fruit of that path in service to others it is especially important to fashion the armor of love and light about oneself in order that the endeavor to seek unity in order to be of service to others might be protected.

因此, 藉由这种特性开始对任何特定的对人格的仪式化的训练的途径进行任何严肃的研究与应用, 这是很好的。当一个人沿着无论什么被选择的道路前进并开始在那条服务他人的道路上结出果实的时候, 去在它自己周围形成爱与光的盔甲, 以便于那种为了对其他人有所服务而去寻求一体性的努力可以被保护, 这是尤其重要的。

Is there a further query, my brother?

我的兄弟, 有一个进一步的问题吗?

S: Yes. One does find instances where there are correspondences made between the tarot and Kabbala. For example, I have read recently a correspondence between the major Arcana twenty-one, the Great Way of Spirit, and the first path working upon which the aspirant adept may step in the Kabbala (inaudible). I wonder if you could tell me if these correspondences are useful, if they have a truth to them, and how they might be used?

S: 是的。一个人却是会发现一些情况, 在其中会有在塔罗和卡巴拉之间产生的一致性。举个例子, 我最近读到在大阿卡那塔罗的第二十一张牌, 灵性的大道, 与在卡巴拉中的有志的行家可以走上的第一条道路之间的一种一致性(听不见)。我想知道, 你们是否能够告诉我, 是否这些一致性是有用处的, 是否它们拥有一种真理, 它们如何可以被使用。

I am Q'uo, and am aware of your query, my brother. Indeed, my brother, in an universe of unity there are correspondences all about one. The usefulness of any correspondence is much like the beauty of any work of art. It is in the eye of the beholder or the efforts of the practitioner that the usefulness is to be determined. For each entity, no matter what portion of the study is undertaken, will be moving from a place in his or her understanding that is unique, and whatever correspondence is available or noticeable to that entity will be useful insofar as the entity has prepared itself to utilize that which lies before it.

我是 Q'uo, 我理解了你的问题, 我的兄弟。确实, 在一个一体性的宇宙中, 在一个人周围的一切事物中都会有一致性。任何一致性的用处非常类似于任何艺术作品的美丽。就是在注视者的眼睛中或者在参与者的努力中, 那种用处会被确定了。因为对于每一个实体, 无论学习的什么部分被进行, 那个部分都将从在他或者他的理解中的一个独一无二的位置移动, 无论什么一致性是可以被取得或者会被那个实体注意到, 它都将会在那个实体已经让它自己准备好去利用存在于它面前的事物的范围内是有用处的。

This is to say that the preparation in understanding and practice will call to the seeker those succeeding steps and the perception of those steps that is appropriate in order safely to place the foot upon new understanding and new metaphysical ground. Thus, as the quality of the ...

这就是说, 在理解和实践的过程中的准备工作, 将会把那些之后的步骤以及对那些适当的步骤的知觉呼唤到寻求者的面前, 以便于寻求者安全地踏足于新的理解和新的形而上学的地面之上。因此, 随着那种特性.....

(Side one of tape ends.)

(磁带一面结束。)

(Jim channeling)

(Jim 传讯)

I am Q'uo, and am again with this instrument. Is there a further query, my brother?

我是 Q'uo, 我再一次与这个器皿在一起了。我的兄弟, 有一个进一步的问题吗?

S: There's just one. It occurs to me now that the greatest protection we may need is from ourselves, and as you have said, the surest protection is provided by the loving and open heart. You have mentioned on other occasions that the heart may be used as a springboard to the higher energy centers. A question I have had is, does that springboard effect work directly, say from the heart center to the throat center, and then again directly from the heart center to the indigo center, or does it simply rise up through the channels, going first through the throat center, then through the indigo center? Is there a way to draw directly on the energies of the heart?

S: 只有一个问题。我现在想到的事情是, 我们可能需要最大的保护是来自于我们自己的, 如你们已经说过的一样, 最确切的保护是藉由有爱与开放的心被提供

的。你们已经在其他场合中提到过，心可以作为一个通往更高的能量中心的跳板被使用。我拥有的一个问题是，那个跳板的效果是直接，假设从心的中心到喉部中心工作，接着再一次直接从心的中心到靛蓝色中心，或者它单纯地是通过管道上升，首先通过喉部中心，接下来通过靛蓝色中心？有一种直接吸引心的能量的方式吗？

I am Q'uo, and am aware of your query, my brother. The nature of the heart center is for the adept as the foundation is for the carpenter. This is the foundation upon which the structure of any effort shall be placed. It is necessary in order to be able to move beyond the blue-ray energy center that there be a considerable amount of work accomplished, not only at that center, but also within the indigo-ray center, for the opening of the green-ray or heart center is an opening which allows a movement from that center to the next center for the beginning of work within the throat or blue-ray center. 我是 Q'uo, 我理解了你的问题, 我的兄弟。心的中心对于行家就如同基础对于木匠一样。这是任何努力的构架将会被放置在其上的基础。为了能够超越蓝色光芒的能量中心, 会有可观数量的工作要被完成, 这是必不可少的, 那些工作不仅仅是在那个中心, 同样也是在靛蓝色光芒中心中, 因为绿色光芒或者心得中心是一个入口, 它会允许一种从那个中心到下一个中心的移动, 以供在喉部中心或者蓝色光芒中心中的工作的开始。

It is necessary to master to a minimal degree the study of each center beyond the green-ray center for the opening of any center beyond the green ray to occur upon a regular and dependable basis. Thus, when such work has been accomplished within the blue and indigo rays, it is possible for the adept to choose whether energy shall be moved through the green-, the blue- or the indigo-ray center for work of either the healing nature within green ray, the freely given communication within blue ray, or the work of that which you may call the white magical nature within the indigo-ray center.

为了让任何高于绿色光芒的中心用一种有规律且可依赖的方式放开, 去掌握一种最小程度的对高于绿色光芒中心的每一个中心的学习是必不可少的。因此, 当这样的工作已经在蓝色和靛蓝色光芒中被完成的时候, 行家就有可能选择, 能量将会通过要么绿色、或者蓝色、或者靛蓝色中心被移动, 以便于要么在绿色光芒中进行具有疗愈的特性的工作, 要么进行在蓝色光芒中被自由给予的沟通交流, 要么进行在靛蓝色中心中具有你们可以称之为白魔法特性的工作。

Is there a further query, my brother?
我的兄弟, 有一个进一步的问题吗?

S: No, thank you very much, Q'uo.
S: 没有了, 非常感谢你们。Q'uo。

I am Q'uo, and we thank you, my brother. Is there another query at this time?
我是 Q'uo, 我们感谢你, 我的兄弟。在此刻有另一个问题吗?

Carla: I'd like to follow up on a couple of questions, and then just a thank you.

To follow up on S's question, would not, once the green-ray center was established as fully opened, the energy be drawn naturally to one's chosen path of service, that path of service which was chosen before the incarnation? Is it not something that happens naturally and doesn't have to be chosen, or is the conscious choice necessary?

Carla: 我想要接着询问几个问题, 接下来仅仅是一个对你们的感谢。跟着 S 的问题, 一旦绿色光芒中心已经被构建为充分开放的了, 为什么能够不会自然而然地被吸引到一个人选择好的服务的道路上, 被吸引到那条在投生前被选择好的服务的道路上呢? 它不是某种会自然而然地发生的, 且不必被选择的事情吗, 或者有意识的选择是必须的吗?

I am Q'uo, and am aware of your query, my sister. This statement we find, if we understand it correctly, to be much as one of your sayings which states that it is putting the cart before the horse. In this regard we mean to say that the opening of the green-ray center is most often accomplished by those who have begun, and well begun, the following of what you have called the life's work, or chosen service, and the pursuing of this service has been refined to such a degree that the opening and energizing of the green-ray energy center then becomes possible, and when accomplished, acts much as your magnifying glass does to enlarge that service which has been chosen.

我是 Q'uo, 我理解了你的问题, 我的姐妹。我们发现这个说法, 如果我们正确地理解了它的话, 非常类似于你们的一个谚语, 那就是将货车放在马的前面。在这个方面, 我们打算要说的是, 绿色光芒中心的开放极其经常地是被那些已经开始了, 且很好地开始了对于你们所称生命的工作, 或者被选择的服务的追寻, 并且对于这种服务的追寻已经被精炼到这样一种程度以至于对绿色光芒能量中心的开放和活化接下来会成为有可能的人们所完成的, 当这种开放被完成的时候, 绿色光芒的能量中心会非常类似于你们的放大镜一样起作用来扩大那种已经被选择了的服务。

Is there a further query, my sister?

我的姐妹, 有一个进一步的问题吗?

Carla: Yes, I see from that answer that it is desirable to continue always to wish to seek higher and higher in the indigo ray. I understand now. But I did have a feeling from the whole message that you were inferring a simplicity beneath the various ways of studying dreams, in other words, that you said the dreamer is the dream and the dream is the dreamer; that if you were studying the archetypical mind the first of the major Arcana would contain the whole of the Arcana, and the first station, or I guess it would be the last in the (inaudible) [Tree Of Life], Malkuth, would contain the whole of the tree of life. Is this inference correct?

Carla: 是的, 我从那个答案理解到, 一直继续希望在靛蓝色光芒种越来越高地寻求, 这是理想性的。我现在理解了。但是我确实从那整个信息由一种感觉, 你们正在暗示在各种研究梦境的方法下方的一种简单性。换句话说, 你们说过, 做梦的人就是梦, 梦就是做梦的人, 如果你正在研究原型心智, 大阿卡那牌的第一张会包含了整个大阿卡那牌, 第一站, 或者我猜想它会是在 (听不见) [生命之

树]中的最后一个站点, Malkuth, 会包含了整个生命之树。这个推论是正确的吗?

I am Q'uo, and am aware of your query, my sister. Not only is this inference correct, but it may be applied to any of the stations, any of the Arcana, and any portion of one's life experience, for all may be seen to be individualized and particularized facets of the one Creator, viewpoints from which the one Creator may be experienced, may be observed and may be glorified. Each station, Arcana and experience, then, is as a facet upon a jewel, the jewel being the one Creator, the facet being a window through which a portion of the one Creator may be viewed, and when viewed with a perception free of distortion, all facets of the one Creator are then made available through the one facet that is observed, much as your holographic picture will yield the entirety of the picture from any portion.

我是 Q'uo, 我理解了你的问题, 我的姐妹。这个推论不仅仅是正确的, 它同样也可以被应用在任何站点上, 任何大阿卡拉牌上, 以及一个人的生命体验的任何部分, 因为一切事物都可以被视为是太一造物者的个体化与专门化的面向, 以及太一造物者可以从其被体验, 可以从其被观察并可以被荣耀的视角。每一个站点, 每一个大阿卡拉以及每一个体验, 接下来, 就如同一个宝石的一个侧面一样, 那个宝石就是太一造物者, 那个侧面是一扇窗户, 通过这扇窗户, 太一造物者的一个部分就可以被看到, 当那个部分藉由一种没有扭曲的知觉被看到的时候, 太一造物者的所有的面向接下来就可以通过那一个被观察到的面向被取得了, 这非常类似于你们的全像图片, 任何部分都将会产生出那个图像的全部。

Is there a further query, my sister?

我的姐妹, 有一个进一步的问题吗?

Carla: No, Q'uo, but I'd just like to thank you for the blessing of the most incredible light that I've ever seen—actually I didn't see it, I felt it, and the only word I can use to describe it is splendor. I thank you very much for this experience.

Carla: 没有了, Q'uo, 但是我仅仅想要为我曾经看到过的最令人难以置信的祝福而感谢你们——实际上我并没有看到它, 我感觉到它, 唯一我能够用来描绘它的言语是, 它是光辉壮丽的。我为这个体验而非常感谢你们。

I am Q'uo, and we thank you as well, my sister, for the service which you and each within this group provide us. It is a light to us as well, of great beauty. Is there another query at this time?

我是 Q'uo, 我们同样也感谢你, 我的姐妹, 为你以及在这个团体中的每一个人提供给我们的服务。

M: Yes, Q'uo, I have a question. I (inaudible) that could be used in understanding archetypes, the Tree of Life and the tarot. I understood that perhaps astrology would also be useful (inaudible).

M: 是的, Q'uo, 我有一个问题。我 (听不见) 在理解原型、生命之树以及塔罗的过程中能够被使用。我理解也许星象学同样也是有用处的 (听不见)。

I am Q'uo, and am aware of your query, my sister. It is true that astrology is also quite useful in the study of the nature of the archetypical mind and the evolutionary process as an whole. However, we did not mention astrology in our original statements because there is much that has been attributed to this study which is confusing to those who have not engaged in intensive and long-term study of the origins of this particular field of inquiry. This is a study which differs significantly from that of the tarot and that of the Tree of Life in that much of the work of the study utilizing astrology must be accomplished within the meditative state where certain tones or resonances, harmonics between concepts and energies, are felt and intuited. This type of study is one which is highly informative to those who are quite sincerely dedicated to penetrating beyond the surface appearance of what is usually given in books and treatises upon the study of astrology. The necessity of penetrating the outer appearance of this study is so great as to cause us to, shall we say, give the caveat that it is a most difficult study to master without great dedication and perseverance.

我是 Q'uo, 我理解了你的问题, 我的姐妹。星象学在对原型心智的特性以及作为一个整体的演化的过程的研究中同样也是相当有用的, 这是正确的。然而, 我们并没有在我们最初的陈述中提及星象学, 因为已经有大量的事物被归因于这个研究了, 对于那些尚未充对这个特定的探索的区域的起源进行深入和长期的研究的人, 这些事物是令人混淆的。这是一个与对塔罗的研究和对生命之树的研究有显著不同的研究, 因为大量利用星象学的研究必须在冥想状态中被进行, 在冥想状态中, 在观念和能量之间的一定的音调、或者共鸣、和声会被感觉到并由直觉知晓。对于那些相当真诚地致力于刺穿在关于星象学的研究方面的书本和论文中通常会被给予的事物的表象的实体, 这种类型的研究是一个高度有教益的研究。刺穿对这种研究的外部的表象的必要性是如此之巨大, 以至于它使得我们, 容我说, 给出警告, 在没有巨大的投入和坚持不懈的情况下, 它是一个极其难以掌握的研究。

Is there a further query, my sister?

我的姐妹, 有一个进一步的问题吗?

M: No, thank you Q'uo.

M: 没有, 谢谢你们, Q'uo。

I am Q'uo, and we thank you, my sister. Is there another query at this time?

我是 Q'uo, 我们感谢你, 我的姐妹。在此刻有另一个问题吗?

K: You spoke this evening of the protection inherent in the consciousness of love. It seems to me that there may be different types of protection available, but maybe not, maybe they all stem from that one source. Earlier you spoke about the protection that is offered by the cat entity, and I'm wondering if you can talk a little bit about how they offer that protection and if that's related to that same love consciousness?

K: 你们在今晚谈及了在爱的意识中固有的保护。在我看来似乎会有不同的保护的类型是可被利用的, 可能没有, 可能它们全都是源自于一个源头。你们之前谈

到关于被猫的实体提供的保护, 我想知道是否你们能够谈一点点关于它们提供的那种保护, 是否那是与那种同样的爱的意识是有关联的呢?

I am Q'uo, and am aware of your query, my sister. The entities known as your cats have a history within the archetypical experiences of your third density that dates back, shall we say, using your reference of time, to many, many thousands of years ago, moving especially through that culture that you know as the Egyptian culture, moving back even farther to the roots of this experience into that culture known to you as Atlantean.

我是 Q'uo, 我理解了你的问题, 我的姐妹。被知晓为你们的猫的实体在你们的第三密度的原型体验中是拥有一个历史的, 这个历史可以, 容我说, 如果使用你们的时间的参照系, 回溯到很多很多千年之前, 尤其是穿越了你们所知晓的埃及文化, 甚至更远返回到被你们知晓为亚特兰蒂斯的文明的体验的源头之中。

Within that culture there were those who sought sincerely and successfully the Law of One, and in this study used as a portion of their ritualized worship and seeking of the One the companionship of the entities that you call the cat. These entities have a correspondence by their nature to that quality within the human being that may be seen as the feminine, the subconscious mind, the High Priestess as given by the tarot, which inspires, nourishes, protects and potentiates experience within that portion of the mind exemplified by the male, the conscious, the third-density entity which exists upon the level of the illusion.

在那个文化中, 会有那些真诚地成功地追寻一的法则的实体, 被你们称之为猫的实体的陪伴, 在这种研究中被用作它们对于太一的仪式化的崇拜和寻求的一部分。这些实体已经藉由它们的本性与在人类内在之中可以被视为女性、潜意识心智以及被塔罗给予的高等女祭司的特性拥有一种一致性, 这种特性会启发、滋养、保护心智的那个被男性、表面意识、以及存在于幻象的层次上的第三密度的实体所示范的部分, 并为在那个心智的部分中的体验赋能。

Thus, the cat has for great eons of your planet's metaphysical experience become associated within the mass mind of your planetary sphere with that which is protective, nourishing, loving and inspirational. Thus, the connection between this creature and that quality known as love is one which is steeped in metaphysical experience and within the roots of your subconscious mind.

因此, 猫已经在你们的星球的形而上学的体验的巨古的时间中, 在你们的星球的大众意识之中, 与那种保护性、滋养性、有爱的与启发性的事物联系在一起了。因此, 在这个生物与被知晓为爱的特性之间的连接是一个被浸泡在形而上学的体验之中并位于你们的潜意识心智的根部的连接。

Is there a further query, my sister?

我的姐妹, 有一个进一步的问题吗?

K: Has there been any decision on the part of the feline species to offer themselves in service to us in that way?

K: 在猫科动物的部分上已经有任何要在用那种方式在对我们的服务中提供它们

自己的决定了吗？

I am Q'uo, and am aware of your query, my sister. The decision, as you call it, is not that which you would understand as a decision made in a conscious fashion, but one which is rather as is the given in their nature, a gift or quality which by its very nature offers itself in this service without either being consciously made or even being conscious.

我是 Q'uo, 我理解了你的问题, 我的姐妹。如你们所称的决定, 不是你们会理解为用一种有意识的方式被做出的一个决定, 而毋宁是一个在它们的本性中给予的事物, 一个藉由其本性在这种服务中被提供的礼物或者特性, 它不是被有意识地做出的决定, 它甚至是没有被察觉到的决定。

Is there a further query, my sister?

我的姐妹, 有一个进一步的问题吗？

K: No, thank you very much.

K: 没有了, 非常感谢你们。

I am Q'uo, and we thank you, my sister. Is there another query at this time?

我是 Q'uo, 我们感谢你, 我的姐妹。在此刻有另一个问题吗？

(Pause)

(暂停)

I am Q'uo, and we would like to take this opportunity to thank each entity present this evening for inviting us once again into your circle of seeking. It has been a great honor to join you here and to walk with you in that light and love of the one infinite Creator in which we leave you at this time, rejoicing at each step, praising the light and sharing the love. We are known to you as those of Q'uo. Adonai, my friends. Adonai.

我是 Q'uo, 我们想要利用这个机会来感谢在今晚每一个在场的实体再一次邀请我们进入到你们寻求的圈子。在这里加入你们并与你们一起行走在太一无限造物者的爱与光中, 这已经是一种极大的荣耀了, 我们在此刻在那种爱与光中离开你们, 我们为每一步而欢呼, 并赞美光, 分享爱。我们是你们知晓的 Q'uo。Adonai, 我的朋友们。Adonai。

February 25, 1990

1990-02-25 人格锻炼与留心

Group question: The process of evolution can be seen as the process of learning to discipline the personality, or to focus our expenditures of energy in a precise manner, one that moves us closer to our metaphysical goals. What is the nature of discipline? Does it have to be difficult and tedious? What qualities enable the strengthening of discipline? What qualities detract from the strengthening of the discipline?

团体问题：演化的进程可以被视为是学会人格锻炼，或者学会将我们的能量支出用一种精确的方式，一种让我们更加靠近我们形而上学的目标的方式聚焦起来的过程。那种锻炼的特性是什么？它必须是困难的且单调沉闷的吗？是什么特性使得对那种锻炼的强化成为可能的呢？什么特性偏离了对那种特性的强化呢？

(Carla channeling)

(Carla 传讯)

I am Q'uo. I am Q'uo. We have most happily been able to contact this instrument, and we greet you in the love and in the light of the one infinite Creator, in Whose service we move and have our being. It was a good example of your query upon discipline in the process which this instrument has spent the previous approximate hour of your time as we find this instrument is aware of time. In the attempt to banish the genuine exhaustion of the physical self due to pain and exertion, this instrument's red-ray energy center was most dim, and therefore the instrument, in preparing to offer words of inspiration, neglected to be enough aware of the need for the focus upon the reenergizing of the will to live joyfully that is the mark of the open red ray.

我是 Q'uo。我是 Q'uo。我们对于能够接触这个器皿是极其高兴的，我们在太一无限造物者的爱与光中向你们致意，在造物者的服务中，我们移动并拥有我们的存有。如同我们发现这个器皿对时间的察觉一样，这个器皿已经花费了你们的时间的大概之前的一个小时，在这个过程中花费的时间是你们对于锻炼的问题的一个很好的例子。在尝试去消除物质性身体由于痛苦和努力而产生的真正的筋疲力尽的尝试中，这个器皿的红色光芒的能量中心是极其暗淡的，因此，这个器皿在为提供启发性的言语做好准备的过程中，忽略了对于快乐地活着的意愿的重新充能的聚焦的需要，而这种快乐地活着的意愿就是开放的红色光芒的标志了。

Thus, to this instrument's surprise, we asked the instrument to move backwards in the tuning process to repeat several times prayers of supplication for the uplifting of joy in life. The instrument is now in satisfactory balance, however we would have done this instrument some harm by calling upon vital energies had we not requested repeatedly that the instrument work within its own faith, its own path, its own ways of recalling and reviving the joy of living. This takes patience, and when there is additional work to be done after an hour of prayer it is, shall we say, indeed an effort.

因此，让这个器皿吃惊的是，我们要求这个器皿退回到调音的过程以数次重复对

于提升生命中的喜悦的祈求的祈祷词。这个器皿现在处于令人满意的平衡之中，然而，如果我们没有重复地请求这个器皿在它自己的信心中，在它自己的道路中，用它自己重新唤起生活的喜悦并使其更新的方式进行工作，我们本来已经藉由召唤生命能量而已经对这个器皿造成了某种伤害了。这需要耐心，当在一个小时的祈祷之后有额外的工作要被完成的时候，容我们说，这确实是一种努力。

We find you have the term "no pain, no gain." This is a shallow statement, yet in most cases accurate enough in terms of learning the discipline of any activity of third density, for each entity is unknown to itself, and there must be put forward the effort to know the self in deeper and more profound ways. This illusion which you now enjoy is upon the level of molecular structure, magnetic relationships, and the geometry of what you call matter, placed in order. However, the divine Thought within, which is love, that which is the true self, is covered over, as is the molten center of your planet, with honeycombs of many, many kinds of material, and finally the shallow waters and land masses of the topography of the surface of your sphere.

我们发现你们有这样的说法，“没有痛苦，没有收获。”这是一个肤浅的说法，然而，在大多数情况中，它在关于学习对任何第三密度的活动的锻炼的方面是足够准确的，因为每一个实体对于其自身都是未知的，必须要有被做出的努力以用更加深入且更为深刻的方式来知晓自我。这个你们现在享受的幻象在分子结构、磁力关系以及你们称之为物质的几何学的层次上是被有序地排列的。然而，内在之中的神圣的想法，爱之所是，真实的自我之所是，确实被遮蔽起来的，如同你们的行星的融化的中心一样，它带有由许许多多的物质组成的蜂巢状结构，最后是你们星球的表面的地形的浅水和陆地。

This planet is an analogy to that which is the consciousness of love within. That is how deeply it is buried. Your passion seems far from you. The discipline of your personality to know the self seems nowhere upon land or sea, in the air or underneath the waters of the earth. There is no conscious way to break into or to tunnel into the heart of your true nature, which is not personality, but which is desired by your free will at this time.

这个行星是对于内在之中的爱的意识的一个类比。它是多么深深地被埋藏起来的呀。你们的热情看起来似乎远离你们。对你们的人格锻炼以知晓自我，这看起来似乎在陆地或者海洋上，在空中或者地球的水下的无人知晓的地方。没有有意识的途径去冲破或者挖掘隧道进入到你的真实的本性的核心，那种真实的本性不是人格，而是在此刻被你们的自由意志所渴望的事物。

Much effort has already been expended by each of you. Each of you has made choice after choice after choice. When weary, you have sat by the road of seeking; when energetic once again you take up the burden of humanity and walk the path of the seeker, seeking in the air, the earth, the water, and the fire of energy that which is completely unable to be found by the conscious mind. There is, however, that oneness between the molten center of your being, the passion of the divine love within you, and the one great original Thought that is the Creator. And you are within this illusion to learn the nature of yourself and to choose how you wish to shape that nature, how

you wish to make choices within the life to serve, to be inspired, to rest, to seek, to be patient, to be despairing, to be thoughtless. All these are equally permissible. There is no judgment, only free will. That is the law of your density, and free will brooks no discipline. You are free. Thus, as in any classroom, when you who do not know decide to know, effort must take place.

已经有大量的努力被你们每一个人做出了。你们每一个人都做出了一个接一个的选择了。当疲倦的时候，你们坐在寻求的路旁，当再一次充满力量的时候，你们担负其人类属性的重担并走上那条寻求者的道路了。你们在风火水土的能量中寻求完全无法被表面意识的心智发现的事物。然而，在你的存有的融化的中心，即在你内在之中的神圣的爱，以及造物者之所是的那一个伟大的原初的想法之间，有同一性。你是在这个幻象中来学习你自己的属性并选择你希望如何塑造那种属性，你希望如何在生命中做出选择以服务、被启发、休息、寻求、有耐心、与感觉到绝望，变得轻率。所有这些都是同等地可以允许的。没有评判，仅仅只有自由意志。那就是你们的密度的法则，自由意志不用忍受训练。你们是自由的。因此，就好像在任何的课堂上一样，当你们这些并不知晓的实体决定去知晓的时候，努力就必须被做出了。

Now, there are two answers to your question about the pain of discipline. Firstly, in the deepest sense, all discipline is painful, for it denies free will, the full action of chaos, and chaos is the natural atmosphere into which you, as mind and body and spirit, are birthed in this illusion. You have complete freedom. On the other hand, the first choice is perhaps the most difficult, the most humbling, the most painful, for it is a final, deep and complete awareness that chaos is not desirable, that chaos is but the wind upon the water, the waves upon the shore. Without observation of order, without faith in any order within the self, without faith in any work to the self, beyond this little shadow of a life that flickers briefly and moves from dust to dust, it is the choice to have faith, that is the painful, hard-won, difficult and almost impossible to remember cornerstone of all spiritual work.

现在，你们关于训练的痛苦的问题是有两个答案的。首先，在最深的意义上，所有的训练都是痛苦的，因为它否认了自由意志，混淆的完全的作用，而混淆就是你作为心、身、灵在这个幻象中被诞生进入到其中的自然而然的氛围。你们拥有完全的自由。在另一方面，第一个选择也许是最为困难，最为低下，最为痛苦的选择，因为它是一种最终的、深入的且完全的认识，混淆是不理想的，混淆仅仅是在水面上的风，在海岸上的波浪。没有对于秩序的经验，没有对于在自我内在之中的任何的秩序的信心，没有对于任何对自我的工作的信心，在一次生命的这个小小的阴影之外，生命快速地闪烁着并从尘土移动到尘土，这是一个去拥有信心的选择，那种信心即，那个痛苦的、艰难赢得的、困难的、几乎不可能记得的事物，就是一切灵性工作的基石了。

Once this choice has been not only consciously made—that is, the choice to seek in faith the true orderly nature of the self, ignoring the obvious chaos about one that one may begin to seek out tools for learning and decide when, how and how intensively to apply them to the life experience—once this cornerstone decision has been made, the difficulty level of increasing the discipline of the personality will vary widely with the random actions of free

will upon catalyst. Sometimes the desire is very strong within and the work that needs to be done in meditation, contemplation, study, analysis and service seems to be joyful, easy and most pleasant. Sometimes the self is so far removed from any knowledge of its own true heart that there is almost no possibility of spiritual work, and it takes the greatest effort to bring oneself back to that original cornerstone decision to live a life of faith that you are more than a shadow that will fall into dust.

一旦这个选择已经不仅仅是用有意识的方式被做出了——也就是说，选择去在信心中寻求自我的真实而有序的特性，并同时忽略在一个人周围的明显的混淆，这样一个人就可以开始找出学习的工作，并决定什么时候，如何以及怎么强烈地将它们应用于生命的体验了——一旦这个基础的决定已经被做出了，不断增加的人格锻炼的困难的层次将会伴随着自由意志对催化剂的随机的行动而大幅变动的。有时候，渴望在内在之中是非常强烈的，需要在冥想、沉思、学习、分析以及服务中被进行的工作看起来似乎是高兴的、容易的且极其令人愉快的。有时候，自我是与对它自己的真实的核心的任何的知晓是如此之远离，以至于几乎没有灵性工作的可能，要将一个人自己带回到活出一次具有信心的生命的那个原初的基础的决定，这需要最大的努力，那种信心即，你是比一个将会归于尘土的影子要更大的。

Each of you has this faith. Each of you is therefore through the most painful and difficult portion of the spiritual search. For once you have put your foot upon the path of the seeker of the true self, the energy of that decision comes as a gadfly to nag and move you again and again no matter how far you stray, aiding you to mindfulness.

你们每一个人都拥有这种信心。你们每一个人都因此穿越了灵性寻求的最为痛苦和困难的部分。因为你们已经将你们的双脚放在真实的自我的寻求着的道路上了，那个决定的能量就会如同一只牛虻一样地开始一次又一次地不断催促你并推动你，无论你迷失了多么远，并同时帮助你留心。

This is the tool we would give you this evening: mindfulness. How heedless you are. You are heedless of beauty, you are heedless of pain, you are heedless of much that goes on about you as are all entities. There is too much catalyst to process for any entity to process completely, and so a series of choices is constantly being made as to what in the environment of the self shall be heeded as to where the mind shall be placed, the attention drawn. We encourage meditation with the regularity that must seem endless to those who hear our words, but meditation is the key that unlocks the door to that shuttle into that molten passion of love within, awareness of which inspires and enlivens each portion of the experience of your illusion. This entity, for instance, has been heedless of the needs of its physical vehicle, focusing upon outer works and not focusing upon that for which it has dedicated its life. If it is not joyful in living all else must cease, and joy must again be found, for without that foundation, without that energy, all other energy centers are depleted, flaccid, weak and unable to bear the energy of inspiration.

这就是我们今晚给予你们的工具：留心。你们是多么地心不在焉呀。你们不注意美丽，你们不注意痛苦，你们不注意大量在在你周围发生的事情，和所有的实

体一样。有过多的要处理的催化剂，以至于任何实体都无法完全处理它们，因此，在关于在自我的环境中什么事物应该被注意的方面，以及在关于心智应该被放置在何处，注意力要被吸引到何处的方面，一系列的选择是在持续不断地被做出的。我们鼓励有规律的冥想，这必定会对于那些聆听我们的言语的实体看起来似乎是没有尽头的了，但是，冥想是打开那扇通往那个穿梭器的大门的钥匙，那个穿梭器进入到内在之中的爱的融化的热情之中，进入到对启发你们的幻象的体验的每一个部分并为其赋予活力的事物的认识之中。举个例子，这个实体对于它的物质性载具的需要一直都是不注意的，它聚焦于外在的工作而没有聚焦于它已经将它的生命致力于的事物。如果在生活中它是不喜悦的，所有其他的事情都必须停止，喜悦必须再一次被找到，因为没有那个基础，没有那种能量，所有其他的能量中心都会被耗尽，变得软弱、无力，并无法承载灵感的能量。

It is not in any way unspiritual to evaluate the self each day, beginning with the fundamental energy of love of life. To be of good cheer, to care for experience and welcome catalyst is the first priority of the most spiritual of beings. It is not to the one who denies the need for care of the self that glory is given, but to the one who keeps that energy open, that joy alive. This is true for each energy center in an ascending pattern. So mindfulness begins with a mindfulness of the need for the instrument of incarnation, which is your physical vehicle. Mindfulness then continues to evaluate energies, to ask the self if there is joy in knowing the self and in knowing others, then in knowing and appreciating the group in which one experiences incarnation, the job, the friendships, the society of your nation state, the quality of that sphere which you call your home at this time. Others who have not enjoyed the clear yellow-ray environment of freedom and the passion for it—and at this time there is much movement upon your planet, passionately to seek it for all people—yet you who already have won your freedom and are the children of freedom and the grandchildren of freedom, how do you value it? How do you use it? How do you support it? How do you care for it? Where is your balance of joy in freedom?

每一天都从对生命的爱的基础的能量开始对自我进行评估，这绝对不是没有灵性的。成为兴高采烈的，照顾好体验并迎接催化剂，这是最有灵性的存有的第一优先考虑的事情。荣耀并不会被给予一个否认了照顾自我的需要的实体，而是会被给予一个保持那种能量开放，保持那种喜悦的活跃的实体。这对于在一种上升的模式中的每一个能量中心都是真实的。因此，留心是从对投生的器皿的需要的留心开始的。留心接下来会继续评估能量，询问自我是否在知晓自我以及知晓其他人的方面有喜悦，接下来，在知晓并欣赏一个人在其中体验投生的团体，工作，人际关系、你们的国家的社会，以及你们在此刻成为你们的家园的星球的特性的方面是否有喜悦。会有其他一些人是尚未享受到清晰的黄色光芒的自由的环境以及对它的热情的——在此刻在你们的星球上会有大量的运动，充满热情地为所有人寻求它——而你们这些已经赢得了你们的自由的人，你们这些自由的孩子和自由的孙子，你们如何重视它呢？你们如何使用它呢？你们如何支持它呢？你们如此关心它呢？你们对于在自由中的喜悦的平衡在何处呢？

All this is discipline that must be attended to before you may work with the heart to open the heart, to have compassion on the self, on others, on your

planet. First you must do your work with your own self, finding your joy, finding your passion. You have chosen faith, you have chosen to believe that there is a reality beyond this illusion. You have done the hardest work. The rest is learning. The rest is the discipline of the personality that began in the chaos of unlearning into which you were born. As we have spoken, each of you has examined the energies, has opened the heart, has begun to feel each other's presence as seekers, the unity of this group with all who seek, with those such as we who seek to help, and are ourselves seeking further to refine evermore the discipline of the personality. All this must be done before you can begin to discipline your personality. You must first find joy. You must first allow your faith to show forth in a love of life and living. Sometimes you do most, most beautifully at this, at other times there is a woeful lack of work because the self does not feel worthy of such fundamental work, wishing only to serve others. Nay, my friends, prepare the self first for service.

所有这些都是你们可以与心一同工作以开放心，对自我，对其他入，对你们的星球抱有同情心之前必须要被注意到的锻炼了。首先你必须在你自己的自我上进行工作，并同时找到你的喜悦，找到你的认清。你们已经选择了信心，你们已经选择去相信在这个幻象之外有一个实相了。你们已经完成了最难的工作了。剩下的是学习。剩下的是对人格的锻炼，那个人格是在你被生出来进入到其中的那种无知的混淆中开始的。如我们已经说过的一样，你们每一个人都已经检查过那些能量了，都已经开放了心，都已经开始感觉到相互彼此作为寻求着的存在，感觉到这个团体与所有寻求的实体，与所有诸如我们之类的寻求去帮助的实体之间的一体性了，我们自己同样也在进一步寻求去越来越多地精炼对人格的锻炼。所有这些都必须在你们能够开始对你们的人格进行锻炼之前被完成。你们必须首先找到喜悦。你们必须首先允许你的信心通过一种对生命和生活的爱展现出来。有时候你们这一点上是做得极其、极其漂亮的，在其他的时候会有一种糟糕透顶的缺少工作，因为自我并未感觉到这样的基础的工作的价值，而仅仅希望去服务他人。不行，我的朋友们，首先让自己为服务做好准备。

Now we speak of mindfulness itself, a mindfulness of your choice, a mindfulness of your faith that there is indeed within you the passion that created the universe and all that is in it. In meditation roads are built that create a pathway to an immediate experience of this love. This is work done in discipline. When the energy of living within you is good, and the desire to learn is strong, there is only joy in this work. It can also be the most difficult work you can imagine. A great deal depends upon the preparation of your self to be a person of joy and lover of life. Be mindful of who you are. You are love, you are a co-creator with the original Thought of your own experience and your own creation. There is not one creation, there are as many creations as there are perceptrors of creation. Each personal truth is absolute. One cannot give to another faith, but only the desire to find that faith and the realization that such a thing is possible.

现在，我们谈及留心本身，一种对你们的选择的留心，一种对于你们的信心的留心，那种信心及，在你们内在之中确实有热情，那种热情创造了宇宙和在其中的一切万有。在冥想中，道路被构建了，那条道路创造了一条通往对这种爱的一种即刻的体验的途径。这就是在锻炼中被进行的工作了。当在你内在之中的生活的

能量是好的，且去学习的渴望是强有力的时候，在这个工作中仅仅会有喜悦。它同样也能够成为你所能想象的最为困难的工作。会有大量的工作依赖于你让你自己做好准备去成为一个具有喜悦的人和爱生命的人。对于你之所是留心。你是爱。藉由你自己体验和你自己的造物的原初的想法，你是一个共同造物者。没有一个造物，有多少对造物的感知者，就有多少的造物。每一个人的真理都是绝对的。一个人无法给予另一个人信心，而仅仅只能给予去发现对于一个事情是有可能的信心与领悟的渴望。

We come to speak to you as those who have learned mindfulness. We find in this instrument's mind the phrase "to pray without ceasing." This is a good phrase to express that which we mean by being mindful. In meditation you tabernacle with the infinite One, you listen to the silence that speaks deeply, without words, and gives the information that will give you the energy, the joy, and the faith to move ahead. Without the meditation it is very difficult to remain in a state of unity with your greater self, with the Creator within. This is the heart of the discipline of personality.

我们是作为那些已经学会了留心的实体来向你们发言的。我们发现在这个器皿的心智中有这样的短语，“不停歇地祈祷。”这是一个表达我们所说的成为留心的意思的很好的措辞。在冥想中，你与无限太一同处至圣所，你聆听那个深深地，无言地发言，并给予了信息的静默，那个信息将会给予你能量，喜悦以及前进的信心。没有冥想，要留在一种与你的更大的自我，与内在之中的造物者之间的统一的状态之中，这是非常困难的。这就是人格锻炼的核心了。

Each of you has read many, many texts which attempt to aid in the process of accelerating the evolution of mind, body and spirit. The catalyst for the discipline of personality is joyful remembering of who you are. As you remember who you are, more and more of that which you may willfully seem to be, but which you are not, is no longer needed and falls away. The effort is not in pushing away the things of this world, as this instrument would say. The effort is in creating within the self a joyful remembrance of love as the nature of the true self, which creates an atmosphere in which gradually, and in a rhythmic, appropriate time, one after another, those things which are hindrances to joy fall away. Anger is not overcome, it is simply no longer needed to express the passion of the self. Distress, despair, all negative emotion is distorted love. It is passion turned and bent and unrecognizable. But as love is all there is, so with your free will you may create ponderous illusion upon illusion, finding perverse comfort in negative emotion, for it is familiar, and that which is familiar is safe, and that which is unfamiliar is not. When one is mindful one finds oneself slowly able to release the fear that has caused the distortion that has created for the self an armor against that which is perceived as a threat. To one continuously aware of the self as love there are no threats, there is only remembrance of the truth of love.

你们每一个人都已经读过很多很多的尝试去在加速心身灵的演化的过程中有所帮助的文字了。对于人格锻炼的催化剂，就是对你之所是的愉快的忆起。当你忆起你之所是的时候，越来越多的你可能会乐意于看起来似乎是，但却不是你之所是的事物，就不再是被需要的，并会逐渐消失了。努力不是在，如这个器皿会说

的一样，将那些事物从这个世界推开的方面。努力是在自我内在之中创造出一种对于爱就是真实自我的属性的愉快的忆起的方面的，这会创造出一种氛围，在其中逐渐地，且在一个有旋律的、适当的时刻，那些成为了喜悦的障碍物的事物，会一个接一个地逐渐消失了。愤怒不是被克服的，表达自我的激怒单纯地是不再被需要的。苦恼、失望以及所有负面的情绪都是扭曲的爱。它是被转变，被弯曲且未被识别出来热情。但是因为爱就是一切万有，因此，藉由你们的自由意志，你们可以创造出冗长的一个接一个的幻象，并在负面性的情绪中找到违背意愿的舒适，因为它是熟悉的，熟悉的事物是安全的，而不熟悉的事物不是安全的。当一个人留心的时候，它会发现它自己慢慢地能够去释放那种已经造成了扭曲的恐惧了，那种扭曲已经为自我创造出了一个抵御被感觉到是一个威胁的事物的盔甲了。对于一个持续不断地察觉到自己爱的实体，不会有威胁，仅仅会有对于爱的真理的忆起。

We are mindful of this entity's weariness, and would therefore transfer this contact, with many thanks to the instrument for its remembrance of its great desire to love, to the one known as Jim. We hail each through the mouth of this humble one in love and light. I am Q'uo.

我们察觉到这个实体的疲倦了，我们因此会将这个接触转移到被知晓为 Jim 的实体，我们同时非常感谢这个器皿回忆起它对于爱的伟大的渴望。我们通过这个谦卑的实体的嘴巴在爱与光中为每一个人欢呼。我是 Q'uo。

(Jim channeling)
(Jim 传讯)

I am Q'uo, and greet each again in love and light. At this time we would offer ourselves ...

我是 Q'uo，在爱与光中再一次向各位致意。在此刻我们会提供我们自己.....

(Side one of tape ends.)
(磁带一面结束。)

(Jim channeling)
(Jim 传讯)

I am Q'uo, and am again with this instrument. We find some difficulty with this instrument. We shall pause.

我是 Q'uo，我再一次与这个器皿在一起了。我们在这个器皿身上发现某种困难。我们将暂停。

(Carla channeling)
(Carla 传讯)

I am Q'uo, and am again with this instrument. We find that as we have spoken to this instrument it has moved in sympathy with our words and glows with its usual brightness despite its tiredness. This instrument was simply forgetful, mired in the cares of physical difficulty and mental confusion. There is no

need for such. There is no need to give oneself the great drama of difficulty. But it is important, as one relaxes into the rhythms of life, and accepts what sisters and brothers come to one, be they pain, or wellbeing, confusion or simplicity, joyful surroundings and happy friends, or difficult relationships and difficult feelings. These are the surfaces, these are the wind that blows where it will. These are those things to which you give up your will instead of remembering. In meditation, remember; in action, remember; in all things, remember how thankful you are, how blessed you are to have consciousness, life and the opportunity for the accelerated advancement of this great choice-making density.

我是 Q'uo, 我再一次与这个器皿在一起了。我们发现, 如我们已经向这个器皿说过的一样, 它已经与我们的言语协调一致地移动了, 并不顾它的疲倦而藉由它通常的亮度发光了。这个器皿单纯地是健忘的, 它对于身体的困难的关心和心智的混淆是束手无策的。这是没有必要的。没有必要给予自己巨大的困难的剧本。但是, 当一个人放松进入到生命的旋律之中的时候, 去接受来到一个人面前的兄弟姐妹, 这是很重要的, 无论它们是痛苦还是健全、是混淆还是简单、是令人愉快的周遭环境与快乐的朋友, 还是困难的关系与困难的感觉。这些都是表面, 这些都是在风愿意吹的地方吹起的风。这些是你向其交托了你的意志而不是你回忆起的事物。在冥想中, 忆起, 在行动中, 忆起, 在所有事物中, 忆起你们是怎样感谢, 忆起你们拥有意识、生命以及在这个伟大的做选择的密度中的加速进步的机会是怎样地有福。

Yes, my friends, to you who are not of this density it is a foreign land. The language is difficult, the people barbaric sometimes, the feelings too intense, too painful. Suffering seems inevitable, and so you forget the joy of being. Be mindful, be faithful to yourself, to the love within you, to the consciousness that abides eternally, infinitely within you. You are the creation. Create well, my friends.

是的, 我的朋友们, 对于你们这些不属于这个密度实体, 这个密度是一个异乡。言语是困难的, 人群有时候是粗野的, 感觉是过于沉重, 过于痛苦的。受苦看起来似乎是无可避免的, 因此, 你们忘记了存在的喜悦。留心, 对你自己有信心, 对你们内在之中的爱, 对在你们内在之中永恒地、无尽地等待着的意识有信心。好好地创造吧, 我的朋友们。

We shall go no further this particular evening, for indeed this instrument has overspent its energy upon the physical plane. But we wish to leave you with gentle words and merry thoughts. There is one within this room which has experienced great joy in recent past, the joy of that yellow-ray activity of great vitality and companionship. This is a wonderful and inspirational memory. Of itself it is only useful ephemerally; as a memory; as a knowledge of how things can be, its use is inestimable. Others within this group are battle weary and worn. Reach within that weariness for the tenderness, love and the cherishing that has moved within each in service to each as difficulties have been recognized, accepted and perhaps allowed to take center stage instead of mindfulness. There is no discipline in despair, but only the chaos of distortion. Be mindful of this lesson. Be mindful to look for the blessings, for the beauties,

for the peace and serenities that lie around you in the creation of the Father, and in the hearts of those whom you meet. And most of all, remember your choice, rejoice in your decision to have faith in your beingness. Accept yourself as eternal, and be mindful of joy everlasting.

我们将不会在这个特定的夜晚更加深入了，因为这个器皿确实已经在物质性的层面上过度使用了它的能量了。但是我们希望留给你们温和的言语与愉快的想法。在这个房间中有一个人最近已经体验到巨大的喜悦，那种具有巨大的活力与友谊的黄色光芒的活动的喜悦了。这是美妙而启发性的记忆。它在其自身仅仅是暂时有用处的，作为一个记忆，作为一个对于事物能够成为什么样子的知晓，它的用处是无价的。在这个团体中的其他人正在与疲倦与疲劳作战。在内之中触及那种疲倦，以取得亲切、爱以及对于那个在困难已经被认出，被接纳并也许被允许替代留心占据中心的舞台的时候在对每一个人的服务的过程中已经在每一个人内在之中移动的事物珍惜。在失望中没有锻炼，仅仅只有扭曲的混乱。留心这个课程，留心寻找祝福、寻找美丽，寻找存在于你们周围的在天父的造物中，在你们遇到的人们的心中的平安与宁静。最重要的是，忆起你的选择，在你决定去对于你的存在性抱有信心的方面欢庆。接受你自己是永恒的，留心无尽的喜悦。

We leave you in the love that you are, and the light that can come through you as surface beings from that passion, that love which is your Creator, your beingness, and that Omega towards which you travel as you unravel the mysteries of the disciplines of the personality. We are those of Q'uo, and shed our love, and let light shine through us to you, in the name of the one infinite, glorious and everlasting Creator. Adonai, my friends. Adonai. Adonai. Adonai. 我们在你们之所是的爱中，在能够从那种热情穿过作为表面的存有的你们的光，在那种你们的造物者，你们的存有之所是的爱中，在那个随着你们解开了人格锻炼的秘密而向其旅行的 Omega 中，我们离开你们。我们是 Q'uo，我们流露出我们的爱，让光通过我们照耀在你们身上，以太一无限，荣耀而永恒的造物者的名义。Adonai，我的朋友们。Adonai. Adonai. Adonai.

March 4, 1990

1990-03-04 Hatonn: 真正的自由

Group question: The question this evening has to do with the type of event or movement that has been happening around our planet, perhaps in the mass consciousness of the planet, with the concepts of freedom and democracy and self-determination seeming to win ascendancy in various places where they have not been in place for some time—in Eastern Europe, in the Soviet Union, South Africa, Nicaragua and elsewhere. We would like to know the principles behind this type of shifting consciousness, what has perhaps brought it about, what the potential outcome might be, and what it would mean for our planet and each of the inhabitants upon the planet.

团体问题：今天晚上的问题是与在全球，也许是在星球的大众意识之中，一直在发生的事件或者运动的类型有关的，同时自由、民主和民族自决的观念看起来似乎在各种各样的地方——在东欧、苏联、南美、尼加拉瓜以及其他地方——都占据了上风，在那些地方这些观念已经有很长时间是没有处于适当的位置的。我们想要知道在这种类型的转变的意识背后的原则，也许是什么事情引发了它，潜在的结果可能是什么，对于我们的星球以及在星球上的每一个居民，它意味着什么。

(Carla channeling)

(Carla 传讯)

I am Hatonn. I greet you in the love and in the light of the infinite Creator. We come to you this evening in response to your call for information, and in very deep gratitude for our rare opportunity to speak through this instrument. The one known as Carla is most wise to request only that channel which may stably be held, for this instrument is in considerable physical deficit, and our contact is far less demanding of the vital energy than others with which this instrument is wont to have contact. We hope we may in our own way share our opinions with you. We are most distorted in our own thinking upon the question of freedom, as we have only progressed one density beyond your own, yet those thoughts which we may share, we shall, as we safeguard this instrument and this group.

我是 Hatonn。我在无限造物者的爱与光中向你们致意。我们在今晚来到你们身边来回应你们对于信息的呼唤，我们对于我们通过这个器皿发言的稀有的机会而处于深深的感激之中。被知晓为 Carla 的实体在仅仅请求它可以稳定地承载的传讯的方面是极其睿智的，因为这个器皿有大量的身体上的不足，相比这个器皿没有与其建立接触的其他管道，我们的接触对于生命能量的需求远远较少的。我们希望我们可以用我们的方式与你们分享我们的观点。我们在我们自己的思考的方面是极大地倾向于自由的问题，因为我们仅仅只比你们自己的密度前进了一个密度，我们将会，在我们守护这个器皿和这个团体的时候，分享那些我们可以分享的想法。

We would ask each to be aware of the need for sending light in clockwise fashion about the circle of one that you create, that this contact be

strengthened, steadied and even, as this instrument is less able than usual to be at the full power of its usual tuning. This instrument has absolutely no idea what we shall [say]. This is a good beginning for any contact.

我们会请每一个人都察觉到绕着这个你们了创造出来的圈子用顺时针的方式送出光的需要，这样这个接触就可以被强化，被稳固并变得平稳，因为这个器皿相比通常，是并未处于它通常的调音的充满的能量状态的。这个器皿完全不知道我们将会说什么。对于任何的接触，这是一个很好的开始。

When we speak to you of the spiritual principles of freedom, we must, as you know, speak generally, but we may address ourselves in general to the ebb and flow of that which is known to you as freedom, and to describe some of the dynamics which cause its apparent rise and fall amongst the many cultures which your sphere has begotten and then lost. Time and time again, empires have arisen, either because of ideals or because of strength. Time and time again ideals and strength have in the end equally failed to engage the caring and the attention of those who give power to authority.

当我们向你们谈及自由的灵性的原则的时候，我们必须，如你们知晓的一样，用一般性的方式发言，但是我们可以用一般性的方式谈及被你们知晓为自由的事物的潮起潮落，并描述在你们的星球已经遗忘并接着遗失了的许多的文化当中产生出其表面上的兴衰的动力性。一次又一次，帝国崛起，要么是因为理想，要么是因为力量。一次又一次，理想和力量最终都同等地无法占据那些将力量给予权威的人们的关心与注意了。

We shall speak first of that which has been noted as the worldwide hunger for freedom. When entities have, for countless centuries past, been accustomed to serving, it is that service which is assumed to be inevitable. It is the rare visionary, the heretic, the madman or the fool which decries, in the face of that which seems to have been and always will be, another and impossibly idealistic way of associating with others of humankind. So it is in many cases that freedom has meant the freedom to live, to continue the race, to keep the belly fed and to find shelter for the body. These basic needs are seen by those who think not upon ideals or impossible things to be the culmination of that which is possible to achieve in the name of liberty. Gradually, through the centuries, the truly free entities of what you would call primitive societies have been infected by that concept which you may call power or dominion over others.

我们将首先谈及已经被注意到的全球范围的对自由的饥渴。当实体们已经，在无数的过去的世纪中，习惯于去服侍的时候，就是那种服侍被假定为是不可避免的事物了。在面对看起来似乎已经存在并似乎将会一直存在的事物的时候，很少会有具有远见的人，持有非正统的观点的人，狂人或者傻子，会去诋毁与其他的人类建立联系的另一条不可能实现的理想主义的途径。因此，在很多情况中，自由已经意味着去活着的自由，去让种族继续存在的自由，让肚子被喂饱并为身体找到遮蔽物的自由。这些基本的需要会被那些并未思考理想的或者不可能的事物的人视为是有可能以自由的名义去取得的事物的顶峰了。逐渐地，通过数个世纪，那些属于你们所称的原始社会的真正地是自由的实体们，已经被你们可以称之为权利或者对其他人的统治的观念所感染了。

Gaze at the savage. This is an entity truly free, for this entity does what it wishes to do at all times. The demands of survival are parameters accepted as given, and there is no ambition for any but the comforts of eating and sleeping, mating, and communicating in some way with that great spirit which is known by all primitive peoples as the giver of all blessings, the lover of all entities, the source and the ending of each consciousness before birth and after death. This peace, this true freedom, takes its purity from the purity of the spirits of those who do not have greed, ambition or thought. They are indeed very close to second-density consciousness, and are aware of the sanctity of all things, of the utter and unquestionable reality of magical and divine power, and within these lives is a rhythm of obedience to what civilized entities would call the myths and the shamanistic practices inherent in primitive cultures.

注视未开化的人。这是一个真正自由的实体，因为这个实体会在所有的时候都去做它希望去做的事情。对于生存的需要是作为给定的事物被接受的参数，除了吃饭、睡觉、交配以及用某种方式与伟大的灵体之间的交流之外，没有对于任何事物的野心，那个伟大的灵体是被所有的原始人知晓为一切福分的给予者，所有实体的爱人，每一个意识在出生之前和死亡之后的源头与终点。这种和平，这种真实的自由，从那些并不拥有贪婪、野心或者想法的实体的灵性的纯净之中取得了它的纯度。它们确实是非常接近第二密度的意识的，它们确实知晓一切事物的神圣，知晓具有魔法和神圣的力量的完全毋庸置疑的实相，在这些生命内在之中有对于文明的实体会称之为神秘的事物，以及在原始文化中固有的萨满仪式的一种遵从的旋律。

Yet the third density was not intended to be one which remained at the level of unquestioning faith. Rather, it was specifically designed to encourage each entity to seek, to think, to acquire, and to learn the vices, as you would call them, of humankind. Thus, the divine plan moved entities into groups which had awareness not only of themselves, but of other and differing groups, of other and differing gifts, of other and differing territories, arts and personalities. And so the learning process began many, many thousands of your years in the past. That which drove the spirit forward was an inner quest for freedom which we have often called the Law of Confusion, or free will. The concept of freedom is a paradox, for as one thinks of freedom one is bound by one's thought of freedom. One distorts the concept even as it is used in a reasoning and intellectual manner. Thus, freedom became infected with that trait of humankind which is absolutely necessary to set the stage for the making of choices, and that is the chaos of complete free will.

然而，第三密度并未打算要成为一个留在毋庸置疑的信心的层次上的密度。毋宁说，它是明确地自在鼓励每一个实体去寻求、去思考、去获取、去学习，如你们对它们的称呼一样，人类的缺陷的。这样，神圣的极化就将实体移动到这样的团体中了，这些团体不仅仅会知晓它们自己，同样也知晓其他的且不一样的团体，知晓其他的且不一样的天赋，知晓其他的且不一样的地区、技艺与人格。因此，学习的过程在你们的过去的许多千年之前就开始了。驱动灵性前进的事物是一种对于自由的追寻，我们已经经常将这种自由称之为混淆法则，或者自由意志了。

自由的观念是一个悖论，因为当一个人想到自由的时候，它就被它的自由的想法所束缚的了。一个人甚至会在自由的观念是用一种推理和逻辑的方式被使用的时候扭曲那个观念。因此，自由被那种人类的特性感染了，为了要去做选择设置好舞台，这是绝对必不可少的，那个舞台就是完全的自由意志的混淆了。

In very few cases, once the concept of freedom was born, was an entity content with that which it already had, but, rather, there was the wish to improve the circumstances of one's incarnation. This touched each and every facet of the life experience. Gradually entities began to choose to perpetuate the species with mates which they preferred, in a way which is inexplicable and has only to do with the vagaries of the spirit of humankind. Inevitably there arose each and every excess of which the human mind is capable of creating. Enough food to fill the belly became less than enough, and gluttony was born. The desire to enlarge one's territory at the expense of those who peacefully lived in that territory created the greed and the destruction of hostile action.

一旦自由的观念被产生出来了，只有在非常少数的案例中一个实体才会对它已经拥有的事物感到满意，毋宁说，会有希望去改进一个人投生的环境。这会触及生命体验的每一个面向。逐渐地，实体开始选择与它们偏爱的伙伴一起，用一种令人费解的，且仅仅是与人类的灵性的古怪的想法有关的方式，让物种永存。不可避免地，会出现对人类心智有能力创造的事物每一种滥用。足以填饱肚子的食物变得不怎么足够了，暴饮暴食诞生了。以和平地生活在那个区域中的人们为代价扩大一个人的领地的渴望，创造出了有敌意的行为的贪婪与破坏性了。

The pure and simple realization of the love all about one began to be questioned, for within the third density mind and spirit nothing is obvious, nothing is known, and there are only hints that there is a reason for existence beyond the viewing of the seasons, the participation in the rhythms of life, the opening of the eyes at birth and the closing of them at death. As you are aware, there was, again and again, prophecy, vision and the perfect ideal communicated through those gifted in mysticism and communion with love itself. In each case, this original message of love, love given, love shared, love enjoyed, was distorted by the need to convince others of this love, of this way of understanding, of this method of enlarging the scope of the experience of humankind.

对于在一个人周围的所有人的爱的单纯而简单的领悟开始被质疑了，因为在第三密度的心智和灵性中，没有任何事物是显而易见的，没有任何事物是被知晓的，仅仅会有对于暗示，即在超越观察季节，参与到生命的旋律以及在出生的时候睁开眼睛与在死亡的时候闭上眼睛之外，会有一个存在的理由。如你们知道的一样，一次又一次地，会有预言、异象、以及完美的理想通过那些在神秘主义以及在与爱本身的亲密交流的方面有天赋的人们被交流了。在每一个情况中，这种最初的爱讯息，被给予的爱，被分享的爱，被享受的爱，是会被去让其他人相信这种爱，这种理解的途径，这种扩大人类体验的范围的需要所扭曲的。

Gradually, many, many of the societies which you would call pagan or savage became aware that they craved a structure which was created not simply by

instinct, but also by the use of the intellect, of the minds of humankind. And so each mind that found itself in the position of power began to use that power to express the distortion of freedom and love which it considered to be correct. Since the beginning of your experience upon this third density planet, the stage has been set again and again for entities to make the choice as to what they consider their relationship to the Creator to be, for it is in that relationship that the concept of freedom rests. It is the birthright of that relationship that gives a seemingly limited entity the birthright to infinitely worthwhile and ideal principles.

逐渐地，很多很多的你们称之为异教或者野蛮的社会开始认识到，它们渴望一种构架，这种构架不仅仅是单纯地被本能所创造的，同样也是由对智力的使用，对人类心智的使用所创造的。因此，每一个发现它自己处于权力的位置上的心智，都开始使用那种权力来表达它认为是正确的自由的和爱的扭曲。自从你们在这个第三密度的星球上的体验的开端，舞台就已经一次又一次地为实体们设置好以便于在关于它们认为它们与造物者的关系是什么的方面做出选择，因为自由的观念就是存在于那种关系之中。就是那种关系的天赋权利给与了一个在表面上是受限的实体对于无限有价值且理想性的原则的天赋权利了。

Those who call upon their own powers, and not upon the powers of any but themselves, have found always that their empires do not last long. Those, upon the other hand, who have been biased towards idealistic rationalizations for the use of power have been able to engage the spirit, the confidence and the energy of the cultures which they lead, thus guaranteeing a longer and more productive society in terms of the society's ability to offer to the individual a number of options or choices to be made in relative freedom from swift and merciless action if there is disagreement.

那些召唤了它们自己的力量，而不召唤除了它们自己之外的任何事物的力量的人，它们已经发现，它们已经一直都发现，它们的帝国不会持续很长时间。在另一方面，那些已经在是对力量的使用的方面已经朝向理想主义的合理化产生了偏向性的人，它们已经能够从事于它们所引导的文化的精神、信任与能量，并由此保证了一个更长的，且在向个体提供大量的选项或者要被作出的选择的能力的方面的一种更为多产的社会，而这些选项就是在有不同意见的时候避免快速而冷酷无情的行动的相对的自由。

Now, let us look at those concepts which moved through those who wished to follow the steps of one which desired only to serve others, and which refused worldly power. This entity, known to you as the master Jesus, was able to engage the ideals of many differing cultures, and thus the effect that this incarnation and its implications had upon various cultures was never the same in any two cultures. However, there were those which were able to choose to seek without ambition, to offer themselves in faith and hope without a desire for a reward. In every culture, in every generation, there have been those radiant beings which have been, as was the one known as Jesus, Christed entities, those through whom true freedom flowed, those who were able to engage the imaginations and the hearts of those with whom they came in contact.

现在, 让我们检查那些希望去跟随一个仅仅渴望去服务他人并拒绝了世俗的权利的实体的脚步的人们所抱有的观念。被你们知晓为大师耶稣的实体, 这个实体能够从事于很多不同的文化的理想, 因此, 这次投生以及它的意义已经在各种各样的文化上产生的影响在任何两个文化中从未是相同的了。然而, 会有这样一些人, 它们能够选择去在没有野心的情况下寻求, 并不渴望一种回报的情况下在信心与希望中奉献它们自己。在每一个文化中, 在每一个世代中, 已经有那些发光的存有了, 它们和被知晓为耶稣的实体一样, 已经是基督化的实体了, 真实的自由流过了这些实体, 这些实体能够将那些它们接触到的人的想象力与心结合在一起。

A large concentration of this system of thought, by chance, was spread throughout much of the world which was ruled at one time by that civilization which you know of as Roman, for by happenstance, and by the folly of one superstitious entity, a vow was made that if a battle was won all of the empire would embrace the teachings of this humble master, who had no interest in this Earth and its kingdoms, but who looked always beyond to eternity. Because entities were ordered to worship this entity instead of another, there came to be a more and more unified concept of love, of creation and of freedom. This may be traced through that which was called the empire of the Romans, through all of the decadence of a falling empire. Yet, the word of a gazing beyond was spread, and entities of the Celtic races, those nation-states of that which you call Europe, were enkindled to a passionate love for love itself. Again and again the teachings of this entity were used in a distorted and incorrect manner. Yet, again and again the vitality of the original message came forward, and moved finally to the continent which you call North America, in this broad and pleasant land.

这个想法的系统的一个巨大的浓缩物, 因为偶然, 被传播到贯穿这个世界在那个时候被你们知晓为罗马的文明所统治的很多的地方了, 因为凑巧, 且藉由一个迷信的实体的愚蠢, 一个誓言被许下了, 即如果一场战争被赢得了, 整个帝国都会拥抱这位谦卑的大师的教导, 这位大师对于这个世界以及它的王国没有任何兴趣, 但却一直向外看到永恒。因为实体被要求去崇拜这个实体而不是另一个实体, 一个越来越统一的爱观念, 造物者的观念和自由的观念开始形成了。这个过程可以通过被称之为罗马的帝国, 通过一个衰落的帝国的所有的退步而被追溯。然而, 具有一种远见的词语被传播开了, 那些属于凯尔特人的实体, 那些你们称之为欧洲的国家, 被一种对爱本身的充满热情的爱所点燃了。一次又一次, 这个实体的教导用一种扭曲的且不正确的方式被使用了。然而, 一次又一次, 最初的信息的生命力出现了, 并最终移动到你们称之为北美洲的大陆, 出现在这个广阔而又令人愉快的土地上了。

The birth of the nation was wrought by ideals, yet tainted from the beginning by warfare, separation and those choices to which humankind may often fall prey that involve using pragmatic means towards an idealistic end. Thus, as the culture which you now enjoy has matured, the concept has more and more been sullied by those which have not had to fight for it, which have not had firsthand experience of tyranny, and of the blessing of a deep and passionate faith in the ideals of infinite love.

国家的诞生时被理想所锻造的，而又从一开始就因为战争、分离以及那些人类可能经常成为其牺牲者的选择所污染了，那些选择包含了向着一个理想主义的目标使用实用主义的途径。因此，随着你们现在享受的文化成熟，那个观念已经越来越多地被那些不必为了其而奋战的人，那些尚未对于暴政，对于一种对无限的爱的一种深入而充满热情的信心的祝福有过第一手的体验人所污染了。

So it is that at this time, in spite of the great influx of those within your culture which are attempting to lighten the consciousness of this once greatly blessed people, more and more the negative service to self pragmatism of greed and the desire for more and more control over others has begun to manifest itself. Thus, the nation state which you now enjoy is in the throes of its greatest difficulty since its inception. This is because of the growing distortions having to do with the true identity of the ideal of love. There is no bargaining to love, there is no taking to love, there is no possessiveness, there is no discord. There is only the desire to work together in more and more harmony, allowing for more and more tolerance of differences, more and more of that which is true freedom, which includes each entity's birthright to choose its manner of living and of dying.

因此，就是在这此刻，尽管在你们的文化中有那些正在尝试去照亮这个曾经极其有福的人群的意识的人的巨大的流入，越来越多的负面性的服务自我的对于越来越多地控制其他人的贪婪与渴望的实用主义观念，已经开始显化其自身了。因此，你们现在享受的国家自从其开端就处于对它最大的困难的阵痛之中了。这是因为与对爱的理想的真实的同一性联系在一起的不不断增加的扭曲。爱是没有讨价还价的，爱是没有夺取的，没有所有格，没有不和的。仅仅会有在越来越大的协调一致中在一起工作的渴望，并同时允许越来越多的对差异的容忍，越来越多的真正的自由，这种真正的自由包含了每一个实体去选择它活着和死去的方式的天赋权利。

This culture has become obsessed with its own safety. It has become fearful, and with each fear, with each law enacted to protect those who are afraid, true freedom bows its head and becomes less apparent as the ideal bows to pragmatism in the very name of freedom.

这个文化已经沉迷于它自己的安全性的。它已经变得恐惧了，伴随着每一个恐惧，伴随着每一条被颁布来保护那些害怕的人的法律，真正的自由伴随着理想想着以每一条自由的名义的实用主义低头而低下了它的头并变得较不明显了。

Meanwhile, in those places upon your sphere which have had far less of the advantages of choice, through the globalization of information, entities have begun to awaken to the possibility of a freedom beyond that of survival. This ideal inflames, excites and engages every sense, every iota of the beings which have come upon the incredible possibility of true freedom, to be oneself.

同时，在你们的星球上的那些拥有远远较少的选择的优点的地方，通过信息的全球化，实体已经开始觉醒于一种超越生存的自由的可能性了。这个理想燃烧、刺激那些已经遭遇到了令人难以置信的真实的自由的可能性的存有的每一个感知与每一个最小的微粒，并使开始着手成为它自己了。

And so those tyrannies which depended upon control and a pragmatic approach to the control of the nation-states which were their responsibility have begun to yield to that new generation of those to whom freedom is alive, new, pure and exciting. There has not yet been time enough in these cultures for the portions of the nature of humankind which move towards possessiveness, greed and pragmatism to take hold, and so as you see within your own culture more and more of a threat to true freedom, you may see at the same time the dawning of the realization of freedom in those cultures which are only now beginning to become able to make choices for the ideal that transcends all pragmatism.

因此，对于那些依赖于控制和一种对国家的控制的实用主义的手段的暴政，控制国家就是它们的责任，这些暴政已经开始屈服于新一代人了，这一代人的自由是活生生的、新鲜的、纯净的令人激动的。在这些文化中尚未有足够的时间让人类属性的那些朝向占有、贪婪与使用主义移动的部分占据上风，因此，当你们在你们自己的文化中看越来越多的一种对真实的自由的威胁的时候，你们可以在同时看到在那些仅仅现在才正在开始能够为那种超越所有的使用主义的理想做选择的文化中对自由的实现的黎明了。

Each upon this sphere has, as its birthright, freedom. This freedom lies within, and when it is looked at as an outward right given by [the] dispensation of nation-states, distortions occur almost immediately. Examine the motivations of those who began the culture of your own nation-state. They were not greedy for land, or riches, or anything that this incarnation could offer. They were greedy for the freedom to worship the infinite Creator in the way that had meaning for them. And now that pure and undefiled desire to worship, to adore, to praise and to give thanksgiving has been sullied by the very entities which designed a government based not only on ideals but upon a pragmatic look at the nature of humankind. It accepted the basic venality of the species, and attempted, by a complex system of placing power against power in many, many balances, a government which had the most chance of saving the central ideal.

在这个星球上的每一个人，作为它的天赋权利，都拥有自由。这种自由是存在于内在之中的，当它被视为是一种被国家的制度给予的外部的权利的时候，扭曲就几乎立刻出现了。检查那些开启了你们自己的国家的实体的动机。它们没有对于土地，对于财富，或者对于任何这次投生能够提供的事物的贪婪。它们有着用对他们有意义的方式来崇拜无限造物者的自由的贪婪。现在，那种去崇拜、去爱慕、去赞美并感恩的纯净而未被污染过的渴望，已经被那些不仅仅依赖于理想，同样也基于一种对人类属性的实用主义的观点来设计一个政府的实体所污染了。它接受了物种的基本的贪婪，并藉由一个在许许多多的平衡中用权利对抗权利的复杂的系统尝试构建一个政府，而这个政府曾经拥有最大的拯救中心的理想的机会。

Yet, in so doing it sowed the seeds of its own destruction. And so inevitably, one day this culture which you now enjoy shall be made new, altered and begun again by those in whom the vision is clear, the ideal unsullied by pragmatic concerns. This will not occur within this density. Within this density

the strife and the struggle of positive against negative has been the whole point, has been the source of learning for all. Critical mass, shall we say, of a hope and a belief and a faith in the birthright of infinite life and freedom to worship that infinity is more and more globally understood, and it is on this account that so much of the rest of your globe in its various nation-states now cries for freedom.

然而，在这样做的过程中，它播撒了它自己的毁灭的种子。因此，无可避免地，有一天，你们现在享受的这个文化将会被更新，被改变，并被那些在其内在之中视野是清晰的，理想尚未被实用主义的关注所污染的实体们开启。这将不会在这个密度中发生。在这个密度中，正面性对抗负面性的竞争与挣扎已经成为了全部的要害，已经成为了所有人学习的源头了。对无限的生命天赋权利以及去崇拜无限自由的一种希望、一种信念和一种信心，正在越来越全球性地被理解了，就是由于这个原因，在你们的星球上的其他地方有如此多的国家现在正在呼唤自由了。

Freedom does not and can never bring happiness. Therein lay the seed of the destruction of that liberty which began the experiment of your nation state. Yet the pursuit of this intangible happiness has created many, many choices betwixt vice and virtue, betwixt pragmatism and idealism, betwixt compromise and absolute value. Each of you may choose in your own freedom within a series of compromises or a series of that which may seem to be foolish: the choice for purity of action, speech and ideals. As each chooses in the face of a most pragmatic and confused society the purity of love given freely, so each approaches a true understanding of the nature of freedom; that is, the freedom to be the best of oneself, to rest in hope, and peace, and joy and in faith, no matter what the outer circumstances may appear to be.

自由并不会也永远无法带来快乐。对于那种曾经开始了你们国家的实验的自由，在快乐中存在有会破坏自由的种子。然而，对于这种触摸不到的快乐的追寻已经在缺点和优点之间，在实用主义与理想主义之间，在调和与绝对的价值之间创造出了许许多多的选择了。你们每一个人都可以在你自己的自由中，在一系列的妥协或者一系列可能看起来似乎是愚蠢的事物中做出选择：对于行为、言语和理想纯度的选择。当每一个人都在面对一个极其实用主义且混淆的社会时选择被自由地给予的爱的纯度的时候，每一个人就因此接近了一种对于自由的特性的真正的理解了，那种特性及，去成为最佳的自己的自由，在希望、平安、喜悦中，在信心中休息的自由，无论外部环境可能看起来似乎是什么。

We realize we have spoken too long, and we apologize, but this instrument had reserved this amount of energy expecting a much more narrow-band contact, and so in our less demanding way we have been able to speak in a more lengthy term through this instrument. The concept of freedom is one of which we have barely scratched the surface, yet we shall content ourselves with these thoughts, hoping that they may provoke thoughts within each, self-examination and rededication to the ideal.

我们意识到我们已经发言过长时间了，我们很抱歉，但是这个器皿已经因为期待一个更加窄频的接触而预留了这个数量的能量了，因此，用我们需求较少的方式，我们能够用一种更加冗长方式通过这个器皿发言了。自由的观念是我们几乎无法

抓破表面的观念中的一个，而我们对于这些想法是满意的，我们同时希望它们可以在每一个人内在之中引发想法，自我检查以及对理想的再次投入。

We would close this session through the instrument known as Jim. It is in gratitude that we leave this instrument and transfer. We are known to you as Hatonn.

我们会通过被知晓为 Jim 的器皿结束这次集会。我们在感激中离开这个器皿并转移。我们是你们知晓的 Hatonn。

(Jim channeling)

(Jim 传讯)

I am Hatonn, and I greet each in love and light through this instrument at this time. Before we close this session we would ask if there may be a question or two that we may speak to. Is there a question at this time?

我是 Hatonn，我通过这个器皿在此刻在爱与光中向你们致意。在我们结束这次集会之前，我们会请问是否有一两个我们可以发言的问题。在此刻有一个问题吗？

Carla: I do have a question, but I don't really know how to put it into words. I wonder why it took so long for so much of the rest of the world, which really did have wealth, to come to any sort of realization of the pure concept of freedom?

Carla: 我确实有一个问题，但是我并不真的知道如何将它用言语表达出来。我想知道，为什么在这个世界的其他地方中有如此多的真正拥有财富的地方，花了如此长的时间才开始取得对自由的纯粹的观念的某种类型的认识呢？

I am Hatonn. We thank you for your query, my sister. The qualities of spirit which are necessary to be translated, as you may say, into the mundane world, and into the personalities, both of individuals and of societies, necessarily begin within a few entities within each culture. We say necessarily begin, because there are always those students who learn more quickly than do others the solutions to riddles, problems and puzzles, whether they are of the nature of the life pattern or of the curricula within your educational institutions.

我是 Hatonn。我们为你的问题而感谢你，我的姐妹。需要被，如你们会说的转译，进入到世俗的世界之中并同时进入到个体和社会的人格之中的灵性的特性，会不可避免地在每一个文化中的一些实体内在之中开始。我们说不可避免地开始，因为一直都会有一些学生会比其他的学生更快地学会对谜语、问题以及难题的解决方案，无论它们是具有那种生命模式的特性，还是在你们的教育机构中具有那种必修课程。

It is therefore these seedlings that find the first glimmers of the expanded view of the self and its ability to move and express itself in an unrestricted manner, for within most cultures within your third-density experience the individual entity had existence only insofar as it was a part of the larger culture,

and enacted its part in a certain and expected manner. The definition of the individual was small, and the boundaries which surrounded its expression were large. Thus, the most likely venue for the expansion of the definition of the individual, and for the ability to crack the formidable boundaries surrounding the individual, was a, shall we say, change of venue which would allow for the formation of a new idea for the culture or the state, as you call it. *这些种子就是由此找到了拓展自我的视野与用一种不受束缚的方式移动并表达自我的能力的第一线微光, 因为在你们的第三密度体验中的大多数的文化中, 个体的实体仅仅是在它是更大的文化的一部分并用一定的且被期待的方式扮演了它的角色的范围内才拥有存在性的。个体的定义是微小的, 包围着它的表达的边界是巨大的。因此, 对于个体的定义的拓展以及对于冲破包围着个体的庞大的边界的能力最有可能的地点, 就是一种, 容我们说, 对地点的改变, 这种地点的改变会允许一个新的观点为那个文化或者, 如你们对它的称呼一样, 国家形成了。*

Thus, the creation of your own nation-state provided the circumstances necessary for this redefinition of the individual, the state or culture, and the relationship between the two. As this process began, the first entities that were to populate the new nation were those who were for the most part cast out of the old nations and cultures because there was the determination that they did not fit existing definitions. Thus, the beginning with the outcasts, the criminals, and the misfits of one kind and another was a beginning which would seem at first glance to be inauspicious, but upon closer examination was a beginning which could be depended upon to provide a radical departure in the determining of new definitions.

因此, 你们自己的国家的创造提供了对于这种个体、国家或者文化, 以及在两者之间的关系的关系的重新定义所需的环境。随着这个过程开始, 在新的国家中居住的最初的实体大部分是那些被旧国家和文化的驱赶出来的实体, 因为会有它们是不适合于现存的定义的判决。因此, 从那种驱逐、罪犯以及这样或者那样类型不合适的开始, 成为了一个第一眼看来似乎是不利的开端, 但是如果对它进行更为密切的检查的话, 这样一个开端在决定新的定义的方面会成为提供了一个根本性地背离的基础。

Thus, the birthing of your nation was one in which the concept of the freedom of expression was the foundation stone, for those first entities settling within your boundaries were responding to an enhanced need for the ability to express themselves in one manner or another that was greater than was possible within the old setting or venue. Thus, though there was much wealth of a monetary nature of learning, of the expression of the arts, and wealth of all kinds, there was still not the opportunity for each entity within any existing nation-state to express itself in a manner that exceeded the limits that had been known for generation upon generation. Only the new setting of a new nation with seemingly endless boundaries could provide the opportunity for the concept of the freedom of expression for the individual to be sown, and for the garden of humanity to flourish.

你们的国家的诞生是一个在其中对自由的观念的表达是其基石的过程, 因为那些一开始在你们的边界之中定居的实体是这样一些实体, 它们正在用这样或者那样

的比在旧的设置或者地点中有可能的方式更大的方式来表达他们自己的能力提出了一种强化的需求。因此，在任何现存的国家中，虽然在学习，艺术的表达以及所有类型的财富的方面有大量的具有一种金钱特性的财富，仍旧没有机会供在这个国家中的每一个实体用一种超越那些已经一代又一代被知晓的限制的方式表达它自己。仅仅是在一个新的国家的新的设置中，这个新的国家在表面上带有无限制的边界，这种设置才能提供机会供个体的表达的自由观念被播种，人类属性的花园才有机会得以繁茂。

Is there another query, my sister?
我的姐妹，有另一个问题吗？

Carla: No, Hatonn, I would just request the speediest possible termination of the contact because (inaudible). Thank you very much.
Carla: 没有了，Hatonn。我仅仅会请求有可能最快的对接触的结束，因为（听不见）。非常感谢你们。

I am Hatonn, and we wish to extend our great gratitude to you, my sister, not only for your query, but mostly for your willingness to serve as an instrument this evening, knowing that your service would be given under very, very difficult circumstances. We are honored and humbled at your service to us and to others. We thank you. At this time we shall bring this gathering to a close, thanking each for allowing our presence. We are those of Hatonn. We leave you now in love and light, my friends. Adonai vasu borragus.
我是 Hatonn，我们希望向你致以我们巨大的感激，我的姐妹，不仅仅是对于你的问题的感激，同样也主要是对于你在今晚作为一个器皿而服务的乐意的感激，我们知道你的服务是在非常非常困难的情况下被给予的。我们对于你为我们以及为其他人的服务而感到荣耀与谦逊。我们感谢你。在此刻，我们会结束这次集会，我们同时感谢每一位允许我们在场。我们是 Hatonn。我们现在在爱与光中离开你们，我们朋友们。Adonai vasu borragus.

March 11, 1990

1990-03-11 圣母玛利亚显灵 (R)

Group question: The question this evening has to do with what is perceived by many as the end or apocalyptic times that we live in, where there seems to be a great deal of activity both upon the physical and the metaphysical planes occurring on our planet. We see a great deal of difficulty around the world, a lot of turmoil, a lot of suffering, war, pain, misery. There is also the appearance of the Virgin Mary in various places, and other signs and symbols given to people that are interpreted in one way or another to help them deal with their own personal life and perhaps larger life as well. How can we find a meaning in, say, the appearance of the Virgin Mary in various locations around the world, and the message that she has to offer us in these times?

小组问题: 今天晚上的问题是与很多人感觉到我们在其中生活的时代是世界末日或者大灾难的时代有关的, 在这个时代中, 看起来似乎在物质界与形而上学的层面上同时都有大量的活动正在发生在我们的行星上。我们看见在世界各地发生大规模的困难, 大量的混乱, 大量的战争、痛苦、贫困。童贞圣母玛利亚同样也在世界不同的角落显灵, 还有其他的信号与象征被给予人群, 这些信号和相信是用这样或者那样的方式被解释, 以帮助它们与它们自己的个人生命, 也许同样也与更大的生命打交道的。我们如何在, 比如说, 童贞圣母玛利亚在全世界各个地方的显灵, 以及她在这些时期所要提供给我们的信息的方面找到一个意义呢?

(Carla channeling)

(Carla 传讯)

I am Q'uo, and I greet you in the love and in the light of the one infinite Creator, in whose name we come to serve as you have called us. We are most grateful to share in your concerns at this time, and in the beauty of your vibrations and the unity of your seeking and meditation. We ask each to continue tuning throughout this session, as that which we offer to this instrument, though within the bounds of free will, has the opportunity, through weakness of contact, of moving far too close to those areas of information best left to the study of each individual seeker.

我是 Q'uo, 我在太一无限造物者的爱与光中向你们致意, 在祂的名下, 因着你们的呼求, 我们来此服务。我们至为感激在这个时候分享你们的关切, 分享你们振动之美以及你们的寻求与冥想的一体性。我们请求每一位在这整个集会中继续调频, 因为我们提供给这个器皿的资料虽然在自由意志的边界内, 却有可能有机会, 通过接触的薄弱之处, 而太过靠近那些最好留给每一个个体寻求者的研究的信息的区域。

This evening you have asked us about the appearances in these latter days of the Virgin Mother of God made flesh. This is to your people the construction placed upon these occurrences, nor would we deny the truth to each person of that personal truth, for the nature of the evolution of the individual in spirit is utterly personal and subjective, and that which is true for the entity is quite simply true, but true only for that entity, and not of that universal nature which

may be passed as common things are passed from person to person, the news of the town, the food at the end of the day. No, indeed. Such things as the concept of latter days and the concept of the appearance of that which is known as the Virgin Mary have an universal meaning which may fruitfully be explored. We must pause.

今晚，你们向我们询问了关于在末后时期（latter days）主的童贞圣母的肉身显灵。这是由你们的人群放置在这些事件上的构架所决定的，我们同样也不会否认那个真理是每一个人的个人的真理，因为个体在灵性上的演化的特性是全然个人性与主观的，对于实体是真实的事物相当简单地是真实的，但仅仅是对那个实体是真实的，而不具有那种可以作为在与人之间被传递的共有的事物，作为小镇的新闻，作为一天结束的时候的食粮而被传递的事物的普世的属性。确实不是的。诸如某后时期的观念以及被知晓为童贞玛利亚的实体的显现的观念之类的事情，是拥有一个普世的意义的，这个意义是可以富有成效地被探索的。我们必须停顿。

(Pause)

[停顿]

I am Q'uo, and we shall continue. Each of you moves in a way which enables each to live and move and serve and conduct within the tortured confines of an illusion that does not fit people, but rather asks people to fit it, a life of balance, of beauty, of poetry and of truth which are manifestly denied by the vision of the waking eye.

我是 Q'uo，我们继续。你们每一个人都用这样一种方式行动的，这种方式使得每一个人都能够在在一个幻象令人折磨的束缚之中生活、行动、服务与行为，这个幻象并不适应人群，毋宁说它要求人群去适应它。你醒着的时候的眼睛的视线是会明明白白地否认一个具有平衡、美丽、诗意与真理的生命的。

Within your experience, within your own lifetimes, and within the lifetimes of the generations preceding you, the nature of time which is not the time of clocks, but the subjective time of those who sense the imminence of transformation, has begun a speeding up process, first, many hundreds of years ago upon your inner planes, and then, as a result of this, moving downward gradually into the waking conscious awareness of entities who do not seek for information such as you ask, but who must deal with it nevertheless, as they find themselves faced with the instincts of the ideal and the environment of the completely pragmatic.

在你们的体验中，在你们自己的生命，在你们之前的世代的生命中，时间的属性并不是时钟的时间的属性，而是那些感觉到转变的紧迫的实体们的主观性的时间的属性，这个时间的属性已经开始了一个加速的过程了，这种加速的过程首先是在你们的内在次元中数百年之前开始的，它接着作为这种加速的一个结果，逐渐向下进入到这样一些实体的醒着的时候的有意识的认识之中，这些实体并不寻求诸如你们询问的信息之类的信息，但它们无论如何都必定会这种信息打交道，当他们发现他们自己面对着理想的本能和完全实用主义的环境的时候。

This speeding up process has been occurring for several thousand of your years, and is especially noticeable within your culture at this time, as those of

one generation experience an entirely different illusion than the experience of the parents. One of your poets has said, "The center does not hold," and, indeed, the center has not held, the bird no longer obeys the master, the hawk flies free, and the hunter is left with only its instincts, its faith and its intuition.

这个加速过程在你们的数千年的时间中一直都在发生,它在你们在此刻的文化中特别容易注意到,因为这一代人的体验与他们的父母的体验是完全不同的,你们一位诗人曾说“中心不再固守”,的确,中心不再固定,鸟儿不再遵守主人,猎鹰自由飞去,猎人只剩下它的本能、它的信心与它的直觉。

Yet, in that faith there is begotten aid that is of meaning to each entity separately. See each of yourselves as hunters in this analogy, and you will see more clearly that while those eyes which saw clearer than yours detected you, while all was in harmony with you, there was a protection against that which you call evil which has flown from you in the face of planet-wide transformation. This transformation has already begun.

然而,在那种信心中有被产生出来的帮助,那种帮助对于每一个实体是有不同的意义的。将你们自己每一个人都视为在这个比喻中的猎人,你将会更为清晰地看到,当那些比你的眼睛看得更加清楚的眼睛发现你的时候,当一切都与你协调一致的时候,会有一种保护抵御那种在面对全球范围的转变的时候已经从你们身上流出的你们所称的恶了。这种转变已经开始了。

What is it to be alive? What is it to be conscious? What is it to attempt to find meaning of that instinctual hunt which each of you engage in? Are not each of you searching for the center that did not hold, that did not stay, that in and of itself, because of humankind's uncleverness, removed the easiness with which faith and simplicity were achieved? Without the feeling of being protected, without the feeling of a living faith, vital and alive, one feels prey, not to the positive, but to the negative, for we may note that within the biases of your minds it is far easier to conceive of negativity as having power than of positivity as having power, for that is the way the illusion seems to work, and this cannot be gainsaid by the most idealistic of entities.

什么是活着? 什么是有意识? 什么是尝试找到你们每一个人所从事的那种本能狩猎的意义? 难道你们每一个人不都是在寻找那不固定、不停留的中心吗? 因为人类的不聪明,那个中心在其自身及其内在之中,都失去了信心和简单性藉由其被取得的那种轻松了。少了被保护的感觉,少了具有一种活生生的、鲜活的且活着的信心的感觉,一个人会觉得到成为了猎物,不是正面性的猎物,而是负面性的猎物,因为我们可以指出,在你们心智的偏向性中,你们要认为负面要比正面更加有力量,这是远远更加容易的,因为这是该幻象表面上运作的方式,即使是你们最(具)理想主义的实体也无法否认这点。

The nature of the illusion is to challenge your ideals to the very bedrock of your existence. The nature of this illusion is to attempt to deaden the living spirit within, to give that spirit a solid picture of the creation which is not as you would choose it to be, so that you discover the possibility of choice. And as the time grows further and further into that which has so often been called

the New Age, the newer vibrations, though subtle, disturb those without a living and vital faith.

这个幻象的本质就是要挑战你的理想，直到你存在的最底部(bedrock)的地方。这个幻象的本质是去尝试抑制内在之中的活生生的灵性，去给予那个灵性一个造物的坚固图像，它和你会选择让它成为的样子是不一样的，这样你就会发现选择的可能性。随着时间逐渐越来越深入地进入到已经过如此频繁地被称为新时代的时期，新的振动，虽然是微妙的，会扰乱那些缺少一种活生生与富有生命力的信心的人们。

(Pause)

[停顿]

We are sorry that we must pause so often, but we find that this instrument is being greeted continually, and were we not able to pause while this instrument consumed liquid, it would soon not be able to speak. We thank you for abiding through these short silences, for we of Q'uo can only maintain contact as powerful as the energy of the group.

我们很抱歉必须如此经常地停顿，但我们发现这个器皿被持续地致意，如果我们不能停顿下来让这个器皿饮用液体，它很快地将不能说话。我们感谢你们忍受这些短暂的沉默，因为唯有这个团体的能量保持强健，我们 Q'uo 方能维系通讯。

To continue with that which we were discussing, the end times are not drawing near, the end times have well begun, and they shall continue for many of your years to come. It is impossible to tell you, even if we could, when the transition will be complete. We can tell you that it shall be non-dramatic, that those who are harvested shall be harvested as their natural lifetimes of incarnational lessons draw to a close. But there shall come a time when those both incarnate and discarnate shall need to walk a path walked only by those who are alive in faith and love, adoration and worship of the one infinite Creator, and so, able to receive and use and praise the more intense light, the more dense vibratory patterns of being, which characterize that illusion which is at the end of this gradual graduation process.

继续我们的讨论，结束的时间不是即将到来，结束的时间已经开始好些时候，并且将在即将到来的许多年中继续。要告诉你们这个过渡期将在何时被完成，这是不可能的，即使我们能够告诉你们。我们只能告诉你，那将是非戏剧化的，那些可以收割的实体将在它们投生的课程的自然的生命即将终结时被收割。将会有一个时刻会出现，在那个时候，投生的实体和非投生的实体同时都需要去走上一条道路，而那条道路仅仅会被那些活在对太一无限造物者的信息、爱、景仰与崇敬之中，并因此能够接收、使用并赞美更强烈的光、更加致密的存有的振动模式的实体所行走，这种存有的更加致密的振动模式表现了处在这个渐进的毕业的进程的终点处的幻象的特征。

Always have there been signs and wonders, but never have these signs and wonders been more exciting to those whose faith is shaken than now, for such phenomena which are public, witnessable and undeniable, are to people who are not able to believe, in faith, evidence of a sort of that love which is alive.

And because many of those entities upon your sphere call the one known as Jesus "Lord of all," it is natural and appropriate that images connected with this entity be given to those of simple enough faith and childlike enough hearts to receive without doubt that which is alive, not in the illusion, but in the spirit, which exists in imperishable reality.

一直有奇迹与征兆，但是对于那些信心被动摇的人们，这些奇迹与征兆从未比现在更加令人激动，因为对于那些无法在信心中相信的人，这样的公开的、可见证与无可否认的现象就是某种活生生的爱的证据了。因为在你们的星球上的很多的实体都将被知晓为耶稣的实体称之为“万物之主”(Lord of all)，与这个实体联系在一起的形象被给予那些具有足够简单的信息和足够天真的心的实体们，以便于它们毫不怀疑地接收那活生生的，不在这个幻象之中，而在灵性之中的事物，那个存在于不朽的实相之中的事物，这是自然而然且合适的。

Thus, many signs and wonders connected with the various religions, philosophies and spiritual practices used by many incarnate entities to further their progress have come to life, have stood before the least learned, the least sophisticated, the most open, the most willing to believe, and through the energy of that faith have been able to manifest not only to these people, but through that faith to others who doubt, and yearn not to doubt, but know not how to stop.

因此，很多的与各种各样的信仰、哲学以及灵性上的实践联系在一起的，被许多投生的实体用让它们的发展更进一步的奇迹与征兆出现了，它们已经出现在那些最无学识、最不复杂、最敞开的，且最为乐意去相信的人的面前了，这些奇迹和征兆透过信心的能量不仅仅已经能够显现在这些人面前，同样也能够通过那种信心显现给那些怀疑，但却渴望不要怀疑，却不知如何停止疑虑的人们。

Now, let us turn specifically to the energies of that entity known as the Virgin Mary. Let us look at the story of this entity's relationship with the one infinite Creator. This entity was barely fifteen years old when the historical event—the visitation by a messenger of the Living Creator—came to this entity. This young woman had been reared in an extremely restrictive environment, one which would be called in your own terms, a man's world. The very idea of the Creator was couched in puissance and every masculine attribute. The gentleness, the nurturing, the tender quality of the love of the one infinite Creator in this particular society was not valued greatly, nor were those who represented that side of the Creator—that is, women—regarded as anything but property, those who were totally subservient, those who spoke not unless spoken to, those who watched carefully all that they did, those who would not dream, nor even imagine, breaking a vow of marriage, once promised. Such an entity was this pure virgin, too young to know precisely that which was ahead, but old enough to know that she was marrying an older, responsible and very fatherly man, not at her wish, but as an arrangement, for such was the custom.

现在，让我们明确地转到被知晓为童贞玛利亚的实体的能量上。让我们注视这个实体与太一无限造物者的关系的故事。当那个历史事件发生时——活生生造物者的一个信使来造访她——这个实体才刚满 15 岁。这位年轻的女子在一个极

度限制的环境中被养育，那个环境，用你们的说法，是一个男人的世界。当时的人们以权力与所有男性的属性来表述造物者的核心的概念。在这个特定的社会中，太一无限造物者之爱的温和、养育与亲切的特性既没有被重视，那些代表造物者这一面的实体——也就是女人——同样也被认为是不过财产，被视为是必须完全屈从的人，除非被告知否则不得说话的人、一言一行被严密监视的人，不会有梦想，甚至不会想象的人、一旦一个婚姻的誓言被许诺了就不会被打破的人。这个纯洁的处女就是这样一个实体，她还太过年轻以至于不会精确地知道前方有什么，但她的岁数大到足以知道她即将嫁给一个年纪较大，负责任，非常慈父般的男人，这并非她的愿望，而是一个安排，习俗就是如此。

In this context a vision appeared to this young girl, at an age that is now thought of [as] being completely irresponsible, untried, and unworthy of being given the credit of adulthood. Yet the one known as Mary listened to an angel—as she perceived this energy—say that she would be with child because of the will of the infinite and unnamable Creator, that she would bear a son before she knew her husband intimately.

在这样的背景之下，一个异象出现在这个年轻女孩眼前，她的年纪在现在是被认为是完全不用负责、未经考验、还没有资格被认为是成年人的一个年纪。然而，被知晓为玛利亚实体聆听了一个天使——如同它对这个能量的感知一样——那个天使说，她因为无限且无名之造物主的意志会怀上一个孩子，在她与她的丈夫有亲密关系之前，她会生下一个儿子。

The normal reaction of such a well brought up, carefully reared woman as the one known as Mary, should without faith most certainly have [been to] run in horror from such a vision. Who could believe her? Who could feel that she had not somehow broken her vows and known another intimately, and borne a son who would be a shame to the responsible and greatly revered man to whom she was promised? It would have seemed, in fact, a sentence of doom, swift and certain, if it could be countenanced at all, which in itself would be somewhat unlikely.

对于诸如被知晓为玛利亚的实体之类的一个有良好教养，被细心养育长大的女人而言，正常的反应应该是不相信，且极其肯定地已经因为恐惧而逃离这样一个异象了。谁会相信她呢？谁不会认为她已经以某种方式打破她的誓言，并且已经跟另一个人有染且生下一个儿子，这个儿子会成为那个她与其有婚约的广受尊敬与负责的男人一个耻辱？事实上，它看起来似乎一个毁灭的判决，一个迅速肯定的宣判，如果它能够被完全支持的话，而这在其自身多少会是不大可能的。

Yet this entity, though young and pure and naive, was a woman of timeless and ageless faith, and her reaction was the reaction of those who have the ultimate bravery of acting idealistically in the face of the impossibility of the ideal. She accepted at once the authority of this vision, and rather than pulling away from the situation in which she would be a shame to her future husband, she threw all caution to the winds, and glorified the one infinite Creator that she might be part of this beautiful story, part of the great promise that had been made to her people, the promise of "him who comes in the name of the Lord."

然而，这个实体，虽然年轻纯洁又天真，却是一个具有永久且不朽的信心的女人，她的反应代表了这样一些人的反应，这些人在面对理想是不可能的事情的情况下，却拥有用理想主义的方式行动的终极的勇气。她立刻接受这个异象的权威，而非抽身离开这个将带给未来丈夫耻辱的情境，她将所有忧虑抛到风中，并赞颂了太一无限造物者，于是她成为这美丽故事的一部分，成为那个已经向她的人群做出了的伟大许诺，那个“奉上主之名前来的人”的许诺的一部分。

How could she believe? How could she find a living faith in such an unusual and bizarre occurrence as this visitation? Such was the power of her faith that she accepted the Creator first and all else after. And so she leapt into a situation which seemed doomed, glorifying the Creator and speaking most eloquently of all those things which seem to be plenteousness, but are in fact rewarded with little, and examining those things which seem to be full of poverty and lack, and exclaiming upon their riches.

她如何能相信？她如何在诸如这次拜访之类的一个不寻常与古怪的遭遇中找到一种活生生的信心呢？她的信心具有如此的力量以至于她首先且先于所有其他事物接受造物主。于是她纵身跳入一个似乎是末日的状况，她同时赞颂造物主，她极其生动地谈及了所有那些看起来似乎是丰盛的，而实际上却几乎没有回报的事物，她检查了那些看起来似乎充满了贫困与匮乏的事物，却为它们的丰富而惊呼。

Such was the entity, Mary, and so luminous was she with her faith, so alive with her vision, that the one to whom she was vowed could not disavow her, but claimed her and the babe she carried as his own. It is a dramatic and telling tale of a living faith in the midst of a world in which faith seems impossible.

玛利亚就是这样一个实体，凭借着她的信心，她是如此地光明，她的形象是如此之生动，以致于她的婚约对象无法否认她，而是承认了她并宣称她怀孕的婴儿是他自己的。这是在一个信心在其中看起来似乎是不可能的世界中的一个活生生的信心的戏剧性且生动的故事。

When Jesus the Christ moved back to the Source, to the Creator, this entity left a feminine and nurturing spirit available to all each day, everywhere and always. This entity is often called the Holy Spirit, and within other belief systems which are more comfortable to those of this generation they are now known as guides and masters. This is acceptable, as long as it is realized that these entities are part of a living faith in a living Creator. However, the one known as Jesus could not return in person, in visions to simple folk, for this entity released the Christ of itself into the Holy Spirit, into that Comforter which is different for each and every one, and which is invisible and only to be discovered and trusted through a process of living faith.

当耶稣·基督移动返回源头、造物者之际，这个实体留下来了一个在每一天、在每一个地方且一直都可以为所有人利用的女性的、滋养性的灵体。这个实体经常被称为圣灵，在对于这一代人更为舒适的其他的信仰系统中，它们被知晓为指导灵或者大师。这是可以接受的，只要被领悟到的事情是，这些实体是对于一个活生生的造物者的一种活生生的信仰的一部分。然而，被知晓为耶稣的实体无法

同个人的方式，在异像中返回到那些简单的人们的面前，因为这个实体将它自己的基督他释放进入到圣灵之中，进入那个安慰者(Comforter)了，这个安慰者对于每一个人都是不一样的，它是看不见的，且仅仅会通过一个具有活生生的信心的过程被发现并被信任。

However, the one known as Mary retained a most blessed part in the story of redemption that has seized the imaginations, the hearts, the minds, the souls and the loyalties of so many, through so many generations. This entity is a living feminine principle. The one known as Jesus the Christ was dealing from a position in which women are not even allowed in the same place to worship as the men, where women were not regarded as the gift that they are, for are not all men and women gifts one to another?

然而，被知晓为玛利亚实体在这个经过如此许多世代仍然强烈地掳获人们的想象力、心灵、心智、灵魂与忠诚的救赎故事中保留了一个至为蒙福的角色。玛利亚实体是一个活生生的女性原则。被知晓为耶稣基督的实体正在从这样一个位置上打交道，在这个位置上，女人甚至没有被允许与男人拥有相同的进行崇拜的位置，女人没有被认为是她们之所是的礼物，因为难道不是所有的男人和女人都是相互彼此的礼物吗？

Thus, Mary remained most, most important to those who sought the nurturing side of what had been heretofore a masculine, harsh and judgmental concept of the one infinite Creator. It is of course true that love may sometimes be harsh, that its lessons may seem capricious. However, it is also true that the one infinite Creator is infinitely nurturing, infinitely a female energy also, and this energy, within the culture in which you now enjoy existence, has been personified by many as the one known as Mary.

太一无限造物者，迄今为止已经是一个男性的、严厉的且评判性的观念了，而对于那些寻求太一造物者那个滋养性的面向的实体们，玛利亚依旧是极其、极其重要的。爱有时是严厉的，爱的课程可能看起来反复无常，这当然是真实的。然而，同样真实的是，太一无限造物者是无限地滋养性的，同样也无限地是一种女性的能量，在现在你们在其中享受存在性的文化中，这种女性的能量已经被很多人人格化为被知晓为玛利亚的实体了。

It is to the nurturer that men and women alike turn, because they do not wish to face the stern face of the Creator, of judgment, which has come through centuries of misconception, without regard to the change in societal and cultural biases. Stubbornly, entities cling to a masculine side of the Creator, the generative and destructive side of the infinite One, at the expense of the realization of the everlasting tenderness, gentleness and caringness of this same Creator.

男人和女人一样地转向面对的就是这个滋养者了，因为它们并不希望去面对评判性的造物者的严厉的面孔，而这个评判性的造物者已经穿越了许多个世纪的错误的观念了，而没有考虑在社会和文化的偏向性中的改变。实体们顽固地紧紧抓住造物主男性的那一面，无限太一有生产力与破坏性的那一面；代价是失去了对这个相同的造物主的永恒的温柔、亲切与关爱的领悟。

Thus, Mary is recognized by the one known as Jesus in the deeply moving story of his death, while of all of his family, his brothers, his sisters, his relatives, his disciples, his friends, he picked one person to be sure was cared for, and that was Mary. He gave his own precious mother, not just to a disciple, but to the world. It is important to see the universality of this act, just as it is important to see the feminine side of the Creator, forgiving upon the cross one who had sinned admittedly, and was told simply, "This day you shall be with me in paradise." Both of these elements of this great and archetypal story are meant to indicate the infinite and nurturing nature of the Living Creator.

因此，在那个深深令人感动的被知晓为耶稣的实体的死亡的故事中，玛利亚被耶稣认出来了，当要在所有的他的家庭成员、他的兄弟姐妹、他的门徒当中，挑出一个人以确定那个人会受到照顾的时候，那个人就是玛利亚。他将珍贵的母亲给出去，不仅仅是给予一个门徒，同样也是给予这个世界。看见这个行动的普世性是重要的；正如同造物主的女性的面向在十字架上原谅一个已经承认犯罪的实体是重要的一样，那个实体简单地被告知，“今日你将与我在乐园。”这个伟大与原型性故事中的这两个元素，同时都是旨在向人们表明活生生的造物者无限与滋养性的属性。

And so from time to time when there is a window of opportunity, when there is a special group of simple, pure and believing people, usually children, Mary appears and speaks. She is as she always was, a mother, brought up as a Jew, one who wished above all things to take care of her children, to be there for them, to care for them, to worry about them, and to pray for them. And many who are jaded and lost in doubt have come across the undeniable evidence of these occurrences, occurrences which continue and will continue throughout the transition period into fourth density, in order to give the weary soul rest at last when it needs, in a thirsty dry land of intellectual belief and thought, the sweet, warm love of a living Creator.

所以三不五时，当机会之窗出现时，当有一个由简单的、单纯的、愿意相信的人，通常是小孩子，组成的特殊的团体时，玛利亚便显现并说话。她一直是她当时的身分，一位母亲，在犹太的传统下被带大，她置于一切之上的愿望是照顾她的孩子们，陪伴他们、照顾他们、为他们担心、为他们祈祷。那些疲惫不堪，在疑虑中迷失的人们已经遇到了这些事件的无可否认的证据了，这些事件将会继续，并将在贯穿整个转换进入到第四密度的期间持续发生，以便于给予疲惫的灵魂休息，当它终于需要歇息的时候，并在一个由逻辑智力的信念和想法组成的干渴而枯竭的土地上，给出一个活生生的造物者的甘甜与温暖的爱。

This Mary personifies, as do all women. May each woman be aware of the vast potential within for nurture, for safety, for the being of a harbor and a haven to those who come near. It is in the weakness and the smallness of the woman's heart that the greatest personal compassion resides. The Holy Grail that each seeker seeks is a feminine symbol, a nurturing, caring, protective symbol. You do not see the dagger, you do not see the sword. You bow your head before the love of the infinite One.

如同所有女人一样，这就是玛利亚象征的事物了。愿所有女人都觉察到内在之中

巨大的对于滋养，对于安全，对于的成为周遭的人们的一个港口和一个安歇之处的潜能。正是在女人的心的柔弱与微小之中，居住着最伟大的个人悲悯。每一个寻求者所寻求的圣杯是一个女性的标志，一个滋养、关心与保护的标志。你看不到小刀，看不到长剑，你在无限太一的爱之前鞠躬致意。

You may take that which we have said on any level you choose. We have no interest in the level at which your belief or faith works within your incarnational experience to accelerate the pace of your spiritual development. We wish only for you to see the balance of the Creator. The Creator does not just create and destroy, but is a personal, caring nurturer of every moment of every day of every spark of consciousness in the creation. In passion were you all created, and in passion are you nurtured.

你可以在任何你们选择的层次上使用我们已经说过的内容。我们对于你的信念或信心在你的投生体验中工作以加速你的灵性发展的步伐的层次没有兴趣。我们只希望你们去看见造物主的平衡。造物主不只创造与毁灭，祂同样也是在造物中的每一个意识的火花的每时每刻的一个个人的，关心的养育者。在热情中你们全体被创造；在热情中你们被养育。

The symbols that you choose to be important to you are your own choice, but we ask that you gaze steadily and carefully at the concept of compassion, that it may come to heal you, to mend that which is broken, to cure sorrow, to turn the wrangling reality as it seems for a quiet and pleasant place for the soul to rest and to love. Your world may seem unsafe, but within you is a world of complete safety, beauty and sanctuary. May you meet the Creator there in that holy place within, realizing the love of the one infinite Creator at every moment. Give yourself up to this love in meditation. Give yourself up to this using of the ideal and allow all that seems chaotic about you to recede into the love and light of eternity, for therein do you truly dwell, and from that viewpoint you may open your eyes and be a beacon of light to those about you, as within you compassion is felt.

你们选择的对于你们具有重要性的象征物是你们自己的选择，但是我们请你们稳定地且仔细地注视同情心的观念，这样它就可以前来疗愈你，修补被打碎的事物，治愈忧伤、在争吵现实看起来似乎是想要一个给灵魂的安静而愉快的地方的时候将那个现实转向休息，转向爱。你们的世界可能看起来是不安全的，但你的内在中有一个全然安全、美丽、庇护的世界。愿你在那个内在之中的神圣之处遇见造物主，在每一个时刻都领悟太一无限造物者的爱。在冥想中，将你自己让渡给这个爱。将你自己让渡给对这个理想的使用，允许你周遭所有看似的混乱的事物后退进入永恒的爱与光中，因为你真的是居住在其中的，从那个视角，你可以睁开双眼，成为一个你周围的人的灯塔，当在你内在之中同情心被感觉到的时候。

We thank you very much, as always, for asking us to be with you. We have attempted to be brief, and we are sorry that we have difficulty with the time. Please forgive the length of this message. At this time we would like to end this working by transferring this contact to the one known as Jim. We are those of Q'uo.

一如往常，我们非常感谢你们邀请我们出席。我们已经尝试简短一些，我们很抱

歉我们对于时间有困难，请原谅这讯息的长度。此时，我们将藉由将这个接触转移到被知晓为 Jim 的实体来结束这次工作。我们是 Q'uo。

(Jim channeling)
(Jim 传讯)

I am Q'uo, and greet each again in love and light through this instrument. It is our privilege at this time to offer ourselves in the attempt to speak to queries which may yet remain upon the minds of those present. We remind each that we share that which we have to share with a full and joyous heart, but wish each to realize that we are not infallible in our opinion, and we wish each to utilize the inner discrimination that will allow those words which are helpful to be discerned from those which are not. Is there a query at this time?

我是 Q'uo，再次地我在爱与光中向你们致意。在此刻提供我们自己来尝试去谈及可能仍旧留在在那些在场的人的头脑中的问题，这是我们的荣幸。我们提醒每一位，虽然我们是用一颗满溢且喜悦的心分享我们所要分享的事物，但我们希望每一个人都了解我们并非不会犯错的，我们希望每一位利用内在的辨别力，这种分辨力将会允许那些对与你们有帮助的言语与那些没有帮助的言语被分辨出来。此时是否有一个询问？

S: Yes, Q'uo. Your words I take very much to heart, and I too feel the need to soften the edges, and feel the attraction to the feminine side of the Creator as a safe haven. Yet still the severe energies surge within. As one attempts to cope with these, is there a strategy other than negating the severity? Is it somehow transmuted in the experience of compassion?

S: 是的，Q'uo。你们的话说到我的心坎里面去了，我同样也感觉到去软化锋利的边缘的需要，并感受造物者的女性的一面如同一个安全的避风港一般的吸引力。然而，严厉的能量仍然在我的里内汹涌。当一个人尝试去与这些能量打交道的时候，除了否定这种严厉之外是不是有其他的策略？在悲悯的体验中，这种严厉会以某种方式被转变吗？

I am Q'uo, and am aware of your query, my brother. As one observes the nature of one's own manifestation of beingness within your illusion, it is well to allow the experience to run a full course, shall we say, without the forceful attempt to negate and replace that which is not as one would have it be. By allowing the more wisdom-oriented nature to express itself within your thoughts and actions, you may then use this tone of experience as the focus for further meditation where you may experiment, shall we say, with alternate possibilities, examining how you'd feel if a more compassionate response would have expressed itself in the particular situation in which you feel there was given the wisdom instead of the compassion.

我是 Q'uo，我的兄弟，我觉察你的询问。当一个人观在你们的幻象中它自己的存在性的显化的特质的时候，去允许这个体验跑完一条，容我们说，完整的路线，而没有那种否定那个体验，并按照一个人希望它本来会是的事物将其替换为其之不是的事物的强迫性的尝试，这是很好的。藉由在你的想法与行动中允许以具有更多的以智慧为导向的特性表达其自身，你接下来就可以使用这个体验的音调作

为进一步冥想的焦点，在冥想中，你可以实验，容我说，另一种可能性，并同时检验一下，在特定的情况中，如果你感觉到已经有智慧而不是同情心被给予了，如果一个更有悲悯心的回应表达了其自身的话，你会有怎样的感觉？

Look at the necessary frame of mind or perceptions that would engender the more compassionate response. Look within your being for those qualities which already exist of the compassionate nature. Find the connection between them and the expression of greater compassion in the situation that is the focus for your meditation. Examine the connections carefully. Concentrate upon those qualities which now exist which you wish to enhance in order that the garden of your being might be prepared for the producing of a new way of perceiving. Repeat this process as often as is necessary, for it shall be as the watering and fertilizing of this new plant. Thus, you shall assist in the alteration or transmutation of that quality of wisdom which you describe as being somewhat severe rather than compassionate.

检查会产生出更多的富有同情心的回应所需的心智或者观念的框架。在你的存有内在之中寻找那些已经存在的具有富有同情心的特性的品质。找出它们之间的连结，在那个是你的冥想的焦点的情况中找到具有更大的同情心的表达。仔细地检验这些连结。专注在那些你现在检查的，你希望增强的特性上，以便于你的存有的内在的花园可以为一种新的感知的方式的产生做好准备。必要时，尽可能频繁地重复这个过程，因为它将会如同为这个新的植物浇水和施肥一样。于是，你将协助对于那个你描述为多少有些严厉而不是富有同情心的智慧的特性的改变或者转换了。

Is there a further query, my brother?
是否有进一步的询问，我的兄弟？

S: No, thank you very much.

S: 没有了，非常感谢你。

I am Q'uo, and we thank you, my brother. Is there another query?
我是 Q'uo，我们感谢你，我的兄弟。是否有另一个问题？

Carla: How may we become more alive to the nurturing quality of the Holy Spirit which was the feminine principle of the Christ which Jesus left to comfort us?

Carla: 圣灵就是那个耶稣基督留下来安慰我们的女性的原则，我们如何对圣灵的滋养品质更加敏锐呢？

I am Q'uo, and am aware of your query, my sister. To become more aware of that which you have called the Holy Spirit is to widen the doors of perception, shall we say, and to invite this spirit within one's inner dwelling. We find again that the meditative state is that state most conducive to opening these doors, and to begin to perceive that the Holy Spirit does indeed move through these doors upon your invitation and dwells with you within your inner room. Practice this feeling of the presence of complete nurturing and inspiring in a

regular fashion, so that your inner feelings begin to permeate your consciousness to such a degree that the daily round of activities is then touched, colored, transformed in some degree by that feeling of wholeness within the heart that is the product of this presence as it is practiced in a regular fashion.

我是 Q'uo, 我的姐妹, 我觉察你的询问。要更多地觉察你所谓的圣灵, 就是去扩宽, 容我们说, 感知的门户, 以及邀请圣灵进入你内在的住处。再次地, 我们发现冥想状态最有助于打开这些门户, 并开始感知到圣灵的确在你的邀请下, 穿越这些门户, 并与你一起居住在你内边的房间中。规律地练习对这种完整的滋养与激励的临在的感觉, 于是你内在的感觉开始在你的意识中蔓延, 到某个程度后, 日常的活动都会在某种程度上被那种在心之中的完整性的感觉所碰触、染色、与蜕变, 这种完整性的感觉就是随着那种临在用一种规律性的方式被练习的产物了。

Is there a further query, my sister?

是否有进一步的询问, 我的姐妹?

Carla: (Inaudible) of which I would like (inaudible). It seems to me that biological women as well as biological men are brought up in this society to be rather vigorously male, in the use of the intellect, in the use of logic, in competitiveness having to do with the daily world, the job, the getting done of things, (inaudible) to neglect that nurturing portion of themselves which (inaudible).

Carla: (听不见) 我想要 (听不见), 在我看来不管是生物男性或生物女性, 它们都是在这个社会中被抚养长大, 以在对智力的使用上、在对逻辑使用上, 在与日常生活、工作, 让事情被完成有关的竞争性的方面具有相当旺盛的男性特质, (听不见) 忽略它们自己的那个滋养性的部份 (听不见)。

I am Q'uo, and we would basically agree with your observation, my sister, for the illusion which you inhabit is one constructed for the exercise of the conscious mind that has been, shall we say, insulated from the nurturing and informing qualities of the subconscious mind, in order that the choices made by the conscious mind might carry more weight in the process of polarization within the totality of one's being than would be possible if there were completely open and free access by the conscious mind to the subconscious mind.

我是 Q'uo, 我的姐妹, 我们基本上同意你的观察, 因为你们居住的幻象是为了让显意识心智的练习而建构的幻象; 显意识的心智已经与潜意识心智的滋养与激励的品质隔绝开, 以便于由显意识心智做的选择, 相比如果显意识心智与潜意识之间有完全开放且自由的通道的时候, 可以在一个存有的整体性中在计划的过程中带有更大的重量。

The ease of such an interaction would not provide the difficulty necessary to provide the pearl of great price, shall we say. To any seeking entity, treasures long sought are far more valued than that which is easily won, and your illusion, my sister, is one in which each choice made is one step farther along

the great journey of evolution which each of us finds ourselves moving upon. 这样一种显意识与潜意识之间相互作用的便利是不会提供必要的困难以提供, 容我们说, 价格不菲的珍珠的。对于任何寻求的实体而言, 经过长久寻得的东西要比轻易赢得的东西远远更有价值的, 我的姐妹, 在你们的幻象中, 每一个选择都使你在演化的伟大旅程中更进一步, 而我们每一个人都发现我们自己也仍在这条路上移动。

Is there another query at this time?
此时是否有其他询问?

Carla: Not from me, thank you Q'uo.
Carla: 我没问题了, 谢谢你, Q'uo。

K: You mentioned that Jesus had left behind the Christed portion of himself, or a portion thereof, as the feminine principle of the Holy Spirit. I'm a little confused about what you said about the entity known as Mary. You mentioned that a principle does remain, which from time to time appears to entities here and now. Did the third-density entity, Mary, choose to remain behind through the time of harvest for this purpose, or did that entity continue on with its evolution, leaving behind a similar principle?

K: 你们刚才提到耶稣留下了他自己的基督的部分, 或者一个它的圣灵的女性原则的部分。我对于你们所说的被知晓为玛利亚的实体有点困惑, 你提到一个确实留下来的原则, 它三不五时在此时此地显现在实体面前。第三密度实体, 玛利亚, 是否为了这个目的通过收割的时刻留在了后面; 还是该实体继续她的进化, 而同时留下一个类似的原则呢?

I am Q'uo, and am aware of your query, my sister. The entity known as Mary, after the completion of its incarnation, moved again into those realms from which it had come to be of service, and offered itself from those realms in manifestation at the appropriate time and place for the observation of those who revered this entity, in order that the light body which was seen by these entities would inspire the further seeking and perception of inspiring—we search for the correct term—that the process of seeking for these entities might then become more enabled due to the appearance of this entity in accordance with the belief structure which had been accepted as a significant portion of the path of seeking for these entities.

我是 Q'uo, 我的姐妹, 我觉察你的询问。被知晓为玛利亚的实体, 在它的投生结束之后, 再次返回来它从其前来进行服务的领域之中了, 从那些领域中, 它在适当的时间与地点让它自己显现出来让那些崇敬该实体的人观察到, 以便于被这些人看到的光体可以激励他们进一步的寻求以及激发灵感的感知——我们搜寻正确的措辞——这样这些实体的寻求的进程就可以接着由于这个实体的显现而变得更加有能力与已经作为这些实体的寻求的道路的一个重要性的部分被接受的信念的构架协调一致了。

Thus, the one known as Mary works from the, as you would call them, inner planes of this particular planetary sphere, and communicates via what is

called the light body at appropriate times for this inspiring and enabling of the seeking process for many.

因此，玛利亚实体是从这个特定的星球的，如你们所称的，内在平面进行工作的，并且在适当时间透过光体进行交流，以激励许多人的寻求过程并使之成为可能。

Is there a further query, my sister?

是否有进一步的询问，我的姐妹？

K: Has this entity then chosen to put its own path of evolution on hold for the time being in order that it may be of service at this time in that manner?

K: 那么，这个实体是否选择暂时暂停她演化的道路，以便于她可以用那种方式服务？

I am Q'uo, and am aware of your query, my sister. To serve is to learn, thus there is no waiting or putting off of one's own progress when one chooses to serve, but rather there is the enhancing and the acceleration of that growth.

我是 Q'uo，我的姐妹，我理解了你的问题。服务即是学习，因此当一个人选择去服务，她自己的进展无须等待或延后，毋宁说是增进与强化自己的成长。

Is there a further query, my sister?

是否有进一步的询问，我的姐妹？

K: No, not from me. Thank you.

K: 我没问题了，谢谢你。

I am Q'uo, and we thank you, my sister. Is there another query at this time?

我是 Q'uo，我的姐妹，我们谢谢你。此时是否有另一个问题？

Carla: I have just one last confusion. It was my understanding that those entities who stay within the inner planes of third density, instead of going on to higher densities, were indeed making a great sacrifice, as even though they learned and could serve, they were not learning in the same way as they would, had they gone on: that they were making the sacrifice to the people of third density as long as this particular third density experience lasted. Am I incorrect in this understanding?

Carla: 我有一个最后的疑惑。就我的理解，那些留在第三密度内在层面之中而不是继续前往更高密度的实体们，他们的确做了一个伟大的牺牲，即使他们学习了并且能够进行服务，如果他们继续前进，它们是不会用相同的方式学习的：也就是说，只要这个星球的第三密度持续下去，它们就是在为第三密度的人群做牺牲。我这个理解是否是正确的？

I am Q'uo, and am aware of your query, my sister. It is not that this perception is incorrect, simply that it is incomplete. There is the opportunity to progress wherever there is the opportunity to serve. Indeed, it may be so that an entity, removing itself from one opportunity, would increase the chances of growth by so doing, and in many cases this is so for those who remain within your

inner planes. However, it is not true that the growth is, as was stated, put on hold. It is accelerated in comparison to what would be possible if no service were attempted.

我是 Q'uo, 我的姐妹, 我理解了你的询问。并不是说这个观念是不正确, 它单纯地是不完整。不管在什么地方, 只要有机会去服务, 就有机会进步。的确, 如果一个实体让它自己失去一个机会, 它会藉由这样做增加它成长的机会, 对于许多停留在内在平面的实体们来说, 就是如此。然而, 如我们先前所述, 成长暂停是不真实的。相较于如果没有服务被尝试的话会有可能产生的成长, 他们的成长是加速的。

Is there a further query, my sister?

是否有进一步的询问, 我的姐妹?

Carla: No, that clears that up, thank you.

Carla: 没有, 你的回答澄清我的疑惑。感谢你。

I am Q'uo, and we thank you once again, my sister. Is there another query at this time?

我是 Q'uo, 我的姐妹, 我们再次感谢你。此时是否有其他询问?

(Pause)

[停顿]

I am Q'uo, and we seem to have exhausted the queries for this evening. We hope that our lengthy discourse is not too much of the reason for the exhaustion. We do thank each present for inviting us to join your circle of seeking this evening. It is a great honor to join this group. We would at this time take our leave of this instrument and this group, leaving each, as always, in the love and in the light of the one infinite Creator. We are known to you as those of Q'uo. Adonai, my friends. Adonai.

我是 Q'uo, 我们似乎耗尽今晚的询问了。我们希望我们冗长的演说不是耗尽询问的主要原因。我们衷心感谢每个在场的实体今晚邀请我们加入你的寻求的圈子。加入这个团体是一种巨大的荣耀。我们在此时启程离开这个器皿与团体, 一如往常, 在太一无限造物者的爱与光中离开每一位。我们是你们知晓的 Q'uo 群体。Adonai, 我的朋友们, adonai。

March 12, 1990

1990-03-12 Laitos: 传讯的准备

Group question: We would like some information this evening about beginning the channeling process for this group of S1, M and S2, that is going to begin working as a group with the intention of developing S2 as a channel, and of being able to share information with other people through the channeling process. We would like to know the most important information for S2 and the support group to concentrate on at this time as they begin this journey.

团体问题：我们在今晚想要一些关于为这个由 S1, M 和 S2 的团体开始传讯的过程的信息，这个团体带着将 S2 发展为一个管道，并能够通过传讯的过程与其他人分享信息的意愿将开始作为一个团体而工作。我们想要知道 S2 以及支持性的团体在它们开始这个旅程的时候在此刻要去专注于的信息。

(Carla channeling)

(Carla 传讯)

I am Laitos, and I greet you in the love and in the light of the infinite Creator. This instrument challenged us several times because she felt we were too merry, but we are very, very happy to be speaking through this instrument, through whom we have not been able to speak for some time, as there has not been a calling for that which is our own particular kind of information. We come to you in joy, and bid you all be merry, and ask that you allow yourselves a moment to rest in joy that we do not understand, but can feel, for the universe, and the air about you, and every cell in your body is dancing, whirling, joyous with life and love. Let your minds be still for a moment and feel the joy of being. We shall now pause.

我是 Laitos, 我在无限造物者的爱与光中向你们致意。这个器皿挑战了我们几次，因为她感觉到我们过于快乐了，但是我们是非常非常高兴通过这个器皿发言的，我们已经有一段时间无法通过这个器皿发言了，因为一直都没有对于我们自己的特定类型的信息的呼唤。我们在喜悦中来到你们身边，祝愿你们全体快乐，我们请你们允许你们自己有一会儿时间在那种给我们并不理解但却能感觉到的喜悦中休息，因为宇宙，在你们周围的空气以及在你们身体中的每一个细胞都在舞蹈、旋转，并对生命和爱感觉到愉快。让你们的心智安静一会儿，并感觉到存有的喜悦。我们现在将暂停。

(Pause)

(暂停)

I am Laitos, and am again with this instrument. We thank each of you for allowing us to enjoy and feel the beauty of living with you. You call for information about that which is known as channeling. It is a large subject, but we should begin with one simple concept which is at the basis of all channeling, and that is that each channels at all times, at every moment. None can avoid being a channel, for in truth you are consciousness, and

those energies that you choose out of that consciousness build upon themselves because of your choices, and thus you channel emotion, attitude, feeling, desire and manifestation.

我是 Laitos, 我再一次与这个器皿在一起了。我们感谢你们各位允许我们与你们一起享受并感觉生命的美丽。你们呼唤关于被知晓为传讯的过程的信息。这是一个很大的主题, 但是我们将会从一个简单的观念开始, 这个观念是位于所有的传讯的基础的之处的, 那就是每一个人在所有的时候, 在每一刻都在传讯。没有人能够避免成为一个管道, 因为实际上你们就是意识, 那些你们从意识中选择出来的能量因为你们的选择而在它们自己身上积累起来, 因此你们传讯了情绪、态度、感觉、渴望以及显化。

Very, very few entities have the awareness that they are, in fact, not entities acting unto themselves, but instead are part of one infinite Creator, undifferentiated from that Creator except by the choosing in free will to express in an independent and co-creative way. Consequently, most take no care in that which they manifest in the life experience, but rather assume that they are to react to that which occurs outside of themselves, one thing following another in the pattern of your society in the environments of work and home and play.

非常非常少的实体会拥有这样一种认识, 即它们实际上不是凭借着它们自己行动的实体, 而毋宁是太一无限造物者的一部分, 除了藉由在自由意志中选择去用一种独立且共同创造性的方式来表达之外, 它们与那个造物者是没有差别的。因此, 大多数人并不关心它们在生命体验中显化的事物, 而毋宁是假设它们是要对于发生在它们自己外在的事物做出反应的, 在工作、家庭和娱乐的环境中用你们的社会模式对一个事情接着另一个事情做出反应。

You make choices you know not of. How little credit you give to your own creative power. There is, in truth, no reality in third density but your consciousness. You dwell within an illusion which is densely opaque, through which one cannot see, in order that you may, more and more, learn to choose in a consistent fashion those biases which move the consciousness into a less distorted form of the manifestation of the love of the co-creator and of the Creator. So each of you channels yourself, each of you cannot help being a channel. It is no effort, it is simply not recognized that this effortless process is not the process of expressing the self, but a series of choices about what the self is being in the process of becoming a being, for you are both being and becoming.

你们做出了你们并不了解的选择。你们对于你们自己的创造性的力量给予了怎样少的信任呀。实际上, 在第三密度中没有实相, 而仅仅只有你们的意识。你们居住在一个幻象中, 这个幻象是沉重地不透明的, 一个人无法看穿它, 以便于你们可以, 越来越多地, 学会用一种协调一致的方式选择那些让意识进入到共同造物者和造物者的爱的一种较不扭曲的显化的形式的偏向性。因此, 你们每一个人都传讯你自己, 你们每一个人都情不自禁地成为一个管道。它是不费力的, 单纯地没有被认出的事情是, 这个毫不费力的过程不是表达自我的过程, 而是一系列的关于在成为一个存有的过程中自我正在成为什么的选择, 因为你们同时是在存在和成为的。

This is an obvious paradox, and when you meet paradox within your studies, rejoice, for then you know that you have moved into the realm of that which is spiritually helpful. A spiritual path is a series of paradoxes. How easy it is not to heed these words. How easy it is to yield responsibility for the choices one makes to the press of circumstance. The illusion, a series of vibratory complexes and patterns of energy, designed to manifest themselves to your senses as opaque reality, is, in fact, malleable and plastic and most willing to bend to the instrument who is aware of the process that is taking place.

这是一个明显的悖论，当你们在你们的学习中遇到悖论的时候，欢庆吧，因为在那么时候你们知道你们已经进入到在灵性上有帮助的事物的领域中了。一条灵性的道路是一系列的悖论。不去留心这些词语是多么容易呀。然而，将责任让渡给一个人因为环境的压力而做出的选择，这是多么容易的事情呀。幻象，一系列的振动的复合体和能量的模式，是旨在将它们自己向你们的感知显化为不透明的实相的，幻象实际上是顺从的、可塑的，且极其乐意于顺从于察觉到正在发生的过程的器皿的。

Thus, as this group begins what this instrument would call a ministry that takes a great deal of dedication and patience and work in consciousness, it is well to come to terms with your own inestimable power. It is in no case necessary for anyone to react to circumstance. It is always, even in the most extreme circumstance, true that there are choices to be made, and the more consciously they are made the more rapid shall be the acceleration of each entity's spiritual evolution. The work of realizing the self that lies hidden as a gem of infinite worth within the clay of manifestation cannot be seen by the self or by another until it is realized and valued by the self.

因此，当这个团体开始了这个器皿所称的一种服务的时候，这种服务是需要大量的付出、耐心和在意念中的工作的，去臣服于你自己的无法估量的力量，这是很好的。对于任何人，对环境做出反应，这绝对不是必不可少的。即使在最为极端的环境中，会有要被做出的选择，这一直都是真实的，选择是用越发有意识的方式被做出的，对每一个实体的灵性上的演化的加速就将会是更加迅速的。自我是如同在显化物的泥土之中的一颗具有无限价值的宝石一样隐藏起来的，对这个自我领悟的工作一直要到它被领悟且重视之前都将是无法被自我看到的。

You are each imperishable beings of light, heirs of grace and glory, an infinitely important and necessary portion of the one great Thought which created all there is, that being divine love. That is the crystal that is within you—love. Not love as humans would understand it to be, not the weak and watered love of kindness and courtesy, not even the love of personal passion and romance, but the love of such immense power that it generated the infinite creation in balance and in perfection.

你们每一个人都是不朽的光的存有，是具有恩典与荣耀的继承人，是那一个创造了一切万有的原初的想法，即神圣之爱的一个无限重要且必不可少的部分。那就是在你内在之中的水晶——爱。会理解爱是什么的，不是作为人类的爱，不是好意和礼貌的虚弱而掺过水的爱，甚至不是具有个人的热情和浪漫的爱，而是具有如此巨大的力量的爱，以至于它在平衡并在完美性中产生出了无限造物了。

This seems to be without you: the perfection, the balance, the divine love. You are projecting into an illusion that has been created with your own cooperation so that you may move forward one step at a time, one small step at a time. You began as unmanifest love. You were joined with free will and flung outward to become prodigal sons and daughters of love itself. You are information givers, for all that you experience is that which the Creator experiences and knows of Itself. You cannot make any errors, for in each action the Creator learns of Itself. You can, however, make choices about that which you wish to learn.

这看起来似乎是并不属于你们的：完美性，平衡，神圣之爱。你们是被投入到一个已经藉由你们自己的合作而被创造出来的幻象中的，这样你们就可以一次走一步，一次走一小步地前进了。你们是作为未显化的爱开始的。你们是藉由自由意志而被结合起来并被向外抛出以成为爱本身的流浪的儿女的。你们是信息的给予者，因为所有你们体验到的事物都是造物者体验并知晓祂自己的事物。你们无法犯错，因为在每一个行为中造物者都在学习它自己。然而，你们能够在关于你们希望去学习的事物的方面做出选择。

Since your density is a density which is attempting to learn lessons of love, you may depend upon your incarnational patterns being planned to allow you to meet those ways of loving which you felt needed further refinement. We do not send understanding or wisdom, for these lessons are not of this density. All too often, the heart has been lost in those who seek the truth that lies within the illusion of third density. But wisdom is not the answer, and the questions one asks cannot be answered wisely, but only compassionately, for compassion is in the heart of the choices each of you make day by day.

既然你们的密度是一个正在尝试去学习爱的课程的密度，你们可以依赖于你们的被计划好的投生的模式以允许你们去遭遇到那些你们感觉到需要进一步的精炼的爱途径。我们并不会送出理解或者智慧，因为这些课程并不属于这个密度。时常会发生的事情是，在那些寻求那存在于第三密度的幻象中的真理的人内在之中，心已经是迷失的了。但是智慧不是答案，一个人询问的问题是無法智慧地，而仅仅是充满同情心地被回答的，因为同情心就是你们每一个人日复一日地做出的选择的核心了。

Thus, as we speak to this group which wishes to be of service to others, we ask it, first of all and always, to be conscious of the nature of the lessons to be learned by the self and in harmony with other selves. These are lessons of love and compassion. Not love partially given, not compassion partially withheld, but unstinted, foolish, quixotic love, love that fears no hurt, that can ignore and smile at pain, knowing that new things are painfully learned, knowing that opening up the heart to love is dying to those things which block the heart from opening like the flower that it is. It is as if you were infected by a disease called doubt: self-doubt, doubt of others, doubt of the worth of that which you are doing, doubt of the nature of the infinite One. There is no need and no room, for the seeker who wishes to work towards finding the treasure of love within.

因此，当我们向这个希望去服务他人的团体发言的时候，我们请求它，首先且一直，去有意识地察觉要被自我学习到的课程的特性，以及与其他自我之间的协调一致。不是被部分给予的爱，不是被部分保留的同情，而是毫不吝惜的，愚蠢的，堂吉诃德式的爱，是那种不惧怕伤害的爱，那种能够忽略痛苦并对着痛苦微笑，并同时知晓新的事物是用痛苦的方式被学会的，知晓向爱开放心就是去迫切想要那些阻碍了心无法像其之所是花朵一样开放的事物的爱。这就好像你们是被一种被称之为疑虑的疾病感染了的一样：自我怀疑，对他人的怀疑，对你们正在做的事情的价值的怀疑，对无限太一的特性的怀疑。对于希望去向着找到内在之中的爱的宝藏而工作的寻求者，没有需要，没有空间。

It has been said that love casts out fear, but it is not explained how one may love. We shall explain. You are love. You need to find out more and more clearly how to express your true being. Those about you who are not seeking as you constantly offer the catalyst of the unexamined life, of the measured love, of the stinted compassion, of the carelessness and fine scorn for the fragile treasure of this brief dance of an incarnation. You shall not exist long in this body, in this illusion. Use the time that you have, for time itself is part of that illusion, and as you become aware more and more of the love within each moment, as you choose to ask yourself, in the face of difficult catalyst, where is the love in this moment, more and more shall you drop away those things which are not love from the being which you are becoming. More and more shall you be able to shine and be the love that you seek. You are simply uncovering that which you truly are.

已经被说过的事情是，爱会驱散恐惧，但是一个人可以如何去爱，这是未被解释的。我们将解释。你们是爱。你们需要去越来越清晰地弄明白，如何去表达你真实的存有。那些在你在周围的且并不和你一样寻求的人，它们会持续不断地提供未被检查过的生命、被衡量的爱、有节制的同情心以及一次投生的这场短暂的舞蹈的易碎的珍宝的漫不经心与嘲讽的催化剂。你们将不会在这个身体中，在这个幻象中存在很长时间。利用你们拥有的时间，因为时间本身就是那个幻象的一部分，当你开始越来越多地察觉到在每一刻之中的爱的时候，当你在面对困难的催化剂的情况下选择去问你自己在此刻爱在何处的时候，你将会越来越多地丢弃掉那些并非来自于你正在成为的存有的爱的事物。你将会越来越多地能够闪耀并成为那种你寻求的爱。你单纯地揭露了你真正之所是了。

Now we move to that part, that all important part of a support group which creates for the channel the nature of that channel. The channel itself does not create its own nature, it is the group harmony, the group love, that is hard won through the fierce loyalty to truth with each other and with the self. We could say simply, "Be merry together," and that would be the heart of the harmony of which we speak. But, in truth, each of you has stumbling blocks to teach each other with, each of you presents challenges and catalyst which each other may learn to love without let, without hindrance, unsparingly, unstintingly. It is the job of the support group—and this includes the channel—to love at all times, most especially when the manifestation of one of the group seems to be less than lovable, when the behavior seems to be unacceptable, when a thinking seems to be unforgivably erroneous. Love

accepts the unacceptable, forgives the unforgivable, loves the unlovable, and by that environment creates a catalyst by which that self may choose a new path.

现在，我们移动到那个部分，一个支持性的团体为传讯创造出了那个传讯的特性的那个最重要的部分。管道本身并不会创造出它自己的属性，通过对相互彼此以及对自我的真理的强烈的忠诚而辛苦赢得的事物，恰恰正是团体的协调一致，团体的爱。我们能够简单地说，“在一起成为快乐的，”那会成为我们谈及的协调性的核心。但是，实际上，你们每一个人都拥有绊脚石以对相互彼此之间进行教导，你们每一个人都呈现了相互彼此可以学会去没有障碍地，不受阻碍地，毫不吝惜且慷慨大方地爱的挑战和催化剂。在有的时候都去爱，尤其是在一个团体的显化看起来似乎是不怎么能够被爱的时候，当行为举止看起来似乎是无法被接受的时候，当一个思考看起来似乎是无法原谅的错误的时候，这是支持性的团体的工作——这是包括管道在内的。爱接纳无法接受的事物，宽恕无法宽恕的事物，爱无法爱的事物，环境创造出的一个催化剂，自我藉由那个催化剂可以选择一条新的道路了。

In a support group you are not bound by what you think of each other, but by the love that you know is each other's true self. You set each other free, and each of you teaches each. Let no one feel shame at lacking courage, making errors, or falling by the wayside in some self-perceived manner. It shall happen to you again, and again, and again. The support group, when it sees that one of its members is in need, forgets all need of its own, and reaches out in love to pull the needy one out of the mire of confusion and self-doubt.

在一次支持性的团体中，你们是会不会被你们认为相互彼此之所是的事物结合在一起，而是会被那种你们知道相互彼此的自我之所是的爱结合在一起的。没有人需要对于缺少勇气、犯错或者用某种自我感觉到是错误的方式倒在路边而感到羞耻。它将会一次又一次，又一次地发生在你们身上。支持性的团体，当它看到它的一个成员是有需要的时候，会忘记所有它自己的需要，并在爱中伸出手将那个有需要的人拉出混淆和自我疑虑的泥潭。

This is a most intimate relationship. It is the beginning of what you call the social memory complex, and each group's balance of harmony is unique to that group, and will thus form the basis for the information which comes through the channel of that group. So be aware of that great truth, and seek to love, not to be loved. Seek to understand, not to be understood. Rest in your mighty power and give the gifts that you have freely and gloriously, rejoicing in the infinite Creator. See yourselves as those who pull the wagon, pulling together, working with such joy that labor becomes play. Love each other, and allow with all generosity the burgeoning and blooming self that is you, as daily you change, to be melded anew into the ever-changing, subtle patterns of group energy.

这是一种极其亲密的关系。它是你们所称的社会记忆复合体的开始，每一个团体的协调性的平衡对于那个团体是独一无二的，并将因此形成流经团体的管道的信息的基础。因此，察觉到那个伟大的真理，寻求去爱，而不是寻求被爱。寻求去理解，而不是寻求被理解。在你们的强大的力量中休息，自由而荣耀地给出你们拥有的礼物，并同时无限造物者之中欢庆。将你们自己视为是那些拉动货车的

实体，你们一起拉动，带着如此的喜悦一同工作，以至于辛苦的工作成为了玩耍了。爱相互彼此，带着全部的慷慨允许你之所是的自我的萌芽与繁茂，随着你每一天发生改变，允许你被重新合并到团体能量的不断改变且微妙的模式中。

We are suggesting that which will cause you great discomfort for as long as you work together, for this sort of effort causes one to change, and as the mind perceives itself changing, and realizes that its old programs no longer work—or as you say, in your technical society, compute—then you must dump that program, and this is most painful, and feels much like loss, and feels, indeed, like a grievous loss. The energy which could be taken to be lost could be used up in grieving, may instead be turned by faith to the building of programs which are fully representative of that which you have learned, that love which you have uncovered within yourself.

我们正在建议，只要你们在一起工作，那个将会给你们造成巨大的不适的事物都会继续存在，因为这种类型的努力会使得一个人去改变，只要心智感觉到它自己在改变，并意识到它的旧的程序不再有用处了——或者，如你们会说的，在你们科技的社会中，计算——接下来你们就必须倒空那个程序了，这是极其痛苦的，并会感觉到非常像是失去了，并确实感觉就好像一种令人痛心的损失。那种可以被当作是失去了的能量能够在悲伤中被用尽，而这种能量可以反之藉由信心被转变为对于这样的程序的构建，这些程序会充分表现出你已经学会了的事物，以及你已经在你自己内在之中揭露出来的爱。

More than this, there is a basic program within the subconscious, and this too is heavily veiled in distortion. This is where the work with dreaming, with keeping a journal, with taking oneself seriously, becomes centrally important, for it is, shall we say, a metaprogram *, in which you accept the socially unacceptable dictum of a chosen path of service.

比这更重要的是，在潜意识内在之中会有一个基础的程序，这个程序同样也是被沉重地遮蔽在扭曲之中的。这就是与梦境，与日记，与严肃地对待自己一同工作成为是中心性地重要的位置了，因为，容我说，它是一个元程序*，在这个程序中你接受了一条被选择好的服务的道路的是在社会上是无法被接受的断言。

Within your society it is not considered healthy to feel that one is on a mission of a spiritual nature. Nevertheless, this is, in actuality, the truth. You have come here, intent upon expressing and manifesting in poetic beauty the mission in service to others which you chose preincarnatively. Yes, you chose much personal work, but you chose more. You chose your paths of service, and in each path of service to others much must be yielded and given up. Thus, we encourage you to encourage each other, to love each other, to allow no disharmony to rule for one moment longer that it takes to recognize that there is something which must be discussed, which must be forgiven, which must be balanced, so that love and harmony again may be the environment in which you follow your path of service.

去感觉到一个人是拥有一个使命，这个使命具有一种灵性上的特性，这在你们的社会中是被认为是不健康的事情。虽然如此，这实际上是真理。你们已经来到了这里，你们打算要通过诗歌般的美丽来显化和表达你们在投生前选择了的在服务

他人的方面的使命。是的，你们选择了大量个人的工作，但是，你们选择了更多的事情。你们选择了你们的服务的道路，在每一条服务他人的道路中，大量的事情必须被交托出来并被放弃。因此，我们鼓励你们去彼此鼓励，去彼此相爱，在认识到有某个事情必须被讨论，必须被宽恕，必须被平衡之前，不要让不协调掌控比取得这种认识更长的时间，这样爱和协调可以再一次成为你们可以在其中跟随你们服务的道路的环境了。

During sessions of working, the support group needs continually to realize and send for the power of love, that the instrument may not have to depend upon its own strength and will alone, but may rest against the cushion and support of an environment of love. Tuning, then, is done continuously throughout a session, not as a heavy burden, not as a heavy duty to perform, but as that which becomes second nature, as that which becomes a simple and constant visualization of living, revolving light, which raises itself round about the whole group in spirals and reaches unto the one infinite light of the Creator in its first manifestation.

在工作的集会期间，支持性的团体需要持续不断地认识到，器皿是可以不必单单依赖于它自己的力量与意志，而可以靠着一种爱的环境的靠垫和支持休息，支持性的团体需要持续不断地送出爱的力量。那么，调音是要在贯穿一次集会期间持续不断地被进行的，不是作为一种沉重的负担，不是作为一种要去执行的沉重的责任，而是作为成为了第二属性的事物，作为成为了一种简单而持久的对活生生的、旋转的光的观想的事物，这种光让它自己绕着整个团体用螺旋的方式升起，并在它最初的显化中伸手触及造物者的太一无限的光。

We shall end by speaking of channeling itself. There are many, many kinds of channelings. As we have said, the life itself is a channeled experience. This instrument and we who are called to this instrument are those who teach, as we learn, about spiritual principles, about tools and resources that may aid in the acceleration of spiritual evolution. This particular teacher, and we, as those who speak through this instrument and have been called by this group, are not concerned, nor can we be, with those details of mundane existence which open with the first breath and close with the last, for we see the incarnation in its illusory form only as a learning opportunity. We cannot tarry there long.

我们将藉由谈及传讯本身来结束。会有很多很多种类型的传讯。如我们已经说过的，生命本身就是一次被传讯的体验。这个器皿以及我们这些被呼唤到这个器皿身边的实体，是那些去教导，如同我们学习一样，灵性的原则，以及在加速灵性演化的方面可以有帮助的工具与资源的实体。这个特定的老师，以及我们，如同那些通过这个器皿发言并已经被这个团体所呼唤的实体一样，是不会关注那些世俗的存在性的具体细节的，我们也无法关注这些具体细节，因为我们将投生的幻象的形式中的随着第一次呼吸开始并随着最后的呼吸结束的投生仅仅视为是一个学习的机会。我们无法长时间逗留在那里。

Yes, at each turn it is important to be able to orient the self within one's environment, to be able to see the nature of the changes of the illusion as they affect the day-to-day workings of the incarnate, self-willed, little self. There are many, many teachers who are most pleased to speak through

channels and guide one through each day, each experience, each choice. It is our nature to give that responsibility to the self of your self.

是的，在每一个转弯处，在一个人的环境中能够为自己定向，能够在幻象的改变影响投生的日复一日的工作，以及那个固执的小我的时候理解这些改变的特性，这是重要的。会有很多很多的老师是乐意通过管道来发言并通过每一天、每一个体验，每一个选择来指引一个人的。将那个对于自我责任给予你的自我，这是我们的本性。

The material that we offer, therefore, will not be material that is sweet and easily taken, the candy of the spirit. We move rather towards the more substantial meat and drink of spiritual lore, working to enlarge the viewpoint in order that those questions which one might have about the day, the hour, the experience, this or that, become questions that are small, become questions which beg for a larger question, and that is, "Where does this concern fit into the life that I know lies within me?"

因此，我们提供的材料将不会是甜美而易于消化的材料，不是灵性的水果糖。我们毋宁是向着灵性的学问的更有实质的肉与饮料前进，并同时进行工作来拓展视野，以便于那些一个人可能在关于每一天，每一小时和每一个体验上遇到的问题，这样或者那样的问题，成为小问题，成为那些祈请一个更大的问题的更大的问题，那个更大的问题就是，“这个关注在何处适应于我知晓存在于我内在之中的生命呢？”

Many will seek of any channel specific information, especially during these generations of change, when time itself is speeded up and finally swallowed by the density to come. Those who work with this instrument and with us will find themselves often unable satisfactorily to answer specific questions, for to do so would be to lose the purity of the contact. And so, if being of apparent help in reading the, shall we say, tea leaves of the day, the dream, the occurrence, the concern, which are things which can be taught by other teachers, but not by us, if this is any part of the ambition of the channel, let it be faced now, that we may not, in our teaching, be a disappointment, be a stumbling block before you.

很多人将向任何的管道寻求特定的信息，尤其是在这些改变的时代期间，当时间本身被加速且最终会被即将来临的密度所吞没的时候。那些与这个器皿以及与我们一同工作的人将会发现它们自己经常无法对于回答具体的问题感到满意，因为怎样做会失去接触的纯度。因此，如果在解读，容我说，一天中的茶叶，梦境，遭遇、关注，以及那些能够被其他的老师而不是被我们教导的事情的方面是有明显的帮助的，如果这就是管道的雄心的任何部分的话，让它现在就被面对吧，我们在我们的教导中是不会成为一种挫折，成为在你们面前的一块绊脚石的。

We are a comparatively impersonal contact. We look at questions and value the question more than the answer, for in the question lies the quality of the life experience that is being sought by the questioner. In an illusion where there are no true answers, it is the questions that are important. You will again and again as a channel find yourself pointing and ending to and in mystery, speaking in riddles and paradoxes, seeking out of the maelstrom of dizzying, excited questions and observations the still and quiet waters of silent truth

that lie stably and eternally within each consciousness.

我们是一个相当非个人性的接触。我们检查问题并会重视问题超过答案，因为在问题中存在有正在被提问者寻求的生命体验的特性。在一个在其中没有真实的答案的幻象中，重要的事情是问题。你将一次又一次作为一个管道发现你自己正在指向生命，在神秘中结束并处以神秘之中，在谜语与悖论中说话，寻求从那个令人眩晕的，令人激动的问题的观察的大漩涡中找出稳定而永恒地存在于每一个意识之中的静默的真理的平静而安静的水域。

The mechanics of channeling are those easily taught but difficult to learn, because it is always thought that if something is worthwhile it must be difficult to achieve. We cannot teach you to be faithful in your practice. Teaching an entity to channel is much akin to teaching a beginning violinist how to finger the scale, how to play the simplest of tunes. The teacher does not teach greatness, but only a simple mechanism which must be practiced, and practiced, and practiced, in infinite patience and dogged determination and persistence, for it is practice alone which creates that level of trust which allows the surrender of all expectation.

传讯的机制是那些很容易被教导但很难学会的机制，因为常言道，如果某个事物是有价值的，它必须是难以取得的。我们无法教导你们对你们的练习有信心。教导一个实体传讯非常类似于教导一个小提琴的初学者如何弹奏音符，如何弹奏最简单的音调。老师不会教导很多东西，而仅仅教导一个简单的机制，这个机制必须被练习、练习、练习，用无限的耐心、顽强的决心与坚持不懈练习，因为单单只有练习才能创造出那种会允许对所有的期待的交托的信任的层次。

Many are the times we have demonstrated through this instrument the nature of that trust. We do so at this time. Six, six, five, three, seven, one, four, three, six, six. That is what we gave this instrument—nonsense. That is what you will feel you are receiving—nonsense. That is acceptable, being able to accept that you do not know what you will say is important to one who wishes to be a faithful channel. It is not up to the channel to judge the channeling, but only to prepare itself, first by attempting to become the best self it knows how to be, and secondly, by opening itself completely in surrender to a greater will, a higher self, a larger point of view.

我们已经多次通过这个器皿示范过那种信任的特性了。我们在此刻会这样做。六、六、五、三、七、一、四、三、六、六。那就是我们给予这个器皿的事物了——没有意义。那就是你们感觉感觉到你们正在接收到的事物了——没有意义。那是可以接受的，能够接受你不知道你将会说的事物，这对于一个希望去成为一个有信心的管道的实体是重要的。管道要做的事情不是去对管道进行评判，管道仅仅是要去让它自己做好准备，首先藉由尝试去成为自己知晓如何去成为的最佳的自己，其次藉由完全在对一个更大的意志、一个更大的自我、一个更大的观点的臣服中开放它自己。

We believe we have given you things to think about, enough for one session. We are still very excited at being able to be with this group again, and thank the one known as S2, the one known as M, and the one known as S1, for giving us an opportunity which is all too rare, to share that which we have

learned, that which is our specialty within the Confederation of Planets in the Service of the Infinite Creator, for those who truly wish to follow a path of service [that] exists before the little life began, and shall exist long after the last breath has quieted, and the physical vehicle crumbled to dust. Imperishable ones, we greet and bless each of you, and would close this working through the one known as Jim. We leave this instrument in thanks, in love and in light. I am Laitos.

我们相信我们已经给与了你们要去思考的内容了，对于一次集会足够了。我们仍旧对于能够再一次与这个团体在一起而非常激动，我们感谢被知晓为 S2 的实体，被知晓为 M 的实体，被知晓为 S1 的实体给予我们一个太过稀少的机会来分享我们已经学会了的事物，以及在服务无限造物者的星际联邦之中是我们的特长的事物，对于那些真正希望去跟随一条服务的道路的人，服务的道路存在于小小的生命开始之前，并将会在最后的呼吸已经停止且物质性载具粉碎为尘土之后存在很长时间。不朽的实体们，我们向你们每一位致意并祝福，我们会通过被知晓为 Jim 的实体结束这次工作。我们在感谢中，在爱与光中离开这个器皿。

(Jim channeling)

(Jim 传讯)

I am Laitos, and greet each again in love and light through this instrument. We would now offer ourselves for any queries which this group would have for us. Is there a query at this time?

我是 Laitos，我再一次通过这个器皿在爱与光中致意。我们现在会提供我们自己来回答这个团体可能会给我们的任何的问题。在此刻有一个问题吗？

S2: Yes. May we know how we would (inaudible) start in safety, and what we would do well to know to preserve that safety by tuning and challenging our contact?

S2: 是的。我们想要知道，我们如何（听不见）安全地开始，要知晓藉由调音以及挑战我们的接触来维持那种安全性，我们要做什么事情呢？

I am Laitos, and we are aware of your query, my brother. It is well, most especially for the one serving as the instrument, to have knowledge of the self in regards what the core belief is that the instrument would live and die for. This information is well presented in the handbook that has been compiled by the one known as Carla, for in this essence of the self one may offer a challenge to any unseen spirit that will ensure that that spirit comes in a manner which is acceptable to you as you offer yourself as instrument through which it may speak. This is centrally important, and it is well that this be considered in depth by each within the group, most especially the instrument, between this time and the time during which you shall again sit in session with this group.

我是 Laitos，我们理解了你的问题，我的兄弟。尤其是对于一个作为器皿而服务的实体，在关于器皿愿意为之活并为之而死的核心的信念是什么方面拥有对自我的知晓，这是很好的。这个信息在已经由被知晓为 Carla 的实体编纂的手册中已经很好地被呈现出来了，因为在这种自我的实质之中，一个人可以向任何的无形

的灵体提供一种挑战，它将会确保当你提供你自己作为一个通过其灵体可以发言的器皿的时候，那个灵体是用一种对于你是可以接受的方式而来的。这是至关重要的，在这个时间与你们将会与这个团体一起再一次坐在集会的时间之间，在团体中的每一个人，尤其是器皿，都深入考虑这一点，这是很好的。

At that time it shall be our honor to begin the initial contact with your instrument in order that you shall become acquainted with the feelings and perceptions that begin this contact process, as it is used by this group. The group tuning, by listening to music that is meaningful to each within the group, the visualizing of light, the joining in voice in the repeated mantram, are also other techniques in preparing the group for the contact and in tuning the individual entities into one seeking entity that acts as the receiving mechanism for the desired contact.

在那个时刻，藉由你的器皿开始最初的基础，以便于，在这个接触被这个团体使用的时候，你将会对启动这个接触的过程的感觉和知觉变得熟悉，这将是我们的荣耀。藉由聆听对在团体中的每一个人都有意义的音乐来进行团体调音，对光进行视觉化观想，加入到对重复的咒语的发音中，同样也是在让团体为接触做好准备的过程中以及在让个体的实体调音过程中的其他的技巧，这些个体的实体会调音成为一个寻求中的实体，它会起到对被渴望的接触的接受性的机制的作用。

Thus, we would suggest, in the intervening time, that you not only consider that core quality that enlivens your entire being, and which will become that concept through which you will offer your challenge, but that the group sit in silent meditation upon a regular basis in order that the energies of the group might become harmoniously blended. This will greatly enable this process of harmonization to occur.

因此，我们会建议，在中间的时间中，不仅仅你们要考虑为你的整个存有赋予了活力的那种核心的特性，那种将会成为你将通过其提供你的挑战的核心的特性，这个团体同样也要用一种有规律的方式坐在静默的冥想之中，以便于团体的能量可以用协调一致的方式被混合起来。这将会极大地使得这个协调一致的过程发生。

Is there a further query, my brother?

我的兄弟，有一个进一步的问题吗？

S2: No, thank you very much.

S2: 没有了，非常感谢你们。

I am Laitos, and we thank you. Is there another query?

我是 Laitos，我们感谢你。有另一个问题吗？

Carla: I just have one. I was planning, on my own, to have a session during the day tomorrow before these people leave. I don't want to rush them, I understand the principle of the baby steps, but I was planning to start the instruction immediately (inaudible).

Carla: 我仅仅还有一个问题。我正在自己进行计划，在这些人离开之前在明天

进行一次集会。我不要再催促它们，我理解婴儿学步的原则，但是我正在计划去立刻开始指导（听不见）。

I am Laitos, and we are aware of your query, my sister. This is acceptable as long as it is understood by each within this newly forming group that the first attempts at a contact are those which shall be contemplated in the intervening time until the new group again sits in circle with this group, and that there shall be no verbal contact attempted until there have been a number of successful contacts achieved within the group that now sits in seeking circle.

我是 Laitos，我们理解了你的问题，我的姐妹。只要在这个新形成的团体中的每一个人都理解，一直到新的团体再一次与这个团体一起坐在圈子中之前，一直到在这个现在坐在这个寻求的圈子中的团体之中已经有一定数量的成功的接触之前，在一个接触上的首先的尝试是那些将会在中间的时间被沉思的尝试，这就是可以接受的。

Is there a further query, my sister?
我的姐妹，有一个进一步的问题吗？

Carla: No, thank you.
Carla: 没有了，感谢你们。

I am Laitos, and we thank you, my sister. Is there another query at this time?
我是 Laitos，我们感谢你，我的姐妹。在此刻有另一个问题吗？

S1: I have two questions. One is, do you suggest a mantra for a group, and secondly, in our existences on all levels, what is the best way to surrender all expectations?

S1: 我有两个问题。一个问题是，你们会为一个团体使用的咒语给予一个建议吗，第二，在我们在所有层次上的存在性中，将所有的期待交托出去的最佳的方式是什么呢？

I am Laitos, and am aware of your queries, my sister. We suggest only those means of tuning, whether by mantram, singing, group visualizing or whatever other means is available that have meaning to the group. This is decided by your own free will choice, for you are by now aware of those means by which you are most inspired, and we would suggest that you follow those yearnings and preferences which are already in place within each of you, and that as a group you make this choice.

我是 Laitos，我理解了你的问题，我的姐妹。我们仅仅会建议那些调音的方式，无论是藉由咒语，歌唱，团体的观想或者无论什么可以被取得的对于那个团体有意义的其他方式。这是由你们的自己的自由意志的选择决定的，因为你们此刻是知道那些你们藉由其会最大地被启发的途径，我们会建议你们跟随那些渴望以及已经在你们每一个人内在之中就位的偏好，我们建议你们是作为一个团体做出这个选择的。

As for the means by which one may give up the expectations, again, this is that process which has most effect when it is decided by each individual. It is in our humble opinion that which is most easily accomplished by a simple decision that serves as the foundation stone upon which any service to others is offered, and that is that one seeks with all the heart, the mind, and the soul to serve in whatever way is most appropriate, and that all other cares for the duration of the session of working are released.

在关于一个人可以藉由其放弃期待的途径的方面，再一次，当这个途径是被每一个个体决定的时候，这就是那个会有最大的效用的途径了。从我们谦逊的观点看来，藉由一个简单的决定而最为容易地被完成的事情，就是会起到任何服务他人的实体都会被提供的基石的用处的事物了，那个事物那就是一个人会用全部的心、心智和灵魂来寻求的事物，以用无论什么合适的方式来进行服务，而在工作的集会的期间所有的其他的关注都会被放下了。

One may see them as put aside, as one would discard cares and worries at the foot of a series of stairs, leaving them behind, or putting them in the pockets of a coat and hanging the coat in a closet, or by whatever means carries weight within your way of thinking, so that one becomes as an hollow vessel during the session of working, with no concern for any particular outcome, but concern only that one offers oneself wholly and completely in order that one may serve the one Creator in whatever manifestation [that] presents itself to one.

一个人可以将它们视为是被放在一边的，当一个人会踏足一系列的台阶的时候抛开关注与忧虑，将它们留在后面，或者将它们放在一个外衣的口袋中，并将那个外衣挂在一个衣橱中，或者藉由无论什么方式担负起在你的思考的方式中的重量，这样一个人就会在工作的集会期间成为如同一个空空的容器一样，不担心任何特定的结果，而仅仅关注一个人完全且完整地奉献出它自己，以便于它可以在无论什么将它自己呈现出来的显化中服务太一造物者。

Is there a further query, my sister?
我的姐妹，有一个进一步的问题吗？

S1: No, thank you.
S1: 没有了，谢谢你们。

I am Laitos. We thank you for your concerns. Is there another query at this time?
我是 Laitos。我们为你的关注而感谢你。在此刻有另一个问题吗？

Carla: Not from me, thank you very much.
Carla: 不是来自于我，非常感谢你们。

I am Laitos, and we also thank each within this circle for allowing us to offer ourselves in service, for it is our great joy to do so, and we rejoice with you at this new opportunity to serve that is presented to each, not only within this circle and the newly forming circle, but to each portion of the Creator that

resides upon your planetary sphere and will in some fashion be touched by each effort of service, for are not all one being, joined in seeking, joined in serving? And as each portion becomes awakened unto that desire living within the heart of the self, then does each other portion resonate in harmony with that same single desire. Again we thank you, my friends. We cannot thank you enough. We shall take our leave of this group at this time. We are those of Laitos. Adonai, my friends. Adonai.

我是 Laitos, 我们同样也感谢在这个圈子中的每一个人允许我们在服务中奉献我们自己, 因为这样做是我们巨大的喜悦, 我们与你们一起对于这个新的去服务的机会而欢庆, 这个机会是被呈现给每一个人的, 不仅仅是在这个圈子中以及新形成的圈子中, 同样被呈现给居住在你们的星球上的造物者的每一个部分, 这个机会将会用某种方式被每一个服务的努力所接触到, 因为难道所有人不都是一个存有, 在寻求中被结合起来, 在服务中结合起来的吗? 当每一个部分都觉醒于活在自我的心之中的渴望的时候, 接下来每一个其他的部分都会在谐音中与相同的单一的渴望中产生共鸣了。再一次, 我们感谢你, 我的朋友们。我们怎么感谢你们都是不够的。我们将在此刻离开这个团体。我们是 Laitos. Adonai, 我的朋友们。Adoani。

Note: meta: as a prefix means "higher" or "transcending." A metaprogram, then, would be a program that is higher than and takes precedence over the other programs being used.

注释: Meta: 一个意思是“更高的”或者“超越的”。一个元程序, 那么, 就是一个比其他的被使用的程序更高的, 且拥有更高的优先级的程序。

March 13, 1990

1990-03-13 Laitos: 传讯的机制

(Carla channeling)

(Carla 传讯)

I am Laitos, and I greet you in the love and in the light of the infinite Creator. We are most grateful for your call to us, for your request of our humble opinions which, as always, we must warn, are quite fallible. We are not those of final authority, but like you, seekers upon the path of truth, beauty and the nature of the Creator.

我是 Laitos, 我在无限造物者的爱与光中向你们致意。我们对于你们对我们的呼唤, 为你们请求我们谦逊的观点而极其感激, 我们一如既往, 必须警告, 我们的观点是相当易于犯错的。我们不是那些具有最终的权威性的实体, 而是和你们一样, 在造物者的真理、美丽和属性的道路上的寻求者。

We have spoken much about the preparation for channeling. It is now time to move forward into a more active mode, the mechanical learning of that which is called channeling. It is akin to teaching a child to play a simple tune upon the piano. This instrument would call such a tune, "Chopsticks." This we can teach. We cannot teach persistence, or a love of harmony, an assiduousness of practice. We must pause.

我们已经能够大量谈过了关于对传讯的准备了。现在是向前进入到一个更为主动的模式之中的时候了, 即对于那个被称之为传讯的事物的机制的学习。这就好像教导一个孩子在钢琴上弹奏一首简单的曲调一样。这个器皿会将这样一个曲调称为“筷子”。这是我们能够教导的。我们无法教导坚持不懈, 或者一种对协调性的热爱, 一种对练习的刻苦。我们必须暂停。

(Telephone interruption.)

(电话铃声中断)

I am Laitos, and am again with this instrument. We shall continue. The mechanics, the way of production, of channeled material, is so simple that it is normally resisted by those who wish to make it harder and more complex, who are learning to be little children who simply repeat what they hear or feel inside. This is the condition of the instrument as it begins the contact. It has prayed in whatever manner it deems most deeply worthwhile, to reach as high a tuning as the instrument may achieve in a stable and continual manner. This requires a crushing and absolute honesty, a knowing of the self and of the limitations of the self, for one does not go into the ministry of channeling to remove oneself from the world about him and dwell upon an higher plane.

我是 Laitos, 我再一次与这个器皿在一起了。我们将继续。对被传讯的材料的产生的机制与方法, 是如此之简单, 以至于它通常会被那些希望去使得它变得更为困难或者更为复杂的人, 被那些正在学习去成为单纯地重复它们在内在听到或者感觉到的小孩子的人所拒绝。这就是在这个器皿开始接触的时候这个器皿的情况了。它已经用无论什么它认为是极其深入地有价值的方式祈祷, 去抵达这个器皿

用一种稳定且持续性的方式可以取得的尽可能高的一种调音了。这要求一种压倒性的且绝对的诚实，一种对自我和对自我的局限性的知晓，因为一个人不是为了将它自己从它周围的世界移除并居住在一个更高的层面上而进入到传讯的服务的。

One chooses to channel inspirational, spiritual and metaphysical principles because the Christ consciousness which permeates your Earth plane has, in the majority of cases, no chance at speaking in conventional ways, that is, through church attendance, involvement in the community of the Creator. There is no way for many to experience community. Thusly, to those whose distortions cause them to be unable to find the inspiration, the renewal, and the strength which they need day by day, to realize by grace that which is asked of them and to do that with a cheerful heart, there must be an alternative place of genuine worship.

一个人选择去传讯启发性的、灵性的和形而上学的原则，因为遍及你们的地球层面的基督意识，在大多数的情况下，没有机会用一种方便的方式，也就是说，通过教堂的出席以及被包含在造物者的共同体之中，而发言。对于很多人。没有去体验共同体的途径。因此，对于那些其扭曲使得它们无法找到他们日复一日需要的灵感、更新以及力量，以藉由恩典领悟到它们被请求去做的事情并会带着一颗欢快的心去做那个事情的人，必须要有一个替代性的具有真实的崇拜的场所。

We are not those who disregard or denigrate compassion, for especially within your own density the deepest truths lie in purified emotion. The job of a channel, therefore, is to provide catalyst, to evoke that purified emotion which is the daily food and bread for which you pray each day in the Lord's Prayer. Think you then that you are asking for bread to eat and wine to drink? This was not the intent of a teacher who spoke always in parables. The daily bread which you seek and which you seek to share is that manna that contains the healing, the peace and the love of the consciousness of Christ; by whatever name you know the Christed entity, this is so.

我们不是那些看不起或者诋毁同情心的实体，因为特别是在你们自己的密度中，最为深入的真理是存在于被净化过的情绪之中的。因此，一个管道的工作，就是去提供催化剂，去唤起那种你们在每一天在主祈祷中祈祷的每日的食粮与面包之所是的被净化过的情绪。那么，请你们思考一下，你们是正在请求面包来吃，并请求酒来喝吗？这不是一个一直用寓言来发言的老师的意图。你们寻求和你们寻求去分享的每日的面包，是那种包含了基督意识的疗愈、平安与爱的玛娜，无论你们用什么名字来知晓那个基督化的实体，就是如此。

This, then, is your goal, to become more and more able to perceive the ramifications of each point made in discussions about queries that have been asked by a group. Be humble before this gift. You are not reciting scripture, you are not offering infallibility. You are offering that food which otherwise would not be there and would cause starvation of the soul to many. Vocal channeling is only one of the myriad of services. It happens to be a more conspicuous one. This in no way means that the vocal channel is any different or better than the mother who nurtures a child, or any other entity whose

path of service lies not in blue-ray communication, but in green-ray healing, whether it be of physical things, the rebuilding of old neighborhoods, feeding the hungry, working with the here and now of souls that need to be fed, not manna first, but food for the body, all across the spectrum to those who have put those things to rest by circumstance, work and luck, and are therefore able to take the leisure to move into contemplation, to seek out purity, to fall in love with love in the Creator, in yourself and in others.

那么，你们的目标就是去变得越来越有能力去感觉到在关于已经被一个团体询问的问题的讨论中每一个被阐述的要点的衍生物。在这个礼物面前成为谦逊的。你们不是在背诵经文，你们不是在提供没有错误的事物。你们是在提供这样一种食粮，如果你们不提供它就不会在那里，并会使得很多人的灵魂感到饥饿。语音传讯仅仅是无数的服务中的一种服务。它碰巧是一种更为引人注目的服务。这绝对不是意味着语音传讯与养育一个孩子的母亲，或者任何其他的其服务的途径不是存在于蓝色光芒的沟通交流之中，而是存在于绿色光芒的疗愈之中的实体的服务有任何不同或者是更好的，无论这种服务是对物质性的事物的服务，还是重建旧的邻里关系，喂养饥饿的人，与就在此时此地的需要被喂养的灵魂一同工作，不是首先喂养玛娜，而是喂养身体的食物，所有这些服务都会超越时空发生在那些因为环境、因为工作以及因为运气而将事物放在一边，并因此能够有空闲去进入到沉思，寻求纯度，并藉由爱而爱上造物者，爱上你自己并爱上其他人的人的身上。

No one within this density, as far as we are aware, has ever been able to keep this consciousness constant as a steady state throughout the incarnation or period of service. What is important is that you are able to clear the mind, to empty it as you would the contents of your pockets, before resting for the nighttime watches, until you become so much a part of the silence, so focused within, that thoughts begin coming to you. Now, you have continued to tune during the entire process of protection of the self, protection of the group, and protection of the working. When the time comes to channel it is time to cast away every inhibition, every care, every distraction, and put on the clarity of the white light of the infinite One.

就我们所知晓的范围，在这个密度中没有任何人曾经能够将这种意识在贯穿整个投生或者服务的时期都作为一种稳定的状态保持不变。重要的事情是，你们能够清空头脑，如同你会在夜晚上床休息的时候倒空你的口袋中的内容一样地倒空它，一直到你如此大量地成为了静默的一部分为止，就这样聚焦于内在之中，想法就会开始来到你的头脑中了。现在你们已经在整个对自己的保护，对团体的保护以及对工作的保护的过程期间继续调音了。当时间到了去传讯的时候，去将每一个抑制物，每一个关心物，每一个分心物都抛在一边，并穿上无限太一的白光的清晰度的时候就到了。

The nature of the channeling which we prefer doing, because it is much easier upon the physical complex of the instrument, is conscious channeling. We are of the fourth density, the density of love and understanding. We are not as wise as many of our colleagues, and so our specialty is working compassionately with those who wish to build compassion for themselves, for others and for the Creator within themselves. We are humbled and grateful

that the one known as S has made a serious commitment to learn this discipline of the personality and lend his unique voice to the explication of that very simple message that is repeated time and time again in various ways, in order that various kinds of people may find spiritual enlightenment available.

我们更加喜欢进行的传讯的特性是有意识的传讯，因为它在器皿的身体复合体上是更加容易的。我们是第四密度，爱和理解密度的实体。我们和我们的很多的同事并非一样有智慧的，因此我们的专长是用充满同情心的方式与那些希望为它们自己，为其他人，为他们自己内在之中的造物者构建同情心的人一同工作。我们对于被知晓为 S 的实体已经做出了一个严肃的许诺去学习这种对人格的锻炼并将他独一无二的声音借予对于那个非常简单的信息的阐释是感觉到谦逊而感激的，那个非常简单的信息是用各种各样的方式被一次又一次重复，以便于各种各样的人都可以找到可以被利用的灵性上的启蒙。

To begin familiarizing the group with the energy which we use, and we are a broadband energy, which means it is easier to experience us, we would like at this time to dwell with each within the mind in silence for a few moments. Allow anything that happens, or does not happen, to be acceptable. Simply, as we pause, experience being touched by this energy. We would now pause. We are those of Laitos.

要开始让团体对于我们使用的能量感到熟悉，我们是一种宽频的能量，这意味着要体验我们是更为容易的，我们想要在此刻与每一个人一起在静默中在性质中停留一会儿。允许任何发生的，或者没有发生的事情，都成为可以接受的。在我们暂停的时候，单纯地体验被这种能量触碰。我们现在会暂停。我们是 Laitos。

(Pause)
(暂停)

Those energies which you feel shall not always be overwhelming. It is extremely common to the new student to find a great disorientation when beginning the work of channeling, for you upon your sphere of existence have the concept of solidity, of objective reference. We simply offer thoughts to your subconscious in the form of concept rather than language. It is the portion of the channel to hear the clarion call of those thoughts, to waste no time considering whether it is you channeling yourself, or yourself channeling an outer source. This process moves on despite all doubt, all questioning, and all fear, as long as the entity who wishes to channel continues to feel that this service is a path of service chosen.

那些你们感觉到的能量将不会一直是压倒性的。当开始传讯的工作的时候，去发现一种巨大的迷失方向，这对于新的学生是极其通常的，因为在你们的存在层面上，你们拥有可靠性的观念，客观参照物的观念。我们单纯地通过观念而不是语言的形式向你们的潜意识提供想法。就是传讯的那个听到了那些想法的响亮的呼唤的部分，不会浪费时间去考虑是否它是你在传讯你自己，还是你自己在传讯一个外部的源头。只要希望去传讯的实体继续感觉到，这个服务是一条被选择好的服务的途径，这个过程就会不管所有的疑虑，所有的质疑，以及所有的恐惧继续前进了。

Since much has been said already about preparing for contact, we shall await questions in order to clear up any confusing points you might have, but at this time we wish to speak directly to the teaching process of channeling. Channeling is a process much likened unto the catching and the throwing of a baseball, in a rapid fashion, which requires that the mind be kept single-mindedly upon the succession of balls, and the hand be nimble to empty itself of the ball it has just caught, that it again may be empty to receive the new ball. In this analogy we equate these balls with intuitionally validated thoughts and inspirations which are yours alone as you move along the path of life.

既然在关于为接触做准备的方面已经有大量的内容被说过了，我们将等待问题以便于清理任何你们可能会拥有的混淆的位置，但是在此刻我们希望直接谈及传讯的教导的过程。传讯是非常类似于，用一种快速的方式，接住和扔出一个棒球的一个过程，这需要心智对于球的连续性保持专注，需要手是敏捷的以将它刚刚已经接住的球从它自己清空，这样它就可以成为空的，以接住新的球了。在这个类比中，我们将这些球等同于在你沿着生命的道路行走的时候属于你的，用直觉的方式证实的想法和灵感。

Now, we will tell you that which is not told those of the students who come to this instrument who do not wish to channel, and that is that the way to begin is to cast aside all powers of analysis, all resistance, all fears of saying or doing the wrong thing. This is often a difficult thing to give up, for entities truly wish to be of great service, and they wish to move forward as quickly as possible, but we ask you to take our instructions verbatim, and then think about them in as many different ways as you wish, ways in which you may come into adjustment with the seeming loss of the self. You certainly are not losing yourself, but gaining a deeper and more impersonal portion of yourself, for yourself is the Creator.

现在，我们将告诉你们并未告诉那些来到这个器皿面前的并不希望传讯的学生的事情，那就是开始的方式，就是去将所有的分析的力量，所有的抵抗，所有对于说错的事情或者做错的事情的恐惧都抛在一边。去放下经常是一个困难的事情，因为实体真的希望去进行巨大的服务，它们希望尽可能快速前进，但是我们请你们一直不变地接受我们的指导，接下来用尽可能多不同的你们希望的方式，用你们可以开始调整那种表面上的自我的失去的方式来考虑它们。你没有失去你自己，而是在得到你自己的一个更为深入且更加非个人化的部分，因为你自己就是造物者。

When we transfer a contact to a channel, the channel waits until a thought comes into its mind. It is distressing to many channels, and the first words that they get are the words with which we always open and close each meditation, greeting you and bidding you farewell alike in the love and the light of the infinite Creator. It is a great temptation to feel that there is a tremendous conspiracy of those who pretend to channel, but are, indeed, less than honest, less than rigorous, less than prepared, so that their material remains inferior and uninspiring. Channeling is a series of concepts that are caught and

spoken without thought, without judgment.

当我们将一个接触转移到一个管道的时候,那个管道等待着一直到一个想法进入到它的头脑中。对于很多的管道,这是令人苦恼的,它们得到的一开始的言语是我们一直用来开启与关闭每一次冥想,向你们致意并向你们道别的言语,诸如在无限造物者的爱与光中。去感觉到那些假装在传讯的人有一个惊人的阴谋,这是一种巨大的诱惑,而实际上这些人只是较不诚实,较不严格,准备不足的,因此,它们的材料会依旧是质量差和不具启发性的。传讯是在没有思考,没有评判的情况下的一系列被抓住和被说出来的观念。

After the experience is over, you may examine, analyze, probe, discuss and attempt to measure that which you have experienced, but during the process itself, a complete surrender to the Creator of all things, in certain knowledge of His plan for your existence within this incarnation, is in place, and that all is as it should be. This relaxed and peaceful state is aided only in some cases by the ingestion of caffeine in order that, although calm, quiet and listening, one also has the energy which such substances give to the physical vehicle and to the mind complex.

在这种体验结束之后,你们可以检查、分析、探查、讨论并尝试去衡量你们已经体验到的事物,但是在那个过程本身期间,要有一种将一切事物都完全臣服于造物者,并对于祂对于你在这次投生中的存在性的计划是在适当的位置上,并且一切事物都是它应该是的样子处于肯定的知晓之中。仅仅在一些藉由摄取咖啡因以便于一个人同样也拥有这样的物质给予物质复合体并给予心智复合体的能量的情况中,尽管一个人是平静的、安静的和聆听的,这种放松且平安的状态才会有帮助的。

As we work with the one known as S, and gaze at the dynamics of the support group, we see that the one known as S's greatest difficulty will be in releasing himself from an attempt to be objective and to make sense in a mundane way of that which transcends day-to-day living and moves the mind and the heart into the vast eternity of imperishability. The energies that are carried are strong. This is the reason we have put much emphasis upon the work upon the self, not so much to be a better person, but to be able to discipline the personality enough to clear the self at the time of self, and therefore be an ideal and magical entity.

当我们在与被知晓为 S 的实体一同工作,并注视着支持的团体的动力性的时候,我们看到被知晓为 S 的实体的最大的困难将会是在于将他自己从这样一种尝试中释放出来的方面上,他尝试去用一种世俗的方式让那种超越了日复一日的生活并将心智和心移动不朽性的巨大的永恒之中的事物成为客观的并且是言之有理的。被承载的能量是强有力的。这就是我们将大量的强调放在了在自我身上进行的工作上的原因了,这种在自我身上进行的工作并非如此多地是为了成为一个更好的人,而是为了能够足够多地对人格进行锻炼以在属于自我的时间中清理自我,并因此成为一个理想性的且有魔法的实体。

The process is as simple as repeating what you are thinking. New instruments, as we have said, feel again and again that they are making up those things that are being said. This is because we start upon familiar territory, common

to all seekers, and common especially to those who have studied the work of this particular group. It takes a certain very powerful courage to have faith that the thoughts that are springing into mind from the subconscious will in the end have created a document that is as full of inspiration and information as you are able stably to convey.

这个过程与重复你正在思考的事物是一样简单的。新的器皿，如我们已经说过的一样，一次又一次地感觉到它们正在将那些正在被说出来的事情构建起来。这是因为我们是从熟悉的区域，从对于所有的寻求者是平常的事物，尤其是对于那些已经学习过这个特定的团体的工作的实体是平常的事物开始的。要对于正在从潜意识涌入到头脑中的想法将会最终创造出一个在你能够稳定地进行传递的范围内尽可能充满灵感和信息的记录抱有信心，这是需要一定的，非常强有力的勇气的。

You channel—and we speak quite seriously here—your own thought processes. You choose your behaviors, your reactions or lack of them, and all the attitudes of life. When one decides to become a vocal channel, one is drawn into a powerful energy nexus of which it is one point in the planetary light. Whether or not the channeler turns out to be proficient, if there is great sincerity in the attempt, that alone will lighten the consciousness of your beloved planet that is so sadly in need of light. We repeat again, do not analyze, do not allow the mind to judge the contact. It is of the greatest normalcy that an entity will begin channeling with perhaps only fifty percent of channeled material of an outer kind, and the other half the wisdom of the deeper self, so that in fact the channel in the beginning is very much aided by its unseen spirit, or guides, or [moods].

你们传讯——我们在这里是相当严肃地发言的——你们自己的想法的过程。你们选择了你们的行为举止，你们的反应或者你们的缺少反应，以及所有生命的态度。当一个人决定去成为一个语音的管道的时候，它正在被拉入到一个强有力的能量的节点，这个能量节点是在星球的光中的一个位置。无论传讯者是否被证明是精通的，如果在这种尝试中有巨大的真诚，单单那种真诚就将会照亮你们挚爱的，如此悲伤地需要光星球的意识了。我们再一次重复，不要分析，不要允许心智去评判接触。一个实体将会藉由也许仅仅百分之五十的被传讯的资料是具有一种外部的特性的，而另一半才是更为深入的自我来开始传讯，这是最为正常的情况，因此，在开始的时候，传讯实际上是会非常大地被它的无形的灵体或者指导灵或者[心境]所帮助的。

We would at this time request that the one known as S relax, take several deep breaths, and allow apprehension and fear to leave the aura of the physical vehicle, for in this first session we wish no more than to establish the experience of a momentary contact. When we transfer to the one known as S, we shall simply be sending the information of who we are and what we stand for. The simple perception of that name, which you require within yourself if spoken aloud, begins the brave and foolhardy Don Quixote upon his path towards the windmills of doubt, temptation and distraction. Thus, we would at this time attempt to make our presence known just as an energy, and when the instrument hears a greeting beginning, simply repeats that which it hears,

judging not whether that thought is coming from the expectation of entity after entity greeting in the same way those who call. Once this is accomplished, the work is well begun, but the first step is to be able to open the mouth and speak that which spontaneously rises into the consciousness with no analysis and a complete faith in the service provided.

我们会在此刻请求被知晓为 S 的实体放松，进行几次深呼吸，并允许不安和恐惧离开物质性载具的灵光，因为在这场第一次的集会中，我们仅仅希望去构建一种暂时性的接触的体验。当我们转移到被知晓为 S 的实体的时候，我们将简单地送出我们是谁以及我们代表什么的信息。对于那个你会在你自己内在之中请求那个名字的简单的感知，如果被大声说出，就会开始了那个勇敢而愚勇的堂吉珂德在他通往疑虑、诱惑和分心物的风车的道路上的旅程了。因此，我们会在此刻尝试去让我们的临在仅仅被知晓为一种能量，当这个器皿听到一个致意开始的时候，单纯地重复它听到的事物，不要去评判在实体用相同的方式向那些呼唤的实体致意之后是否想法是来自于被期待的实体。一旦这个过程被完成了，工作就被顺利启动了，而第一步就是能够张开嘴并说出自然而然地在意识中升起的事物，不是藉由分析，而是藉由一种对被提供的服务的完全的信心。

We would at this time like to announce ourselves in such a way to the one known as S, that he is able to vocalize thoughts that come from his subconscious spontaneously. It is impossible to tell in terms of the experience of the bodily senses whether such contacts are real or unreal. It is simply your job as channel to speak the words that we give you. You are, as an instrument, a person of great power, for you may choose the manner of the channeling, the focus of a life in faith and the joy of each individual lay ministry. Relax, rest back, and simply repeat that which is given without question and without thought. We will at this time move to the one known as S, that it may experience us and be able to vocalize at least one sentence of spontaneous thought. We would at this time transfer this contact to the one known as S. I am Laitos.

我们在此刻想要用这样一种方式来向被知晓为 S 的实体宣称我们自己，这样它就能够发声说出自然而然地来自于他的潜意识的想法了。在身体感知的方面去分辨是否这样的接触是真实的还是不真实的，这是不可能的。你作为管道的工作单纯地就是去说出我们给予你的词语。作为一个器皿，你是一个具有巨大的力量的人，因为你可以选择传讯的方式，以及在对每一个个体被安排好的使命的信心与喜悦之中对一次生命的聚焦。放松，向后靠着休息，单纯地重复被给予的事物，没有问题，没有想法。我们将在此刻移动到被知晓为 S 的实体，这样它就可以体验我们并能够发声说出至少一个自发性的想法的举止。我们会在此刻将这个接触转移到被知晓为 S 的实体。我是 Laitos。

(S channeling)
(S 传讯)

I am Laitos. I greet each in the love and the light of the one infinite Creator. It has come about that ...

我是 Laitos。我在太一无限造物者的爱与光中向各位致意。已经发生的事情是.....

(Side one of tape ends.)

(磁带一面结束。)

(S channeling)

(S 传讯)

I am Laitos, and am again with this instrument. We rejoice that this instrument finds within itself the heart to speak that which it does not know. The instrument is telling me that it is reaching the limits of its ability (inaudible). We rejoice (inaudible) and the experience of the deepened commitment. We understand the great difficulty (inaudible). We leave this instrument now in the love and in the light of the one infinite Creator, wishing each well, in the paths of your chosen, thankful, (inaudible). We wish at this time to transfer the contact back to the one known as Carla.

我是 Laitos, 我再一次与这个器皿在一起了。我们为这个器皿在它自己内在之中找到了核心来讲述它不知晓的事物而欢呼。这个器皿这个告诉我们它正在抵达它的能力的极限 (听不见)。我们欢庆 (听不见) 被加深的付出的体验。我们理解巨大的困难 (听不见)。我们现在在太一无限造物者的爱与光中离开这个器皿, 我们祝愿每一位在你们选择好的道路上顺利, 感谢, (听不见)。我们在此刻将接触转移回到被知晓为 Carla 的实体。

(Carla channeling)

(Carla 传讯)

I am Laitos, and am again with this instrument. First of all, we would wish to say to the one known as S that this entity is a joy to work with, cooperative, straightforward and single-minded to move into the heart and into heartfelt communication in service to others. We rejoice in the support group as well, for each is equally important, and we thank each for that dedication.

我是 Laitos, 我再一次与这个器皿在一起了。首先, 我们对被知晓为 S 的实体说, 与这个实体一同工作是一种喜悦, 这个实体是合作的, 直截了当的, 且一心一意进入到心之中且进入到在服务他人的过程中的衷心的交流之中的。我们同样也对这个支持的团体而感到高兴, 因为每一个人都是同等地重要的, 我们为那种奉献而感谢每一位。

We are aware that controlling, handling and experiencing our energy for the length of time which it took to speak the sentences which the instrument spoke was great, and we commend this instrument for trusting in a teacher who is surely fallible, but who may have something to share. The key is trust. We hope you may come to know us and others of the Confederation, that you will begin to discriminate between one another of those entities to find that entity which best meshes with your own vibratory patterns, my brother, but how wonderful it is that such a beginning has occurred, that the soul was ready to open and bloom as a beautiful rose, or the unfurling leaves of spring which you may see in your countryside at this time.

我们察觉到, 对于这个器皿说出它说出的句子所花费的时间的长度, 对我们的能

量的控制、掌握和体验是巨大的，我们称赞这个器皿信任一位肯定会犯错误，但可能拥有某种事物要去分享的老师。关键是信任。我们希望你们可以开始知晓我们和星际联邦的其他的实体，你们将开始在那些实体中分辨出一个实体和另一个实体，以找到那些与你自己的振动模式最为吻合的实体，我的兄弟，这样一个开始已经发生了，灵魂准备好如同一朵美丽的玫瑰一样地，或者如同你们在此刻在你们的乡村中可以看到春天的伸展开的树叶一样地开放和绽放，这是多么美妙呀。

We find that there is some adjustment necessary for the new instrument's maximum comfort in the contact. Because of the fact that we cannot directly experience those discomforts that need adjusting, we would ask that the instrument aid us by mentally asking for adjustments of any offshoot of strong energy which may prove distracting or troublesome. This is not our wish, we do not wish to deplete anyone, but merely to add to the information available to those who seek, and seek in such a way that this little room is church, as this instrument would call it, and the channel opening itself to contact is patterned after Christ consciousness, willing to give up all to do the work of the Father with a glad spirit and a steady heart.

我们发现对于新的器皿在接触中的最大的舒适会有某种调节的需要。因为我们无法直接体验到那些需要调节的不适的事实，我们会请求器皿藉由在心智上请求对任何强烈的能量的支流进行调节而帮助我们，这些能量的支流可能是令人分心的或者造成困难的。这不是我们的希望，我们并不希望耗尽任何人，我们仅仅希望去向那些寻求的人补充可被取得的信息，这些人是用这样一种方式来寻求的，这间小小的屋子就成为了教堂，如这个器皿对它的称呼一样，管道向着接触开放它自己，是根据基督意识而被构建的，而管道乐意于带着一个快乐的灵和一颗稳定的心放弃所有的事物以进行天父的工作。

Each time this entity practices the channeling it needs to be very clear with us mentally as to how we may serve it by entering into its energy fields in the most comfortable way possible. We especially congratulate one whose pride is in logical thought, but whose desire to serve has been so purified, the egoistic demands of the small self so well put aside, that much has already been done.

每一次这个实体练习传讯的时候，它都需要在心智上在关于我们可以如何藉用有可能最为舒适的方式进入到它的能量场而服务它的方面与我们一起成为非常清楚的。对于一个其骄傲是在逻辑性的想法之中，而去服务的渴望已经被是如此纯净，小我的利己主义的需要已经被如此地放在一边，以至于大量的事物已经被进行了的人，我们尤其向它的祝贺。

You may well question that which you may do between times of meeting with this group until the instrument itself feels it is strong, stable and full of discernment that it may channel within its own support group without the more experienced channel to aid it. As the process of meditation begins, or as it ends, we would suggest the discipline of tuning. The mantram of this particular teacher is the Lord's Prayer. There is an outer mantram and an inner mantram. The outer mantram brings the energy of the group into a circle that

flows through the channel, strengthening and stabilizing the contact. That which is inner is of faith, the will to serve and the power of concentration.

你们很有可能会询问，一直到器皿它自己感觉到它是强有力的，稳定的且充满了分辨力，这样它就可以在它自己的支持的团体中传讯而不用更有经验的管道帮助它之前，在与这个团体的集会的时间中间你们可以做的事情。当冥想的过程开始的时候，或者当它结束的时候，我们会建议调音的训练。这个特定的老师的咒语是主祈祷。有一个外部的咒语和一个内部的咒语。外部的咒语将团体的一种流经管道能量带入到一个圈子中，并同时增强且稳定接触。内部的咒语就是信心，去服务的意志，以及集中的力量。

Thus, we ask that the most difficult part of preparing oneself to channel, indeed, the most difficult part of the channeling process, be practiced, until one feels the vibration of whatever member of the Confederation you have called. Since those of Laitos have long been specializing in working with new channels, their's is likely, though it would be most efficacious for the instrument to request our presence, but it is the tuning process that must be practiced until it falls so deeply into the grain of the mind that it becomes impossible to consider channeling without doing the appropriate preparation.

因此，我们请求，让一个人自己为传讯做好准备的最为困难的部分，确实，也就是传讯的过程的最为困难的部分，被练习，一直到一个人感觉到你已经呼唤的无论什么星际联邦的成员的振动为止。既然 Laitos 团体已经有很长时间一直在专门与新的器皿一同工作了，它们的出场是很有可能，虽然器皿请求我们在场时最有成效的，但是必须被练习的事情是调音的过程，一直到它如此深深地进入到心智的特性之中，以至于在没有进行适当的准备的情况下去考虑传讯成为不可能的事情了。

Preparation is different for each entity. We will express to you this instrument's preparation in detail, not as an instruction, but as an example of how one moves from one state of consciousness to another, clearing the mundane pockets of the litter of life within your physical beings, and creating the hollowness within that asks and seeks and is ready to serve, and say, "Here am I, use me, send me, let me do the work you have prepared for me this day." Under no circumstances would we suggest that the entity, without the aid of the support group and the more experienced channel, at this time do any experimenting with channeling by the self alone.

准备工作对于每一个实体都是不一样的。我们将会向你们具体阐述这个器皿的准备工作，不是作为一种指导，而是作为一个人如何从一种意识的状态移动到另一种意识的状态，并同时清理在你们的物质性存有内在之中的生命的零碎东西的世俗的口袋，在内在之中创造中那种空无性的一个范例，那种内在之中的空无会请求、寻求，对服务做好准备，并会说，“我在这里了，派我去吧，让我做你今天已经为我准备好的工作吧。”我们建议器皿，无论如何都不要没有支持性的团体以及更有经验的管道的帮助的情况下，在这个时候单单凭借自己来对传讯进行任何的实验。

Now we shall describe this instrument's own idiosyncratic way of preparation.

Since the one known as S knows the idiosyncrasies of the one known of Carla, it may extrapolate the principles involved into equivalent values of equivalent intensity and meaning within its own life.

现在, 我们将会描述这个器皿自己的特异性的准备工作的方式。既然被知晓为 S 的实体知道被知晓为 Carla 的实体的特异性, 它可以推断在它自己的生命中具有同等的强度和意义的同等的价值中被包含的原则。

When the instrument known as Carla prepares to channel, the instrument does a symbolic act. Were this instrument more able to do things without aid it is possible that this instrument would prefer actually to shower and cleanse the whole body. Instead this instrument cleanses its hands, empties its bladder, brushes the teeth. As one empties the body of those waste materials it can no longer use and gives praise and thanksgiving to the Creator for having been able to use the food that the creation has provided, as one washes one's hands, prayer may turn towards the cleanliness of the self, asking and seeking always to be centered, consciously aware of the presence of the one infinite Creator, and systematically cleansed for the moment of the tedium and hubbub of civilization. As one brushes one's teeth, prayers are offered up on behalf of the purity of the words which come from that instrument's mouth.

当被知晓为 Carla 的器皿准备传讯的时候, 器皿进行了一个象征性的举动。如果这个器皿更加有能力在没有帮助的情况下做事情的话, 这个器皿会有可能实际上更喜欢去淋浴屏清洁全身。作为替代, 这个器皿清洗它的双手, 清空它的膀胱, 刷牙。当一个人从身体中清空那些它不再使用的废弃的材料, 并因为已经能够使用造物已经提供的食物而对造物者致谢并感恩的时候, 当一个人清洗它的双手的时候, 祈祷者就可以转向自我的清理, 同时一直请求并寻求去处于中心, 且有意地察觉到太一无限造物者的临在, 有条不紊地暂时清空文明的沉闷与嘈杂了。当一个人刷牙的时候, 祈祷者被提供了代表了来自于器皿的嘴巴的词语的纯净度的事物了。

There are as many different ways of praying, as many different symbolic ways of changing personalities and personas, of becoming that entity which is capable of taking its place in the world of spirit, as there are entities. The goal, however, is to feel at one, peaceful, stable, safe and fearless, and whatever ritual best creates within the self those feelings is acceptable to us, as long as the prayers involved concern service to others, for though there are teachers of service to self, we are not they, we have made our choices, and we believe each has made its own choice in this group also. Relax, be merry, take things lightly, and yet ponder them deeply. Allow the consciousness you experience in channeling, and meditation to a lesser extent, to begin to color your existence, and always, daily if possible, practice the tuning process.

有多少实体, 就会有多少不同的改变人格和人物角色, 并成为有能力在灵性的世界中找到它的位置的象征性的方式, 就会有多少不同的祈祷的方式。然而, 目标是去感觉到成为一体的, 平安的、稳定的、安全且无惧的, 无论什么仪式会在自我内在之中最佳地创造出那些感觉, 对于我们都是可以接受的, 只要被包含在其中的祈祷者是关注服务他人的, 因为虽然会有服务自我的老师, 我们不是它们, 我们已经做出了我们的选择, 我们相信在这个团体中每一个人都同样已经做出了

它的选择了。放松，成为快乐的，轻松对待事情，而又深深地沉思它们。允许你在传讯中，以及在一个较低的程度在冥想中，体验到的意识，开始为你的存在性染色，一直练习调音的过程，如果可能的话，每天都练习它。

To move back to this instrument's process of tuning, there is, as you know, the reproduction of the exact question asked, if there is a question which has been asked, while the instrument is in a slightly altered state of consciousness. In this state of consciousness the words are heard differently than if the words were heard before the cleansing process and the fervent, passionate prayer has been done.

返回到这个器皿的调音的过程，如你们知道的一样，在这个器皿处于一种轻微转换过的意识的状态之中的时候，如果有一个已经被询问过的问题了，就会有对被询问的问题的准确的再现。相比如果言语是在清理过程之前，且在热烈的、充满热情的祈祷已经被完成之前被听到的，在这种意识的状态中言语是用不用的方式被听到的。

Then the tuning of the group begins. Some prefer to "om," so that all entities within the circle are expelling the breath of life at the same time. Some enjoy the singing, and others enjoy the inspirational music. Indeed, there need not be a seriousness about such tuning devices. For instance, an extremely good tuning song is an old nursery rhyme, "Row, row, row your boat, gently down the stream, life is but a dream." This places you squarely in the consciousness of time and space, and it is from time/space that you are receiving information.

接下来，对团体的调音就开始了。一些人更喜欢吟唱"OM"，因此在圈子中的所有实体都在相同的时间呼出生命的呼吸。一些人喜欢唱歌，其他人喜欢启发性的音乐。确实，在关于这样的调音的手段的方面不需要有一种严肃性。举个例子，一个极其好的调音的歌曲是一首古老的童谣"划呀划，划你的小船，轻轻地顺流而下，生命不过是一场梦。"这首歌曲会直接将你放置在时间和空间的意识之中，就是从时间/空间，你们正在接收到信息了。

Then, there is the breath given together in the mantram of your choice. This instrument chooses the Lord's Prayer. There are many other invocations that have resonance for some people which the Lord's Prayer does not. As long as the import of this mantram is love of the Creator and love of each other, it is of the Christ consciousness and is acceptable to us.

接下来会有在你们选择的咒语中一起被给出的呼吸。这个器皿选择了主祈祷。对于一些与主祈祷并没有共鸣的人，会有很多其他的祈请是它们会有共鸣的。只要这个咒语的含义是对造物者的爱和对相互彼此的爱，它就是基督意识并且对于我们是可接受的。

When one has come this far, one then sees to the protection of the self and of the group. This instrument does so by visualizing each chakra in turn, asking it to receive, for this working, the unblocking of all difficulties, that full energy may rise to the heart chakra, and therefrom to the blue-ray energy center, which the vocal channel uses. In order to use the green healing ray, or the

blue communication ray, it is vitally necessary to pay constant and close attention to the indigo ray which lies betwixt the brows in the center of the forehead. These lobes of the brain are those lobes in which eternity resides, now safely and securely, and hardly ever touched by human thought or imagination. When one feels that the protection of the working and of the self is complete, you may go on.

当一个人已经走了这么远的时候，它接下来就会注意到对自我和团体的保护了。这个器皿藉由依次观想每一个脉轮来进行这种保护，并同时请求每一个脉轮，为了这次工作，接收对所有的困难的解除，这样完整的能量就可以上升到心的脉轮，并从那里上升到语音的管道使用的蓝色光芒能量中心了。为了要使用绿色的疗愈的光芒，或者蓝色的沟通交流的光芒，对靛蓝色光芒给予持续且紧密的注意是至关重要地需要的，靛蓝色光芒存在于在前额中心的双眉中间。这些大脑的额叶的部分是那些永恒居住于其中的额叶，现在，这种永恒安全地，稳固地，且一直是辛苦地被人类的想法或者想象力所触及。当一个人感觉到对工作和对自我的保护被完成的时候，你就可以继续前进了。

This instrument's method is to move each chakra into its normal balanced brilliance and spinning and life-giving energy, so that there are no blockages for that time, then surrounding the bodily energy in mind with the mixture of the violet ray of identity, and the red ray of life itself. These two colors create a mixture of lavender and red, the kind of color this instrument might call burgundy, and one visualizes it covering and coating the body as if the body were a capsule, and the covering that which held the great medicine of that capsule within it so that it may be useful upon its taking, and not be scattered, so that one is taking small bits and pieces into meditation, but has found a way to be whole.

这个器皿的方法是将每一个脉轮移动到它通常的平常的亮度与旋转且赋予生命的能量中，这样在那个时候就不会有阻塞了，接下来，在头脑中用身份的紫罗兰光芒与生命本身的红色光芒的混合物包围身体的能量。这两种色彩创造出一种紫罗兰和红色的混合物，那种这个器皿可能会称为暗红色的色彩，一个人可以观想它覆盖并包裹身体，就好像身体是一个胶囊，那个覆盖物在其内在之中包含了那个胶囊的大量的良药，这样他就可以在它服用的时候是有用处的，而不是散乱的了，这样一个人就在将药物少量的部分带入冥想之中，但已经找到了一种成为完整的方式了。

After that, this instrument visualizes the white light, the full armor of light, placed upon its form, missing no spot, of undifferentiated love manifesting as pure white light. Once that feeling has been achieved—and it is often so that there is a lightness, either physical or mental, experienced during this portion of tuning—one then visualizes, as does each of the support group, this same white light that is first simply a small ball of enormous beauty and luminosity in the middle of the group, by bowing before its wisdom, by accepting its protection, you each allow it to expand, until all of you are bathed in unconditional love and light, the greatest protection available within the personal reference frame.

在那之后，这个器皿观想白光，光的完整的盔甲，被放置在它的形状上，一点都

不被漏掉，这个光之盔甲是显现为纯粹的白光的无差别的爱。一旦那种感觉已经被取得了——那种感觉经常会是有一种轻松，要么是在身体上的，要么是在心智上的，在这个调音的部分期间被体验到了——一个人接下来，如同支持团体中的每一个人一样，观想这种相同的白光，这种白光一开始单纯地就是在团体中间的一个具有巨大的美丽和光辉的小球，藉由向它的智慧鞠躬，藉由接纳它的保护，你们每一个人都允许它拓展，一直到你们所有人都沐浴在无条件的爱和光，以及在个人的参考系之中可以被取得的最大的保护之中。

This instrument then asks the archangels, with whom it has a long history of acquaintance and love, to stand guard over the meeting, to warn of any intruders, and to act as champions of the light which the channel and its group are attempting to produce. The four archangels are Raphael, Gabriel, Michael and Ariel. If you wish to use the same technique as this instrument, you would see the one known as Raphael dressed in raiment so white that it glistened yellow and crimson. It is a silent witness, not a jovial personality. Then, behind the self, one asks for the presence of Gabriel, that great nurturer, who is normally visualized wearing a blue robe, standing in water, which is running and fresh, and offering up a holy cup to the thirsty. To the right there is Michael, the only [one] of the archangels which bears what you would call a weapon. It is the archetypal dragon slayer, it is the protector. It is always alert, and as one becomes adept at these visualizations one may see from the expression on these entities' faces what the atmosphere is truly like, not seen or felt from the outside, but from the inside, for Michael, more than any of the others, changes posture, changes the angle of its sword, changes its degree of alertness. Lastly, moving from the crimson robes of Michael, we ask that our left side be guarded by the archangel Ariel, which is the personification of Earth cycles. As it moves its multicolored cloak, a wind blows, and leaves, fallen from the trees and dry, rustle across its path. It is a mystery-clad entity, just as death and transformation are unknown until after the fact.

这个器皿接下来会请求大天使来守护这次集会，对任何的闯入者给予警告，并作为管道和他的团体尝试去产生的光的捍卫者而工作，这个器皿已经拥有了很长一段熟悉并爱这些大天使的历史了。四个大天使是拉斐尔、加百利、米勒迦和爱丽尔。如果你希望使用与这个器皿一样的技术的话，你会看到叫做拉斐尔的实体穿着的衣服是如此的白以至于它发出黄色和深红色的光。它是一个静默的见证者，而不是一个活跃的人格。接下来，一个人可以在它自己的后面请求叫做加百利的实体的临在，它是伟大的滋养者，它通常会看到穿着一件蓝色的袍子，站在流动且新鲜的水中，它向口渴的人献上一个圣杯。右边是米勒迦，唯一一个携带着你们所称的一件武器的大天使。它是原型的屠龙者。它是保护者。它是一直警醒的，当一个人在这些观想上变得擅长的时候，他可能会从这些实体的脸上的表情看到情况真正是怎样的，不是从外部而是从内部被看到或者被感觉到，因为米勒迦比任何其他的大天使都更多地改变姿势，改变它的剑的角度，改变它警醒的程度。最后，从米勒迦的深红色的长袍移动，我们请求我们的左边被大天使爱丽尔所保护，它是地球的循环的化身。当它移动它五颜六色的斗篷的时候，一阵风吹起，树叶从树上落下并干枯，在它的道路上发出沙沙的声音。他是一个为神秘所覆盖的实体，就好像死亡与转变一直都是未知的，直到事实发生之后为止。

Asking for these archangels, one may begin, upon practice, to feel the great golden dome of metaphysical protection which has been begun by the energy of the group moving in a spiraling, clockwise fashion. This dome is impervious to damaging psychic greeting. It is possible, with this protection, for entities to take advantage of the instrument which falls prey to temptation, or in other ways has some chink in the armor of light, some Achilles' heel. But if the preparation has been complete and wholehearted, protection reigns within the place of working, and as you repeat over and over this process, it will cease taking so very, very long to do.

在请求这些大天使之后，一个人可以开始，通过练习，感觉到已经被团体能量启动了的形而上学的保护的巨大的金色的圆顶，团体的能量是用一种螺旋形的，顺时针的方式移动的。这个圆顶是对于破坏性的心灵致意是无法渗透的。在这个保护中，实体有可能利用成为了诱惑物的猎物，或者用其他方式已经在光之盔甲中拥有某种裂缝，某种阿基里斯之踵的器皿。但是如果保护工作已经被完成且是全心全意的，保护就会在这个工作的场所中是支配性的，当你们一次又一次地重复这个过程的时候，它将不再要非常如此非常非常长的时间去进行。

The protection having been done, the instrument known as Carla, and again we use this as an example, turns to the prayer of St. Francis, for that is the prayer that is its personal mantram, and we shall recite it in full.

在保护工作已经被进行之后，被知晓为 Carla 的器皿，再一次，我们使用这个器皿作为一个范例，转向了圣弗朗西斯的祈祷词，因为那就是它个人的咒语之所是的祈祷词，我们将完整地朗诵它。

Oh Lord, make me an instrument of Thy peace. Where there is hatred, let me sow love; where there is injury, pardon; where there is discord, unity; where there is doubt, faith; where there is despair, hope; where there is darkness, light; where there is sadness, joy. Lord, let me seek not to be loved, but to love; not to be understood, but to understand. For it is in consoling that we are consoled. It is in pardoning that we are pardoned. It is in giving that we receive. And it is dying that we rise to eternal life with Thee.

哦，主，让我成为你的平安的一个器皿。在有憎恨的地方，让我播撒爱；在有伤害的地方，宽恕；在有不和的地方，统一；在有疑虑的地方，信心；在有绝望的地方，希望；在有黑暗的地方，光明；在有悲伤的地方，喜悦。主，让我不寻求被爱，而是寻求去爱；不是被理解，而是去理解。因为就是在安慰中我们被安慰。就是在宽恕中我们被宽恕。就是在给予中我们接受。就是在死亡中，我们升入到与你一起的永恒的生命。

At the end of this private prayer, this continuing inner tuning, the instrument then declares itself as a metaphysical spirit. Let no mistake be made by one who feels unworthy, the universe is a complete democracy, no matter what density, no matter what differences of wisdom or compassion, each is made of the same stuff, that being love itself. The one known as Jesus said, "I am the vine, you are the branches." Settle yourself with your roots in the ground, and in divine consciousness. When you have declared who you are, with no doubt, no holding back, and no reservation, you have become a being of light in the

great democracy of all spirits. No discarnate spirit is ever confused about its identity. Its very existence depends on its knowing who it is, and if an instrument wishes to work with spirits, and have control over that spirit to which it connects, the instrument, too, must know who he is. Then there is a prayer said that the energy not be more than can stably be accepted.

在这个私人的祈祷词，这个持续的内在的调音的结束的时候，这个器皿接下来会宣称它自己是一个形而上学的灵。一个感觉到无价值的人没有任何错误的，宇宙是一种完全的民主，无论是什么密度，无论在智慧或者慈悲上的有什么不同，每一个人都是由相同的材料制成的，那个材料就是爱本身。被知晓为耶稣的实体说过，“我是葡萄树，你们是葡萄藤。”让你自己扎根于土地中，扎根于神圣的意识之中。当你已经毫无疑问、毫无保留、毫无条件地宣称了你之所是的时候，你就已经成为了在所有灵性的伟大的民主之中的一个光的存有。没有非投生的灵体曾经会对这个身份感到困惑。它的核心的存在性是取决于它对于它是谁的知晓的，如果一个器皿期望与灵体一同工作，并控制与它建立连接的那个灵体的话，这个器皿同样也必须知道他是谁。接下来就会有一个祈祷词说，能量不要比能够被稳定地接受的能量更多。

With all of this done, the entity opens itself to contact, declaring precisely who it is, and what challenge any spirit who wishes to speak with it must meet. This instrument challenges in the name of Jesus Christ. It is most important to challenge as each knows, but the challenging depends upon the utter, naked and sometimes hard line honesty of the instrument. You cannot behave as a spiritual being in the presence of discarnate entities. You must be, and consciously be aware of being, an undying and eternal source of light, part of the Creator, and part of the great democracy of all spirits.

在所有这个工作都被完成之后，实体会向着接触开放它自己，并同时准确地宣称它是谁，以及任何希望向它发言的灵体都必须面对的挑战是什么。这个器皿用耶稣基督的名义来进行挑战。如每一个人都知晓的一样，进行挑战是极其重要的，但是挑战是依赖于器皿的全然的、赤裸的，有时候是强硬的诚实的。你无法在非投生的实体在场的时候就好像一个灵性的存有一样地行为举止。你必须察觉倒，并有意识地察觉到是一种不朽的且永恒的光的源头，是造物者的一部分，是所有的灵性的伟大的民主的一部分。

The challenge should take place once one hears an identification, "I am Laitos," or, "I am Oxal," or, "I am Q'uo." There are many within the Confederation who teach, and you will find that contact which is most helpful to you and most productive of good, inspirational and information material. This is a matter of practice and of time. To go further in your acceptance of the contact is not only folly, it can lead to madness. We ask that the instrument never move beyond the signature, the identification, but simply ask the identified contact to be with the instrument in its meditation, for we of the Confederation have a strong and general carrier wave which aids in deepening and making more useful the meditative experience.

一旦一个人听到一个身份，“我是 Laitos，”或者“我是 Oxal，”或者，“我是 Q'uo”之后，挑战就应该进行了。在星际联邦中有很多进行教导的实体，你将会发现对于你是极其有帮助的接触，以及极其富有成效的有益的、启发性的信息的资料。这

是一个练习和时间问题。*要在你对接触的接纳性的方面走得更远，这不仅仅是愚蠢的，它同样能够导向疯狂。*我们请求实体永远不要越过签名、身份，而单纯地请求被验证过的接触在器皿的冥想中与器皿在一起，因为我们星际联邦拥有一种强有力且一般性的载波，它会在加深冥想体验并使之更有用处方面起到帮助。

We apologize for taking such a great length of time to give this information, but we are aware that the instrument shall be many weeks upon its own. However, we feel we have given tools and resources not only for the instrument, but for the very concept of the support group, for the support group, too, may do this same work, not because it wishes to channel, but because it wishes to be the self it truly is, and thus be a stronger and more powerful battery.

我们为花费了很长时间来给予这个信息而抱歉，但是我们知道这个器皿将会有很多个周末是独自一人的。然而，我们感觉到我们已经给予了工具和资源了，它们不仅仅适用于这个器皿，同样也适用于支持性的团体的核心观念，因为支持性的团体，同样可以进行这个相同的工作，不是因为它希望去传讯，同样因为它希望成为它真正之说是的自我，并由此成为一个更为强有力且更加有效力的电池。

We thank you very much for your patience with us. The information you have called for exceeds greatly that information which is normally called for by new students, and we are most happy and most grateful to respond. We find there are unasked questions upon the minds of those present. It is a free will choice whether or not each wishes to ask them, but we would prefer not to use this instrument in this capacity at this time, and would therefore transfer the contact to the one known as Jim. I am Laitos.

我们为你们对我们的耐心而非常感谢你们。你们已经呼唤的信息大大超出了通常被新的学生呼唤的信息，我们对于回应是极其高兴且极其感激的。我们发现在那些在场的人的头脑中有未被回答问题。每一个人是否希望询问它们，这是一个自由意志的选择，但是我们宁愿在此刻不在这方面使用这个器皿，我们因此会将接触转移到被知晓为 Jim 的实体。我是 Laitos。

(Jim channeling)

(Jim 传讯)

I am Laitos, and greet each again in love and light through this instrument. We would offer ourselves at this time in attempting to respond to any query which may yet remain upon the minds of those present. Is there a query at this time?

我是 Laitos，通过这个器皿再一次在爱与光中向各位致意。我们会在此刻提供我们自己来尝试去回应在在场的人的头脑中可能仍然留有的任何的问题。在此刻有一个问题吗？

S: Yes, Laitos. Could you expand just a little bit on the meaning of caution you gave having to do with the greeting of the disincarnate entity, that we go no further than the greeting—is that what you said?—lest we meet with madness.

S: 是的, Laitos。你们能够在关于你们给予的与非投生的实体的致意有关的警告的意义的方面进行一点拓展吗, 我们要比致意更进一步, 否则我们就会遭遇到疯狂, 这是你们已经说的意思吗?

I am Laitos, and am aware of your query, my brother. It is our recommendation that the greeting of any discarnate entity be all that you receive before offering your own challenge to that entity as to whether it comes in the name of whatever quality or essence is at the core of who you are. The one known as Carla challenges in the name of Jesus the Christ. The one known as Jim challenges in the name of the Christ consciousness and the service-to-others polarity. It is up to you as instrument to determine that quality which is most central in your life pattern and by which quality you will offer your own challenge after hearing the greeting from any entity which wishes to utilize your instrument and to speak through you.

我是 Laitos, 我理解了你的问题, 我的兄弟。我们的推荐是, 在你在向那个实体在关于是否它是以任何什么位于你之所是的核心处的特性或者实质的名义而来的方面提供你自己的挑战之前, 任何非投生的实体的致意就是全部你将会接收到的事物了。被知晓为 Carla 的实体是用基督意识和服务他人的极性的名义进行挑战的。在你的生命模式中的那种最为中心性的特性, 以及藉由其你将会在听到来自任何希望使用你的器皿并通过你发言的实体的致意之后提供你自己的挑战的特性, 是由作为器皿的你决定的。

Is there a further query, my brother?
我的兄弟, 有一个进一步的问题吗?

S: Yes. So the danger is in allowing some greeting to take place before one gets a chance to register the challenge, is that right?

S: 是的。因此, 危险是在于允许某个致意在一个人得到一个机会去进行挑战之前发生, 那是对的吗?

I am Laitos, and this is correct, my brother. Is there another query?
我是 Laitos, 这是正确的, 我的兄弟。有另一个问题吗?

S: No, thank you very much.
S: 没有了, 非常感谢你们。

I am Laitos. If we have, then, exhausted the queries, we shall again thank each most humbly and gratefully for allowing us to work with this group and the new instrument. It has been a great joy and we feel that much has been accomplished this day. We commend each for the dedication and perseverance necessary to begin and continue this form of service through the vocal channeling. We, as you would say, look forward to those times in which we shall again be able to serve in refining this process which is well begun.

我是 Laitos。那么, 如果我们已经耗尽了问题了, 我们将再一次极其谦逊地且极其感激地感谢各位允许我们与这个团体和新的器皿一同工作。它已经是一种巨大

的喜悦了，我们感觉到在今天已经有大量的事情被完成了。我们为通过语音传讯开始并继续这种服务的形式所需的奉献与坚持不懈而称赞各位。我们，如你们会说的一样，期待那些在其中我们将再一次能够通过对这个被很好地开始了的过程的精炼来服务的时间。

At this time we shall take our leave of this group, leaving each, as always, in the love and in the light of the one infinite Creator. We are known to you as those of Laitos. Adonai, my friends. Adonai.

在此刻，我们将离开这个团体，一如既往，我们在太一无限造物者的爱与光中离开各位。我们是 Laitos。Adonai，我的朋友们。Adoani。

March 18, 1990

1990-03-18 局限性的价值与意义

Group question: The question this evening is about limits. To what degree is accepting our limitations giving up, and to what degree is it freeing ourselves of unnecessary suffering?

团体问题：今天晚上的问题是关于限度。要在什么程度上接纳我们的局限性，要在什么程度上放弃，它在什么程度上将我们自己从不必要的受苦中释放出来？

(Carla channeling)

(Carla 传讯)

I am of that principle known to you as Q'uo. We greet you in the love and in the light of the one infinite One, the Creator of all, in Whose name we serve, and we bless and greet [you] and rejoice with greatest joy in being called to this beloved group. Your radiance is bright to us, and we bask in the sunshine of your desire to seek and to know, though you are vulnerable and open to pain, though you know the truth may cause you hurt, yet you seek, and you seek still, willing to bear the brunt of the truth, willing to ask past the surface of things. You are gallant friends, and we thank this group.

我是你们知晓的 Q'uo 原则。我在那一个无限太一，万物的造物者的爱与光中向你们致意，我们以造物者之名而服务，我们祝福你们并向你们致意，我们对于被呼唤到这个挚爱的团体而带着最大的喜悦欢呼。你们的光辉对于我们是明亮的，我们沐浴在你们对于寻求和对于知晓的渴望的阳光之中，虽然你们是易受伤害且向着痛苦开放的，虽然你们知晓真理可能会让你们受伤，而你们却寻求，你们仍旧寻求，并乐意于承担真理的冲击，乐意于请求超越事物的表面。你们是有勇气的朋友，我们感谢这个团体。

It is with gratitude and humility that we remind you that we are your brothers and sisters, not those infallible with authority over you of any kind, but those who wish you well, and who would give to you the best of ourselves, our feelings, our opinions, our thoughts. It is for this reason that we are awake to the cries of people such as you. It is for this reason that we come to those who seek through dreaming, through visions, through writing, and more occasionally, in those who are disciplined in their seeking, and have chosen this particular path of service through the vocal channeling, in which we are able to offer information more specific than paintings, music and poetry, though surely not more eloquent—simply more lucid and easy to penetrate.

正是带着感激与谦逊，我们提醒你们，我们是你们的兄弟姐妹，而不是那些带有任何类型的高于你们的权威性的不会犯错的实体，而是那些希望你们好，并会给予你们最佳的我们自己，我们的感觉，我们的观点和我们的想法的实体。就是因为这个原因，我们注意着诸如你们这样的人的呼唤。就是因为这个原因，我们来到了那些通过梦境，通过异象，通过写作寻求的人的面前，更为偶尔地，会有一些人在他们的寻求中是受过训练的，它们已经选择了这种通过语音传讯进行服务的道路，我们会来到这些人面前，在语音传讯中我们能够提供比绘画、音乐、诗歌更为明确的信息，虽然信息肯定不是更为有富于表现力的——而单纯地是更

为清楚且易于看穿的。

You ask this evening a question which bears with it some dangers, and of these dangers we would speak first. To assume that one knows one's limitations and one's abilities, to assume that one has the intelligence to control one's destiny by thought and reasoning, is to assume a grandeur that you do not possess. And we say to you straight out that you who are guided by intellectual evaluations of situations, and respect for authority of any kind whatsoever, are hag-ridden and living in a nightmare.

你们今晚询问了一个在其上带有某种危险的问题，我们会首先谈及这些危险。去假设一个人知晓它的局限性和它的能力，去假设一个人拥有智能去藉由思考和推理来控制它的命运，就是去假设一种你无法拥有的伟大了。我们对你们直说，如果你们是被对情况的逻辑智力的评估，以及对无论什么任何类型的权威的尊重所指引的，你们就是被噩梦吓醒的且活在一个噩梦中的。

One of the great misunderstandings of the many beautiful works man has created is the concept that man has created them by means of his reasoning, his logic, his intelligence. This is the mainstay of the culture in which you now exist. It is this over-respect for authority which one does not understand, that accepts without understanding, that is the hallmark of your desperate civilization at this time.

人类已经创造出来的许多美丽的作品的一个巨大的误解就这样一个观念，即人们已经藉由他的推理，他的逻辑和他的智能的方式创造出那些作品了。这是你们存在于其中的文化的支柱。就是这种对一个人并不理解，并在不理解的情况下接纳了的权威的过度尊重，成为了你们在此刻的穷途末路的文明的印记了。

To whom give you authority? To those who are the priests of reason, of intellect, of logic, of hypothesis and conclusion, whether they be in the guise of those who come in the name of religion, having explained precisely by dogma and doctrine that which may be believed and that which shall not be believed, or whether one wishes to give credence to the doctors and the teachers, the scientists, the priests of reason and technology. Such is authority given to idols made of clay, for though each entity trained to be in authority, and with the feeling of being in authority felt in surety within, yet is this person fooling itself, and removing the possibility of movement in spirit. Those who follow without understanding, without seeking the heart and not the mind, are those who consign themselves to prisons made of their own mental biases: this, this and this is true, and therefore all other is false. Such concepts are comforting, for one may again relax into the structure of a prepared life path where one is aware when one is doing well and knowledgeable of one's errors as they are pointed out to one by the authority accepted.

你们对谁给与了权威呢？对于那些有理由、有智力、有逻辑、有假设和结论的大师吗，无论他们是穿着那些以宗教信仰的名义而来的人的外衣，并已经精确地藉由教条和教义解释了可以被相信的事情以及是不应该被相信的事情，或者它希望去将信任给予医生、教师、科学家、以及推理和技术的大师。权威就是如此被赋予了有泥土制成的偶像了，因为虽然每一个实体都被训练处于权威性之中，并会

带有那种在内在之中确切地被感觉到的处于权威性之中的感觉，而这个人仍旧是在自我愚弄，并同时移除了在灵性中运动的可能性了。那些在没有理解的情况下，在没有寻求心并经过大脑的情况下跟随权威的人，是那些将它们自己交托给了有它们自己的心智的偏向性所制成的牢狱的人，这些心智上的偏向性即：这个、这个和这个是真的，因此所有其他的都是错误的。这样的观念是令人舒适的，因为一个人可以再一次放松进入到具有一条准备好了的生命的道路的构架之中了，在这条道路上，它是知晓什么时候它是做的很好的，并会了解它的错误，当这些错误被那个被接纳了的权威向它指出来的时候。

Thus, those who ponder the meaning, the necessity and the response to limitation with the mind alone, with weights of opinion from authority without the self, are those who seek to avoid the responsibility of being, to avoid the vulnerability of making an error. The great fallacy of all authority is error. There is no error; there are only ways to learn. Some ways of learning quite clearly inform one of that which one does not wish to do again. Was this then an error which brought one to such a speedy and heartfelt conclusion?

因此，那些单单藉由心智，藉由来自于自我外在的权威的观点的重量来沉思局限性的意义、必要性以及对局限性的回应的人，是那些寻求去逃避存在的责任，逃避犯错的易受伤害性的人。所有的权威的巨大的谬误都是错误。没有错误，仅仅只有学习的途径。所有学习的途径都会相当清晰地告知一个人它并不希望去再做一些的事情。那么，对于一个会将一个人带到这样一个快速而由衷的结论的学习的道路，难道这是错误吗？

Therefore, let us banish from our minds our own mind's power over us. See your intelligence, your logic, your intellect as a workhorse, a machine, a computer which has been trained to make choices. Realize that you need this computer, for you dwell in so rich a tapestry of sensual experience that you could not ever be aware of your entire environment in any moment whatsoever. The creation is not large enough to hold the resonance of each passing moment. All your senses are open, thirsty, vulnerable, and the intellect chooses those things of which you must be aware to avoid extinction, to maintain preservation of the physical vehicle, and to meet those needs which your biases have previously fed into the computer again and again until the computer smoothly and quickly eliminates much from your environment, so that you are only aware of a tiny, tiny portion of your own creation.

因此，让我们将那种控制我们的我们自己的心智的力量从我们的心智中消除掉。将你们的智能，你们的逻辑，你们的智力视为一匹驮马，一台机器，一条已经被训练去做出选择的电脑。意识到你需要这台电脑，因为你居住在如此丰富的一个感官体验的织锦之中，以至于你在无论什么任何时刻都无法察觉到你的全部的环境。造物并未大到足以包含每一个流逝的时刻的共鸣。你们的感知是开放的，渴望的，易受影响，智力选择了那些你必须察觉到事情以避免灭绝，以维持物质性身体的保护，以满足那些你的偏向性已经在之前一次又一次提供给电脑的需要，一直到电脑流畅地且快速地将大量的事物从你的环境中排除出去，这样你就仅仅会察觉到你自己的造物的一个极小，极小的部分了。

This was planned by you, not that you be so limited, in and of itself, but that

you continually examine your vulnerabilities to see if the choices you have made in what you perceive of what you see is that which you wish to perceive. Allow in your daily meditative moments this question to arise within you: "Are my choices causing me to praise the one infinite Creator? Do my choices bring me joy? Do my choices open me to the glory of consciousness, to the depth and breadth of the resonances of the present moment?"

这是被你计划好的，这不是说你在其内在极其自身都是如此受限的，而是说你要持续不断地检查你的易受影响性以看到是否你在你已经感觉到你看到的事情中做出的选择是你希望去感觉到的事物。在你每日的冥想的时间中允许这个问题在你的内在之中升起；“我的选择在使得我赞美太一无限造物者吗？我的选择带给了我喜悦吗？我的选择向我开放了意识的荣耀向我开放了当下一刻的共鸣的深度和广度了吗？”

Avoid satisfaction, especially self-satisfaction, but be hungry and thirsty, for there is more to learn, more to experience, and in that learning and in that experiencing there shall be change, which is, by definition, uncomfortable, stressful, painful. It is the successful heart that is open to these things, yet aware of the power of its own abilities to forgive, to love and to accept.

避免满意，尤其是自我满意，而是成为饥饿的和渴望，因为有更多要去学习的事物，有更多要去体验的事物，在那种学习中，在那种体验中，将会由改变，改变，藉由其定义就是不舒服的，有压力的和痛苦的。正是成功的心会向着事物开放，而又察觉到它自己去宽恕、去爱以及去接纳的能力的力量。

Once the faculty of unnecessary judging has been removed and replaced by an eager acceptance of the rightness of that which is occurring, one may then gaze upon what one considers limitations, and it is at this point only that we speak of limitations, having warned you as carefully as possible always to avoid mental constructs and structures which predetermine the meaning of your particular experience of being limited. This is your creation, a creation of the heart and of the spirit. Yes, it is a creation of your deeper mind, but your deeper mind is your heart, not your intellect. The intellect is the animal you ride so that you do not die to this world before you have tasted of the joy of being alive.

一旦不必要的评判的机能已经被移除，并被一种对正在发生的事物的适当性的热切的接纳所取代了，一个人接下来就可以注视它认为是局限性的事物了，仅仅是在这个位置上，我们会谈及局限性，我们同时已经尽可能小心谨慎地警告你们一直要去避免心智上的构架和结构，它们会预设你特定的被限制的体验的意义。这是你的造物，一个属于心并且属于灵性的造物。而他是一个属于你的更为深入的心智的造物，但是你的更为深入的心智是你的心，而不是你的逻辑智力。你的逻辑智力是你要去骑的那个动物，这样你就不会在你已经品尝了活着的喜悦之前就从这个世界死去了。

Conditions among your people are harsh. There is much pain in joy, there is much sorrow in laughter, there is much loss in each passing moment, until finally the loss of the physical vehicle is complete. All this is illusion, and this the heart knows; the intellect does not. It presumes its own self-preservation

as a given which shall continue with no foreseeable end, and to this end it bends all experience. Abandon this, if you ever embraced it, for you seek upon a dusty path that is mystery, not surety, and your limitations are as you find them, shifting, moving, transforming before you as you change in your perception of them.

在你们的人群中的情况是严酷的。在喜悦中有大量的痛苦，在欢笑中有大量的忧伤，在每一个经过的时刻重都有大量的失去，一直到最终物质性载具的失去被完成了。这所有都是幻象，心知道这一点，而逻辑智力并不知道。它将它自己的自我保存假设为一个已知的事情，这种自我保存将会继续，而不会有可预见的结束，而所有的体验都将屈服于这个终点。如果你曾经拥抱过这个已知的事实的话，抛弃它，因为你们是在一条布满尘土的道路上寻求的，这条道路是神秘，而不是确定性，你的局限性，如你会发现的一样，是在你在你对它们的观念上做出改变的时候，会在你面前变化、移动与转变的。

A limitation is wisely accepted as the basis of evaluation of further action. When one cannot walk one finds oneself an appropriate seat. When one cannot speak, one remains silent. When one cannot understand, one embraces mystery. When one cannot move, one embraces the concept of moving motionlessness. This is a foundation acceptance that is very helpful to the heart. It is not wisdom to ignore the circumstance of the physical vehicle, for these are the limitations of which you speak, limitations of action, of movement, of energy, but this is only the basis for further waiting, waiting in patience, in quietude, in certainty of the constant inflow of inspiration, for many are those who choose to do as much as possible, regardless of the circumstances and regardless of those things done, because authority says those who do the most are worth the most. Thus, the self values activity without evaluating worth, the love one has, the joy one has in each activity, but simply assuming that to give is to be productive, to be busy, to be active. *一个局限性是作为对进一步的行为的评估的基础而有智慧地被接纳的。当一个人无法行走的时候，它会发现它自己有一个适当的座位。当一个人无法说话的时候，它会保持沉默。当一个人无法理解的时候，一个人会拥抱神秘。当一个人无法移动的时候，它会拥抱无运动移动的观念。这是一个对于心非常有帮助的接纳的基础。去忽略物质性载具的环境并不是有智慧的，因为会有你们谈及的局限性，行动的，运动的，能量的局限性，但是，这仅仅是进一步的等待的基础，在耐心等待，在安静的等待，在肯定中等待灵感的不断的流入，因为很多人是那些选择去尽可能地多做事情的人，无论环境是什么，无论那些已经被进行了的事情是什么，因为权威说，那些做得最多的人就是最有价值的人。因此，自我会重视活动，而不评估价值，一个人拥有的爱，以及在每一个活动中一个人拥有的喜悦，而是单纯地假设，去给予就是去变得富有成效，变得忙碌，变得活跃。*

We speak directly to this particular instrument as well as in general to all, for this instrument has recently moved through the concepts of authority, limitation, and the making of decisions and it has discovered, and you will discover, the positive and the negative necessity of the acceptance of limitations being the beginning of the true choosing of that which is good to do for the self, and that which is kind to yield to for the self. It takes more

patience than many have to wait upon inspiration, for the process of waiting is the process of forgiving the self for the limitation it has, and a beginning to believe that the change that is occurring is not a limitation, but a transformation, an alteration of the path of service intended by yourself and the Creator together before this incarnational experience was ever begun.

我们是直接向这个特定的器皿发言的，我们同样也一般性地向所有人发现，因为这个器皿最近已经穿越了权威、局限性和做决定的观念了，它已经发现，你们将会发现，在关于哪一个事情对于自我去做是有益处的，哪一种类型事情是自我要去放弃的方面，接纳局限性的正面性和负面性的需要就是的真实的选择的开始了。不得不等待灵感，这花费比很多人更多的耐心，因为等待的过程就是为自我所拥有的局限性宽恕自我的过程，等待的过程是一种开始相信正在发生的改变不是一个限制，而是一种转变，一种对被你自己与造物者一起在这次投生体验被开始前就打算好了的服务的途径的变更。

Times of pain and limitation are those times to find rejoicing and praise and thanksgiving, for these are the signals that the Creator is especially near, and transformation of the life, new lessons, are about to appear to one who truly forgives, who truly accepts, and may sit in peace, glorying in the light of the infinite Creator, and resting in the embrace of the universe with no thought except to wait upon that transformation to declare itself within one's heart.

痛苦和局限性的时间是那些要去找找到欢庆、赞美与感恩的时间，因为会有迹象，造物者是格外靠近的，生命的转变，新的课程是将要出现在一个真正去宽恕，真正去接纳人可以坐在平安中的身上的，这个人同时会在无限造物者的光中感到荣耀，在对宇宙的拥抱中休息，除了等待那种转变在它的心之中宣称它自己之外，没有想法。

The rest of that which we have to say is perhaps self-evident from this point. Many are the things which may be, not given up, but released, for they are no longer a part of your path of service. A grieving process for them is understandable, yet it is time also for faith to show itself, faith without understanding, without knowledge of any kind, but only faith that things are as they should be, that love permeates this and every transaction of the incarnational experience, that there is a path of service in every changed life. Even if the changes seem more and more limiting to the mind, to the heart, that energy which has been set free from those activities released is now there to place in a new path of service, in a new way of seeing, perceiving, changing and becoming. All entities are entities in transition, just as all entities are forever perfect. You are being and you are becoming. Thus, it is folly to hold to old paths of service which seem no longer to be possible, given growing physical, mental or spiritual limitations.

我们所要说的其余的事情也许根据这一点是不言自明的。很多事情是那些可能要被，不是被放弃，而是被释放的事情，因为它们不再是你的服务的途径的一部分了。会有一个对于它们感到伤心的过程，这是可以理解的，然而这同样也是信心展现它自己的时刻，在没有理解，没有任何类型的知晓的情况下的信心，而仅仅是有信心事情就是它们应该是的样子，有信心爱会弥漫投生体验的这一个与每一个相互作用，有信心在每一个被改变了的生命中都会有一条服务的道路。即使改

变看起来似乎越来越多地对于心智，对于心是限制性的，已经从那些被释放的活动中被释放出来的能量，现在就在那里要被放置一条新的服务的途径之中，被放置在一种新的观察、感觉、改变与成为途径之中了。所有的实体都是在转变中的实体，就好像所有的实体都是永远完美的一样。你是在存在着的，你是在成为的。因此，去紧紧抓住旧的服务的道路是愚蠢的，那些旧的服务的道路看起来不再有可能被给予不断成长的身体、心智或者灵性上的局限性了。

Yet there are those things which still resonate to the heart in a special way, those paths of service which survive change and transformation, because so deep are they within the heart that they are part of the deep self, that which cannot and should not be denied. The one authority you heed is that authority of your own heart. And so, though sometimes limited, one may choose to press against that limitation for the purposes of service, and more than that, for the purposes of experiencing the greatest joy possible to the spirit that you are with your own biases within this incarnational experience. 然而，会有那些将会用一种特别的方式仍旧与心共鸣的事情，会有那些经受了改变和转变的服务的途径，因为它们在心之中是如此之深以至于它们是那个无法被否认且将不会被否认的深入的自我的一部分了。你会留心的那一个权威是你自己的心的权威。因此，虽然一个人有时候是受限的，它可以选择去为了服务的目的，比那更多的是，为了伴随着在这次投生体验中你自己的偏向性去体验对于你之所是的灵性有可能的最大的喜悦的目的，去挤压那个限制。

If you are thirsty and there is something that slakes that spiritual thirst, and you seek still to do this, pressing against a limitation, then you are not harming yourself, but giving yourself a reason to enjoy, to accept and to rejoice in the state or condition of life in which you find yourself regardless of your limitations. How to tell the difference is not a matter for the intellect, not a matter of constant, conscious, careful choice, but a matter of loving, waiting, accepting and listening to the voice that speaks within with the authority of your deeper self saying "Send me, send me here, send me, send me here," and so you send yourself, whatever the cost may be, if it is possible, for still this feels to be part of your path of service.

如果你是饥渴的，有某个事情会消除那种灵性上的饥渴，并且你仍旧寻求去做这个事情并同时挤压一种局限性，那么你就不是在伤害你自己，而是在给予你自己一个理由在那个你在其中找到你自己的生命的状况或者情况中去享受、去接纳、去欢庆，无论你的局限性是什么。如何去分辨差别不是一个逻辑智力的问题，不是一个不断的，有意识的，小心谨慎的选择的问题，而是一个爱，等待，接纳并聆听在内在之中带着更为深入的自我的权威说话的声音，那个声音说，“派我去，派我去这里，派我去，派我去这里，”因此你送出你自己，如果有可能的话，无论代价可能会是什么，因为这仍旧感觉是你的服务的道路的一部分。

You are not here, my beloved ones, to have, to hold, to collect, to sustain. You are here to learn in deeper and more resonant ways always, what it is to be of service, what it is to love. You must begin with yourself, loving, accepting, opening your vulnerable self to wear the harshness of your humanity, for you are sturdy within, you have the strength of the universe within, you abide in

the Creator, and love and light are your nature. You live in union with all that there is, there is nothing to fight. A limitation is an invitation to change. Know, each time that you experience limitation, you are experiencing the chance to learn something new, to serve in a new way, to find out more about what being and becoming truly are, to discover within yourself that core of being which is the infinite One. The infinite One is without, the infinite One is within, there is nothing but the infinite One, all is One. Cast aside fear, for your heart shall tell you in good time what choices to release, what choices to keep, and what choices to make for the first time that you may learn yet another lesson of love.

我亲爱的人们，你们不是来这里来拥有，来抓住，来收集，来维持的，你们是来这里用一直更为深入且有更多共鸣的方式来学习，去进行服务是什么，去爱是什么。你必须从你自己开始去爱，接纳、开放你的易受伤害的自我，以磨去你的人类属性的粗糙，因为你在内在之中是坚强的，你在内在之中拥有宇宙的力量，你居住在造物者之中，爱与光就是你的本性。你生活在与一切万有的统一之中，没有任何要去战斗的事情。一种局限性是一种对于改变邀请。每一次你体验到局限性的时候，都知晓你正在体验去学习某种新的事物的机会，体验用一种新的方式去服务的，找到更多的关于存在和成为真正是什么的，并在你自己内在之中探索无限太一之所是的存在的核心的机会。无限太一是在外面的，无限太一是在内在之中的，除了无限太一没有任何事物，一切都是太一。抛开恐惧吧，因为你的心将会在适合的时候告诉你什么选择是要释放的，什么选择是要留下的，什么选择是要第一次做出的选择，这样你就可以学习另一个爱的课程了。

It is for this reason that you came into this world of loss and sorrow and vulnerability and pain and harshness. You came to be thirsty and hungry. You came to yearn and ache and be intensely passionate in your search for that which you know not, that which you cannot ever know, yet the search is your joy, your peace, your fulfillment and your inspiration. Limitation and change are but the hallmarks of an incarnation. Look past the agony and the anguish of that dust that you are. See yourself clearly, vessels of clay with treasures hidden within. Do not dissect your Earthly vessel. Do not agonize overmuch over its flaws, for clay will have flaws, and will eventually crumble, and be of interest only to archaeologists.

就是因为这个原因，你进入到这个具有失去、忧伤、易受伤害、痛苦与粗糙的世界之中了。你是来成为又饥又渴的。你是来热望、渴望并在你对那个你不知道的事物，你一直无法知晓的事物的搜寻中变得强烈地充满热情的，而搜寻就是你的喜悦，你的平安，你的满足和你的灵感。限制性和改变仅仅是一次投生的印记。不去理睬你之所是的尘土的苦恼与烦闷。清晰地看到你自己是在内在之中藏有珍宝的泥土的容器。不要去对你的尘世的容器进行仔细分析。不要对于它的缺陷过度苦恼，因为泥土将会有缺点，并将最终是会粉碎，且仅仅对于考古学家才是有兴趣的。

You are treasures, you are gems. Trust the process of limitation and loss to show forth to yourself, to the world and to all whom you may serve, all whom you may meet, that beautiful gem hidden within, that many-faceted, amazingly wondrous, youthful self. May you shine through that Earthly vessel.

May you use misfortune in joy. May you drop away that which is busyness without undue fear, but with love and acceptance, and may you accept each change through the pain, through the difficulty of change, in perfect faith that all is well and all will be well, and you are fearless, holding up the light of consciousness to a world hungry for consciousness and far too full of the awareness of its own clay.

你们是珍宝，你们是宝石。信任局限性与失去的过程，以向你自己，向这个世界，向所有你可以服务的人，向所有你可能遇到的人，展现出那隐藏在内在之中的美丽的宝石，展现出那有多个侧面的，令人惊叹地美妙的，年轻的自我。祝愿你们通过那个尘世的容器闪耀。祝愿你们在喜悦中使用不幸。祝愿你们丢弃忙碌之所是，不是带着不必要的恐惧，而是带着喜悦和接纳，祝愿你们接纳每一个通过痛苦的，通过改变的痛苦的改变，并处于那种完美的信心之中，那种信心即，一切都好，一切都将是好的，你是无惧的，对于一个渴望意识却远远过多地充满了对它自己的泥土的察觉的世界，你向着这个世界举起了意识之光。

We are aware that what we ask you to do in such an intense way is that which you shall do perhaps reluctantly, perhaps with upset, forgetfulness and backtracking. It is inevitable, but be courageous enough to forgive yourself each time you forget your true nature. Forgive and accept yourself. You are clay ...

我们意识到我们用这样一种强烈的方式请你们去做的事情，是你们将也许不情愿地，也许是带着不满、疏忽和走回头路而做的事情。这是无可避免，但请足够勇敢以在每一次你忘记你的真实的本性的时候去宽恕你自己。宽恕并接纳你自己。你们是泥土.....

(Side one of tape ends.)

(磁带一面结束。)

(Carla channeling)

(Carla 传讯)

You will, all beings will, seem to yourselves to fail again and again, to forget your true natures again and again and be lost in the wilderness of logical thought. You will be discouraged, you will despair. Allow yourselves to make self-perceived errors, and at the end of each, as you recognize that you do not wish to be as you are, forgive immediately yourself for your despair, your fear, your cautiousness and your lack of intensity, and go forward a new person, refreshed, consoled and forgiven by the self that so you may be a refresher, a consoler, an accepter and a forgiver of others.

你们将，所有存有都将，在你们自己看来似乎是一次又一次地失败，一次又一次地忘记你们的真实的本性，并迷失在逻辑思维的荒野中。你们将会是灰心失望的，你们将会绝望。允许你们自己去犯下自我感觉到的错误，并在每一个错误的结束的时候，在你认识到你并不希望去如你之所是的时候，立刻为你的绝望，你的恐惧，你的谨慎以及你的缺少强度宽恕你自己，前进到一个新的人，一个被自我更新、安慰并宽恕了的人，这样你就可以成为其他人的一个更新者，一个安慰者，一个接纳者和一个宽恕者了。

Whatever your limitations, do that which you love for the joy of it, and if you can no longer do it, wait, for the Creator has more joy in store for you; there will always be joy in store for you. Abide in the desert, meditate in patience, day by thirsty day, until at last you are delivered by your heart into the oasis and thirst no more, and then give all your love away in service to the one infinite Creator, and to the Creator you see in each face, beginning with your own.

无论你的局限性是什么，去做那个你爱的事情，为了它的喜悦，如果你无法做它，等待，造物者拥有更多为你储藏起来的喜悦，将一直会有为你储藏起来的喜悦。继续留在沙漠中，在耐心中，在一天接一天的饥渴中冥想，一直到最终你被你的心送入到绿洲之中，不再有饥渴，接下来，在服务中将你所有的人给予太一无限造物者，给予你在每一张脸上看到的造物者，从你自己开始。

We would at this time close the meditation through the one known as Jim, thanking this instrument for its willingness to speak, though fatigued. We shall now transfer this contact. We are known to you as those of Q'uo.

我们会在此刻通过被知晓为 Jim 的实体结束冥想，我们同时为这个器皿乐意于发言而感谢它，尽管它是疲倦的。我们现在将转移这个接触。我们是你们知晓的 Q'uo。

(Jim channeling)

(Jim 传讯)

I am Q'uo, and greet each again in love and light through this instrument. It is our privilege to ask if there may be queries at this time upon the subject of the evening or any other subject. Is there a query at this time?

我是 Q'uo，通过这个器皿再一次在爱与光中致意。我们很荣幸请问在此刻是否有关于今晚的主题或者任何其他主题的问题。在此刻有一个问题吗？

K: You originally identified yourself as being of the principle of those known to us as those of Q'uo. Can you tell me what a principle is and if and how that differs from a social memory complex?

K: 你最开始将你自己定义为是那些我们知晓为 Q'uo 的原则。你们能够告诉我，一个原则是什么，它是否与一个社会记忆复合体是有区别的，如何有区别的呢？

I am Q'uo, and am aware of your query, my sister. It is our understanding that we come to you in a blended fashion, blending those energies of what you know of as two social memory complexes which have as their origins densities of vibrations that study lessons of unity in somewhat different fashions. The blending of these two groupings of entities creates that which we call a principle, which is our approximation, or attempt, to focus energy upon a certain vibrational level that gives witness to a certain facet of the Creator. Thus, we are as those who testify as to this aspect in a fashion which is ours due to the unique blending of our energies. Thus, our reference to ourselves as that of a principle is a more specific description of our natures than is our

usual giving of a name only.

我是 Q'uo, 我理解了你的问题, 我的姐妹。我们的理解是, 我们是用一种混合的方式来来到你们面前的, 它将你们知晓为两个社会记忆复合体的能量混合起来, 这两个社会记忆复合体拥有它们自己的原初振动的密度, 它们是用多少有些不同的方式学习合一的课程。将这两个实体的团体混合起来创造了我们所称的一个原则, 这是我们将能量聚焦在一定的振动的层次上的接近或者尝试, 这个振动的层次会见证造物者的一定的面向。因此, 我们是那些在关于这个面向的方面提供了证明的实体, 我们是用一种由我们的能量的独一无二的混合所决定的方式来提供证明的。因此, 我们将我们自己称为具有一个原则的事物, 相比我们通常仅仅给出一个名字, 这个原则是对我们的特性的一种更为具体的描述。

Does this answer your query, my sister?

我的姐妹, 这回答了你的问题了吗?

K: Yes, thank you.

K: 是的, 谢谢你们。

I am Q'uo, and we thank you. Is there another query?

我是 Q'uo, 我们感谢你。有另一个问题吗?

Carla: I have been facing some real changes lately, and my first impulse was to give up everything in order to give myself time to make decisions. I didn't give up anything for good, but I gave up things for the moment. When I came to the feeling of what to go on with and what to leave, I found that I had left a great deal. Where does this energy go? Do I now wait for new activity? I feel a little bit as if I'm left hanging. Is that what you talk about when you speak of patience?

Carla: 我最近一直在面对一些真正的改变, 我的首先的冲动就是去放弃每一个事情以便于给予我自己时间去做出决定。我不是永久地放弃任何事情, 我暂时放弃了那些事情。当我开始感觉到什么事情是要继续的, 什么事情是要离开的时候, 我发现我已经离开了大量的事物了。这种能量到哪里去了呢? 我现在是等待新的活动吗? 我有一点感觉就好像我是悬而未决的。那就是在你们谈及耐心的时候你们谈到的事情吗?

I am Q'uo, and am aware of your query, my sister. This is so, for you are as each seeker is, moving within a great darkness with but the smallest of candles to illumine the places upon which you shall place your feet, one slowly after another, not ever sure that the journey has been straight, meandering, circular, or if it should be any of these things, yet you gather what information as is possible to be gathered from the small range of view provided by your consciousness within this mystery of being. You use your conscious ability to analyze, you take counsel from that subconscious nature that communicates through intuition, and you go forth.

我是 Q'uo, 我理解了你的问题, 我的姐妹。就是如此, 因为你和每一个寻求者一样, 都是在一个巨大的黑暗之中移动, 并仅仅只带有最小的烛光来照亮你将会缓慢地, 一步接一步地落脚的地方, 却一直不确信那条旅程已经是笔直的、曲折

的、弯曲的，还是它将会是这些事情中的任何事情，而你收集了在你的存在的这种神秘之中从由你的意识提供的最小的视野的范围中有可能被收集起来的信息。你使用了你的有意识的能力来进行分析，你从那种通过直觉进行交流的潜意识的特性取得建议，你就会前进了。

Oftentimes there needs be readjustment of the progress, reevaluation of decisions. This is but the nature of the choice-making density. It requires that one cultivate that quality you have called the faith that progress is possible, and the will to persevere in the choosing, in the stepping forth, not ever knowing for sure whether the ground is firm, in the metaphysical sense, or if one shall find but thin air for footing.

时常，会有对进程进行重新调整，并对决定进行重新评估的需要。这仅仅是做选择的密度的特性。它需要一个人培养那种你们已经称之为信心与意志的特性，那种信心即对于发展是有可能的信心，那种意志即在选择中，在前进中坚持不懈的意志，而又一直都不确切地知晓，在形而上学的意义上，是否地面是稳固的，或者是否一个人将会仅仅发现只有稀薄的空气用于落足。

It is well that you question, that you wonder, that you choose, even that you blunder, for in each action, thought, word and possibility, you exercise those twin steeds of will and faith. That you should move ever closer to those mundane manifestations of metaphysical principles is possible, is probable, is, in its own way, of importance, yet of the greater importance is that you partake in this dance, illumined so mysteriously, with a heart that seeks, that desires, that yearns for the Creator and for the Creator's touch within the life pattern. This builds the bridge betwixt your illusion and the absolute reality of unity. This bridge which shall hold your feet more surely than any street or ground within your illusion, this desire to know, to move into love, into unity, into harmony, fashions that which cannot be seen, but which cannot, in the metaphysical realms, be denied, for this quality of desire, fueling the faith and the will, is that portion of your being that is more real than any portion of your illusion, and more real than any error or miscalculation.

你去质疑，你感到怀疑，你去选择，甚至你犯了错误，这都是没问题的，因为在每一个行动、想法、言语与可能性中，你都在操练意志和信心那两匹成对的骏马。你将会越来越更加接近那些形而上学的原则的尘世的显化，这是有可能的，这是有希望的，这用它自己的方式，是具有重要性的，而你参与到这场舞蹈之中是具有更大的重要性的，这场舞蹈用如此神秘的方式，藉由一颗寻求、渴望和热望造物者和在生命模式中的造物者的触碰的心，是启发性的。这在你的幻象和一体性的绝对的实相之间架设起桥梁。这座将会比在你们的幻象中的任何的街道或者地面更为确切地支撑你的双脚的桥梁，这种去知晓的渴望，去进入到爱之中，进入到一体性之中，进入到和谐之中的渴望，塑造了那无法被看到，但在形而上学的意义上无法被否认的事物，因为这种为信心和意志添加了燃料的渴望的特性，就是你的存有的那个比你的幻象的任何部分都要更加真实，比任何的错误或者任何错算都要更加真实的部分了。

Is there a further query, my sister?
我的姐妹，有一个进一步的问题吗？

Carla: Yes, I have two. First of all, I've had a considerable amount of anger that this should be happening to me just when I was beginning to be more effective, in my own way of thinking, to the community of Christ which I serve. It seems to me—you mentioned the process of grieving, and (how) do I find a way to forgive that anger and that despair as a process of grieving which is acceptable?

Carla: 是的, 我有两个问题。首先, 我已经经历了大量的愤怒了, 这应该是在我开始, 在我自己的思考的方式上, 对于我服务的基督的社团变得更有效率的时候发生在我身上的事情。在我看来似乎——你们提到了悲伤的过程, 我要如何找到一种方式去宽恕那种愤怒和那种失望是一个可以被接纳的悲伤的过程呢?

I am Q'uo, and am aware of your query, my sister. To grieve for that service which has been lost, or seems so, and to find as the heart, the source of the grieving, the simple desire to serve, is an helpful process which will eventually dissolve those boundaries that one has built of the small self's estimation of service, that there might be recognized other avenues of service which may have gone unnoticed because of the narrowness of the original definition.

我是 Q'uo, 我理解了你的问题, 我的姐妹。对于已经被失去, 或者看起来似乎如此的服务感到忧伤, 并找到作为核心的悲伤的源头以及去服务的简单的渴望, 是一个有帮助的过程, 这个过程将会最终使得一个人已经构建起来的对服务的小小的预估的边界分解, 因为最初的定义的狭窄, 会有可能被识别为服务的其他的途径是可能没有被注意到的。

Thus, such grieving is a part of a process which will eventually bring one to the realization that there is nothing but service that can be rendered. There is, however, the ability to offer oneself in new ways that can be cultivated, so that the small self may see with new eyes that which is before one, for there is never the lack of opportunity to serve, there is only the inability to see that which offers itself to one at all times.

因此, 这样的悲伤是一个过程的一部分, 这个过程将最终将一个人带到这样一种领悟中, 即除了能够被提供的服务之外, 没有任何事物存在。然而, 会有用新的方式提供它自己的能力, 这种能力是能够被培养的, 这样那个小小的自我就可以藉由新的眼睛看到在它面前的事物了, 因为一直都不会缺少去服务的机会, 而仅仅只会存在有没有能力去看到在有的时候都向一个人提供了它自己的事物。

Is there a further query, my sister?

我的姐妹, 有一个进一步的问题吗?

Carla: Yes, one last one. I have felt in the last couple of weeks that perhaps Jim and I could benefit at this time from being more mindful, and meditating just perhaps for five minutes or so during the day, at noon, and at supper time and at bedtime, in addition to the times that we already spend. First of all, is this a good way to stay mindful, since the times involved are short, and second of all, is it acceptable to use rituals that contain Christian words which the one known as Jim can only take as mythical? Is it ethical to do so, or do we

need to write our own services?

Carla: 是的, 还有最后一个问题。我在过去的几周中已经感觉到, 也许 Jim 和我在此刻能够从更多地留心受益, 除了我们已经花费在冥想中的时间之外, 用仅仅也许五分钟时间冥想, 或者在一天期间, 在中午, 在午餐时间和在上床睡觉的时候冥想。首先, 这是一种去保持留心的有益的方式吗, 因为被包含在其中的时间是短小的, 其次, 使用包含了 Jim 和我能够视之为神秘的基督教的词语的仪式是可以接受的吗? **这样做是合乎伦理的吗, 或者我们需要写下我们自己的服务吗?**

I am Q'uo, and am aware of your query, my sister. These decisions are those which have meaning as the parties involved agree. There is no suggestion that we can give that holds more significance than the desires which each of you express. It is well to remain mindful, as you have put it, during your diurnal cycles, of the one Creator and one's seeking of the Creator, for your illusion is one which is designed to give experiences that move one in and out of the presence or the mindfulness of the one Creator, for when one seems to move away from this mindfulness, there is created within that likened unto the vacuum which pulls the consciousness back again to the seeking, to the questioning, to the asking. Then that which is learned by such questing again allows one to move outward, as it were, only to return again, and again, in what is an upward spiraling path of energy expenditure. Each entity must needs create the pattern for this spiral. That which you create has significance in your journey as it comes from your desires, rather than being imposed by any outside source such as ourselves, beyond the general recommendation that periodic rituals of remembrance, shall we say, are helpful in each entity's journey.

我是 Q'uo, 我理解了你的问题, 我的姐妹。这些决定是那些在被包含在其中的成员达成一致意见的时候会有意义的决定。没有我们能够给予的建议是会比你们每一个人表达的渴望具有更大的重要性的。在你们昼夜周期期间, 对太一造物者和一个人对造物者的寻求保持留心, 如你已经说的一样, 这是很好的, 因为你们的幻象是一个旨在给予这样一种体验的幻象, 它会让一个人在对太一造物者的临在或者留心的方面时有时无, 因为当一个人看起来似乎偏离了这种留心的时候, 在内之中会有那种类于真空的事物会被创造出来, 它会再一次将意识拉回到寻求, 拉回到疑问, 拉回到询问。接下来, 藉由这样的追寻被学习的事物, 就再一次允许一个人向外移动, 可以说是, 仅仅为了一次又一次地通过能量消耗向上的螺旋的途径中返回。每一个实体都需要创造出那种螺旋的模式。你们创造的模式在你们的旅程中是拥有重要性的, 因为它是来自于你们的渴望, 而不是被任何诸如我们自己之类的外在的来源所强加的, 除了一般性的建议之外, 容我说, 定期的忆起仪式, 在每一个实体的旅程中都是有帮助的。

Is there another query, my sister?

我的姐妹, 有另一个问题吗?

Carla: No, thank you Q'uo.

Carla: 没有了, 谢谢你们, Q'uo。

I am Q'uo, and we thank you once again, my sister. Is there another query at this time?

我是 Q'uo, 我们再一次感谢你们, 我的姐妹。在此刻有另一个问题吗?

Carla: Thank you for being with us tonight, Q'uo.

Carla: 感谢你们今晚与我们在一起, Q'uo。

I am Q'uo, and we also extend our great gratitude to this group which has once again allowed us to have our beingness within your illusion, and to offer our service to those who request it. We are most grateful and rejoice at each thought, each query, and each blending of energies. We shall take our leave of this group at this time. We are those of Q'uo. Adonai, my friends. We leave you in the love and light of the one infinite Creator.

我是 Q'uo, 我们同样向这个团体致以我们巨大的感激, 这个团体已经再一次允许我们在你们的幻象中拥有我们的存在性, 并允许我们向那些请求我们的服务的人们提供服务了。我们对于每一个想法, 每一个疑问, 每一次对能量的混合都是极其感激且为之欢呼的。我们将在此刻离开这个团体。我们是 Q'uo。Adonai, 我的朋友们。我们在太一无限造物者的爱与光中离开你们。

March 25, 1990

1990-03-25 灵性寻求的重要步骤

Group question: What is important in the spiritual life/search?

团体问题：在灵性的生命/寻求中什么事情是重要的？

(Carla channeling)

(Carla 传讯)

I am of the principle known to you as Q'uo, and I greet you in the love and in the light of the one infinite Creator. We know that you have enjoyed the silent meditation that has come before our speaking, yet we would explain the reason for the extra time which was spent, for it applies directly to the question of that which is important when one undertakes the spiritual search.

我是你们知晓的 Q'uo 原则，我在太一无限造物者的爱与光中向你们致意。我们知道你们已经享受过了已经在我们的发言之前进行了的静默的冥想了，而我们会解释被花费的额外的时间的原因，因为关于在一个人进行灵性的寻求的时候是重要的事物的方面，它是直接应用于在这方面的问题的。

This instrument was not receiving the full power of its considerable beingness, as its heart chakra was in part blocked, a most unusual state for this instrument. Consequently, those who greet you of the negative polarity were all too happy to say our names, and because of the lack of full power of perception this instrument was able to discern only that there was something amiss. We were not yet in contact with this instrument, and in any case, had we been or not, we could not have made the choice patiently to return and go through each step of tuning to discover the blockage. That this instrument has the humility, the patience, and the high level of trust of the self by the self in its intuition to move back and attempt only the highest and best of contacts is to the credit of this instrument and to any who would seek.

这个器皿没有接收到它可观的存在性的充满的力量，因为它的心的脉轮是部分被阻塞的，对于这个器皿这是一种极其不常见的状态。因此，那些向你致意的具有负面的极性的实体是完全过于高兴以至于会说我们的名字，因为缺少感知上的完整的力量，这个器皿仅仅能够分辨出有某个事情不见了。我们尚未与这个器皿建立接触，在任何情况下，无论我们已经建立接触或者尚未建立接触了，我们都无法耐心地做出选择以返回并经历每一个调音的步骤来探索那个阻塞。这个器皿拥有谦逊，耐心以及在它的直觉中的自我对自我的高度的信任，以返回并仅仅尝试最高和最佳的接触，对于这个器皿以及任何寻求的实体，这都是要赞扬的事情。

This instrument's heart chakra was in part locked into a less than full compassion for one who wished this instrument well, yet who chose to speak and act in ways this instrument could not understand, in ways that were thoughtless and hurtful. This entity has the name, S. Therefore, this instrument took the time to focus upon this relationship, to forgive, forgive the other, forgive and love the self, and realize that no harm is meant in that which causes hurt, in many, many encounters between people upon your

Earth.

这个器皿的心的脉轮是部分被锁在对一个实体的一种较不充满同情心的状态之中，这个器皿希望这个实体好，却又选择去用这个器皿不理解的方式，用轻率且伤害性的方式去发言和行动。这个实体的名字是 S。因此，这个器皿花时间聚焦在这种关系上，以宽恕，宽恕其他人，宽恕并爱自我，且意识到，在你们的地球上的人与人之间的许许多多的遭遇中，在造成伤害的事物中，没有伤害是故意的。

Some may say, indeed, that this was an orange-ray blockage, a difficulty in relationship, but because of this instrument's, shall we say, spiritual circuitry, all such imbalances are, in truth, those of green ray. When this anger, frustration and pain, feeling of betrayal and abandonment was released, there opened in the being a chakra full of unconditional love which excluded no part of humankind.

一些人可能会说，确实，这是一种橙色光芒的阻塞，一种在人际关系中的困难，但是，因为这个器皿的灵性上的，容我说，回路，所有的这样的不平衡，实际上都是那些绿色光芒的不平衡。当这种愤怒，挫折与痛苦，背叛与遗弃的感觉被释放的时候，在存有中就会有一个充满无条件的爱的脉轮被打开了，这种无条件的爱不会排除人类的任何部分。

Thus, in answering the question of what is most important in the spiritual life, the spiritual search and the spiritual path, we would say absolute and rigorous honesty in evaluation of who you are, what you wish, what you will to be done, and what sort of search you wish to mount for the Creator. Many look at the relationship with the Creator as the mountain climber looks upon Everest. Like a mountain, the spiritual instinct lies within man, and its very beingness in the consciousness requires many to strive to scale it. The great fallacy is in allowing oneself the thought that when one has reached the top of the great mountain and gazed at the vistas of spirituality available to the eternal spirit, one is somehow changed. One is merely seeing a beautiful view. The reasons, the intentions and the desires of the one who climbs the mountain of spiritual seeking are all important. The success of the attainment of the peak of that mountain is a goodness qualified and biased most strongly by one's truest and deepest desires and intentions upon attempting the climb. The mountain you climb has no peak. Many, many times the spiritual adept shall find a marvelous apex of consciousness, a newer and broader view of the entire spectrum of perception and experience. This is, however, not an end, not a finality, but rather that gift which often signals a new chapter, a transfiguration, a moment of light that has shed its welcoming and loving brilliance upon the spiritual search and the spiritual seeker.

因此，在回答在灵性的生命，灵性的寻求与灵性的道路中什么是最重要的事物的问题的方面，我们会说，在对你是谁，你希望什么，你愿意什么事情被进行以及你希望去为造物者攀登什么种类的寻求的评估中的绝对且严格的诚实。很多人会看着与造物者之间的关系，就好像登山者看着圣母峰一样。就好像一座山一样，灵性上的本能存在与人的内在之中，它在意识中的核心的存在性需要很多人努力去攀登它。巨大的谬误是在于允许一个人自己拥有这样的想法，当一个人已经抵达了巨大的山峰的山顶并注视着可以为永恒的灵性所利用的灵性上的风景的时

候，它就以某种方式是改变了的。一个人仅仅是在看到一个美丽的景色。一个攀登灵性的寻求的山峰的人的原因、意图与渴望是最重要的。攀登那座山的顶峰的成功是一个优点，它是被一个人对尝试去攀登的最为真实且最为深入的渴望与意图所极其强有力地限制并产生偏向性的。你攀登的山峰是没有山顶的。很多很多时候，灵性上的行家将会发现一种非凡的意识上的顶点，一种对知觉和体验的完整的范围的一种更新且更为宽阔的视野，然而，这不是一个终点，不是一个结尾，而毋宁是经常会象征着一个新的篇章，一种转变，一个具有光的时刻的礼物，那种光已经将它的欢迎而有爱的光辉照耀在灵性的寻求上和灵性的寻求者身上了。

Beneath your oceans there are also extremely high peaks, extremely high mountains, yet to those of the second density who inhabit that medium of existence and take their life from the neighborhood of that which is water, we may observe that there is no attempt to climb to the peak of any mountain, for surrounding and engulfing all the topography and the geography of the underwater kingdom, one height is not seen as superior to another, nor is it related to the basic consciousness inherent in that mind/body complex.

在你们的海洋下，同样会有极高的山峰，极高的山脉，而对于那些居住在存在性的媒介并从水的周遭环境中取得它们的生命的第二密度的实体，我们可以观察到，它们没有去攀登任何山的顶峰的尝试，因为水包围并吞没了所有的水下的世界的地形与地理，一个人的高度是不会被视为是一个比另一个人的高级的，它也不会与在那个心/身/灵复合体内中固有的基本的意识有关联的。

We are not comparing you to fish. We are comparing you to those who swim in a sea of energy, consciousness and love. You may find yourself in the great valleys of your emotional ocean. There, love is. There, your path of service lies. At other times you find yourself upon the oh, so desired peak, the mountain top. You are no closer to heaven, no closer to the Creator there than at the very gates of what many have called Hell.

我们不是在将你们比作鱼。我们正在将你们比作那些在一个能量、意识和爱的海洋中游泳的实体。你可以在你的情绪的海洋的巨大的山谷中找到你自己。在那里，爱是。在那里存在有你的服务的道路。在其他的时候，你会发现你自己在，哦，如此被渴望的顶峰，山顶上。你们在那里并没有比在很多人已经称之为地狱的大门处更加靠近天堂，更加接近造物者。

When one lives in an illusion which seems to give one condition importance over another, one is allowed by free will then to choose that which it will consider to be of value, and this is especially true of those who have launched themselves into what we may call, in your mythical terminology, (the) search for the holy grail. How long and dusty is the road which seems to go on forever! How few the mountain tops, and how far apart are they! Can one stay upon the mountain top forever? We assure you that if one attempts to do so one will eventually be seduced by pride, which is a killer of light. Likewise those who live in the valley, and though seeking, must admit failure after failure, are no less spiritual.

当一个人生活在一个幻象之中，而这个幻象看起来似乎给予了一个情况高于另一个情况的重要性的时候，一个人是被自由意志允许去选择它将会考虑是具有价值

的事物，这对于那些已经将它们自己投入到，我们可以称之为，用你们的神秘学的术语，对圣杯的搜寻中的人尤其是真实的。那条看起来似乎是会永远地继续下去的道路是这样地漫长和布满了尘土呀！山顶是怎样地稀少，它们是怎样相隔很远呀！一个人能够永远地呆在山顶上吗？我们向你们保证，如果一个人尝试去这样做，它将会最终因为骄傲而落入歧途，骄傲是一个光的杀手。同样地，那些在山谷中生活，虽然在寻求，却必须承认一次又一次的失败的人，并非灵性较少的。

The first part or aspect of the spiritual search that needs clearly to be seen by each is that each is in an atmosphere not of air and nitrogen, oxygen, all the elements that you breathe in. You live in a sea of consciousness, a sea of energy. You do not float upon this sea, although many, many are the times we have used this simile in attempting to speak in parables about the spiritual journey. In truth you are simply within the environment of the Creator. You are everywhere, you are everywhen, you are every condition. You can improve your behavior, but it is only persistent and patient work upon the self by the self that enables one to be the athlete of the spirit that shall question again and again if necessary its readiness to act, to live and to be one through whom love may shine.

灵性寻求需要清晰地被每一个人看到的第一个部分或者面向是，每一个人都是处于一个大气层中，这个大气层不是由空气、氮气、氧气以及所有你们吸入的元素组成的。你生活在一个意识的海洋中，一个能量的海洋中。你并不是在这个海洋上漂浮，虽然很多很多时候我们已经在尝试去通过比喻谈及灵性的旅程的时候使用过这个比喻了。实际上，你们单纯地是在造物者的环境之中的。你们是在每一个地方，你们是在每一个时刻，你们是在每一个情况中的。你们能够改进你们的行为举止，但是，能够让一个人成为灵性上的运动员的事物仅仅是自我在自我身上的坚持不懈与有耐心的工作，这个灵性的运动员如果有需要就会一次又一次地质疑它是否准备好去行动，去活着，并去成为一个通过其爱可以闪耀的实体。

Although it is easy to say that you are not alone in this choice, in this constant series of choices and determinations which can only be subjective, the truth within the illusion is quite different. The illusion is designed to confuse you utterly. Not partially, not variably, but completely. Thus, first, in order to have a spiritual life of seeking in service to others, one must recognize one's nature, not a nature that is dependent upon its place in the geography of the human spirit, but upon its steadfast and unchanging place in the very heart of the Creator. We wish by this statement to remove from each the pride of knowledge, the arrogance of those who are faithful, the terrible wasted humility of those who feel that they have failed and will always fail to be worthy of this search.

在这个选择中，在这个系列的持续不断的选择的和能够仅仅是主观性的决定之中，虽然要说你不是孤单的是很容易的，在幻象中的真理是相当不一样的。幻象是旨在彻底让你感到混淆。不是部分地，不是易变地，而是完全地。因此，首先，为了要在服务他人中拥有一种寻求的灵性的生命，一个人必须认出它的属性，不是一种依赖于在人类的灵性的地理中的它的位置的特性，而是一种依赖于它在造物者的核心之中的稳定且不会改变的位置的特性。我们希望藉由这样说从每一个人身上移除对于知识的骄傲，从那些有信心的人身上移除自大，从那些感觉到他

们已经失败了并将一直会无法成为值得这种寻求的人身上移除被严重浪费了的谦虚。

You shall not judge yourself. You may only see, in faith, your nature, in the environment which you occupy. Your nature is something we may call love. That Creator that you seek is something that we may call purified or divine Love. Your search is in answer to instinct. With this statement would we take away the sting of judgment, pride and humility. You are an I AM. You are not an "I am a philosopher," you are not an "I am a recluse," you are not an "I am a spiritual failure." You simply are. You always have [been], you are now, and you will always be of this one gemlike nature, a crystal, fully faceted, most beautiful, unique to you and to the creation, and infinitely desirable to the Creator.

你不应该评判你自己。你可以仅仅在信心中看到你在你占用的环境中的属性。你的属性是某种我们可以称之为爱的事物。你寻求的造物者是某种我们可以成为纯净的或者神圣的爱的事物。你的寻求是在对本能的回应之中的。藉由这个说法，我们会将评判、骄傲和谦逊的刺痛取走。你不是一个“我是一个哲学家，”你不是一个“我是一个隐士，”你不是一个“我是一个灵性上的失败。”你单纯地就是。你一直都已经，你现在是，你将会一直是具有这种宝石一般的属性，一直是一个水晶，它充满各种侧面的，是极其美丽的，对于你并对于造物是独一无二的，且对于造物者是无限令人满意的。

The first step in the spiritual search is to see that side of yourself and to realize that of yourself you may not, can not and will not progress. But within you lies this jewel, this brilliance, this perfection. It is within you in the valley, on the mountaintop, in feelings of unworthiness and in feelings of pride. There is nothing you can do so terrible as to remove yourself from this great love, this perfect identity, nor is there any way whatsoever, by good works, by acts of love and consciousness, by the giving and consolation that you feel flowing with you, to improve or better your condition. You are. The changes within yourself that you perceive are the subjective signs and symptoms of a search led in complete free will, to uncover within the clay of oneself that jewel of beingness, that I AM which exists within the form of bone and flesh that serves you as vehicle in your incarnation at this time. To know that you are as you are is the first and great step, the cornerstone of spiritual seeking. If you are, if the Creator is, the relationship of beingness is one of unity. You are in the Creator, the Creator in you. You and the Creator are love. The Creator is love unknown and unmanifest. You are love known and made manifest.

在灵性的寻求中的第一步就是去看到你自己的那个面向并意识到，你不会，不能，且将不是，靠你自己前进的。但是，在你内在之中存在有这个珍宝，这种灿烂，这种完美。在山谷中，在山顶上，在无价值的感觉中以及在骄傲的感觉中，它都是在你内在之中的。没有任何事情是你能够做得如此糟糕以至于会将你自己从这种伟大的爱，这种完美的身份中移除的，也不会有无论什么任何的方式来增进或者改善你的情况，无论是藉由好的工作，藉由具有爱与意识的行为，藉由给予并与安慰你感觉到与你一同流动的事物。你是。你感觉到的在你自己内在之中的改变是一种在完全的自由意志中被引导的寻求的主观上的信号与象征，这种寻求是

为了揭露在一个人自己的肉身之中的存在性的珍宝的，那个存在于作为在你在此刻在投生中的载体而服务于你的骨与肉的外形之中的我是 (I AM)。去知晓你就是你之所是，就是第一步与伟大的一步，就是灵性寻求的基石了。如果你是，如果造物者是，存在性的关心就是一种合一的关系了。你是在造物者之中的，造物者是在你之中的。你和造物者是爱。造物者是未知且未被显化的爱。你是已知且被显化出来的爱。

The second step of spiritual search, life and work is the decision of the self in all honesty and humility to attempt to lessen the opacity of the illusion of the milieu in which you live, the illusion of flesh and bone and hair in which your imperishable spirit lives for this brief incarnational period. As you find your own way to make yourself transparent, so can the love which is infinite in the Creator, but finite in any manifestation of that same Creator to speak, to bear witness, to be that messenger of hope, of abiding, of loving and of caring make of you the Creator manifest.

灵性寻求、生命与工作的第二步，自我在所有的诚实与谦逊中决定尝试去减轻你在其中生活的周遭环境的幻象，以及你的不朽的灵性为了这次短暂的投生的时期而在活在其中的肉与骨与毛发的幻象的不透明。当你找到你自己的途径来让你自己变得透明的时候，爱同样也会变得透明以发言，做见证，并成为那个具有希望，持久、爱和关心的信使，这种爱在造物者中是无限的，但是在相同的造物者的显化中却是有限的，这种爱将你塑造成为了被显化出来的造物者了。

No one can do more than experience the fringes of the true kingdom and power and glory of love in its fullest sense. Those who feel they have the same chance of doing so as the Creator Itself have fallen into the trap of pride. Those who surrender the jar to be hollowed out and made transparent are those in whom the manifestation of love may not end, but continue infinitely. This process of choosing a way of manifesting an instinct which is inherent to all is entirely up to you. That you choose to seek in this mystery of the finite and the infinite is the cornerstone of all spiritual seeking, the bedrock of the spiritual life.

在爱的最为完整的意义上体验爱的真实的领域、力量和荣耀的边缘，没有人能够做得比这更多了。那些感觉到它们拥有如造物者祂自己一样的相同这样做的机会的人，已经掉入到骄傲的陷阱之中了。那些将罐子交托出去以被倒空并变得透明的人，是那些爱的显化在它们内在之中不可能结束，而会无限地继续的实体。这个选择一条显化一种对于所有人都是固有的本能的途径的过程，是完全由你决定的。你选择在这种有限的事物的神秘中和在无限种寻求，这就是所有灵性寻求的基石，灵性的生命的基岩了。

Now, there are two ways in which one may go about accelerating that movement towards the one great original Thought of love, and bringing that through consciously into manifestation in the life experience. Firstly, the work within the self must never be taken for granted. Just as this entity, which rarely has a green-ray blockage, had the humility, the patience and the determination to find and clear that which kept it from feeling correct in its attitude toward contact, so is that same patience which again and again will

bring practicality, sensitivity and effectiveness to the spiritual knowing of the self [useful to you].

现在, 有两条途径一个人可以通过其着手开始加速那种朝向那一个爱的伟大的原初的想法的运动, 并同时那个想法有意识地带入到在生命体验中的显化之中。首先, 在自我内在之中的工作必须永远都不要被认为是理所当然的。就好像这个实体一样, 它很少拥有一种绿色光芒的阻塞, 它拥有谦逊、耐心和决心来找到并清理那种使得它无法在它对于接触的态度中感觉是正确的事物, 那种相同的耐心用这种方式将会一次又一次地将实践性、敏感性与有效性带到[对你们有用处的]对自我的灵性的知晓上。

In meditation you begin to be acquainted with your true self. You are not this lifetime, you are not a product of the experiences of this lifetime, though many place enormous emphasis on the difficulties which have biased, within this incarnational experience, that which seems to be your nature. You are not the conglomeration of past incarnations. You are not the gifts into which you poured life within manifestation as you were born. You are love. If you think that you are a wanderer, a teacher, a healer, or even if you wish to be one who has a path of service that is obvious to others and commanding of respect, you have lost your way, for your way within yourself is to love the self, to forgive the self and to see that I AM within the self as the I AM that is consciousness and that is love.

在冥想中, 离开是熟悉你的真实的自我。你不是这次生命, 你不是这次生命的体验的一个产物, 虽然很多人将大量的重点放置在了在这次投生体验中的已经有了偏重的困难上了, 这些困难看起来似乎就是你的属性。你不是过去的投生的集合体。你不是在你被生出来的时候你在显化之中将生命倒入其中的礼物。你是爱。如果你认为你是一个流浪者, 一个老师, 一个疗愈者, 或者即使你希望成为一个拥有一条对于其他人是明显的且需要尊重的服务的道路的人, 你就已经失去了你的道路了, 因为你在你自己内在之中的道路就是去爱自己, 去宽恕自己, 去将在自我内在之中的那个我是 (I Am) 视为是意识之所是和爱之所是的我是 (I Am)。

Many, many are the stories and myths told to enable entities to move themselves into a position of realization of the true nature of the self. The final goal of all of these true spiritual paths is humility and a willingness to surrender that clay, the pride, the arrogance, the unworthiness and fear, to surrender all these emotions utterly to the power and peace of knowing that you are love. This you can know only by faith, and faith can be strengthened only through contact in silence within the self, gazing at nothing, thinking nothing, expecting nothing, allowing all distractions to fade away, condemning yourself for no thought which takes you from this condition of emptiness, but rather, giving it position to have an irrelevance to the state of mind which your heart has wrapped around you for the meditative process of learning through silence.

很多很多的灵性的途径是被讲述的故事与神话以使得实体们能够将它们自己移动进入到一种对自我的真实属性的领悟的位置上。所有这些真实的灵性的目标都是谦逊与一种去将那个肉身, 傲慢、无价值感与恐惧交托出去的乐意, 以将所有这些情绪彻底交托给那种知晓你就是爱的力量与平安。你仅仅能够藉由信心知晓

这一点，信心仅仅能够通过静默中在自我内在之中的接触而被增强，什么都不注视，什么都不思考，什么都不期待，允许所有的分心物慢慢消退，不要因为任何让你离开了这种空无的状况的想法而责备你自己，而毋宁是给它位置以使其与你的心已经为了通过静默而学习的冥想的过程而将你包裹起来的那种心智的状态是无关系的。

The other and corollary method of working to maximize the opportunities of the incarnation that one may live a life of spirituality is to allow the self as imperfect, as poorly hollowed out, as opaque as it may be, to follow each instinct of the heart. To love all others is easy to do, to love entities one at a time, very difficult indeed. We ask you to realize that loving humankind will not polarize you towards the positive service-to-others path, but will seek only to stultify and stunt your growth in spirit.

进行工作以将一个人可以活出一次灵性的生命的投生的机会最大化的其他的以及推论的方法，就是去允许自我是不完美的，是糟糕地被清空的，是如同它可能会地一样是不透明的，以跟随每一个心的直觉。去爱所有其他人是容易做的，去一次爱一个实体，这确实是非常困难的。我们请你们意识到，爱人类将不会让你朝向正面性的服务他人的道路极化，而将会仅仅寻求去你在灵性中的成长变得无效与发育不良。

You do not have answers. There are no answers. Focus then upon the questions of the spiritual seeker. The primary question in dealing with any other entity is "How shall I love, and how may I serve?" In many, the only way available to the loving heart in offering love, is the offering itself. There must be no expectation upon the part of any that those seeds which one sows of truth subjectively understood by the self, may bear any fruit in any other but the self.

你们不会拥有答案。没有答案。接下来聚焦在灵性寻求者的问题上。在于任何其他实体打交道的方面的首要的问题就是，“我应该如何爱，我可以如何服务？”在很多人身上，在给予爱的方面唯一的可以为有爱的心取得的途径，就是去奉献它自己。对于一个人播撒的被自己主观上理解的真理的种子，必须没有对任何种子期待，这些种子才可能在除了自己之外的任何其他他人身上结出果实。

To see each entity as an entity of love is an enormous challenge within your illusion, for you cannot see that they too are love, made of love, abiding in love, and very often completely unaware of and uninterested in this primal, instinctual, inherent characteristic of humankind. This awareness cannot be forced upon any, nor should it be. How then to serve others? We ask you to listen, not to speak, for in listening you provide a loving and compassionate mirror which mirrors back to that other self which is the Creator that which that other self is doing that it would not wish to do, to allow that entity to realize that which it is not doing that it does wish to do. In listening you become a manifestation of the Christ. In listening and forgiving you have moved ever closer to the mind of Christ.

将每一个实体都视为一个属于爱的实体在你们的幻象中是一个巨大的挑战，因为你们无法看到它们同样也是爱，它们是由爱形成且居住在爱中，但非常频繁地是

对于这种根本的、本能性的、固有的人类的特性是完全不察觉且完全没有兴趣的。这种认识无法被强加在任何人身上，它也不应该被强加在任何人身上。那么，如何去服务其他人呢？我们请你们去聆听，而不是去发言，因为在聆听中你提供了一面有爱且充满同情心的镜子，它向造物者之所是的那个其他自我将其他自我正在做的它不会希望去做的事情映射回来，以允许那个实体意识到，它不是在做那个它希望去做的事情。在聆听中，你们成为了基督的一个显化。在聆听与宽恕中，你已经越来越靠近基督的心智了。

Therefore, when no one asks for your help, know that your basic and most important help is in your beingness itself, in the joy that you take, in the zest, the leaping for joy that you experience as you experience who you truly are. Be not cast down. Be merry, for to be merry in the little things and the big things of mundane existence is to express the nature of love. There is nothing ponderous about love; it is spontaneous and full of light, and you need do nothing to those who do not wish to speak with you, but only be who you are with rigorous honesty, admitting [it] to yourself each time that you jangle and are out of tune, moving then from service to others to the repairing of the self until you once again love and respect that self, finding that self worthy of being a vessel for the infinite light and love of the one Creator.

因此，当一个人请求你的帮助的时候，请知晓你基本的且最重要的帮助就是在你的存在性自身之中的，就是在你表达的喜悦之中的，就是在对当你体验到你真正是谁的时候你体验到的喜悦热情与跳跃之中的。不要沮丧。变得快乐，因为对世俗存在中的小事情和大事情变得快乐，就是去表达爱的属性。关于爱没有任何沉重的事物，它是自然而然且充满光的额，对于那些并不希望与你说话的人你不需要做任何事情，而仅仅带着严格的诚实去成为你之所是，每一次你发出刺耳的声音且失去调音的时候，向你自己承认它，接下来从服务他人移动到对自我的修理，一直到你再一次爱和尊重那个自我，并同时发现自我是值得成为太一造物者的无限的爱与光的一个容器为止。

There are those who will ask you for help. Evaluate these requests carefully. Will they be of service in the spiritual seeking of that person? Or will they be worthless in the spiritual seeking of that person? Many ask to be pleased at all times by those about them, to be placated, soothed and cherished at every turn. They seek for themselves a comfort, a rest and a peace through requests of humans other than themselves. To move toward what such entities ask is sometimes that which maintains that entity in a state of spiritual anarchy, for the saving, or shall we say, the savior, is seen as that which is embodied in another. You are not another, you are the other self of that entity. You can by no means teach through pleasing others.

会有那些请求你们的帮助的人。仔细评估这个请求。它们将会对那个人的灵性的寻求的方面有所服务吗？或者它们将会是在那个人的灵性寻求的方面是无价值的吗？很多人会在所有的时候要求它们周围的人们取悦它们，并在每一个转弯处都被安慰，被安抚，被爱护。它们通过向除了它们自己之外的其他人提出要求而为它们自己寻求一种舒适，一种休息，一种平安。要根据这样的实体要求的事情而行动，有时候就是让那个实体留在一种灵性上的混乱的状态中，因为拯救，或者容我们说，拯救者是被视为是在其他人身上被体现出来的。你不是另一个人，

你是那个实体的其他自我。你绝对无法通过取悦其他人来教导。

Upon the contrary, there are those who truly seek the Creator, and at those times may you pray fervently and heartily that you may be single-minded in your persistent effort to be hollow and transparent, that that which is infinite love may work through your oh, so mortal being.

反过来, 会有那些真正寻求造物者的人, 在那些时刻, 你可以热烈而热情地祈祷, 你可以在你变得中空和透明的坚持不懈的努力中成为一心一意的, 这样无限的爱之所是的事物就可以通过你的, 哦, 如此凡人的存有而工作了。

It is said within your holy works that you need never fear [for] that which you will speak when the time comes to be of service to another. This is not so of pleasing others, but it is indeed so of serving others. Again, it is first necessary to know and love the self, for others are merely distortions of you. As you learn to nurture yourself you learn to serve and heal others. Learn that whatever their outer circumstance and appearance, you are they, and they, you. In all humility surrender that finite self and seek the jewel within, asking it, as you would ask your most beloved self in its deepest aspect, to show itself as it will, to speak as it will. This attitude shall bring about within you that attitude which you seek, the attitude which seeks to be of service in any situation.

在你们的神圣著作中说过, 你永远都不要对其他人服务的时候出现时对你将要说的事情感到害怕。这不是去取悦他人, 这确实是服务他人。再一次, 首先必不可少的事情就是去知晓自己并爱自己, 因为其他人仅仅是你的变貌。当你学会去抚育你自己的时候, 你就学会去服务并疗愈其他人了。了解到无论他们的外部情况与样子是什么, 你都是它们, 它们都是你。用全部的谦逊将那个有限的自我交托出去, 寻求内在的珍宝, 并同时请求它, 如同你会在你的自我的最深的面向中请求你最为珍爱的自我一样, 请求它如其所愿地展现它自己, 去如其所愿地发言。这个态度将在你内在之中产生出那种你寻求的态度, 那种在任何情况中都寻求有所服务的态度。

We shall end with this thought, "What is it to serve, rather than please?" Ponder this, for upon this hangs much, and if you wish, we may speak to you again upon this subject.

我们将用这个想法结束, "去服务而不是去取悦, 这是什么呢?" 沉思这个想法, 因为在这个想法上悬挂着很多的事物, 如果你们希望的话, 我们可以在这个主题上再一次向你们发言。

We are sorry to have been long-winded, but we have observed that your recording device has tolled the bell of our sermonette to you. So we shall remove ourselves from this soapbox, that we may in all humility, and asking you to remember that we are very fallible and prone to error, and offering only our own opinions, close this instrument through our beloved brother, the one known as Jim. We thank this instrument. We thank those in the support group, for truly this group is strong in seeking, and it enables us to protect this contact in a way which heartens us. We thank each. I leave this instrument in

love and light. I am known to you as Q'uo.

我们很抱歉我们已经是冗长了的，但是我们已经观察到你们的录音设备已经向你们敲响了我的布道的结束的钟声了。我们将让我们自己离开这个演说的肥皂箱，这样我们就可以在全然的谦逊中请求你们记起，我们是非常容易犯错，并易于犯错的，我们仅仅提供我们自己的观点，我们通过我们挚爱的兄弟，被知晓为 Jim 的实体关闭这个器皿。我们感谢这个器皿。我们感谢在支持的团体中的人们，因为这个团体在寻求的方面真的是强有力的，它使得我们能够用一种让我们鼓舞的方式来保护这个接触。我们感谢各位，我们在爱与光中离开这个器皿。我们是你们知晓的 Q'uo。

(Jim channeling)

(Jim 传讯)

I am Q'uo, and greet each again in love and light through this instrument. We are now able to offer ourselves in further querying if there be queries which yet remain. Is there a query to which we may speak?

我是 Q'uo，我通过这个器皿在爱与光中向各位致意。我们现在提供我们自己回答进一步的问题，如果仍旧还有剩下的问题的话。有一个我们可以发言的问题吗？

K: You said earlier that when a person asks for help it's a good idea to evaluate that request to determine if our compliance would be helpful for that person in their spiritual search or not. In some cases there seems to be a fairly obvious difference between what would be of help to a person and what would be just pleasing them, but in other cases it is more difficult to tell. My question is, how am I to judge what is going to be helpful to a person in their spiritual search and what is not? Could you offer me some suggestions on that?

K: 你们在早些时候说过，当一个人请求帮助的时候，去评估那个请求以确定是否我们的应允会在他们的灵性寻求中对那个人是有帮助的，这会是一个好主意。在一些情况中，在会对一个人有帮助的事情与仅仅会取悦它们的事情之间看起来似乎会有一种相当明显的不同，但是在其他的情况中要去区分是更为困难的。我们问题是，我如何判断什么事情将会在他们的灵性寻求中对一个人有帮助，什么事情不会有帮助呢？你们能够对那一点给我一些建议吗？

I am Q'uo, and am aware of your query, my sister. As you speak to those who request your assistance, it is well that you determine through your own intuitive nature the quality that is at the heart of the request. This is to say that one looks beyond the words spoken, beyond the information which is sought, and looks to that yearning that inspired the request. This cannot be done by mental analysis or the recalling of specific information that would meet the letter of the request. This is the nature of the process of taking no concern for what you will say when you are asked to serve, but having faith that words, deeds, feelings, will be given.

我是 Q'uo，我理解了你的问题，我的姐妹。当你向那些请求你的帮助的人发言的时候，你通过你自己的直觉的特性确定在那个请求的核心之处的特性，这是很

好的。这就是说，一个人超越被讲述的言语，超越被寻求的信息去看，并看到启发了那个问题的渴望。这是无法藉由心智的分析或者回忆起满足了那个请求的文字的特定的信息而被完成的。这就是对于当你被请求去服务的时候你对于你将要说的事情不抱有疑虑的，却对言语、行为、感觉将会被给予抱有信心的过程的特性了。

Thus, it is our suggestion that, before you seek to serve in any particular fashion that is related to a spiritual query, you take a moment with yourself to make silent your conscious mind that would rush to answer with words, and dive deeply within the silence, there to attempt to become [who] that entity [is] in the quality of its query at that moment, not who the entity has been in your mind, or who the entity should be in your mind, or might be, but who the entity is at that moment. Then, respond as you are inspired. You may of course find that there are retrievals of information that occur, memories that are utilized, analysis that is applied, as you respond to the inner inspiration. This is well, for each of you has experiences that are useful in fleshing out the concepts that are oftentimes beyond words.

因此，我们的建议是，在你寻求去用任何特定与一个灵性上的请求有关的方式服务的时候，你在你自己身上花一会儿时间，以让你的会着急去用言语回答的表面意识的心智变得沉默，深深地跃入到那种静默中，并在那里尝试去成为在那个时刻在问题的特性中的那个实体之所是，不是那个已经在你的头脑中的实体之所是，或者在你头脑中那个实体应该之所是，或者可能之所是，而是在那个时刻那个实体之所是。接下来，如你被启发地一样地回应。你当然可能会发现，在你回应那种内在的启发的时候，会有出现的对信息的修正，被利用的记忆，以及被使用的分析。这是很好的，因为你们每一个人都拥有在将时常是超越言语的观念生动表达出来的时候会有用处的经验。

Is there a further query, my sister?
我的姐妹，有一个进一步的问题吗？

K: Does this process also apply to requests for help that have no obvious relation to the spiritual quest?

K: 这个过程同样也适用于对于与灵性上的寻求没有明显的关系的帮助的请求吗？

I am Q'uo, and we would suggest that this is an useful means of communicating upon the level of pure idea, shall we say, for want of better terms, and can be helpful in any area of concern or inquiry.

我是 Q'uo，我们会建议，这个过程对于，容我们说，为了得到一个更好的措辞，在纯粹的观念的层次上的沟通交流是一种有用处的途径，且能够在任何的关注或者询问的区域中成为有帮助的。

Is there another query, my sister?
我的姐妹，有另一个问题吗？

K: Not for now, thank you.

K: 暂时没有了, 感谢你们。

I am Q'uo, and we thank you, my sister. Is there another query?
我是 Q'uo, 我们感谢你, 我的姐妹。有另一个问题吗?

Carla: I have one. There have been several times in my life when I had a very difficult situation, and looked at it, realizing that people were going to think I was a doormat, deciding nevertheless to continue, because I saw a spiritual principle involved. To give you a simple example, I had a boss once who had a very low opinion of herself. I could be two minutes away, rushing all away to the ringing telephone on her desk, but such was the depth of her need to feel superior that she would wait until I answered the telephone. Obviously in doing so I was pleasing her, but to my way of thinking, and this may have simply been in my head and not in my heart, I don't know, I felt I was serving her also because I was giving her a feeling that she was worth any effort I could make for her. Is this rationalization or is it thinking from the heart? Because this situation has come up repeatedly in my life, and I would like to understand the pattern.

Carla: 我有一个问题。在我的生命中已经有几次我遇到了一个非常困难的情况的时候, 我看着它, 并同时意识到人们将会认为我是一个逆来顺受的人, 我决定仍旧还是要继续下去, 因为我看到了一个被包含的灵性的原则。给你们一个简单的例子, 我曾经有一个老板, 她非常看不起她自己。我能够离开两分钟, 并一路冲过来接她桌子上的电话, 但是这就是她对于去感觉到更优秀的需要的深度了, 以至于她会等着一直到我接那个电话。很明显, 在这样做的过程中, 我是在取悦她的, 但是就我思考的方式, 这可能单纯地已经在我的头脑中, 但却不在我的心中, 我不知道, 我感觉到我正在服务她同样是因为我正在给予她一种感觉, 她是值得任何我能够为她做出的努力的。这是合理化还是来自于心的思考呢? 因为这个情况已经重复性地出现在我的生命中了, 我想要理解那个模式。

I am Q'uo, and am aware of your query, my sister. To speak without infringement is our desire, thus we would say that it is, in the case that you have mentioned, an action which fulfills the spiritual or metaphysical prerequisite for polarization that your intention for the action is to be of service to another. Thus, the action is efficacious for you. However, it may or may not be a service to the entity that you reinforce a distorted perception of the self. This cannot be said with any certainty, for we would need to examine each entity's life pattern in order to offer more informed opinion. The desire to serve is the most important quality in any action that relates entities. The method that we suggested earlier, to take a moment to attempt within to become that entity, is a means by which this desire may perhaps be more carefully and precisely honed and utilized. However, the desire is the most important quality.

我是 Q'uo, 我理解了你的问题, 我的姐妹。我们的渴望是在不侵犯自由意志的情况下发言, 因此我们会说, 在你已经提及的情况中, 为了极化你对于行为的意图, 一个实践了灵性上的或者形而上学必要条件的行为, 是服务他人, 因此, 这个行为对于你是有成效的。然而, 因为你强化了那个实体的一种对自我的扭曲的

观念，这个行为可能会或者可能不是对与那个实体的一种服务。这是无法藉由任何确定性被讲述的，因为我们需要检查每一个实体的生命模式以便于提供更为有见地的观点。去服务的渴望在任何与实体联系在一起的行为中是具有最重要的特性的。我们早些时候建议过的方法，花一些时间来尝试在内在之中成为那个实体，这是一种藉由其这种渴望可能成为更加小心谨慎且精确地被打磨并被使用的方法。然而，渴望是最为重要的特性。

Is there at further query, my sister?
我的姐妹，有一个进一步的问题吗？

Carla: I just want to make sure I understand what you're saying. What you're saying is, my action was not necessarily of service to anyone else, but it enabled me to work on my own polarization in consciousness. Is that it?

Carla: 我仅仅想要确认我理解了你们正在说的事情。你们正在说的是，我的行为不一定会对任何其他他人有用处，但是它使得我能够在我自己在意识中的极化上进行工作。是那样做吗？

I am Q'uo, and this is basically correct, my sister. Is there another query?
我是 Q'uo，这基本上是正确的，我的姐妹。有另一个问题吗？

Carla: Is it wrong to please someone, or inadvisable, I should say, just for the sake of seeing them smile?

Carla: 仅仅因为想要看到它们的笑脸而去取悦某个人是错误的吗，或者，我应该说，是不可取的吗？

I am Q'uo, and am aware of your query, my sister. Of course, as you realize yourself, there is no right or wrong to the means by which entities interact, for each entity is the Creator that works upon Itself and reveals more of the Self in the process. All interaction offers this opportunity. It is the great dance of your illusion to offer opportunities in many and various patterns according to individual choices and idiosyncrasies. Thus are the avenues for progress multiple.

我是 Q'uo，我理解了你的问题，我的姐妹。如你自己认识到的一样，对于实体藉由其进行互动的方式，当然是没有对或者错的，因为每一个实体都是造物者，造物者在祂自己身上进行工作并在这个过程中揭露出更多的自我。所有的互动都提供了这种机会。在许多且各种各样的模式中根据个体的选择与特有的风格提供机会，这就是你们的幻象的伟大的舞蹈了。这样发展的途径就倍增了。

If one should desire to inspire the smile upon the face of another, it is a desire well placed, for within your illusion there is much of confusion that does not bring the smile either to the face or to the heart. Thus, it is a small gift that one may give that is a joy for each. There are, of course, ramifications to any behavior that is repeated, that each entity does well to study. This includes all behaviors, for all behaviors are the coursework of your illusion, and indicate certain tendencies that allow the insight into the deeper nature of the self. Some are well to build upon, others are well to balance. These are individual

choices, as you are aware.

如果一个人渴望去鼓舞在另一个人脸上的笑容，这是一个被很好地设置了的渴望，因为在你们的幻象中，会有大量的既不会在脸上也不会心中那个带来笑容的混淆。因此，对于每一个人都是喜悦的事物，这是一个人可以给予的小小的礼物。当然，对于任何被重复的行为都会有衍生物，这是每一个实体都要去好好研究的。这包含了所有的行为举止，因为所有的行为举止都是在你们的幻象中的功课，它们会显示出一定的会允许洞见进入到自我的更深的特性之中的倾向。对于一些行为，去积累是很好的，对于其他的行为，去平衡是很好的。如你所知的一样，这些是个体的选择。

Is there a further query, my sister?

我的姐妹，有一个进一步的问题吗？

Carla: No, Q'uo, thank you.

Carla: 没有了，Q'uo，谢谢你们。

I am Q'uo, and we thank you, my sister. Is there another query at this time?

我是Q'uo，我们感谢你，我的姐妹。在此刻有另一个问题吗？

(Pause)

(暂停)

I am Q'uo. We feel that we have spoken at length this evening in a manner which we hope has been helpful, and we thank each for not only calling for our presence in your gathering, but for the patience that each has shown, as we have offered ourselves in a lengthy manner, which often makes the physical vehicle uncomfortable as it rests in one position over the long ...

我是Q'uo。我们感觉到我今晚已经用一种我们希望已经是有帮助的方式详细地发言了，我们不仅仅为你们呼唤我们今晚出席你们的集会，同样也为每一个人已经展现出的耐心而感谢你们各位，因为我们已经用一种漫长的方式提供我们自己了，这会让物质性载具感觉到不舒服，在它在一个位置上休息超过很长.....

Carla: May I ask a question?

Carla: 我可以问一个问题吗？

I am Q'uo, and we are happy to attempt your query.

我是Q'uo，我们很高兴尝试去回答你的问题。

Carla: If this group studied together the information in this session and developed a further question from this session, and tried to get more continuity in the questions, would we be being of aid to your social memory complex, or group of them, to a further extent than accepting the randomized questions of those who write questions, or would it be more helpful if we kept on as we are, in terms of your service at this time?

Carla: 如果这个团体一起学习在这次集会中的信息并从这次集会发展出了一个进一步的问题，并尝试去在问题中取得更多的连续性，我们会在一种比接受那些

写下了问题的人们的问题更为深入的程度上对你们的社会记忆复合体或者它们的团体有帮助吗，或者如果在我们在此刻的服务的方面，我们继续保持我们的方式，这会是更有帮助的吗？

I am Q'uo, and am aware of your query, my sister. We are filled with joy at the opportunity to speak at any gathering of this group. We have no agenda, shall we say. We have no desire to offer specific information in what you call a coherent fashion. We are happy to offer such information if we are queried in that manner. We look at the queries which are offered to us and see that they come from genuine concern. This is the most important quality for these contacts, for it is your desire for information regarding the evolutionary process that provides us with the opportunity to serve and the means by which information is drawn from us, for we answer as we are queried. Your desire is much like the magnet which draws to it the iron filing. We see each opportunity as whole and perfect in itself. We are happy to offer ourselves in any capacity as you structure either these sessions or any queries asked within them.

我是 Q'uo, 我理解了你的问题, 我的姐妹。我们对于在这个团体的任何的机会上去发言的机会是充满了喜悦了。我们没有, 容我说, 议程。我们没有渴望去用你们所称的一种一致性的方式来提供的具体的信息。如果我们用那种方式被询问, 我们会很高兴提供这样的信息。我们会检查被提供给我们的问题, 并看到它们是来自于真诚的关注的。这对于这些基础是最为重要的特性, 因为就是你们在关于演化的过程的方面的对于信息的渴望为我们提供了去服务的机会以及藉由其信息被我们这里被吸引的途径了, 因为我们是在我们被询问的时候回答的。你们的渴望非常类似于将铁屑吸引到它身上的磁石。我们将每一个机会都视为是在其自身是完整与完美的。我们很高兴在你们构建这些集会或者在这些集会中的任何的被询问的问题的时候用任何的方式来提供我们自己。

Do you have a further query, my sister?

我的姐妹, 你有一个进一步的问题吗?

Carla: No, no, please, I'm sorry I interrupted your closing. I just wanted to ask that.

Carla: 没有了, 没有了, 我很抱歉我打断了你们的结束。我仅仅想要问那个问题。

I am Q'uo, and we are grateful for your queries, my sister, at all times. We are grateful for each opportunity to blend our vibrations with this group's. We are grateful that there are entities upon your planetary surface that seek information and inspiration, both in spoken words and in those thoughts and feeling-tones which are unspoken as well. We are greatly honored to be able to offer ourselves in even the smallest capacity of sending love to those that request it, and who may be quite unaware that they do indeed receive an answer to their inner queries and needs.

我是 Q'uo, 我们在所有的时候都对于你的问题是感激的, 我的姐妹。我们对每一个将我们的振动与这个团体的振动混合在一起的机会都是感激的。我们对于在

你们的星球上会有那些，通过被讲述的言语，同样也通过那些未被讲述的想法和感觉的音调，寻求信息和启发的实体是感激的。我们对于能够用甚至最小的向那些请求爱的实体送出爱的方式来提供我们自己是感到极其荣耀的，那些请求爱的实体可能并未很好地察觉到它们确实接收到了对于他们的内在的问题和需要的一个答案了。

At this time we shall take our leave of this group. We are those known to you as Q'uo. We leave you as always in the love and in the light of the one infinite Creator. Adonai, my friends. Adonai.

在此刻，我们将离开这个团体。我们是你们知晓的 Q'uo。我们一如既往在太一无限造物者的爱与光中离开你们。Adonai，我的朋友们。Adonai。

April 1, 1990

1990-04-01 浪子与圣杯

Group question: The question this evening focuses on the points of the journey rather than the goal of the journey, how we are all in a process, and at times struggling quite mightily to meet the various challenges that come our way, whether it might be sickness or monetary problems, relationship problems, finding out exactly who we are [in] different facets of our being. We tend to focus upon making some sort of resolution and judge ourselves by how well we succeed in our own eyes at solving these problems. We would like some information this evening concerning the process and how this process works, not so much in helping us to achieve a goal, but in becoming a new type of person, a new soul, a new being by going through the process, by going through the struggle, the heroic struggle.

团体问题：今天晚上的问题聚焦于旅程上的位置而不是旅程的目的地，我们如何全都处于一个过程中，不时地相当猛烈地努力去面对各种各样的出现在我们的道路的挑战，无论它可能是疾病，还是财务问题，还是人际关系的问题，并准确地弄明白在我们的存有的不同的面向中我们是谁。我们倾向于聚焦于找到某种类型的解决方案，并藉由我们在我们自己的眼睛中在解决这些问题的方面是多么成功而评价我们自己。我们今晚想要一些关于这个过程以及这个过程是如何工作的信息，不是如此多地在于帮助我们取得一个目标的方面，而是在藉由经历这个过程，藉由经历努力，英勇的努力而成为一种新的类型的人，一个新的灵魂，一个新的存有。

(Carla channeling)

(Carla 传讯)

I am of the principle known to you as Q'uo, and greet you, my friends, in the love and in the light of the one infinite Creator, whose servants and messengers we are. We are most grateful for this opportunity to be called to your group, for the energy which each has offered, moving through this instrument, that we may have good steady contact. May we say what a pleasure and a blessing it is also for us to share with each of your vibratory patterns. As we seek together, so the blending becomes ever more harmonious, and we find great joy in the springtime that is in all of your hearts this evening, that springtime sense of renewal and of growth, of movement and rebirth, of transformation and transfiguration.

我是你们知晓的 Q'uo 原则，我的朋友们，在太一无限造物者的爱与光中向你们致意，我们是造物者的仆人与传讯者。我们对于这个被呼唤到你们的团体的机会，为每一个人已经提供的流经这个器皿的能量是极其感激的，这样我们就可以建立良好的稳固的接触了。容我说，与你们每一个人的振动的模式进行分享，这对于我们同样也是怎样的一种快乐和怎样的一种祝福呀。当我们一起寻求的时候，混合变得越来越协调一致了，我们春天之中找到了巨大的喜悦，这春天是今晚在你们所有人的心中的春天，是更新和成长的感觉的春天，运动和重生的春天，转变和转换的春天。

You ask us to speak of the journey of the pilgrim, of the search for the Holy Grail, of the quest for the impossible dream, of the seeking of truth in an illusion whose purpose is extraordinarily bound up in there being no perfect truths, (inaudible) [only] pragmatic solutions which have nothing of the ideal in them, only compromise and expediency. There are more and more such as you upon the surface of your sphere at this time that seek that which they cannot know, rather than what has given them their gadgets, their toys, their weapons of war.

你们请求我们谈及朝圣者的旅程，寻求圣杯的旅程，追寻不可能的梦想的旅程，在一个幻象中寻求真理的旅程，幻象的目的就是异常地热衷于没有完美的真理的，（听不见）而仅仅只有实用主义的解决方案的，实用主义的解决方案在它们内在之中没有任何理想，仅仅只有妥协与权宜之计。在此刻在你们的星球的表面上会有越来越多的诸如你们这样的人会寻求它们无法知晓的事物，而不是去寻求已经给予了它们小玩意、玩具和战争的武器的事物。

Let us first examine the condition into which each of you was incarnated. Into each of your preincarnative programs there was inserted the spirit of willfulness, that is, the spirit to wander, to roam and to do as one wilt no matter what the cost to others. And in almost each life at some time there is the necessity to break free from old bonds of seeming righteousness and propriety, to seek a truer, better, more resonant and halfway remembered road upon which you have trod before. This is the road you call home. You are always on the way. See you then a tree? There is your home. Pitch your tent, drink from the spring, and move on. Within you there is a single self that seeks. The outer self in the great illusion of third density is violently bombarded at almost every turn by attempts to distract one from the contemplation and the seeking after that which you would call the pilgrim's journey.

让我们首先检查你们每一个人已经在其中投生的情况。在你们每一个人的投生前程序中都已经有了任性的灵体被插入了，也就是说，去流浪，去漫游，去随意做事而无论会给其他人造成什么损害的灵体。在几乎每一个生命中在某个时刻都会有需要从具有表面上的正确性和适当性的旧的束缚中挣脱出来，以寻求一个更为真实的，更好的，有更多的共鸣，且被部分回忆起来的你之前已经走过的道路。这是你称之为回家的道路。搭起你的帐篷，饮用泉水，继续前进。在你内在之中会有一个单一的寻求的自我。在第三密度的巨大的幻象中的外在的自我是在几乎每一个转弯处都因为尝试让一个人从沉思和对你们所称的朝圣者的旅程的追寻分心而受到猛烈的轰炸的。

Let us examine but two of your myths to see the basic similarities and dynamics of that cosmology into which your own personal faith is the central portion. The first is that parable so familiar to you within the works attributed to those who knew the one known as Jesus. He spoke of a prodigal son, a son who wished to take all that was his and go and have adventure, in the glory of his youth and manhood, and a fine time did he also have, till his pockets were let and empty, and he no more than swine, eating that which the pigs left behind.

让我们仅仅检查你们的两个神话来看看那种宇宙论的基本的相似之处与动力性，你自己个人对那个宇宙论的信仰就是一个中心的部分。第一个神话是在被认为是由那些了解被知晓为耶稣的实体的人所著的著作中你们如此熟悉的寓言。耶稣谈及了一个浪子，一个希望带走所有属于他的东西并离开进行冒险的儿子，在他的年轻时期和成年期的荣耀中，他同样也有过一段美好的时光，一直到他的钱袋被用光并空了为止，它和猪一样，吃猪留下的东西。

What is most often forgotten in this parable was the plight of the faithful son, the one who never took a chance, the one who never did anything wrong, the brother that stayed at home and worked hard for the father. Years later, after many painful and disastrous experiences, the prodigal son, hoping to be hired on as a slave at his father's estate, limped slowly and wearily toward the great castle which had once been half his and was his no more. Yet the father saw this entity, this son, and to correct the biases of your holy work, this daughter, moving wearily towards a home that [he] no longer knew might exist, wearily hoping to find the humblest and lowest position in the household, for simply to be in the gates of his father's house was reckoned enough by the prodigal. 在这个寓言中几乎经常被忘记的事情是那个信实的儿子的处境，那个从未抱有侥幸的心理，从未做任何错的事情，留在家中并为父亲努力工作的兄弟。多年以后，在许多的痛苦而不幸的体验之后，当浪子希望作为一个奴隶在他的父亲的庄园中被雇佣的时候，它缓慢而疲惫地一瘸一拐地走向那个曾经有一半属于他的，而现在不再属于他的巨大的城堡。父亲看到这个实体，这个儿子，更正一下你们的神圣著作的偏见，这个女儿正疲倦地走向一个他知道可能不再存在的家，疲倦地希望在家庭中找到最卑微最低下的位置，因为浪子指望着简单地进入到他的父亲的房屋的大门就足够了。

The prodigal was aware of the journey it had made. It was not easy upon itself, and, indeed, it had done many things seemingly amiss. Yet did the father's love respond in any way to judgment when he saw that his son, his daughter, was coming to meet him at last? No, not at all. Rather, he gathered all together for a great feast to celebrate that son, that daughter, whom he thought he had lost, and in free will could not bring back; that prodigal child who had of its own accord turned back to the father's house, not knowing the outcome, not knowing the reception, being content to be as one of the dogs at the table catching the crumbs of the meals of those worthy to sit at the high table of his lord the father. Ah, what a welcome this child received, how gloriously happy was the father that that which had been lost to him was found again.

浪子知道它已经进行了旅程。它在其自身是不容易的，确实，它已经做了许多看似错误的事情了。而在父亲看到他的儿子，他的女儿正最终前来见他的时候，父亲的爱会用任何评判的方式来回应吗？不会，完全不会。相反，他将所有人聚集在一起进行了一场盛大的宴会来欢迎他本来以为他已经失去了的，并且在自由意志中是无法带回来的那个儿子，那个女儿，那个已经自愿离开了父亲的房子的浪子，它不知道结果，不知道欢迎，且会对如同一只在桌边上的狗一样追逐那些值得坐在他的主人，父亲的高高的桌子边上的人们的餐食的面包屑感到满意。啊，这个孩子收到了怎样一种欢迎呀，父亲是怎样地极其快乐呀，他已经失去了的事

物再一次被找到了。

In another of your myths the deep dark of winter is brought about as the hero is chopped up and his parts strewn so that they may not ever be found again. Deep winter dwells upon the Earth as the father is seemingly no more and chaos reigns. Yet such love has Isis that she goes about gathering up those pieces, and putting back together the great prodigal scattering of godhead. Each part within itself could be nothing; it was only as it was put together that it regained unity, and made all the people joyful, the flowers bloom anew, the leaves dance and clap their hands, and the mountains laugh with joyful abandon, for once more that which was lost had been found.

在另一个你们的神话中，冬季的深深的黑暗降临了，在那个时候男主人翁正在被切碎，他的身体的部分被撒开，这样它们就可以永远都不会再一次被发现了。寒冬在地球上逗留，就好像父亲似乎不在了而混乱占据了统治地位一样。而 Isis 拥有的如此这般的爱，以至于她四处奔走将那些碎片收集起来，并将大量散开的神性放回来拼到一起了。在它自己内在之中的每一个部分都可以什么都没有，仅仅是在它被拼在一起的时候，它恢复了一体性，并让所有人都高兴，花朵重新绽放，叶片舞蹈并鼓掌，山川带着喜悦放声大笑，因为再一次，失去的事物已经被找到了。

Within your culture this day, my friends, many, many are those who see spiritually oriented or metaphysically oriented groups as those whose duty it is, whose responsibility it is, and whose pleasure it is to reassure, comfort and tend to the needs of those others within the group. Each is felt to be a shepherd to all the rest, and the world becomes one great pasture, where none ever leaves the fold of the father, as the father expresses itself in each son that has stayed at home, for all that the father has is the son's also.

在你们今天的文化中，我的朋友们，很多很多人是那些将灵性导向的或者形而上学导向的团体视为，其义务，其责任，以及其快乐就是去消除疑虑、安慰并照顾那些在团体中的其他人的需要。每一个人都被感觉到是所有其他人的一个牧羊人，世界成为了一个巨大的牧场，在那里没有人曾经离开过父亲的羊栏，因为父亲在每一个已经留在家中的儿子身上表达它自己，因为所有父亲拥有的事物都是儿子同样也拥有的。

The comfort, the tenderness, the poignancy and the security of the pastoral sense of community cannot be gainsaid, nor would we wish to. But we address you as pilgrims. You are not of a pastoral faith, you are a pilgrim people, and you move forward into uncharted lands, strange adventures, unknown happenings. The end of your journey is something of which you know not, neither can you know at all. We, who have had some slight more experience than you, know this not at all ourselves.

社区的田园般的感受的安慰、温柔、强烈与安全是无法被否认的，我们也不希望去否认。但是我们称呼你们了为朝圣者。你们并不是具有一种田园般的信心，你们一个朝圣的人，你前进进入到地图上没有标记的土地，奇怪的冒险，未知的遭遇之中了。你们的旅程的终点是某种你们并不知晓，你们也无法知晓的事物。我们虽然比你们拥有稍稍多一点的经验，我们自己完全不知道这一点。

So we urge each, in the beginning, to recognize the benefits of the pastoral, loving, nurturing community of seekers, but we remind you also, that each of you is a teacher to each other, each of you is a mirror held up to each other and you must hold up an honest, straightforward and fearless mirror that shows whatever is there, whether it may be called that which is spiritually desirable, or that which is considered otherwise.

因此，我们在开始就鼓励每一个人去认出田园般的、有爱的、滋养的寻求者的集体的益处，但是我们同样也提醒你们，你们每一个人都是相互彼此的老师，你们每一个人都是一面向相互彼此被举起来的镜子，你们必须举起一面诚实的、直接的且无惧的镜子，它显示出无论什么在那里的事物，无论它可能会被成为是在灵性上是理想性的事物，还是被认为是别的样子的事物。

The pastoral part of your community is excellent for raising the trust of each member for each other. What love is born as one listens, pardons, consoles and gives, as pilgrims who have almost nothing but give what they have to each other, companions upon a dusty path that leads they know not where, in search of an ideal in a land they know not to be ideal, in search of a hollowness of self, when they feel that self overflowing with personality and character and opinion and bias.

你们的集体的田园般的部分对于每一个成员对相互彼此的逐渐上升的信任是优异的。当一个人聆听、宽恕、安慰、给予的时候，怎样的爱被诞生出来了呀，因为朝圣者除了将他们所拥有的事物给予相互彼此之外几乎什么都没有，它们在一条布满尘土的通往他们不知道何处的道路上的同伴，在一个它们知道不是理想性的土地上寻找一个理想，当它们感觉到自我因为充满了人格、个性、观点和偏向性的时候寻找一种对自我的清空。

Can a pilgrim afford these attitudes of judgment? We say to you, no, a pilgrim cannot. It cannot judge itself, for it is merely a dusty-footed pilgrim upon a very, very long path whose ending lies at the source of all things, the home to which all strive to attain. Although you may find many, many dear companions along the way, each of you is his own pilgrim self, whole, complete, male and female together. There is no need to balance in pairs, there is no need to find balances so that your so-called yin and yang energies are balanced betwixt two entities or more, for the true balancing is done as the prodigal child turns and says, "No more, no more. I am not in a state of enjoyment or happiness, all those things I have sought with money and with debauchery have proven to be false. Let me turn now and listen to that which before I did not hear, see that which I saw before but did not perceive, and understand in my heart those things which made no intellectual sense whatsoever."

一个朝圣者能够提供这些评判的态度吗？我们对你们说，不能，一个朝圣者不能。它无法评判它自己，因为它仅仅是在一条非常非常漫长的道路上的一个脚上沾满尘土的朝圣者，这条道路的终点存在于万物的源头，所有人努力去到达的家园。虽然你们可能在道路上找到很多很多亲爱的伙伴，你们每一个人都是他自己的朝圣者的自我，这个自我是完整的，完全的，同时是男性和女性的。没有去成对地

平衡的需要，没有必要去找到平衡，这样你们所谓的阴阳的能量就会在两个实体或者更多实体之间被平衡了，因为真实的平衡时在浪子转过身来这样说的时候被进行的，浪子会说，“够了，够了。我没有处于一种具有愉快或者快乐的状态中，所有我藉由金钱并藉由挥霍而寻求的事物都已经证明是错误的了。让我现在转过身并聆听以前我没有去听取的事物，去看我过去看到但却没有感觉到的事物，并在我的心中去理解那些在逻辑智力的意义上什么道理都没有的事物。”

We find that the central image in each which suggests the path that is taken is that path called the path to the Holy Grail. First let us gaze at this great prize. It is a hollow, empty vessel. It waits to be filled with that which is holy. Know you not, then, that that which you seek is within you? That your cup is too full of yourself? You must spill yourself out in your pilgrim walk. You must drop bag after bag, and garment after garment, bias after bias, and prejudice after prejudice, until at last you stand, vulnerable, without the ability to defend the self, yet having no fear, for you have become empty and you wait for the grail of an Earthly self to be filled with the immediate presence of the love of the one infinite Creator.

我们发现在每一个人内在之中的中心性的图像都建议，那条被走上的道路就是被称之为通往圣杯的道路。首先让我们凝视这个伟大的奖赏。它是一个中空的，空的容器。它等待着用神圣的事物被充满。接下来，知晓，难道你寻求的事物不是在你内在之中的吗？难道你的杯子是被你自己所过度充满的吗？你必须在你的朝圣的道路上将你自己倒掉。你必须扔掉一个接一个的包袱，一件接一件的衣服，一个接一个的偏向性，一个接一个的偏见，一直到最终你站立着，易受伤害的，没有保护自我的能力，而又没有恐惧，因为你已经变得空无，你等待着尘世的自我的圣杯用太一无限造物者的爱的即刻的临在所充满。

It is difficult to speak to entities who do not see through the veil of a seemingly objective journey that is also seemingly subjective. In just the way that the creation shows itself through the telescope, but shows itself also within you, so is there the symbol of a glass waiting to be filled with love and light outside the self which may be translated into the cup of the self deliberately and sacrificially emptied day by day by day, until you have the capacity to be hollow, to be humble, and to accept the glory of love divine and imperishable. The cup of your body shall cease to be, yet if you have fashioned it lovingly enough in your thoughts, this cup shall be your metaphysical statement, the centerpiece of a tapestry woven in purity and love and desperation and desire, the tapestry of the life of a pilgrim.

要想那些尚未看穿一个看似是客观性的，同样也看似是主观的旅程的罩纱的实体们发言是困难的事情。就是用这样的方式造物通过望远镜显示出它自己，它同样也在你内在之中显示出它自己，因此，会有一个等待着用在自我外在的爱和光被充满的杯子的象征，它可以被转译为，自我的杯子故意地且牺牲性地日复一日地被清空，一直到你拥有能力去成为中空的，成为谦逊的，并接受神圣而不朽的爱的荣耀。你的身体的杯子将停止存在，而如果你已经在你的想法中足够有爱地塑造了它，这个杯子将成为你形而上学的表达，以及一张用纯净、爱、拼命与渴望编织起来的织锦，一个朝圣者的生命的织锦的中心的装饰物。

We have said this before and shall say it again: we ask you above all things to be merry in your journey. It is not pleasing to the self, or to one's companions, to become so involved, so agonized about the spiritual side of the self that it simply cannot think beyond itself. Many spiritual seekers are solipsistic, and therefore not able to polarize towards the positive, for to polarize positively is to see in each face the face of love. It is not looking and searching within the self in the mirror, contemplating the navel, meditating, organizing the life, starting grand projects of spirituality. All these things are good in their place, but realize first of all that when you have become clear enough to open the heart to unconditional love it is time to empty the vessel of yourself of all that is clay and dust, and become that hollow self through which the light and the love of the one Creator may flow.

我们之前说过这一点，我们将再一次讲述它：我们高于一切地请你们在你们的旅程上高兴起来。不是要让自我高兴，或者让它的同伴高兴，以变得如此复杂，对于自我的灵性的面向如此苦闷，以至于它单纯地无法超越它自己思考了。很多灵性寻求者是以自我为中心的，并因此无法朝向正面性极化，因为要正面性地计划就是去在每一个面孔中看到爱的面庞。它不是在镜子中在自我内在之中观察并搜寻，沉思中心，冥想，安排生命，并开始灵性的宏大的计划。所有这些事情在它们适当的位置都是有益处的，但是请首先意识到，当你已经变得足够的清晰以向着无条件的爱开放心的时候，去将你自己的容器的所有的泥土和灰尘都清空，并成为那个太一造物者的光与爱可以流经的中空的自我时候就到了。

Is there an answer to the question you ask? We must tell you: if there is one, we do not know it. All we do know is that we are experiencing a journey, a journey without time, a journey without space, in the subjective sense; a journey very much in time and very much in space in your outer experience. We suggest that you study not the fortune-telling aspects of the tarot or the archetypal mind but the symbols themselves, for they show to the self that blueprint of that which any entity has the capacity to attain. Sincerity, humility and persistence, the daily, constant centering and meditation, all these humble things are those that open the self to be a pilgrim.

对于你们询问的问题有一个答案吗？我们必须告诉你们，如果有一个答案，我们并不知道它。所有我们确实知道的事情是，我们正在体验一个旅程，在主观性的意义上，这是一条没有时间的旅程，一条没有空间的旅程，在你们的外在体验中，这是一条大量在时间中和大量在空间中的旅程。我们建议你们不要研究塔罗或者原型心智的算命的面向，而是研究符号本身，因为它们像自我展现出了任何实体都有能力取得的事物的蓝图。真诚、谦逊、坚持不懈，每天持续不断回到中心并冥想，所有这些谦逊的事情就是那些会开放自我成为一个朝圣者的事物了。

Stay not at home, tend not your father's flocks, until you first have discovered your own limitations, your own compassion for those whom you previously thought quite unlike yourself, for you are everyone you meet, and it is only when you have the humility to recognize yourself in all that you see that it is possible for you as a pilgrim to shine forth in each dark corner with the infinite love of the great Spirit that hovers over, around, beneath and within you. Bow to that which is within yourself. Die to that dross which keeps you from the

grail. Be a pilgrim people, and exhort each other as each becomes discouraged. Listen to each other, not to change each other, but simply to listen. Trust each entity to heal itself once difficulties have been expressed.

不要留在家中，不要照顾你父亲的羊群，一直到你已经第一次发现了你自己的局限性，以及你自己对于那些你之前认为是与你自己相当不一样的人的同情心为止，因为你就是每一个你遇见的人，仅仅是在你拥有那种谦逊在所有你看到的事物中认出你自己的时候，你才有可能作为一个朝圣者在每一个黑暗的角落藉由那在你上空、周围、下方以及内在之中盘旋的伟大的灵性的无限的爱而闪耀出来。向着那在你自己内在之中的事物鞠躬。死于那让你无法得到圣杯的杂质。成为一个朝圣的人，在每一个人灰心失望的时候勉励彼此。聆听彼此，却不去改变彼此，而是单纯地去聆听。相信每一个实体会疗愈它自己，一旦困难已经被表达出来了。

The freedom to speak and communicate clearly is born a very hard birth by most entities who do not have within them the native trust to confide, to be open, to be foursquare against all odds and in all situations. Consequently, we ask that as you walk the dusty road you gaze at those things which you have not thought to trust before: the beating of your heart, the warmth of the sun, the rustling of the trees, the song of the birds. All these things are there to give you that which you may learn from and in which you may abide as you begin and continue an arduous yet most exciting and exhilarating journey full of epiphany, transformation and change.

对于大多数的在它们内在之中并不拥有天生的信任以信赖、变得开放，并对所有的不和且在所有的情况中都是直率的实体，去清晰地发言与交流的自由是非常难以被诞生出来的。因此，我们请求，当你们走在布满尘土的道路上的时候，你们注视那些你在之前没有想过要去信任的事情：你的心脏的跳动，太阳的温暖，树木的沙沙声，鸟儿的歌唱。在你开始并继续一条费力而又极其令人激动且令人兴奋的，充满了顿悟、转变与改变的旅程的时候，所有这些事情都是在那里去给予你可以从其学习以及你可以安住于其中的事物的。

There are no answers that we have to give you. We can only say that you are asking the correct questions. We cannot promise you riches, fame, security or happiness. We offer you only the dust, the coarse roads of the pilgrim, the harsh sun of the desert which is often traveled while the soul is in travail and a new soul is being born within. We offer you discomfort, the discomfort of change, and as you meditate and seek to know your own deep self, seek to deepen your trust, you shall find yourself more and more uncomfortable as you change more and more. This discomfort is a divine discomfort, an excellent discomfort, an encouraging discomfort, for it means that you are in truth prepared to change. You have allowed your rigidity of belief to melt into the malleable, impressionable thought processes which are powered by the energy gained from dropping the old programs that have been to you in some way destructive.

没有我们必须给你你们的答案。我们仅仅能够说，你们是在询问正确的问题。我们无法向你们承诺富裕、名誉、安全或者快乐。我们仅仅向你们提供尘土、朝圣的粗糙的道路，沙漠的刺目的太阳，当灵魂处于分娩之中且一个新的灵魂正在内在之中被诞生出来的时候，这个沙漠就是经常会被旅行的地方了。我们向你们

提供不舒适, 改变的不舒适, 当你们冥想并寻求去知晓你自己的深入自我, 寻求去深化你的信任的时候, 你将会发现, 随着你越来越多的改变, 你自己会有越来越多的不舒适。这种不舒适是一种神圣的不舒适, 一种优异的不舒适, 一种令人鼓励的不舒适, 因为它意味着你实际上是准备好改变了。你已经允许你的信念的顽固融化成为可塑的、易受影响的思维的进程了, 这个思维的进程是被通过丢弃已经用某种方式对于你是破坏性的旧的程序而被取得的能量所赋能的。

Each of you has a different way of destroying self-esteem within the self, a different way of rationalizing. Do not condemn yourselves, pilgrims. Move to one who is in pastoral relationship with you and speak your thoughts freely, for you are the Creator speaking to the Creator, and you must needs find entities whom you may trust to that extent, else you shall be alone and confused in the outer world. But when you have expressed yourself and have been heard, then it is time to carry on that which you have begun, the infinite processes of change and transformation.

你们每个人都拥有一种不同的破坏在自我内在之中的自我尊重的方式, 一种不同的合理化的方式。不要责备你们自己, 朝圣者们。移动到一个与你拥有田园般的关系的人身边, 并自由地讲述你的想法, 因为你是与造物者说话的造物者, 你必须需要去找到你可以在那个程度上信赖的实体, 否则你将在外在世界中将会是孤单的且混淆的。但是当你表达你自己并已经被听到的时候, 接下来就是去进行那个你已经开始了的事物, 那个改变和转变的无限的过程的时候了。

You will always be on the way, you will never see the face of the one infinite Creator, for could you but see it, it would appear only as light, a light that would blind you. You are not ready for an unbiased look at the infinite One which broods over the universe and gazes upon Itself with a love so compassionate and so complete that there is no end to the loving you are receiving at this very moment, not simply from us, messengers of the Law of One, but from the Creator Itself, whose love sparkles in the air that you breathe, comes through the soles of your feet as you touch the earth, moves through the body enlivening, refreshing, restoring.

你将会一直在道路上, 你将永远不会看到太一无限造物者的面庞, 因为如果你能够看到祂, 祂会看起来仅仅是光, 一种会让你眼睛瞎掉的光。你尚未为一种对无限太一的没有偏向性的查看做好准备, 无限太一笼罩着宇宙并用一种如此充满同情心且如此完整的爱注视着祂自己, 以至于你在这一刻正在接收到的爱是无尽的, 这种爱不仅仅是来自于我们, 一的法则的传讯者, 同样也是来自于造物者祂自己, 造物者的爱在你们呼吸的空气中闪耀, 并在你接触到土地的时候流经你的双脚的脚底, 流经身体, 并同时赋予生命力、令人精神振奋并恢复生机。

Once you feel so restored, remember you are a pilgrim. Pick up your staff and trudge on, for there is more to learn about love, and as long as you are in the physical body that you enjoy for this incarnation, you are gazing at your path of service not in some far off way of extreme asceticism, not in the travels from one group to another to sample the spiritual supermarket, as this instrument likes to call it. You are here to gaze upon an illusion, to come to some basic conclusions about that illusion, and that is that it is a dualistic

illusion. In your heart you know there is no duality. The illusion expresses duality in every way possible. Expect your spiritual pilgrimage to be full not only of mystery but of paradox, yet go forth rejoicing, for this present moment intersects with eternity and resonates with joy and love and peace right now, this moment, and this moment, and this moment.

一旦你感觉到这样恢复了, 回忆起你是一个朝圣者。拾起你的手杖并沉重地跋涉, 因为有更多的关于爱的事情要去学习, 只要你是你为这次投生享用的物质性的身体之中, 你就在注视着你的服务的道路, 这条道路不是在远处的某条极度苦行的道路, 不是在从一个团体到另一个团体以对, 如这个器皿对它的称呼一样, 灵性的超市进行抽样检查的旅程之中。你是来这里来注视一个幻象, 以取得某种关于幻象的基本的结论的, 那就是它是一个二元性的幻象。在你们的心中, 你们知道没有二元性。幻象会用每一种有可能的方式表达二元性。期待你的灵性的朝圣成为不仅仅充满神秘的, 同样也充满悖论的, 然而带着欢声笑语前进吧, 因为这个当下一刻是与永恒相交的, 并与此刻, 这一刻, 这一刻与这一时刻的喜悦、爱与平安共鸣的。

Be ye mindful pilgrims, be ye open to change, be ye not content to stay at home, but move into challenging and unknown ways, freely to examine, to sample and to experience the nuances of the choice that you must make in this density. Nations have made this choice, entities have made this choice. Shall you serve others or shall you serve yourself? In both nations and individuals the answer is usually that of the brother that stays at home where it is safe. Live dangerously, my friends. As this instrument would put it, die behind the wheel. In your content, find the divine discontent of one who seeks always the wider viewpoint, the clearer, more lucid expression of the gemlike self which is the Christ, the great One within. And keep your quest and your questions before you.

成为留心的朝圣者, 向着改变开放, 不要对于留在家中感觉到满意, 而是进入到有挑战性且位置的道路中, 自由地去检查, 去取样, 去体验你在这个密度中必须做出的选择的微妙性。国家已经做出了这个选择, 实体已经做出了这个选择。你将会服务他人还是将会服务你自己呢? 同时在国家与个体之中, 答案通常就是那个留在家中的兄弟的答案, 家是安全的。我的朋友们, 用危险的方式生活。如这个器皿会说的一样, 死在轮子之下。在你的满足之中, 找到一个一直寻求更为宽广的视角, 宝石般的自我的更为清晰且更为清楚的表达的人的神圣的不满意, 这个宝石般的自我就是基督, 内在的伟大的太一。将你的追寻和你的问题保持在你前方。

As you correctly surmise, the persistent quest of your ideal in an illusion which is not ideal is both foolish and the wisest thing you shall ever do within this illusion. Seek, seek ye, and what shall you find? If you knock, what shall open unto you? Pilgrims, we call you, take up your walking sticks and come along. It is a fine journey. And be very careful as to that which you seek and that which you desire, for you shall receive that which you desire.

如你们正确地推测的一样, 在一个并非理想性的幻象中对你的理想的坚持不懈的追寻是你将会在这个幻象中不断去做的同时是愚蠢的事情与最智慧的事情。寻求, 寻求吧, 你将会找到什么呢? 如果你敲门, 什么将会向你打开。朝圣者们,

我们呼唤你们，拿起你的手杖前进吧。这是一条美妙的旅程。在关于你寻求什么以及你渴望什么的方面非常小心谨慎，因为你将会接收到你渴望的事物。

We would like to leave this instrument at this time, as this instrument has been explaining to us again that we have overstayed our allotted time period. Pardon our prolixity. We do get wound up, do we not, in what we have to say? We feel our cup is not yet quite hollow ourselves, and we join you in your search. We thank this instrument, and we now transfer in love and in light and in the merriment of brother and sisterhood together, to the one known as Jim. I am Q'uo.

我们想要在此刻离开这个器皿，因为这个器皿一直在向我们再一次解释我们已经超过了我们被分配的时间了。原谅我们的啰嗦。我们确实对于我们所要说的内容感到兴奋，我们怎么会不兴奋呢？我们感觉到我们的杯子尚不是相当空的，我们在你们的寻求中加入你们。我们感谢这个器皿，我们现在在爱中，在光中，在兄弟姐妹一起的快乐中，转移到被知晓为 Jim 的实体。我是 Q'uo。

(Jim channeling)

(Jim 传讯)

I am Q'uo, and greet each again in love and light. At this time it is our privilege to offer ourselves in the attempt to speak to any queries which have arisen during this gathering, or to any other query which is upon the mind of those present. We would preface this offering by reminding each that we offer but that which is our opinion. Take that which is useful to you and leave behind any words which do not ring with your own truth.

我是 Q'uo，再一次在爱与光中向各位致意。在此刻，我们很荣幸提供我们自己尝试去谈及任何在这次集会中已经升起的问题，或者在场的人的头脑中有的任何其他的问题。我们会在这种给予之前提醒各位，我们仅提供我们的观点。请采用那些对你们有用处的内容，并将任何没有与你们自己的真理有共鸣的言语留在后面。

Is there a query at this time?

在此刻有一个问题吗？

K: I have a brief one. Could you please give me as exact a transliteration as possible of "Adonai vasu borragus," and what the origins are of those words?

K: 我有一个简短的问题。你们能够对于"Adonai vasu borragus"给我一个尽可能精确的直译吗，那些词语的起源是什么呢？

I am Q'uo, and am aware of your query, my sister. These closing exaltations are from a language which some upon your planet know of as Solex Mal. These words ...

我是 Q'uo，我理解了你的问题，我的姐妹。这些结束的浓缩是来自于一种在你们的星球上的一些人知晓为太阳语 (Solex Mal) 的语言。这些词语.....

We pause.

我们暂停。

(Pause)

(暂停)

We apologize, there was a disturbance with this instrument. These words are those which offer a thanksgiving to the crystal pure light within each being that has called for the presence of the contact speaking through an instrument. "The lord of the light" is one literal translation of the "adonai." The "vasu" and "borragus" have meanings that are approximated by "the One who reigns within and forever." This is seen as the essence of each entity and is felt to be a fitting closing for messages which are in truth spoken from the One to the One.

我们抱歉，这个器皿有一个干扰。这些词语是那些对在每一个已经呼唤了通过一个器皿发言的接触的临在的存有内在之中的水晶般的纯净的光给予一种致谢的词语。“Adonai”的一个字面的解释是“光之主”。“vasu”和“borragus”的意思接近“一个在内在之中且永远统治的人。”这是被视为每一个实体的实质并被感觉到是对于实际上是从太一到太一被讲述的信息的一个适当的结束。

Is there a further query, my sister?

我的姐妹，有一个进一步的问题吗？

K: Not for now, thank you.

K: 暂时没有了，感谢你们。

I am Q'uo, and we thank you, my sister. Is there another query?

我是 Q'uo，我们感谢你，我的姐妹。有另一个问题吗？

C: I have a query as to this time of year, the season, it being a time of growth and blossoming on this planet, and as to what activities and pursuits we can engage in singly and in combination with others to further the process of growth within ourselves and all that is around us.

C: 我有一个关于一年中的这个时间，这个季节的问题，它在这个星球上是一个成长与繁茂的时间，为了让在我们自己内在之中以及所有在我们周围的人内在之中的成长的过程更进一步，我们能够独自以及与其他人一起参与的活动和寻求是什么。

I am Q'uo, and am aware of your query, my sister. Your planet at this time experiences each of those rhythmic cycles which you call the seasons. Within your own hemisphere there is the springing forth of new plant life as your days lengthen and warm to the greater presence of your sun body. It is a natural portion of each entity's life pattern to respond in an harmonic fashion to those seasons which paint the background of your daily round of activities. Thus, to those who are sensitive to such cycles, one may see the harvest of the fall being taken into the heart of the self to be reflected upon in the depths and cold of your winter season. This reflection and burying of seeds

within then makes way for the bursting forth of new ideas, new directions, new energies and growth in that season of spring which you now begin to enjoy, to produce its own crop of nourishment for the soul in your summer season.

我是 Q'uo, 我理解了你的问题, 我的姐妹。你们的星球在此刻体验到你们称之为季节的那些有韵律的周期中的每一个周期。在你们自己的半球之中, 随着你们的白天的延长并你们的太阳的更大的在场的温暖, 会有新的植物的生命喷涌而出。去用一种协调的方式回应那些在你们的日常活动的背景上作画的季节, 这是每一个实体的生命模式的一个自然而然的部分。因此, 对于那些对这些周期是敏感的人, 一个人可以看到秋季的收割正在被带入到自我的心中, 以在你们的冬季的深度与寒冷中被反思。这种反思与将种子埋藏在内在之中接下来接就会为新的观点、新的方向, 新的能量, 以及在那个你们现在爱是享受的春天的季节中的成长的迸发准备好道路, 以为产生出它自己的供在你们的夏季的季节中给灵魂使用的大量养分了。

It is well for those who have this sensitivity to engage in the group ritual observations of the changing of the seasons so that the essence of each is understood and practiced by the individuals who bring themselves and offer themselves in group worship, rejoicing and ritual. These are the milestones of the yearly procession of each day that you walk as a pilgrim upon your journey.

对于那些拥有这种敏感性的人, 去参与到团体对季节的改变的仪式的观察是很好的, 这样每一个季节的实质就会被那些将它们自己带入到团体崇拜、欢庆与仪式之中并在其中奉献它们自己的人所理解和实践了。这些都是你作为朝圣者在你的旅程上走过的每一天的年度的进程的里程碑。

As a conscious pilgrim on the journey it is within your abilities to look upon each day as complete and to see the portions of the day as yet another cycle in a somewhat shorter season, so that you are completely free to bring forth new beginnings at any moment, to share the fruit of your learning of love and compassion and wisdom and of service with any entity that may for a moment walk upon the path with you. To share the smile, the helping hand, the understanding ear in any manner with any entity is to share the best of that which is yours, the fruit of your journey thus far within this illusion.

作为一个在旅程上的有意识的朝圣者, 去将每一天都视为是完整的, 并将日子的各个部分视为在一种多少有些较短的季节中的另外一个周期, 这是在你们的能力范围内的, 这样你就可以完全自由地在任何时刻都产生出新的开始, 并与任何可能在那条道路上与你同行一会儿的实体分享你对于爱、同情心与智慧的学习的果实以及你的服务的果实了。去用任何方式与任何实体分享微笑、帮助的手、理解的耳朵, 就是去分享们之所是的最佳的部分, 分享在这个幻象中迄今为止的你的旅程的果实了。

Thus, you are creatures of free will, moved by feelings, moved by tides within your own subconscious minds, and moved by a desire within your being to know that which is called the truth, and to experience that which is love, to learn that which is wisdom, and to serve in the power of the One, which you

may do at any moment, according to your renewed desire that begins with your waking from your slumber, and extends throughout your day as you travel with each of your brothers and sisters upon this same journey.

因此，你们是具有自由意志的生灵，你们是被感觉所推动，被在你们自己的潜意识心智中的潮汐所推动，被一种在你们存有内在之中的渴望所推动，以知晓被称之为真理的事物，以体验爱之所是，以学会智慧之所是，以在太一的力量之中服务，这是你可以在任何时刻，根据你焕然一新的渴望去做的事情，这种渴望是伴随着你从你的睡梦中醒来而开始，并随着你与你的每一个走在这条相同的道路上的兄弟姐妹一同旅行而在贯穿你的一天中延伸的。

Thus, what you do is to share that which you have when it is your moment to share as you are moved by the opportunities of the day and by your own desire to expand upon the opportunities and your abilities.

因此，你们要去做的事情就是在你被那一天的机会并被你自己去拓展那些机会与你的能力的渴望所推动的时候，在你要去分享的时刻去分享你所拥有的事物

Is there a further query, my sister?

我的姐妹，有另一个问题吗？

C: Not at this time, thank you.

C: 在此刻没有了，谢谢你们。

I am Q'uo, and we thank you, my sister. Is there another query?

我是 Q'uo，我们感谢你，我的姐妹。有另一个问题吗？

Carla: I guess not, Q'uo. Thank you so very much for being here.

Carla: 我猜想没有了。非常感谢你们在这里。

I am Q'uo, and we also offer our gratitude to each of you who have invited our presence. We rejoice at these opportunities to share our opinions and our thoughts with you. We hope that within the many, many words which we have shared this evening there might be a few which are useful to you. Go forth, my friends, and use that which is helpful in your own way to further your own journey and those of your brothers and sisters as they walk with you.

我是 Q'uo，我们同样也向你们每一位已经邀请我们出席的人表达我们的感激。我们为这些与你们分享我们的观点和我们的想法的机会而欢庆。我们希望在我们今晚已经分享了许许多多的言语中可能会有一些对于你们有用处的言语。前进吧，我的朋友们，用你自己的方式使用对你们有用处的事物，以让你们的自己的旅程以及那些你们的兄弟姐妹的旅程，在他们与你们同行的时候，更进一步吧。

At this time we shall take our leave of this instrument and this group. We are known to you as those of Q'uo, and we leave you as always in the love and in the light of the one infinite Creator. Adonai, my friends. Adonai.

在此刻，我们将离开这个器皿和这个团体。我们是你们知晓的 Q'uo，我们一如既往在太一无限造物者的爱与光中离开你们。Adonai，我的朋友们，Adonai。

April 15, 1990

1990-04-15 童年时期的两个影响

Group question: The question this evening concerns how we find our spiritual path when we find it in a conscious fashion. How it is that we select the path that we do finally select? Are there forces or influences that come, not only from our current experience, but from childhood, from the way we first experience the world? Are there forces that come from before the incarnation? Do we set up, preincarnationally, choices or biases that eventually lead us to the path that we choose, or that eventually becomes ours? What are the forces that help us to choose our path and to follow it?

今天晚上的问题是关于我们在我们寻找灵性的道路的时候用一种有意识的方式找到它。我们如何选择我们最终会选择道路？会有不仅仅来自于我们当前的体验，同样也来自于童年时期，来自于我们最初体验世界的方式的力量或者影响吗？会有来自于投生前力量吗？我们在投生前会设置好最终会让我们导向我们选择的道路，或者最终会成为我们的道路的选择或者偏向性吗？那些会帮助我们选择我们的道路并跟随它力量是什么呢？

(Carla channeling)

(Carla 传讯)

I am Q'uo. I am known to you as Q'uo, though the name that we use we give to you only because of your fondness in the naming. We are a portion of the creation of Love, which is the one great original Thought, the Logos of the infinite Creator of us all. We wish to acknowledge entities within the Confederation of Planets in the Service of the Infinite Creator, those known as Hatonn, and those known as Latwii, and to thank them for their participation in this particular meeting, for there are those here who need the silent comfort of the sharing of vibrations with these entities. They will not be speaking, but have simply been called here in order to abide in silent meditation with some few of those present at this time, for there is great fondness and affection in some for these entities.

我是 Q'uo。我是你们知晓的 Q'uo，虽然我们使用的名字仅仅是因为你们对命名的喜好而给予你们的。我们是爱的造物的一部分，爱就是那一个伟大的原初的想法，就是我们全体的无限造物者的理则。我们希望感谢在服务无限造物者的星际联邦中的实体们，被知晓为 Hatonn 的实体，被知晓为 Latwii 的实体，我们希望为它们参与到这个特定的集会而感谢它们，因为这里会有那些需要与这些实体分享的振动的静默的安慰的实体。它们将不会发言，但是，它们已经单纯地被呼唤到这里以便于在与那些在此刻在场的人们中的一些人一起留在静默的冥想中，因为在一些人身上有对这些实体的巨大的喜爱与钟爱。

We thank each for calling us to speak upon the subject of the influences which affect each seeking soul's way of experiencing spiritual help. The honor is great and we are very humble, as we feel that you may have a desire to share with us our opinion. Because you so desire this, we offer to you our plea that you not take us or any but your own heart as the authority which recognizes

the truth that is the truth for you. We are not infallible. We simply share opinions based on a larger range of experiences than you.

我们为各位呼唤我们在会影响每一个寻求的灵魂体验灵性上的帮助的方式的影响的主题上发言而感谢各位。荣耀是巨大的，我们是非常谦逊的，因为我们感觉到你们可能拥有一种渴望去与我们分享我们的观点。因为你们如此渴望这种分享，我们向你们提供我们的请求，请你们不要将我们或者任何除了你自己的心之外的事物视为是会认出适合于你的真理的权威。我们不是不会犯错的。我们单纯地基于一种比你们更大的体验的范围而分享观点。

As you gaze into the memory of your childhood you see much of what was there, and you have blocked yourself from seeing many other things that were part of the childhood which you experienced. It is so that you came into this experience of incarnation with your own biases, opinions, tendencies and characteristic ways of thinking, feeling and acting. All of these things were yours within the womb before your mother ever gave birth to you. You came into this experience of incarnation a realized being who has chosen various difficulties and challenges as the means whereby you may come to a greater polarity of service, service to the Creator, service and nurturing the self as part of the Creator, and service to those entities who are your own selves, seen in a mirror.

当你注视你们的童年的记忆的时候，你看到了很多在那里的事物，你已经挡住你自己使你无法看到很多其他的事物了，它们是你体验过的童年的一部分。就是这样，你带着你自己的偏向性、观点、倾向以及思考、感觉与行动的典型性的方式进入到了这次投生体验中。所有这些事情都是在你母亲生出你之前在子宫之中就是属于你的了。你是作为一个有领悟的存有而进入到这次投生的体验的，你已经选择了各种困难和挑战作为你藉由其可以取得一种更大的服务的极性的途径，这种服务即服务造物者，对作为造物者的一部分的自我的服务与抚育，以及对那些你在镜子中看到的是你自己的自我的实体们的服务。

Therefore, we cannot generalize that this or that about a certain childhood would have such and such a specific effect. Each entity is unique. There are, however, those categories of conditions which set up for the seeker the way he will visualize and perceive the road of seeking the truth. There are some few who do not wish to seek, or to know, but wish to be told what is true. Those people are not interested in what we have to say, but we wish them well. Those are the entities which accept specific guidelines such as good and evil, righteousness and sin. These are entities who are only comfortable as slaves. They do not question, they do not seek. They simply stand and believe that which is told them.

因此，我们无法概括地说关于一定的童年时期的这样或者那样的事情会拥有这样或者那样的一种具体的影响。每一个实体都是独一无二的。然而，会有那些为寻求者设置了它将会想象并感觉寻求真理的道路的情况的类别。会有一些人并不希望去寻求，或者希望去知晓，而他们会希望被告知什么是真实的。那些人对于我们所要说的事情并不感兴趣，但是我们祝它们顺利。那些实体是接受了诸如善与恶，公正与罪恶之类的具体的指南的实体。这些实体是仅仅会对奴隶感到舒适的实体。它们并不提问，它们并不寻求。它们单纯地维持原状并相信被告告诉它们的

事情。

This tendency cannot be learned and is not the usual true nature of a third-density entity, but we did not wish to leave out entities such as these, for in these entities too lies a viable and beautiful link between the self and the realization of a Creator which banishes all of that which you call error or sin. To these people the blessing of simplicity is given, and they seem to a more seeking entity narrow or dogmatic, yet their way is as valid as any, if by that way they are able to open their hearts in service to others as they love the Creator and as they love the self as heir to the Creator, son and daughter of the Creator, the hands, the mouth and the energy of the Creator alive and working in your environment at this time. These are not entities upon which one should shower patronization. They simply are simple and uncomplicated entities who do not have the desire to seek further.

这种倾向是无法被学会的，它不是一个第三密度的实体的通常的真实特性，但是我们并不希望忽略诸如这些实体之类的实体们，因为在这些实体内在之中同样存在有在自我和对一个造物者的领悟之间的一种可行的且美丽的连接，这个造物者会消除所有你称之为错误或者罪的事物。对于这些人，具有质朴性的祝福被给予了，它们对于一个更多寻求的实体看起来似乎是狭隘或者教条性的，而它们的道路是和任何人一样有效的，如果藉由那条道路它们能够在服务他人的过程中开放它们的心，因为它们爱造物者，因为它们爱自我如同自我是造物者的后裔，造物者的儿女，活的并在此刻在你们的环境中工作的造物者的手，嘴与能量一样。这些实体不是一个人应该对其摆出屈尊的样子的实体。它们单纯地是并不拥有进一步寻求的渴望的简单且不复杂的实体。

Most entities, and certainly those who would call us to them, have entered into this incarnational experience choosing limitations which shall be experienced during the years of youth. Perhaps the greatest stimulus towards freeing the self of mandatory belief is the simple demand that all be believed without question. The spiritual disciple will not accept an unquestioned description of the spiritual life. One who wishes to seek the truth must seek it through movement, movement and change and transformation, day by day, sunset by sunset, and moon by moon, [through the questioning] of a living, powerful, very real purveyor of truth. Each seeks the link that will link the mundane to that which is eternal.

大多数实体，肯定包含那些呼唤我们来到它们身边的实体，已经在进入到这些投身体验的时候选择了那些将会在年轻的日子期间被体验到的局限性了。也许朝向将自我从世俗的信念中释放出来的最大的刺激物，就是简单的要求，一切都在不被质疑的情况下被相信。灵性的学徒将不会接受一个对灵性的生命的不受质疑的描述。一个希望去寻求真理的人必须通过运动，日复一日，一个接一个的日落，一个接一个的月亮的运动、改变与转变，通过对一个活的，强有力的，非常真实的对真理的筹办者 (purveyor) 而寻求它。每一个人都寻求那种会将世俗的事物与永恒之所是的事物连接起来的连接。

Many entities within the childhood experience are cut off from the feeling of self-love. This is perhaps the most common of those limitations which are

chosen before the incarnation, in order that the entity may experience and exercise the lesson that one is not here to be loved but to love. One is not here to be pampered, but to console others. One is not here to be praised, but to support, cherish and nurture those about one, seeing in them the infinite Creator. The inability to feel the worth of the self derives its strength, for the most part, from the childhood wherein the child is not accepted as it is, in which the child is not appreciated, feels itself not to be fully loved, feels itself to be criticized, feels itself to be unable to please those first witnesses and embodiments of the Creator, the parents.

在童年时期的体验中的很多的实体是与对自我之爱的感觉被切断了的。这也许就是那些在投生前被选择的局限性中最为通常的局限性了，这样实体就可以体验并练习课程了，那个课程即一个人不是来这里被爱的，而是来这里来爱的。一个人不是来这里被满足的，而是来安慰其他人的。一个人不是来这里被赞美的，而是来支持，珍惜并抚育那些在它周围的人，并同时它们在它们身上看到无限造物者的。无法看到自我的价值，在大部分人身上，会将其力量追溯到童年时期，在其中那个孩子是没有如其所是地被接纳的，在其中那个孩子是没有被欣赏，感觉到它自己是没充分地被爱着，感觉到它自己被批评，感觉到它自己无法让那些造物者的最开始的见证者与体现者，即父母感到高兴。

As the parents cut the child off from the spontaneous giving and taking of love, so in the mature spiritual search the pilgrim shall find itself laden with a burden of self-doubt, and that even heavier burden of unidentified guilt, for in such a childhood one is given the feeling that one is somehow guilty, but of what, the child knows not. One is given the feeling that the child is unwanted, and there is no defense possible to that child, for in the young years of incarnation the child is too purely that spirit which incarnated into the world to have defenses against lack of self-perceived love, worth and righteousness.

当父母将孩子与爱的自然而然的给予和接受切割开来的时候，在成年的灵性寻求中，朝圣者将发现它自己担负着一个自我怀疑的重担，甚至担负着辨认不出的罪咎的更为沉重的负担，因为在这样一个童年时期中，一个人被给予了那种它用某种方式是有罪的感觉，但是对什么事情是有罪的，孩子并不知道。一个人被给予了那种孩子是多余的感觉，而那个孩子却没有有可能的防卫，因为在投生的幼年的时期，那个孩子是过于纯洁，以至于投生进入到世界中的灵性并不拥有抵御缺少被自我感觉到的爱、价值与正确性的防守。

The second most heavy influence upon the mature experience of the seeker is that yellow-ray experience the entity has had with what this instrument would call institutionalized religion. We use this word carefully to differentiate it from cultural religion. Each of you lives within the Christian culture. Each of you thinks in terms of the story of the one known as Jesus Christ, of the parables this entity gave, of the life this entity lived. The threads of this incarnation run so deeply within your culture that whether you be devout or atheistic, or anywhere in between those two, you are still forced to use a language of Christianity and Judeo-Christianity, because that is your cultural heritage.

第二个对寻求者的成年的体验的极其沉重的影响是实体已经对这个器皿所称的机构化的宗教信仰拥有了黄色光芒的体验。我们小心谨慎地使用这个词语以降

它与文化的宗教信仰区分开。你们每一个人都活在基督教的文化中。你们每一个人都用被知晓为耶稣基督的实体的故事，用这个实体给予的寓言，用这个实体活出的生命的措辞来思考。这个投生的线条如此深深地进入到你们的文化之中，以至于无论你是虔诚的，还是无神论的，或者在两者之间的任何的位置，你都仍旧会被强迫使用一种基督教和犹太基督教的语言，因为这就是你们的文化的传承了。

This creates a very great difficulty in those who have rejected the vocabulary of institutionalized religion and have left that institution, either because they did not believe the institutionalized religion was helpful to the self, or because this religion held no interest for the self, no identity for the self, no means of expression for the self, or simply because the entity was too sensitive to the deeper, darker strains that weave their way through the Christian religious story. How dark and sad is that story, a story of an entity one with God and one with man, who must die; that entity asking us each to die each day, to give up the self each day, to be with the Creator in the small death of the personal part of the self, the ego, in order that one may more and more come to a realization of a greater self within. When it is put to an entity in specifically Christian terms, the entire experience of redemption, forgiveness and freedom is bent and twisted in such a way that many, many entities cannot at all accept this expression of redemption. Yet each seeks the experience of being forgiven.

这在那些已经拒绝了机构化的宗教信仰，并已经离开了那个机构的人身上创造出了一种非常巨大的困难，它们离开那个机构要么是因为它们并不相信机构化的信仰对于自我是有帮助的，要么是因为自我对这种信仰没有兴趣，这种信仰与自我没有同一性，没有为自我的表达的途径，或者单纯地因为实体对于被编织在基督教的宗教故事中的更为深入，更为阴暗的曲解是过于敏感的。那个故事是多么的阴暗与悲伤呀，一个与上帝合一，与人类合一的实体，它必须死去的故事，那个实体请求我们每一个人每天都死去，每天都放弃自我，请求我们每一个人在自我的个人的部分，小我的部分的小小的死亡中与造物者同在，以便于一个人可以越来越多地取得一种对内在之中的一个更大的自我的实现。当它用特定的方式用基督教的措辞被强加到一个实体身上的时候，整个救赎、宽恕和自由的体验就用这样一种方式被弯曲并被扭曲了，以至于很多很多的实体完全无法接受这种救赎的表达了。而每一个实体都寻求那种被宽恕的体验。

It is one thing for a parent to act in such a way that an entity feels chronically unforgiven and unappreciated. It is a far more serious thing when an entity cannot, within the confines of its spiritual practice in that which you call Christianity, find, believe or rejoice in the experience of forgiveness and redemption. Few there are who truly believe, if they have considered it well, that they are, without some movement of the spirit within, forgiven all those things known and all those things not known which have been acts which separate us from ourselves, from each other, or from that great principle of love which is the Creator. Thus, the parents first, and the church, shall we call it, secondly, create the basic limitations upon those who seek the truth but cannot accept the particular expression and distortion of the truth of

forgiveness and redemption in any language which is used within your religion.

对于一个父母而言，用这样一种方式行动以至于一个实体会长期感觉到不受宽恕与不被影响，这一个事情。当一个实体，在它在那种你们称之为基督教的灵性的实践的范围中无法找到，相信，或者在宽恕与救赎的体验中欢庆的时候，这是一个远远更为严肃的事情。几乎不会有人真正相信，如果他们已经好好考虑过它了，他们，在没有某中内在的灵性的活动的情况下，会被宽恕已经是将我们与我们自己，我们与相互彼此，或者与造物者之所是的爱伟大的原则分开的所有那些被知晓的事情，以及所有那些尚未被知晓的事情。因此，对于那些寻求真理但却无法接受用在任何的在你们的宗教信仰中被使用语言对宽恕和救赎的真理的特定的表达和扭曲的实体们，首先是父母，其次是教会，容我们这样称呼它，创造了在这些实体身上的基本的局限性。

There are many ways in which entities find a process of forgiveness, for let it be noted well that none feels truly without error. All consciousnesses are aware of their own humanity, their own clay feet, their own self-perceived error. It is part of the illusion in which you live that you experience this as part of being yourself. This is a part of yourself. In some entities, because of a childhood in which the entity was greatly loved and was given the love, the smiles, the touching, the obvious caring, the entity will far more likely be able to experience a sense of forgiveness through the forgiveness of the self by the greater self within. It is not that such entities know that they are without error, but that they have the faith given them because the sun shone upon them in the days of their youth, that the sun still shines upon them, and that there is no thing which cannot be forgiven.

会有很多的途径是实体在其中会找到一个宽恕的过程的，因为没有人会真的感觉是没有错误的，让这一点被清楚地指出来吧。所有的意识都知晓它们自己的人类性，它们自己的弱点，它们自己的被自我感觉到的错误。你体验到这就是成为你自己的一部分，这就是你们在其中生活的幻象的一部分了。这就是你自己的一部分。在一些实体中，因为一次在其中实体是极其被爱的并被给予了爱、笑声、触碰、明显的关心的童年时期，实体将会远远更有可能能够通过被内在之中的更大的自我对自我的宽恕而体验到一种宽恕的感觉。这并不是说，这样的实体知道它们是没有错误的，而是说它们拥有被给予它们的信心，因为太阳在它们年轻的日子照耀在它们的身上了，太阳仍旧照耀在它们身上，没有任何事情是无法被宽恕的。

How do these entities experience this forgiveness? By their forgiveness without stint or hindrance of any kind of all those with whom they come in contact. It is the self-forgiven entity which forgives others, not because he has earned forgiveness, but because he is an entity, and there is no error which may take away from that entity the truth of that entity's nature, a being of oneness with the Creator.

这些实体如何体验这种宽恕呢？藉由它们还不犹豫或者好不迟疑的宽恕所有它们与之接触的任何类型的实体。宽恕其他人的实体就是自己被宽恕了的实体，不是因为他已经赢得了宽恕，而是因为他是一个实体，没有错误可以将那个实体的本性的真理，一种具有与造物者的一体性的存有从那个实体身上拿走。

When the experiences of the childhood were ones in which much was unforgiven, criticized, denied or rejected, the pilgrim shall have, shall we say, the knee-jerk reaction to deal with, of a feeling of not forgiving the self. Others it may forgive, but until one has come to some deep archetypal emotion within which expresses itself to the spirit in the words, "You are forgiven, you are loved," that entity shall have a great deal of trouble loving the self, and thus, its forgiveness and compassion towards others masks a deep and abiding ache, a wound so terrible that it cannot be described, a wound of the self that will not forgive the self for being human.

当童年时期的体验是在其中大量的事情是未被宽恕的, 被批评的, 被否定的或者拒绝的体验的时候, 朝圣者将拥有要去打交道的, 容我说, 下意识反应, 一种不宽恕自我的感觉。它可以宽恕其他人, 但是一直到一个人已经进入到那种在其中它会用“你是被宽恕的, 你是被爱的”言语来向灵性表达它自己深入的原型的情绪之前, 那个实体都将会在爱自我的方面遇到大量的麻烦, 因此它对其他人的宽恕和同情心会遮蔽了一种深入而持久的痛苦, 一种如此严重以至于它无法被描述的创伤, 一种自我的创伤, 它将不会宽恕自我是人类。

All entities have help available to them. None need rely upon the self. But to those whose childhoods have been experienced as accepting and cherishing and nurturing will come those entities which are personal, speak personally to the entity, are intimate with the entity, and become the objective vision which encompasses the wall of self-forgiveness. Those who have been caused to believe that they cannot be as they are and be loved learn to behave and carry into their relationship with love an entity which behaves, rather than an entity which is as it is. In this case the same help is available, but it shall come to the entity in an impersonal form. Such impersonal forces, principles and entities, are as we, those who speak as inspiringly as possible through each instrument of the depth and resonance of the self of each of you, calling to you to call within yourself, acceptance, love and forgiveness.

所有的实体都拥有可以为它们所利用的帮助。没有人需要依赖于自我。但是, 对于那些其童年时期已经被体验为接纳、珍爱与抚育将会来到它们身上的实体, 那些个人性, 并会用个人性的方式对那个实体发言的实体们, 会与那个实体变得亲密, 并成为包含了自我宽恕的墙壁的客观性的洞见。那些已经相信它们无法成为如其所是的人, 相信它们是无法被爱的人, 它们会学会去行为举止, 并将一个行为举止的实体, 而不是一个如其所是的实体而带入到它们与爱的关系中。在这种情况下, 相同的帮助是可以被取得的, 但是它将会用一种非个人性的方式来到那个实体身上。这样的非个人性的力量、原则以及实体, 如同我们一样, 是那些会尽可能用启发性的方式通过每一个具有深度也与你们每一个人的自我有共鸣的管道发言的实体。

You carry upon your backs, unless you forgive yourself every day, a terrible, terrible burden. The variousness of catalyst and experience among your peoples is intended and is guaranteed to create within the experience a subjective concept and opinion of the self as having come up short, of having failed in some way. Where, then, is salvation? It is within you, each of you. Roll

the stone away from the tomb of low self-esteem, of self-doubt, of prejudice against the self. Think of yourself as an object other than yourself. Gaze upon the self as upon a stranger, and you will find that your opinion of yourself is changed, for you do not judge others as you judge yourself.

你们在你们的背上担负着一个可怕的、惊人的重担，除非你在每一天都宽恕你自己。在你们的人群中的催化剂和体验的多样性是被打算好了的，并会保证在体验中创造出一种对自我是令人失望的，是以某种方式已经失败了的主观上的观念和想法。那么，得救在何处呢？它在你们内在之中，你们每一个人。将石头从自我贬低、自我怀疑、以及对自我的偏见的坟墓滚动到一旁。将你自己视为是一个与你自己不同的对象。如同注视一个陌生人一样地注视你自己，你将会发现你对你自己的观念被改变了，因为你们并不会如同你评判你自己一样地评判其他人。

We are being asked by this instrument to come to a conclusion of our part of the message which we wish to offer, that comes through this instrument, as the hour, as this instrument calls it, grows late. We confess, we are talkative, and always speak overlong, according to this instrument.

我们正在被这个器皿要求开始结束我们希望，通过这个器皿去提供的信息的一部分，因为时间，如这个器皿称呼它的一样，逐渐变晚了。我们承认，我们是多话的，根据这个器皿，我们一直发言过长时间了。

We wish you to realize, each of you, that each of you has had various experiences in your youth, various experiences in those that seem to be in authority over you in a spiritual way. This has the repercussions of your own self-image, of your relationships with the Creator, with yourself and with those about you. We ask you simply to remember that it was to a man who had betrayed and denied the one known as Jesus that the one known as Jesus said, "You are my rock. That which is forgiven by you is forgiven, that which is not forgiven by you is not forgiven."

我们希望你们，你们每个人都认识到，你们每个人都已经在你们的年轻的时期拥有过各种体验了，对那些看起来似乎用一种灵性的方式具有高于你们的权威性的人有过各种体验了。这会对你自己的自我形象，你与造物者、与你自己、与那些在你周围的人的关系产生出反响。我们请你们单纯地去记起，被知晓为耶稣的实体就是对那个已经背叛了并否认了它的人说，“你是我坚定不移的磐石。被你宽恕的事物就是被宽恕了的事物，不被你宽恕的事物就是未被宽恕的事物。”

My children, each of you can be perceived as less than perfect, but each of you has an honor and a duty to perform. Love yourself, and if you do not love yourself, work to love yourself. Love the Creator more and more passionately, spending time with the Creator in silence, and love and forgive all with whom you come in contact, for you are as powerful as any other human, fallible being. There is that within you which is of the consciousness of love, and your wellness, your wholeness and the truth of your being is wrapped up in the concept of yourself as an extension of brother or sister, a fellow heir of the one infinite Creator. Forgive, console and love, the Creator, yourself and others.

我的孩子们，你们每一个人都能够被感觉到是较不完美的，但是你们每一个人都拥有一种荣耀和一种要去执行的责任。爱你自己，如果你并不爱你自己，进行工

作来爱你自己。越来越充满热情地爱造物者，在静默中花时间和造物者在一起，爱并宽恕所有你与之接触的恶人，因为你是如同任何其他人一样强有力的，你是会犯错的存有。在你内在之中会有那种具有爱的意识的事物，你的健全，你的完整性，以及你的存有的真理是作为太一无限造物者的兄弟姐妹与一个继承人的延伸而被包裹在你自己的观念中。宽恕，安慰并爱造物者、你自己和其他人。

As we know that we are out of time, we must end with this instrument. We ask you to remember only one thing more. You may find yourself to be incapable of creating this within yourself in a week, or a month or a year. You have eternity in which to become joyful, forgiven and redeemed by whatever objectivization, such as Jesus the Christ, you may choose, or by whatever inner guide that your own background has made better for you as a bridge to the eternity and the infinity of love.

因为我们知道我们没有时间了，我们必须结束使用这个器皿。我们请你们仅仅多记起一件事情。你可能发现你自己无法在一周中，或者一个月或者一年中在你自己内在之中创造出这种宽恕。你拥有在其中去变得喜悦、并被诸如耶稣基督之类的无论什么你可能会选择客体化 (objectivization)，或者被无论什么你自己的背景已经为你更好地形成了的内在的指引所宽恕和救赎的永恒，对于你，它们就好像一座通往永恒和无限的爱桥梁一样。

We would at this time transfer this contact to the one known as Jim. I am known to you as Q'uo.

我们会在此刻将这个接触转移到被知晓为 Jim 的实体。我是你们知晓的 Q'uo。

(Jim channeling)

(Jim 传讯)

I am Q'uo, and greet each in love and light through this instrument. We thank you for your patience, as it was necessary for us to pause as this instrument needed to complete the duties with the recording device. At this time we would offer ourselves in the attempt to speak to any queries which you may feel have importance for you. Again we remind you that we offer that which is but our opinion, though we offer it joyfully. Is there a query at this time?

我是 Q'uo，我通过这个器皿在爱与光中向各位致意。我们为你们的耐心而感谢你们，因为我们必须暂停，因为这个器皿需要去完成它对录音设备的责任。在此刻，我们会提供我们自己来尝试去谈论你们可能会感觉到对你们拥有重要性的任何问题。再一次，我们提醒你们，我们提供的事物仅仅是我们的观点，虽然我们是快乐地提供它的。在此刻有一个问题吗？

Carla: I'll ask one, if people want to wait awhile and think. I have had several people in a wave talk to me about healing myself, as though my illness were some sort of crime, or indication of my waywardness of spirit. It is, on the contrary, my opinion of my own self, knowing my history, that is, that I died at one time of kidney failure, for about twenty seconds, that I indeed have a very healthy body that is doing amazingly well. I do not know what I can say to entities to give them comfort and to free themselves and myself from the

feeling of guilt that is lain on me by those who feel that one must be bursting with physical health in order to be of mental, emotional and spiritual health. Could you comment?

Carla: 我将要问一个问题, 如果人们想要等一会儿并思考的话。我有在一次风潮中遇到几个人和我说关于自我疗愈, 就好像我的疾病是某种类型的罪过, 或者是灵性上的固执的象征。反过来, 因为我知道我的历史, 也就是说, 我有一次由于肾衰竭而死亡了大概二十秒钟, 我对于我自己的自我的观点是, 我确实拥有一个非常健康的身体, 它正在令人惊叹地良好工作。我并不知道我能够对这些实体说什么来给予它们安慰并让它们从罪咎感中释放它们自己和我之间, 这种罪咎感是被那些感觉到一个人必须因为身体健康而自豪以便于具有心智的、情绪的和灵性的健康的人所施加在我身上的。你们能够评论吗?

I am Q'uo, and am aware of your query, my sister. We may comment in a general fashion, for we wish to share the principle. Those who offer their help, their opinion, of your situation, have the desire to serve, the basic love that propels motion and service. The vehicle, or channel through which the service is offered, is whatever framework of belief has served this entity, or any who offer their assistance. Thus, they give that which is biased, according to what they have found helpful. The manner in which you receive that which is given is determined again by your own framework of belief. You may see the offering as that which is laden with guilt. This may be the result of a distortion of either one or both of the means of perceiving. This perception of the role of guilt, then, has meaning for each in an unique manner. The weight that you give to that perception, then, is a function of ...

我是 Q'uo, 我们理解了你的问题, 我的姐妹。我们可以用一种一般性的方式进行评论, 因为我们希望分享原则。那些对你的情况提供它们的帮助, 它们的观点的人, 拥有去服务那种推动了运动与服务的基本的爱渴望。服务通过其被提供的载具或者管道, 是已经服务了这个实体或者任何提供它们的帮助的实体的信念的无论什么框架。因此, 它们, 根据它们已经发现是有帮助的事物, 给出了那个有偏向性的事物。你可以将那种给予视为是带有罪咎的负担的。这可能是要么一个感知的途径, 要么同时两个感知的途径的一种扭曲的结果。这种对罪咎的角色观念, 接下来, 会用一种独一无二的方式对每一个人拥有意义。你们给予那种观念的重要性, 接下来, 就是一个.....的机能.....

We must pause, we are having difficulty with this instrument.

我们必须暂停, 我们在这个器皿身上正在遇到困难。

(Pause)

(暂停)

I am Q'uo, and we apologize for the delay. We shall continue. The perception of guilt as a portion of your condition, is merely a reflection of the ...

我是 Q'uo, 我们为延迟而抱歉。我们将继续。对罪咎感知为你的情况的一部分, 仅仅是一种映射.....

Jim: Carla, this isn't (inaudible). It doesn't feel right, I'm going to have to stop.

It doesn't feel like Q'uo.

Jim: Carla, 这是 (听不见的)。它感觉不对, 我将必须要停下来。它感觉起来不像是 Q'uo。

(Carla channeling)

(Carla 传讯)

I am Q'uo, and greet each through this instrument once again in love and light. We wish to applaud and encourage the instrument known as Jim, that this instrument's (inaudible) is such that there was (inaudible) lack of steadiness of the tuning, and although the one known as Carla was keeping the circle well guarded by means placed there by the instrument before the meditation, yet it is always well whenever in doubt to cease the communication, for it is the desire of the Confederation of the Planets, who are in service to the one Creator to offer only that highest truth that may be offered in a (inaudible) and secure manner.

我是 Q'uo, 我再一次通过这个器皿在爱与光中向各位致意, 我们希望称赞并鼓励被知晓为 Jim 的实体, 这个器皿的 (听不见) 就是如此以至于会有 (听不见) 调音的稳固性的缺少, 虽然被知晓为 Carla 的实体藉由在冥想前被器皿安置在那里的途径而让这个圈子很好地被保护起来了, 在任何有怀疑的时候去停止交流, 这一直都是很好的, 因为服务于太一造物者的星际联邦的渴望是去仅提供可以用一种 (听不见) 而稳固的方式被提供的最高的真理。

(Inaudible) query which was posed by this instrument, as there is the difficulty of the instrument's own individual small self which has its opinion, and would in any case doubt that which we were to offer. We shall simply say that the nature of health and wellness is a nature which knows not bone nor sinew, blood or tendon, infection or disease. The health and wellness of an entity is its acceptance of itself, and its realization that all is as it should be and as it must be for the entity to be open to the lessons of love received and given in that moment.

(听不见)被这器皿提出的问题, 因为这个器皿的自己的个人的小我的问题, 它拥有它的观点, 并会在任何情况下都怀疑我们所要给予的事物。我们将单纯地说, 健康和健全是一种特性, 这种特性既不知道骨骼, 也不知道肌肉, 不知道血或腱, 不知道传染或者疾病。一个实体的健康与健全是它对它自己的接纳, 以及它的认识, 一切都是如其应该是的样子, 并如其必须是的样子, 如果实体要向着在那一刻被接收到和被给予的爱的课程开放的话。

Before we close through this instrument we would ask once more if there are any further queries?

在我们通过这个器皿结束前, 我们会再一次请问, 是否有任何进一步的问题。

K: My name is K (inaudible) weekly, and I would like for you to comment on the teaching and work of the circle that I am speaking about, particularly, could you comment upon the entity Sananda, who speaks to the circle?

K: 我的名字是 K (听不见) 每周, 我想要你们对于我正在谈论的圈子的教导与

工作进行评论，尤其是，你们能够对向这个圈子发言的实体 Sananda 进行评论吗？

I am Q'uo, and we greet you, K of St. Louis. Blessings upon you and upon your seeking. The conditions of that activity called channeling are different for each channel, and the sensitivity each channel may bring to its work is unique to that entity. Those ideas which can be used as tools and resources in the daily life are ideas inspired by love, call it what you will.

我是 Q'uo，我们向你致意，圣路易斯的 K。为你和你的寻求而祝福。那个被称为传讯的活动的情况，对于每一个管道都是不一样的，每一个管道可能会带到它的工作的敏感性对于那个实体都是独一无二的。那些能够被在日常生活中用作工具和资源的观念都是被爱所启发的观念，用你喜欢的方式称呼它。

As to the name, Sananda, the Christ name has moved through many namings. There is no one name of this consciousness that may declare itself unique at this time, that is, the only entity which speaks as the principle of the master known as Jehoshua, or Jesus. We ask that you yourself listen with an open heart to the messages of the one known to you as Sananda—how many names this energy has been perceived as having, how many more shall there be. You are one, as are most who have studied the consciousness, the mind and the actions of the one known as Jesus the Christ. Listen to this entity. Seems it to speak in humility, compassion and acceptance, encouraging each to love each other? If that be so, what matters it what it call itself?

关于名字，Sananda，基督的名字已经穿过了许多的命名了。没有一个这个意识的名字可以宣称它自己在此刻是独一无二，也就是说，唯一的发言实体是被知晓为 Jehoshua，或者耶稣的大师。我们请你自己带着一颗开放的心聆听被你们知晓为 Sananda 的实体的信息——这个能量已经被感觉为拥有多少名字，就将会有多少更多的名字将会出现。你们是一体的，如同大多数已经研究了被知晓为耶稣基督的实体的意识、心智和行动的实体都是一体的一样。聆听那个实体。它看起来似乎是通过谦逊、同情心、接纳而发言，并同时鼓励每一个人都去彼此相爱吗？如果是那样的话，它称呼它自己为什么有什么重要的呢？

We may say specifically only that the intentness of the entity which is Christ is a consciousness which has used channels which have given over their lives to servanthood. Gaze clearly upon the face of love. There is no pride, there is no judgment, there is always love, forgiveness and healing. That which is of Christ-consciousness dares the entity to look at itself, to accept itself, and by that impossibility of self acceptance and blind faith, be healed. If the entity whom you hear has this love, this yearning, this passion and this healing, you may judge for yourself what energy or principle of the Creator this entity is. We do not give opinions positive or negative of any source, but ask each entity to use its discrimination, and always to use the light touch, the relaxed and time-consuming patience allowing ideas offered by such consciousnesses to steep and ripen within the self. By [the] fruits of these teachings shall you know the nature of him who planted the seed that blooms within yourself.

我们可以仅仅特定地说，基督之所是的实体的意图是一种意识，这种意识已经使用了那些已经将它们的生命交托给了仆人身份的管道。清晰地注视爱的面庞。没有骄傲，没有评判，一直都有爱，宽恕与疗愈。那个具有基督意识的食物是敢于让实体注视它自己，接纳它自己，并藉由自我接纳和看不见的信心的不可能而被疗愈。如果你们听到的实体拥有这种爱，这种渴望，这种热情和这种疗愈，你就可以为你自己判断，这个实体是造物者的什么能量或者原则。我们并不对任何的源头给予正面性或者负面性的观点，而是请每一个实体使用它的分辨力，并一直使用轻触，放松的以及耗时的耐心，并同时允许被这样的意识提供的观点在自我内在之中浸泡并成熟。藉由这些教导的果实，你们将知晓那个种植了在你自己内在之中开花的种子的实体的属性。

May we be of any more service to you at this time, my brother?
我的兄弟，在此刻我们可以对你有更多的服务吗？

K: Thank you very much.
K: 非常感谢你们。

We thank you, K of St. Louis. Is there another query at this time?
我们感谢你，圣路易斯的K。在此刻有另一个问题吗？

K: Could you comment briefly about the connection that B and I have between each other?
K: 你们能够简要地评论B和我在相互彼此之间拥有的联系吗？

I am Q'uo, and without abridging free will, we may. K is teacher to B; B teacher to K. You have the honor of being honest, and the duty to be compassionately honest, and to give to each other a true picture of each other, that together you may pull as two oxen the cart of your faith and your will to serve, not a striving to please, only, but looking always for that which may serve, never striving to limit, but searching always for that which may advance a sense of freedom.

我是Q'uo，在不删减自由意志的情况下，我们可以评论。K对于B是老师，B对于K是老师。你们拥有成为诚实的荣耀，以及成为充满热情地诚实，以及给予相互彼此一幅相互彼此的真实的图像的责任，你可以将你的信心和你对于去服务的意志，就好像货车的两头牛一样拉到一起，不是努力仅仅去取悦，而是一直寻求可能会增长一种自由感的自我。

The mated relationship, regardless of what its nature be within the legal framework of your culture, is the most powerful possible arrangement within which acceleration of the spiritual path may be done. It is also the most difficult, because intimacy is very difficult among those in a culture which teaches each entity to wear the mask and to behave in such and such a way, that the truth be only half told, or not mentioned, for to do so would cause time-consuming, heart-rending work in consciousness by both.

伴侣关系，无论在你们的文化的法律的框架中它的特性是什么，都是有可能最为强有力的安排，在其中对灵性的道路的加速就可以被进行了。它同样也是极其困

难的, 因为, 如果一个文化教导实体去带上面具并用这样或者那样一种方式来行为举止, 以至于真理仅仅是半遮半掩, 或者是不被提及, 在这样一个文化中的人群当中, 亲密性是非常困难的, 因为要这样做是会造成耗时的, 令人心碎的, 由两个人同时进行的在意识中的工作。

Thus, each who is a teacher to the other in a mated relationship must, to be the most effective partner, gaze within the self within all circumstances and within all transactions with the cleansing, purifying and healing openness of heart, never allowing difficulties to remain between the two, realizing always that difficulties will continually be between you, for you are each other's greatest catalyst for learning. Face that squarely. You shall make each other uncomfortable. That is the nature of change. And when you have a teacher, the weight of learning increases, and the discomfort increases likewise. Therefore, see the pain that you give each other with sorrow and with apology, but with the knowledge that it is a necessary portion of the learning of two who together seek most beautifully.

因此, 在一个伴侣关系中每一个人都是另一个人的老师, 都是最有效的伴侣, 每一个人都在所有的情况中, 在所有的相互影响中, 都带着心的清洁性的、净化性的意见治愈性的开放性来注视自我内在, 永远不允许困难留在两个人之间, 同时一直都认识到困难将会持续不断地存在于你们当中, 因为你们都相互彼此的最大的学习的催化剂。直面那一点。你们会让相互彼此感到不舒服。那就是改变的特性。当你们拥有一个老师的时候, 学习的重量增加了, 不舒服同样也增加了。因此带着忧伤, 带着抱歉, 却带着知晓它是两个在一起最为美丽地寻求的实体的学习的一个必不可少的部分, 看到你们给予相互彼此的痛苦。

Is there another question, my brother?

我的兄弟, 有另一个问题吗?

K: Thank you. Thank you very much for increasing my insight and understanding, and I wish to give the rest of the time to someone else who may have a question.

K: 谢谢你们。非常感谢你们增加了我的洞见与理解, 我希望将剩下的时间给予某个其他的可能有一个问题的人。

We thank you, my brother. Is there another query at this time?

我们感谢你, 我的兄弟。在此刻, 有另一个问题吗?

(Pause)

(暂停)

I am Q'uo. We are aware of your questions, and respect each for the silence that indicates that it is not now the time to ask such questions. Ponder them instead within your heart and your soul. You can answer as well as we. If you give yourself the time to allow these questions to sink deeply into your subconscious, each question shall be answered at last, by whatever means.

我是 Q'uo。我们理解了你的问题, 并尊重每一个人, 因为静默标识现在不是问

这样的问题的时候。作为替代在你们的心与你们的灵魂中沉思它们。你们能够和我们一样回答。如果你给予你自己时间允许这些问题深深沉入到你的潜意识之中，每一个问题都将最终，藉由无论什么途径，被回答。

Your planetary sphere has a special light this day, which you call Easter and Passover within the culture in which you live. Lift up your hearts, my children, sing alleluia to new beginnings, new understanding, new perceptions of the self, new consolations and a renewal of a passionate desire to know, to love, and to express by service to others the one infinite Creator. In the love and the light of that Creator we leave you now, rejoicing with you at your Eastertide. We are those known to you as Q'uo. Adonai. Adonai vasu borragus.

你们的星球今天拥有一种特别的光，在你们在其中生活的文化中，你们将今天称为复活节和逾越节。提升你们的心，我的孩子们，向新的开始，新的理解，新的对自我的观念，新的安慰以及一种对去知晓，去爱，去藉由服务他人表达太一无限造物者的一种充满热情的渴望的更新高唱哈利路亚吧。在那个造物者的爱与光中，我们现在离开你们，我们与你们一起欢庆复活节。我们是你们知晓的 Q'uo. Adonai. Adonai vasu borragus.

April 29, 1990

1990-04-29 1990 百乐餐

Group question: No group question today. We'll take potluck.

团体问题：今天没有团体问题。我们进行百乐餐。

(Carla channeling)

(Carla 传讯)

We are those of the principle of Q'uo, and we greet you in the love and in the light of the one infinite Creator. We thank you for the plenty of your company, for the thanksgiving of your meditation together, for the rejoicing in unity of this circle of seeking, and for the openness to hear what we have to say to you, though you are so scattered at this time that you are not able to form queries that are deeply in your heart. And we assure each of you there are queries in your heart at this time, queries that you could bring closer and closer to the surface by wishing and desiring and willing to live more and more consciously, more and more single-mindedly, to burn with passion, to hear the voice of the one infinite Creator within you, to have the enlightenment and the opening up of those things which seem closed to you because they are caught in the prison of words.

我们是你们知晓的 Q'uo 原则，我们在太一无限造物者的爱与光中向你们致意。我们为你们的陪伴的丰盛，为对你们在一起冥想的感恩，为在这个寻求的圈子的统一中的还清，为听到我们要向你们所的内容的开放而感谢你们，虽然你们在此刻是如此思维分散以至于你们无法形成在在你们内心深处的问题。我们向你们每一个人保证，在此刻会有在你们的心中的问题，会有你们藉由期待、渴望并乐意于越来越有意识地，越来越一心一意地活着而越来越近地带到表面上的问题，这样你们就可以藉由热情而燃烧，听到在你们内在之中的太一无限造物者的声音受到启发，并对于那些因为被囚禁于词语的牢狱中而看起来似乎与你们是亲密的事物开放了。

Each of you has suffered in this week, each of you has rejoiced in this week. Have you noticed? Have you grasped your life in any one moment, and turned to the central sun of your being in praise and thanksgiving and joy? Where is your joy, my children? Where is your passion? Where is your thanksgiving? You are upon a road, and each stranger that you meet may open to you the book of your life, the meaning of your moment. Do you listen to every stranger? You are strangers to yourself, each of you. Do you know how your heart yearns to dwell in joy? Do you know the passion that lies within you to follow with a single mind and a single heart that trail you can sense, that dusty road that you know is better than it feels, finer than it seems, more wonderful than it apparently could ever be? What ties you to this illusion, my children, you who are in such an advantageous position, you who have made such firm commitments?

你们每个人都已经在这一周受苦过了，你们每个人都已经在这一周欢庆过了。你们已经注意到了吗？你们已经在任何时刻中都掌握了你们的生命，并在赞美、

感恩与喜悦中转向你们的存有的中心的太阳了吗？我的孩子们，你们的喜悦在哪里？你们的热情在哪里？你们的感恩在哪里？你们是在一条道路上的，每一个你们遇见的陌生人都可以为你打开你的生命之书，你的瞬间的意义。你们聆听每一个陌生人的吗？你们，你们每一个人，对于你自己都是陌生人。你们知道你们的心如何渴望居住在喜悦之中吗？你们知道存在于你们内在之中的热情以一心一意地跟随那条你们能够感觉到的道路，那条你们知晓的布满尘土的道路是比它感觉起来更好的，是比它看起来的样子更美好的，是比它在表面上能够成为的样子更加美妙的。我的孩子们，你们处于这样一个有利的位置，你们已经做出了这样坚定的奉献了，是什么事物将你们束缚在这个幻象呢？

We choose to speak of what this instrument spoke of earlier, for though this instrument knows not whence its thoughts arise, yet it is true that this instrument has opened, more than most, those passages into what may be called the frontal lobes of your brain, if you wish to give a geographical location to that portion of consciousness which is capable of faith. Because of this instrument's blind and unknowing faith, because of its insistence that there is a positive way to observe an act in each circumstance, it burns, it gives praise, it has its moments of joy, perhaps more often than some, though it too dwells completely within your illusion and is completely blind to that which it senses. It is, however, correct. You, my children, have banded together in blind faith with apparent difficulties on every side, with personality clashes, with personal difficulties that seem to make certain relationships less easy, each with personal business that seems upon the surface to cause the relationship to be that that is not unity.

我们选择去谈及这个器皿在早些时候谈及的事情，因为虽然这个器皿不知道它的想法从哪里升起，然而，这个器皿已经，比大多数人，更大地开启了那些进入到可以被称之为你们的大脑的前额叶的部分的通道了，如果你们希望给予意识的那个能够拥有信心的部分一个地理上的位置的话。因为这个器皿的看不见与不知道的信心，因为它的极力主张在任何环境中都会有一条正面性地观察一个行为的途径，它燃烧，它给予赞美，它拥有它喜悦的时刻，也许是比一些人更为频繁地，尽管它同样也居住在你们的幻象中并对于它感觉到的是完全看不见的。然而，它是正确的。我的孩子们，你们已经藉由在每一面的困难，藉由人格的冲突，藉由看起来似乎产生出一定的较不容易的关系的个人的困难而在看不见的信心中被绑在一起了，每一个人都有在表面上看起来似乎使得关系成为了较不统一的事物的问题。

So it seems to you, yet you have vowed deep within yourself to serve the infinite One together, and all your words and moods and fears and tears and problems within the illusion have absolutely no effect whatsoever upon the joy of your union within the love and the light of the service to the one infinite Creator. You have made a choice that is completely idealistic and unrealistic with regard to your circumstances. You shall not see your oneness, perhaps ever, and surely not quickly, for each of you lacks, in some way, the work that must be done to learn passion, and sureness, and stillness, and blindness.

在你们看起来似乎就是如此，而你已经在你自己内在深处发誓要去一起服务无限太一了，所有你们在这个幻象中的言语、情绪、恐惧、眼泪以及问题对于你们在

服务无限太一造物者的爱与光之中的你们的联合的喜悦都绝对不会有无论什么任何的作用。你们已经做出了一个选择，这个选择在关于你们的环境的方面绝对理想性且不现实的。你们将不会看到你们一体性，也许曾经看到过，但肯定不是很快就看到，因为你们每个人都用某种方式缺少必须被进行的工作，以学习热情、确定性、安静与看不见。

You are not blind to your illusions. Why, why is that? We may ask all upon your grieving, weeping, agonized planet. Why can you not be blind? You know that which you see is an illusion. Even your scientists speak to you thus. Your poets have always spoken so. All have wished to burn with passion for the infinite, the divine, the ideal, the everlasting. Why do you see? Why do you open your eyes and allow yourselves to be pulled into an illusion that you are so aware of as an illusion?

你们对于你们的幻象并不是看不见的。为什么，那是为什么呢？我们可以询问在你们这个悲伤、哭泣与苦恼的星球上的所有人。为什么你们无法成为看不见的呢？你们知道你们看到的事物是一个幻象。甚至你们的科学家都会对你们这样说。你们的诗人一直都对这样说。所有人都已经希望去带着热情而为无限，神圣、理想与永久的事物而燃烧。为什么你们要看见呢？为什么你们要睁开你们的眼睛并允许你们自己被拉入到一个你们如此清楚地知晓是一个幻象的幻象之中呢？

The answer is very simple. You are doing what you are supposed to do. Were you able to be blind to this illusion and awake to joy, you would not, nor should you, be here, dwelling in this illusion, learning and suffering and changing and transforming yourself, day by day, step by weary and seemingly plodding step. You have come here and have given up your true sight, and so you do not find your blindness a virtue. This is the forgetting, this is the veil, this is birth into an illusion, and you have plunged yourself into its icy waters, because in your courage you have wished to become better, to become more single-minded, to find more courage, to burn brighter, to have more passion and more single-mindedness in love of the one infinite Idea or Thought that is Love itself.

答案是非常简单的。你们正在做你们被假设要去做的事情。如果你能够看不见这个幻象的并且觉醒于喜悦的话，你既不会愿意也不应该出现在这里，并同时居住在这个幻象中，学习、受苦、改变并日复一日、用疲倦且沉重的步子一步接一步地转变你自己了。你们已经来到了这里并已经放弃你真实的视力了，这样你们就不会发现你们的看不见是一个优点了。这个优点就是遗忘，这个优点就是面纱，这个优点就是出生进入到一个幻象中，你已经将你自己投入到这个冰冷的水域之中了，因为凭借着你的勇气，你已经期待去成为更好的，去更为更加一心一意的，去找到更多的勇气，去更为明亮地燃烧，去对那个爱本身之所是的那一个无限的观念或者想法拥有更多的热情且更加专注。

So, do not in any way cause yourself to criticize yourself, discourage, doubt or complain about yourself. No matter what it may seem that your lacks are, you have chosen them, bravely, knowing the pain you would endure by your blindness. In such blindness the ideas of one who has faith, such as this instrument, often sound unrealistic in the extreme. Nor is this instrument at all

infallible, yet in this particular statement, that you who have banded together to serve and have called yourself L/L are indeed one, [she offers an accurate translation of our concept]. We do not know if you shall ever have the joy and the thanksgiving and the harmony that you would wish. The combination is more difficult, the problems each has more serious. Each is unbalanced in a different way. The group, upon the mundane level, functions in love and light often by refraining from speaking. This may seem like a mistake. Is it not good to correct each other's faults? Is it not good to share the mirror, and say, "Gaze, gaze upon this mirror, look honestly into what you are saying and doing. Let me help you see yourself better." This is what each is to do with the other in relationship. Yet, how often have each of you chosen not to speak, and why? Have you wondered, you who so often do speak, and right clearly, mirroring each other?

因此，不要用任何方式让你自己批评你自己，让你自己对你自己感到灰心、疑虑或者不满。无论看起来似乎你缺少的事物是什么，你已经勇敢地，在知道藉由你的看不见你会忍受的痛苦的情况下，选择了它们。在这样的看不见中，一个诸如这个器皿之类的有信心的人的观念，经常听起来似乎是极其不切实际的。这个器皿也不是完全不会犯错的，而在这个特定的说法中，你们这些已经绑在一起服务并已经称呼你自己为爱/光研究机构的人们确实是一体的，[她对我们的观念提供了一个准确的转译。]我们并不知道是否你们将会一直拥有你们希望的喜悦、感恩与协调。混合是更为困难的，每一个人拥有更为严肃的问题。每一个人都是用一种不同的方是失衡的。在世俗的层次上，这个团体经常藉由避免说话而在爱与光中运转。这可能看起来似乎是一个错误。去更正相互彼此的错误难道不是有益的吗？去分享镜子并说，“注视，注视这面镜子，诚实地凝视你正在说和正在做的事情。让我帮助你更好地看到你自己，”这难道不是有益处的吗？这就是每一个人在人际关系中与其他人要一起去做的事情了。然而，你们每一个人都已经如此经常地选择不去说话了，为什么呢？你们这些如此经常地说话，且完全清晰地映射了相互彼此的人，你们感到惊奇吗？

As L/L, you have stubbornly and blindly refrained, not out of fear, not out of a lack of ability, but you have allowed your surface to remain calm, and though in each there is difficulty, judgment, disappointment, unhappiness and confusion, you carry it as your own baggage and do not mirror it to each other. Although in your personal relationships you very well may, and so you must, as L/L, you have given the best of yourselves. Are you aware of this? No, my children, you have not known, but have only felt your way. You are blind, and so this must be. Trust in this blindness, trust in your feelings. Do not doubt, for one second, ever, your intuitions regarding this particular commitment to service to others.

作为爱/光研究机构，你们已经固执地且盲目地抑制住了，不是出于恐惧，不是出于一种缺少能力，而是你们已经允许你们的表面去保持平静，虽然在每一个人内在之中都有困难、评判、失望、不快与混淆，你们将它作为你自己的包袱背起来并不将它向相互彼此映射出来。虽然在你们的个人的人际关系中你们可能是很好的，因此你们必定，作为爱/光研究机构，你们已经给出了你们自己的最佳的部分了。你们察觉到这一点了吗？没有，我的孩子们，你们并不知道，但是你们已经仅仅感觉到了你的道路了。你们是看不见的，因此，必定是这样的。信任这

种看不见，信任你们的感觉。在关于这个特定的服务他人的承诺的方面，一刻都不要对你们的直觉有疑虑。

Each of you gives up and sacrifices much to serve. When a group serves together each sacrifices in order to harmonize with others. This is known, but not appreciated. You do not give yourselves credit, for you suffer for a grand and wonderful purpose, and the harmony you create, though created in blind faith and confusion, is the brightest light you may shine as a nascent, inchoate, barely born social memory complex. Do you think a social memory complex begins by all telling all what all think? No, my children. A social memory complex begins by each loving each unconditionally—unconditionally, no matter what the cost, and so you have done with exquisite care, not even knowing why.

你们每一个人都已经放弃和牺牲了大量的事物以进行服务。当一个团体一起服务的时候，每一个人都做出了牺牲以与其他人协调一致。这是已知的，但是，这是没有被感激的。你们并没有为你们为了一个伟大和美妙的目的，为了你们创造的协调而受苦而称赞你们自己，虽然这种协调是在看不见的信心与混淆之中被创造出来的，它却是你们作为一个初生的，刚开始的，刚刚被诞生出来的社会记忆复合体可以闪耀的最明亮的光了。你们认为一个社会记忆复合体是藉由所有人都告诉所有人它们在思考的事情而开始的吗？不是得，我的孩子们。一个社会记忆复合体是藉由每一个人无条件地爱每一个人而开始的——无条件地，无论有什么代价，这样你们就已经藉由微妙的关心，甚至在不知道为什么的情况下去爱了。

We do not say this to make you proud. We say this to make you see the process that you undergo spiritually, as a group that moves in service to the one infinite Creator, by offering information to others that is practical. We of the Confederation of Planets in the Service of the Infinite Creator do not rely upon inspiration only, although indeed we hope, oh, how we hope, to inspire! We know that people need resources, they need tools, they need practical things, things that they may think about and use as they work to move along the path of service to others in the evolution of their own spirits and the spirit of all, which, in the end, is one and the same thing.

我们这样说并不是要让你骄傲。我们这样说是让你们看到，作为一个通过服务太一无限造物者而移动的团体，藉由向其他人提供实用性的信息，你们在灵性上所经历的过程。我们服务无限造物者的星际联邦并不仅仅依赖于启发，虽然我们确实希望，哦，我们多么希望去启发呀！我们知道人们需要资源，它们需要工具，它们需要实用的事情，需要那些它们可以思考并可以在他们进行工作的时候使用的事情，以沿着服务他人的道路在他们自己的灵性的演化以及所有人的灵性演化中移动，最终所有人都是一体的，所有人都是相同的事物。

And we say to each who may wish to walk with others in the service of the one infinite Creator, love each other unconditionally; bide your words, bate your tongue, hold and release your judgments. Is not each attempting the very most it can attempt already? Have you not faith in each other to this extent, that you have faith each is attempting the impossible? You know it is impossible to act ideally in this illusion. The illusion is what you see. The

illusion is what will form your actions, and they will be relative, not absolute. Again and again you yourselves shall perceive yourselves in error. Is it so strange you should perceive error in others also? But if you wish to work for love, if you wish to serve in love and light, love each other, care for each other, be for each other, advocate each other, burn with love and passion for the portion of each that wishes to serve. Is this not beautiful? Is this not beyond the understanding?

我们对每一个可能会希望在服务太一无限造物者的过程中起于他人同行的人说，无条件地爱相互彼此，忍住你们的言语，抑制你们的舌头，保留并释放你们的评判。难道每一个人不都正在尝试它已经能够尝试的最大的事情了吗？你们难道对于相互彼此没有信心，以至于到了你们有信心每一个人正在尝试不可能的事情的程度了吗？你们知道要在这个幻象中理想性地行动是不可能的。幻象就是你们所看到的事物。幻象就是将会形成你们的活动的事物，它们将会是相对的，而不是绝对的。一次又一次，你们自己将感觉到你们自己犯错了。你同样也会在其他人身上感觉到错误，这难道不是如此奇怪的事情吗？但是如果你们希望去为爱而工作，如果你们希望在爱和光中服务，彼此相爱，彼此关心，彼此支持，彼此用户，并藉由爱与热情为了每一个人希望去服务的那个部分而燃烧吧。这难道不是美丽的吗？这难道不是超越理解的吗？

Each of you has that which you may call the ego. You are aware of it in more sophisticated words, but for this message we shall use the easy term, and ask you to realize that we mean by it all those blockages of the self with the self, with each other and with a society, because you wish to be known as this and that, and do not wish to be known as the other. You wish to have a certain selfhood in others' opinions, and you do not wish to see that mirrored back to you as a sullied or distorted or criticized selfhood, for your feelings would be hurt and you would suffer.

你们每个人都拥有那个你们可以称之为小我的部分。你们用更为复杂的词语知晓它，但是，对于这个信息我们将使用容易的词语，并请你们认识到，我们说它的意思是说有那些自我与自我，自我与相互彼此以及与一个社会之间的阻塞，因为你们希望去被知晓为这个或者那个事物，而不希望被知晓为其他的事物。你们希望去在其他人的观念中拥有一定的自我属性，你们并不希望看到那个作为一个有污点的或者扭曲的或者被批评的自我属性而被映射返回到你身上的事物，因为你的感觉会受伤，你会受苦。

In service to others let each be stern with the self, and full of infinite love and advocacy for each other. You have your own lessons to learn, and only out of those lessons do you have what you may give in love and harmony to the group. Take those lessons seriously, and in your personal relationships, make full use of the mirroring effect. Listen to each other honestly, but as you come together in love and light, do not seek to be understood as such and such, but seek only to understand the beauty of each other. Dwell in praise and thanksgiving to the one infinite Creator. Rejoice in the harmony that your blind faith has given you with each other. You are not harmonious together, no people are harmonious together unless they give up that which is ego, and cease to judge. The relationship of [or through] service is forever healing,

forever blessing, forever giving thanks, forever finding the most passionate love of that single-minded search which each has joined together, the search for service to that most beloved infinite One whose passion, whose love, whose Thought, has originated all of creation.

在服务他人的过程中, 让每一个人都对自己是严格的, 并充满对相互彼此的无限的爱与用户。你拥有你自己要去学习的课程, 仅仅是从那些课程中, 你确实拥有你可能要在爱与协调中给予团体的事物。严肃地进行那些课程, 在你个人的人际关系中, 充分利用镜射效应。诚实地聆听相互彼此, 但是, 当你们在爱与光中聚集在一起的时候, 不要寻求去被理解为这样那样, 而是仅仅寻求去理解相互彼此的美丽。居住在对太一无限造物者的赞美和感恩之中。在协调一致中欢庆, 你们的看不见的信心已经给与了你们相互彼此。你们在一起不是协调的, 没有人在一起是协调的, 除非他们放弃了小我之所是并停止评判了。服务的关系或者通过服务的关系永远是疗愈性的, 永远是祝福的, 永远是致谢的, 永远是发现对每一个人都已经结合在一起的一心一意的寻求, 对去服务于那最为挚爱的无限太一的寻求的最为热烈的爱, 无限太一的热情、祂的爱, 祂的想法, 已经创立了一切的造物了。

We leave you glorying and giving thanks and praise at the harmony that you so blindly are willing to attempt in such a difficult illusion for the purpose of service to the one infinite Creator, and we urge you to continue so, knowing that nothing is as it appears but love, and that is all that it appears, and more. 我们在对你们如此盲目地乐意于去在这样一个困难的幻象中为了服务太一无限造物者的目的而尝试的协调一致的荣耀、致谢与赞美中离开你们, 我们鼓励你们继续如此, 并同时知晓除了爱之外没有任何事物是它看起来的样子, **那就是全部它看起来的样子了与更多了。**

We would close this meditation through the one known as Jim. We thank this instrument for opening itself without a query, for it has been some time since this instrument has done so and it did not feel comfortable. We thank this instrument, that it is flexible and trustful enough to do this, and so we leave this instrument in thanksgiving, and move to the one known as Jim. I am that principle known to you as Q'uo.

我们会通过被知晓为 Jim 的实体结束这次冥想。我们感谢这个器皿毫无疑问地开放它自己, 因为自从这个器皿这样做已经有一段时间了, 它并未感觉到是舒服的。我们感谢这个器皿, 它是足够灵活与信任以进行这个工作的, 因此我们在致谢中离开这个器皿并移动到被知晓为 Jim 的实体。我们是你们知晓为 Q'uo 的原则。

(Jim channeling)
(Jim 传讯)

I am Q'uo, and greet each again in love and light. At this time we would offer ourselves in the attempt to answer any further queries that may be on those minds present. Is there a query at this time?

我是 Q'uo, 在爱与光中再一次向各位致意。在此刻我们会提供我们自己尝试去回答可能会出现在那些在场的实体的头脑中的任何进一步的问题。在此刻有一个问题吗?

K: I don't have a question right now, but I want to thank you for the comfort of your words and the validation of our work together. It meant a lot to me, thank you.

K: 我现在没有一个问题, 但是想要为你们的言语的舒适以及对我们一起的工作的确认而感谢你们。它对我是很有意义的, 谢谢你们。

Carla: Me too, me too, thanks.

Carla: 我也一样, 我也一样, 谢谢。

I am Q'uo, and we are most grateful to each as well for allowing us to speak upon this topic by your desires and your intentions as well as your actions. We thank each. Is there any query at this time?

我是 Q'uo, 我们对于你们允许我们在这个主题上发言同样也是对各位极其感激的, @这个主题是藉由你们的渴望, 你们的意图, 同样也藉由你们的行动而提出的。我们感谢各位。在此刻有任何问题吗?

Carla: Is this true universally of those who attempt to be of service, that which you have said about us? Is this a tool for everyone to use?

Carla: 你们已经说过的关于我们的事情, 它对于所有尝试去有所服务的实体是普遍有效的吗? 这是一个供所有人使用的工具吗?

I am Q'uo, and though the tool we have given is that which will find application in most groups' experiences, it is not one which is without individual tailoring, shall we say, but that which we have given may serve as a firm foundation for any group that desires to be of service to others through the harmonizing of those individual energies which comprise the whole of the group. The individual idiosyncrasies, shall we say, are paradoxically those qualities which give the group wider capabilities, on the one hand, and when left in an unchecked state, shall we say, that which does not bend to compromise can also be those qualities which serve to fracture the crystallized harmony of a group. Therefore, it is a delicate balance that must be maintained when the individual personalities put themselves forth in the place of a group which desires to serve. Thus, we recommend that the ideal of service be held high for each and that each pursue that ideal through the harmonizing of characteristics as is necessary for the furthering of this ideal of service to others.

我是 Q'uo, 虽然我们已经给予的工具是那种将会在大部分的团体的体验中找到应用的工具, 它不是一个不需要, 容我们说, 量身定做的事物, 但是我们已经给予的事物是可以用作任何渴望通过对组成了整个团体的个体的能量的协调而服务他人的团体的一个坚实的基础的事物。个体的特质, 容我们说, 悖论性地就是那些, 在一方面, 给与了团体更为广阔的能力的特性, 而当这些特性被留在未被检查的状态中的时候, 那种不愿意妥协的特性同样能够成为那些会起到让一个团体的结晶了的协调性破裂的作用的特性。因此, 当个体的人格将它们自己伸入到渴望去服务的团体的位置之中的时候, 必须被维持的是一种微妙的平衡。因此, 我们推荐服务的理想为每一个人都保持高昂, 每一个人都通过对特性的协调来追

寻那种理想，当这种协调对于让这种服务他人的理想更进一步是必不可少的时
候。

Is there a further query, my sister?
我的姐妹，有一个进一步的问题吗？

Carla: Yes, just one, I don't know if there's an answer to it, but I feel so full of love for my friends that come to me—and especially the one known as A, today—but many friends, all my friends, and I just love them so much, and I would do anything for them, and it seems that there is so little that I can do, and it makes me want to cry. I feel this way not only for the people that ask me for help, but people with AIDS, and people that are trapped in socially unrespectable things like homosexuality, which is no sin at all but just a different mode of sexuality. I don't know what to do with all this love.

Carla: 是的，有一个问题，我不知道是否它有一个答案，但是我感觉到对那些来到我身边的我的朋友们如此充满了爱——尤其是今天对于被知晓为 A 的实体——但是对于很多的朋友，所有的朋友，我就是如此爱他们，我愿意为它们做任何事情，看起来似乎我能够做的事情是如此之少，这让我想要哭。我不仅仅对于那些向我请求帮助的人是这样感觉的，还有那些带有艾滋病的人，那些在社会上陷入到诸如同性恋之类的不受尊重的事情的人，同性恋是完全没有罪的，而仅仅只是一种不同的性的模式。我不知道要如何处理所有这种爱。

I am Q'uo, and, my sister, for one who loves greatly, as do you, it is well to give that love as the bread which is cast upon the waters, that it may go where it is needed, and do its work unseen. It is the most difficult service to allow those that are so dearly loved to learn that which is theirs to learn through their own efforts, knowing that much of that experience will contain that which you call pain, but that painful experience is that which shall guide the lesson to its home within the heart of the entity, and thus is the purpose of the painful experience, and much within your illusion explained. If lessons were easily won, would they be so valuable and carry such weight within the total beingness of the entity? One cannot learn for another or take from another the pain that shall go with the learning, for these are components of this process which must all be in place in order for the learning to occur.

我是 Q'uo，我的姐妹，对于一个和你一样极其有爱的人，去如同被投在水面上的面包一样地给出那种爱，这是很好的，这样它就可以前往它需要的位置，并进行它看不见的工作了。去允许那些被如此深深爱着的人们去学习它们的要去通过它们自己的努力学习的课程，并同时知晓会有大量的体验将会包含那种你们称之为痛苦的事物，这是极其困难的服务，而那种痛苦的体验就是将会指引课程前往它在实体内心之中的家园，因此这些课程就是痛苦的体验的目的，在你们的幻象中可以期待大量的课程。如果这些课程是会轻易被赢得的，它们会如此有价值并在实体的整个存在性之中带有如此的重量吗？一个人是无法为另一个人学习，或者从另一个人身上拿走将会伴随着学习的痛苦的，因为这些就是这个过程的组成部分，为了要让学习发生，这些组成部分必须全都就位。

Thus, we suggest that you give that which you have of love in your sharing

with the others that you love and that you give freely, and that within your own heart you bless the learning that will inevitably contain the pain and let your love and your blessings be given freely.

因此，我们建议，在与其他人分享你爱的事物与你自由地给予的事物过程中，你给出你所热爱的事物，我们建议在你自己的心中你祝福那种将会不可避免地包含了痛苦的学习并让你的爱和你的祝福被自由地给予。

Is there a further query, my sister?

我的姐妹，有一个进一步的问题吗？

Carla: Yes. Is my suffering for these people that I love so much, which has happened to me all my life and I don't know how to shut it down, I would take all their suffering if I could, is it part of why I have physical limitations and physical suffering?

Carla: 是的。我为这些我如此爱的人所遭受的苦难，以及已经在我的全部的生命中发生在我身上的事情，我不知道如何关闭它，我会接受它们所有的苦难，如果我能够的话，这是为什么我会有身体上的局限性以及身体上的受苦的原因的一部分吗？

I am Q'uo, and we weigh our response carefully, for we do not wish to step over that boundary of infringement upon your own decision making and understanding of your life pattern. Your great empathic identity with those about you, especially when the emotional experience of those about you swings into that area of discomfort, sorrow and suffering, is a central feature of your ...

我是 Q'uo，我们仔细衡量了我们的回答，因为我们并不希望跨过为你自己做决定和对你的生命模式的理解产生侵犯的边界。你对于在你周围的那些人的巨大的移情作用的认同，尤其是在你周围的那些人的情绪上的体验转动进入到那些不适、忧伤和受苦的区域的时候，是你的.....一个中心的特性.....

(Tape ends.)

(磁带结束。)

(The essence of the response was that these are two separate issues, and Carla expressed relief in that confirmation.)

(回答的精髓是，有两个分开议题，Carla 对那种肯定表达了慰藉。)

May 6, 1990

1990-05-06 改变意识的本能

Group question: The question this evening has to do with why is it that throughout all of recorded history, various cultures and religions and sects of one kind or another have all attempted to alter their consciousness by one means or another, whether it's by drugs or dancing or singing or chanting or ohming or meditating. Why is it that humans have found it attractive, and even necessary, to attempt to alter their consciousness? Is there something within the human brain/mind condition that is lacking or searching, or what is the reason for this attempt to alter the consciousness that has been evident throughout all of recorded history and is evident to this day?

团体问题：今天晚上的问题是与为什么在贯穿所有被记载的历史中，各种各样的文化以及这样或者那样类型的宗教与教派全都尝试去藉由这样活着那样的一种方式改变它们的意识，无论它是藉由药物，还是舞蹈，或者歌唱，或者吟诵，或者吟咏欧姆（OM），或者冥想。为什么人类已经发现去改变它们的意识是有吸引力的，甚至是必不可少的呢？在人类的大脑/心智的状况中有某种事情是缺少的或者在搜寻的吗，或者这种在贯穿所有被记载的历史中已经是明显的且直至今天都是明显的去改变意识的尝试的原因是什么呢？

(Carla channeling)

(Carla 传讯)

I am Q'uo. It is a very great pleasure for us to greet you in the love and in the light of the one infinite Creator in whose service we all walk, and in whose hope we all live. May we welcome that entity known as K to the group, and offer this entity the blessing which the Creator pours through us and through all, thanking this entity for its interest, and for the intensity of seeking that it and each of those within this circle manifests within their thoughts and their activities.

我是 Q'uo。在太一无限造物者的爱与光中向你们致意，这对于我们是一种非常巨大的快乐，我们全都走在为造物者的服务中，我们全都活在对造物者的希望中。容我们欢迎被知晓为 K 的实体来到这个团体，并向这个实体提供造物者通过我们并通过一切事物倾注的祝福，我们同时为这个实体的兴趣、为它以及在这个圈子里的每一个实体在它们的想法和它们的活动中显化的寻求的强度而感谢这个实体。

You have asked us a question this evening which we may answer in many ways. Indeed, there is perhaps no larger topic than this, as it is an examination of the fundamental nature of those imperishable entities which you are, and their relationship to the physical vehicle which carries this consciousness about and enables it to use the catalyst of experiences, which are taken in such and such a way, further to accelerate the pace of spiritual growth, further to deepen the apparent suffering and sadness of the constant life of the pilgrim, which is that of continual change and transformation.

你们已经在今晚询问了我们一个问题，我们可以用多种方式来回答这个问题。确

实，也许没有比这个主题更大的主题了，因为它是一种对你们之所是的不朽的实体的基础的本性，以及它们与物质性载体之间的关系的一种检查，就是这个物质性载体携带着这个意识四处活动并使得它能够利用那些用这样或者那样的一种方式被收到的体验的催化剂，并进一步加速灵性呈上的速度，以进一步加深朝圣者的持续不断的生命的表面上的苦难与悲伤，朝圣者的生命就是持续不断的改变与转变了。

Now, lest you feel that we begin by identifying some, rather than all, as having the desire for deeper perceptions by what we have said, we say instead that each entity, each unique portion of consciousness with whom you come in contact, has within itself as a central spring, a central motivator of the physical manifestation and of the thinking, the fundamental desire to explore a bias which is as instinctual to it as the turning to the light is in your second-density flora. This is not a learned activity, but rather an instinct. We would ask you to put aside philosophical and metaphysical consideration at this time, that you may gaze steadily into the mirror of your memory. Is there any time, if we may use that word, within your conscious memory, that you thought to yourself, "This is all that there is. I am perfectly satisfied with what is"? Very few people could make such a statement in honesty, for it is a portion of the deepest instinctual nature of each portion of consciousness first to seek to be and realize the self; secondly, to turn towards the light, whether it be physical or metaphysical; thirdly, to explore the dynamics of all situations to find within them a transfiguration that causes one to move away from the mundane.

现在，为了不让你们因为我们已经说过了的事情而感觉到，我们是藉由将一些事物，而不是将所有的事物，分辨为拥有对更为深入的观念的渴望而开始的，我们会作为替代说，每一个实体，你与之接触的意识的一个独一无二的部分，都在其自身内在之中，如同一个中心的喷泉一样，拥有一种物质性显化和思考的一个中心的驱动物，拥有基础的渴望去探索一种偏向性，这种偏向性就如同在你们的第二密度中的植物群会转向光一样对于它是本能性的。这不是一种被习得的活动，而毋宁是一种本能。我们会请你们在此刻将哲学以及形而上学的考虑放在一旁，我们请你们稳固地凝视你们的记忆的镜子。在你的有意识的记忆中，有任何的时候，如果我们可以使用那个词语的话，你会对你自己思考，“这就是一切万有。我对其之所是是完全满意的吗？”非常少的人能够诚实地做出这样一个陈述，因为首先去寻求去成为并认识自己，其次转向光，无论它是物质性的光还是形而上学的光，第三去探索所有情况的动力性以在它们内在之中找到一种使得一个人离开世俗的神圣化，这是意识的每一个部分的最为深入的本能的特性的一部分。

Within your illusion you both embrace the mundane and you push it from you. You have a full range of emotions concerning the difficulties of being the self. Part of that divine discontent is the absolute certainty within each entity which is at all conscious of itself that there is more that it does not know. There is therefore within the very first chakra or energy center that yearning to move from the relative to the absolute, from shadow to substance, from form to information. Let us say that humankind is biased towards some feeling that there is a self that does not perish. In the midst of an illusion which seems to declare precisely the opposite, the vague yearning of many is quelled, and the

life energy is distracted and dispelled by your gadgetry, your mundane concerns, and your concern for your position, your rights, your strengths and your improvement.

在你们的幻象中，你同时拥抱世俗且将它从你身上推开。你在关于成为自己的困难的方面拥有一个完整的情绪的范围。那种神圣的不安的一部分就是在每一个实体内在之中的绝对的确定性，这种确定性完全地让它自己明明白白地知晓，有更多的它并不知道的事情。因此在最开始的脉轮或者能量中心之中就会有那种从相对性移动到绝对性，从阴影移动到实质，从形式移动到知识的热望。让我们说，人类的偏向性是朝向某种会有一个并不会消亡的自我的感觉的。在一个看起来似乎完全揭露了对立面的幻象当中，很多人模糊的渴望是被压制的，生命能量是被你们的小玩意、你们世俗的忧虑、以及你们对你们的地位，你们的权利，你们的优势和你们的改善的关注所分心并驱散了的。

Let us move briefly to a digression about power. This culture's entities are very eager to give their power away to other sources, rather than seeking to remember the awareness that is within. Redemption and paradise are sought by some identification with some personification of that which seems to us to transcend the illusion in which you are enjoying existence. The yielding up of this personal power is not permanent. It can at any time be taken back into the individual by the individual's conscious effort, and we urge any who have not done so, so to do.

让我们简单地移动到一个关于力量的离题的枝节上。这个文化的实体非常热衷于将它们的力量交托给其他的来源，而不是寻求去回忆起在内在之中的认识。救赎和天堂是藉由某种对在我们看来似乎超越了你们现在正在其中享受你们的存在性的事物的某种人格化的认同而被寻求的。对这种个人的力量的放弃不是持久的。它在任何时候都能够藉由个体的有意识的努力被收回到那个个体身上，我们鼓励任何尚未这样做的人，去这样做。

We would compare the hunger and the thirst for what this instrument would call righteousness, and what others would call the truth, or love, running throughout all of humankind, moving as does the tide, affecting each, but at a level that is beneath the threshold of consciousness, beneath the veil of forgetting, deeply down within that portion of the self from which all truths are remembered. Therefore, we ask each to retain its own power, to act not at this moment as we speak as a discriminator, for that would hinder the flow of this discussion, but to listen with an open heart, an open mind, and an unruffled consciousness, allowing those ideas which are flowing at this time to flow forth in the natural tide of inspiration and information.

我们会将对于这个器皿所称的正当性的渴望与饥渴，与其他人会称之为真理、或者爱的事物进行比较，这种爱是流经所有的人类，如同潮汐一样地运动，影响每一个人，但是这种爱在一个低于意识的门槛，在遗忘的罩纱之下，且位于自我内在的那个所有的真理就是从其被回忆起来的部分的深深地下方的层次上的。因此，我们请每一个人都保留它自己的力量，并在此刻不是如同我们是作为一个分辨者来发言一样地行动，因为那会阻碍这次讨论的流动，而是去带着一颗开放的心，一个开放的头脑，以及一种沉着意识来聆听，同时允许那些在此刻流动的观念在自然的启发和信息的潮汐中流动。

Just as the tide goes in and out so within your self you are not only peculiarly and uniquely made by your previous biases to view incoming information in a certain way, but also the influx of that information is altered by those energies within your universe which affect everything from the great sea of life within your veins to the great sea of suffering that you see again and again as entities are self-sacrificing because they love that which they cannot see.

就好像潮汐起起落落一样，在你的自我内在一种也是如此，你不仅仅是特异地且独一无二地被你之前的偏向性所塑造以用一定的方式来观察传入的信息，那个信息的流入同样也是被那些在你的宇宙中的能量所改变的，你的宇宙会影响从在你的经脉中的伟大的生命的海洋，到你一次又一次地看到的巨大的苦难的海洋的每一件事情，在实体是由于它们爱它们无法看到的事物而是自我牺牲的时候。

This is your glory and your power. You are an expression of consciousness. Your consciousness is made up of two things, that which we call love, or the one original Thought, that is to say, the Creator Itself, and that primary principle of free will. Without the introduction of free will the universe would be infinite and intelligent, but it would not be conscious of itself. You have been cast forth as a sower broadcasts the seeds of a garden. Within you, without knowing articulately, you are a certain kind of seed. All begin with this basic seed-nature. During the course of incarnation upon incarnation you begin to become aware in an unique way of your own consciousness. Although this is merely a recapitulation of that realization which is the harvestability of second density into third, we emphasize it again and again to you in this context. Your turning to the light, your yearning for love and acceptance, and your more mature yearning to be loving and be compassionate are such deep portions of your mind that, shall we say, the metaprogram of your existence is based upon this nature.

这是你们的荣耀和你们的力量。你们是一个意识的表达。你们的意识是由两个事物组成的，我们称之为爱，或者太一的原初的想法，也就是说，造物者祂自己，以及那个最初的自由意识的原则。如果没有自由意志的引导，宇宙会是无限且智能的，但是它不会察觉到祂自己。你们已经如同一个播种者一样播撒了一个花园的种子了。在你们内在之中，在没有清楚了地知晓的情况下，你们就是一种类型的种子。一切事物都是藉由这个基本的种子-特性开始的。在一次接一次的投生的进程中，你们开始用一种独一无二的方式察觉到你们自己的意识了。虽然这仅仅是对于那种从第二密度收割进入到第三密度的可收割能力的实践的一种扼要重述，我们会一次又一次地在这个背景下向你们强调它。你们转向光，你们对爱和接纳的渴望，你们更为成熟的对爱和同情心的热望，是你们的心智的如此深入的部分，以至于你们的存在性的元程序就是基于这种属性的。

It is the fundamental nature of third-density entities to reach. Thousands of incarnations go by as each entity refines that for which it reaches, until finally in one way or another the entity begins to realize that much of reaching cannot be done in any environment except the environment of the silent, seeking heart. You are creatures who have a memory which is buried deeply within you and is a portion of that which makes you alive, a creature of a

Creator, an entity who has a destiny, an appointment towards which you move, quickly or slowly, to the Father. Do not be concerned about the length of time that it may take to refine this instinctual sense of something more into a practice that ultimately makes immediate contact with the mystery which lies beyond all information.

去伸手触及，这是第三密度的实体的基本的属性。随着每一个实体精炼它伸手触及的事物，数千次的投生过去了，一直到最终用这样或者那样一种方式，实体开始意识到，大量的伸手触及是无法在除了静默的、寻求的心的环境之外的任何环境中被进行的。你们是拥有一种被深埋在你内在之中并且是使得你有活力的事物的一部分的事物的记忆的生灵，你是一个造物者的一个创造物，你是一个实体，它拥有一个命运，一种你向其或快或慢地移动的与天父的约会。不用担心要将这种对某种事物的本能性的感觉更多地精炼为一种最终会与存在于所有信息之外的神秘建立直接的联系的实践所可能花费的时间的长度。

This mystery is not the answer to anything, for all of your questions lie within this illusion. All of your theories, your perceptions and your knowledge cannot bring you into a state wherein you may expect to experience the knowledge of the one infinite Creator, your Father, your Mother, and your Lover. Each of you is a soul, a portion of light, and you are most personally beloved. Yet you are inextricably entwined with that free will which gives you the opportunity to seek within an illusion whose singular purpose is to throw each entity away from the center of beingness into confusion, despair, suffering and difficulty. These are not the actions of a cruel Creator. These are the actions of a Creator which has learned that no lessons are learned in the happy, holiday atmosphere of Eden. You may visit the garden, the oasis, that place where all questions are answered, but you cannot bring back words to describe this experience.

这种神秘不是对任何事物的答案，因为所有你们的问题都存在于这个幻象中。所有你们的理论，你们的观念和你们的知识都无法将你们带入到一种你们可能期待在其中体验到太一无限造物者，你们的天父，你们的圣母，你们的爱人的知识的状态中。你们每一个人都是一个灵魂，光的一个部分，你们是用极其个人性的方式是被爱的。而你们不可解开地与自由意志纠缠在一起了，那种自由意志给予了你们机会去在一个幻象中寻求，而幻象的唯一的目的是将每一个实体从存在性的中心投入到混淆、绝望、受苦与困难之中。这些不是一个残忍的造物者的行为。这些是这样一个造物者的行为，他已经了解到，没有课程会在一种快乐的、度假的伊甸园的氛围中被学会。你们可以访问花园、绿洲，以及那个在其中所有的问题都被回答的场所，但是你们无法带回言语来描述这种体验。

Now, as you know that your second-density entities are already instinctually turning towards the light, and seeking to grow, so too may you see that part of your inheritance from your own evolution in spirit is that absolute certainty that turning towards the light will obtain for one results which one desires, truths for which one hungers. To be without spiritual hunger is to be somnolent, and there are many at this time among your people who, in spite of all that occurs, remain in this condition of sleepwalking through an incarnation, walking past joy and disaster, worship and suffering, thinking only

about the weather, and whether one should have brought the umbrella, thinking about the dinner menu, thinking, and thinking, and thinking, and thinking.

现在，你们所知晓的一样，你们的第二密度的实体已经在本能性地转向光，并寻求去成长，因此，你同样也可以看到你从你自己在灵性中的演化的传承的一部分就是那种绝对的确定性，转向光将会为一个人去的它所渴望的结果，以及它所热望的真理。没有灵性上的饥渴就是成为想要睡觉的，在这个时候在你们人群中有很多人，不顾所有发生了的事情，依旧处于这种梦游穿过一次投生的状态中，走过喜悦和不幸，崇拜与苦难，仅仅只思考天气，以及是否一个人本来应该带上雨伞了，思考午餐菜单，思考，思考，思考，思考。

We say to you straight out, although we are not infallible, it is our opinion that you cannot by any system of knowledge become aware of the presence of love. You cannot by any special series of learnings arrive at the gates of paradise, or find yourself in a position to aid others. You seek that which you feel is there because it is there. The unknown does beckon, and there is that which pulls you forward irresistibly so that you are not entirely at any time in charge of your own development, for your instincts towards self-development will create gradual widening and focusing and maturing of the personality. Much has been said about the culture in which you live, a culture in which the idol of the day is what is called technology. Miracles are described in hushed tones and the saints which perform those miracles are your scientists, your doctors, and so you remunerate them handsomely while paying much less of your attention and your worldly goods [to those] who seek the mystery beyond that which is known.

我们直截了当地对你们说，虽然我们不是不会犯错的，在我们看来，你们无法藉由任何的知识的系统知晓爱的存在。你们无法藉由任何特殊的系列的学习来抵达天堂的大门，或者发现你自己处于一个帮助其他人的位置上。你们寻求那个你们感觉到它就在那里的事物，因为它就在那里。未知的事物确实召唤了，会有那个无可抗拒地拉着你向前的事物，这样你在任何时候就不会完全掌控你自己的发展了，因为你朝向自我发展的本能将会创造出对任何的逐渐扩大、聚焦与成熟。关于你们在其中生活的文化，已经有大量的事情被说过了，这是一个在其中生活的偶像就是被称之为技术的事物的文化。奇迹用沉默的音调被描述了，那些表演奇迹的圣人就是你们的科学家，你们的博士，因此，你们优厚地给予他们报酬而同时将远远更少的你们的注意力和你们的尘世的财物给予那些寻求超越已知的事物的神秘的人们。

What drives you? Your own nature. Occasionally an entity may be so disturbed by early experience that it is completely blocked and cannot find access to the doors of feeling and yearning that each normally has. There is a drive to continue evolution that is as instinctual as any other portion of the red ray. When we speak of the fundamental reason that entities seek through any and all means to alter their consciousnesses, we are not speaking specifically of indigo-ray inner work. We are speaking, in many cases, of a simple, perhaps unvoiced or unrecognized feeling, that there is more, and humankind hungers for it because it is the next step of evolution.

什么驱动你们呢？你们自己的本性。偶尔一个实体可能会因为早期的体验而感到如此不安，以至于它完全被阻塞了且无法找到通往每一个人通常都拥有的感觉和渴望的大门的入口。会有一种对于让演化继续的驱动力，它是如同红色光芒的任何其他的部分一样是本能性的。当我们谈及那些通过任何以及所有的途径来寻求去改变它们的意识的实体们的基本的原因的时候，我们不会专门谈及靛蓝色光芒的内在的工作。我们在很多情况中正在谈及一种简单的，也许是未被说出来且未被认出来的感觉，那就是会有更大的，人类的对它的饥渴，因为它就是演化的下一步。

When we speak to groups such as this we find that there is a certain irritation factor in that we go over basic material again and again. There is a reason for this. The reason is that you have not yet accomplished this most fundamental of tools towards becoming familiar with the nature of your own consciousness, and therefore [are not yet] comfortable and willing to work hard in pursuit of a growing feeling of the immediacy of the presence of eternity. And so we move back into that which, as this instrument, whose sense of humor sometimes eludes us, would say: "Read my lips"—meditate daily. When the telephone rings, take an instant before you answer, for you always entertain angels unawares.

当我们向诸如这个团体之类的团体发言的时候，我们发现，会有一些恼怒的因素，因为我们会一次又一次地仔细检查基本的材料。这是有一个原因的。原因是，你尚未在朝向对你自己的意识的属性变得熟悉的方向完成这种极其基础的工具，因此你尚未感到舒适并乐意于对在追寻一种不断成长的对永恒的临在的直接性的感觉的方面努力工作。因此，我们返回进入到——这个器皿会说“读我的嘴唇”，这个器皿的幽默感有时候会难倒我们——每日冥想之中。当电话铃响起的时候，在你回应之前花一个片刻，因为你一直都在无意识地招待天使们。

You never know who or what circumstance is going to enhance your ability to grasp your situation. Your situation is simple. You know that you are more than you seem; you wish to find out what that "more" is, and you are impatient because you have a very short time in this illusion. Your use of catalyst is painfully inadequate so that lifetimes must be terminated as an entity becomes completely full of that which needs healing. It has not done the meditation, it has not squared away towards the self, it has gazed outside of itself for authority. There is information which lies within, and for which channels such as this one, and all circumstances whatsoever, can be triggers, for your memory of the truths that lie waiting for you to discover within your deep mind.

你们永远都不知道谁或者什么环境将会增强你们去掌握你们的情况的能力。你们的情况是简单的。你们知道你们是比你们看起来的样子要更多的，你们希望去弄明白那种“更多”是什么，你们是没有耐心的，因为你们在这个幻象中拥有一段非常短的时间。你们对催化剂的使用是令人痛苦地不充分的，因此生命必须在一个实体完全充满了那种需要疗愈的事物的时候被终止了。它并未进行过冥想，它并未对自我准备妥当，它已经注视它自己的外部来寻求权威了。会有存在于内在之中的信息，诸如这个管道之类的管道以及所有的无论什么环境，都能够成为这种信息以及你对于那些等待着你在你的心智深处之中去探索的真理的记忆的触发

物。

The study of the archetypical mind may seem to be irrelevant, but let us hold up to you the contrast. On the one hand there is the entity which believes that it may collect learnings, and by that collection form a staircase of light which moves that entity gnostically into higher and higher realms of wisdom until it has finally realized itself. To our understanding there is no way to improve one's grasp of one's spiritual situation or one's ability to benefit from this illusion which is summed up in wisdom literature. Wisdom is not what you are here to learn. Certainly you may use it, but what you are here to learn is the open heart, the acceptance of the unacceptable, the love of the unlovable, the meaning of the word compassion, the entry in a personal way of infinity and eternity into the supposedly mundane existence.

对于原型心智的学习可能看起来似乎是无关的，但是让我们向你们高举对立面。在一方面，会有实体相信，它可以收集学识，藉由那种收集会形成一个光的台阶，这个光的台阶会让实体用灵知的方式移动进入到越来越高的智慧的领域，一直到它最终领悟它自己为止。就我们的理解，没有方法去增强一个人对它的灵性上的情况的掌握或者它由这个幻象受益的能力，这种能力在智慧的著作中是被概括出来的。智慧不会你们来到这里来学习的事物。肯定地，你们可以使用它，但是，你们来到这里来学习的事物是开放心，是对无法接纳的事物的接纳，对无法爱的事物的爱，你们是来学习同情心这个词语的意义，以及用一种个人的方式让无限和永恒进入到被假设是世俗的存在性。

We suggest to you that it is our opinion that there is no situation which lies beyond the pale of learning, growing and the manifesting of the love that is the nature of the self. But one thing first must be surrendered, and that is the quest for the one answer that will allow all things to fall into place neatly, cleanly and irrevocably. You are finite creatures attempting to grasp the concept of infinity. Your minds cannot hold that concept, it can only name it, and thereby feel it has some power over it. This is an illusion. Your true power lies in your realization that this is your time of action, of choice after choice after choice in which you choose to view your environment in a way which would be made possible by mind-altering substances of one kind or another.

我们向你们建议，我们的观点是，在学习，成长以及自我的本性之所是的爱的显化的苍白之外，并不存在有情况。但是，一个事情首先必须被交托出来，那就是对于这样一个答案的探求，这个答案将会允许所有的事情巧妙地、利索地、且无可挽回地落入到适当的位置上。你们是尝试去掌握无限的观念的有限的事物。你们的心智无法抓住那个观念，它仅仅能够为它命名，并由此感觉到它对其拥有某种力量了。这是一个幻象。你们的真实的力量存在于你的领悟之中，即这是你做出一个接一个的选择的运动的时刻，在其中你们选择去用一种会藉由这样或者那样一种类型的让心智改变的物质而成为有可能的方式来观察你们环境。

We suggest to you that experiences using these artificial aids do not move beyond this perishable experience for you. It is only the transfiguration and epiphany of the self, caused by the process of persistent faith and will in silent seeking, that bring your biases and distortions towards oneness, love, hope,

beauty and truth, which are, indeed, imperishable. The use of technology of any kind—as this instrument would say, “Better living through chemistry”—is helpful in that it gives to the lucky experiencer a glimpse of the paradise that awaits within. However, there is no substitute for the step placed after the next, and the next, and the next, not in a grim and humorless way, but as if one were on a playful, joyful walk, perhaps even running from time to time, because of the demand of the mundane world, but working always to form the understanding within the self that eternity lies before you now, right now, this moment. Feel this resonance as we speak. Feel space and time vanish. Feel this.

我们会向你们建议，使用这些人造的辅助的体验并不会超越这种对于你们是易逝的体验。仅仅是藉由在静默的寻求中的坚持不懈的信心和意志而被产生出来的自我的变容 (transfiguration) 与显圣 (epiphany) 才会将你的偏向性和扭曲带向合一性、爱、希望、美丽以及真理，真理确实是不朽的。对于任何类型的技术的使用——如这个器皿会说的一样“通过化学药品更好的生活”——在给予幸运的体验者对于在内之中等待着的天堂的一瞥的方面是会有帮助的。然而，除了将一步接一步，接着下一步之外，没有替代物，不是用一种严厉而不幽默的方式，而是如同一个人是在一条玩耍的、高兴的道路行走一样，也许甚至会不时地因为世俗世界需要而跑步，但却一直工作以在自我内在之中形成那种理解，即永恒现在，此刻，这一刻，就存在于你面前。在我们发言的时候，感觉到这种共鸣。感觉到空间和时间消失了。感觉这种消失。

We shall pause.

我们将暂停。

(Pause)

(暂停)

Because this suggestion is powerful, and we do not wish to create a state of deep concentration for any, we will continue speaking, but we hope that you may see that which we are talking about. You are eternal and imperishable, and there is nothing that you can do within this illusion to affect your true nature, except to determine to live a certain kind of existence which embraces as the center of this existence the love of, the praise and thanks to, and the supplication before, that portion of the self that may be spelled with a capital “S,” that portion of the self which we shall never find unless we die to ourselves, and by this we mean that the smokescreen, the confusions, and the embarrassment of entities which keeps them from this immediacy of oneness with the Creator is tremendously widespread, and is so challenging that it is by grace alone that one is able in any sort of constant sense to attain the desired goal.

因为这个建议是强有力的，我们并不希望为任何人创造一种深入的集中注意力的状态，我们将继续发言，但是我们希望你们可以理解我们正在谈论的事物。你们是永恒的且不朽的，除了去决定去活出一定类型的存在性之外，在这个幻象中没有任何你们能够做的事情会影响你的真实的本性，这种存在性会作为这种存在性的中心而拥抱对自我的那个部分的爱，拥抱对它的赞美与感谢，并向它祈求，

这个自我的部分可以用一个大写的“S”而被拼写，我们将永远不会找到自我的那个部分，除非我们自己死去，我们这样说的意思是，那种让实体与这种与造物者之间一体性的直接性分开的障眼法、混淆以及实体的困惑是惊人地普遍且如此之挑战性，以至于仅仅藉由恩典一个人才能在用任何类型的持续的方式取得被渴望的目标。

Thus, we ask each to use the intellect by all means, but not to confuse the works of the intellect and the functions of belief with faith itself; not faith in an object, for the only object which commands your complete respect is a mystery, to us as well as to you. We know nothing but the mystery, however it has become more harmonious for us to worship and to serve that mystery that is beyond all things and all non-things, that is beyond ego and egolessness, that is beyond the mind and the imagination of humankind.

因此，我们请每一个人都无论如何使用智力，但不要将智力的工作以及信念的机能与信心本身弄混了：不是对一个对象的信心，因为对于我们且同样也对于你们，会唯一会支配你的完全的尊重的对象是一种神秘。我们除了神秘之外什么都不知道，无论如何，去崇拜并服务那种神秘，这已经对于我们是更为和谐的了，那种神秘是超越一切事物和一切非事物的，它是超越自我和无我性的，它是超越人类心智和想象力的。

Faith is that faculty which knows that all is well, and in the face of apparent difficulty, the power of faith is all-important in shaping your experience. Take your substances, imbibe your wisdom-giving potions. There is no harm in experiencing your natural state, but know too that this will cost you, for to dwell within vibrations for which you are not yet ready is often to do damage metaphysically or physically to the entity which you are.

信心是那种知晓一切都好的机能，在面对明显的困难的时候，信心的力量在塑造你们的体验的方面是至关重要的。拿起你们的实质，吸收你们富于智慧的部分。在体验你的自然的状态的方面是没有伤害的，但是同样也知晓，这将会是有代价的，因为去逗留在你尚未对其做好准备的振动之中，经常就是在形而上学或者物质性的方面对你之所是的实体造成伤害。

This instrument is asking us with some fierceness to retain that which we wish to give for another time, and so we shall, but we do ask each to meditate, as always, persistently, patiently, lovingly and without regard for any outcome. Allow your realizations to surprise you. Hunting for realization is a hunt without a prey. The realization lies within the silence of your own being.

这个器皿正在带着某种怒火要求我们将我们希望给予的事物留到另一个时间，因此，我们将这样做，但是我们会一如既往地，坚持不懈地，耐心地，有爱地，且不考虑任何结果地，请求每一个人冥想。允许你们的领悟让你们吃惊。搜寻领悟是一种在没有一个猎物的情况下的打猎。那种领悟存在于你们自己的存有的静默内在之中。

We would at this time, with great thanks and pleasure in using this instrument, transfer the contact to the one known as Jim. We are known to you as those of Q'uo, and leave this instrument in love and in light.

我们会在此刻，带着在使用这个器皿的过程中的巨大的感谢与感谢，将接触转移到被知晓为 Jim 的实体。我们是你们知晓的 Q'uo，我们在爱与光中离开这个器皿。

(Jim channeling)
(Jim 传讯)

I am Q'uo, and greet each again in love and light. At this time we would offer ourselves in an attempt to speak to any further queries which remain upon the minds of those present. We would remind each that we offer that which is our experience and our opinion. We do not claim to be infallible, but desire only to share that which is ours as freely and joyfully as is possible.

我是 Q'uo，我在爱与光中再一次向各位致意。在此刻我们会通过一种去回答留在那些在场的人的头脑中的任何进一步的问题的尝试来提供我们自己。我们会提醒各位，我们提供的事情是我们的经验和我们观点。我们并未宣称是不会犯错的，而仅仅渴望去尽可能自由地且喜悦地分享我们的观点。

Is there a query at this time?
在此刻有一个问题吗？

Carla: Since the other two are pondering, I would like to ask a question which I would only wish you to answer in a general way. I do not wish a specific answer. My experience this week has been that I have been praying for some time for a sign as to my path through this period of somewhat serious ill health of the physical vehicle. I am very fond of and proud of this vehicle, and feel it has a great heart, but it has suffered much. I felt that I was given a sign, a very strong sign, because of extraordinary reaction to a simple activity wherein I was paralyzed after doing exercises I had been doing for many years. The voice seemed to be saying, with all the strength of a two-by-four between the eyes, to get on with the repair of the physical vehicle, that it was not time, at this time, to release my willingness to serve, but that it was my continuing honor and duty to continue to hold in faith that while I am instinct with life I am simply to see those things which occur to me as ways of learning to serve better. I have seen people take just such signs and interpret them in a completely opposite manner. In my case, for instance, the interpretation would have been, "You had difficulty in moving, so the answer is to stop moving." It is a feeling I have from deep within myself, not subject to the answer, that this negativity is no part of one who loves life and wishes to serve. But I would appreciate any general commentary that you may have about subjectively oriented signs which are offered to entities in order to give them information from the deep mind.

Carla: 既然另外两个人正在思考，我想要问一个问题，我仅仅希望你们用一种一般性的方式来回答它。我并不希望一个具体的回答。我这一周的体验是，在关于我穿越这个多少有点严重的物质性载具的健康不佳的时期的途径的方面，我已经一直在祈祷一个信号有一段时间了。我非常喜欢这个载具并对它感到骄傲，我感觉到它拥有一颗伟大的心，但是它已经受了很多苦了。我感觉到我因为对一个

简单活动的异常的反应而被给予了一个信号，一个非常强有力的信号，在这个活动中我在进行了我已经进行了多年的运动后正在感觉到无力。声音看起来似乎正在说，藉由在双眼之中的一个极其微小的部分的全部的力量说，去继续进行对物质性载具的修复，在此刻并不是去释放我对服务的乐意的时刻，而是我继续荣耀和责任以继续去抱有信心的时刻，那种信心即，虽然我是充满生气的，我单纯地要去将那些发生在我身上的事情视为是学习去更好地服务的途径。我已经看到过有人仅仅接受了这样信号并用一种完全相反方式诠释它们了。举个例子，在我的情况中，解释本来会是，“你在行动的方面有困难，因此，回答就是去停止行动。”它是一种我从我自己的内在深处拥有的感觉，不受制于答案，这种负面性不是一个热爱生命并希望去服务的人的一部分。但是在关于已经被给予实体以便于给予他们来自于心智深处的信息的主观性导向的信号方面，我会感激任何你们可以给出的一般性的评论。

I am Q'uo, and am aware of your query, my sister. We find that you have spoken to the topic of your query with far more eloquence and persuasion than could we. However, we shall speak in a general fashion by suggesting that the deep mind does, indeed, offer those clues and hints that are appropriate for the maturing entity, by allowing certain experiences within the daily round of activities to stand out in the notice, and to be seen in a light which may shine for no other. The experiences that convey the deep messages are those which evoke this inner knowing and harmonic resonance, shall we say, within the heart of the entity. By this feeling, then, does the entity know that there is a significance beyond the mundane contained within that experience.

我是 Q'uo，我理解了你的问题了，我的姐妹。我们发现你已经藉由比我们能够给予的远远更大的口才和说服力讲述了你的问题的主题了。然而，我们将用一般性方式发言，我们会建议，深入的心智，确实会给予那些线索和暗示，藉由允许在日常生活活动中一定的体验在注意力中站出来，以在一种不会为任何其他他人闪耀的光中被看到，它们对于正在成熟的实体是合适的。传递了深入的讯息的体验是那些会召唤在实体的心之中的这种内在知晓和，容我们说，调谐的共振的体验。接下来，藉由这种感觉，实体确实会知晓，会有一种超越世俗的重要性被包含在那个体验之中。

The readiness, shall we say, of any entity to recognize and accept this kind of a signal from the deep mind is the feature which both precipitates the experience and allows it to be interpreted in accordance with the needs of the entity and the guidance of the deeper mind.

任何实体对于认出并接受这种类型的一个来自于心智深处的信号的，容我们说，有准备，就是那种同时会促成那种体验并允许它用与实体的需要以及更为深入的心智的指引相一致的方式被解释的特性了。

Is there a further query, my sister?
我的姐妹，有一个进一步的问题吗？

Carla: Not from me, thank you very much.
Carla: 我没有了，非常感谢你们。

I am Q'uo, and we thank you, my sister. Is there another query?
我是 Q'uo, 我们感谢你, 我的姐妹。有另一个问题吗?

(Pause)
(暂停)

I am Q'uo, and as we perceive no further queries at this time we shall take this opportunity to thank those present once again for inviting our presence within your circle of seeking. It is the greatest of honors to share with you these moments of unity and of the expression of the desire to seek more of the mystery of life-experience, that together we may illumine that which was in shadow and move a step further upon our journeys together. We shall take our leave of this group and this instrument at this time, leaving each as always in the love and in the light of the one infinite Creator. We are known to you as those of Q'uo. Adonai, my friends, adonai.

我是 Q'uo, 因为我们感觉到没有进一步的问题了, 在此刻我们将利用这个机会来再一次感谢在场的人邀请我们出席你们寻求的圈子。与你们分享这些统一的时刻以及表达去寻求更多的生命体验的神秘的时刻, 这是最大的荣耀, 我们一起可以照亮在阴影中的事物并一起在我们的旅程上更进一步。我们将在此刻离开这个器皿和这个团体, 我们一如既往在太一无限造物者的爱与光中离开各位。我们是你们知晓的 Q'uo。Adonai, 我的朋友们, Adonai。

(Carla channeling)
(Carla 传讯)

I Yadda. I greet you in love and light of infinite One. Request to come to this gathering of souls because of previous contact with the members which is of special meaning at this time. We say greetings and love.

我是 Yadda。我在无限太一的爱与光中向你们致意。我们因为之前与在此刻具有特殊的意义的成员之间的接触而请求来到这个灵魂的集会。我们说致意与爱。

We say you have too much intelligence to trust your intelligence, do you not?
Hah!

我们对你们说, 你们拥有太多的智能去无法相信你们的智能了, 难道你们不是吗?

We thank you, we are full of love for you, leaving each in "bressing"—blessing—we get better at this as we speak; some day no accent for Yadda. We work towards that day, yes? We wish you joy and merriment—merriment, you see! We speak well. Be happy, for you need no clothing of reputation, no mask of learning. You are perfect. May your God go with you as this foolish one insists upon her Jesus. May you have the intensity, the feeling, the feeling of wholeness which passion brings. We say to you love and light as that is all that is. There is nothing to understand. You must settle your minds and ride [by] it, casting a cold eye on those who would be wise.* We leave you in the One Who [is] all love and light.

我们感谢你们，我们充满了对你们的爱，我们在“bressing”——祝福中离开你们——在我们发言的时候我们对发言更加增长了，某个日子会没有 Yadda 的口音的。我们朝向那个日子工作，是吗？我们希望你们喜悦和快乐——快乐，你们看！我们说得很好。变得快乐，因为你们不需要声誉的外衣，不需要学问的面具。你们是完美的。祝愿你们的神与你们同行，因为这个愚蠢的器皿坚持她的耶稣。祝愿你们拥有那种强度，那种感觉，那种热情带来的完整性的感觉。我们对你们说爱与光，因为那就是一切万有。没有要去理解的事情。你们必须让你们的心智安定下来并骑上它，冷眼看待那些会是有智慧的人*。我们在太一中离开你们，太一就是所有的爱与光。

I Yadda. Adonai. Adonai.

我是 Yadda. Adoani. Adoani.

Note: Carla: I think this phrase in my channeling came from Yeats': "Cast a cold eye on life and death; horseman, pass by."

注释: Carla: 我认为这个在我的传讯中的措辞是来自于叶芝: "冷眼看待生与死; 骑手, 经过它们。"

May 13, 1990

1990-05-13 自我的独特性

Group question: The question this evening has to do with the concept of the division of the Creator into many, many portions, each of which seems to become an entity, or a person such as we are, and we were wondering at what point in the evolutionary process does each portion of the Creator become unique, and how does this differentiation, one portion from another in order that each becomes unique, occur? Where does it occur, how does it occur, and when we're in this third density and we have this quality of uniqueness added to by the experiences that we have through each incarnation, when we die is there something of this Earth plane that we take with us that becomes part of that risen body that goes on in evolution? What do we retain, what do we leave behind? What is the core nature of our being?

团体问题：今天晚上的问题是与造物者分成许许多多的部分，每一个部分看起来似乎都成为了一个实体或者一个诸如我们之类的人的观念有关的，我们对于在演化的过程中的什么位置造物者的每一个部分成为独一无二的，为了每一个部分成为独一无二的，这种一个部分与另一个部分之间的分化是如何发生的感到好奇。它是在何处发生的，它是如何发生的，我们在第三密度的中在什么时候将这种独特性藉由我们已经经历的经验添加到每一次投生上，当我们死亡的时候，这个地球层面上有某种我们会带在我们身边的事物是会成为那个在演化中发展的被提升的身体的一部分的吗？我们会保留什么，我们会将什么留在后面？我们的存有的核心的属性是什么？

(Carla channeling)

(Carla 传讯)

I am Q'uo. My beloved ones, I greet you in the love and in the light of the one infinite Creator. There are no words to express our joy at sharing this circle of meditation and seeking, at sharing so intimately the beauty of each consciousness, of experiencing the trust you have in each other and in the Creator. We shall do our best to speak through this instrument in such a way that no part of that trust, that love or that call to us is in any way harmed, but as always, we ask you to remember that we are your brothers and sisters, and we come to you because we sorrow at your sorrow, and we yearn to soothe the ache of unanswered questions that you have.

我是 Q'uo。我亲爱的人们，我在太一无限造物者的爱与光中向你们致意。对于在这个冥想和寻求的圈子中进行分享，对于如此亲密地分享每一个意识的美丽以及体验到你们对相互彼此以及对造物者所拥有的信任的美丽，没有言语能够表达我们的喜悦。我们将尽我们所能来通过这个器皿用这样一种方式来发言，这种方式不会用任何方式伤害那种对我们的信任，对我们的爱或者对我们的呼唤的任何部分，而我们一如既往请求你们记住，我们是你们的兄弟姐妹，我们来到你们身边因为我们对于你们的忧伤而感到忧伤，我们渴望去抚慰你们拥有的无法被回答的问题的疼痛。

As to the truth of your being, you must know that we are liable to error and

quite capable of being mistaken. We are not other than you, but only more experienced. Our love is the one love. Our Creator is the one Creator. But what we have we share, as it is our service to you that enables us to grow, as any teacher may tell you. In teaching, it is the teacher who learns, far more than the student. And so, we who are hoping to be of service to you, know, paradoxically, that you are already of inestimable service to us, and if there could be one light that held us all that you could see, that would be the physical manifestation of reality of the situation within your circle and its contact with us at this time. We are one with you. We love you, and all of us love and serve the Creator, and seek the truth.

在关于你们的存有的真理的方面，你们必须知道，我们是有犯错的倾向且相当易于出错的。我们不是与你们不一样实体，我们仅仅是更有经验。我们的爱是同一种爱。我们的造物者是同样的一个造物者。但是我们拥有我们所要分享的事物，因为就是我们对你们的服务使得我们能够成长。如任何老师可能会告诉你们的一样，在教导中，那个学习的人是老师，老师学会的是要比学生远远更多的。因此，我们这些希望服务你们的人，悖论地知晓，你们对于我们已经是无法衡量的服务了，如果有一种光能够为我们包含所有你们能够看到的事物，那种光会是在你们的圈子中的情况的实相的物质性的显化以及在此刻它与我们之间的接触。我们是与你们一体的。我们爱你们，我们所有人都爱造物者、服务造物者并寻求真理。

Your question this evening will stretch this instrument's vocabulary, for she does not have conscious knowledge of mathematics or of physics, but in some ways this is good, because those to whom we speak do not have those languages either, and perhaps it is better that we lose some accuracy in being more understandable in that which we have to share. You ask this evening about your selves at a level deeper than most ever consider. You ask about the most fundamental uniqueness, the uniqueness that is your essence, not the uniqueness that learns, or does not learn, not the uniqueness that lives and is biased, not the uniqueness that you experience as personalities, but the imperishable uniqueness of you who were before time and space.

你们今晚的问题将会拉扯这个器皿的词汇表，因为她对于数学或者物理学并不拥有有意识的知晓，但是在某些方面这是有益处的，因为那些我们向其发言的人同样也不拥有那些语言，也许我们在成为更为可以理解的方面失去某种精确性是更好的。你们今晚询问关于在一个比大多数人曾经考虑过的层次更为深入的层次上的你们的自我。你们询问最为基础的独特性，那你们的实质之所是的独特性，不是那种学会的或者没有学会的独特性，不是那种或者并有偏向性的独特性，不是那种你们体验为人格的独特性，而是你们在时间和空间之前之所是的那种不朽的独特性。

We ask you to consider with us an impossible-seeming concept. This is not your first creation, nor will it be your last. You are the first children of the one infinite Creator, created before time and space. You are timeless, you are spaceless, and you are each unique. We are aware that this is not an easy concept to grasp. Where is the memory of all this creation? Where is the buried treasure of this infinite beingness? Where is any awareness whatsoever

of this situation? You are not aware of this situation in the same way that you are not aware of the energy fields of your body, of each atom and its paths of energy that hold it together in a field, of each combination of atoms into molecules, of all the fields that interact with each other to form the complex of your physical vehicle, of all the time/space fields of energy that create your mind in such and such a way. Have you any awareness of all this activity? No, my friends, you have not. It is not your business. It is not your purpose.

我们请你们和我们一起考虑一个在表面上是不可能的观念。这不是你们的第一个造物，它也将不会是你们最后的造物。你们是太一无限造物者的最初的孩子，你们是在时间和空间之前被创造了的。你们是无时性的，你们是无空间性的，你们每一个人都是独一无二的。我们知道这不是一个容易理解的观念。对于所有这种造物的记忆在哪里呢？这种无限的存在性的被埋藏起来的宝藏在哪里呢？你们并不是知晓这个情况，用相同的方式，你们并不知晓你们的身体、每一个原子以及将它们在一个场域中结合在一起，将每一个原子的混合物结合成为分子，以及与相互彼此进行互动以形成你们的物质性载具的复合体，以及用这样或者那样一种方式创造了你们的心智的所有的时间/空间的能量场域的能量场。你们对于所有这种活动有任何的知晓吗？没有，我们朋友们，你们没有。它不是你们的事情。它不是你们的目的。

It is not necessary for you to conceive of yourself in mathematical terms, but to explain your uniqueness using this faulty instrument—and making apologies for lack of specificity of terms—we ask you to move away from all concept, all beingness, all idea, all structure, all awareness, all consciousness, and move back into the unaware, infinite intelligence of the one infinite Creator, whose nature is absolute love. This is an impossible concept to ideate, and we ask that you switch off the brain that ratiocinates, and move into your artistic, feeling being, and feel the unawareness, the everlastingness, the infinity of the utterly passive, unconscious, intelligent infinity. It is only by moving to this state that you may grasp your uniqueness.

你并不需要用数学的术语来想象你自己，而是使用这个有缺陷的工具来解释你们的独特性——我们为了在术语的特异性方面的缺少而抱歉——我们请你们从所有的观念、所有的存在性、所有的想法、所有的构架、所有的认识、所有的意识离开，并返回到太一无限造物者的无察觉、无限的智能之中，造物者的属性就是绝对的爱。

The first distortion or change from utter passivity of love, love dwelling without thought, without beingness, is what you may call free will. As love is absolute passivity, free will is absolutely various activity. As love never changes, free will always changes. If you can conceive of free will by considering the wind, you know that you cannot predict, influence or have any impact whatsoever on whether the wind shall blow, nor does absolute love have any power, nor does it desire to have any power, over free will.

来自于爱的全然的被动性，来自于那种居住在不想法且无存在性之中的爱的首先的变貌或者改变，就是你们所称的自由意志。因为爱是绝对被动性的，自由意志是绝对多种多样的活动。因为爱从不改变，自由意志一直改变。如果你们藉由考虑风来想象自由意志的话，你们就会知晓你们无法预测、影响或者对风是否将会

催动拥有无论什么任何影响，绝对的爱同样也不会拥有任何的力量，它也不渴望拥有任何的高于自由意志的力量。

Now, absolute love may be seen in your system of physics as that which you call the speed of light. This is incorrect information, but it is as close as we can come to demonstrating the absolute constancy of love. It does not demonstrate the passion, the intensity of this love, but merely its constancy. Love cannot change. Love is what is. Love is beingness before beingness begins. This love has a small portion of its infinity, which is in itself an infinity. *现在，绝对的爱可以在你们的物理学的系统中被视为是你们所称的光速。这是不正确的信息，但是它是在示范爱的绝对的恒定性的方面我们所能达到的最接近的信息了。它并不说明这种爱的热情、强度，而仅仅是说明它的恒定性。爱无法改变。爱就是其之所是。爱是在存在性开始之前的存在性。这种爱在其无限性的方面拥有一个小小的部分，这个部分在其自身就是一种无限。*

Again, there are calculations we could give you—but not through this instrument—indicating that there is an apparent difference, but no true difference, betwixt love as intelligent infinity, and love which has decided to know itself. The first distortion of love is in itself an absolute equal to love, but at the same time subject to a different system of mathematics in which the energy of that which is free will being absolutely various falls away—as love does not—with distance from fields of energy which are created by the joining of love and free will. The Creator wished and wishes and will always wish in that infinitely small portion of its infinite self that is active, to manifest love, to love and feel the self of love in action.

再一次，会有我们能够给予你们的计算——但不是通过这个器皿——这些计算会表明，在作为智能无限的爱和已经决定去知晓祂自己的爱之间，会有一种明显的不同，但不是真正的不同。爱的第一变貌在其自身之中是一种与爱的绝对同等的事物，但是，它同时受制于一种不同的数学的系统，在其中绝对多种多样的自由意识之所是的事物的能量会伴随着其与能量场之间的距离而消散——因为爱不会消散——这种距离是藉由将爱与自由意志结合起来而被创造出来的。造物者过去、现在和未来都一直希望在它的无限的自我的那个活跃的无限小的部分去显化爱，去爱并让自我感觉到在运转中的爱。

And so it created its children, children of love and free will, one unit of absolute love that can never change and will never be unique, and [an] absolutely equal portion of infinitely various free will. That is your nature. Your uniqueness lies not in that you are children of love, but in that no two unions of love and free will are the same. To the outer, or mathematical eye, to any measuring instrumentation that could be imagined, this uniqueness could not be discerned, for free will, when bonded with love, takes upon itself the quality of love. The free will portion of it, the active portion of it, is forever, and in a way that mathematics cannot describe, various. Each of you has an absolutely equal, identical portion of love, and each of you has an equal and unique measure of free will. These differences cannot be used either in time/space as you know it or in space/time as you know it, for you are

timeless beings.

因此，祂创造了祂的孩子，爱和自由意志的孩子，一个具有绝对的爱单元，那种爱是永远无法改变并将永远不会是独特的，那种爱是无限多种多样的自由意志的一个绝对同等的部分。那就是你们的本性。你们的独特性不存在于你们是爱的孩子之中，而是存在于没有两个爱和自由意志的结合是同样的。对于外在的或者数学性的眼睛，对于任何能够被想象得到的度量的仪器设备，这种独特性是无法被分辨出来的，因为自由意志，当与爱被绑在一起的时候，会让它自己呈现出爱的特性。它的自由意志的部分，它的那个活跃的部分，是永恒的，且用一种数学无法描述的方式是多种多样的。你们每一个人都拥有一个爱的绝对同等的、相同部分，你们每一个人都永远有一个自由意志的同等的，独一无二的度量。这些不同既无法在如你们知晓的时间/空间中被使用，也无法在如你们所知晓的空间/时间中被使用，因为你们是无时性的存有。

You are the children of love before there was a context for you. You have been in many contexts, and each of you has shared many gross congruencies. You have been formed in time/space and in space/time in what seems to be identical fields of love/light or what you call electromagnetic fields. You have taken, not consciously, but by the very nature of this bonding, the rotations that form light, each of you being thus, first of all, light, and have gone from that first manifestation of beingness to more and more complex rotations and combinations of rotations and grades of rotation to form every field that has ever been examined by those who study such things empirically.

在有一个你们的背景之前，你们就是爱的孩子了。你们已经存在于很多的背景之中了，你们每一个人都已经共享了很多的粗糙的全等性了。你们已经在时间/空间中和在空间/时间中，在看起来似乎是同等的爱/光或者你们所称的电磁场的场域中被形成了。你们已经采用了那种形成光的旋转了，不是有意识地，而是藉由这种结合的核心属性，因此，你们每一个实体，都首先是光，并已经从那种存有性的首先的显化移动到越来越复杂的旋转和对旋转与旋转的等级之间的混合物，以形成每一个已经被那些用主观经验的方式研究这样的事情的人们所检查的场域了。

In the scientific world, therefore, it cannot be said in any scientifically provable way that one entity differs from another. It can be shown that some fields of some entities vary. It can also be shown that many of what you would call the cosmic fields of energy have anomalistic variations. Scientists cannot deal with anomalies, for they are not predictable. Thus, if you accept a scientific explanation of who you are, that you are this and this and this, a body, a mind, a spirit, organs working in a certain way, brain working in a certain way, and so forth, you shall never be able to describe how to know, how to feel, that of you which is unique.

因此，在科学的世界中，无法说用任何在科学性上是可证明的方式一个实体是与另一个实体是有区别的。能够被现实出来的事物是，一些实体的一些场域会改变。同样也能够被现实出来的事情是，许多的你们所称的宇宙的能量场拥有不规则的变量。科学家无法处理不规则，因为它们是无法预测的。因此，如果你们接受一个对于你们是谁的科学性的解释，你们就是这样或者那样的一个身体、一个心智、一个灵性，你们是用移动的方式进行工作的器官，用一定的方式进行工作的

大脑，诸如此类，你们将永远无法描述如何知晓，如何感觉那种独一无二的你之所是。

There are gross uniquenesses, such as personality. You are well aware that these are a portion of the illusion in which you find yourself, but this is not your true uniqueness, my friends. Your true uniqueness is that each of you is free in a different way. You know, those of you who have had children, that no two children are alike, that each child moves into life with the personality biases strongly set. Each parent is aware that it can do nothing more than guide the arrow which has already been made. It is not the Creator which caused these unique children to be unique; it is the free will which was the creator of the children of the Creator.

会有诸如人格之类的粗糙的独特性。你们清楚地察觉到，这些是你在其中发现你自己的幻象的一部分，但是，这不是你们真实的独特性，我的朋友们。你真实的独特性是你们每一个人都用一种不同的方式是自由的。你们知道，你们中的那些已经有孩子的人都知道，没有两个孩子是一样的，每一个孩子都是带着被强有力地设置好的人格偏向性进入到生命之中的。每一个父母都知晓，它能够做的事情不过是去指引那个已经被做好了了的箭。并不是造物者使得这些独特的孩子是独特的，造物者的孩子们的创造者是自由意志。

Now, we have said that the difference between love and free will is based upon the fact that, though absolute in its variation, love will, in a time immeasurable to yourselves, lose energy, and gradually, as the end of a creation approaches, begin to leave—not in the sense of departure, but in the sense of strength of field energy—that which is you, so that eventually, at the end of a creation—and you know we speak of millions and billions of years—eventually [Love] calls to love in such a way that your uniqueness becomes a latent portion of love, and you are drawn wondrously, effortlessly, magnetically, and in a way which this instrument cannot describe, but which has to do with field theory, back into the great gravitation of Love. Love has taken a breath, has expelled from the Self love, and has breathed back into Itself love, but that which is free will has given to this absolute Love more and more experience of itself, because each child is unique in its core beingness, in its mathematical description, and as we say, there is no mathematics, even did this child know that language, which could express the kind of field which caused free will, or which bonded free will to love.

现在，我们已经说过在爱和自由意志之间的不同是基于这样一个事实的，虽然爱在其变化中是绝对的事物，爱将会在一个对于你们自己是无法衡量的时间中失去能量，并逐渐，在一个造物者的结束接近的时候，开始离开——不是在背离的意义上，而是在能量场的强度的意义上——你们之所是，这样，最终，在一个造物的结束的时候——你们知道我们谈及的是你们的数百万和数十亿年的时间——最终爱会用这样一种方式呼唤爱，通过这种方式你的独特性会成为爱的一个潜在的部分，你会被惊人地、毫不费力地、磁性地且用一种这个器皿无法描述，但却与场域理论有关的方式被吸引返回到爱的伟大的重力之中。爱已经进行了一次呼吸，已经从大我的爱呼出，并已经吸入返回到祂自己的爱之中了，但是自由意志之所是已经给予这个绝对的爱越来越多的祂自己的体验了，因为每一个孩子

在其核心的存在性中, 在其数学性的描述中都是独一无二的, 如我们说过的一样, 没有数学能够表达那种产生了自由意志或者将自由意志与爱结合在一起的场域的类型, 即使这个孩子确实知晓那种语言。

We shall have to ask you to accept that these things are so, that they are not mysterious to one who is capable of, not only unified field physics, but that physics which is of time/space. Thusly, we bow to the impossibility of explanation at this point, and ask that you trust that we have some little understanding of the creation physics of each field which is you. We can only say that as free will is infinitely various, so the children of love and free will are infinitely various in their expression of that which is absolutely identical in each. You are unique to the core of your being. You are mathematically unique. You are unique in ways that have nothing to do with opinion, or understanding, or any way of describing time or space.

我们将不得不请你们接受, 这些事情就是如此, 以至于它们对于一个有能力不仅仅理解统一场域的物理学, 同样也理解时间/空间之所是的物理学的实体不会是神秘的。因此, 我们对于在这个位置上的解释的不可能性低头, 并请你们信任, 我们对于你们之所是的每一个场域的物理学的创造只拥有少量的理解。我们仅仅能够说, 因为自由意志是无限多种多样的, 因此爱和自由意志的孩子们将会在他们对于在每一个人中的绝对一样的事物的表达的方面是无限地多种多样的。你们对于你们存有的核心是独一无二的。你们在数学上是独一无二的。你们在很多与观点或者理解, 或者任何描绘时间或者空间的方式没有关系的方式上是独一无二的。

Now, we are aware that we are taking much time, but we shall attempt to go forward with other questions having to do with uniqueness, and apologize if we speak too long. We shall attempt to be as brief as we can, knowing that all of you laugh inside at our foolish words, as does this instrument.

现在, 我们知道我们正在花费大量的时间, 但是我们将尝试去前进到其他的与独特性有关的问题, 如果我们发言过长时间了我们表示抱歉。我们将尝试去尽我们所能地简洁, 我们同时知晓你们所有人都在心中取笑我们愚蠢的言语, 如同这个器皿一样。

In all compassion, gaze upon your imperishable, infinite selves. How many, many choices, learnings, adventures, cruelties, forgivenesses and experiences of all kinds have each of you had. Not one of you will react as any other one of you to the same stimulus, and why? Because everything concerning your time/space beingness and your space/time beingnesses is based upon that which is unique in you. It may be immeasurable, it may be subtle, but you cannot be the same as another, as free will cannot be the same as itself. It is free. You are free. Yet you are free to do one thing only: to distort, to play, to experience, and to learn about love, that portion of yourself which you all do indeed have in absolute common.

带着所有的同情心, 注视着你们不朽的、无限自我。你们每个人都已经有过怎样许许多多的选择、学习、冒险、残酷、宽恕以及所有类型的体验了。你们中没有任何人将会与任何其他人对相同的刺激物产生出一样的反应, 为什么呢? 因为

每一个涉及到你们的时间/空间的存在性和你们空间/时间的存在性的问题都是基于在你们内在之中的那个独一无二的事物的。它可能是无法衡量的，它可以是微妙的，但是你们无法与另一人是相同的，因为自由意志无法与它自己是相同的。它是自由的。你是自由的。而你仅仅在做一件事情的方面是自由的：去扭曲，去玩耍，去体验，去学习爱，学习你自己那个你们全都在绝对的共有中确实拥有的部分。

Now we ask you to narrow your focus unimaginably. Let the infinity of illusions and creations and billions and billions of galaxies and stars and atoms and fields of energy fly from your mind. They are illusions which follow certain rules. We wish now to narrow your focus to that which you bring into this incarnation and that which you leave behind. You bring into this incarnation an inexorable difference from all else in the universe. When you were a rock you were an unique rock, and people who are sensitive to these things will tell you that there is a consciousness—and not the same consciousness, but various consciousnesses—in rocks. It is not strong enough yet to be obvious, but it is there. Your movement through these densities of experience until this third density of choice is the movement of the awakening of the free-will faculty.

现在我们请你们用想象不到的方式缩窄你们的聚焦。让幻象、造物，数十亿的星系、恒星、原子以及能量场的无限性都从你们的头脑中飞过。它们是遵循一定的规则的幻象。我们现在希望将你们的聚焦缩小到你们带入到这次投生和你们将会留在后面的事物上。你们将一种与宇宙中的所有其他人都不抗拒的不同带入到这次投生了。当你们是一块石头的时候，你们就是一块独一无二的石头，对于这些事情是敏感的人将会告诉你们，在石头中会有一种意识——不是同样的意识，而是各种各样的意识。它还并不足够强有力以成为明显的，但是它就在那里。你们的穿越这些体验的密度一直到这个选择的第三密度的运动，就是自由意志的机能的觉醒的运动。

You are now, at this moment, aware that you are children of love, and that you are children of complete freedom of choice. What many are not aware of is that all things that can be imagined, be they dark or light, are distortions of love. The only thing about which you may choose is love. It is often unrecognizable, so clever are you at distorting it, but your choices have to do with love, and in this density it has been created that this imperishable self that will go through this entire very, very long, to you, creation, make a choice within the illusion with such force, such willingness, such a surrender of absolute freedom of will, that you bond your free will in a general way, either to learning and expressing love by loving all that there is, yourself, love itself and all children of love, or choosing to deny that any but you is unique, that you are the center of the universe, that you are to be loved.

你们现在，在此刻，察觉到你们是爱的孩子，你们是具有完全的选择的自由的孩子。很多人并没有察觉到事情是，所有能够被想象到的事情，无论它们是黑暗或者光明，都是爱的变貌。你们可以选择的唯一的事情就是爱。这经常是未被认识到的，你们在扭曲爱的方面是如此之聪明，但是你们的选择是与爱有关的，在这个密度中已经被创造出来的事情是，这个将会穿越这整个，对于你是非常非常

漫长的造物的不朽的自我，会在这个幻象中藉由这样的力量，这样的乐意，这样的一种对绝对的自由意志的臣服而做出一个选择，这个选择即，你会用一种一般性的方式，要么选择将你的自由意志与藉由爱一切万有、你自己，爱之深以及所有爱的孩子绑定在一起，要么选择去否认除了你之外的任何人是独特的，否认你是宇宙的中心，否认你是要被爱的。

And you are loved. This is not an error, it is simple free-will choice. They say that the Creator has made it easier to follow the path of service to others, because it is a path that contains more truth, and that which is truth is that which will smooth your way. Those who deny that others are like the self are those who are depending very heavily upon free will, not depending upon love, and therefore depending on that field, or way of making a part of a field, which will in time become weaker, and finally will not be strong enough to fool the self that is aware into believing that only the self is love. It becomes apparent, in what you would call the sixth density, that all beings are love, and if you love yourself, which negative entities are excellent at doing, then so, against all previous understanding, must you love all that is as you are.

你是被爱的。这不是一个错误，它是简单的自由意志的选择。它们表明，造物者已经使得去跟随服务他人的道路是更为容易的了，因为这是一条包含了更多的真理的道路，真理之所是即那个将会让你的道路变得顺利的事物。那些否认其他人与自我是一样的人，是那些非常严重地依赖于自由意志，而不依赖于爱的人，这些人因此会依赖于在一个场域中产生出一个部分的那个场域或者途径，而这个场域将会在适当的时候变得更加虚弱，并最终将会不足够强有力以愚弄那个有察觉的自己去相信仅仅只有自我才是爱了。一切的存有都是爱，这一点在你们所称的第六密度中将会变得明显，如果你爱你自己，这是负面性的实体非常擅长于的，那么，与所有之前的理解相抵触，你必须如你爱你自己一样地爱一切事物。

The courage that it takes, in this heavy illusion, when free will is at its strongest, to take that free will, and in the middle of the night with no light to guide you but the moon, working in shadow, working by faith, working without vocabulary or understanding, choose to discipline the free will, which is the great triumph, the great challenge, of entities who are experiencing their free will at its very strongest, to choose to discipline that will in such a way that it becomes not willfulness which is eternally various, but willingness, a will to do that which is chosen: this is the greatest and most courageous step an entity can take in this illusion, for it goes against all sense data. It is only one who trusts love, by faith alone, that asks the will to choose to will the good—if we may use that word—the radiant, the positive, the caring, to choose to emphasize those things about each which are the same, and that is love.

在这个沉重的幻象中，在除了月亮之外没有光指引你的午夜，要在阴影中进行工作，藉由信心进行工作，在没有词汇表或者理解的情况下进行工作，当自由意志是在其最强有力的位置的时候，去使用那种自由意志并选择去锻炼自由意志，这是需要勇气的，对于那些正在其最强有力的位置上体验它们的自由意志的实体，去选择去用这样一种它会成为并非故意的方式来锻炼那种意志的实体，去锻炼自由意志是这些实体的伟大的胜利，是巨大的挑战，那种意志是永恒地多种多样的，但却是自愿的，是一种去做被选择了的事情的意志：这就是一个实体在这个幻象

中能够踏出的最大与最勇敢的步子了，因为它是违背所有感知的数据的。仅仅只有一个单单凭借着信心而相信爱的人才会上请求意志去选择去意愿善——如果我们使用那个词语的话——发光的事物、正面的事物与关心的事物，以选择去强调那些在每一个人周围的那些相同的事物，也就是爱。

It takes an equal amount of courage to become so self-involved that a choice is made to ignore any truth but that which the self has chosen for itself, and thus disciplines the will to ignore all incoming data, to focus only on gaining power and an intensity of love for the self which is, by definition, a love of the Creator. That others are like itself is simply denied, and understandably so from the point of view of the negative entity. The negative entity is one whose free will is of a certain quirk, shall we say, that makes it seem obvious that the differences are greater than the similarities, and that love owes to love, the self owes to self, the aggrandizement of the self into the nature of the Creator, love itself.

去变得如此以自我为中心以至于一个选择被做出以忽略除了自我已经为它自己选择了的事情之外的人的真理，并因而对意志进行锻炼，以忽略所有传入的数据，并仅仅聚焦在取得力量和一种对自我的爱的强度上，这是需要一种相同数量的勇气的，这种对自我的爱，在定义上，就是一种对造物者的爱了。其他人是与它自己是一样的，这是单纯地被否定的，从负面性的实体的视角来看，这可以理解地就是如此的。负面性的实体是一个其自由意志，容我们说，具有一定的怪癖的实体，这使得区别是比相似性是要更大的，爱是归功于爱，自我是归功于自我，并将自我夸张成为造物者的属性，夸张成爱本身，这看起来似乎是显而易见的了。

This is seen by those who are neutral or working positively, as negative, because the negative entity will of course arrange, control and create its universe [in the way] which is most comfortable and advantageous to it. It does, however, have its own logic, and should never be treated with disrespect, but with the understanding that there are those whose uniqueness creates for them a free will which seems to be more paramount than the love that binds one to another. There is no less worship, there is no less sanctity in the negative than in the positive. It is simply a different distortion of the one love.

这是被那些中性的人，或者正面性地工作的人视为是负面性的，因为负面性的实体将当然会用那种对它最为舒适且最有利的方式来安排、控制并创造它的宇宙。然而，它确实拥有它自己的逻辑，它将永远都不会藉由不尊重而被对待，而是会被理解，会有这样一些实体，它们的独特性为它们创造了一种自由意志，这种自由意志看起来似乎比那种将一个人与另一个人连接起来的爱是更加至高无上的。在负面性中，不会有比在正面性中更少的尊重，不会有更少的神圣。它单纯地是一种爱的一个不同的变貌。

When you drop behind the tattered physical vehicle that has served you so well in this illusion, you will discover that you enter this illusion hoping and praying that you would choose, and choose with the utmost purity of which you are capable, one side or the other, because evolution calls in a way that has been spoken of by your scientists. Evolution [in the physical sense] is not

incorrect, but incomplete. Spiritual evolution goes on, and on, and on, and the call to evolve is always there. Consequently, as you experience the many challenges and difficulties at this time, know that you put yourself where you are, that you may more and more passionately and purely choose the way you shall love.

当你们将那个已经在这个幻象中如此好地服务了你们的破烂的物质性载具丢下的时候，你们将会发现，你们进入到这个幻象是期待并祈祷你们会做出选择，你们会带着你们能够做到的最大的纯度选择一边或者另一边的，因为演化用一种已经能够被你们的科学家谈及的方式召唤了。在身体的意义上，演化并非不正确的，而是不完整的。灵性的演化继续进行，继续，继续，对演化的呼唤一直都在那里。因此，当你们体验到在此刻的许多的挑战和困难的时候，请知晓你将你自己放置在了你缩在的位置，这样你就可以越来越充满热情且纯粹地选择你将会爱的方式了。

We ourselves are those who have chosen the positive path, and we speak to those who have chosen the positive path. We encourage you never to be downhearted, but to pick yourselves up after every failure, knowing that this is part of the illusion, to move in rhythm with the varieties of your experience, looking for ways to learn how to love. You are not in your preincarnative state, incarnated in this density to be loved, to be understood, to be consoled, to be companioned, to be happy. These are goals within the illusion. The goal that will stay with you after your physical death, if you have chosen with purity, determination, persistence and will, is your path of service. That is not perishable, for it is a bias that is deeper than your personality with which you carry on existence within this illusion.

我们自己是那些已经选择了正面性的途径的实体，我们是向那些已经选择了正面性的途径的实体发言的。我们鼓励你们永远不要灰心，而失去在每一次失败之后将你们自己拉起来，并同时知晓这就是幻象的一部分，并伴随着你们的体验的变化在旋律中运动，并同时寻找去学会如何去爱的途径。你们不是处于你们的投生前状态中，在这个密度中投生不是为了去被爱，被理解，被安慰，被陪伴，并变得快乐。这些是在幻象中的目标。将会在你的身体的死亡后与你在一起的目标，是你的服务的途径，如果你已经是带着纯度，决心、坚持不懈和意志做出了选择的话。那个目标是不朽的，因为它是一种比你在这个幻象中在存在性上携带着的人格要更为深入的偏向性。

We believe that we have made a beginning at an understanding of the nature of your uniqueness, and are aware of the lack of specificity of some of our speech due to this instrument's lack of knowledge. We do not apologize, however, for as we said, we speak to those who need to be able to understand with their hearts, and not with their measuring devices or their scientific instruments. We thank this instrument for handling concepts that were new and foreign, and we appreciate the concentration that this instrument gave to us, which did make a fairly difficult subject somewhat clearer than it could have been. Shrugging with the knowledge that we have spoken incompletely, as was inevitable with this instrument, we would wish to move on to the instrument known as Jim. We are those of the principle, Q'uo,

and we leave this instrument in the love and the light of the infinite One.
我们相信，我们已经在一种对于你的独特性的属性的理解的方面开了一个头了，我们察觉到由于这个器皿缺少知识我们的发言的一些部分的缺少特异性。然而，我们不会抱歉，因为，如我们说过的一样，我们是向那些需要能够藉由它们的心来理解，而不是藉由它们的测量设备或者它们的科学性的工具来理解的人发言的。我们为这个器皿处理那些新的和外来的观念而感谢它，我们感激这个器皿给予我们的专注，这种专注确实让一个相当困难的课题变得比它本来能够成为的更加清晰了。因为你们对于我们已经不完整地讲述了的知识感到疑惑，如同对于这个器皿是不可避免的一样，我们会希望移动到被知晓为 Jim 的实体。我们是 Q'uo 原则，我们在无限太一的爱与光中离开这个器皿。

(Jim channeling)
(Jim 传讯)

I am Q'uo, and greet each again in love and light. At this time we would offer ourselves to any further queries that may be of service to those present. Is there a query at this time?

我是 Q'uo，在爱与光中再一次向各位致意。在此刻我们会向可能对于在场的人有所服务的任何进一步的问题提供我们自己。在此刻有一个问题吗？

S: Yes, Q'uo. When one seeks spiritually, one needs to learn discipline, and in learning discipline, it sometimes seems that we learn a kind of power over our own personality. My understanding, though, of the difference between the positive and the negative path, has very much to do with power. I wonder if you can speak to the question of the different ways of seeking, some having to do with power, and being what I understand to be occult ways of seeking, others having to do with powerlessness, and being of a more mystical variety. Does discipline involve power over oneself?

S: 是的，Q'uo。当一个人在灵性上寻求的时候，它需要学习修炼，在学习修炼的过程中，有时候看起来似乎我们学会了一种控制我们自己的人格的力量。虽然我对于在正面性和负面性的途径之间的不同的理解，是与力量有非常大的关联的。我想知道，是否你们能够谈及不同的寻求的道路的问题，一些道路是与力量联系在一起，它们是我所理解的秘传的寻求的途径，其他的道路是与无力量联系在一起，它们是具有一种更为神秘的变化。修炼包含了控制一个人自己的力量吗？

I am Q'uo, and am aware of your query, my brother. (Inaudible) discipline of which you speak, for whatever purpose used, is a discipline over that focus of energy which you call love, much as a hose with the nozzle focuses water that it moves in a specific and particular fashion, able to do work of a physical [nature]. The discipline that you exercise when you focus your desire and the energy of love that is yours may be used for whatever purpose, be that purpose to master the personality, to control events or entities, to seek more knowledge of the mystery of creation, or simply to seek union with the One, that whatever may flow from that union may flow through you, as you are a hollowed vessel that has given itself in service to the One, that each of its

portions with which you come in contact might be blessed and benefited. Thus, discipline is a tool as any other that may be used for whatever purpose is chosen.

我是 Q'uo, 我理解了你的问题, 我的兄弟。(听不见) 你谈及的修炼, 无论是被用于什么目的, 都是一种对你称之为爱的能量的聚焦的修炼, 非常类似于一个带有喷嘴的水管将它移动的水用一种专门的且特定的方式聚焦起来, 并能够进行具有一种物质性的特性的工作。当你将你的渴望和爱的能量聚焦起来的时候, 你进行的修炼就可以被用于无论什么目的了, 假设那个无论是去掌握人格, 去控制事件或者实体, 去寻求对于造物的神秘的更多的知晓, 或者单纯地寻求与太一的合一, 无论什么可能从那种合一留出的事物, 就可以流经你了, 因为你是一个中空的管道, 它在为太一的服务中已经献出了它自己, 你与之接触的它的每一个部分都可以被祝福并受益了。因此, 修炼是一个工具, 与任何其他工具一样, 它可以被用于无论什么被选择的目的。

Is there a further query, my brother?

我的兄弟, 有一个进一步的问题吗?

S: Yes, my understanding is that in our seeking we reach plateaus, where we dwell sometimes, and then push ahead, and this constitutes a kind of stage, a procedure in stages. Are these stages marked off by what is called initiation—can you tell me something about the nature of initiation?

S: 是的, 我的理解是, 在我们的寻求中, 我们会抵达停滞时期, 在其中我们逗留一些时间, 接下来向前推进, 这构成了一种类型的阶段, 一个分阶段的步骤。这些阶段是藉由被称之为启蒙的事物所标识的吗, 你们能够告诉我某种关于启蒙的特性的事情吗?

I am Q'uo, and we shall speak but briefly upon this topic, for it is one which deserves a far greater amount of time and effort than we feel is left within this group this evening. It is true that there are cycles or stages in the journey of union that are likened unto transformations of the entity from quality to quality as that which is heavier and more grossly constructed within the personality is refined and burned away, shall we say, by the fires of experience, so that that which remains is burnished and bright and serves as an honestation for the Creator.

我是 Q'uo, 我们将仅仅简要地在这个主题上发言, 因为它是一个值得一个比我们感觉到今晚在这个团体中剩下的时间远远更大的数量的时间和努力的主题。在合一的旅程中会有周期或者阶段, 这是真实的, 它们可以被比作随着实体在人格中更为沉重且更为粗糙地被构建的部分被体验的火焰精炼并被, 容我们说, 燃烧掉了, 实体从一种特性到另一种特性的转换, 这样被剩下的部分就被打磨过并且是明亮的, 它会起到一种对造物者的装饰物 (honestation) 的用处。

There are various stages that an entity will be available to pass through during an incarnation that are determined before the incarnation as general categories in which lessons shall be attempted. As an entity assesses the upcoming, shall we say, incarnation and the potentials for growth that it wishes to include it will survey the kind of transformations, or initiations, as

they are often called, that will be necessary to undergo as a portion of the learning process, much as a student within your colleges would determine what courses of mathematics would be necessary in order to master that particular field of study.

会有各种各样的一个实体将会可以取得以在一次投生期间穿越的阶段, 这些阶段是在投生前作为在其中课程将会被尝试的一般性的类别而被决定的。当一个实体评估, 容我们说, 即将到来的投生以及它希望去包含的成长的潜能的时候, 它将会对作为学习的过程的一部分将会需要去经历的转变或者启蒙, 如它们经常被称呼的一样, 的类型进行调查研究, 这非常类似于一个在你们的大学中的学生会决定, 为了掌握那个特定的学习的领域, 什么数学的课程会是需要的。

There are also times during the incarnational experience that what you may call a plateau of another nature is reached, this being determined by the entity's overall needs for some respite from the arduous journey. All journeys at some time tend to fatigue the pilgrim, for there are those times during which the steps are taken in directions that were not planned, that necessitate more expenditure of energy in order to learn the lessons of those steps than is readily available on a constant basis to the seeker. These plateaus are more obvious than are those initiations or transformations of which we had spoken previously. These, the initiations and transformations, more frequently occur in an unseen or unrecognized manner where the entity is totally immersed in some quality or distorted quality of its being as balance is attempted and attempted again and again until the transformation is complete.

在投生体验期间同样也会有一些时候是你们可能称之为一个具有另一种属性的停滞期被抵达了的时候, 这是由实体整体性的对于在艰巨的旅程中的某种休息时间的需要所决定的。所有的旅程在某个时刻都会倾向于让朝圣者感到疲惫, 因为会有那些在其中一些步子是在没有被计划过的方向上被走出的时刻, 这些步子使得比对于那个寻求者用一种稳定的方式毫不费力地可以取得的能量更大的能量的消耗成为必需的以便于学会那些课程。这些停滞期是比我们之前已经谈及的那些器皿或者转变更加明显的。这些, 启蒙和转变, 会更加频繁地用一种看不见的或者无法识别的方式出现, 随着平衡被尝试并一次又一次被尝试, 一直到那个转变被完成之前, 在这种转变中实体是完全沉浸于它的存有的某种特性或者扭曲的特性的。

Looking back upon the incarnation one may see times of difficulty and intensity as more likely having been the experience of such a time of transformation, during which time the entity may well have felt that there was no progress being made, and that indeed it would seem to the entity that it even moved backwards. The testing, as it were, however, transforms, and a new being moves forward.

在回顾投生的时候, 一个人可以将困难和沉重的时刻视为更有可能已经是属于这样一个转变的时刻的体验, 在这个时间期间, 实体可能已经很好地感觉到, 已经有被做出的进展了, 确实, 在那个实体看来似乎它甚至是在后退的。无论如何, 考验, 可以说, 转换了, 一个新的存有前行了。

Is there a further query, my brother?

我的兄弟，有一个进一步的问题吗？

S: Yes. It seems to me that these transformations are less than unique to each individual, having to do with the course in evolution that individual has been upon. Still, when it comes to the very difficult business of balancing, one looks for help where one can find it. Is there something that you can say about this help that is available to those of us who are seeking these transformations, and balancing and (inaudible)?

S: 是的。在我看来似乎这些转变对于每一个个体是较不独特的，它们是与那个个体已经处于其上的在演化中的进程有关的。仍旧，当它遇到非常困难的平衡的问题的时候，一个人会在它能够找到帮助的位置上寻求帮助。关于这种我们中的那些正在寻求转变、平衡以及（听不见）的实体可以取得的帮助，你们有某种能够说的事情吗？

I am Q'uo, and am aware of your query, my brother. No one walks alone. This is important to recognize. As alone as one may feel in the most difficult experiences, there is always aid that is available, especially to the entity who seeks in a fervent manner using those rituals that you may call prayer or invocation, or in the sincere and heartfelt pleading that comes from that place deep within where the personality retreats when it has been stretched to and beyond, it would seem, its limits.

我是 Q'uo，我理解了你的问题，我的兄弟。没有人是独自行走的。去认识到这一点是很重要的。当一个人在极其困难的体验中感觉到孤单的时候就一直会有可被取得的帮助，尤其是对于那个用一种热烈的方式通过使用你们可以称之为祈祷或者祈请的仪式，或者通过那种来自于在人格已经被拉升到并超过了看起来会是它的极限时候人格会隐退到之中的那个内在深处的地方的真诚而衷心的恳求而寻求的实体。

Each entity has at its beck and call, as it were, teachers, friends, guides and the force of light imbued with love, that move to support and inspire the entity through dreams, meditation and the presenting of the appropriate person, book, program or experience at the appropriate time within this process of learning. Thus, the entity that perseveres beyond all hope of success and who seeks ardently that assistance from within, shall move most efficaciously through whatever difficulty surrounds the process of learning which carries the entity on to a new plateau of beingness.

每一个实体都拥有，可以说是，有求必应的老师、朋友、指导灵以及被爱所灌注的光的力量，它们会通过梦境、冥想以及在这个学习的过程中在适当的时刻的合适的人、书、程序或者体验的出现前来支持并启发那个实体。因此，那个超越所有对成功的期望而坚持不懈并热烈地寻求来自于内在之中的帮助的实体，将会最有成效地穿越无论什么包围着学习的过程的困难，就是那个学习的过程将实体带到了一个新的存在性的停滞期了。

Is there a further query, my brother?

我的兄弟，有一个进一步的问题吗？

S: No, thank you very much.

S: 没有了，非常感谢你们。

I am Q'uo, and we thank you, my brother. Is there another query?

我是 Q'uo, 我们感谢你, 我的兄弟。有另一个问题吗?

Carla: I'd like to follow up personally on what S said at the beginning. It has been my perhaps mistaken presumption that whether you seek positively or negatively you gain the same amount of power over yourself, it's just that you use it differently. I didn't exactly hear that, and S was talking about powerlessness. I realize that it feels like powerlessness to surrender to a self that you only know that you are by faith, because you can't feel it, but it seems to me that you are still very powerful, but it's only that you are dedicating your power to the will of the self that you carry within a deeper part of yourself. So, the apparent powerlessness is instead, by faith and will, a force with greater power than you could by yourself consciously ever have. This is my understanding. Could you correct it?

Carla: 我想要在 S 在开始的时候已经说了的事情上接着问我个人的问题。它也许已经是我的错误的推测了, 无论你是正面性地还是负面性地寻求, 你都会取得相同数量的控制你自己的力量, 仅仅是你会用不同的方式来使用它。我并不完全清楚地听到, S 正在谈论无力量。我意识到, 它感觉就好像是, 无力量以臣服于一个你仅仅藉由信心而知晓的你之所是的自我, 因为你无法感觉到它, 但是, 在我看来似乎, 你仍旧是非常强有力的, 而它仅仅是你正在将你的力量致力于你在你自己的一个更为深入的部分中携带着的自我的意志。因此, 表面上的无力量, 是藉由信心和意志的一种力量, 它带有比你凭借你自己有意识地所能够拥有的力量更大的力量。这是我的理解。你们能够更正它吗?

I am Q'uo, and am aware of your query, my sister. It is well stated that the greater power is that which comes through the entity rather than that which comes from the entity, for one is infinite, and the other finite. To surrender one's will to a greater power is to open a door through which the power of the universe may move in a more or less undistorted fashion.

我是 Q'uo, 我理解了你的问题, 我的姐妹。更大的力量是那种流经实体的事物, 而不是源自于实体的事物, 这是说得很好的, 因为一个人是无限的, 其他的事物是有限的。要将一个人的意志臣服于一种更大的力量, 就是去打开一扇门, 宇宙的力量可以用一种或多或少无扭曲的方式流动通过这扇门了。

Each entity, during the daily round of activities and the manner in which it expends its energy through various rituals and dedications, is given a certain amount of energy that powers the activity. The entity that attempts to harness this energy, for whatever purpose, harnesses that which, in effect, has a limit. To use this energy to surrender, as you have spoken, in faith to the greater power of the One is to offer an energy in service that far exceeds that which is the daily gift, shall we say.

在日常生活的活动期间的每一个实体, 以及它通过各种各样的仪式与奉献来消耗它的能量的方式, 都是被给与了一定数量的为那种活动供能的能量的。尝试去利

用这种能量的实体，无论为了什么目的，都是利用那种，实际上拥有一个限度的事物。将这种能量用于，如你已经说过的一样，在信心中臣服于更大的太一的力量，就是去通过服务提供一种远远超出，容我们说，每日的礼物之所是的能量。

Is there a further query, my sister?
我的姐妹，有一个进一步的问题吗？

Carla: Yes, but you don't have to answer it, it just may be too much. A friend of mine is going through an extremely painful period because she is full of faith, but she is going to the Southern Baptist Theological Seminary and the board, which is so conservative, is saying you must believe this and this and this or you do not have faith. It is something that I've told her, and I've told many people, that belief is antithetical to faith, that you can't give up your power of discernment to anything that is personalized, not even something that is called God, if you have to believe this and this, and everything else is wrong, because faith is faith without an object such as (inaudible) and love and things being all right.

Carla: 是的，但是你们并不一定要回答它，它仅仅可能是过多了。我的一个朋友正在经历一个极其痛苦的时期，因为她是充满信心地，但是他正在上南方浸礼会神学院，它们的委员会是如此的保守，它们说你必须相信这个，这个，这个，否则你就是不拥有信仰的。某种我已经告诉她并且我已经告诉过很多人的事情是，信念是与信心对立的，你无法将你的分辨力的力量放弃给任何个人化的事物，甚至不能交托给某种被称为神的事物，如果你必须相信这个或者那个，且每一个其他的事情是错误的了，因为信心是没有一个诸如（听不见）的对象的，爱和事物都是没问题的。

Have I served my friend well by speaking to her in this way, or could I speak with her better?

通过用这种方式和她说话，我已经有效地服务我的朋友了吗，或者我能够更好地与她说话吗？

I am Q'uo, and am aware of your query, my sister. We feel that your words have wisdom in them, and would not alter them, for the tendency towards beliefs is a tendency towards narrowing the opening of the door that we have spoken of before, and thus is also that which tends to reduce the ability to apprehend and to receive the blessings of love.

我是 Q'uo，我理解了你的问题，我的姐妹。我们感觉到，你的言语在其内在之中是拥有智慧的，我们不会改变它们，因为朝向那些信念的倾向是一种朝向让我们之前谈及过的打开的门变窄的倾向，因此，它同样也是那种倾向于减少理解与接受爱的祝福的能力的事物。

Is there a further query, my sister?
我的姐妹，有一个进一步的问题吗？

Carla: No Q'uo, you have given me a tremendous sense of relief with that answer, thank you very much.

Carla: 没有了, Q'uo, 你们已经藉由那个回答给予我一个巨大的放松的感觉到了, 非常感谢你们。

I am Q'uo, and again we thank you, my sister. Is there another query at this time?

我是 Q'uo, 我们再一次感谢你, 我的姐妹。在此刻有另一个问题吗?

(Pause)

(暂停)

I am Q'uo, and we are most grateful to have been invited this evening to this circle of seeking, for it is one in which we have had the opportunity of greeting many old and dear friends, and we thank each for the love that has been offered to us, and for the opportunity of returning that love to each. We bless each upon the journey which we all share. We shall take our leave of this instrument and this circle at this time. We are known to you as those of Q'uo. We leave each in the love and in the light of the one infinite Creator. Adonai, my friends. Adonai.

我是 Q'uo, 我们对于已经被邀请在今晚来到这个寻求的圈子是极其感激的, 因为它是一个在其中我们拥有了向许多老朋友和亲爱的朋友们致意的机会的集会, 我们为已经被提供给我们们的爱, 为将那种爱返回给每一个人的机会而向每一个人致意。我们祝福每一个在我们全体共享的旅程上的实体。我们将在此刻离开这个器皿和这个圈子。我们是你们知晓的 Q'uo。我们在太一无限造物者的爱与光中离开各位。Adoani, 我的朋友们。Adonai。

May 20, 1990

1990-05-20 数学的语言与奥秘

Group question: The question this evening has to do with man's ability to ask questions that are quite beyond his ability to answer. This is especially true in the field of mathematics, where there is an endless array of questions that can logically be asked, but which seem to require an intellect far beyond man's ability to answer. What kind of intellect would be necessary to answer questions of this nature, and of what value to the evolution of humankind is it to be able both to ask and to answer these kinds of question?

团体问题：今天晚上的问题是与人去询问那种完全在他去回答的能力之外的问题的能力有关的。在数学的领域，这尤其是真实的，在其中会有无限数量的问题是能够用逻辑性的方式被询问，但看它们起来似乎需要一种远远超过人去回答的能力的智能。回答这种类型的问题所需的是什么类型的智能呢，同时能够询问并回答这些类型的问题，这对于人类的演化具有什么价值呢？

(Carla channeling)

(Carla 传讯)

I am known to you as the principle Q'uo, and I greet each and bless each in the love and in the light of the one infinite Creator. May it be with you always as it is at this moment. May blessings abide, may peace continue, and may your search for the truth burn ever brighter in your souls and in your hearts. We are extremely grateful for the opportunity to share in this circle of seeking. We too seek the truth, and we come not to give you that which is infallible, but to share with you that which we have learned during a journey which has gone farther than yours, giving us the perspective that we may offer you. We ask you to listen to these thoughts, not with a mind to accept, but after all is said and done, remove the gullibility, the openness, and the clear listening that is so much a part of our being able to speak with you, and discern carefully that which has spoken to you, resonated to you, and seems to be to you a truth that is not known for the first time, but remembered. If such does not occur, we ask you humbly to leave this information, for it belongs away from your path of seeking, for we would not be a stumbling block to any. It is our purpose here only to be of service, and we thank you with open and loving hearts for allowing us this privilege, for this privilege allows us too to grow, as teachers always grow more than their students.

我是你们知晓的 Q'uo 原则，我在太一无限造物者的爱与光中向各位致意并祝福各位。祝愿它一直如其在此刻之所是地与你们在一起。祝愿祝福常在，祝愿平安继续，祝愿你们对真理的寻求在你们的灵魂中，在你们的心中越来越明亮地燃烧。我们对于在这个寻求的圈子中进行分享的机会是极其感激的。我们同样也寻求真理，我们不是来这里来给予你们没有错误的事物的，而是来与你们分享我们已经在一条已经比你们的旅程走得更远的旅程中已经学会了事物，并给予了你们那种我们可以提供给你们的前景。我们请你们在聆听这些想法的时候不是带着一种去接受的头脑，而是在所有都被说了和做了之后，移除那种我们能够向你们发言的能力的如此大的一部分的易受欺骗，开放性以及清晰的听力，仔细分辨我们已经

向你们说的，与你们有共鸣，且对于你们看起来似乎是一个一开始并不知晓，但却被回忆起来的内容。如果这样的内容并未出现的话，我们谦逊地请你们离开这个信息，因为它并不属于你们寻求的途径，因为我们并不愿意成为任何人的一块绊脚石。我们在这里的目的仅仅是去进行服务，我们带着开放而有爱的心为你们允许我们拥有这个特权而感谢你们，因为这个特权同样也允许我们成长，因为老师一直都是比它们的学生更多地成长的。

You ask a question this evening that is not at all what it seems. We shall, as we have before, have difficulty in language, for this instrument is completely without scientific awareness of any formal educative kind, and therefore her vocabulary—which we use always, as this is conscious, concept communication—must bridge the gap between our concepts and the clothing of those concepts in appropriate wording. However, this instrument's very lack of expertise is in some way that which opens our ability to make connections that may not have been made before.

你们今晚询问了一个并非完全就是它看起来的样子的的问题。我们，如我们已经一样，在言语上遇到了困难，因为这个器皿是完全不具有任何正规的教育类型的科学性认识的，因此，她的词汇表——因为这是有意识的，观念的沟通交流，我们一直要使用她的词汇表——必须在我们的观念和用适当的措辞覆盖那些观念的事物之间的裂缝上架起桥梁。然而，这个器皿对专业知识的非常的缺乏，就是用某种方式开启了我们的能力的事物，那种能力即建立之前尚未建立过连接的能力。

The question seems to concern mathematics. It asks the simple yet profound question which is interesting, and which may be followed for some of your time. We will attempt not to use all of that time, as this instrument scolds us so fiercely for speaking too long, but the concepts which we wish to get across to you are not what you would expect, and therefore we must go carefully ahead with each step in our logical disquisition.

问题看起来似乎是关于数学的。它询问了简单而又深刻的问题，这个问题是有趣的，并可以花你们的一些时间来被追随。我们将尝试不去使用全部的时间，因为这个器皿因为我们发言时间过长而如此严厉地斥责我们，但是我们希望向你们传递的观念并不是你们会期待观念，因此我们必须我们的逻辑的学术演讲中对每一步都非常小心地前进。

You note that mathematical questions are asked that cannot be answered. And you wonder if they simply cannot be answered, or if there has simply not yet been born a mathematician able to answer these questions. Now, we shall begin with an observation of the type of function that mathematics plays. By the use of mathematics in its pure form, a structural concept web or field has been generated which may be compared to the naming of various techniques, kinds of food, and in certain combinations, the means to prepare this food, which can then be observed to be able to create an empirically based and internally cogent system of observations which form the basis for those disciplines of the scientist which enjoy the creation of machinery, of those gadgets which work because of electricity or magnetism, and of a very

large field of more sophisticated topographies or models of the universe, in which events may be seen to fall in some logical order, thus giving to the classical, rational thinker the joy of the manipulation of this self-consistent web of cogent bits or elements.

你们注意到那些无法被回答的数学的问题被询问了。你们想世道，是否它们单纯地是无法被回答的，或者是否能够回答这些问题的一个数学家单纯地尚未出生。现在，我们将藉由一种对数学起到的功能的类型的观察来开始。藉由用数学的纯粹的形式对数学的使用，一种有结构的观念的网络或者场域已经被产生出来，它可以与对有各种各样名称的技术，食物的类型，以及通过一定的混合来准备这种食物的途径做比较，它可以被观察到能够创造出一种以经验为基础的且在内在是有说服力的观察的系统，这个观察的系统会形成对那些科学家的训练的基础，这些科学家喜欢对创造机械与那些因为电力或者磁性而工作的小工具，以及创造一种非常大的具有更为复杂的宇宙的地形或者模型的领域，在其中事情可能会被观察到落入到某种逻辑性的秩序之中，并由此给予那个传统的，理性的思考者操纵这种前后一致的有说服力的片段或者元素的网络的乐趣。

This may seem to be a less than elegant rendering of the processes of mathematics, of [the] scientific method and its extremely baroque system of corollary sciences, all developed by the empirical method of observation, hypothesis, experimentation, the hypothesis proven or disproven, and this being done in a repetitive manner, which indicates that the pieces or bits which this web offers have been useful in producing that which may move from the theoretical to the useful in the mundane sense.

这可能看起来是对数学或者科学性的方法，以及它极其的巴洛克式的推论的科学的系统的一个较不优美的描绘，所有这些系统都是藉由观察的经验性的方法、假设、实验、被证明或者证伪的假设而被发展出来的，并且是用一种重复的方式被进行的，这表明这个网络提供的那些片段或者部分在产生出可以从理论性的事物移动到在世俗的意义上有用处的事物的方面已经是有用处了的。

It is interesting to note in this regard that the greatest intellects in this, as in any field, sometimes tend to become mystics which focus upon the mystery of those questions that have not been answered, and indeed have oftentimes spoken strongly to the effect that any scientist who is not also profoundly a believer of faith and mystery has not seen the true scope of the particular discipline which has been studied.

在这个方面，去注意到这一点是有趣的，如同在任何领域中一样，在这个领域中的最大的智能有时候会倾向于成为神秘主义，这种神秘主义聚焦于那些尚未被回答的问题的神秘，并确实时常已经强有力地谈及这样一种效果，它是任何并非同样深刻地是一个信心和神秘的信奉者的科学家尚未看到的已经被研究的那个特定的学科的真实范围的效果。

Now let us go back to the view of mathematics. We ask that each consider its nature. It is a language. A mathematician may speak nonsensically, it may speak clumsily, it may speak with elegant exactitude. The variations in the schools of mathematicians are the variations of ability to use the language of mathematics. Just as there are those which find one truth in life, and speak in

the native tongue about this truth to the absolute boredom of all around it, so there are some mathematicians which become excited about one portion of this language, and move far along this particular path of thinking, and become extremely adept at using this particular part of the language without feeling the need to move further in exploring the possibilities of this language.

现在, 让我们返回到科学的视野。我们请每一个人都考虑它的特性。它是一种语言。一个数学家可以没有意义地说, 它可以笨拙地发言, 它可以藉由优美的严密性发言。在数学家的学科中的变量是去使用数学的语言的能量的变量。就好像会有那些在生命中发现一个真理, 并用本土的语言谈论这个真理以至于让它周围的所有人都感觉绝对的无聊的人一样, 同样会有一些数学家会对这个语言的一部分感到激动并沿着这条特定的思考的线路移动很远, 并在使用这个语言的这个特定的部分的方面变得极其内行, 而没有感觉到需要在探索这个语言的可能性的方面更进一步地移动。

If there is any residual doubt that mathematics is a functioning language, one has only to go to one of your libraries and extract from it a treatise which is written in two languages. Indeed, there are sentences in which English and mathematics are both used. The scientist will say "this and this and this" in mathematical terms, and then will say "from this it is evident that" and then there will come another series of mathematical terms. Like German, Turkish, Romanian or English, mathematics is a language, and the mathematician who is most truly suited to the pure seeking within this field is the artist who follows a muse, for it is possible in mathematics to speak badly or well, to speak stodgily or lyrically, and to form the poor sentence or the exquisite, eloquent sentence.

如果在关于数学是一种有功能的语言的方面有任何的残存的疑虑的话, 一个人仅仅需要去前往你们的一所图书馆并从它抽出一片用两种语言写作论文。确实, 会有英语和数学同时在其中被使用的句子。科学家将会用数学的术语说, "这个, 这个和这个," 并接着将会说, "从这一点, 很明显," 接着将会有另一串数学的术语出现。就好像德语、土耳其与、罗马语或者英语一样, 数学是一种语言, 极其完全地适合于在这个领域中的纯粹的寻求的数学家, 就是跟随一个缪斯艺术家, 因为, 在数学中有可能去差劲地或者很好地发言, 有可能枯燥乏味地, 或者感情冲动地发言, 有可能形成差劲的句子, 或者精致而优美的句子。

Those who would be most likely to be able to express simple expressions of complex, impossible questions, are those who have abilities in more than one language. If one is a writer, the study of mathematics will make that entity a better writer, because there are accuracies and nuances in mathematics that inform the writer in the use of the English language, or any language in which the writer chooses to pen his words. Similarly, the mathematician who has studied music, especially harmony, is in perhaps the most helpful situation, as these two systems of notation have a great deal in common, and therefore may flow one to the other and back again with more ease. The architecture of the music is, like that of mathematics, made up of ineluctable ratios. The creating of tone is mathematical in nature, and the creation of a musical or

artistic mathematics is therefore the cross-inspiration.

那些极其有可能去表达复杂的，不可能的问题的简单的表达的人，是那些在多于一种语言的方面拥有能力的人。如果一个人是一个作家，对数学的研究将会使得那个实体成为一个更好的作家，因为在数学中会有精确性和微妙变化会在使用英语的语言，或者任何那个作家选择去的写出他的文字的语言的方面鼓舞那个作家。类似地，已经研究过音乐，尤其是和声的数学家，是处于也许最有帮助的情境之中的，因为两个符号的系统拥有大量的共同之处，因此可以更加容易地从一个系统流到另一个系统并再一次返回。音乐的结构，就好像数学的结构一样，是由不可避免的比例组成的。音调的创造在属性上就是数学性的，具有一种音乐性的或者艺术性的数学的创造，因此是交叉启发的。

Let us say that the nature of all language within third density is such that it cannot describe anything but that which is an illusion, mathematics being a language which describes the local, shall we say, environment of fields, groups of fields, rotations and quantized rotations of light which create all that there is and all that may be observed. Just as instrumentation in the study of the atom moves the scientist ever deeper into what seems to be a recreation of outer space, until finally all that may be seen of the atom is the path of its energy, and so is mystery born within the mind of that scientist, just so, in the language of mathematics and in a purer and intellectual sense, a man may seek a kind of holiness or sanctity as a mathematical mystic who is aware of that which lies beyond the limit of language, that which is beyond the limit of the notes and the arrangement of notes in music, [that which] touches and moves the soul and the heart and the emotions into a state of purified emotion which cannot be explained by the language used.

让我们所，在第三密度中的所有的语言的特性都是如此，以至于它无法描绘出了一个幻象之外的任何事物，数学是一种描绘了场域的环境，场域的团体，以及创造了一切万有和所有可以被观察到的事物的光的旋转和量子旋转的语言。就好像在研究原子的过程中的检测仪器会让科学家越来越深入到看起来似乎是一种具有外部的空间的再创造 (recreation)，一直到最终一切可能被看到的属于原子的事物都是它的能量的途径为止，神秘就是这样在科学家的头脑中被诞生出来了，就是这样，在数学的语言中，且在一种更为纯粹和智能的意义上，一个人可以作为一种数学的神秘主义者寻求一种类型的神性或者神圣，它察觉到了存在于语言的限度之外的事物，超越了在音乐中的音符的限度和音符的排列的事物，以及那种触及并推动灵魂、心与情绪进入到一种无法由被使用语言所解释的被净化过的情绪的状态中的事物。

So it is in mathematics for one whose muse is truly that of the mathematics. One may see and delight in the many oddities that make the architecture of this language so rich and beautiful. This entity may then gaze upon that marvelous, euphonious amalgamation of mathematical words, shall we say, or pieces of notation, which brings one to a thrilling discovery, a purified emotion, and a wonder, a passion and an adoration of that which lies beyond the language.

因此，对于一个其缪斯真的就是数学的人，就是在数学中，它可以看到那些使得这种语言的建筑如此丰富而美丽的奇妙的事物并会在许多的这些奇妙的事物中

感到高兴了。这个实体接下来就可以注视，容我说，数学的词汇，或者计数法的片段的那种不可思议的、悦耳的混合物，它们会将一个人带到一种令人激动的发现，一种纯净的情绪，一种奇观、一种热情以及一种对于存在于那种语言之外的事物的崇拜之中。

Into each type of notation or language is placed two ultimate resolutions: paradox and mystery. One who follows the muse and becomes the artist, able to play the scales, able to play all that is created, and able to feel also with purified emotion the paradoxes and the mysteries which lie between the lines in the noumenal area, [so] that the mind retains each of these parts of music, of mathematics, may we say, even of computer programming, of any language, is privy to a wisdom of learning that concept [that] moves beyond words, that is wonder, that is mystery. The artist sees the beauty; the artist sees the elegance of the beautiful written language. But the artist is also aware of the most marvelous portion of the language, that language which will forever escape the tongue, or the pen, that language which is not local, and cannot describe anything, for there is nothing to describe that lies within the ken of the observer.

在每一种类型的表示法或者语言中都会有两种终极的解答被放置于其中：悖论与神秘。一个跟随缪斯的并成为了艺术家的人，能够去弹奏音阶，能够弹奏所有被创造的事物，能够同样藉由纯净的情绪感觉到存在于本体的区域中的线条之间的悖论与神秘，因此，心智会保留这些音乐、数学的部分中的每一个部分，容我说，甚至电脑程序以及任何的言语的部分，都是暗中参与到一种学习那种超越言语的观念，学习奇观之所是，神秘之所是的事物的智慧。艺术家看到美丽，艺术家看到美妙的被写下的言语的优美。但是，艺术家同样也知晓那种语言的最为不可思议的部分，知晓那种将会永远地避开口舌、或者笔墨的语言，那种并非局部的，无法描绘任何事物的语言，因为没有任何要去描绘的事物是存在于观察者的视野之中的。

Now, when all this has been processed and grasped in some wise by the student of a particular language, it is possible for that student to become aware of its relationship to the noumenal, to that which is mysterious and paradoxical and beyond the ken of the intellectual mind. There shall be two children of this attitude. The first is merriment, for the deep humor of the universe lies in all languages for the entity opening up to its nuances. Secondly, and perhaps more profoundly, such an entity may realize that there is a portion of itself which is also of the mystery, noumenal, beyond human concept, beyond this density of illusion which may be described mathematically in such and such a way, musically in such and such a way, poetically in such and such a way.

现在，当所有这些已经被处理并已经在某种程度上被一种特定的语言的学生所掌握的时候，那个学生就有可能开始察觉到它与本体性，与那个神秘的，悖论的，超越智力的心智的范围的事物之间的关系了。这种态度将会有两个孩子。第一个孩子是快乐，因为宇宙的深入的幽默，对于那个向着其微妙性开放的实体，存在于所有的语言中。其次，也许是更为深入地，这样一个实体可以意识到，它自己会有一个部分同样也是属于神秘的，本体性的，且超越人类的观念，超越这个幻

象的密度的, 自我的这个部分可以用数学性的方式用这样或者那样的一种方式被描述, 用音乐的方式用这样或者那样的一种方式, 用诗歌的方式用这样或者那样的一种方式被描绘。

Where words end, there a new and larger and non-local frame of reference begins. This frame of reference lies within one, and it is possible that one which seeks in this deep mind, through meditation, requests in the dreaming, and other means of communicating with one's own unconscious self, may begin to intuit a non-local and fully articulated concept-language which shall have to remain naked of words, because within this illusion the natural laws of the infinite One must needs be kept. However, it is entities such as this which enter into experiments as a part of the experiment, and change the results.

在言语结束的位置, 会有一个新的, 非局部性的参考系开始了。这个参考系存在于一之中, 一个在这个深入心智中寻求的人是有可能, 通过冥想, 在梦境中请求的, 其他的与它自己的无意识的自我进行沟通交流的途径, 就可以开始, 有直觉而启发一个非局部性的, 完全清楚陈述的观念-语言, 这种语言将必须保持无需言语, 因为在这个幻象中, 无限太一的自然律法必须需要被维持。然而, 就是诸如这个实体之类的实体们会作为实验的一部分而进入到体验之中, 并改变结果。

It is forever frustrating to entities who are not in this frame of reference that such results seem only paradoxical and cannot be useful within the illusion. There is, however, the great peace of beginning to grasp timelessness, spacelessness, true simultaneity of all that there is, the nature of infinity, and those many, many mysteries that leave the intellect stuck in paradox after paradox. To some that shift shall always be an irritation, to others, a challenge, and to others, a wonderful and beguiling poem, a hint that there is more to come, and that each seeker of truth shall one day be more than it is at this point.

对于那些并不在这个参照系中的实体, 这样的结果看起来似乎仅仅是悖论的且无法在幻象中是有用处的, 这对于这些实体会永远是令人感到挫败的。然而, 在开始理解无时性、无空间性, 一切万有的真实的同时性, 无限的属性以及许许多多的让逻辑智力陷入到一个接一个的悖论之中的神秘的过程中, 会有伟大的平安。对于一些人, 转变将一直都是一中刺激物, 对于其他人, 转变会是一种挑战, 对于另外一些人, 转变会是一种美妙而消遣性的诗歌, 一种暗示, 即会有更多的事物出现, 每一个真理的寻求者将会有一天变得比它在此刻更大。

This is a dense illusion, and it is well for all of those with the muse to keep themselves grounded in the local rules of whatever language they are using. To communicate with others it is well to use the language well. There is a pride in excellence that one must needs encourage, for all you have, just as all we have, are the concepts that we give this instrument. Now this instrument struggles to clothe each naked concept in shabby, poor and patched clothing. Such it is for each language, that each of you may be a poet, each of you may inspire, each of you may develop a passion, a love of this naked, conceptual mystery.

这是一个沉重的幻象，让他们自己扎根在无论什么他们正在使用的局部性的规则中，这对于所有那些与缪斯在一起的人们都是很好的。要与其他人沟通交流，去好好地使用语言，这是很好的。在优异中会有一个人必须需要去鼓励的骄傲，因为所有你们拥有的事物，就和所有我们拥有的事物一样，就是我们给予这个器皿的观念。现在，这个器皿努力给每一个赤裸的观念穿上破烂的、破旧的、打着补丁的衣服。每一个言语都是如此，你们每一个人可以是一个诗人，你们每一个人可以产生灵感，你们每一个人都可以发展一种热情，一种对这种赤裸的、观念性的神秘的爱。

All paths lead to the love of this mystery which we call love, the great original Thought that created all that there is. Thus, each may become far more wise than he may articulate, and that wisdom, beauty and imperishability shall be his alone, his to treasure, his to place with respect and love, where it belongs, within the heart and in the soul, within that portion of the self that always has been and always will be. There is wisdom to be found in the picking up of a grain of sand, or a piece of straw. There is love in a dusty window, or the croaking of a frog. All things are sacramental to those who have acquired that language of concept which lies beyond words. Approach it from any study whatsoever, and the same results shall be yielded.

所有的途径都导向对这种我们称之为爱的神秘的爱，这种爱就是创造了一切万有的那个伟大的想法。因此，每一个人都可以成为比他可以清楚陈述的事物远远更有智慧的，这种智慧，美丽和不朽性将成为他的孤单，他要去珍惜的事物，他要带着尊重和爱放置在它所属的地方的事物，放在心中，放在灵魂中，放在自我的那个已经一直如此并将会一直如此的部分之中。在拾起一粒沙子的，或者一片稻草之中会有智慧被找到。一切事物对于那些已经取了的那种存在于言语之外的观念的语言的人都是神圣的。从无论什么研究去接近它，相同的结果都将会被产生出来。

May your language be one of beauty, and may your passion for the truth build a fire within you that warms your heart and fuels your desire and your will to live as imperishable and eternal beings, not caught in the net of what must be, in this local habitation that you call planet Earth. You shall not always exist in this island of intelligence. You shall move forward, and all languages pay due respect to those things which make one's service to one's fellow man the greatest. And then, through meditation, contemplation, vision, prayer and dream, cherish that deep part of yourself which is one with all that there is, and is at bottom part of the Creator.

祝愿你们的语言成为一种具有美丽的语言，祝愿你们对于真理的热情在你们内在之中构建一种火焰，它会温暖你们的心并为你们的渴望和你们的一直供能，以作为不朽和永恒的存有活着，而不会陷入到在这个你们称之为行星地球的本地的居所的必须是的事物的网中。你们将不会一直都存在于这个逻辑智力的岛屿中。你们将会前进，所有的语言都会对那些使得一个人对他的同行的人的服务成为最大的服务的事物付出适当的尊重。接下来，通过冥想、沉思、异象、祈祷与梦境，去珍惜你自己的那个与一切万有同在，且处于造物者的底部的深入的部分。

Look to yourself to the alleluia of love for all that you see, and all that you can

learn, and with humor and excellence use the words that are your vocabulary, letting them shine, playing with them, showing their wonder as well as their use, to those who wish to see that which you know. You are both here and not here. You are infinite, and you are in an illusion. Love both of these, love the paradox, and most of all, love the Creator, yourself and each other, in whatever language you know.

在你自己身上寻找对于所有你看到的事物，所有你能够学会的事物的爱的赞美，带着幽默与优异使用你的词汇表中的那些词语，让它们闪光，与它们一同玩耍，向那些希望看到你知晓的事物的人展现它们的奇妙同样也展现它们的用处。你同时是在这里和不在这里的。你是无限的，你是在一个幻象中的。同时爱这两者，爱悖论，最重要的是，爱造物者，爱你自己，爱相互彼此，用无论什么你知晓的语言。

We would at this time apologize, for once again we have heard the signal that says we have spoken too long. We are sorry, and we will attempt to speak more briefly when you call us next, as we do hope that you will. It has been a struggle speaking through this instrument, for it does not have the words even to describe the words of other languages, but it has put our ability to make concepts clear to a test, and therefore it has helped us to learn to communicate also. We would at this time close the meeting through the one known as Jim. We leave this instrument in love and light. We are of the principle of those of Q'uo.

我们会在此刻抱歉，因为我们已经再一次听到了信号，它表明我们已经发言过长时间了。我们很抱歉，我们将尝试去在你们下一次呼唤我们的时候更为简短地发言，因为我们确实希望你们将会呼唤我们。通过这个器皿发言，这一直都是一种努力，因为它并不拥有词语甚至去描绘其他的语言的词语，但是，它已经让我们能够让观念对于一次测试是清晰的了，因此，它已经帮助我们同样也去学习沟通交流了。我们会在此刻通过被知晓为 Jim 的实体结束这次机会。我们在爱与光中离开这个器皿。我们是 Q'uo 原则。

(Jim channeling)
(Jim 传讯)

I am Q'uo, and greet each again in love and light through this instrument. At this time we would offer ourselves in the attempt to answer any further queries which may remain upon the minds of those present. Is there a query at this time?

我是 Q'uo，再一次通过这个器皿在爱与光中致意。在此刻我们会提供我们自己尝试去回答可能仍旧留在那些在场的人的头脑中的任何进一步的问题。在此刻有一个问题吗？

S: I am S, and am grateful for your answers, and would like to think of them.
S: 我是 S，我对于你们回答很感激，我会愿意思考它们。

I am Q'uo, and we are most grateful to have been asked to join this circle of seeking. It has been our great honor and privilege to have been able to blend

our vibrations with yours and to speak upon those topics which are of importance to you at this time.

我是 Q'uo, 我们对于已经被请求加入到这个寻求的圈子是极其感激的。能够将我们的振动和你们的振动混合在一起并谈论那些在此刻对于你们具有重要性的主题, 这已经是我们巨大的荣耀和荣幸了。

If there are no further queries, then we shall, with great gratitude, take our leave of this instrument and this group, leaving each as always in the love and in the light of the one infinite Creator. We are known to you as those of Q'uo. Adonai, my friends. Adonai.

如果没有进一步的问题, 接下来, 我们将带着巨大的感激, 离开这个器皿和这个团体, 我们一如既往在太一无限造物者的爱与光中离开各位。我们是你们知晓的 Q'uo。Adonai, 我的朋友们。Adonai。

May 27, 1990

1990-05-27 Latwii: 生命的限制与苦难

Group question: The question this evening has to do with how preincarnative choices are put into motion in the incarnation. It seems very likely that the childhood experiences at an early age—at the age of seven, or ten, or somewhere around there—have the effect of influencing the child in the direction of the preincarnative choice, so that the child may be imbued with self-confidence, or a lack of self-confidence, with anger, or with compassion, with the ability to work with other people in groups, or the lack of that ability. It seems that there is a series of experiences, usually with the parents, or with brothers or sisters, or neighbors, at that age that imprints so strongly upon the child that the child then carries that imprint throughout the life, and uses that effect to work on himself either consciously or unconsciously, so that the desires and choices before the incarnation are focused on because they're set in motion during childhood. Is this a correct assumption, and if it is, could you elaborate on how this works?

团体问题：今天晚上的问题是与投生前的选择是如何在投生中启动有关的。看起来似乎很有可能在一个早期的年龄——在七岁或者十岁或者在那左右的某个位置——童年时期的体验会在投生前的选择的方向上影响孩子，这样那个孩子就可能藉由自我信任或者缺少自我信任，藉由愤怒，或者藉由同情心，藉由与其他人在团体中一同工作的能力，或者缺少那种能力而被感染了。看起来似乎在那个年龄会有一系列的体验，同样是与父母，或者与兄弟或者姐妹，或者与邻居在一起的体验，会如此强烈地在那个孩子身上留下印象，以至于那个孩子接下来会在贯穿整个生命的过程中携带着那种印刻，并使用那种影响在他自己身上进行工作，要么是有意识地，要么是无意识地，因此，在投生前的渴望和选择就被聚焦起来了，因为它们在那个时期就被启动了。这是一个正确的假设吗，如果是的，你们能够在关于这是如何工作的方面进行详尽的阐述吗？

(Carla channeling)

(Carla 传讯)

I am Latwii, and I greet you in the love and the light of the one infinite Creator. We are most happy to be with you this evening, and are wishing to extend the greetings of those known as Ra whose company is normally blended with our own. However, this instrument prays for the highest contact it may receive in a stable and healthful manner, and it is very weak. This contact is possible almost completely because of the great love and mutual respect of this circle, each for the other. When we have this sort of harmony, we may use the energy of the instrument with far more safety.

我是 Latwii，我在太一无限造物者的爱与光中向你们致意。我们极其高兴在今晚与你们在一起，我们希望提供 Ra 团体的致意，Ra 团体的陪伴通常与我们自己的陪伴混合在一起了。然而，这个器皿祈祷它用一种稳定而健康的方式可以接收到的最高的接触，它是非常虚弱的。这个接触是有可能存在的，几乎完全是因为这个圈子在彼此之间的伟大的爱和相互的尊重。当我们拥有这种类型的协调一致的时候，我们可以藉由远远更大的安全性来使用这个器皿的能量了。

You ask this evening about the preincarnatively chosen structures, limitations, biases and thinking processes which affect the young child until the age of seven or so. This is an interesting topic. The entity which is the young spirit is the designer of these experiences and has chosen the catalyst knowing the behaviors and catalysts that would create the lifetime pattern of learning. Make no mistake, there is no villain but your own wiser self, which wishes you to experience that which seems unbearable so that you may learn to empty yourself of insignificant expectation. This is an act of desire to learn, and may be directly attributed to yourself. This is not easy to remember, and impossible to appreciate when you are suffering, either mentally, emotionally, physically or spiritually. But each of you is not the limited entity whose ears hear our words. Each of you is a very powerful being; a being, in fact, of infinite power. It is the wish of the growing spirit so to use this power that the positivity, light and good of eternity may be apprehended by the self.

*你们今晚询问关于一直到大概七岁左右会影响年幼的孩子的投生前被选择了的结构、限制、偏向性以及思考的过程。这是一个有趣的主题。年幼的灵体之所是的实体是这些体验的设计者并已经在知晓会创造出一生的学习的模式的行为举止和催化剂的情况下选择了催化剂了。没有错误，没有坏蛋，而只有你自己的更为睿智的自我，它希望你去体验到看起来似乎无法忍受的事物，这样你就可以学会去清空你自己的不重要的期待了。这是一个具有学习的渴望的行动，并可能直接被接归因于你自己。是当你要么是在心智上，或者在情绪上、或者在身体上，或者在灵性上正在受苦的时候，这并不容易被记起，且不可能被感激。但是你们每个人都不是那个耳朵听到我们的言语的受限的实体。你们每一个人都是一个非常强有力的存有，实际上是一个具有无限的力量*的存有。用这种方式去使用这种力量，这是成长中的灵体的希望，这样，实体的正面性、光以及善，就可以被自我领悟了。

It would seem that in choosing the early childhood abandonment, invalidation of reality and scorn, that the higher self wishes to set up a no-win situation, and there are many who remain at this place or condition of consciousness for the life experience, moving around the difficulties of feeling unworthy, abandoned, lonely and sorrowful and allowing this to be, not catalyst, but a continuing picture of reality as you know it in this illusion. But within each of you there is a quality peculiarly your own, and that is your free will. The seeking entity chooses to examine not the surface of the feelings only, not the suffering only, but the reason for them.

看起来似乎在选择早期童年时期的遗弃、现实的失效和嘲讽的方面，高我希望去设置一种不大可能取胜的情境，会有很多人在生命体验中都保持在这个位置或者这种意识的情况，并在感觉到无价值、被遗弃、孤单和忧伤的困难的周围移动，并同时允许这种情况成为，不是催化剂，而是一种持续不断的实相的图像，如同在这个幻象中你们对它知晓的一样。但是在你们每一个人内在之中都有一种特异性地属于你自己的特性，那就是你的自由意志。寻求的实体会选择去不仅仅检查感觉的表面，不仅仅只检查受苦，同样也检查它们的原因。

The third-density question is "Why?" You know, more and more, what you are

as you pursue your own personal truth. A curious person, a person who wants to know why it has been abandoned, and why it must feel abandoned for a whole lifetime, is ripe for a maturation, a blooming, which will involve releasing the identity of "the abandoned one." There is a fear of releasing one's identity, no matter what it is. The feeling of unworthiness is often crushing and, indeed, is encouraged and nurtured mercilessly by early childhood catalyst. This sense of unworthiness, poor as it is, is an identity and, to change, one must surrender this identity. Again you gaze at suffering and change.

第三密度的问题是“为什么？”随着你追寻你自己的个人的真理，你会越来越多地知晓你是什么。一个好奇的人，一个想要知道为什么它已经被遗弃，为什么它必须在整个一生中都被感觉到是被遗弃的人，是为一种成熟、一种绽放而准备妥当了，这种成熟和绽放将会包含释放那种“一个被遗弃的人”的身份。会有一种对释放一个人的身份的恐惧，无论它是什么。无价值感经常是压倒性的，并确实会藉由童年时期的催化剂而无情地被鼓励和被滋养。这种无价值感，尽管它是可怜的，仍旧是一种身份，要改变，一个人就必须将这种身份交托出去。再一次你注视着受苦和改变了。

Thus we link early childhood to preincarnative, eternal beingness, and state that there is a purpose for the incredible suffering that is so often the lot of the sensitive being. The sensitive being tends to build a fort, or a fortification, so that it may not be so hurt by circumstance. This fortification must be consciously torn down to effect a change in self-image. Before you came to this experience, you knew that you were loved, that you were whole, perfect, unblemished, loving and beloved by the Creator Self, a child of the Father of all that there is, of the Mother of all that there is. But this knowledge does little good if it is not challenged.

因此，我们会将早期的童年与投生前的、永恒的存在性联系起来，并陈述这样的如此经常地是敏感的存有的命运的令人难以置信的受苦是有一个目的的。敏感的存有倾向于构建一个要塞，或者一个堡垒，这样它就可以不会因为环境而如此受伤害了。这个堡垒必须要有意识地被推倒以在自我形象中产生出一种改变。在你们来到这次体验之前，你知道你是被爱的，你是完整的，完美的，完美无瑕的，有爱的并被造物者的自我所挚爱的，你是一切万有的父亲，一切万有的母亲的一个孩子。但是，这种知晓如果没有被挑战，是几乎没有用处的。

This instrument has low energy into the heart chakra because it is blocked in red ray as it questions its right to be alive. It is blocked in orange ray by its reluctance to accept freely given love. That is why we must speak carefully and slowly. This instrument is, at this moment, typical of the nature of energy blockages among your people. It is experiencing that which comes to all, or very nearly all, spirits. It has itself noted one mystery: try as it might, swear and kick and rage, it cannot give up hope. This hope, which may be called faith, is that which holds the entity in a safe energy web as it is dismantled, as programs in the consciousness are changed, and new possibilities are opened for data input and new programming, to use the terms of the computer, which so resembles the choices of the consciousness that we find them useful.

这个器皿拥有很低的进入到心的脉轮中的能量，因为在它质疑它活着的权利的时候它在红色光芒中是被阻塞的。它由于它不情愿自由地接受被给予的爱而在橙色光芒中是被阻塞的。那就是为什么我们必须小心谨慎地且缓慢地发言。这个器皿，在此刻，具有在你们的人群中的典型性的能量阻塞的特性。它正在体验到发生在所有人身上的，或者几乎发生在所有的灵体上的情况。它让它自己注意到一个神秘：尽管它可以努力，哭泣、踢打并暴怒，它却无法放弃希望。这种希望，也可以被称之为信心，就是那种在这个实体被摧毁的时候，当在意识中的程序被改变且新的可能性为了数据的输入和新的编程而被打开的时候将它保持在一个安全的能量网络中的事物了，我们使用了计算机的措辞，它与意识的选择是类似的，我们发现这些措辞是有帮助的。

You are warriors. Let this sink deep into your heart. You are not people of peace, as your language intends this word. You have come here to disrupt, destroy and remake yourself according to free will choices having to do with why you are here. When all the reasons of the illusion are cast aside, finally the intelligence gazes upon those things which are changeless. There are two: light is not changed by any relation it might have to any other energy field or movement; love is a constant within each entity's aching and anguished heart. It may not feel loved, but, against all reason, it loves. Therefore, those who ask, "Why?" are given two considerations which speak of eternity: love and light. Such abstractness does not help the conscious mind or lift the suffering spirit. But the pilgrim soul keeps asking, "Why?" and finding that in terms of ideal or unchangeable things, this question deals with love and light. The question cannot be answered, and so each entity chooses to align itself with love and light without anything but hope or faith to guide the choice.

你们是斗士。让这个身份深深沉入到你们的心中。你们不是属于和平的人，如你们的语言所指的“和平”这个词语的意思。你们来到这里是用来产生破坏、摧毁并根据与为什么你来到这里的自由意志而再造你自己的。当所有的幻象的理由都被人道一旁的时候，最终智能会注视那些不变的事物了。有两个不变的事物：光是不会由于任何它可能与任何其他能量场或者运动之间的关联而被改变的，爱在每一个实体的悲痛而烦恼的心之中都是一个常数。它可能不会感觉到被爱，但是，它会无需任何理由地去爱。因此，那些询问“为什么？”的人会被给予两个谈及了永恒考虑：爱与光。这样的抽象的事物并不会帮助有意识的心智，或者提升受苦的灵性。但是朝圣的灵魂会持续询问“为什么？”并会发现，在力量或者无法改变的事物的方面，这个问题是与爱与光打交道的。问题无法被回答，因此，每一个实体会选择将它自己与爱与光对齐，在除了希望或者信心之外没有任何事情会指引那个选择的情况下。

We shall not, this evening, attempt inspiration, for each entity is aware that first the great power of the self that lies beyond abandonment, unworthiness and loneliness is that mystery of self which does not reveal itself except in darkest shadow. You are creatures starving, and you have only faith and hope, because you see that there is light and there is love and no one can deny either, and you see yourself as one whose quest for the truth cannot be denied. Does this then ally you with infinite and imperishable things? The intuitive answer is, "Yes," and this is the rock-bottom of despair, the thirst and

blankness and emptiness of the desert, the time of no hope, except that there is always hope, because you cannot help but ask, "Why?" and seek "Why?" yet find the infinite values in substance to remain. Who among you or we can expect to remain in hopeful, cheerful and joyful conditions always? This we do not promise you, but rather promise you despair, darkness, loneliness and hopelessness. But never is that condition complete, because of that within you which hopes and lives by faith. "If you go to Sheol, I AM there. There is nowhere you can go that I AM not present," declares love.

我们将不会，在今晚，尝试鼓舞，因为每一个实体都察觉到，存在于遗弃、无价值和孤单之外的自我的伟大的力量，首先就是那种自我的奥秘，这种奥秘除了在最黑暗的阴影中之外是不会自我揭露的。你们是挨饿的生灵，你们仅仅拥有信心和希望，因为你们看到有光，有爱，且没有任何人能够否认两者中的任何一个，你将你自己视为是一个其对真理的探寻是无法被否认的人。这接下来会将你与无限而不朽的事物结合在一起吗？直觉的回答是，“是的，”这就是绝望，沙漠的饥渴、空白和空无，以及没有希望的时刻的真相了，只是一直都会有希望，因为你情不自禁地问，“为什么？”并寻求“为什么？”而却发现，在实质中的无限的价值继续存在。在你们或者我们当中有谁能够期待一直都留在有希望、愉快和喜悦的情况中呢？我们不会向你们承诺这一点，我们毋宁会向你们许诺绝望、黑暗、孤单和无助。但是，因为那个在你内在之中会希望并藉由信心而活的事物，那种情况永远都不会是全部。“如果你前往地狱，我是 (I AM) 在那里。没有任何你能够去的地方是我是 (I AM) 不存在的，”这句话宣告了爱。

Suffer as you must in order to grow. Gaze with careful and open eyes at your choices of early childhood conditioning. You have chosen your own hell. You have also chosen your own heaven. Focus your power and ask why. Find your undeniable hope and acknowledge it without understanding it. Persevere. We shall not ask you, this evening, to be merry, for you ask, "What of despair?" There is little merriment in this condition. Yet know that this condition was created as an important and cyclical phase of your development, as a beacon of love and light to the Creator, to yourself, and to the world. Let all fail, let hopelessness reign, this condition cannot be sustained. You are irrepressible. Watch yourself grow, and remember, as you rejoice in those times of blooming, how great was the pain of birth.

受苦，因为为了成长你必须受苦。用仔细而开放的眼睛注视你的早期的童年的情况的选择。你已经选择了你自己的地狱。你同样也已经选择了你自己的天堂。聚焦你的力量并询问为什么。找到你无法否认的希望并在没有理解它的情况下承认它。坚持不懈。我们将不会在今晚请你们变得快乐，因为你们询问，“什么是绝望？”“在这种情况下几乎不会有快乐。然而，请知晓，这种情况是被创造为你的发展一个重要且周期性的时期的，就如同对于造物者，对于你自己，对于世界的一个爱与光的灯塔一样。让一切都落下，让无望占支配地位，这种情况是无法持续的。你是束缚不住。观察你自己成长，在你在那些绽放的时刻欢庆的时候，记住出出生的痛苦是怎样地巨大。

We would at this time close this meeting by asking the one known as Jim if it would accept our contact. We are those of Latwii.

我们会在此刻藉由询问被知晓为 Jim 的实体是否它愿意接受我们的接触来结束

这次集会。我们是 Latwii。

(Jim channeling)
(Jim 传讯)

I am Latwii, and greet each again in love and light. At this time we would ask if we may speak to any further queries within this group, as it is our privilege to do so.

我是 Latwii，再一次在爱与光中向各位致意。在此刻，我们会请问，是否我们可以谈及在这个团体中的任何进一步的问题，因为这样做是我们的荣幸。

Carla: I know you can't answer this specifically, but I just can't imagine why I put myself at bed rest for the rest of my life. I just don't understand.

Carla: 我知道你们无法明确地回答这个问题，但是我仅仅无法想象，为什么我会让我自己在我剩下的生命中都卧床不起。我仅仅无法理解。

I am Latwii. We are aware of your query, and your suffering, my sister, and we wish that we could speak words that would relieve the pain and the limitation, but we find that there are not only few words that speak centrally to your suffering, but that we have a great desire that you should find your way through this maze of misery, for there is no challenge given that is this great that does not have equally great rewards that await the patient and long-suffering seeker.

我是 Latwii。我们理解了你的问题和你的受苦，我的姐妹，我们希望我们能够说出那些会减轻痛苦和局限性的话语，但是我们发现不仅仅几乎没有言语能够中心性地谈及你的苦难，我们同样也拥有一种巨大的渴望，即你将会找到你穿越这个苦难的迷宫的道路，因为有多少被给予的挑战，就会有同等巨大的回报等待着耐心而长期受苦的寻求者。

Your illusion is one which is unique in all of the creation, for it is in your illusion that the face of the Creator is so well hidden that oftentimes it seems that one is alone, one is abandoned, and one has nothing but one's own misery to experience. This darkness of being in some degree visits each, for this is what your illusion presents to those who enter its door, the opportunity to seek the Creator in the darkest reaches of the creation, those places where it seems no light has ever shone, those corners and closets of the self which is heavily burdened with sickness, sorrow and suffering, those qualities that are so readily available within your illusion and which so toughly test the able spirit to see if there is any place within the illusion that love cannot be found, to see if there is any wound that love cannot heal.

你们的幻象是在所有的造物中都是一个独一无二的幻象，因为就是在你们的幻象中，造物者的面容被如此好地隐藏起来，以至于时常看起来似乎一个人是孤单的，一个人是被遗弃的，一个人除了它自己的不幸之外没有任何东西要体验。这种存在的黑暗会在某种程度上访问每一个人，因为这就是你们的幻象呈现给那些进入到它的大门中的人的事物了，即在造物的最黑暗的范围中，在那些看起来似乎没有光会一直闪耀的地方，在那些被疾病、忧伤和苦难沉重地埋葬起来的自我的角

落与密室中，以及在那些在你们的幻象中如此易于被取得的特性中，寻求造物者的机会，这些在幻象中易于取得特性会如此顽强地考验有能力灵性以看到是否在幻象中有任何位置是爱无法被发现的，以看到是否有任何的创伤是爱无法疗愈。

Thus, each of you moves into this illusion knowing that you shall move in the valley of the shadow of death, as you have had it called, that you shall call upon those inner resources that are your birthright in a way in which they have never been invoked before. In this way you imbue every cell of your soul with the strength of your seeking, with the faith that is only found in those who are already strengthened by overcoming previous suffering that is great. 因此，你们每一个人都是在知晓你们将进入到死亡的荫谷，如你们已经对它的称呼一样，的情况下进入到这个幻象中，你们呼唤那些你们的天赋权利之所是的内在的资源，用一种它们在之前从未通过其被祈请的方式。用这种方式，你们会用你们的寻求的力量，用信心来灌注你的灵魂的每一个细胞，这种信心仅仅会在那些已经藉由超越之前的巨大的苦难而被强化的了人身上被找到。

My sister, you rest upon the bed of nails, as it were, for that body which you inhabit is one which is pierced by pain. It is a body which carries you now, but carefully, that you may ride further into those reaches of the self which remain to be explored, and which few ever dream of exploring, for though the rewards are great, the cost is equally great, for each endeavor that promises further advancement upon the spiritual journey has its cost. Eventually each of you shall give all that you have at the door of death, as you call it, that you might once again enter into the realm of unity and love. The price is high for those who seek purely. This is a truth which each viewed before the incarnation began, and which each undertook solemnly, knowing that there would be difficulty, yet welcoming that difficulty, for by enduring and overcoming there is the victory of the spirit and its purification that it might become ...

我的姐妹，你可以说，是躺在在钉子的床上的，因为你所居住的身体是一个被痛苦刺穿身体。它是一个现在承载着你，但却是小心谨慎地承载着你身体，你可以进一步前进进入到那些尚未被探索过的，很少人曾经梦想去探索的自我的范围之中了，因为虽然回报是巨大的，代价是同等地巨大的，因为每一个会许诺在灵性的旅程上更进一步的前进的努力都拥有它的代价。最终，你们每一个人都会给予在死亡的大门处，如你们对它的称呼一样，给出所有你拥有的事物，这样你们就可以再一次进入到统一与爱的领域之中了。对于那些纯粹地寻求实体，代价是高昂的。这是一个在投生开始之前每一个人都看到了，且每一个人都严肃地承担起的真理，每一个人都知晓会有困难，并同时会欢迎那个困难，因为藉由忍受并超越，会有灵性的胜利以及对它的净化，这样它就可以成为.....

(Side one of tape ends.)

(磁带一面结束。)

Carla: The few which are present have all gone through suffering the illness (inaudible), gone through, [having to] watch a perfectly well, living person sicken and die over many months or years. Each of us has come to (inaudible)

and gone over them. I know in E's dying, if I hadn't been there to be as good a friend as I could to T he would perhaps have had some kind of mental breakdown. I know that if either Jim or I had not had each other when dealing with Don's mental illness I would definitely have not survived, and it is possible that neither of us would have. Is there some special reason we have been drawn together, as our paths seem to be unusually similar in this? It seems to me to be perhaps the worst burden of an ill person, that other people must suffer for the self. It seems grossly unfair, and (inaudible) and there isn't a thing that the ill person can do about it.

Carla: 少数在场人全都已经经历过遭受疾病, (听不见), 已经经历过并看着一个完全健康的, 活的人生病并在许多个月或者许多年之后死去了。我们每一个人都已经遇到过 (听不见) 并已经仔细检查过它们了。我知道在 E 临死的时候, 如果我没有在那里并对 T 成为我所能够成为的一个好朋友, 他也会已经遇到了某种类型的心理崩溃了。我知道, 如果 Jim 或者我在与 Don 的心理疾病打交道的时候并不拥有相互彼此的话, 我肯定是无法熬过来的, 我们中的任何一个人都不可能熬过来。有某个我们已经被拉到一起的特殊的原因吗, 因为我们的道路看起来似乎在这方面是不同寻常地相似的? 在我看来似乎也许一个生病的人的最大的负担就是, 其他人必须要为自己受苦了。这看起来似乎是明显地不公平的, 且 (听不见) 那个生病的人在关于它的方面没有任何事情能够做的。

I am Latwii, and am aware of your query, my sister. When entities such as yourselves enter the incarnation with the purpose of providing as much light, shall we say, as is possible, then there are those patterns, or techniques, of livingness that are invoked. These have to do with providing the setting that will allow the service that has been desired. Oftentimes the service requires a certain kind of personal advancement that is not possible without great testing. The testing may take many forms. Within certain groups of entities it is known that the experience of the loss of the loved one is a kind of testing that will prepare the person not only for those inner initiations of a personal level, but, through the passing through of these initiations, will allow that entity to provide a service to others that would not be possible without the initiation.

我是 Latwii, 我理解了你的问题, 我的姐妹。当诸如你们自己之类的实体带着提供, 容我说, 尽可能多的管的目的而进入到投生的时候, 接下来就会有那些生命的模式或者技巧被唤起了。这些模式是与提供环境联系在一起的, 这些环境会允许已经被渴望的服务发生了。时常, 服务需要一定类型的个人的进步, 而这种个人的进步在没有巨大的考验的时候是不可能发生的。考验可能会采用许多的形式。在一定的实体的团体中, 失去被爱的人的体验就是一种类型的考验, 它将会让那个人不仅仅为具有一种个人的层次的内在的启蒙做好准备, 它同样也会通过经历那些启蒙而允许那个实体对其他的人提供一种如果没有那个启蒙是不可能出现的服务。

Thus, you find in many cases where groupings of entities have incarnated many times together, that there is a pattern of learning and serving that is utilized within these groups, which when viewed from within the limited confines of the illusion will seem to be greatly distorted towards personal suffering, with

little hint of the purpose or reason. It is only when the illusion is seen from outside of the illusion and the incarnation that one may see the purpose of the pattern, the opportunity that is presented.

因此，你们在很多的在其中实体的团体已经很多次一起投生的情况中会发现，会有一种学习和服务的模式是在这些团体中被利用的，这种模式在从幻象的有限的范围内被观察的时候，将会看起来似乎是极大的向着个人的受苦被扭曲的，而只会带有很少的目的或者原因的痕迹。仅仅是在幻象是从幻象和投生的外部被观察的时候，一个人才可能看到那种模式的目的以及被呈现的机会。

As often as it is said within the illusion, it seems trite to say that there is no suffering without purpose. To one who has long suffered and long sought the purpose and yet has not found that purpose, it is not the greatest of consolations to know that there is yet a purpose. However, we tell you that this is so. That one may suffer long and deeply within your illusion is an experience that carries weight within the total beingness of the entity. There is no suffering that is unrewarded. All has a purpose; all purposes serve the One; the One is in each and every entity that one touches in the daily round of activities. As much as is possible within the painful confines of your illusion, your bodies and your situations, rest in the knowledge that you do nothing in vain. All is divinely inspired. There is a purpose.

如同在这个幻象中经常被提到的一样，说没有受苦是没有目的的，这看起来似乎是老生常谈了。对于一个已经很长时间受苦并很长时间寻求目的而却尚未找到那个目的的人，去知晓仍旧是有一个目的的，这并不是最大的慰藉。一个人可能在你们的幻象中很长时间且深深地受苦，这是一种在实体的全部的存在性中携带了重量的体验。没有受苦是没有回报的。一切都有一个目的，一切的目的都服务于太一，太一在一个人在日常生活的活动中接触到的每一个实体之中。在你的幻象，你的身体和你的情况的痛苦的范围之内之中无论可能会有多少的苦难，在这样一种知晓中休息，即你做的任何事情都不会是空洞的。一切都是用神圣的方式被启发的。会有一个目的存在。

Is there another query, my sister?

我的姐妹，有另一个问题吗？

Carla: A final question is this, a general one. The one known as S feels that you are her personal comforter. She has been suffering greatly lately, and I am sure would appreciate anything that you would say, as she feels so alone at this time.

Carla: 一个最后的问题是这个问题，一个通常的问题。被知晓为 S 的实体感觉到你们是她个人的安慰者。她在最近一直在大大地受苦，我确信她会对你会说任何事情感到感激，因为她在此刻感觉到如此孤单。

I am Latwii, and am aware of your query, my sister. Each word that we have spoken this evening may be heard by the one known as S as if that word were spoken for her, for indeed this is so. This one is close to us, indeed, we comfort her, yet many are the times when this one has been comforted and has not felt that comfort, for its isolation has been great, its perception of that

isolation has been so great as to insulate it on occasion from that aid which is available.

我是 Latwii, 我理解了你的问题, 我的姐妹。每一个我们在今晚已经说的词语都可以由被知晓为 S 的实体所听到, 就好像那个词语是为她而说的一样, 因为确实如此。这个实体是与我们很亲密的, 确实, 我们会安慰她, 而会有很多这个实体尚未被安慰且并未感觉到那种安慰的时候, 因为它的隔离已经是巨大的了, 它对那种隔离的感知已经如此之大以至于会偶尔将它与那种可被取得的帮助隔绝开了。

We would say to this one, that we do indeed love you with all of our being. We are never far from you. We seek to aid you in those ways which you open to us. Find a ray of light and hope within your being and follow that ray to its source. There, on that journey which is inward only, you will find many friends, and among them we shall be rejoicing to greet you, for we know that which you endure. There are many upon the surface of this planet which feel this solitude, this abandonment, and yet we say that there is no darkness and no abandonment that does not have a purpose within the overall plan of each entity that experiences these qualities.

我们会对这个实体说, 我们确实藉由我们全部的存有而爱你。我们从未远离你。我们寻求用那些你向我们开放的方式帮助你。在你的存有中找到一条光和希望的射线, 并跟随那条射线到它的源头。在那里, 在那个仅仅向内的旅程上, 你将会找到很多的朋友, 在它们中我们将在欢庆以向你致意, 因为我们知道你忍受的事物。在这个星球表面上会有很多人会感觉到这种孤单, 这种遗弃, 而我们会说, 在每一个体验到这些特性的实体的整体的计划中没有黑暗和遗弃是没有一种目的的。

In order for any seed to be grown within your illusion it must be put within the dark earth. There must be a time of resting there, away from light, in order that what is within the seed might burst the shell, the limitation, the confines of that experience and break forth toward the light in order that there might be a new being born from the old. The experience of transformation for any entity within your illusion, when seen from our vantage point, takes place in but the blinking of an eye, yet we know that within your illusion this same transformation seems to last far, far into the dark and lonely night, and we feel our compassion for you growing as we become one with you and experience that loneliness, the pain of separation.

为了让任何的种子在你们的幻象中成长, 它必须被放入到黑暗的土地之中。必须要有一个在那里休息, 离开光的时间, 以便于在种子内在之中的事物可以冲破外壳、局限性以及体验的边界, 并向着光冲出来, 以便于可以有一个新的存有从旧的存有中被诞生出来。在你们的幻象中, 对于任何实体的转变的体验, 在从我们的有利位置来被观察的时候, 都是仅仅在一眨眼的时间内发生的, 而我们知道, 在你们的幻象中, 这种同样的转变看起来似乎要深深地延续进入到黑暗而孤单的黑夜之中, 当我们与你们成为一体并体验到那种孤单, 那种分离的痛苦的似乎, 我们感觉到我们对于你们的成长的同情心。

Yet, we encourage each to persevere, for each is a good seed with much yet

to offer in the blooming. The cycles move, the seasons change, the soul once again will enliven the personality that lives within the illusion, and there will again be the joy of the heart that springs forth into summer and into the full fruiting that is possible for each seeker of truth. We are with you. We endure with you, we seek with you, we await with you the light and the love of the Creator that does always nourish each, and which each in its own time will bring forth into new fruit and joyful experience.

然而，我们会鼓励你们坚持不懈，因为每一个人都是一粒好的种子，并带有大量尚未在绽放中要提供的事物。周期运行，季节变换，灵魂再一次将为那个活在幻想中的人格赋予活力，将会再一次有心的喜悦在夏天迸发出来，并为每一个真理的寻求者结出有可能的完整的果实。我们与你们在一起。我们与你们一同忍受，我们与你们一同寻求，我们与你们一同等待造物者的光与爱，造物者一直会抚育每一个人，每一个人在它自己的时刻将会结出新的果实和喜悦的体验。

Is there a further query, my sister?
我的姐妹，有一个进一步的问题吗？

Carla: No, I thank you on S's behalf and on my own.
Carla: 没有了，我代表 S 和我自己感谢你们。

I am Latwii, and we thank you once again, my sister. Is there another query at this time?
我是 Latwii，我们再一次感谢你，我的姐妹。在此刻有另一个问题吗？

Carla: Not from me, thank you.
Carla: 我没有了，谢谢你们。

I am Latwii, and it has been our unusual and great pleasure to speak to this group this evening. We hope that our words might have some use for each, that each may find support and nourishment in the times that are difficult. We are with each at all times, and we leave each in that love and light of the one infinite Creator which does not fail. We are known to you as those of Latwii. Adonai, my friends. Adonai.

我是 Latwii，在今晚向这个团体发言已经是我们非同寻常且巨大的快乐了。我们希望我们的言语可能会对每一个人有某种用处，我们希望每一个人可以在困难的时刻找到支持和滋养。我们在所有的时刻都与你们在一起，我们在太一无限造物者的爱与光中离开你们，造物者不会失败。我们是你们知晓的 Latwii。Adonai，我的朋友们。Adonai。

June 3, 1990

1990-06-03 悖论与原型

Group question: The question this evening has to do with an experience of Carla's that is generally applicable to anybody who's in a situation which has a great deal of difficulty and stress in it. When one finds oneself, shall we say, up against the wall, with a lot of pain and suffering of whatever kind, and has very little ability to change the situation, no control over it, is totally at the mercy of it, how is it that it is possible for some people to maintain a faith that all is well, a faith in the Creator, and still be totally angry at the Creator and totally angry at the situation? Is this a helpful configuration for spiritual growth, and is there an explanation for such a situation, and how can the most helpful mental attitude be adopted in the situation?

团体问题：今天晚上的问题与 Carla 的一次体验有关，它通常适用于任何在一个已经在其中遇到了大量的困难和压力的情况的人。当一个人发现它自己，容我说，带有无论什么类型的许多的痛苦和苦难撞墙了，它拥有很少的能力去改变那个情况，对它没有控制力，完全受其摆布的时候，对于一些人，要去保持一种一切都好的信心，一种对造物者的信心，并而他们仍旧对造物者是完全愤怒的，对那个情况是完全愤怒的，这怎么会是有可能的呢？这是一个对于灵性成长有帮助的配置吗，对于这样一种情况，有一个解释吗，在这个情况中，最有帮助的心智的态度如何才能被采用呢？

(Carla channeling)

(Carla 传讯)

I am Q'uo, and I greet you in joy, in the love and in the light of the one infinite Creator. Also greeting this group is the one known as Hatonn, who has come merely to give greeting to one dear to them. We offer from Hatonn greetings to the one known as H. We of the principle of Q'uo are extremely grateful to have received your call for information on a subject of the paradoxes that are apparent in stressful situations within your third-density illusion.

我是 Q'uo，我在喜悦中，在太一无限造物者的爱与光中向你们致意。被知晓为 Hatonn 的实体同样也向这个团体致意，Hatonn 仅仅是来向对于它们是心爱的实体给予致意的。我们从 Hatonn 向被知晓为 H 的实体致意。我们 Q'uo 原则对于已经接收到你们对于信息的呼唤是极其感激的，这个信息是关于一个在你们的第三密度的幻象中在有压力的情况中很明显有悖论的主题的。

Let us begin by gazing at the one great original Thought that is Love, the Creator of all things. This entity created a certain kind of creation. Many have been your attempts to understand meanings, and the nuances and the subtleties of that mind which is not the conscious mind, nor the unconscious mind, nor the deep mind, nor the racial mind, but the archetypical mind. You have wondered how to use information concerning the archetypical mind. It has always been quite difficult to express the means of use of this deep resource of your infinite mind which in its totality is a part of the creation and the Creator. The archetypical mind is not a mind to be, shall we say, studied

for harvesting of understanding, but rather looked to in situations which contain apparent paradox within one's own mind.

让我们藉由注视爱之所是的那一个原初的想法，即万物的造物者来开始。这个实体创造了一定类型的造物。对于那个既不是表面意识的心智，又不是无意识的心智，又不是深入的心智，有不是种族心智，而是原型心智的心智，你们已经进行过很多的尝试去理解那个心智的微妙变化与微妙性了。你们已经感到好奇，如何利用关于原型心智的信息了。去表达对于你们的无限心智的这个深入的资源的使用的意义，这一直都是困难的事情。原型心智不是一个，容我们说，为了理解的收获物而被研究的心智，而毋宁是在包含了在一个人自己的心智中的明显的悖论的情况中要被检查的心智。

One of the principles of the archetypical mind is that archetype called Hope, or Faith. Now, these archetypes are in place as a portion of the birthright of each individual which is the son or daughter of the infinite Creator. However, it is the result of much experience involving a final and absolute strengthening of a particular pillar of the archetypical structure of the mind which makes it possible for one consciously to be aware of this unmovable archetype, part of the architecture or structure of the deep mind. It exists without regard to the third-density illusory experience which the conscious mind perceives as catalyst and reacts to as it chooses. The archetype of Faith or Hope, therefore, is much like the deep and solid earth which lies beneath the fissures, honeycombed caves, and many irregularities of the land and sea masses and their tectonic plates which make up the moveable, or malleable, or reactive body of the living creature which you call the Earth.

原型心智的一个原则就是那个被称之为希望，或者信心的原型。现在，这些原型是作为每一个无限造物者的儿子或者女儿之所是的个体的天赋权利的一部分而处于适当的位置的。然而，它是大量的包含了一种最终的、绝对令人强化的，具有一种特定的心智的原型的构架的支柱的体验的结果，这样的原型的构架会使得一个人有可能有意识地察觉到这种不可动摇的原型，深入心智的结构或者构架的一部分。它是不考虑第三密度的幻象性的体验而存在的，有意识的心智会将这种幻象性的体验感觉为催化剂并会在它选择去做出反应的时候对其做出反应。因此，信心或者希望的原型，非常类似于存在于裂缝、蜂巢状的洞穴、陆地和海洋的许多的不规则地带以及它们的地壳板块之下的深入而固体的土壤，就是那些地壳的板块组成了你们称之为地球的活得生物的可移动的、或者可塑的，或者反应性的身体。

In each person, these archetypes may or may not, in previous experiences of incarnation, have become apparent and recognized as a portion of the birthright and very nature of the unchangeable solidity of your imperishable and infinite self. Thus, not all will experience, in a situation in which faith and hope are tested, an inability to deny faith, for the reason that each entity in its free will has in its many experiences made millions of choices concerning that of which it wishes to become aware in a whole sense.

在每一个身上，这些原则可能会或者可能不会，在之前的投生体验中，已经变得明显并被识别为天赋权利的的一部分以及你的不朽且无限的自我的不可改变的完整性的本性。因此，在一个在其中信心和希望被考验的情况中，不是所有人都

将体验到一种无法否认的信心，因为每一个实体在其自由意志中都将在它许多的体验中，在关于它希望在一个整体性的意义上察觉到的事物的方面，已经做出了数百万个选择了。

Let us spend a moment upon this word, "whole," or "entire." The closest link which each of you has to the deeper portions of the self involves the full opening of the heart to its own nature, which is love. It has often been described to you as the seat of unconditional love. However, this suggests that it is an activity. Indeed, the fully opened heart is unconditional love, and love, therefore, is not a love for another with condition, but a love with another as the self.

让我们在“完全”或者“完整”这个词语上花一会儿时间。你们每一个人拥有的与自我的更为深入的部分之间的最紧密的连接，包含了向它自己的本性，也就是爱，完全开放心。它已经经常向你们被描绘为无条件的爱的位置了。然而，这暗示它是一个活动。确实，完全开放的心是无条件的爱，因此，爱不是一种带有条件的对另一个人的爱，而是一种对另一个人如同对自我一样地爱。

Many are the confusions that have assailed each when seemingly ill, and certainly this instrument, as many have attempted to heal this instrument of the bodily difficulties it experiences; nor would we deny the obvious nature of this instrument's lack of what you would call health. However, in the sense of being whole, to the extent that one has allowed the pain, the blockage, the limitation, the self-loathing, or whatever is the deeper expression of this illness, to be accepted and loved within the heart, the entity is becoming whole, and it is this state of wholeness, aided greatly by the indigo chakra work of daily meditation, self-forgiveness and other inner work, which will most reliably and quickly make possible the resonance of daily catalyst so that the catalyst may sink into the area of the archetypical mind and the archetype which is being expressed, recognized. Once this archetype is recognized by the whole or open self, it then becomes a deep portion of the mind, a portion of the biases which survive the forgetting process which opens each incarnation.

很多的混淆是那些在每一个人看起来似乎生病的时候已经袭击了它的混淆，这个器皿肯定是的，因为很多人已经尝试过去疗愈这个具有它体验到的身体上的困难的器皿了，我们也不会否认这个器皿缺少你们所称的健康的明显的特性。然而，在是完整的意义上，在一个人已经允许痛苦、阻塞、限制性、自我厌恶或者无论什么对这种疾病的更为深入的表达在心之中被接受和被爱的程度上，实体就正在成为完整的了，就是这种完整性的状态，会藉由每日冥想、自我宽恕和其他的内在工作的靛蓝色脉轮的工作起到极大的帮助，这些工作将极其可靠且迅速地对每天的催化剂产生出有可能的共鸣，这样催化剂就可以沉入到原型心智以及正在被表达的、被识别出的原型的区域中了。一旦这个原型被那个完整的或者开放的自我认出了，接下来它就会成为心智的一个深入的部分，并成为那些经受住了开启每一次投生的遗忘的过程的偏向性的一部分了。

Each of your experiences with infants shows you there are no two infants which are entering third-density incarnation with the same biases. Each is unique from the first and has been unique, wholly blessed and sanctified, as

are you, by the love of the infinite One, since before time and space and that grand celestial illusion of all of the energy fields of body, gravitation and all of the mechanisms of the infinite cosmos. Therefore, this instrument was not able to deny faith or hope, because it had been recognized as a birthright, as a part of the structure of being, which would be as difficult not to accept as it would be for a person with eyes upon a brick wall to deny the existence of that wall.

你们每一个对婴儿的体验都向你们显示出, 没有两个进入到第三密度的投生的因而使带有相同的偏向性的。每一个婴儿, 和你一样, 从一开始, 藉由无限太一的爱, 自从时间、空间以及身体、重力以及无限宇宙的所有机制的所有能量场的宏大的宇宙幻象之前, 就是独一无二且已经是独一无二、完全受祝福且被圣化了的。因此, 这个器皿是无法否认信心或者希望的, 因为它已经被识别为一种天赋权利, 被识别为存有的构架的一部分了, 这如同一个眼睛看着一面砖墙的人要去否认那面墙的存在性一样是难以接受的。

In the conscious use of catalyst in third density, however, any entity will be creating, or attempting to create, a more positive action, in an unpredictable number of ways depending upon that person's momentary degree of self-forgiveness, of grasping of the nature of catalyst and of the temporal and mundane personality of the illusory self. As this instrument was paralyzed and informed that, even though paralysis left, it must remain bedfast for this incarnation, it was not surprising that a deep rage against this limitation would fill the heart and cause massive blockage and a very weakened vitality of spirit in the conscious mind. And although many other blows which have come to those within this circle may not be so serious or lengthy in their prognostication, they are, nevertheless, of an equivalent painfulness at the moment they are felt.

然而, 在对在第三密度中的催化剂的有意识的使用中, 任何实体都将创造, 或者尝试去, 用无法预料的数量方式, 创造一种更为正面性的行动, 这是取决于那个人瞬时的自我宽恕的程度、与对催化剂的特性以及幻象性的自我的暂时性且世俗性的人格的控制的程度。当这个器皿是全身瘫痪的且被告知, 即使瘫痪离开了, 它必须在这次投生中都保持卧床不起的时候, 对于这种局限性的一种深入的愤怒会填满心并在有意识的心智中产生出巨大的阻塞和一种非常削弱的灵性的活力, 这并不是会令人吃惊的事情。虽然很多其他的已经出现在这个圈子中的人身上的打击可能在它们的症状上不是如此严重或者漫长, 它们仍旧在它们被感觉到的时刻是具有一种同等的痛苦性的。

Some entities in this circle have become aware of the archetype of Faith, and therefore cannot deny it. Others have not made this connection with the birthright of the self. Thus, not to each person shall this particular seeming schizophrenia occur.

在这个圈子中的一些实体已经开始察觉到信心的原型了, 并由此无法否认它了。其他人尚未建立与自我的天赋的权利之间的这种连接。因此, 这种特定的看似精神分裂症的症状将不会在每一个人身上出现。

There are, however, many archetypes. Perhaps the most commonly

discovered is the archetype of the new mind, empty of experience. This archetype is one which each in this circle is aware exists, and each could not find a way to state unequivocally that one can never make a new and fresh beginning to a life experience. Indeed, this archetype was first learned through the fires of many lifetimes of self-condemnation and the discovery that forgiveness does occur, regardless of one's opinion of oneself, at some unpredictable point because forgiveness, the redemption from error, is part of the basic truth of each entity's makeup.

然而，会有许多的原型。也许最为通常被发现的原型是新的心智，体验的空无的原型。这个原型是在这个圈子里的每一个人都察觉到存在的原型，每一个人都无法找到一种方式去毫不含糊地说，一个人永远无法产生出对一次生命体验的一个新的且新鲜的开始。确实，这个原型是首先通过很多次的自我责备的生命的火焰以及对于无论一个人对它自己的观点是什么，宽恕确实会在某个无法预料的位置出现的发现而被学会的，因为对错误的宽恕与救赎，就是每一个实体的组成的基础的真理的一部分。

Thus, each of you fails and has the subjective [self-]criticism which can be the cruelest and harshest criticism leveled by any, harsher than any other would give to you. Yet, at the same time there is the undeniable awareness of the absolute possibility of beginning anew with a new mind, a new heart, and a clean and unblemished conscience. Each of you has done the work necessary to learn this basic archetype, this basic part of the architecture of the self, and in many cases it is a part of why many do not feel it appropriate to seek forgiveness from an outer source when the Creator has placed within the self, in a sanctified and permanent structure, the very heart of self-forgiveness which must always precede new beginnings.

因此，你们每一个人都失败了并拥有了主观性的自我批评了，这种自我批评是能够成为无论按照什么标准衡量都是最为严酷且最苛刻的批评的，这种自我批评是能够比任何其他会给予你的批评都要更加苛刻的。而同时，会有对藉由一个新的心智，一个新的心和一种纯粹而清白无暇的良心全新开始的绝对的可能性的无法否认的察觉。你们每一个人都已经进行了必要的工作来学会这个基本的原型了，这个自我的构架的基本的部分了，在很多情况中，它是为什么很多人，当造物者已经在自我内在之中，用一种神圣且永久的构架，放置了自我宽恕的核心核心的时候，并不感觉到从一个外在的源头寻求宽恕是合适的原因的一部分了，这种自我宽恕一直都必须先于新的开始的。

Each of you who has studied the archetypes of mind, body and spirit may examine each archetype to discover more and more of its basic nature. Those archetypes which one is unable to deny, no matter how outer circumstances seem to be in a paradoxical relationship to it, is a portion of the self now known as part of the whole, or healed, or open being.

你们每一个已经研究了心智、身体和灵性的原型的人，都可以检查每一个原型以发现越来越多的它的基本的特性。那些无法否认的原型，无论外在的环境如何看起来似乎处于一种与它的悖论性的关系中，是现在被知晓为完整的、或者被疗愈了的，或者开放的存有的一部分的自我的一部分。

We would speak of only two things more, for this instrument is asking us, as always, to be more brief. Your planet has also its evolution in consciousness. The surety of various archetypes that you feel are helpful to its growth, and above all the love of the open heart blesses and raises the vibrations and consciousness of the fragile island home which you call Earth. It is appropriate for each of you to share each learning with the native soil which has been the earthly mother and father of the physical vehicle which has made these catalytic experiences possible. Love your planet as you would love your parents, for the Earth upon which you stand loves and heals and cares for each of you without any question, for you are its children too.

我们会仅仅多谈及两个事情, 因为这个器皿正在, 一如既往地, 请我们更加简洁。你们的星球同样也拥有它在意识中的演化。你们感觉的各种各样的原型的确切性对于它的成长是有帮助的, 最重要的是, 开放的心的爱会祝福并提升你们称之为地球的脆弱的岛屿的家园的振动与意识。你们每一个人去与本地的土壤分享每一个学习, 这是合适的, 这种本地的土壤已经是那种已经使得这些催化剂的体验成为可能的物质性载具的尘世的母亲与父亲了。爱你们的星球, 如同你们会爱你们的父母一样, 因为你们站立在其上的地球会毫不犹豫地爱、疗愈并关心你们每一个人, 因为你们同样也是它的孩子。

Lastly, we would speak to each of the basic nature of paradox. The mundane illusion of everyday works well to instill in one a sense of less than full self-worth. It often seems to bring out in each personality the less attractive portions of each entity's surface being. This is why you are here; this is your classroom. You are here to penetrate the illusion of catalyst, to see deeper and deeper into the present moment until the basic nature of the self is more and more apparent. Meanwhile, the surface personality rages, and whines, and cries, and grieves, and laughs, and plays its many roles upon the stage of the illusion.

最后, 我们会向每一个人谈及悖论的基本的特性。日常生活的世俗的幻象有效地工作以将一种完整的自我价值的缺少的感觉注入到一个人身上。它经常看起来似乎在每一个人格中产生出了每一个实体的表面的存有的较不吸引人的部分。这就是为什么你们在这里的原因了, 这是你们的教室。你们是来这里刺穿催化剂的幻象, 以越来越深入地洞悉当下一刻, 一直到自我的基本的属性越来越明显为止。同时, 人格表面会感到愤怒、发牢骚、哭泣、哀伤与发笑, 并会在幻象的舞台上扮演它的许多的角色。

You must feel free to express to yourself to the fullest all emotion, no matter how hateful or seemingly harmful or subjectively not approved, for it is in expressing the self fully and then taking the self in its own arms, into its own heart, and loving, and being loved by this child that you are, consciously, that your spiritual evolution depends. Never, ever, try to repress or deny negative feelings, but open your heart to them. They are yours to love and comfort, for you are children of the illusion, and only imperishable and immature beings as metaphysical beings. You are not upon this planet at this time because you have achieved maturity. Had you achieved such a thing you would have no need to choose to love and to heal.

你必须对在所有的情绪的最完整的程度上表达你自己感到自由，无论是多么怨恨、或者在表面上是有害的，或者在主观上是不被赞成的，因为就是在充分表达自我并接着将自我抱在它自己的臂膀之中，接纳到它自己的心之中，爱你之所是的孩子并有意识地被这个你之所是的孩子所爱的过程中，你的灵性的演化就依赖于它了。永远，永远不要尝试去抑制或者否认负面性的感觉，而是向它们开放你的心。它们是你们要去爱和安慰的，因为你们是幻象的孩子，你们作为形而上学的存有仅仅是不朽且尚未成熟的存有。你们在此刻在这个星球上不是因为你们已经取得了成熟。如果你们已经取得了这样一个事物，你们就不需要去选择去爱和去疗愈了。

May you love the Creator who first loved you, and whose nature is your nature. May you honor the free will which sends you to a million emotional states, for this is your catalyst; this is how you learn to love. May you learn to love yourself wholly and entirely, accepting all of yourself. That is the healed person, not the person without physical blemish. And may you love each other, for you are all one self.

祝愿你们爱造物者，造物者首先爱你们，造物者的属性就是你们的属性。住院你们荣耀自由意志，这种自由意志将你们送到一百万种情绪状态之中，因为这就是你们的催化剂，这就是你们如何学习去爱。祝愿你学会完全且彻底地爱你自己，接纳你自己的全部。那就是被疗愈了的人，而不是没有身体上的瑕疵的人。住院你们爱相互彼此，你们全都是一个自我。

We would leave this instrument and you in the heart that is the one great original Thought of Love, which is the Creator, and would transfer this contact to the entity known as Jim, if this instrument is willing to serve. We thank this instrument and would now transfer. We are those of Q'uo and Hatonn.

我们会在那一个爱的伟大的原初的想法之所是的心中离开这个器皿与你们，爱就是造物者，我们会将这个接触转移到被知晓为 Jim 的实体，如果这个器皿乐于服务的话。我们感谢这个器皿，我们现在回转移。我们是 Q'uo 和 Hatonn。

(Jim channeling)

(Jim 传讯)

I am Q'uo, and greet each again in love and light through this instrument. At this time it is our privilege to ask if we may speak to any further query. We remind each present that we are happy to speak to the best of our ability that which is our experience and that which is our opinion, and we would wish that each realize that we are not infallible, that it is well to take those words and thoughts which have the ring of truth to the self, and leave all others behind. Is there a query at this time?

我是 Q'uo，通过这个器皿再一次在爱与光中向各位致意。在此刻我们很荣幸询问，是否我们可以谈及任何进一步的问题。我们提醒每一个在场的人，我们很高兴尽我们最大的能力来谈及我们的体验和我们的观点，我们希望每一个人都意识到，我们不是不会犯错的，去接纳那些对自我听起来是真实的言语和想法，并将所有其他的都留在后面，这是很好的。在此刻有一个问题吗？

S: Yes, Q'uo. Sometimes, when one looks very starkly at one's condition, one sees a kind of rejection of perfection, very deeply rooted, which is a repulsion of self, and also directed at the Creator, for as we know we are of the Creator. It's a repulsion of the Creator as the Creator. I'm trying to understand how it comes about that the Creator, in order to know the Creator, needs this deep feeling. Can you speak to the question of why healing seems so primordial?

S: 是的, Q'uo。有时候, 当一个人非常刻板地检查它的情况的时候, 它会看到一种类型的对完美的排斥, 非常根深蒂固, 这是一种对自我的排斥, 同样也会被指向造物者, 因为如我们知道的一样, 我们是属于造物者的。它是一种作为造物者对造物者的排斥, 我正在尝试去理解, 造物者, 为了理解造物者, 怎么会需要这种深入的感觉。你们能够谈谈为什么疗愈看起来似乎如此基本的问题吗?

I am Q'uo, and am aware of your query, my brother. We give the instrument the image of the broken bone. That which was whole becomes broken by experience. The broken bone within your body, when healed, is stronger than it was before it was broken. Thus it is with the body of the Creator, the mind of the Creator, and the spirit of the Creator that indwells in each entity, that moves through the creation ...

我是 Q'uo, 我理解了你的问题, 我的兄弟。我们给予了这个器皿破碎的骨头的图像。那个完整的事物因为体验而变得破碎了。在你们的身体中的破碎的骨头, 在被疗愈的时候, 是比它被打破之前更加强有力的。因此, 就是藉由居住在每一个实体内在之中的造物者的身体, 造物者的心智和造物者的灵性穿越造物.....

(Side one of tape ends.)

(磁带一面结束。)

(Jim channeling)

(Jim 传讯)

I am Q'uo, and am again with this instrument. We shall continue.

我是 Q'uo, 我再一次与这个器皿在一起了。我们将继续。

Experiences are designed to test the limits of the entity that seeks truth, as each entity does indeed seek truth with each fiber of its being, thought of the mind, and action of the body. Experience moves the boundaries of perception and knowledge and faith beyond what are normal, shall we say, for the entity. That which is normal is that which is stably experienced and has been gained by previous experience, which in its turn broke previous boundaries. The breaking of boundaries, the breaking of rigid perception, has the function of increasing boundaries, perception and possibility. Thus, it is imperative that each entity who seeks the one Creator experience this breaking in order that that which is new, stronger, deeper, larger, richer and more varied may be contained in a vessel which is now larger, richer, deeper and more varied in its capacity, as each of you are vessels which are hollowed out by the experience which is the means by which you seek the One. Thus are you strengthened; thus do you go on in your journey.

当每一个实体确实是藉由它的存有、心智的想法以及身体的行动的每一个纤维来寻求真理的时候，体验是旨在考验寻求真理的实体的限度的。体验穿越感知、知识和信心的边界，并超越对于实体是，容我们说，通常的事物。通常的事物是被稳定地体验到并藉由之前的体验已经被取得的事物，它接下来会打破之前的边界。对边界的打破，对固化的感知的打破，拥有增加边界、感知和可能性的功能。因此，每一个寻求太一造物者的实体体验到这种打破以便于新的、更强有力的，更深入的，更大的，更丰富的，更多样化的事物可以被包含在一个现在更大、更丰富、更深入且在其能力上更多样化的容器之中，这是绝对有必要的，因为你们每一个人都是藉由体验而被清空的容器，那就是你们藉由其寻求太一的途径了。你们就是如此被强化的，你们就是如此在你们的旅程上前进的。

Is there a further query, my brother?
我的兄弟，有一个进一步的问题吗？

S: Yes, one more. I understand there are certain paths of spiritual growth, ones that I have taken to be negatively oriented, that take the breaking of boundaries as a value in itself. It seems they can hardly wait to break boundaries. My understanding is that a more integrated approach to this process is more efficient. Does this involve processing catalyst through the open heart? Can you speak to that?

S: 是的，还有一个问题。我理解会有一些的灵性成长的途径，一些我已经视为是负面性导向的途径，这些途径将打破边界视为一种在其自身之中的价值。看起来似乎它们迫不及待地要去打破边界。我的理解是，对这个过程的一个更为整合性的接近是更有成效的。这包含了通过开放的心对催化剂的处理吗？你们能够谈谈那一点吗？

I am Q'uo, and we shall attempt to speak to this query. We ask that you re-question if we are not successful. Each entity, whether of the positive or the negative nature, will increase its ability to further its evolutionary process as it breaks those boundaries by which it has defined itself, for as the circle of knowledge enlarges, it touches upon more which is unknown concerning the self. Thus, there is the constant need to enlarge the boundaries. Within limited illusions this is done by applying the breaking force of experience.

我是 Q'uo，我们将尝试去谈及这个问题。如果我们是不成功的，我们请你重新提问。每一个实体，无论是具有正面性或者是负面性的属性，随着它冲破那些它藉由其定义它自己的边界，都将增强它的能力以进一步提高它的演化性的步骤，因为随着知晓的圈子的扩大，它会触及在关于自我的方面的更多未知的事物。因此，会有持续不断的去扩大边界的需要。在受限的幻象中，这是藉由应用体验的突破性的力量而被进行的。

Is there a further query, my brother?
我的兄弟，有一个进一步的问题吗？

S: No, I'm fine, thank you.

S: 没有了，我没问题了，谢谢你们。

I am Q'uo, and we thank you, my brother. Is there another query at this time?
我是 Q'uo, 我们感谢你, 我的兄弟。在此刻有另一个问题吗?

Carla: I'd sort of like to follow up on S's question, because I think that there was something there that he had hold of and that is that if [one] attains the learning, and growing is held in the open heart [and allowed to] flow, [through it], and [out], then instead of becoming bitter and negative, you [might] become sweeter and more loving without attempting to accept [the learning], by attempting to keep the heart open. Would this [be] a question [on which you can] comment?

Carla: 我某种程度想要接着 S 的问题提问, 因为我认为在那里有某种事物是他已经保留下来了, 也就是说, 如果一个人取得了学习, 而成长是在开放的心中进行的, 并被允许流经它, 流出它, 接下来, 不是变得刻薄与负面性, 你可以变得更加愉快, 更加有爱, 而不藉由尝试去保持心的开放而尝试去接纳那个学习。这会是一个你们能够对其进行评论的问题吗?

I am Q'uo, and am aware of your query, my sister. The open heart which accepts the pain of change will find the means of healing that which is broken within more easily accomplished if the attitude attending the painful change is one of acceptance rather than containing any of that which you would call resistance. However, it is not easily accomplished, for that which has carried one to any present point is that with which one is familiar upon a stable basis. When changes are great enough, it often feels as if the foundation beneath one's feet is cracking and separating to the degree that one shall be torn asunder as well. The ability to move with such changes in the acceptance of the new configuration of self is an ability which is developed through great effort, and is one which most entities never master upon your plane of illusion, but are forced by circumstance to accept, and only in retrospect are they able to see the beneficial aspects of those experiences which have been greatly traumatic previously.

我是 Q'uo, 我理解了你的问题, 我的姐妹。接纳改变的痛苦的开放的心将会发现, 如果在关于痛苦的改变方面的态度是一种接纳而不是包含了任何你们称之为抵抗的态度的话, 疗愈被打破的事物的途径会更容易被完成。然而, 它并不容易被完成, 因为已经将一个人带到了当前的位置的事物就是一个人用一种稳定的方式对其熟悉的事物。当改变是足够大的时候, 它经常感觉起来就好像是, 在一个人脚下的基础正在分解并分离, 以至于到了它同样将会被撕碎的程度了。通过对自我的新的配置的接纳来与这样的改变一同移动的能力, 是一种通过巨大的努力被发展出来的能力, 并且是一种大多数实体在你们的幻象的层面上永远无法精通, 但却会藉由环境被强制去接受的能力, 仅仅是通过回顾, 它们才能够看到那些之前已经是极大地创伤性的体验的有益的面向了。

Is there a further query, my sister?
我的姐妹, 有一个进一步的问题吗?

Carla: Just one. Would it be then impossible for a negative entity, which is not working with the green energy of the heart energy, to have this healing

occur?

Carla: 仅仅只有一个问题。对于一个负面性的实体，如果它并不与开放心的绿色能量一同工作以让这种疗愈发生，那么这种疗愈对于它是不可能的吗？

I am Q'uo, and aware of your query, my sister. The negatively oriented entity has the need, in order to maintain and further its negative polarization, to control those situations which bring about change, so that that which may be painful is stored, and the energy of that change then is released in a controlled fashion at the appropriate time, so that changes are not accepted as much as they are directed.

我是 Q'uo，我理解了问题，我的姐妹。负面导向的实体，为了要保持并深化它的负面性的极化，会需要去控制那些产生出改变的情况，这样，可能是痛苦的事物就会被储存起来，那种改变的能量就会用一种受控的方式在适当的时刻被释放，这样，改变就不会如它们被指引一样多地被接受了。

Is there a further query, my sister?

我的姐妹，有一个进一步的问题吗？

Carla: No, thank you.

Carla: 没有了，感谢你们。

I am Q'uo, and we thank you, my sister. Is there another query?

我是 Q'uo，我们感谢你，我的姐妹。有另一个问题吗？

(Pause)

(暂停)

I am Q'uo, and we are greatly thrilled to have had this opportunity to speak to this group this evening, greeting old and new friends, and we would thank each for allowing us to speak our humble opinions, reminding each again to take those words which ring of truth, and to use them as you will, leaving all others behind. At this time we shall take our leave of this group, leaving each as always in the love and in the light of the one infinite Creator. We are known to you as those of Q'uo. Adonai, my friends. Adonai.

我是 Q'uo，我们对于拥有这个机会在今晚向这个团体发言是极其激动的，我们向老朋友和新朋友致意，我们会感谢每一位允许我们讲述我们谦逊的观点，我们再一次提醒各位，拿取那些听起来是真实的言语，如你所愿地使用它们，并将所有其他的都留在后面。在此刻，我们将离开这个团体，我们同时一如既往地以太一无限造物者的爱与光中离开各位。我们是你们知晓的 Q'uo。Adonai，我的朋友们。Adonai。

June 4, 1990

1990-06-04 Laitos: 简单的人的简单的故事

(Carla channeling)

(Carla 传讯)

I am of the principle of Jesus the Christ, and I greet you in the full consciousness of the (inaudible). We find that that to which we wish to speak this day is of shifting and uncertain energies of confusions in being and loving, and manifesting that being and that loving.

我是耶稣基督的原则，我在（听不见）的圆满的意识中向你们致意。我们发现我们今天希望谈及的事物是在存有与爱中，以及在那种存有与那种爱中的显化中的混淆的变化的、且不确定的能量。

The spirit of love is one and we speak as this instrument calls us, as the living spirit of Christ in the world, and soon we shall yield this instrument to others who speak in a different vocabulary. But do not be confused by vocabulary or entity or name. There is one Father, there is one Love, there is one Kingdom, which is the creation of all there is.

爱之灵是一体的，我们在这个器皿呼唤我们的时候发现，就如同在这个世界中的活生生的基督之灵一样，我们将很快会将这个器皿让与其他的用一种不同的词汇表发言的实体。但是，不要被词汇表或者实体或者名字所混淆。只有一个天父，只有一个领域，那就是一切万有的造物。

We seek to reassure each of you that confusion is acceptable, if your yearning is kept right and your desire [shining] to know love. Find peace beyond the naming. We leave you in the love and the peace of Jesus the Christ, now and forever. Amen.

我们寻求让你们每一个人放心，混淆是可接受的，如果你们的热望是保持正确且你们的渴望正闪耀以知晓爱。在名字之外找到平安。我们在耶稣基督的爱与平安中离开你们，现在与永远。阿门。

(Long pause.)

(长暂停)

I am Laitos, and greet each of you in the love and the light of the infinite Creator. We are pleased to be called to this group to work with each entity in improving those abilities to rest the conscious mind and accept those thoughts which may come from an impersonal source, which has a certain amount of advantage in its longer point of view. We thank each for wishing to be of service as vocal channels for our humble thoughts and we ask each to remember that in the channeling the greatest skill is in the completion of surrender once the contact has been challenged and has passed. In this surrender comes calm and in this calm comes the clear hearing of our thoughts and ease of speaking them into language.

我是 Laitos，在无限造物者的爱与光中向你们各位致意。我们很高兴被呼唤到这

一个团体来通过增强那些让表面意识的心智休息并接纳那些可能从一个非个人性的源头而来的想法的能力而与每一个实体一同工作，这种非人性的源头在其更长的视角的方面是拥有一定数量的优点的。我们为每一个实体希望作为我们的谦卑的想法的语音的管道而有所服务而感谢每一位，我们请每一位都记得，在传讯的方面，最大的技巧是在于一旦接触已经被挑战并已经通过挑战之后对交托的完成之中的。在这种交托中会出现平静，在这种平静中会出现对我们的想法的清楚的听见以及将它们通过言语讲述出来的顺利。

We would use this time as a training session for each channel speaking in a parable which may have some meaning for each. We shall not identify ourselves at each beginning and ending as we intend for this group of channels to speak in fairly short amounts of channel, telling a part of the story that all three weave together. For this is a great lesson in channeling (inaudible) the harmony of the group whether all are channels or only one is a channel creates the unique communication that is brought forth. We remind each channel to relax, to suspend all common sense analysis and self-criticism, and simply flow, once the source of the channeling has been accepted, with the rhythm and the energy that flows so freely betwixt we of the Confederation—we correct this instrument—betwixt those of the Confederation and you.

我们会将这个时刻用作一次训练的集会，来让每一个管道通过一个寓言来讲述可能对于每一个实体拥有某种意义的内容。我们将不会在每一个开始和结束的位置表明我们自己的身份，因为我们想要这个传讯的团体用相当短小的传讯的数量来发言，并同时讲述那个所有三个人一起编织的故事的一部分。因为这是在传讯中的一门巨大的课程（听不见）团体的协调性，无论是所有人都是管道，还是仅仅只有一个人是一个管道，都会创造出被产生出来的独一无二的交流。我们提醒每一个管道，一旦传讯的源头已经被接受了，去放松，将所有通常意义上的分析和自我批评都搁置起来，单纯地与在我们星际联邦——我们更正这个器皿——在那些属于星际联邦的实体和你们之间如此自由地流动的旋律和能量一同流动。

The sun arose upon a most warm day in a poor desert land. The chatter of the small Spanish village began. The laughter of the small children, the crying of infants, and the calling of the cockerels announced the beginning of another summer day—another day of dust and hunger and stillness.

太阳在一片贫瘠的沙漠的土地上的一个极其温暖的日子升起了。小小的西班牙的村庄的叽叽喳喳声开始了。小孩子们的笑声，婴儿的哭声，年轻人的呼喊声宣告了另一个夏日的态势——另一个布满尘土、饥饿和死气沉沉的日子。

We transfer to the one known as Jim.

我们转移到被知晓为 Jim 的实体。

(Jim channeling)

(Jim 传讯)

One particular family greeted this day as it had greeted many before with slow, sleeping sighs of recognition that there was little that could be done in

this day that would significantly improve its state of living, for this small village was populated by peasants for the most part, who labored long for small return, that put but the meagerest food upon the table and clothes upon the body. The family was of a relatively young mother and father with two children that were of young school years in age—a boy and a girl—who were learning what it was to live in this village and to help at their young age with the chores of the family.

一个特殊的家庭用缓慢而昏睡的叹息声迎接这一天了，如同它之前已经迎接过很多这样的日子一样，这种叹息声表明，在这个日子中几乎没有什么能够做的事情会大大地增加它的生活的状态，因为这个小村子大大部分是被庄稼人所居住着的，它们辛苦劳作很长时间之得到少量的回报，仅仅能够得到最为微薄的摆上桌子的食物和身上穿的衣服。这个家庭有一个相对年轻的母亲和父亲，它们带着两个上学年龄的孩子——一个男孩和一个女孩——他们正在学习在这个村庄中生活并在他们幼年就帮助做家中的杂务是什么。

We shall transfer to the one known as S ...
我们转移到被知晓为 S 的实体。

(Carla channeling)
(Carla 传讯)

We are those of Laitos, and would gently interrupt this small tale to admit to the one known as S that this method of teaching the channeling is usually reserved for students who have had several experiences simply in receiving contact. However, we assure the one known as S that this method will, in our opinion, best relax and open the channeling gift which this instrument does indeed have. For in telling the story which no one knows the middle or the end, it is simply a matter of placing one sentence in front of another, as one would walk one foot in front of another. There is no right story. There is no right ending. But only the creation of truth by the surrender of small considerations to the acceptance of a mystery which may or may not uncover more interesting subject matter for thought.

我们是 Laitos，我们会温和地中断这个小故事来向被知晓为 S 的实体承认，这种教导传讯的方法通常是被保留给在接收接触的方面简单地已经有过数次体验的学生的。然而，我们向被知晓为 S 的实体保证，这种方法，在我们看来，将会最好地放松并打开这个器皿确实拥有的传讯的礼物。因为在讲述故事的过程中，没有人知道中间或者结尾，它单纯地是一个将一个句子放在另一个句子前面的问题，就好像一个人将一只脚放在另一只脚前面来走路一样。没有正确的故事。没有正确的结尾。而仅仅只有藉由将小小的考虑交托给对一种神秘的接纳而对真理的创造，这个神秘可能或者可能不会揭露更多对于想法是有趣的主题。

We would again transfer this contact to the one known as S, advising him to release fear, apprehension and analysis, and simply tell his story, as it occurs within the mind. I am Laitos.

我们会再一次将这个接触转移到被知晓为 S 的实体，并同时建议他释放恐惧、不安和分析，单纯地讲他的故事，在故事出现在头脑中的时候。我是 Laitos。

(S channeling)

(S 传讯)

(Inaudible) is indeed (inaudible) in which (inaudible) a point beyond the (inaudible) of this long (inaudible) to ideals, hopes that could be found (inaudible) in this way, the children (inaudible) serve as beacon to all (inaudible) transfer to the one known as Jim.

(听不见)确实(听不见)在其中 ((听不见)) 一个超出的要点(听不见)这条长长的(听不见)理想, 并希望那能够用这种方式被发现(听不见), 孩子们(听不见)作为灯塔去服务所有(听不见), 转移到被知晓为 Jim 的实体。

(Jim channeling)

(Jim 传讯)

For it was their innocence and naive optimism that they imbued their activities and conversations with on a daily basis. These young souls were new in this world of the dust, drudgery and poverty, and yet were amidst the difficulty, filled with the excitement of being alive and enjoying that which was before them as the play toy that would amuse any young child. This enthusiasm was seen by the mother and the father as that which was remembered from their own youth and from which they wished to preserve in the life experience of their children, for they knew well that there was much in years ahead that would work to dampen and even to destroy this kind of vitality which knew no true suffering, for that which brought tears was easily forgotten with the next experience and the joy-filled laughter easily followed the trail of tears.

因为他们每天都用他们的天真而朴素的乐观主义灌注于他们的活动和交谈。这些年轻的灵魂在这个布满灰尘、苦工与贫穷的世界是崭新的, 他们处于困难之中, 却在活着并享用在他们面前的, 就好像会让任何年幼的孩子感到高兴的玩具一样的事物的兴奋所充满了。这种热情被母亲和父亲看到, 就好像从他们的自己的幼年时期被回忆起来的事物一样, 他们希望在他们孩子的生命体验中将这种热情保留下来, 因为他们清楚地知道, 在前方的日子里会有大量的事物会抑制甚至破坏这种类型的并不知晓任何真实的苦难的活力, 因为会带来泪水的事情会伴随着下一个体验而被轻易地忘记, 而充满喜悦的笑声会轻易地跟随在泪水的小径之后。

We shall transfer to the one known as Carla.

我们将转移到被知晓为 Carla 的实体。

(Carla channeling)

(Carla 传讯)

These two children gazed at the sun bewildered and amazed at its gem-like beauty, brilliance and fire and saw each small desert creature as studded with gems. There was, between these two children, an unusually strong bond and they seldom were apart. One observation of beauty shared by one gave an

observation of beauty to be shared back by the other and so in converse did the somewhat harsh Christian teachings of the Spanish padre take on a form and substance which was far beyond those feelings of sorrow, guilt and deadness of (inaudible) which were the emotions of the remainder of the village's peoples to the stark teachings of the cross and the sacred blood. Yet to these children there came to be a special place, a small depression in the desert land, which seemed to them in their innocence and imagination to be the place where they could speak to the Mother Mary, and so there they spent many hours until their parents began to wonder at their frequent absence.

这两个孩子注视着太阳，并为它的宝石一般的美丽、光辉与火热而感到着迷与吃惊，它们将每一个小小的沙漠的生物都视为是点缀着宝石的。在这两个孩子之间，有一种不同寻常的强有力的纽带，它们几乎很少分开。当一个人给出了一个对于美丽的观察以与另一个人分享的时候，一种对美丽的观察便被分享了，因此，在交谈中，多少有些严厉的西班牙传教士的教导会呈现出一种远远超出了那些忧伤、内疚和（听不见）的死气沉沉的感觉的形式与内容，而这种死气沉沉就是村子里的剩下的人对于十字架和圣血的刻板的教导的情绪了。而对于这些孩子，在这篇沙漠的土地上，会出现一个特殊的场所，一片小小的洼地，在他们的天真和想象力之中，这个地方在它们看来似乎就是在其中它们可以向圣母玛利亚说话的地方，因此，它们在那里花费了许多个小时，一直到它们的父母开始对它们经常的不在场而感到担心了。

We transfer to the one known as S.

我们转移到被知晓为 S 的实体。

(S channeling)

(S 传讯)

(Inaudible) as the years went by until it finally came to pass that as the children grew into adolescence they found they began to have less time to spend in their sacred spot and ... with each other. And as is the way of the world they found they began to (inaudible) circumstances forced them apart and the girl was taken by her new husband for it was the way of the land that girls were married at a young and tender age to a remote area from which it was not consistently possible for her to make contact with her beloved brother. The boy grew to a young man and remained in the town. He frequently visited their sacred spot which increasingly came to mean to him his lost sister, and he never failed to feel her presence there, but it was a feeling mixed with great sorrow for the memory of a ... lovely smile is but a pale thing compared to the ... experience.

(听不见)随着岁月的流逝，一直到最后孩子们长成了成人了，他们发现他们开始没有多少时间花费在它们神圣的地点了.....与相互彼此在一起。就好像这个世界的方式一样，它们发现它们开始（听不见）环境迫使它们分开，女孩被她的新的丈夫带走了，因为在那片土地上的风俗就是女孩要在一个年幼而柔弱的年龄被嫁给一个远方的地区，从那个地区她几乎不可能与她挚爱的兄弟建立联系。男孩长成了一个年轻的男人并留在那个镇上。他经常访问他们的神圣的地点，这个地点

越来越多地开始对于他意味着他失去的姐妹，他从未无法在那里感觉到他的存在，但是，那是一种混合着巨大的忧伤的感觉，因为对一种.....可爱的笑容的记忆相比.....体验不过是一个苍白的事物。

We transfer to Jim.

我们转移到 Jim。

(Jim channeling)

(Jim 传讯)

The separation between the girl and boy began to weigh heavily upon each mind and heart for the joy that had been known and shared between these two seemed now greatly diminished and the life that was unfolding before each, though full of its own rewards and pleasures, was quite empty in comparison to that life that was enjoyed by each when together with the other. This deepening concern caused each to reflect in those moments of quietness and solitude as to what the purpose of each life might be for was it not proper to grow in years and experience to become as the parents to others and to bring forth the fruit of life that would nourish all concerned? This pondering in the quiet silence within became for each a solace and a replacement for those times when both had gone to the sacred place in the desert to converse with that spirit that each revered.

女孩和男孩之间的分离开始沉重地压在每一个人的头脑和心上，因为已经在这两个人之间被知晓和分享的喜悦现在看起来似乎大大地减少了，在每一个人面前被展开的生命，尽管充满了它自己的回报与快乐，相比在与另一个人在一起的时候被每一个人所享受的生命是相当空洞的。这种不断加深的忧虑使得每一个人都在那些安静与孤单的时刻去沉思，每一个生命的目的可能是什么，因为难道在岁月和体验中成长以成为和父母以及其他的人一样的人，并产生出那种会滋养所有被涉及到的人的生命的果实，难道这不是适当的吗？这种在内在的安静的静默中的沉思对于每一个人都成为了一种抚慰和对于那些两个人一起去那个在沙漠中的神圣的场所并与每一个人所崇敬的灵体交谈的时间的替代了。

We shall now transfer to the one known as Carla

我们现在转移到被知晓为 Carla 的实体。

(Carla channeling)

(Carla 传讯)

As the young man dwelled in mind upon the meanings of the brilliance and beauty he had remembered and seen, the beauty and holiness of his remembered open heart in the presence of the Mother Mary, he turned to the old padre and as the old priest became ill and died, so he became the priest of this place. And because of his ponderings all the harshness and pain of the Christian story became imbued with the poignant love of the Mother Mary and all sorrow was softened by his remembrance of the beloved presence of his sister, and so it came to be that though the cockerels still

crowed in the dust and the heat and poverty was the daily bread, the sorrow of life began to be taught to this village in a way which spoke of compassion and love.

随着年轻的男人在头脑中对他已经回想起的、已经看到的光辉与美丽，他的这种在圣母玛利亚的临在之中被回忆起来的开放的心美丽的与神圣的意义的反复的思考，他转向旧的教士了，因为旧的教士病了并死去了，因此他成为了这个地方的教士了。因为他的沉思，基督教的故事的所有的严厉与痛苦都已经被圣母玛利亚的鲜活的爱所灌注了，所有的忧伤都被因为他对于他的姐妹的挚爱的存在的回忆而被软化了，因此，虽然年轻人仍旧挤在尘土中，虽然炎热和贫穷仍旧是每日的食粮，生命的忧伤开始用一种谈及同情心与爱的方式被教导给这个村子了。

We transfer to the one known as S.

我们转移到被知晓为 S 的实体。

(S channeling)

(S 传讯)

(Inaudible) In his sister's life things (inaudible) the husband (inaudible) his business (inaudible) And her children (inaudible) the usual difficulty in growing crops (inaudible) in the constant (inaudible) the (inaudible) which were so (inaudible) and years passed by and finally the husband, worn down by years of labor and care, died, [and] she was left with children who had no (inaudible) prospects in life and she herself (inaudible) barely (inaudible) destitute. Still something deep within her heart would not be squelched (inaudible) her urge (inaudible) she decided to take her family back to the village in which she had been born and in which her brother was now an important person, for who is more important to a (inaudible) than its priest.

(听不见).....在他的姐妹的生命中，事物(听不见)丈夫(听不见)他的生意(听不见)。他的孩子(听不见)在成长的庄稼中的通常的困难(听不见)在持续不断的(听不见)(听不见)如此(听不见)时光流逝，最后丈夫因为长年的劳作和照顾而衰老并去世了，她与在生命中没有任何前途的孩子们被留下来了，她自己(听不见)很少(听不见)贫穷的。在她的心的内在深处仍旧有某种事物是不会被压制的(听不见)她敦促(听不见)她决定将她的家庭带回到她出生的那个村庄，在那个村庄她的兄弟现在是一个重要的人了，因为对于一个(听不见)谁比它的教士更重要呢？

We transfer now to the one known as Jim.

我们现在转移到被知晓为 Jim 的实体。

(Jim channeling)

(Jim 传讯)

Upon telling her sorrow-filled tale to her brother who had by this time in his life heard many such tales, she discovered that the excitement for life that they had once shared in youth now seemed transformed into a quiet, yet sturdy strength that spoke in word and deed of the purpose of sorrow as being that which prepares the way for a peace and a joy which was not as

their naive joy had been, yet which drew its strength from that same mysterious source that had given to them so freely in their youth the fullness of the experience of life, for her brother spoke to her of the long vigils that he had kept within himself as he had sought to penetrate the mystery of the daily life that each within this small village experienced with a mixture heavily laden with sorrow and sweat and the little leavened with the joy and inspiration that youth brought to each new child and which the grinding poverty of this area ...

在将她充满忧伤的故事告诉她的兄弟之后，他的兄弟在他的生命中到现在已经听过很多这样的故事了，她发现那种他们曾经在年轻时代共享过的那种生命的兴奋现在看起来似乎转换成一种安静却又稳固的力量了，这种力量通过言语和行动谈及忧伤的目的，就是去为一种平安和一种喜悦准备好道路的事物，这种喜悦不再是他们天真的喜悦曾经是那种喜悦了，而是那种从神秘的源头取得它的力量的事物，那个神秘的源头与那种意境如此自由地在他们的年轻时代给予了他们生命的体验的圆满性的源头是相同的源头，因为他的兄弟和她谈及了他已经在他自己内在之中进行的漫长的守夜，因为他已经寻求去刺穿在这个小小的村子里的每一个人都藉由一种混合物而体验到过的日常生活的神秘，这种混合物沉重地装满了忧伤、甜蜜以及一点点的喜悦和启发的酵母，而那种喜悦和启发就是年轻时代带给每一个新的孩子的事物与这个地区折磨人的贫穷.....

(Side one of tape ends.)

(磁带一面结束。)

(Carla channeling)

(Carla 传讯)

This is a simple tale of simple people. Each so among all your densities are such. To each has been given poverty of mind and soul and heart. The enthusiasm and vitality and recognition of beauty that comes from young hearts and eyes, the love of one for another, and all these together make up each of you. Yes, you dwell in sorrow and yes, the cockerel always crows in dusty poverty of some kind. Seldom to those of you who are learning to love is there given a free and unasked for unadulterated joy, vitality and lightness of feeling, yet each of you has been a child. You need not let that beauty die.

这是一个简单的人的简单的故事。在你们的密度中所有的故事都是这样的故事。对于每一个已经被赋予了心智、灵魂和心灵的贫穷的人，那种来自于年轻的心和眼睛的热情、活力与对美丽的认出，一个人对另一个人的爱，所有这些一起组成了你们每一个人。是的，你们居住在忧伤之中，是的，年轻人一直都会挤在某种类型的布满尘土的贫穷中。你们中那些少数的正在学习去爱的人，是被给与了一种自由且无需请求的纯粹的爱、喜悦、活力与感觉的轻松的，而你们每一个人都已经是一个孩子了。你们需要不让那种美丽消逝。

Each of you has felt sanctified by whatever name you call it—you need not let that die. Your environment has almost nothing to teach you that cannot also be taught as its opposite. As you poor and hungry in a difficult world awaken yourselves remember the joy, the freshness, the love, the worship, and the

presence of the nurturing mother of all things. You choose your inner reality. May you each choose wisely and lovingly and steadfastly the way of love.

你们每一个人都已经感觉到因为无论什么称呼它的名字而被圣化了——你们需要不让它消逝。你们的环境几乎没有任何东西可以教导你，它同样也无法作为其对立而被教导。当你在一个困难的世界中是贫穷而饥饿的时候，唤醒你自己回忆起喜悦、新鲜、爱、崇敬以及那种万物的抚育的母亲的存在。你们选择了你们的内在的实相。住院你们每一个人都智慧地、有爱地、稳固地选择爱的途径。

We thank each of these channels and are most humbly grateful for this opportunity to work. We realize it has been very difficult and energy consuming for the new instrument and we wish to say to the one known as S that we plunged this instrument into more advanced work simply so as to use the time which we and you are given to its utmost. There is a gift within the instrument known as S which recognizes and has [been] previously used without full awareness of its nature. Thus, we do not begin at the beginning but begin at the level of skill which the instrument has.

我们感谢这些管道中的每一个管道，我们对于这个进行工作的机会是极其谦逊地感激的。我们意识到它对于新的器皿已经是非常困难的且耗费能量的，我们希望对于被知晓为 S 的实体说，我们将这个器皿投入到更加高级的工作之中单纯地是为了去最大化地利用我们和你们已经被给予的时间。在被知晓为 S 的器皿中有一个礼物，这个礼物是无需对它的属性的完全的认识就会认出并在之前已经被使用过的。因此，我们没有在开始的位置开始，而是在这个器皿拥有的技巧的层次上开始的。

We thank especially this new instrument for being willing to open to its best effort and to be willing to skip that which would have, for this instrument, been recreation and not the learning of a discipline and a practice which is also a gift and an art. May this instrument see the power of each word, each nuance with which it clothes the concept given to it. May it see, indeed, its particular and unique abilities that make it an excellent candidate for creating inspiration, information, tools and resources that may aid those who wish to avail themselves of such with the gift of this instrument's service.

我们尤其感谢这个新的器皿乐意于尽其最大的努力开放，并乐意于忽略对于这个器皿已经是消遣而不是对一种修炼和一种时间的学习的事物，这同样也是一种礼物和一种技艺。住院这个器皿看到每一个词语的力量，以及它用来为它被赋予的观念穿上衣服的每一个微妙变化。祝愿它看到，确实，它的特定的且独一无二的的能力，这些能力使得它成为了一个创造那种启发、信息、工具以及资源的优异的候选人，这些资源可能会帮助那些希望让他们自己可以藉由这个器皿的服务的礼物而得到这些资源的人。

With blessings to all, we leave you at this time in the love and the light of the infinite Creator, encouraging each in daily meditation and contemplation and analysis of those things which have caused the entity distress or great enthusiasm during each day. So that each may know itself deeper and deeper and may come to realize a more profound version of itself and may then have more and more to offer as a channel of love and light. In that love and light,

we of Laitos leave you. Adonai, my friends. Adonai. Adonai.

带着对所有人的祝福，我们在此刻在无限造物者的爱与光中离开你们，我们同时鼓励每一个人每一天都冥想、沉思、并对那些已经在每一天期间造成了实体伤痛和巨大的热情的事物进行分析。这样每一个人就可以越来越深入地知晓它自己，并可以开始领悟一个它自己的越来越深入的版本，它接下来就可以拥有越来越多的事物去作为一个爱与光的管道奉献出来了。在那种爱与光中，我们 Laitos 离开你们。Adonai, 我的朋友们。Adonai. Adonai。

June 7, 1990

1990-06-07 Laitos: 光之盔甲与大天使守护

(Carla channeling)

(Carla 传讯)

I am [Meta]. I thank each for calling those of [Laitos] to this circle of intensive seeking and greet each in the love and in the light of the infinite Creator. Because this circle is seeking the perfect in every way, it has yet varying levels of experience, for we shall move back through systems of protection. And as we speak them we ask each instrument to visualize each in his own light that [of] which we speak.

我是[Meta]。我为呼唤 Laitos 群体来到这个集中的寻求的圈子而感谢各位，并在无限造物者的爱与光中向各位致意。因为这个圈子是在通过每一条途径寻求完美的，它拥有可变的体验的层次，因为我们将通过保护的系统返回。在我们谈论它们的时候，我们请每一个器皿都在它自己的光中观想每一个我们谈及的事物。

We suggest this not to be complex, quite simply to protect your bodies, minds, and your spirits as you undertake the opening of the conscious self to impersonal entities. We ask each to relax, quickly moving from head to foot, starting with the eyes, as the eyes are, indeed, the windows of the soul. So [pay] attention there. Keep the level of concentration necessary for good adjustment from being able to occur. (Inaudible) over the head and down the shoulders, the arms, the torso, the legs, the feet. Letting all the tired, tired energy from the day move from you.

我们建议，在你着手向着非个人性的实体开放有意识的自我的时候去保护你的身体、心智和你的灵性，这并不是复杂的，而是相当简单地。我们请每一个人都放松，从眼睛开始快速地从头移动到脚，因为眼睛确实是灵魂的窗口。因此，留心那里。保持对于能够发生的事情进行有效的调整所需的集中注意力的层次。(听不见) 头部上方，向下到肩膀、手臂、躯干、腿部、脚部。让所有来自于那一天的疲倦的事物、疲倦的能量从你身上离开。

Now, in whatever way you visualize, see as it really is, to the best of your ability. The workings of the red energy center in your own body. If it is muddy, ask it to clear. If it is dull, ask it to sparkle, and if it is not rotating, ask it to become active, clear-functioning. Move upwards to the middle of the belly. Gaze at the orange energy ray center, clear it right now, spin it. If one resists this, simply wait. You are capable for a certain time of clearing energy centers reliably. It is a matter of the will being serious and persistent. Gaze then at the solar plexus, yellow. When that is satisfactory, gaze in the middle of your chest, the heart chakra. Within those who wish to serve, many times you may see an overactive (inaudible) chakra as the attempt to love, love and love again is so earnestly meant and so intensely felt. Let that chakra be vibrant and alive and clear and harmonious. Now gaze at the throat chakra. You shall be using this chakra. Allow it to clear and spin and even, perhaps, sparkle.

现在，通过无论什么你进行观想的方式，尽你所能如其真正之所是地去观察，在

你自己的身体中的红色能量中心的工作。如果它是浑浊的，请它澄清。如果它是暗淡的，请它闪亮，如果它没有旋转，请它变得活跃，且运转流畅。向上移动到腹部的中间。注视橙色能量光芒的中心，立刻让它变得澄清，让它旋转。如果一个人抵制这种旋转，单纯地等待。你有能力可靠地进行一定时间对能量中心的清理。这是一个意志是严肃的且坚持不懈的问题。接下来注视太阳神经丛，黄色光芒。当那是令人满意的时候，注视你的胸部的中心，心的脉轮。在那些希望去服务实体内在之中，很多时候你可以看到一种过度激活(听不见)的脉轮，因为去爱，去爱并再一次去爱的尝试是如此热烈地被打算并如此强烈地被感觉到了。让那个脉轮成为生气勃勃的、活生生的、清晰的且协调一致的。现在注视喉部脉轮。你将正在使用这个脉轮。允许它澄清、旋转，也许甚至是闪光。

For your words (inaudible) transform (inaudible) and we would that they would sparkle with a glistening gift that each of you have. Move to the [brow] chakra, that deep blue and purple [of indigo]. This is a very vulnerable chakra, yet you are using it quite actively to do this work. Be patient with yourself if it seems to remain dark and merely keep asking it to spin and shine and give off a clear radiance. Reviewing the chakras now very quickly: red, orange, yellow, green, blue, indigo. Violet appears at the head. It is as it is, you cannot manipulate it, but it does represent the balance that you have just created. Take this color and, in your mind, visualize it, swirl it around to meet the red ray, mixing to become a red violet color, the very essence and vitality that is your identity as a body. Take that color and seal your body completely with this color. Now visualize dunking it into a cup of something, painting it on, or asking it to form an armor, missing no part of you.

因为你们的词语(听不见)变形(听不见)，我们会，它们会藉由一种你们每一个人都拥有的闪闪发光的礼物而闪耀。移动到[眉部]脉轮，那个靛蓝色的深蓝色和紫色的脉轮。这是一个非常易受伤害的脉轮，而你们正在相当活跃地使用它来进行这种工作。如果它看起来似乎一直都是阴暗的，对你自己有耐心，单单持续请求它旋转、闪耀并发出一种清晰的光辉。现在非常快速地检查脉轮：红色、橙色、黄色、绿色、蓝色、靛蓝色。紫罗兰脉轮在头部出现。它就是如其所是的样子，你无法操纵它，但是它确实展现了你刚刚已经创造出的平衡。拿起这个色彩，在你的头脑中观想它，旋转它以与红色光芒相会，并混合起来成为一种红色紫色的色彩，它是你作为一个身体的身份的核心的实质与生命力。拿起那个色彩，用这个色彩完全地将你的身体密封起来。现在观想将它浸泡在一杯某种事物之中，为它上色，或者请求它形成一个盔甲，不漏掉你的任何一个部分。

You are now a protected body which is working with spirit. It is therefore time to invoke what this instrument would call the armor of light. Ask the white light of infinite love to cover you completely, and in love ask that it extend around the circle, covering each of your beloved brothers and sisters, growing and eventually becoming bright enough that you almost disappear because [of] the light within, around and about the circle as well as upon the surface of your own physical body. You are now in a protected globe of white light, in a position of sacred trust with those within the circle.

你现在是一个被保护起来的身体了，这个身体正在与灵性一同工作。因此，现在就是去祈请这个器皿所称的光之盔甲的时刻了。请求无限的爱白光完全地覆盖

你，在爱中请求它绕着这个圈子延伸，覆盖每一个你挚爱的兄弟姐妹，逐渐变亮并最终变得足够明亮以至于你几乎因为内在的光，在圈子四周和周围的光，同样还有在你自己的物质性身体表面上的光而消失了。你现在处于一种保护性的白色光球之中了，你现在处于一个与圈子里的实体一起的神圣的信任的位置之中了。

This instrument does that which is optional but which may be of help to each. It asks for the Archangels, which will be described by [a] quality, to guard the place of working. It says, "Before me, Rafael." This Archangel is a principle of light. It is somewhat cold, it is full of wisdom. It has a love that is impartial and relentless and will stand your friend without judgment, and shall not be moved.

这个器皿会进行这样一种选择性的保护，但它却可能会对每一个人都是有帮助的。它请求大天使来守护这个工作的场所，大天使将会藉由一种特性而被描绘。它说，“站在我前面吧，拉斐尔。”这个大天使是光的原則。它多少有点冷淡，它是充满智慧的。它拥有一种不偏不倚且毫不留情地爱，它将会无评判地持久地成为你的朋友，它将不会被动摇。

The instrument then says, "Behind me, Gabriel." This principle is a principle of the [polarity] and the generosity of love in its manifestation. It offers from a never-failing jar the waters of life, the waters of love. It has a great and gentle humor and shall never leave the thirsty seeker without spiritual drink.

这个器皿接下来说，“站在我后面吧，加百利。”这个原則是一种具有极性的且在其显化中的具有爱的慷慨的原則。它从一个永不耗尽的罐子中提供生命之水，爱之水。它拥有一种巨大且温和的幽默，它将永远不会让饥渴的寻求者缺少灵性的饮品。

The instruments then asks, "On my right hand, Michael." This is an instrument, an example, an exemplar and a principle of divine fire. It is not only the divine fire of creation but that which will dispatch any that is not complete, whole and positive. It is a warrior figure. As you become able to visualize this energy you may perhaps see an entity in various configurations of stance, which will let you know as you become more experienced what the general milieu about the group may be. Is it at attention, the sword drawn, then be doubly (inaudible) careful with the tuning and the challenging. Is it kneeling, sword down and looking alertly about, then all is well. Nothing can move this principle from its [vigil].

这个器皿接下来会请求，“站到我的右边，米迦勒。”这个原則是神圣火焰的一个器皿、一个范例、一个模范与一个原則。它不仅仅是创造的神圣火焰，同样也是将会处决任何的不完整的事物的神圣火焰。当你开始能够观想这个能量的时候，你可能可以看到一个实体处于各种各样的姿势的外形中，这种姿势将会随着你变得更有经验而让你知晓团体的一般性的氛围可能是什么。它是留心的吗，剑是出鞘的吗，那么加倍地（听不见）小心调音和挑战。它是跪下的吗，剑是朝下的且警惕地环顾四周的吗，那么一切都好。没有任何事情能够让这个原則离开它的守夜。

The instrument then asks, "On my left hand, Ariel." This is the absolute

principle of free will. It is that which suggests that that which is born will also die; that that which is planted is also to be harvested. It suggests many subtle rhythms and it guards the freedom of each to draw within its own rhythms as it speaks the concepts of those who you have asked to share information.

这个器皿接着请求，“站到我的左边，艾瑞尔。”这是自由意志的绝对的原则。它是那种建议出生的事物同样将会死亡，被种下的事物同样将会被收割的原则。它建议许多微妙的旋律，当它谈论那些你已经请求去分享信息的实体的观念的时候，它守护每一个实体在它自己的旋律中去描绘的自由。

The protection now being complete, we would ask that each of you (inaudible) at this time declare yourself in whatever way you have discovered to be acceptable to you. Declare yourself against the backdrop of ten millennia, twenty or thirty, against the backdrop of imperishable ideals that could never be denied by the instrument. Ideals by which one lives. Ideals for which one would gladly, if necessary, die in order to protect and give vivid clarity to these imperishable things, to this ideal. For the metaphysical world is a world of absolute things. There is no relativity and there is no room in the world for the metaphysical of those spirits with which you wish to make contact for relative thinking. We shall pause while each chooses, imagines, and brings into being that personification or that symbol of its absolute ideal.

保护现在被完成了，我们会请你们每一个人（听不见）在此刻用无论什么你已经发现对于你是可接受的方式来宣布你自己的身份。在一万年，两万年或者三万年的背景下，在永远不会被器皿所否认的不朽的理想背景之下宣布你自己的身份。一个人藉由其而活的理想，一个人，如果需要的话，会乐意地藉由其而死以便于保护这些不朽的事物，保护这些理想并将鲜明的清晰度给予它们的理想。因为形而上学的世界是一个绝对性的事物的世界。在这个世界中没有相对性，没有空间供那些你们希望去建立接触的形而上学的灵体进行相对性的思考。我们在每一个人选择，想象并将那种具有它的绝对的理想的人格化或者象征物带入到存有之中的时候暂停。

Now we ask each to step into this ideal. If it is personified, grasp it by the hand. If it is symbolized, grasp, stand by, or incorporate the symbol into your being in some way. Allow it to become your metaphysical identity. Your only identity in the world of spirit is this absolute identity you have now fashioned. With this identity now, pray, speak within yourself in any way that you feel will bring you more and more into tune with this ideal, more and more into unity with it. Again, we shall pause.

现在，我们请每一个人都踏入这个理想之中。如果它是人格化的，用手抓住它。如果它是象征性的，领会它，坚守它，或者用某种方式将那个象征整合到你的存有之中。允许它成为你形而上学的身份。你在灵性的世界的唯一的身份就是这个你已经塑造出来的绝对的身份。现在，藉由这个身份，祈祷，在你内在之中用任何你感觉将会将你越来越多地带入到与这个理想之间的调音，越来越多地与之统一的方式来发言。再一次，我们将暂停。

Ask now, before you begin to challenge for entities only [for that] which you may channel in a stable manner without harm to your health or welfare. The

highest and best that you can carry, but not too high for the balanced personality as it decides within this absolute ideal.

现在, 在你们开始挑战之前, 请求实体仅仅给予你可以在不对你的健康或者健全产生伤害的情况下用一种稳定的方式传讯的内容。请求你能够承载的最高和最佳的内容, 但在它在这种绝对的理想中做出决定的时候, 它不会对于平衡的人格是过高的。

The circle is now at a place at which it is ready to work. We of [Laitos] ask each simply to relax, realizing that in a world where a few have the actual gift of channeling, the actual gift of speaking loud and clearly those thoughts which move from the subconscious. This circle has this gift. Thus, avoid analysis, trust in your gift and let us begin to refine this gift.

这个圈子现在处于一个准备好进行工作的位置了。我们 Laitos 团体请求每一个人单纯地放松, 同时意识到在这个世界上有一些人有实际的传讯的天赋, 实际的大声且清晰地说出那些从潜意识而来的想法的天赋。这个圈子拥有这个天赋。因此, 避免分析, 信任你们的天赋, 并让我们精炼这种天赋。

We transfer this contact now to the one known as Jim. I am [Laitos].

我们现在转移到被知晓为 Jim 的实体。我是[Laitos]。

(The instructions on the tape said to stop the transcript after Carla finished speaking.)

(在磁带上的指南说在 Carla 完成发言后停止记录。)

June 8, 1990

1990-06-08 Latwii: 团体的协调

(Carla channeling)

(Carla 传讯)

... You are a newly forming group and the opportunity within the entities present and absent from within this group are excellent and could indeed prove to be most helpful. [In terms of a (inaudible) which may come to those who seek it.]

.....你们是一个新形成的团体，在在场的实体以及缺席这个团体的实体之中的机会是优异的，并确实能够成为极其有帮助的。[从一个可能出现在那些寻求它的人身上的（听不见）的意义上。]

We ask each channel to speak that which it hears and nothing else, but to trust, once the work of tuning and challenging is done, that all will be well. For when the work is done correctly, when the challenge has been met and the baton taken, then it is that those who channel may release the integrated personality and surrender to that part of the personality that is not yet integrated, that is the deep mind. And it is from that deep mind and its analogous portion amongst your stars that we speak to you.

我们请求每一个管道都说出它听到的事物而不说任何其他的事情，而是去相信，一旦调音和传讯的工作被进行了，一切都将是好的。因为，当工作是正确地被进行的时候，当挑战已经被满足，且接力棒已经被拿起的时候，就是在这个时候，那些传讯的实体就可以释放被整合了的人格并臣服于人格的那个尚未被整合的部分，也就是那个属于深入心智的部分。我们就是从那个心智的深处以及它在你们的星辰当中的类似的部分向你们发言的。

We ourselves are a group, dwelling in harmony. For us it is very simple to live in harmony, for we require nothing, we acquire nothing, we need nothing. Each gladly does a portion of those things which ought to be done to support the maintenance of our physical vehicles. And so we would say, that the first and greatest requirement of harmony within a group is that the group is truly a group of deep love and trust and a lack of fear about loving intensely those who may not be of your family in earthly sense.

我们自己是一个居住在和谐之中的团体。对于我们，要生活在和谐中是非常容易的，因为我们不要求任何事情，我们不取得任何事情，我们不需要任何事情。每一个实体都乐于做那些应该被做的事情的一部分，以支持对我们的物质性载具的维护。因此，我们会说，在一个团体中的和谐的首要且最大的要求，就是那个团体是一个真正具有深入的爱且在关于强烈地爱那些可能在世俗的意义上不属于你的家庭的实体的方面具有一种无惧的团体。

It takes courage on the part of all concerned to transcend the many all too human emotions of opening couples up to a spiritual life in common. If this experiment is well begun, communication has taken the place of that which we can see without speaking, that is, each is able to articulate within a certain

degree of accuracy its nature, its troubles, its strengths, and its idiosyncrasies. This gives each entity the opportunity to realize that it is, indeed, a teacher as well as a student. Or in case of the one channeling, indeed, the student as well as a teacher. To join a social memory complex is to be unafraid to expose not only all the good things about the self but all those things which are subjectively disliked about the self, so that the group may support each other instrument in its learning to love itself, for only those who love the self may proceed far along the spiritual path.

要超越开放的伴侣的完全过多的人类的情绪中的许多的情绪，直至一次共同的灵性的生命，它在所有涉及到的部分上都需要勇气。如果这种体验是被很好地开始了的，沟通交流就已经占据了那些我们在不用发言的情况下能够看到的事物的位置了，也就是说，每一个人都能够在一定的准确性的程度之中发音清楚地说出它的特性，它的麻烦，它的长处以及它的特有的风格了。这给予每一个实体机会去领悟，它确实是一个老师，同时也是一个学生。或者在一个传讯的实体的情况中，它确实是学生，且同样也是一个老师。加入一个社会记忆复合体就是去对于不仅仅将所有关于自我的好的事情暴露出来，同样也将那些在主观上关于自我不喜欢的事情暴露出来感觉到无惧，这样，团体就可以在每一个器皿学习去爱它自己的过程中相互彼此支持了，因为只有那些爱自我的人才可能沿着灵性的道路前进很远的距离。

We shall transfer to the one known as (name). I am Latwii.
我们将转移到被知晓为(名字)的实体。我是 Latwii。

(Name channeling)
(名字传讯)

I am Latwii, and greet each through this instrument. There are many times when the path of service to those who you love is cloudy and obscured (The rest of this paragraph is mostly inaudible.) Though life is full of difficulties and ... and such times as these it is best to draw back and allow things ... For each has its own guiding light.

我是 Latwii，通过这个器皿向各位致意。会有很多时候通往那些你爱的人的服务的途径是阴云密布且模糊不清的，(这个段落的剩余的部分几乎是听不见的。)虽然生命是充满了困难与.....诸如这些时刻之类的时刻，最好去后退并允许事情.....因为每一个人都拥有它自己的引导之光。

It is a process of trust in the light of others as in one's own light that allows one to come together as these lights slowly tend to converge. When such a convergence comes about one feels a sense of releasement into a greater beingness which is a higher part of being than one is accustomed to. It is a sense of purpose and of service that transcends the ordinary concerns of a life torn with anguish, filled with sorrow and perhaps with the joys and fulfillment incident to one's daily activities.

这是一个就如同信任一个人自己的光一样地信任其他人的光的过程，这个过程会随着这些光缓慢地倾向于会聚而允许一种光聚集到一起。当这样一种会聚发生的时候，一个人会感觉到一种释放进入到一个更大的存在性之中的感觉，这种存在

性是一个比一个人所习惯于的存在更高的存在的部分。它是一种目的感和服务感，对于一次被烦恼所撕裂，为忧伤所充满，也许是为伴随着一个人的日常活动的喜悦和完成所充满的生命，这种目的感和服务感是超越了这样的生命的通常的忧虑的。

One finds, then, in this process, the give and the take between the purposes that beckon and the concerns which oblige us to keep our nose to the grindstone, as it were. The path is long and seems, from the point of view of your illusion, to be very arduous. However, this work is already begun. You all have a foot securely upon the path. And what remains is to find a way to take each additional step, one at a time, slowly, as you begin to find the heart of the center where you all are already come together.

接下来，一个人，在这个过程中，会发现在那召唤的目的和迫使我们，可以说是，埋头辛苦工作的忧虑之间的给予与接受。道路是漫长的，且从你们的幻象的视角看起来似乎是非常艰苦的。然而，这个工作已经被开始了。你们全都稳固站立在道路上了。剩下的事情就是，随着你们开始发现那个在其中你们全都已经聚集到一起的中心的中心之处，去找到一种方式去走出每一个追加的脚步，一次一步，缓慢地。

It is time to transfer to the one known as Jim.
现在到了转移到被知晓为 Jim 的实体的时间了。

(Jim channeling)
(Jim 传讯)

I am Latwii, and we speak now through this instrument. The group consciousness that develops from the combination of individual entities is a kind of mind which entities of your vibration first become familiar with in the family situation, then within the early school years, then within the neighborhood. And it is extended therefrom to all of those groups and activities which the social creatures that you are can construct for the various purposes that satisfy curious and diligent minds. The beginning of this formation is, of course, with the individual as it is nurtured by the parents. It is most helpful to receive the kind of support in one's early development that gives one the confidence, that the entity one is, is valued by those about one. This confidence is the foundation stone for the future character structure, shall we say. This confidence provides a safety for the entity in that it may venture forth as far as it feels able in discovering new aspects of its environment, especially those concerning other selves, and then the turn again to the safety of that self-confidence. These voyages outward from the secure self are those beginning ties that open pathways of sharing of the self with others throughout the life experience.

我是 Latwii，我现在通过这个器皿发言。从个体的实体的混合发展出来的团体的意识是一种类型的心智，属于你们振动的实体首先会在家庭的情境中，接下来再早期的学校的时期中，接下来在邻里中队这种心智的类型感到熟悉。它是从那里被延伸到所有那些团体和社会性的创造物的活动的，你们能够为了各种各样的目

的构建这样的团体与活动，这些目的都满足了好奇且勤奋的心智。这种构型的开始，当然是随着个体被父母所抚养而与个体一同发生的。在一个人的早去的发展中去接受那种类型的支持，这是极其有帮助的，这种类型的支持会给予一个人确信，即一个人之所是的实体，是被它周围的实体所重视的。这种确信是未来的性格的构架的，容我说，基石。这种信任为实体提供了一种安全性，在其中它就可以在它感觉到在探索它的环境新的面向，尤其是那些关于其他自我的面向上它能够进行冒险的范围内不畏艰难地出发，它接着就会再一次转向自信的安全了。这些从安全的自我向外的旅程是那些开始的纽带，在贯穿整个生命体验中，它们打开了将自我与其他人进行分享的通道。

When one finds a difficulty in any group environment, in remaining harmonious within that environment, it is well to investigate first that concept of self which may be providing difficulty when observed within another self. For it is usually the case that the qualities with which one has had personal difficulty are those qualities first noticed as difficult qualities within another. As one reassesses the seeking of certain qualities and concepts, tendencies and beliefs within the personal philosophy of life, shall we say, one may travel back along the line of formation of this quality or belief and determine to the best of one's ability the origination of this quality.

当一个人在任何团体的环境中，以及在那个环境中保持协调一致的方面发现一种困难的时候，去首先检查那种当在另一个自我内在之中被观察到的时候可能正在提供困难的自我的观念。因为通常会发生的情况是，一个人已经对其拥有了一种个人的困难的特性，是那些首先作为在另一个人内在之中的困难的特性被注意到的特性。当一个人对在个人的生命哲学内在之中的，容我说，一定的特性、观念、倾向性与信念的寻求进行重新评估的时候，它可能会沿着这种特性或者信念的形成的线路回溯，并尽其所能确定这种特性的起因。

Oftentimes one will find that there is a distorted experience that has lent its distortion to the formation of a certain portion of an entity's life pattern that will then have repercussions throughout the life pattern as the entity engages in relationships with other selves. These qualities will reappear according to the entity's personal program, shall we say. The more intensive distortions, the more unbalanced belief systems, will tend to surface more frequently than those that are more balanced, in order that the, shall we say, squeaky wheel shall get the oil of the attention, and, hopefully, of the balancing action of the entity.

时常，一个人将会发现，会有一种扭曲的体验，它已经将它的扭曲赋予了一个实体的生命模式的一定的部分的构型了，它接下来将会随着实体参与到与其他自我的人际关系而在贯穿整个生命模式中拥有回声。这些特性将会根据实体的个人的，容我说，编程而重现。越发强烈的扭曲，越为失衡的信念系统，将倾向于比那些更为平衡的特性更为频繁地浮现出来，以便于，容我说，发出轧轹声的轮子得到注意力的润滑油，并有希望得到实体的平衡的行为的润滑油。

Thus, one very primary action that one may take in assuring deep harmony is to work intensively upon the personal program of learning so that one enters into a group situation [with] as balanced a system of energy expenditure as is

possible to achieve, while recognizing that no entity in any group will have a perfectly balanced system of expending the energy that is the daily gift from the Logos through the system of energy centers of every entity.

因此，在确保深入的协调的方面一个人可以采用的一个非常主要的行动，就是去深入地在个人的学习的程序上进行工作，这样一个人就会带着有可能取得的一种平衡的能量支出的系统来进入到一个团体的情境中，并同时认识到，在任何团体中没有实体将会拥有一种完全平衡的消耗能量的系统，而那种能量就是来自于理则且流经每一个实体的能量中心的系统的每日的礼物了。

We also would recommend that there is the possibility of increasing group harmony by reassessing the quality of desire for the group formation within each individual. It is well that there be a principle by which each within the group seeks to work in order that there might be the basic agreement as to the reason for the formation of the group.

我们同样也会推荐，会有藉由在每一个个体中对团体的形成的渴望的特性进行重新评估而增加团体的协调性的可能性。会有一个在团体中的每一个人藉由其寻求去工作的原则，以便于在关于团体形成的原因的方面可能会有基本的共识，这是很好的。

I am Latwii. We are aware that there is one within the circle that has become quite fatigued, and we feel that we have achieved in the basic amount of transmission of the concept for this session that we had hoped to give. We would at this time thank each for again inviting our presence, and we would remind each that we are with each in the personal meditations for the purpose of helping to deepen these meditations. We look, as you say, forward to those times where we shall again be asked to join your circle of seeking, and we shall gladly do so at those times. We shall leave this group at this time, as always, in the love and the light of the one infinite Creator. We are known to you as those of Latwii. Adonai, my friends. Adonai.

我是 Latwii。我们察觉到，在这个圈子中有一个实体已经变得相当疲倦了，我们感觉到我们已经取得了对于这次集会我们本来希望去给予的观念的传递的基本数量了。我们会在此刻再一次感谢各位邀请我们的出席，我们会提醒每一位，我们会在个人的冥想中与每一个人在一起以实现帮助深化这些冥想的目的。如你们会说的一样，我们期待那些我们将再一次被请求加入你们的寻求圈子的时刻，我们见在那些时刻乐意地这样做。我们将在此刻离开这个团体，一如既往，我们在太一无限造物者的爱与光中离开。我们是你们知晓的 Q'uo。Adonai，我的朋友们，Adonai。

June 15, 1990

1990-06-15 Latwii: 自我的管道

(Carla channeling)

(Carla 传讯)

I am Latwii. Greetings to you in the love and in the light of the one infinite Creator. There was a significant pause before we began this contact because the instrument, somehow uncharacteristically, had inner work to do before it could enter the metaphysical world of spirits, and because this is a detail of some importance we shall speak of it before we begin our message.

我是 Latwii。在太一无限造物者的爱与光中向你们致意。在我们开始这个接触之前有一段值得注意的暂停，因为这个器皿，以某种非典型性的方式，在它能够进入到灵性的形而上学的世界之前有内在的工作要去进行，因为这是具有某种重要性的一个具体细节，我们将在我们开始我们的信息之前谈及它。

When one wishes to be of a metaphysical nature, clear and sure and lucid in being, one cannot bring to that stance metaphysical work on a personal plane that is undone, else all protection will be faulty, and the storms of the ever-going illusion of duality, which extends into fourth density, will affect the contact unreliably, but generally in somewhat of a negative fashion. In the case of this instrument it had received messages from a negative entity which it fastidiously and carefully answered. But the final communication from this entity was a psychic assault which the instrument felt but did not accept as being a portion of itself.

当一个人希望具有一种形而上学的特性，且希望在存有中是清晰、肯定且明晰的时候，它是无法将在一个个人性的层面上尚未被完成的形而上学的工作带到那个的姿态上的，否则所有的保护都将会是有缺陷的，二元性的持续不断的幻象的风暴将会不可靠地影响接触，且一般是通过多少具有一种负面性的方式影响的，这种二元性的风暴会延伸进入到第四密度。在这个器皿的情况中，它已经从一个负面性的实体接收到了信息了，它挑剔地且小心谨慎地进行了回应。但是，来自这个实体的最后的交流是一种心灵攻击，这个器皿感觉到了这种攻击但并未接受它作为他自己的一部分。

When one realizes that one is being greeted psychically by negative entities, thoughts or impulses, one must do the work of accepting and loving this negativity, cradling it close to the heart, seeing in it the fear that is the antithesis of truth, and cradling this falsity and loving it and absorbing it into the self until it has rebalanced itself within the self as an accepted and loved portion of the self, which one does not choose to manifest. If a channel has fear and has not balanced this, then the entire procedure of tuning and challenging becomes unreliable to the extent that the instrument has fear. In this instance, the instrument was accurate in its reading of the degree of negativity of this particular entity, but did not do the metaphysical work required to become one with this entity in love and in light and in service.

当一个人意识到它这个在被负面性的实体、想法或者冲动心灵致意的时候，它必

须进行接纳并爱这种负面性的工作，将它在心的附近抚育，在它之中看到作为真理的对立面的恐惧，赋予这个不真实的事物，爱它，并将它吸收到自我之中，一直到他已经在自我内在之中作为自我的一个被接纳且被爱的部分，作为它并未选择去显化的部分重新平衡它自己为止。如果一个管道拥有恐惧且尚未平衡这种恐惧的话，接下来，整个调音和传讯的过程就会在那个器皿拥有恐惧的事物的程度上是不可靠的了。在这个情况中，这个器皿在它对这个特定的实体的负面性的程度的解读的方面是准确的，但是它并未进行所需的形而上学的工作以在爱中、在光中、在服务中与这个实体合一。

It is written in your holy works that you shall love your enemies and those that spitefully use you, for it is not difficult to love those who love you, but all-important to love those who do not love you. We ask each to ponder these simple words, as the heart may mature and become a strong and reliable energy center, capable of being open and full of energy, with no blockage of fear.

在你们的神圣著作中写到，你应该爱你的敌人和那些恶意地利用你的人，因为去爱那些爱你的人并不难，而真正重要的是去爱那些并不爱你的人。我们请每一个人都沉思这些话，因为心可以成熟，并成为一个人强有力且可靠的能量中心，它能够开放并充满能量，而不带有恐惧的阻塞。

The full and open heart. Let us gaze upon it as it touches upon the various energies and activities of the illusion, in what you call your red-ray energy center. What is the full and open heart but one who accepts all energies of life as beautiful. This heart sees the beauty of form as it is designed in this illusion and is able to comprehend the energies that move through each form, each manifestation. The heart embraces its own physical vehicle, sending light to each and every cell. Where there is any darkness, light is visualized, oceans and oceans of bubbles of light moving to each and every portion of the physical vehicle that may be in discomfort. Refreshing, easing, comforting, cleansing, renewing each cell.

充满且开放的心。让我们在它，在你们所称的红色光芒能量中心中，触及幻象的各种能量和活动时注视它。充满且开放的心，仅仅就是一个接纳所有的生命的能量都是美丽的心。这个心将外形的美丽视为它在这个幻象中被设计好的，它能够感受流经每一个外形，每一个显化的能量。这个心拥抱它自己的物质性载体，并同时向每一个细胞送出爱。在有任何黑暗的地方，光被观想。一片又一片光的泡沫的海洋进入到物质性的载体的每一个可能处于不舒适中的部分。更新、安慰、抚慰，清理并重建每一个细胞。

In the full acceptance of this body that is yours within the illusion, is the full healing of this body. Find the way in your heart to love all aspects of this body, never to begrudge it, (inaudible). Always to understand that same energy in others and to love and accept each vibration as lovely.

在对你在幻象中的这个身体的完全的接纳中，是对这个身体的完全的疗愈。在你的心中找到方式去爱这个身体的所有的面向，永远不要对它吝啬(听不见)。请一直理解在其他人身上的相同的能量并一样有爱并接纳每一个振动。

We will transfer this contact to the one known as Jim. I am Latwii.
我们将这个接触转移到被知晓为 Jim 的实体。我是 Latwii。

(Jim channeling)
(Jim 传讯)

I am Latwii, and we continue through this instrument. As you move to the orange-ray energy center and consider it for its clarity, you must look to those relationships that are of an intensive nature, where you share that which is your unique nature with one other entity upon a basis where this pairing of energies draws from you all of your attention in your caring and your efforts to communicate that which is yours to communicate. This type of relationship is the first movement outward from the individualized self and the first movement which establishes a bridge or a bond with another self, which then allows a commerce, a trading, shall we say, of energies betwixt you and one other entity.

我是 Latwii，我们通过这个器皿继续。当你们移动到橙色光芒能量中心并为它的清晰度考虑它的时候，你必须检查那些具有一种强烈的特性的关系，在其中你与另一个实体分享了你独一无二的特性之所是，这种分享是在这样一种基础上的，这种配对的能量会在你对你去交流你所要交流的内容的关注和努力中吸引你所有的注意力。这种类型的关系是从个体化的自我的向外的首先运动以及构建了与另一个自我之间的一座桥梁和一个纽带的首先的运动，这种运动接下来允许了一种交际，一种对在你和另一个实体之间的，容我们说，交易。

This other entity's identity may change from time to time. The significant part of this kind of relationship is that there is only one entity at the time which comes within your focus and with whom you then respond and move in a kind of dance, as it were, as energies are exchanged. Wherever there is any kind of obstruction or blockage of this energy exchange due to imperfect communication or imperfect processing of catalyst there needs to be the balancing of these distorted efforts, so that this center of energy may play its part in the channeling process and be opened to the degree necessary for minimum functioning—that is, to allow a certain amount of energy to move freely through the center without it being distorted or biased in a significant way. When this procedure has been accomplished, then the entity is ready to move to that yellow-ray center which begins the further expansion of the expression of the individual energies.

这个其他的实体的身份可能随着时间而改变。这种类型的关系的意义重大的部分是，在那个时刻仅仅只会有一个实体进入到你的焦点中，你接下来会对这个实体进行回应并随着能量被交换，用一种类型的，可以说是，舞蹈与之一同移动。这个能量中心无论在什么位置由于不完美的交流或者对催化剂的不完美的处理而有任何类型对这种能量交换的阻塞的话，就需要有这些被扭曲进行平衡的努力，这样，这个能量中心就可以在传讯的过程中扮演它的角色并被开放到最低的运转所需的程度——也就是说，允许一定数量的能量自由地通过那个中心，而没有用一种重大的方式被扭曲或者产生偏向性。当这个过程已经被完成的时候，接下来那个实体就准备好移动到黄色光芒的中心了，这个中心开始了对个体的能量的

表达的进一步的拓展。

We shall transfer at this time to the one known as S.
我们将在此刻转移到被知晓为 S 的实体。

(S channeling)
(S 传讯)

I am Latwii, and we greet each through this instrument. The yellow-ray energy center conditions those experiences which have to do with other selves, numbering more than two. In the yellow ray there is the capacity to take in those configurations of energy which express complex arrangements of interactions. We will find these arrangements embodied in institutions and in practices and more intimately in attitudes that come out of these institutions and practices. So that it is with respect to the attitudes that the more immediate work is accomplished, when working in yellow ray.

我是 Latwii, 我通过这个器皿向各位致意。那些对黄色光芒能量中心的状况的体验是与数量超过两个的其他自我有关的。在黄色光芒中心中, 会有去接受那些表达了复杂的互动的安排的能量配置的能力。我们将发现这些安排是机构中、在实践中, 且更为密切地在这些机构与实践产生的出来的态度中被显化出来了。因此, 当在黄色光芒中进行工作的时候, 就是在关于态度的方面, 更为直接的工作被完成了。

The attitudes involve a give and take of energies and an acceptance of patterns and behavior and a feeling which comes upon one as from a source which is larger than one, and which seems to be other than one. To deal effectively with the balancing of the yellow ray one must accept that the illusion in which one deals is as it should be, and one must accept the gift that the illusion offers in the form of the particular experience which is one's own. When this experience has been assimilated and accepted, the possibility of moving into relation to the energies of the green-ray center becomes established.

态度包含了一种对能量的给予和接收, 一种对模式和行为举止的接纳, 以及一种出现在一个人身上的感觉, 这种感觉好像是来自于一个比一个人更大的源头, 且看起来似乎是与它的感觉不同的感觉。要有效地与对黄色光芒的平衡打交道, 一个人必须接受它与之打交道的幻象就是它应该是的样子, 它必须接受这个幻象通过它自己的特定的体验的形式提供的礼物。当这种体验已经被消化并被接受的时候, 开始与绿色光芒中心的能量建立关联的可能性就被建立了。

The green ray is a more universal image. It has to do with the beingness of the self and the illusion and the entire system of energies which from beyond both gives itself to expression (inaudible) keynote to the experience of green-ray energies is love and it is compassion. The compassion which one experiences at this level is a summation of the work one has done upon the other three levels of energy expression. And it involves to some extent a balancing of these energies which can be accomplished only by seeing that

these energies are of the Creator and not one's own. They are not to be held but are rather to be expressed and allowed to flow. In this way, one finds within the heart a humility within which a sense of purpose may be born. The sense of purpose, born in the heart center, is the most important endowment that an aspirant to truth may find. It is the birthright of each to have this firmly instilled in the center of his being. To discover this center is to find within one the yearning which is the springboard to work in the higher chakras.

绿色光芒是一个更为普世性的图像。它是与自我与幻象的存在性，以及整个能量系统是有关的，整个能量系统从高于它的位置同时给予了它自己表达（听不见）体验绿色光芒能量的主旨就是爱，它是同情心。一个人在这个层次上体验到的同情心是它已经在其他的三个能量表达的层次上已经完成的工作的一个总和。它在某种程度上包含了对这些能量的一种平衡，这种平衡仅仅能够藉由看到这些能量是属于造物者而不是属于它自己的而被实现。这些能量不是要被紧紧抓住，而毋宁是要被表达并被允许去流动。用这种方式，一个人就能够在心之中找到一种谦逊，藉由这种谦逊一种目的的感觉就可以被诞生出来了。在心的中心中被诞生出来的这种目的感，是一个有志于真理的人可以找到的最重要的天赋。将这种目的感稳固地灌注在他的存有的中心之中，这是每一个人的天赋权利。要去发现这个中心，就是去在一个人内在之中找到对它的渴望，这种渴望是在更高的脉轮中进行工作的跳板。

It could be said that the yearning of the open heart is the rectifying factor, the factor of purity, which gives to blue ray an assurance of having to deal with truths and not merely the concerns of the illusion. Blue ray contains within itself the power of expression. In the expressiveness of blue ray there exists the joy of creation in its occurrence. Blue ray is the first center of energy within the mind/body/spirit complex which may act creatively. With this creative power comes a responsibility. If the blue ray has been energized by the open heart, it is responsive to the energies that have come up from the lower centers, as it finds these energies balanced by love and then compassion.

可以说，这种对开放的心的渴望就是提纯的因子，纯度的因子，它给予了蓝色光芒一种必须与真理打交道，却不仅仅与对幻象的关注打交道的保证。蓝色光芒在其自身内在之中包含了表达的力量。在蓝色光芒的表达性之中存在有在其遭遇中的创造的喜悦。蓝色光芒是在心/身/灵复合体中第一个可以创造性地行动的能量中心。伴随着这种创造性的力量，出现了一种责任。如果蓝色光芒已经被开放的心赋能了，它对于从较低的能量中心中上升的能量是敏感的，当它发现这些能量藉由爱并接着藉由同情心被平衡的时候。

There is another source of energy available for expression in blue ray, however, and this is the source known as the Christ within. This energy, to be expressed, must first be apprehended in a form sufficient for the activation of blue ray. This involves, then, already the activity of that energy center which is located between the brows and is indigo in its true coloration.

然而，会有另一个可供在蓝色光芒中的表达所利用的能量源，这就是被知晓为内在的基督的源头。这种能量如果要被表达，必须首先用一种足够蓝色光芒的机会的形式被理解。那么，这就已经包含了位于双眉之间的能量中心的活动了，这个能量中心在其真实的色彩中是靛蓝色的。

The indigo-ray center is the center of insight. It is the center capable of discerning a concept, which for its more and more discursive expression requires contact with the blue ray. Within the indigo ray the concept remains merely the concept. And experience of it is more direct, less refractory than one finds in the blue ray. It is for this reason that the more particular work of the adept is focused in the indigo-ray center when the adept has reached the point of being capable of reliably discerning the concepts and principles that are in so many various ways expressed within the illusion, but always in such a way as to transcend the illusion in favor of a metaphysical significance, which may be quite different from the appearance it takes on within the illusion.

靛蓝色光芒中心是洞见的中心。它是有能力分辨一个观念的中心，因为这种分辨的越来越散漫的表达，这个观念需要与蓝色光芒的接触。在靛蓝色光芒中，观念依旧仅仅是观念。相比在蓝色光芒中一个人会找到的表达，在靛蓝色光芒中对它的表达是更为直接的，且较不难以处理的。就是因为这个原因，当行家已经抵达了能够确实地分辨在幻象中用如此多各种各样的方式被表达的观念和原则，*但却一直在关于超越幻象的方面用这样一种支持具有一种形而上学的重要性，且可能与在幻象中它所呈现出来的表象相当不同的方式的位置的时候，行家的更加明确的工作是被聚焦在靛蓝色光芒的中心中的。*

In the indigo-ray center one finds that concepts do not stand alone, each discreet from the others, but, rather, that the situation is somewhat like a series of small streams or rivulets which empty into larger streams and then to larger ones still, until finally they join in a great torrent and seem to travel towards a single source. We say travel towards because this is the direction indicated by the adept who seeks, that is, the adept feels himself to be traveling towards that which is sought.

在靛蓝色的中心中，一个人发现观念并不是孤立的，每一观念都不是与其他的观念是分开的，毋宁说，情况是多少有点类似于一系列小小的溪流或者小河，它们注入到更大的溪流中并接着流向更大的溪流，一直到最终，它们在一个巨大的洪流中汇聚并向着一个单一的源头旅行。我们说旅行的朝向，因为这是一个有寻求的行家表明的方向，也就是，行家感觉到它自己是向着那个被寻求的事物旅行的。

But in reality, there is not a single direction to this movement. It is, rather, a movement which goes simultaneously backwards and forwards, as it were. The adept, thus, finds that the movement in the direction of what is sought, a movement which, indeed, is initiated by the adept, does not terminate either at a point within the line of sight of the adept or one outside of this line of sight, but, rather, opens a [hallway] of love and light that returns again unto the adept. It is a stream which flows outward and inward simultaneously. It is this situation which is described in your scriptures when they advise the student that, "if you ask, you will indeed receive," for, indeed, in truth the asking is the receiving, the seeking is finding. This is perhaps the most basic secret known and knowable in indigo ray. That is the foundation for the platform upon which all further work may be done.

但是在实相中，这种运动是没有一个单一的方向的，它，毋宁是一种同时性地，可以说是，前后和向前的运动。因此，行家会发现，在那个被寻求的事物的方向上的运动，一种确实是被行家所启动的运动，这种运动并不会在行家的视线之中的一个位置上，或者在视线之外的一个位置上终止，毋宁说，这种运动开放一个爱与光的过道，这种爱与光会再一次返回到行家的身上。它是一个同时性地向外和向内流动的溪流。这就是在你们的圣经中被描绘的情况了，在其中它们向学生建议，“如果你请求，你将确实会收到，”因为，确实，在真理中，请求就是接受，寻求就是找到。这也许是在靛蓝色光芒中被知晓且可以被知晓的最基本的秘密了。那就是所有进一步的工作在其上可以被进行的平台的基础了。

Once one has activated all the energy centers—red, orange, yellow, green, blue and indigo—the issue of first importance is one of balancing. For a mind/body/spirit complex which is so ...

一旦一个人已经激活了所有的能量中心——红色、橙色、黄色、绿色、蓝色和靛蓝色——具有首要的重要性的议题就是平衡的议题了。对于一个心/身/灵复合体.....

(Side one of tape ends.)

(磁带一面结束。)

(S channeling)

(S 传讯)

... activated in any particular energy center that this center overbalances the entity in the direction of processing or expressing a certain kind of energy at the expense of other manners or laws of processing or expressing energy, will find that blockages occur which are due—not so much to the specific, distorting effects of individual chakras—but rather due to the fact that the entity as a whole is out of balance. It is vital to keep in mind that a sense of proportion should be everywhere maintained. For it is out of this sense of proportion that the finer points, or the fine-tuning, shall we say, may take place.

.....如果它在任何特定的能量中心中被如此之激活以至于这个中心是失去平衡的了，实体在以处理或者表达能量的其他方式或者法则为代价的情况下处理或者表达一定类型的能量的方向上，将会发现阻塞出现了，这种阻塞在很大程度上不是由于个体的脉轮的特定的扭曲的效果，而毋宁是由于实体作为一个整体是失去平衡了的事实。一种比例感应该在每一个地方被保持，记住这一点是至关重要的。因为就是出于这种比例感，微妙的位置，或者，容我们说，微妙的调音，就可以发现了。

The effect of consistent daily work in meditation is not perhaps felt suddenly, is not perhaps experienced quickly or obviously in the terms of the illusion, but it is the surest and only safe approach to spiritual growth that one may take within your third density. We would suggest to each that you take heart, and in a quiet joy go about your daily routine, knowing that nothing that you do, no distortion in which you may become involved, will put you so far from

the love and the light of the one Creator that you are beyond redemption. All is acceptable. You are of the Creator. Find, then, within yourself the joy and the peace that is that of the Creator. We leave you in the love and in the light of the infinite Creator. Adonai, my friends. Adonai.

在冥想中的持续不断的每日工作的效果也许不会突然间被感觉到，也许不会在幻象的意义上很快或者明显地被体验到，但是，它是最为确切且唯一安全的通过其一个人可能在你们的第三密度中取得的灵性的成长的途径。我们向每一个人建议，你们鼓起勇气，在一种安静的喜悦中开始着手你们每天的例行公事，并同时知晓，你们所说的事情中没有任何事情，你们可能被包含在其中的扭曲中没有任何扭曲，将会让你如此远离太一造物者的爱与光以至于你们是无法救赎的。一切都是可接受的。你们是造物者。那么，在你自己内在之中找到造物者之所是的喜悦与平安。我们在无限造物者的爱与光中离开你们。Adonai，我的朋友们。Adonai。

(Carla channeling)

(Carla 传讯)

And so we open again through this instrument in love and light. We would instruct each to examine its portion of the message. For in each portion of the message was intended and is always intended a poetry, a beauty and inspiration, a surrounding of the subject with open nuances that excite the curiosity and show the way for growth in each and every subject or situation covered.

因此，我们通过这个器皿在爱与光中再一次开放。我们会指导每一个实体检查信息的它的那个部分。因为在信息的每一个部分中都是被打算好且一直都被打算好是一首诗歌，一种美丽与灵感，一种用开放的细微差别来包围主题的，它们会让好奇心感到激动并在每一个涉及到的主题或者情况中展现成长的道路。

We are those who would have the fun, the playing with the subject, and we find, as we intended to, that the sense of lightness of that which is lifted from the shoulders by awareness is somewhat lacking. Each may examine its own contributions. To the instrument known as S, especially, we would [note] that this instrument's love of the teaching moves at times to limit the nuances or open-endedness of each portion of the subject covered.

我们是那些会对主题感到高兴并与之一同玩耍的实体，我们发现，如同我们打算的一样，那种藉由察觉而对从肩膀上被放下的事物的轻松感是有些缺少的。每一个实体都可以检查它自己的贡献。尤其是对于被知晓为 S 的器皿，我们会指出，这个器皿对于教导的爱时常会移动到所涉及的主题的每一个部分的微妙变化或者无限性的边界。

There is a joyful surrender, so that to a channel there is no concern to teach, no concern to be [thorough], no concern to be complete, no concern for content, but only the concern to remain completely one with the tuning one has achieved. In this surrender, each thought opens like a flower, and bloom and beauty and lightness enhance the communication. In this case, although the instrument known as S did an excellent job in expressing our basic

message, there was the nearly subconscious intention "to teach" that goes with the habits of an entire career of teaching. Channeling is a different kind of teaching. It is a teaching in which one surrenders all desires to teach, to make sense, or to do anything except to listen, to feel, to be, to float in that highest tuning which may be held in a stable manner. Then all else is a mechanical procedure of reporting upon the concepts one has received.

会有一种喜悦的交托，这样，对于一个管道就不会有对于教导的担忧，不会有对于详尽的担忧，不会有对于完整的担忧，不会有对于内容的担忧，而仅仅只有对于完全地保持与一个人已经取得的调音的一体的关注。在这种交托中，每一个想法都如同一朵花一样地开放，花朵、美丽与轻松会增强交流。在这个情况中，虽然被知晓为 S 的器皿在表达我们基本的信息的过程中做了一个优秀的工作，几乎会有那种潜意识的“去教导”的意图会伴随着一次完整的教导的生涯的习惯而出现。传讯是一种不同类型的教导。它是一种在其中一个人将所有对教导，对合理化，或者对除了聆听、去感受、去成为，去在那种用一种稳定的方式可以被保持的最高的调音中漂流之外去做任何事情的渴望都交托出去的教导。接下来，所有其他的事情就是一个对一个人已经接收到的观念进行报道的机械性过程了。

The teaching then unfolds in a way impossible to the conscious teacher, and the results please that same teacher in a way he could never be pleased with his own thoroughness. We say this while we say also that there was excellence in this contact. Yet, we are aware that this instrument strives for more, for inspiration, for freedom from linear thinking. And so we would look back at the full and open heart and revalue briefly that which we have covered.

教导接下来就会用一种对于有意识的老师不可能的方式展开了，而结果会用一种它从来无法对他自己的彻底性感到高兴的方式让那个同样的老师感到高兴。我们这样说，我们同样也会说，在这个接触中有优秀的地方。然而察觉到，这个器皿努力取得更多，取得启发，取得免除线性思考的自由。因此，我们会向回检查充满而开放的心并简要地重新评估我们已经涉及到的内容。

In the lower energies, each has weaknesses due to the harsh illusion each experiences. This instrument with the difficulties of red-ray physical pain. The one known as Jim with difficulties of a relationship held in freedom and trust. The one known as S with the difficulties allowing interactions with groups, to be that which is inspired rather than intended. Each then, in the discussion of these lower energy centers, expresses its own unimportant but substantial enough limitations. Examine and consider, for all things point to the heart from each direction, and to give maximum energy to the heart, to throw into the heart all that one receives, is dearly to be desired. The heart is a thing in itself, a power, a resource, that which in its full and open presence heals those about it by its very being,

在较低的能量中，由于每一个体验到的刺耳的幻象，每一个人都都有缺点。这个器皿带有红色光芒的身体的痛苦的苦难。被知晓为 Jim 的实体带有通过自由和信任拥有一种人际关系的困难。被知晓为 S 的实体带有允许与团体之间的互动，并成为被启发的事物而不是被打算的事物的困难。那么，每一个人在与这些较低的能量中心的讨论中都会表达它自己的不重要但却相当足够多的局限性。检查并考虑，因为所有的事情都从每一个方向指向心，将最大的能量给予心，并将全部一

个人接收到的事物投入到心中，就是要被深深地渴望的事物了。心在其自身之中就是一个事物，一种力量，一个资源，是那种在其充满且开放的存在中会藉由它的核心的存在而疗愈在它周围的实体的事物。

The higher energy centers receive their ability to do their work because of a full and loving open heart. And each who chooses to communicate or to work in consciousness is working with the green-ray energy, that is its resource. The greatest mistake that seekers make is to attempt to do the higher work in consciousness, without in due patience doing the thorough work in the lower energy centers. For each is as important as the other. All together make the body of energies that creates the energy complex of each spirit.

更高的能量中心会因为一种完全且有爱的开放的心而接收到它们进行它们的工作的能力。每一个选择去沟通交流或者在意识中进行工作的人，都是正在与绿色光芒的能量一同工作，那就是它的资源。寻求者所犯的最大的错误就是在没有较低的较低的能量中心中进行彻底的工作的适当的耐心的情况下尝试在意识中进行较高的工作。因为每一个中心都是和其他的中心是一样重要的。所有的中心一起造就了能量身体，能量身体创造了每一个灵体的能量复合体。

Value yourself, then, not for one or two manifestations of the open heart but for the fastidiousness with which in your private self you know you have worked in each energy center in each day to keep open the royal road, the pathway to the kingdom. Find joy, be merry, staying in fond companionship along the way and think not that information is the goal of channeling. Information is one portion of an axis, call it "x." The other portion of channeling is perpendicular to it at all points and in all directions, and may be called the nonlinear or inspirational or noetic or noumenal portion of that which we have to offer, by our humble opinions.

那么，重视你自己，不是为了一个或者两个开放的心显化，而是为了在你在你的私密的自我中知晓你已经在每一个在每一个能量中心中进行了工作以开放那条皇家的道路，那条通往领域的途径所凭借的过分的挑剔。找到喜悦，变得快乐，在路上与喜欢的伙伴呆在一起，并不认为那个信息就是传讯的目标。信息是一个中轴的一部分，将它称为“X 轴”。传讯的其他的部分是在所有的部分并在所有的方向上都与它垂直的，它们可以被称为我们藉由我们谦逊的观点所要提供的事物的非线性的、或者灵感的、或者纯理性的、或者本体性的部分。

Thus, we ask each to let go in joy, to surrender to the unknown. When covering familiar material release the mind, release the heart, release the strictures of that which is already known. For there is always within each unique channel a new nuance which may be brought forward from the material which is unique to the mind, the heart, the experience, and the spirit of each channel.

因此，我们请每一个人都在喜悦中放下，臣服于未知。当涉及到熟悉的材料的时候，释放心智，释放心，释放已经被知晓的事物的束缚。因为在每一个独一无二的传讯中一直都有一个新的微妙变化是可能会从那个材料中被产生出来的，它对于每一个管道的心智、心、体验和灵性都是独一无二的。

Let yourself be a channel of wonder and mystery and astonishment to self. Allow this. It cannot be wanted. It cannot be desired and therefore gotten. It must be desired and then released. The true courage lies in that sweet surrender to the unknown which guides you and all, in infinite love, in the full and open heart that is the great original Thought of all that there is, the Creator Itself.

让你自己成为一个自我的惊奇、神秘与惊讶的事物的管道的。允许这个管道出现。它无法成为想要的事物。它无法被渴望并因而被得到。它必须被渴望接着被释放。真实的勇气存在于对于未知的甜蜜的臣服中，这种未知会在无限的爱中，在充满且开放的心中指引你和所有人，这个充满且开放的心就是一切万有的伟大的原初想法，就是造物者祂自己了。

Again we say to you, adonai, through this instrument, and we wish to close this contact through the one known as Jim. I am Latwii.

再一次，我们通过这个器皿对你们说，Adonai，我们希望通过被知晓为 Jim 的实体结束这个接触。我是 Latwii。

(Jim channeling)

(Jim 传讯)

I am Latwii, and greet each again in love and light. We wish only to offer ourselves to any queries which those present may have before we close this contact. Is there a query?

我是 Latwii，在爱与光中再一次向各位致意。我们仅仅希望提供我们自己来回答在我们结束这次接触前在场的人们可能会拥有的任何的问题。有一个问题吗？

S: Yes, Latwii. In my learning channeling, it seemed to me that in order to keep myself abreast of the contact I needed to kind of look ahead—would I understand that you are telling me that this looking ahead baffles the more, ah, magical and interesting parts of the channeling, so that while it may bring back intact the information, it fails to capture the nuance and inspiration? Do I need to slow down? How might I go about improving this particular aspect?

S: 是的，Latwii。在我对传讯的学习的过程中，在我看来似乎为了让我与接触并排前进，我需要某种类型的超前——我会理解你们正在告诉我这种超前会阻碍传讯的，啊，有魔法的和有趣的部分，这样，虽然它可能带回完好无损的信息，它却无法捕捉到微妙差别和启发，是吗？我需要减慢吗？我如何着手改善这个特定的方面呢？

I am Latwii, and I am aware of your query, my brother. In this regard we would suggest that the practice of looking ahead, as you have called it, is that which gives a confidence to your contact, and in the beginning of your channeling it is helpful to use whatever crutch works, shall we say. In the long run of the channeling process, it would be well if you would look not so much to the approach of information as to remaining in a more free floating state, shall we say, in which you are subjecting yourself to the movement of the contact as it

will, this is to say as you progress in your experience of the vocal channeling, it would be well and would be easier for you to accept information about which you know nothing in advance. All of this practice has as its purpose forming the completely hollowed channel which has neither the preconceived idea nor the desire to know that which is next, but simply offers itself as an open instrument. There are many steps along the way to achieving this particular kind of contact and we would not wish to rush you in your progress but simply to suggest, as we have, that you are at a certain stage of the practice of channeling at this time, and the succeeding steps in this never-ending process, will concern themselves in a large degree with removing the crutches which are helpful in the beginning. For these crutches are, though sturdy in their offering of their support, also limiting in that which can be seen or received.

我是 Latwii, 我理解了你的问题, 我的兄弟。在这个方面, 我们会建议, 超前的练习, 如你已经描述的一样, 是那种会对你的接触给予一种信任的事物, 在你的传讯的开始, 使用无论什么, 容我们说, 有用处的拐杖, 它是有帮助的, 在传讯的过程的长跑中, 如果你在关于保持在一种更为自由的, 容我们说, 漂流的状态的方面不如此多地期待信息的接近的话, 在这种状态中, 你是让你自己受制于接触如其所愿的运动, 也就是说, 随着你在语音传讯的体验中发展, 你要去接受对于其你提前不知晓任何事情的信息, 这对于你会是很好的, 且会是更加容易的。所有这种实践的目的都是去形成完全中空的管道, 这种管道及不会有预设的观念, 也不会有去知晓接下来是什么的渴望, 而单纯地就是提供它自己作为一个开放的器皿。沿着这条道路会有许多的台阶通往取得这种特定类型的接触, 我们不会希望在你们的发展中催促你们, 而是单纯地希望建议, 如我们已经建议过的一样, 你们在此刻是处于一定的传讯的练习的阶段的, 在这个永不结束的过程中的随后的步骤, 将会在一个很大的程度上, 让它们自己涉及到移除在开始是有帮助的拐杖。因为这些拐杖, 虽然在提供它们的支持的方面是牢靠的, 却同样也在能够被看到或者被接收到的事物中是产生限制的。

Is there a further query, my brother?

我的兄弟, 有一个进一步的问题吗?

S: Yes, thank you, that was very helpful. This goes into a little different direction. There is a subjective side to the experience of the channel in which one feels an energy, very strong, energy welling up within one, that once one gets used to it, has a certain tractability to it, if one can work with it. Now, there is an ebb and a flow to this energy, at least as I experienced it, rather than a steady stream of it. Is the process of learning to channel a process of learning to work with this energy when one feels that it is dissipated for the moment? Does one do well to pause long enough for it to gather in? Can you give me some indication of this problem?

S: 是的, 谢谢你们, 那是非常有帮助的。这个问题进入到了有一点点不同的方向。传讯的体验有一个主观性的面向, 在其中一个人会感觉到一种能量, 非常强有力, 能量在一个人内在之中向上涌出, 一旦一个人习惯了它, 它就会对于这种能量拥有一定的驾驭的能力了, 如果一个人能够与之一同工作的话。现在, 这种能量有一种潮起潮落, 至少如我对它的体验一样, 而不是一种能量的稳定的溪流。学习传讯的过程是一个在一个人感觉到能量暂时消散的时候学习去与这种能量

一同工作的过程吗？如果一个人暂停足够长的时间以供它聚集起来，这样做是好的吗？你们能够对于这个问题给我某种指引吗？

I am Latwii, and believe that we have your query. Before any performance, the performer has the flow of the adrenaline, as you might call it, the excitation of the anticipation. This kind of energy is that which the new instrument would experience far more than the instrument which has long practiced its art. This energy can be helpful to the new instrument, much as the crutch of looking forward, shall we say, into the contents of the information which has yet to be received. As the new instrument perceives this welling of energy, the effect is to help the concentration and the focus of the concentration. This is most helpful to any instrument. However, as you become more practiced in your art of vocal channeling, you will also discover that this energy tends to be reduced, for the practice no longer elicits this, as this instrument would call it, rush of energy. It is at that time that your ability to focus your concentration will take over this function, shall we say. Thus, there are many attributes and characteristics of the channeling process that are found at the beginning of the process which may be utilized by the new instrument. But after a period of time, the new instrument, becoming a more experienced instrument, will discover that it is working more on its own resources and abilities rather than the accoutrements, shall we say, of the contact in its initial phases.

我是 Latwii，我相信我们已经明白你的问题了。在任何的演出之前，演出者都会拥有肾上腺素的流动，如你们可能对它的称呼一样，以及对于期待的兴奋。相比已经练习了这种技艺很长时间的器皿，这种类型的能量就是新的器皿要远远更多地体验到的事物了。非常类似于，容我说，预测必定会被接收到的信息的内容的拐杖，这种能量对于新的器皿可以是有帮助的。当新的器皿感觉到这种能量的涌出的时候，它的效果是去帮助集中注意力和对集中的聚焦。这对于任何器皿都是极其有帮助的。然而，当你们在你们的语音传讯的技艺中变得更加有熟练的时候，你们将会同样也发现，这种能量会倾向于被减少了，因为练习不再引发这种，如这个器皿会称呼它的一样，能量的激流了。就是在那个时候，你去将你的注意力聚焦的能力将会，容我说，取代这个机能了。因此，传讯的过程会有很多在这个过程的开始的时候被发现的属性和特性是可以被新的器皿启用的。但是在一段时间之后，当新的器皿成为了一个更有经验的器皿的时候，它将会发现，它是更多地在它自己的资源和能力上，而不是在它开始的阶段的接触的装备上进行工作的。

Is there a further query, my brother?

我的兄弟，有一个进一步的问题吗？

S: Yes, I think this is well taken, and I certainly do feel that rush. The energy that I had in mind, really, though, was one which I only began to experience later on, when I felt more calm and it is one which I have sometimes experienced in the meditative situation. I find it to be of a different order. Is—am I dealing only with a subjective modification, is that what you are describing as the adrenaline energy, or is there another dimension going on here?

S: 是的, 我想这一点是被很好地接受了, 我肯定地确实感觉到那种激流了。我在我头脑中拥有的能量, 真的, 虽然是一种我仅仅是开始体验的能量, 之后, 当我感觉到更多的平静的时候, 它是一种我有时候会在冥想状态中体验到的能量。我发现它具有一种不同的顺序。我仅仅是在与一种主观上的修饰打交道吗, 那就是你们描绘为肾上腺素的能量的事物吗, 或者有另一个维度正在这里进行吗?

I am Latwii, and I am aware of your query, my brother. There are deeper levels of the mind which each entity within the meditative state may contact, as the meditation is more successful in achieving the one pointed focus, shall we say, and in removing those distractions to the meditative state simply by failing to attend to them. As one is successful in moving the conscious focus from the upper reaches of the conscious mind to the lower reaches of the conscious mind, and, indeed, into areas of the subconscious mind, one will feel a certain power or energy, as you have called it, which is the, shall we say, the energy of potential use.

我是 Latwii, 我理解了你的问题, 我的兄弟。每一个实体在冥想状态中都有更为深入的心智的层次是可以接触的, 因为冥想在取得了一个, 容我们说, 鲜明的焦点的时候, 且在藉由不去注意它们而消除那些冥想状态的分心物的方面是更为成功的。当一个人在将有意识的焦点从有意识的心智的上部的范围移动到有意识的心智的较低的范围的方面是成功的时候, 一个人将会感觉到一定的力量或者能量, 如你们对它的称呼一样, 这种能量是具有, 容我们说, 潜在的用途的能量。

This is a relatively unformed energy and is that which responds to the reaching, shall we say, the reaching of the conscious mind as it moves its focus into deeper realms of the subconscious mind. This reaching begins to potentiate those qualities which may be associated with the more feminine aspects of any entity, those of the intuition, those of the non-rational, those creative powers which have, as you would describe it, the magical or metaphysical ability to form consciousness in such and such a fashion according to the design of the working. Therefore, the energies which you have described are those within your own subconscious mind which are available to you as you are able to stably move your conscious focus into the subconscious mind.

这是一种相对未成形的能量, 当有意识的心智将它的焦点移动到潜意识心智的更深的领域中的时候, 这种能量就是会回应有意志的心智的, 容我们说, 伸手触及的能量了。这种伸手触及会开始为那些可以与任何实体的更为女性的面相, 那些直觉的、非理性的面相, 以及那些创造性的力量关联在一起的特性赋能, 那些创造性的力量拥有根据工作的设计用这样或者那样一种方式去形成意识的, 如你们对它的描述一样, 魔法的或者形而上学的能力。因此, 你已经描述过的能量是那些当你能够稳定地将你的有意识的焦点移动到潜意识的心智之中的时候在你的潜意识心智之中的可以为你所利用的能量。

Is there another query, my brother?

有另一个问题吗，我的兄弟？

S: No, thank you very much.

S: 没有了，非常感谢你们。

I am Latwii, and we thank you once again, my brother. Is there another query at this time?

我是 Latwii，我们再一次感谢你，我的兄弟。在此刻有另一个问题吗？

(Pause)

(暂停)

I am Latwii, and we have been most filled with joy and light to have been able to be with this group this morning. We feel that the progress made with the one known as S is exceptional and we hope that this entity will take our comments and small criticisms as those areas of improvement which are expected of the more advanced instrument. We are very happy to have been able to work with this instrument and look forward, as you would say, to further opportunities to do so.

我是 Latwii，我们对于已经能够在今早与这个团体一同工作已近是几乎被喜悦和光充满了的。我们感觉到被知晓为 S 的实体所做出的进步是杰出的，我们希望这个实体会讲我们的评论和小小的批评视为那些改善的区域，它们是被更为高级的器皿所期待的。我们非常高兴能够与这个器皿一同工作，并如你们会说的一样，期待进一步的机会这样做。

At this time, we shall take our leave of this instrument and of this group, leaving each, as always, in the love and in the light of the one infinite Creator. We are known to you as those of Latwii. Adonai, my friends. Adonai.

在此刻，我们将离开这个器皿和这个团体，一如既往，我们在太一无限造物者的爱与光中离开各位。我们是你们知晓的 Latwii。Adonai，我的朋友们。Adonai。

June 17, 1990

1990-06-17 Hatonn: 亲密关系中的吸血鬼

Group question: The question this evening has to do with how a person is able to deal with a situation in which another person is a psychological drain to be around. This might be a person in the home, at work, it might be a situation where you find yourself having to deal with so much of yourself just to survive in the situation that it feels like you have nothing more to give, and that you're being sucked dry, almost like a parasite or a leech is sucking the blood or the life energy out of you. How can a person find the inner strength, or the will, and the resources to continue dealing with a person or a situation that seems to take everything out of you that you've got?

团体问题: 今天晚上的问题是与一个人如何与这样一个情况打交道有关的, 在这个情况中另一个人如果在它周围就会成为一种心理上的耗竭。这可能是一个在家中, 在工作上的人, 它可能是一个你发现你自己不得不让你自己如此多地与之打交道的情况, 仅仅为了在那个情况中存活下来, 以至于它感觉就好像没有任何更多的事物要给予了, 你正在被吸干, 几乎就好像一个寄生虫或者一个蚂蝗正在将血液或者生命能量从你身上吸出来一样。一个人如何才能找到内在的力量、或者意志以及资源去继续与一个看起来似乎将所有你已经拥有的事物从你拿走的人或者情况打交道呢?

(Carla channeling)

(Carla 传讯)

I am Hatonn, and I greet each of you in the love and the light of the infinite Creator. It is a great privilege to be with you this evening, and we thank and bless and send love to each of you, assuring that we will be with you at any time you mentally request our presence. We do not speak, but we are there as comforter for those who seek that comfort we have to give. We ask each to remember that we are limited by those things which we know and those things which our teachers have taught us. We are capable of error, and so we ask each of you to discriminate and judge those things which we say so that you may use those things which are helpful, but leave behind those things which are not, for within you is the power of all knowledge and wisdom, in a very deep memory which the truth resonates to, as occasionally this house resonates in its very walls to the sound of the train in passing, and hums; so does your being hum at the resonance of a truth that is yours personally. You do not learn from us but merely recognize the truth that you have known but could not say for yourself until we said it first, for much of what you know is buried deeply within your unconscious mind and can come to the surface only under carefully protected and loving circumstances where seekers of truth may gather together in love and grace abounding.

我是 Hatonn, 我在无限造物者的爱与光中向你们各位致意。在今晚与你们在一起是一种巨大的荣幸, 我们感谢、祝福并向你们各位送出爱, 我们同时保证我们将在任何你们在心智上请求我们的在场的时候与你们在一起。我们不会说话, 但是我们是作为所谓寻求我们所要给予的安慰的实体的安慰者在那里的。我们请每

一人都记住，我们是被那些我们知晓的事情以及那些我们的老师已经教导我们的事情所限制的。我们是能够犯错的，因此，我们请你们每一个人都分辨并判断那些我们所说的事情，这样你们就可以使用那些有帮助的事情，而将那些没有帮助的事情留在后面，因为在你们内在之中拥有所有的知识和智慧的力量，它们存在于一种非常深入的真理会对其产生共鸣记忆中，就好像偶尔这个房屋会在它的每一面墙壁中都对经过的火车的声音产生共鸣并发出嗡嗡的声音一样，你的存有就是这样会对一种是你个人性的真理的事物的共鸣发出嗡嗡的声音。你们不是从我们身上学习，而仅仅是认出你们已经知晓的这里，但是你们一直到我们首先说出它之前都无法为你们自己说出它，因为大量你们知晓的事情是被深深地埋藏在你的潜意识心智之中并仅仅在被仔细保护的且有爱的环境中才会来到表面上，在那个环境中，真理的寻求者就可以在大量存在的爱与恩典中将其收集起来了。

You ask how to protect yourself from the psychic verbal and physical attacks of one who is incarnate, that is in a body and in direct relationship with you. We may answer you in several ways, but we are sorry to say that one entity does not have charge over another, and though we may teach methods which you may practice whereby the effects of such abuse are limited or even nullified, you in your turn cannot help or rescue that unhappy and tormented person whose love is so distorted and twisted that that entity must show it in such a painful way.

你们询问关于如何保护你自己免受一个投生的实体，也就是一个处于一个身体中且与你直接的关系的实体的精神性的言语和身体的攻击。我们可以用数种方式来回答你们，但是我们很抱歉地说，一个实体并不对另外一个人负有责任，虽然我们可以教导你们可以练习的方法，通过这些方法这样的滥用的效果是受到限制甚至被无效化的，但是，你们在你们的方面是无法帮助或者拯救那个不快乐且受折磨的人的，这个人的爱是如此之扭曲且缠绕，以至于那个实体必须用这样一种痛苦的方式展现它。

First of all, let us examine the nature of one entity's hold over another. It is normally that of long habit or magnetic attraction. In other words, this entity has been accepted by you as one who has the right to enter into your own private space, within your being and your energies, due to your own love of this entity. This entity then has the control it would not otherwise have. Thus, the first step in removing abuse from yourselves is to know that you always have free will, that you are safe, but that you must put upon yourselves the whole armor of light, and remove from that entity which is abusing the privilege of intimacy, the right to that intimacy. It is as though you take in your mind's eye the scissors and you cut the bond.

首先，让我们检查一个实体对另一个实体的支配力的属性。它通常是具有长期的习惯或者磁性的吸引力的属性的。换句话说，这个是实体已经，由于你自己对这个实体的爱，被你接纳为一个拥有权力进入到你自己的私人的空间，进入你的存有和你的能量中的实体了。因此，在从你们自己身上移除滥用的方面的第一步，就是去知晓，你们一直都是拥有自由意志的，你们安全的，但是你们必须将你们自己穿上全套的光之盔甲，并离开那个正在滥用亲密性的特权以及那种亲密性的权利的实体。这就好像你在你的心智的眼睛中拿起剪刀，你切断了束缚。

Perhaps you may take your fingers and move them across the area of the navel. It is just above the navel that this entity generally has its power attachment into your energy web. Cut it, seal it, and believe and have faith that you are protected as a free will entity by the full armor of the love and of the light of the infinite Creator whom you serve. This is that which is done within, and this is the heart of protection, for you must believe in yourself, you must believe in your rightness and completeness and individual freedom. These things cannot be taken away from you, not by fire, not by water, not by threat and not by death. When you know who you are, you are free inside.

也许你们可以用你们的手指，移动它们经过肚脐的区域。就是在肚脐上方，这个实体通常会让它的力量的附着物进入到你的能量网络中。切断它，密封它，相信并有信心，你作为一个自由意志的实体是被你所服务的无限造物者的完整的爱和光的盔甲所保护着的。这是在内在之中被进行的工作，这就是保护的核心，因为你必须相信你自己，你必须相信你的正确性、完整性和个体的自由。这些事情是无法从你身上被拿走的，不会被火，不会被水，不会被威胁，不会被死亡拿走的。当你知晓你是谁的时候，你在内在之中就是自由的了。

The next step in dealing with those who abuse the privilege of intimacy by causing hurt and pain and by draining your energy is to refrain from listening to the sense of what that entity is saying. Allow it to be a bubbling brook, a news show coming from a television in the house next door. Surround yourself with a silence. You may hear but you do not have to attend, you do not have to react. An entity which is vampiric in nature feeds off of fear and demands control. If there is no fear and there is no control the entity cannot feed its vampiric nature as it wishes.

在与这些藉由造成伤害和痛苦，并藉由耗尽你的能量来滥用亲密关系的特权的实体打交道的过程中的下一步，就是去避免聆听那个实体正在说的事情的意思。允许它成为一个冒泡的溪流，从邻居的房屋中的一台电视机中传来的一条新闻。用一种静默包围你自己。你可能会听到，但是你并不必关注，你不必做出反应。一个在属性上是吸血的实体依靠恐惧和控制的需要而生存。如果没有恐惧，就不会有控制，那个实体就无法如其所愿地喂养它的吸血的属性了。

The third level of protection is the walking away, the physical removal of the self from the source of the vampiric and abusive entity. Move to that room which has the lock upon the door, and lock it. If necessary, leave that dwelling place in which the entity lays, and find peace and silence in a place known only to yourself.

第三个保护的层次是走开，在身体上让自我离开吸血和滥用的实体的来源。你移动到那个已经在门上有锁的房间，锁上门。如果有必要的话，离开那个实体所在的住所，在一个仅仅为你自己知晓的地方中找到平安和静默。

If the physical leaving is impossible, then the non-hearing and the non-acceptance, though passive, is extremely productive of results. There may be phrases of seeming agreement when they say "Yes, yes, of course," "Yes, my dear, that could be true," but these things could be programmed to fit impersonally, without emotion, without fear, and without interest.

如果物质上的离开是不可能的话，那么不听，不接受就是极其有成效的了，尽管它是被动的。当它们说，“是的，是的，当然，”“是的，亲爱的，那是真的”的时候，可能会有表面上的一致意见的措辞，但是这些事情是无法被编程以非个人性地，没有情绪，没有恐惧且没有兴趣地进行配合。

Now, these are those things which may be done very quickly. There is an undercurrent which is to be done much more slowly, and we urge that each gaze deeply at the lesson of love held herein. It is said in one of your holy works to pray for those who despitefully use you, to pray for your enemies, for what good is it to pray for those whom you love? Is that not easy? Would that not be simple for you? Rather, pray for those who are not your friends, but your enemies, who wish you ill, through unhappinesses and agonies and distortions of their own. Pray for them with all your heart, pray to forgive, and as you become strong inside, pray to forgive the you that was weak enough to attain to such nonsense as that of a vampire who wished to make you a prey. Pray and love and nurture that vulnerable, small self that could not defend itself against an overpowering vampiric presence. In praying you will find forgiveness, and forgiveness stops that karmic tie that binds you to this person. In forgiveness is personal freedom. When you are in a state of fearlessness and forgiveness then you may see with clearer eyes that which you wish to do that shows the most compassion for all concerned.

现在，会有那些可以非常快速地被完成的事情。会有一种潜流是要远远更加缓慢地被完成的，我们敦促每一个人都深深地注视在这里被包含的爱的课程。在你们的一本神圣著作中说过，为那些恶意地利用你们的人祈祷，为你们的敌人祈祷，因为为那些你爱的人祈祷有什么益处呢？那难道不是容易的吗？那对于你们难道不是简单的吗？相反，为那些不是你的朋友而是你的敌人的人，那些通过它们自己的不快乐、痛苦与扭曲而希望你难过的人而祈祷。用你全部的心为它们祈祷，祈祷去宽恕，当你在内部变得强有力的时候，如果你是足够的虚弱以至于无法达成诸如对一个希望使得你成为一个猎物的吸血鬼的宽恕之类的荒谬的事情，祈祷去宽恕那个虚弱无力的你。祈祷、爱并抚育那个易受伤害的、小小、无法保护它自己免受一个难以抗拒的吸血鬼的存在的侵害的自我。在祈祷中，你将会发现宽恕，宽恕会停止将你与这个人绑在一起的那种业力的缠结。在宽恕中是个人的自由。当你们是出于一个无惧和宽恕的状态之中的时候，接下来你们就可以藉由更加清晰的眼睛看到，你希望做的事情会对所有涉及到的事物展现最大的同情心。

Sometimes there is a spiritual principle involved, a spiritual principle such as that of the vows of marriage, or any promise that should be kept, that you as a person will die before breaking. We applaud such passion, such commitment, and such dedication to an ideal, and if that is truly the way each entity feels, let it face death gladly and joyfully, for indeed much suffering may lead to the physical death of the body, for the vampiric entity is not satisfied until all life has been taken away. If this is your ideal, we assure you, you lose nothing, and you gain much, for those who keep their promises, and who stand by their ideals in a world of relativity and illusion are the heroes and heroines of a passion play such as that of your Christ, Jesus the Christ, who kept his promise, though he truly wished not to.

有时候会有一个被涉及到的灵性上的原则，一个诸如婚姻的誓言，或者任何应该被遵守的，你作为一个人至死都不会打破的承诺之类的灵性的原则。我们赞赏对于一个理想的这样的情，这样的许诺和这样的付出，如果那真的就是每一个实体感觉到的方式的话，让它快乐地且喜悦地面对死亡吧，因为确实大量的受苦可能导向身体的物质性的死亡，因为吸血性的实体一直到所有生命都已经被夺走之前都是不会被满足的。如果这就是你的理想，我们向你保证，你什么都会失去，你得到了很多，因为在一个相对性和幻象的世界中，那些遵守它们的承诺并坚持它们的理想的人，是诸如你们的基督，耶稣基督一样的受难的男英雄和女英雄，耶稣基督遵守他的承诺，虽然他真的不希望去遵守。

If upon the other hand, forgiveness has brought insight that indicates there is a more compassionate way within the illusion of separating oneself from the vampiric entity, then in all compassion it is well to do so, (inaudible) do nothing in service to self, but only in compassion to all concerned, in a state of centeredness and calm, in a state of inner knowing.

在另一方面，如果宽恕已经带了洞见，这种洞见表明，在幻象中有一种更加富有同情心的，让一个人自己与那个吸血的实体分开的方式的话，那么，藉由所有的同情心，这样做是很好的，(听不见)，在服务自我的方面什么都没有做，但仅仅在对所有涉及到的事物的同情中，在一种处于中心和平静的状态中在一种内在的知晓的状态中。

You see, you have choices. You may choose several ways to be of service. In order to do this you must know yourself well. Know that of which you are capable and that which you truly desire. It may well take some time to remove the habitual reactions of fear and helplessness against such an overpowering entity, yet in truth you are, as all are, equal spirits. Because one entity is of service to self, and wishes to control others, does not mean that that entity may do that with (inaudible), for each entity is of equal strength. Each of you is the warrior self, completely calm at the center, completely relaxed and able to respond in compassion and courage and in effectiveness to those attacks which are perceived.

你看，你是有选择的。你可以选择数种方式来进行服务。为了做到这一点，你必须清楚地知晓你自己。知晓你有能力去做的事情和你真正渴望的事情。将对于这样一个难以抗拒的实体的习惯性的恐惧和无助的反应移除，这很有可能会花一些时间，而实际上，你如同所有人一样，都是同等的灵体。因为一个服务自我且希望去控制他人的实体，并不意味着那个实体可能会带着(听不加)来那样做，因为每一个实体都具有同等的力量。你们每一个人都是斗士的自我，在中心处事完全平静，完全放松且能够用一种有同情心的、勇敢的、且富有成效的方式来回应那些被感觉到的攻击。

So you see, it is the self that must be fully realized by the self. It is no interaction with another that gives one personal strength; it is the sure and certain knowledge of the self. The habits of a lifetime may have taught each that the self is not equal to the vampiric entity. But habits are only habits, you may think of them as addictions, you may think of ridding yourselves of them as you would think of a friend attempting to cease smoking a cigarette, or

drinking the whiskey. You need not be an addict. You may prefer to choose another way to be. In this effort you are never alone, for as you pray, unseen entities of love and light are about you on every side, and as you in all humility declare yourself to be a person of faith, and align yourself with the best that you know, defining yourself by the best that you know, becoming your true spiritual self by this process, you do indeed become quite as strong as any entity incarnate or discarnate.

因此，你看，必须充分被自我认识的实体恰恰就是自我。给予一个人个人的力量的事物不是与另一个实体之间的互动，而是确切而肯定的对自我的知晓。一生的习惯可能已经教导过每一个人，自我与那个吸血鬼的实体不是同等的。但是习惯仅仅是习惯，你们可以见它们思考为上瘾，你们可以思考让你们自己摆脱它们，就好像你们会想到一个正在尝试去戒烟或者戒酒的朋友一样。你们并不需要成为一种上瘾。你们可能更习惯选择另一种才能的方式。在这种努力中，你永远都不是孤单的，因为当你祈祷的时候，无形的爱与光的实体会在每一面环绕你，因为你带着所有的谦逊宣称你自己是一个具有信心的人，并将你自己与你知晓的最佳的事物对齐，当你藉由你知晓的最佳的事物来定义你自己，并藉由这个过程成为你真实的灵性的自我的时候，你确实变得和任何投生的或者非投生的实体一样是相当强有力的。

The other entity may still have, for some reason connected with your learning process, the ability to cause changes in your geographical location, and in your circumstances in general, but in no case is such an entity able, except by your own permission and acceptance, able to affect you yourself. You may be imprisoned, you may be tortured, you may be in any manner of situations, but as you recall who you are, an imperishable spirit of light that lives by faith, you become untouchable, for you have about you what this instrument would call the whole armor of light, and the Creator Itself is your protection, for you are as much children of the Creator as any other, as much to be loved and protected as any other, and in no way deficient.

其他的实体，因为某种与你的学习的进程联系在一起的原因，可能仍旧会拥有能力在你的地理位置上，在你的一般而言的环境中造成改变，但是这样一个实体绝对无法影响你自己，除非藉由你自己的允许和接纳。你可能会被囚禁，你可能会被虐待，你可能处于任何的形式的情况中，但是当你回忆起你是谁，回忆起你是一个藉由信心而活的不朽的光之灵的时候，你就会变得触不可及了，因为你在你周围拥有这个实体所称的光之盔甲，造物者祂自己就是你的保护，因为你就好像任何其他人一样是造物者的孩子，是如同任何其他人一样是被爱和被保护的，你绝对不是有欠缺的。

Claim your birthright as loving children of a loving Creator. Do the work of forgiveness, no matter how long it takes. Pray the prayers that cut the bonds that tie you to this vampiric entity, and to all who would seek in any way to bend you to their will or to control you against your will.

宣称你们的天赋权利就是一个有爱的造物者的之爱的孩子。进行宽恕的工作，无论它要花多少时间。祈祷那些会切断将你与这个吸血的实体，以及与所有会用任何方式寻求使你屈服于它们的一直或者控制你违反你的意志的实体绑在一起的束缚的祈祷词。

We are aware that we sound as if all were very simple, when in reality we may not understand the complexity of such situations as your illusion is able to provide. This is correct, my children; we do not even wish to concern ourselves with the details of a specific instance of that of which you ask, for though the situation be knotted tightly as the Gordian knot, yet the untying is as simple and difficult as utter and complete humility and forgiveness, forgiveness of other, forgiveness of self. This is very important, that you forgive yourself for ever being the victim, and forgive the entire situation. This we do not suggest to be simple work, or work done quickly, but it is the key to all the rest, and we suggest that you pray for the soul of the vampire, for in this way you shall learn to love this entity.

我们察觉到我们听起来好像所有都是非常简单的样子，而实际上我们可能并没有理解诸如你们幻象之类的事情所能提供的复杂性。这是正确的，我的孩子们，我们甚至不希望让我们自己关注你们问及的一个具体的情况的具体细节，因为虽然情况是如同戈尔迪之结（Gordian knot）一样被紧紧打结的，而解开它是如同彻底而完全的谦逊与宽恕、对其他人的宽恕和对自我的宽恕一样地简单而困难的。这是非常重要的，你宽恕你自己曾经成为了受害者，你宽恕了整个情况。我们并没有建议这是简单的工作，或者很快被完成的工作，但是它是所有剩下的工作的关键，我们建议你为那个吸血鬼的灵魂而祈祷，因为用这种方式你将会学会去爱这个实体。

As you pray, the love of the Creator surges through you, and you see this entity in its original form—beautiful, whole and perfect, just as all entities are. What caused this entity to become a creature of such agony, such pain, that it must turn and hurt others? How very sad is all that that entity has experienced that has so soured, embittered and caused this entity to become negative and controlling of others because it cannot control the self, unloving of others because it cannot love the self, unforgiving of others because it cannot forgive the self. There is much to pray for in this entity's despair, and as you pray you will find strength and compassion flowing through you, as you deliberately strengthen yourself inwardly, with a knowledge of your own birthright, by loving yourself, forgiving yourself, and girding yourself about with light. So shall you become strong enough to love.

当你祈祷的时候，造物者的爱会涌过你，你在这个实体的最初的形式中看到它——美丽、完全且完美的，就好像所有的实体一样。什么使得这个实体成为了一个如此苦恼、如此痛苦的生物，以至于它必须转过来并伤害其他人呢？这个实体已经体验到的所有的如此酸涩、如此苦涩并使得这个实体变得负面性且控制其他人的事情是多么地悲哀呀，因为，它无法控制自我，无法爱其他人，因为他不爱自己，不宽恕其他人，因为它不宽恕自我。在这个实体的绝望中，会有大量要为之祈祷的事物，当你祈祷的时候，你将会发现力量和同情心流经你，当你有意识地向内，且藉由一种对自己的天赋的权利的知晓，藉由爱你自己，宽恕你自己并用光包围你自己而有意识地强化你自己的时候，你就如此将变得足够强有力来爱了。

We go no further in suggesting what might be done, but simply urge

compassion. Compassion tempered with wisdom leads one within an illusion such as you are in into sometimes strange solutions. Be open to the flow and the energy of compassion and love within. In full discrimination of those thoughts which may come to you, move gently, humbly and confidently to follow the will of love itself, and do that in your life and in your actions which best expresses your best awareness of the implications of that knowledge and that love which is yours. It has been said it is impossible not to make mistakes. That is the nature of this illusion, yet each mistake is a blessed one, one which holds a lesson of love.

我们不会更进一步地建议什么事情可以被进行，而会单纯地鼓励同情心。藉由智慧被淬炼过的同情心会在一个诸如你们自己处于其中的幻象中引导一个人进入到有时候会奇怪的解决方案中。对于内在之中的同情心和爱的能量与流动保持开放。在对那些可能出现在你头脑中的想法拥有完全的分辨力的同时，温和地、谦逊地、信实地移动以跟随爱本身的意志，并做那个在你的生命中和在你的行动中最佳地表达了你对你之所是的知晓与爱的还以的最佳的认识的事物。常言道，不犯错误是不可能的。这就是这个幻象的特性，而每一个错误都是一个有福的错误，一个包含了爱的课程的错误。

When you are discouraged and at your weakest, picture yourself in the arms of the Creator, nurtured and cradled and loved, infinitely, infinitely loved. Thus shall you nurture yourself until your pain is quieted and your faith is reawakened. No matter how many times this occurs, nurture yourself again, that is, allow the nurturing Creator within, that female, divine principle, to love and cradle and hold you, and rock you, and care for you, until you may rest in bliss and quietness, and renew your strength of the spirit.

当你感觉到沮丧且感觉到最虚弱的时候，想象你自己是在造物者的臂膀中，被抚养，被摇晃，被爱，无限地，无限地被爱。这样你就会抚育你自己一直到你的痛苦被平息，你的信心重新被唤醒为止。无论这会发生多少次，再一次抚育你自己，也就是允许内在之中的那个令人滋养的造物者，那个女性的，神性的原则，去爱你，摇晃你，拥抱你，摇动你，照顾你，一直到你可以在至福中，在平静中休息，并更新你的灵性的力量。

Then shall you awaken to the difficult manifestations of this illusion, and move into those patterns that are so painful with a stout heart and a full armor of light and love, and you shall do very simple things, and shall love, and shall not hear, and shall not be affected, and if necessary and possible, you shall walk away. One who seeks to control others deals with indifference quite poorly, and indeed becomes helpless before a persistent and continued indifference. As the storm rages about you, we urge you to gather to yourself your birthright, and to be who you really are, children of love, children of the one infinite Creator of all things. Love one another, my children. This is the greatest wisdom that we know.

接下来，如果你决心与这个幻象的困难的显化，并带着一颗坚定的心和一副全套的光之盔甲进入到那些如此痛苦的模式之中，你将会做非常简单的事情，你将会爱，你将不会听到，你将不会受影响，如果有必要且有可能的话，你将走开。一个寻求去控制其他人的人相当可怜地与冷漠打交道，并在一种顽固且继续不断

的冷漠前变得无助。当暴风雨在你周围呼啸的时候，我们鼓励你将你的天赋权利收集到你自己身上，并成为你真正之所是，成为爱的孩子，万物的太一无限造物者的孩子。我的孩子们，彼此相爱。这就是我们知晓的最大的智慧。

Because that which we have said contains several distinct lines of thinking, we suggest that this group of words be heard several times, that it may more completely be grasped and become a part of your deeper mind. As always, we urge you not to accept anything that does not make sense to you, but only follow the advice that seems to resonate within you, a re-echo of a bell. 因为我们已经说过的内容包含了数条分开的思考的线路，我们建议这个团体，这些言语被听几次，这样它就可以更为完整地被掌握并成为你更为深入的心智的一部分。一如既往，我们鼓励你们不去接受任何对于你们是没有道理的事情，而仅仅跟随看起来似乎在你们内在中共鸣，似乎有一个钟声的一种回响的建议。

My children, how we love you, and how grateful we are to have been with you this evening, speaking through this instrument. It too had need of these words, for it too faces the vampire, that impersonal one which is called pain. Too often does this instrument forget that it too is a child of love, and does not need to fear the illusion of pain. Your pain has eyes, a face, a form, and a seeming reality. This instrument can in no way seize hold of a vampire that attacks it, yet pain, of heart, or soul, or mind, or body, is of one and the same nature. It is the vampire which must be faced, loved, forgiven, realized as part of the self, taken into the self, and made so much a part of the self that is not chosen, but there is no longer any fear, there is no longer any adversity, there is no longer any struggle. Such is the power of your own faith in love.

我的孩子们，我们多么爱你们呀，我们对于在今晚与你们在一起，并通过这个器皿发言是多么地感激呀。这个器皿同样也需要这些言语，因为它同样也面对吸血鬼，那种被称之为痛苦的非个人性的吸血鬼。这个器皿过于频繁地忘记，它同样也是一个爱的孩子，它并不需要害怕痛苦的幻象。你的痛苦拥有眼睛，一张面孔，一个外形，一种表面上的实相。这个器皿绝对无法抓住一个攻击它的吸血鬼，而心、灵魂、心智或者身体的痛苦是具有一种同样的特性的吸血鬼。它是必须被面对的、被爱、被宽恕，被意识到是自我的一部分，并被接纳到自我之中，且使之成为自我的那个并未被选择的如此大的一部分的吸血鬼，但是不会再有任何的恐惧，不会再有任何的不幸，不会再有任何的挣扎。这就是你自己对爱的信心的力量了。

We would at this time close this communication through the one known as Jim. We are those of Hatonn.

我们会在此刻通过被知晓为 Jim 的实体结束这种沟通交流。我们是 Hatonn。

(Jim channeling)
(Jim 传讯)

I am Hatonn, and greet each again in love and light through this instrument. At this time we would ask if there might be any questions to which we may speak further.

我是 Hatonn, 我通过这个器皿再一次在爱与光中向各位致意。在此刻, 我们会请问是否有任何我们可以进一步发言的问题?

Carla: How do you go about removing your attention from pain long enough to begin building a part of yourself that is apart from it?

Carla: 你要如何着手开始将你的注意力中那种足够长时间的痛苦移除出来, 以开始构建你自己的一个与它是分开的部分呢?

I am Hatonn, and am again with this instrument. My sister, this is a query to which there is no easy answer. The steady, acute pain takes one's attention to the degree that there is little left to spend in any other endeavor. Of this you are well aware. The prayer without ceasing that is so much of your life pattern is the only avenue of which we are aware that offers any respite from the pain that would be sufficient to build a concept of oneself that did not include persistent pain, for when the prayer is offered, not only in an unceasing manner, but with a power of sincerity and devotion that is sufficient for that entity, there is, during that praying, the beginning of the removing of the consciousness from that place of pain within the physical body to that room within the heart where the prayer is offered, and where there is the possibility of grace that may work within the physical body complex to begin to calm the raging sea of pain.

我是 Hatonn, 我再一次与这个器皿在一起了。我的姐妹, 这是一个不容易回答的问题。稳定而尖锐的痛苦占据一个人的注意力到了几乎不会有注意力剩下被花费在任何其他的努力中的程度。你是清楚知晓这一点的。那种已经成为了你的生命模式的如此大的一部分的不停息的祈祷, 就是我们察觉到的仅有的提供了任何的对那种痛苦的暂停的途径了, 它会足以构建一个并不包含了持久的痛苦的自我的观念, 因为当祈祷, 不仅仅是用一种不停息的方式, 同样也是带着一种对于那个实体是充足的真诚和奉献的力量, 被提供的时候, 在那种祈祷中, 会有将意识从那个在物质性的身体中的痛苦的位置移开移动到在心之中的那个房间的开始, 在那个房间中祈祷被提供了, 在那里会有恩典的可能性, 那种恩典可能会在物质性身体复合体中工作以开始平息那个痛苦的狂暴的海洋。

However, we cannot say that this is what you would call a surefire remedy, for we are aware that there is not only the pain that you feel within your physical vehicle, within your mental vehicle, and within the emotional vehicle of your being, but that what is felt there has the eye of those who would increase your burden and take every opportunity to do so. Thus, your challenge is far greater than our words in response to your query, and we can only give you but poor words at this time with our intense admiration for the effort you put forth in enduring and in attempting to overcome the pain that is with you as a constant companion.

然而, 我们无法说, 这就是你们所称的一种必定成功的疗法, 因为我们察觉到在你的物质性载具中, 在你的心智的载具中, 在你的存有的情绪性的载具中, 不仅有痛苦, 同样还有在那里被感觉到事物是拥有那些会增加你的负担并夺走每一个这样做的机会的实体的眼睛的。因此, 你的挑战是比我们在对你的问题的回答中的言语要远远更大的, 我们在此刻仅仅能够, 带着我们对于你在忍受并尝试去

克服这种作为一个持久的同伴与你在一起的痛苦的过程中投入的努力的强烈的赞赏，给予你贫乏的言语。

Is there any further query, my sister?
我的姐妹，有任何进一步的问题吗？

Carla: No, thank you.
Carla: 没有了，感谢你们。

I am Hatonn. We thank you, my sister. Is there another query?
我是 Hatonn。我们感谢你，我的姐妹。有另一个问题吗？

(Pause)
(暂停)

I am Hatonn. We are aware that those present this evening have traveled far and are weary, and we thank each for the effort that was put forth in order that this circle of seeking might be formed this evening. We are most grateful to be able to share our vibrations with yours. We cannot thank you enough for the opportunity to speak our humble words. We hope that in some way they may be of service to you as you continue in your daily lives to seek and to share the love and the light of the one infinite Creator under all manner of circumstance, many of which seem most burdensome at this time. We are known to you as those of Hatonn, and we shall leave you at this time, glorying in the love and in the light of the one infinite Creator. Adonai, my friends. Adonai.

我是 Hatonn。我们察觉到今晚在场的人已经旅行了很远的距离并且是疲倦的了，我们为已经被投入以便于让今晚的这个寻求的圈子被形成的努力而感谢各位。我们对于能够与你们分享我们的振动是极其感激的。我们对于说出我们谦卑的言语的机会是怎么感谢你们都不够的。我们希望以某种方式它们可以在你们继续你们的日常生活以在所有的情况下，很多情况在此刻看起来似乎是极其难以负担的，去寻求并分享太一无限造物者的爱与光的时候有所服务。我们是你们知晓 Hatonn，我们将在此刻离开你们，在太一无限造物者的爱与光中荣耀。Adonai, 我的朋友们，Adonai。

June 24, 1990

1990-06-24 在幻象中的三个资源

Group question: The question this evening has to do with how we make our way through the illusion, working with the catalyst that we have planned for ourselves. We are assuming that we put the catalyst in place before the incarnation in the form of various experiences that make an impression upon us so that we have a basic personality with which to operate, and as we go through the incarnation this basic personality that is formed early in our lives then has a series of lessons that come in the form of various kinds of catalyst, difficulties, problems, confusions, challenges. How do we use the basic personality that we have put in place, and how do we face the catalyst when it is, as many people feel more and more, overwhelming, and seems to have no end, there seems to be little rest? Is this a function of growing older, or a part of the cycle that we're going through now since it is so close to the end?

团体问题：今天晚上的问题是与我们如何找到我们穿越幻象的道路，并同时与我们已经为我们自己计划好的催化剂一同工作有关的。我们正在假设，我们在投生前就已经用会对我们留下一种印象的各种各样的体验的形式设置好了催化剂，这样我们会拥有一个要去藉由其运转的基本的人格了，当我们经历投生的时候，这个在我们的生命早期被形成的基本的人格接下来就会拥有一系列的通过各种类型的催化剂、困难、问题、混淆以及挑战的形式出现的课程了。我们如何使用我们已经设置好的那个基础的人格呢，我们如何在催化剂是，如同很多人会越来越多地感觉到的一样，压倒性的且看起来似乎没有尽头，看起来似乎几乎不会有休息的时候去面对那个催化剂呢？这是一个逐渐变老的机能吗，或者这是我们现在正在经历的周期的一部分，因为它如此接近终点了？

(Carla channeling)

(Carla 传讯)

Greetings to all of you in the love and in the light of the one infinite Creator. We are known to you as Q'uo. We are humbly grateful to have been called to this place of desire for knowledge and truth, and we shall do our very best to share what truth we personally feel to be so with you. As always, we wish to remind each of you that we are not infallible, but rather those who have teachers just as you do, those who walk the seemingly restive trail, without time and space, but standing always upon holy ground. We, like you, are finite in our own manifestation at this time. We are all dust that lives in the presence of the infinite One.

在太一无限造物者的爱与光中向你们全体致意。我们是你们知晓的 Q'uo。我们对于已经被呼唤到这个渴望知识和真理的地方而谦逊地感觉到感激，我们将尽我们的全力来与你们分享我们个人感觉是真理的事物。一如既往，我们希望提醒你们每一个人，我们不是不会犯错的，我们毋宁是那些和你们一样拥有老师的实体，我们是那些走过表面上难以驾驭的，没有时间和空间的小径，但却一直站在神圣的地面上的实体。我们和你们一样，在我们自己在此刻的显化中是有限的。我们全都是活在无限太一的临在之中的尘土。

Your question this evening has to do with how one may find a point of balance within your illusion where one feels relatively safe, where one cannot be overwhelmed by circumstance or difficulties. So as you picture yourself walking upon this infinite trail, the first tool, or resource, that you have in order to work with the illusion which so often attempts to bring you from your center, is to remember that, as this instrument would say, wherever you go, there you are. You cannot cope with life, for life is an illusion. The only thing within this particular illusion, or any illusion that we know of in the kingdoms of the Father, is each imperishable spirit to whom we speak. You must make it through yourself. It is not circumstances which overwhelm one, but rather the self's choice of reaction to circumstance.

你们今晚的问题与一个如何在那你们的幻象中找到一个平衡位置有关的, 在这个幻象中, 一个人会感觉到是相对安全的, 一个人无法被环境或者困难所压倒。因此, 当你想象你自己正走在这条无限的小径上的时候, 为了与那个如此频繁地尝试去让你离开你的中心的幻象一通工作, 你们拥有的首先的工具或者资源, 就是去回忆起, 如这个器皿会说的一样, **无论你前往何处, 你就在那里**。你无法与生命抗衡, 因为生命是一个幻象。在这个幻象中, 或者在让我们所知晓的在天父的造物中的任何的幻象中, 唯一的事物就是我们向其发言的每一个不朽的灵体。你必须自己将它弄明白。不是环境压倒了一个人, 而毋宁是自我对于环境的反应的选择压倒了它。

Now, let us look at one's handling of one's self. Do you handle yourself as if you were a precious Chinese vase? May we say that no, you do not, in that how much more precious are you than such a manmade artifact? How little you value yourselves, how much difficulty and grief do you cause yourselves by asking to be perfect in every way, according to your own personal definitions of this behavior, in an illusion which was created specifically not to be ideal. The Creator gave you consciousness. This same Creator did not give you happiness, nor should you expect that this quality will come to one who is wise, or compassionate, as a reward for living well. As in any schoolroom, you are here to learn, and there is never a comfortably given test in the history of education, according to most students. But being within the illusion, you focus upon the material which you are receiving, rather that upon the consciousness that receives it, that is, yourself.

现在, 让我们检查一个人对它的自我的处理。你是如同你是一个珍贵的瓷瓶一样地对待你自己吗? 容我们说, 没有, 你们没有, 因为你是比这样一个人造的工艺品要远远更为珍贵的。你们是多么低估你们自己呀, 在一个并未专门被创造成为理想性的幻象中, 根据你们自己对这种行为举止的个人性的定义, 你们已经藉由要求你们自己在每一种方式上都是完美而为你们自己造成了多少的困难和忧伤呀。造物者给予了你们意识。这个相同的造物者并未给予你们快乐, 你们也不应该期待这种特性将会作为对健全的生活的一种回报而发生在在一个有智慧的, 或者充满同情心的人的身上。如同在任何教室中一样, 你们是来这里来学习的, 在教育的历史上, 根据大多数的学生, 不会有一个用舒适的方式被给予的考试。但是当处于幻象中的时候, 你聚焦于你正在接收到的材料上, 而没有聚焦在那个接受它的意识上, 也就是你自己。

The experiences are transitory. The choices that you make in reacting to these circumstances slowly build up a non-transitory resource. If you have had courage once in choosing what was subjectively perceived as the ethically correct thing to do in a situation, you have made a difference in yourself, you have chosen, and with each choice your polarity, your positivity, your service to others, becomes intensified, until there begins to be within each who continuously seeks persistently, the fire, the passion, to do and to be that which is love. There is no activity that can give you this attitude, and the test that you will take at the end of this life experience has everything to do with attitude.

体验是暂时性的。你在对这些环境的反应中做出的选择会缓慢地构建一种非瞬时的资源。如果你曾经有过勇气在一个情况中选择了在主观上感觉在伦理上是正确的事情去做，你就会在你自己身上创造出一种不同了，你已经藉由你的每一个选择，选择了你的极性，你的正面性，你的服务他人被强化了，一直到在每一个持续不断地坚持寻求的人身上开始出现火焰、热情，以及去做和去成为爱之所是。没有活动能够给予你这种态度，你将会在这次生命体验结束的时候进行的测试完全是与态度有关的。

You may find within the illusion that circumstances are overwhelmingly difficult. Often one is stretched to one's limits or beyond them, and one may consider that one has misbehaved and done wrongly, and regrets and rues each seeming (inaudible) and wishes with all its heart that it might return to that moment and do it again, only this time with love. That is why time is so vastly important within your illusion, the stream runs one way. You have a shot at creating a conscious light-filled moment, fresh and new and joyful, every instant of your life, and once that instant is gone it is gone. This is true, not of a few people, or of most people, but of all persons in whatever path of service has been their destiny, their burden, and their honor.

你们可能会在幻象中发现，环境是令人压倒性地困难的。时常一个人会被拉升到它的极限或者超越它们，一个人可能会考虑，它已经做出了错误的举动并做错了，它会后悔并会恨每一个表面上（听不见）并全心地希望它可以返回到那个时刻并重新做它，这一次仅仅藉由爱来做。那就是为什么时间在你们的幻象中是如此非常之重要的原因了，水流向着一个方向流动。你在创造一个有意识的被光充满的时刻，创造你的生命的新鲜的、新的、喜悦的每一刻的方面射出了一枪了，一旦那个时刻过去了，它就过去了。那是真实的，不是对于一些人，或者对于大多数人，而是对于在无论什么服务的道路上的所有人，这已经是它们的命运、它们的重担和它们的荣耀了。

So when you look at situations and hear the difficulties coming into your ears and feel them growing in your heart, know that you are experiencing yourself, and that that which has happened to cause these feelings is within you. You cannot escape yourself. You cannot escape every other thing in the illusion including the illusion, but in each escape there is the wasted opportunity for learning the lessons of love. Thus we hold up to you a picture of yourself, as beloved, created as beloved children, rocked and comforted and held by the mother nature of the infinite Creator, and strong in heart to wish to do that

which is of service.

因此，当你检查情况并听到传入到你的耳朵中的困难，感觉到它们正在你的心中逐渐成长的时候，请你知道你正在体验你自己，已经发生以造成这些感觉的事物是在你内在之中的。你无法逃避你自己。你无法逃避在幻象中的每一个其他的事物，包括这个幻象，但是在每一个逃避中都会有被浪费掉的学习爱的课程的机会。因此，我们向你举起一副你自己的图画，你是被爱的，你是作为心爱的孩子被创造出来的，你是被无限造物者的母亲的属性所摇晃、安慰和拥抱着的，你在心中拥有强烈的希望去进行那种服务。

When as an adult, so-called, you are hurt, mentally, or physically, or emotionally, or especially if you suffer that most painful of all sufferings, the spiritual suffering, you know that you do not have anyone to run to. You are no longer a toddler that can run to the all-embracing mother and hide your head upon her lap and cry until you are released from sadness. You must be that nurturing mother self to yourself. You must treat yourselves well. This is not service to self, for if you cannot treat yourself well, out of a pure and unconditional love for yourself, with all of your imperfections and errors, then how can you love and serve those about you?

当作为一个所谓的成年人受伤的时候，要么在心智上、或者身体上、或者情绪上、或者尤其是如果你遭受了所有的痛苦中最为痛苦的，灵性上的痛苦的时候，你知道你并不拥有任何可以跑向的人。你不再是一个会跑向会一直拥抱你的母亲并将你的头藏在她的膝盖上，一直哭到你释放了悲伤为止的学步的孩子了。你必须那个对于你自己的抚育的母亲自我。你们必须好好对待你们自己。这不是服务自我，因为如果你无法好好地，出于一种对你自己的纯净的且无条件地爱，带着你所有的缺点和错误对待你自己，那么你怎么能够爱与服务你周围的那些人呢？

Thus, the first resource revolves around your own self-concept. You need to know yourself more and more deeply. As always, the daily meditation is a great aid in this search for the universal and unique self that you really, deeply are.

因此，首先的资源是围绕着你自己的自我观念旋转的。你需要越来越深入地知晓你自己。一如既往，在这种对于你真正地、深深地之所是的宇宙性的、独一无二的自我的寻求中，每日冥想是一种巨大的帮助。

Secondly, we would talk about the resource of (inaudible). When one is not aiding, caring for, and loving the selves about it, family, friends, strangers and humankind, one may do all manner of things and yet not (inaudible) oneself at all engaged in the joyful possibility of living. There is tremendous spiritual help in having an attitude of servanthood to all those about you. Let your thoughts run towards what you might do to be of service to all those who cross your path. How twisted and convoluted are so many entities' feelings towards those whom they meet. How very often in judging and biased opinion the content of one's thoughts instead of the realization of each person as precisely as important as you, and every other being within your density that you now enjoy. We do not mean that you should doff all other

priorities and simply follow other people's instructions. That is not the kind of servanthood that we mean. As a matter of fact, we may suggest that often you will find yourself in a position, as you attempt to be of service, in which you are being unpleasing to the entity whom you wish to serve. Now, as you can see that another is addicted to some strain of thought or action that is unhelpful and self-destructive, and you are then asked to aid in this addiction, the one who wishes to be of true service is the one who will refuse, but never without compassion, never without clear communication, and never without forgiveness.

其次, 我们会谈论 (听不见) 的资源。当一个人不帮助、关心与爱那些在它周围的自我、家庭、朋友、陌生人以及全人类的时候, 它可能会做所有类型的事情但却完全不会 (听不见) 让它自己参与到一种生活的喜悦的可能性之中。在对所有你周围的人拥有一种仆人身份的态度方面的方面会有惊人的灵性上的帮助。让你的想法朝向你可以做以对所有在你的道路上你遇到的人有所服务的事情的方向奔跑的。如此多的实体对于那些它们遇到的人的感觉是多么的扭曲和缠绕呀。一个人会多么频繁地评判一个人的想法的内容并让它成为带有偏见的观念, 而不是意识到每一个人都是恰恰和你, 以及在你现在享受的密度的中的每一个其他的存有一样重要的。我们的意思并不是, 你应该废除所有其他的优先考虑而单纯地跟随其他人的指令。那不是我们所说的仆人身份的意思。作为一个事实, 我们可以建议, 你经常发现在你尝试去服务的时候你自己处于一个位置, 在其中你是对于你希望去服务的实体是不令人感觉愉快的。现在, 当你能够看到另一个人是沉迷于某种是没有帮助的或者是自我伤害的想法或者行为的滥用的时候, 你接下来被请求在这种沉迷中给予帮助, 一个希望去进行正式的服务的人, 是一个将会拒绝, 但却永远不会没有同情心, 永远不会没有清晰的交流, 且永远不会失去宽恕的人。

The service-to-others path seems simple. One pictures oneself as being a kind of celestial waitress, bussing the tables of humanity, easing other peoples' passage through the difficult times, splitting the great Red Sea so that your friends may pass dry shod. We do not see this as service to others, for each entity needs to be given room to learn for itself. Therefore, sometimes the greatest service is to allow a being that depends upon you to make it safe to live, to make mistakes, to make errors, for those whom you wish to serve will not learn if you do the learning for them. Rather, in relation to others you create an atmosphere in which learning is safe.

服务他人的道路看起来似乎是简单的。一个人将它自己想象为是一个好心的天上的女招待, 它在人类的桌子旁忙碌, 让其他人顺利度过困难的时刻, 将红海分开, 这样你们的朋友们就可以不湿脚地通过了。我们并没有将这视为是服务他人, 因为每一个实体都需要被给予空间为它自己学习。因此, 有时候, 最大的服务是去允许一个依赖于你以使得它安全的存有去生活, 去犯错, 去出错, 因为如果你替代它们进行学习, 那些你希望去服务的实体将不会学会。相反, 在于其他人的关系中, 你创造了一种氛围, 在其中学习时安全的。

If your heart is full, and energized, and open to the love about you, you will feel those times when love bubbles forth from within you as a spring into a fountain, and you will see yourselves used as beautiful, as inspirational witnesses to the light that you are within. Many of your people are afraid of

this light, and will indeed shutter it from your sight, because in order to become aware of oneself as light one must square with oneself one's true nature, and although each entity is unique, each contains all emotions, potentials and possibilities of which one may think. Thus, you do not get to know yourself by behaving, or doing well. You get to know yourself by observing yourself being precisely what you want to be, and what you feel to be. And then, when the day is done, asking yourself where the stress points are, where (inaudible) or the delightfulness of the day has occurred. So you begin to find out your own nature. And as you learn your own nature it becomes transparent.

如果你们的心是充满的, 充满活力的, 且向着你们周围的爱是开放的, 你们将会感觉到那些爱从你们内在之中如同一个泉水形成一个喷泉一样地冒出来的时候, 你们将会看到你们自己被用作美丽的事物, 被用作对于你们内在之中的光的令人启发的见证者。你们的人群中很多人害怕这种光, 并将会确实从你的视线中遮蔽它, 因为为了要开始察觉到它自己是光, 一个人必须与用它的真实的本性来修正它自己, 虽然每一个实体都是独一无二的, 每一个实体都包含了所有的情绪, 与一个人可以想到的潜力和可能性。因此, 你不会藉由行为举止, 或者做好事来知晓你自己。你是藉由观察力自己恰恰就是那个你想要成为的事物, 就是你感觉是事物来知晓你自己的。接下来, 当那一天结束的时候, 问你自己压力点在何处, (听不见) 或者那一天的高兴的事情已经发生在何处呢。因此, 你开始发现你自己的本性。随着你了解了你自己的本性, 它就会变得透明了。

One does not need to act out one's own nature with anger and trauma, for one is quite aware, having done the work, of what is actualizing, or causing the entity, yourself, to be thus and so. So you not only nurture yourself, in, of yourself, and by yourself, but you nurture yourself in relation to others, by offering, through your simple attitude, a sort of atmosphere of helpfulness, a relaxed and welcoming aura which invites entities to feel safety and peace when they are around you. In that atmosphere, then perhaps you may be of further service by the talking, the speaking together, they enjoyment of laughing, friendship and love. For to be of service to others you must needs have some sort of idea as to who you are, and you need to have given up and surrendered that childhood need to protect oneself by behaving. (Inaudible) not behavior. Your actions are spontaneous moment by moment. (Inaudible) invulnerable, (inaudible) as has been said this evening, or as (inaudible), are girdled, so that we may include women, to be of service in whatever way you can. No service should ever be put down by the self, or (inaudible) anything that is done for the love of the one infinite Creator is equal to anything else that is done in that love.

一个人并不需要藉由愤怒或者创伤来展现它自己的本性, 因为一个人在已经完成了那个工作后, 会相当清楚地知晓什么事物正在实现或者造成那个实体, 你自己, 成为如此这般的。因此, 你不仅仅会在你自己内在之中, 依赖你自己并独自抚育你自己, 你同样也在与其他人的关系中藉由奉献, 通过你简单的态度, 一种帮助的氛围, 一种放松且欢迎的气氛来抚育你自己, 这种气氛会在实体在你身边的时候让它们感觉到安全和平安。在那种氛围中, 接下来也许你就有可能藉由谈话, 一起发言来, 它们对笑声的喜爱、友谊和爱来进行更进一步的服务了。因为要服

务他人，你必须在关于你是谁这方面拥有某种观念，你需要放弃那个需要藉由行为举止来保护它自己的孩子身份并将其交托出去。(听不见)不是行为举止。你的行动在每时每刻都是自发性的。(听不见)是不受伤害的，(听不见)如同今晚已经被说过的一样，或者如同(听不见)，是被束缚着的，因此，我们可以包括女人，用无论什么你们能够的方式进行服务。没有服务应该被自我放下，或者(听不见)任何为了太一无限造物者的爱而被进行的事情都是等同于在那种爱中被进行的任何其他事情。

The last resource that we shall cover, because we realize that this instrument is telling us we are speaking too long, [is] what you call among your peoples the sense of humor. People who are extremely serious about accelerating the path of spiritual evolution have a tendency to sound like the Volga boatmen, putting their poles in the deep rivers of the Volga, and pushing slowly, and with difficulty, to make the (inaudible) barge move. This is not the true nature of spiritual evolution. The laughter quotient, shall we say, of your days should be gradually moving upward. Many things should be transparent to you who have been upon the trail for awhile, and therefore deeply humorous, in the humor that goes beyond the smile and warms the heart. For this life that you experience is the joke without the punch line. You (inaudible) yourself. As you gain perspective and see yourself as soap opera characters, cartoon characters, creatures that would be ridiculous and still be (inaudible), secure and undaunted, so will you lose the many, many layers of fear which cause you to armor against the delightfulness of life.

因为我们意识到这个器皿正在告诉我们，我们发言过于冗长了，最后一个我们将会涉及的资源，是在你们的人群中你们称之为幽默感的事物那些对于加速灵性演化的道路极其严肃的人会拥有一种倾向性去听起来好像是伏尔加河上的船夫，它们将他们的竿放入到伏尔加的深深的河水中，并缓慢地、带着困难推动，以使得(听不见)船移动。这不是灵性演化的真实的特性。你们的日子笑声的，容我们说，份额，应该逐渐向上移动。很多事情应该对于你这个已经在小径上旅行了一段时间的人是透明的了，因此，你因此是深深地有幽默感的，那种幽默超越了微笑并温暖了心。因为你体验到这次生命是个没有笑点的笑话。你(听不见)你自己。当你取得远景并将你自己视为是肥皂剧的角色，卡通角色，会变得滑稽却仍旧是(听不见)安全且无畏的生物的时候，你将因此丢弃很多很多的恐惧的层次，这些恐惧的层次会使得你去抵御生命的快乐。

We are aware that this is a world in which young children get run over in the roadway, in which young men die fighting for something that they do not understand. We are aware that there are many, many injustices, that life is not fair. This is an illusion designed to cause you to act, to cause you to think, to assist you in making choices. Shall you be the cynic, the one who is usually correct for the moment? Or shall you be that idealist, who always suffers for the ideal in the present, but who, in a millennium or so, will find that that ideal still holds truth, and is something to which it has been worthwhile to be loyal. Idealists, in your extremely relativistic society, are most often seen as fools. Can you accept that, or do you need to behave in such a way that people will never see you as fools, but as one who knows the score, one who is in the

know, one who is a player in the game of (inaudible), and (inaudible), and (inaudible)? If you choose to retain your ideals in the face of life as you experience it, you are both accelerating your path to consciousness, and becoming more vulnerable to appearing strange to those about you. If you care about your reputation more than you care about your ideals, you will most truly be more successful during this short (inaudible) of a lifetime. But what shall you have done for yourself as a being of light?

我们知道这是一个在其中你年幼的孩子会在路上被轧死的世界，这是一个在其中年轻人会死于为了某种它们并不理解的事物的战斗的世界。我们知道有很多很多的不公正、生命是不公平的。这是一个旨在使得你们去行动，使得你们去思考，去在做选择的过程中帮助你们的幻象。你们将会是愤世嫉俗的吗，你们将会是那个通常是暂时正确的人吗？或者，你们将会是那个一直为了当前的理想而受苦，但在二千年后将会发现那个理想仍旧拥有真理，且是某种值得去对其忠诚的理想主义者吗？理想主义者，在你们极其相对性的世界中，极其经常会被视为是傻子。你们能够接受那一点吗，或者你们需要用这样一种人们将永远都不会将你们视为傻子的方式来行为举止吗，但是作为一个知晓分数的人，作为一个处于知晓中的人，作为一个在（听不见）的游戏中的一个玩家，（听不见），（听不见）。如果你选择去在你体验什么生命的时候面对着生命保留你的理想，你就在加速你的通往意识的道路，并同时变得更为易受伤害以至于你对于对你周围的人们看起来似乎是奇怪的了。如果你关心你的声誉高于你关心你的理想，你在这次短短的一次生命的（听不见）期间将会真是更加成功的。但是，你作为一个光的存有已经为你自己做了什么事情吗？

We ask that sometime in the next few days you do two things. Firstly, sit, quietly, and watch your grass grow. You will be delighted by the life that you see teeming all around you, the glory of the sky, the beauty of the foliage, the music of the laughter of children, and the human dark comedy, with anguish over misbehaving children and friends. How funny and beautiful is your illusion, if you can but slow down and look at it. The other thing we would ask you to do is to laugh. Not a giggle, not a chuckle, we ask you to lose yourself, to find that one thing that for you takes you out of yourself. All of you are in need of healing and laughter (inaudible). You patch together melancholy, and (inaudible) lists of what to do, and naturopathic remedies. Simple laughter.

我们请你们在接下来的几天中的某个时候做两件事情。第一，坐下来，安静地，观察你的草地生长。你将会对你看到的在你周围充满的生命，为天空的荣耀，树叶的魅力，以及孩子们的笑声的音乐、人类的黑色喜剧，伴随着对错误行为的孩子和朋友们的苦恼而感到高兴。你们的幻象是多么的有趣和美丽呀，如果你能够仅仅慢下来并看看它。另一个我们请你们去做的事情就是去笑。不是一种咯咯笑，不是一种吃吃地笑，我们请你松开你自己，找到一个让你将你从你自己身上拉出来的事情。你们所有人确实都是需要疗愈和笑声（听不见）。你忧伤地将要去做的事情的列表与理疗师的疗法拼在一起并（听不见）。简单的笑声。

Thus, we would leave you with those two thoughts. Love and nurture and honor yourselves. Love and nurture and honor others, who are all yourselves. And be merry in your love. Give to your life the light touch. Let the world come to you, for you are not (inaudible), you are (inaudible) upon yourself.

We know that you love the Creator, (inaudible) whatever way you choose to think of this higher power. You love the mystery. You love the dream. Please know that it loves you back ...

因此，我们会留给你们那两个想法。爱、抚育并让要你们自己。爱、抚育并荣耀其他人，其他人全都是你们自己。在你的爱中变得快乐。给予你的生命轻触。让世界来到你面前，因为你是（听不见），你是（听不见）在你自己身上的。我们知晓你爱造物者，无论你选择什么方式来考虑这种更高的力量。你爱神秘。你爱梦。请知晓它返过来爱你.....

(Side one of tape ends.)

(磁带一面结束。)

(Carla channeling)

(Carla 传讯)

... that it loved you before you loved it, and that it and you are love. You may now [take] two steps backwards, and take the long sigh of relief. And we urge you always, when you are feeling harassed, to take those two steps backwards, and take a long, deep breath, just a moment to praise the Creator, to thank the Creator for all the blessings of life. It need only take a moment that you would (inaudible) turn (inaudible) situation (inaudible) eternity.

.....在你爱祂之前，祂就爱你了，祂和你就是爱。你现在可以后退两步，并发出长长的安心的叹息了。我们鼓励你，在你感觉到烦恼的时候，一直都去向后退那两步，进行一次长长的深深的呼吸，仅仅花一个片刻来赞美造物者，并为所有的生命的福分而感谢造物者。它仅仅需要花一会儿时间，你就会（听不见）转变（听不见）情况（听不见）永恒。

We would speak to the one known as S, in explaining who we are, for there is a portion of our principle that is Latwii, and this portion of ourself wishes to extend our assurance to this being of light that it is never absent, though it never speaks, it is always there as a battery, as a carrier wave, to strengthen and smooth and comfort the path of this entity. We are a principle made up of two social memory complexes, that of Ra and that of Latwii. Ra is unwilling to risk this instrument by further speaking in the sleeping state. Those of Latwii are also students of those of Ra, and are most happy indeed to be able to blend our vibrations to offer to this instrument all such thoughts as she may be prepared (inaudible) to offer.

我们会结束我们是谁的方面向被知晓为 S 的实体发言，因为我们的原则有一个部分是 Latwii，我们自己的这个部分希望将我们的保证延伸给这个从未缺席过的光的存有，虽然它从未发言，它一直作为一个电池，作为一个载波在那里，以强化、平缓并安慰这个实体的道路。我们是一个由两个社会记忆复合体组成的原则，即 Ra 和 Latwii 的社会记忆复合体。Ra 不愿意藉由进一步在睡眠状态中发言来让这个器皿冒险。Latwii 团体同样也是 Ra 团体的学生，它们对于能够将我们的振动混合起来以向这个器皿提供所有诸如她可能准备好（听不见）去提供的想法之类想法是确实极其高兴的。

We thank and bless each through this instrument, and thank this instrument for offering itself to our service, now and in each day. We will close the meeting through the one known as Jim. I am Q'uo.

我们通过这个器皿感谢并祝福各位, 为这个器皿现在并在每一天中提供它自己给我们的服务而感谢它。我们将通过被知晓为 Jim 的实体结束这个集会。我是 Q'uo。

(Jim channeling)

(Jim 传讯)

I am Q'uo, and greet each again in love and light through this instrument. We are pleased at this time to offer ourself in the attempt to speak to any queries which may have arisen in the minds of those present. Is there any query at this time?

我是 Q'uo, 通过这个器皿再一次在爱与光中致意。我们很高兴在此刻提供我们自己来尝试去谈及那些在场的人的头脑中可能已经升起的任何的问题。在此刻有任何问题吗?

R: Yes, Q'uo, I'd like to ask one.

R: 是的, Q'uo, 我想要问一个问题。

(Rest of tape is inaudible.)

(磁带的剩下的部分听不见。)

June 29, 1990

1990-06-29 Latwii: 传讯的纯度与噪音

(Carla channeling)

(Carla 传讯)

I greet you in the love and in the light of the one Creator. I am known to you as Latwii, and I have the great honor of speaking to those within this circle who vibrate very closely with us, so that we are always with you. We speak of the one known as Jim and the one known as K.

我在太一无限造物者的爱与光中向你们致意。我是你们知晓为 Latwii 的实体，我对于向这个圈子中的那些振动与我们非常接近的实体们发言时感到了极大的荣耀的，因此我们是一直都与你们同在的。我们谈及被知晓为 Jim 的实体，和被知晓为 K 的实体。

We are what this instrument would call the Holy Spirit or the Comforter. There are many, many, many facets of the immediate presence of the Father, but because of the many lifetimes each of these two entities has spent in vibrations very similar to our own, it is we who have the privilege of abiding with you in fair weather and foul, not to speak with you, but to be with you, as Comforter. When you are weary, allow the Comforter to hold you, to nurture you, to bring you to your true home within.

我们是这个器皿所称的圣灵或者安慰者。天父的即刻的临在会有许许多多的面向，但是因为这两个实体中的每一个实体已经度过的许多次生命在振动上是与我们自己的非常类似的，我们拥有荣幸在好日子和坏日子都与你们在一起，我们不会对你们说话，而是作为安慰者与你们在一起。当你们是疲倦的时候，请允许安慰者拥抱你，将你带到你内在之中的真正的家园。

But as teacher of this group of channels, we have a different role, one which is far less easy for us for we must use words.

但是，作为这个传讯的团体的老师，我们拥有一个不同的角色，一个对于我们远远较不容易的角色，因为我们必须使用词语。

We would like to work this evening upon the harmony of the group. We shall, therefore, be speaking of several subjects and moving quite often from one contact to another. We ask that each contact be scrupulous in checking our contact as it comes, and opening each contact in love and light, and naming who we are as it comes to you, and doing the same as you leave, for whatever we have to say can be summed up in two words and you know what they are: love and light. That is the thought and the material that is all that there is in this creation.

我们想要在这个晚上在团体的协调性上进行工作。因此，我们将谈及数个主题，并相当频繁地从过一个接触移动到另一个接触。我们请每一个接触在它出现的时候对我们的接触进行检查的方面都是小心谨慎的，在爱与光中开放每一个接触，并在接触出现在你身上的时候叫出我们之所是的名字，在你们离开的时候做同样的事情，因为我们所要说的无论什么事情，都能够用两个词语被总结起来，

你们知晓它们是什么：爱与光。那就是在这个造物中一切万有的想法与材料了。

In order to continue tuning automatically the greetings—specifying your name and moving through the words of love and light—act as a centering device or lodestone, so that incoming energy patterns which move into conceptualization in the group mind are regularized and made easy in passage through each mind/body/spirit complex. Each entity is using the throat chakra—the entities known as Carla and K have a naturally open throat chakra when their instruments are tuned. Consequently, in these two instruments especially, attention should be paid in the tuning during another entity's speaking, to [the] rotating and effulgence of that known to you as the indigo ray center.

为了要继续自动地调音，致意——具体说明你的名字并通过爱与光的词语移动——起到了一种中性化的工具或者磁石的作用，这样在团体心智中形成观念化的传入的能量模式就会被规律化，并在穿过每一个心/身/灵复合体的过程中变得容易了。每一个实体都在使用喉部脉轮——被知晓为 Carla 的实体和被知晓为 K 的实体，在它们的器皿被调音的时候，拥有一种自然而然地开放的喉部脉轮。因此，特别是在这两个器皿身上，在另一个器皿发言的期间，注意力应该在调音的方面被放在被你们知晓为靛蓝色光芒的中心的旋转和光辉上。

Each of these two instruments have a tendency to recognize that work in consciousness is necessary but also very hard. Consequently, as you center and center and center again, see yourself constantly as worthy, perfect, beautiful and unique; a gift from God, as it were, and in perfect reciprocity, a gift to the Creator.

这两个器皿中的每一个器皿都拥有一种倾向去识别出，在意识中的工作是必不可少，但同样也是非常艰苦的。因此，当你们一次又一次地回到中心的时候，持续不断地将你自己视为有价值的、完美的、美丽的且独一无二的，视为一个，如其所是的来自上帝的礼物，它在完美的互惠中，是一个给造物者的礼物。

For the one known as Jim, difficulties that this instrument is having stem largely from the wavering of the green ray energy center. This energy center needs not to be overly stimulated or artificially stimulated, but allowed to be what it will be.

对于被知晓为 Jim 的实体，这个器皿正在遇到的困难很大部分是来自于绿色光芒中心的动摇。这个能量中心不需要被过度激活，或者人为地被激活，而是被允许去成为它将会是的事物。

In this incarnation this instrument is working with this center and may well not be completely satisfied with the full opening of the green ray energy center. Remember that the key here is balance. Unlike the other two channels, this entity has very little difficulty in keeping the brow or indigo ray center totally open, working consciousness is a natural process or gift that this instrument has been given. It is well to know where your weak link is.

在这次投生中，这个器皿正在与这个中心一同工作，并很可能不会对绿色光芒能量中心的完全的开放感觉到完全满意。请记住在这里的关键是平衡。与另外两个

管道不一样, 这个实体在保持眉部或者靛蓝色光芒的完全开放的方面只有非常少的困难, 在意识中进行工作是一个自然的过程或者这个器皿已经被给予的礼物。去知晓你的薄弱的环节在何处, 这是很好的。

In the case of those who have the extremely dominate blue ray energy centers very full, very light, and very beautiful, there is a tendency to think that perhaps it is not necessary to do as much work in consciousness as would create the optimal balance for these entities as channels. In the case of the one known as Jim, it is well for this instrument to remember that the green ray energy center is the all-important center for spiritual work, and that the overworking of the indigo ray center, when work has not been fully completed in open heart green ray, the resultant vibrations are to some extent strained.

在那些拥有极其占优势地位的, 非常完整、非常明亮且非常美丽的蓝色光芒能量中心的实体的情况中, 会有一种倾向性去认为, 也许不必在意识中进行与为这些作为管道的实体创造出最佳的平衡所需的在意识中进行的工作一样多的工作。在被知晓为 Jim 的实体的情况中, 这个器皿去记住, 绿色光芒的能量中心对于灵性的工作是非常重要的中心, 这是很好的, 当工作尚未在开放的心的绿色光芒中被充分完成的时候, 如果在靛蓝色光芒的中心过度工作, 作为结果的振动会在某种程度上是不自然的。

Consequently, we suggest that this instrument be very gentle in its channeling, accepting the perceived amount of energy which may not be full and lush, as is the very open heart centers of the other two channels, but rather respect that place where the one known as Jim is, for it is the perfect place for that instrument at that time. Be sure, therefore, that the channeling that comes forth is channeling that uses well, but not overuses the energies of the instrument. For such can be deleterious to the instrument and can certainly cause the instrument to feel that it has not done its best.

因此, 我们建议, 这个器皿在它的传讯的方面成为非常温和的, 接受被感觉到的能量的数量可能不是和另外两个管道的非常开放的心的中心接收到的一样是充满的和丰富的, 而毋宁是尊重被知晓为 Jim 的实体所在的位置, 因为, 它在那个时刻对于那个器皿是完美的位置。因此, 请确信, 产生的传讯是良好使用的传讯, 而不是对器皿的能量的过度使用。因为这样的过度使用对于器皿是有害处的, 并肯定能够使得器皿感觉到它尚未尽它的全力。

We are, of course, most grateful to each of these instruments for offering themselves, their ideals, and their lives to be servants of humankind, as humankind moves through difficult times in which it will be increasingly appropriate for entities to be able to see your radiance, that which flows through you because of your spiritual life, so that you may more and more speak of that which you have learned, and in the meantime there is always the sowing of little seeds of spiritual thought that in no way threaten, proselytize or evangelize, but merely cause someone to take a second look, to think and to notice the paradoxes and mysteries that surround this illusion.

我们, 当然对于这些器皿中的每一个器皿奉献了它们自己, 它们的理想, 它们的

生命当人类经历困难时期的时候来成为人类的仆人是感觉到极其感激的, 在这个困难时期中, 实体能够看到你们的光辉, 以及因为你们的灵性的生命而流经你们的事物, 这将会是越来越更加合适的, 因此, 你们可以越来越多地谈及你们已经学会的事物, 而同时会一直有对于灵性的想法的小小的种子的播种, 这些想法绝对不会是产生威胁, 使人改宗或者宣讲福音的, 而仅仅会使得某个人多看一眼, 并思考并注意到包围着这个幻象的悖论与神秘。

We will transfer at this time to the one known as K. We are those of Latwii, and leave this instrument in love and light.

我们将会在此刻转移到被知晓为 K 的实体。我们是 Latwii, 我们在爱与光中离开这个器皿。

(K channeling)

(K 传讯)

I am Latwii.

我是 Latwii。

And in my challenge I ask do you come in love and light and service to others?

在我的挑战中, 我询问, 你们你在爱与光以及服务他人中而来的吗?

I am Latwii, and we do indeed come in the love and the light of the infinite Creator and we serve together with you, and we seek with you to be of service to others. We will continue to speak this evening of an aspect of this service that is evidenced by the harmony within this group which works together in service, to each other and to us when we are called to (inaudible) and to those who may hear, our humble opinions be helped in some measure on their own paths of service.

我是 Latwii, 我们确实是在无限造物者的爱与光中而来的, 我们与你们一起服务, 我们与你们一起寻求服务他人。我们将继续今晚的发言, 并谈及这种服务的一个面向, 它会藉由这个在服务中一同工作的团体的和谐而对于相互彼此, 对于我们成为明显的, 当我们被呼唤到 (听不见) 并呼唤到那些可能会听到的人的时候, 我们的谦卑的观点在某种程度上在他们自己的服务的道路上是有帮助的。

As you prepare yourselves for service as vocal channels you may be aware of many different thoughts that come to you (inaudible) to this instrument in love and light. We are extremely pleased for we have found it possible with this new instrument to achieve a very high ratio of our thoughts to this instrument. The effort made when such an instrument is near is great and each time that such a contact is given the mechanics of the process of channeling will become more familiar and more trusted, for you will find again and again that they do not let the instrument down; they do not leave the instrument without the finishing thoughts. And the various energy rushes and experiences of being overwhelmed will, as experience adds to experience, become those things which fade into the background and disappear.

当你们让你们自己为作为语音管道的服务做好准备的时候，你们可能察觉到很多出现在你们头脑中的不同的想法，（听不见）对于这个器皿在爱与光中。我们对于我们已经发现这个新的器皿有可能取得我们给予这个器皿的想法的一个非常高的比例是感到极其高兴的。当这样一个器皿在附近的时候，被做出的努力是巨大的，每一次这样一个接触被给出的时候，传讯的过程的机制将会变得更加熟悉和更加被信任，它们不会再没有完结的想法的情况下离开这个器皿。各种各样的能量蜂拥而至，存在的体验会压倒意愿，随着体验增添了体验，体验会成为那些逐渐消融入背景并消失的事物。

We continue briefly through this instrument.
我们简短地通过这个器皿继续。

(Carla channeling)
(Carla 传讯)

Many thoughts go through the minds of those who channel. This is inevitable and part of even the best tuned channel. Its environment is never completely pure, it is simply the best it can do. Therefore, it should be emphasized to each instrument that a perfect instrument is a concept which is useful in goal-making, but not at all necessary in expectation.

很多的想法通过了那些传讯的实体的头脑。这是不可避免的，这是甚至最佳地调音的管道的一部分。它的环境永远都不会是完全纯净的，它单纯地就是它能做到的最佳。因此，对于每一个器皿都应该强调的事情是，一个完美的器皿是一个在制定目标的方面是有好处的观念，但在期待上完全不是必不可少的。

We expect each instrument to work imperfectly, as we would describe the content of the message, as opposed to the content of our concepts, as always being less than 100%. Indeed, we encourage that there be some input, some sharing, of the experiences, the special verbal skills, the way with words, the knowledge, the experience, the reading vocabulary of the instrument. All of these things are perfectly acceptable tools for creating the verbal channeling. 我们期待每一个都不完美地工作，因为我们会将信息的内容描述为一直都是少于百分之百的，与我们的观念的内容是相反的。确实，我们鼓励有对于体验、特殊的语言的技巧、措辞的方式、知识、经验、以及器皿的阅读的词汇的某种输入，某种分享。所有这些事情对于创造语音的传讯都是完全可接受的工具。

We do not wish or expect that our concepts will be offered 100% in any conscious channeling, however. Having experimented with trance channeling, the Confederation has found that in using the trance, the vernacular of your people has to be forsaken, which means that that which comes through is conceptually perfect, but very difficult to grasp in many cases.

无论如何，我们并不希望或者期待我们的观念将会在任何有意识的传讯中被百分之百地提供。在已经试验过出神地传讯之后，星际联邦已经发现，在使用出神状态的过程中，你们的人群的日常用语必须是被丢弃掉的，这意味着流经的事物在观念上是完美的，但是在很多情况中却非常难以掌握。

There are those that appreciate the more pure, accurate and lucid communications, for instance, of our brothers and sisters of Ra through this instrument, but it is also true that we find that we are to speak to a much larger group of entities which call for help at this time, by using conscious light trance channeling, so do not be a judge of the self because the occasional thoughts [move through the light.]

会有一些实体会欣赏，举个例子，我们的兄弟姐妹 Ra 通过这个器皿进行的更为纯净、准确且清晰的交流，但是同样也是真实的是，我们发现我们是对一个远远更大的在此刻呼唤我们的帮助的实体的团体发言，藉由使用有意识地轻微的出神地传讯，我们就不会因为偶尔的想法流经光而成为一个自我的评判者了。

We would now transfer this contact to the one known as Jim. We are those of Latwii, and leave this instrument in love and light.

我们现在会将这个接触转移到被知晓为 Jim 的实体。我们是 Latwii，我们在爱与光中离开这个器皿。

Jim: Whenever it is necessary for me to open my eyes to flip a tape or a microphone movement, I repeat the creation of the pentagram of light, surrounding clockwise by the circle, again surrounding the room as the umbrella of the cone, to redo the tuning.

Jim: 在无论什么需要我睁开我的眼睛以翻磁带或者移动麦克风的时候，我会重复光的五角星的创造，按顺时针方向包围圈子，接着包围房间，就好像圆锥的保护伞一样，以重新进行调音。

I feel the conditioning in the jaws and movement of the lips at which time I ask who comes in the name of the Christ Consciousness and the service-to-others polarity.

我在口腔中和嘴唇的运动中感觉到了调节作用，在那个时候我询问，谁以基督意识和服务他人的极性的名义而来。

(Jim channeling)

(Jim 传讯)

I am Latwii.

我是 Latwii。

Do you come in the name of the Christ Consciousness and the service-to-others polarity?

你是以基督意识和服务他人的极性的名义而来的吗？

We do.

我们是。

You are most welcome to stay and to speak; if not, you must leave immediately. Do you come in the name of the Christ consciousness and the service-to-others polarity?

你们极为欢迎留下并发言，如果不是，你们必须立刻离开。你们是以基督意识和
服务他人的极性的名义而来的吗？

I am Latwii, and I come in the name of the Christ consciousness and
service-to-others polarity, my brother.

我是 Latwii，我以基督意识和服务他人的极性的名义而来，我的兄弟。

You may speak as you will.

你可以如你所愿地发言了。

When one feels the presence of the thought concepts within the mind as the
contact has been made and as it has been ongoing, it is well to speak these
thoughts as freely as is possible without undue concern as to the immediate
content or the direction of the information that is towards any particular aim
that the information seems to be headed, for this is the beginning of the
perception of parallel thoughts, shall we say, that tend to interfere in any
instrument's mind with the clear perception of those thoughts which are
being transmitted by whatever contact is utilizing the instrument.

当一个人在接触已经被建立的时候且在它一直在进行中的时候在头脑中感觉到
想法的观念的出现的时候，去尽可能自由地说出这些想法，而不用再关于信息的
即刻的内容或者方向的方面有过度的担忧，这是很好的，信息是朝向信息看起来
似乎指向的任何特定的目标，因为这就是，容我们说，对平行的想法的感知的开
始了，这些平行的想法倾向于用对那些正在被无论什么正在使用器皿的接触传递
的想法的清晰的感知来干扰任何器皿的头脑。

However, as we spoke previously, we are aware that the depth and complexity
of the human mind is such that it is almost impossible to completely remove
stray thoughts, side thoughts, thoughts that spring from an immediate
apprehension of the perception of that which is being tuned. Therefore, it is
well for the instrument to regard the stray thoughts with as little significance
or importance as one would regard the wind rustling through the branches of
your trees as you converse with a friend or neighbor below.

然而，如我们之前说过的一样，我们知道人类的心智的深度和复杂性就是如此这
般以至于要完全消除这些游荡的想法、侧面的想法、从对于被调音的事物的感知
的即刻的领悟迸发出来的想法，这是几乎不可能的。好的，器皿去带着就好像一
个人会在你们与一个朋友或者邻居在树下交谈时尊重飒飒吹过你们的树木的树
枝的风一样多的意义和重要性来尊重这些游荡的想法，这是很好的。

If one places one's attention overly much upon either the wind in the trees or
the stray thoughts that blow through the mind as one is serving as a local
instrument, the focus of the attention may become diffused to the point
where the contact becomes first polluted with more personally oriented
thoughts and if these thoughts continue then the contact shall surely be lost,
so we recognize that each instrument, being in the possession of that great
tool of the mind in all its depth and complexity, will often become aware of a
background of static, shall we say.

如果当一个人在作为一个本地的器皿服务的时候将它的注意力过多地放在树上的风或者吹过心智的游荡的想法的话，注意力的聚焦就可能变得分散，以至于到了接触会首先被更为个人性导向的想法所污染的程度，如果这些想法继续存在，接下来接触就肯定会丢失了，因此，我们确认，因为每一个器皿都在其全部的深度和复杂性之中拥有那个心智的伟大的的工作，每一个器皿都将会察觉到一种，容我们说，静电的背景。

When an instrument has been successful in keeping the attention focused upon the thoughts as they are being received, then the instrument will find that there is a lengthening of the contact which is much like taking two magnets and putting them in an alignment so that each strengthens the effect of the other, rather than misaligning the poles so that they seem, and indeed are, slightly at variance with each other.

当一个器皿已经在当想法被接收到的时候保持注意力聚焦在想法上的方面是成功的时候，接下来器皿就将会发现一种对接触的延长，这非常类似于拿起两块磁铁并将它们放在一个排成一列的位置上，这样每一个磁铁就会强化相互彼此的效应，而不是将磁极错误地对齐，以至于它们看起来似乎，且确实会，与相互彼此是稍稍相异的。

The ability to cast oneself freely off the cliff, shall we say, and to remain confident that there shall be support for each step that is taken into what seems to be thin air, is the quality of foolishness that we have described many times previously that is well for each instrument to cultivate, for as the one known as Carla spoke earlier to the one known as Jim in the purifying of the tuning so that there is no dedication or desire of the self that is confused upon the tuning, so it is well to purify the desire to serve while channeling so that there will be no unnecessary infusion of personal material within the contact.

将自己，容我们说，投到悬崖外面，并对于将会有对于要被走出的每一个进入到看起来似乎是稀薄的空气中的脚步的支撑保持有信心能力，就是我们之前已经多次描述过的傻子的特性了，每一个器皿去培养这种特性都是很好的，因为如被知晓为 Carla 的实体在之前和被知晓为 Jim 的实体在对调音的净化的方面谈到过的一样，这样就不会有自我的奉献或者渴望是会对调音感到困惑了的，因此，在传讯的时候去净化服务的渴望，这是很好的，这样就在接触中就不会有不必要的个人的材料的注入了。

It is difficult, we know, for any entity within your illusion so carefully bounded by that which is solid in either manifestation or expectation to remove such boundaries from the mind so that the mind might become the hollow vessel that shall transmit thought communication. We sympathize with each of you as you attempt to move against the grain of your illusion, shall we say. However, it is becoming more widely known among many of those of your peoples who are becoming conscious of the evolutionary process at this time that the brain which you have in your illusion has the division of lobe that corresponds to both the intellectual and to the mode of perception that is active or male, shall we say, and there is the lobe of the brain which is more concerned with the female qualities, that which awaits the reaching and that

which partakes of non-logical or intuitional inspiration.

我们知道, 对于任何在你们的幻象中如此仔细地被在显化或者期待中是僵硬的事物所束缚的实体, 要将这样的限制从心智中移除以便于心智就可以成为将会传递想法的交流的空的管道了, 这是困难的。在你们尝试去逆着你们的幻象的, 容我们说, 纹理移动的时候, 我们对你们每一个人感到同情。然而, 在你们人群中的那些正在开始察觉到在此刻的演化的过程的人中的很多人, 正在变得广为人知的事情是, 你们在你们的幻象中拥有大脑拥有那个会同时对逻辑智力和活跃的或者, 容我们说, 男性的感知的模式做出反应的额叶的区域, 会有更多地涉及到女性的特性的的大脑的额叶的区域, 那种女性的特性即等待伸手触及以及带有非逻辑性或者直觉性的启发的特性。

It is this latter mode of perception and of being that is utilized within the channeling process so that the mind becomes in as relaxed a state as possible, shutting down for the moment the analytical procedure—that which is active and that which inspects—so that the more receptive portions of the mind complex might become activated and utilize the receptive qualities to a great degree during the channeling process.

在传讯的过程中被使用的就是后一种的感知的模式或者存在的模式, 这样心智就可以处于一种尽可能放松的状态中, 并暂时关闭分析性的过程了——也就是活跃的且进行检查的过程——这样心智复合体的更为接纳性的部分就可以被激活并在传讯的过程期间在一个很大的程度上使用那种接纳性的特性了。

At this time we would wish to open this particular session to any queries which may have arisen during the practices that have been utilized this evening. We will, before entertaining any query, like to speak our appreciation and congratulations to the one known as Carla for her implementing of the framework for this particular evening. We find that chopping wood is very helpful for each instrument for it is well to review that which has been set in place by conscious design in order that one might more fully and freely exercise the instrument in service to others.

在此刻, 我们希望向在今晚已经被进行的练习期间可能已经出现了的任何的问题开放这次特定的集会。在我们招待任何问题之前, 我们想要向被知晓为 Carla 的实体谈及我们对于她对这个特定的晚上的构架的实施的感激和祝贺。我们发现砍木头对于每一个器皿都是非常有帮助的, 因为去检查已经藉由有意识的设计而被设置好的事物以便于一个人可以更为充分且更为自由地通过服务他人来训练器皿, 这是很好的。

At this time we would ask if there are any queries to which we may speak.

在此刻, 我们会请问, 是否有任何我们可以谈及的问题。

Carla: I would just like, if it is possible without infringing on free will to confirm my impression that the one known as K (inaudible).

Carla: 我仅仅想要, 如果在不侵犯自由意志的情况下是有可能的话, 确定我的印象, 被知晓为 K 的实体 (听不见)。

I am Latwii, and I am aware of the query, my sister. You are quite correct in

your assessment of the progress that has been made this evening by the one known as K. We are aware that this new instrument has cause to feel, in her own mind, that is, that she had difficulty in maintaining a clear contact. We would like to state that the contact which was maintained was indeed quite clear and we chose the general format of proceeding with fewer thoughts at the normal pace and then exercising the instrument by giving silence so that there might be the opportunity for this instrument to look again, shall we say, for our signal or our contact, as it is quite easy for any instrument to become concerned during prolonged pauses. It is at this time of concern that most instruments, in a small panic shall we say, tend to pad the contact with a bit of patter that is recognized as normal channeling procedure. This is well for any instrument which needs to utilize this as a crutch. There are many ways to begin contacts and this is one.

我是 Latwii, 我理解了你的问题, 我的姐妹。在你对今晚已经由被知晓为 K 的实体做出的进展的评估的方面, 你是相当正确的。我们察觉到, 这个新的器皿, 在她自己的头脑中, 有理由感觉到, 她在保持一种清晰的接触上遇到了困难。我们想要说明, 被维持的接触确实是相当清晰的, 我们选择用通常的速度藉由较少的想法的一般性的进行的模式, 并接着藉由给予静默来训练器皿, 这样这个器皿就有机会去, 容我们说, 再一次寻找我们的信号或者我们的接触了, 因为对于任何器皿, 在延长的中断期间变得担忧, 这是相当容易的。就是在这个担忧的时刻, 大多数器皿, 在一种小小的, 容我们说, 惊慌中, 会倾向于用一点点的随口说出的话来填充接触, 这会被视为是常见的传讯的过程。对于任何需要使用这个作为一个拐杖器皿, 这都是很好的。会有很多方式开始接触, 这就是一个。

(Pause)
(暂停)

I am Latwii, and am again with this instrument, and we greet again in love and light.

我是 Latwii, 我再一次与这个器皿在一起了, 我们再一次在爱与光中致意。

[To continue.] However, after some point within the new instrument's development, it is well that the instrument, in the desire to purify the channel and to purify the contact as it is pursued in the mind, to allow whatever pauses may occur, whether they be those inserted for emphasis or consideration on the part of the Confederation entity, or whether they be the result of the instrument having difficulty in perceiving the next grouping of sound vibration complexes, it is well for the instrument to rest within the pause, confident that there shall be a continuation of the contact and of the message and it was in this area this evening that the one known as K excelled and we are greatly pleased that this entity has been able to perceive both our words clearly and our pauses clearly.

[继续。]然而, 在新器皿的发展中的某个位置之后, 通过净化传讯与净化接触的渴望, 当这种渴望在头脑中被追寻的时候, 器皿去允许无论什么暂停发生, 这是很好的, 无论那些暂停是为了强调而被插入的, 还是在星际联邦的实体的部分上的考虑, 或者无论它们是否是器皿在接收下一个声音振动复合体的集合的过程中

正在遇到困难而产生的结果，器皿在那个暂停中休息并有信心将会由对于接触和对于信息的一个继续，这是很好的，就是在这个区域中，被知晓为 K 的实体在今晚是出色的，我们对于这个实体已经能够同时清晰地感觉到我们的言语与清晰地感觉到我们的暂停是极其高兴的。

Is there another query?
有另一个问题吗？

K: (Inaudible) ... confusion that I was feeling and was wondering if you could help me sort it out so that I need to grow comfortable with pauses. I was feeling overwhelmed, both by numerous thoughts that I was having and I was quite unsure as to what was being transmitted to me and what I was maybe trying to come up with to make sense of it to myself. I found myself judging it and wondering how the others present were going to judge it and at the same time I was trying to dispel those thoughts so that I could just concentrate on what I was doing and as I found myself feeling more and more unable to dispel the judgmental types of thoughts then I started panicking more, and what I'd like from you are some suggestions about what to do in those situations in trying to sort those things out. What I could do to sort of stop and try to start over and catch a clear thread, and it seemed to me that that never really happened. Do you have any other suggestions?

K: (听不见) 我正在感觉到且想要知道的混淆是，你们是否能够帮助我理清它，这样我需要去对那些暂停逐渐变得舒适了。我正在感觉到不知所措，同时因为我拥有的大量的想法和我在关于什么想法正在被传递给我的方面的相当地不确信，我也许正在尝试去做的事情是让它对于我是有道理的。我发现我自己在评判它并想要知道其他在场的人将会如何评判它，同时我正在尝试去驱散这些想法，这样我就能仅仅集中在我正在做的事情上了，当我发现我自己感觉到越来越无法驱散评判类型的想法的时候，接下来我就开始更加惊慌，我想要从你们那里得到的是一些关于在那些情况中在尝试去将那些事情弄明白的方面要去做什么的建议。我能够做什么事情来某种程度停下来并尝试去重新开始，并接上一条清晰的线路呢，在我看来似乎那从来都没有真正发生过。你们有任何其他的建议吗？

I am Latwii, and I am aware of the query, my sister. We give this instrument a vision of the feline known as Chocolate Bar. This entity frequently frightens itself so that it jumps at its own movement and perhaps shall jump again at the jump. This is a rough analogy that may describe the activity within your mind as the contact was occurring. The suggestion is one we find we give frequently to all new instruments, so simply stated yet much practice is needed, to simply relax the mind, the worry, the analysis, the panic, as the surface of the pond is moved by the wind of concern one must move below the surface activity and sink more and more deeply to the bottom of the pond, to the bottom of the mind, so that one may perceive that which is given.

我是 Latwii，我理解了你的问题，我的姐妹。我们给予了这个器皿一个被知晓为巧克力棒的猫的图像。这个实体经常让它自己吓着，这样它就会因为它自己的移动而跳起来，也许会因为那个跳动再一次跳起来。这是一个粗糙的比喻，它可以描绘当接触正在发生的时候在你的头脑中的活动。建议是一个我们发现我们会频

繁地给予所有新器皿的建议，它说起来是如此简单而大量的练习是被需要的，那就是去单纯地让头脑、忧虑、分析、惊慌放松下来，当池塘的表面是被忧虑之风吹动的时候，一个人必须移动到表面的活动下方并越来越深地沉入到池塘的底部，心智的底部，这样一个人就可以感觉到被给予的事物了。

We have a word of encouragement in this regard and that is that with practice this ability to relax shall be enhanced simply by the repetition of this process time and again. There is much of that which is like unto muscle memory, as you call it. When any new procedure is learned there will be the time of dropping the ball, shall we say, of making the mistake and misperceiving; of catching the self in the error of berating the self for the error; of finally relaxing enough to allow the reestablishment of the contact. As you stated, we are also aware that it was more difficult than was comfortable to you this evening to again find that thread of logic or of contact with us, and again we can only recommend practice. The relaxation shall develop as a result of practice.

在这个方面我们有一句鼓励的话，那就是藉由练习，这种放松的能力将会单纯地藉由对这个过程的一次又一次的重复而被增强。这非常类似于肌肉的记忆，如你们对它的称呼一样。当任何新的程序被学习的时候，将会有，容我说，掉球的时间，也就是犯错，错误的感知，在错误中抓住自己，因为那个错误而责备自己，最终足够放松以允许接触重建的时间。如你们说过的一样，我们同样也察觉到，再一次发现逻辑或者与我们之间的接触的线索，这是要比对于你们是舒适的过程要更加困难的，再一次，我们仅仅能够推荐练习。放松将会作为一个练习的结果发展出来。

Is there a further query, my sister?
我的姐妹，有一个进一步的问题吗？

K: Yes, I believe I was attempting to do what you are suggesting (inaudible). I was also aware of a fear that if I waited too long (inaudible) that the contact would be lost and would I (inaudible) and I was a little frustrated by that also. Would it be helpful for me if I needed to take the time—I assume you are aware of this process going on within me—but would it be helpful also for me to state that, “I need to take a minute here, don’t go away. Let me...(inaudible).”?

K: 是的，我相信我正在尝试去做你们正在建议的事情（听不见）。我同样也察觉到一种害怕，如果我等待太长时间（听不见）接触会丢丢失，并会（听不见），我同样也对那一点有点点受挫。如果我需要话时间——我假设你们知道这个过程正在我内在之中进行——它会对我是有帮助的吗，如果我去说明，“我在这里需要花一分钟时间，不要离开，让我（听不见）……”这同样也会对我是有帮助的吗？

I am Latwii, and we would agree with your suggestion that this would be a useful format in that it is one with which you feel comfortable. When we are aware, as we were this evening, that a new instrument is becoming increasingly frustrated with the self-defined difficulty in reestablishing contact,

then it is that we move to the more experienced instrument to give whatever information is pertinent and helpful to the new instrument through the experienced instrument. However, we feel that you have moved to the point in your practice at this time that if you are comfortable with the prolonged pause and with the stated need that you would like to take as much time as is necessary to reestablish the contact, then we are quite happy to work within this format. We look upon this type of work as very helpful to the new instrument or any instrument which has difficulty in maintaining the contact and which would wish to have the contact reestablished through it in order that it might, shall we say, mount again the horse which has thrown it. We applaud this dedication and perseverance.

我是 Latwii, 我会赞成你的建议, 这会是一个有用处的形式, 因为它是一个你会对其感到舒适的形式。当我们察觉到, 如我们在今晚察觉到的一样, 一个新的器皿在重建接触的方面正在对被自我定义的困难感到越来越受挫的时候, 接下来就是我们移动到更有经验的器皿以通过有经验的器皿给予无论什么对于新的器皿是合适且有帮助的信息的时候了。然而, 我们感觉到你在此刻在你的练习中已经移动到了那个位置, 如果你对于延长的暂停是感觉到舒适的, 如果你对于说明你想要花需要的时间来重建接触是感觉到舒适的, 那么我们会相当高兴在这种形式中工作。对于新的器皿, 或者对于任何在保持接触的方面有困难的且会希望通过它让接触被重建以便于它可以, 容我们说, 再一次骑上那个已经将它扔下来的马的器皿, 我们将这种类型的工作视为是有帮助的。我们会赞赏这种奉献与坚持。

Is there a further query, my sister?
我的姐妹, 有一个进一步的问题吗?

K: (Inaudible)
K: (听不见)

I am Latwii. We thank you my sister. Is there another query at this time?
我是 Latwii。我们感谢你, 我的姐妹。在此刻有另一个问题吗?

Carla: (Inaudible)
Carla: (听不见)

I am Latwii, and we are aware of your query, my sister. We suggest that the most efficacious manner of availing oneself of the feeling of the comfort which is ever available, that times of meditation might be set aside on a regular basis, whether at the beginning, the middle, or the end of the day, or at any pattern of sequence. That this is the means by which the concerns of the day are for the moment set aside, that the comfort which they call for might be perceived. We are aware that it is difficult for many entities to find time for meditation within the busier portions of the day which are most likely to bring the self to the point of feeling the great need for this comfort.

我是 Latwii, 我们理解了你的问题, 我的姐妹。我们建议最有效的让一个人取得有可能被取得的舒适的感觉的方式是, 冥想的时间用一种规律性的方式被留出来, 无论是在一天的开始, 中间或者结束, 或者用任何的顺序的模式。这就是藉

由其那一天的忧虑暂时被放在一边，而它们所召唤的舒适就可以被感觉到的途径了。我们察觉到，对于很多实体，要在一天中的更为忙碌的部分中找到进行冥想的时间，这是很难的，而就是那些一天中更为忙碌的部分极其可能将自我带到那个极其需要这种安慰的感觉的位置。

However, if it is possible for the entity to devise times during the day which lend themselves easily to such meditative periods, there might be constructed within these meditative periods [the] symbol which holds the feeling of comfort, whether it be a cup that is full, a certain scene that is meaningful to one, a landscape, a vista, a fragrance, a feeling, a touch, a work of art, sculpture, a piece of music or whatever symbol might be able to be filled with the comfort that one obtains from a regular period of meditation. Then this symbol might be utilized for a brief periods of time during the busier portions of the day when there is a chance for a small breather, shall we say. Whether this be for seconds or minutes, there can be the transfer of this all-pervading peace by the use of the symbol that is energized or filled with the peace and comfort during the regular meditation time.

然而，如果实体有可能在一天中安排出会容易地将这样的冥想的时段借给它们自己的时间的话，在这些冥想的时段中就可能含有含有舒适的感觉的象征物被构建出来，无论它是一个装满的杯子，一定的对一个人有意义的场景，一处风景、一处风光、一个香味、一种感觉、一个触摸、一件艺术作品，雕塑，一首音乐，或者无论什么一个人可以从一个规律的冥想的时段取得的可能被舒适充满的象征物。接下来，在一天较为忙碌的部分期间，当有一个机会进行一次小小的，容我们说，让呼吸恢复正常的休息的时候，这个象征物就可以被利用一个短暂的时段了。无论这是几秒钟或者几分钟，都可能会有那种藉由对象征物的使用的遍及一切的平安的转换，那个象征物会在规律性的冥想时期中藉由平安和舒适被赋能或者被充满。

Is there a further query, my sister?
我的姐妹，有一个进一步的问题吗？

Questioner: (Inaudible)
提问者：(听不见)

I am Latwii, and we thank you once again, my sister. Is there a final query at this time?
我是 Latwii，我们再一次感谢你，我的姐妹。在此刻有一个最后的问题吗？

(Pause)
(听不见)

I am Latwii, and as we have exhausted the queries for this session of working, we would take this opportunity to again congratulate this instrument for the progress that each has made this evening. Indeed, each has done so. It is our privilege to utilize each instrument and we thank you for your dedication to service in this manner. We especially appreciate the dedication to detail, the

care in the chopping of wood. We are known to you as those of Latwii. We leave you at this time, as always, in the love and the light of the one infinite Creator. Adonai, my friends. Adonai.

我是 Latwii, 因为我们已经耗尽了这次工作的集会的问题了, 我们会利用这个机会再一次为每一个器皿已经在今晚取得的进展而祝贺这个器皿。确实, 每一个人都已经取得这样的进展了。使用每一个器皿是我们的荣幸, 我们为你们用这种方式服务的决定而感谢你们。我们尤其感激对具体细节的投入, 以及在砍木头的过程中的关心。我们是你们知晓的 Latwii。我们在此刻, 一如既往, 在太一无限造物者的离开你们。Adonai, 我的朋友们。Adonai。

July 8, 1990

1990-07-08 Hatonn: 1990 百乐餐

Group question: Potluck.

团体问题: 百乐餐。

(K channeling)

(K 传讯)

I am Hatonn, and I greet this group in the love and in the light of the infinite Creator. We spoke with our own sense of humor to this instrument describing ourselves as (inaudible) and because this instrument was asking for a low energy compound we discovered after we said this word that, to this instrument, this word is [a name] for a disease. We wish to apologize for our joke.

我是 Haonn, 我在无限造物者的爱与光中向这个团体致意。我们藉由我们自己的幽默感向这个器皿发言, 并同时将我们自己描述为 (听不见), 因为这个器皿正在请求一种低的能量合成物, 我们发现在我们向这个器皿说出了这个词语之后, 这个词语是一个疾病的[一个名字]。我们希望为我们的玩笑而致歉。

Our message today is quite simple. It is so simple as to be unbelievable by most of your people. You are made of love because love wished to know itself. The Creator loves you as a mother and a father and as a student of itself.

我们今天的消息是相当简单的。它是如此简单以至于对你们的人群中的大多数人无法相信的。你们是由爱形成的, 因为爱希望知晓它自己。造物者作为一个母亲和一个父亲, 作为一个学生它自己, 是爱你们的。

All conversations that you have are conversations of gripping interest you created, for It is listening with gripping interest of the self speaking about the self. The Creator was courageous in this creation by giving each of its children free will. Each may chose to love or not to love the true Creator of its spirit.

所有的你们进行的交谈都是你们创造出来的引起兴趣的交谈, 因为造物者是带着引起自我的兴趣的关于自我的发言而聆听的。造物者在这种创造中藉由给予祂的每一个孩子自由意志而是勇敢的。每一个人都可能选择去爱或者不去爱它的灵性的真实的造物者。

What is on the mind of each today and this instrument? It is the question of identity. Much has been asked of this instrument in the way of initiation and to a different behavior and different way of living, a different way of feeling. What is the essence of an entity? Moving this [point] to be pondered, we await the realignments of the one known as K to receive the information. I am Hatonn.

在每一天和这个器皿的头脑中的事物是什么呢? 它是身份的问题。在关于启蒙的途径, 通往一种不同的行为举止和不同的生活的方式, 一种不同的感觉的方式的途径的方面, 已经有大量的事物已经被这个器皿询问过了。什么是一个身份的实质呢? 对这一点进行沉思, 我们等待被知晓为 K 的实体重新校准仪接收这个信

息。我是 Hatonn。

(Pause)

(暂停)

I am Hatonn, and greetings to those again in love and light through this instrument. We were waiting for final preparation for this instrument as it prepared to challenge those entities that might come and we are pleased at the fastidiousness at which this was undertaken. We wish now to offer such information that may be of some help to you in your journey upon your path of service which continues, as does ours, toward the light of the Creator, toward the mystery which draws us ever onward. My children, it is of this mystery that we will speak to you this evening. One that is always before us no matter how deeply we seem to be able to penetrate the finer layers, but is [receding] infinitely before our grasp, ever beckoning, ever urging us onward in our journey lest we become complacent and satisfied with the progress we have made. For as soon as we have reached the crest of the highest mountain that we can see before us we discover yet another range and yet another beyond that.

我是 Hatonn，通过这个器皿再一次在爱与光中向那些在场的人们致意。我们正在等待这个器皿最后做好准备，因为它做好准备去挑战那些可能出现的实体，我们对于在进行这种准备工作中已经使用的过分挑剔是感到高兴的。我们现在希望提供这样的可能会在你们的服务的道路上在你们的旅程上对你们有某种帮助的信息。你们的旅程，和我们的旅程一样，是继续朝向造物者的光，朝向吸引我们的神秘不断前进的。我的孩子们，我们将在今晚和你们谈及的就是这种神秘。无论我们看起来似乎能够多么深深地刺穿那些更为微妙的层次，太一一一直在我们前方，并无限地在我们的理解力前方后退，不断召唤，不断鼓励我们在我们的旅程上继续前行，唯恐我们变得对我们已经做出的进步感到自满与满意。因为一旦我们抵达了最高的山的顶部，我们就马上能够在前方看到，我们发现另外一个山脉，而在那个山脉之外的另一个山脉。

There's a long view of the meadows available to us. Most of the time we only notice the mountain in front of our faces. We are faced with a journey upward and ever upward. That, my children, is your choice as to what you will give your attention to in this journey, in this climb, in the focus on the top of the mountain that seems to ever recede before you, and the tiredness of your muscles, soreness of your lungs, the tediousness of the journey, the pain of stepping on rocks, the weariness, the frustration, however you focus on the sky and the clouds above you, the trees, the wild flowers, the small creatures that join you along your journey for small distances and the whole of second-density creation that is there to aid you in your journey. You have also sometimes time spent with third-density companions upon your climb. Some may travel with you for a short distance before their path leads off in another direction, at another slant than yours. There are others who may go with you all the way to the top. Again it is your choice upon that on which to focus. Shall you focus upon the irritations produced or the constant contact with

your traveling companions? Shall you focus on the differences or shall you look for what joy and merriment may be made together, how the climb may be regarded, not as fight but as a gain in which one may have as much fun as one is able. You may notice as you climb defects you may have upon your fellow travelers in your own choices of focus, whether they are beyond the difficulties of the journey or its joys. And no matter how your choices affect the mood of those around you, you have [alternatives that can go] back to you. The choice is yours as to what type of journey you will experience. We urge you, my children, to make it a merry one and to focus on the delight of summertime and smiling faces. For these indeed make the climb much less arduous and greatly aid in serving the tired muscles and lightening the weariness of each one.

有一片长长的草地的景色是我们可以取得的。在大多数时候我们仅仅注意到了在我们面前的山了。我们正在面对一条向上且不断向上的旅程。我的孩子们，在关于你们将会在这条旅程中，在这次攀登中，在对看起来似乎是在你们前方不断后退的山顶聚焦的过程中将你们的注意力给予什么事物，这是你们的选择，尽管你们的肌肉的疲惫，你们的肺部的酸痛，旅程的单调乏味，踩在石头上的痛苦，疲倦、挫折，然而，你们聚焦在你们上方的天空和云彩，聚焦在树木、野花、在你们的旅程沿路加入一小段距离的你们的小动物以及在你们的旅程上在那里帮助你们的整个第二密度的造物上。你们同样有时候会拥有与在你们的攀登中的第三密度的伙伴一起度过的时间。一些人可能与你们一起旅行一小段距离，之后它们的道路导向另一个方向，另一个与你们的斜坡不同的斜坡了。会有其他的可能会与你们一起一路走到山顶的人。再一次，要聚焦于什么事物之上，这是你们的选择。你们将会聚焦在被产生的恼怒上，还是与你们的旅程的伙伴之间的持续不断的接触上呢？你们将聚焦于差别，或者你们将寻找可能被集中起来的喜悦与愉快是什么，这次攀登如何可以被尊重，不是作为战斗而是作为一种收获被尊重，在这种收获中，一个人可以拥有它能够拥有的最大的乐趣。你们可能会在你们攀登的时候注意到对比在你们自己聚焦的选择中的伙伴的旅行者你们可能拥有的缺点，无论它们是超出旅程的困难还是超出了它的喜悦。无论你们的选择会如何影响在你们周围的人的情绪，你们都是拥有另一个选择的，那个选择就是返回到你自己身上。在关于你们将体验到什么类型的旅程，选择是你们的选择。我们鼓励你们，我的孩子们，使它成为一个快乐的旅程，并聚焦在夏日的快乐与微笑的脸庞上。因为这些确实会使得攀登远远较不费力，并会在服务疲倦的肌肉并减轻每一个人的疲倦的方面会有极大的帮助。

You are studying your journey as you gaze at the faces of those (inaudible) companions about you. But you attempt to see the Creator in each of those who [seek]. These are, as we have said, simple facts, my friends, events of which each is quite aware. Yet we find as we attempt to communicate these simple truths which are always and ever the same [that] there are infinite number of ways to state these truths yet with each a slightly different presentation. Perhaps some new thought will occur to those who see them as helpful to aid them in their journey. Perhaps some new way of looking at situations with which you have to do on a daily basis and with which you have grown weary will appear.

当你们注视在你们周围的那些（听不见）的同伴的脸庞时，你们就正在研究你们

的旅程了。但是你们尝试去在每一个寻求的人的身上看到造物者。如我们已经说过的一样，这些是简单的事实，我的朋友们，这些是每一个人都相当清楚了解的事实。而我们发现，当我们尝试交流这些一直且永远是相同的简单的真理的时候，会有无限数量的方式去陈述这些真理，而每一种方式都带有一个稍稍不一样的呈现。也许某个新的想法将会出现在那些将这些想法视为是在他们的旅程中会帮助他们的人的头脑中。对于那个你们不得不每天与之打交道，且你已经逐渐对其厌倦了的情况，也许某个新的观察这个情况的方式将会出现了。

(Carla channeling)
(Carla 传讯)

I am Hatonn, and thus speak to you through the instrument known as Carla. This instrument is much nurtured by listening to inspirational thoughts and we are always in a state of enjoyment as we find this instrument soaking up like a sponge the words of comfort, truth and beauty which we offer in the hope that it may be of help. We find this instrument to see how its question of identity is only a question within its own mind. But to the other-self the identity of the one known as Carla is completely known and accepted. So often we have heard this instrument cry, "How can I love others so much and yet be so upset with myself?"

我是 Hatonn，我由此通过被知晓为 Carla 的器皿向你们发言。这个器皿是大大地因为聆听启发性的想法的受到了滋养的，我们一直是处于一种快乐的状态的，因为我们发现这个器皿就好像一块海绵一样吸吮着我们提供的安慰、真理和美丽的言语，我们希望我们提供的事物可能有所帮助。我们发现这个器皿理解，它的身份的问题是如何的，仅仅是一个在它自己头脑中的问题。但是对于其他自我，被知晓为 Carla 的实体的身份是完全被知晓和被接受的。因此，我们经常听到这个器皿叫喊着，“我怎么能够如此爱其他人，而又对我自己如此不满呢？”

This is the mark of a service-to-others entity who has left out but one very important step, the realization that before one can love one's neighbor as oneself one must love oneself.

这就是一个已经走出了非常重要的步骤的服务他人的实体的标志了，它就是那种领悟，即在一个人能够爱人如己之前，它必须爱它自己。

This instrument has yearned for nurturing from others and nurturing lies within the self. The gentle rocking in the cradle is the rocking in the arms of the Creator. As this instrument finds it incredibly easy to forgive and forget, why is it that this instrument does not forgive the self? This is a lifetime process but is a lesson of love. It is an almost universal lesson. Each seeking entity finds everyone easier to love than the self, because the entity known as Carla knows itself, it knows each thought, it knows each self-perceived error. It sees itself in each moment but is judged to be foolish or unkind. Where it would forgive instantly such behavior in others, it begrudges itself its own humanity.

这个器皿已经渴望了来自于其他人的滋养了，而滋养存在于自我内在之中。在摇篮中的温和的摇动就是在造物者的双臂中的摇动。当这个器皿发现去宽恕和忘记

是令人难以置信地容易的时候,为什么这个器皿没有宽恕自我呢?这是一个一生的过程,但却是一个爱的课程。它是一个几乎无所不包的课程。每一个寻求的实体都会发现爱每一个人比爱自己更加容易的,因为被知晓为 Carla 的实体知晓它自己,它知晓每一个想法,它知晓每一个被自己感觉到的错误。它在每一刻都看到它自己,但却被判为愚蠢的或者不善良的。在那些它会立刻宽恕在其他人身上的这样的行为举止的位置上,它却对它自己吝啬它自己的仁爱。

Do any of you who think you came to this planet and entered into its illusion to be untouched by it? Spend time each day to fall in love with yourself and you are a child of God. The Creator loves you with a love so passionate no words could express it. The Creator loves just precisely who and what you are and the Creator sends to each person who is blind His companions along the way, who reach out the hand of the Creator to you and call out, "I love you." These are the words of the Creator. That is why we ask each of you to love each other because each of you need someone's help in loving yourself.

你们中有任何人认为你来到这个星球并进入到它的幻象中是为了不为其所影响的吗?在每一天都花时间去爱上你自己,你是神的一个孩子。造物者带着一种如此热情以至于没有言语能够表达它的爱来爱你。造物者爱的恰恰完全就是你是谁和你是什么,造物者向每一个看不见的人沿路送出祂的陪伴物,它们向你们伸出造物者的手并大声呼唤着,"我爱你。"这些就是造物者的话语了。那就是为什么我们请你们每一个人去爱相互彼此,因为你们每一个人在爱你自己的方面都需要某个人的帮助。

Oh, how we wish we could emphasize to you greatly enough the enormous difference you can make in your life experience to truly love the self as the self is, with its biases towards excellence and biases towards what the self perceives as faults. Does not each entity have many faults? As you forgive your comrades along the way realize that you are forgiven yourself and each time to sit in meditation spend a moment within the deepest part of yourself to say to yourself, "I love you with my whole heart," the love, the thought which is the lesson of this density.

哦,我们多么希望我们能够极其足够地向你们强调你们在你们的生命体验中能够创造的巨大的不同呀,去真正地如自我之所是爱自我,带着它朝向优秀的偏向性以及它朝向自我感觉为缺点的事物的偏向性。难道不是每一个人都有许多的缺点吗?当你宽恕在道路上的伙伴的时候,意识到你自己被宽恕了,每一个都坐在冥想中在你自己的最深的部分中花一点时间对你自己说,"我藉由我全部的心爱你,"那种爱,那个想法就是这个密度的课程了。

We feel the energy growing most [perceptibly] weaker and we pass the (inaudible) to the one known as K. I leave this instrument, with thanks. I am Hatonn.

我们感觉到能量正在感觉得到地逐渐减弱,我们转移到被知晓为 K 的实体。我们带着感谢离开这个器皿。我是 Hatonn。

(K channeling)

(K 传讯)

I am Hatonn and greet each again with love and light through this instrument. This time we would ask if there are any queries from those who are present.
我是 Hatonn, 通过这个器皿, 带着爱与光再一次向各位致意。现在我们会询问, 是否有任何来自于在场的人们的问题呢?

Carla: Yes, Hatonn. I would like to know if the experience that I have had ... gazing into the eyes of a companion for a long enough time to forget all sense of self, that is, first the feeling of noticing the color of the eyes and the other physical attributes of them. Then finding myself at the level of being able to see through the eyes into the, I guess you'd say, surface of the inner being where lies the emotional pain that I was feeling sometimes and then my sense of being changed in a kind of electromagnetic wave is the only way I can describe it, I felt that somehow we were operating as one energy field instead of two. I wondered if you could comment on those ways I felt during this meditation and tell me where the truth lies and where I have not seen things clearly.

Carla: 是的, Hatonn。我想要知道是否我已经有的体验.....注视一个同伴的眼睛一段足够长的时间—忘记所有自我的感觉, 也就是说, 首先是注意到眼睛的颜色以及它们的其他的物质性的属性的感觉, 接下来发下我自己处于那个能够通过眼睛洞悉, 我猜想你们会说, 内在存在的表面的层次上了, 在那个层次上存在有我有时候会感觉到的情绪上的痛苦, 接下来我的存在感在一种类型的电磁波中充能了, 这是我唯一能够描述它的方式, 我感觉到以某种方式我们是在作为一个能量场而不是两个来运转的。我想知道你们是否能够对于在这个冥想期间我感觉到那些方式进行评论, 并告诉我真相存在于何处, 我在什么位置尚未清楚地看到事情呢?

I am Hatonn, and, my sister, we find that usually your perceptions of the situation are both insightful and articulate.
我是 Hatonn, 我的姐妹, 我们发现你对于情况的感知通常同时是有洞察力且清楚明了的。

Carla: Would it be a good idea to tune that light (inaudible) and have a larger group of (inaudible) people better as any one member instead of (inaudible)?
Carla: 对那种光进行调音 (听不见) 并拥有一个更大的 (听不见) 的更好的人的团体, 这会是一个好主意吗, 当任何一个成员而不是 (听不见) ?

I am Hatonn, and we find that we will leave this up to your assessment of the various personalities present at such a meeting, where those whose experiences of this very intimate type of contact and all of those present that at any one time may not be, shall we say, up to such an exercise. But given the assessment of the appropriateness of such or whether or not those present (inaudible) we would say that the effort would be an excellent form of tuning to use.

我是 Hatonn, 我们发现我们将会把这个问题留给你们对于各种各样的出席这样的一次集会的人格的评价, 在集会上, 会有那些具有这样非常亲密的接触的类型

的人以及所有在场的人中可能在任何时候都，容我说，不会胜任这样一种练习的人。但是，假设对这样的练习的适当性的评估，或者对于那些在场的人是否（听不见）我们会说，那种努力会是一种优秀的进行调音的形式。

Is there another query?
有另一个问题吗？

Carla: No, thank you for your opinions and comments.
Carla: 没有了，为你们的观点和评论感谢你们。

I am Hatonn, and we thank you, my sister. It is time to leave this instrument and this group in the love and in the light of the one infinite Creator. We may also (inaudible) our path of seeking because this instrument and the one known as Carla were the cause of our being with your group tonight. As always, it has been a great privilege for us to join you and we look forward, as you would say, to being with you again in the future. We are known to you as Hatonn. Adonai.

我是 Hatonn，我们感谢你，我的姐妹。在太一无限造物者的爱与光中离开这个器皿和这个团体的时间到了。我们同样也可能（听不见）我们寻求的道路，因为这个器皿以及被知晓为 Carla 的实体就是我们今晚与你们的团体在一起的原因了。一如既往，加入你们对于我们已经是一种极大的荣幸了，我们期待，如你们会说的一样，在未来再一次与你们在一起。我们是你们知晓的 Hatonn。Adonai。

(Carla channeling)
(Carla 传讯)

I am Nona. It is our specialty to feel by (inaudible) and we have not been called to this group for a long time. Forgive our causing this instrument to move at a quicker speed than it normally would but it is much more comfortable to work the contact as we (inaudible) our love and light and feeling from the one infinite Creator to all of those who need it. We would, since the instrument known as K, has not had a previous contact (inaudible).

我是 Nona。我们的专长是藉由（听不见）来感觉，我们已经有一段很长的时间未被这个团体呼唤了。请原谅我们使得这个器皿用一种比它通常的速度更快的速度移动，但是去在接触上进行工作是要远远更加舒适的，因为我们（听不见）我的来自于无限造物者的爱、光与感觉给予所有需要它的人。既然被知晓为 K 的器皿尚未有过一个之前的接触，我们会（听不见）。

(K channeling)
(K 传讯)

I am Nona, and greet you again in the love and light of the infinite Creator ...
我是 Nona，在无限造物者的爱与光中再一次向你们致意.....

(Tape ends.)
(磁带结束。)

July 12, 1990

1990-07-12 生命的沉重性

(Carla channeling)

(Carla 传讯)

I am Q'uo. Greetings, blessings and love, light and peace and rest to each of you gathered here this evening. It is a great pleasure to be with you and to be called to this work. Technically this is still called the training of a new channel and technically the one known as K is a new channel, but only within this incarnation. The experience this new channel has just had is the experience of being contacted. Normally, we would not do this with a beginning channel nor would a beginning channel be able to distinguish a first and opening greeting. However, this particular instrument has deeper gifts that are remembered in that portion of the mind that is reached in meditation, and so we thought we would give it a whirl, as this instrument would say.

我是 Q'uo。向今晚聚集在这里的你们每一个人致意并致以祝福，爱、光、平安与休息。与你们在一起并被呼唤到这个工作，这是一种极大的快乐。在技术上，这次工作仍旧被称为对一个新的管道的训练，在技术上，被知晓为 K 的实体是一个新的管道，但是，它仅仅是在这次投生中才是一个新的管道。这个新的管道刚刚已经有过的体验是被接触到的体验。通常我们既不会对一个入门的管道进行这种接触，一个新的管道也不会有能力去分辨出一个开始的与开场的致意。然而，这个特定的过器皿拥有在心智的那个在冥想中抵达的部分中被回忆起来的更为深入的礼物，因此，我们认为我们会给它一次眩晕，如这个器皿会说的一样。

We are glad that this instrument has had the experience of being contacted and the fact that it was not acted upon [it] is quite to be expected of one who has had so little experience in this incarnation. This instrument will surprise itself, although not us. The key is the gaining of that inner peace that comes with meditation.

我们很高兴这个器皿已经有过了被接触的体验了，它并没有对其做出反应，这个事实对于一个在这次投生中拥有如此少的体验的人是完全可以预料得到的。这个器皿将会让它自己感到吃惊，尽管不会让我们感到吃惊。关键是取得那种伴随着冥想而来的内在的平安。

We would like to speak in terms of those things that are on the mind of those present this evening. Perhaps the most common of those concerns present here this evening is the difference between the daily state of mind that has been achieved by each as it has gone through its day, and the state of mind that it is experiencing at this time, having done the necessary work to bring into harmony the deeper desires of each, the desires to serve, to love, to share.

我们想要从那些在今晚在场的人们的头脑中的事情的方面发言。可能今晚在场的人最为普遍的关注点是在那种已经被每一个人在它已经经历了它的日子的时候所取得了的心智的日常状态，与在此刻它正在体验到的心智的状态之间的区别，每一个人都已经做了所需的工作以将协调带入到每一个人更为深入的渴望，去服

务、去爱和去分享的渴望之中了。

All have had their excellent and uplifting moments during the day, but we ask each of you if you are happy and satisfied with the basic level of consciousness, or to put it another way, the degree of conscious living that was achieved during the precious moments of this day.

所有人在一天期间都已经有过他们优异且精神鼓舞的时刻，但是我们问你们每个人，你是否对意识的基础的层次是快乐和满意的，或者换句话说，对在这一天的宝贵的时刻期间被取得的有意识的生活的程度是快乐和满意的吗？

How little is the span of your incarnation and how high are your spirits' ambitions for you during this tiny piece of what you call time. As you rest and bask in the love and the light of the infinite One, you yourself wonder how could I have moved from my center—how could my life not reflect this peace, this gentleness, this loveliness, this caring, this worship of the mystery. And yet we say to you that your days were more light filled than the majority of those upon your planet by a great deal; so you see, there is much to do.

你们的投生的跨度是多么地小呀，你们的灵性对你们的在这个你们称之为时间的微小的片段期间的雄心是多么地高呀。当你休息并沐浴在无限太一的爱与光中的时候，你，你自己会感到吃惊，我怎么能够已经从我的中心偏移了呢——我的生命怎么能够不反应这种平安，这种温和，这种爱，这种关心和这种对神秘的崇拜呢？而我们对你说，相比在你们的地球上的绝大多数人，你的日子是要远远更多充满光的，因此，你看，有大量要去做的事情。

To paraphrase a cliché within this instrument's mind, love is long and time is fleeting.

对在这个器皿的心智中的一句老生常谈进行意译，爱是漫长的，时间是飞逝的。

We transfer at this time to the one known as K, leaving this instrument in love and light. We are know to you as Q'uo.

我们在此刻转移到被知晓为 K 的实体，并在爱与光中离开这个实体。我们是你们知晓的 Q'uo。

(K channeling)

(K 传讯)

I am Q'uo, and greet you again in love and light through this instrument. We are pleased to have established contact so readily with this instrument, and we see that the paths to the deep memories are beginning to be opened little by little and would encourage this instrument to deepen and strengthen this process through the daily practice of meditation.

我是 Q'uo，我通过这个器皿再一次在爱与光中向你们致意。我们很高兴我们已经如此容易地与这个器皿建立了接触了，我们看到通往深入的记忆的道路是正在开始一点一点地被打开的，我们会鼓励这个器皿通过每日的冥想练习来深化并增强这个过程。

As we have stated, the ease of this contact comes as no surprise to us and we await the ease of the instrument with the contact through the process of repeated practice.

如我们已经说过的一样，这次接触的顺利并不让我们感到吃惊，我们等待着这个器皿通过被重复的练习的过程对接触感觉到放心。

We would speak to you this evening on the subject of meditation. It is, as you know, a process by which access is gained to the deeper portions of the mind, the deep memories that lie therein which nibble at the edges of consciousness, the small thoughts and feelings experienced during the day that one may wonder at. Those things that seem to be half remembered, those things and entities that seem to be so familiar, yet with no conscious link in experience of this incarnation.

我们会在今晚和你们谈及冥想的主题。如你们知晓的一样，冥想是一个藉由其进入到心智的更深入的部分以及深入的记忆的入口被取得过程，那些存在于那里的深入的记忆蚕食着意识的边缘，以及一个人在一天期间可能会感到惊奇的那些小小的想法和被体验到的感觉。那些看起来似乎是部分记得的事情，那些看起来似乎如此熟悉的事情和实体，而你在这次投生的体验中却对它们不带有有意识的连接。

The process of meditation will begin to expand your awareness of these half-buried memories and recognitions. You will increasingly become aware of thoughts not running through your mind as in a daydream to which only scant attention is given, but as being those with which you are deeply familiar to which you turn your conscious attention and intention to the further pondering of such and the further integration of these old memories brought to light as part of the current experience.

冥想的过程将会开始拓展你对这些被部分埋藏起来记忆和认识感的察觉。你将会越来越多地察觉到想法没有如同在一个白日梦中一样经过你的头脑，而仅仅只有少量的注意力被给予它们，那些想法是那些你对其深深地熟悉的想法，你将你的有意识的注意力、进一步思考这样的想法的意图、以及对这些作为当前体验的一部分被带入到光中的旧的记忆的进一步的整合转向它们。

Each of you here this evening is aware of the existence of the deeper self, of the metaphysical entity, of the imperishable light being, and of the network on this level, the connection on this level of all the entities of this planet. And the dichotomy existing between that connection and the apparent separation that exists in your day-to-day illusion. Each of you is also aware of times when that illusion is penetrated to some extent and the connection with some other self is made. The awareness of the other self as Creator brings about a momentary dispelling of the illusory bonds of flesh and societal structure.

今晚在这里的你们每一个人都察觉到更为深入的自我、形而上学的实体、不朽的光的存有、在这个层次上的网络以及在这个星球的所有的实体的层次上的连接的存在性。二分法存在于那种连接和存在于你们的日常生活的幻象中的明显的分离之间。你们每个人同样也察觉到那些在其中幻象是在某种程度上被刺穿，与某个其他自我之间的连接被建立的时间。对其他自我是造物者的认识会产生出一种暂

时性的对肉身与社会系的结构之间的虚幻的结合力的驱散。

What comfort there is in such connections. Such experiences may be realized on a more or less conscious basis, ranging from the barely conscious hint of feeling of familiarity to the relatively full conscious awareness of the deeper levels of existence of the self and the other self. We realize this may add a great perspective to life in the illusion as each realizes each is playing a part of sort upon the stage of Earth that each chooses, what part shall be played, and how each character shall interact with each other character and situation. 在这样的连接中有怎样的安慰呀。这样的体验可以在一个或多或少有意识的基础上被领悟，它的范围从对与熟悉性的感觉的几乎不会察觉到的暗示，到对于自我和其他自我的存在性的更为深入的层次的相对完全有意识的察觉。我们意识到，当每一个人认识到每一个人都是在地球的舞台上扮演了某种类型的一个角色，每一个人都选择了什么角色将会被扮演，每一个人物将如何与每一个其他的人物与情况彼此互动的时候，这可能会添加一种对生命的巨大的远景。

It is our hope that you may find enjoyment in playing these roles as you realize the necessity of the illusion for the purpose of growth in spiritual evolution, and the polarization process, as well as in the opportunities presented to be of service to your fellow inhabitants of planet Earth. 我们的希望是，当你们意识到幻象对于在灵性的演化以及极化的过程中，同样也在被呈现给你们行星地球上的居住者的进行服务的机会中的成长的目的的必要性的时候，你们可以在扮演这些角色的过程中找到愉快。

As each experiences from time to time memories of deeper connections with other entities as echoed in current experiences, whether slight or strong, the response is often one of joy, of remembered community. We experience peace and love and ease of being—yet that joy may be often tempered by the realization of the difficulty of maintaining contacts within this illusion. 当每一个实体时不时地体验到与其他的实体之间的更为深入的连接的记忆的时候，随着这种连接在当前的体验中产生出回声，无论是轻微还是强烈，回应经常是喜悦的回应，回忆起了集体的回应。我们体验到存在的平安、爱和容易——而那种喜悦可能经常会被对在这个幻象中维持接触的困难的认识而淬炼。

Each of you has very difficult tasks before you and in that each present this evening is what we call a wanderer. The tasks may be experienced as being even more arduous in that the heaviness of the illusion is even more weighty to those accustomed to greater degrees of light. We laud your efforts, my friends and urge you to continue one step at a time. Allow yourselves to be encouraged by the glimpses of the deeper reality behind the illusion. Know that you exist in truth in that deeper reality; that you may contact it at any time in meditation and as your choices and interactions allow in those connections with others who are of like mind, know that you are beings of light. That within the shell of third-density flesh that surrounds you your beingness shines with a radiance so bright that were you to be fully aware of it, your joy could not be contained.

你们每个人在你们面前都有非常困难的任務，因为每一个今晚在场的人都是我们所称的一个流浪者。任务可能是被体验为是甚至更为艰巨的，因为幻象的沉重性对于那些习惯于更大的光的强度的人是要甚至更为沉重的。我们赞赏你们的努力，我的朋友们，我们鼓励你们继续一步一个脚印地前进。允许你们自己被对在幻象背后的身为深入的实相的模糊印象所鼓舞。知晓在那种更为深入的实相中，你们是存在于真理之中的，你们可以在冥想中在任何时候接触到它，当你们的选择和互动允许在那些与其他的具有类似的想法的人之间的连接的时候，知晓你们是光的存有。在那包围着你的存在性的第三密度的肉身的壳壳之中的事物，是带着一种如此明亮的光辉而闪耀的，以至于如果你完全察觉到了它，你的喜悦就无法被克制住了。

We urge you to make enough contact with that light to encourage you in your endeavors, painful though they may be, difficult though each of your struggles is in varying degrees at varying times, and you are here to encourage each other as well.

我们敦促你们与那种光建立足够多的接触以在你们的努力中鼓励你们，虽然它们可能会是痛苦的，虽然你们的每一个努力在可变的时间在可变的程度上是困难的，你们同样也是来这里来鼓励相互彼此的。

Do not underestimate the value of each to each in this journey and in your working together, for each is of inestimable value to each other and to us and to the Creator.

不要低估在这条旅程中，在你们一起的工作中的每一个人对于彼此的价值，因为每一个人对于相互彼此，对于我们，对于造物者都是具有无法估量的价值的。

We urge you also as you encounter the pain and difficulty that each day (inaudible) brings, as you gaze at each entity and circumstance that you encounter, to attempt to be aware of the Creator in all things. In each difficult situation, in each difficult entity, the Creator is there as teacher, as guide, as friend, as love and light.

我们同样也鼓励你们在你们遭遇到每一天（听不见）带来的痛苦和困难的时候，当你们注视你们遭遇到的每一个实体和环境的时候，尝试去在所有的事物中的察觉到造物者。在每一个困难的情况中，在每一个困难的实体中，造物者是作为老师、作为向导、作为朋友、作为爱与光在那里的。

We know you are aware of these things, but we also know the difficulty in maintaining this awareness when in the mindset of mundane experience. We urge you to look for the joy in all things, to savor it, to choose the light touch, the merry twinkle in the eye, the smile when none was expected. These things mean more than you think, for your society tends to weigh the value of things in terms of what has been accomplished. But on the metaphysical level, those things that are of the greatest value lie in the areas of intention and in the state of being. So be who you are, my friends. Be light, be love, be joy.

我们知道你们了解这些事情，但是我们同样也知道当处于世俗的体验的思维模式的时候保持这种认识的困难。我们鼓励你们在所有的事情中寻求喜悦，去品尝它，去选择轻触，当没有任何事物要被期待的时候，去选择在眼中快乐的闪光与微笑。

这些事情比你们认为的有更大的意义，因为你们的社会倾向于从已经被完成的事物的方面衡量事情的价值。但是，在形而上学的层次上，那些具有最大的价值的事情是存在于意愿的区域中，存在于存在的状态中的。因此，成为你们之所是，我的朋友们。成为光，成为爱，成为喜悦。

We thank this instrument and this group for this opportunity to be of service in speaking to you. I look forward to the continued training of this new channel in what you call your future and the ongoing work of this group as it resonates most harmoniously with our own vibration.

我们为这个通过向你们发言而进行服务的机会而感谢这个器皿和这个团体。我期待在你们所称的你们的未来以及在这个团体的进行的工作中继续训练这个新的管道，因为它与我们自己的振动是极其协调一致地共鸣的。

We would at this time transfer to the one known as Jim and close the meeting through that entity. We are known to you as the ones of Q'uo.

我们会在此刻转移到被知晓为 Jim 的实体，并通过那个实体结束集会。我们是你们知晓的 Q'uo。

(Jim channeling)

(Jim 传讯)

I am Q'uo, and greet you again in love and light through this instrument. At this time we would simply offer ourselves to any queries which may hold importance for those present. May we speak to any concern at this time?

我是 Q'uo，我通过这个器皿再一次在爱与光中向你们致意。在此刻我们会简单地提供我们自己来回答在场的人可能认为是重要的问题。在此刻有任何我们可以谈论的关注点吗？

Carla: I've got a concern about (inaudible) make your own decision as to whether you want to answer it or rather it should be a subject in itself. When I invoked the archangel this evening, Raphael—who is usually very prompt and very much in tune with me, and who is the archangel of the air, the land, the spirit—was reluctant to appear and when it did appear, it was not with the usual fellowship that I feel, and I asked myself why this could be. And the obvious answer was that I was not flowing with the wind of spirit, that I was stuck, that I had a subjective feeling that this was a very bad day for me. And the truth of it is that this was a day off. I kept myself from doing work by sheer discipline. Work would have been easier for me than taking the day off by myself. I was alone with my pain. And I know it sounds dramatic, but I've never had this much pain before and I don't know how to flow with it and make it transparent and be the (inaudible) that I am when I'm doing things for people.

Carla: 我有一个关注，(听不见) 在关于是否你们想要回答它，或者它在其自身就应该是一个主题的方面做出你们自己的决定。当我在今天晚上祈请大天使的时候，拉斐尔——它通常是非常迅速且与我非常调谐的，它是空气、大地和灵性的大天使——不愿意出现，当它确实出现的时候，它不是带着我感觉到的那种

通常性的伙伴关系，我问我自己为什么可以是这样子的。明显的答案是，我并非与灵性之风一同流动，我被卡住了，我有一种主观性的感觉，这对于我是一个非常糟糕的一天。它的真实情况是，这是一个休息的日子。我藉由纯粹的修炼让我自己避免做工作。相比我自己独自一人休息，工作已经是更为容易的。我独自一人与我的痛苦相处。我知道它听起来是引人注目的，但是我从未在之前有过这种大量的痛苦，我不知道如何与它一同流动并使得它是透明的且成为（听不见）当我正在为人们做事情的时候的我。

When I'm doing things for people, I always feel full of love and full of light and as if there were nothing that was impossible. But when I'm not helping anybody but myself I feel really stuck and I don't seem to be able to get past my aches and pains, and I don't need to go into all that, you know. But it is a new level of pain for me and I am not able at all to deal with it gracefully. I know that this is my hardest lesson—I don't care how long it takes me to learn it—I want to learn it, but could you give me some comments on how to make my sister, my pain, into a true heart sister; to love it and to allow it to be transparent so that I can feel the self-esteem and the worthwhileness in being that I do when I'm doing something for someone else. I am on my knees with this one.

当我正在为人们做事情的时候，我一直都是感觉充满爱且充满光的，就好像没有任何事情是不可能的一样。但是当我除了帮助我自己之外没有帮助任何人的时候，我真的感觉到卡住了，我看起来似乎无法超越我的疼痛与痛苦你们知道，我并不需要进入到所有那些之中。但是，它对于我是一种新的痛苦的层次，我完全无法优雅地与它打交道。我知道这是我最困难的课程——我并不关心去学习它要花费我多长时间——我想要学习它，但是你们能够在关于如何将我的姐妹，我的痛苦，转变为一个真实的心灵的姐妹，去爱它，允许它成为透明的，这样我就能够感觉到当我正在为某个其他人做某个事情的时候我感受到的自我尊重和存在性中的价值的方面给予我一些评论吗？我对这个问题跪下来了。

I am Q'uo, and we feel the sincerity and intensity of your query, my sister, and we extend to you our heartfelt sympathy that the pain has presented to you. We know that entities within your illusion feel much distress at this time as each attempts to use those dwindling opportunities for polarization and service to others that are presenting themselves within each incarnation as your cycle moves quickly to a close.

我是 Q'uo，我们感觉到你的问题的真诚和强度了，我的姐妹，我们向你致以我们衷心的同情，这种同情就是痛苦已经呈现给你的事物了。我们知道在你们的幻象中实体在此刻感觉到大量的苦痛，因为每一个人都尝试去使用那些正在减少的极化与服务他人的机会，这些机会是随着你们的周期快速地接近一个终点在每一次投生中将它们自身呈现出来的机会。

This is much likened to the last minutes of cramming for your final examinations within your learning institutions as we scan the memories of each present here for analogies. Those lessons which belong to each, those services which are possible for each, now are offered in a most vivid manner. In your terms this means the intensity of experience is increasing. The illusion

which you inhabit may provide all that it is constructed to provide; that is, the veil that hides the truth of unity and the fundamental purpose of experience. That [purpose] is to move beyond the limitation of the confines of the illusion that exists without the senses and within the mind and the attitude which perceives the illusion. To surpass limitation is a painful process, my sister.

当我们扫描每一个在这里在场的人的记忆来寻找类比的时候, 这种情况非常类似于在你们的学习机构中为你们的期末考试的最后的填鸭式学习的时间。那些属于每一个人的课程, 那些对于每一个人都是有可能的服务, 现在用一种极其鲜明的方式被提供出来了。在你们的方面, 这意味着体验的强度正在增加。你们所居住的幻象可以提供所有它被构建出来以提供的事物, 也就是说, 那个隐藏了一体性的真理和体验的根本的目的的罩纱。那个目的就是去超越那种限制了幻象的局限性, 这种局限性是存在于感知的范围之外并存在于那种感觉幻象的心智与态度之中的。

In this regard, you have set for yourself, as you are well aware, lessons which have the purpose of focusing you inward. You have found in your own estimation before this incarnation began, that the experience of limitation and the concomitant experience of pain with its limitation would be most effect in focusing your attention in an inward manner that would make more likely the choices of living the conscious life. For that which is full of the experience which you call pain tends to grab the attention in a way in which there is no ignoring the opportunity. Much catalyst for many people may be ignored until it presents itself in another form at another time, perhaps within another incarnation. This is not so for your catalyst, my sister. You have desired to be of service in a manner which requires an intense degree of what you would call purity or single mindedness—total dedication to service. It was your wish to so hollow yourself out that you would become a clear reflection or channel for those energies of love, which you identify so closely with the one known as Jesus, the Christ, as this entity experienced the final portion of its incarnation nailed to that which you call the cross—and in that crucifixion of the physical vehicle achieved a transmutation from that which was human and moving towards the divine, to that which was truly divine, that which transcended this illusion, that which pointed the way which could be traced by others with similar desire.

在这个方面, 如你清楚知晓的一样, 你已经为你自己设置好了课程了, 这些课程的目的就是将你向内聚焦。你在这次投生开始之前就已经在你自己的评估中发现, 局限性的体验极其伴随的痛苦的经验与痛苦的局限性一起, 会使得去活出有意识的生命的选择变得有更大的可能了。因为充满了你称之为痛苦的体验的事物, 会倾向于用一种不会有忽略的机会的方式来抓住注意力。对于很多人, 大量的催化剂可能会被忽略, 一直到它在另一个时候用另一种方式将其自身呈现出来。我的姐妹, 你的催化剂不是这样的。你已经用一种需要一种强烈的程度的你称之为纯度或者一心一意的事物——完全的奉献于服务——的方式渴望进行服务了。你的希望就是这样将你自己清空, 这样你就会成为爱的能量的一个清晰的映射或者管道了, 这些爱的能量是你藉由被知晓为耶稣基督的实体而如此紧密地认同的能量, 因为被知晓为耶稣的实体体验了它的投生的被钉上你们所称的十字架的最后的最后的部分——在那种物质性载具的十字架的极大的痛苦中, 它取得了一

种从人类的转变，并向着神性移动了，移动到那种真正是神圣的事物，那超越了这个幻象的事物，它指出了可以被具有类似的渴望的其他人跟随的道路。

This is your path, my sister; to so transmute the daily experience of your life that it becomes a purely formed manifestation to the one Creator. This is not an easy program or series of lessons to undertake. However, with the increasing price of the pain, you may comfort yourself by knowing that you attain that pearl which has no price within the metaphysical levels of your own being. If this could be easily seen within your own illusion, few entities would pay such a price, for it is indeed a great price to pay. The veils of forgetting shroud this process and all progress from your earthly eyes of perception. You seek and seek and seek and seek; you endure and endure and endure for that final moment of knowing that comes when you move through the doors of this life, that you call death, and realize that there has been a purpose known at the deepest levels.

这就是你的道路，我的姐妹，那就是去这样转换你的生命的每一天的体验，这样它就会成为太一造物者的一种纯净地被形成的显化了。这不是一个容易的程序或者是一系列容易进行的课程。然而，藉由不断增加的痛苦代价，你可以藉由知晓你取得了那个在你自己的存有的形而上学的层次中的无价的珍珠而安慰你自己。如果这能够在你自己的幻象中轻易被看到的话，几乎就不会有实体会付出这样一个代价了，因为它确实是一个要付出的极大的代价。遗忘的罩纱遮蔽了这个过程以及所有的进展，使得你的感知的尘世的眼睛无法看到。你寻求、寻求、寻求、寻求；你忍受、忍受、忍受，因为当你穿越这个生命的大门，即你们所称的死亡，并意识到已经有一个目的在最深的层次上被知晓的时候，那个知晓的最终的时刻就会出现。

(Side one of tape ends.)

(磁带一面结束。)

(Jim channeling)

(Jim 传讯)

We shall pause briefly that this instrument might retune ...

我们将短暂地暂停，这样这个器皿就可以重新调音.....

(Singing)

(唱歌)

I am Q'uo, and greet each again through the love and light of this instrument. This instrument wishes to apologize for the delay. [This challenging process is lengthy.] We shall continue.

我是 Q'uo，通过这个器皿的爱与光再一次向各位致意。这个器皿希望对延迟致歉。[这次挑战的过程是长时间的。]我们将继续。

Thus you shall find that the purpose and the pattern of the incarnation will make sense only upon looking back and seeing it in the full perspective. The

short answer, my sister, to your query is that though the price is great, the reward is greater.

因此, 你们将会发现, 投生的目的和模式将仅仅是在用完整的远景来回顾它并观察它才会有道理的。我的姐妹, 你的问题的简短的回答是, 虽然代价是高昂的, 回报是更大的。

We cannot express to you the nature of our gratitude for each instrument such as yourself which endures the increased levels of difficulty that go with those who wish to be of greater and purer service to others. With such desires move responsibilities of equal proportion. The responsibilities that form themselves as testings, temperings, tunings and purifications in your daily round of activities are merely the means by which you shall accomplish these goals. That your experiences become more intense and more difficult is an indication that you are ever moving forward upon the paths which you have chosen. This is not to say that your portion of contentment, pleasure and joy shall always be small, but that added to these joys will also be those difficult moments that are the times during which the food of a metaphysical nature is being eaten, being processed, and being transformed into a kind of manna that will nourish those portions (inaudible).

我们无法向你表达我们对于每一个诸如你自己这样的忍受了增强的困难的程度的器皿的感激的特性, 这种增强的困难的程度是伴随着那些希望对其他人进行更大且更为纯净的服务而产生的。伴随着这样的渴望, 存在有同等的比例的责任。这些将它们自己塑造为在你们的日常生活的活动中的考验、淬炼、调音以及净化的责任, 仅仅是你们藉由其完成这些目标的途径。你们的体验变得更加沉重且更加困难, 这是一个你们正在那条你们已经选择的道路上不断前进的标志。这不是说你们的满意、快乐和喜悦的部分将会一直是小的, 而是说被添加到这些喜悦上的时刻将同样会是那些在其期间具有一种形而上学的特性的食物正在被吃掉了, 被处理了, 并被转化为一种类型的玛娜的困难的时刻, 那种玛娜将会滋养那些部分 (听不见)。

Thus we offer to you, my sister, the larger picture which recedes when pain pulls the attention inward and dissolves the ability to see beyond the pain. Fear not that you wander from your trail, your feet are ever planted there, and although the steps are painful, the progress is steady. The service is offered and the purpose is fulfilled.

因此, 我的姐妹, 我们向你提供了那副更大的图画, 当痛苦将注意力向内拉, 并摧毁了去预见痛苦的能力的时候, 那副图画就会后退了。不要害怕你会从你的小径上走岔路, 你的双脚是一直被根植在那里的, 虽然脚步是痛苦的, 过程是稳定的。服务是被提供的, 目的是被实现了的。

May we speak to any other query, my sister?

我的姐妹, 我们可以回答任何其他问题吗?

Carla: Yes, a very short one. First of all, I made a tentative decision, based on how I feel during the rest of this month, to allow myself to use marijuana to eliminate the pain when I really needed to, knowing that I would lose a great

deal of my ability to function, but feeling that it was a kind of vacation for me, and I would not have another kind of vacation. I wondered if this was self-indulgent?

Carla: 是的, 一个非常简短的问题。首先, 我做出了一个尝试性地决定, 基于我在这个月的剩下的时间中的感觉, 我决定允许我自己使用大麻来除去痛苦, 在我真的需要去除去痛苦的时候, 我同时知道我会失去大量的我进行运转的能力, 但是我感觉这对于我是一种类型的休假, 我不会有另一种类型的休假。我想知道, 是否这是自我沉溺呢?

The other question is this general topic of such a nature that there is more material that you would wish to offer and [would] you would wish to take it up in a full-length [kind] of session?

另一个问题是具有这样一种特性的一般性的主题, 会有更多的你们会希望提供的材料吗, 或者你们希望在一次完整长度的集会中来进行这个主题吗?

I am Q'uo, and I am aware of your queries, my sister. To the first query, we may not speak for this is a subject at this moment being debated within your own mind and we feel it would be an infringement to offer an opinion before you have made your decision.

我是 Q'uo, 我理解了你的问题, 我的姐妹。对于第一个问题, 我们可能不会发言, 这是一个在此刻在你自己的头脑中正在被争论的问题, 我们感觉到在你已经做出了你的决定之前提供一个观点会是一种侵犯。

To the second query, we may say that we have no desire other than to be of service in which we are asked, if it is within our ability to do so without infringing upon any entity's freewill choices. If you would wish to ask us further upon this topic we would be happy to share that which is ours to share. We have no other desire than to serve.

对于第二个问题, 我们可以说, 我们除了在我们被请求的服务中进行服务之外没有其他的渴望, 如果这样做且不会侵犯任何实体的自由意志的选择是在我们能力范围之内。如果你希望进一步在这个主题上询问我们, 我们会很高兴分享我们所要分享的事情。我们除了服务之外没有其他的渴望。

Is there a further query, my sister?

我的姐妹, 有一个进一步的问题吗?

Carla: Let me ask that last question in a different way. Is there further material that is possible for you to give as your opinion, which is, of course, [valuable.] If asked the same question again, is there more material? More of your thoughts and opinions which you would give us?

Carla: 让我们用一种不同的方式询问上一个问题。有更多的材料是你们有可能作为你们的观点, 当然是有价值的观点而给予的吗, 如果再一次询问相同的问题, 有更多的材料吗? 有更多的你们的想法和观点是你们愿意给予我们的吗?

I am Q'uo. There is a great deal of material that may be shared in the area of which you speak—that is, the experience of pain and the tendency to utilize

the pain-filled experience as a means to focus the attention towards one purpose or another—for there are many avenues that offer themselves as an entity undertakes that experience generally known as pain.

我是 Q'uo。在你谈及的区域中——也就是痛苦的体验以及利用充满痛苦的体验作为一种将注意力朝向这样或者那样一个目的而聚焦的途径的倾向——有大量可以被分享的材料，因为当一个实体承担起了通常被知晓为痛苦的体验的时候，会有很多的途径将它们自己提供出来。

Is there a further query, my sister?
我的姐妹，有一个进一步的问题吗？

Carla: No, Q'uo, thank you (inaudible).
Carla: 没有了，Q'uo，谢谢你们。

I am Q'uo, and we thank you my sister, for your perseverance and your dedication. Is there another query at this time?
我是 Q'uo，我的姐妹，我们为你的坚持不懈和你的奉献而感谢你。在此刻有另一个问题吗？

K: Yes, At this point in my channeling, I have no sense whatsoever what might be coming from me and what might be coming from whatever entity I'm channeling, and I don't know if it's possible to have (inaudible). I did feel that the contact was very comfortable and very easy but I would like some feedback from you Q'uo (inaudible) myself, as to how (inaudible).

K: 是的，我的传讯中的这个位置上，我对于什么事情可能是来自于我的，什么事情可能是来自于我正在挑战无论什么实体的，我无论什么感觉都没有，我不知道是否有可能拥有（听不见）。我确实感觉到，接触是非常舒服且非常容易的，但是我想要来自于你们 Q'uo 的反馈（听不见）我自己，关于如何（听不见）。

I am Q'uo, and am aware of your query, my sister. We are very happy with the proportion of information that has been able to be transmitted from us through your instrument and blended with experiences, concepts and thoughts that are your own. We feel that we are approaching the level which we attempt in the training of each instrument that is, approximately two portions, or a 70% from our source, and one portion, or approximately 30% of that of the instrument. We feel there has been great progress in your ability to perceive that which is given within the last two sessions of work and we applaud your willingness to open your instrument to the degree that is necessary to achieve this ratio, for this opening requires that one be willing to move out from the safety of the trunk of the tree further upon the limb where one is unsure of the next concept, the next word, that she make sense, as you say, within the overall pattern of the message. We are very happy with this ratio at this time and commend you in your efforts.

我是 Q'uo，我理解了你的问题，我的姐妹。我们对于已经能够从我们通过你的器皿被传递，并与你自己的经验、观念和想法混合在一起的信息的比例是感到非常高兴的。我们感觉到，我们正在接近我们在对每一个器皿的训练中尝试去实现

的层次,也就是大概两个部分,或者一个百分之七十的部分是来自于我们的来源,或者大概百分之三十的部分是属于这个器皿的。我们感觉到在你去感受在上两个工作的集会中被给予的内容的能力的方面已经有巨大的进步了,我们赞赏你乐意于开放你的器皿到那个程度,这个开放的程度对于取得这个比例是必不可少的,因为这种开放需要一个器皿乐意于从树干的安全中走出来并进一步走到大树枝上,在那里一个人是对于下一个词语,下一个观念,以及如你会说的一样,在信息的整体的模式中会言之有理的事物是不确信的。我们在此刻对于这个比例是非常高兴的,我们在你的努力中称赞你。

Is there another query, my sister?

我的姐妹,有另一个问题吗?

(No further queries.)

(没有进一步的问题。)

I am Q'uo, and we thank you my sister. As we have exhausted the queries for this evening, we would close with our expression of great gratitude to each instrument for allowing us to exercise each instrument. It is a rare privilege to speak to a group which has this level of dedication in offering the self as an open channel for concepts which seem quite insubstantial when compared with the heaviness of the daily round of activities. We find that it is a great paradox within your illusion that the weightiness of your experience can be cradled, but so carefully, by such seemingly insubstantial concepts which at their heart contain the most solid centers of integrity and in truth can support such burdensome experiences with ease, when such experiences are seen as the catalyst and most mysterious of opportunities to learn.

我是 Q'uo, 我们感谢你, 我的姐妹。因为我们已经耗尽了今天晚上的问题了, 我们会藉由向每一个器皿表达我们对于你们允许我们训练每一个器皿的巨大的感激来结束。向一个拥有这种奉献的层次的团体发言, 这是一种少有的荣幸, 这个团体将自我作为一个供观念使用的开放的管道而奉献出来了, 而这些观念在与日常生活的活动的沉重性相比较的时候是看起来相当不重要的。我们发现, 你们的体验的沉重性是能够被这样表面上不重要的观念所支撑起来的, 但却是如此小心地支撑起来, 这在你们幻象中是一个巨大的悖论, 在这些观念的核心之中包含了最为坚固的完整性的中心, 它实际上能够支持轻易地支持这样难以负担的体验, 当这样的体验被视为是催化剂和对于学习最为神秘的机会的时候。

The weightiness of your experience seen in this perspective gives way in its seeming solidity and dissolves in the light of truth. Only when the inner eye remains steadily fixed upon these concepts and there is a regular returning to these metaphysical principles through your meditation, your contemplation, and your times of prayer as you move through your daily experience, only by applying, moment by moment, these principles to the life experience can one lift the burden from one's shoulders and then, but for the moment, however, even these small moments of realization and centering of the self may sustain one through any life experience.

你们的体验的沉重性如果从这个远景被观察的话, 它会在它表面上的坚固性中坍

塌，并在真理之光中溶解。仅仅是在内在的眼睛一直稳固地注视这些观念，且在你们穿越你们日常生活的时候有一种规律性的通过你们的冥想、你们的沉思、你们的期待的时间返回这些形而上学的原则的时候，仅仅藉由在每时每刻将这些原则应用在生命体验上，一个人才能将这种重担从它的肩上卸下来，在那个时候，但仅仅是对于那个时刻，无论如何，甚至是这些小小的领悟和让自己处于中心的时刻都可能会支持一个人穿越任何的生命体验。

We know your tasks are difficult and the moments of such relief too few. We are honored to be a part of the renewing of the dedication and the refining of the center of one's being. We too walk this trail with you. We offer ourselves as comforters to you, and we rejoice with all of creation as you move ever more in harmony with the center of the self, which has never left the unity with all that this.

我们知道你们的任务是困难的，这样的慰藉的时刻太少了。我们对于成为对奉献进行恢复并精炼每一个存有的中心的工作的一部分而感到荣耀。我们同样也与你一起走在这条小路上。我们将我们自己作为安慰物提供给你们，当你们越来越多地与自我的中心协调一致地移动的时候，我们对于所有的创造物都是感到喜悦的，自我的中心是从未离开一切万有的合一性的。

We are known to you as those of Q'uo. At this time we shall take our leave of this instrument and this group, leaving each, as always, in the love and in the light of the one infinite Creator. Adonai, my friends. Adonai.

我们是你们知晓的 Q'uo，在此刻我们将离开这个器皿和这个团体，我们一如既往在太一无限造物者的爱与光中离开各位。Adonai，我的朋友们。Adonai。

July 15, 1990

1990-07-15 放下旧模式

Group question: The question this evening has to do with following our path and learning lessons, dropping old patterns and developing new patterns of behavior, in the overall pursuit of the choices that were made before the incarnation by the soul and Higher Self. How do we accomplish the dropping of old patterns that we have known for so long, that have provided us with a great measure of support, and adopt new patterns of behavior when we feel that there is change that is necessary to acknowledge and to reflect in a new pattern of behavior? How do we find the assurance that the new pattern is truly our path that has congruency with the soul's choices, and how do we release the old patterns of behavior?

团体问题：今天晚上的问题是与在对由灵魂和高我在投生前做出选择的全面性的追寻中跟随我们的道路、学习课程、丢下旧的行为举止的模式并发展新的行为举止的模式有关的。我们如何实现丢下那些我们已经知晓如此长时间的，已经为我们提供了大量的支持的旧的模式，并在我们感觉到有需要去承认并需要在一种新的行为举止的模式中反应出来的改变的时候采用新的模式呢？我们如何确信那种新的模式真的就是我们与灵魂的选择一致的道路呢，我们如何释放旧的行为举止的模式呢？

(Carla channeling)

(Carla 传讯)

I am Q'uo. Greetings to all of you in the love and the light of the one Creator, infinite, invisible, intelligent, creative and full of glory. Under the influence of these purified emotions, and with the understanding that love and light compose all that there is, we are with you this evening, thanking you for calling us to you. As always, we ask you to listen to that which we give as you would to any friend's opinion, giving it neither less weight nor more than you would any friend who is a friend in spirit of unconditional love. We always mean well, but truth is subjective and personal, and if what we have to say is not a portion of your truth at this time, we ask you the great favor of allowing us and our thoughts to be moved aside, that we may not become a stumbling block before any, for we are fallible and prone to error, as are all who seek mystery and are not yet the mystery.

我是 Q'uo。在太一无限造物者的爱与光中，在无限的、看不见的、智能的、创造性且充满的荣耀中，向你们所有人致意。在这些纯净的情绪的影响下，并带着爱与光构成了一切万有的理解，我们在今晚与你们在一起，我们感谢你们呼唤我们来到你们面前。一如既往，我们请你们就好像你们会聆听任何朋友的观点一样地聆听我们给予的事物，对于任何在无条件的爱的灵性中的一个朋友的观点，给予其既不比你会给予你的任何朋友的观点更多，也不会更少的重视。我们一直都是用意良好的，但是真理是主观性且个人性的，如果我们所要说的事情不是你在此刻的真理的一部分，我们请你们帮我们一个大忙，那就是允许我们和我们的想法被移到一旁，这样我们就可能成为在任何人面前的一块绊脚石了，因为我们是会犯错且易于犯错的，如同所有寻求神秘而尚未成为神秘的实体一样。

We are experimenting with the mixture of the two social memory complexes involved in this contact, and if there are pauses that seem to move to more length than usual we would ask the one known as Jim to squeeze the instrument's hand. We do not want this instrument to go into trance. But the instrument asks, as it always does, to be better than before, and in this particular case that involves going deeper into the subconscious and allowing more of that which is impersonal and that which is finely tuned to match the fine tuning of this instrument. Therefore, we ask that the one known as Jim be vigilant.

我们正在体验被包含在这个接触中的两个社会记忆复合体的混合，如果有暂停看起来似乎比通常花了更长的长度的话，我们请被知晓为 Jim 的实体紧握这个器皿的手。我们并不想要这个器皿进入出神状态。但是，这个器皿请求，如同它一直请求的一样，比以前变得更好，在这个特定情况中，它包含了更为深入地进入到潜意识并也允许更多的非个人的且被微妙地调音过的内容匹配这个器皿的微妙的调音。因此，我们请求被知晓为 Jim 的实体时刻警觉。

We do not come to you as those who have not changed. We have been where you are. We have been where you were. We have had our choices to make, and we remember the density in which you now dance your dance and make your choices. Stage left, stage right, lights up, lights down, how shall you be? That is perhaps the first thing we would ask of each of you. When you relax, so that you are with yourself in a loving and nurturing way, who and what do you wish to be? This is the density of choice. Not to define one's choices is to remove from oneself the opportunity of making them. Not to know who you are at this moment is to keep from yourself the ability to choose a specific other way to be. This is not seen to be a large subject, a large challenge, yet it is the beginning of all spiritual work.

我们并不是作为那些并未改变过的实体来到你们面前的。我们曾经就在你们现在的位置上。我们已经到过你们现过去所在的位置。我们已经做出了我们的选择，我们记得你们现在在其中跳你们的舞蹈并做出你们的选择的密度。走上舞台，走下舞台，灯光亮起，灯光熄灭，你们将会如何呢？这也许是我们询问你们每一个人的第一件事情了。当你放松下来以便于你是用一种有爱且滋养的方式与你自己在一起的时候，你希望成为谁，你希望成为什么呢？这是选择的密度。不去明确一个人的选择，就是去让它自己失去做出这些选择的机会了。不去知晓在这个时刻你是谁，就是让你自己无法拥有去选择一条明确的去成为的其他方式的能力。这不是要被视为是一个巨大的对象，一个巨大的挑战的，而它是所有灵性的工作的开始。

We see each of you in part as precisely the same as each other person in third density consciousness upon the surface of your planet. All of you have a God self within. Within each of you is the inestimable, imperishable jewel of the Infinite One. You are children of love, and you are love. In order for you to have been flung out from the heart of the Creator, to pass through so many dimensions and energies, and to choose this particular experience, there needed to be added the first alteration, or means of changing, that love,

which is the Creator, and which is precisely the same from before you can ever conceive, now, and forever to come.

我们将你们每一个人部分上视为是在你们的星球表面上的第三密度的意识中与相互彼此都是完全相同的。你们所有人都拥有一个内在的神的自我。在你们每一个人内在之中都是无限太一的无价且不朽的珍宝。你们是爱的孩子，你们就是爱。为了让你们从造物者的心中被抛出来，并穿过如此多的密度和能量，以选择这个特定的体验，第一个变化，或者改变那种造物者之所是的爱的方式需要被添加，从你能够想象的时间之前，现在和即将发生的永远，爱都是完全相同的。

Yet, each of you is unique, for each of you is also bound in that love to a portion of free will. Free will is as absolutely various as love is absolutely the same, and free will is expressed in all of the emotions and ways of being possible to imagine, possible to be thought, possible to be attempted. You are the man inebriated and lying in the gutter, you are the thief, you are the murderer. All that is possible is within you, as it is within all. This is not due to any shade or nuance of love. Love is fiery, creative, and absolutely stable. Your choices are made as your free will begins to recognize of its own choice that role which it wishes to play in your own spiritual evolution.

而你们每一个人都是独一无二的，因为你们每一个人同样也是位于那种爱的边界之中的自由意志的一部分。如同爱是绝对相同的，自由意志是绝对多种多样的，自由意志是在所有的情绪，和所有有可能想象得到，有可能被想到，有可能被尝试的存在的方式中被表达的。你们是喝醉了并倒在阴沟边上的，你们是小偷，你们是杀人犯。那全部都是有可能在你内在之中的，如同它是有可能在所有人之中一样。这不是由于任何爱的色调或者微妙变化。爱是火焰般的、创造性的，且绝对稳定的。你的选择是在你的自由意志开始认出它自己的选择就是它希望在你自己的灵性演化中扮演的角色的时候被做出的。

And so we ask each of you to begin to know, truly know, the self. Do not judge the self which you know so well. Say no judgmental or negative thing to yourself about yourself. Recognize your patterns. Discover those things which you wish to encourage and those things which you do not. You yourself are the basic tool, the basic resource with which you have to work. Elements of your free will, which this instrument calls will, and faith, create for you a place—not a geographical place, not a place in space or in time, or in your imagination—let us say, a room, which you answer and close the door behind you, and all alone with the Infinite One, drenched in love, marinated in life, dissolved in light, you are upon holy ground. If this place is within your mind you may take it with you, and wherever you stand is holy ground.

因此，我们请你们每一个人都开始知晓，真正地知晓自我。不要评判那个你如此清楚地知晓的自我。在关于你自己的方面，不要对你自己说评判性或者负面性的事情。认出你的模式。发现那些你希望去鼓励的事情和那些你不希望去鼓励的事情。你，你自己就是你拥有的藉由其进行工作的基本的工具和基础的资源。你的自由意志的元素，这个器皿称之为意志，与信心一起，为你创造了一个场所——不是一个地理上的场所，不是一个在空间中或者在时间中，或者在你的想象中的场所——让我们假设一个房间，你打开门并在你身后关上了那个房间的门，房间中只有无限太一，被浸泡在爱中，被腌泡在生命中，被溶解在光中，你站在

神圣的地面上。如果这个空间是在你的头脑中的，你就可以将它带在你身边了，无论什么你站立的地方都是神圣的地面。

To develop the tools of will and faith, several things are helpful. Firstly, a daily meditation, be it long or short, momentary or part of an intentional praying and fasting, this way you use to listen to the still, small voice, as it has been called in your holy works, within. This intention, this will to seek the truth of the Creator, is your strength and your heart and the motivating factor of that which will occur to you.

要发展意志和信心的工具，数个事情是有帮助的。首先，一种每日的冥想，无论它是长还是短，是暂时性的，还是一种有意图的祈祷和禁食的一部分，你们使用这种方法来聆听那个内在之中的静默而微小的声音，如它已经在你们的神圣著作中被称呼的一样。这种意图，这种去寻求造物者的真理的意志，就是你的力量和你的中心，以及那个将会发生在你身上的事物的驱动性的因素了。

Faith is a word which we use, not perhaps as others would use it, for we wish to distinguish between faith and belief. It has seemed to us as observers of your people that rigid belief systems kill faith and destroy being, giving the person instead the choice of behaving instead of being, and holding on dependently to a set of rules in order that from the outside to the inside the redemption and forgiveness and healing of the self may take place. We suggest that all belief systems be examined, and none taken up before it is understood that in each orthodox belief system, some distortions of love are unraveled and made clear, while other distortions or ways of learning about love are confused and difficult to accept for you.

信心是一个我们也许和其他人会对其的使用不一样使用的词语，因为我们希望在信心和信念之间进行区分。作为你们的人群的观察者，在我们看来似乎，顽固的信念系统会扼杀信心并摧毁存有，它会作为替代给予人们去行为举止而不是存在的选择，并依赖性地紧紧抓住一套规则以便于对自我的救赎、宽恕与疗愈可以由外而内地发生。我们建议，所有的信念系统都要被检查，在每一个正统的信念系统中，一些爱的扭曲是被解决了并被澄清了的，而其他的学习爱的扭曲或者方式是混淆的且难以为你接受的，在这一点被理解之前，没有任何的信念系统是要被接受的。

We are not those who preach. We are not those who evangelize. But this we will say: if you wish to increase, or accelerate the intensity of your spiritual path of evolution, living a life in faith, day by day by day, and using its tools of discipline, and service, and conceptualizations is all important. We speak to you of the way that we believe that the universe works. We can only tell you that you are at the crux of what is often called the density of choice, the choice between loving the Creator by serving others, and loving the Creator by serving the self, these paths often being called the path of service to others and the path of service to self.

我们不是那些布道的人。我们不是那些宣讲福音的人。但是，我们将会这样说：如果你希望去增强或者加速你的演化的灵性的道路的程度，日复一日地在信心中活出一次生命，并使用生命的锻炼、服务以及观念化的工具是全然重要的。我们

和你们谈及我们相信的宇宙运转的方式。我们仅仅能够告诉你们，你们是处在经常被称之为选择的密度的关键时刻，在藉由服务他人来爱造物者和藉由服务自我来爱造物者之间的选择，这些道路经常被称之为服务他人的道路和服务自我的道路。

Many times it is indeed a stumbling block in the way of those who wish to be of service to others that they must needs spend so much time working upon themselves. Yet, we say to you, that if you do not have your roots deeply spread, if you do not know what those roots are, if you do not live as you have faith to live, if you do not express and manifest that which you know, you shall be, this instrument would say, stuck in the gravitational well, spiritually speaking, of basic indifference.

很多时候，对于那些希望去服务他人的人们，它们不得不需要花费如此大量的时间在它们自己身上进行工作，这确实是它们的道路上的一条绊脚石。而我们对你们说，如果你不将你的根部向深处延伸，如果你不知道那些根部是什么，如果你不如同你是拥有信心去活下去一样地生活，如果你不表达并显化你知道的事物，你将会，如同这个器皿会说的一样，从灵性的方面而言，被卡在基本的漠不关心的重力井之中。

Until you have found your passion, and we mean this on all levels, not ignoring the lower energy centers, sexual passion, the passions of friendship, the love of the work that you do, the love of your society and your world and all its people, you shall be holding back from the center of spiritual love the energy that that center needs. We speak of the heart energy center. This is not a job that you can do for yourself once and have it done. Again and again you shall turn from the truth, and do those things which you would not wish to do, or regret, or do not do, something you wish you had done. Should you chastise yourself? Please, my friends, if you wish to attain the goal of which you spoke this evening, never chastise the self, but form all internal dialogue positively. Instead of saying, "Oh, 2 plus 2 does not equal 5," say "Oh, I have learned something, 2 plus 2 equals 4." That is the nature of mistakes, all errors, all of what this instrument would call sin. It is like an error in arithmetical calculation, simply seen, and slowly and carefully replaced by the truth, by the correct summing, by the correct grasp of the situation.

一直到你已经找到了你的热情之前——我们所说的热情是在所有的层面上的，不是去忽略较低的能量中心，性的热情，友谊的热情，对你们做的工作的爱，对你们的社会和你们的世界以及它全部的人的爱——你都将会阻碍灵性上的爱的中心得到它需要的能量。我们谈及的是心的能量中心。这不是一个你们能够为你自己做一次并将它完成的工作。一次又一次，你将会离开那个真理，并作那些你不会希望去做的事情，或者后悔，或者不去做某个你希望你本来已经做了的事情。你应当惩罚你自己吗？我的朋友们，如果你们希望去取得你们在今晚谈及的目标，永远都不要惩罚自我，而是正面性地形成所有内在的交谈。不是说，“哦，二加二不等于五，”而是说，“哦，我已经学会了某个事情了，二加二等于四。”那就是错误、所有的差错，所有这个器皿所称的罪的特性了。它就好像一个在算数中的差错一样被简单地看到，并缓慢地且小心地被真理，被正确的加法，被对情况的正确的理解所替代。

Most entities have a great deal of difficulty doing this, because their opinion of themselves, though they love other people, is harsh. The voices of childhood parents and authority figures still ring in the heart's ear with negative expressions and warning and judgments. Many of the most difficult portions of your lives are difficult because you are still listening to these voices. When you hear them, say instead the positive affirmation of that criticism which has for so long been unfair. When you were small, when you were a child, you could not defend yourself, but you can defend yourself now. You can live a life of faith in which old voices need have no power over you, indeed, in which no voice on the Earth, over or under the Earth, no discarnate voice, none whatsoever, need have power over you.

大多数实体在在这样做的方面遇到了大量的困难,因为它们对它们的观点是严厉的,尽管它们爱其他人。童年的父母以及权威人物的声音仍旧带着负面性的表达、警告和评判在心的耳朵中响起。你们的生活的很多极其困难的部分就是因为你们仍旧在聆听这些声音而是困难的。当你们听到它们的时候,作为替代说出对那个已经如此长时间是不公平的批评的正面性的肯定。当你们是幼小的时候,当你是一个孩子的时候,你无法保护你自己,但是你现在能够保护你自己了。你能够活出一次具有信心的生命,在这次生命中,旧的声音并不需要拥有高于你的力量,确实,在这次生命中,在地球上,在地球外部或者在地底下没有声音,没有离世的实体的声音,没有无论什么声音,需要拥有高于你的力量。

You are made of precisely the same infinite intelligence and free will as every spirit in the infinite universe, and, speaking metaphysically, you are a portion of utter, complete and final democracy of spirits. There is none better than you, and there is none worse. You are a portion of the Creator, which is everything. Thus, the choices are yours. They do not have to be handed to you by society, by friends, or parents, or spouses, or the ubiquitous "they." "They" say you should do so and so. "They" are not a pleasant breed with which to deal. Remove "them" from those voices you wish to grow with, to attend to, to identify yourself with in terms of ambition.

你与在无限宇宙中的每一个灵魂一样都是由完全相同的智能无限与自由意志所制成的,从形而上学的方面而言,你就是灵性的彻底、完全且充分的民主主义的一部分。没有任何人比你更好,没有任何人比你更差。你是造物者的一部分,造物者就是每一个事物。因此,选择是你的选择。它们并不必须是由社会、由朋友或者父母或者配偶或者无所不在的"他们"交给你的。"他们"说你应该这样、这样做。"他们"不是一个令人愉快的与之打交道的团体。将"他们"从那些你希望与之一同成长,希望去注意,希望在抱负的方面让你自己与之认同的声音中除去。

Your life in faith is a life without words, for there are no words to express faith. Faith is a basic attitude that one finds, because one wills it or wishes it to be so, but because as a result of willing to know the truth it comes to you, and the prodigal son and daughter have come home. Faith is simply faith that the Creator that made all that there is, including you, is a Creator of infinite and intelligent love, that it loved you as part of Itself, as a child to nurture, as a personality from which to learn about itself, as all parents learned from their

children. Aiming toward living a life in faith is nothing more than releasing fear, and allowing that which is to be, to be.

你在信心中的生命是一次无需言语的生命，因为没有言语要表达信心。信心是一种一个人找到的基本的态度，因为一个人意愿它或者期望它是这样的，但是因为它作为是一个乐意于知晓真理的结果而出现在你面前的，流浪的儿女们已经回家了。信心单纯地是这样一种信心，那个已经制造了包括你在内的一切万有的造物者，是一个具有无限且智能的爱的造物者，它将你作为祂自己的部分，作为一个要去抚育的孩子，作为就好像所有的父母都从它们的孩子身上学习一样地一个从其了解祂自己的人格来爱你。以活出一次在信心中的生命为目标，不过就是去释放恐惧并允许那个要成为的事物去成为。

Oftentimes, that help which you have with you personally at all times, whether you call it spirit, or guidance, or the Higher Self, will give you hints and warnings. Do not ignore them. Ask for help in visions and dreams, and listen to them. Go into meditation, not simply to listen, but with a question asked, expecting not to awaken with one answer, but expecting and knowing that you will eventually know the answer for yourself to your own satisfaction. A great deal of faith is patience. A great deal of will is persistence. We are well aware that these are not the same as the mountain top experiences offered to you by those so-called seers or prophets which make the choosing of a life lived in love seem so very, very easy.

时常，那个你在所有的时候都用个人性的方式带在你身边的帮助，无论你称之为灵体，还是指导灵，或者高我，将会给予你暗示与警告。不要忽略它们。在异像和梦境中请求帮助，聆听它们。进入冥想，不是单纯地去聆听，而是带着一个被询问的问题，不去期待藉由一个回答被唤醒，而是去期待并知晓，你将最终为你自己知晓那个让你自己满意的答案。大量的信心就是耐心。大量的意志就是坚持不懈。我们清楚了解这些与被那些所谓的预言者或者先知提供给你们的山顶体验是不一样的，那些山顶体验使得选择一次在爱中被活出的生命看起来似乎是如此非常非常容易的。

Were it easy, there would be no reason to work through so much of pain and limitation and change, for choice is change, make no mistake. Each choice that you make will change you, and you will feel pain and discomfort, because it is painful to change, and as you meditate, and seek, and live a life in faith, you will change, and change, and change again. Some truths will remain the same forever for you. Some truths will be outgrown, and must be let go.

如果它是容易的，就不会有去通过如此大量的痛苦、局限性和改变来进行工作的你有了，因为选择就是改变，选择是不会犯错的。每一个你做出的选择都将改变你，你将会感觉到痛苦和不适，因为去改变是痛苦的，当你冥想、寻求并在信心中活出一次生命的时候，你将会改变，改变，并再一次改变。一些真理将会对于你永远都一直是一样的。一些真理将会是过时了的并必须被释放。

Against this backdrop which we have attempted to paint, let us look at the way of encouraging ourselves to release from ourselves old, and undoubtedly unneeded, and certainly negative, habits. Again, most of what we have to offer you is a tool called forgiveness. We do not prefer one method of

achieving redemption over another. All myths contain within them redemption and forgiveness, no matter how great the error. You may choose your path of faith, or you may create your own personal myth, but be sure it contains a rock solid foundation of redemption and self-forgiveness.

在这个我们已经尝试去描绘的背景下, 让我们看看鼓励我们自己去从我们自己身上释放旧的、毋庸置疑不需要的, 肯定是负面性的习惯的方式。再一次, 大多数的我们所要提供的事物都是一种被称为宽恕的工具。我们并不偏好一种取得救赎的方法胜过另一种方法。所有的神秘都在它们内在之中包含了救赎和宽恕, 无论错误有多么地大。你可以选择你的信心的道路, 或者你可以创造你自己个人的神秘, 但是请确信, 它包含了一个救赎和自我宽恕的岩石般坚固的基础。

Oh, it is easy to forgive others, is it not? For you love them anyway, and you are sure that whatever they said amiss was not said meanly. But to love the enemy in yourself, or outside of yourself, ah, my friends, that is more difficult, and we assure you that each of you sees some part of yourself as your own enemy. This is the attitude we would suggest that you tackle first, for you are not your own enemy, you are simply being offered choices. Each time that you choose to be of service to another you recreate the strength of your polarity.

哦, 去宽恕他人是容易的, 不是吗? 因为你们无论如何都会爱它们, 你们相信, 无论它们说了什么不合适的话, 它们都不是有意的。但是, 去爱在你自己内在之中的敌人, 或者在你自己外在之中的敌人吧, 啊, 我的朋友们, 那是更为困难的, 我们向你们保证, 你们每一个人都将你自己的某个部分视为你自己的敌人。这是我们建议你首先去处理的态度, 因为你不是你自己的敌人, 你单纯地是正在被给予选择。每一次你选择去服务另一个人, 你就在重建你的极性的力量了。

But let us remind you of a particularly apt teaching from the known as Jesus. In two sentences, he tossed the ten commandments, with all of the damage that they have done, away, and gave a new covenant, or promise, as he would use the language. "Love the Lord your God," he said, "and your neighbor as yourself." This is why you must begin by forgiving yourself. How can you love your neighbor in utter and open forgiveness if you have not forgiven yourself? We do not deny that you are imperfect in a personally valid way. We only remind you that this is an illusion, and that all things, including your body, your intellect, and the artifacts which you make, a part of an illusion, a local habitation for the spirit within you.

让我们提醒你们一个来自于被知晓为耶稣的实体的特别合适的叫到。用两句话, 他就将十诫带着它们已经做出的所有的伤害扔掉了, 并给予了新的誓约或者许诺, 如他会语言的使用一样。他说, "爱你的主, 你的上帝, 并如爱你自己一样地爱你的邻居。"这就是为什么你们必须藉由宽恕你自己开始。如果你尚未宽恕你自己, 你如何能够用完全且开放的宽恕来爱的邻居呢? 我们并不否认你在一种在个人的方面有效的方式上是不完美的。我们仅仅提醒你, 这是一个幻象, 所有的事情, 包括你的神, 你的智能以及你制造的人造物, 都是一个幻象, 一个在你内在之中供灵性使用的本地的居所的一部分。

This illusion was created not to promote happiness, although the writer of

your Constitution seems to think so, much to the confusion of those who seek spiritually, for you do not seek happiness, you seek the truth, you seek to be mature, and ripe, and ready for harvest, and this involves a great deal of choice. Firstly the choice to forgive yourself, first, for all those things of which you may think you have done wrong in the past. Sometimes it is helpful, as a tool, to take one person with whom you have a high level of trust, high enough for confidentiality to be no question, and state, simply and directly and thoroughly, each and every mistake you feel you have made. Speak this to another entity, for this entity is also the Creator, and this entity's forgiveness is as true, and real, and honest, as that entity is true, and real, and honest.

这个幻象被创造出来不是为了去增进快乐的, 虽然你们的宪法的作者看起来似乎是这样认为的, 这会给那些在灵性上寻求的人们带来大量的混淆, 因为你们并不是寻求快乐, 你们寻求真理, 你们寻求成熟, 熟透, 并准备好收割了, 这包含了大量的选择。首先是宽恕你自己的选择, 一开始就为所有你可能认为你已经在过去做错了的事情宽恕你自己。找一个你对其具有高度的信任的人, 一个具有足够的信任以至于在保密方面是不会有问题的人, 并单纯地、直接地且彻底地说出你感觉你已经犯下的每一个错误, 这作为一个工具时常是有帮助的。向另一个实体说出这个错误, 因为这个实体同样也是造物者, 这个实体的宽恕是一样有效、真实且诚实的, 如同那个实体是有效、真实和诚实的一样。

We are trying to move the mind from behavior to being. It is not behavior which you wish to correct, for behavior is the manifestation of your being. It is that which is held inside as a portion of yourself and of your identity upon which you wish to work. There are teachers everywhere. The creation of the Father teaches a thousand lessons in a minute, if you can but stay in talking to them. Each of your comrades is a Christed being, to some extent or another unaware of its true nature. But as it holds its hand out to you, the Creator is holding its hand out to you. As it expresses friendship and love, so does the Creator. Look beneath behavior for your healing of those things which have harmed you in the past, and which you now see as useless.

我们正在尝试去将心智中行为举止移动到存有。你希望去纠正的不是行为举止, 因为行为举止是你的存在的显化。存在就是作为你自己和你希望在其上进行工作的人格的一部分而被包含在内在于中的事物了。到处都会有老师。天父的造物在一分钟时间教导了一千门课程, 你仅仅能够通过与其交谈而停留下来。每一个你的伙伴都是一个基督化的存有, 它在这样或者那样的程度上是不察觉它的真实的本性的。但是, 当它向你伸出它的手的时候, 造物者就在向你伸出它的手了。当它表达友谊和爱的时候, 造物者同样也是如此。在行为举止之下寻找你对那些在过去已经伤害了你而你现在视为无用处的事物的疗愈。

The physics of this process is easily comparable to that called the physics of inertia. Many, many years before now you set into motion, by choice, patterns of behavior and thinking that were not helpful to you, and that you now see as not only unnecessary, or unproductive, but hurtful and harming, and you wish to heal. Forgiveness is that which stops what this instrument calls the wheel of karma. Karma may in this sense be defined as inertia, an action put into effect and never forgiven.

这个过程的物理学可以很容易地与被称为惯性的物理学相比较。在距离现在的很多很多年前，你就藉由选择、启动了那些对你没有帮助的行为举止和思考的模式了，你现在不仅仅将这些模式视为是不必要的或者没有成效的，同样也是伤害性的和有害的，你希望疗愈。宽恕就是那个停止这个器皿所称的业力之轮的事物了。业力在这种情况下可以被定义为惯性，一种产生效果并从未被宽恕的行为。

Now, can you forgive another and have that power to cease the inertia of karma for another? Not at all. When you forgive another, you do not affect the other, unless he chooses to observe the difference in your attitude. You are working upon the only thing in this universe which you can work on: yourself. Part of forgiveness is forgiving others. The further part is forgiving all the situations which created this pattern. Some of you are more aware of past lives than others, and for those of you who trace the pattern that is unhelpful to what you would call the karma of a past life, know that there is no karma or inertia which is not braked completely and stopped forever by unconditional forgiveness, of the other, of the situations, and of yourself.

现在，你能够宽恕另一个人并用那种力量来停止你对另一个人的业力的惯性吗？完全不能。当你宽恕另一个人的时候，你不会影响别人，除非它选择去观察在你的态度中的不同。你是正在你在这个宇宙中唯一能够在其上进行工作的事情上，也就是在你自己身上进行工作的。宽恕的一部分是宽恕其他人。更大的部分是宽恕所有创造了这个模式的情况。你们中的一些人是比其他人更多地察觉到前世的，对于你们中的那些将没有帮助的模式追踪到那你们称之为一次前世的业力的事物的人，请知晓没有那种无法藉由无条件的对其他人，情况和你自己的宽恕而被完全刹车或者被永远停下来的业力与惯性的。

You cannot make yourself change. You can only put yourself in tabernacle of the most high, and tune yourself in silence to the most loving and peaceful and light-filled state which you are able to hold upon a steady basis. You do not want to do these things without being extremely careful that you have opened your lower energy centers, thereby allowing that prana, or love/light which strengthens each and gives life to each, to move into the heart chakra where it can be called on by those doing work in consciousness, which is largely at the brow chakra, although instruments such as this one will use the energy center of the throat, often called the blue chakra, in order that it may communicate. Others may choose to stay with the green, open heart, that it may heal others in that way.

你无法让你自己改变。你仅仅能够将你自己放自在至高的至圣所之中，并在静默中让你自己调音到那种你能够用一种稳定的方式保持的最有爱、平安的且充满光的状态。你确实不想要在对于你已经开放了你的较低的能量中心并由此对于那种普纳，或者对于增强每一个人并为每一个人赋予生命力的爱/光的极其小心的情况下做这些事情以进入到心的脉轮，在心的脉轮中，那种爱/光能够被那些在意识中进行工作的人所呼唤，在意识中的工作主要是在眉部脉轮被进行的，虽然诸如这个器皿之类的器皿将会使用经常被称之为蓝色脉轮的喉部能量中心，以便于它可以进行沟通交流。其他人可以选择留在绿色的、开放的心中，这样它就可以用那种方式疗愈其他人了。

But to do work upon yourself, you must move through the green, and blue, into the brow chakra, the indigo center in which all work in consciousness is done. In your sessions, prepare yourself for them, and when they are over, release the power which you have gained by this working, for you deal, in dealing with your metaphysical self, with a magic, if we may use that over-used word, that is very dangerous to attempt to hold in a steady state.

但是要在你自己身上进行工作，你必须通过绿色，蓝色脉轮进入到眉部脉轮，靛蓝色中心，所有在意识中进行的工作都是在其中被进行的。在你们的集会中，让你自己为这些工作做好准备，当它们完成的时候，释放你已经藉由这种工作所取得能量，因为你在与你的形而上学的自我打交道的过程中，你是在与一种魔法打交道的，如果我们可以使用那个被过度使用的词语的话，尝试去将其保持在一种稳定的状态，这是非常危险的。

Thus, we urge you to recognize and respect the changes you have wrought in yourself during each meditation, and in some way give that glory, that energy, that peace, that love, or that irritation of the self because the meditation seemed subjectively not good, back to the Creator. During the rest of the day, touch in to the consciousness of eternity. Live in eternity. Then the illusion becomes more and more transparent.

因此，我们鼓励你们去认识到并尊重那些你已经在每一次冥想期间在你自己内在之中被锻造的改变，并用某种方式将那种荣耀，那种能量，那种平安，那种爱，或者那种因为冥想在主观上看起来似乎是不好而产生的自我的焦躁返还给造物者。在那一天的其他的时候，触碰那种永恒的意识。活在永恒之中。接下来，幻象就会变得越来越透明了。

If you have those with whom you are constantly in contact—spouses, mates, friends—inform them of that which you wish to accomplish, and ask them to be mirrors for you. If they are good friends to you, they will not please you by ignoring those things which you have asked them to help you with. They will instead choose to seem harsh, because you have asked this, you have asked for a mirror which you can count on, which is as objective as the other entity can be, and this mirror gives to you its point of view on what it considers you to be doing, to encourage or to discourage unwanted ways of being.

如果你拥有那些持续不断地与你接触的人——配偶、伴侣、朋友——的话，告诉他们你希望完成的事情，并请求它们成为你的镜子。如果它们是你的好朋友的话，它们将不会因为忽略那些你已经请求他们帮助你的事情而让你高兴。他们将会反而选择去看起来似乎是严厉的，因为你已经请求过这个镜子了，你已经请求了一面你能够依赖的镜子，它是如同其他的实体所能够的一样地客观性的，这个镜子会给予你对于他认为你正在做的事情的视角，以鼓励或者劝阻不想要的存在的方式。

You are a wonderful resource for yourself, but so are those with whom you walk this path. Rich indeed is the pilgrim who has many companions along the way. You come together in love and in service, not to be sweet and dear and darling to each other, but to serve. Sometimes the most difficult thing for a friend to do is to choose service over pleasing a friend. See yourself,

therefore, as a resource for others, and be careful in your spiritual communications with them, respecting them as equals. There are no teachers, there are no pupils. There are points of view, there are those who have more experience than others, but we are no more enlightened than you, for in our deepest selves we are one with you.

你对于你自己是一个美妙的资源，但是，那些与你一起走在这条道路上的人同样也是。对于在这条道路上拥有许多的伴侣的朝圣者，朝圣确实是丰盛的。你们在爱中，在服务中聚集到一起，不是为了对于相互彼此是甜蜜的、亲爱的且心爱的，而是为了服务。有时候对于一个朋友，要去做的最困难的事情就是，选择服务一个朋友高于让一个朋友高兴。因此，将你自己视为其他人的一个资源，并在你与他们的灵性上的沟通交流中是小心谨慎地，将他们作为平等的人来尊重。没有老师，没有学生。会有视角，会有一些人比其他人拥有更多的经验，但是，我们不是比你们更加开悟的，因为在我们的最深的自我中，我们与你们是一体的。

We have spoken to you now, as much as we can within this time period, of the healing of the self by forgiveness and by the choosing of the path of service. In short, the path of service consists of doing that which is before your vision at this time with as much love as you can. Most paths of service are anything but dramatic, and all paths of service are equal. The quieting of a crying child, the smile to a stranger upon the street, the sharing of the self, of food, of shelter, of listening, the doing of a job which seems to lack an opportunity for service, with faith that indeed it is of service that you have not yet penetrated, these attitudes will keep you in a positive and loving relationship to yourself. Each needs a path of service. Each needs a high self-esteem. These are gifts you give to yourself in will, in faith, and in constant self-forgiveness.

我们现在已经说了我们在这个时段中所能说的事情了，我们已经和你们谈及了藉由宽恕和通过选择服务的模式来疗愈自我。简而言之，服务的道路包含了藉由你所能够拥有的爱来做在此刻在你眼前的那个事情。大多数的服务的道路绝对不是戏剧性的，所有的服务的道路都是同等的。抚慰一个哭戏的孩子，在街上对一个陌生人微笑，分享自我，食物、庇护所、分享聆听的耳朵，做一个看起来似乎缺少一种服务的机会的工作，有信心它确实就是你尚未刺穿的服务，这些态度将会通过一种与你自己正面且有爱的关系帮助你。每一个人都需要一条服务的道路。每一个都需要一种高度的自我尊重。这些就是你通过意志，通过信心，通过持续自我宽恕给予你自己的礼物了。

May you love yourself infinitely, for you are a child of God. Your mother, your father, is the universe, love itself. Rest, and have peace and confidence in who you really are. See the illusion for what it is, as much as you can. And when you fail and fail and fail again, as you will inevitably think that you do, never chide yourself, but with patience and care and love grasp once again your desire, your hope, your dreams and your ideals, and go forward on this path of mystery.

祝愿你无限地爱你自己，因为你是一个神的孩子，你的母亲，你的父亲，就是宇宙，就是爱本身。休息，拥有平安，信任你真正之所是。尽你所能观察幻象，弄明白它是什么。当你一次又一次再一次失败的时候，当你将无可避免地认为你确实失败的时候，永远不要责备你自己，而是带着耐心、关心和爱，再一次掌握你

的渴望、你的希望、你的梦想和你的理想，并在这条神秘的道路上前进。

We would at this time transfer this contact to the one known as Jim. We are pleased with the newer adjustments we have made in our combining of energies to this channel, and we thank this channel for being open to the adjustments we have made. We are known to you as Q'uo, and in love and light we transfer to the one known as Jim.

我们会在此刻将这个接触转移到被知晓为 Jim 的实体。在我们与这个管道的能量的混合的过程中，我们对于我们已经做出较新的调整是感到满意的，我们感谢这个管道向着我们已经做出的调整开放。我们是你们知晓的 Q'uo，我们在爱与光中转移到被知晓为 Jim 的实体。

(Jim channeling)

(Jim 传讯)

I am Q'uo, and greet each again in love and light through this instrument. We realize that we have spoken overly long once again this evening, and we apologize for our lengthy speaking, but those queries and concerns which you posed for us are of such a deep level of meaning to each that we felt it was appropriate to speak at some length. At this time we would offer ourself to any further queries which may remain within any mind present. Is there a query at this time?

我是 Q'uo，我们通过这个器皿再一次在爱与光中向各位致意。我们意识到我们今晚再一次发言过长了，我们为我们冗长的发言而抱歉，但是你们向我们提出的那些问题的关注点是具有对于每一个人都如此一种深入的意义的层次，以至于我们感觉到去用某种长度发言是合适的。在此刻，我们会提供我们自己来回到可能留在任何在场的人的头脑中的任何进一步的问题。在此刻有一个问题吗？

Carla: Well, before (inaudible) I have one question that's been on my mind for (inaudible) also, as we deal with the cost of a new publication, a new publisher that seems to be much more (inaudible) of us. We will, however, be making a quality product and charging for it, such an expense that we ourselves have to change our policy. The change that we have come up with seems to preserve the freedom of people to purchase our work with any cost that is comfortable to them. The addition is only information, that is, the cost to us of each item. In no way do we wish to suggest that people pay that, that is simply information. Is there a flaw in such an attitude toward invoking the spiritual Law of Plenty?

Carla: 好的，在（听不见）之前，我有一个一直在我头脑中有（听不见）的问题，同样，当我与一个新的出版物的费用，一个看起来似乎更加（听不见）我们的新的出版商打交道的时候。然而，我们将制作一个有质量的商品并为它收费，诸如我们自己在改变我们的策略上的费用之类的费用。我们已经遇到的改变看起来似乎阻止了人们用任何对于它们是舒适的价格购买我们的作品的自由。额外的部分仅仅是信息，也就是说，每一个项目对我们的花费。我们绝对不希望去暗示人们为那个付钱，那单纯就是信息。在这样一个朝向祈请灵性的丰盛法则的态度中有一个缺点吗？

I am Q'uo, and am aware of your query, my sister. We would suggest that the course of action which you have set for yourselves is one which you have invested with your desire to be of service in a manner which allows you to continue that service within the framework of trade and exchange that is utilized by almost all of the entities within your culture. That you have found it important in your previous experience to deviate in a significant fashion from this stated means of exchange, that is, the setting of prices upon one's goods and services that is fixed for all, illustrates your desire to offer that which is of your service in as free a manner as is possible within this framework. Your current decision and refinement of this decision is also within the boundaries that you have set previously, that is, to offer information in a free manner while seeking to preserve the continuity of this service.

我是 Q'uo, 我理解了你的问题, 我的姐妹。我们会建议, 你们已经为你们自己安排的行动的路线是, 你们已经通过一种允许你们继续那种在你们的文化中被几乎所有的实体利用的交易和交换的框架中的服务的方式来投资了你们进行服务的渴望。你们在你们之前的体验中已经发现, 用一种值得注意的方式违反这种被规定的交换的方式, 也就是对一个人的物品和服务的价格的设置是对所有人都是固定的方式, 并阐述你们用一种在这个框架中尽可能免费的方式来提供你们的服务的渴望, 这是很重要的。你们当前的决定以及对这个决定的精炼同样也是在你们之前已经设置好的边界之中的, 也就是说, 用一种自由的方式提供信息, 并同时寻求去保留这种服务的延续性。

We would suggest that the intention that propels any decision upon this policy is the governing factor, shall we say, that determines the purity of the principle that one honors. We are aware that your desires are within the proper degree of purity, and would not recommend any addition to this decision at this time.

我们会建议, 驱动在这个策略上的任何决定的意图, 就是支配性的因素了, 它决定了一个人所荣耀的原则的纯度。我们察觉到你们的渴望是在于纯度的适当的程度之中的, 我们不会在此刻对于这个决定推荐任何的额外的补充。

Is there a further query, my sister?
我的姐妹, 有一个进一步的问题吗?

Carla: No, thank you.
Carla: 没有, 谢谢你们。

I am Q'uo, and we thank you, my sister. Is there another query?
我是 Q'uo, 我们感谢你, 我的姐妹。有另一个问题吗?

(Pause)
(暂停)

I am Q'uo, and we feel that we have, at this time, spoken at sufficient length for this particular gathering, and we would thank each most heartily for

inviting us to do so and to share that which is our opinion upon this topic which is of such great interest to each, as each pursues in a diligent manner the path of the pilgrim, the seeking, the learning, the serving. We commend each upon this path, and we thank you for making a place upon your journey that we may walk with you. We are greatly honored that you would invite our presence.

我是 Q'uo, 我们感觉到, 我们在此刻已经发言了对于这次特定的机会的足够长度的时间了, 我们会极其衷心地感谢各位邀请我们这样做并分享在这个主题上的我们的观点, 这个主题对于每一个人都具有如此大的兴趣, 因为每一个人都是用一种勤奋的方式追寻朝圣的道路、并追寻寻求、学习和服务的。我们称赞每一个在这条道路上的人, 我们感谢你们在你们的旅程上创造了一个空间, 这样我们就可以与你们同行了。我们感到极其荣耀, 你们邀请我们的出席。

At this time we shall take our leave of this group, leaving each as always in the love and in the light of the infinite Creator. We are know to you as those of Q'uo. Adonai, my friends. Adonai.

在此刻, 我们将离开这个团体, 我们一如既往在无限造物者的爱与光中离开各位。我们是你们知晓的 Q'uo。Adonai, 我的朋友们。Adonai。

July 19, 1990

1990-07-19 观念的透镜

(Carla channeling)

(Carla 传讯)

I am Q'uo, and I greet you in the love and the light of the infinite One. If you will pardon us, before we begin, we will chastise this instrument, realizing that this runs close to the Law of Confusion, but we shall have a much more difficult time using this instrument because it has allowed a level of pain to exist over many hours, which is a natural and survival-oriented blockage of energy in the red-ray center to deal with pain the physical vehicle is not intended to sustain.

我是 Q'uo, 我在无限造物者的爱与光中向你们致意。如果你们愿意原谅我们的话, 在我们开始之前, 我们将净化这个器皿, 我们同时意识到, 这靠近了混淆法则了, 但是我们在使用这个器皿的过程中遇到了一个更加困难的时刻, 因为它已经允许一种程度的痛苦存在超过许多个小时了, 这是在红色光芒能量中心与物质性载体并未打算去忍受的痛苦打交道的过程中的一种自然的生存导向的能量阻塞。

We ask this instrument and all instruments to be aware of their bodily preparation, and if there must be some medication taken, anything that might be lost because of the side effect of the medication may be gained in the strength of the contact. We realize this instrument dislikes pain medication, but we ask all instruments to be responsible and to come to channeling as comfortable and rested as possible, that in rest and peace and confidence you may stride forth as your magical imperishable self, your metaphysical self, and so speak with spirits having sorted them out by the time honored method of challenging.

我们请这个器皿以及所有的器皿都察觉到它们身体的准备情况, 如果必须要进行某种药物治疗的话, 任何可能因为这种药物治疗的副作用而失去的事物都是在接触的长处中被取得的。我们认识到这个器皿并不喜欢对痛苦的药物治疗, 但是我们请所有的器皿都负责任并尽可能舒适且放松地进入传讯, 在那种休息、平安和信实之中你可以大步前进, 因为你的魔法的不朽的自我, 你的形而上学的自我, 可以说与灵性一起已经藉由被荣耀的挑战的方法而将它们区分开了。

We would like to ask each that hears our voice what it has done in the last few days that it could have put off or done in an easier fashion, so as to maximize the strength and minimize the weaknesses of your particular situation. You are stewards of a treasure. The treasure is yourself. How shall you spend yourself? We say there is no virtue in pain, no virtue in guiltiness, no virtue in judgment, no virtue in any negative or separating condition, thought or awareness. Thus, as you prepare for a meeting, let your mind be lifted, allow it to let go enough to realize the true state of the body that moves you about. Tend to it, care for it, show it the love as you show all others [with]. We do not advise taking the martyr's path unless there is no alternative and the martyr's path is clearly

marked by an unanswerable destiny.

我们想要询问每一位听到我们的声音的人，在过去的几天时间中，在它已经做了的事情中有什么事情是它本来可以放下来，或者有什么事情是可以用一种更加容易的方式来进行的事情，并因此最大化你的特定的情况的长处且最小化它的弱点。你们是一个宝藏的管理者。那个宝藏就是你自己。你将如何花费你自己呢？我们说，在痛苦中没有优点，在内疚中没有优点，在评判中没有优点，在负面性的或者分离的情况、想法或者认识中没有优点。因此，当你准备一次集会的时候，让你的头脑被提升起来，允许它放下足够多的事情以意识到那个四处移动你的身体的真实的状态。照料它，关心它，向它展现爱，如同你向所有其他人展现爱一样。我们并不推荐走殉道者的道路，除非没有替代的选择且那条殉道者的道路是被一个无法辩驳的命运清晰地标注出来的。

It is time to speak of a subject that all who channel deal with, and that is that there is only one truth, though there are many ways to say it and many approaches to take to it. Thus, you will not find yourself offering something brand new and exciting to those who seek. If you are in an advanced group, where entities are attempting to live as they are learning, you will indeed receive exciting results if you find metaphysics exciting. You will find yourself more able to be a conscious being. You find yourself ready to hear things on a level that is deeper than you heard things before, so that your mind does not block you from the wonderful experiences and discoveries of the deep mind. But, in effect, you who serve as vocal channels will be offering information of a certain type, in an endless series of ways, but always with the same basic thrust. We are concerned with building in your mind's eye a theoretical model of the universe which most closely approaches the Creator's. But you may see the universe and its purposes as does the Creator insofar as we have learned this vision. Thus, we do not teach you to love. We explain to you why choosing to love and how to love is so very important in this particular experience. We transfer to the one known as Jim. I am Q'uo.

现在到了去谈及一个所有传讯的人都会与之打交道的主题的时间了，那个主题就是仅仅只有一个真理，虽然有很多的方式去讲述这个真理，会有很多的途径通往这个真理。因此，你将不会发现你自己提供了某个全新的对会对那些寻求的人是令人激动的事情。如果你是在一个高级的团体中，在其中实体尝试去如它们所学一样地生活，你将会发现你自己更加能够成为一个有意识的存有。你发现你自己准备好去在一个比你之前听到事情更深的层次上听到事情了，因此，你的心智不会阻碍你取得美妙的体验以及对深入心智的探索。但是，实际上，你们这些作为语音管道而服务的人将会提供具有一定类型的信息，用无穷无尽的方式，但却一直都是藉由相同的基本推动力。我们关注的事情是在你们的心智的眼睛中构建一个理论上的宇宙模型，它会与造物者的模型是极其接近的。但是，就我们已经对这个景象的了解的范围，你们可以将宇宙及其目的视为是造物者。因此，我们并不教导你们去爱。我们向你们解释，为什么什么去爱如何去爱在这个特定的体验中为什么是如此非常重要的。我们转移到被知晓为 Jim 的实体。我是 Q'uo

(Jim channeling)

(Jim 传讯)

I am Q'uo, and we greet you again in love and light through this instrument. We speak to you of the benefits and the necessity in your own spiritual life of learning to love. My friends, it would seem that this would be a most pleasing task, to love ...

我是 Q'uo, 我们通过这个器皿再一次在爱与光中向你们致意。我们和你们谈及在你们自己的灵性的生命中学习爱的益处与必要性。我的朋友们, 看起来似乎这会是一个极其令人愉快的工作, 去爱.....

(Blowing sound in microphone).

(在麦克风中的鸣笛声)。

We shall pause.

我们将暂停。

(Pause)

(暂停)

I am Q'uo. I greet each again through this instrument. As we were speaking, the difficulty in learning to love is not apparent from considering this process upon the surface. For when one thinks of loving, it is easy within your culture to think of these things which are lovable, which attract your admiration, your attention, your affection and to which you would easily give all that you have. This concept of love is that with which most of your peoples are familiar. However, the love of which we speak is beyond that of mother for child, of lover for mate, of friend for friend. It is beyond any concept of love which you are familiar with and which you have experienced in a steady state.

我是 Q'uo。我再一次通过这个器皿向各位致意。如我们谈到的一样, 在学习爱的过程中的困难不会因为在表面上考虑这个过程而变得明显。当一个想到爱的时候, 在你们的文化中很容易想到那些可爱的事物, 那些吸引你们的赞美、你们的注意力、你们的爱慕以及那些你会很容易对其给出所有你们拥有的事物的东西。这种爱的观念是你们大多数人对其极其熟悉的观念。然而, 我们谈及的爱是超越那种母亲对孩子的爱, 伴侣之爱或者朋友对朋友的爱的。它超越任何你们熟悉的爱的观念, 以及你们已经用一种稳定的状态体验到的爱的观念。

The love of which we speak is beyond the description of words. But when we use words it is well that your word "unconditional" be foremost among words used to describe that concept. For of the previous kinds of love, the conditions of closeness of relationship, of specialness of relationship, of previous experience with an entity, are primary in this kind of love. However, the love of which we speak has no condition tied to it, so that this quality of love is given without any consideration of the entity, the situation, the time or any other consideration that might qualify the object of the love to be loved.

我们谈及的爱是超越言语的描绘的。但是, 当我们使用词语的时候, 你们的词语“无条件的”会是被用来描述那个观念的词语中最主要的词语, 这是很好的。因为对于之前的爱的类型, 关系的亲密性的条件, 关系的特殊性的条件, 之前与一个实体的体验的条件, 都主要是在这种有条件的爱的类型之中的。然而, 我们谈及

的爱没有与它连接在一起的条件，因此，这种爱的特性是在没有任何对实体、情况、时间的考虑，或者任何其他的可能让爱的对象有资格被爱的考虑的情况下被给予的。

The love of which we speak is that feeling tone that comes from the green ray energy center in a free and open manner and has as its focus the entire creation about one. It is a quality which is developed from within the being. The only effect in the outer experience an entity will have on this quality of love is to become the focus for it. To develop the ability to love, one must experience the testing. This is a kind of testing that is similar to the tempering of your metals, that known as steel, for example, by the fire, the flame, the heat. The heat of your experience as you live your incarnation and your ability to process this heat into a light-filled consciousness will then allow one to express the product of this processing, which is that which we have called love.

我们谈及的爱是用一种自由与开放的方式从绿色光芒的能量中心而产生出来的那种感觉的音调，它拥有一个人周围的整个造物作为它的焦点。它是一种从存有内在之中被发展出来的特性。一个实体将会在这种爱的特性上拥有的唯一的在外在体验中的效果，就是去成为它的焦点。要发展去爱的能力，一个人必须体验考验。这就是一种与对你们的金属的淬炼类似的考验的类型，举个例子，被知晓为钢的金属，被火、火焰、热量所淬炼。在你活出你的投生的时候你的体验的热量，你对这种热量进行处理成为一种充满光的意识的力量，将接下来允许一个人表达这个过程的产物，也就是我们所称的爱了。

The perceptions, the attitude, the manner of seeing is that which is formed and focused through this tempering process. As one works one's way through the incarnational experiences, one will have many, many different responses to situations that become the focus for work in consciousness. All situations, all entities, all thoughts and experiences become the food, the catalyst for this process; become that which is burned, the fuel for this process. As one works with the heat, the friction of the experience, there is a slow smoothing of those rough places of those distortions within the lens of one's ability to see, to see in a more and more clearly and specifically focused matter, so that one does not see that which is other than the self, other than the Creator. There is much work that is entailed, as you are well aware of, in this process. The process of smoothing the lens of your consciousness, of your attitude, of your perception, is a process which, within your incarnational experience seems to be a very, very slow working process.

观念、态度以及观察的方式就是通过这种淬炼的过程被形成和被聚焦的事物了。随着一个人穿越它的投生性的体验，它将会拥有许许多多不同的对情况的回应，那些情况就会成为在意识中的工作的焦点了。所有的情况、所有的实体、所有的想法都会成为这个过程的食粮与催化剂，并成为被燃烧的事物、以及这个过程所使用的燃料。当一个人与体验的热量与摩擦一同工作的时候，会有对在一个人去看，去用一种越来越清晰且专门地被聚焦起来的方式来看的能力的透镜中的那些具有扭曲的粗糙的位置的一种缓慢的抹平，这样一个人就不会看到除了自我之外，除了造物者之外的其他的事物了。在这个过程中，如你们清楚意识到的一样，

会有大量的工作被产生出来。抹平你的意识、你的态度、你的观念的透镜的过程在你的投生体验中会看起来似乎是一个非常非常缓慢的工作的过程。

However, we may assure you that from our vantage point, without your illusion and without the veils that are the natural portion of your illusion, this process occurs very rapidly. That is the great virtue and value of the illusion in which you now find yourselves. This is the work, not of just one lifetime, but of many, many experiences which you call your lifetime; is a process upon which you have been endeavoring for a great period of what you call time to accomplish. You shall continue to work on this process for another great portion of time. Yet, we assure you that within each incarnation, no matter how slowly they seem to proceed, there is much work accomplished, much of the polishing of this lens perception.

然而，我们可以向你们保证，从我们的不会有你们的幻象，不会有作为你们的幻象的一个自然而然的部分的罩纱的有利位置来看，这个过程是非常快速地发生的。那是你们现在发现你们自己处于其中的幻象的巨大的优点与价值了。这就是工作，不是仅仅一次生命的工作，而是许许多多的你们称之为人生的体验的工作，这是一个你们在一个巨大的你们称之为时间的时期中一直致力于其上的过程。你们将在这个过程上继续工作另一个巨大的时间的部分。然而，我们向你们保证，在每一次头身中，无论它们前起来和似乎多么缓慢地前进，会有大量的工作被完成，会有大量的对这个观念的透镜的打磨。

We shall now transfer to the one known as K. I am Q'uo.
我们现在转移到被知晓为 K 的实体。我是 Q'uo。

(K channeling)
(K 传讯)

I am Q'uo, and greet each again in love and in light through this instrument. This process of refining the lens, through which you view reality of existence through the various illusions you experience, is then, as we have said, a process of many, many lifetimes. And, indeed, is not yet at an end with the harvest from this density, but proceeds throughout the densities until each again has become the awareness of All That Is. For this is eventually the perspective the lens of viewing becomes, the range of vision broadens to include all. The clarity of sight perceives all and penetrates through each layer of illusion that is experienced by the individual, by the social memory complex, by the higher selves, by the mind/spirit totality complexes, and all the various and progressive layers of consciousness which you shall experience.

我是 Q'uo，我再一次通过这个器皿在爱与光中向各位致意。对于那些你们通过其观察存在性的实相穿过你们体验到的各种各样的幻象的透镜，这个精炼透镜的过程，接下来，如我们说过的一样，是一个很多很多次的生命的过程。确实，它不会藉由从这个密度的收割而结束，而是会贯穿所有的密度继续前进，一直到每一个人再一次已经成为了一切万有的认识为止。因为这最终就是远景的观察的透镜成为了的事物，视野的范围拓展了以包含一切了。视野的清晰度感觉到一切并刺穿了被个体，被社会记忆复合体，被高我，被心智/灵性全体的复合体，以及

你们将体验到的意思的各种各样且渐进的层次所体验到的幻象。

We urge you not to be discouraged by the length of this process, but to realize, as we have said, that in each incarnation progress is indeed made, though you will be largely unaware of such within the illusion you now inhabit. We encourage you to realize that this is but a part of the process of "learnings" of your life, and it is a part of the progress towards the great mystery which again stretches out infinitely before each. But in your day-to-day life within the illusion, you may still consciously focus on and be aware of your problems and your intentions in the areas of which we speak, that is, the perfecting and the finding of the lens of perception through which you view the Creator and the universe of the Creator as expressed in the world around you and the entities who you meet each day.

我们督促你们不要被这个过程.length所阻碍,而是去认识到,如我们说过的一样,在每一个投生中,进展确实被做出了,虽然在你们现在所居住的幻象中,你们将对于这样的进展将大部分是察觉不到的。我们鼓励你们意识到,这仅仅是你的生命的“学习”的过程的一部分,它是朝向那伟大的神秘的过程的一部分,而这种神秘将会在每一个人面前再一次向外延伸。但是,在你们在这个幻象中的日复一日的生命中,你们可能仍旧有意识地聚焦于并察觉到你们的问题和你们在我们谈及的区域中的意图,也就是在造物者在你周围的世界和你每一天遇到的实体之中被表达的时候,让那个你通过其观察造物者和造物者的宇宙的观念的透镜变得完善并找到它们。

As you greet each entity that you are encountering in your life's journey, whether that meeting be but for a moment or for a lifetime, you will be aware to a greater or lesser extent of the face of the Creator in the face of this entity. And you will also be aware to a greater or lesser extent of that process of the love of the Creator radiating out from the green-ray energy center to this entity, whether in the moment or throughout the lifetime. This is a process upon which you may choose to focus consciously, [may just] attempt to develop consciously. There is also one of which you may become more and more aware. For the reality is that the love of the Creator is all pervasive and your task is but to become aware of that fact. For all that you see about you, no matter how positively or negatively perceived, is but a distortion of that one great original Thought, which is the love of the Creator, and it is this love which pervades you also and radiates from you also, in whatever distorted manner it might be received by your self and those other selves around you.

当你对在你的生命旅程中你遇到的每一个实体致意的时候,无论那种相会是仅仅一会儿还是一生时间的,你将会用或大或小的程度察觉到在这个实体的面容中的造物者的面容。你将同样也会在或大或小的程度上察觉到造物者的爱从绿色光满的中心向外辐射到这个实体上上,无论是在一瞬间还是在贯穿整个生命中。这是一个你可以选择去有意识地聚焦于其上,并[可以仅仅]尝试去有意识地发展的过程。同样会有一个过程是你们可以越来越多地察觉到的。因为实相就是,造物者的爱是无所不在的,你的任务仅仅是去察觉到那个事实。因为所有你在你周围看到的事物,无论是多么正面地或者负面地被感觉到的,都仅仅是造物者的爱之所是的那一个伟大的原初的想法的一个扭曲,就是这种充满你的爱同样也从你身上

辐射出来, 它可以用无论什么扭曲的方式被你的自我以及在你周围的那些其他自我接收到。

Now, how shall you go about attempting to become more aware of this process and to begin to refine the distortions, so that what radiates from you is more closely aligned and not distorted? We may suggest first of all that which has been suggested to this group before in the form of simple exercises, that is, the attempt to heal the self as Creator, the attempt to view each entity about one as the Creator, the attempt to view each second-density entity about one as the Creator. As these exercises are practiced it will be noted that there is less and less necessity to make the courageous attempt because of the growing awareness of the fact that all about ...

现在, 你将如何着手开始尝试去越来越多地察觉到这个过程并开始精炼那些扭曲, 这样从你身上辐射出来的事物会更加精确地校准且没有扭曲呢? 我们可以首先建议, 之前已经向这个团体建议过的事情, 也就是通过简单的练习的形式尝试去将自我作为造物者来疗愈, 尝试去将在一个人周围的每一个实体视为造物者, 尝试去将在一个人周围的每一个第二密度的实体视为造物者。随着这些练习被进行, 将会被注意到的事情是, 会有越来越少的因为对完全关于.....的事实的不不断增长的认识而做出勇敢的尝试的需要了.....

(Tape ends.)

(磁带结束。)

July 22, 1990

1990-07-22 指导灵与伴侣关系

Group question: The question this evening has to do with personal guides or guardians, the spirits that oversee the progress of an entity. We would like to know what is the purpose of the guides, how they function, and how we can become aware of their work and work with them in our lives.

团体问题：今天晚上的问题是与个人的指导灵，或者照看一个实体的发展的守护者、灵体有关的。我们想要知道指导灵的目的，它们如何发挥作用，我们如何才能在我们的生活中知晓它们的工作并与它们一同工作。

(Carla channeling)

(Carla 传讯)

I am known to you as Q'uo. Greetings to you all in the love and in the light of the one infinite Creator. We thank you for calling us to your group and allowing us to be of service to you, for without you we could not serve and we could not learn, for you are most appreciated for seeking the truth. We ask, as always, that you realize that we have not come to eternal truth and do not speak eternal truth. We are not authorities and we come to you as brothers and sisters along the way of seeking the truth.

我是你们知晓的 Q'uo。在太一无限造物者的爱与光中向你们致意。我们感谢你们呼唤我们来到你们的团体并对你们进行服务，因为没有你们，我们是无法服务且无法学习的，因为你们对真理的寻求是极其被感激的。我们一如既往请求你们，请你们意识到，我们尚未取得永恒的真理，我们并不是谈论永恒的真理的。我们不是权威，我们是作为走在寻求真理的道路上的兄弟姐妹来到你们面前的。

Pilgrims and colleagues and warriors of peace and love. You and we will always be much misunderstood. Consider that a great compliment but do not let it keep you from the humility demanded of those who would be servants, those who would serve all others in the name of the one infinite Creator. For you are not here to learn how to be loved. You are to here to learn to love. You are not here to learn how to be happy and content and peaceful. You are here to learn and in learning is change and in change is pain. You are here to be uncomfortable a great part of the time but with the divine discomfort of one who is progressing in its evolution as a being of light in the metaphysical sense, that does not perish, that has always been and is now and will be forever. This is who you are. This is what you've come to uncover, the part of yourself that was created by love and is pure, whole, healed and perfect love. For that never varies or changes.

作为平安与爱的朝圣者、同事与战士，你们和我们将一直都是被大大误解的。将那一点考虑为一个巨大的赞许而不要让它使得你们失去了谦逊，作为仆人，作为以太一无限造物者的名义而服务所有其他人的人，这种谦逊就是你们需要的事物了。因为你们不是来这里来寻求如何被爱的。你们是来这里来学习去爱的。你们不是来这里来学习如何变得快乐、满意与平安的。你们是来这里来学习的，在学习中有改变，在学习中有痛苦。你们是来这里在时间的一个很大的部分中成为不

舒适的，而作为一个在形而上学的意义上的光的存有，你们就是藉由这种神圣的不舒适而正在它的演化中而发展的，你们是不朽的，你们在过去，现在和未来将一直存在着。这就是你们之所是。这就是你们前来揭露的事物，即你自己的那个被爱所创造的部分，那个部分是纯净的、完全的、被疗愈的且完美的爱。因为那个部分是永远不会变化或者改变的。

Of course, in this incarnation you are blessed as are all those who begin the walk of conscious speaking with an equal amount of love and free will. As love is a constant described in your mathematics as c^2 , so free will is infinitely various. So you are all the same, precisely the same and paradoxically because free will is always various.

当然，在这次投生中，如同所有那些藉由一种相等数量的爱与自由意志而开始了有意识的发言的道路的人一样，你们是受祝福的。因为爱在你们的数学中是一个被描绘为 C^2 的常数，因此自由意志是无限地富于变化的。因此，你们全都是一样的，完全相同，这是有悖论的，因为自由意志一直都是富于变化的。

Each of you is unique. So let us begin from where you are and examine some of the questions that have occupied a creative and seeking mind.

你们每一个人都是独一无二的。让我们从你们所在之处开始，并检查已经占据了一个有创造力且寻求的心智的问题中的一些问题。

We would note that as is often true, though the questions asked seem quite dissimilar, they are clumped in the basic quest for understanding of existence beyond this density. So we shall touch upon things other than guardians, leaving others to be more specific of about those things of which we speak more general. This instrument is telling us to be short and so we shall attempt to be.

我们会指出，经常是正确的事情是，虽然被询问问题看起来似乎是相当不一样的，它们却是扎堆在对超越这个密度的存在性的理解的基本的探寻之中的。因此，我们将触及除了指导灵之外的事情，留下让其他的事情以在关于那些我们更为一般性地谈及的事情的方面成为更加具体的。这个器皿正在告诉我们要简短，因此我们将尝试变得简短。

As you know, we have a slight problem being short as your Danny Devito that is in this instrument's mind. Our heads are bigger than our bodies in the metaphysical sense and on and on we go and we do apologize. We are so eager to speak with you and to share with you.

如你们知晓的一样，我们在变得和在这个器皿的头脑中的身材矮小的演员 Danny Devito 一样地矮小的方面有一个小问题。在形而上学的意义上，我们的头是比我们身体更大的，我们的头是继续变大的，我们确实很抱歉。我们是如此渴望与你们发言并与你们分享。

The reason that you have guides in this incarnation is quite simply that you need guides in this incarnation. Now there are two ways of answering the question of identity of these guides and we shall answer them twice so we feel that mathematically this has significance. These guides are portions of your

deep self, the self that you identify as the nurturer; the self that you identify as the provider and the self that you identify with spirit having little to do with anything but abstract thinking.

你们在这次投生中拥有指导灵原因是相当简单的, 即你们在这次投生中需要指导灵。现在, 有两个个回答对于这些指导灵的身份的问题的方法, 我们将回答它们两次, 这样我们就会精确性的方面感觉到这是拥有重要性的了。这些指导灵是你的你们的深入的自我、那个你们视为养育者的自我、那个你们视为攻击者的自我、以及那个你们与灵性视为同一却与除了抽象性的思考之外的事物没有什么关系的自我的一部分。

These guides are also those independent personalities which you call angels and which are in congruency with ourselves in nature. Do you think we would appeal to you as angels? Angels are passé. We learned many years ago to lose our wings and gain a planetary identity. We speak still the truth and yet not all of the truth. So we are angels and we are those who come from without your planet, adding planetary influences of our own. So it is we who most happily as a Confederation choose this path of service as guardians, as guides, as compassion, and wisdom that can be reached for and achieved by faith, by listening within.

这些指导灵同样也是那些你们称之为天使的独立的人格, 它们在属性上是与我们自己是一致的。你们认为我们会如同天使一样对你们有吸引力吗? 天使是过时的了。我们在很多年前就已经失去了我们的翅膀并取得了一种尘世的身份了。我们仍旧讲述真理, 却不是讲述全部的真理。因此, 我们是天使, 我们是那些来自于你们的行星外部的并将我们自己的星球的影响添加在你们的星球上的天使。我们作为一个星际联邦是极其快乐地选择了这种作为守护者, 作为指导灵, 作为能够藉由信心、藉由内在的聆听而被伸手触及并被取得的同情心与智慧而服务的道路。

Why does a third density entity need guides? In all of the densities except for the third density there is not a veil between conscious thinking and the memory and the thinking of all of those with whom you share a geographical propinquity. Only in this density are you purposely made unaware that you are all one. You see yourselves as separate and you see the world as very, very challenging if not indeed nearly hopeless. This is no mistake. We ask you to learn to appreciate that which is known as negativity. If you wish to think of matter and anti-matter that would be one way perhaps of thinking of free will. There is no getting at the heart of things and at the heart of your self while your will is completely free and undisciplined.

为什么一个第三密度的实体需要指导灵呢? 在除了第三密度中的所有密度中, 在表面意识的思考与记忆和所有那些你们与之分享了一种地理上的临近的人们的思考之间都不会存在有一个罩纱。仅仅是在这个密度中, 你们有目的地对于你们全都是一体的变得不察觉了。你们将你们自己是为分开的, 你们将世界视为非常非常挑战性的, 如果世界不是确实完全没有希望的话。这不是错误。我们请你们学会去欣赏被知晓为负面性事物。如果你们希望考虑物质与反物质的话, 那也许会成为一种思考自由意志的方式。当你们的意志是完全自由且未受过锻炼的时候, 意志是不会达到事物的核心与你的自我的核心的。

Oh, you may have your joyful moments. You may smile in the sun and be kissed by the rain and rejoice in the snow. But in and of yourself you are not one who seeks the depths. For it does not seem that it is possible to achieve joy by being serious, by being passionate and by being persistent. This is what we are here to help you to do. It is always your choice. Your days are days spent in a classroom. Again and again you may ask yourself, "Why am I angry, why am I happy, why was I irritated by what just happened?" And as you honestly ask these questions of yourself, either at the moment or at the end of the day, doors will open to you because you have asked and what you ask you will receive.

哦，你们可以拥有你们的愉快的时刻。你们可以在阳光中微笑，被雨水亲吻并在雪中欢庆。但是，在你自己内在之中，你并不是那个寻求深度的人。因为藉由变得严肃、藉由变得充满热情且藉由坚持不懈而取得快乐，这看起来似乎是不可能的。这就是我们来这里帮助你们做的事情。这一直都是你们的选择。你们的日子是那些在一个教室中度过日子。一次又一次，你问你自己，“为什么我生气、为什么我快乐，为什么我会被刚刚发生的事情激怒呢？”当你诚实地问你自己这些问题的时候，要么是在那个时刻，要么是在一天结束的时候，门将会向你打开，因为你已经询问了，你将会接收到你询问的事物。

You will find as you ask these questions that your free will is a rogue in the sense of being out of control and unpredictable. It is in its purest sense willfulness. It chooses at random that which it will do and pushes love before it. So love finds goodness in everything and will not insist on having an agenda to follow. The taming of the free will, the teaching it to understand what freedom of will really is, is the job of yourself aided by those portions of yourself that are of the deeper mind, of the comforter, of the various aspects of yourself which together make the higher self.

当你们问这些问题的时候，你们将发现你们的自由意志在无法控制和无法预测的意义上是一个淘气的孩子。这就是在其最纯净的意义上的任性了。它随意地选择它将会做的事情，并推动在它前方的爱。因此，爱会在每一个事物中找到善并将不会坚持有一个要去跟随的日程。驯服自由意志，并教导它去理解意志的自由真正是什么，这就是你自己在你自己的那些属于更为深入的心智的部分，属于安慰者的部分，属于你自己的各种各样组成了高我的部分的帮助下的工作了。

However, in this dualistic density it is often important for entities to feel that they can come into contact with the feminine principle or the male principle or the principle that has nothing at all of duality. And so the spirit, the comforter, divides itself for your use in case it is needed as such. You ask questions that are too deep for words and in a number of days you have your dream, your vision, your answer. And the longer that you pay attention to that which occurs to you and how you react to it the more you know about yourself and the biases that you have. You can then decide what of yourself you wish to keep. You cannot get rid of the love and you cannot change it. But free will is free and your will may discipline that free will, for you are free to do so. Yours is the freedom and yours is the will.

然而,在这个二元性的密度中,实体去感觉到它们能够与女性原则或者男性原则,或者完全没有任何二元性的原则建立接触,这经常是重要的。因此,灵性,安慰者,将它自己分开以供你使用,万一它如此被需要了。你们询问的问题对于言语太过深入了,在数天时间中,你们会拥有你们的梦境,你们的异像,你们的答案。你们留心发生在你身上的事情以及你如何对它做出反应的时间越长,你就会越多地知晓你自己以及你所拥有的偏向性。你接下来就能够决定你希望去保留的是你自己的什么部分了。你无法除去爱,你无法改变它,但是自由意志是自由的,你的意志可以锻炼那种自由意志,因为你在这样做的方面是自由的。**你选择是自由,你的选择是意志。**

You will begin finding that you habitually act in a negative way concerning yourself, for instance, and you must call upon the nurturer for you do not feel that you are worthy. And the comforter is there to hold you and to keep you and to love you just the way you are. It is not the purpose of these guides to change you. It is the purpose of these guides to offer comfort and the wisdom that is part of yourself, in your deeper and hidden self. There are times when you find yourself engaged in a habit which intellectually offends you and you will probably call upon the male principle, for you wish not to be nurtured but to be kicked, to be shaken, to be taken out of yourself, that you may have a longer point of view and begin to see the damage you are doing and so cease to do it.

你将会开始发现,你习惯性地关于你自己的方面用一种负面性的方式行动,举个例子,你必须呼唤安慰者,因为你并不感觉到你是有价值的。安慰者在那里是用你之所是的方式来拥抱你、支持你并爱你。这些指导灵的目的不是去改变你。这些指导灵的目的是去提供安慰和智慧,而这种安慰和智慧是你自己的一部分,是位于你更为深入以隐藏的自我之中的。会有一些时候,你发现你自己参与到一种习惯之中,它用逻辑智力的方式冒犯你,你将很有可能会唤起男性原则,因为你希望不被养育,而是被踢打,被摇晃,从你自己身上被拉出来,这样你就可能拥有一种更长的视角并开始看到你正在进行的伤害,并因此将它停下来了。

Usually the last portion of the guidance offered to you from within and from without is the androgynous or spirit-filled entity which has no bias and is a portion of oneness. You come to this comforter when at last you see that of yourself you cannot free yourself from your free will. The work you have done so far has given you a vision of what you wish to be. You are ready to make your choice. You are ready to surrender your willfulness to the higher self within, that self which is of love, which is of the Creator, which is connected with the heart of yourself and of all others. It is that guide which has no bias neither towards compassion or wisdom but only the consciousness of oneness that can aid you in surrendering your most precious free will in complete trust that you are only surrendering a small will to a will that you have created through many, many lifetimes, a will that you have deeply been yourself connected directly and immediately with the one infinite Creator.

从内在与从外在被提供给你的指引通常是雌雄同体的,或者是没有偏向性且是一体性的一部分的为灵性所充满的实体。当你最终凭借你自己弄明白,你是无法从你的自由意志释放你自己的时候,你就会来到这个安慰者面前了。你迄今为止已

经进行了的工作给与了你一个你希望成为什么事物的景象。你准备好去做出你的选择了。你准备好将你的任性臣服于内在的高我，那个属于爱的自我，那个属于造物者的自我，那个与你自己以及所有其他人的心连接在一起的自我。在你将你最为珍贵的自由意志在完全的信任中交托出去的过程中能够帮助你的，恰恰就是那个既不偏向同情心又不偏向智慧，而仅仅偏向一体性的意识的指导灵了，那种完全的信任即，你仅仅是在将一小部分意志交托给一个你已经通过许许多多生命创造出来的意志，一个你已经深深地让你自己直接且紧密地与太一无限造物者连接在一起的意志。

Then it is that you discipline your will and you become passionate in your path of service. For you see that of your free will you may chose to serve and be a servant to all of humankind, serving the Creator in every moment, in every thought, in every hope and dream and ideal and in every humble chore in all things. Can you have the consciousness of serving the one Creator if the reason you will to do that which you do, even if it be sweeping the floor, is that you do it for the love of the one infinite Creator?

接下来就是你对你的意志进行锻炼，与你在你的服务的道路上变得充满热情的时候了。因为你看到你可以选择去遵从的你的自由意志的那个部分并成为全体人类的一个仆人，在每时每刻，在每一个想法中，在每一个希望、梦想和理想中，在每一个谦卑的杂务中，在所有的事情中去服务造物者。你们能够拥有那种服务太一造物者的意识吗，你将会做那个你要去做的事情的理由，即使它是扫地，你是为了太一无限造物者的爱而做这件事情的吗？

This is the illusion of separateness. You must be separate so that you can be hurt, so that you can be challenged, so that you can be taken beyond yourself and given opportunity after opportunity to chose to love Creator by serving others or love the Creator by serving yourself and forgetting the others. As always, there is the divine paradox that before you can serve others you must learn within yourself to love yourself. For the commandment reads loving your neighbor as yourself. Therefore it is not selfish to work upon the self. This must be done persistently, patiently and compassionately. You would not be here if you could do this well. You would be learning other lessons. To love is your lesson now.

这就是分离的幻象了。你必须分离，这样你才能够被伤害，这样你才能够被挑战，这样你才能够超越你自己并被赋予一个接一个的机会去藉由服务其他人来爱造物者，或者藉由服务你自己并忘记其他人来爱造物者。一如既往，会有那个神圣的悖论，在你能够服务其他人之前，你必须在你自己内在之中学会去爱你自己。因为戒律说，如爱你自己一样地爱你的邻人。因此，在自我身上进行工作不是自私。这个工作必须坚持不懈地，耐心地，充满热情地被进行。如果你能够很好地进行这个工作，你就不会在这里了。你就会在学习其他的课程了。去爱就是你现在的课程。

It is also, as has been mentioned this evening, for that reason that the Creator placed the attraction that creates the mated situation between men and women. The thinking processes are the same in a mated pair of men and women but the woman has, physiologically speaking, a much stronger link

between logic and intuition. This creates for the mated pair a mutual ability to serve each other as teachers. To honor your mate is to honor yourself, is to honor your teacher, is to honor the process of choice. Yet have few of you in this density used the opportunity to communicate with another unique entity made of love, to find the differences in thinking, to use misunderstandings as challenges, creating abilities to improve communication. Opening the mind, especially of the male, to the gentle and pleasant waters of trusting and resting and being inspired. The female also enjoys in that equal partnership during clear communication, the practicality, the effectiveness, the different way of approaching the same subject that the mate has.

如同在今晚已经被提到过的一样, 这同样是因为造物者已经设置了在男人和女人之间创造出了配对的情境的吸引力的原因。思考的过程在一个配对的男人和女人中是相同的, 但是女人, 从生理学的方面而言, 拥有一种更加强有力的在逻辑和直觉之间的联系。这为配对的伴侣创造出了一种去作为老师而相互彼此服务的能力。去荣耀你的伴侣就是去荣耀你自己, 就是去荣耀你的老师, 就是去荣耀选择的过程。而在这个密度中你们中很少有人已经利用过机会与另一个独一无二的由爱组成的实体进行交流, 在思考中找到不同, 并将误解用作挑战, 并同时创造出能力来增强沟通。向着信任、休息和被启发的温和与愉快的水域开放心智, 尤其是男性的心智。女性同样也会享受那种在清晰的沟通交流中的平等的伙伴关系, 那种实践性、有效性、以及男性处理的相同的主题不同的方式。

Skill at communication is poor. Skill at communication between men and women is poorer. This is not, nor is it intended to be, an easy and unchallenging relationship. Due to free will in this density the oddest people mate. We find it always, especially that part of our self that is (inaudible) calls for humor.* For we look at mates that vibrate in such different ways that to pull together as yoke to oxen the cart of learning and advancing is the challenge of a lifetime. How poorly sometimes you entities do mate. It is well to find someone to whom you can speak.

*你们在沟通交流方面的技巧是糟糕的。在男人和女人之间的沟通交流的技巧是更加糟糕的。这不是一种容易且没有挑战的关系, 它也没有打算要成为这样子。由于在这个密度中的自由意志, 最不配对的人配对了。我们发现, 尤其是在我们自己的那个 (听不见) 的部分, 这一直需要幽默。*因为我们将用这样不一样的方式振动的伴侣就好像将公牛套上学习和前进的货车一样地拉到一起视为是一生的挑战。你们的实体有时候是多么糟糕地配对的呀。找到某个你能够与之交谈的人, 这是很好的。*

In the density of love and understanding the mated relationship is there but there are two great differences. Firstly, there is no jealousy because the sexual experience is as common as the shaking of the hand. It is an electrical exchange that occurs without the need for the body or the vehicle touching. It is natural to those who are seeking together to share this energy. This energy is not remarkable, star-crossed, romantic or sentimental. This energy is the foundation of your passion. This passion the Creator had for you when He created you. This orgasmic intensity is love.

在爱和理解密度中, 伴侣关系是存在的, 但是有两个巨大的不同。首先, 没有

妒忌，因为性体验是如同握手一样地普通。它是一种电性的交换，它无需身体或者载具的接触发生。对于那些一同寻求分享这种能量的实体，这是自然而然的。这种能量不是非同寻常的、命运多舛的、浪漫的或者感伤的。这种能量是你们的热情的基础。这是当造物者创造你们的时候造物者对你们的热情。这种性高潮的强度就是爱。

Realize that when you approach a mate you are touching the Creator and you are experiencing a communion that is holy; a sanctified, blessed Eucharist, a sharing that is part of your metaphysical being if you chose to make it so. You may chose not to but what a waste. The other thing that is different about mating in fourth density is that vibratory patterns are not hidden. Consequently, there are very few masochistic enough to chose one with whom one is eternally at odds. In fourth density all problems do not go away. Much remains to be refined. But you see in third density you have made the choice. Will you be master and cause others to serve you and control them for your benefit? Very well. You are upon the negative path and are so with the blessing of the one infinite Creator. Have you decided to become a servant one who helps without asking for return or thanks or acknowledgement of any kind? Then you have opened your heart to service to others. And in fourth density positive you shall not have to marry anymore than you shall have to have a name. Vibratory patterns and the blending together of vibratory patterns to create a deep third vibratory pattern which is the Creator, the male and the female.

当你接近一个伴侣时，意识到你正在触及造物者，你正在体验一种神圣的亲密交流，一种圣洁的、受祝福的圣餐，一种对你的形而上学的存有的部分的分享，如果你选择使之成为这样的话。你可以选择不去使之成为这样，但是那是怎样一种浪费呀。在关于在第四密度中的伴侣的另一个不同的事情是，振动模式不是被隐藏起来的。因此会有非常少的受虐倾向，足够少以至于很少有人会选择一个永远地与之不和的人。在第四密度中，所有的问题都不会消失。很多会有待被精炼。但是，你们看到，你们在第三密度中已经做出了选择了。你将会成为主人，让其他人为你服务并为了你的利益而控制它们吗？非常好。你们走在负面性的道路上并因此是拥有太一无限造物者的祝福的。你们已经决定去成为一个在不要求回报或者感谢或者任何类型的认可的情况下去帮的仆人吗？那么你们已经向着服务他人开放你们的心了。在正面性的第四密度中，你将不必结婚，就好像你将不必拥有一个名字一样。振动模式和振动模式的混合创造出一种深入的第三个振动模式，那就是造物者，男性和女性的振动模式。

It is obvious to all, the need for language is lessened considerably by the ability to move in harmony with the thoughts and the feelings of others without judgment and with the desire to help. If you will look at your church congregations you will see what was intended to be a social memory complex, a community based upon absolute and unconditional love. We are afraid that the teacher known as Jesus was not able to sell that idea to third-density humans but it is held forth as the ideal. For no matter how different you seem all of you are the Creator and to serve anyone is to serve the Creator. Never argue or criticize yourself but when you feel that you have acted

inappropriately begin again. Allow that female spirit to nurture you in forgiveness and redemption until you are strong again, worthy again, and able to go forth with the feeling of blessedness that is truly yours.

它对于所有人都是明显的，藉由在没有评判的情况下与其他人的想法和感觉，与去帮助的渴望一同协调一致地移动的能力，对语言的需要被大大减轻了。如果你们愿意查看了你们教堂集会的话，你们将会看到什么事物打算要成为一个社会记忆复合体，成为一个基于绝对和无条件的爱的集体。我们恐怕被知晓为耶稣的老师并未使得第三密度的人类接受那个观念，而是将其作为理想的事物接受下来了。因为无论你们看起来多么不同，你们全体都是造物者，去服务任何人都是去服务造物者。永远不要为自己辩解或者批评你自己，而是当你感觉到你已经不适当地行动的时候，重新开始。允许那种女性的灵性在宽恕和救赎中滋养你，一直到你再一次是强有力的，再一次是有价值的，并能够带着那种真正属于你的有福的感觉而前进。

Mathematics, from density to density, is impossible to express. There are certain characteristics which have been mentioned of this language. Those things which are true but have no way of being proven. For instance, if you have a language ...

从一个密度到另一个密度的数学是不可能表达的。会有一些的特性是已经被这种语言所提及的。那些真实的但却没有被证明的方法的事情。举个例子，如果你们拥有一种语言.....

(Side one of tape ends.)

(磁带一面结束)

(Carla channeling)

(Carla 传讯)

We shall continue. We are those of Q'uo. If you have the language, "A squared plus B squared," it would seem that the answer would be the square of the number represented by A and the square of the number represented by B (inaudible) and here is an indication of mathematics to come. There is a different kind of squaring which means that one must include A and B with a 2, the language being, "A squared plus 2AB plus B squared." We ask for corrections as we have difficulty giving this instrument subject matter she is unaware of as she is not in trance.

我们将继续。我们是 Q'uo。如果你们拥有这样的语句，“A 的平方加上 B 的平方，”看起来似乎答案会是被 A 代表的数字的平方与被 B 代表的数字的平方(听不见)，这里就是一个即将出现的数学的指示了。会有一些不同类型的平方，它意味着一个人必须用一个 2 来包含 A 和 B，它的语句会是，“A 平方加上 2AB 加上 B 的平方。”我们请求纠正，因为我们在给予这个器皿她并不知晓的主题的内容的方面遇到了困难，因为她不是处于出神状态的。

What we are attempting to say is that the squaring changes. This density has a local habitation, a local geometry and physics and mathematics, a local time and a local space. All models that you can create which seem logical within

this density are those which inform one only tangentially of mathematics of the future. Just as in the married relationship, to become one in third density, in fourth density and above, two remain two but they are squared or as this instrument would call it, doubled.

我们正在尝试去说的事情是那个平方改变了。这个密度拥有一个局部的位置，一个局部的几何学、物理学和数学，一个局部的时间和一个局部的空间。所有你们能够创造的在这个密度中看起来似乎是有逻辑的模型，都是那些仅仅偏离地让一个人知晓了未来的数学的模型。就好像在婚姻的关系中，在第三密度中两个人是成为一个人，在第四密度以及之上的密度，两个人依旧是两个人，但是它们是被平方了的，或者如这个器皿所称的，加倍了。

The energy of such doubling is that which we meant by exponential in our last speech on this subject. It is not a concept to be understood in this density. As this instrument already knows, to examine the first inklings of fourth-density physics one may look well to the work which describes this density as movement or velocity, called the reciprocal system. It offers two equal and simple bits of language, $v=s/t$, $v=t/s$. This density is an illusion to the very last idea of this illusion. In that which will come it will be more transparent that one may move in space, one may move in time, and one may move in eternity, the third option that has no mathematics at this time.

这样的加倍的能量就是我们在关于这个主题上的上一次发言中所说的指数的意思了。它不是一个会在这个密度中被理解的概念。如同这个器皿已经知晓的一样，如果要去检查第四密度的物理学的首先的细微迹象，一个人可以去好好研究一下被称之为倒数系统的将这个密度描绘为运动或者速度的著作。它提供了两个同等的且简单的语言的片段， $v=s/t$ ， $v=t/s$ 。这个密度是一个幻象，一直到这个密度的最近的观念都是。在将要到来的密度中，一个人可以在空间中移动，一个人可以在时间中移动，一个人可以在永恒中移动，这会变得更加明了，在此刻第三个选项是没有数学能表示的。

We are being told by this instrument that it is time to move on. This instrument and the one known as Jim are both most happy to entertain further questions at this time and we shall at this time transfer to the one known as Jim. In love and light we are those of Q'uo.

我们正在被这个器皿告知，继续前进的时间到了。这个器皿和被知晓为 Jim 的器皿在此刻都是极其高兴招待进一步的问题的，我们将在此刻转移到被知晓为 Jim 的实体。在爱与光中，我们是 Q'uo。

(Jim channeling)

(Jim 传讯)

I am Q'uo, and greet each again in love and light through this instrument. May we ask at this time if there is a query to which we may respond.

我是 Q'uo，通过这个器皿在爱与光中再一次向各位致意。在此刻请问是否有一个我们可以回答的问题。

Questioner: If I could, the last time we spoke you used the phrase (inaudible)

concept language (inaudible). Could you elaborate on the components of this language?

提问者：如果我能够的话，上一次我们谈到你们使用了短语（听不见）概念语言（听不见）。你们能够对这种语言的组成进行详细说明吗？

I am Q'uo, and we are aware of your query, my brother. We shall speak to the best of our ability through this instrument. This instrument has not the depth of meditation necessary to bring forth concepts with which it is not familiar. However, we feel that we may make a beginning upon this topic. The non-local nature of this language refers to a philosophical description that attempts to describe a situation in its most fundamental components. This has to do primarily with the articulation of the qualities of love and light as they are acted upon by free will. The free will being that consciousness which has evolved to a certain level of understanding or breadth of perception according to its own experiences and its efficacy in blending its vibrations with the creation about it so that it discovers the nature of the events, entities, ideas and interactions by becoming these events, ideas, entities and interactions.

我是 Q'uo，我们理解了你的问题，我的兄弟。我们将通过这个器皿尽我们最大的能力来谈论。这个器皿并不拥有所需的冥想的深度来将它并不熟悉的观念产生出来。然而，我们感觉到我们可以在这个主题上开一个头。这种语言的非局部的特性指的是一种哲学上的描述，它尝试去用过其最基础的组成来描绘一个情况。这主要与在自由意志作用于爱与光的时候对爱和光的特性的清晰度有关的。自由意志是已经演化到一定的理解的程度的或者一定的观念的宽度的意识，这是取决于它自己的体验以及它在将它的振动与在它周围的造物混合在一起过程中的成效，这样它就会藉由成为事件、观点、实体与互动而发现这些事件、实体、观点和互动的特性了。

This type of language is that which expresses itself by what you may call a kind of concept communication. Quite literally in your terms it is the equivalent of walking in another entity's shoes so that one approaches complete efficiency in the communication.

这种类型的语言是藉由你们可以称之为一种类型的观念交流的事物来表达其自身的语言。用你们的措辞，相当字面性地，它就等同于穿着另一个实体的鞋子走路，这样一个人就会在沟通交流中接近完全的成效了。

May we speak further upon this query, my brother?

我的兄弟，我们可以在这个问题上进一步发言吗？

Questioner: No, thank you very much. On another topic, could you comment on the nature and seriousness of divorce as you have already spoken of marriage.

提问者：没有，非常感谢你们。在另一个主题上，你们能够对离婚的特性和严肃性进行评论吗，如你们已经谈到的婚姻一样。

I am Q'uo, and aware of your query, my brother. The mated relationship is

one which provides the greatest amount of efficiency to those entering into the relationship and the learning of the lessons which are those chosen before the incarnation by each entity. The efficiency is achieved in a direct proportion to the intensity of the relationship, the vividness of the relationship. This intensity is enhanced by the familiarity between the two entities. As the entities become more and more aware of and informed by each other and the dynamics that grow between two entities as they share the life experience, this familiarity then describes in clearer relief the nature of the lessons that are being worked upon by the entities.

我是 Q'uo, 我理解了你的问题, 我的兄弟。伴侣关系是一种向那些进入到这种关系并学习被每一个实体在投生前选择好了的课程的实体提供了最大数量的有效性的关系。有效性是通过一种与关系的强度, 关系的生动性成正比的方式被取得的。这种强度是被在两个实体之间的熟悉所增强的。随着实体变得越来越相互了解并被相互彼此所鼓励, 随着两个实体分享它们生命体验而在它们之间不断增长的动力性, 这种熟悉接下来就会通过一种更为清晰的轮廓而描绘出正在被实体工作的课程的特性了。

When there is a difficulty in perceiving the depth or breadth or ramifications of any lesson or set of lessons then there is the disharmony, the friction of the parts which do not fit, shall we say, into those places in the life experience that each entity has made for them. If the difficulty in fitting these pieces or portions of the life experience together persists and is not reconciled or given a place in each entity's life pattern into which it may comfortably fit then this disharmony we have found within your culture frequently results in that which you call the divorcing of the entities. That is, the removing of each entity from the relationship in order that there may be a cessation of the friction, a removing of the frustration that results from the inability to find a place for the lesson that was being attempted within each life pattern.

当在感觉任何一门课程或者成套的课程的深度、广度、或者分支的方面有一个困难的时候, 接下来就会有无法适合于每一个实体已经为它们的生命体验产生出的那些空间的生命体验的碎片和部分不和与摩擦了。如果将这些生命体验的碎片或者部分匹配在一起的过程中的困难继续存在且没有被调解, 或者没有在每一个实体的生命模式中被给予一个它可以舒适地适应其中的空间, 接下来这种我们在你们的文化中会频繁地发现的不协调就会导致你们所称的实体的离婚了。也就是说, 将每一个实体从那种关系中移除, 以便于可能有一种摩擦的停止, 一种对挫折的移除, 这种挫折是源自于没有能力为在每一个生命模式中正在被尝试的课程找到一个空间。

The seriousness, as you described it, is only that of the efficiency of the relationship and the efficiency of learning and being able to be of service as a result of utilizing that which is learned in the life pattern. The entities will find that the lesson which was being attempted shall repeat itself in whatever future relationship is attempted even if no further relationship is attempted. However, in the solitary situation the efficiency is greatly reduced for there is the lack of the mirroring effect, that which intensifies and in most cases clarifies the lesson at hand. In the beginning again with a new relationship

there is the need of retracing steps that have previously been accomplished with the former partner. This, of course, in your terms takes time and there is much of the repeating these steps which means in most cases that the efficiency of the learning has been greatly reduced. However, there is always the opportunity for the realigning of the dedication and determination so that there may again be the resumption of the pattern of lessons and services and once again there may be the finding of the mirroring effect so that this process might continue the pace.

严肃性，如你们对它的描绘一样，仅仅是关系的有效性的严肃性，以及学习并能够作为使用已经在生命模式中被学会了事物而进行服务的有效性的严肃性。实体将会发现，被尝试过的课程将会在无论什么被尝试的未来的关系中重复其自身，即使没有未来关系被尝试。然而，在独自一人的情况中，有效性是极大地被减低的，因为会有镜射效应的缺少，以及会增强正在进行课程并在大多数情况中让课程变得更加清晰。在再一次开始一个新的关系的时候，会有需要去回溯之前已经与前一个伴侣完成了的步子的需要。当然，在你们方面，这是要花时间的，会有大量对这些步子的重复，在大多数情况中，这意味着学习的成效已经被极大地降低了。然而，一直都会有机会对奉献和决心重新校准，这样可能就会再一次出现对课程和服务的模式继续，再一次可能会有对镜射效应的发现，这样这个过程就可以继续步伐了。

Is there a further query, my brother?
我的兄弟，有一个进一步的问题吗？

Questioner: Could you comment on the fact that is has a (inaudible) on marriage?
提问者：你们能够对在婚姻上有一个（听不见）的事实进行评论吗？

I am Q'uo, and am aware of your query, my brother. In your terms, that is, in the mundane terms of the culture in which you live ...
我是 Q'uo，我理解了你的问题，我的兄弟。从你们的方面，也就是说，从你们生活在其中的文化的世俗的意义上.....

(Tape ends.)
(磁带结束。)

Note: Carla: I would guess that their thought was, "especially that part of ourself that calls for humor to take things lightly."
注释：Carla：我会猜想它们的想法是：“尤其是我们自己那个呼唤幽默来轻松对待事情的部分。”

August 2, 1990
1990-08-02 服务与考验

(K channeling)
(K 传讯)

We greet you in the love and in the light of the one infinite Creator, whom we serve together with you.

我们在太一无限造物者的爱与光中向你们致意，我们与你们一同服务于造物者。

It is, as always, our great privilege to work with you and to share with this group a new seeking. When you are seeking together, you are most congruent, though it may not always seem so to you in your illusion as individuals, and we take great joy in being able to share with this congruency of seeking.

与你们一同工作并与这个团体分享一个新的寻求，这一如既往是我们极大的荣幸。当你们正在一同寻求的时候，你们是极其一致的，虽然在你们的幻象中对于作为个体的你们可能并非看起来一直都是如此的，我们在能够分享这种寻求的一致性的方面是得到了极大的喜悦的。

We thank you for your dedication as individuals and as a group to the spiritual work to which you have dedicated your lives. It is a great service that you perform. But again, you are not aware of what you do and when what you do may be of help to others. We thank you for the service you perform both in aiding those about you in the third density and in offering to us the opportunity to be of service also, for it is rare that we may find such a group as this through whom we may speak as directly as we are able to in the vocal channel.

我们为你们作为个体以及作为一个团体向灵性上的工作的奉献而感谢你们，你们已经将你们的生命奉献给这种灵性上的工作了。你们进行的是一项伟大的服务。但是，再一次，你们并未察觉到你们做了什么事情可能会对其他人有帮助，以及你们所做的事情在什么时候可能对其他人有帮助。我们请为你们在帮助那些在第三密度中的在你们周围的人的时候，以及在向我们提供机会同样也进行服务的时候所同时进行的服务而感谢你们，因为我们可以找到诸如这个团体之类的一个我们可以通过其发言的团体，就如同我们能够通过语言的管道直接地发言一样，这是罕见的事情。

This instrument desires to know when it is being of service and we are aware that each of you has also had this desire or questions. We reiterate to you that what is of importance upon a metaphysical level is the desire to be of service, and the purity of the intent in the offering of the self and the dedication of the self to the work and to the purification of the self for the work.

这个器皿渴望知晓什么时候它正在进行服务，我们察觉到你们每个人同样也已经有这个渴望或者问题了。我们向你们重申，在一个形而上学的层次上重要的事情是去服务的渴望，以及在提供自我并将自我奉献于工作以及奉献于为了工作而净化自我的过程中的意图的纯度。

The services you perform are many and yet they are one. They are many in that they manifest through a variety of activities which you perform throughout your days and these activities may seem to be largely different, one from the other. Your service may vary with a smile given to a stranger you pass on the street, to a look of love exchanged with one who is close, to the more obvious form of teaching and the vocal challenge which exists.

你们执行的服务是众多的，而它们是一个服务。它们是众多的因为它们通过你们在贯穿你们的生活中进行的各种各样的行动显化出来，这些活动可能看起来似乎在相互彼此之间是大大地不一样的。你的服务可以从一个对你在街上路过的陌生人被给予的微笑，变化到与一个亲密的人之间的被交换的有爱的注视，变化到更为明显的教导和存在的语言上的挑战的形式

All these seemingly various services you perform are but one and that is the radiation of the love of the Creator, which pervades you and your illusion, have you but the ability to perceive. This is your service; to aid in the perception of the love of the Creator in yourself and in those about you. Is it not simple, my friends? Why then do you spend time worrying over whether you have been able to be of service?

所有这些你们进行的在表面上各种各样的服务，都仅仅是一个服务，那个服务就是对造物者的爱的辐射，造物者的爱弥漫于你们和你们的幻象，你们仅仅只有能力去感觉它。这就是你们的服务，即对在你自己内在之中和在你周围的人内在之中的造物者的爱的感知的过程中帮忙。我的朋友们，它不是简单的吗？为什么你们会花时间担忧是否你已经能够进行服务了呢？

When a being is full of the love of the Creator, and as you radiate and manifest the essence of that being, those who come in contact with you, whether knowingly or unknowingly, will see that which you have to offer. That is who you are—that is the Creator, who is love.

当一个存有是充满造物者的爱的时候，当你们辐射并显化那种存有的实质的时候，那些与你们接触的人，无论是知道还是不知道，都将看到你所要提供的事物。那就是你之所是——那就是造物者，造物者就是爱。

Now, there is much confusion in this illusion about the concept of love. We are aware of the differences in the expression of the concept in your various languages and of the various types of love expressed as different concepts.

现在，在这个幻象中在关于爱的观念的方面有大量的混淆。我们察觉到在用你们的各种各样的语言表达爱的观念的不同，以及各种各样的类型的爱被表达为不同的观念。

When we speak of the love of the Creator, the metaphor perhaps most analogous which we may use to attempt to explain to you the metaphysical nature of love is that of the radiance of your sun. The sun does not necessarily do anything. The sun is. It radiates the essences of its being. It radiates heat and light and gives life by its radiance. This is the nature of the Creator's love—giving, simply and freely as part of the nature of its being.

当我们谈及造物者的爱的时候，我们可以使用以尝试去向你们解释爱的形而上学的特性的也许最为类似的比喻是就是，你们的太阳的辐射的比喻。太阳并不需要做任何事情。太阳即是。它辐射它的存有的实质。它辐射热与光并藉由它的辐射而献出生命。这就是造物者的爱的特性——单纯地、自由地给予，如同它的存有的特性的一部分一样。

This is the love that you may also radiate to those about you. The nature of your being does not necessarily do, it just is. It radiates this love. So, all you have to do, my friends, in order to be of service is not to rush about finding various services to perform, but merely to look to the heart of yourselves to perceive that which your true nature is; to allow that perception and realization to so pervade you that your awareness of it becomes also clear to those about you.

这就是你同样也可以向你周围的人辐射的爱了。你的存有的特性并不需要行动，它就是。它辐射这种爱。因此，我的朋友们，为了有所服务，所有你们必须去做的事情，不是去四处奔走寻找各种各样的要去执行的服务，而仅仅是检查你们自己的心以感觉到你们的真实的本性之所是，去允许那种感知和认识如此充满你们，以至于你们对它的认识同样会对你们周围的人变得清晰了。

This is why we speak of the importance of knowing yourself. The true nature of the self is known. A certain transparency of the self is achieved; the penetration of the walls of third density illusion which surround you in the form of the bodies and the various societal conceptions and misconceptions of the nature of the individual and the illusion. When the true nature of the self radiates through the self that has become transparent, penetrating through the illusion, it shines out as a beacon into the thick darkness of the illusion that covers your planet.

这就是为什么我们谈及知晓你自己的重要性。自我的真实的特性是已知的。当一定的自我的透明度是被取得了的时候，对用身体、各种各样的社会观念以及对个体与幻象的特性的误解的形式包围着你的第三密度的幻象的墙壁的刺穿就被取得了。当自我的真实的属性通过已经变得透明了的自我辐射，并同时刺穿了幻象的时候，它就会如同在那个覆盖着你们的星球的幻象的厚重的黑暗中的一个灯塔一样闪耀了。

We are aware of many groups such as yours that are attempting to do this work on an individual and on a group level. And it is this dedication on an individual and a group basis that is lightening the consciousness of your planet.

我们察觉到诸如你们的团体之类的很多的团体正在尝试去在一个个人的层次上和在一个团体的层次上进行这种工作。就是这种在一个个人和一个团体的基础上的奉献正在照亮你们的星球的意识了。

There are those that say that the small lights surely will not make any difference in the vast darkness. We know great beacons of light in the history of your illusion—the teaching of the one known as Jesus and other masters of the various religions and spiritual paths.

会有一些人，他们会说小小的光肯定不会在巨大的黑暗中产生任何的作用。我们知道在你们的幻象的历史中伟大的光的灯塔——被知晓为耶稣的实体以及各种各样的宗教与灵性的道路的其他的大师的教导。

The individual may become discouraged in comparing oneself to ones such as these, feeling oneself to have but a small light to offer. We say to you that no light is so small it makes no difference. No matter the size of the light, it still shines and as you band together in your efforts, the effects of the light that you project are multiplied.

在将一个人自己与诸如这些大师之类的实体比较的时候，个体可能会感觉到泄气，感觉到自己只有一个小小的光要提供。我们会对你们说，没有光是如此之小以至于它不会有作用。无论光的大小是什么，它都将闪耀，当你们在你们的努力中联合起来的时候，你们发出的光的效果就倍增了。

We will at this time transfer to the one known as Jim, thanking this sister for the willingness to receive our contact. We are known to you as those of Q'uo. 我们将在此刻转移到被知晓为 Jim 的实体，我们同时为这个姐妹乐意于接收我们的接触而感谢她。我们是你们知晓的 Q'uo。

(Jim channeling)

(Jim 传讯)

I am Q'uo, and reach you again in the love and light through this instrument. We are very pleased with the progress that was made this evening by the one known as K. We are aware of the difficulty with which the contact was initiated but we felt that it was worth the effort to remain with this instrument and to give encouragement that it was indeed ready to make the initial contact.

我是 Q'uo，通关过这个器皿在爱与光中再一次向你们伸出手。我们对于在今晚由被知晓为 K 的实体做出的进展而感到非常高兴。我们知道在接触被启动的时候的困难，但是我们感觉到与这个器皿留在一起并给予鼓励，这是值得努力的，我们鼓励它确实为建立初始的接触做好准备。

At this time we would offer ourselves in the attempt to speak to any queries which remain. May we begin with a query at this time?

在此刻，我们会提供我们自己来尝试去谈及剩下的任何的问题。在此刻我们可以用一个问题开始吗？

Carla: I know that everything you've said about life being worthwhile no matter what is true, but how can you tell that to yourself when you're feeling really down?

Carla: 我知道你们关于无论什么是什么生命都是有价值的方面已经说的每一件事情都是真实的，但是，你如何能够在你真的正在感觉到沮丧的时候告诉你自己那一点呢？

I am Q'uo, and am aware of your query, my sister. Indeed this is a question that few entities have the opportunity to ask upon a prolonged basis such as

you have had, my sister.

我是 Q'uo, 我理解了你的问题, 我的姐妹。确实这是一个很少实体拥有诸如你已经拥有了的机会去用一种延长性的方式来询问的问题。

The very asking of the question is an event within the consciousness of the entity that asks it. That offers to the self the opportunity for the gradual transformation of the point of view. The feeling of great pain and discomfort which limits one's potential or activity are qualities which cause the attention to be focused in a manner unlike most experiences which you will have in your lifetime.

被询问的问题的核心是一个在询问它的实体的意识之中的一个事件。它向自我提供的逐渐转变观点的机会。对限制一个人的潜力或者活动的巨大的痛苦与不适的感觉, 是那些使得注意力用一种与你在你的生命中将会拥有的的大多数的体验不一样的方式被聚焦了的特性。

The intensive effort necessary to maintain the consciousness and the attitude and the desire to continue is an effort which, along with the asking of the question, causes a kind of tempering of the will while at the same time providing the will a further testing that will in the mundane sense seem to be discouraging, for as the will is tested and stretched to the limits for that entity in its exercise, it will seem to the entity that there is little that is left for the generation of further desire.

维持意识、态度与渴望以继续下去所需的强烈的努力, 是一种伴随着对这个问题的询问, 造成了一种类型的对意志的锤炼, 并同时为意志提供了一种进一步的考验的努力, 那种考验在世俗的意义上将会看起来似乎是令人沮丧的, 因为当意志被考验并被拉伸到在那个实体的锻炼中对于它是极限的位置的时候, 看起来似乎那个实体只有很少东西剩下来以产生出进一步的渴望了。

This is a most intensive testing. It is one which you have set before yourself as a means by which you shall further purify your desires regarding service to others and in a personal sense, regarding your acceptance of yourself for your ability to endure. The product of such a test is ultimately quite simple in that the entity has persevered long enough to give itself the opportunity to do so once again.

这是一个极其强烈的考验。它是一个你已经在你自己前方设置好的作为一种考验, 通过这个考验, 你将会为了你的忍受的能力进一步净化你在关于服务他人的方面的渴望, 以及在一种个人的方面, 在关于你对你自己的接纳的方面的渴望。这样一个考验的产物是终极地相当简单的, 因为实体已经忍耐了足够长的时间以给予它自己再一次这样做的机会了。

There seems to be no end to this kind of work upon the self. For the pain-filled situation tends to gather a kind of momentum and has the overall effect on the physical vehicle of wearing it down so that its energy reserves are low. This is the work of those few who wish to so purify their own vehicles that the sense of self and the security of the self are seen as those things which are fleeting, and the tension then is driven further inward in order that

the focus might continue to seek the truer heart of that which sustains all that is.

这种类型的在自我身上的工作看起来似乎是没有尽头的。因为充满痛苦的情况倾向于积累一种类型的动量并会在让物质性载具耗尽的方面拥有整体性的效果，这样它的能量储存就是很低的了。这就是少数希望去如此净化它们自己的载具的实体的工作了，这样自我的感知以及自我的安全就会被视为是那些稍纵即逝的事物，紧张接着就会被进一步向内驱赶，以便于焦点可继续寻求那支持一切万有的事物的更为真实的核心了。

This in its purest sense, or essence, is that indefinable quality which we frequently call love. Because of your love for the Creator and the son of the Creator whom you revere as your savior, the one known as Jesus, the Christ, you continue day by day, moment by moment to make the choice to serve in ways that are unknown to you, ways that are provided simply by your existence, moment to moment, you choose, moment by moment to continue and to continue and to continue, though there is little in the way of good reasons that the intellect may provide, that analysis may uncover. Yet there is that unquenchable thirst for the waters of love and by seeking the cup of such you radiate that which is not apparent to your eyes, but on the physical plane is obviously quite apparent as a desire which has been tested, tempered and found to be true.

这个核心，在其最纯净的意义上或者在其实质上，就是我们经常称之为爱的那种无法下定义的特性。因为你对造物者的爱，以及你对你尊之为你的救主的造物者之子，即被知晓为耶稣基督的实体的爱，你继续日复一日地、每时每刻地做出选择去用那些你不知晓的方式，单纯地藉由你的存在性而被提供的方式去服务，每时每刻，你选择在每时每刻都继续、继续并继续，尽管几乎没有逻辑智力可以提供的，分析可以揭露的具有有效的理由的途径。然而，有一种对爱的水域的无法被满足的渴望，藉由寻求这样的水杯，你辐射出对于你的眼睛不明显的事物，但是在物质性的层面上，它作为一个已经被考验过的、被锤炼过并被发现是真实的渴望是显而易见地相当明显的。

Is there a further query, my sister?
我的姐妹，有一个进一步的问题吗？

Carla: No.
Carla: 没有了。

I am Q'uo, and we thank you, my sister.
我是 Q'uo，我们感谢你，我的姐妹。

Carla: Do you have any suggestions for me to teach channeling in a better way or [on] improving my technique?
Carla: 你们有任何建议让我用一种更好的方式来教导传讯，或者增进我的技巧吗？

I am Q'uo, and am aware of your query, my sister. We are very pleased with

the openness with which this group approaches the learning and teaching of vocal channeling. There is the perception on the part of each instrument that a variety of techniques is most helpful in this process so that the training of new instruments might always contain some element of that which is familiar to serve as assurance for the new instrument and some element of that which is unfamiliar or new in order that there might be the opportunity at each working for the new instrument and indeed for each instrument to expand the abilities in this area.

我是 Q'uo, 我理解了你的问题, 我的姐妹。我们对于这个团体藉由其着手处理对语音传讯的学习和教导的开放性是感到非常高兴地。在每一个实体的部分上都会有感知, 各种各样技巧在这个过程中是极其有帮助的, 这样对新的器皿的训练就可以一直包含了起到让新的器皿确信的作用的某种熟悉的要素以及某种不熟悉或者新的要素, 以便于在每一次工作上都可能会有给新的器皿的机会, 以及确实让每一个器皿都在这个区域中拓展能力的机会。

Thus, we would not offer at this time any specific suggestion for the improving of this process for we are well pleased that the process is one which is firmly underway and we really are exceedingly happy with the progress that has been shown by each instrument and especially by the new instrument.

因此, 我们不会在此刻提供任何具体的用于增进这个过程的建议, 因为我们对于这个过程是一个稳固地正在进行中的过程是感到非常高兴地, 我们对于已经被每一个器皿尤其是被新的器皿所展现出来的过程真的是极其高兴的。

Is there a further query, my sister?

我的姐妹, 有一个进一步的问题吗?

(No further questions.)

(没有进一步的问题。)

I am Q'uo, and again we thank you, my sister. Again, is there a further query at this time?

我是 Q'uo, 我们再一次感谢你, 我的姐妹。再一次, 在此刻有一个进一步的问题吗?

(No further questions.)

(没有进一步的问题。)

I am Q'uo, we thank again each entity for taking part in this process this evening and for generating a desire to come together for a working which removes the consciousness for a short time from those areas of the mundane activity in which you find yourselves ever more dutifully and intensively immersed. As your world about you tends to move you as though you were a pawn, it is a joyful sight for us to observe that there are those such as yourselves that are willing to move themselves from the dizzying round of activities to find a quiet place within that there might be the opportunity for the settling of much catalyst; the processing of it into experience; the giving of

thanks to the one Creator and the generation of the desire to serve that one Creator in whatever manner is appropriate.

我是 Q'uo, 我们再一次为各位在今晚参加这个过程并为产生出一种渴望聚集到一起以进行一次工作而感谢每一个实体, 这个工作让意识有一小段时间离开了那些你们发现你们自己是越来越恭敬且强烈地沉浸于其中的世俗的活动的区域了。因为在你们周围的世界倾向于就好像你是一个走卒一样地移动你的时候, 观察到会有那些诸如你们自己这样的实体是乐意于让他们自己离开那个令人眼花缭乱的活动的范围以便于找到一个安静的地方, 这对于我们是一种愉快的景象, 在那个安静的地方中, 可能会有机会让大量的催化剂沉淀下来, 对它进行处理形成体验, 向太一造物者致谢, 并产生出用无论什么合适的方式服务太一造物者的渴望。

It is easy in your illusion to lose yourself in detail for much requires the attention within your illusion in order to accomplish what you call your daily round of activities and within such detail focusing of the consciousness it is easy to forget that there is a wholeness, a rhythm, and a pattern to the life which gives it stability and to which one may retreat in silence and in solitude in order to enjoy the nourishment there.

在你们的幻象中, 要让你自己迷失在具体细节中, 这是很容易的事情, 因为在你们的幻象中会有大量的事物要求注意力以便于完成你们所称的你们的日常活动, 在这样的让意识聚焦起来的具体细节中, 很容易忘记有一个整体性, 一种旋律以及一种生命的模式, 这种模式会赋予生命稳定性, 一个人可以在静默中, 在孤单中退入到这种稳定性之中, 以便于享受在那里的养分。

Again we thank you for inviting our presence again this evening. We look forward, as you say, to these gatherings and we are eager to join you each time that we are called.

再一次, 我们为今晚邀请我们的出席而再一次感谢你们。如你们会说的一样, 我们祈祷这些集会, 我们极其渴望在每一次我们被呼唤的时候加入你们。

At this time, we shall take our leave from this group. We leave you, as always, in the love and the light of the one infinite Creator. We are known to you as the ones of Q'uo. Adonai, my friends. Adonai.

在此刻, 我们将离开这个团体。我们一如既往在太一无限造物者的爱与光中离开你们。我们是你们知晓的 Q'uo。Adonai, 我的朋友们。Adonai。

August 5, 1990

1990-08-05 道路、真理与生命 (R)

Group question: The question this evening has to do with what Jesus meant when he was quoted as saying, "I am the Way, the Truth and the Life; no one comes unto the Father lest he comes by Me." We need to try to balance that with the fact that when people pursue any particular spiritual path that person will construct for him or herself a unique path that may or may not—does it?—partake of this position or concept of which Jesus spoke, "The Way, the Truth and the Life."

小组问题：今天傍晚的问题，跟耶稣所说下列这段话的意涵有关：「我是道路、真理与生命；除非经由我，没人到得了天父跟前。」我们需试着去平衡那附带的事实，即当人们追寻任何独属的灵性道途时，将为其自身打造一条独一无二的道路，而他是否同样享有这个位置或耶稣所说「道路、真理与生命」的概念？

(Carla channeling)

(Carla 传讯)

Greetings to you in the love and in the light of the one Creator. I am Q'uo, and it is indeed a privilege to share your meditation at this time. We bless you for your generosity, and your desire to know the truth. To listen to our humble opinions is indeed kind of you, and we are most grateful and honored to be asked to come among you at this time. As always, please remember that those things which we offer to you are our thoughts, not an infallible truth, but the truth that we have been able to call our own, at the place where we are now in our own learning.

我是 Q'uo，我在太一造物者的爱与光中向你们致意。此时前来此地分享这静坐氛围，确实是一种特典。我们祝福各位的慷慨大度以及对于真理的求知。承蒙您的仁惠，聆听我们卑微的意见，令我们至为感激且荣幸为各位备询。一如往常，请牢记我们提供各位的是我们的思想，不是一个绝对真理，而是我们已能够称为自己的真理，目前自我学习的地点。

The question you ask this evening needs answers in two different ways. We shall move to the first way as the lesser of the two understandings that may aid in diffusing the tremendous damage the phrase, "I am the Way, the Truth and the Life; no one comes to the Father but by Me", has caused. This instrument is not familiar with the day-to-day living, the means of worship, and the sociological description of the times of the teacher known as Jesus. Suffice it to say that as now, then also, the more learned was the teacher, the more complex and sophistic his rationalizations might be. The teacher known as Jesus wished a return to simplicity, and a turn to the realization of the unity of all things, a calling to all of the children of the Creator.

今天傍晚的询问必需从两方面来回答。我们将自次要性之理解上给予先行的辅助说明，以打散这段言辞「我是道路、真理与生命；除非经由我，没人到得了天父跟前」所引起的巨大杀伤力。这个器皿并不熟悉导师耶稣在世时的社会背景，包括日常的生活、礼拜的方法等。这么说吧，从过去到现在都是如此，老师愈有学

问，其理性思维便可能愈形复杂及巧辩。耶稣导师希望回归纯朴，并转向对万物一体的了悟，展开对造物主所有子女的召唤。

This entity did not agree, nor accept, the pluralistic ways, the negatively oriented hints which characterized the theology and the teachings of the teachers of his own religion, which was Judaism. The entity never asked to be elite; he asked only to be a servant, and he related to others as teacher and servant, not being authoritative, except by the authority that was heard and could not be ignored within this entity's tone of voice, mode of expression, and knowledge of those prophetic writings, holy works and sophistic, argumentative commentary which at his time pervaded his religion.

这个实体不赞同亦不接受多元论的方式，即他自身宗教，犹太教，的老师与教义所描述的负面导向暗示。这实体从未要求成为菁英份子；他只要求成为一名仆人，而他对其他人扮演着老师与仆人的角色，并非行使权威，除了来自这实体内之声调的威信、表达的方式，一旦听见便无法忽略，以及在他所属宗教所遍布的那些手写预示，圣经哲言，辩证评注之类的知识。

As is almost always the case, it was through intense examination of his own religion, through active, day-by-day immersion in the belief systems of that religion, with all of its faults, its idiosyncrasies, and all of those things which he considered to be wrong, that he became aware that he had been born in order to express a channeling, in order to learn how to be of service in the deepest way open to him personally. He was given insight and vision through his contact with his Father. This humble servant called himself the son of man, not the son of God. He repeatedly said, "When you hear me, you hear not me, but the Father within." He said this many, many more times than is repeated in your holy works. He said this every time he spoke, just as we say to you we are your servants, we are your teachers, any truth which comes, comes through us, and through this instrument. We are not wise, we are students of the great mystery. So too, was the teacher known as Jesus.

一如以往，历经对他自身宗教信仰的强烈审验，历经灵活主动、日日不辍地沉浸在那宗教的信仰系统当中，带着一切属于它的谬误、其独特风格，以及所有他认为有错的那些事情，遂使他因而变得觉察，即他的出生是为了要表达一个通讯管道，为了以向他本人开启之最深邃的方式，学习如何有所服务。透过跟天父的接触，他被赐与洞悉力及愿景。这名谦卑的仆人自称为人子，而非上帝之子。他重复地说：「当你听见我时，你听见的并不是我，而是内在的天父。」这句话他说过无数遍，次数远多过你们圣经里的记载。每回发言他必这么讲，就彷彿我们向你们说我们是你们的仆人，我们是你们的老师，任何来临的真理，都是透过我们，也透过这个器皿传达。我们并不睿智，我们乃是那伟大奥秘的学生。耶稣导师亦如是。

The name of the Creator, within his religion, bore a great deal of resemblance to the word we use so often, that is, consciousness. The Creator's name, never spoken aloud, simply meant, "I AM I AM," or, "I AM because I AM," or, "I AM that I AM." I AM. This is the Old Testament Creator. This is a concept of great promise, great authority, full of nuances and mystery, and there was indeed a

large body of Jewish mystics, which line exists to this very day. As a mystic, Jesus attempted to express the nature of redemption as being a surety of consciousness, a bonding with that Creator which could withstand the threat of death, for eternity was more important to the teacher known as Jesus than this little life, but he knew what it took to embrace eternity, and as teachers do, he attempted to use that which he had, the name of the one infinite Creator most familiar to those whom he was teaching. I AM, I AM. I AM the Way. Identification with the Creator, the Way. I AM, the Creator, the Truth. I AM, the Creator, the Life. Stand up and be counted, for until you know I AM, you shall not come to I AM. Faith comes first. To think that this teacher meant that it considered itself a human doorway is a potentially wholly destructive distortion of that which was meant by the teacher known as Jesus.

造物者之名，在他的宗教(信仰)内，与我们常用的字眼--意识--具有许多相似之处。造物者之名，绝不大声说出，仅意谓“我是 我是”，或，“我是因我是”，或，“我是故我是”。我是。这是旧约圣经的造物者。这是一种基于伟大的许诺、伟大的威信、充满细微差异与奥秘的概念，而确实确实有个属于犹太秘学的庞大体系一路承传至今。身为一位神秘家，耶稣试图表达救赎之天性如意识一般确切，与那造物者的密切结合能够抵抗死亡的胁迫，因为永生对耶稣老师而言，比这小小的生命更重要，然而他知道拥抱永生的必须条件，并且就像导师们的做法，他试图应用他已拥有的东西，太一无限造物者的名字对那些他正在教导的人而言，最熟悉的即为“我是，我是”。我是道路。认明 造物者即道路。我是，造物者，真理。我是，造物者，生命。起立并接受点召吧，直到你知晓我是为何，你将无法来到我是面前。把信心摆在首位。认为这位导师意图把自己视为一道人类的大门，即是一个潜伏的完全具毁灭性的扭曲，完全曲解耶稣导师的意思。

You will note that we do not deny that Jesus was the Son of the Infinite One. We do not deny Jesus the Christ. We meet the challenge that this instrument offers. To her, Jesus is Lord, and by Jesus she means that which cannot be spoken, that is beyond our words, but that is the one infinite Creator. Let us call it love. Let us say love is the Way, the Truth and the Life. No one comes to the Father but by love. This is a New Testament change, which would have been acceptable to the one known as Jesus, for to Jesus his experience of his beloved Father was love given and love received. Difficult things were asked of this man, but this man was a channel with great determination and greater faith. He was speaking to entities who were very simple people. He spoke to them in words that left nuances, aromas, questions to ponder, but simple ones. Those of his own time knew the name that could not be spoken. Jesus (inaudible) spoke half of it.

你们会注意到我们并未否认耶稣是无限太一之子，我们并未否认耶稣.基督。我们满足这个器皿提出的挑战，她给我们的挑战是：耶稣是主。藉由耶稣(名号)，她意指那不可说的，超越了我们的语言，但那正是太一无限造物者。让我们称之为爱，让我们说爱即是道路、真理与生命。除非经由爱，没人到得了天父跟前。这是(我们对)新约圣经的一个改变，若在当年必为耶稣实体接受，因为就耶稣经验到的挚爱天父乃是爱的施与受。虽然这个男人面对诸多难题，但他是一个具有大决心和更大信心的管道。他向非常单纯的人们讲话。他的言语留下了微妙的细节、芬芳的气味、简单却令人沉思的问题。

That is the first way of understanding this phrase. It was a simple teaching. It was the preaching of faith, which leads us to the second portion of the meaning of these words, and why they are not the only words that lead to eternity, but merely words which show the intensity, the devotion, the worship, the surrender; the love, and the desire to serve the Creator by serving each other.

那是理解这段言辞的第一种方法。它是个简易的教导，它是对于信心的宣讲，引领我们迈向这些话语之意的第二部分，以及它们为何不是唯一通往永生的真言，而仅是展现热度、忠诚、崇仰、服从的语辞；爱的阐扬，以及渴望经由服务彼此来服侍造物者。

All paths of service, if they be positive, full of love and light, harmless to all, are helpful to those who are comfortable with that particular story or way of bridging the gap between present and infinite. This entity indicated the intensity necessary for a life in faith successfully to move from the mundane world into an arching bridge connected with eternity. Those who call themselves Christians, and go to church once a week, are as little likely to be able to graduate into the next density as those who have no path at all, but simply are looking, and testing and trying, and thinking, and mulling, and refusing to make a commitment that leads to surrender of the smaller self, in order to make room in the earthen vessel that is your body for the expansive and loving self that you truly are, the self that is Christed.

所有服务的道路，假使它们的态度是正面的，充满爱与光，对一切无害，对那些认同个别之故事或衔接当下与无限之沟通方法的人而言，是很有帮助的。这个实体指出必须之强度，将一个行持信心的生命体成功地从俗世迁入一座连结永恒的拱桥内。那些自称基督徒的人，每周必上一次教堂，就如同那些心中没有任何途径的实体一般，只有很少的机率能够毕业晋升下一个密度，后者只在观看、测试、尝试、思考、考虑，且拒绝做出承诺 前往臣服较小自我的目的地，为了让这具人间的容器，腾出空间给广阔与爱力的真实自我，那是被基督充满的自我。

That which is called religion works as a tool to polarize, purify, and discipline the seeker, not only one day a week, but every day. Better is the path which is alive in faith and service and worship that has been created by the entity itself, but that includes the forgiveness of self, the forgiveness of all others, an adoration and worship of the Creator, and a surrender to the Creator-self within, the self that is you but is a deeper and unknown part of you, to your conscious mind.

而被称为宗教信仰之作用，诚如一极化、净化及锻炼寻求者的工具，不只是一周一天而已，而应该日日如此才对。较好的就是这条由实体自己创造出来的道路能够充满信心、服务与崇敬，还包括了对自我的宽恕，对所有他人的宽恕，对造物者的一份爱慕与崇敬之心，还有一种臣服于内在造物者-自我的态度，这个自我对你的显意识心智而言 是你的自我中一个较深且未知的部分。

How do you get from your conscious mind to this extremely deep realization that allows a safe and peaceful surrender of the self, a trusting surrender, a

safe surrender? It is the faith that comes from persistent, daily attempts at meditation, no judgment of the meditations, no taking the spiritual temperature, but looking always for ways to see the Creator, for ways to recognize the hunger and the thirst for that which the Creator can give only to those who have surrendered to their Higher Selves.

如何从显意识心智抵达这极度深刻的彻悟，容许安全、平和又可信赖地臣服自我？答案是信心，它来自于每日持续不间断的努力静坐，从静坐的累积里不再作判断，不再量测灵性的温度，却始终找寻看见造物者的方法，找寻辨认出内在饥渴的方法，造物者只会将方法给予那些已臣服于较高自我的人们。

Any path, be it orthodox or personal, must consist of several things. A complete and unutterable faith that the Creator loves you, that the Creator made you because He loved you, and that it is only appropriate that you love this Creator in return. It is necessary that you deal in some way successfully with the understanding of your own eternal redemption. How could such imperfect entities as we be eternally forgiven and eternally given another chance, over and over and over, so that we would never lose courage, but simply pick ourselves up and try again? There is a requirement that we stand so four square, so honestly, earnestly, eagerly and completely in the light of this love and belief, this faith, that we realize it is our identity, something that we cannot possibly deny, that we would refuse to deny upon pain, even of death, for we have found out who we are, and we will not deny that.

任何道路，不管是正统的或个人的，必须由几个要素组成：一颗彻底全然的信心即是造物者爱你，他造你出来因为他爱你，而你也爱这造物者即是唯一适当的回报。你对自身永恒救赎的理解，在某方面处理成功是有必要的。这般不完美的实体如我们者，到底怎么能够被永久宽恕并永久赐予另一个机会，一而再再而三，那样我们才绝不会失却勇气，而是单纯地重振自己、再作一次尝试？有个必需条件为，我们坚守正直、诚实无欺、热心恳挚、兴奋渴望及完满无虞地立足于这股爱与信仰、这份信心的光中，以致使我们明白它正是我们的身分，我们不可能予以否认，我们会在苦痛时拒绝否认它，甚至面临死亡也如此，因为我们已发现自己是谁，而我们将不会否认它。

This attitude, once digested, shall we say, makes us realize the enormous preciousness of each moment that we are conscious in this milieu which you call third density. Here, and only here, can you demonstrate your faith, for you have forgotten and do not see the reality of your light being, the illusion of your mundane self, and the great beauty that you may make of a life in faith, a beautiful gift, a substantial, marvelous gift, a rich and honeyed gift, for the Infinite One.

这个态度，一旦被消化了，容我们说，使我们因而明白在这个你们称为第三密度的环境里，每个片刻所富含的珍贵价值。在此处，且唯有此处，你才能展现你的信心，因为你已忘记且看不到你的光体实相，你那尘世之我的幻影，还有你可以从处于信心的一生中得获那至美的果，一份美好的贺礼，一份实质、绝妙的礼物，一份丰盛又甜蜜的厚礼，献给无限太一。

We speak to a group of cultural Christians. Each of you knows it is not

necessary to find the Creator in one place or another. The Creator did not need houses built for it, for the house of the Creator is your heart, that room into which you may go and shut the door behind you. The most personal and intimate part of yourself is the part that has faith. If you do not have faith, you do not have a way, you do not know a truth, and you do not know how to live your life. Nor do you know why you are living, nor can you rejoice at the moment of your death, whether it be natural or placed upon you because of your beliefs, so that you are a martyr. Most unusual happening—seldom will anyone have to die for what he or she believes—but that concept must be seated deeply within yourself, because it is part of knowing for sure, in no uncertain terms, who you are metaphysically.

我们向一?有文化属性的基督徒们说话。你们每个人都知道不用去这个或那个地方找寻造物者。造物者并不需要大家为他建盖房舍,因为造物者的房舍是你的心,进入那间密室能够让你避开一切干扰。来自你自己最个人和私密的部分乃在于拥有信心;如果你没有信心,你就无路可行,你就不认识任何一项真理,而且你也不晓得怎么去过自己的生活,你也不知道活着的理由,亦无法为你的死亡时刻感到欢喜,不管是自然或因为信仰上的缘故,于是你是名烈士。最不寻常之事件;很少有人得要为他或她信奉的东西而死;但那概念必须要在你的内在根深蒂固,因为那是有关知晓的一部分,在不是不确定的措辞上,表明你那形而上的身份。

We accept a kind of vibration, which you may call Christ consciousness, or any other name which you may wish to use, as a description of one who is committed, and (our) hope when speaking to those of third density, is largely to help people remember who they are, that they are as tall, and as deep as eternity itself, that they have being, that they are and that they will be, but that this is the moment—and in cosmic time, 75,000 years is a moment—of decision. It is a decision that must be made without reservation or evasion. You cannot say, "I know I am supposed to believe in something, so I choose this path, and I will believe it." Rather, you must become what you believe, insofar as you are capable of it. You must begin to realize that the life you channel is a life of love.

我们接受一种你尽可称之为基督意识,或任何其他你可能想使用的名字的振动,作为描述一名全然交出自己的人,而我们希望当在和第三密度的那些人说话时,得以广泛地协助他们记起自己是谁,他们有如永恒般的高大与深远,他们拥有存在,从现在到未来,然而就在此刻;以及以宇宙时间来算,75,000年只是一个瞬间--的决定。这是必须作出的决定,没有保留或推诿。你不可说:「我知道我该要依靠某样东西,所以我选择这条道路,而且我会相信它。」反之,你必须成为你所相信的事物,只要在你能力范围之内。你必须开始明了你所传导的生命是一个充满爱的人生。

You yourself upon the surface of life are in tempest after tempest, and your small boat often loses its rudder, but in faith that frail barque will ever be afloat, and ever be moving toward the destination of paradise, for you who live a life of faith, you who grasp the need to become committed to a daily recognition of the Creator, will find yourself in a well-watered and most beautiful place upon release from the clumsy, chemical shell which you now

use to carry your spirit. If you do not know, if you do not live as a light being, or, and this is in the end the same thing, attempt each day, give time each day to the attempt to become aware of being a light being, then you will feel uncomfortable with the need of the metaphysical world to be absolutely who you are.

在生命表层之上的你本人正逢连连风暴, 而你的小船常失去方向舵, 但在信心中, 那艘脆弱的船只只会永远漂在水上, 并永远朝天堂的目的地移动, 因为你活出了信心的一生, 你把握需要, 使自己付托于一种每日对造物者的认可, 你将发现自己置身在一个水源供应充沛且风景优美的地方, 在你从笨拙、化学元素构成的躯壳 [你目前用来携带灵体的工具] 里解放出来。如果你不知道, 如果你活得不像一位光的存有, 或者, 其结果都是一样的, 那么每天努力尝试, 每天付出时间努力尝试去觉察自己是一位光的存有。

The paradise of which we speak is that portion set aside after an incarnation in which each soul is healed, each pain eased, each tear wiped away. It is not necessary to be successful, happy, wealthy, or any other of the values so shallow in your culture. It is necessary to seek, to ask, to turn, to forgive. How difficult to trust in the Creator, and how much easier to trust in that Creator when you are aware of who you really are, and that things which may seem unkind that happen within your life experience are those offered in true kindness that one may learn more and more to be authentic, real, healed of all lack of self-forgiveness and forgiveness of others, so that all is forgiven, all is accepted, and there is no thing which can separate you from your faith, no tragedy, no horror that can remove from you the knowledge of who you are, an absolute and explicit part of the Creator, a being of love.

有关我们述说的天堂是那化为人身后所予以弃置的部分, 在其中每个灵魂都被治愈, 每份痛苦都被舒解, 每滴眼泪都被擦干。没有必要功成名就、幸福快乐、财富满贯, 或任何其他属于你们文化的浅碟价值。去寻求、去询问、去扭转、去原谅是必要的。信任造物者何其困难, 而当你觉察到自己的真实本质时, 信任造物者又显得何其容易, 而那些在你生命经验之内发生, 看似不仁慈的事情, 正是在真正的仁慈中呈献给你, 好让一个人得以学着更加地真实不虚、实际、对所有欠缺自我原谅及原谅他人的现象给予医疗, 如此一切均被原谅, 一切均被接受, 且没有任何东西能够分隔你与信心, 没有悲剧、没有恐怖能够动摇你对自己的认识, 为造物者之纯粹又明确的部分, 一个爱的存有。

We do not hesitate to answer this entity's challenge that Jesus is Lord. This instrument has invested a great deal of passion and intensity in coming to know, to feel, to think, to act with an awareness of how the teacher known as Jesus might so react. The entity is active in faith. Each of you may be active in faith, but it cannot be done once a week, or when one needs comfort. It needs to become a part of each of you, to ponder, to revel, to rejoice and to allow your own absolute nature to be made known to yourself. You are an imperishable light being. You have chosen to be of service to the Creator by attempting to love those about you as if they were yourself. Are you a channel yet in your life, a way, a living truth, a silent witness, an example of life that reaches beyond the physical, the dropping of dust, and the disappearance

from this illusion? One decision to move along the path of service is good, but you must keep making this decision, for your life experience was designed to allow you honest doubt, clear evidence that the Creator is not kind.

我们毫不犹豫地答复这个实体所挑战的耶稣即上主。这具器皿投注了很多热情和精锐的锻炼，以变得知晓、思虑、配合对于耶稣老师之所反应的一股觉察来当作行为依据。这实体表现出活泼的信心，你们每一位皆可如是，但它万万不能成就于每周一次的礼拜中，或某人需要安慰时。它需要成为你们每一位的一部分，去沉思、去狂悦、去欣喜，并容许你本身的纯天然性为你自己所知悉。你是不朽的光之存有。你已选择服侍造物者，藉由努力尝试去爱那些跟你有关的人，彷彿他们就是你一样。你成为你生命里的通道没？一条道路，一个活生生的真理，一名沉默的见证人，一个生命的典范 超越肉体之限，落尘，并从这幻象里消失不见？ 一个决定 沿着服侍的道路前行是很好的，可你必须一直去作这个决定，因为你的生命经验已预设成容许你诚实地怀疑，以及清楚的证据显示造物者并不亲切。

It is not easy to live a life in faith. Indeed, the more intense one's faith becomes, the more central and important, the more it is tested in the fire of experience, for faith is not rigid, it is flexible, adaptable, accepting. It allows people their own paths. It allows people not to find a way to eternity. It allows people to be where they are without regrets for them, because of the sure knowledge that one day they will awaken to their true self, to the I AM, and they will turn to seek the Way, and the Truth, and the Life that is yours in eternity.

活出充满信心的生命并不容易。的确，一个人的信心变得愈强烈，就愈专注和紧要，也就得经历更多火焰般的考验，因为信心不是僵固的，它是有弹性的、能适应的、接受性的。它容许人们走自己的路径。它容许人们不去找寻一条永恒之道。它容许人们在原地踏步而不为他们感到抱憾，因为足以确知的是，总有一天他们会朝向真实自我、朝我是苏醒，并且转向寻求那永恒中，也同样属于你的道路、真理与生命。

Nor need you wait for this experience, for eternity lies in each present moment, and as your path of service moves onward, we pray you the grace, the alertness, and the ability to flow and adapt that will bring you to your own I AM, your own surrender, and your own experience of yourself as an absolute and ideal being, the greatest blockage to this way of thinking, being and manifesting, of the lack of self-forgiveness, the low opinion of oneself, a tendency to characterize the self as unworthy.

你亦毋需等待这样的经验，因为永恒在于每个当下之片刻，而当你的服侍之路迈步向前行时，我们祈祷你得获恩典、警觉的心，还有源源而来且足以顺应的能力，将领你至你自己的我是、你自己的臣服，及你对自身的经验，如同一名绝对与理想的存有，而在这么思想、存在与显化的路上之最大阻碍，始于欠缺自我宽恕、看轻自己、并倾向把自我贬得没有价值。

How long shall we accept the appearances of an illusion? Work as you will with those things which keep you from your awareness of who you are. Do not be discouraged if the rest of your life is taken up in the first step, self-forgiveness and forgiveness of others. You have all the time in the world to become your own I AM. Courage, my children.

到底我们该接受一个幻象的表相多久呢？做你意愿的工，佐以那些使你远离觉察你是谁的事物。切勿气馁，假如你的后半生都停留在第一步--自我原谅和原谅他人。你拥有世界上所有时间去成为你自己的我是。(拿出)勇气，我的孩子们。

(Jim channeling)

(Jim 传讯)

I am Q'uo, and I greet each again in love and light through this instrument. We realize that we have spoken for a lengthy portion of your time this evening, and once again we apologize for the wordiness which we find necessary in expressing those concepts which are our response to your most thoughtful query. We would ask if there might be any further queries at this time?

我是 Q'uo, 我再一次通过这个器皿在爱与光中向各位致意。我们意识到我们已经在今晚发言了你们的时间的一个很长的部分了, 我们再一次为我们在表达这些观念的过程中我们发现必不可少的多话而抱歉, 这些观念就是我们对于你们极其深思的问题的回应了。我们会请问, 在此刻是否可能有任何进一步的问题?

C: I have one, but on a slightly different subject. I study karate. There is a concept called the "chi," which (inaudible) that the power dwells in the area (inaudible) down about three inches below the navel. I was wondering if you could tell me anything about this concept of chi, and its relationship to the (inaudible) energy chakras, as far as location goes?

C: 我有一个问题, 但是是在一个稍稍不同的不提上。我学习空手道。有一个被称之为"Chi"的观念, 它(听不见)力量是存在于大概在在肚脐下方三英寸的(听不见)的区域中。我想知道, 是否你们能够告诉我关于这个 Chi 的观念的任何事情, 以及在那个位置的范围内, 它与(听不见)能量中心关系?

I am Q'uo, and am aware of your query, my brother. We will do our best to speak to this query, though it is one which leads into a subject which is interesting and intricate. The center, physically, of the physical vehicle for most entities, is that location of which you speak, and for any entity which wishes to move its physical vehicle in a graceful, power-filled and controlled fashion, will do well to move from this center, with this center fixed in its consciousness, for from this center, or any center that may be measured by gravity, there is a leverage which is possible that is not possible at any other point within the physical vehicle. This is a function of what you would call your mechanical physics. Because an entity is well grounded or in a firm foundation at this point, it may exert force in any direction in a more efficient manner by remembering this point, and by moving in harmony with this point. It is also true that from this point flows a kind of power which is also, shall we say, multi-dimensional in its nature.

我是 Q'uo, 我理解了你的问题, 我的兄弟。我们将尽我们所能谈及这个问题, 虽然它是一个导向了一个有趣的且复杂的主题的问题。对于大多数实体的物质性载具的身体上的中心, 就是你们谈及的那个位置, 对于任何希望去让它的物质性载具用一种优雅的、充满能量的且有控制方式运动实体, 如果它从这个中心开始

移动，并将这个中心固定在它的意识中，它将会做的很好，因为从这个中心，或者从任何可以藉由重力而被衡量的中心，会有一种有可能的杠杆作用，这个杠杆作用对于在物质性载具中的其他的位置都是不可能。这是你们所称的机械物理学的一个机能。因为当一个实体是有效地扎根在这个位置或者在这个位置有一个稳固的基础的时候，它可以藉由记住这个位置，并藉由与这个位置协调一致地移动而在任何方向上用一种有效的方式发出力量。从这个位置会有一种类型的能量的流动，这同样也是真实的，这种能量在其特性上同样也是，容我们说，多维度的。

This is a point which is very close to that physical location which you call the navel in which each entity upon birth is connected to its mother by the umbilical cord. Though this cord be severed, as is the case with each entity within your illusion, there remains a connection that is not visibly seen and is seldom felt, but is quite powerful, for each entity. This connection is with what you may call the prana, or creative energy of the universe. It is as though this energy were funneled into the physical and metaphysical vehicle of the entity through this connection.

这是一个非常靠近那个你们称之为肚脐的身体上的位点的位置，通过这个位置每一个实体在出生的时候藉由脐带与它的母亲连接在一起的。虽然这个被切断了，如同在你们幻象中的每一个实体的情况一下，仍旧有一种看不见的连接留下来了，它很少被感觉到，但对于每一个实体却是相当强有力的。这个连接时与你们所称的普纳，或者宇宙的创造性的能量是连接在一起的。这就好像这种能量是通过这个连接被传送到实体的物质性和形而上学的载具一样。

When an entity is aware of this centering point in both the physical and metaphysical aspects then the entity has at its command a great deal of energy that may be expended in a manner of efficiency that is in direct proportion to the entity's discipline of the mind. The practice of the karate, as you are aware, is a practice which trains not only the physical vehicle, but the mind as well. Indeed, the physical vehicle is but a tool of the mind and has but little use without the mind to direct it. In the practice of the art of which you speak this is most apparent to those who seek to master the ways of this art.

当一个实体同时在物质性和形而上学的面向上察觉到这个中心性的位置的时候，接下来实体就可以掌控大量的能量了，这种能量可以用一种在效率上与实体对心智的锻炼成正比的方式被消耗。空手道的练习，如你们察觉到的一样，不仅仅是一种训练物质性载具的练习，同样也是训练心智的练习。确实，物质性载具仅仅是一个心智的工具，在没有心智指引它的情况下，物质性载具是几乎没有用处的。在对你们谈及的技艺的练习中，对于那些寻求去掌握这种技艺的实体，这是极其显著的。

Is there a further query, my brother?
我的兄弟，有一个进一步的问题吗？

C: Which energy center would (inaudible), what color would (inaudible) be in that area?

C: 哪一个能量中心会 (听不见)，什么颜色会 (听不见) 在那个区域呢？

I am Q'uo, and am aware of your query, my brother. The center of energy most closely aligned with this particular area is that of the yellow ray, and in many drawings of your Egyptian culture you may notice that the entity that seeks power in this world and in the mundane sense will be depicted as having a center of energy flowing out from this area. However, the entity that seeks to blend this more mundane type of power with its own spiritual learnings will begin to transform the metaphysical nature of this power into that which proceeds from the brow chakra, or that which is the indigo ray. Thus, in its simple and unadorned state the energy is of the yellow ray, however, it may be refined until it is of the indigo ray as well.

我是 Q'uo, 我理解了你的问题, 我的兄弟。与这个特定的区域极其紧密地对齐的能量中心是黄色光芒的能量中心, 在很多你们的埃及文化的图画中, 你们可以注意到, 在这个世界以及在尘世的意义上寻求力量的实体, 将会被描绘为有用一个能量中心正在从这个区域流出。然而, 寻求将这种更为世俗的类型的力量与它自己灵性上的学习混合起来的实体, 将会开始将这种力量的形而上学的特性转换为那种从眉部脉轮, 或者靛蓝色的光芒前进的力量。因此, 在它的简单且未被修饰过的状态中, 这个能量是黄色光芒的能量, 然而它可以被精炼, 一直到它同样也是靛蓝色光芒的能量为止。

Is there a further query, my brother?

我的兄弟, 有一个进一步的问题吗?

C: (Inaudible) function well, I feel more a flush over (inaudible) much like the initial flushes that I had when I was (inaudible) a channel, it involves a (inaudible) that I (inaudible) tonight (inaudible).

C: (听不见) 很好地运转, 我更多地感觉到一种涌入 (听不见) 非常类似于当我是 (听不到) 一个管道的时候我体验到的那种一开始的涌入, 它包含了一种 (听不见) 我 (听不见) 今晚 (听不见)。

I am Q'uo, and we are unsure as to whether we find a focus for query, but we shall comment, for we feel we have a grasp of your statement. The feeling of wellness, of being flushed, as you have described it, throughout your energy centers, in both the channeling, the conditioning for channeling, and in the practice of the art of karate which you now experience, are means by which you have been able to bring your energy centers into a temporary alignment and balance that allows each to express in an unified manner the energy which is unique to each.

我是 Q'uo, 我们不确定我们是否找到了问题的一个焦点, 但是我们将评论, 因为我们感觉我们已经理解了你的陈述了。那种同时在传讯中, 在对传讯调节作用中, 以及在你现在体验到对空手道的技艺练习中的贯穿你的能量中心的源泉或者被涌入的感觉, 如你已经对它的描述一样, 是你已经能够通过其将你的能量中心带入到一种暂时性的对齐与平衡的途径, 这种对齐与平衡允许每一个能量中心用一种统一的方式表达对于每一个能量中心是独一无二的能量。

Thus, the feeling of well-being that occurs at these times. It is at these times that you are able to move your focus of consciousness from the more linear

type of activity to that which, though it may be physically active, is more of the receptive mode, taking in the pranic energy, or that which in your art is called the chi, and moving that energy in a balanced fashion in order to accomplish a certain set of goals, whether these goals are simply to feel the energy in its movement and radiation to move the physical vehicle in a certain prescribed series of patterns or to serve as an instrument for contact such as of the Confederation of Planets in the Service of the One Creator.

因此, 在这些时刻会出现那种安宁的感觉。就是在这些时刻, 你能够将你的意识的焦点从一种更多是线性类型的活动移动到那种具有更大接纳性的模式, 尽管它可能在身体上是活跃的, 它会吸收普纳的能量, 或者你们的技艺称之为 chi 事物, 并用一种平衡的方式移动那个中心, 以便于实现一套特定的目标, 无论这些目标是单纯地在能量的移动和辐射中感觉到那种能量, 以让物质性载具以一定系列的预设的模式移动, 还是用作一个对诸如服务太一造物者的星际联邦的接触之类的接触的器皿。

Is there a further query, my brother?
我的兄弟, 有一个进一步的问题吗?

C: (Inaudible) for the first time in a long time I really felt intense conditioning. I know (inaudible) try to, I find that what I need to do (inaudible) choosing not to channel, but the conditioning tonight was very intense. I felt, (inaudible)?

C: (听不见) 第一次在一段很长的时间中, 我真的感觉到强烈的调节作用, 我知道 (听不见) 尝试去, 我发现我需要做的事情 (听不见) 选择不去传讯, 但是今晚的调节作用是非常强烈的。我感觉, (听不见) ?

I am Q'uo, and am aware of your query, my brother. We must apologize for being overly enthusiastic in our greeting of you, my brother, for we were wishing only to aid in the deepening of your meditative state. There is also the consideration which we had hoped that we had accounted for, and that is that there were two instruments in proximity to you which you were able to feel the conditioning as a result of the closeness to these instruments and the sensitivity of your own instrument. Thus, there was the doubling effect of the intensity of the conditioning which you felt. We do apologize if there was any discomfort. This was not our intention.

我是 Q'uo, 我理解了你的问题, 我的兄弟。我们必须为在我们向你致意过程中过度热情而抱歉, 因为我们仅仅希望去帮助深化你的冥想状态。同样也会有我们本来希望我们已经考虑到的考虑, 那就是在你的附近有两个器皿, 作为你与这些器皿的靠近以及你自己的器皿的敏感性的一个结果, 你能够感觉到那个调节作用了。因此, 你感觉到的调节作用有加倍的效果。如果有任何的不适, 我们确实很抱歉。这不是我们意图。

Is there a further query, my brother?
我的兄弟, 有一个进一步的问题吗?

C: No, thank you.

C: 没有了, 感谢你们。

I am Q'uo, and we thank you, my brother. Is there another query?

我是 Q'uo, 我们感谢你, 我的兄弟。有另一个问题吗?

Carla: Thank you, Q'uo.

Carla: 感谢你们, Q'uo。

I am Q'uo, and we thank each most heartily for we have enjoyed this evening once again ...

我是 Q'uo, 我们为已经再一次享受了这个晚上的.....而极其衷心地感谢各位.....

(Tape ends.)

(磁带结束。)

August 12, 1990

1990-08-12 圣地与结晶的能量 (R)

Group question: The question this evening has to do with the general topic of the energies that are in motion in the Middle East, why there seems to have been such turmoil and confrontation within this particular area of our planet for so many thousands of years and what exactly is the pattern of the playing out of these energies that is now continuing in the Middle East.

小组问题：今天傍晚的问题是与在中东地区运行的能量的一般性的主题有关的，为什么在我们的星球上的这个特定的地区中在如此多的几千年的时间中看起来似乎一直都有着如此的混乱与对峙冲突，这些现在正继续中东地区运行的能量的模式究竟是什么呢？

(Carla channeling)

(Carla 传讯)

I am Q'uo. Greetings to each of you, my friends, in the love and in the light of the one infinite Creator. What a blessing it is to join in your meditation this evening, to thread our energies through yours and feel our oneness with you as we both seek the mystery of the Creator of all that there is. We are especially glad to greet and welcome those who are coming to this meeting for the first time. We hope that we do not (inaudible) make your mind going on as well in speaking too long. This instrument speaks to us often in her mind of our wordiness. We shall therefore surge through this evening's question with only one thought. We do ask each of you to be responsible for listening, understanding and taking in that which we say, but only as an opinion. We are not without error. We are not infallible. We are simply entities such as yourself who have been working to walk that path which leads home a bit longer, as you would estimate it in time. And so we reach a hand back to you hoping that we may be of service to you in our opinions and our thoughts. But please listen and if anything seems to be incorrect to you drop it and forget [it] without a second thought. For we would not mislead you nor be a stumbling block in your path of seeking.

我是 Q'uo。我的朋友们，我在太一无限造物者的爱与光中向你们致意。今晚加入你们的冥想，如穿针引线一般将我们的能量与你们的交织在一起，并在我们一起寻求一切万有的造物主之奥秘的时候感觉与你们的一体性，这是怎样的一个祝福啊。我们特别高兴地欢迎那些第一次参加集会的实体们并向他们致意。我们希望不要（听不见）因为我们讲太久使得你们的心智也跟着滔滔不绝。这个器皿经常在心智中对我们提到我们的多话。我们因此将仅仅用一个想法来快速穿过今晚的问题。我们确实请求你们每一位都对聆听、理解并接受我们所说的内容负责任，而仅仅只是将其作为一个观点来对待。我们不是并非毫无错误。我们不是不会犯错的。我们单纯地就是和你自己一样的一直都进行工作以走在那条通往家园的道路上的实体，我们仅仅走得时间长一点，如你们对时间的评估一样。因此，我们向回向你们伸出一只手以希望我们可以通过我们的观点和我们的想法对你们有所服务。但是请聆听，如果任何事情看起来似乎是不正确的，请毫不犹豫地放下它、忘记它。因为我们既不愿意误导你，也不愿意成为你寻求路上的一块绊脚石。

That area of your Earth's surface known as the Holy Land is and has been for millennia a trigger point, as this instrument would call it. A place where whatever an entity has done in working upon its own consciousness will be magnified. It is a powerful place. A place of beginnings. A place lost in the roots of time upon the surface of your planet. And to this place more attention has been given, more love extended. It is as though there were upon the surface of your planet certain places which have their own power. There is none so potentially great as that which you call the Holy Land.

在你们地球表面上的那个被知晓为的圣地(Holy Land)的区域，现在是，且在数千年来一直是，如该器皿对它的称呼一样，一个触发点。在这个地方，一个实体在它自己的意识中已经进行了的无论什么工作都会放大。它是一个强有力的场所。一个开始的位置。一个在你们星球的表面上的时间之根部之中失落的地方。已经有许多的注意力，许多爱被给予这个地方了。这就好像在你们星球地表上有一定的地方是拥有它们自己的力量的一样。没有一个地方潜在拥有的力量是比你们所称的圣地更大的。

The energy has been placed into that earth, that sky, and on beyond by the prayers, the cries of terror, the joy of learning, and the passionate yearning for understanding of many, many of your peoples through many, many of your generations. Were all of these people moved by some magical means to Cleveland they would not be doing that which they are doing. Rather, they would be responding to the portion of the Earth's surface upon which they stand, this particular location not having any intrinsic spiritual power except that power that is understood to be in all things. That power is enhanced to some degree by those who lived there before you and your people and to some extent all of your land is blessed because those who lived before you, whom you call Indians, are greatly aware of the Law of One and the way of life which may be called conscious, magical or faithful.

许多世代以来，你们的人群中许许多多的人的祈祷、恐惧的哭喊、学习的喜悦以及对理解的充满热情的渴望，已经将能量放置在那土地中、天空中与更远的地方了。假设所有这些人都是用某种魔法的方式被移动到达克里夫兰，他们不会在做他们现在正在做的事情。毋宁说，他们会回应那个他们站立于其上的地球表面的部分，这个特定地方并不拥有任何固有的灵性上的力量，除了那种被理解为在万物之中的力量之外。那种力量由于那些在你们和你们的人群之前居住在那里的人而在某种程度上被增强了，在某种程度上，素有你们的土地都因为那些在你们之前居住在那里的人所祝福了，这些人就是你们所称的印第安人，他们极大地觉察一的法则，他们的生活方式可以被称之为有意识的、魔法的或者信实的。

Those who live in the Holy Land are in a place which magnifies that which is upon an entity's heart. Now let us move away from this particular situation long enough to express the nature of your metaphysical makeup in terms of being a person of power, what some would call magic, what others would call wholeness. The Creator is best known to us as love. Love in its [classic meaning,] that which may be called intelligent infinity, contains most of that which is the Creator. But the Creator, by the power of free will, has the desire

to know Itself. And so creations begin in those parts of the Creator created of love which is the Creator and an equal amount of free will, which is infinitely different for each person, have created each unique being, including yourself. Each experience that you have, each decision that you make is of vital interest to the Creator of all things. For as One gazes upon consciousness that is Its own consciousness becoming an actor upon the stage of the world, It learns about that infinite entity which has been made finite by this illusion in which you now enjoy yourself.

那些生活在圣地之中的人们是处于一个会放大一个实体的心中所想的事物的场所之中的。现在，让我们从这个特定的情况离开，离开足够长的距离以表达，从你是一个具有力量的人的方面而言你的形而上学的组成的特性，一些人会将这种力量称之为魔法，还有一些其他人会将其称之为完整性。我们对造物者最佳的知晓是，造物者就是爱。爱在其经典的意义上可以被称之为智能无限，它包含了大部分的造物者之所是。但是，造物者，藉由自由意志的力量，拥有去知晓祂自己的渴望。因此，造物是在造物者的那些由造物者之所是的爱创造出来的部分中开始的，一个同等的数量的且对于每一个人都是无限地不同的自由意志创造出了包含你自己在内的每一个独一无二的存有。你拥有的每一个体验，每一个你做出的决定，对于万物的造物者都是具有不可或缺的兴趣的。因为当太一注视着祂自己的意识之所是意识的时候，祂变成了世界的舞台上的一个演员，祂了解了那个已经藉由这个你现在让你自己在其中享受的幻象而已经成为有限的无限的实体了。

The Creator planned lessons based upon what It had learned from each of you and all beings that have been created and the last creation before this one. Its lessons were simple and you are at the heart of them. You first learn of consciousness itself and in that learning you may be anything, a rock, a sea, the wind, fire, earth. Everything is conscious that you may think of or touch. Everything is the Creator and [when] this has been seated firmly, you as an imperishable entity moving through these illusions learn the lesson of the light, of turning, of motion towards that which brings you warmth, blessing and help.

造物者是基于它已经从你们每一个人、所有已经被创造出来存有以及在这一个造物之前的上一个造物而计划了那些课程的。祂的课程是简单的，你就处于那些课程的核心之中。你首先学习了意识其自身，在那种学习中，你可以是任何事物，一块石头、一块海洋、风、火、土。每一个你可以想到或者触碰的事物都是有意识的。每一个事物都是造物者，当这种意识已经被坚固地固定下来的时候，你作为一个不朽的实体就会在穿过这些幻象的过程中学会光的课程，向着给你带来温暖、祝福与帮助的事物转动与运动的课程。

And so you experienced being part of the creation of the Father that you see about you—clouds, trees, animals. Eventually you are not just an animal but rather through loving some entity such as a pet who loves its master and being loved in return, your metaphysical self meets for the first [time] itself in a self-conscious manner. That is, as a person conscious of self.

因此，你们体验到成为你在你周围看到的天父的造物的一部分了——云、树木和动物。最终，你不仅仅是一个动物，而毋宁是通过爱某个诸如一个宠物之类的

实体，那个宠物爱它的主人并反过来被爱了，你的形而上学的自我第一次通过一种自我察觉的方式，也就是作为一个察觉到了自我的人，遇到了它自己了。

This is your arena, your stage. Here you made a choice. You chose to express all those things that have gone before. All the lessons of consciousness and turning to the light with an innate love of that infinite One which made you. But there are two basic ways to express this love. You may attempt to serve others and thus are serving the Creator or you may attempt to realize that you indeed are the Creator and thus manipulate people so that you have control over them and have power in yourself. These are short explanations of that split, that choice which you must make as to how to express that love which you have for the infinite One which loves and created you.

这就是你的竞技场，你的舞台了。在这里你做出了一个选择。你选择去表达所有那些之前已经消失的事物，所有意识的课程以及所有带着一种固有的对制造了你的无限太一的爱转向光的课程。但是，有两种表达这种爱的基本的方式。你可以尝试去服务他人并因此服务造物者，或者你可以尝试去意识到，你确实是造物者并因而操纵人，这样你就可以控制它们并拥有在你自己内在之中的力量了。这些是对于那个分裂，那个你必须在关于你要如何表达你对那个爱你并创造了你的无限太一的爱方面做出的选择的简短的解释。

There are lessons which await you: love, wisdom, the unification of love and wisdom so that for the first time love does not end in martyrdom nor wisdom in solitude. Once you have learned all these lessons you begin to turn back towards the Creator, your learning for this creation nearly done. The cosmos has experienced in terms of the time which is part of your illusion many millions of years. But as you are imperishable and will live eternally, whatever illusion of time you experience does not mean that there is a deadline or a [threat]. It is indeed true, as far as we know, that the time draws near for the close of this density of learning on this particular sphere. Consequently, many entities are here desperate to learn enough of the lessons of love to be able to graduate into the next density where there is much more harmony and where the lessons are those of one who has already chosen to love and be of service to others. It is indeed a different atmosphere than you are now experiencing and certainly different to that of your Holy Land.

会有等待着你们的课程：爱、智慧以及对爱和智慧的统一，这样爱就第一次既不会结束于受难，也不会结束于在孤寂中的智慧了。一旦你已经学会了所有这些课程，你就开始向着造物者返回了，你为这个造物的学习几乎就要完成了。宇宙从你们的幻象的一部分的时间的意义上已经体验了许多百万年的时间了。但是，因为你是不可朽的并将会永恒地活着，无论你体验的时间的幻象是多少都不会意味着有一个截止日期或者一个威胁。在这个特定的星球上的这个学习的密度的关闭的时间已经接近了，就我们所知，这的确是真的，结果是，许多在这里的实体不顾一切想要学会足够的爱的功课，以便于能够毕业进入下一个密度；在那儿有更多的和谐，那儿的功课是一个已经选择去爱与服务他人的实体的功课。下一个密度的确是一个与你们现在体验的环境不同的环境；它与你们的圣地的环境肯定也是不相同的。

We feel that you needed this background to understand that those who live in a place of power are like the crystals that you dig in your mines. Different crystals contain different properties and there are those healers that are able to use these properties to effect changes, to make entities feel more whole or healed. But often what does not occur to people is that the healer itself must be at least as crystallized within as the crystal it is holding or else healing will not occur in any significant amount.

我们感觉到你们需要这个背景以理解, 那些生活在一个具有力量的地方的实体就如同你们在你们的矿石中挖掘出的水晶一样。不同的水晶蕴含不同的属性, 有一些疗愈者能够使用这些属性引发改变, 以使得实体们感觉更健全或被疗愈了。但人们通常没有想到的是, 疗愈者本身在内在之中的结晶程度必须至少与他正握着的水晶是相当的, 否则疗愈将不会用任何有效的数量发生。

So we have in the Holy Land those who are all potentially crystallized beings, even literally and physically speaking, that is, speaking of your physical vehicle that carries your consciousness around. You are potentially a crystallized being. So the greater portion of yourself by far is a kind of crystal. It is, however, not charged most of the time. That is the water that is a portion of all your fluids. They are all capable of crystallization. Great portions of your consciousness reside in a portion of your physical vehicle that is almost completely unused that is the frontal lobe. And there is great chance of crystallization there also which carries with it the inner centering consciousness of the energy center of the brow in what some people have called the indigo ray chakra.

因此, 我们在圣地中拥有那些完全有潜力的结晶的存有, 甚至是从字面上以及物质性的方面而言的结晶, 也就是说, 谈及那个携带着你的意识四处移动的你的物质性载具。你潜在地是一个结晶的存有。因此你自己的远远更大的部分是一种类型的晶体。然而, 大部分时间它没有被充能。那就是你的所有体液的一部分的水。它们全都是有能力结晶的。你们的意识的大部分是存在于你的物质性载具的前额叶的部分之中的, 那个部分是完全没有被使用过的。@在那里有巨大的结晶的机会, 在一些人已经称之为靛蓝色光芒的脉轮中, 那里同样也携带有眉部能量中心的内在的位于中心的意识。

More than this there are crystallized beings which you recognize as pyramids, the Sphinx, and other artifacts put there for the balance of this complex and troubled Earth. This crystallization has great power yet it is out of the frame. It is not placed correctly because of the passage of time and because of its misuse in the past. It was intended to heal and seldom has it been given the chance to be used in that way. It was intended to be a place of initiation and at this point it cannot be what it wishes, what it was made to be, for it is no longer properly aligned.

除此之外, 会有你们辨识为金字塔、人面狮身(Sphinx) 与其他人造物的结晶的存有被放置在那里以平衡这个复杂与混乱的地球。这种结晶是拥有巨大的力量的, 而它却是失调了的。因为时间的流逝且因为它在过去的使用不当, 它没有被正确地安放。它本来打算是要疗愈的, 它却几乎从未被给机会用那种方式被使用。它本来是打算要成为一个启蒙的场所的, 在这个位置它却无法成为它所希望成为,

以及它被制造来成为的事物，因为他不再适当地被校准了。

Consequently, [there is] this great energy in this place of so many people's thoughts and deepest feelings and prayers and that attention from the infinite One; and there are those of faith who are discarnate, who are there in hopes of helping to stabilize that place and the globe upon which it sits, [but who] are increasingly unable to be effective. The people have taken the power of crystallization and have chosen the path of separation, the path of controlling others for their own benefit. Called holy by so many, it experiences now a complex jungle of many, many entities whose lives dwell upon negative thoughts of holy wars and brave soldierly deaths.

结果是，在这个地方有如此多人的想法、最深遂的感觉、祈祷以及来自无限太一之关注，这些都拥有巨大的能量；会有那些信实的离世的实体，会有希望帮助稳定这个它坐在其上的地方以及星球的实体，但它们越来越无法是有效用的。人们已经拿走结晶的力量，并且选择分离的途径，为了它们自己的利益而控制他人的途径。虽然这个地方被许多人称为神圣，它现在却体验到一个有许许多多的实体的错综复杂的丛林，这些实体的生命逗留在圣战与英勇献身的死亡的负面性想法上。

It is at this time critical upon your planet that those entities of good faith and good will realize the importance that they have and the ability that they have to be responsible for lifting this heavy and powerful state of mind so that the entire planet is not engulfed in this dark tide of anger and grief.

就是在这个你们的星球上的关键性的时刻，所有那些具有良好信心与优秀的意志的人都要领悟到它们所拥有的重要性，以及他们所拥有的为提升这种沉重而又强力的心智的状态负责任的能力，这样整个星球不会被这种愤怒与忧伤的黑暗的潮水所吞没了。

As you meditate know that your consciousness is the most important thing about you. Your consciousness is light if your thoughts are joyful, if you find a cause for giving thanks and offering praise to the one infinite Creator. You can by your smiles and the lessening, unjudgemental ear share with people that light. They do not need to know how you came to be able to offer this. Never volunteer this information. Speak of these things only to those who ask of it of you. The world will change not because you are persuasive but because you are sincere, passionate and persistent in opening yourself, aligning yourself to become crystallized. We say the crystalline shape offers space, a spaciousness in which any sort of light which you wish may arrive. Each time as you decide to do that which indicates love for someone else and unselfishness of yourself, you are crystallizing your own being and lightening the consciousness of your planet.

当你冥想的时候，请知晓你的意识是关于你的最重要的东西。如果你的想法是喜悦的，你的意识即是光。如果你发现一个感谢与赞美太一无限造物者的理由，你的意识即是光。藉由你的笑容与较不评判、不带评判的耳朵，你能够与人们分享那道光。他们不需要知道你怎么能够提供这种光的。绝对不要自愿请求提供这个资讯。仅仅向那些向你问及它的人谈及这些事情。这个世界不会因为你有说服力

而改变，这个世界会因为你是真诚的、热情的、坚持敞开你自己，校准你自己以成为结晶的而改变。我们要说，晶体的形状会提供空间，一种宽阔性，在其中任何类型的你希望的光都可能会来临。每一次，当你决定去做那个会对某个其他人指出爱以及你自己的无私的事情的时候，你就正在让自己的存有结晶并且照亮你的星球的意识了。

It is not money that people need to solve this problem for man has his toys and always will. It is the realization that all people are powerful and they will be crystallized and opened up to depend on those repositories and carriers of love infinite and unending compassion.

并不是人们需要金钱来解决这个问题，因为人会拥有他的玩具并将一直会拥有。人们需要这样一种领悟来解决问题，即所有人都是强有力的，它们将会被结晶，@并将会依赖于那些爱的仓库与管道向着无限且无尽的同情心开放。

We must stay away from the specific things that are occurring in this region but never not to lose contact. We can only say the time now is critical. That that which is called the holy city is indeed a holy city not because the Creator considers it a holy city but because it is old, because self-conscious entities lived in society there for a longer time than almost any other place upon your sphere. Millions and millions of souls have placed heart and soul and mind towards the protection of, the pilgrimage to, the deep respect for the Holy Land. Those who are between incarnations or who have chosen to remain discarnate also are very sensitive to those such as Galilee, as Jerusalem.

我们必须对这个区域正在发生的特定事件保持距离，但我们永远都不会失去与之的接触。我们只能说现在的时机是关键。这个被称为圣城的地方确实是一个神圣的城市，不是因为造物主认为它是一个神圣的城市，而是因为它是古老的，因为具有自我意识的实体在社会中生活在那里时间超过在你们星球上的几乎任何其他地方。上百万的灵魂已经将它们的心、意与魂放置于对圣地的保护，对它的朝圣以及对它的深深的尊敬上了。那些处于中阴期间或已经选择留在离世状态的灵魂们对那些诸如加利利(Galilee)、耶路撒冷之类的地区同样也非常的敏感。

The loves of the Creator have not always been the same but they have inspired the same faith. Unfortunately, the more crystallized of many of the entities who are most devout have chosen to place the power of their crystallization in attaining more and more power, wealth and importance, not truly realizing that they are a trigger point, so that that particular area becomes truly hostile and warlike; the will of necessity to be that which no one wishes; the war which takes all of your peoples and polarizes them in separation from each other. It is not a desired outcome from the standpoint that we have of service to others that this should occur. We would encourage each of you to allow yourself more and more to be a crystallized being, a planet healer, one who is love made manifest.

对造物者的爱并不会一直都是相同的，但是它们已经鼓舞了相同的信心了。不幸地，很多极其虔诚的实体中的拥有更多的结晶的实体，却已经选择将它们结晶的力量用在获取越来越多的权力、财富与重要地位，而没有真正认识到它们是一个触发点，于是这个特殊的区域变得真的是敌意的和好战的了，@对不得已而为之的

事物的意志是谁都不希望要的东西，战争席卷你们所有人并让它们用一种与相互彼此分离的方式极化了。从我们对于服务他人所拥有的立场来看，这不是一个被渴望的结果。我们鼓励你们每一位允许你自己越来越多地成为一个结晶的存有，一个星球的疗愈者，一个示现爱的实体。

We will always fall down. We will always make mistakes. We will forget to meditate. We will not think upon our own personal power, your own deepest ideals. Do not by any means scold yourself or feel that you have in any way failed because of these things. Were you able to do all that we say you would be running out of lessons, not learning. Simply begin again. Persist, endure and love.

我们将总是会跌倒。我们将总是会犯错。我们将会忘记冥想。我们将不会考虑自己的个人力量以及你自己最深的理想。不要以任何方式责骂你自己，或因为这些事情而感觉到你用任何方式已经失败了。假如你能做到全部，我们会说你已经耗尽了所有课程，不用学习了。单纯地再一次开始。坚持、忍耐与爱。

There is more that could be said upon this subject concerning the nature of the crystallization of entities and of how the crystallization of the pyramids and other such structures have caused changes. But we wish to not infringe upon free will. Therefore we satisfy ourselves with giving you the spiritual principles that make this particular area a sensitive area of this particular planet, more sensitive than many, many other somewhat sensitive areas, and to give some idea that the entities there have chosen to act in the way that they have.

在这个关于实体的结晶的特性，以及金字塔与其他结构的结晶如何已经产生出改变的主题上，还有更多可以被讲述的内容。但我们不想要侵犯自由意志。因此，我们已经给予了你们使得这个特定的区域成为这个特定的星球上的一个敏感区域，成为比许许多多的其他的多少有些敏感的区域地方更敏感的灵性上的原则了，我们已经对于那儿的实体们已经选择用他们已经行动的方式来行动给出了某种观点了，我们对我们自己满意的。

Can you alter them? No, you cannot, [not immediately]. For all through the planetary consciousness, that the power that has become negatively oriented is short-circuited to some degree. Yet, my friends, you can [in that] you are part of the solution. If you do not pray, simply sit and think. Contemplate that which you are praying. Or visualize the love and the joy and the peace that you feel when you know that you are centered and in touch with the creative self within. Allow yourself to radiate like a beacon, a lighthouse and know that you are one of millions who attempt at this time to cause this planet to lighten this consciousness to feel it quite crystallized, now fuller and fuller of love. Many entities ask what is my service, what is my path, what must I do, what did I come here for? And we say to any and all the first and foremost thing of which you came here [to do] was to be loving in the face of a cold and unloving environment.

你可以改变他们吗？不，你[无法马上就改变他们]。对于贯穿整个星球的意识，已经成为了负面性导向的力量在某种程度上是短路了的。然而，我的朋友们，你

们能够改变他们，因为你可以成为解决方案的一部分。如果你无法祈祷，简单地坐下来并思考。沉思那个你正在祈祷的事物。或者在你知晓你是处于中心并与内在之中的创造性的自我接触的时候，观想你感觉到的爱、喜悦与和平。允许你自己如同一个烽火，一个灯塔一样发光，并知晓你是数百万在此刻尝试促使这个星球照亮这个意识以感觉它是相当结晶的，现在是越来越充满爱的人中的一员。许多实体在问：什么是我的服务，什么是我的途径，什么是我必须做的，我为了什么来到这里？我们对任何人以及对所有人都说：你来此要做的首先与首要的事情是，在面对一个冷冰冰与没有爱的环境之际，去成为有爱的。

(Side one of tape ends.)

[录音带第一面结束]

(Carla channeling)

(Carla 传讯)

We are known to you as those of Q'uo, and we shall continue, realizing that this instrument tells us that we must end quickly.

我们是你们知晓的 Q'uo 群体，我们将继续，我们同时意识到这个器皿告诉我们必须赶快结束。

The illusion tends to give one the feeling that one is helpless and at the mercy of one's environment. You are not helpless. You have always the power of choice. Chose to seek that mystery which is beyond our telling or understanding as well as beyond your own. Seek the mystery and the paradox of spiritual truth. Steep yourself in love knowing that you are loved, loving in return and experiencing with an authenticity which touches your very soul the forgiveness of yourself in every and all circumstances. Then may you forgive all about you. That too will diffuse this potential difficulty as harvest approaches upon your planet.

这个幻象倾向给人一种感觉，即一个人是无助的并且是任由环境所摆布。你们并非无能为力。你们总是拥有选择的力量。选择去寻求那超越我们讲述或理解的，同时也超越你们的理解的奥秘。寻求灵性真理的奥秘与悖论。将你自己浸泡在爱当中，并同时知晓你是被爱的，于是你以爱回报，并且体验到一种碰触你真正的灵魂的确切性，于是在每一个与所有的境遇中宽恕你自己。然后你可以宽恕你周遭所有的实体。那同样将会分散这种随着收割在你们的星球上的接近的潜在困难。

We thank you for listening. We urge you to take your own self and your consciousness quite seriously. For you are indeed children of love and there you are by yourself seemingly little, yet together you have the power to become transformed into that crystallized being which has no sense of smallness or largeness but only of being love. That love can transform the face of this Earth which you love so dearly. We hope that you shall take yourself seriously, not denying yourself laughter or fun or joy. Be (inaudible) when you meet sullen seekers who have not yet learned of the joy. That is the concomitant of love.

我们感谢你的聆听。我们敦促你相当认真地看待你自己与你的意识。因为你们的确是爱的孩子，你自己独自一人看起来似乎是渺小的，然而聚集在一起，你们有力量蜕变为结晶的存有，这个结晶的存有有没有小或大的概念，而仅仅只有成为爱的概念。这样的爱可以转化这个你们如此深爱的地球的面容。我们希望你认真地看待你自己，同时又不否认你自己拥有笑声、或者快乐或者喜悦。当你遇见尚未学习到喜悦的阴郁寻求者，成为（听不见）。那是伴随爱而来的产物。

Our thanks to you. We must leave this instrument for it is giving us a boot. Therefore we thank this instrument for its willingness to work with us and if the one known as Jim is willing to close the working through this instrument and leave the one known as Carla. We leave this instrument in love and in light. We are known to you as those of Q'uo.

我们感谢你们。由于这个器皿踢了我们一脚，我们必须离开她了。因此，我们感谢这个器皿，感谢她愿意与我们一起工作，如果被知晓为 Jim 的实体乐意于通过这个器皿结束工作，我们会离开被知晓为 Carla 的实体。我们在爱与光中离开这个器皿。我们是你们知晓的 Q'uo 群体。

(Jim channeling)
(Jim 传讯)

I am Q'uo, and greet you again in love and in light through this instrument. At this time it is our privilege to offer ourselves in the attempt to speak to any questions which those may find value in asking. Is there a query at this time? 我是 Q'uo，再次地，我在爱与光中通过这个器皿向你们致意。我们很荣幸地在此刻提供我们自己来尝试述说在场各位可能发现有价值提问的任何的问题。此时是否有任何的询问？

Carla: In our family tree there is a myth or story ...
Carla: 在我们的家族树中有一个神话或者故事.....

I am Q'uo, and am again with this instrument. Do you have a query at this time?
我是 Q'uo，我再一次与这个器皿在一起了。你们在此刻有一个问题吗？

Carla: There is the story about the Garden of Eden. I've never known whether it was a literal Garden of Eden or whether it was just the symbol of the beings living then in third density. Is there a Garden of Eden and if so is that just an old part of the world or is that the general [impression]?

Carla: 有关于伊甸园(the Garden of Eden)的故事。我从来不知道是否它是一个实际存在的伊甸园，或者它只是对生活存在第三密度中的存有们的象征？有一个伊甸园吗，如果是这样的话，那仅仅是世界的一个旧的部分吗，或者那是一般性的[印象]吗？

I am Q'uo, and am aware of your query, my sister. This story, that of the creation of humankind upon your sphere in a Garden of Eden is one which has used semantic images and entities as a means of transmitting information

that is primarily metaphysical in nature. Thus, there is no physical location that may be associated with this particular story other than the recapitulation of this creation within each entity as the entity becomes a conscious seeking entity.

我是 Q'uo, 我的姐妹, 我理解了你的问题, 这个故事, 这个在你们的星球上的一个伊甸园中的对人类的创造的故事, 是一个已经将一些语意学上的图像与实体用作一种传递信息的途径的故事, 这种信息在特性上主要是形而上学的。因此, 除了概要重述当实体成为一个有意识的寻求的实体的时候在每个实体内在之中的这个创造之外, 没有一个物理位置可以与这个特定的故事相关连。

Is there another query?
是否有其他的询问?

Questioner: This is a question for B, and we realize that you may not be able to answer but she would be grateful for any information. She has been in contact with an entity known as Kega and her experiences with this entity have been very positive. Would you have any information for her about this entity that you could offer, perhaps about its origin, about any connection that exists between this entity and herself or any information at all?

发问者: 这是一个替 B 女士问的问题, 我们意识到你们可能无法回答, 但是她会感激任何信息。她已经与一个被知晓为 Kega 实体有接触了, 她与这个实体之间的接触已经是非常正面性的。关于这个实体你们有任何能够提供给她的信息吗, 也许是关于它的来源, 关于存在于这个实体和她自己之间的任何的连接, 或者无论什么任何信息?

I am Q'uo, and am aware of your query and that of your sister known as B. We scan this entity and find that its great desire to know more of the entity Kega is that [barrier] against which we may not pass for we do not wish to infringe upon this entity's free will as it seeks those portions of its experience that are yet mysterious and which play an important role in its current path of seeking and of being of service to others. It is important for entities such as the one known as B to learn their way through the many mysteries, puzzles, confusions, doubts, disappointments and so forth which are a natural portion of each seeker's path.

我是 Q'uo, 我理解了你的问题, 以及你知晓为 B 的姐妹的问题。我们扫描了这个实体并发现他对于更多地知晓 Kega 实体的巨大的渴望就是那个我们可能无法跨越的障碍物了, 因为我们并不希望在这个实体寻求它的体验的那些仍旧是神秘的部分时候侵犯它的自由意志, 那些部分在它当前的寻求和服务他人的道路上扮演了一个重要的角色。对于诸如被知晓为 B 的实体之类的实体, 去学习它们通过许多的奥秘、谜题、混淆、疑虑、失望以及诸如此类的属于每一个寻求者的道路一个自然地部分事物的道路, 这是很重要的。

When an entity has offered itself as a vocal instrument as the one known as B has done, the need to protect this entity's free will searching is doubled. For the entity has placed itself in a more obvious position of influence, not only the ability to influence its own journey and expansion of the point of view, but

also the ability to influence others through the service that it has chosen. We can only say to this entity that as it seeks the solutions and answers to the many queries which are natural to a seeker in this position that it utilize those tools which are already well known to it. That is, that it seek with the purest desire available to it (inaudible) through its contact that may be illuminating in the process of the evolution of the mind, body and spirit. That it might share this information with those interested in such, that it might give as freely as it has been given to it. And that when there are doubts and puzzles that it repair to that inner being within the self and meditate and pray until it finds that there is peace and resolution when before there was turmoil and doubt. This entity has utilized these practices for a great portion of its incarnation and we are aware that it continues upon this path with diligence. We send our blessings to this entity in its chosen service and we send also our desire that this entity continue in faith and in will upon that path that it has chosen.

当一个实体已经提供它自己作为一个语音的器皿的时候,如被知晓为 B 的实体已经做的一样,去保护这个实体的自由意志的寻求的需要就被加倍了。因为实体已经将它自己放置在一个有更为明显的影响的位置之中了,不仅仅是去影响它自己旅程以及对观点的拓展的能力,同样还有去通过它已经选择的服务去影响其他人的能力。我们仅仅能够对这个实体说,当它寻求对许多问题的解决解答和答案的时候,它使用那些它已经清楚了解的工具,对于在这个位置上的一个寻求者,这是自然而然事情。也就是说,它是带着可以为它所利用的(听不见)最纯净的渴望来通过它的接触寻求可能会在心身灵的演化的过程中有启发的事物。它可以与那些对这样的信息感兴趣的实体分享这个信息,它可以如同这个信息已经被给予它一样地自由地给予。当有疑虑和困惑事物的时候,它可以修补在自我内在之中的那个内在的存有,冥想与祈祷,一直到它发现,在之前有混乱和困惑的时候有平安和解决方案了。这个实体已经在它的投生一个很大的部分中利用这些练习了,我们察觉到它会藉由勤奋在这条道路上继续。我们向这个实体在它已经选择服务中送出我们的祝福,我们同样送出我们的渴望,我们希望这个实体继续凭借信心与意志走在这条它已经选择了的道路上。

Is there a further query, my sister?

我的姐妹,有一个进一步的问题吗?

Questioner: The group of people that (inaudible) has been working with here today is very positively oriented [compared to] the contacts that she has worked with, that are [known as] innocent contacts, and she's noticed a great difference between those and what she's used to in a Confederation contact. The parameters seem to be quite different and she's noticed a great difference in the entity's place on considerations of free will by the Confederation whereas with the innocent contact that doesn't seem to be a consideration at all. Can you comment on those different kinds of contacts?

提问者: 相比她已经与之一同工作过的,那个被知晓为天真的接触,在今天在这里一直在一同工作的(听不见)人的群体是非常正面导向的,她注意到在那些接触与她在一种星际联邦的接触中已经习惯你的接触之间是有很大的不同。参数看起来似乎是相当不同的,她已经注意到在对自由意志的考虑上实体的位置上的一种巨大的不同,在星际联邦会考虑实体的自由意志的位置上,她的天真的接触似

乎完全不认为这是一个考虑。您们能够对那些不同类型的接触进行评论吗？

I am Q'uo, and am aware of your query, my sister. Those entities of this planetary sphere who have during some portion of their experience here have been incarnate and have walked upon your planet's surface are natural citizens, shall we say, of this planetary influence and when they have retired themselves to the discarnate experience, that of the inner planes on this planet, carry yet with them this naturalized citizenship that allows them to speak in a more broad-ranging fashion concerning others of this planet, energies of this planet, and the potentials or possibilities within both the future and that which you know of as the past of this planet and of its inhabitants. This is a natural working out of the energies that are of this particular planetary sphere.

我是 Q'uo, 我的姐妹, 我理解了你的问题。那些已经在它们的体验的一些部分期间在这里投生过且已经在你们的星球表面上行走过的属于这个星球的实体, 是地球的自然公民, 容我们这么说; 当他们让他们自己退回到离世体验, 也就是在这个星球上的内在层面的时候, 他们仍然在他们身上携带有这种自然化的公民权, 这允许他们用一种更为广泛的方式谈及这个星球上的其他人, 这个星球的能量, 以及同时在这个星球极其它的居民的未来和你们所知晓的过去之中的潜力与可能性的。

When we or others of an exterior origin to this planet answer a call that originates upon this planetary sphere and seek to be of service in our own way we find that there is what you have come to know as the Law of Confusion or that Law of Free Will which is necessary to consider before any service is offered. For our frame of reference and place of origin, as you would say, is not only other than this particular planet but is different enough in its parameters that we must remain within those concepts or principles which are general enough to unite all entities in our attempts to be of service to those which have called for our service. Thus we are far more restricted in those areas of which we may speak freely. For in many ways we [are] able to see those energies and entities which have, shall we say, gathered about a certain area or entity and have influenced this area or entity. We are able to see these in a way which is both more intricate and in some ways more misleading if we were able to comment upon them than are entities who are native to this planet in their ability to see and to comment upon such inter-relationships. Thus we find our service is more effective if we remain in those principles which unite rather than focus upon those principles which upon the surface appearance and examination would seem to separate entities, one from another, by the simple description of one as being more or less of this or that quality, location, determination or nature.

当我们或者其他的属于对于这个星球是外来的起源的实体回应一个源自于这个星球的呼求, 并寻求用我们自己的方式进行服务的时候, 我们发现会有你们已经知晓为混淆法则或自由意志法则的事物是必须在任何服务被提供之前被考虑的。因为我们的参考系与起源的位置, 如你们会说的一样, 不仅仅是与这个特定的星球不同, 在它的参数上同样也是有足够的不同, 以至于我们在这些概念或原

则中保持足够的一般性,以尝试在我们进行服务的努力中将所有的实体与那些呼唤我们的服务的实体统一起来。因此在那些我们可以自由谈论的区域中,我们是远远受到更多的限制的。因为在许多方面,我们能够看见在一个特定区域或实体周围聚集的能量与实体;以及已经影响这个区域或实体的能量与实体。相比是这个星球的原住民的实体而言,在它们去看到这样的相互关系并对其发表评论的能力的方面,我们能够用一种更加错综复杂的方式看见这些能量和实体,如果我们能够对它们进行评论,我们同时也在某些方面可能更加令人误导的。因此我们发现如果我们停留在那些统一性的原则上,而不是将焦点放在那些表面的外观的原则以及检查上,我们的服务将更有效力的,那种检查看起来似乎会,藉由简单的描述一个实体或地方有比较多或比较少的这个或那个特质、地点、决心或者特性,让实体相互彼此分离。

Is there a further query, my sister?
是否有进一步的询问,我的姐妹?

Questioner: No, thank you.
发问者: 没有,谢谢你。

I am Q'uo, and thank you, my sister. Is there another query?
我是 Q'uo, 我的姐妹, 谢谢你, 是否有其他询问?

Carla: I have a final one and then I promise that I'll leave you alone. (Inaudible) asked a good deal about the mysteries within those (inaudible) and wanted to know if he could ask specific questions in that line and also has requests from a colleague from the university who wished for you to tell him his social security number so that you could prove to him that you are real. The professor was aware that these questions were not [useful] as far as any spiritual or metaphysical meaning, and his question was why was he curious about things that have no metaphysical interest.

Carla: 我有最后一个问题,接着我保证不会再烦你了。(听不见)问了很多关于在(听不见)之中的奥秘的东西,他想要知道是否可以在那条线路上问特定的问题,他同样也询问了来自于他的大学的一个同事的问题,那个同事希望你告诉他,他的社会安全号码为何,这样你就可以向他证明你是真的。这位教授觉察到这个问题在任何的灵性或形而上学的范围内是没有用处的,他的问题是为什么他对于没有形而上学的价值的事物感到好奇?

I am Q'uo, and am aware of your query, my sister. The entity of which you speak has found that there has been given through our contact information that is intriguing enough within his field of study that his curiosity about further information has moved in a fashion which you may describe as that of the shotgun. That is, he wonders if this contact is indeed legitimate, wonders if this contact can give further intriguing information, wonders if this contact can prove in an objective fashion to a colleague if it does indeed exist and can do tricks, shall we say.

我是 Q'uo, 我的姐妹, 我理解了你的问题。你提到的这个实体已经发现, 有一些已经通过我们的接触被给予的信息是会在他的学习领域之中足够引起兴趣的,

以至于他对于进一步的信息的好奇已经用一种你们描述为霰弹枪的方式移动了。也就是说，他想知道是否这个接触确实是真实的，他想知道这种通讯是否能给予进一步引发兴趣的资讯，他还想知道能否以客观的方式向他的同事证明这种通讯的确存在，并且能够，容我们说，变一些把戏。

We do not feel that this is at all unusual for many upon your planet to involve themselves in the seeking for information to enlighten and inspire the spiritual journey [and] also wonder about more mundane matters concerning the reality of this search for so much upon this path seems ephemeral, seems of the mind, seems to be slightly unreal. The setting is as the fool who walks off of the cliff without the slightest care as to where the foot shall be placed upon the next step. That is the nature of the journey for those who seek within the realm of the metaphysical, that which stands beside, indeed, that which undergirds your physical reality. However, we remind each seeker that those qualities and concepts and principles which are of most importance to each fail to be proven to any. For has any entity ever proven love, has any entity ever proven that there is such a thing as wisdom or peace which passeth understanding? Yet there are qualities such as these and others which each entity holds as a portion of its ideal and would give its very life for in the searching upon the spiritual journey. We are happy to speak upon the philosophical and metaphysical nature of any query, be it of mathematics or in any other field. However, we shall leave all proofs to those who write with pens and measure with rulers.

在你们星球上有许多人会将他们自己包含在对启发和鼓舞灵性的旅程的资讯的寻求之中，他们同时也怀疑在关于这种寻求的现实性的方面的更为世俗的要素，我们不觉得这是完全不同寻常的，因为；因为在这条路上的如此多的东西似乎稍纵即逝的，似乎都是属于心智上的，似乎有一点不真实。这个舞台布景就好比一个傻子完全不在乎下一步会踏到什么地方，接着走出悬崖的边界。对于那些在形而上学的领域中寻求的人，这是形而上旅程的特质，这种特性是站在一旁的，的确，它是你们物理实相底下的支柱。然而，我们提醒每一位寻求者，那些对于每一个人都是具有极大的重要性的特性、观念和原则，都是无法对任何人被证明的。是否有任何实体曾经证明爱吗？是否有任何实体曾经证明，有这样一个诸如智慧或穿越(passeth)理解的平安的事情吗？然而，会有诸如这些特性或者其他的特性之类的每一个实体视为他理想的一部分，甚至愿意在灵性的旅程上的寻求之中为之献出自己的生命的特性。我们很乐于讲述任何询问的哲学与形而上特质，不管是关于数学或任何其他领域。不管怎样，我们将把所有的证明过程留给那些以笔书写、以尺量度的实体们。

(Tape ends.)

[录音带结束]

September 9, 1990

1990-09-09 接纳 (上) (R)

Group question: The question this evening has to do with acceptance, and the ability to balance the responsibility one has in a situation that one sees as a problem. We have the ability to act, to react, to think, to analyze, to respond in different ways, and eventually, if one discovers that there is nothing that one can really do, it seems you are faced with the need to accept. How do we balance the need to accept what is in a situation with the need to have an effect upon a situation and to form the situation in a way that we think would be most helpful to ourselves or another person?

小组问题：今天傍晚的问题是关于接纳，以及在一个人将其视之为一个困难的情况中如何平衡一个人所拥有的责任。我们有能力去行动、反应、思考、分析与回应，最终，如果一个人发现没有任何事情是一个人真正能够去做的，看起来似乎你正面对着去接纳的需要。在一个情境中，我们需要对一个情境产生一种影响并需要用一种我们认为对我们自己或者对另一个人最有帮助的方式去形成那个情境，我们如何用这样一种需要来平衡接纳在这样一个情境中的事物的需要呢？

(Carla channeling)

(Carla 传讯)

I am Q'uo. Greetings to each of you in the love and the light of the infinite Creator. We are most glad to be with you once again to share our thoughts with you and to accept the sharing of your meditation with us. We use terms like honor and privilege and gratitude when we speak of the opportunity of sharing our thoughts with you, sharing just a few steps of your path as we sit with you in meditation, and it seems like perhaps the overdoing of courtesy or politeness. Indeed, we are neither courteous nor polite; we are truthful. We are with your people at this time for this purpose. Our work with color is for this time period finished. We have, as you know, become a principle with Latwii's agreement to move from the study of your color complexes in the various densities as you approach harvest in order to be able to aid the brothers and sisters of sorrow that you know as Ra.

我是 Q'uo，我在无限造物者的爱与光中向你们每位致意。我们至为高兴再次与你们分享我们的想法，并很高兴接受你们与我们分享你们的冥想。当我们谈及与你们分享我们的想法，并在我们与你们一起坐在冥想之中的时候分享你们的道路上的仅仅几步的机会的时候，我们使用了诸如荣誉、荣幸与感激之类的词语，看起来我们也许是过度礼貌或客套了。实际上我们并非客套也不是有礼貌，我们是诚实的。我们此时与你们人群在一起就是为了这个目标。我们在颜色上的工作就是为了让这个时期结束。如你们所知，我们已经在 Latwii 的同意下成为一个原则，以在你们接近收割期的时候离开对你们的在各种密度中的颜色复合体的研究的工作，以便于能够协助你们知晓为 Ra 的忧伤的弟兄姐妹。

Thus, at this particular space/time we have only one hope, and that is to serve. This is our means, not all of it, but a large part of it, of polarizing further towards service to others as our method of accelerating the pace of our

spiritual development. So there is no one-sidedness; we do not stoop to speak to you, for you are our equals, indeed, you are ourselves, and we, you. The rest is illusion, for all is love.

因此，在这个特定的空间/时间中，我们只有一个希望，那就是服务。这就是我们作为我们加速我们灵性发展的步伐的方法而进一步向着服务他人极化的途径，并非途径的全部，而是它的一个很大的部分。所以 这并非单边的服务，我们并没有俯身对你们说话，因为你们是我们的平辈，事实上你们就是我们自己，而我们即是你们。其他的都是幻象，因为一切都是爱。

The question that you pose this evening is one which seems, upon the face of it, to be a question regarding challenges that are impossible to achieve a satisfactory outcome with. When things are unacceptable to an entity, the unacceptability is usually not shallow, not having to do with the petty and the mundane. Usually, those relationships which one finds unacceptable for one reason or another are a substantial portion of the catalyst for learning that you yourself have set into motion before the incarnation. You are not faced with these unacceptable relationships because of some failure on your part to understand, or some failure on the offending entity's part.

你们今晚提出的问题，在其表面上，看起来似乎是一个关于不可能对其取得一个令人满意的结果的挑战的问题。当事情对于一个实体是无法接受的时候，这个不可接受性通常不是肤浅的，是与琐碎、世俗的事物无关的。通常，那些一个人因为这样护着那样的原因发现是无法接受关系，是你自己在投生前就已经启动了的用于学习的催化剂的一个实质性的部分。你不是因为在你的部分上的某种去理解的失败，或者在冒犯了那个实体的部分的方面的某种失败而面对这些无法接受的关系的。

Rather, you are gazing at a situation and you may assume, in most cases, that this is not unacceptable in the deepest sense, but rather a condition of relationship that you yourself chose because you felt that there were, in your loving and compassionate nature, those difficulties within yourself which made the limits of your love and compassion, and the very power of your metaphysical or magical being, less. These you wished to bring into perspective. These are lessons with which you wished to work. You have in unveiled knowledge before incarnation done this to yourself, for there is almost no one upon your planet that has not come far enough along the path of choice that he cannot work actively in the arrangement of catalyst for an upcoming incarnation. Therefore, those things that you find unacceptable were intended by you for your own spiritual work.

相反，你正在注视一个情况，在大多数情况下，你可以假设，这在最深的意义上不是不可接受的，毋宁说，这是你自己选择的一个关系的情况，因为你感觉到，在你的有爱的与充满同情心的特性的方面，在你自己内在之中有某种困难使得你的爱和同情心、你的形而上学的或者魔法的存有的力量的边界变小了。这些困难是你希望带入到远景之中的。这些关系是你想要工作的功课。你已经在投生前在无面纱的知识中为自己设计这些功课；因为几乎在你们的星球上的所有人，都已经沿着选择的道路走过了足够长的距离，以至于他能够为他自己主动安排即将到来的投生的催化剂。因此，那些你觉得无法接受的事物都是为了你自己的灵性工

作的目的而被计划好的。

When you gaze about you, you gaze about you with unique eyes. No one else sees what you see. No one else hears what you hear. No one else interprets things as you interpret them. There are times when the strongly inbred, inherent, deep personalities of two entities are unacceptable, either one to the other, or one-sidedly. It is because this problem has been worked on in this relationship in past incarnations.

当你注视你周围的时候，你是用独一无二的眼睛来注视你周围的。没有任何其他人看到你所看到的事物。没有任何其他人听到你所听到的事物。没有任何其他人如你对事物的诠释一样地诠释它们。在一些时候两个实体的极其先天的、固有且深入的人格是无法接受的，要么是相互彼此无法接受，要么是单边地无法接受。这是因为这个问题已经在过去的投生中在这种关系中被工作过了。

However, that which is known among your peoples at this time as karma is only one reason of several that one may have had when one chose such relationships. One very substantial reason is the desire to graduate from this density, and seeing a lack of one particular way of loving within the self, the larger self and the God self choose to make agreements with those with whom there is no previous karma, but rather it is an agreement based upon one's own desire to work upon one's ability to love so that one may graduate and move onward to learn more harmonious and different lessons in the next density.

无论如何，在此刻在你们的人群中被知晓为业力的事物仅仅是一个人可能在它选择这样的关系的时候已经拥有的数个原因中一个原因而已。一个十分重要的原因是人们渴望从这个密度毕业，当看到在自我内在之中缺少一定的爱的方式的时候，大我和神性的自我选择与那些它与之没有过去的业力关系的实体们达成协议，这种协议毋宁是以一种一个人自己在他去爱的能力上进行工作的渴望为基础的，这样一个实体就可以毕业，并前往下一个密度学习更和谐与不同的课程。

We would, in fact, give as our opinion that it is by no means the majority of entities who find each other unacceptable in some way, shape or form, that have had karma to be balanced. It is just as possible that the entities that you truly are—they being far more pure than you can imagine—have made agreements, one with another, for the mutual benefit of each. Each need usually in these relationships to learn the same kind of lesson about love, and we believe that the word in the question was "acceptance."

我们实际上认为，那些以某种方式、模式或者形式发现相互彼此是不可接受的实体的绝大部分，都绝对不会已经拥有要被平衡的业力了。仅仅是有可能你们真正之所是的实体——它们是比你所能想象到的远远更加纯净的——已经为了彼此共同的利益而与相互彼此达成了协议了。每个人通常都需要在这些关系中学习同样的关于爱的功课，我们相信在你们的问题中，这个关键字就是“接纳”

We would suggest, to begin to get an idea of things one may do in this situation, that you think of the pure and beautiful spirit that you are and that the other entity is, who fearlessly and boldly and courageously made these

agreements to come into a path which involved the ordeal of not being understood, and in many cases, not being loved. It is even more intense an experience within your illusion for those who are wanderers, for their sensitivity registers at all times a state of some discomfort with the planetary energies of your particular sphere. It is as though you faintly remembered a beautiful tune, a wonderful song, a lovely poem, but you cannot find it. That is because the veil has been dropped, and those things are not within this illusion.

要开始对于在这种情况下一个人可以做的事情取得一种观念，我们建议你想起你之所是和其他实体之所是的纯粹而美丽的灵魂，你们无惧地、大胆地、勇敢地做出这些协议以进入到一条包含了严酷考验的道路——这种严峻的考验是不被理解，且在很多情况中是不被爱的。对于那些流浪者，在你们的幻象中这种严峻的考验甚至是一种更加强烈的体验，因为它们的敏感性在所有的时候都指示了对你们特定的范围的星球的能量的一种某种不舒服的状态。这就好像你们模糊地回忆起一种美妙的去掉，一首优美的歌曲，一首愉快的诗歌，但是你无法找到它。那是因为罩纱已经被降下了，而那些事情是不在这个幻象中的。

Thus, we suggest that you immediately, when faced with a recognizable situation of finding another unacceptable, move back and contemplate the process of spiritual evolution. It is, in each case, a drama, of whatever kind you wish.

当你面对一个情况，这个情况可识别为发现另一个人是无法接受的时候，我们建议你立刻退后一些，沉思灵性进化的过程。在每一个情况中，它都是一部你希望的无论什么任何类型的戏剧。

The natural wish among your people at this time is to be loved and accepted and cherished. Very few entities are able to experience this state of mind in a steady state, for it does not fit the parameters of the illusion you now enjoy. Largely, there will be some misunderstanding at all times between all peoples, for the veil has been dropped, and instead of gazing at the perfect beauty of the true being encased in such heavy chemicals and water and all of those things which are held in the complex energy field of your body, it is necessary to look at that which is not visible, that which is not even thinkable within the illusion.

在此刻在你们的人群当中的自然而然的希望就是被爱、被接纳与被珍惜。非常少的实体能够用一种稳定的状态体验到这种状态，因为它并不匹配你们现在正在享用的幻象的参数，在所有的时候在所有人中间都会有某种误解，因为罩纱已经被降下了，你再也无法注视被囚禁在这样沉重的化学物质、水以及所有那些被包含在你们的身体的复杂的能量场域中的那些事情之中的真实的存有的完美的美丽，去查看那个看不见的事物，那个甚至在幻象中无法想象的事物，这是必须的。

So, it is well to put the intellect to one side, and to realize that this acceptance of entities which you find unacceptable is for you important, not to find the solution, for when these agreements have been made before incarnation they normally have been made because the entities have very, very deep biases which will give each other catalyst; thus, it is unlikely that the outward situation

changes. Although it is always possible, it is not probable.

所以，最好把逻辑智力放一边，对于你是重要的事情是去领悟这种对于你发现是无法接受的人的接纳，而不是去找到解答，因为当这些协议在投生前达成的时候，它们通常是因为实体有很深、很深的偏向性而已经被达成的，这些偏向性将会给予相互彼此催化剂，因此，外部的情况会改变，这是不大可能的。虽然它一直都是有可能的，它确是不大可能的。

Now, when it is karmic, as you would say, it is simply a matter of forgiving, and the lesson is over. Most people this close to graduation are somewhat beyond these lessons, or at least have very little karmic difficulties which have been bred within this illusion. What, then, can you do? "Where," as this instrument likes to quote, "is the love in such a situation?"

现在，如果它是，如你们所称的，业力关系，它单纯就是一个宽恕的事情，课程就结束了。大多数接近毕业的人们都多少超越这些课程了，或者至少只拥有非常少的在这个幻象中已经被产生出来的业力困难。那么，你可以做什么？如同该器皿喜欢引用的句子：“在这样的状况中，爱在哪里？”

The answer, though simple, is difficult to enunciate. Those upon your planet have, because of their sightlessness, metaphysically speaking, the tendency to wish to control situations so that they are not so agonizingly difficult. It is a natural inclination for those sensitive souls who are already dealing with discomfort from the vibrations of third density. When you add to that intense and unacceptable relationships, you have given yourself a great deal to learn. May we assure you, nevertheless, no matter how unglamorous it seems or how sorrowful, that you have a good deal at stake in taking on these substantial challenges.

答案虽然是简单的，却很难清晰地表达。@对于在你们的星球上的那些在形而上学的方面的，看不见的人，它们会拥有倾向性去希望控制情况，这样它们就不会如此令人为难地困难了。对于那些已经正在与来自于第三密度的振动不舒适打交道的敏感的灵魂，这是一种自然而然的倾向。当你们将那种强烈且无法接受的关系加上去的时候，你就已经给予你自己大量要去学习的事物了。虽然如此，我们可以向你保证，无论它看起来似乎是多么乏味或是怎样地忧伤，在面对这些相当大的挑战的过程中，你在关键时刻都是拥有大量的事物的。

You as a spirit are honored and thrilled to be able to be incarnate at this time. Yes, you incarnated here, each of those in this circle, as wanderers, with a wish to help others. But because of the opportunities of third density, it is quite typical for those who wish to serve also to wish to become even more transparent to the love and the light of the infinite Creator. This, of course, does mean the ability to accept the unacceptable, to love the unlovable. You did not come here to learn how to be loved. You came to this particular sphere to love. If the unacceptability of someone close to you is not recognized as cold-bloodedly as possible as the opportunity you have given yourself to accept the unacceptable portion both of yourself and the other person, then you shall at least know the direction in which to move.

你作为一个灵体对于能够在此刻投生是感到荣耀和激动的。是的，你们在这里投

生了, 在这个圈子的每个人, 作为流浪者, 都希望去帮助他人。由于第三密度的许多机会, 想要服务的实体同样也会希望对于无限造物者的爱与光变得越来越透明, 这是非常典型性的; 当然, 这就意味着有能力去接受不可接受的事物, 去爱那不可爱的事物。你来到这里并不是为了学习如何被爱, 你来到这个特定的星球是为了去爱。如果某个与你接近的人的不可接纳性没有被尽可能冷酷无情地视为是你已经给予你自己的机会, 以同时接纳在你自己身上和在其他人身上的不可解那的部分, 那么你将至少会知道在其中移动的方向。

Let us back up and review just a bit of information about the way entities think within your illusion. In your illusion things are finite. The highest form of communication among your peoples is word by word communication, a most difficult way of gaining understanding, because even the most intelligent and dedicated communicator uses words which have more or less power for the self, but not the same power for the other self. Consequently, communication on a logical, conscious level is almost bound to be often extremely difficult, never impossible. Does this sound like a challenge you would give yourself? 让我们向后退, 并回顾一点点关于在你们的幻象中的实体思考的方式的信息。在你们的幻象中, 事物是有限的。在你们人群中的最高的沟通形式是逐字逐句地沟通交流, 一种极其难以取得理解的方式, 因为即使是最聪明、最专注的沟通者还是会使用那些对自己是有更多或者更少力量的词语, 但这些词语对于其他自我不见得有相同的力量。结果是, 在逻辑上的, 表面意识水平上的沟通几乎注定经常是极端地困难, 但绝非是不可能。这听起来像不像是你会给自己的一个挑战呢?

We have spoken before of mirrors. When there is an unacceptable relationship, part of the love in the lesson is to realize that this unacceptable entity is yourself, not because of something unique between you two, but because we all are one. When both entities who have placed themselves in situations where they are in relationship with a difficult personality for them, the natural human attempt is to communicate, or to avoid. To avoid dealing with the relationship is to turn your back on a challenge you have given yourself.

我们以前曾谈及镜子。当有一段无法接受的关系的时候, 在课程中的爱的一部分就是去意识到, 这个无法接受的实体就是你自己, 并不是因为你们两者之间有什么独特的东西, 而是因为我们都是一体。当两个实体已经同时将它们自己放置在一个情况中, 在其中它们带着一种对它们是困难的人格处于关系之中的时候, 自然的人类的尝试就是去沟通或避免它。去避免与这个关系打交道, 就是转身背对一种你已经给予你自己的挑战。

We may note that taking this challenge too seriously will cloud your heart so that it cannot operate properly. If one of the entities does not yet remember why it chose this relationship, then it is that the love lies in seeing into the physical vehicle, seeing and comprehending in trust and faith and without fear. Thus, each time that you see the unacceptable entity, it is very well for you to say to yourself, "I came here to love and serve. I do not have to be loved. I do not have to be understood. I do not have to be consoled. For all of these resources are within me." This is the thought process, as you clear out the attic

of mistaken ideas, that brings you closer and closer to high polarization and service to others.

我们可以指出,把这个挑战看得太严重将使你的心蒙上阴影,这样它就无法适当地运转了。如果实体中的一个实体尚未记起它为什么要选择这段关系,@接下来,在物质性载具中看穿的事物,在信任、信心和无惧中看到和理解的事物,就正是爱了。因此,当你每次看见一个无法接受的实体,对你自己这样说是很好的:“我来到这里为了去爱与服务,我不是一定要被爱的,我不是一定要被理解的,我不是一定要被安慰的。因为所有这些资源都在我内在之中。”这就是思考的过程了,当你将错误的想法的阁楼清理干净的时候,那会让你越来越接近高度极化与服务他人。

When one says “unacceptable,” one is judging the self and the other self. The thought itself is damaging. If there is a possibility of keeping the mind centered long enough to say, to yourself, “I am here to serve, I am here to love, I am here to forgive, to heal,”—and all of these things are possible through surrender to the self in its higher forms, which in the end becomes the God self—if you can take the few seconds to remember who you are, what sort of being that you are, and if you correct yourself every time that you say “This is unacceptable” within your mind, you are most likely to make great progress. Progress on your part is not dependent on progress upon the other person’s part. Your part is simply to learn better how to love unconditionally. 当一个人说“无法接受”的时候,这个人就正在评断自我与其他自我了。这个念头本身就是有伤害的。如果可能的话,将心智保持在中心位置足够长的时间,以对自己说“我在此为了服务,我在此为了去爱,我在此为了宽恕与疗愈,”——通过在自我更高的形式中交托小我,这些事情都是可能的,这个自我更高的形式最终会变成神性的自我——如果你能花几秒记得你是谁,你之所是是什么类型的存有;如果你在每一次你在你的头脑中说“这是不可接受的”的时候都更正自己;那么你十分有可能做出了巨大的进步了。在你身上进步并不依赖于在其他人身上的进步。你的角色单纯地是更好地学习如何去无条件地爱。

There are many, many, many distortions of being, and all of you are fooled. You have suspended your disbelief by a radical move of moving into service in third density where there is a veil of forgetting. Now, you know that that veil is there, and you know that beyond that veil lies a truth that is a higher illusion, that is, one closer to that which is the mystery of creation than the one you now experience. Thus, it is well to tread lightly upon your own thoughts, to avoid any sort of blame of yourself or the other person, to recognize that neither of you has learned exactly who you are, exactly where you are going. Third density is a density in which learning is done in very dim light, in which choices must be made by blind faith against a backdrop of often quite negative circumstances. Are you your circumstances? Are you your relationships? Or are you a co-Creator?

会有许许多多的存有的扭曲,你们所有人都是被愚弄的。你已经藉由一种进入在第三密度的服务中的激进的行动而将你的不相信搁置起来了,在第三密度中有一种遗忘的罩纱。现在,你知晓罩纱是存在的,你知道在那个罩纱外存在有一个真理,这个真理是一个更高的幻象,也就是说,一个比你现在体验到的幻象更加接

近造物的神秘的幻象。因此，在关系中，最好在你自己想法上轻快地走过，以避免任何类型的指责你自己或其他人，并认识到，你们两个人都尚未了解究竟你们是谁，以及究竟你们要往哪里去。在第三密度中，学习是在十分黯淡的灯光下被进行的，一个人必须在一个通常相当负面的环境下凭借盲目的信心做出选择。你是你的境遇吗？你是你的关系吗？或者你是一个共同-造物者？

Now, we would answer in two ways the practical, down to earth—please forgive our pun—tools of dealing with this situation. First of all, it is necessary to see that the responsibility for this reaction is not the fault of the catalyst that you have been given, but the fact, which is not a fault but merely a condition, that you are not yet able to see that other self as whole and perfect. This is an attitude, a bias, that you came here to shift and change. To one who has no fear, to one who wishes only to serve and love, nothing is unacceptable, for each entity is the Creator, or as this instrument would say in its distortion of belief, each entity is the Christ. All of you are potentially Christed beings. It is up to you as to how you go about moving along the path towards unconditional love.

现在，我们将以两种方式回答处理这种状况的实用性的，脚踏实地的（down to earth）——原谅我们的双关语——的工具。首先，有必要看见对于这个反应负责的事物并不是那个你已经被给予的催化剂的过错，而是这样一个事实，即你尚未能够将其他自我视为是完整的与完美的，而这个事实不是一个错误，而只是一个情况。你来到这里就是为了要转移与改变这个态度、这个偏见。对于一个没有恐惧，仅仅只希望去服务与爱的人而言，没有任何事情是无法接受的，因为每个实体都是造物者，或如这个器皿在它的信仰变貌中会说的一样，每个实体都是基督。你们所有人都是潜在的基督存有。你要如何在这条通往无条件之爱的路上前行，这是由你决定的。

The second way that we would suggest that you think about this situation is to gaze within the self, and to try to communicate, not with another person, but with the self, for the root of the seeming difficulty in all of its enormity, often, is that there is that within yourself which still retains some desire for control and for protecting the self from the realization that the faults that you see in others are only a mirror image of yourself. If you did not have work in consciousness to do in an area, you would not react by having difficulty. Those things you have already learned become part of the human comedy. Your goal, to put it whimsically, is to see more and more of life, not only as the opportunity to serve and love and move forward in your own development, but to appreciate and find, in the end, merriment in all facets of the human experience.

我们建议你思考这个状况的第二个方式，就是去凝视你自我的内在，并尝试去沟通，不是与其他人，而是与自我沟通，因为表面上的困难在其全部的庞大之中，其根源经常就是，你的内在还保有某种控制的渴望，保护自己的渴望，好让你不用认识到，你看到的他人的过失不过是你自己的一个镜像。如果你在一个区域中在意识中没有要去做的工作的话，你是不会因为遇到困难而做出反应的。那些你已经学到的东西，会成为人类喜剧的一部份。让我们轻松愉快地说，你的目标，不仅仅是将越来越多的生命，视为去服务和爱，并在你自己的发展中前进的机会，

你的目标同样也是去欣赏各种经验，并最终在人类经验的所有面向中找到欢乐。

You are within your body human, that is, a term connected with incarnation itself. Humans are those who breathe in the limitless love and light of the infinite Creator, without realizing by any outward knowledge or any proof that they are doing so. So turn this mirror clearly towards yourself, and release the other who is unacceptable in your thoughts when you are working with your own contemplations, prayers and meditation, for the only entity that you may effect changes within is yourself.

你是在你的人类躯体 (body human) 之中的，那是一个与投生自身连接在一起的术语。人类是那些在无限造物者的无尽的爱与光中呼吸，却没有任何外在的知识或证据去意识到它们正在这样做的人类。所以将这面镜子清楚地转向你自己，当你藉由你自己的沉思、祈祷、与冥想进行工作的时候，在你的想法中释放那些无法接受的其他的人，因为你唯一能够在内在之中影响改变的实体就只有你自己。

It is the gift of grace, of simple faith, that enables one to pull away from the seduction of confrontation and unwise communication. It is better to remember that one is a servant, a humble and loving servant to humankind. Those who are closest to you are usually those one finds unacceptable. Thus, you receive the catalyst that you asked for and that you need according to your own opinion so that you may erase from yourself those last vestiges of desire to control, desire to make things happen your way. What you wish to do in your heart of hearts is to move deeper, and to open the heart past those last conditions, those last expectations, remembering always that those expectations and feelings will encourage the use in your daily life of what you may call affirmations of the deeper truths and of your true desire, for what you desire will come about.

恰恰正是恩典的礼物，单纯的信心的礼物，才能使一个人脱离对抗与轻率沟通的诱惑。去记得一个人一个仆人，是人类一个谦卑与充满爱心的仆人，这是更好的。那些与你最亲密的人，通常就是那些你会发现是无法接受的人。因此，你接受了那个你要求的，且根据你自己的观点你是需要的催化剂，这样你就可以从你自己身上除去那些渴望去控制，渴望让事情按照你的方式发生的最后的痕迹了。在你的心的核心之中你希望去做的事情，就是去更为深入地移动，去开放心超越那些最后的情况，那些最后的期待，并一直记得，那些期待和感觉将会在爱你的日常生活中鼓励对你可能称之为对更深的真理以及你真实的渴望的肯定的利用，因为你所渴望事物将会出现。

Thus, when you begin to think poorly of another, find a way to break into the pattern that you are attempting to change within yourself, that will allow you to judge another simply because you yourself have work to do in the same area, and therefore are uncomfortable.

因此，当你开始觉得另一个人差劲，找到一个方式打破你正在你自己内在之中尝试去改变你的模式，那个模式将允许你评判他人单纯地是因为，你，你自己在相同的领域也有工作要做，因此你觉得不舒服。

This was not intended to be a comfortable life; this was intended to be an incarnation of very hard work, for the surrendering of the desire to control, and the acceptance of the need to be loving, whether there is love returned or not, to be understanding, whether there is understanding returned or not, is paramount in your path of service. This is what you are doing for yourself. This is the gift you gave yourself. Cherish it. Be honest with it. Be thankful for it. And use the tools of stepping back, making affirmations, and, if necessary, walking away from the situation in which you have to some degree become unable to do these things, long enough to be able to regain your perspective of infinity.

这次投生并没有打算要成为一次舒适的生命；这次投生是打算要成为一次具有十分艰难的工作的投生的，因为在你的服务道路上的至高无上的事物，就是去交托所有控制的渴望，不管是否有爱回报，都接纳成为有爱的人的需要；不管是否有理解回报，都去成为理解的人。这就是你正在为你自己做的事情。这就是你给予你自己的礼物。珍惜它，诚实面对它，感谢它。使用向后退并做出确认的工具，如果需要的话，暂时离开那个在其中你已经在某种程度上无法做这些事情的情境，离开足够长的时间，直到你能够再次获得你的无限的远景。

It is not that you have enemies and friends, that is the illusion. In truth, you do love all beings, as you love yourself, and if you do not love another, you must look within yourself to find why you are upset, why you cannot accept. With entities who are very close to you, and who are in this situation of mutual antagonism, the patterns have repeated themselves so many times in communications, each with the other, that they seem to become set in stone, and it seems impossible to change the situation. And that is true—you cannot change the appearance of anything. What you can do is realize, through the work that you do with your own consciousness, that you do love yourself, and you do love all others, for all of you are one being, and how could you hate, or find unacceptable, your own consciousness? To do so is to place the brake upon the advent of your spiritual evolution.

这并不是说你会拥有敌人与朋友，那些都是幻象。在真理中，你的确爱所有存有，如同你爱自己一般；如果你不爱另一个人，你必须看入你的内在，找出你感到不安的原因，你不能接纳的原因。藉由那些与你非常亲密的实体，那些处于这个相互对立的情况中的实体，模式已经在相互彼此的沟通交流中如此多次地重复它们自身了，它们看起来似乎是固定不变的了，看起来似乎不可能改变那个情况了。那是真实的——你无法改变任何事物的表面。你能够做的是，通过你对你自己的意识进行的工作，去领悟你确实爱你自己，你确实爱所有其他人，因为你们全体都是一个存有，你如何能够仇恨你自己的意识或者发现它是无法接受的呢？这么做就是在你的灵性上的演化到来的时候踩煞车。

Now, we are not suggesting that you become prim and proper. Perhaps the most effective tool to use in situations where you must move more quickly than you would prefer is a sense of humor. If you have a genuinely deep sense of humor about the human condition, the more outrageous the temptation to find another unacceptable, the more of the sometimes bleak, but always unimaginably funny, human comedy can be seen, if you are able to find the

perspective to do so.

现在，我们并不建议你们变得严肃拘谨。在那些在其中你必须比你喜欢的速度更快地移动的情况中，或许最有效的工具就是一种幽默感。如果你对于人类的状况有一种真正深刻幽默感，当发现另一个人是无法接受的诱惑越发无法容忍的时候，更多的人类喜剧就能够被看到了，这些喜剧有时候是惨淡的，但却一直是无法想象地有趣的，如果你能够找到远景来这样做的话。

You are not your bodies. You are not your intellect. You working to open your heart. We do not suggest that you embrace servanthood to the point of your own self-destruction unless you feel that it is your path to do so. What you wish to do, in truth, is to recognize what is your situation, and to keep recognizing that situation as it changes, accepting that the goal of this incarnation is neither happiness nor contentment, but service to others, and the learning, for yourself, of how to love without condition.

你不是你的身体，你也不是你的智力，你进行工作以敞开心。我们并不建议你拥抱仆人身分甚至到了自我-毁灭的地步，除非你感觉这是你应该走的途径。事实上，你想要做的事情，是识别出你的情况是什么，并随着情况的改变持续认出那个情况，并同时接受这次投生的目标，既不是快乐也不是满足，而是服务他人，以及为你自己，学习如何无条件地去爱。

We ask you not to be discouraged as you strive and strive to do so, but seem somehow unable to accomplish that which you attempt. Long term relationships which have suffered from unacceptability in one way or another take an equally long period of time usually to untangle. Instead of wishing for the entity to do things your way, it is well to feel what you are feeling, but also, at a later time, to realize the dynamics of those things which give you catalyst. They are wonderful resources for your own work in your own consciousness. 当你不断努力这样做，却以某种方式看似无法实现你所尝试的事物时，我们请求你不要气馁。已经用这样或者那样的方式因为无法接纳而受苦的长期的关系，通常需要同等漫长的时间来解开这些纠结。不是去期待实体用你的方式来做事情，去感觉到你正在感觉的事物，这是很好的，而在一个之后的时候，去意识到那些给予你催化剂的事情的动力性，这同样也是很好的。它们对于你在你自己的意识中的你自己的工作是美妙的资源。

We realize that as usual we have talked too long. We were about to launch into further considerations, but we feel that our time is up and this instrument wishes for us to say farewell through this instrument, and so we shall. We thank this instrument for speaking upon a subject which in truth she was loathe to attempt, as the instrument is indeed one of those who asked this question. We hope that the tools that we have made available are part of what you may use to move into harmony with love, acceptance and the allowing of all entities to be as they are, and that includes yourself. You cannot push a flower out of the ground. You must wait, nourish it, feed it, water it, let the sun shine upon it, and give all credit, all glory and praise and thanksgiving for the bloom to the Creator of that bloom. You all are stewards of an immeasurable bounty of riches. Your birthmark is joy unrestrained, and

overwhelming love for all.

我们意识到，一如往常，我们讲太久了。我们正打算推进到更深入的探讨，但我们感觉我们的时间用完了，这个器皿想要我们说再见，我们将遵照办理。我们感谢这个器皿在一个她实际上讨厌去尝试的主题上发言，因为她自己确实就是发问者之一。我们希望我们提供的一些工具为你们所利用，你们可以使用这些工具中的一部分来进入到与爱与接纳的协调一致，并同时允许所有实体都成为它们之所是，那也包括你自己。你无法对一朵花拔苗助长，你必须等待、滋润、喂养与灌溉它；让阳光照耀它，然后将所有开花的功劳、光荣与赞美献给那花朵的造物者。你们皆是那无可衡量的丰富财宝的管家。你们的胎记即是无限制的喜悦，以及对全体压倒性的爱。

We pray and hope and have faith that each may find this occurring as each works with his own catalyst. However, if our words have not aided, and do not speak as your personal and subjective truth, then as always we ask you to disregard them.

我们祈祷、希望，并且有信心，每个人，在与他自己的催化剂一同工作的过程中，都可以找到这个事件。无论如何，如果我们的话语没有帮助，没有说到你个人与主观的真理，那么我们一如既往请求你忽略它们。

At this time we would transfer to the one known as Jim. I am Q'uo.

此时，我们转移通讯到被知晓为 Jim 的实体，我是 Q'uo。

(Jim channeling)

(Jim 传讯)

I am Q'uo, and greet each again in love and light through this instrument. At this time it is our privilege to offer ourselves in the attempt to speak to any further queries which those present may have for us this evening. We realize that we have spoken long this evening, but we are quite happy to speak to any query at this time. Is there a query at this time?

我是 Q'uo，通过这个器皿再一次在爱与光中向各位致意。在此刻我们很荣幸提供我们自己来尝试去回答今晚在场的实体可能会向我们提出的任何进一步的问题。我们意识到，我们今晚已经发言很长时间了，但是我们相当高兴在此刻谈及任何的问题。在此刻有一个问题吗？

Carla: Yes, I have one. Two other channels, whose contacts are quite a bit different than my contact with you, would like to get together with me and work with (inaudible) get together that you may speak (inaudible). Is that a (inaudible) so often attempt to find the differences between one path and other.

Carla: 是的，我有一个问题。有两个其他的管道，它们的接触与我与你们的接触有相当多的不同，这两个管道想要与我一起工作并与（听不见）一起工作，这样你们就可以发言（听不见）。那是一个（听不见）如此经常尝试去在一条道路和其他的道路之间找到差别。

My question is this. First of all, is it acceptable to you that we do this project?

Secondly, (inaudible) while my eyes are open and I am attending to what the other contacts are saying? (Inaudible).

我的问题是这样的。首先，我进行这个计划，这对于你们是可接受的吗？其次，（听不见）当我的眼睛是睁开的，且我正在注意其他的接触正在说什么的时候？(听不见)。

I am Q'uo, and am aware of your query, my sister. First of all we are happy to serve in any way that it is made possible for us to serve. We go where we are asked, shall we say. Secondly, speaking to your concern that you be able to keep your eyes open in order to determine what is being channeled by the other instruments, we might suggest that this is acceptable, and it is then easily possible for you to close the eyes when it is necessary for you to speak our words through your instrument. There is a contact that will remain lightly present while your eyes are open that may be reaffirmed and strengthened when you close the eyes in preparation for speaking our words.

我是 Q'uo，我理解了你的问题，我的姐妹。首先，我们很高兴用任何使得我们有可能进行服务的方式来进行服务。我们会前往任何，容我说，我们被请求的地方。其次，谈及你对于你能够保持你的眼睛睁开以便于确定什么正在被其他的器皿传讯的关注，我们可以建议，这是可接受的，这样，在需要你通过你的器皿讲述我们的言语的时候，你就有可能容易地闭上你的眼睛了。会有一种接触将在你的眼睛睁开的时候保持轻微地存在，当你闭上眼睛并为讲述我们的言语做准备的过程中，那种接触可以被再次确认并被强化。

Is there a further query, my sister?

我的姐妹，有一个进一步的问题吗？

Carla: Yes. Usually when my eyes are open and I am focusing on (inaudible) channel is deaf, and consequently her speech is a bit muddled, (inaudible) with my eyes open, but (inaudible) or shall I just (inaudible)?

Carla: 是的。通常，当我的眼睛是睁开并且我正聚集在（听不见）的时候，管道是听不见的，因此，它的发言是有一点含糊的，（听不见）同时我的眼睛是睁开的，但是（听不见）或者我仅仅应该（听不见）？

I am Q'uo, and am aware of your query, my sister. We would suggest that you proceed by allowing each instrument to voice the words of her contact in a "round robin" fashion, so that each has the opportunity to speak in turn, continuing the cycle of speaking for as long as you predetermine the sessions shall continue at a sitting. It may take you some time longer to prepare for your contact since you go through a more lengthy process of tuning and challenging than do most instruments. However, each instrument is unique and there is space and time available for each entity to be comfortable within the framework that it has developed for itself.

我是 Q'uo，我理解了你的问题，我的姐妹。我们会建议你藉由允许每一个器皿用一种“轮流”的方式说出她的接触的言语，这样每一个器皿就会依次拥有发言的机会了，只要你们预先决定机会将继续进行，就继续这个发言的循环。它可能会花费你更长的时间来为你的接触做好准备，因为你会经历一种比大多数器皿更加

长时间的调音和挑战的过程。然而，每一个器皿都是独一无二的，会有可供每一个实体利用的空间和时间，以在它已经为它自己发展出来的框架中变得舒适。

Is there a further query, my sister?
我的姐妹，有一个进一步的问题吗？

Carla: Are you comfortable with Emanuel and Aaron and are they comfortable with you?

Carla: 你们对于 Emanuel 和 Aaron 感到舒适吗，我们对于你们感到舒适吗？

I am Q'uo, and we speak only for ourselves in responding that we are quite comfortable with these entities.

我是 Q'uo，我们仅仅在回应中为我们自己发言，我们对这些实体是相当舒适的。

Is there a further query, my sister?
我的姐妹，有一个进一步的问题吗？

Carla: No. No, thank you.

Carla: 没有。没有了，谢谢你们。

I am Q'uo, and we thank you, my sister. Is there another query at this time?
我是 Q'uo，我们感谢你，我的姐妹。在此刻有另一个问题吗？

(Pause)

[停顿]

I am Q'uo, and we observe the lull in the questioning that corresponds with the waning of the energy of this group and we do appreciate the attentiveness of each within this circle of seeking, for it is quite helpful to have the concentrated efforts of each entity in order that the energies available to the one serving as instrument be constant, and we are always glad to be able to work with this group, for the level of concentration and interest and desire is quite high, and stably so.

我是 Q'uo，我们观察到在提问的方面的暂停，它是与团体能量的减弱相符的。我们确实感激这个寻求圈中每个成员的专注，因为将每个实体的努力集中起来以便于那种可以为那个作为器皿而服务的实体所利用能量是持久的，这是相当有帮助的，我们总是很高兴与这个团体一同工作，因为专心、兴趣与渴望的层次是相当高，且是稳定地如此之高的。

At this time we shall take our leave of this group, looking forward, as you would say, to those times in your future when we shall be able to gather with you again. We leave each, as always, in the love and in the light of the one infinite Creator. We are known to you as those of Q'uo. Adonai, my friends. Adonai.

在此时，我们将离开这个团体，以你们的说法，我们期待在未来再度与你们相聚。一如往常，我们在太一无限造物者的爱与光中离开每位。我们是你们知晓的 Q'uo

群体。Adonai, 我的朋友, Adonai。

September 16, 1990
1990-09-16 接纳 (下) (R)

Group question: The question this evening is a continuation of last week's question, which was on the general topic of how one deals with a totally unacceptable person or situation when you have attempted to do everything that you know how to do. How does one balance the doing what is possible with the accepting of the situation? There seemed to be more information from Q'uo last time; we would like that information this time. Then at the end, if you have time, you might give us a little information about how Latwii and Ra have blended together to become Q'uo, just how do you do such a thing—equal parts of one, stir, bake at 350 and serve chilled, or what?

小组问题：今天傍晚的问题是上周的问题的一个延续，问题是关于那个一般性的主题的，一个人如何与一个完全令人无法接受的人或情况打交道，即使在你已经尝试去做了所有你知道如何去做的事的时候。一个人如何在做有可能的事情与接受那个情况之间取得平衡呢？Q'uo 在上次似乎有更多的资讯没讲完，我们这次想要这些资讯。最后，如果你们有时间，可否给我们一点关于 Latwii 和 Ra 是如何混合在一起成为 Q'uo 的信息，就是你们是如何做这样一个事情的呢——是等量的一样一份，搅拌一下，在 350 度高温下烘培，等冷却之后上桌，还是怎样？

(Carla channeling)
(Carla 传讯)

I am Q'uo, and greet you in the love and light of the one infinite Creator. To Her service we are dedicated. It is our great privilege and honor to be asked to join your own seeking as you sit in meditation this evening. We are pleased that you asked us to continue speaking upon some of the more telling ramifications of the concept of unacceptability. We ask, of course, as always, that all remember that we are not infallible, and discrimination is requested. Each will know his own truth, what seems not appropriate to be left behind, for we would not be a stumbling block before any path that leads to the presence and the awareness of the One Who is All.

我是 Q'uo，我在太一无限造物者的爱与光中向你们致意。我们致力于为她的服务。被请求当你们在这个傍晚坐在冥想中的时候加入你们自己的寻求，这是我们的荣幸与荣耀。我们很高兴你们要求我们继续在无法接受 (unacceptability) 这个观念上的一些更为生动有力的分支上发言。一如往常，我们当然会请求所有人记得我们并非绝无谬误，分辨力是被要求的。每个实体都知道他自己的真理，看起来似乎是不合适的内容是要被丢到后面的，因为我们不愿意成为任何通往太一的临在与对太一的察觉的道路上的一块绊脚石，太一就是万物。

We are continuing to speak upon the subject of accepting of the unacceptable, forgiving the unforgivable. We have noted much upon this subject in general, and so we would like to speak about an aspect of this question that we are happy to be able to have more time to discuss. Each of you is well aware of the way those things in the distance appear very small, whereas those things just before one loom large. Many call this a sense of

proportion. It is the key to observations of any kind which may be helpful when they are of an intellectual or reasoning nature. In situations in which the intellect is not used, the sense of distance, or proportion, continues to be an excellent tool for achieving a state of mind in which the heart, the true and deep mind, may learn the lessons presented by the unacceptable and unforgivable entity, relationship or condition.

我们继续讲述该主题：接纳那无法接受的事物，宽恕那无可宽恕的事物。我们已经一般性地在这个主题上做了大量的评论了，所以我们想要针对这个问题的一个面向来讲述，我们很高兴能够有更多时间来讨论它。你们每个人都相当清楚那些在远方的东西看起来很小；相对地，近在眼前的东西会显得巨大。许多人称这个现象为比例感。当观察是具有一种逻辑或者推理的特性的时候，它对于任何类型的观察都是一个关键。在逻辑智力不被使用的情况中，这种比例感或距离感，继续是一个取得一种心智的状态的优秀的工具，在这种心智的状态中，心，真实与深入的心智，可以学习由无法接受与无可宽恕的实体、关系或者情况所呈现的课程。

We have spoken already about love. We would speak now about the free will that is beyond understanding, and is the first distortion of intelligent infinity. Without it matter could not have been illusorily created. Without it there would not be dimension, or the illusion of time. Without free will there would be only love unknown and unknowing, that is, the essence, the Logos of Love, which is the Creator. As this love is unconditional, whole and pure, just so is free will absolutely unpredictable.

我们已经谈到了爱。现在我们讲述那超越理解的自由意志，自由意志是智能无限的第一变貌。没有它，物质是无法用虚幻性的方式被创造出来了。没有它，不会有次元或时间幻象；没有自由意志，将只有未知与不可知的爱存在，那种爱即，爱的实质，爱的理则——爱即造物者。正如爱是无条件、完整与纯粹的，自由意志则是绝对地无可预测。

Thus, as each sub-sub-logos—each of you—chooses to enter upon the path of accelerating your spiritual growth, you are dealing with a sensibility of mind which is all too firmly connected and concerned with the bodily, mental and emotional needs which have been acquired within the illusion that you now enjoy. Many, many choices that you make are not based upon spiritual principles, for your experience of life is that it moves too quickly sometimes in its actions for an entity to have a sense of proportion about what is occurring. The reasons for this are bound up in the principle of free will. No two entities are alike, and no one entity shall remain as it is throughout an incarnation.

因此，当每一个子理则——即你们每一位——选择进入加速你们的灵性成长的道路的时候，你们正在与一种心智的敏感性打交道，这种心智敏感性是与在你们现在所享受的幻象中已经成为了习惯的身体、心智和情绪上的需要过于紧密地连接在一起并对其感到担忧的。你们所做的许多、许多选择并未奠基在灵性原则之上，因为你们的生命经验在其行动中有时移动得太快了，以至于一个实体对于正在发生的事情缺乏一种比例感。这种情况的原因是与自由意志的原则紧密相关。没有两个实体是相似的，也没有一个实体终其一生会维持它原来的样子。

The incarnate state is one of constant flux, learning, loss and opportunity. The loss is artificial in that it consists of the empty places made by those persons once loved, now discarnate; by truths, once loved, but now seemingly necessarily discarded; by ideals which the world you live in has provided enough catalyst to undermine in your own experience. And so, because free will, like the wind, blows hither and yon in all entities, it is inevitable that those who plan to learn as much as possible in one lifetime will arrange to have serious and fundamental challenges to its understanding or grasp of the principle of unconditional love.

投生状态是一股恒常的起伏流动、学习、失去以及机会。失去是不自然的，因为它包含了由那些曾经被爱过，而现在却离世的人们，由那些曾经被爱过，现在却看似需要被抛弃的真理，已经被你们在其中生活的世界已经提供了足够的催化剂以在你自己的体验中被暗中破坏的理想所制造的空白的空间所组成的。因此，因为自由意志如同一阵风一样，在所有实体当中到处吹拂，无可避免地，那些计画在一次生命中学会尽可能多的课程的实体们将做出安排以拥有一些对它对于无条件爱之原则的理解和掌握的严重与重大的挑战。

In order for an entity to be able to find the self that can do this, it was necessary to find that which is woven with free will in order to make a physical illusion, and work with it in such a way that you are at least temporarily able to untangle the strands of love and free will. When you see, and know, and trust the absoluteness of love, the mind may rest much easier, the heart may become aware of its truer intelligence, and the responsibilities of meeting the challenges of difficult relationships and impossible situations begins to change and transform in shape.

为了一个实体能够找到那个能够做到这一点的自我，它必须找到那与自由意志交织在一起的东西以便于制造一个物质性的幻象，并且用这样一种你至少可以暂时地解开爱与自由意志缠绕的双绞线的方式来与之一同工作。当你看见、知晓、并信赖爱的绝对性，理智得以更轻松地歇息，心就得以觉察到它更加真实的智能，以及负起责任面对艰难关系的挑战，不可能的情境就会开始从外观上改变与转变了。

We of the Confederation of Planets in the Service of the Infinite One have often spoken of the need to discipline the personality. By this we do not intend to mean the controlling, the suppression or the repression of any feeling that you truly feel, any thought which you truly think, any action which you do feeling that it is appropriate. These are each entity's choices, choices which one is unable to make while remaining concerned primarily with that which is mundane and of no spiritual consequence as far as you subjectively can see.

我们是隶属于服务无限太一之星球联邦，我们已经经常谈及人格修炼的必要性了。关于这点，我们并非意指控制、压制或压抑任何你真实地感觉到的感觉，你真实地思考了的想法，或任何你确实感觉它是恰当的行动。这些是每一个实体的选择，当一个人的关切主要还停留在在你主观上能够看到的范围内的世俗的、没有灵性意义的事情上的时候，他无法做出这些选择的。

In fact, all things are fraught with spiritual teaching. All of the creation sings its song of love to you. But it is the disciplined personality who has gained the perspective on the value of mentation and the far greater value of the infinite wisdom of the heart. Thus, when challenging situations occur, one who has the firm foundation of a life in faith will not fear the unforgivable, will not fear the unacceptable, will not need, in fact, to react unless as an entity of the heart there are those things which you feel may aid in a spiritual way that one which is unacceptable.

事实上，所有事物都充满着灵性教导，所有造物都对你唱颂爱之歌。但唯有已修炼过的人格才会洞悉心理活动的价值以及心的无限智慧的远远更大的价值。因此，当挑战性的状况发生的时候，一个将生命坚实地建立在信心之上的实体将不惧怕 无法宽恕的事物，将不惧怕无法接受的事物；事实上，它将无须做出反应，除非作为一个拥有心的实体，有一些事情是你感觉到会用一种灵性上的方式来协助那个无法接受的实体的。

Thus, your only responsibility is to love. You do not have a free will responsibility at this point, for free will does not forgive, it is love that forgives. Thus, as you step aside, disciplining your own freedom in order to serve and learn, you experience a love you could never experience within your humanity, a love which is in infinite supply. And to that difficult or impossible situation or entity you simply send love, and use your mental capacities to reason with yourself as to the cause of unacceptability, gazing at the situation, not with an eye to solving it, but with an eye to understanding the unacceptable entity or condition, and when that is done, to forgive it, to forgive yourself, and be clear and ready to gaze without any fear whatsoever at the situation or entity, for there is love and service in this opportunity.

于是，你唯一的责任是去爱，你在这此没有一个自由意志的责任，因为自由意志不会原谅，爱才会原谅。因此，当你站到一旁，并同时锻炼你自己的自由以便于服务和学习的时候，你就体验到一种你在你的人类属性中永远无法体验到的爱了。对于困难或不可能接受的情境或实体，你单纯地送出爱，使用你的理智能力去和你自己推理这个无法接受的事物的原因，凝视这个情况，并非以一只解决问题的眼睛去看，而是以一只理解这个无法接受的状态或实体的眼睛去看，当这个过程完成后，原谅它，原谅你自己，变得清晰并准备好不带有无论什么任何恐惧地凝视这个情况或实体，因为在这个机会中蕴含爱与服务。

This is a simple and seemingly rather glib summary. It does not take into account the enormous difficulty of doing these things within your illusion. And so we would speak of an aspect of your illusion that is absolutely necessary to the illusion, but is that which baffles almost all entities. You know free will if you know the wind. The winds move here, the winds move there. The winds bring rain and are a boon to your Earth. The winds bring storm and destroy life upon your Earth. The winds are zephyr soft, touching the cheeks of lovers on a summer night. The wind carries raging snow that blinds those who challenge it. In short, the wind is an influence not to be influenced.

以上是一段简单并且表面上相当流利的总结。但它并未考虑在你们幻象中要做到这些事情的惊人的困难。所以，接着我们要谈及你们幻象的一个面向，它对于幻

象绝对必不可少的，但它几乎使得所有的实体都感到挫败。如果你知晓风，你便知晓自由意志。风移到这里，风移到那里。它带来雨水，对你们的地球，风是一个恩泽。风带来暴风雨，摧毁你们地球上的生命。风是柔软的清风，在一个仲夏夜碰触爱人们的脸颊。风挟带狂暴的雪，使那些挑战它的实体们什么都看不见。简短地说，风是一股无法被影响的影响力。

In metaphysical sense, the wind that blows for you and moves you about on a level of which you are unaware is free will. It cannot be predicted. It cannot be wholly understood, and yet it is the same experience for all entities. If the wind is blowing within your illusion, no matter how many entities experience the same wind, they all will acknowledge that it has passed them, for they have felt its effect. The world of metaphysical things is more subtle. The effects of free will are just as subtle, but set up situations within your energy web where you are open and vulnerable to the challenge of a distortion of love brought about by another's free will.

就形而上意义而言，为了你而吹动，在并在你无法觉察的水平上推动你四处移动的风，即是自由意志。它不能被预测。它无法被完整地理解，然而它对于所有实体都是相同的经验。如果风是在你们的幻象中吹动的话，无论多少实体体验到相同的风，它们都将会承认风已经经过了它们，因为它们已经感觉到它的影响了。形而上世界的东西比风更加微妙，自由意志的效应是一样微妙的，但它在你的能量网络中设置一些情境，在其中你对于由另一个人的自由意志所引发的一种的爱的扭曲的挑战是开放且易受伤害的。

So it is not you that finds another unacceptable, nor is it another which is unacceptable. You have the same nature, but you do not have the free will you had yesterday, and tomorrow it will shift again. So it is with the other entity. It is that free will portion of yourself, not your deepest self, that generates judgment such as "unacceptable," "unforgivable." Within the heart which is freed by a discipline of personality, and given a path of service by freely made choice of the entity, love abides, and your instinct is to send love to that entity which is in enough agony to act inappropriately and to act as painful catalyst for you.

所以并不是你发觉另一个人是无法接受的，也不是另一个人是无法接受的。你们都有相同的本质，但你并不拥有你昨天拥有过的自由意志，到了明天，它将再度转移。对于其他实体，情况也是如此。产生诸如“无法接受”、“无可宽恕”之类的评判的事物，是你的自由意志部分，而非你最深沉的自我。透过人格的修炼，一个人的心被释放了，在心中藉由实体自由地做出的选择给予一条服务的道路，爱继续存在；对于那个处于极度苦恼以至于做出不合适的行动并成为造成你痛苦的催化剂之实体，你的本能是传送爱给他。

In this painful catalyst you may see in the other's free will choices, free will choices of the self, made with distorted understanding. Consequently, all statements of judgment of others are made not with the heart, but with the mind and undisciplined free will, for the heart will not judge. The heart will accept and allow the self to be the self, and other selves to be their selves. The heart of one who is positively oriented does not control an unacceptable

situation to cause it to be acceptable. It controls the often destructively illusory free will portion of itself that it may move into a deeper self, into the wisdom of the heart, and from that standpoint all conditions of entities are seen as part of a blueprint of evolution which it is up to you to learn to grasp at least in essence.

在这个痛苦的催化剂当中，你可以在另一个人的自由意志选择中看到，自我的自由意志的选择是藉由扭曲的理解而被做出的。因此，所有评判他人的陈述都不是由心做出的，而是由心智与未被修炼过的自由意志做出的，因为心不会评判。心将会接纳，并允许自我成为自我，也让其他-自我成为它们的自我。一个正面导向的实体的心不会控制一个无法接纳的情况已使得它成为可接纳的。它会控制它自己的时常是破坏性地虚幻的自由意志的部分，这样它就可以进入到一个更为深入的自我，进入到心的智慧，从那个立场，所有的实体的情况都被视为演化的一个蓝图的一部分，学会去至少掌握这个蓝图的实质，这是由你决定的。

Now, the wind is often used also as a simile for that which in the spiritual distortions called Christianity is named the Holy Spirit. As all things are holy, if it is acceptable to each we shall use the term, "Comforter." That which is carried upon the wind of spirit is alive. The spirit of the consciousness of Christ is alive and speaks to the world today saying, "Peace, peace, forgive, console, pardon, and start with yourself"

现在，风同样经常被用作对在被称为基督教的灵性变貌中被命名为圣灵的事物 的一个比喻。所有事物都是神圣的，如果每个成员都能接受，我们将使用“保慰者”(Comforter)这个称谓。圣灵之风所承载的东西是活生生的，基督意识的灵性 是鲜活的，它对今日世界述说着“平安、平安、宽恕、安慰、赦免，先从你自己 开始。”

Now, this Comforter does not give comfort any more than the teacher Jesus the Christ gave comfort. Healing this entity gave, and freely, strength to the weak, sight to the inwardly blind as well as outwardly blind, strength of limb to the lame. But did this entity ask to be understood? In your experience, has any entity whom you have considered great or wise asked that you understand him or her? It is unlikely, for it is unimportant to those who live in the heart. They do not need to be understood, and consequently they do not attempt to be understood. Spirit does not attempt to be understood. The comfort is in its understanding, and your comfort also is in understanding.

现在，这个保慰者给予的安慰并不比过去耶稣-基督所给的更多。这个实体给予 疗愈，自由地将力气给予虚弱的人，将视力给予外在的瞎子以及内在的瞎子；将 手足的气力给予跛行者。但这个实体可曾要求被理解？在你们的经验中，是否有 任何你认为伟大或睿智的实体曾要求你去理解她/他？这是不太可能的，因为对 于那些活在心中的人，这一点也不重要。他们不需要被理解，因此他们也不试图 被理解。圣灵并不尝试被理解，在祂的理解中自有安慰，你们的安慰也是在理解 当中。

Step back, back and back to the beginning, before the beginning of time to the very beginning of creation. You were created before your environment. You are the light, the active principle of the Creator, and we use that term

apropos, for we wish you to understand the term "principle" as we use it. You are, in the deepest sense, the Creator, and in distortion upon distortion, because of your illusion and your own biases within that illusion, you are more or less a distortion of the Creator. Thus, you too begin to take within yourself the unpredictability and the divine guidance of the wind of spirit. Without fear you are capable of moving as you feel to move, capable of learning that which you feel you need to learn. Little by little, the disciplining of that free will, which is your very nature, yields to meditation, contemplation and experience, and you take the wind within yourself, the disciplined wind of the most perfect free will, that will to seek, know and be a transparent exhibit of the love that flows through all.

退后、退后，退到开端，在时间的起始之前，退到造物的真实开端，你们在你们的环境之前就被创造了的。你们是光，造物主的主动原则，我们适当地使用了那个词语，因为当我们使用“原则”这个词语的时候，我们希望你们理解它的意义。在最深意义上，你们即是造物者，在一层又一层的变貌中，因为你们的幻象以及你自己在那个幻象中的偏向性，你们或多或少是造物者的一个变貌。于是，你们同样开始将灵性之风的不可预测性与神圣指引带入内在。不带恐惧地，你能够在感觉要移动的时候移动，能够学习你觉得需要学的东西。一点一滴地，透过锻炼自由意志，自由意志就是你的本性，它逐渐臣服于冥想、沉思与经验；你将这股风带入你自己内在之中，那是被修炼过的最完美自由意志的风，那种意志会去寻求、知晓、并成为那流经万物的爱的一个透明的展现。

The process of opening one door while closing another is again difficult because of perception problems in this illusion. Free will in its raw and untamed state is almost precisely the opposite of true freedom of will, which is the will of one who is disciplined and freely chooses. Thus, not being blown about by the wind of the self, you may then internalize the wind and become aware of the spirit. And as you become aware of this spirit you shall find yourself moved in mind, in emotion, and sometimes even geographically, in order to do those things which you have not after all forgotten you came to do.

打开一扇门而同时关上另一扇门的过程再一次因为在这个幻象中的感知的问题而是困难的。自由意志在其原生与未驯服的状态几乎就与真正的意志的自由正好相反，这种真正的意志的自由是属于一个修炼过并自由地选择的实体的意志的。因此，当不被自我的风吹的四处跑的时候，你可以将那风内化并开始察觉到灵性。当你开始察觉这种灵性的时候，你将会发现你自己在心智中，在情绪中，有时候甚至是在地理上移动了，以便于去做那些你尚未完全忘记的，你来这里来做的事情。

The wisdom of the heart is full of this blueprint. The conscious mind, governed by logic and free will, can never accomplish this. To move from head to heart, while retaining the concept of mind, is not anatomically sensible, but it is the best vocabulary we have to describe the deep love and security which you may find when you have accepted the wind within you, for you are spirit. It is the body which is weighty and full of chemical reactions that are part of this illusion.

心的智慧充满着你生命的蓝图。被逻辑与自由意志统治的表面意识的心智绝不能达成这点。从头脑移动到心，同时保持心智的观念，在解剖学上是感觉不到的，但这是我们为了描述该深邃之爱以及当你接纳内在之风的时候，你将找到的爱与安全能找到的最佳字汇了，因为你们都是灵性的。属于这个幻象的一部分的是你的身体，它是沉重的，并充满了化学反应。

As you offer your free will to the blueprint you have planned for yourself, you become free and enabled in your actions. In this awareness there is nothing unacceptable, nothing unforgivable, but only that which may be seen as this or that distortion of love brought about by untamed free will. Free will holds up the mirror to free will. If you gaze at another and find unacceptability, realize that that is a mirror. Now you may do your inner work, for you have been aided by that entity which has been disparaged and judged. What is there within you that must be forgiven? For if you judge others you have not forgiven yourself. If you are completely self-forgiven you have absolutely no need to judge, for you have no fear and nothing to defend. You can see through the free will, having seen through your own. You can tame the wind for yourself, and you can be of service to others by mirroring to them as honestly as possible that these are actions that you choose to make, and you choose them because they are of spiritual aid in the service of the Creator to this beloved self, that is you, in other-self form.

当你将自由意志贡献给你已为你自己设计的蓝图的时候，你就成为自由的，并且在你的行动中是有能力的了。在这种认识中，没有任何东西是不可接受、不可原谅的，可以被视为是不可接受和不可原谅的事物不过是那些未被驯服自由意志所引发的这样或者那样的爱的扭曲。自由意志为自由意志举起了镜子。如果你凝视另一个人，发现不可接受的地方，了解到那是一面镜子。现在，你可以做你内在的工作了，因为你已经藉由那个已经被指责与评判的实体而得到帮助了。在你内在之中有什么事情是必须要被宽恕的呢？因为如果你评判他人，你尚未宽恕自己。如果你完全地宽恕自我，你绝对没有去评判的需要了，因为你没有恐惧，也无须捍卫什么东西。你能够通过自由意志看到，并已经通过你自己的自由意志看到了。你能够为你自己驯化风，你能够藉由尽可能诚实地向其他人进行映射而服务他人，你向其他人映射出，这些是你选择去进行的行为，你选择它们是因为它们是在服务造物者的过程中对这个在其他自我的外形中的挚爱的自我，也就是你，是有灵性上的帮助的。

You picture yourselves, most naturally, as entities with a head and a backbone, two arms, two legs, the requisite number of organs and digits. You are a kind of entity you cannot understand as you gaze upon your physical vehicle. The difference between you attempting to move through ...

你们会极其自然地将你们自己想象为拥有一个脑袋与脊椎，两个手臂，两只脚，以及必要数量的器官与手指、脚指的实体。当你凝视着你的肉体载具，你是一种类型的你无法理解的实体。在你尝试去通过.....移动之间的区别.....

(Side one of tape ends.)

(磁带一面结束。)

(Carla channeling)

(Carla 传讯)

... the difference in your consciousness between seeing yourself as this physical vehicle, and seeing yourself as spirit, is the difference between being blown by the wind and being the good and kindly wind that blows love always, that is open and fearless and is vulnerable, unafraid. Once you have found your own essence you shall never fear again. It is the catalyst caused by facing the unacceptable, and finding ways to offer love and to glean and harvest love in the situation as well, is the wisdom gained through this shift in identity from chemical plant which moves you about to the essential self which is humble, nonjudgmental, completely unafraid, completely free, and completely able and willing to listen, to understand and to love the tormented hearts of those caught in this illusion which you now enjoy, caught painfully, caught unbearably.

当你看待自己为肉体载具，或者将你自己视为灵体的时候，在意识中在这两者之间的差异是，前者是随风飘荡，后者则成为良善之风，它总是吹动爱，它是开放的、无惧、易受伤，不害怕的。一旦你已经找到了你自己的实质，你将永远不再害怕。它是由面对无法接纳的事物而造成的催化剂，找到方式去提供爱，并同样也在那个情境中搜集和收割爱，这就是通过这种转换而被取得的智慧了，这种转换是从与那个让你四处移动的化学工厂的认同转移到与实质性的自我的认同，实质性的自我是谦卑的、毫不评判、完全无惧、完全自由，完全能够且乐于去倾听，去理解与爱那些痛苦地、不堪忍受地被局限在这个你们现在正在享用的幻象中的实体的饱受折磨的心灵。

If someone is unacceptable to you, that entity is deafened by the wind of his own free will, and has an extraordinarily distorted expression of love to offer. You cannot heal or help the other self, but only make your own choices. The entity that is unacceptable does not impinge upon you. It is merely catalyst if you still have work of your own to do in forgiving yourself for being all things, including many, many things which you consider unacceptable. You are carving out for yourself the right to ride the wind of spirit. Judgment, which is behind unacceptability, and fear, which is behind judgment, anchor your feet to the ground. You cannot fly, you cannot soar, you can only be injured and injure as you seek through judgment and the putting on of mental and spiritual protection to attempt to make yourself more comfortable in the prison of your bones and sinew.

如果某个人对于你是无法接受的，那个实体是因为他自己的自由意志的风而变聋了的，那个实体拥有一种特别扭曲的爱的表达要去提供。你无法治愈或者帮助其他的自我，而仅仅只能做出你自己的选择。那个无法接受的实体不会对你产生侵害。如果你在为了所有的事情而宽恕你自己的方面仍旧有要去你自己的要去做的工作的话，它仅仅是催化剂，所有的事情包含了许许多多你认为是无法接受的事情。你正在为你自己开发去驾驭灵性之风的权利。在不可接纳背后的评判，以及在评判背后的恐惧，将你的双脚钉在地面上了。你无法飞翔，无法翱翔天际，你仅仅能够被伤害和造成伤害，因为你透过评判寻求，并穿上各种心智和灵性的保护物以尝试使你自己在肌肉与骨头的牢笼中更加舒适。

When you find the love within in its pure state you are not confined, you are not finite. You have found your own eternity. In this eternity the wind of the present moment offers all lessons, whether it is necessary for the illusion which causes judgment to seem appropriate to be very hard to penetrate, so that you, that beautiful and wondrous unique spark of love and free will, will make your choices to judge or to appreciate, to ask for service or to be an agent of infinite service. If you are able to let your love free to ride the wind of spirit, you are always following the blueprint you have laid out for your own growth.

当你在内在之中找到处于其纯粹状态的爱的時候，你是不受局限的，你不是有限的。你已经找到你自己的永恒。在这永恒之中，当下一刻的风提供所有的课程，无论产生出评判的幻象是否需要看起来似乎是非常难以刺穿的，这样你，爱与自由意志的美丽的、奇妙的、独一无二的火花，将将会做出你的选择去评判或者去欣赏，去请求服务，或者去成为无限的服务的一个行为者。如果你能够让你的爱自由地骑乘灵性之风，你将一直跟随那个你已经为你自己的成长设置好的蓝图。

This is the density wherein you decide the nature of all entities about you as well as yourself, and with this understanding choose how you shall serve that mystery that created you and all that there is. Do you wish your feet anchored to the earth by judgment and the need to get points across, or do you choose to soar in the wind of spirit, judging neither yourself nor others, but asking, and asking, and seeking and hoping to be love, to be a channel for truth, to share in the infinite that your light may be a catalyst that frees others from their own bondage.

在这个密度当中，你决定周遭所有实体的特质，你同样决定你自己的特质，藉由这种理解，你选择你将如何去服务那创造了你与一切万有的奥秘。你希望透过评判与解决问题的需要而将双脚固着地面上吗？或者，你选择乘着灵性之风翱翔，既不评判自己，也不评判他人，而请求、再请求，并寻求并希望成为爱，成为一个真理的管道，在无限之中分享，好让你的光成为一种催化剂，将被囚禁的其他人解放出来？

We are sorry for having spoken so long, but we believe this may deepen the understanding of that which was offered in the previous session upon this subject. If there are other questions we are always glad to entertain them.

我们对于谈论太久感到抱歉，但我们相信这样可以深化对我们在前次集会中在这个主题上提供的内容的理解。如果有其他的问题，我们一直是乐于招待它们的。

We have had one question concerning ourselves, which is fairly quickly answered, we feel, and so we shall end this instrument's contact by speaking briefly upon this.

刚才有个关于我们自己的问题，我们感觉可以相当快速地回答，因此我们将简短地讲述这个问题以结束这个器皿的通讯。

We are a social memory complex whose teacher of choice of the sixth density

is the Ra social memory complex. We, as you, hold this complex in esteem. We were already in very harmonious contact with this group. That which occurred, though always possible, is rare, usually because a channeling entity will not be capable of receiving information of one type or density and another as well which it then relinquishes. Our teachers, those of Ra, were pleased when this group refrained from continuing to attempt to contact an entity whose ability to communicate was severely limited by a need for harmony not often seen in your density. These of Ra were, and are, grateful for the total willingness of this channel and this group to be of service in a way which was within the blueprint of the existence of each, even though this meant sacrifice on each entity's part.

我们是一个社会记忆复合体,我们选择的老师是第六密度的 Ra 社会记忆复合体。我们跟你们一样尊敬这个复合体。我们早已与这个团体有十分和谐的接触。已经发生的事(与 Q'uo 通讯), 虽然总是可能的, 却是罕见的, 因为一个传讯实体通常不能接收一种类型或者一个密度的信息, 并同时接收另一个它接下来就会放开的信息。我们的老师, Ra 群体, 很高兴这个团体避免继续尝试接触, 一个实体的通讯能力是严重地受限于对协调一致的需要的, 这种协调一致在你们的密度中并非是经常被看到的。 Ra 实体在过去和现在都很感激这个管道完全的心甘情愿, 以及这个小组以这样一个方式服务, 这种服务的方式是位于每个实体的存在性的蓝图之中的, 即使这意味着在每个实体的部分上的牺牲。

As the entities which survived the most serious of psychic greetings continued in the same dedication, undeterred even by the apparent cessation of life of a beloved one, those of Ra felt it was still appropriate to communicate with this group insofar as this entity could carry a message in a stable manner. And so those who are known to you as Ra suggested to us a signal honor, that of sharing at the level of social memory complex sharing, with the wisdom and the compassion of our teachers.

当这些实体经历最严重的超心灵致意之后仍然存活并以同样的程度继续奉献, 即使在一位挚爱的伙伴表面上中止生命之后, 也没有受挫的时候, Ra 群体感觉与这个小组通讯仍然是适当的, 只要这个实体能够以一种稳定的方式承载讯息。于是那些被知晓为 Ra 的实体向我们建议一个不凡的荣耀, 那就是在社会记忆复合体的水平上分享, 分享我们老师的智慧与悲悯。

This was a project which was apart and separate from the Law of One channelings. It is we of Latwii who speak with this instrument, following the general way of conscious contact, gauging by feedback the stability of the group, the purity and stability of the instrument, so that we know that which is possible to be shared without damage to the instrument, and that which the instrument would sacrifice too much of itself in bringing through.

这个计划与一的法则传讯的传讯是拆分与分开的。透过这个器皿说话的是我们 Latwii 群体, 我们依循一般的表面意识通讯方式, 藉由回馈测量团体的稳定性、该器皿的纯粹度与稳定度, 于是我们知道什么内容有可能被分享而不会伤害该器皿, 以及什么内容会使该器皿牺牲太多自己才能带入人间。

So we are both Latwii and Ra; or you may think of us as Latwii taught

constantly and in a much closer configuration than most teachers and students; or you may see us as a melded principle, as we both serve the one Creator, and are both upon the same path, and are more and more of the nature of Ra, the lower awareness being blessed always by close association with higher truths and spiritual principles. So, too, has this instrument had the experience of becoming in part one with those of Ra, as it spent many hours in the company of those of Ra, who looked over it as others of our social memory complex spoke for Ra. Only to the Creator can thanks be given for this occurrence, for its approval, and for our carrying out this attempt at service. We thank you for this opportunity with our whole heart.

所以我们同时是 Latwii 与 Ra; 或者你可以将我们考虑为, 我们 Latwii 恒常地教导并且比大多数的老师与学生处于一个更为靠近的配置; 或者你可以把我们看作一个融合的原则, 因我们都服务太一造物者, 我们都在同样的途径, 并且具有越来越多 Ra 的特质; 当较低觉知与更高真理与灵性原则紧密关联时, 它总是不断地受到祝福。同样地, 这个器皿曾有过成为 Ra 群体一部份的经验, 因为它曾花费许多小时陪伴着 Ra 群体; 当我们社会记忆复合体中的其他的实体为 Ra 讲话时, Ra 照看着它。对于这个发生的事件, 我们唯有感谢造物主, 感谢祂的认可, 感谢我们能够执行这个服务的尝试。 我们为这个机会全心感谢你们。

We would at this time close the meeting through the one known as Jim.
我们此时将通过被知晓为 Jim 的实体结束这次会议。

(Jim channeling)
(Jim 传讯)

I am Q'uo, and greet each again in love and light through this instrument. We realize that we have spoken long once again in your terms, but we would wish to offer ourselves at this time in the attempt to speak to any queries which may yet remain upon the minds of those present. Is there a query at this time?
我是 Q'uo, 再次透过这个器皿于爱与光中向各位致意。我们了解我们已经, 用你们的说法, 讲太久了, 但我们想要在此时提供我们自己来尝试讲述在场各位可能在头脑中还留有的问题。 此时是否有一个问题?

K: What were you referring to when you mentioned the approval of the occurrence which I took to be the joint project between those of Latwii and those of Ra—what approval was this?

K: 当你刚才提到这个事件的赞成的时候, 你们正在提及什么事情呢, 我假设这个事件是在 Latwii 与 Ra 两个群体之间的联合计划——这个赞成是什么赞成呢?

I am Q'uo. The approval is that, not only of each social memory complex, but of that council which sits and serves as what you would call the Guardians of this particular planet, those entities which oversee Confederation attempts to be of service to entities upon this planetary sphere. This council, the session council, is known to you as the Nine, or the Council of Saturn.

我是 Q'uo, 这个赞成不只属于各个社会记忆复合体, 还属于作为这个特定的星球的守护者在位与服务的议会, 以及那些监督星际联邦服务这个星球之尝试的实

体们。这个议会，集会议会，你们知晓为九人议会(the Nine)，或土星议会。

Is there another query, my sister?
是否有另一个询问，我的姐妹？

K: I assumed that's what you were talking about. Then the Law of One channelings also had to be brought before this Council for approval, and do these social memory complexes, when they are considering offering themselves for service, in service as contacts through vocal channels, do all those projects need to be approved (inaudible) before the council as (inaudible)?

K: 我假设那就是你正在谈论的事情了。那么一的法则的传讯同样也必须被带到这个议会面前以得到批准，所有这些社会记忆复合体，当它们正在考虑为了服务而提供它们自己，透过发声管道作为接触而提供服务时，这些计画都需要（听不见）议会面前以得到批准吗（听不见）？

I am Q'uo, and this is correct, my sister, for there is, as you know, that which is called a quarantine of this particular planet because of previous efforts to be of service to various groups of entities upon this planet by members of our Confederation who were, though very well intentioned in their desire to be of service, mistaken in various aspects of the means by which the service was carried out, thereby infringing upon the free will of some entities and groups of entities upon this planet. Therefore, it is now quite carefully guarded as to contact between Confederation entities and the peoples of this planet.

我是 Q'uo，这是正确的，我的姐妹，如你所知，这个特定星球有一层所谓的隔离，这是因为我们星际联邦的成员之前的服务这个星球的各个群体的努力而导致的结果，这些成员虽然在它们对进行服务的渴望的方面是用意十分良好的，然而在执行服务的途径的各种各样的面向的方面却犯了错误，从而侵犯了在这个星球上的一些实体和团体的自由意志。因此，在星际联邦与这个星球上的人群之间的接触现在都被相当仔细小心地守护着。

Is there a further query, my sister?
是否有另一个询问，我的姐妹？

K: Not on that, thank you.

K: 在那个问题上没有了，谢谢你们。

I am Q'uo, and we thank you. Is there another query?

我是 Q'uo，我们感谢你。有另一个问题吗？

K: I do have another one. I presume also that Wanderers have to present themselves individually before the Council for approval as well?

K: 我确实有另一个问题。我同样也假定流浪者必须个别地将它们自己呈现在议会前面以同样获得批准？

I am Q'uo, and this too is correct, my sister, for each effort of service to this

planet from those from elsewhere, shall we say, has the possibility of affecting the entities of this planet in a pronounced manner. The effect of each Wanderer's service must be carefully gauged in order that the service is offered in a way which will serve as catalyst to the point of information without infringement.

我是 Q'uo, 这也是正确的, 我的姐妹, 因为每个从别的地方[容我们说]来到这个星球服务的努力, 都拥有用一种明显的方式影响这个星球上的实体的可能性。每个流浪者的服务的效应必须被仔细地测量, 以便于被提供的服务将会在不会造成侵犯的情况下一一种用作信息的位置的催化剂的方式起作用。

Is there a further query, my sister?

是否有进一步的询问, 我的姐妹?

K: Do Wanderers who offer themselves for service have specific projects in mind, or do they just come hoping to help in some generalized manner with the harvest of raising of consciousness or things of that general nature, or is that specific enough in itself?

K: 为了服务而奉献它们自己的流浪者, 在头脑中是否有特定的计画, 或者它们只是以某种一般的方式来这里协助意识提升的收割过程, 或者具有那种一般性的特性的事情, 或者那种帮助收割在其自身就是足够具体的吗?

I am Q'uo, and each Wanderer has a variety of services to offer, the first being the presence which is of a lighter vibrational quality, and which shines without any action being necessary and lightens the planetary vibration by its very presence and radiance.

我是 Q'uo, 每个流浪者都有不同的服务要提供, 首先的服务是存在的服务, 流浪者的存在具有一种更为光明的振动品质, 这种存在无须任何行动即可藉由本身的存在照亮这个星球振动。

The second level of service is that which you would call more specific, in that the entity will have brought with it into the Earthly incarnation those talents and skills which may be utilized in a more specific or focused fashion in order to operate, shall we say, more as would the surgeon's scalpel.

第二个服务的层次是你所称的更为具体的服务, 因为每个实体进入地球的投生的时候都会将那些会用一种更为具体或者更为聚焦的方式被利用的才能与本领与它一起带进来, 以便于进行工作, 容我们说, 这更加类似于比外科医生的手术刀会进行的工作。

The third level of service is that which is more personalized in nature, in that the entity will also take the opportunity to provide a service not only to others, but will seek to balance or harmonize some portion of its being that is in need of such balancing or harmonization. As all interaction with other entities provides a catalyst which is a service this is also a level of service to others that is valuable, though it also has a personal component as well.

第三个服务的层次是在特性上更加个人化的服务, 因为该实体将会同样也利用这个机会不仅仅为其他人提供一种服务, 同样也将寻求平衡或调和它的存有的某些

需要这样的平衡或者调和的部份。如同与所有其他实体之间的互动都提供一个催化剂一样，这是一种服务，这同样也是服务他人的一个层次，这种服务是可贵的，虽然它同样也拥有一种个人的成分。

Is there a further query, my sister?
是否有进一步的询问，我的姐妹？

K: No, thanks very much.
K: 没有了，非常感谢。

I am Q'uo, and again we thank you, my sister. Is there another query?
我是 Q'uo，我们谢谢你，我的姐妹。是否有其他询问？

Carla: Earlier today, Jim and I were talking about the project that Aaron and Barbara and Emanuel and Pat and yourself and me, and together we realized that we hadn't asked a question of preferences of you, and for the life of me I cannot remember what it was we didn't ask. If it is possible to look into either my mind or Jim's, I wonder if you could comment on the question that I can't remember, if that makes any sense (inaudible)?

Carla: 今天早些时候，Jim 和我正在谈论关于 Aaron 和 Barbara、Emanuel 和 Pat 以及你自己和我的计划，我们一同意识到，我们尚未询问过一个关于你们的偏好的问题，在我的生命中，我无法回忆起什么事情是我们没有询问过的。如果有可能检查我的头脑或者 Jim 的头脑的话，我想知道你们是否能够对于我无法回忆起来的问题进行评论，是否那是有任何道理的（听不见）？

I am Q'uo, and we feel that we have a grasp upon your query that is as firm, we hope, as the grasp upon this entity's mind at this moment, however, perhaps that which we have to say will jog your memory as well.
我是 Q'uo，我们觉得我们已经明白了你的问题了，我们希望，那种明白是和在此刻对这个实体的心智的明白是一样地稳固的，然而，也许我们所要说的事情将会同样也唤起你的记忆。

We have no preference as to whether the project is focused in a chapter by chapter fashion upon a series of topics, or whether there is the opening of each instrument to what you have called in your past meetings the "pot luck" agenda, that is determined more on the unconscious or subconscious level of the mind than the conscious level. We are happy to offer ourselves in whatever way is asked of us. We do not feel that it is our place or proper purpose to choose an agenda of topics arbitrarily, for we feel there is great benefit to be realized by each entity partaking in this process of choosing of topics and agenda.

在关于是否这个计划是用一种在一个系列的主题上用一篇接一篇的方式被聚焦的，或者是否有每一个实体向着在你们过去的集会中你们已经称之为“百乐餐”的日程的开放的方面，我们并没有偏好，那是更多地在职智的无意识或者潜意识的层面上，而不是在表面意识的层次上被决定的。我们很高兴用无论什么我们被请求的方法来提供我们自己。我们并不觉得我们的位置或者适当的目的是去擅自选

择一个主题的议程，因为我们觉得，每一个实体都参与到这个选择主题和议程的过程，会有巨大的益处被实现。

We do not feel that two session per day would be too great a burden for any of the entities involved, as long as those sessions have a reasonable length to them. We realize that that which we call reasonable may be in question concerning our previous speaking to this group, that is, somewhat overly long in duration. We would recommend a flexibility with the first day's worth of work in order that each contributing instrument might be allowed to assess that which is possible for it and that no one be asked to partake in any longer or more strenuous sessions than she can comfortably partake in.

我们并不觉得每天两次机会对于被包含在其中的任何的实体是过大的一个负担，只要那些集会拥有一个对于它们是合理的长度。我们意识到，我们称之为合理的事物，在关于我们之前对这个团体的发言的方面，可能是有疑问的，也就是说，我们之前的发言在持续时间上是过长的。我们会推荐对于第一天的工作的时间上的一种灵活性，以便于每一个做出了贡献的器皿都可以被允许评估，对于它是有可能的工作时间，以及没有任何人被要求去参加比她能够舒适地参与的集会更长或者更加费力的集会。

May we speak to any further facet upon this topic, my sister?
我的姐妹，我们可以在这个主题上回答任何进一步的面向吗？

Carla: No thank you, Q'uo. I remember now that those were the questions that we had discussed, and you've answered them very well. I will share them with Barbara, who will share them with Pat. Thank you.

Carla: 没有了，谢谢你们，Q'uo。我现在回忆起有一些我们已经讨论过的问题，你们已经很好地回答了它们了。我将会与 Barbara 分享它们，Barbara 将会与 Pat 分享它们。谢谢你们。

I am Q'uo, and we thank you, my sister. Is there another query at this time.
我是 Q'uo，我们感谢你，我的姐妹。在此刻有另一个问题吗？

Carla: Is there any need to cleanse the house especially for this project?

Carla: 有任何特别为这个计划清理房屋的需要吗？

I am Q'uo, and we find that this domicile is well tuned in its basic vibrational quality. We believe that this location will provide an harmonious setting for this undertaking.

我是 Q'uo，我们发现这个住所在其基本的振动质量上是被很好地调音了得。我们相信这个位置将会为这个计划提供一个和谐的环境。

Carla: Is there an exaggerated problem with my electromagnetic field anomalies because of the intensity of these sessions, and, if so, should we attempt to (inaudible) the microphones and recording systems as we have done before?

Carla: 有一个关于我的电磁场的因为这些集会的强度的反常现象的过分夸大的

问题吗，如果是这样的话，我们应该尝试去（听不见）麦克风和录音系统，如我们之前已经做过的一样？

I am Q'uo, and as we examine that which has been discussed concerning this project, we are aware that there shall be a redundancy of recording devices, if each instrument brings her own recording devices. We would continue the recommendation that you have as little direct contact with any recording device as is possible, touching only those portions of the device that is necessary for having the microphone resting upon your physical vehicle. Other than this precaution, we do not feel that there is any need for further concern in this area.

我是 Q'uo，当我们检查在关于这个计划已经被讨论过的内容的时候，我们察觉到，将会有一种对录音设备的冗余度，如果每一个器皿都带来了它自己的录音设备的话。我们会继续推荐，你们将尽可能少地与任何的录音设备直接的接触，而仅仅触碰设备的那些需要让麦克风停留在你的物质性载具上的部分。除了这个预防措施之外，我们并不觉得在这个区域有任何进一步的担忧的需要。

Carla: I am aware already that Jim and K are part of the circle for this project. Others known to you of our group would probably enjoy coming and sitting in some of the sessions. I speak of the one known as R, the one known as S, the [other] one known as S, the one known as L, the one known as T, the one known as B, the one known as J. These are those entities which come to mind quickly. Is it helpful, neutral, or unhelpful for more entities than Jim and K, Pat and Barbara and me to sit in session?

Carla: 我已经认识到，Jim 和 K 是这个计划的圈子的一部分。其他的你们知晓的属于我们的团体的人，很有可能会喜欢来参加一些集会。我谈及的是被知晓为 R 的实体，被知晓为 S 的实体，被知晓为 L 的实体、被知晓为 T 的实体，被知晓为 B 的实体和被知晓为 J 的实体。这些实体是那些很快就会在头脑中浮现出来的实体。除了 Jim 和 K，Pat 和 Barbara 以及我之外的更多的实体参加集会，这是有帮助的、中性的还是无帮助的呢？

I am Q'uo. We would suggest that you consider two factors in this regard. One is the preference of the other instruments that will be taking part in these sessions. The second being the ease of scheduling and carrying out any session when there are fewer entities to be considered.

我是 Q'uo。我们会建议你在这个方面考虑两个因素。一个因素是其他的将会参加这些集会的器皿的偏好。第二个因素是，当有较少的实体被考虑的时候，安排与执行任何的集会的容易性。

Is there a further query, my sister?
我的姐妹，有一个进一步的问题吗？

Carla: So it's neutral, as far as helpful or harmful, as far as you're concerned, and merely a question of logistics?

Carla: 因此，它是中性的，在关于有帮助或者有害的范围内，就你们关注的范围，这仅仅是一个后勤方面的问题吗？

I am Q'uo. For most of these entities, that would be correct. However, we do not wish to place ourselves in the position of one who judges. In some cases it would not be helpful to include additional entities.

我是 Q'uo。对于这些实体中的大多数人，那是正确的。然而，我们并不希望将我们自己放置在一个评判的实体的位置上。在一些情况中，包含额外的实体不会是有帮助的。

Carla: We shall inquire separately of anyone who wishes to join us before (inaudible), and we will most certainly take into full account the wishes of all three of us. Thank you.

Carla: 我们将会（听不见）之前分别地询问任何希望加入我们的人，我们将肯定会充分考虑所有我们三个人的希望。谢谢你们。

I am Q'uo, and again we thank you, my sister. Is there a final query at this time?

我是 Q'uo，再一次，我们感谢你，我的姐妹。在此刻有一个最后的问题吗？

K: Not from me, thanks.

K: 我没有了，谢谢。

I am Q'uo, and we thank each again for this opportunity to blend our vibrations with yours and to speak to the heart of each entity in its desire to know more of that which you call the truth. We share that which is ours to give and share it with the hope that there will be some benefit to those present and to others that may eventually come in contact with this information. However, we share most centrally with a freedom and joy that we are able to walk a step or two with you upon your paths of learning and of service. This is a blessed and precious time for us. We cannot thank you enough for sharing it with us.

我是 Q'uo，我们再次感谢在座各位给予这个机会，让我们的振动与你们的调和，并在每一个实体去知晓更多的你们称之为真理的事物的渴望中向每一个实体的心发言。我们分享我们所要给予的事物，我们带着这样的希望分享它，我们希望对于那些在场的人以及其他的可能会最终接触到这个信息的人将会有某种益处。无论如何，我们最重要地是藉由一种自由与对于我们能够在你们的学习与服务道路上与你们一起走几步路的喜乐而分享。对我们来说，这是一段蒙福与珍贵的时光。我们再怎么感谢你们与我们分享它也不为过。

We are known to you as those of Q'uo and we shall take our leave of this group at this time, leaving each, as always, in the love and in the light of the one infinite Creator. Adonai, my friends. Adonai.

我们是你们知晓的 Q'uo 群体，在此时，我们将离开这个团体。一如往常，我们在太一无限造物者的爱与光中离开各位。Adonai，我的朋友，Adonai。

September 20, 1990
1990-09-20 调音训练

(Jim channeling)
(Jim 传讯)

I am Q'uo, and I greet each in the love and the light of the one infinite Creator. It is our privilege to join this group this evening in the work of the development of the instrument, each instrument always needing the exercise in order to develop those abilities to become aware of information and the continued refining of the perception of that which is available to be transmitted. Each instrument works with a certain set of parameters that are entirely personal in nature, being composed of those qualities which comprise the active personality, the means of perception which allow the interpretation of that which lies outside of the personality structure, and the unique way that each entity has of relating the self to the external environment.

我是 Q'uo, 我在太一无限造物者的爱与光中向各位致意。我们很荣幸在今晚在发展器皿的工作中加入到这个团体, 每一个器皿一直都需要练习以便于发展出那些察觉到信息的能力, 以及对可被取得以被传递的内容的感知进行持续性的精炼的能力。每一个器皿都是藉由一定的参数的设置来进行工作的, 这些参数在特性上是完全个人性的, 是有那些构成了活跃的人格的特性, 允许对存在于人格构架之外的事物的诠释的感知的途径以及每一个实体所拥有的将自我与外部的环境关联起来的独一无二的方式所组成的。

These are basic components of any entity, and the one wishing to serve as an instrument will find that the nature of the personality, the means by which the external environment is perceived, and the bridge of relationship that is built between these inner and outer components are also those qualities which are utilized in the broadest fashion in the beginning work as an instrument and continue to be refined for as long as the entity desires to serve as an instrument. These are basic tools and this evening we would exercise this instrument and the one known as K as each attempts to broaden the ability to perceive that which we have to offer and to express it in a manner which is both clear and concise.

这些是任何实体的基本的组成, 一个希望去作为一个器皿其服务的人将会发现, 人格的特性、外部的环境藉由其被感觉到的途径, 以及在这些内部和外部组成部分之间的关系桥梁, 同样也是那些在作为一个器皿的工作的开始就用最为宽广的方式被利用的特性, 只要实体渴望作为一个器皿服务, 这些特性就会继续被精炼。这些特性是基本的工具, 今晚在每一个实体尝试去拓宽去感受我们所要提供的事物并用一种既清晰又精确的方式将它表达出来的能力的时候, 我们会训练这个器皿以及被知晓为 K 的器皿。

At this time we would make our first attempt to speak this evening to the one known as K and would ask that this instrument continue in those practices which it has used previously in the tuning and in the challenging, paying special attention to the ability to sense our presence and to perceive a

somewhat more in detail or complex set of vibrational patterns which we shall attempt to transmit as concepts through this instrument this evening. At this time we would transfer this contact to the one known as K. I am Q'uo.

在此刻，我们会进行我们第一次的尝试以在今晚向被知晓为 K 的实体发言，我们会请求这个器皿继续它之前在调音以及在挑战的过程中已经使用过的练习，并同时留心感知我们的在场的能力，以及感知我们将会在今晚尝试通过这个器皿作为观念传递的一套多少有些更为具体或者更为复杂的振动模式的能力。在此刻，我们会将这个接触转移到被知晓为 K 的实体。我是 Q'uo。

(K channeling)

(K 传讯)

(K's channeling is mostly inaudible.)

(K 的传讯大部分是听不见的。)

I am Q'uo, and greet you once again in love and in light through this instrument. It is our privilege this evening to continue to exercise more than one instrument, and we are grateful for this opportunity to be of service. It is also a joy to us to be able to walk for a time with you among that path on which we all continue at all times towards the great mystery. Though at times it may seem to you that you travel alone, we share ... on this path at all times ... same path as you. And if at times it may seem that we are far ahead of you, out of sight, out of reach, be sure that the separation is part of the illusion ... For we are with you at all times ... and you may ... exciting time ... focusing ... path ... This evening we wish to encourage you on ... difficulties along the path ... And at times it seems to each that the obstacles ... and you find yourself being stuck not knowing if the journey or yourself ... Feeling ... because ... We would like to assure you that this ... And as you gaze on the obstacles that seem urge you to be ... at such time ... Available to you ... may take various forms. There may be those such as ourselves who walk with you and are available for comfort and support ... Those companions with whom you walk day to day ... Other teachers and guides ... are aware ...

我是 Q'uo，我通过这个器皿在爱与光中再一次向你们致意。今晚继续训练多于一个器皿，这是我们的荣幸，我们对于这个进行服务的机会是感到感激的。能够与你们一起在那条我们全体都在其上在所有时刻都继续向着那伟大的神秘前进的道路上同行一段时间，这对于我们同样也是一种喜悦。虽然有时候在你们看起来似乎是，你们是独自旅行的，我们分享.....在有的时候在这条道路上.....与你们相同的道路。如果时常看起来似乎我们是在远远在你们前面，看不见，无法触及的，请确信分离是这个幻象的一部分。因为我们在所有的时候都是和你们在一起的.....你们可以.....令人激动的时间.....聚焦.....道路.....今晚我们希望鼓励你们在.....在道路上的困难.....时常在看起来似乎对于每一个人障碍物.....你发现你自己被卡住了，不知道是否旅程或者你自己.....感觉到.....因为.....我们想要让你们确信，这.....当你们注视看起来似乎催促你成为.....的障碍物的时候.....在这样的时候.....可以为你所取得.....可以采用各种各样的形式。可能会有诸如我们自己之类的实体会与你们同行并可以为被用于安慰和支持.....那些你们日复一日与之同行的伙伴.....其他的老师和指导灵.....察觉到.....

(The rest of K's channeling was not transcribed.)
(K 的传讯的其他部分没有被记录。)

(Jim channeling)
(Jim 传讯)

I am Q'uo, and greet each again in love and light through this instrument. At this time we would offer ourselves for any queries which those present may have for us. May we speak to a query at this time?

我是 Q'uo, 我们通过这个器皿再一次在爱与光中向各位致意。在此刻我们会提供我们自己回答在场的人可能会向我们提出的任何的问题。在此刻我们可以对一个问题发言吗?

K: Do you have any suggestions for anything I can do improve the contact?

K: 你们对于任何我能够做以增强接触的事情有任何建议吗?

I am Q'uo, and I am aware of your query, my sister. As far as the actual practice of the vocal channeling is concerned, we are most pleased with your efforts. You have been able to perceive an increasingly more intricate series of thought concepts than previously, and we see this as a definite step forward in your practice of channeling. It is always well for any instrument to continue with the daily self examination that may take place in your meditative or quiet and thoughtful moments, so that those centers of energy upon which these contacts are based may offer to the contact the most purified and clarified balance of energies possible for each instrument. The balance for each instrument will, of course, be unique, for each instrument works upon the same centers but from a different perspective or point of view. Each instrument therefore has a certain set of balances of an internal nature which are necessary in order for the instrument to be able to release those cares and concerns of the day, as you call them, knowing that that which can be done, has been done to balance them and that they are being, shall we say, balanced in a steady and persistent manner. Other than this reminder, which we would offer to any instrument at any time, we feel that your work and your progress are most rapid, and we appreciate the dedication which you bring to this endeavor. It is quite obvious to us that this is an effort for which no effort will be spared.

我是 Q'uo, 我理解了你的问题, 我的姐妹。在实际的语音传讯的练习所涉及的范围, 我们对于你的努力是极其高兴的。你已经能够感受一系列比之前越来越更为复杂的想法的观念了, 我们将此视为在你对传讯的练习中的一个明确的脚步。对于任何实体, 继续每天进行自我检查, 这是很好的, 这种自我检查可以在你的冥想的时刻或者安静与思考的时刻中发生, 这样那些作为这些接触的基础的能量中心就可以向接触提供对于每一个器皿有可能最为纯净与清晰的能量的平衡了。每一个器皿的平衡, 当然, 将会是独一无二的, 因为每一个器皿都会在相同的能量中心上, 但却从一个不同的远景或者视角上进行工作。每一个器皿因此都拥有一定的平衡的设置, 这种平衡是具有一种内在的特性的, 为了让器皿能够

释放那些，如你们对它们的称呼一样，生活的关注和担忧，@并同时知晓能够进行且已经被进行以平衡它们的事情，以及知晓它们正在用一种稳定且持续不断的方式被，容我们说，平衡，这种平衡是必须的。除了这个我们会在任何时候向任何器皿提供的提醒之外，我们感觉到你的工作和你的进步是极其迅速的，我们感激你带到这种努力的奉献。这是一种努力，所有为其而进行的努力都不是多余的。

Is there a further query?
有一个进一步的问题吗？

K: No, that's all, we thank you.
K: 没有了，那就是全部，我们感谢你们。

I am Q'uo, and we thank you, my sister. Is there another query?
我是 Q'uo，我们感谢你，我的姐妹。有另一个问题吗？

(Pause)
(暂停)

I am Q'uo, and as it appears that we have accomplished the task set before us this evening, we again thank each for offering this opportunity to us and look forward for each such gathering. We shall take our leave of this group at this time, leaving each, as always, in the love and in the light of the infinite Creator. We are known to you as those of Q'uo. Adonai, my friends. Adonai.
我是 Q'uo，因为看起来似乎我们已经完成了今晚在我们面前被设置的任务了，我们再一次为各位提供给我们这个机会而感谢各位，我们期待各样的集会。我们将在此刻离开这个团体，我们一如既往在无限造物者的爱与光中离开各位。我们是你们知晓的 Q'uo。Adonai，我的朋友们。Adonai。

September 23, 1990

1990-09-23 疾病与贫穷的意义

Group question: The question this evening has to do with the situation that many people find themselves in when they have either a disease that does not yield to any kind of healing, or, perhaps, they find themselves in a situation of poverty, where they seldom have enough money to meet their expenses and are always wondering where the next meal is coming from. Oftentimes, people will say to such a person, "If you only would remove certain blockages, allow yourself to be in a certain way, then you would have plenty of money, and you would have good health." The question this evening has to do with the possibility—is there a deeper meaning and purpose to some diseases and to some situations of poverty where the person might have another opportunity opened by that situation rather than looking to heal or cure that particular situation of poverty or ill health?

团体问题：今天晚上的问题是与很多人发现他们自己处于其中的情况有关的，他们要么遇到一种无法因为任何类型的疗愈而好转的疾病，他们要么也许发现他们自己处于一种贫穷的情况中，在其中他们很少拥有足够的金钱来满足他们的开支并一直担心下一餐来自于何处。时常，人们将会对这样一个人说，“只要你愿意移除一定阻塞，并允许你自己处于一定的方式中，接下来你就会拥有大量的金钱，你就会拥有良好的健康。”今天晚上的问题是与这样一种可能性有关的——一些疾病以及一些贫穷的情况会有一种更为深入的意义与目的吗，在这些情况中除了寻求疗愈或者治愈那种特定的贫穷或者健康不佳的情况之外，那个人可能拥有另一个因为那种情况而被开放的机会？

(Carla channeling)

(Carla 传讯)

I am Q'uo. Greetings to this group in the love and the light of the one infinite Creator. Greetings and blessings and an infinity of love be with you. Let us pause for a moment with the sheer joy of sharing in your meditation and your company.

我是 Q'uo，在太一无限造物者的爱与光中向这个团体致意。致意、祝福并祝愿无限的爱与你们同在。让我们带着在你们的冥想和你们的陪伴中进行分享的纯粹喜悦暂停一会儿。

(Pause)

(暂停)

I am Q'uo. You are most kind to have allowed us this privilege. We are most happy to be asked to share our opinions and give what insight we have found to be so on the subject of the spiritual, or metaphysically correct, life necessarily being reflected in perfect physical health of the physical body complex, which is the vehicle for such a mentally, emotionally and spiritually whole and healthy individual. You notice that we segregated the body, that is, your physical vehicle, your personal animal, which has sacrificed its instinctual

life in order that it may house the self-conscious spirit that each of you is. It is not that there is not, within the illusion, a tie there that cannot be broken and have the physical vehicle sustain life. It is simply that who you are is not that which you see in the mirror. Who you are is not that which loved ones, friends and enemies recognize as you.

我是 Q'uo。你们已经允许我们拥有这种荣幸，你们是极其好心的。在关于在物质身体复合体完美的身体健康中，也就是一个在心智上、情绪上以及灵性上是完整且健康的个体的载体中，需要被映射出来的灵性上的，或者在形而上学的方面是正确的生命的方面，我们对于在这个主题上被请求分享我们的观点并给予我们已经找到的洞见是极其高兴的。你们注意到，我们对身体，也就是你的物质性载体进行了区分，你的物质性载体之所是的你的个人性的动物已经牺牲了它的本能性的生命，以便于它可以容纳你们每个人之所是的有自我意识的灵性。这并不是说，在幻象中没有一种让物质性载体支持生命的无法被打断的连接。这单纯地是说，你之所是并不是你在镜子中看到的那个事物。你之所是不是那个你所爱的人，你的朋友以及敌人认作是你的事物。

Your animal, having done its very best on your behalf, will surely die, and this is part of the necessary function of this vehicle, for your spirit has a great deal further to go than your physical vehicle can take you. You are beings finishing the evolution of your physical being, continuing your mental and emotional evolution, and either continuing, or just recognizing and just beginning your evolution in spirit. Paradoxically, this does not make you as you are less than one unique entity. However, it is well to gaze at the mechanical arrangement of body and spirit.

在你的动物已经为了你尽了它的全力之后，它将必定会死去，这是这个载体的必不可少的机能的一部分，因为相比你的物质性载体所能够将你带到的位置，你的灵性拥有远远更多的道路要去走。你是正在完成你的物质性存有的演化，并继续你的心智和情绪上的演化的存有，你要么继续你在灵性中演化，要么刚刚认出并刚刚开始你的灵性上演化。自相矛盾的是，这并不会让你成为一个较不独一无二的实体。无论如何，去注视身体和灵性在物理上的排列，这是很好的。

Much has already been said concerning the difference between mind and brain, and we will not belabor that point, but say only that in addition to the brain of a body, and the mind of the mental complex, there is a wisdom of the spiritual complex. Like the spiritual complex itself, it is not relative, it is absolute. It is that which is most deeply hidden within each of you, the true wisdom of spirit, the true compassion of spirit. A great deal of patience, purity and persistence is required that that spirit may awaken within you and become what it always has been without the knowledge of the conscious mind, that being your true, absolute and perfect self. As all things are one, so do all things in spirit occur perfectly, simultaneously and with joy. This includes any condition whatsoever.

在关于心智与大脑之间的区别的方面有大量的内容是已经被说过了的，我们将不会在一点上啰嗦，但我们仅仅会说，除了一个身体的大脑以及心智复合体的大脑之外，会有灵性复合体的智慧。就好像灵性复合体自身一样，它不是相对性的，它是绝对性的。它是那个被极其深入地隐藏于你们每个人内在之中的事物，是灵

性的真实的智慧，灵性真实的同情心。会有大量的耐心、纯度以及坚持不懈是被需要的，这样那种灵性可以在你们内在之中唤醒并在没有表面意识的心智的知晓的情况下成为它已经就已经是的事物，也就是你的真实的、绝对的、完美的自我。万物一体，因此，在灵性中的一切事物都是完美地、同时性地且带着喜悦出现的。这包含了无论什么任何情况。

Now, let us take these three parts of the unity of your being, and artificially separate them that we may gaze upon them separately, for there is no one answer to the question of healings occurring in body because they have occurred in mind or spirit. The body is an entity of instinct and reason. In the early stages it was called the tool-making animal. It, in and of itself, has a body wisdom. If, in the opinion of the wisdom of your own body, you have done harm to it, it will react to protect itself.

现在，让我们拿起你的存有的整体的这三个部分，并人为地将它们分开，这样我们就可以分别地注视它们了，因为对于在身体中发生的疗愈的问题是没有一个答案的，因为它们是已经在心智或者灵性中发生了。身体是一个具有本能与动机的实体。在早期阶段，它被称为制造工具的动物。它，在其内在及其自身，就拥有一种身体的智慧。如果，从你自己的身体的智慧的观点来看，你已经对它产生伤害了，它将会做出反应来保护它自己。

Thusly, those who abuse their bodies in one way or another—and this is usually done because of an underactivation or overactivation of some point of energy entrance—the body will react by causing a necessity for the body to heal. Thus, you may see those who press themselves against the limits of substances which are harmful to the body becoming ill, because they need, in a simply bodily way, a rest. If there is that in the nature which is somewhat sensitive, the body can be put in many situations, one of which occurs to this instrument as malaria, during the building of the Panama canal. These illnesses are examples of illnesses which have to do with the bodily complex, for the most part, although it is always true that the mind can control the body to the point of which the mind is capable. Thus, the first kind of illness has absolutely nothing to do with anything but circumstance.

因此，那些用这样或者那样的方式虐待它们的身体的人——这通常是因为一种在能量入口的某个位置上的激活不足或者过度激活而被进行的——身体将会藉由让身体产生出一种疗愈的需要而做出反应。因此，你们可以看到，那些向着对身体有害的物质的限度挤压它们自己的人会变得生病，因为在一个简单的身体的方式上，它们需要一种休息。如果会有那种在属性上是多少有些敏感性的事物，身体是能够被放置在许多种情境之中的，一个发生在这个器皿身上的情况就是在建造巴拿马运河期间的疟疾。这些疾病是与身体复合体有关的疾病的例子，尽管在大多数情况下，心智是能够在心智是有能力控制的范围内控制身体的，这一直都是真实的。因此，第一种类型的疾病是除了与环境之外绝对与任何事物都没有关系的。

As you gaze at the mental/emotional complex, we see that portion of the belief you have mentioned, that is, that the body is acting out the illness which is emotional or mental. Your people, and we speak of those who are

technologically advanced, have used the technology, not to free themselves from labor, but to become ever more enslaved by it. Light, which was to give leisure to the people of your planet, has been used to extend, artificially, daylight. Your particular physical vehicle is not designed to be a night hunter. Its diurnal rhythm is to wake with the sun and sleep with the darkness. When asked, this remarkably adaptable body will do its very, very best to support alternative diurnal cycles, but it is at its weakest when the schedule is not steady, that is, when there is no set time of being awake or of being asleep. This is very confusing to an animal which turns to the sun instinctively, and which controls its environment for its survival. Consequently, unless an entity has thought deeply about such a simple thing as attempting to remain upon a schedule of sleeping and awaking, an entity can induce a high degree of stress while seemingly not overworking, nor giving oneself enough time to rest.

当你们注视心智/情绪复合体的时候, 我们看到那个你们以及提到的信念的部分, 也就是说, 身体是在将情绪或者心智的疾病表现出来。你们的人群, 我们谈及那些在科技上是先进的人群, 已经使用科技, 不是让她们自己从辛苦劳作中解放出来, 而是变得越来越多地被其所奴役了。灯本来是要给予你们的星球上的人闲暇的, 灯却已经被用来人为地延长白天了。你们特定的物质性载具不是被设计来成为一个夜间的猎手的。它的昼夜旋律是去日出而作, 日落而息的。当被请求的时候, 这个显著地可适应的身体将会尽其所能来支持替代性的昼夜周期, 但是当时间表是不稳定的时候, 也就是说, 当没有固定的醒来的时间或者睡觉的时间的时候, 它是处于它最虚弱的状态的。对于一个本能性地转向太阳, 并为了它的生存而控制它的环境的动物, 这是非常令人困惑的。因此, 除非一个实体已经对于诸如尝试去保持一个睡觉与醒来的时间表之类的一个简单的事情进行过深入地思考了, 一个实体是可以导致一种高强度的压力, 而同时在表面上既没有过度工作, 也没有给予它自己足够多的时间去休息。

There are many other stresses through which one may put the body because of concern of an overactive imagination of a personality that swings in its attitudes and needs to a greater extent than is comfortably handled by the physical vehicle. Thusly, it is quite obvious that in many cases the mind is the parent of the illness, and the illness is the acting out of that which was refused as catalyst by the mental/emotional complex of the self. There is the cancer of anger that grows upon itself. There are the lung diseases of those who have not said the words that they must say to be healthy, have not told the truths that must be told to be free of misunderstanding at a deep level in relationship. There is the acidic condition brought about by sheer overwork, which ruins your gastrointestinal tracts. Many are the illnesses that are the outworking of mental imbalance or emotional imbalance. We do not use the word unhappiness, because we, in our experience, have not found that concept helpful. Joy, not happiness, is a spiritual concept.

会有很多其他的压力是一个人可能因为对于一种人格的过度活跃的想象力的关注而让身体置于其中的, 这种想象力会在它的态度和需要的方面在一个比被物质性载具舒适地掌握的程度的一个更大的程度上摇摆。因此, 在很多情况中, 非常明显, 心智是疾病的根源, 疾病是将被自我的心智/情绪复合体作为催化剂拒绝

了的事物表现出来。那些并未说过它们必须要说出的言语以成为健康的人，对于那些尚未讲述必须被讲述的真理以免于在人际关系中在一个深入的层次上的误解人，会有肺部的疾病。会有因为纯粹的过度工作而被引发的酸性条件，它会毁坏你的胃肠道。很多疾病是心智上的不平衡或者情绪上的不平衡的外部表现。我们并没有使用不高兴这个词语，因为，我们在我们的经验中，尚未发现那个观念是有用处的。喜悦，不是高兴，是一个灵性上的观念。

Because the mind and body are so closely linked in many diseases, they are indeed responsive to love. You may name any emotional or mental complex distortion that has caused illness that you wish, and we say to you that that is love, poorly expressed. But the mind is not closed, and consciousness is as creative as you allow it to be. Consequently, those who undertake, in healing, the will to health, and a faith that that which has been caused by their own minds' concerns can certainly be turned around, will indeed respond to positive suggestions. Indeed, the habit of saying anything whatsoever about the self or others that is judgmental is a harmful and unhealthful thing to do, both metaphysically, and physically.

因为心智和身体在很多的疾病中是如此紧密地联系在一起，它们确实对于爱是敏感的。你们可以将任何已经引起了疾病的情绪或者心智复合体的扭曲称作你希望的名字，我们对你们说，那种扭曲就是被糟糕地表达的爱。但是，心智不是被封闭起来的，意识就如同你允许它成为地一样是有创造性的。因此，那些通过疗愈承担了对健康的意愿以及这样一种信心的人，它们将确实会回应正面性的建议，那种信心即，由它们自己的心智上的担忧所造成的事物是肯定能够被扭转过来的。确实，在关于自己或者其他人的方面说无论什么任何评判性的事情的习惯，同时在形而上学的方面和物质性方面，都是一种有害处且不健康的事情。

This is a large category. Many, many entities can, and are, healed because of a change in attitude, of a renewed passion for life, of the solving of the anguish which brought about the illness, the forgiving of the self and the proper attention to those things which this animal that has been so good to you may need that you are not giving it. You make sure that your pets have food that will give them what they need. Each entity is unique in that respect also, and it is only common sense to eat those things you feel are either good to eat, or in the case of those who have so many allergies they cannot find foods to which they are not allergic, those to which they are least sensitive.

这是一个巨大的类别。很多很多实体因为在态度中的一种改变，因为一种焕然一新的对生命的热情，因为解决了引发了疾病的苦闷，对自我的宽恕以及对那些这个已经对你如此好的动物可能需要但你却没有给予它的事情的适当的留心而能够被疗愈且已经被疗愈了。你们确信你们的宠物会拥有食物，食物将会给予它们所需要的事物。每一个实体在那个方面同样也是独一无二的，要么吃那些你感觉到有益处去吃的食物，要么在那些有如此多的过敏反应的人的情况中，它们无法找到它们对其不过敏的食物，它们对其最不敏感的食物，这仅仅是常识。

The third category is the one of spirit, and the cause of so many entities neglecting this portion of the characteristics of healing [is that they] think of the spirit as that which is in the same relativistic configuration with regard to

this illusion as the mind/emotional complex, and the body complex. Such entities, though spiritual, have not grasped that each entity is absolute. What you see, and hear, and taste and touch will die. What you are, if you think of yourself as your body, will die. All illness is healed by the entrance into larger life, if it be done in a natural manner, that is, if one lets nature use its wisdom, and spirit, its decision making ability.

第三个类别是灵性的类别，如此多的实体忽视了疗愈的特性的这个部分的原因是，它们认为灵性在关于这个幻象的方面是处于与心智/情绪复合体以及身体复合体一样的相同相对性的配置之中的。这样的实体，虽然是灵性的，却并未了解，每一个实体都是绝对的。你们所看到、听到、尝到以及触碰的事物都将会消逝。如果你将你自己视为你的身体的话，你之所是将会消逝。一种疾病是被进入到更大的生命而被疗愈的，如果它是用一种自然而然的方式被进行的话，也就是说，如果一个人让本性拥有它的智慧、灵性以及它做决定的能力的话。

It is not only those who have come to this planet to help with the harvest that have, with the aid of the greater Self, which is Love, the one great original Thought, planned the difficulties and limitations, as subjectively perceived by the entity within the incarnation. These have been set forth for a reason. Most of the entities upon this planet are capable of graduation from this density to the next—are capable, if they wish to make difficult choices of learning the last lessons of unconditional love that they can learn while in this illusion. They have had their part, you have had your part in planning just those things you may bewail the most, because if you consider it carefully you will see that your intense periods of learning have so often coincided with intense periods of discomfort, anguish and pain. It is not altogether false that an artist suffers, and from his suffering makes beauty, for that is the way of spirit.

不仅仅是那些已经来到这个行星上来帮助这个行星的收割的人已经，在高我、也就是爱、那一个伟大的原初的想法的帮助下，规划了困难和局限性，如同在主观上被在头身中的实体感觉到的一样。这些困难和局限性已经被产生出来是有一个原因的。在这个星球上的大多数实体都有能力从这个密度毕业到下一个密度——如果他们希望做出学会它们在处于这个幻象中的时候能够学会的无条件的爱的最后的课程的困难的选择的话，它们是有能力毕业的。在规划那些你们可能会最为悲叹的事情的过程中，它们已经拥有它们的角色，你们已经拥有你们的角色了，因为如果你们仔细考虑它的话，你们将会看到你们沉重的学习的时期如此经常地与强烈的不舒服、苦闷与痛苦的时期是重合的。一个艺术家受苦，并从它的苦难中产生出了美丽，这并不是完全错误的，因为那就是灵性的方式。

The goal of spirit is not happiness, for that suggests a static, unmoving self, comfortable, and unchanging. Evolution suggests continual change, continual new learning, and continual dropping off of that which is no longer helpful in the process of spiritual evolution. Thus, in order to distract them, or in some way focus them away from the mundane and everyday world, many entities choose to incarnate with illnesses, diseases and unhealthful situations of mind also, that are deemed necessary by the self and the greater Self, in order to give to the pilgrim the best possible chance of learning the lessons, of having the realizations and the transformations occur, that you yourself felt

were needed.

灵性的目标不是快乐，因为那暗示了一种静止的、不移动的自我，舒适的，不改变的。演化暗示了持续的改变，持续的新的学习，以及持续的丢弃在灵性演化的过程中不再有帮助的事物。因此，为了要让他们转移注意力，或者以某种方式不再聚焦于那个世俗的，日常生活的世界，很多实体都选择带着疾病、病痛，同样还有心智的不健康的状况投生，为了给予朝圣者有可能最好的机会学习课程、并让你自己感觉到是被需要的领悟和转变发生，这是被自我以及高我视为是有必要的。

Consequently, if repeated and earnest attempts are made in a single-minded and careful manner, and poverty does not open to riches, or ill health to heartiness, it is then that one must look at one's situation. The first realization is that this is a relativistic illusion. For instance, each in this circle is unwealthy; one, extremely unwealthy, others closer to being comfortable and without worry, but not close enough to avoid difficulty when unexpected expenses occur. Why would we, and you, sometimes choose such situations? What have they to teach us? In a relativistic world, a simple geographical move to any of your civilizations that contains a large majority of people who do not have enough to eat, or a place to sleep, will indicate that even those in this culture that consider themselves the poorest are seen as rich by those who have even less. To one who is dying, an illness that does not kill does not seem serious. To one who has a non-killing disease, but one which limits, those who are able to move around without limitation seem healthy.

因此，如果重复且真诚的尝试是一种一心一意且小心谨慎的方式被尝试，而贫穷并未向着富裕开放，**健康不佳也未向着热心 (heartiness) 开放**，就是在那个时候，一个人必须去检查它的情况了。首先的领悟是，这是一个相对性的幻象。举个例子，每一个在这个圈子里的人都是不富有的，一个人是极度不富有的，其他人是更加接近舒适和没有忧虑，但却不是足够接近在未被预料到的花费发生的时候去避免困难的。为什么我们，和你们，有时候会选择这样的情况呢？它们有什么要教导我们的呢？在一个相对性的世界中，一次简单的移动到你们的文明中的任何包含了大多数的并不拥有足够的食物或者拥有一个睡觉的地方的人的文明，就将会表明，甚至那些在这个文化中认为他们自己是最贫穷的人都会被那些拥有甚至更少的人视为是富有的。对于一个临死的人，一种并不致命的疾病看起来似乎并不是严重的。对于一个拥有一种不致命的疾病，但却拥有限制的人，那些能够在没有限制的情况下四处移动的人看起来似乎是健康的。

When preincarnative choice has given to you a difficulty, have faith that you are a spirit advanced enough to participate in your own destiny, that occurrences do not happen simply by chance, that the seeming poverty, the seeming limitation, the seeming difficulty, the seeming illness, is also a forthright aid in setting up a circumstance in which a lesson of love can be learned under adverse conditions. Yours is the last density with truly adverse conditions for the positive, or service-to-others oriented person. Only in this density, the density of choice, does this occur. Know then, that that which is in front of you is not more than you can work with, is not that which defeats; you would not program that for yourself. But you are stretching yourself, because

you wish to change, you wish to become even more polarized in love and service to the Creator and others than you are now. There may be a lesson to learn, there may be a part of service that you chose that could not be achieved in any other way, given the uniqueness of your person, the uniqueness of your character. Consequently, there are illnesses, limitations and what seems to be a grinding and degrading poverty, that may be seen, only in a spiritual sense, as challenges, rather than difficulties; as chances to learn, rather than sentences of condemnation.

当投生前的选择已经给予了你一个困难的时候,有信心你是一个足够先进以参与到你自己的命运之中的灵体,那个遭遇并不是单纯地偶然发生的,那个在表面上的贫穷、在表面上的限制,在表面上的困难,在表面上的疾病,同样也是在设置一个在其中一门爱的课程可以在不利的情况下被学会的环境的一个直接的帮助。你们的密度是最后的真正带有对于正面性的、或者服务他人导向的人的不利情况的密度。仅仅是在这个密度中,在这个选择的密度中,这才会发生。接下来请知晓,在你们面前的事物,并不是比你能够与之一同工作的事物要更大的,并不是那个会打败你的事物,否则你就不会为你自己规划那个事物了。但是你正在拉伸你自己,因为你希望改变,你希望在对造物者和其他人的爱和服务中变得比你现在很大地被极化。可能会有一个要去学习的课程,可能会有你选择的服务的一部分是无法用任何其他的方式被取得的,考虑到你的个人的独特性,以及你的性格的独特性。因此,会有疾病、限制以及看起来似乎是一种折磨人的、令人羞耻的贫穷,仅仅是从一个灵性的意义上,它们可以被视为是挑战,而不是困难,被视为是学习的机会,而不是带有定罪的判决。

It is well, when one is gazing within at one's situation, to consider all three possibilities. First, give the body what it is asking for. If you are still ill, if you have worked hard and are still poor, offer to the mind the opportunity of thinking carefully about the possible healing of this sorrow of self by a change in attitude, a change in the way you treat the body that has been so good to you. And if these things are tried, in all sincerity, persistently, and yield nothing, try the assumption that this situation, though seemingly negative within the illusion, is the very cornerstone of your evolution in spirit. The lesson there will be learned during the suffering, the pain, the anguish of learning, and change, and the transformation of the self.

当一个人正在内在之中注视着它的情况时候,去考虑所有这三种可能性,这是很好的。首先,给予身体它正在请求的事物。如果你仍旧是生病的,如果你已经努力工作了并仍旧是贫穷的,向心智提供机会去仔细思考,藉由一种在态度中的改变,一种在你对待这个已经对你如此之好的身体的方式上的改变,来对这种对自我的忧伤进行有可能的疗愈。如果这些事情都藉由全然的真诚,且坚持不懈地被尝过了,而却没有任何作用,尝试去假设,这个情况,虽然在幻象中看起来似乎是负面性的,却恰恰就是你在灵性中的演化的基石。在受苦、痛苦、学习的苦闷、改变以及自我的转变之中,将会有被学会的事物。

Can it possibly feel good for the felled tree trunk to be hollowed out? Yet, if it is not hollowed out, it cannot be the canoe, it cannot carry anyone anywhere. So, too, are lessons unique. You seek in yourself a hollowing out of those petty concerns that you cannot afford if you wish to be open to spiritual evolution.

有可能对于倒下的树木被掏空感觉良好吗？然而，如果它不被掏空，它是无法成为独木舟的，它无法带着任何人到任何地方。因此，课程同样也是独一无二的。你在你自己内在之中寻求一种对那些琐屑的忧虑的清空，如果你希望向着灵性的演化开放，这些琐屑的忧虑是你无法担负的。

Certainly, do all that you can to maximize the use of the vehicle that you have. But gaze beyond that. If you are a player of a violin, and you begin to get fingers that are numb, a doctor will say to you that you are holding the instrument incorrectly, and are causing some nerve condition. Pills and treatments will ensue. If that does not cure the difficulties of the hand, gaze within and see if the mind enjoys what it is doing. If it does, and affirms so in a persistent manner, and there is still the pain when playing the instrument, the situation may well be preincarnatively chosen in order that your path of service may be changed to another direction, another impetus, perhaps one better served to the deeper gifts of your unique self.

肯定地，做所有你能够做的事情来最大化利用你所拥有的载具。但是，目光放远一些。如果你是一个拉小提琴的人，你开始感觉手指麻木了，一个医生将会对你说，你正在不正确地使用器皿，并正在引起某种神经的病痛。药物和治疗将会跟着发生。如果那并没有治愈手部的困难，注视内在之中并看看是否心智喜欢它正在做的事情。如果它喜欢，并用一种坚持不懈的方式肯定如此，且在弹奏乐器的时候将会仍旧有痛苦，那个情况很有可能会是在投生前被选择的，以便于你的高炉可以被转向另一个方向，另一个推动力，也许是一条更好地服务于你独一无二的自我的更为深入的礼物的道路。

In any case whatsoever, release all fear, fear of the illness or the limitation; fear of the stigma this may bring upon you; fear of what others may say as they misunderstand you. All of these things are as nothing to one who is paying attention to that source of information that is by far the most reliable, that is, the self. As always, daily, persistent meditation, acting upon those new points of view that this meditation inevitably brings, and praising and thanking the infinite One for this opportunity to break the walls of previous misunderstandings within yourself, no matter how small. Here is your opportunity to gaze steadily at the illusion until it blinks. Do not accept any negative explanation or condemnation. Take it not in.

在无论什么任何情况中，释放所有的恐惧，对疾病或者对限制的恐惧，对于这可能带给你的耻辱的恐惧，对于其他人可能会在它们误解你的时候会说的事情的恐惧。对于一个正在留心那个远远最为可靠的信息的源头，也就是自我，的人，所有这些事情什么都不是。一如既往，每天，坚持不懈的冥想，基于这种冥想会无可避免地带来的那些新的观点行动，为这个去打破在你自己内在之中的之前的误解的墙壁的机会，无论这个机会多么小，而赞美和感谢无限太一。在这里有你去稳定地注视幻象的机会，一直到它眨眼为止。不要接受任何负面性的解释或者定罪。不要接受它。

You are engaged in walking a path of spirit, the mind and body in complete cooperation, from before the beginning of this incarnation. You chose the physical vehicle you now have. You chose preexisting, usually genetically

caused, in the eyes of the world, physical vehicles that may seem, in the case of preincarnative choices which are challenging, that your body has betrayed you. This is never so. The body that you have is second density. It will do anything it can for you. It loves you. It accepted you. It wishes to do what you wish it to do. Sometimes it cannot, because you chose this situation at this time.

从这次投生的开始，你正在从事一条灵性、心智和身体完全合作的道路。你选择了你现在拥有的物质性载具。在挑战性的投生前选择的情况下，你选择了在世俗的眼中通常是在基因的方面造成，提前存在的物质性载具，这个载具可能看起来似乎是，你的身体背叛了你。从来都不是这样子的。你所拥有的身体是第二密度的。它将会做它能够为你做的任何事情。它爱你。它接受你。它希望你做你希望它去做的事情。有时候，因为在此刻你选择的这个情况，它无法做你希望它做的事情。

You will move from these words to the many other situations that are criticized as being those of failure of some kind. Take them to heart and have courage and faith, and the will to learn that which you came here to learn; the will to love ever more purely; the will to allow the pettiness of humanity gradually to depart from you as water from a pitcher, that you are an empty vessel at last for the love and the light of the one infinite Creator as expressed through the gifts manifested by you in greater and greater understanding of the true goals of this life of choice.

你将会从这些言语移动到很多其他的被批评为某种类型的失败的情况。将它们带到心中，鼓起勇气并有信心，乐意于去学习你来到这里来学习的事物，乐意于去越来越纯净地爱，乐意于允许人类的琐屑的事物逐渐从你身上脱落，就好像水从一个水罐中倒出一样，这样当太一无限造物者的爱与光通过被你显化出来的礼物并在越来越大的对这次选择的生命的真实的目标的理解中被表达出来的时候，你终于成为太一无限造物者的爱与光的空空的器皿了。

At this time, we would, with some embarrassment, apologize for speaking longer than the thirty minutes this instrument requested of us. Unfortunately, neither this instrument nor us understands time very well. We leave this instrument in love and light, and transfer to the one known as Jim. I am Q'uo. *在此刻，我们会带着某种窘迫，为发言超过了这个器皿要求我们的三十分钟而抱歉。不幸的是，这个器皿和我们都不是非常好地理解时间。我们在爱与光中离开这个器皿，并转移到被知晓为 Jim 的实体。我是 Q'uo。*

(Jim channeling)

(Jim 传讯)

I am Q'uo, and I greet each again in love and light through this instrument. At this time it is our privilege to offer ourselves in potential response to queries. We take great pleasure in being able to speak directly to your concerns if there are any questions at this time. May we begin with the first one?

我是 Q'uo，我通过这个器皿再一次在爱与光中向各位致意。在此刻我们很荣幸提供我们自己来回答潜在的问题。我们对于能够直接谈及你们的关注点而感到高

兴，如果在此刻有任何的问题的话。我们可以用第一个问题开始吗？

Carla: Q'uo, I find myself in a situation where physically I am completely disabled; mentally, I'm adequate; spiritually, I'm an emotional slob. I was having a conversation with the instrument this afternoon in which I was discussing being, rather than doing. This, I feel, is one (inaudible) I was sidelined completely, because it is (inaudible) for me (inaudible) to be, and that means I have to channel (inaudible). Yet, at this exact moment in time, as (inaudible) in the illusion, I am feeling more and more to do, and I like doing things, in fact, it thrills me (inaudible), to do useful things, although I am an invalid. Even the instrument, who has a (inaudible) viewpoint, felt I would (inaudible), if there was one person left who asked me for help. I would never be able to ignore a request for help.

Carla: Q'uo, 我发现我自己处于一种情况中，在其中我在身体上是完全不中用的，在心智上，我是胜任的，在灵性上，我是一个情绪上的笨蛋。我在这个下午与这个器皿进行了一场谈话，在其中我正在谈及存在而不是行动。我感觉到这是一个我完全靠边站的（听不见），因为它是（听不见）对于我（听不见）去存在，那意味着我必须传讯（听不见）。而就在此刻，当（听不见）在幻象中，我正在越来越多地感觉到去做事情，我喜欢做事情，实际上，做有用处事情让我感到刺激（听不见），虽然我是一个病人。甚至这个器皿，它拥有一种（听不见），它感觉到我会（听不见），如果有一个人留下来向我请求帮助的话。我永远无法忽略一个对于帮助的请求。

This means, and I do accept this entity's (inaudible). I am confused. Can one be, and do? Or need there be set aside a time for experientially feeling the nakedness of being with no props, no one moving, nothing to distract the self from (inaudible) meditation, but (inaudible). Which of these two options is more appropriate? Any comments that you can make at this point would be helpful. I don't think I can be more confused than I am.

这意味着，我确实接受了这个实体的（听不见）。我感到困惑。一个人能够成为并行动吗？或者需要有一个时间被留出来以在经验上感觉到存在的裸露，没有后援，没有一个行动，没有任何事情让自我从（听不见）冥想分心，但是（听不见）。这两个观点中哪一个是更加合适的呢？在这一点上你们能够做出的任何评论都会是有帮助的。我并不认为我能够比我现在更加困惑了。

I am Q'uo, and we feel that we have a grasp of your query, my sister. You have two desires: to be, without adornment; and to be helpful, to others. One concerns, it would seem, only the self. The other concerns, it would seem, only others. It is true that your nature is of that kind which seeks to give where there is need, and seeks little in return, if anything is sought, for such actions. On one level of understanding, it could be said that a choice must be made, for one desire to be fulfilled and the other to be dropped.

我是 Q'uo, 我们感觉到我们理解了你的问题了，我的姐妹。你拥有两个渴望：存在，而没有虚饰，以及对其他人是有帮助的。一个关注，看起来似乎，仅仅是自我。另一个关注，看起来似乎，仅仅是其他人。你的本性是那种在有需要的位置寻求去给予，并不求回报的类型，如果有任何事物被寻求以取得这样的行为的

话。在一个理解的层次上，可以说一个选择必须被做出，因为一个渴望要被实现，另一个渴望就要被丢下。

However, rather than dwell upon this more shallow interpretation of your question, we would suggest that what you seek in the heart of your being is how to be in the presence of the one Creator in all your life experience. This, of course, is a product of the attitude, the motivation, the initial impulse for all that occurs in your life pattern.

然而，与其停留在这个对你的问题的更为肤浅的解释上，我们宁可建议，你在存有的核心中寻求的事物，是如何在你所有的生命体验中都处于太一造物者的临在之中。这，当然是一个态度、动机以及对于在你的生命模式中所有发生的事情的初始的推动力的产物。

Thus, we do not see the query as one which needs to make a choice between being and doing, but that which seeks an attitude of being filled with the presence of the one Creator, so that the moment is sufficient unto itself, and that as you exist in that moment that is ever-present, that which is appropriate for you to be or do will present itself to you without question. This attitude is that gift of grace which all seekers seek and revere, yet achieve not so much by ritual, by action, by prayer, or by any activity. It is rather that which is born in its own time through the persistent exercise of desire to know the truth.

因此，我们并没有将这个问题视为是一个需要在存在和行动之间做出一个选择的问题，而是寻求一种用太一造物者的临在填满的态度的问题，这样那个时刻在其自身就是充足的了，当你存在于那个一直临在的时刻之中的时候，是存在还是行动，那个适合于你的事情将将其自身毫无疑问地呈现给你。这个态度是所有寻求者寻求并崇敬，但却不会藉由仪式、藉由行动、藉由祈祷、或者藉由任何的活动如此多地实现的恩典的礼物。毋宁说，它是通过对知晓真理的渴望的坚持不懈的实践而在它自己的时刻被诞生出来的。

This path of the pilgrim is the path which all walk. There is much effort expended physically, mentally, emotionally and spiritually as the table is prepared for the guest of great honor. No one knows when that guest shall walk through one's door. Thus, it is well to be prepared at all times as best as one can be.

这条朝圣者的道路就是所有人都走在其上的道路。在桌子为了具有极大荣耀的客人而被准备好时候，会有大量努力在身体上、心智上、情绪上以及灵性上被花费了。没有一个人知道什么时候客人将会走过它的门。因此，在所有的时候都尽其所能地做好准备，这是很好的。

We have no clear cut answer for you, my sister, but offer these words in the hope that they will show a small light upon your journey upon which you may focus your attention in the hope that that light shall grow in brightness and in strength to illuminate ever more clearly and carefully the placement of the next step upon this path.

我们并没有清楚明了的答案给你，我的姐妹，但我们提供这些言语以期待，它们将会在你的旅程上展现出一点小小的光亮，你可以将你的注意力聚焦在其上以希

望那个观念将会在亮度和强度上逐渐增长，以越来越清晰且仔细地照亮在这条道路上的下一步的落脚处。

Is there a further query, my sister?
我的姐妹，有一个进一步的问题吗？

Carla: No, my brother, that answer was as light as the sun, and I have no more questions.

Carla: 没有了，我的兄弟，那个回答就好像太阳一样地明亮，我没有更多的问题了。

I am Q'uo, and we thank you for the opportunity to serve. Is there another query?

我是 Q'uo，我们为服务的机会而感谢你。有另一个问题吗？

Carla: I have a question, that I'm curious about, because it hasn't happened to me exactly, I always (inaudible) somehow had half a jar of peanut butter to eat. Why do people choose the experience (inaudible)?

Carla: 我有一个问题，我很好奇，因为它并未发生在我身上，我已经(听不见)以某种方式拥有了半罐子的花生酱要吃。为什么人们选择体验(听不见)？

I am Q'uo, and am aware of your query, my sister. The choices that lead an entity into that situation which you call the deprivation, the poverty ...

我是 Q'uo，我理解了你的问题，我的姐妹。那个使得一个实体进入到你称之为剥夺、贫穷的情况中的选择.....

Carla: The starving.

Carla: 挨饿。

... and yes, indeed, that which is disease and starving among your peoples of your planet, is a placing, if we may use a phrase, of the nose to the grindstone in a fashion which cannot help but gain the attention. It is a situation in which many entities find themselves at this time. When life is tenuous, and of such difficulty that one is always forced to attend to basic needs, then there is also the opportunity to discover basic principles, of either that which you call service to others, or service to self. Deprivation upon all levels on which it occurs is that catalyst which forces the attention and the decision-making process to choose, each moment of your existence, how one will be, how one shall respond. The nature of the entity is signed with each choice. Thus, this looking into the mirror is as basic in its brutal honesty as is possible to achieve within your third density illusion, that illusion which is already so full of catalyst for all that inhabit it. Trauma teaches, oh, so well, for it does not allow the attention to waver.

.....是的，确实，在你们的星球上的人群中间的疾病与挨饿，是用一种会情不自禁地取得注意力的方式不断折磨它自己，如果我们可以使用这样一个短语的话。它是一个在其中很多实体会在这个时刻找到他们自己的情况。当生命是匮乏的时

候，一个人就会因为这样困难一直被迫去留心基本的需要，接下来，就会同样有机会去发现基本原则，要么是你们称之为服务他人，要么是服务自我的基本的原则。在所有的剥夺在其上发生的层次上，剥夺都是会强迫注意力和做决定的过程做出选择的催化剂，这种选择即在你的存在性的每一刻，选择一个人将会如何成为，一个人将会如何回应。实体的特性就是藉由每一个选择而被加上了记号的。因此，这种注视镜子在其残忍的真诚之中是尽可能地基础性的，以在你们的第三密度的幻象中取得那个对于所有居住在其中的人已经如此充满了催化剂的幻象。创伤，哦，如此之好地教导了，因为它并不允许注意力摇摆。

Is there a further query, my sister?
我的姐妹，有一个进一步的问题吗？

Carla: Just one. If I took an AIDS patient into my home and my heart, and gave that patient the love which I have in such abundance, could that love heal?

Carla: 仅仅有一个问题。如果我将一个艾滋病人带到我家并带到我的心中，且给予那个病人我如此丰盛地拥有的爱，那种爱能够疗愈吗？

I am Q'uo, and am aware of your query, my sister. Love, freely given, always helps to heal any wound. However, that entity which is in need of the healing is the one which must accept, seek and accept, love into its own life pattern, and that love which it seeks is the love given from self to self. We speak of the entity that has put itself in a situation from which it may only escape when it unlocks its door. Efforts of others await as resources, but may be allowed through that door when that entity opens that door.

我是 Q'uo，我理解了你的问题，我的姐妹。被自由给予的爱，一直都会有助于对任何的创伤的疗愈。然而，那个需要疗愈的实体是那个必须接纳、寻求并接纳、爱进入到它自己的生命模式中的实体，那种它寻求的爱就是被自我给予自我的爱。我们谈及已经将它自己放置在一个情况中的实体，当它打开它的门的时候，它可能仅仅逃避那个情况。其他人的努力使作为资源而等待着的，当实体打开那扇门的时候，其他人的努力就可能被允许通过那扇门了。

The riddle of the key is the riddle that each must answer. Each entity has doors and walls built by its own hands. The life is given as the opportunity to open doors, to open windows, to move through these doors, to see light through windows. Thus, though one may wish to give all one has to another, the success of the giving will depend upon the other.

关于钥匙的谜题是每一个人都必须回答的谜题。每一个实体都有用它自己的手建造的门与墙。生命作为机会被给予以打开门，打开窗户，以穿越这些墙，以看到光通过窗户。因此，虽然一个人可能会希望将它拥有的全部都给予另一个人，这种给予的成功将取决于另一个人。

Is there a further query, my sister?
我的姐妹，有一个进一步的问题吗？

Carla: No, I truly am done, and I want to thank you for (inaudible).

Carla: 没有了, 我真的问完了, 我想要感谢你们, 为 (听不见)。

I am Q'uo, and we thank you once again, my sister. Is there another query at this time?

我是 Q'uo, 我们再一次感谢你, 我的姐妹。在此刻有另一个问题吗?

K: I have none this evening.

K: 今晚我没有任何问题。

In that case it seems that we have found that for which we have been not so diligently seeking, the end of our speaking. We enjoy greatly this opportunity to speak with you, if you had not guessed as much, and we thank you for being patient with our many words, and with our growing sense of humor, we hope, through this instrument. At this time we shall take our leave of this instrument and this group, leaving each, as always, in the love and in the light of the one infinite Creator. We are known to you as those of Q'uo. Adonai, my friends. Adonai.

在那种情况中, 看起来我们已经找到了我们尚未如此勤奋地寻求的事物, 即我们的发言的结束了。我们极其喜欢这个与你们发言的机会, 如果你们尚未那样多地猜测到的话, 我通过这个器皿, 为你们对我们的许多的言语, 以及我们希望的, 我们不断增长的幽默感的耐心而感谢你们。在此刻, 我们将离开这个器皿和这个团体, 我们一如既往在太一无限造物者的爱与光中离开各位。我们是你们知晓的 Q'uo. Adonai, 我的朋友们。Adonai。

September 30, 1990

1990-09-30 实践理想的困难

Group question: The question this evening has to do with why is it so difficult when we have ideals that we believe in: that God is love, that all are One, and different interpretations of how we would treat people using these ideals. Why is it so difficult to keep that ideal foremost in our mind? Why do we find ourselves slipping and having negatively oriented thoughts, talking to ourselves and others in negative terms, rather than living up to those ideals which we cherish?

团体问题: 今天晚上的问题是与为什么当我们拥有我们相信的理想的时候它会如此之困难, 以及对我们会如何使用这些理想来与人打交道的方面的不同的解释有关的, 这些理想即神是爱, 万物是一体的。为什么要将那个理想放在我们的头脑中的首要的位置是如此困难的? 为什么我们发现我们自己会偏移, 拥有负面性导向的想法, 用负面性的方式对我们自己和其他人发言, 而不是依照那些我们所珍视的理想而活呢?

(Carla channeling)

(Carla 传讯)

I am Q'uo. Greetings to each of you in the love and the light of the one infinite Creator. It is such a pleasure to share this meditation with you. We cannot express the joy it gives us to welcome those who are not new to this group and those who are new, especially the one known as S, the one known as B. We bless each, send love to each, and thank each for calling us to share our fallible opinions with you. We do not, in any way, shape or form, declare ourselves to be infallible, and ask you please to use your discrimination in listening not only to our words, but to all words, for the truth you shall recognize as though you remembered it, and it shall resonate within your being. That is your truth. Other truths may be other people's truths, but they are not yours. So let them not be a stumbling block in your life, but be straightforward, and to the best of your best ability work upon your own path, and your own truth.

我是 Q'uo。在太一无限造物者的爱与光中向你们各位致意。与你们分享这个冥想, 这是一种如此的快乐。我们无法表达它给予我们的喜悦来欢迎对于这个团体并非新人的那些人, 以及对于这个团体是新人的人, 尤其是被知晓为 S 的实体, 被知晓为 B 的实体。我们祝福每一个人, 向每一个人送出爱, 并为你们呼唤我们来与你们分享我们容易犯错的观点而感谢每一位。我们绝不会, 用任何的形式或者方式, 宣称我们自己是不会犯错的, 我们请你们不仅仅在聆听我们的言语, 同样也在聆听所有的言语的时候, 使用你们的分辨力, 因为真理你们将会认出来的事物, 就好像你回忆起它了一样, 它将会在你的存在内在之中有共鸣。那就是你的真理了。其他的真理可能是其他人的真理, 但是它们不是你的真理。因此, 不要让它们成为在你的生命中的绊脚石, 而是在你自己的道路上一直向前, 并尽力最佳的能力在你自己的道路上以及你自己的真理上进行工作。

And that is what we shall speak of this evening, for you ask us to speak about

how it is that a pilgrim may know to a nicety the various names appropriate to a situation, yet be quite unable to halt the self from speaking amiss or acting inappropriately according to subjectively perceived rules of conduct. We shall have to do some groundwork first, so please excuse us if we seem to be a bit off the subject; we simply must move into it from a larger viewpoint than one life, one will or one circumstance.

那就是我们将在今晚谈及的事物了，因为你们请我们谈论是因为什么原因一个朝圣者可能知晓适合于一个情况的各种各样的名字的微妙差别，但却相当没有能力根据主观上被感觉到的行为的规范去让自我停止不适当的说话或者不合适的行为。我们将必须首先进行某种基础的工作，因此，如果我们看起来似乎有一点偏离主题了，请原谅我们，我们单纯地必须从一个比一个生命、一个意志或者一个情况更大的一个视角来进入它。

Each of you is quite familiar with the fact that the Creator was generous and brave and foolhardy enough to give to His own creation free will. Each of you, and each of us, are the creations and the children of the Father, and as the Creator has its nurturing side, the Father/Mother perhaps would be a way more appropriate, to your species, to speak of infinite intelligence. In truth, the Creator is Love Itself, which is father, and mother, and all.

你们每一个人都相当熟悉这样一个事实，造物者是足够慷慨的、勇敢的且有勇无谋的，以至于赋予了他自己的造物自由意志。你们每一个人，我们每一个人，都是天父的造物和孩子，如同造物者拥有祂的滋养性的面向一样，对于你们的物种、天父/圣母，也许会是一个更为合适的谈及智能无限的方式。实际上，造物者就是爱其自身，祂是父亲、母亲以及一切。

Now, each of you is created of this love. Consequently, there has never been an unworthy spirit incarnate upon this planet which you now enjoy, for through all behaviors the birthright of your creation remains, as it must, precisely the same. That which is of love does not change, go away, or run out. You were love when you were created, before all that you see of the cosmos. You are love now, in the midst of this heavy illusion, and you always shall be love, until at last you return to Love Itself, and become truly one once more with the source, the alpha and the omega of all that there is.

现在，你们每个人都确实是由这种爱创造出来的。因此，永远都不会有一个无价值的灵体投生在你们现在所享受的这个地球上，因为尽管有各种行为举止，你们的造物的天赋权力依旧是完全相同的，如它必须完全相同一样。爱之所是不会改变，消失或者耗尽。在你们被创造的时候，在所有你们看到的宇宙之前，你们就是爱了。你们现在是爱，在这个沉重的幻象之中，你们将一直是爱，一直到最终你们返回到爱其自身，并真正再一次与源头，与一切万有的阿尔法和欧米茄合一。

There is, however, another portion to your being. It was impossible to create a manifestation out of love, for there is no motivation, ambition or curiosity in love. There is, however, in the first distortion of love, which is free will. By the use of free will the Creator chose to allow a small portion of its infinity, if this non-concept may suffice, to fly apart in sparks of love. Free will was bonded to each spark, free will being as absolute as love, and its antithesis; that is, free

will is never the same, while love is always the same.

然而，你的存有还有另一个部分。要从爱创造出一个显化，这是不可能的，因为在爱中没有动机、抱负或者好奇心。然而，在爱的第一变貌中，也就是自由意志中有。藉由使用自由意志，造物者选择去允许祂的无限性的一小部分，如果这个非观念 (non-concept) 可能是足够的话，在爱的火花中分开。自由意志是与每一个火花结合在一起的，自由意志是如同爱一样绝对的，自由意志是爱的对立面，也就是说，自由意志从来都不是相同的，而爱一直都是相同的。

So, that creature which you are is quite often confused with being a single being, but is actually made up of all that your consciousness is plus all that the physical vehicle is (which you think of as yourself but which is in actuality a highly developed second-density animal). This instinctually perfect entity agreed, before it was given this life, to be the physical vehicle which carries you about, which gathers data from all of its senses, and which makes available to your consciousness the biocomputer which is your mind. To that animal, that body, that vehicle, all thanks and praise should be given always, for its sacrifice has been complete, its instinctual behavior bowing always to the will that has learned, and that accepts, allows and loves each characteristic of that physical vehicle.

因此，你是一个单一的存有，但实际上是由所有的你的意识加上所有的物质性载具所组成的，你之所是的生灵对于这一点经常是相当困惑的。（你认为是你自己的事物实际上只是一个高度发展的第二密度的动物。）这个在本能上是完美的实体，在它被赋予这次生命之前，就同意成为承载着你四处移动的物质性载具，它会从所有它的感知搜集数据，并使的你的心智之所是的生物电脑可以为你的意识所利用。对于那个动物，那个身体，那个载具，所有的感谢和赞美都应当一直给予，因为它的牺牲已经是完全的了，它的本能上的行为举止一直都是服从于已经被学会的事物的意志的，那种意志会接受、允许并爱那个物质性载具的每一个特性。

Thus, perhaps the first way of gazing at your conscious behavior that so often is not what you wish it would or could be, [is to realize that] you well may be gazing at instinctual reactions which occur faster than your mind is able to respond. In no way, when this occurs, should the physical vehicle be blamed. In no way should the mind and the spirit governing this vehicle be dismayed or discouraged. There are times in this extremely dense illusion when the survival instinct of your physical vehicle will take over, simply because the computer of your mind keeps the entity alive as a first priority. It is not your spirit that wishes your life to linger, it is your body.

你的行为举止如此经常地并不是你希望它会是或者它能够是的事物，也许注视你的有意识的行为举止的首先的方式就是去意识到，你很有可能正在注视一种比你的心智能够回应的速度更快地发生的本能性的反应。当这种情况发生的时候，物质性载具绝对不应当被责备。掌控这个载具的心智和灵性绝对不应该感觉到沮丧或者气馁。在这个及其沉重的幻象中会有一些时候你的物质性载具的生存性的本能将会接管，单纯地因为你的心智的电脑将让实体一直或者视为第一要务。不是你的灵性，而是你的身体希望你的生命延续下去。

The second and very common reason, or cluster of reasons, which keep the spirit from moving only from its center, is the emotional, mental and spiritual distortion of self-worth that you may call low self-worth or low self-esteem. Blessed and well planned are the lives of those entities whose childhoods did not leave one with an inner conviction of low self-worth. All the more blessed they because they are rare among your peoples. All of you have baggage of which you must let go. Why is this so? Why should you let these things go? Why is your opinion not respected by yourself? Even if it is negative, after all, is it not what you think? The answer to that is much too complex to receive either a yes or a no. The voices which echo in the mind may echo from many, many decades ago, from early childhood, from early traumatic time in which many, many negative signals were given to your spirit, either by yourself or others. Those who are seeking in the service-to-self path do not have the problem which you have, for they of course would refuse any guilt, or any judgment of the self as being less than perfectly worthy. It is the entity who desires to be the humble servant of all mankind that most finds itself trapped by its own feelings of inadequacy.

让灵性无法仅仅从它的中心移动的第二个并且是非常通常的原因，或者原因的集合是，你们可以称之为低自我价值或者自卑的情绪、心智和灵性上的自我价值的扭曲。一些实体的童年并未将一种对自卑的内在的确信留在它们身上，这样的实体的生命是有福的且被精心计划过的。它们是更加有福的，因为它们在你们的人群中是稀少的。你们所有人都拥有你们必须放下的包袱。为什么是这样子呢？为什么你应该放下这些事情呢？为什么你的观点没有被你自己尊重呢？即使它是负面性的，毕竟它难道不是你思考的事物吗？对于那个问题的回答是远远太过复杂以至于无法接收到要么一个是，或者一个否。在头脑中回响的声音可能是从很多很多年前，从早期的幼年时期，从早期的创伤的时刻就开始回响了的，在这些时期中，很多很多的负面性的信号，要么是被你自己，要么是被其他人，给予你的灵性了。那些在服务自我的道路上寻求的实体，是不会拥有你们拥有的问题的，因为它们当然会拒绝任何愧疚，或者将自我评判为较不完全有价值的。恰恰就是那个渴望去成为全人类的谦卑的仆人的实体会最大地发现它自己被它自己的不充分的感觉所套住了。

There are several things one may do to work upon this challenge. First of all is the daily meditative period. We suggest at least a few minutes of meditation each day. We do not advise long meditations, except for those who meditate all the time, and are aware of how much power there is in the silent, listening meditation. Rather, we recommend approximately fifteen minutes. We also recommend that mated couples attempt to do this together, as meditation brings change, and it is well that each understand the other's discomfort as the change occurs. Change is always painful. Thus, to the pilgrim we offer love, it is true, but discomfort, dustiness, feelings of aloneness, and all that goes with doing that which is seldom attempted within your society, and almost never understood. That is your first great resource.

会有数个事情是一个人可以做以在这种挑战上进行工作的。首先是每日的冥想的时段。我们建议每一天至少几分钟的冥想。我们并不建议长时间冥想，除了对于那些在所有时间都冥想，并察觉到在静默中，在聆听冥想中有多大的力量的实体。

我们毋宁是推荐大概十五分钟的冥想。我们同样也推荐配对的伴侣尝试去一起进行冥想，因为冥想带来改变，每一个人都在改变发生的时候理解另一个人的不适，这是很好的。改变一直都是痛苦的。因此，对于朝圣者，我们提供爱，这是真实的，但是，会有不适、枯燥、孤单的感觉，以及所有伴随着做那个在你们的文化中很少被尝试且几乎从未被理解的事情的感觉。那就是你第一个伟大的资源。

The second great resource is your own observational powers; this instrument would call it paying attention. We do not mean to say that you should pay attention to other people's foibles, or to the right and wrong of argument, but rather we ask you to pay attention to your own consciousness. We encourage you to be truly self-conscious, to know the exact thing that was the catalyst for your moving away from the center of love and light. It can be an excess of happiness, or an excess or despair, doubt, disbelief, dislike, the feeling that darkness lies all about you and you do not know where to turn. These dark nights of the soul, as they have been called, are very much a part of the path of the pilgrim, and it is difficult at those times to see that one has ever made one iota of progress. Never, ever judge yourself or others.

第二个伟大的资源是你自己的观察性的力量，这个器皿会称之为留心。我们并不是打算要说，你应该留心其他人的缺点，或者留心争论的对错，我们毋宁是请你们留心你自己的意识。我们鼓励你们成为真正自我察觉的，并知晓究竟什么事情是让你离开了你的爱与光的中心的催化剂。它可以是一种过度的快乐，或者一种过度，或者绝望、疑虑、不信任、不喜欢、感觉到黑暗存在与你周围，你不知道要转向何处。这些灵性的暗夜，如它们被称呼的一样，就是朝圣的道路的非常大的一部分了，在那些时候要去看到一个人已经做出了一点点的进展，这都是困难的。永远、永远不要评判你自己或者其他人。

At the end, however, of each day, as you have been paying attention, without judgment, to those things which move you, especially to those things which have made you uncomfortable and might be a stumbling block in your ability to deal as you wish with others, we suggest, at the end of each day, the consideration, either intellectual, for those who have strong analytical powers, or by feeling them again, for those of you who depend mostly upon your hearts for decisions. As those are by far the majority among those who seek spiritually, we will simply say that which this instrument is already aware of from the Law of One material, that is, that the emotion which was deemed inappropriately off center and negative by the pilgrim be allowed to exist again, to be affirmed by you as being completely acceptable. Let it, in fact, become as sharp and dramatic as it will be, allowing the energy within that to express itself. As you are forgiving yourself, then, as you sit in meditation, allowing this feeling to wash over you, gradually notice that that feeling is receding as a wave, and in its place comes its opposite, the other side of its coin, the antithesis or its thesis.

然而，在每一天结束的时候，当你已经在没有评判的情况下留心那些推动你的事物，尤其是留心那些已经让你不舒服并可能是在你如你所希望地一样与其他人打交道的能力中的一块绊脚石的事物之后，我们会建议，在每一天的结束的时候，要么进行逻辑智力上的考虑，这适合于那些拥有强有力的分析的力量的人，要么

藉由再一次感觉它们来考虑，这适合于你们中的那些主要地依赖于你的心来做决定的人。因为在那些进行灵性上的寻求的人当中依赖于心做决定的人是远远大多数的，我们将会单纯地说，这个器皿已经从一的法则的资料认识到，被朝圣者认为是不合适地偏移了中心且负面性的情绪，是要被允许再一次存在，并作为完全可接纳的事物而被你肯定的。实际上，让它如它将会是成为地一样成为锐利的与引人注目的，并同时允许在那种情绪中的能量表达它自己。当你宽恕你自己的时候，接下来，当你坐在冥想中，并同时允许这种感觉冲刷你的时候，逐渐注意到那种感觉正在如同一种波浪一样后退，在它的位置上出现了它的对立面，它的硬币的另一面，相反的论点或者它的论点。

So, if you have experienced anger, and intensified it, and forgiven yourself for that feeling, you spontaneously begin to feel forgiveness, and caring. Prayers may be said for the one who has acted in a way you would describe as hateful, and all is forgiven, the other self, your self, and the transaction between the two of you.

因此，如果你们已经体验到了愤怒，强化它，为那种感觉宽恕你自己，你会自然而然地开始感觉到宽恕与关心。对于一个已经用一种你会描述为可恨的方式行动了的人，可以为他说祈祷词，一切都被宽恕了，其他自我，你的自我，以及在你们两个人之间的相互影响。

You have often called these times failures, and berated yourself because of them. But do you not see that you must make the mistakes, you must err, and be bold about it, be yourself, in order to learn who you are, to find where those soft and sensitive areas are that cause you to move away from your center? You must go through the process of knowing yourself, truly, truly knowing yourself, for in your life lies the universe, the creation and the Creator, in a part of you so deep that it is not within this illusion for you to penetrate that portion of your informational store with any ease whatsoever. The veil hides it completely, and that is why meditation is so helpful, as it makes that veil between conscious and subconscious more and more semi-permeable.

你已经经常将这些时刻称之为失败，并因为它们而责备你自己。但是你难道不明白，你必须犯错，你必须出错，对它大胆些，成为你自己，为了要学习你是谁，去找到那些使得你离开了你的中心的柔软而敏感的区域在哪里？你必须经历这个知晓你自己，真真正正知晓你自己的过程，因为在你的生命中存在有宇宙，造物者和造物者，在你的一个如此深入以至于它不在这个幻象中的部分中，**存在有你要去带着无论什么任何的容易刺穿你的信息库的那个部分。**罩纱完全地将它隐藏起来了，那就是为什么冥想是如此有帮助的，因为它使得那个在表面意识和潜意识之间的罩纱变得越来越多地半渗透了。

When you have done these two things for a while you will discover that you have tucked away in a corner of your heart a brown paper bag, unmarked, crumpled up and shoved as far back as possible, out of sight, but never out of mind, for the true mind as you know lies in the heart. Within this paper bag lives all the things that you have said about yourself. How do you come to be able to say about yourself such negative, negative things? Do you not know that thoughts are objects in the world very close to your own? Do you not

know the weakening effect that these negative sentences told to the self by the self have upon you, upon your self image?

当你已经进行了这两个事情一段时间之后，你将会发现你已经在你的心的一个角落中塞进了一个棕色的纸袋了，不被注意到的，变皱了的，被尽可能地推到远处，推到视线之外的，但是它永远都不会被推到心智之外，因为如你所知晓的真实的心智是存在于心之中的。在这个纸袋中生活着所有你已经在关于你自己的方面说过的事情。你如何能够在关于你自己的方面说这样负面性的，否定性的事情呢？你难道不知道，在那个与你自己的世界非常接近的世界中，想法就是事物吗？你难道不知道这些由自我告诉自我的负面性的语句会已经对你，对你的自我形象产生出的削弱性的效果吗？

When you hear yourself saying that about yourself which could be construed by yourself as negative, simply speak again, and place yourself in some positive perspective, for this illusion is not a place where perceptions are objective. You may perceive your universe as you wish. All things are your choice. You are never imprisoned in your mind unless you take yourself into slavery. No one can do it to you. No one.

当你听到你自己在关于你自己的方面正在说能够被你自已解读为负面性的事物的时候，单纯地再说一次，并将你自己放置于某种正面性的远景之中，因为这个幻象不是一个在其中观念是事物的地方。你可以如你希望地一样感觉你的宇宙。一切的事物都是你的选择。你永远不会被囚禁在你的头脑中，除非你让你自己进入到束缚之中。没有任何任何人能够对你那样做。没有任何人。

So we ask that you think of yourself—this entity has a bit of difficulty with this concept, but we shall move ahead—to think of yourself as an employee to which you are the boss. Evaluate your behavior towards yourself. Have you been a good boss today? Have you been kind to yourself? Have you loved yourself? As you worship the Creator, have you loved yourself enough to give the gift of yourself in complete surrender to the will of the infinite One, knowing that it is truly your will also? Perhaps you have not, and if you have not, it is undoubtedly due to the fact that a state of forgiveness does not exist between your self and your self.

因此，我们请你想到你自己——这个实体对这个概念有一点困难，但是我们将前进——将你自己思考为你之所是的老板的一个雇员。对你自己评估你的行为举止。今天你已经是一个好的老板了吗？你已经对你自己是好心的吗？你已经爱你自己了吗？当你崇拜造物者的时候，你已经足够地爱你自己，以在对无限太一的意志的完全的臣服中给予你自己礼物，并同时知晓它同样也真正就是你的意志吗？也许你们并没有足够地爱你自己，如果你们并没有的话，它就毋庸置疑是由于一种宽恕的状态并不存在于你的自我和你的自我之间的事实。

The reason that we are being so insistent in talking about being able to do that which you wish to do, in speaking of loving and forgiving yourself, is laid out very simply by the teacher known to you as Jesus the Christ, who said that the new covenant was to love the Creator with all one's faculties, with the uttermost passion possible, and to love the neighbor as the self. Loving the Creator is often difficult not to do, in our opinion. On a sunny day, can anyone

decry the Maker of such beauty?

我们如此坚持不懈地谈论能够去做你希望去做的事情，并谈及对你自己的爱和宽恕的原因是，就是你们知晓为耶稣基督的老师非常简单地指出了的原因，他说，新的契约就是用一个人全部的能力，用有可能最大的热情去爱造物者，并如同爱自己一样地爱邻人。在我们看来，爱造物者经常并不难以做到。在一个晴朗的日子里，会有任何人能够诋毁这样的美丽的缔造者吗？

When one is familiar at last with the concept that the Creator loved us first, is it any wonder that our instinct is to love back and to wish to serve, as children always would their parent? But in order to love others, which is the service-to-others path, one must first love the self, for one can love others only insofar as one has learned to love the self. We are not speaking of a narcissistic love which demands an echo, a pat on the back, a recognition, a thank you, or a noticing of any kind for any other entity which walks your sphere.

当一个人最终熟悉了造物者在一开始就是爱我们的观念的时候，我们的本能就是去向回去爱并希望去服务，就好像孩子一直会爱并希望服务他们的父母一样，这有任何奇怪的吗？但是为了要爱其他人，这就是服务他人的道路，一个人必须首先爱自己，因为一个人仅仅是在它已经学会去爱自己的范围内才能爱其他人的。我们不是在谈及一种自我陶醉的爱，这种爱需要走入你的世界的任何其他实体的一种回声，一种肯定，一种认可，一种谢谢你，或者任何类型的一种注意。

If you love others as you love yourself, and you love yourself, then your point of view shall be enough changed that you will surprise yourself, because you will find that you have, in the difficult times of hollowing the self out to be a channel of this love, become able to shine with an infinite love that reaches and touches people. They do not need to know the rationales of love, they only need to know that they are loved. It is the greatest feeling in the universe. *如果你如你爱你自己一样地爱其他人，并且你爱你自己，接下来，你的观点就将会被足够多地改变，以至于你将会让你自己感到吃惊，因为你将会发现，在将自我清空以成为这种爱的一个管道的困难的时刻中，你已经开始能够藉由一种抵达并触及人群的无限的爱而发光了。它们并不需要知道爱的基本原理，它们仅仅需要知道它们是被爱的。这是在宇宙中的最伟大的感觉。*

And as for each of you, you did not come here to be loved; you came here to love. Much blockage and distortion of communication betwixt peoples, especially mated people or people intimate in their friendship, is that each has expectations of the other. We strongly suggest that love be conceived of as that which supports, that which puts the other before the self, that which is loyal, that which does its very best. And if that very best fails, then it fails, with the love intact. And if compassion is learned in the failing, were you never to make the pushing of the envelope turn into the breaking of the envelope, were you never to suffer from having done your best and failed, in other words, you would never have the kind of compassion for others that you do after such an experience, for you know you have tried your best, and you know that when you reach your limits and go beyond them, it will seem a

failure, and in an outer sense, of course it is. But in the inner sense, if you intended with love to do all that you could, absolutely all, holding nothing back, then metaphysically speaking you have acted as one who runs the straight race.

因为对于你们每一个人，你并不是来这里来被爱的，你是来这里来爱的。在人与人之间会有大量的沟通交流的阻塞与扭曲，尤其是伴侣或者在它们的有一种是亲密的人，这些阻塞和扭曲就是每一个人对另一个人的期待了。我们强烈建议，爱被想象为支持性的事物，将他人放在自我前面的事物，忠诚的事物，以及尽其所能的事物。如果那种尽其所能失败了，那么它就失败了，而爱是不受损伤的。如果同情心是在失败中被学会的话，假如你从未将塞信封转变为撕碎信封，换句话说，假如你从未因为已经尽你所能却失败了受苦，你就永远不会拥有那种你在这样一种体验之后拥有的对其他人的同情心，因为你知道，当你抵达你的极限并超越它们的时候，它将会看起来似乎是一次失败，在一种外部的意义上，当然，它是失败。但是在内在的意义上，如果你是带着爱打算去做所有你能够做的事情，绝对是所有的事情，毫无保留，那么在形而上学的意义上，你就已经在跑一场直线的跑步比赛了。

Again we say to you, never condemn or judge yourself, for you know that you have been redeemed, you know that you are in a state of grace. You do not need to keep telling yourself of your poor habits. You do not need to be hag-ridden by a conscience that looks for ways to criticize you. What you are looking for is not that entity who ruthlessly shoves below the level of consciousness all that is not positive. We do not even suggest that you attempt to control your moods. We suggest going through the process, the painful learning process, and discovering how you are programmed, in other words, who you are in this illusion.

我们再一次对你们说，永远不要责备或者评判你自己，因为你知道你已经被救赎了，你知道你是出于一种恩典的状态之中的。你并不需要去不断告诉你自己的糟糕的习惯。你并不需要因为一种良心而为噩梦所扰，那种良心会寻找各种方式来批评你。你正在寻找的事物不是那个将所有不是正面性的事物无情地筛入到意识的层次之下的实体。我们甚至不建议你去控制你的情绪。我们建议经历那个过程，那个痛苦的学习的过程，并探索你是如何被编程的，换句话说，在这个幻象中，你是谁。

Your consciousness is not programmed, but your mind is. Your mind is a machine, biochemical in nature, and much like a computer in that, through a series of yes/no decisions, a very, very small percentage of all that you see, and hear, and feel, and taste and touch, is filtered, ruthlessly, so that you may gain the picture that your biocomputer has chosen to show you, which gives you the greatest amount of information concerning the survival of the entity's physical vehicle, and the safe storage of one's habitual thinking processes. This is for the mind what comfort is, that is, stasis, or lack of change. It is just as though in meditation you opened up to yourself a large body of data which you may begin to allow to be programmed into your biocomputer. It is what we may call a metaprogram, a program which will change, and sometimes dump whole programs as it realigns those yes/no choices concerning that

about which it shall prioritize its report to consciousness.

你的意识不是被编程的，但是你的心智是被编程的。你的心智是一个机器，在属性上它是生物化学的，非常类似于一台电脑，在那个电脑中，通过一系列的是/否的决定，所有你看到、听到、感觉到、品尝到以及触摸到的事物的一个非常小的百分比的事物被无情地过滤了，这样，你就可以取得你的生物电脑已经选择向你显示的图像了，它给予你最大数量的关于实体的物质性载具的生存，以及一个人习惯性的思考的进程的安全的储藏的信息。这就是对于心智的舒适的事物了，也就是静止，或者缺少改变。它就好像在冥想中你向你自己开放了大量的数据，你可以开始去允许将这些数据编程进入到你的生物电脑。这就是你们可以称之为一种元程序的事物了，它是一种将会改变的程序，有时候，当它对那些涉及到它将会为它报告给意识的事物进行优先级排序的方面的是/否的选择进行重新排列的时候，它会将整个程序抛弃。

The longer that you have had a mental habit, the harder it is to remove that program, and the more painful the removal. However, it is inevitably successful when the seeker is persistent. You see many who speak of results. We speak of work. We speak of learning to become willing servants of humankind. By nature you are programmed to think of the self as master of the Earth, and perhaps master of the cosmos. You may see the amount of the programming that is necessary when you consider attitudes such as this, plus negative attitudes towards the self that have been picked up so long ago that their origin is almost forgotten. Yet, there is no need for these half forgotten melodies to crowd the mind, if they are not attractive, if they do not sound sweet, for is not your life the gift you wish to give to the Creator as you enter larger life? Then make of it that which is beautiful.

你拥有一种心智上的习惯的时间越长，要去移除那个程序就会越发困难，那种移除也会越发痛苦。然而，当寻求者坚持不懈的时候，它无可避免地会成功的。你们可以看到很多谈及结果的人。我们谈及工作。我们谈及学会成为人类的乐意的仆人。你们天生就被编程将自己视为是地球的主人的，也许是宇宙的主人。你们可以看到，当你考虑诸如这个态度之类的态度，加上朝向自我的负面性的态度的时候所需要的编程的数量，这些态度都是已经在如此长的时间之前就已经被挑选出来了的，以至于它们的源头几乎被忘掉了。然而，并不需要让这些部分遗忘的旋律挤在头脑中，如果它们不是有吸引力的话，如果它们不是听起来甜美的，因为难道你的生命不是在你进入到更大的生命的时候你希望献给造物者的礼物吗？

Perhaps this is what this instrument would call a cliché. Yet it is well to gaze objectively at the self, as one attempts to weave the tapestry of a genuinely impassioned and intensely lived life, for there is no lukewarmness about the creation; it is only a distraction from the creation that causes people to consider the nature of things as being everyday or mundane. Indeed, if one has found within the self, love, then one is full of love, love of God, love of others, and love of self.

也许这就是这个器皿所称的一个老生常谈了。然而，当一个人尝试去编织一个真正充满热情的且用强有力的方式被活出的生命的织锦的时候，去客观性地注视自我，这是很好的，因为在关于造物的方面是没有冷漠的，它仅仅是一种从造物的分心，它使得人们将事物的特性考虑为日常的或者世俗的。确实，如果一个人已

经在自我内在之中找到了爱，接下来它就是充满了爱的，对神的爱，对其他人的爱，对自我的爱。

It is time for us to come to an end. If more questions are considered appropriate about this subject or any other, we shall have the opportunity for the asking, and may we also say that if there seems to be a query which may benefit from a longer discussion, there is much material in this area which we have not covered this evening.

我们结束的时间到了。如果在关于这个主题或者任何其他主题上的更多的问题被认为是合适的，我们将拥有提问的机会，容我们同样说，如果看起来似乎有一个问题是会从一种更长的讨论受益的话，在这个我们今晚尚未揭露的区域中是有着大量的材料的。

Come with us, yokefellows. Bend your shoulders and follow, for carry we burdens, carry them we must, but we may carry them with joy, for we know they are only the disbursements given to us as catalyst, that we may die to petty things and be born to imperishable things. Much of the basic second-density mind does need reexamination as a conscious spirit. May you do this without discouragement, without self-criticism, and with much merriment, for to laugh is to worship. Love each other. This is the answer to so many questions, and remember to love yourself, to forgive yourself, and to live in the resonant, infinite presence whose love you wish to practice and be.

伙伴们，和我们一起来。弯下你的腰并跟随，为了承载我们的重担，我们必须承担它们，但是我们可以带着喜悦承担它们，**因为我们知道它们仅仅是作为催化剂被给予我们的分心物**，这样我们就可以死于微末的事物，并被诞生于不朽的事物了。大量的基本的第二密度的心智作为一个有意识的灵体是确实需要重新检查的。你们可以在没有气馁、没有自我批评，且带着大量的快乐的情况下进行这个工作，因为去笑就是去崇拜。爱相互彼此吧。这就是对于如此多的问题的答案，记得去爱你自己，去宽恕你自己，去活在那种共鸣的、无限的存在之中，这种存在的爱就是你希望去实践和成为的事物了。

We would at this time wish to transfer this contact to the one know as Jim. We are those of Q'uo, and leave this instrument with thanks.

我们会在此刻希望将这个接触转移到被知晓为 Jim 的实体。我们是 Q'uo，我们带着感谢离开这个器皿。

(Jim channeling)

(Jim 传讯)

I am Q'uo, and greet each again in love and light through this instrument. At this time it is our privilege to offer ourselves in the attempt to speak to any queries which those present may have yet remaining upon their minds. If there is a query, we shall be happy to speak to it at this time.

我是 Q'uo，通过这个器皿再一次在爱与光中向各位致意。在此刻我们很荣幸提供我们自己来尝试去谈及在场的人们可能仍旧留在它们的头脑中的任何的问题。如果有一个问题，我们将很乐于在此刻去谈及它。

Carla: If you are really upset with someone, is it better to go ahead and communicate, or is it better to go into meditation (inaudible) forgiving (inaudible) without having communicated your feelings?

Carla: 如果你们真的对某个人感到不满, 走上前去并进行交流, 这是很好的吗, 还是更好的是去进入到冥想 (听不见) 在没有对你的感觉进行交流的情况下(听不见) 宽恕吗?

I am Q'uo, and am aware of your query, my sister. As a general rule, for most effective use of catalyst in the life experience, it is well to allow one's spontaneous feelings and thoughts to be spoken if they are not of such a severe nature as to be damaging to another entity. In most cases, the thoughts and feelings are well to speak, as well as one is willing to take the responsibility of continuing the communication until there is a resolution of difficulty, realizing that all difficulty is but a means toward an harmonious end. It is not well to remain within the condition of anger, and oftentimes it is only through the communication of such anger that one is able to allow its movement through one's being in a manner that will allow resolution in an harmonious fashion to result.

我是 Q'uo, 我理解了你的问题, 我的姐妹。作为一个一般性的规则, 为了要在生命体验中的催化剂的最有效的利用, 去允许一个人自发性的感觉和想法被讲述出来, 这是很好的, 如果它们不是具有一种剧烈的特性以至于会损害另一个实体的话。在大多数情况中, 去说出想法和感觉, 同时一个人也乐意于去承担起继续进行交流的责任, 一直到有一种困难的解除为止, 并同时意识到, 所有的困难不过是一个通过一个协调一致的目的的途径, 这是很好的。去留在愤怒的状况之中是不好的, 时常, 仅仅是通过对这样的愤怒的交流, 一个人才能够允许它用这样一种方式来穿过它的存在, 这种方式将会允许解决方案用一种协调一致的方式产生出结果。

Is there a further query, my sister?

我的姐妹, 有一个进一步的问题吗?

Carla: There is, but it's on another subject, and I think I'll give (inaudible) an opportunity first.

Carla: 有, 但是它是在另一个主题上的问题, 我想我首先将给予 (听不见) 一个机会。

(Pause)

(暂停)

Carla: I guess all the questions are mine tonight. I am equally puzzled as to why we can't stop some tapes from running to their end. I've tried the Jesus prayer, I've tried (inaudible) to help me, or for the (inaudible) to help me, although I much (inaudible), I've tried spontaneous prayer, I've tried sticking my head in a book or turning on the TV or going to sleep. Actually, none of these things truly works except going to sleep and waking up again. Why is it

that a person who is genuinely living a life in faith cannot use that faith to place the bar against unwanted behavior? Because it seems impossible not to err, it happens no matter how strongly you try not to.

Carla: 我猜想今晚所有的问题都是我的了。我在关于为什么我们无法阻止头脑中的一些磁带不让它们转到尽头的方面,我是同等地困惑的。我已经尝试过耶稣祈祷,我已经尝试过(听不见)来帮助我,或者为了(听不见)来帮助我,虽然我是大量(听不见),我已经尝试过自发性的祈祷,我已经尝试过埋头于一本书中,或者打开电视机,或者去睡觉。实际上,这些事情中没有一个真的有用处,除了睡觉并再一次醒过来之外。为什么一个正在真心活出一次在信心中的生命的人无法使用那种信心来阻止不想要的行为举止呢?因为不去犯错看起来似乎是不可能的,无论你怎样强有力地尝试不去犯错,它都会发生。

I am Q'uo, and am aware of your query, my sister. That quality that you have called faith is a quality which is, shall we say, recently developed within most entities who recognize its value. Those qualities which seem to propel one's actions and thoughts in what you have called erroneous or sinful manners are those qualities that run much deeper within the creature that is human, and are there for the purpose of moving one in a manner which will place one in the position that will allow the learning of that which is appropriate for each entity, for only by experimentation within your illusion are you able to discover what are your potentials, what are your limits, and what are your lessons.

我是 Q'uo, 我理解了你的问题,我的姐妹。你称之为信心的特性是一种,容我们说,最近才在大多数认识到它的价值的实体内在之中被发展出来的特性。那些看起来似乎用你们已经称之为错误的或者有罪的方式驱动一个人的行为和想法的特性,是那些在人类之所是的生灵中运行远远更加深入的特性,以实现用这样一种会将一个人放置在一个将会允许对适合于每一个实体的学习的位置上的方式推动一个实体的目的,因为仅仅是藉由在你们的幻象中的实验,你们才能够发现你们的潜力是什么,你们的局限性是什么,你们的课程是什么。

It is not meant that all should be harmonious within your life pattern, for the life of contentment is that life which does not change, does not grow, does not expand the point of view beyond that which is comfortable. Thus, you move beyond the boundaries of comfort, the boundaries of self, the boundaries of that which is known, in order that you shall grow through the exercise of free will, and grow in a manner which is most auspicious for you. That you may call some portions of this growing, trial and error, success and failure, is a definition which is not always helpful when viewing the overall process. Thus, we urge each not to judge, the self or any other, for none within your illusion have eyes which see far enough to accumulate wisdom and understanding. It is that newly developed quality of faith, propelled by the will to continue, that will allow you to continue in a manner which is helpful to your overall growth and the growth of those about.

这并不是说,在你的生命模式中,一切都应该是和谐的,因为令人满意的生命是那种不会改变,不会成长,不会拓展观点超越舒适的事物的生命。因此,你们会超越舒适的边界,自我的边界,已知的事物的边界,以便于你们将会通过行使自由意志而成长,并用一种对于你们是极其幸运的方式成长。你们可以称呼这种成

长的某些部分为试错 (trial and error), 当观察整体的过程的时候, 成功和失败是一个不是一直有帮助的定义。因此, 我们鼓励每一个人不要去评判自我或者任何其他人, 因为在你们的幻象中没有人拥有那种会看得足够远以积累智慧和理解的眼睛。就是那种新发展的信心的特性, 这种信心是被意志所驱动以继续下去的, 将会允许你用一种对你的整体性的成长和在你周围的人的成长有帮助的方式继续。

Is there a further query, my sister?
我的姐妹, 有一个进一步的问题吗?

Carla: Yes, it's on another subject. I've been completely sidelined recently, and I'm having a great deal of trouble sitting up. It doesn't seem to be at this point possible for me to recover from the waist up, and consequently there are some indications of nature along the lines of a two by four applied to the forehead in my case, that I will probably (inaudible). I've been (inaudible) a long time anyway.

Carla: 是的, 它是在另一个主题上的。我已经完全靠边站了, 我在坐起来的方面正在遇到大量的困难。在这个位置看起来似乎我不大可能在腰部以上恢复了, 因此, 在我的情况中会有一些迹象沿着一种微小的线路应用在我的前额上, 我将会有可能 (听不见)。我在一段长时间中已经 (听不见) 无论如何。

My question is, when you look at that situation which I have, you think of it as you wish. You can think of it as something against which to work, to enable yourself to get in as much use as possible for as long as possible, which is what I've been doing anyway, trying to find physical therapy which would just exercise my legs and things like that. There's another way to look at it, at least one more, that being, why not cut the (inaudible), why not accept the fact that there is a disability, that there is a discomfort and (inaudible). Why not become one who is able to (inaudible) the beautiful things, but perhaps not be (inaudible), or who is content with going to church, but not being (inaudible). The poorest person may be wonderful (inaudible) exception, and instead being (inaudible).

我的问题是, 当你们检查我遇到的情况的时候, 你们如你们希望一样地想到它。对于某种我与去工作的事物, 使得你能够尽可能多且尽可能长时间的从事的事物, 也就是我无论如何一直在做的事情, 尝试去找到类似锻炼我的腿部以及诸如此类的对身体的疗法, 你们能够将其视为是与这些事情相对立的事情。还有另一种观察它的方法, 至少还有一种, 那就是, 为什么不切掉 (听不见) 为什么不接受有一种残疾, 有一种不适以及 (听不见) 的事实。为什么不成为一个能够去 (听不见) 美丽的事物, 但是也许不是 (听不见) 的人, 或者成为对去教堂感到满意却不 (听不见) 的人。最穷困的人可以是美妙的 (听不见) 例外, 除了 (听不见)。

This could be done fairly easily by me, at this time, or at any time in the future, as we have other land that is extremely cheap to live on. I do not know which path (inaudible) to working against (inaudible) what seems to be (inaudible), and cooperating with it, to go ahead and be (inaudible) for a contemplative life, which would be further out than this and with less people around. Do you

have any comment at all that you can make? I know you can't answer specific questions.

这是可以相当容易地被我做到的，在此刻或者在未来的任何的时刻，因为我们有其他的地方，要在其上生活是极其便宜的。我并不知道哪一条途径（听不见）以工作对抗（听不进）看起来似乎是（听不见）并与它合作，以前进并成为（听不见）一种沉思性的生命，这种生命并比这一次生命更为离世，在周围会有更少的人。你们有任何你们能够做出的评论吗？我知道你们无法回答具体的问题。

I am Q'uo, and am aware of your query, my sister, and you are correct in your assumption that we may not speak with great specificity upon this particular topic, which is one which strikes quite close to the heart of your incarnational pattern, and it is well for each pilgrim to make those kind of choices for the self. One cannot delegate such to another. However, we shall comment by suggesting that you have learned well a part of your personality structure is that which moves against limitation and exercises the will and the faith mightily in this effort.

我是 Q'uo，我理解了你的问题，我的姐妹。你在假设我们可能不会藉由巨大的特异性来在这个特定的主题上发言的方面是正确的，这个主题是一个相当接近地冲击了你投生模式的核心问题，每一个朝圣者都为自我做出那些类型的选择，这是很好的。一个人无法将这样的选择委托给另一个人。然而，我们将藉由这样的建议来进行评论，我们建议，你已经清楚地了解了，你的人格构架的一部分就是会对抗局限性并在这种努力中强有力地行使意志与信心的事物。

As you are aware, there is great virtue in this kind of pattern of behavior, for it continually stretches the limitations and strengthens the will in so doing. There is also, as you have mentioned, great virtue in being able to accept one's limitations, accept that which cannot be changed, and look for the door that is opened when another is closed. It is well that one in your position develop the ability for such acceptance, for the limitations, as it is well known to you, are relatively set.

如你察觉到的一样，在这种类型的行为的模式中有着巨大的优点，因为它持续不断地延伸局限性并在这样做的过程了各种强化意志。如你已经提到的一样，在能够接受一个人的局限性，接受无法改变的事物并在另一扇门被关闭的时候寻找那扇被打开的门的方面同样也有着巨大的优点。在你的位置上的一个人去发展这样的接纳的能力，这是很好的，因为局限性，如同你清楚知晓的一样，是用相对性的方式被设置的。

The balance between these two modes of being is that balance which, when finally struck, will allow the greatest amount and quality of growth within your life pattern. It is the nature of this balance which is best discovered through your own efforts. However, we shall say that you have done well in your diligent pursuit of this balance, and we would counsel a quieting of concerns to a large degree in this area.

在两种存在的模式之间的平衡是这样一种平衡，当它最终被找到的时候，它将会在你的生命模式中允许最大数量和质量的成长。这种平衡的特性恰恰就是它会通过你自己的努力最佳地被探索。然而，我们将会说，你在你对这种平衡的勤奋的

追寻中已经做得很好了,我们会在这个区域劝告一种在一个很大程度上的对担忧的平息。

Is there a further query, my sister?
我的姐妹,有一个进一步的问题吗?

Carla: Thank you, Q'uo, but I don't think so, not at this time. As the energy is pretty low, perhaps the instrument is even (inaudible).
Carla: 谢谢你们, Q'uo, 但是我认为没有了, 在此刻没有问题了。因为能量是相当地的, 也许这个器皿甚至是 (听不见)。

I am Q'uo, and again we thank you for your queries, my sister. May we ask if there is a final query at this time?
我是 Q'uo, 再一次, 我们为你的问题而感谢你, 我的姐妹。请问在此刻是否有一个最后的问题?

Questioner: (Inaudible).
提问者: (听不见。)

I am Q'uo, and we thank you, my sister, for offering to us the query upon which we may offer our service, for without such queries and such calls for our service we would have no beingness within your experience, and it is a great joy to walk with each of you as you seek more and more of that which you call the truth.
我是 Q'uo, 我们为你向我们提供了我们可以对其提供我们的服务的问题而感谢你, 我的姐妹, 因为没有这样的问题和这样的对我们的服务的呼唤, 我们就不会在你们的体验中拥有存在性了, 在你们寻求越来越多的你们称之为真理的事物时候与你们每一个人同行, 这是一种巨大喜悦。

At this time we shall take our leave of this group, leaving each as always in the love and in the light of the one infinite Creator. We are known to you as those of Q'uo. Adonai, my friends. Adonai.
在此刻, 我们将离开这个团体, 我们一如既往在太一无限造物者的爱与光中离开各位。我们是你们知晓的 Q'uo。Adonai, 我的朋友们。Adonai。

October 7, 1990

1990-10-07 Reiki 疗愈与宠物死亡

Group question: The question this evening has to do with Reiki energy. Some within the Reiki movement would say that the energy that is used in healing in the Reiki technique is a specific kind of energy that is different from the universal energy that anybody might be able to tap into at any time and use for healing. What we would like to know is, is the Reiki energy any different than this general type of energy that people use for healing, and if it is, what exactly is the difference, and how is it used? May anyone tap into that kind of energy, or must one have the specific Reiki training?

团体问题：今天晚上的问题是与 Reiki 能量有关的。在 Reiki 运动中的一些人说，在 Reiki 技术中的疗愈过程中被使用的能量是一种特定类型的能量，它与任何人能够在任何时候接入并用于疗愈的宇宙性的能量是不一样的。我们想要知道的事情是，Reiki 能量与人们用于疗愈的这种通常类型的能量有任何的区别吗，如果有区别的话，区别究竟是什么，它是如何被利用的呢？任何人都可以接入到那种类型的能量吗，还是一个人必须拥有特定的 Reiki 训练呢？

(Carla channeling)

(Carla 传讯)

It is with great pleasure that we bless and greet each of you in the love and in the light of the infinite One. We are those of Q'uo, and feel greatly honored to be asked to join in your meditation, and to take a few steps with you upon your path at this time. We are sorry to repeat the same caveat each time that we speak, but each time that we speak it is necessary in order for free will to hold full sway. Beware of listening to these words or any others with an eye to a rigid belief. We could be wrong, indeed, all could be wrong in terms relative to the illusion in which you live, or in terms of your personal needs and truths; perhaps not wrong for us, perhaps not useful to you. Therefore, discriminate carefully in what you take in of what we say, discarding that which does not seem to be half remembered, so that your responses are, "Yes, I recognize that truth."

我们带着巨大的快乐在太一无限的爱与光中祝福并向各位致意。我们是 Q'uo，我们对于在此刻被请求加入你们的冥想并在你们的道路上与你们同行几步是感觉到极其荣耀的。我们很抱歉在我们每一次发言的时候都重复相同的告诫，但是在每一次我们发言的时候，为了让自由意志发挥完全的作用，它都是必不可少的。留心聆听这些言语或者任何其他的话语，并同时着眼于一种坚定的信念。我们确实是会犯错的，确实，从你们在其中生活的幻象的相对性的方面，或者在你个人的需要与真理的方面，一切都是错误的，也许对于我们不是错误而也许对于你们却是没有用处的。因此，在你们接受我们所说的内容的方面小心谨慎地进行分辨，将看起来似乎并不是可以被部分回忆起来的内容都抛弃掉，这样你们的回应就会是，“是的，我认出那个真理了。”

This evening the question concerns healing, specifically the Reiki healing, also any form of the laying on of hands. To approach this subject, we must state a

few premises upon which we base our opinions. We consider it as an easement rather than doing metaphysical healing work when one self attempts to heal, and perhaps does heal another by the force of his own will and gift. Neither the healer nor the suppliant gains for very long. Often those who heal because of a gift do it simply to make their life more comfortable because, as people value their health, so they value one who makes a poor condition feel much eased. Unless the one to be healed allows the healer of this type to remain within himself, and not take in the implicit demands of such a link betwixt two entities, there can be much deleterious effect upon the healer, for to the healer's mind there are two selves, one self serving the other self. There is no focus and concentration upon the Creator, the giver of all gifts, the source of all things.

今天晚上的问题是关于疗愈的，尤其是 Reiki 疗愈，同样也是关于任何形式的按手疗愈。要与这个主题打交道，我们必须说明一些作为我们的观点的基础的前提。当一个自我尝试去疗愈，也许是藉由他自己的意志与天赋的力量确实在疗愈另一个人的时候，我们将其视为一种减轻痛苦而不是进行形而上学的疗愈的工作。疗愈这和请求者都不会受益很长的时间。经常，那些因为一种天赋而疗愈的人，进行疗愈单纯地是为了让它们的生命更加舒适，因为，当人们重视它们的健康的时候，它们因此也会重视一个让一种糟糕的情况感觉到更加容易的人。除非那个要被疗愈的人允许这种类型的疗愈留在他自己内在之中，而不是接受了在两个实体之间的这样一种连接的隐含的要求，在疗愈者身上都会有大量的有害的效果，因为对于疗愈者的心智，有两个自我，一个自我服务于另一个自我。没有对于造物者，一切的礼物的给予者，万物的源头的聚焦和集中注意力。

It is a kind of power which is much appreciated, but one who has such power has an extraordinarily difficult task in disciplining himself to refrain from taking upon himself any credit for that which has been given. This is seldom the case. Consequently, the form of healing by natural gift—without the temperament to see the Creator at work in the world through the manifestations of such as he—will always be limited, unable to advance because of a blockage of his own perceptions concerning the separation of himself and the person considered to be ill.

这是一种类型的被极大地欣赏的力量，但是一个拥有这样的力量的人会在锻炼他自己以避免为将已经被给予的事物归功于他自己的方面遇到一个极其困难的任务。这是很少见的情况。因此，藉由天生的天赋的疗愈的形式——不具有那种气质以看到造物者通过诸如他之类的显化物在世界中运转——将一直都是有限的，且因为他自己在关于他自己与那个被认为是生病的人之间的分离的方面的观念的阻塞而无法前进的。

The other difficulty with this type of healing process is that it does not last. An effect is felt by the will of another upon the will of the self. The body of the ill person may respond to the help, but permanence is not something human. Consequently, it is folly to expect a human believing that the power is his can do even as much as we have described; nevertheless, this is so.

在这种类型的疗愈的过程上的其他的困难时，它并不会持久。一种效果会藉由另一个人的意志作用于自我的意志之上而被感觉到。有病的人的身体可能会回应那

种帮助，但是持久性并不是某种人类的事物。因此，去期待一个相信那种力量是他的力量的人能够做到甚至和我们已经描述过的一样多的事情，这是愚蠢的，无论如何，正是如此。

The healing gift which is most prized is a self-healing that is the prerequisite for any type of work in consciousness. It is not necessary that one be perfect, which is fortunate in your density, for you are not designed to look or feel perfect at any time. It is sufficient that you see yourself as a channel through which an infinite amount of energy, power, grace and healing may be offered. You may even see the channeling of that gift as a manifestation of that gift, but not a gift given by the channeler, for the channeler has given itself to the contact. Thus, many healing modes, such as Reiki, do indeed create a catalytic environment in which, through love alone, the protective field of the body is opened, and an opportunity given for the entity to allow itself to heal. Thus, those who train to become healers may work in consciousness much as do those who learn to channel, or simply to do the will of the Creator.

最无价的疗愈的礼物是自我疗愈，它对于任何类型的在意识中的工作都是先决条件。一个人并不需要成为完美的，这是在你们的密度中的幸运的事情，因为你们在任何时刻都不是旨在去看起来或者感觉起来是完美的。你将你自己视为一个管道，通过其一种无限数量的能量、力量、恩典以及疗愈可以被提供，这就是足够的了。你们甚至可以将对那个礼物的传讯视为一种对那个礼物的显化，而不是视为被那个传讯者给予的一个礼物，因为传讯者已经将它自己奉献给了接触了。因此，诸如 Reiki 之类的很多的疗愈的模式，确实创造了一种催化性的环境，在其中，单单通过爱，身体的保护性的场域被打开了，一个机会被给予实体以允许它自己进行疗愈了。因此，那些被训练去成为疗愈者的人，可以在意识中进行工作，这非常类似于那些学习传讯的人，或者单纯地去行使造物者的意志的人在意识中的工作。

The Reiki healing is of the second kind. Because it is not of this culture that you enjoy, it is difficult for most people of your culture either to practice it or to benefit from it, for it takes a kind of sensibility which is not distracted, but is at peace. Your people are normally greatly overstimulated. There are many people, things, chores and considerations, some of them literally beating the ears, some of them beating the heart that has not forgiven itself. Reiki is designed for those who are able to become quiet and allow themselves, as a hollow pipe, to be used as a catalyst for opening the body's opportunity for self-healing.

Reiki 疗愈属于第二种类型。因为它并不属于你们所享受的文化，对于你们的文化中的大多数人，要去实践他或者去从它受益，这是很难的，因为它需要一种类型的感受性，这种感受性是不被分心的，但却是处于平安之中的。你们的人群通常是极大地过度受刺激的。会有很多人、事、杂物与考虑，它们中的一些实际上在敲击耳朵，它们中的一些在敲击那颗尚未宽恕它自己的心。Reiki 是被设计适用于那些能够变得安静并允许它们自己，作为一个中空的管道，被用作一个催化剂，以为了自我疗愈而开放身体的机会的。

There is no mode of healing that does not benefit many, but those which are

desirable are those including Reiki which realize that there is no separation between he who puts hands on the body of the patient, and the patient, for at that time, and with the protection of spiritual guides, the entity drops all barriers, defenses and armor, and makes itself vulnerable, empty and asking, and in humility, it receives the gift it has been given and passes it on, knowing that it is no more responsible for the healing than the water faucet is for the water which comes through it.

所有的疗愈的模式都是会让多个人受益的，但是那些理想性的模式是那些包含 Reiki 在内的意识到在那个将手放在病人身体上和病人之间是没有分离的疗愈的模式，因为在那个时候，藉由指导灵的保护，实体会放下所有障碍物、防御以及盔甲，并让它自己是易受影响的，空无的且请求性的，在谦逊中，它接受了它已经被给予的礼物并将它继续传递下去，它同时知晓它对于疗愈是没有责任的，就如同水龙头对于流经它的水是没有责任的一样。

The type of healing used in Reiki is especially effective for those whose illnesses are not transitory, but result instead from a chronic mind/body disconnection, blockage or overage of energy at one point or another. It is not specifically so that a Reiki student does not need a living, present teacher. It is, however, the only careful way to learn that which has personal power, or could have personal power distortions, for those who wish to heal must first heal themselves, and by this we do not mean healing of the physical vehicle, but rather a healing which may have the connotation of balance and poise.

对于那些其疾病不是暂时性的，而相反是由于一种慢性的心智/身体的连接中断以及在这样或者那样的一个位置上的能量的阻塞或者过度使用而导致的人，在 Reiki 中被使用的疗愈的类型是尤其有效的。它并非明确地就是这样，以至于一个 Reiki 的学生并不需要一个活的，存在的老师。然而，它仅仅是学习拥有个人性的力量或者能够拥有个人性的力量的扭曲的事物的小心谨慎的途径，因为那些希望去疗愈的人必须首先疗愈它们自己，我们这样说的意思不是对物质性载具的疗愈，而毋宁是一种可能拥有平衡和均衡的言外之意的疗愈。

The links between mind and body, the psycho and the soma, are well known among your people. Reiki is especially effective when the distress has first been emotional and mental and then has moved into the body complex, because there was no decision to resolve the discomfort by analysis, meditation and self-forgiveness. Because of the length of time that Reiki takes, it is able, through the system of the faith of the students in the teacher, to produce effective healing. Its energy, like all healing energies, is unique. It works most specifically upon emotionally related illnesses and conditions. If a person has a physical difficulty that is within, self-forgiven, whole and healed, the Reiki will simply be comfortable and pleasant. There is, however, the psychosomatic element in so much of disease, that in the majority of cases this particular vibration of energy is an excellent healing catalyst.

在心智和身体，精神和躯体之间的连接，在你们的人群中是广为人知的。Reiki 在当苦痛首先已经是情绪上和心智上的苦痛，并接着已经移动到身体复合体之中的时候是尤其有效的，因为没有藉由分析、冥想和自我宽恕来做决定去解决不舒服。因为 Reiki 进行的时间的长度，它能够，通过学生对于老师的信心的系统，

产生出有效的疗愈。它的能量，与所有的疗愈的能量一样，是独一无二的。它极其专门地是在与情绪相关疾病和病痛上进行工作。如果一个人拥有一种身体上的困难，这种身体上的困难是内在的，被自我宽恕的，完全的且被疗愈了的，Reiki 将单纯地是舒适的和令人愉快的。然而，在如此多的疾病中，会有由于精神负担导致的因素，在大多数案例中，这种特定的能量的振动是一种优秀的疗愈的催化剂。

Again, we suggest to you that it is our opinion that the healer does not heal. The healer loves, and in the crystallized purity of its love it creates the opportunity and the catalyst for the person to decide to release the illness, the condition, the blockage, the overstimulation, the stress, whatever it is that is the difficulty. The beauty of the Reiki technique is that it is effective across all cultures, across all languages, and in any sort of condition which has a psychosomatic element.

再一次，我们向你们建议，我们认为，疗愈者并不疗愈。疗愈者去爱，在它的爱的结晶的纯净度中，它为那个决定去释放疾病、病痛、阻塞、过度激活、压力以及无论什么困难的人的机会和催化剂。Reiki 技术的美丽是在于，它跨越所有的文化，跨越所有的语言，并在任何类型的拥有一种由于精神压力引起的要素的病痛中是有效的。

This vibration at first is hard to feel for most students of Reiki. Again, faith in the teacher keeps the student at the task until it has been able to learn. It is also so that at a very deep level of the mind, of which you are not aware and which you cannot alter, you will make your unique contact with the genuine gift of that teacher, feel and sense how that power moves from the head, to the heart, to the hands. Thus, the healer having a teacher in the Reiki technique is most valuable, just as the teacher is valuable in learning any skill that would be too difficult to learn without persistent effort. The company of the teacher enables the student to remain faithful.

对于大多数 Reiki 的学生，这种振动一开始是很难感觉到的。再一次，对于老师的信心让学生继续进行工作，一直到它已经能够学习为止。同样是用这种方式，在一个非常深入，你们察觉不到且你们无法改变的心智的层次上，你们将会与那个老师的真正的礼物建立你们独一无二的接触，并感觉和感受到能量是如何从头部移动到心，移动到手。因此，疗愈者在 Reiki 技术中拥有一个老师，是极其有价值的，就好像老师在学习任何的过于困难以至于没有坚持不懈的努力是无法学会的技巧的过程中是有一样。老师的陪伴使得学生能够保持有信心了。

We feel that the idea of healing has been somewhat misunderstood among your peoples, for they see a physical vehicle, an animal, and think that it is you. There are an infinite number of reasons to be ill, the three main categories being chance, intention and preincarnative choice. Preincarnative choices are not available to be healed. It is the first two categories that call for attention. Indeed, we would wish you to think of healing in a somewhat different way, perhaps, for healing is not simply of the body. You may have an extraordinarily healthy body, but the rest of the complexes which make up your uniqueness are quiddities, idiosyncrasies of each person. The healing

work has as its base faith. In those who give others a jump start from their own energy, faith is not necessary. In those who are open-minded, kindhearted, though skeptical, healing is possible. It is seldom possible in the presence of cynicism and negative feelings.

我们感觉到疗愈的观念在你们的人群中已经多少有些被误解了，因为它们看到一个物质性载体，一个动物，并认为它就是你。有无限数量的生病的原因，但是有三个主要的类别，运气、意图与投生前的选择。投生前的选择是无法被疗愈的。需要关注的是前两个类别。确实，我们会希望你们用一种多少有些不同的方式来考虑疗愈，也许疗愈不是单纯地对身体的疗愈。你们可以拥有一种极其健康的身体，但是组成你的独特性的其他的复合体却是每一个人的实质、特质。疗愈的工作将一种信心作为它的基础。在那些从它们自己的能量给予其他人一个助推启动的人身上，信心是必不可少的。在那些头脑开放、心地善良的人身上，尽管他们是怀疑的，疗愈是有可能的。在愤世嫉俗和负面性的感觉存在的情况下，疗愈很少是有可能的。

So we move from the healing to that which underlies it. All are one. The healing of the self that has taken place in the healer before his ministry is public is that crystallization which enables the other self to receive the catalyst that makes it possible to choose physical wellness, emotional wellness, spiritual wellness, mental wellness, whatever it is that is required, or desired. It may well not seem to the practitioner that the entity is becoming healed, for the body complex may have been intended for some good reasons to have its limitations. Healing is rather a feeling of wholeness, a feeling that one is free to love and be passionate, to care intensely, and to follow the heart. The open heart is the key to manifestations of all kinds that are spiritual.

因此，我们从疗愈移动到成为疗愈的基础的事物。万物一体。在疗愈者的服务是公开的服务之前就已经在疗愈者身上发生了的对自我的疗愈，就是那种使得其他的自我能够接收到催化剂的结晶作用了，这种结晶作用使得去选择身体的健全、情绪的健全、灵性的健全以及心智的健全，无论被要求或者被渴望的是什么事情，成为可能了。在从业者看来，很有可能似乎并不是那个实体正在被疗愈，因为身体复合体可能因为一些有益的原因已经打算要拥有它的局限性了。疗愈毋宁是一种完整性的感觉，一种一个人可以自由地去爱，去充满同情心，去强烈地关心、并去跟随心的感觉。开放心是所有类型的灵性的事物的显化的关键。

We feel that this is as far as we wish to go with this question without receiving more specific questions. We have laid the groundwork for them.

我们感觉到这就是我们对于这个问题在没有收到更为具体的问题的情况下希望到达的范围了。我们已经为它们打下了基础了。

We would speak briefly upon the question also asked this evening concerning the second density animals and how much of consciousness of their own destiny they may have. You know the nature of second density, and you know that you are, by your love of your pet, investing an instinctual animal with an awareness of itself. The vast majority of all pets and all wild animals, stem in their species from a gene pool.

我们会简短地谈及那个在今天晚上同样也被问道了的问题，问题是关于第二密度

的动物以及它们可能拥有多少属于它们自己的密度的意识。你们知道第二密度的特性，你们藉由你们对你们的宠物的爱知道你正在赋予一个本能性的动物一种对它自身的察觉。所有的宠物以及所有的野生动物的绝大部分，都是从一个基因库中的它们自己的物种中起源的。

Let us use the word, which is not a word, "catness." There is that thought form that contains living material, and it produces, in love and joy and rhythm, its young, its life, its death, without ever being self-conscious, that being the nature of second density. Therefore, for the most part, if an animal is hit by a car, or finds another untimely end to its existence, it is chance, not destiny.

让我们使用这个并不是一个词语的词语，“猫质”（catness）。有那种将活生生的物质、以及它的产物包含在爱、喜悦、旋律、它的青春、它的生命以及它的死亡中，而又不曾有过自我察觉的思想形态，那就是第二密度的特性了。因此，在大部分情况，如果一个动物被一辆车撞死了，或者找到了它的存在性的另一个过早的结束的话，它是运气，而不是命运。

If the pet is deeply devoted to its human, and its human is deeply devoted to the pet, there may well have been enough investment of love and consciousness within that second density entity that it becomes, through this investment, harvestable to become a person, as you call yourselves, a human, a spirit, with breath. In that case, there may be the opportunity to graduate which is taken, or suggestions from those who enjoy doing mischief, that are obeyed by a mind not yet awake to reasoning processes to a great extent.

如果宠物深爱着它的人类，它的人类深爱着那个宠物，在那个第二密度的实体内在之中很有可能已经有足够的对爱和意识的赋予，以后它通过这种赋予，成为可收割的，以成为一个人，如你们对你们自己的称呼一样，一个人类，一个带有呼吸的灵体。在那种情况中，可能会有毕业的机会被采用，或者会有来自于那些喜欢做坏事的人的建议被采用，这个机会或者建议是被一个尚未在一个很大的程度上觉醒于推理的过程的头脑所遵从的。

There are those pets with which an entity may have some of what you call karma, because each entity is responsible for what it knows, or believes it knows. Thusly, if you believe that by love you can aid a cat, a dog or any pet in its journey to third density, and you offer that catalyst, you may indeed find that you have woven into your own tapestry the stark thread of a beloved pet's demise at the hands of the metal machines that move along your roadways. The comfort that you may take in this case is that only those harvestable to third density are capable of this type of connection. If a pet dies thusly, it is to become a third density entity, and though the loss of that dear pet is great, you have given that pet the opportunity to feel love and to give it to such an extent that self-consciousness has taken place, and yours has been the catalyst which encouraged that graduation.

会有一些宠物是一个实体可能与之拥有某种你们所称的业力的，因为每一个实体都要为它知晓的事物或者它相信它知晓的事物负责。因此，如果你们相信，你们能够藉由爱在一只猫，一只狗或者任何的宠物前往第三密度的旅程中帮助它，你就提供了那种催化剂了，你们可能确实发现你们已经将你的挚爱的宠物死于沿

着你们的道路行驶的金属的机械之手的那条僵硬的线条编织进入到你自己织锦之中了。在这个情况中你们可以得到的安慰是，仅仅那些可以收割到第三密度的实体才能够拥有这种类型的连接。如果宠物这样死去了，它是要成为一个第三密度的实体的，虽然那个心爱的宠物的失去是巨大的，你们已经给予了那个宠物机会去感觉到爱并在这样一种程度上给予了这个机会以至于自我意识已经发生了，你们的爱已经成为了鼓励那种毕业的催化剂了。

We would at this time transfer the contact. We thank this instrument, and move in love and light. We are those of Q'uo.

我们会在此刻转移这个接触。我们感谢这个器皿，我们在爱与光中移动。我们是 Q'uo。

(Jim channeling)

(Jim 传讯)

I am Q'uo, and greet each again in love and light. At this time we would ask if we may speak to any queries which may yet remain unresolved within the circle of seeking.

我是 Q'uo，我们在爱与光中再一次向各位致意。在此刻我们会请问，是否我们可以谈及在这个寻求的圈子中可能依旧尚未解决的任何问题。

K: What comfort may be taken when an animal, either companion or wild, dies an untimely death through chance?

K: 当一个动物，要么是伙伴、要么是野生的，通过运气而遭遇一次过早的死亡的时候，什么安慰是可以被得到的呢？

I am Q'uo, and am aware of your query, my sister. One may see the return of the second density spirit to that great pool of consciousness from which it came. As like unto the return of water from your oceans to the skies that may form there into the clouds to fall again upon your land masses causing growth in second-density plants, the return of a spirit from incarnated state is a portion of the rhythm of life as you know it within your third-density illusion.

我是 Q'uo，我理解了你的问题，我的姐妹。一个人可以看到，第二密度的灵体返回到那个它源自于的巨大的意识的池塘了。就好像来自于你们的海洋的水返回到天空，它在那里可以形成云以再一次落到你们的地面并促进在第二密度的植物中的生长，一个灵体从投生的状态的返回，如你们在你们的第三密度的幻象中对它的知晓一样，是一个生命的旋律的一部分。

One may take joy in knowing that the animal entity has lived its life fully, for it knows no other way to live. It does not hinder and restrict itself in ways that are created by mental activity that is distorted in one fashion or another, more or less helpful to an entity's progress, for the second density entity is free of such machinations, and has instead the instinctual activity of a being which is as it is without compromise.

一个人可以在知晓那个动物实体已经充分地活过了它的生命的方面得到喜悦，因为它并不知道其他的活的方式。它并不会用由心智的活动创造出来的方式来阻碍

和限制它自己，这些心智的活动用这样或者那样的方式是被扭曲的，而或多或少是对一个实体的成长是有帮助的，因为第二密度的实体是不受这样的策划的束缚的，它相反拥有一个存有的本能的活动，这种活动就好像它是没有折中方案一样。

When one sees that such an entity has passed from the incarnation, one may give praise and thanksgiving that it has returned this energy to the Creator to again be formed at another time and at another opportunity into yet another creature that is somehow enabled by all previous creatures' experience and their contributions to those energy patterns that you call the life, so that further life may generate from this energy and move forward in the great expression of the one Creator through the infinite variety of the one creation. 当一个人看到这样一个实体从投生离世的时候，一个人可以对它已经将这种能量返还给造物者以再一次在另一个时候被形成并在另一个机会进入到另一个生物而给予赞美和感恩，这以某种方式使得所有之前的生物的经验以及它们对于你们称之为生命的那些能量模式的贡献成为可能了，这样，进一步的生命就可以从这种能量产生出来并通过太一造物的无限的多样性前进到太一造物者的伟大的表达。

May we speak in any further fashion, my sister?
我的姐妹，我们可以用任何进一步的方式谈论吗？

K: Not right now, thank you.
K: 暂时不用了，感谢你们。

Carla: Does the unself-conscious second density entity suffer when (inaudible)?
Carla: 无自我意识的第二密度的实体会在（听不见）的时候受苦吗？

I am Q'uo. We may say that any creature which feels pain suffers that pain, for pain is not a state which is easy to accept for any entity with flesh, blood and breath. Yet the kind of suffering which those second density entities upon your planetary experience is a purer suffering, one which does not have mental connotations or distortions placed upon it. There is no grieving for the self, there is no grieving for another, there is no blame for the self or for another. There are none of those emotional attachments that many of your third-density entities place with the experience of pain. Rather, it is as pure an experience of pain as the life pattern is a pure expression of the energy of the animal as it is.

我是 Q'uo。我们可以说，任何感觉到痛苦的生物都会为那种痛苦而受苦，因为痛苦对于任何具有肉、血与呼吸的实体都不是一种易于接受的状态。然而，在你们的星球体验上的那些第二密度的实体的受苦的类型是一种能够更为纯净的受苦，一种并不拥有被施加于其上的心智的言外之意或者扭曲的受苦。没有对自我的悲伤，没有对另一个人的悲伤，没有对自我或者对另一个人的责备。没有你们很多的第三密度的实体放置在痛苦的体验上的那些情绪上的牵绊。毋宁说，如同生命模式一种对如其所是的动物能量的纯净的体验一样，这种痛苦是一样纯净的一种对痛苦的体验。

Is there another query, my sister?

我的姐妹，有另一个问题吗？

Carla: I have one that I would like to ask, but I want to make sure that all the other questions are asked first.

Carla: 我有一个我想要问的问题，但是我想要确信所有其他的问题首先被询问了。

K: If an animal is suffering due to illness, due to terminal illness, is it interfering with its working out of its own life patterns to put an end to its suffering by ending its incarnation?

K: 如果一个动物是由于疾病，由于绝症而受苦，藉由结束它的投生而终止它的受苦，这是对它完成它自己的生命模式的一种干预吗？

(Side one of tape ends.)

(磁带一面结束。)

(Jim channeling)

(Jim 传讯)

I am Q'uo, and am again with this instrument. We speak now to the query of the shortening of the time of suffering for the second density creature which experiences the illness which is in all probability that final illness for the life of the creature. We may suggest that this is an area in which one's own philosophy of life plays the greatest portion, for to the entity that suffers the terminal illness, there is the limiting of the ability to live the normal life of its kind. This it recognizes in only a very simple manner, much as you would feel the addition of greater and greater weights upon your shoulders if you were asked to carry such about with you and could not remove them but had to endure the added weight as you moved about your daily activities.

我是 Q'uo，我再一次与这个器皿在一起了。我们现在谈及为体验到疾病的第二密度的生物缩短受苦的时间的问题，那种疾病在所有的可能性中都是那个生物的生命的最后的疾病。我们可以建议，这是一个在其中一个人自己的生命哲学扮演了最大的部分的区域，因为对于那个遭受了绝症的实体，它去活出属于它的类型的正常生命的能力是有限的。它会仅仅通过一种非常简单的方式认识到这一点，非常类似于如果你被要求担负着越来越重的重量四处移动而无法移除它们，却不得不在你在你的日常活动中四处移动的时候忍受被添加的重量的时候，你会感觉到在你的肩膀上额外的越来越重的重量一样。

The animal, therefore, does not in most cases bemoan its fate, but does what is possible within the new set of circumstances, and expresses itself and uses this opportunity to the fullest extent. However, that quality of compassion that is the hallmark of the beginning third-density lessons oftentimes will, for the third-density entity which loves the pet that is dying, express itself within the third-density entity in a desire to relieve that which is seen as suffering, that

which is pain to the creature, and because of the great desire to aid the pet, then the action is taken to terminate the life within your illusion so that there might be a cessation of the pain for the second-density creature.

因此，动物在大多数情况中并不会抱怨它的命运，但会在新的环境的设置中做有可能的事情，并在最完全的程度上表达它自己并利用这个机会。然而，那种同情心的特性是第三密度的课程的开始的标志，这种同情心的特性时常将会，对于那个爱这个临死的宠物的第三密度实体，通过一种去缓解被视为是受苦的事物，以及对那个生物是痛苦的事物的渴望在那个第三密度的实体内在之中表达它自己，由于去帮助那个宠物的巨大的渴望，接下来行动会被采用以结束在你们的幻象中的生命，这样就可以有一种对那个第二密度的生物的痛苦的了。

We can suggest that this can be seen in a number of ways, depending upon one's sensitivities, and that there is good argument, as you would state it in your illusion, for proceeding along the path of terminating the life as well as proceeding along the path of spending time in shared love with the creature that begins its slow departure from the life experience. In either instance, the overriding principle is the intention to share love in as great a facility as possible.

我们可以建议，取决于一个人的敏感性，这是可以用数种方式被理解的，在沿着结束生命的道路前进，同样还有沿着与那个开始它缓慢的离开生命体验的过程的生物在被分享的爱中花费时间的道路前进的方面，会有有益的争论，如你们会在你们的幻象中对它的陈述一样。在两种情况的任何一种之中，压倒一切的原则都是在尽可能大的一种和善之中去分享爱的意图。

Is there a further query, my sister?
我的姐妹，有一个进一步的问题吗？

K: Are second-density creatures capable of any type of karmic connection in and among themselves or originating from themselves, connecting to third-density entities rather than the other way?

K: 除了其他的方式之外，第二密度的生物能够在它们自己内在或者它们自己当中拥有任何业力的连接，或者源自于它们自己，与第三密度的实体连接在一起的业力的连接吗？

I am Q'uo, and am aware of your query, my sister. In the most successful cases of investment by a third-density entity of a second-density pet, this is indeed so, for the bond of love which has been awakened between the two entities, and oftentimes awakened for the first time within the second-density creature, is that bond which will often tie these entities together until the second-density entity has been invested to the degree necessary for graduation into the third density.

我是 Q'uo，我理解了你的问题，我的姐妹。在一个第三密度的实体对一个第二密度的宠物的最为成功的投资的情况中，确实是这样的，因为已经在两个实体之间被唤醒的，且时常是第一次在第二密度的生物内在之中被唤醒的爱的连接，就是那种将会经常将这些实体连接在一起，一直到第二密度的实体已经被投资到了毕业进入到第三密度的所需的程度的连接。

Thus, you see many times the reappearance within the life pattern of the pets that have been in association with the third-density entity previously in this incarnation and in previous lifetimes. Thus, the bond of love brings these entities together time and again in the same way that the bond of love will bring together third-density entities many times in order that the overall karmic patterns may run their full course, that is, allow biases of one kind to be developed and then balanced over a period of many lifetimes.

因此，你们会在那些与在这次投生之前以及在前世的生命中已经与第三密度的实体有关联的宠物的生命模式中多次看到重现。因此爱的连接会将这些实体一次又一次带到一起，这种方式是与爱的连接会将第三密度的实体多次带到一起以便于整体性的业力模式可以跑完它们全部的路程的方式是相同的方式，也就是说，允许一种类型偏向性被发现并接着在一段多次生命的时期中被平衡。

Is there a further query, my sister?
我的姐妹，有一个进一步的问题吗？

K: Is there ever continuing contact between the second-density entity that is harvested into third density? Is there any contact after the harvesting into third density with its previous third-density owner/companion/protector?

K: 在被收割进入到第三密度的第二密度的实体中间会有持续不断的接触吗？在收割进入到第三密度之中，它与它之前的第三密度的拥有者/伙伴/保护着会有任何的接触吗？

I am Q'uo, and though this is possible and occasionally occurs within the third-density space/time continuum, more often the continuing connection occurs as the third-density entity which has invested the entity that is newly third-density will take the form of the guide or teacher that operates from time/space as the new third-density entity enters the space/time incarnational nexus.

我是 Q'uo，虽然这是有可能的且偶尔会在第三密度的空间/时间的连续体中发生，更为经常的是，当那个新的第三密度实体进入到空间/时间的投生的连接的时候，那个已经投资了那个新的第三密度的实体的第三密度的实体，将会采用从时间/空间进行工作的导师或者老师的形式。

Is there a further query, my sister?
我的姐妹，有一个进一步的问题吗？

K: No, I think I'm done for now. Thank you.
K: 没有了，我想我现在已经问完了。谢谢你们。

Is there another query at this time?
在此刻有另一个问题吗？

Carla: I have one which you may not be able to answer except generally, but I will accept any comment which you wish to give. I have sensed that I have

had, recently, for the last few months, when challenging you, it seemed that at first I hear—I don't actually hear it, but I perceive a rather fuzzy, not-quite-right identification. I've done a lot of thinking about this, and I've finally come up with a thought about it, which is, that since you are a principle made up of Latwii and of Ra, and because I know that in the past Latwii was able to aid me in averting psychic greeting by the fifth-density negative entity which is observing this group, and has been for many years, I felt that it is possible that the fifth-density negative entity—which is not quite as powerful as Latwii, but close—might be attempting to piggyback, having come through the quarantine and being able to work in thought as it will.

Carla: 我有一个你们可能除了一般性地回答之外无法回答的问题, 但是我将接受任何你们希望去给予的评论。我已经感觉到, 我最近, 在过去的几个月中, 当我挑战你们的时候, 看起来似乎一开始我听到了——我并不是真的听到了它, 但是我感觉到一种相当的不清楚, 不是非常正确的身份。我已经在关于这一点的方面进行了很多的思考了, 我已经在关于它的方面最终得到了一个想法了, 它就是, 因为你们是一个由 Latwii 和 Ra 组成的原则, 因为我知道在过去 Latwii 能够在避开正在观察这个团体的第五密度的负面性的实体的心灵致意的方面帮助我, 并已经帮助我有很多年时间了, 我感觉到有可能第五密度的负面性的实体——它不是如同 Latwii 一样强有力, 但是确实接近的——可能正在尝试去骑在背上, 并已经通过了隔离且能够在通过想法如其所愿地工作了。

This evening I quite fervently stated that, in my mind, as my opinion, when I heard the muffled first, "I am Q'uo," and specifically suggested to the negative entity that I was upon a cross, that my hands were nailed, and that I was dying to save mankind. This is the most heartfelt and firm mode of challenging that I know at this point. The result seemed instantaneous, and the contact has seemed quite clear and quite crisp since. Can you confirm my supposition as to what has been occurring (inaudible), and the appropriateness of my dealing with it?

今天晚上我在我的头脑中相当强烈陈述了那一点, 在我看来, 当我一开始听到闭塞的声音, "我是 Q'uo"的时候, 我明确地向那个负面性的实体建议, 我是在一个十字架上, 我的双手是被钉住的, 我正在为了拯救人类而死去。这是我在这个位置上知道的最为衷心的且坚定的挑战的模式。结果看起来似乎是即刻的, 从那之后, 接触已经看起来相当清晰且相当新鲜了。你们能够确认我在关于已经发生了的事情的假设 (听不见), 以及我与它打交道的适当性吗?

I am Q'uo. In a word, yes. We are pleased that you have perceived this situation with great clarity. It is one which is unusual in that there are few groups that have had access built into them by such entities and had this access available so often, and which have been able to avoid the influence of such an entity and its minions for a significant portion of your space/time experience. We also commend your response to such greetings, for this is the heart of your self and your purpose, and is well-stated in the manner which you have chosen. We feel you are accomplishing the necessary tuning and challenging to a great degree, and we thank you for your conscientiousness and recommend it for all future workings.

我是 Q'uo。简单地说，是的。我们很高兴你已经带着巨大的清晰度感觉到这种情况了。它是一个不同寻常的情况，因为会有少数的团体，它们已经拥有了被这样的实体构建与它们内在之中的入口，并如此经常地使用这种入口了，这些团体已经能够在你们的空间/时间的体验中的一个相当大的部分避免这样一个实体以及它的爪牙的影响了。我们同样也称赞你对于这样的致意的回应，因为这是你的自我和你的目的的核心，这同样也是通过你已经选择了的方式被清楚陈述了的。我们感觉到你在一个巨大的程度上正在完成所需的调音与挑战，我们为你的认真负责而感谢你，并为所有未来的工作推荐它。

Is there a further query, my sister?
我的姐妹，有一个进一步的问题吗？

Carla: Just a theoretical one. I know that my nature is that of a martyr. I approve of that. I have consciously decided not to change that. One of the things that comes very easily to me is that I would gladly die to save others. Could anyone do what Christ did, who had a pure enough path of service and felt strongly and utterly faithful about the possibilities of such a path?

Carla: 仅仅是一个理论上的问题。我知道我的属性是一个殉道者的属性。我认可那种属性。我已经有意地决定不去改变那种属性。一个在我身上会非常容易地发生的事情是，我会乐于为了救其他人而死。基督拥有一条足够纯净的服务的道路并强烈地感觉到这样一条道路的可能性且对其完全有信心，有任何人能够去做基督做过的事情吗？

I am Q'uo, and am aware of your query, my sister. The willingness to give of the self to the degree that one gives all, one gives one's life, is a willingness which, though rarely expressed within your illusion, is a possibility to all who inhabit your illusion, given the appropriate circumstances. Oftentimes, within that condition which you call war, there are such acts of bravery and selflessness that one entity shall take the grenade that was meant for comrades, and give its life in so doing.

我是 Q'uo，我理解了你的问题，我的姐妹。去献出自我到了一个人会献出全部，一个人会献出它的生命的程度的乐意，虽然是一种在你们的幻象中很少被表达的乐意，假设有适当的情况，它对于所有居住在你们的幻象中的人都是可能性。时常，在那种你们称之为战争的情况中，会有这样的勇敢和无私的行为，一个实体会挡住本来是要给战友的手榴弹，并在这样做的过程中献出它的生命。

In lesser expressions of this kind of selfless giving, those called the parents will often sacrifice to a great degree in order that the children of the mating may benefit in some fashion. However, the giving of the life is that which is most often reserved for but few within a life pattern. At some point within each entity's evolution there will come the opportunity and the willingness to give of the self to that degree, though the giving may not be done in an instant, but may be the giving of the entire life pattern, which may be lengthy, in order that others may benefit, and that which is given to the self is only enough to continue the life pattern. Each third density entity will find a spectrum of possibility available to it in this regard, and the harvestability of the entity

draws nigh when the amount willing to be given to others exceeds the amount desired for the self.

在这种类型的无私的给予的较小的表达中，那些被称之为父母的人将经常会在一个很大的程度上做出牺牲以便于交配的孩子可以用某种方式受益。然而，献出生命是在一次生命模式中经常是为少数人保留的事物。在每一个实体的演化中的某个位置，将会出现在那个程度上献出自我的机会和乐意，虽然那种给予可能不是在一瞬间被完成的，而可能是对整个生命模式的奉献，这种奉献可能是漫长的，以便于其他人可以受益，而被给予自我的事物仅仅是足够的以继续那个生命的模式。每一个第三密度的实体都将遭到一个在这方面可以为其所利用的可能性的范围，当乐意于被给予其他人的数量超过了为了自我被渴望的事物的数量的时候，那个实体的可收割性就即将到来。

Is there a further query, my sister?
我的姐妹，有一个进一步的问题吗？

Carla: One last one, which ties the two together. It is my supposition that the reason my challenge from the cross has an effect which is the strongest that I know, is due to the fact that I am telling the truth metaphysically, that I would do that. Can you confirm this?

Carla: 最后一个问题，这个问题将两个问题连接在一起了。我的假设是，我从十字架进行挑战拥有一种我知道的最强有力的效果的原因是，因为我正在讲述形而上学的真理，那是我会去做的真理。你们能够确认这一点吗？

I am Q'uo, and we can indeed confirm this assumption.
我是 Q'uo，我们确实能够肯定这个假设。

Carla: OK, then I continue, as I teach those few who really wish to learn, to be that (inaudible) about their highest ideal. This is an excellent way to develop the personality which can channel and challenge successfully. Can you confirm that?

Carla: 好的，接下来我继续，当我教导少数真正希望去学习的人的时候，去成为那种（听不见）关于它们最高的理想。这是一种去发展能够成功地传讯与挑战的人格的方法。你们能够肯定那一点吗？

I am Q'uo, and again we confirm that which is a correct supposition. This is the ideal towards which each instrument moves at its own pace and according to its own internal rhythms. There will be for each instrument the uncovering of deeper and deeper commitment to that which is the essence of its self. Thus, all need not be the same to be equal in will and faith.

我是 Q'uo，再一次，我们肯定，那一点是一个正确的假设。这是每一个器皿用它自己的速度并根据它自己的内在的旋律向着其移动的理想。每一个器皿都将会揭露出越来越深入的对它的自我的实质之所是的奉献。因此，一切事物都不需要是相同的以在意志和信心中是同等的。

Is there a further query, my sister?
我的姐妹，有一个进一步的问题吗？

Carla: No. Thank you very much, Q'uo.

Carla: 没有。非常感谢你们, Q'uo。

I am Q'uo, and we are greatly honored to be able to join this group as we are asked once again. We cannot thank you enough for this honor. We take great pleasure in these moments that we spend with you, for, indeed, to us they are but the blinking of the eye.

我是 Q'uo, 我们对于能够在我们再一次被请求的时候加入这个团体是感觉到极其荣耀的。我们怎么为这种荣耀感谢你们都是不够的。我们在这些我们与你们一同度过的时刻中是得到了极大的快乐的, 因为确实, 它们对于我们仅仅是一眨眼的时间。

At this time we shall take our leave of this group, leaving each, as always, in love and in light, in the power and in the peace of the one infinite Creator. We are known to you as those of Q'uo. Adonai, my friends. Adonai.

在此刻我们将离开这个团体, 一如既往, 我们在太一无限造物者的爱与光中, 在力量与平安中离开各位。我们是你们知晓的 Q'uo。Adonai, 我的朋友们。Adonai。

October 14, 1990

1990-10-14 Hatonn: 1990 百乐餐

Group question: Tonight we're taking potluck.

团体问题: 今晚我们进行百乐餐。

(Unknown channeling)

(未知者传讯)

I am Hatonn. Greetings to you in the love and the light of the one infinite Creator. It has been so long since we have spoken through this instrument on your regular meeting. We had to undergo a most rigorous challenge (inaudible) as the instrument had its doubts and we thank the instrument for its doubts for it is indeed (inaudible).

我是 Hatonn。在太一无限造物者的爱与光中向你们致意。我们已经有如此长时间没有在你们规律性的集会上通过这个器皿发言了。我们必须进行一种极其严格的挑战(听不见), 因为这个器皿拥有它的怀疑, 我们为这个器皿的怀疑而感谢它, 因为这确实是 (听不见)

We are with you this evening because you have asked and we had our freedom of what to say to you. With the permission of (inaudible) we shall be speaking concerning spiritual principles not in parable as we are talking to those who need no parables. But as is somewhat unusual for us solely concerning spiritual principles and to use ... to use in this walk that you take that is called the spiritual path, or the path of the prodigal, or the path from the source to the source. Within your American Indian lore it is simply returning to the Great Wheel. We will be moving between these two instruments to give both an experience which is new to the one not as (inaudible) lack of use, in working to use the best of each person's unique experience, vocabulary and knowledge to tell the simple story that we have come to share.

我们在这个晚上与你们在一起, 因为你们已经询问了, 且我们对于我们要对你们说的事情拥有了自由了。藉由 (听不见) 的许可, 我们将不通过寓言来谈及灵性上的原则, 因为我们正在向那些不需要寓言的人发言。但是, 如同单单只涉及到灵性的原则对我们是有些不同寻常一样, 去使用.....在这条你们行走的被称之为灵性的道路, 或者浪子的道路, 或者从源头到源头的道路上的道路上去使用。在你们的美洲印第安人的传说中, 它单纯地是返回大伟大的转轮。我们将在这两个器皿中间移动以同时给予两者一种体验, 这种体验对于一个器皿是新的, (听不见) 缺少使用, 通过进行工作来使用每一个人的独一无二的体验、词汇以及知识的最佳的部分来讲述我们前来分享的那个简单的故事。

It is well to remember that the greatest function of philosophy and religion or mythology is to tell stories that have archetypical resonance. That is, if the story does not seem to be relevant to the acceleration of spiritual growth, then it has not been fully examined, for there is that in seeking the truth which is not usually and cannot ever be discouraged by the fact that there are no

answers. It is the job of this particular entity not to have answers. Those who have answers are the very ones who are perhaps soon to be repeating third density. Those who are humble before the mystery of their own creation and see the dust on the path and the blazing sun and the cold desert night in the times of no stimulation, when all is calm in the dark night of the soul. The times of overstimulation, when you can't be uplifted one more notch, accept what you are.

哲学与信仰，或者神话的最大的功能，就是去讲述拥有原型上的共鸣的故事，记住这一点是很好的。也就是说，如果故事看起来似乎与加速灵性的成长没有关系的话，接下来，它就不会被充分地检查了，因为在寻求真理的过程中会有不同寻常的事物以及一直无法被没有答案的事实所挫败的事物。这个特定的实体的工作不是去拥有答案。那些拥有答案的人，恰恰是那些也许很快将会重复第三密度的人。那些在它们自己的创造物的神秘的前面是谦卑的人，他们会在在没有刺激物的时刻看到了道路上的尘土、烈日以及寒冷而荒凉的夜晚，在那是一切在灵魂的暗夜中都是平静的。那些过度刺激的时刻，在你们再也无法被提升一点点的时刻，接受你们之所是吧。

In all of these cases, the most important thing about them is your opportunity. In truth, the Creator thinks not as many would have the Creator seem to think, of vengeance, of protecting of one against the other side. That the Creator would be of one side and not the other ... this is not our understanding (inaudible) and I hope that it is not an understanding of your own function as a seeker to stand in judgment. To use discrimination is necessary; to judge and to close the mind is not necessary, nor is it preferable to one who wishes to (inaudible) when the object of division (inaudible) self the damage to the self is incalculable.

在所有这些情况中，关于它们最重要的事情就是你们的机会。实际上，造物者不是如同很多人以为造物者看起来似乎在思考的一样思考复仇，思考保护一个人不受另一边的伤害。造物者会属于一边儿不属于另一边.....这不是我们的理解，（听不见），我们希望，站立在评判之中，这不是对于你自己作为一个寻求者的机能的理解。去使用分辨力是必须的，去评判并封闭头脑，却不是必须的，对于一个希望去（听不见）的人，这也不是更为可取的，当分裂的对象（听不见）的时候，自我对自我的伤害是不可胜数的。

It is a spiritual journey and we are on it. Those who know they are on it and those who do not know. Yet how ... how can the ideas and ideals which are the deep truths that enable humankind to (inaudible) and to have faith in the infinity and eternity of the spirit. How can these things be true of every situation? How can that be? Each of you has asked this at different times. Two entities here have asked themselves that question during this week. Varying by guilt or disappointment in the self inappropriate by the self as is not (inaudible). We encourage people not to do that but it is very difficult for entities to avoid judging themselves and yet that one mistake ... that one simple error is at the heart of so much (inaudible) on your sphere.

这是一条灵性的旅程，我们正处于其上。那些知道他们正处于其上以及那些不知道他们处于其上的人。然而如何.....深入的真理之所是的观念与理想，如何才能

使得人类能够 (听不见) 并对灵性的无限和永恒拥有信心呢? 这些事情如何才能对于每一个情况都是真实的呢? 那如何可能呢? 你们每一个人都已经在不同的时候询问过这个问题。在这里的两个实体都已经在这一周期间问过他们自己那个问题了。答案因为在自我内在之中的内疚或者失望而是不一样的, 这对自我是不合适的, 因为 (听不见)。我们鼓励人们不要那样做, 但是, 实体要避免评判他们自己, 这是非常困难的, 而那一个错误.....那一个简单错误是处于在你们的地球上如此大量的 (听不见) 的核心之处的。

We would now transfer to the one known as K.
我们现在会转移到被知晓为 K 的实体。

(K channeling)
(K 传讯)

I am Hatonn, and greet each again in love and light through this instrument. It is a widespread concept among your peoples to view the self as being less than worthy in many situations in which you find yourself in your present illusion. Each of you have been taught this from your earliest childhood. The crying baby, the spilled glass of milk, the simple and myriad things that each child experiences from day to day with which each parent gets exasperated and may, in moments of not thinking clearly, berate the child (inaudible). In each of these situations, the message comes very clearly to the child that indeed it is not worthy. Not worthy of the love of the parent, not worthy perhaps of the love of itself, for from whom shall it learn of this love if not from a parent? The child as it grows older continues to receive these messages from parents, from teachers, from siblings, from playmates. And it also observes those same parents, and others with whom it comes in contact berating themselves when they fall short of (inaudible). Thus these behaviors and attitudes are learned early and are well reinforced until they become, not second nature, but first nature, with most (inaudible).

我是 Hatonn, 通过这个器皿再一次在爱与光中向各位致意。在很多你发现你自己处于你当前的幻象之中的情况中, 将自我视为是价值较小的, 这在你们的人群当中是一个普遍性的观念, 你们每一个人从你们的最早期的童年就都已经被教导过这个观念了。哭泣的婴儿, 洒掉一杯牛奶, 每一个孩子日复一日体验到的简单而数不清的父母对其感到恼怒, 并可能会在没有清晰地思考的时刻责骂孩子的事情 (听不见)。在这些情况中的每一个情况中, 信息非常清晰地来到了那个孩子身上, 它确实是没有价值的。它是不值得父母的爱的, 也许是不值得它自己的爱的, 如果它不从一个父母身上了解这种爱, 它将从谁那里了解这种爱呢? 随着孩子逐渐变大, 它会继续从父母、从老师、从兄弟姐妹, 从玩伴那里接收到这些信息。它同样也观察到那些相同的父母, 以及它与之建立接触的其他人, 会在他们无法满足要求 (听不见) 的时候责备他们自己。因此, 这些行为举止以及态度是在早期就学会了并有效地被强化了, 一直到它们成为, 并非第二本性, 而是第一本性, 伴随着极其 (听不见)。

Is it any wonder then that you have difficulty in attempting to unravel the tangled threads of these tapes of messages and messages that have been

given to you and woven into the very fabric of your being? We suggest to you that it is unrealistic in the extreme to expect yourselves to be able to do so merely by trying. You cannot change the pattern of a lifetime in an instant by decision, but you can start to do so. And when you fail, as you inevitably will, we can but urge you to look kindly on yourselves—to choose not to reinforce the messages which you have received from those exasperated, overtired and overworked parents from your infancy, to choose not to repeat the messages you heard from all those others from your early life, and continue to hear in your present existence. For when you berate yourself for your failures, you are doing just that, thus negating the very work you are attempting to do on yourself.

接下来, 对于这些已经被给予了你们并已经被编织成为了你们的存在核心的结构的信息, 你会在尝试去接纳这些信息的磁带的缠绕的细线的过程中遇到困难, 这会是令人吃惊事情吗? 我们向你们建议, 去期待你们自己能够仅仅藉由尝试而这样做, 这是极其不切实际的。你无法藉由决定在一瞬间改变一次生命的模式, 但是你们能够开始这样做。当你失败的时候, 因为你无可避免地将会失败, 我们仅仅能够鼓励你们去好心地看到你们自己, 去选择不去强化你已经从婴儿时代就从那些被激怒的, 过度疲惫的、过度工作的父母那里接收到的信息, 去选择不去重复你从你早期的生命中就从所有其他人那里听到的信息, 并继续在你当前存在性中聆听。因为当你为你的失败责备你自己的时候, 你就正在仅仅那样做, 并因此抵消了那个你们正在尝试在你们自己身上做的工作了。

It will be most difficult for many of you to begin to be able to accept, to truly accept, not in the sense of merely acknowledging, but in the sense of taking into the self with the sure knowledge that it is indeed truly alright to fail, according to your present perceptions. For we see that many of you, in your attempts to change your attitudes about yourselves, about the way you view yourselves, in your attempts to accept yourselves as you are, what you are really attempting to do is to change yourselves, to make yourselves alright, and therefore acceptable to yourselves. This is not where you must begin my children. This is, as the saying goes, placing the cart before the horse. That is, as we have suggested, only reinforcing those very patterns you are attempting to change. So we would suggest to you that your goal is not to not stray from your ideals, but to truly accept that you do so because it is your nature. And as you are able to fully accept those qualities in yourself, then and only then will you realize that they are beginning to change. Because only then will you truly have begun to unravel those messages at a deep enough level to effect change in yourselves.

对于你们很多人, 根据你们当前的观念, 开始能够去接受, 真正地接受, 这将会是极其困难的事情, 这种接受不是在简单地承认的意义上, 而是在藉由对失败真的确实是没问题的确信的知晓将其纳入自己内在之中的意义上的。因为我们看到, 你们很多人, 在你们去改变你们关于你们自己的态度, 关于你们看待你们自己的方式的态度的尝试的方面, 在你们去如你们之所是地接纳你们自己的尝试的方面, 你们真正在尝试去做的事情是去改变你们自己, 去让你们自己没问题, 并因此对你们自己是可接受的。我的孩子们, 这并不是你们必须开始的地方。常言道, 这是将货车放在马的前面。如我们已经建议过的一样, 那仅仅是在正好强化那些

你正在尝试去改变的模式。因此，我们会向你们建议，你们的目标不是去从你的理想上迷失了方向，而是真正接纳，你如此做因为它是你的本性。当你能够完全接纳在你自己内在之中的那些特性的时候，接下来，且仅仅是那个时候，你将会意识到，它们正在开始改变了。但是，仅仅是在那个时候，你们才将会真正已经开始在一个足够深入的层次上解开那些信息以影响在你们自己内在之中的改变了。

This process, as you know when you view it clearly, is the task for most not only of a lifetime, but of many lifetimes. And as is the case with all monumental tasks, the tendency for those of you who desire perfection in yourselves at least, if not in your environment as well, would be to want to give up in despair, because the goal seems unattainable. This is the nature of the spiritual journey, my friends, for the mystery recedes ever before us. Were we to look only at the ultimate goal, we would never take that first step for it would seem pointless. This is no less true for us than for you.

这个过程，如你们在你们清晰地观察它的时候会知晓的一样，对于大多数人都是一个不仅仅要花费一次生命，而是要花费许多次生命的任务。如同在所有的宏伟的任务中的情况一样，你们这些至少是在你们自己内在之中渴望完美的人，如果没有对你们的环境同样也渴望完美的话，你们的倾向性会是想要在绝望中放弃，因为目标看起来似乎是无法实现的。这就是灵性的旅程的特性了，我的朋友们，因为神秘会不断在我们前方后退。如果我们仅仅看着那个终极的目标，我们会永远无法踏出那个第一步，因为它会看起来似乎是没有指望的。这对于我们是对于你们是一样真实的。

We urge you therefore to view that which is before you to do. It may seem small. It may appear to have no relevance to the grand scheme of things, with your desire to be congruent with your ideals, and yet in whatever is before you to do, you have an opportunity to continue the process of learning about yourself, observing the self, learning your true nature, and accepting whatever it is that you find there. Whether you personally at that moment approve or disapprove of that, your approval or disapproval is not relevant to your spiritual growth at this time. What is relevant is your accepting of yourself. Judgment of yourself is never productive for positive growth, but only a reinforcing of those old, undesired patterns.

我们因此敦促你们去查看在你们面前要去做的事情。它可能看起来似乎是微小的。它可能在表面上是与那个事物的宏大的计划没有关系的，而你的渴望是与你的理想相一致，而在无论什么在你面前要做的事情中，你都拥有一个机会去继续那个了解你自己，观察自我，学习你真实的属性，并接纳无论什么你发现在那里的事物过程。无论在那个时刻你个人是赞同还是不赞同那个事物，你的赞同或者不赞同都与你在这个时刻的灵性成长是无关的。有关的事情是你对你自己的接纳。对你自己的评判永远都不会对正面性的成长是有生产力的，而仅仅是对那些旧的，不被渴望的模式的一种强化。

It is a challenge indeed to approach this task from outside the framework with which you have been taught to (inaudible). For the tendency is to use the same old tools that were given you by your parents and those other early

teachers. It is indeed difficult to discard those tools, feeling then that you have none with which to work and to discover totally different approaches to working with yourself. We urge you, my brothers and sisters, to throw away those old tools of judgment and condemnation for they have never been of any value to you. To drop them by the wayside and continue on your way, unarmed perhaps and ill-prepared for any work you would like to do, but continuing on with new faith that new tools will be given you, or that you will find new ways to work.

从那个你已经藉由其被教导去（听不见）的框架的外部来着手处理这个任务，这确实是一个挑战。因为倾向性就是去使用被你们的父母以及其他的早期的老师们给予你们的那些相同的旧的工具。去抛弃那些工具，这确实是困难的，@你接下来会感觉到你没有任何事物藉由其来进行工作并发现完全不同与你自己一同工作的途径。我的兄弟姐妹们，我们鼓励你们将那些旧的评判和责备的工具抛开，因为它们从未对你们有过任何的价值。将它们丢在路边，并继续你的道路，你对于任何你想要去做的工作也许是没有准备或者准备很糟糕的，但是，带着新的信心继续前进，那种信心即，新的工具将会被给予你，或者你将会找到新的工作的方式。

At this time we would transfer again to the one known as Carla.
在此刻，我们会再一次转移到被知晓为 Carla 的实体。

(Carla channeling)
(Carla 传讯)

And what are these tools (inaudible) would suggest? Faith is one of the resources that may be developed from a continually closer look at the nature of self. Let us look at (inaudible). Each of you have the (inaudible) you have the entire human range of human emotions, which are tempered only by biases hard won through many incarnations (inaudible) listen (inaudible) but the leap of faith with no net, no doctrine, no dogma, is an act of spiritual courage. It is a statement of the self to the self (inaudible) blessed holy nature of the Creator, the universe and yourself. Or to put it in a simpler way, Creator and all of His parts. The infinity of the Creator is not active. It has not been directed (inaudible) yet remains the Logos, the thought, the created thought of divine love.

这些工具（听不见）会建议的事情是什么呢？信心是可以从一种对自我的属性的持续不断地更加靠近的检查中被发展出来的资源之一。让我们看看（听不见）。你们每一个人都拥有（听不见）你们拥有人类情绪的全部的范围，这些情绪仅仅会被那些经历许多次投生而被辛苦赢得的偏向性所锻造，（听不见）聆听（听不见）而在没有网络，没有教理，没有教条的情况下的信心的飞跃，是一种具有灵性上的勇气的行为。它是一种自我对自我的陈词（听不见）被造物者、宇宙以及你自己的神圣属性所祝福。或者用一种更简单的方式说，造物者及其全部的部分。杂物这的无限性不是活跃的。它尚未被指向（听不见）而依旧是理则、那个想法、那个被创造的神圣的爱的想法。

The tool with which this faith is (inaudible) may be summed up in three words:

praise, prayer, and thanksgiving. It is well to live life in these modes as we just listed. As if life itself in this illusion are complex and ever changing—a kaleidoscope of images (inaudible) becoming emotionally involved perhaps (inaudible) but if you seek with a full will to do the will of that Creator, which is (inaudible) self (inaudible) all burdens will be dropped and you have only to (inaudible).

信心藉由其而被 (听不见) 的工具可以用三个词语被总结起来: 赞美、祈祷和感恩。去在这些我们刚刚列举出的模式中活出生命, 这是很好地。如同生命自身在这个幻象中是复杂的且不断改变的一样——一个形象的万花筒 (听不见) 也许是在情绪上被包含的 (听不见) 但是, 如果你们是带着一种充分的意志寻求去行使造物者的意志的话, 自我 (听不见) 全部的重担之所是 (听不见) 将会被丢下, 你仅仅必须去 (听不见)。

Now all of this can be accomplished without recourse to a story of redemption, and this is why we encourage each, if the world religions or philosophies do not fit the path that you are on, this is why we ask you to make up a path, for the important thing is not recognizing the path, but persistent praise of all that you see and hear. Along with that, prayer mostly in the form of silent prayer as you listen within to the silence that moves deep inside the unconscious mind as you live bringing forth fruit in its (inaudible). All of these things you cannot do without that faithful leap into the abyss of the unknown, into the void, the mystery.

现在, 这所有都是能够在不依赖于一个救赎的故事的情况下被完成的, 这就是为什么我们鼓励每一个人, 如果世俗的宗教或者哲学的并不适合于你处于其上的道路的话, 这就是为什么我们请你们去构建一条道路, 因为重要的事情不是去认出道, 而是对所有你看到和听到的事物的坚持不懈的赞美。与此同时, 大多是以静默祈祷的形式祈祷, 当你在内在之中灵性那在潜意识深处移动的静默的时候, 当你将果实产生出来的时候, 在它的 (听不见)。所有这些事情都是你在没有进入到未知, 进入到空无和神秘的深渊的有信心的飞跃之前你无法做的。

Many choose to turn towards the miraculous things that indicate that there is a mystery. We suggest to those interested in spiritual principles that the attention fundamentally be kept upon spiritual principles, for it is by those that you gradually do change the programming of your life.

很多人选择去转向表明有一种神秘存在的奇迹的事情。我们想那些对灵性的原则感兴趣的人建议, 将注意力主要保持在灵性的原则上, 因为就是藉由那些灵性原则, 你逐渐确实改变了你的生命的编程了。

We realize that some this week in this group have had difficulty and we ask, did you see each difficulty as a difficulty or as an opportunity? Had you faith that the Creator had placed this particular situation in front of you so that you might find the love in the unlovable and acceptance in the unacceptable and hence polarize in compassion and purity of emotions as is your heart's wish on the path? You cannot help but be upon the path of the pilgrim when you decide to know what the culture believes is good and (inaudible) you have chosen the long way back to the Creator. Not everyone at the end of

second-density harvest wishes to (inaudible). Content to rejoice in the moon and the sun and nourished by rain (inaudible) in your wild state, untamed, that you may be in touch with that you too are a second-density creature. Your consciousness lives in one. This consciousness that lives for you and houses your consciousness has far more wisdom than you are privy to in the half-remembered vista of all that there is, for it is a (inaudible) memory and there is no path.

我们意识到这一周在这个团体中在有一些人已经遇到了困难，我们询问，你们是将每一个困难视为一个困难，还是将其视为一个机会呢？你们会有信心，造物者已经将这个特定的情况放置在你们的面前，这样你们就可以在无法爱的事物中找到爱，在无法接纳的事物中找到接纳，并由此在同情心和情绪的纯度中极化，如你的心在道路上的希望一样吗？当你们决定去知晓什么文化相信是好的事物（听不见）的时候，你就已经情不自禁地处于朝圣的道路上了，你已经选择了那条返回造物者的漫漫长路了。在第二密度的收割的结束的时候，没有任何一个实体希望去（听不见）。对于在月亮和太阳下欢庆以及被雨水所滋养感到满意吧，（听不见）在你野性的，未被驯养的状态中，你可以与之接触，你同样也是一个第二密度的生灵。你的意识是活在太一之中的。这种意识为你而活，它容纳了你的意识的，它拥有比你在对一切万有的风光的部分记忆中暗中参与到的智慧远远更大的智慧，因为它是一种（听不见）的记忆，没有道路。

That mind of which we speak is indeed deep inside the subconscious and becomes semi-permeable, more or less, depending upon the ability of the entity channeling to feel the love that is being transmitted (inaudible) by voice. Language transmits that love that is between one. The beginning of moving from one place to another is to know where you are and where you are is defined well by whether you have given praise or whether you have spent time tabernacling with the One on holy ground and how you have seen catalyst within (inaudible).

我们谈及的心智确实是在潜意识深处之中且变得部分可渗透的，这或多或少是取决于传讯的实体去感觉到正在藉由声音而被传递的（听不见）爱的能力的。语言传递了那种位于人与人中间的爱。在从一个地方移动到另一个地方的开始，就是去知晓你在何处，以及知晓你在何处是很好地被你是否已经给予了赞美，或者你是否已经将时间花费在与太一在神圣的地面上共处至圣所之中，以及你是如何在（听不见）之中看到催化剂所定义的。

It is not good to take your spiritual temperature even if you may feel that you have completely lost contact with that self which was transcendent to life as you know it now. Even those who dwell comfortably and peacefully in a faith which they do not feel pressured to explain, knowing it is a mystery, have many times when they cannot (inaudible) and are instead caught in these old programs of the mind given in childhood which convince so many that they are not worthy nor shall they ever be. Let us shake off the dull (inaudible) of unforgiving memory. You have no need of that baggage. Your arms and shoulders and back ache from carrying it. Lay it down beside the peaceful waters of your own self. For are you not Christ within, Christ without, Christ (inaudible) and Christ (inaudible)? Are you really a second-density animal that

makes people recognize? It hardly seems likely.

去测量你的灵性的温度，这是不好的，即使你可能感觉到你已经完全与那个超越了如你现在所知晓的生命的自我失去联系了。甚至是那些舒适且平安地居住在一种并没有感觉到要去解释的压力的信心之中，并同时知晓它是一个神秘的人，他们也会有很多的时候，在其中他们无法（听不见）并反而被陷入到这些在童年时期中被给予的旧的心智的程序中，这些旧的心智的程序说服了如此多的人，他们既是没有价值的，他们又将会一直是沒有价值的。让我们摆脱这种不宽恕的记忆空洞的（听不见）。你并不需要那个包袱。你的手臂、肩膀和背部因为担负着那个包袱而疼痛了。在你自己的自我的水边将它卸下来。因为难道你不是内在之中的基督，外在的基督，（听不见）的基督和（听不见）的基督吗？难道你真的是一个会让人认出来的第二密度的动物吗？这似乎是不大可能的。

To love one another, just to love, is an enormous gift, one which lightens the consciousness (inaudible). Not to love the self is to reduce by far the amount that you can love others. You can only love others insofar as you love and have compassion and forgiveness for yourself.

去爱相互彼此，仅仅去爱，就是一个巨大的礼物，一个照亮了意识（听不见）的礼物了。不去爱自我，就是去大大地减少了你能够给予其他人的爱的数量。仅仅是在你爱你自己、对你自己有同情心并宽恕你自己的范围内，你才能够爱其他人。

The path, once it has been taken—and it was taken long before this incarnation—to incarnate, to experience and to polarize in service to the Creator, either to others or to the self, is a monumentally great choice, (inaudible). The gift people find it easiest to give is the activity: volunteering for the homeless, the (inaudible) soup kitchen, arranging (inaudible) clothes people who need it. And all of this is indeed an integral part of worship. Yet you are steward over your very soul for it is not you, only your freedom as you (inaudible) your freewill that is so often impulsive and so often (inaudible) there is a time for all when the decision is made to step forward into a new realization and this decision allows you not only to do things that seem helpful. This decision to find the love and the opportunity in every challenge creates a consciousness capable of (inaudible) spirit on which you live (inaudible) and in aiding the human race, for the human race is as sick as the planet that it has (inaudible) the plunderer the second (inaudible).

一旦那条去投生，去体验，并在对造物者的服务中，要么是服务他人，要么是服务自我，去极化的道路已经被选择了——在这次投生前这条道路已经被走了很长的距离了——这条道路就是一个极其重大的选择了，（听不见）。人们发现最容易给予的礼物是活动：为无家可归的人的自愿服务，（听不见）食物救济站，为需要衣物的人们安排（听不见）衣服。所有这样的活动都确实是崇拜的一个整体性的部分。然而，你是你自己的灵魂的管理员，因为它不是你，仅仅是你的自由，当你（听不见）你的自由意志，你的自由意志是如此经常会冲动并如此经常（听不见）所有人都会会有一个时刻，在那个时刻，去前进进入到一种新的领悟之中决定被做出了，这个决定会允许你不仅仅去做看起来有帮助的事情。这个在每一个挑战中去发现爱与机会的决定会创造出一种意识，这种意识有能力（听不见）你基于其而活的灵性（听不见）在帮助人类种族的过程中，因为人类种族是和这个它已经（听不见）星球一样生病的，第二（听不见）的掠夺者。

(Side one of tape ends.)

(磁带一面结束。)

(Carla channeling)

(Carla 传讯)

I am Hatonn, and we (inaudible) continue. The doing of the active service, whether it be parenthood, being the peacemaker and "cheerer-upper" of those with whom you work, whatever may be your condition in life, you will find it easier to do nice things for people than to attempt to do sufficient inner work to dwell in eternity while you are (inaudible) the mundane. A portion of your mind that is the artistic or intuitive portion is underused in many in your culture's age of fact and (inaudible). You are here to offer other options to entities who did not know they had other options. What are you to yourself? Are you love? What relation do you feel you have with the One? What relation could you have, if love created all there is? And why then, from all these choices, free will is indeed a distortion but is necessary for manifestation. For in this choice lies the very clear objective in reprogramming that within yourself which may resist commitment, worship, practicing the presence of the one Creator, and so forth. So many actions, so many opportunities. Let the meditation be only a touchstone for each day that is spent whenever a sharp sound is heard remembering the encapsulated form, that state of mind that held you enthralled in the light during those fifteen precious minutes that you give to the Creator each day. This is your basic gift. This is your basic method of being of service to others as catalyst. So often it is not what you say, but the person that you are that makes the words that you say substantive.

我是 Hatonn, 我们 (听不见) 继续。进行主动的服务, 无论它是为人父母, 成为你与之一同工作的人的调解人与开心果 (cheerer-upper), 无论在生命中你的情况可能是什么, 你都将发现, 相比在你处于 (听不见) 尘世之中的时候尝试去进行足够多的内在的工作以居住在永恒之中, 去为人们做好事是要容易的多的。你的心智的那一个艺术家的部分或者直觉性的部分, 在你们的文化的事实与 (听不见) 的时代中, 在很多人内在之中是未被有效利用的。你们来到这里来向那些并不知道他们有其他的选项的实体提供其他的选项的。你感觉到你与太一拥有什么样的关联呢? 如果爱创造了一切万有, 你能够拥有什么样的关联呢? 那么, 通过所有这些选择, 为什么自由意志确实是一种扭曲, 而对于显化却又是必不可少的呢? 因为在这个选择中, 存在有非常清晰的在对你自己内在之中可能会抵制奉献、崇拜与实践太一造物者的临在, 以及如此等等的事物进行重新编程的方面的目标。如此多的行动, 如此多的机会。在任何一个鲜明的声音被听到并同时回忆起那种被压缩的形式并在你每一天给予造物者的那宝贵十五分钟的时间中让你为光着迷的那种心智的状态的时候, 让冥想成为被度过的每一天的唯一的一块试金石。这就是你基本的礼物。这就是你作为催化剂为其他人服务的基本方法。如此经常地, 让你说的言语变得有实质的事物, 不是你所做的事情, 而是你之所是的那个人。

We find the one known as C has given into complete exhaustion and feel that there may well be few if any questions. However, questions or no, we would like to ask if (inaudible) speaking through the one known as K. With thanks to this instrument and to the one known as K for making themselves available to us and offering their uniqueness for us to find new ways to say these simple truths. We thank each and at this time (inaudible). We are those known to you as Hatonn.

我们发现被知晓为 C 的实体已经完全筋疲力尽了，我们感觉到如果有任何问题的话，可能还会有少量的时间。然而，无论有没有问题，我们想要询问，是否（听不见）通过被知晓为 K 的实体发言。带着对这个器皿以及对被知晓为 K 的实体的感谢，我们感谢他们让他们自己可以为我们所利用，并为我们提供了他们的独特性以找到新的方式来讲述这些简单的真理。我们感谢每一位并在此刻（听不见）。我们是你们知晓的 Hatonn。

(K channeling)

(K 传讯)

I am Hatonn, and am again with this instrument. This time we would ask if there are any questions upon the minds of those still present here?

我是 Hatonn，我现在与这个器皿在一起了。在此刻我们会请问，在那些仍旧在场的人们的头脑中是否有任何问题。

Carla: I just have one that I ask over and over again because occasionally I learn something new. In what way could I improve my teaching of not just your thoughts but of how to hear them? If you have any comment, I'd be glad to hear it.

Carla：我仅仅有一个我一次又一次反复询问的问题，因为偶尔我会了解某种新的东西。用什么方式我能够不仅仅增进我对你们的想法的教导，同样也增进我对于如何听到它们的教导呢？如果你们有任何的评论，我会乐于听到它。

I am Hatonn, and, my sister, may we say first of all that we are most pleased with the methods you presently employ both in your own rigorous tuning challenges, processes and the continued focus of attention upon our contact with you as well as your communication of these concepts as you understand them to those who (inaudible) of learning these concepts (inaudible).

我是 Hatonn，我的姐妹，容我们首先说，在你自己的严格的调音的挑战、调音的步骤、将你的注意力持续地集中在我们与你的接触的方面，同样也在你将这些观念，按照你对它们的理解，向那些（听不见）学习这些观念的人们（听不见）进行交流的方面，我们对于你当前使用的方法是感到极其高兴的。

Carla: OK.

Carla：好的。

It is, as you know, our privilege to be able to work with those such as you, and we would suggest at this time on the continued focusing of attention upon that which you already know. We are aware of your desire ever to seek that

which is new and would encourage you not to be tired, shall we say, of these same old methods for in our opinion these same old methods are most effective, if only they had more continued attention, as it were.

如你们知晓的一样，能够与诸如你们这样的实体一同工作，这是我们的荣幸，我们会在此刻建议继续将注意力聚焦在你们已经知晓的事物之上。我们察觉到你们对于不断寻求新的事物的渴望，我们会鼓励你们不要对于这些相同的旧的方法，容我说，感到厌倦，因为在我们看来，这些相同的旧的方法是极其有效的，只要它们已经拥有了，可以说是，更多的持续的注意力。

Carla: Thank you.

Carla: 谢谢你们。

May we ask if there are any further questions?

请问是否有任何进一步的问题？

Carla: No, thank you (inaudible).

Carla: 没有了，谢谢你们，(听不见)。

I am Hatonn, and we thank you, my sister.

我是 Hatonn，我们感谢你，我的姐妹。

Questioner: (Inaudible) questions (inaudible).

提问者：(听不见) 问题 (听不见)。

I am Hatonn. We have been saving ... savoring the correct (inaudible) the last few moments of being able to share your journey with you for we, as always, have enjoyed our contact with this group but are most appreciative of (inaudible). At this time we take our leave of this group, leaving with you our blessings and encouragements upon your journeys which at times (inaudible) difficult to you. We look forward to being with you in the future whenever you should desire to call us and are, as you know, with you in all other times. We are known to you as those of Hatonn, and leave you in the love and the light of the infinite Creator. Adonai, my friends. Adonai.

我是 Hatonn。我们一直在说.....为纠正添加风味 (听不见) 最后的一会儿能够与你们分享你们的旅程，因为我们，一如既往，是享受我们与这个团体之间的接触的，而我们对于 (听不见) 是极其感激的。在此刻，我们会离开这个团体，我们将我们对你们的旅程的祝福和鼓励留给你们，这条旅程时常 (听不见) 对于你们是困难的。我们期待在未来在任何你们将会渴望呼唤我们的时候与你们在一起，如你们知道的一样，我们在所有其他的时候都是与你们同在的。我们是你们知晓的 Hatonn，我们在太一无限造物者的爱与光中离开你们。Adonai, 我的朋友们。Adonai。

October 21, 1990

1990-10-21 自由意志与极化

Group question: The question this evening has to do with free will. We know from the experience of others and from our own experience that the power of our will, when focused, is great, perhaps the greatest power in the universe. Considering the extreme power of the will, why is it that we do not automatically and always polarize towards service to each other and the seeking of the Creator and the serving of the Creator? Why is it that we have to work our way through so many, it seems to be, difficult choices, choices off the path of service, choices that seem to be other than service to others, realization of the self and realization of the Creator in all?

团体问题：今天晚上的问题是与自由意志有关的。我们从其他人的体验以及从我们自己的体验了解，我们的意志的力量，当被聚焦的时候，是巨大的，也许是宇宙中最大的力量。考虑到意志的极大的力量，为什么我们不会自动地，且一直朝向对相互彼此的服务以及寻求造物者和服务造物者极化呢？为什么我们必须要通过如此多的，看起来似乎是困难的选择，离开服务的道路的选择，看起来似乎是除了服务他人之外的选择，以及在所有的事物中在领悟自我和领悟造物者来弄明白我们的道路呢？

(Carla channeling)

(Carla 传讯)

I am Q'uo. It gives me great pleasure to greet each of you in the love and in the light of the one infinite Creator. We are so grateful to you for allowing us to share your meditation and your thoughts, and for calling us to speak upon this question. We will attempt to keep this instrument speaking loudly enough for all to hear, and would ask that any unheard words be questioned for repetition, as this instrument's voice is not naturally very loud. We also ask a favor of you. We ask you to take our words lightly, for we are not authorities, but pilgrims as you are. The mystery that fascinates all seekers recedes infinitely ahead of us and you. We have been upon your path, and perhaps we are more experienced than you, but we are completely equal, and completely full of knowledge, each equal to each, for all are one, and only one, creative thing, love, created into manifestation by the use of light. This is why we greet you in love and light, for that is all that there is; the rest is illusion.

我是 Q'uo。在太一无限造物者的爱与光中向你们各位致意，这给予了极大的快乐。你们允许我们分享你们的冥想和你们的想法，并呼唤我们来在这个问题上发言，我们为此对于你们是如此的感激。我们将尝试去让这个器皿足够大声地发言以让所有人都听到，我们会请求任何未被听到的言语都被询问以重复，因为这个器皿的声音并非自然而然地是非常响亮的。我们同样请求你们的一个恩惠。我们请你们不要将我们的话太当回事，因为我们不是权威，而是和你们一样的朝圣者。那个让所有的寻求者着迷的神秘是在我们和你们前方无限地后退的。我们已经走过你们的道路了，也许我们是比你们更加有经验的，但是我们是完全同等的，我们完全知晓，每一个人都是和彼此同等的，因为所有人都是一个事物，且

仅仅是一个创造性的事物，那个事物就是爱，爱藉由对光的利用创造了显化。这就是为什么我们在爱与光中向你们致意，因为那就是一切万有，其他都是幻象。

We come to these questions wishing to step with careful feet, for it is a central question, a guiding question, and we could expend more time upon it by far than this instrument prefers. We will, however, attempt to heed this instrument's request for brevity.

我们开始这些问题，并同时希望藉由小心谨慎的脚步前进，因为，这是一个中心的问题，一个指引性的问题，我们能够在这个问题上花费比这个器皿宁愿花费的时间远远更多的时间。然而，我们将尝试去留心这个器皿对于简洁的要求。

Let us begin by laying the foundation for our response to your query, always remembering, please, that each person has a personal truth. Some truths are ageless, and some have their age and then fall away to a greater point of view. Thus, take all that we say, and toss away without a thought that which does not strike within you recognition, for you do not learn wisdom and love, you only encounter the catalyst to remember it. It is all within yourself.

让我们藉由为我们对你们的问题的回应打下基础来开始，请一直记住，每一个人都拥有一个个人性的真理。一些真理是不朽的，一些真理会拥有它们的年龄，接下来会消散到一个更大的观点中。因此，拿起所有我们说的内容，毫不犹豫地没有在你内在之中找到认识感的内容抛弃掉，因为你们并不是学习智慧和爱，你们仅仅是遭遇到催化剂来回忆起它。它是完全在你自己内在之中的。

It is our understanding that each spirit, or soul, or entity, according to the vocabulary, is created prior to any stage for manifestation. It is created by the action of free will upon an infinite but tiny portion of the vast infinity of intelligence. This intelligence, were it to have a name besides Creator, indicating One Original Thought, would be Love. However, a love of such a fiery, creative, disturbing and magnificent nature can never be confined by language, so we must make do with the pale shadow of the reality of this Logos, this Creator.

我们的理解是，每一个灵体、或者灵魂、或者实体——你可以根据你的词汇表来称呼它——是在任何的显化的阶段之前被创造出来的。它是藉由自由意志作用于智能的巨大的无限性的一个无限但又微小的部分而被创造出来的。这个智能，如果它要有一个除了造物者之外的名字来表明太一的原初的想法的话，那个名字就是爱。然而，它是一种具有如此一种火热的、创造性的、令人不安的且宏大的特性的，永远无法被语言所限制的爱，因此，我们必须凑合着使用这个理则，这个造物者的实相的这个苍白的影子。

The method of this creation was to place finity within the infinite. Thus, a spark of love was given an infinite and equal spark of free will. We realize that these are paradoxes, and have no choice but to say them anyway. Again, your language has its limitations. Just as love is infinitely and ever the same, so is free will infinitely and ever various. Thusly, although each of you is as a snowflake, unique in pattern and color, so are each of you snowfall, and part of the whole cycle of the year that you experience as your island home circles

about your sun.

这个造物的方法是将有限性放置在无限性之中。这样，一个爱的火花就会被赋予一个无限且同等的自由意志的火花了。我们意识到，这些说法是悖论的，我们没有选择，而仅仅是用无论什么方法来说它们。再一次，你们的语言拥有它的局限性。就好像爱无限地且一直是同样的一样，自由意志无限地且一直是多种多样的。因此，虽然你们每一个人都一同一片雪花一样，在图案和色彩上是独一无二的，你们每个人就是这样的雪花，而降雪是你们随着你们的家园的岛屿绕着你们的太阳旋转而体验到一年的全部的周期的一部分。

Equipped with free will, you set forth on a journey through illusions. These illusions, in our understanding, make use of the illusion of time, so that lessons may be taken in order, and all possible aid given to each density of light, or classroom. The first density is that of being—the earth, the air, the fire and the water. Consciousness first rests there, and awakens to its surroundings, is warmed by the sun, is blown by the wind, and gradually each spark becomes aware that there is a darkness and a light, and it conceives of the idea of movement because it is attracted to the light.

当你们装备上了自由意志之后，你们启程踏上了一条穿越幻象的旅程。这些幻象，根据我们的理解，利用了时间的幻象，这样课程就可以按顺序被进行了，所有可能的帮助都会被给予每一个光的密度，或者教室。第一密度是存在的密度——土、气、火与水。意识首先在那里休息，并觉醒于它的周围环境，它被太阳温暖，被风吹动，逐渐地，每一个火花开始察觉到有一个黑暗和一个光明，它构想了移动的观念，因为它被吸引到光了。

And so comes the second density, as the elements grow in consciousness and become capable of expressing the Creator. As they express the Creator they express perfect service, a beautiful and complex dance of bird and butterfly, leaf, flower, the breathing out of that which you breathe in, the breathing in of that which you breathe out. More and more in second density do entities begin to become more than instinctual, more than creatures of love and service and instinct, to begin to be aware of themselves, usually, because third density entities have ministered unto them and loved them.

因此，随着元素在意识中成长，并开始能够表达造物者，第二密度出现了。当它们表达造物者的时候，它们表达了完美的服务，一种美丽而复杂的鸟儿、蝴蝶、树叶与花朵的舞蹈，将你们吸入的事物呼出，将你们呼出的事物吸入。在第二密度中，实体越来越多地开始超越本能、超越爱、服务和本能的生灵，以开始察觉到它们自己，这通常是因为第三密度的实体已经对它们有贡献了并爱过它们了。

And when they have learned the instinct of turning to the light, their graduation is at hand and they become self-conscious sparks of the infinite One. But in this grade, and only in this grade or density, is there a brevity of the time allowed for learning, and a great veil drawn across most of the mind. It is intended that this illusion be so heavy, so earthy, so entrancing and distracting, that it would be completely obvious to the casual observer that we are brief incandescent beings, alive so little and dead so soon.

当它们已经学会了转向光的本能之后，它们的毕业就近在眼前了，它们会成为自

我察觉的无限太一的火花。但是，在这个毕业中，仅仅是在这个年纪或者密度，被允许进行学习的时间有一种短暂性，有一个巨大的罩纱被笼罩在大部分的心智上了。这个罩纱是打算要成为如此沉重，如此世俗，如此令人沉醉且令人分心的，这样，我们是短暂的发光的存有，只会活如此短的时间并会如此快地死亡，这对于漫不经心的观察者就会是完全显而易见的了。

At this point the entity is asleep to the choice that is the business of this density, the making of the choice. For you see, there are two paths to the Creator; they are both valid. We do not teach the path of negativity, often called the path of the left hand, or by us the path which is not. It is, however, a valid path, though very difficult compared to the service-to-others, or positive, or radiant path. This choice must be made blindly. Thus, there will never be, has never been, and is never any objective proof, that is, objective enough to be objective to a scientist, of the possibility of anything but that which can be felt by the senses by a living entity using the senses that limit it. It is in this darkness, by blind faith alone, that a leap is taken from the safety of sleep to the risk of being awake.

在这个位置上，实体对 W 于这个密度的工作之所是的选择，以及做出那个选择是不察觉的。因为你们看，有两条通往造物者的道路，它们同时都是可行的。我们并不会教导负面性的道路，负面性的道路经常会被称之为左手的道路，或者被我们称为不是道路的道路。无论如何，它是一条可行的道路，虽然它服务他人的道路，或者正面新的道路，或者发光的道路，是非常困难的。这个选择必须是盲目地被做出的。因此，将永远不会有，过去从未有过，且现在也绝对没有任何客观性的证据，也就是说，足够的客观以至于对于一个科学家是具备了除了能够被一个使用对其产生限制的感官的活的实体用感官感觉到的事物之外的任何事物的可能性的客观性。就是在这种黑暗中，单单藉由看不见的信心，一个从睡眠的安全跃向醒来的风险的飞跃就会被做出了。

Now, each of you knows the sacrifices that he has made to be listening, or reading, these words, not that we are the prize, but that only those who truly are seeking would be interested in what we have to say. Most entities are not highly oriented toward thinking, feeling or dreaming the ideal within your culture. Your culture is highly situational in its ethics. It is a culture in which the end always justifies the means, and within the illusion there is little observable justice or truth.

现在，你们每一个人都知晓他为了聆听、阅读这些言语所已经做出的牺牲了，不是因为我们是奖赏，而是因为仅仅只有那些真正寻求的人才会对我们所要说的内容感兴趣。绝大多数实体并未高度朝向思考、感觉或者梦想在你们的文化中的理想。你们的文化在其伦理道德中是高度适应性的。它是这样一种文化，在其中目的一直会对手段进行合理化，在这个幻象中几乎没有可见的正义或者真理。

This is not the Creator's idea of either a dirty trick or the way things should be, but rather a carefully planned schoolroom. You may leave your rulers, your protractors, your pencils and paper at home, for this is the lesson of abundant life, and homework is written in the heart, sometimes in true blood. Each of you has painfully come awake, and made the choice to search. You have not

stayed in the garden. You have chosen to come forth and experience, and out of this experience you begin to see what is obvious to you now, that was at first perhaps a shadow compared to that which is the star of your life now. You have encouraged yourself and others.

@这不是造物者的打算，它既不是一个卑鄙的伎俩，也不是事物本应如此，而毋宁是一个被仔细规划过的课堂。你可以将你的尺子、你的量角器、你的铅笔和纸留在家里，因为这是具有丰盛的生命课程，家庭作业是被写在心中的，有时候是被写在真血 (true blood) 之中的。你们每一个人都已经痛苦地醒来了，并已经做出选择去搜寻了。你们并未留在花园中。你们已经选择去前进并体验，基于这哦在那个体验，你们开始看到对于你们现在是明显的事物了，相比现在是你们的生命的星辰的事物，它一开始也许只是一个影子。你已经鼓励了你自己和其他人了。

Now, the lesson of this density and the choice you are to make is all about loving. One may love in one of two paths: loving the Creator by serving others, or loving the Creator by serving the self, and manipulating and controlling others that the self may be aggrandized, and as the self is aggrandized, so all glory is given to the Creator. We teach the positive, or service-to-others, path. We believe that this choice of service to others offers the swiftest road of spiritual evolution, spiritual evolution being evolution itself, from this time forward, as you have completed the evolution of the particular physical vehicle in which you move about at this time.

现在，这个密度的课程和你们要做出的选择全都是关于爱的。一个人可以用两条途径中的一条来爱：藉由服务他人来爱造物者，或者藉由服务自我，操纵并控制他人来爱造物者，这样自我就可以被扩展了，当自我被扩展的时候，所有荣耀因此就被赋予造物者了。我们教导正面性的与服务他人的道路。我们相信，这个服务他人的选择提供了最为快速的灵性演化的道路，灵性的演化就是，从这个时刻向前的演化自身，因为你们已经完成了你们在此刻在其中四处移动的这个特定的物质性载具的演化了。

Let us glance ahead, for this too begins to explain why relatively few entities seem hungry for the food that satisfies each of you so, so well. Looking forward, we see in the next grade, or density of light, a density called the love or understanding density, in which the lessons of love are perfected, and there is study of the lessons of wisdom.

让我们匆匆看一眼前方，因为这同样也开始解释了，为什么相对少数的实体看起来似乎渴望让你们每一个人如此相当满意的食粮。向前看，我们看到下一个年级，或者下一个光的密度，一个被称为爱的密度或者理解的密度，在其中爱的课程被完善了，会有对智慧的课程的学习。

At the end of this density, graduation moves into a density in which the ways of wisdom are perfected, and the ways of learning compassionate wisdom begun. And when an entity has graduated from this density, the next classroom is the classroom of unity, where the lessons of compassionate wisdom are perfected, and the return to the Creator begun.

在这个密度的结束的位置，毕业进入到一个在其中智慧之道被完善的密度中，学

习富有同情心的智慧的道路开始了。当一个实体已经从这个密度毕业的时候，下一个教室是统一的教室，在其中富有同情心的课程被完善了，返回造物者开始了。

Graduation out of this density moves into the seventh density or grade, which is the grade during which the entity makes its final preparations as social individuals, or social memory complexes, offers its best back to the Higher Self of its third-density self, and gains enough spiritual gravity to be pulled into the unmanifest, where you are no longer the snowflake, but part of the snow; no longer the bubble, but part of the sea.

从这个密度毕业离开之后，就进入到了第七密度或者七年级，这是在其中实体作为社会性的个体，或者社会记忆复合体做好它最后的准备，将它最佳的部分反馈提供给它第三密度的自我的高我，并取得足够的灵性上的重量以被拉入到未显化之中，在其中你不再是雪花了，而是雪的一部分，你不再是泡沫了，而是海洋的一部分。

And creation beats its heart, and rests in timelessness until the next creation. And what the next creation will be, we do not know, though we have had brief acquaintance with those few who move from creation to creation. Of those we cannot speak except to say they exist.

造物搏动祂的心脏，并在无时性中休息，一直到下一个造物。下一个造物将会是什么，我们并不知道，虽然我们对少数的从造物移动到造物的实体已经有过些许了解。对于那些实体，我们除了说它们存在之外什么都无法讲述。

This, you see, is the path of spiritual evolution. Thusly, in your grade or density of light, your interest as a spiritual seeker is in tuning into love. Love, that much misunderstood word, in our definition, is unconditional. It does not judge; it only supports and appreciates, listens and has patience, consoles and pardons. Does love do this because of what it has given the entity in third density? No. If this were so, then all would be saints, and free will would not be to be reckoned with as it is, for free will begins as willfulness—it is completely various, unpredictable. It is an absolute, just as love is an absolute; they are given to you equally.

你们看，这就是灵性演化的道路。因此，在你们的年级或者光的密度中，你作为一个灵性寻求者的兴趣就是在转入爱中。爱，那个被大大误解的词语，根据我们的定义，是无条件的。它并不评判，它仅仅支持并欣赏，聆听并有耐心，安慰并宽恕。爱是因为它已经给予了在第三密度中的实体的事物而这样做的吗？不是的。假如是这样的话，那么所有人都是圣人了，自由意志就不会如其所是地被正确地评定了，因为自由意志是作为任性而开始的——它是完全多种多样的，无法预料的。它是一种绝对，就好像爱是一种绝对一样，它们被同等地赋予你们了。

As long as the entity is willing to get along, to be asleep, it may be very comfortable. It has not polarized, of course, because it does not value sacrifice, and to polarize by serving others seems, to those who have not yet done it, a very hard task compared to pleasing the self one way or another. But for everyone there comes a moment, and one must wait for that moment in all cases, when the soul must awaken for that individual, in the rhythm of

that individual's destiny and story. And in that moment the choice becomes clear—to serve the self, or to serve others; to be put simplistically, as so many of your society would, good, or bad. Except that there is no good or bad. Realizations such as this continually rock the foundations of the seeker's cultural conditioning.

只要实体乐意于混日子，乐意于沉睡，它可以是非常舒服的。它当然并未极化，因为它并不重视牺牲，相比让自我用这样或者那样的方式高兴，藉由服务他人而极化，对于那些尚未进行它的人，会看起来似乎是一个非常艰苦的任务。但是对于每一个人，会有一个时刻出现，一个人必须在所有的情况中都等待那个时刻，在那个时刻灵魂必定会，在那个个体的命运和故事的旋律之中，为那个个体醒来。在那个时刻，选择必须成为清晰的——是服务自我还是服务他人，简单地说，如同你们的社会中如此多人会说的一样，是善还是恶。除了没有善或者恶之外，诸如这种认识之类的认识会持续不断地动摇寻求者的文化的调节作用的基础。

Think about this for a moment or two. What is your cultural conditioning? Were you taught the value of love by those who were your first teachers? Were you face to face daily with worship and joy and peace? Is there aught in this society that seems to be worshipped but vain idols: money, power, position, genius? Who are the healers? Were the carefulest health lovers correct, the highest and most advanced beings would all be splendidly athletic. Somehow, that is not often the manifestation of love, for love is of the heart, and those who have learned to offer not their love, which is finite, and which is in short supply in any third density entity, but the love of the Father that flows through the seeker who is open and has emptied itself out, then that love becomes the love that is available for the seeker to manifest.

花一点时间来考虑这一点。你们的文化的调节作用是什么呢？你们曾经被那些曾经是你们最初的老师的实体们教导过爱的价值吗？你们每一天都与崇拜、喜悦和平安面对面过吗？在这个社会中有任何看起来似乎被崇拜的事物不过是虚妄的偶像吗：金钱、权利、地位、才华？谁是疗愈者？**如果最重视健康的人就是有爱的人是正确的话**，那么最高和最先进的存有会全都是明星运动员。以某种方式，那经常不是爱的显化，因为爱是属于心的，那些已经学会提供爱的人，不是提供它们的爱，它们的爱是有限的，在任何第三密度的实体中都是供给不足的，而是提供流经那个开放的且已经清空它自己的寻求者的天父的爱，接下来那种爱就会成为可供寻求者用来显化的爱了。

Then has that seeker begun its life's work, lightening the consciousness of this planet at this time. No matter what dramatic talents and gifts he may possess, no matter how well one may do anything that is manifest, the greatest service in this density of the search for the lessons of love is being itself. Your essence—to put it another way, your magical personality, or to put it another way, your metaphysical reality as a light and imperishable being—is completely at the mercy of illusion here.

接下来那个寻求者就已经开始了它生命的工作，并同时照亮了在此刻的这个星球的意识了。无论他可能拥有什么引人注目的天赋和礼物，无论一个人可以怎样漂亮地做任何显化的事情，在这寻求爱的课程的密度中的最大的服务都是成为它自己。你的实质——换句话说，你的魔法人格，你作为一个光的存有与不朽的存

有的形而上学的实相——是完全受到这里的幻象的支配的。

So, you see it is intended that this choice be difficult, and that the rewards of service to others, the rewards of a servant of all, never be guessed at until after the fact. For you, and almost all entities, are born into the world in a state of utter and complete forgetting of who they are, whence they came, whither they go. The nature of the Creator or their relationship to the Creator, or even of their own nature—all of these things are unknown. And it is against this backdrop of unknowing, of scenes occurring which begin to test the individual's ability to love, that the drama, which stars, you, which has as its chief critic, you, which has as designer of sets and costumes and props, you, which has as its author, you, begins its act upon the stage, which is this illusion. You have free will, but that does not necessarily mean that you understand the free will.

因此，你们看到，这个选择就是打算要成为困难的选择的，服务他人的回报，一个所有人的仆人的回报，一直到事后才会被猜测得到。因为你们，几乎所有的实体，都是被诞生进入到一种对于它们是谁、它们从哪里来以及它们将到哪里去的完全且彻底的遗忘的状态之中的。造物者的特性，或者它们与造物者的关系，或者甚至它们自己的特性——所有这些事情都是未知的。它是以这种未知为背景的，在这个背景中发生的事件会开始考验个体去爱的能力，那出戏剧，明星，就是你，那个作为戏剧的首席评论员的人，就是你，作为布景、服装以及道具的设计者的人，就是你，开始在这个幻象之所是的舞台上进行它的表演了。你拥有自由意志，但是那并不一定意味着，你理解自由意志。

It is not easy to understand that you are not this being or that being, not this self that has so many idiosyncrasies, but under different circumstances would be anywhere within the 360 degrees of third-density activity and manifestation. Who is the killer, who is the rapist, who is the forgetful parent, who is the man of war, but you, and you, and I, and all of us? The essence of the reason that you are not given an instinct for purity is in this understanding of free will. The discipline of the personality is the greatest tool for coming to understand and to forgive the 360 degree self, to acknowledge and love that self, that self that must be loved. This is a key that many miss. You must love yourself; you must forgive yourself for the thoughts that you have thought, the errors that you have made, those things you wish you had done but did not. Subjectively, you feel that these make you unworthy. You could be anything about you that you choose not to like about yourself, and to that extent you fail to love the Creator, the creation, in all of its love, all of its Christ, all of its holiness.

你不是这样或者那样的存有，你不是这个拥有如此多的特有的风格的自我，而是在不同的环境下处于第三密度的活动和显化的三百六十度的范围之中的任何位置的自我，这并不容易理解。除了你们，你，我以及我们所有人之外，谁是那个杀人犯，谁是那个强奸犯，谁是那个疏忽的父母，谁是战争贩子？你们并未被给予一种对于纯度的本能的原因的实质，就是在这种对自由意志的理解之中。人格的锻炼是实现这种理解，开始宽恕三百六十度的自我，承认并爱那个自我，那个必须被爱的自我的最大的工具。这是一个很多人错过了的关键。你必须爱你自己，

你必须为你已经思考过的想法，为你已经犯下的错误，为那些你希望你本来做了却没有做的事情而宽恕你自己。在主观上，你感觉到这些使得你是无价值的。你能够成为任何在关于你自己的方面你选择不喜欢的关于你事情，一直到了你无法在造物者的全部的爱中，在其全部的基督、其全部的神圣性中去爱造物者与造物的程度。

Now, how does one discipline the personality? Our brother spoke most beautifully upon the subject. It is most difficult to live with complete freedom and always to make what you would subjectively feel to be the correct decision. One of the great traits of the seeker is its persistence, for gathered persistence is absolutely necessary, for the failures self-perceived, not perceived by anyone but you, seem so many, and if you do not forgive yourself, how can you expect to forgive others, and how can you bless others if you do not forgive, if you do not feel healing love pouring from you? Whether this entity is known to you or unknown, whether this entity may be subjectively described as friend or enemy, the same love is needed by all. For the needs and the behavior caused by the variousness of free will, and the variousness of man's understanding of it, there is love, and only love, and it is always and ever the same creative Original Thought.

现在，一个人如何进行人格修炼呢？我们的兄弟极其漂亮地在这个主题上发言过了。要藉由完全的自由而活并一直做出你们主观上感觉是正确的决定，这是极其困难的。寻求者的一个伟大的特征，就是它的坚持不懈，因为被搜集起来的坚持不懈是绝对必不可少的，因为被自我感觉到的失败，不是被除了你之外的任何人感觉到的失败，看起来似乎如此众多，如果你没有宽恕你自己，你如何期待去宽恕其他人呢，如果你没有宽恕，如果你没有感觉到疗愈的爱从你倾泻而出，你如何祝福其他人呢？无论这个实体是你知道的还是你不知道的，无论这个实体可能在主观上被描述为朋友或者敌人，相同的爱都是被所有人需要的。因为需要以及各种行为举止是被自由意志的多样性以及人对自由意志的理解的多样性所造成的，会有爱，仅仅只有爱，它一直且永远都是相同的创造性的原初的想法。

Thus, in a dark time and in the shadow of death that you call life, you seek to forgive, and pardon, and love, and turn darkness into light wherever you see the way, and to serve, if not to please. You may all be judged because you do not please, but those who wish to serve often do not please, and if you are reviled for your love of the Creator, then you have done something right, and you are beginning to create the catalyst for fear among people that are already fearful, because they do not wish to change, because change is uncomfortable.

因此，在一个黑暗的时刻中以及在你们称之为生命的死亡的阴影之中，你们寻求去宽恕，去原谅，去爱，并在任何你看到道路的位置将黑暗转变为光，你们寻求去服务，如果不是寻求去讨人喜欢的话。因为你们并不去讨人喜欢，你们可能全都被评判，但是那些希望去服务的人经常是不讨人喜欢的，如果你因为你对造物者的爱而被辱骂了，那么你就确实做了某种正确的事情了，你正在开始为在那些已经恐惧的人群中的恐惧创造了催化剂了，因为它们并不希望去改变，因为改变是不舒服的。

Pilgrims upon the path of seeking are always uncomfortable, always changing, always seeking. One cannot say to another, "Come with me on this journey, it will be all rose petals and ambrosia, there will be nothing but good times, for the Creator is love." The best that you can say is, "Come suffer with me until we learn that there is no such thing as suffering, but only pain, and not my pain and not your pain. Come die with me, that we all may live. Come, let us empty ourselves of self, that we may be earthen vessels filled with treasure, dust in the presence of the Creator."

在寻求的道路上的朝圣者经常是不舒服的，一直都是在改变的，一直都是在寻求的。一个人无法对另一个人说，“在这条旅程上与我同行，它将会是遍布玫瑰花瓣和美食珍馐的，除了好日子之外不会有任何事情，因为造物者就是爱。”你们能够说的最好的事情就是，“和我一起受苦，一直到我们学会了没有诸如受苦之类的事情，而仅仅只有痛苦，不是我的痛苦，不是你的痛苦。和我一起死去，这样我们全都可以活着。来吧，让我们从我们自己自身上清空自我，这样我们就可以成为充满了珍宝的尘世的管道，成为在造物者的临在之中的尘土了。”

You are on holy ground at this moment. Let us pause, that we may share this ecstasy.

你们在此刻是站在神圣的地面上的。让我们暂停，这样我们就可以分享这种狂喜了。

(Pause)
(暂停)

I am Q'uo. I am Q'uo, and we thank you for that incandescent experience. It is a joy to be with you.

我是 Q'uo。我是 Q'uo，我们为那个辉煌的体验而感谢你们。与你们在一起是一种喜悦。

The first choice that one makes may be seen to be the fulcrum, or the crux upon which the remainder, not only of this incarnation, but of many, will depend, and each pilgrim knows that that first choice is the hard one, for it must be made with no prior experience. It is not until some time has been spent, on faith alone, attempting to live in faith, and by that we do not mean a belief, but simple faith, faith that the Creator is love, that we were created out of love and because we are loved, and because we were loved first it is natural to love in return, faith that anything that occurs is part of the lesson of love, and offers us opportunity.

一个人做出的第一个选择可能会被看到是去成为支点，或者成为关键点，剩余的生命，不仅仅是这次投生，同样也是很多投生的剩余的生命就将会依赖于那个支点了，每一个朝圣者都知道第一个选择是一个艰难的选择，因为它必须在没有之前的经验的情况下被做出。一直要到一些时间已经被单单花费在信心之上，并同时尝试去活在信心之中之前，这个选择都不会被做出，我们这样说的意思并不是指一种信仰，而是单纯的信心，对造物者是爱的信心，有信心我们是由爱所创造，因为我们是被爱的，因为我们是首先被爱的，爱会回馈，这是自然而然的，有信心任何发生的事情都是爱的课程的一部分，并会为我们提供机会。

When you are stymied, and your free will wishes to circumnavigate a situation, allow the choices you have made to polarize toward service to others to make you strong in your will. Allow yourself to remember your previous choices, and how, although they seemed hard, they were one hundred and one thousandfold rewarding. For it is not until there has been some time spent in sheer persistence of effort to listen to the will of the Creator that there comes a hunger for that silence that speaks louder than any words.

当你们被袭击，且你们的自由意志希望去绕过一个情况的时候，请允许你已经做出的选择朝向服务他人极化以让你在意志中变得强有力。请允许你回忆起你之前的选择，以及它们是如何一百倍、一千倍地回报，虽然这些选择看起来似乎是艰难的。因为一直到已经有一些时间被花费在对聆听造物者的意志的努力的纯粹的坚持不懈上之前，都将不会有一种对于静默的渴望的出现，那种静默是比任何的言语更加响亮地发言的。

In a lifetime of choices you forged in yourself a life of faith, a gift for your Father, the gift of a poem, of a tapestry, rich, lovely, filled with high ideals and high hopes, against all odds, filled not with happiness, for only those things that turn to dust are happy things, but filled instead with joy, joy within sorrow, sorrow within joy, until you are blissful, and gentle, and willfulness had become willingness to love and serve the Creator and the Creator in every person.

在一次选择的生命中，你在你自己内在之中锻造一种有信心的生命，一份给你的天父的礼物，一首诗的礼物、一个织锦的礼物，丰富的、可爱的、充满的高尚的理想与崇高的希望，反对所有的不平等，不是用快乐充满的，因为仅仅那些会变为尘土的事物才是快乐的事物，而是用喜悦充满的，在忧伤之中的喜悦，在喜悦之中的额忧伤，一直到你是狂喜的且温和的为止，而乐意已经成为了去爱和服务造物者以及在每一个人之中的造物者的乐意了。

Subjectively then, you begin to be rewarded only after you have made your choice; that is the cause of the illusion's being this heavy, this thick, this opaque. The Creator, in giving free will, gave it without stint.

接下来，在主观上，仅仅在你已经做出了你的选择之后，你开始被回报了，那就是幻象是这样沉重的、这样浓厚的，这样不透明的原因了。造物者，在给予自由意志的过程中，是毫不吝惜地给出它的。

There are hints in one's own deepest inward thoughts, in the very nature of this very polarized environment in which you live with hot and cold, winter and summer, light and dark. But they do not speak unless you wish to listen. And as you listen, and as you change, you must change so much of yourself, that which seems to be your self, that is, in reality, the programs that your own brain/computer has set in place for your survival, shaped by the culture which has almost no impulse towards holy things of the Creator, but only towards beautiful things of man. The spirit within must sense its own reality, and choose freely what seems to be the great sacrifice of taking up the cross, the carrying on of the endless journey that ends by the water, the water of life,

crystalline love.

在一个人自己最深的内在的想法中会有暗示，在这个你们在其中伴随着热与冷、冬与夏，光明与黑暗生活的高度极化的环境的核心特性中会有提示。但是他们一直到你去聆听之前都不会说话。当你聆听的时候，当你改变的时候，你必须如此大地改变你自己，改变看起来似乎是你的自我的事物，也就是在实相中，你自己的大脑/电脑已经为了你的生存而设置好的，并被文化所塑造的程序，文化几乎并不拥有朝向造物者的神圣的事物的推动力，而仅仅只有朝向人类的美丽的事情的推动力。在内在之中的灵性必须感觉它自己的实相，并自由地选择看起来似乎是拿起十字架，并继续进行那个无尽的旅程的伟大的牺牲，那条旅程是藉由水，生命之水，水晶般的爱而结束的。

We realize that we have spoken longer than this instrument requested. We hope, not too much longer, and we ask all of your forgiveness. We have a poor concept of your time. We would, however, cease speaking through this instrument with thanks to it, and, if the one known as Jim is available, we would like to transfer to this instrument in order to close the meeting. In love and in light I leave this instrument. I am known to you as Q'uo.

我们意识到我们已经发言了比这个器皿要求的时间更长的时间了。我们希望，不要太长了，我们请求你们的原谅。我们对于你们的时间拥有一种糟糕的观念。然而，我们会带着对这个器皿的感谢停止通过这个器皿发言，如果被知晓为 Jim 的实体是可以利用的话，我们想要转移到这个器皿以便于结束集会。我在爱中，在光中离开这个器皿。我是你们知晓的 Q'uo。

(Jim channeling)

(Jim 传讯)

I am Q'uo, and greet each again in love and light through this instrument. It is our privilege at this time to offer ourselves in the attempt to speak to any queries which those present may find value in the asking. Again, we remind each that that which we share we share with great joy, but do not consider ourselves to be in any way infallible. Therefore, we ask that you take our words lightly, and use them in the way that feels most helpful for your own journey of seeking and of service. Is there a query at this time?

我是 Q'uo，通过这个器皿再一次在爱与光中向各位致意。我们在此刻很荣幸提供我们自己来尝试去谈论任何在场的人们可能发现有价值询问的问题。再一次，我们提醒各位，对于我们分享的事物，我们是带着极大的喜悦来分享的，但不要认为我们自己以任何方式是不会犯错的。因此，我们请你们轻松地对待我们的言语，并用对于你们自己的寻求和服务的旅程感觉起来最有帮助的方式来使用它们。在此刻有任何的问题吗？

Questioner: (Inaudible) love, light, Infinite Creator, Hare Krishna. My query pertains to faith, the actual definition of faith in relation to hope, and when an entity after some time travels (inaudible) on that leap of blind faith, (inaudible) hope come in to awaken the soul so that that faith becomes "solid ground."

提问者：(听不见) 爱，光，无限造物者，哈瑞奎师那。我的问题是关于信心，在与希望联系在一起的信心的实际的定义，当一个实体在一些时间旅程之后(听

不见) 在那种看不见的信心的飞跃之上, (听不见) 希望出现以唤醒灵魂, 这样信心就会成为“坚固的地面”了。

I am Q'uo, and we are aware of your query, my brother, and we greet you in that same joyous love and light that you so willingly share. Concerning your query of the maturation of hope into that which is faith, we would suggest that each entity begins with that spiritual food, as you may call it, that it can digest with comfort. For many this beginning is in that term or concept that is known as hope. The entity with hope is aware that there is more to the earthly existence than those things which seem to comprise the earthly life, that there is more to the purpose of one's existence than completing a daily round of activities after another daily round of activities, and completing an infinite number of such days, and accomplishing the tasks that come with them, that there is a Self which is greater than the self, that there is a binding force within all of the creation, that there is indeed a purpose which gives the life a nobility and a shining quality, a strength to continue and to find a more fully realized conception of that which is life, that which is direction, and that which is service.

我是 Q'uo, 我们察觉到了你的问题, 我的兄弟, 我们在与你如此乐意地分享的相同的喜悦的爱与光中向你致意。在关于你对于希望成熟成为信心之所是的问题的方面, 我们会建议, 每一个实体都是藉由它能够舒适地消化的灵性的食粮, 如你对它的称呼一样, 而开始的。对于很多人, 这个开始是在那个被知晓为希望的词语或者观念之中的。带有希望的实体会察觉到比那些看起来似乎是构成了世俗的生命的世俗的存在性更大的事物, 会有比完成一个接一个的日常活动, 完成无限数量的这样的日子, 完成伴随着它们出现的任务更大的一个人的存在性的目的, 会有一个比自我更大的大我, 会有一种在所有的造物中的结合性的力量, 确实会有一个目的, 它赋予了生命一种高贵, 一种闪亮的特性, 一种去继续并找到一种更为完整地实现了的生命之所是, 方向之所是, 服务之所是的力量。

This entity, however, being somewhat young in the spiritual childhood, as it may be called, is tested by the passage of days and the catalyst that is contained within each day that will, as the fire tempers the metal to strengthen it, will also temper the spirit of this entity as it is manifest in the personality. And as the entity continues on in the hope that there is a purpose behind all of its actions and all of its desires, the entity grows in this inner knowing that it has first called hope.

然而, 这个实体在灵性的幼年时期, 如同它可能被称呼的一样, 是多少有些年幼的, 它会被岁月的流逝和在每一天之中被包含的催化剂所考验, 这些日子就如同锤炼金属来强化它的火焰一样, 将会同样也锤炼这个实体的灵性, 当它在人格中被显化的时候。随着实体在这样一种希望中继续, 这个希望即在所有它的行为和所有它的渴望的背后都是有一个目的的, 实体会在它对它一开始已经呼唤的希望的内知的知晓中成长。

As it continues in growth and grows in strength, the entity begins to enter that concept or area of the metaphysical or spiritual self which is called faith. The

quality here which differentiates the faith from the hope is that when the faith becomes developed within the entity it has a sureness that comes not only from the experience that the entity has gained in its own growth, but in a feeling deep within the self that is like unto the iron filing as it approaches the strength of the magnet. The entity begins to feel that it is drawing close to a power that is far greater than any power it has found within itself or its own experience before.

随着它在成长中继续并在力量上不断增强，实体开始进入到那个被称之为信心的形而上学的或者灵性上的自我的观念或者区域之中了。在这里将信心与希望区分开来的特性是，当信心在一个实体内在之中被发展的时候，它拥有一种确信，这种确信不仅仅是来自于实体在它自己的成长中已经取得了的体验，同样也是存在于一种在自我深处的感觉之中，这种感觉就好比当铁屑接近磁铁的强度一样。实体开始感觉到它正在接近一个力量，它比任何它已经在它自己内在之中或者在它自己之前的体验之中被发现的力量都要远远更大。

Thus, the entity begins to feel and experience this quality of faith and finds that its feet are placed upon a firmer ground with each step that it takes, each testing that it passes, shall we say, for all of the experience within this illusion serves as a kind of catalyst that will allow the entity to become a crystallized being so that there is a strength and clarity to the purpose for such an entity's life pattern.

因此，实体开始感觉到并体验到这种信心的特性，并发现它的双脚，容我们说，伴随着它走出的每一步，它通过的每一个考验，是置于一个更为坚固的地面上的，因为在这个幻象中的所有体验都是用作一种类型的催化剂的，它将会允许实体成为结晶的存有，这样就会有一种对于这样一个实体的生命模式的密度的力量和清晰度了。

Thus, we would say it is the experience of the entity that moves it closer and closer to a realization of its oneness with all of creation that eventually changes the entity's philosophy, shall we say, of the life, from that which is guided by hope to that which is stayed by faith.

因此，我们会说，推动实体越来越接近一种对它与一切造物之间的一体性的认识的事物就是实体的体验了，这种认识将最终将实体对于生命的，容我们说，哲学，从被希望所指引的事物，改变到藉由信心而被留下来的事物了。

Is there a further query, my brother?

我的兄弟，有一个进一步的问题吗？

Questioner: (Inaudible) project (inaudible) city of God, and if so (inaudible) may be a part in helping very many people in polarizing towards service to others and love and at this time/space, space/time (inaudible) now.

提问者：(听不见) 计划 (听不见) 上帝之城，如果这样 (听不见) 可以在朝向服务他人以及爱极化的过程中帮助非常多的人的方面成为一部分，在这个时间/空间，空间/时间 (听不见) 现在。

I am Q'uo, and am aware of your query, my brother. We scan the minds of

those present and can confirm that, indeed, this project of which you speak is most helpful to all those which are a part of it and all those which may come within its influence, for there is an openness in the seeking and in the sharing of that which is the purpose for the life, the learning and the seeking in that location which shines as the candle in the darkness, the beacon upon the shore for those which are cast upon the sea and who seek a clear and safe harbor in which to find a place to seek in their own way and to share in their own way that which is theirs to give.

我是 Q'uo, 我察觉到了你的问题, 我的兄弟。我们扫描了那些在场的人的心智并能够确认, 确实, 你谈及的这个计划是对于所有成为它的一部分的实体, 以及所有可能进入它的影响范围的实体都是极其有帮助的, 因为在寻求和在分享生命的目的之所是的事物的过程中, 会有一种开放性, 在那个如同黑暗中的蜡烛, 如同对于那些在海上抛锚并寻求一个清晰而安全的港口的人们是在海边的灯塔的位置, 会有学习和寻求, 在那个位置中他们会找到一个用他们自己的方式去寻求并用他们自己的方式分享他们要去给予的事物的场所。

We cannot speak highly enough of the effort that you partake in, and we would suggest that there are those within our density of experience who take great joy in observing this experiment in creating the new human being upon your planet. We bless and send our joy to each that the efforts may be doubled and redoubled, for it is as each light upon the planet shines more brightly and makes a web of light around the planetary surface that this planetary sphere shall eventually be moved into its rightful place within the evolution of the population that seeks so earnestly for that which has always rested within each heart awaiting the earnest pilgrim.

我们怎么高度赞赏你们所参与的努力都是不够的, 我们会建议, 在我们的体验的密度中会有一些人会在观察这次在你们的地球上创造出新的人类的实验的过程中获得极大的喜悦。我们祝愿这些努力可以被加倍并再次加倍, 我们向每一个人送出我们的喜悦, 因为就是当在这个星球上的每一束光都更为明亮地闪耀并在星球的表面的周围形成一个光之网的时候, 这个星球就将会最终被推入到它在人群的演化之中的合适的位置之中了, 这个星球的人群如此热切地寻求那一直都在每一颗心之中休息并等待着热忱的朝圣者的事物。

Is there a further query, my brother?

我的兄弟, 有一个进一步的问题吗?

Questioner: We thank you for your blessing.

提问者: 我们为你们的祝福而感谢你们。

Carla: I would like to ask if there is a need for (inaudible) Q'uo?

Carla: 我想要询问, 是否有一种对 (听不见) 的需要, Q'uo?

I am Q'uo, and we feel that though the energy of the group begins to wane that there is enough energy and harmony for the remaining queries.

我是 Q'uo, 我们感觉到, 虽然团体的能量开始衰弱了, 却有足够的能量与协调供剩下的问题使用。

Carla: OK.

Carla: 好的。

Is there another query at this time?

在此刻有另一个问题吗？

Questioner: Is it much easier living in amongst a community of like minded souls, (inaudible) energy for polarization of (inaudible) takes place much easier?

提问者：在一个具有相似的心智的灵魂的集体中生活是要容易得多的，（听不见）极化的能量（听不见）发生是要更加容易的吗？

I am Q'uo, and as you are aware from your own experience, my brother, and the experience of so many others within your community, such a community is a great aid to each seeker that is part of it, for those who of like mind together seek shall far more surely find.

我是 Q'uo，如你们从你自己的体验以及，我的兄弟，在你们的集体中如此多其他人的体验察觉到的一样，这样一个集体是对每一个成为它的一部分的寻求者的一种巨大的帮助，因为那些具有相似的想法的人一起寻求将会远远更加确信会找到。

Is there a further query, my brother?

我的兄弟，有一个进一步的问题吗？

Questioner: From scriptures, various scriptures, (inaudible) particularly those scriptures revealed to (inaudible), that in different ages a different process of self-realization is recommended, and that in this particular age, creative (inaudible), the recommended process is to attempt the calling [upon] the name of God. How do you perceive this, how could we (inaudible) enlighten others, (inaudible) of thanksgiving (inaudible) culture, and possibly within other traditions in the world?

提问者：在经文中，各种各样的经文中，（听不见）尤其是那些向（听不见）揭露出来的经文中，在不同的时代，一种不同的自我觉醒的过程是被推荐的，在这个特定的时代，创新性的（听不见），被推荐的过程是去尝试呼唤神的名字。你们觉得这个过程如何，我们如何才能（听不见）启发他人，（听不见）感恩（听不见）文化，有可能在世界中的其他的传统中？

I am Q'uo, and am aware of your query, my brother. Each entity, as it enters the incarnation, has placed before it a pattern of experience that will allow it to learn those lessons which have not been well learned in previous experiences, and will then allow it to take these learnings and share with others as one who teaches. Thus, learning and service lies before each entity as it enters the incarnational pattern.

我是 Q'uo，我理解了你的问题，我的兄弟。每一个实体，在它进入到投生的时候，都已经在它前方放置了一种体验的模式，这种体验的模式将会允许它学习那

些在之前的体验中尚未被很好地学习的课程，并将会接着允许它作为一个教导的人使用这些学问并与其他人进行分享。因此，当每一个实体进入到投生模式的时候，学习和服务就存在于它的面前了。

However, there is the necessity, in order for the learning to occur in the most efficacious manner, for the entity to pass through that which you may call the veil of forgetting, so that only the most basic remembering occurs within the incarnation. The incarnation then becomes a process of discovery of seeking that which is mysterious, that which is hidden, that which has a price and that which, when discovered, also has the reward, the broadening of the perspective, the point of view, the ability to accept, to love.

然而，为了让学习用最有成效的方式发生，实体有必要去出穿越你们可以称之为遗忘的罩纱的事物，这样仅仅就只有最为基础的记忆会在投生中出现了。投生接下来就成为了一个寻求神秘的事物，被隐藏的事物的探索的过程了，那个事物是拥有一种代价的，而当它被发生的时候，它同样也会有回报，即对远景，对视角，以及去接纳，去爱的能力的拓宽。

However, each entity has the incarnational personality which is, relative to the soul, undisciplined and within the Earthly illusion subject to distraction, temptations and, shall we say, some degree of laziness. Thus, it is necessary for each entity in some manner to discipline the personality.

然而，每一个实体都拥有投生性的人格，相比灵魂，这个人格是未经过训练的，在尘世的幻象中，它是易受分心物、诱惑物以及某种程度的懒惰的影响的。因此，每一个实体在某种程度上都有必要去进行人格修炼。

There are various ways of doing this disciplining of the personality. There are traditions within each culture, and within each religious heritage, that have called upon those practices which you have mentioned as being most helpful for the primary, or foundation discipline, for each entity that seeks to learn those lessons that are appropriate to it and to share them then with others as a service to others and to the one Creator within all. The chanting, the use of various devotional songs, dances and other rituals are most helpful in beginning this process of disciplining so that the expenditure of the inpouring prana, or cosmic energy, may be most efficiently accomplished, for this energy is much like the power of the water that moves through the hose. If the nozzle of the hose is turned in such a fashion as to cause the diffusion of the water to move through in a spray there is little power achieved. However, if the nozzle or the attention is turned in such a fashion as to cause the water to move in a small, boring, forceful fashion, then there is far greater power possible to achieve with such a focus.

有各种各样的进行这种对人格的修炼的方式。在每一个文化，在每一个宗教信仰的传承中，都有一些传统，它们已经将你曾经提到的那些练习称为是对于主要的或者基础的修炼是最有帮助的，因为每一个实体都寻求去学习这些对于它是合适的课程，并接下来将它们与其他人分享，以作为一种对其他人以及对于在万物之中的太一造物者的服务。颂歌、对于各种奉献性的歌曲的使用，舞蹈以及其他的仪式，在开启这个修炼的过程的方面都是极其有帮助的，这样对于流入的普纳，

或者宇宙能量的支出，就可以极其有效地被完成了，因为这种能量非常类似于流经水管的水的能量。如果水管的管嘴是用这样这一种方式被转动，以至于会让水的传送用一种喷洒的方式流过的话，就只会很少的力量被取得。然而，如果水管的管嘴是用这样一种方式被转动，以至于会让水用一种小的，钻孔的，且强有力的方式流动的话，接下来就会有一种远远更大的力量是有可能藉由这种一种聚焦而被取得的了。

Thus it is with the focus of consciousness. If the entity is able to discipline the personality to such a degree, then it is able to move in greater harmony with the cosmic energies that are available to it and to utilize these energies in the accomplishing of those lessons and the giving of those services which are the entity's incarnational pattern.

因此，它是藉由对意识的聚焦被进行的。如果实体能够锻炼人格到这样一种程度，接下来，它就能够通过与它可以取得的宇宙的能量之间的更大的协调性而移动，并通过完成这些课程与给予那些服务来利用这些能量了，这就是实体的投生的模式了。

Is there a further query, my brother?

我的兄弟，有一个进一步的问题吗？

Questioner: I have a query. The names of God which we repeat (inaudible), we tend to focus on to align and balance our being in harmony with divine will, are spoken of as being absolute in nature, they are non-different from the Creator Himself. Are you able, from your density, can you perceive that absolute nature in the sound vibration? For example, Krishna, or Allah, or Adonai?

提问者：我有一个问题。我们重复的神的名字（听不见），我们倾向于聚焦以对我们的存有进行校准与平衡，并于神圣意志协调一致，这些神的名字是作为在属性上是绝对的事物被提及的，它们与造物者自身是没有差别的。你们能够，从你们的密度，你们能够感觉到在那个声音复合体中的那种绝对的特性吗？举个例子，克里希那，或者安拉，或者 Adonai？

I am Q'uo, and am aware of your query, my brother. The one Creator is described by various sound vibration complexes in order to cause a certain facet of the one Creator to vibrate in resonance with the entity calling the Creator's name. It is our humble experience to partake in this seeking process, and it has been our experience that, though many names reflect many different facets of that one jewel that is the Creator, that there is no one name which can capture all of the essence of the one Creator which is mysterious and beyond capture, shall we say. Each name, however, allows a certain sacred quality to be awakened within the seeker which vibrates the name. This harmonic resonance, then, begins its work in the appropriate energy center or chakra within the seeker and calls forth from the seeker that quality which is embodied in the name of the Creator which it vibrates. Thus, when properly vibrated within the seeker it is as though the creation sings. This vibrational quality is that which each seeks as it vibrates whatever name of the

Creator is sacred to it, or is utilized by it at a certain time in order to enhance that quality within the seeker.

我是 Q'uo, 我理解了你的问题, 我的兄弟。太一造物者是被各种声音振动复合体描绘以便于使得太一造物者的一定的面向与呼唤造物者的名字的实体协调一致地振动。我们对于在参与到这个寻求的过程的谦逊的体验是, 虽然很多的名字会映射造物者之所是的那一个宝石的许多不同的面向, 却没有一个名字能够捕捉到太一造物者的全部的实质, 造物者的全部的实质是神秘的且, 容我们说, 无法捕捉的。然而, 每一个名字, 都允许了一定的神圣的特性在那个说出那个名字寻求者内在之中被唤醒。这种谐音的共鸣, 接下来会在寻求者内在之中的适当的能量中心或者脉轮中开始它的工作, 并从寻求者身上引发出那种在它说出的造物者的名字中被体现出来的特性。因此, 当那个名字用适当的方式在寻求者内在之中被振动的时候, 这就好像造物歌唱了。这种振动的特性就是当每一个人说出无论什么对于它是神圣的造物者的名字, 或者在一定的时间被它所利用的造物者名字以便于强化在寻求者内在之中的那种特性的时候它所寻求的事物了。

Is there a further query, my brother?

我的兄弟, 有一个进一步的问题吗?

Carla: I have one. I (inaudible), and other people have to suffer so hard, (inaudible) confused, (inaudible), and live so long (inaudible)?

Carla: 我有一个问题。我 (听不见) 其他人不得不遭受如此的困苦, (听不见) 混淆, (听不见) 而活如此长的时间 (听不见) ?

I am Q'uo, and am aware of your query, my sister. There are many qualities for each entity which are either well expressed or poorly expressed depending upon the incarnational pattern that has been chosen and the incarnational patterns that have been utilized previous to this incarnation. Thus, some entities bring into succeeding incarnations those talents which have been well developed, those which have been reasonably well developed and those which yet await development. Each entity will have a unique pattern to pursue during each incarnation. The hallmark of an infinite Creator is variety; therefore, one may expect to find a unique pattern of experience, of lessons and of services within each seeker of truth. Thus, each need not be the same to be equal in will and in faith.

我是 Q'uo, 我理解了你的问题, 我的姐妹。每一个实体都会有很多的特性是要么很好地被表达, 要么很糟糕地被表达的, 这是取决于已经被选择的投生模式以及在这次投生前已经被你用过的投生模式。因此, 一些实体会将那些已经被很好地发展出来的天赋, 那些已经被适当地有效发展了以及仍旧等待着发展的天赋带入到接下来的投生中。每一个实体在每一次投生期间都将拥有一个要去追寻独一无二的模式。一个无限造物者的标志是多种多样的, 因此, 一个人可以期待在每一个真理的寻求者内在之中找到一种独一无二的体验、课程以及服务的模式。因此, 每一个实体都不需要是相同的以在意志中以及在信心中是平等的。

Is there another query, my sister?

我的姐妹, 有另一个问题吗?

Carla: No, no really, I just (inaudible) why some people have (inaudible) because they can't deny their faith, while other people, (inaudible) hope (inaudible). Perhaps could it be that some types of faith (inaudible), just different types of faith?

Carla: 没有, 真的没有了, 我仅仅 (听不见) 为社么一些人拥有 (听不见) 因为他们无法否认它们的信心, 而其他的人, (听不见) 希望 (听不见)。也许它可以是某些类型的信心 (听不见), 仅仅是不同类型的信心?

I am Q'uo, and am aware of your query, my sister. In some cases this is so. However, it is more generally the case that as each school will have the beginning, the middle and the higher grades within it, there are students for each grade, and each student will pursue a different course of study, in many cases while being within the same school. There are those who have learned some lessons well, and have not learned others as well. These are their challenges; these are their path; these become their service. Each learns at his or her own pace. Thus, each may serve as teacher to another that travels the same path.

我是 Q'uo, 我理解了你的问题, 我的姐妹。在一些情况中, 就是如此。然而, 更为通常的情况是, 如同每一个学校都将在它内在之中拥有低年级, 中年纪和高年级一样, 会有适合于每一个年纪的学生, 每一个学生都将追寻一个不同的学习的课程, 在很多情况中, 当在同样的学校之中的时候, 会有那些已经很好地学会了课程的人, 同样也会有其他人是尚未学会课程的。这些是它们的挑战, 这些是它们的道路, 这些会成为它们的服务。每一个人都用他或者她自己的步伐学习。因此, 每一个人都可以作为老师服务于在相同的道路上旅行的另一个人。

Is there another query, my sister?

我的姐妹, 有另一个问题吗?

Carla: No, thank you very much, Q'uo.

Carla: 没有了, 非常感谢你们, Q'uo。

I am Q'uo, and we thank you once again, my sister. Is there another query at this time?

我是 Q'uo, 我们再一次感谢你, 我的姐妹。在此刻有另一个问题吗?

Questioner: Can we engage in some chanting together?

提问者: 我们能够一起参与到某种吟唱中吗?

I am Q'uo, and we would recommend that this would be well. We would suggest, however, that the channeling portion of this meditation be completed.

我是 Q'uo, 我们会推荐, 这会是很好。然而, 我们会建议, 这次冥想的那个挑战性传讯的部分被完成了。

Questioner: (Inaudible)?

提问者: (听不见)?

I am Q'uo. We have chosen this vibration for this particular group. It is spelled in your English language with a "Q," then your apostrophe, followed by a "U" and an "O." This group was curious as to the meaning of this vibration and after some period of time asked us about it, and we responded that we have chosen this vibration for this particular group in order to cause it to ask "Who was Q'uo", for within your Latin language it was discovered by this group that "quo" was "who." We are an amalgamation of two social memory complexes or races of beings which have answered the call of this group and which takes great delight in being able to speak through the instruments in this group and be of whatever aid is possible for us within your illusion.

我是 Q'uo。我们已经为这个特定的团体选择了这个振动了。它在你们的英语的语言中是这样被拼写的，首先是一个“Q”，接下来是你们的撇号，跟着一个“U”和一个“O”。这个团体对于这个振动的意义感到好奇，并在一段时间之后向我们询问了它的意思，我们回答，我们已经为这个特定的团体选择了这个振动以便于使得它询问“谁是 Q'uo”，因为在你们的拉丁文的语言中，这个团体发现“quo”就是“who”。我们是两个社会记忆复合体或者存有的种族的一个混合体，它已经回应了这个团体的呼唤，它对于能够在这个团体中通过器皿发言，并在你们的幻象中给予我们有可能给予的无论什么帮助而得到了极大的快乐。

At this time we shall take our leave of this group while watching, shall we say, and partaking in our own way with your chanting. We leave each in the love and in the light of the one infinite Creator. We are known to you as those of Q'uo. Adonai, my friends. Adonai.

在此刻，我们将离开这个团体，并同时，容我说，观察并用我们自己的方式参与到你们的吟唱之中。我们在太一无限造物者的爱与光中离开各位。我们是你们知晓的 Q'uo。Adonai，我的朋友们。Adonai。

October 25, 1990
1990-10-25 传讯的艺术

(Carla channeling)
(Carla 传讯)

We are known to you as those of Q'uo. We greet you in joy and offer you blessings in the name of the love and the light of the one infinite Creator. As you well know, it is deemed by us an enormous privilege to be able to share with you in your concerns. As one becomes more and more refined in one's awareness of what a family truly is, perhaps of what remains of one's unwisdom one is most concerned. We have been concerned about your people for some time, as you know. And when we feel a call go forth, that enables us to try to be of service, it is as so someone from our family would be calling us, someone we love and would want nothing in the world more to do than to go to them to share their sorrow, ease their pain and strengthen their walk upon the path of the search for truth.

我们是你们知晓的 Q'uo。我们在喜悦中向你们致意并以太一无限造物者的名义向你们致以祝福。如你们清楚知道的一样，能够与你们分享你们的关注，这被我们视为是一种巨大的荣幸。当一个实体在他对于一个家庭真正是什么的认识的方面变得越来越精炼的时候，也许最受关注的事情就是它的缺少智慧的家庭还剩下什么。如你们知道的一样，我们已经关注你们的人群有一些时间了。当我们感觉到一个召唤出现的时候，它会使得我们能够尝试进行服务了，这就好像在某些来自于我们家庭中的人，某些我们深爱的人正在呼唤我们的时候，我们除了找到它们并分享它们的忧伤，抚平它们的痛苦并增强它们在寻求真理的道路上的步伐之外，在世界上我们没有任何想要做的事情了一样。

We are the privileged ones. We were able to be perceived by an instrument who was able somehow to receive concepts and to speak words which we find almost entirely appropriate. We would speak to you at this time about this as each of you is attempting to channel ever better. It is well not to regard words with an idea to their having one effect upon people. It is not hypocrisy to speak in a language of those whom you come to serve. It is not hypocrisy but kindness to use no more of emotion in your expression than the circle is able to accept without invoking either fear or guilt, which is actually a kind of fear. The silence itself will teach you better than that.

我们是荣幸的人。我们能够被一个器皿感觉到，这个器皿能够以某种方式接收到观念并说出我们发现是完全合适的词语。我们会在此刻向你们谈及这一点，因为你们每一个人都正在尝试去越来越好地传讯。不去根据词语对人们身上产生的一种效果来注重词语，这是很好的。用一种那些你们前来服务的人们的语言来发言，这并不是伪善。在你们的表达中在不引起要么恐惧要么内疚的情况下使用不超越比圈子能够接受的情绪更多的情绪，这不是伪善而是仁慈，内疚实际上就是一种类型的恐惧。静默本身将会比那种言语更好地教导你。

So we wish to be very careful to speak always in terms that have relatively little power within your illusion, insofar as they are emotionally charged. We do not

say, for instance, the word "God." From time to time, because we are allowing the instrument freedom, it will speak that word. And it is acceptable to us. Of our own self we would prefer a less emotionally charged term. One that moves cosmology out of superstition and into a simple knowledge of how eternity creates itself. So we ask each channel, always, to hear and remember words and phrases that are particularly delightful; we may be able to use them. Remember, we came to light as experiences that gave you joy, that fired your passions and that created the purest you that you have yet been. Move always back into these things that are your strength, your gifts. And one of the gifts of a channel needs to be that of grasping the nuances of vocabulary. This is not a group to which we must lecture, for each is already quite aware, for the most part, of this helpful information that it is well to be reminded again and again, that as servants of men and as sons of the one infinite Creator it was given to you to be the humblest, to be the least, to be strong enough in self that such things are irrelevant to your state of mind. The path asks a great deal for one who begins it. Little by little, untruth must be slugged off as if it were dead skin. Those blockages which could always be blamed on a childhood are suddenly those blockages for which you are responsible. Because you know how to clear them. You also know the kind of work and time that this effort will take. But we exhort you to continue. Those who seek the path of spirit must also seek the path of discipline. For the time to do spiritual work is always now, not tomorrow, not last week but right now.

因此, 我们希望一直都通过那些在你们的幻象中拥有相对地很小的力量的措辞来非常小心谨慎地发言, 在这个范围内这些措辞是在情绪上被充能的。举个例子, 我们不会说“神”这个词语。不时地, 因为我们允许这个器皿拥有自由, 它将会说出那个词语。这对于我们是可以接受的。我们自己会更喜欢一个较少在情绪上充能的措辞, 这个措辞会将宇宙论从迷信中取出来并进入到一对于永恒是如何创造了它自己的简单的知晓之中。因此, 我们会请每一个管道, 一直都听到并记住那些格外令人高兴的词语和短语, 我们也许能够使用它们。请记住, 我们是作为给予了你喜悦, 点燃了你的热情并创造了你尚未成为的最纯净的你的体验而出现的。一直返回到这些你的长处, 你的礼物之所是的事情之中。一个管道的这些礼物中的一个礼物需要成为掌握词汇表的微妙变化的礼物。这不是一个我们必须向其演讲的团体, 因为每一个人已经相当当地, 在很大部分上, 知晓这样一个有帮助的信息, 这个信即, 去一次又一次地会想起, 作为人类的仆人以及作为太一无限造物者的孩子, 去成为最谦卑的, 成为最小, 并在自我内在之中变得足够强有力以至于这样的事情是与你的心智的状态无关的, 这是很好的。对于一个刚刚开始道路的人, 道路会对它要求大量的事情。一点一点地, 不是真理的事物必须被脱落掉, 就好像它是死皮一样。那些一直可以被归咎于一个儿童时期的阻塞突然间成为了那些你要负责的阻塞了。因为你现在知道如何去清理它们了。你同样也知道工作的类型以及这种努力将会花费的时间了。但是我们敦促你们继续。那些寻求灵性的道路的实体必须同样也寻求修炼的道路。因为进行灵性工作的时间一直都是现在, 不是明天, 不是上一周, 而是现在。

[And I spoke with channels], each of you has begun that process of realizing the responsibility of policing yourself, of gauging for yourself, not the quality of the message, but only the quality of the preparation. This instrument, for

instance, has never been satisfied with its preparation. We shall not give our opinion of this, as this instrument does not want to channel it. However, it is well not to assume that you now have become good of channeling, ever, anymore then you can reach your limits as an artist in any work of art, in any work of creativity, in any work where imagination and craftsmanship work hand in hand. It is only necessary to remember all that comes through you, because you have tuned yourself to your innermost self, the self that loves [without sin]. Often against its own will, but loves and loves and loves.

[我们谈到过管道], 你们每个人都已经开始了那个认识检查你自己, 校准你自己的责任的过程了, 不是检查并校准信息的质量, 而仅仅是检查并校准准备工作的质量。举个例子, 这个器皿从未对它的准备工作感到过满意。我们将不会在这一点上给出我们的观点, 因为这个器皿并不想要传讯它。然而, 相比你能够在任何的艺术的工作中, 在任何创造性的工作中, 在任何在其中想象力与手工技艺手把手一同工作的工作作为一个艺术家所能够达到的限度, 不去假设你已经是更加擅长于传讯的, 这是很好的。唯一需要的事情就是去记住, 因为你已经调音你自己到你最为内在的自我, 那个爱而没有罪自我了, 一切都会流经你。它经常是与它自己的意志相悖的, 但是爱, 爱, 爱。

We are ready at this time to transfer the contact to the one known as K. I am [(sounds like) Mantuk], and I am one of those of Q'uo.

我们在此刻准备好将接触转移到被知晓为 K 的实体。我是[听起来好像 Mantuk], 我是 Q'uo 中的一员。

(K channeling)

(K 传讯)

I am Q'uo, and greet each of you once again in the love and the light of the Creator and this instrument. We are aware of this instrument's weariness and shall therefore speak more briefly than usual, but wish to continue upon a subject of the concerns that each of you have: in your performance, in your integrity and in your desires to communicate as clearly and accurately as possible the concepts you receive as you [serve as vocal channels].

我是 Q'uo, 在造物者和这个器皿的爱与光中再一次向你们各位致意。我察觉到这个器皿的疲倦, 我们因此将会比平常更加简短地发言, 但是我们在你们每一个人都关注的一个主题上继续: 在你们的行动中, 在你们的完整性中, 在你们的渴望中, [当你们作为语音的管道进行服务的时候], 尽可能清晰且准确地交流你们接收到的观念。

There is concern in this group, especially among those less experienced, such as this instrument, with regard to concepts that they are either not translating, shall we say, as accurately as may be desired, or that are missed all together. We know this is not an altogether unknown occurrence for those with more experience also. We wish to encourage you in your efforts in this regard to seek to grasp those concepts which seem the most clear to you. And if there is a concept that you have difficulty in grasping, we urge you simply to let it go, not consider it lost, for if it is part of the message that we wish to bring to

you, we will bring those thoughts back again.

在这个团体中，尤其是在诸如这个器皿之类的经验较少的器皿当中，会有关于要么他们没有如可能被渴望地一样准确地转译，要么他们完全错过了的担忧。我们知道对于那些更有经验的器皿，这同样也不是一个完全不被知晓的事件。我们希望在这方面在你们的努力中努力你们去寻求掌握那些看起来对于你们是最为清晰的观念。如果有一个观点你们在掌握的方面有困难，我们鼓励你们单纯地放开它，不要认为它失去了，因为如果它是我们希望带给你们的信息的一部分，我们将会将那些想法再一次带回来。

We urge you each to be diligent in the continued scrutiny of your own lives as you continue what we consider to be the most important work of those serving as vocal channels; that is, the work upon yourself, the process of becoming ever more transparent, where you become more and more transparent in yourselves. The concepts that are communicated to you will flow through more clearly, more easily and naturally and there will be less blockages within yourselves to help with the progress. Everything that you experience in your life you experience as an end result, that which is passed through many and various filter systems which you have set up for yourselves. You are aware of this process.

当你们继续你们认为是作为语音的管道的服务最为重要的工作的时候，我们鼓励你们每一个人都勤于对你们自己的生活持续不断地进行仔细检查，也就是说，在变得越来越透明的过程中在你自己身上进行工作，在这种工作中，你们会在你们自己身上变得越来越透明。被传递给你们的观念将会更为清晰、更为顺利且自然而然地流进，在你们自己内在之中将会有更少的阻塞，这会对这个过程有帮助。你们在你们的生命中体验到的每一件事情，都是你们作为通过你们已经为你们自己设置好的许多且各种各样的过滤系统的事物中的一个最终的结果而体验到的事情。

As you continue in your efforts to know yourself, you'll become more and more conscious from the way this process operates and will become more and more able to consciously choose that information which you wish to receive from all that is available to you. Processes will become less automatic, shall we say. And you will find yourselves able to incorporate more and more of life as the experiences and energy of the entire universe that is around you enter yourselves. All of this will aid you in your work as vocal channel, as this work is, indeed, that part of your journey along the path.

随着你在你去知晓你自己的努力中继续，你将会藉由这个过程运转的方式变得越来越察觉，并将会变得越来越有能力有意识地选择你希望从所有可以为你利用的信息中接收到的选择。过程将会变得越来越较不，容我说，自动性。你们将会发现你们自己能够随着在你们周围的整个宇宙的体验和能量进入到你们自己而越来越多地整合生命。所有这些都将会在你作为语音管道的工作中帮助你，因为这个工作，确实就是，你沿着那条道路的旅程的那个部分。

We would at this time transfer to the one known as Jim, and thank this instrument for the efforts she has made in sustaining this contact this evening. We are known to you as those of Q'uo.

我们将在此刻转移到被知晓为 Jim 的实体，我们为这个器皿在今晚在保持这个接触的过程中已经做出的努力而感谢她。我们是你们知晓的 Q'uo。

(Jim channeling)
(Jim 传讯)

I am Q'uo, and greet each in love and light once again. It is a privilege to work with each instrument this evening. We feel that we have made progress with the one known as K, and the ability to generate concepts which are complex in nature and which continue a logical thread of thinking, developing it with further information and illustration as the contact continues. We are very grateful to be able to enlarge that which we offer in this instrument and we would commend her perseverance. At this time it is our privilege to ask if we may speak to any queries which are upon the minds of those listening.

我是 Q'uo，再一次在爱与光中向各位致意。在今晚与每一个器皿一同工作，这是一种荣幸。我们感觉到我们已经在被知晓为 K 的实体以及她的能力方面有了进步，这种能力即产生出在特性上是复杂的观念以及继续一种逻辑性的思考的线路，并随着接触的继续藉由进一步的信息和说明而发展它的能力。我们对于能够通过这个器皿扩展我们提供的内容而感到感激，我们会称赞她的坚持。在此刻，我们很荣幸请问是否我们可以谈及在那些聆听的头脑中的任何的问题。

(Only portions of Carla's questions have been transcribed.)
(Carla 的问题仅仅只有一部分被记录下来了。)

Carla: I have one. Actually, are you aware personally (inaudible) who was able (inaudible) are you not happy (inaudible). This is the feeling I have got all along.

Carla: 我有一个问题。实际上，你们个人察觉到 (听不见) 谁能够 (听不见) 你们并不高兴 (听不见)。这是我一直都有的感觉。

I am Q'uo, and am aware of your query, my sister. We scan ourselves for permissiveness. We are, shall we say, most happy to be able to make any kind of contact whatsoever with an entity who wishes to serve as an instrument. If we are able to make ourselves known and are able to speak the simplest of concepts through a new instruments, we feel as do those of your planetary sphere who become parents, shall we say, in that we have a new opportunity through which to offer concepts which, though they are, as it has often been said, ever and always the same, yet are a means by which at least one entity shall experience the possibility of being in service in a way which we find most helpful. The concepts which we offer are, as you have surmised, of a layered nature, as are all concepts within the creation, for all evolves from the one great original Thought of love. This one simple thought of a creation made of love, generated by love, formed in that fashion is that from which all multiplicity [depends]. Thus, when we speak through any instrument we offer that which is the instrument's comfortable level of ability to perceive and to transmit in a fashion which corresponds in clarity and precision to the

crystallized nature of the instrument through whom we speak.

我是 Q'uo, 我的姐妹, 我理解了你的问题。我们扫描我们自己以取得许可。容我们说, 我们极其高兴能够与一个希望作为一个器皿而服务的实体建立任何类型的无论什么接触。如果我们能够让我们自己被知晓并能够通过一个新的器皿说出最简单的观念, 我们就会有和在你们星球上的, 容我们说, 那些成为父母的人一样的感觉了, 因为我们拥有了一个通过其提供观念的新的机会了, 虽然这些观念, 如已经经常被说道的一样, 一直都是相同的, 这些观念却是一条途径, 通过这条途径至少一个实体将会体验到用一种我们发现极其有帮助的方式来处于服务中的可能性了。我们提供的观念, 如同你们已经猜测到的一样, 如同在这个造物中的所有观念一样, 是具有一种分层的特性的, 因为所有的观念都是从一个伟大的原初的爱的想法演化出来的。对于一个由爱制成, 被爱产生出来并用那种方式形成的造物, 这一个简单的想法就是一切的多变性所依赖的基础了。因此, 当我们通过任何器皿发言的时候, 我们通过一种藉由清晰性和准确性来回应我们通过其发言的器皿的结晶的特性的方式, 提供了对于这个器皿去接收和传递的能力是舒适的层次的能量。

You ask if we have had any opportunities to utilize instruments who were able to perceive each nuance which we have to offer. We are sure that you shall not be surprised to discover that the answer to this query is no, for that which we have to offer is beyond the ability of any entity which depends upon words for communication to express. Language itself is a barrier. However, we accept the limitations, both of language and of the understanding, if you will pardon the misnomer, of each entity in its previous knowledge and experience in the areas in which we speak. It is not our intent to give information that is minutely illustrated with each possible nuance. In certain instances and at certain times it is helpful to be able to describe the concept in finer and more precise terminology, using terminologies which are especially apt. However, what we wish most in these communications is to repeat, in whatever manner is helpful to a student, the simple nature of the creation and the strong and simple relationship that each has to each other and to the one Creator, to the creation, to all things, that this relationship is one which endures, that there will always be mystery, that there is always loving support for those who venture into the dark and mysterious night of the soul. Thus, in short, our answer to your query, my sister, is that though we seek to refine each instrument's ability to perceive that which we have to offer, we rejoice at every word and concept which we are able to transmit through any instrument.

你们询问是否我们已经有过任何机会去利用那些能够感觉到我们所要提供的每一个微妙变化的器皿。我们相信你们将不会对于发现对于这个问题的答案是否定的而感到吃惊, 因为我们所要提供的事物是超越任何实体基于用于交流的词语来进行表达的能力的。语言本身就是一个障碍物。然而, 我们接受那些限制, 同时是在语言上的限制和在每一个实体根据它之前知识和体验对我们在其中发言的区域的限制, 如果你们愿意原谅我们对于“理解”的这个词语的用词不当的话。给予那种在每一个可能的微妙变化上都被精确阐释的信息, 这并不是我们的意图。在特定的情况以及在特定的时间, 通过使用特别适当的术语, 能够用更为微妙且更加精确的术语来描述观念, 这是有帮助的。然而, 我们在这些沟通交流中最为希望的事情是, 用无论什么对于一个学生有帮助的方式来重复造物者简

单的特性，并重复每一个人拥有的与相互彼此以及与太一造物者，与造物，与一切事物之间的那种强有力且简单的关系，这种关系是一种会持久的关系，将会一直都有神秘，一直都有对于那些冒险进入到灵魂的黑暗而神秘的夜晚的实体的有爱的支持。因此，简而言之，我的姐妹，我们对你的问题的答案是，虽然我们寻求去精炼每一个人器皿去感受我们所要提供的内容的能力，我们会对我们通过任何器皿所能够传递的每一个词语和想法而欢庆。

Is there another query, my sister?
我的姐妹，有另一个问题吗？

Carla: Just a comment ... The reason that I felt that this was true is that one of the best channels I know ...
Carla: 仅仅是一个评论.....我感觉到这是真实的原因是，我知道的最佳的管道中的一个.....

The other question is ... I really would not know how to speak to this ... And I wonder if I have ...
另一个问题是.....我真的不知道如何说出这个问题.....我想知道是否我有.....

I am Q'uo, and I am aware of your query, my sister. This is a query which would be interesting to investigate at any time in which there was the proper energy, shall we say, to move deeply into the nature of the creation, and its relationship to each entity in your third-density illusion. We may recommend that this might be one topic that could be explored during the workshop for contact, shall we say. For there would be at that time the interest and the opportunity to exchange points of view that may be illuminating to all concerned.

我是 Q'uo，我理解了你的问题，我的姐妹。在任何有适当的能量去，容我说，深入到造物的特性以及它与在你们第三密度的幻象中的每一个实体之间的关系时刻，这都会是一个在对其进行探索的方面是有趣的问题。我们可以推荐这个问题可以成为一个在学习接触的，容我说，学习班的期间被探索的主题。因为在那个时间会有交换可能对于所有被专注的内容有启发的观点的兴趣以及机会了。

I am Q'uo, we are grateful to you once again, my sister. Is there another query at this time?
我是 Q'uo，我们再一次对于你们是感激的，我的姐妹。在此刻有另一个问题吗？

Carla: The other question is about free will ...
Carla: 另一个问题是关于自由意志的.....

I am Q'uo, and am aware of your query, my sister. If it would be helpful to you in your preparation for one of these sessions of working to make a conscious dedication to open the instruments and the self freely, then this would be well. In our way of perceiving your desire to serve as instruments, we see that this commitment has been made when the commitment to serve as an

instrument has been undertaken. Because the first work of the instrument is upon the self and the clearing of and balancing of those energy centers in need of such is undertaken, this, of necessity, means that each wishing to serve as an instrument presents itself, and its course of study, which is the self, freely. Thus, we see no problem with the concept that you have called "pot luck," though it is oftentimes more helpful to each within the circle of seeking here [that] there has been an agreement upon a general area of investigation for the evening. We are happy to work with each instrument, even when there has been no specific designation for a topic agreed upon.

我是 Q'uo, 我理解了你的问题, 我的姐妹。在你为这些工作的集会中的一场集会做准备的过程中, 有意识地致力于自由地开放器皿和自我, 如果这对于你是有帮助的, 那么这就会是没问题的。在我们感觉你们作为器皿服务的渴望的方式中, 我们看到, 在作为一个器皿进行服务的奉献已经被进行的时候, 这种奉献就已经被做出了。因为器皿首先的工作是在自我身上的工作, 以及对那些能量中心的清理和平衡, 在这样的需要被进行的过程中, 这必定意味着, 每一个人希望作为一个器皿服务的人都会将它自己, 它的学习的进程, 以及自我之所是, 自由地呈现出来。因此, 我们对于你们称之为“百乐餐”的观念是看不到问题的, 虽然对于晚上进行的探索的一个一般性的区域有一致意见, 这对于在这个寻求的圈子中的每一个实体时常是更加有帮助的。我们很高兴与每一个器皿一同工作, 甚至在没有一个一致同意的主题的明确的指定的时候。

Is there another query, my sister?

我的姐妹, 有另一个问题吗?

Carla: No, thank you.

Carla: 没有, 谢谢你们。

I am Q'uo, and we thank you, my sister. Is there another query?

我是 Q'uo, 我们感谢你, 我的姐妹。有另一个问题吗?

Carla: I would just like to know ...

Carla: 我们仅仅想要知道.....

I am Q'uo, and we are grateful, my sister, for your dedication to this work as well. At this time, we feel that we have both exhausted the queries and the participants in this circle of seeking. We thank each for offering the self as instrument for our humble words and thoughts. We send you our greetings and our blessings upon your journeys which move each of you in ways which are not always easily understood nor easy to assimilate. We commend you upon the dedication with which you undertake each of your days within this illusion. At this time we shall take our leave of this instrument and this group. We are known to you as those of Q'uo. Adonai, my friends. We leave you in the love and the light of the one infinite Creator.

我是 Q'uo, 我的姐妹, 我们对于你对于这个工作的奉献同样也是感激的。在此刻, 我们感觉到我们已经同时耗尽了在这个寻求的团体中的问题和参与者了。我们为每一个人提供自我作为我们的谦逊的言语和想法的器皿而感谢各位。我们在

你们的旅程上向你们送出我们的致意与我们的祝福，你们的旅程是用那些既不一直都易于理解，又不易于消化的方式推动你们每一个人的。我们为你们在这幻象中的你们每一天进行的奉献而称赞你们。在此刻，我们将离开这个器皿和这个团体。我们是你们知晓的 Q'uo。 Adonai， 我的朋友们。我们在太一无限造物者的爱与光中离开你们。

October 28, 1990

1990-10-28 Hatonn: 宇宙的定义

Group question: We need a sharp definition of the universe.

团体问题: 我们需要一个宇宙清晰的定义。

(Carla channeling)

(Carla 传讯)

I am Hatonn. Greetings to all of you in the love and the light of the infinite Creator. We cannot tell you how much we appreciate and are grateful for this opportunity to attempt to serve you, asking you always to remember that we are fallible and prone to error, as anyone with opinions must be, and acknowledge himself to be.

我是 Hatonn。在无限造物者的爱与光中向你们所有人致意。我们无法告诉你们，我们是多么欣赏与感激这个尝试去服务你们的机会，我们同时请你们一直记住，我们是会犯错且易于犯错的，如同任何一个带有观点的人必定是且会承认它自己是会犯错且易于犯错的一样。

We would speak to a subject which is closer to our area of interest than most, as we have been, in our years of service with the Brothers and Sisters of Sorrow, attempting to grasp the distortions, solutions and thoughts that entities have had in this area. Perhaps we would phrase our definition of creation or the universe by speaking firstly of the entire universe, and then only secondly of the local phenomena and locally observed phenomena.

我们会谈及一个比大多数主题更加接近我们兴趣的区域的主题，因为在我们与忧伤的兄弟姐妹一同服务的岁月中，我们一直都在尝试去掌握实体们在这个区域中已经拥有的扭曲，解决方案以及想法。也许，我们会藉由首先谈及整个宇宙，接下来仅仅其次谈及局部的以及用局部的方式被观察到的现象来对我们对于造物或者宇宙的定义进行措辞。

The Creator, in a very literal sense, is the creation, as it is in its pure state single and containing all that there is. The most gratifying way to look at the mathematics of the eternal is to gaze at one's own feelings about that which is eternal. One may make certain logical assumptions: the creation is all one place; the creation is all one time. The creation is the active portion, itself infinite, of the intelligent infinity which is called Love, or the Creator, or Christ consciousness, or whatever term most aptly describes each entity's own vision of the Creator. To put it another way, the creation, seen without distortion, is completely unified, from the sinew and bone, all the way through evolutionary patterns. To put it another way, the creation is that infinite space that the Creator has called into manifestation. It has in a cosmic or galactic way created a Oneness through diversity. This is a third-density vision of the Creator. Each density pictures the Creator less anthropomorphically and more realistically, because as the truth recedes before you, you find yourself more aware of the creation of the Kingdom, both without and within.

造物者，在一个非常字面性的意义上，就是造物，因为在造物主的纯粹的状态中，祂是单一的且包含一切万有的。去检查永恒的代数的最为令人满意的方式就是注视一个人自己对于永恒的事物的感觉。一个人可以做出一定的逻辑性的假设：造物完全是一个位置，造物者完全是一个时间。造物是被称之为爱、或者造物者、或者基督意识、或者无论什么最为适当地描绘了每一个实体自己对造物者的视觉的术语的智能无限的活跃的部分，它在其自身是无限的。换句话说，造物，在不带有扭曲来被观察的时候，从筋与骨，一路贯穿所有的演化的模式，都是完全统一的。换句话说，造物就是造物者已经呼唤进入显化的那个无限的空间。它已经用一种宇宙性或者星系性的方式通过多元化创造了一个一体性。这个造物是一个造物者的第三密度的景象。每一个密度都用较不神人同形同性论，且更加现实性的方式描绘了造物者，因为当真理在你面前后退的时候，你会发现你自己更多地察觉了领域的造物，同时是外在和内在的领域。

Consequently, a sharp definition in third-density vocabulary would be that creation is that limitless and ever-expanding area of light that surrounds infinite intelligence in its passive state. The Creator in its passive state, though the originator of love, and having created by love, should also be seen to be love—love creating love—and in this great love, offering to each entity the freedom of opportunity to choose that which we wish to do.

因此，用第三密度的词汇表的一个清晰的定义会是，造物是在无限智能的被动性的状态中围绕着无限智能的光的那个无限制且一直拓展的区域。造物者在其被动的状态中，通过爱的创始者，且已经被爱创造出来之后，同样也应该被视为是爱——爱创造爱——在这种伟大的爱中，向每一个实体提供了去选择我们希望去做的事情的机会的自由。

Those who have studied, meditated and worshipped long upon the Creator of humankind have, more often than any other way, apprehended the Creator as light. This is, in fact, neither Creator nor creation, but rather love bonding with free will and deciding to build, create or manifest a series of illusions helpful to those sparks of the Creator which were before all worlds were, and which shall be after all worlds are not anymore. Thusly, the mathematics of the eternal must reckon with only one number, and that is the number one, for the creation is infinite, full of creative power, and continually expressing itself in spiritual ways to those who open the door requesting that information.

那些已经对人类的造物者研究、冥想与崇拜了很长时间的人，已经将造物者理解为光了，这种理解的方式是比任何其他的方式都要更加经常的。实际上，这既不是造物者，也不是造物，而毋宁是爱与自由意志的结合在一起并决定去构建、创造或者显化一系列的对于造物者的那些活化有帮助的幻象，而这些造物者的活化在所有的世界出现之前就存在了，并将在所有的世界都不再存在之后存在。因此，永恒的代数必须仅仅加入一个数字，那个数字就是数字一，因为造物是无限的，充满创造力，且持续不断地用灵性的方式向那些打开门并同时请求那个信息的人表达其自身的。

The free will of each entity is called the first distortion. In actuality, it is the first distortion in the human drama. That is, each of us decides and chooses to eat of the apple, the symbol of good and evil. Once entities are aware of the

duality of each day as opposed to the unity of the truth, it becomes more difficult to imagine, ideate or allow such a simple concept as the Creator being that area of light, infinite in nature, which contains all manifestations of consciousness which the Creator has offered. It is a changing set of illusions, each of which is biased toward that which has been called spiritual evolution or consciousness. These lessons are not easy, and they are extremely time-consuming, taking many, many lifetimes.

每一个实体的自由意志都被称为第一变貌。实际上，它是在人类的剧本中的第一变貌。也就是说，我们每一个人都决定并选择去吃那个苹果，即善与恶的象征。一旦实体察觉到每一天的二元性是与真理的一体性相对的，它要去想象、思考或者允许诸如造物者即使那个包含了造物者已经提供了的所有的意识的显化的光的区域，这个光的区域在属性上是无限的之类一个简单的观念，这就会变得更加困难了。它是一套改变的幻象，每一个幻象都是朝向已经被称之为灵性的演化或者意识而产生偏向性的。这些课程并不是容易的，它们是极其花费时间的，它们将花费许许多多多次的生命。

So, the paradox here is that each of you has two clocks within. One kind is humankind's time. The other clock is a face with no numbers and no hands, no digital readout, simply a blank, that is the eternal now under which all things fall. This is our witness to the Creator and its love in building this universe that its active sparks then kindle in their hearts the power to choose again and again to love where hate would be more normal, to console when you felt least like consoling, to remain forgiven, and especially self-forgiven. If we do aught else, we are criticizing our Creator, as well as ourselves; if we argue or are in contention with another, this not only expresses our views, it also separates us from love, and thereby, from the Creator.

因此，在这里的悖论是，你们每个人都在内在之中拥有两个时钟。一个时钟的类型是人类的时间。另一个时钟是一个钟面上没有数字和指针，没有数字的读数，单纯地是一个空白的时钟，它是万物落入其中的永恒的当下。这就是我们对造物者以及祂的爱在构建这个宇宙的过程中的见证，造物者的活跃的火花接下来就会在它们的心中点燃力量去一次又一次地选择，在仇恨会更加通常的地方去爱，在你感觉到最不可能安慰的时候去安慰，去保持被宽恕，尤其是自我宽恕。如果我们做别的事情，我们就是在批评我们的造物者，同样也在批评我们自己，如果我们与另一个人争论或者与另一个人斗争，这不仅仅是表达我们观点，它同样也是将我们与爱分隔开，并因此与造物者分隔开。

The largest problem that we have in speaking to you about the universe is that we see that universe as a live organism, whereas you tend to see the universe as that which is static, as an inert entity. This circle of light, if we may call it that, about the Creator, is anything but careless. As the Creator brooded over the sea and caused a living environment for learning, so the Creator in each entity may be found by that entity as it reviews that which has increased the light and radiance flowing through them, and that which has decreased the light and radiance flowing through them.

我们在与你们谈及关于宇宙的方面所拥有的最大的困难，就是我们将那个宇宙视为一个活的有机体，而你们倾向于将宇宙视为是静止的事物，视为是一个无生气

的实体。这个在造物者周围的光的圈子，如果我们可以这样称呼它的话，绝对不是漠不关心的。因为造物者是笼罩在海面上并制造出了一个活生生的进行学习的环境的，因此，在实体检查已经增加流经它们的光辐射的事物，以及已经减少了流经它们的光和辐射的事物时，在每一个实体内在之中的造物者都可以被那个实体找到。

It would be extremely difficult, at the level of instrumentation and discourse as well as philosophy that your science now offers, to give a particularly specific view of eternity, as the only so-called number that is reckoned with is one. Because the creation is an infinity, it can only be one thing, for there are no numbers in infinity except one to build a mathematics upon one, or one over one, that being love over light creating manifestation, and light moving towards love, creating humankind's experience. There is more upon this subject, but we realize the time is not as short as we think it is when we speak. 在你们的科学提供的设备与说教的层次上，同样还有哲学的层次上，要给出一个特别明确的对永恒的观点，这会是极其困难的，因为被计算的唯一的所谓的数字就是一。因为造物是一种无限，它仅仅能够是一个事物，因为在无限中除了一之外没有数字来基于一，或者一加一，来构建一个算术，即爱加光创造了演化，光向着爱移动并创造出人类的体验。在这个主题上还有更多的内容，但是我们意识到时间和我们发言的时候认为的时间的长度不是一样长的。

The way of looking at the universe from a standpoint of humankind is interesting, inarguably so. However, it does not have the advantage of realizing the absoluteness of the Creator of eternity and of the self. It attempts, each day, to make some kind of difference, moving along what this instrument would call an inherent talent or gift, that is, the yearning and the pulling towards this unity. All pilgrims are on a road bound for home. They have been spendthrifts; each of you has in some symbolic or literal way created much confusion. It is also possible to create non-confusion, contentment and hospitable feelings towards all.

从一个人类的视角来观察宇宙的方式是有趣的，无可争辩地是这样的。然而，这个视角却并不拥有领悟永恒的造物者和自我的绝对性的有利位置。它每一天都尝试去，产生某种类型的差别，并同时沿着这个器皿所称的一种固有的天赋或者礼物的途径移动，那种固有的天赋即朝向这种一体性的渴望与拉动。所有的朝圣者都是在一条必定回家的道路上。它们已经是浪子了，你们每个人已经都用某种象征性的或者实际性的方式创造了大量的混淆了。去创造一种朝向一切事物的无混淆，满意和适宜的感觉，这同样也是可能的。

When one stays within the illusion that is available for measure by instrumentation by your scientific instruments, one sees not that which is, that is, varying energy forms within which the light of self-consciousness has moved forward.

当一个人留在这个可以被你们的科学设备被测量仪器的度量所利用的幻象之中的时候，一个人是看不到事物之所是的变化了的能量的形态，在这种变化的能量形态之中，自我意识的光已经前进了。

At this time, we would wish to transfer this contact, and in order that each entity may practice the experience of receiving contact, we shall simply say, "We are now transferring this contact." We wish you love and light through this instrument. We are those of Hatonn.

在此刻,我们会希望转移这个接触,以便于每一个实体可以练习接收接触的体验,我们将简单地说,“我们现在转移接触。”我们通过这个器皿祝愿你们爱与光。我们是 Hatonn。

(Unknown channeling)

(未知者传讯)

I am Hatonn, and I am again with this instrument. We have been asked to finish these thoughts through this instrument, and then move the auditory instrument to another.

我是 Hatonn,我现在与这个器皿在一起了。我们已经被请求去通过这个器皿结束这些想法,并接着将听觉的器皿移动到另一个器皿。

The goal of each pilgrim is, of course, to arrive at home. That is the prodigal's dream. Now, entities are not brought to this place, or moved from second density in this place to third density in this place, in order that they might play in the garden, although many do so, remain innocent, and are always ready for graduation. But it is a portion necessary to this illusion that it make logical sense. The logic of the universe, though it cannot be explained, is visible. The atoms that form compounds of atoms which form cells, and gradually the manifestation of the entire being, are those forces irresistible to the entity which seeks.

每一个朝圣者的目标,当然就是去抵达家。那就是浪子的梦。现在,实体并不是被带到这个地方,或者从这个场所的第二密度移动到这个场所的第三密度,以便于它们可以在花园中玩耍,保持清白无罪且一直准备好毕业的,尽管很多人都如此在花园中玩耍。而幻象要言之有理,这是对于这个幻象是必不可少的一部分。宇宙的逻辑是可见的,虽然它是无法被解释的。原子形成了原子的混合物,原子的混合物形成了细胞,逐渐整个存有的显化形成了,这些力量对于寻求的实体是无可抗拒的。

However, if one seeks within the plane or density which you call third density upon your planet Earth, one will learn that which humanity has to teach you, which is no inconsiderable thing. However, contemplation, reading, writing, is the way of a person that finds spiritual food in these activities (inaudible). However, within this illusion the natural laws do distort eternal truths into observed truths; that is the key to that which is most difficult for scientists and mathematicians. When dealing with this illusion from whatever perspective, one discovers at the end of the inquiry a remaining mystery which is an inherent part of an universe which is noumenal, where things not making sense and becoming paradoxes is simply a sign that the pilgrim has an awareness of its own growth processes.

然而,如果一个人在你们称之为在你们的行星地球上的第三密度的层面或者密度

中寻求的话，它将学会人类所要教导你的事物，这些事情并不是无足轻重的事情。然而，沉思、阅读、写作就是一个人在这类活动中找到灵性上的食物的方式（听不见）。然而，在这个幻象中，自然的法则确实将永恒的真理扭曲成为了被观察到的真理，那就是对于科学家和数学家是极其困难的问题的关键了。当从无论什么观点来与这个幻象打交道的时候，一个人最终会发现对一个剩下的神秘的疑问，这个神秘就是一个宇宙的一个固有的部分，宇宙是本体性的，在其中那些并不言之有理且成为了悖论的事情，单纯地就是一个记号，即朝圣者对于它自己的成长的进程拥有了一种认识了。

Mathematics itself is extremely precise within this local illusion. However, just as one measures extremely low temperatures by using Kelvin numbers, so can we describe the universe using a different kind of measurement, having, however, to do with the concept of heat. It is doubtful, though possible, that there is an entity with enough of a vision to create social change by invention. This has occurred many times among your peoples, and will occur again. And so we continue in a multitude of questions, experiences and emotions. These are local distortions. They are of interest to the Creator, but often the use of the gifts of the spirit create the beautiful bond of love and love itself, or love divine.

在这个局部的幻象中，数学本身是极其精确的。然而，就好像一个人藉由开尔文绝对温度的数值来测量极度低温一样，我们一样也可以如此通过使用一种不同类型的度量来描述宇宙，然而，这种度量的类型是与热量的观念联系在一起的。会有一个实体，它带有足够的一种视野以藉由虚构创造出社会性的交换，虽然这是有可能的，但是这是难以预料的。这已经在你们的人群中出现过很多次了，它将再一次出现。因此，我们继续处于大量的问题、体验和情绪之中。这些都是局部的扭曲。它们是让造物者感兴趣的，但是，对灵性的礼物的使用经常会创造出爱和爱本身，或者神圣的爱的美丽的连接。

Just as entities cannot channel our thoughts without words, just so can we not avoid distortion using terms that are not only of this density or local illusion, but are also not informed by the central spiritual core of faith. So a choice is left for each pilgrim to make. Although you cannot prove it, do you feel that your path of service brings you onto holy ground? This is part of the definition of the universe in its active phase; that is, that entities will be drawn by spiritual gravity at a variable speed depending upon the resistance, conscious or unconscious, of the entity. Experience hones and clears and forgives many things for which it has held itself responsible. This is moving from the life and death nature of third density to a more enlightened point of view, in our opinion.

就好像实体无法在不使用词语的情况下传讯我们的想法一样，我们正是如此无法避免使用这样一种术语的扭曲，这些术语不仅仅是属于这个密度或者这个局部的幻象，它们同样也不会被信心的中心的灵性的核心所鼓舞的。因此，一个选择被留给了每一个朝圣者来做出。虽然你无法证明它，你感觉到你的服务的道路将你带到了神圣的地面上了吗？这就是在其活跃的状态中的宇宙的定义的一部分了，也就是说，实体将会用一种可变的速度灵性上的重力所吸引，它的速度是取决于实体的有意识或者无意识的阻力。体验打磨、澄清并宽恕了许多的它已经让它自

己对其负有责任的事情。这就是从第三密度的生命与死亡的特性移动到，从我们的观点来看，一种更为启发性的视角。

One final note: the creation is quite simply a mystery. We do not know, truly, of the first things, any more than any baby in any crib can know of the of affairs of the day. They hear only one thing; each of us hears the sorrow of your people. And so we come to give you not only hope, and not simple homilies, but also workable and efficient exercises for moving the consciousness back to that place where it was in meditation when you were living in eternity. As you love one another more and more, your own subjective universe becomes more and more lovely and spacious.

一个最后的评论：造物是相当单纯地一个神秘。我们真的并不比在任何的摇篮中的任何的婴儿所能够知道的，知道更多的一天的事务中的首要的事情。它们仅仅听到一个事情，我们每个人都听到你们的人群的忧伤。因此我们前来给予你们的事情不仅仅是希望，不仅仅是简单的布道，同样还有可行的和有效的练习以推动意识返回到那个意识在冥想中所处于的场所，在那个时候你是活在永恒之中的。当你越来越多地爱相互彼此的时候，你自己的主观的宇宙就会变得越来越有爱且宽广了。

Thusly, speaking as to a mathematician, who asks this query, we may say that much of mathematics is quite capable of manipulation of various minerals, gasses and liquids, of creating environments which the Great Self or the Creator and the individual co-creator have decided that which it wishes to do as a path of service. In some there are two definitions of the universe. One definition is absolute, without any space or any time, being as all one thing. The creation is intelligent and infinite and kindly towards those who seek the spiritual path which leads to radiance and servanthood. Self-aggrandizement, fear of losing one's reputation, and other such concerns, are for those who do not feel that the Creator speaks to them in the silence of their hearts.

因此，如果我们是向一个询问了这个问题的数学家发言的话，我们可以说，大量的数学是相当有能力操纵各种固体、气体和液体，并相当有能力创造出大我或者造物者以及个体的共同造物者已经决定它希望作为一条服务的途径要去做的事情的环境的。在一些情况中，会有两个宇宙的定义。一个定义是绝对的，没有任何的空间或者时间，**宇宙就是完全一个事物**。造物是智能的，无限的，且亲切地朝向那些寻求导向发光和仆人身份的灵性的道路的人的。自我扩张，对失去一个人的名誉的恐惧，以及其他的这样的担忧，就是那些并不感觉到造物者在他们的心中的静默中向他们发言的人们的事情了。

In the creation of the Father all things are truly one. This instrument clasps another's hand; that apparently is as close as two entities can be. However, it is in the deep mind, not in the second-density body that you use, that information regarding you as an imperishable individual is stored, and this deep mind cannot be uncovered except by meditation, spending some time daily doing inner spiritual work.

在天父的造物中，一切事情真的都是一体的。这个器皿紧紧握住另一个人的手，那明显地就是如同两个实体所能够地一样紧密的。然而，关于你作为一个不朽的

个体的信息是被储存在心智深处，而不是被储存在你使用的第二密度的身体中的，这个心智深处除了藉由冥想，藉由每天花一些时间进行内在的灵性工作之外是无法被揭露出来的。

For us to know intelligent infinity and to experience what this instrument would call holiness, one must gaze from a viewpoint of informed compassion. In this particular density you are learning more and more how to love each other, an absolute necessity preceding the day when there shall be a new Heaven and a new Earth. However, its only newness will be that it is entering third-density space/time at the particular time during which another third density should begin. So, like truth, part of the Creator is truth itself, absolute and unified, without space, without time and without polarity. From a human perspective, a local environment is quite various, and not a possessor of large truths, but only of creating a vast array of confusions.

对于我们，要去知晓智能无限并体验这个器皿所称的神性，一个人必须从一个被激发的同情心的视角来注视。在这个特别的密度中，你们正在越来越多地学习如何去彼此相爱，在那个会有一个新的天堂和一个新的地球的日子之前，彼此相爱是一个绝对必不可少的事物。然而，它唯一的新鲜性将会是，它是在那个在其中另一个第三密度将会开始的特定的时间期间进入到第三密度的空间/时间。因此，就好像真理一样，造物者的一部分将会真理本身，绝对且统一的，没有空间，没有时间，没有极性。从一个人类的观点，一个局部的环境是相当的多种多样的，它不是巨大的真理的持有者，而仅仅是创造了巨大数量的混淆。

We ask each to allow oneself to feel this light, this living creative light as it moves through your body to the heart chakra. As you breathe in, visualize and begin to feel this. As you breathe out, breathe out fatigue, worry, illness. It is always being requested by your people to realize many phenomena—past life experiences, karma that is still owed, and so forth. However, neither in metaphysical or godly time, nor in group consensus time, is this possible. Thus, we always suggest meditation, but more than that we suggest the singing for joy, and the becoming aware—when there is a sharp sound, a knock at the door, a telephone call, the ringing of a bell that you can hear, a honk, any sudden sound through the day that can be used as a reminder—of the state of mind you have had during and shortly after meditation, as compared with the last several minutes or hours of daily attitude.

我们请每一个人都允许它自己在这种光流经你的身体并进入心的脉轮的时候去感觉到这种光，这种活生生的创造性的光。当你吸入的时候，观想并开始去感觉这种光。当你呼出的时候，呼出疲惫、忧虑、疾病。你们的人群一直都要求去意识到许多的现象——前世的体验、仍旧被拥有的业力，如此等等。然而，无论是在形而上学的或者神圣的时刻，还是在集体意识的时刻，这都是不可能的。因此，我们一直都建议冥想，但是除此之外，我们建议为喜悦而歌唱，开始察觉到——在有一个尖锐的声音，一个敲门声，一个电话铃声，一个你能够听到的门铃声，一个号角，在一天中任何的能够被用作一个提醒物的突然的声音的时候——察觉到你在冥想期间以及在你冥想后短时间里你已经拥有的心智的状态，并将其与每一天的最后几分钟或者最后几个小时的态度进行对比。

So, the mathematics of infinity are done all with one. The mathematics of local areas of space/time are set up by the Creator and each spirit as it is tossed as a spark from a great hearth, the great transfigurational furnace of faith. There is a saying upon this instrument's wall, "All is in the All, and the All is All." We are all one being; the rest is illusion.

因此，无限性的数学是完全藉由一而被进行的。局部的空间/时间区域的数学是被造物者以及每一个灵性，当它作为一个火花从一个伟大的炉膛、信心的伟大的形变的熔炉中被抛出来的时候，所设置的。在这个器皿的墙上有一个谚语，“一切是在万物之中的，那个万物就是一切。”(All is in the All, and the All is All.) 我们全都是一个存有，其他的都是幻象。

We are impressed by this entity's query, for it shows that the entity is familiar, instinctually, with new thoughts and new ideas upon the nature of metaphysical mathematics. It would, of course, be metamathematics, but it has its possibilities, although we find it doubtful that any could carry them forward. But you do live, moment by moment, in eternity, in infinity, in any Kingdom of Heaven, if so you wish it to be. That is an absolute. Resist or refuse faith, unconditionally, and you are left in believing those artifacts of which mankind has been the author. Of the two sources, the former is by far the more trustworthy and accurate.

我们对这个器皿的问题感到印象深刻，因为它显示了，这个器皿本能地，是熟悉关于形而上学的数学的特性的新的想法和新的观点的。当然，它会是数理哲学，但它拥有它的可能性，虽然我们发现不大有可能会有任何人能够发展它们。但是，你们确实是在每时每刻都活在永恒之中，活在无限之中，活在任何的天堂的领域之中，如果你们希望它是这样的话。那是一个绝对的事情。如果你们抵制或者拒绝信心，无条件地，你们就只剩下相信那些人类已经是其制造者的人造物了。对于这两个源头，前者是远远更加可信且准确的。

Again, there is still more upon this subject, but we realize that we have worked quite a bit overtime, as we heard your machine ending some time ago, so we shall say that which is not yet said, that is the remainder, shall we say, of the paragraphs, the theme of which was offered in one sentence, a more complete discussion and a fuller grasping of the entire notion of there being a universe as opposed to there being that which seems to be. Both of those things happen to be true of the creation.

再一次，在这个主题上仍旧还有更多的内容，但是我们已经能够工作了相当多的额外的时间了，因为我们听到你们的机器在一些时间之前结束了，因此，我们将会说尚未被说的内容，也就是段落的，容我说，剩余的部分，它的主题是通过对于一个宇宙之所是的事物对比看起来似乎是一个宇宙的事物的完整的见解的一个句子，一种更加完全的讨论，以及一个更为充分的理解被提供出来的。而两者碰巧都是真实的造物。

One thing is for sure, all things are made of love, and free will acting on love to produce light which can create and manifest matter. May you love each other; then you shall learn more and more about the Creator, and you will prefer the mystery of the mathematics of one over the finity of ideas which

humankind creates and the artifacts it produces, for like the clay of your physical vehicles, they also will become obsolete, not for any specific reason of age, but simply because it is the nature of things.

一个事情是肯定的，一切事物都是由爱制成的，自由意志作用于爱以产生出光，光能够创造并显化物质。祝愿你们彼此相爱，接下来你们就将会越来越多地了解造物者了，相比人类创造的观念的有限性以及它产生出来的人造物，你们将更加喜欢一的数学的神秘，因为就好像你们的物质性载具的肉体一样，那些人造物将会成为废弃的，不是因为任何具体的年龄的原因，而单纯地因为这就是事物的特性。

We would like at this time to transfer the contact, if we may do so, for the ending of the session. We have attempted a sharp and precise definition and found ourselves in a great deal of trouble with vocabulary, for that which is eternal has concepts for which in your density you have no way of describing. The best we can do is to point you in the general direction of the truth you seek, and then build a wall that you can climb over easily. You can climb over that wall and rest at any time. But those who wish to work for the Creator are zealous, and loving and sharing. When we see this, we become humble before each of you who has achieved true harmony, for you have moved from truths to truth, and you have begun to operate in your everyday life according to spiritual principles, moving from the many to the One.

我们想要在此刻转移接触，如果我们可以这样做的话，以便于结束这次集会。我们已经尝试了一个清晰而准确的定义了，我们已经发现我们自己在词汇表上遇到了大量的麻烦，因为永恒的事物所拥有的观念是你们在你们的密度中没有对其进行描述的方式的。我们能够做的最佳的事情就是为你们指出你们寻求的真理的一般性的方向，接下来建造一座你们能够轻易地翻越的围墙。你们能够翻越那座围墙并在任何时候休息。但是，那些希望为造物者工作的人是热情的，有爱的且分享的。当我们看到这一点的时候，我们在你们每一个已经取得了真实的和谐的人的面前是谦卑的，因为你们已经从真理移动到真理了，你们已经开始在你们的每一天的生命中根据灵性的原则而运转，并同时从众多移动到一了。

We will now transfer. We are known unto you as Hatonn, and we thank you again, and greet each in the greatest love. I am Hatonn. We now transfer.

我们现在将转移。我们是你们知晓的 Hatonn，我们再一次感谢你们，并在最大的爱中向各位致意。我是 Hatonn。我们现在转移。

(Unknown channeling)

(未知者传讯)

I am Hatonn, and am once again with this instrument. We (inaudible) that a precise definition of infinity (inaudible) been possible for (inaudible) itself, the use of an inexplicable, mathematical (inaudible) may well be those due to the nearness of this particular planet's negative vibration until the fourth-density light is here. That light hurts those who are not ready to be able to enjoy it. Consequently, we who wish to share with you the joy and the strength of faith, and the life of service, wish each to know that it is no shame or burden unique

to yourself, that there are many seeming difficulties in the life. It seems as though one goes through truth after truth after truth, until one becomes fearful that there is no truth. My friends, there is truth, but within your culture there is very little truth. Consequently, if you are always honest, you are being as rebellious and as courageous as any warrior, making yourself however to a (inaudible) that may well come to you for living a life motivated by faith. Do not let this disturb you, for you are prodigal sons and daughters, and you are being called home, (inaudible) sparks of the great Creator. Eventually you shall add your spark to the infinite and illimitable light, that creative light which many call prana, that moves through your spiritual body, and has good symbols for allowing one to begin to assess one's own behavior.

我是 Hatonn, 我再一次与这个器皿在一起了。我们 (听不见) 对于无限的一个准确的定义 (听不见) 对 (听不见) 其自身是不可能的, 对于一个令人费解的、数学性的使用 (听不见) 很有可能是由于这个特定的行星的负面性的振动的接近, 一直到第四密度的光出现之前。那种光会伤害那些尚未做好准备能够享受它的人。因此, 我们这些希望与你们分享喜悦、信息的长处以及服务的生命的实体, 希望每一个人都知晓, 在生命中会有很多表面上的困难, 这并不是可耻的事情, 或者对于你自己是第一无二的负担。看起来似乎一个人会经历一个接一个接一个的真理, 一直到它开始害怕没有真理为止。我的朋友们, 会有真理, 但是在你们的文化中, 仅仅只有非常少的真理。因此, 如果你一直都是诚实的, 你就会如同任何的战士一样地叛逆且一样地勇敢, 让你自己无论用什么方式来 (听不见) 很有可能出现在你面前的事物, 以活出一次被信心所激发的生命。不要让这使你不安, 因为你是良机天涯的儿子和女儿, 你们是被召唤回家的, (听不见) 太一造物者的火花。最终, 你会将你的火花添加到无限且不可计量的光之中, 那种很多人将这种创造性的光称之为普纳, 它流经你的灵性身体, 并会拥有有效的象征物来允许一个人开始评估它自己的行为举止。

We encourage the use of discernment and the use of truths. We encourage that you not be dismayed when you discover that a truth is no longer valid. This simply means that you have gone through the uncomfortable process of spiritual growth. But always remember, in order to express the universe's high density you must attempt to live consciously and mindfully in the present moment, which is eternal. This is why we ask that you say a very, very short prayer whenever you are reminded by any loud noise that you are indeed more than glued to the desk that you are sitting at, or the place where you are standing or reclining. Each of you is a spiritual warrior.

我们鼓励使用分辨力与使用真理。我们鼓励你们不要在你们发现一个真理不再正确的时候感到灰心。这单纯地意味着你已经尽力了灵性的成长的令人不舒服的过程。但是一直记住, 为了要表达宇宙的高密度, 你必须尝试有意识地且留心地在当下一刻之中, 当下一刻是永恒的。这就是为什么我们请你们, 在任何你们被任何响亮的噪音提醒的时候, 说一个非常非常短小的祈祷词, **你们确实牢牢地被贴在你们坐在其旁边的桌子上, 或者你们正站立或者靠在其上的地方。你们每一个人都是一个灵性的斗士。**

We wish to take the world of materialistic thought and implant within the hearts of those present the love and the sharing of bounty. This is not wrong,

it is simply that it does not work within a life that the most helpful life is that of cheerfulness and happiness, but rather one of suffering that great change of attitude which creates the choice of the loss of innocence by the desiring of the fruit of the tree of good and evil. You each have that choice; you could have remained a part of the unselfconscious, latent or inactive portion of the Creator. Instead, you set off upon a great adventure, a prodigal adventure, with a fortune to spend and time and energy and talent, the time for polarizing by praying, loving, giving, sharing.

我们希望将物质主义的想法的世界从那些在场的人的心中拿走，并将爱和对馈赠的分享注入其中。这种物质主义的想法并不是错误的，它单纯地就是，它在一次生命中并不会是起作用的，最有帮助的生命是欢呼和快乐的生命，而不是一次遭遇那种巨大的态度的改变的生命，那种态度的巨大的改变会藉由渴望善恶之树的果实而失去清白无罪的选择。你们每一个人都拥有那个选择，你们本来已经继续留在那个造物者的无自我意志的、潜在的或者不活跃一部分之中的。相反，你们启程踏上了一条伟大的冒险，一条浪子的冒险，带着一份财富去花费，带着时间、能量和天赋，那个时间即用于祈祷、爱、给予和分享进行极化的时间。

We truly hope that this had aided each of you, and if there is more information requested, we shall be glad to comply, but we are conscious of this entity's informing us that we have talked too long. Consequently, we leave now to move to any questions that you may have. Have you any questions?

我们真心希望，这已经帮助你们每一个人了，如果有更多的信息被请求，我们将乐于回答，但是我们意识到这个实体正在告诉我们，我们已经谈论过长时间了。因此我们现在离开以移动到任何你们可能会有的问题。你们有任何问题吗？

(Pause)

(暂停)

Since there are no questions that have been vocalized in this meeting, we shall be glad to await any questioning that you may have at a later date. It is such a great privilege to be with each of you we are sorry to leave, yet joyful in that you have called us to you. We thank you, and offer thanksgiving for entities such as yourselves who are aware of the dreamlike quality of so-called consensus reality, and are therefore forced to consider the mysteries that surround us.

既然在这次集会中没有已经被发声说出的问题了，我们将乐于等待任何你们可能会在一个之后的日子拥有的任何的询问。与你们每一个人在一起是如此巨大的一种荣幸，我们很抱歉离开，而我们对于你们已经呼唤我们来到你们身边儿感到喜悦。我们感谢你们，并向诸如你们自己这样的察觉到所谓的共识性实相的梦境一般的特性，并因此被迫去考虑包围着我们的神秘实体们致以感恩。

In that mystery lies no thing that makes intellectual sense. In that mystery which is both Creator and creation, things simply are, and each of you, recapitulating the state of the universe, are. Everything is an I AM, a Yahweh, that so seldom is one able to minister to oneself. Listen to those about you struggling with truth that have had an end, or will soon, and help them to see

that there is no punishment involved, but only the giving of a greater opportunity. That is all, for now.

因为神秘不是存在于会在逻辑上言之有理的事情之中的。在那种造物者和造物同时之所是的神秘中，事物单纯地就是，你们每一个人都扼要概述了宇宙的状态，你们是。每一个事物都是一个我是，一个耶和華，一个人能够对它自己有幫助，这是极其少见的。聆听在你周围的那些与真理挣扎的人们，真理从并未有过一个结束，或者将会很快结束，帮助他们看到没有惩罚被包含在其中，仅仅只有给予一个更大的机会。暂时，那就是全部了。

Once again we thank you, and leave you in the love and the light of the infinite Creator. May you know that you are in that circle of light. May you know that you stand upon holy ground. May you always feel free to ask for help, for all those who love you, incarnate and discarnate, truly enjoy being of service, for by this they become freer and freer to roam the creation within one's head at will. May the truths lead you to the truth.

再一次，我们感谢你们，并在无限造物者的爱与光中离开你们。祝愿你们知晓，你们是处于那个光之圈子中的。祝愿你们知晓，你们是站在神圣的地面上的。祝愿你们一直随意请求帮助，因为所有那些爱你们的人，投生的和未投生的，都真的喜欢进行服务，因为藉由这种服务，它们会变得越来越自由以在一个人的头脑中的造物中漫游。

We are known to you as Hatonn, and leave you in love and light. Adonai vasu borragus.

我们是你们知晓的 Hatonn，我们在爱与光中离开你们。Adonai vasu borragus.

November 4, 1990
1990-11-04 崇拜的类型

Group question: The question this evening has to do with the concept of worship. What is worship, especially in regards to the one Creator? What kinds of worship are there, besides the kind that we're familiar with in church? How does worship affect us, and how we can enhance this effect?

团体问题：今天晚上的问题是与崇拜的观念有关的。什么是崇拜，尤其是在对造物者的崇拜的方面？除了我们在教堂中熟悉的崇拜的类型之外，有什么崇拜的类型？崇拜如何影响我们，我们如何增强这种影响？

(Carla channeling)
(Carla 传讯)

Greetings and blessings to each from the Brothers and Sisters of Sorrow of the principle known to you as Q'uo. The joy that we feel when we are called to your meeting to attempt to begin to examine the question that is at the heart of that which we come to share is a great privilege for us, in addition to the privilege of sharing in your selfhood, your meditation, your seeking, your tolerance of the illusion that is about you, your desire for harmony, and your single-minded desire to serve in love and faith and praise, thanksgiving and prayer.

从你们知晓为 Q'uo 原则的忧伤的兄弟姐妹向各位致意并祝福各位。当我们被呼唤到你们的机会来尝试去开始检查位于我们前来分享的事物的核心之处的的问题的时候，我们感觉到的喜悦对我们而言是一种极大的荣幸，除此之外，在你们的自我属性，你们的冥想、你们的寻求，你们对你们周围的幻象的忍耐，你们对和谐的渴望以及你们对在爱、信心、赞美、感恩与祈祷中服务的一心一意的渴望中进行分享同样也是一种荣幸。

The one known as Hatonn has been requested by the instrument because of that which the instrument does not itself understand, and it is part of that which we would speak of this evening, that when this ideation moved into the floor of this instrument's conscious thinking, it did not doubt its own instincts. There are reasons for the one known as Hatonn to be with this instrument as the energy, once again, is quite low in the group. The placing of the meditation in low energy timing is a choice that you have made because of the schedules among your people, the appointments, the details, the needs to be here and yonder. We hope this is subject for some thought.

因为这个器皿在其自身并未理解的原因，被知晓为 Hatonn 的实体已经被这个器皿请求了，这个原因会在今晚谈及的内容的一部分是，当这个观念作用进入到这个器皿的有意识的思考的底层的时候，它并未怀疑它自己的直觉。当在团体中的能量，再一次，是相当低的时候，就会有被知晓为 Hatonn 的实体与这个器皿在一起的理由了。在低能量的时间选择中安排冥想，是一个你们已经因为在你们的人群中的时间安排、约会、具体细节以及在这里与在那里的需要而被做出的选择。

We would turn now to the question at hand this evening, the question of

worship, in what it consists, what its various subgroupings may be as to type, what function it plays, and how it can be encouraged as well as begun. We would like to begin with a seemingly shallow linguistic point, yet we feel that this damaging translation of the holy work most familiar to your culture is in the present instance, and in regard to the present question, misleading and even damaging. There are many urgent requests from those whom you call, since in any and all religious paths, but especially within your Judeo-Christian culture, the basic emotion laden word that is almost always misunderstood when read, as it has been misunderstood when translated, is the word "fear." In worship, there is not fear; in worship, there is a surrender, without fear, and without knowledge of that which is to come.

我们现在转向今晚要处理的问题，崇拜的问题，它是包含什么类型，它在关于类别的方面的各种子类别可能会是什么，它起到什么作用，它如何能够被鼓励，同样，它如何才能被启动。我们想要藉由一个表面上肤浅的文字上的要点开始，而我们感觉到你们的文化极其熟悉的对于神圣作品的破坏性的翻译，在当前的情况中，在关于当前的问题的方面，是令人误导的甚至是破坏性的。会有很多的急迫的请求来自于那些你们呼唤的实体，因为在任何一条以及所有的灵性的道路中，尤其是在你们的犹太-基督教的文化中，那个基本的带有情绪的负担的，几乎一致都会在阅读的时候被误解的词语，就是“恐惧”这个词语，因为它在被转译的时候就已经被误解了。在崇拜中，没有恐惧，在崇拜中，有一种臣服，无需恐惧，无需对于即将发生的事物的知晓。

Having chosen the path of service to the infinite Creator by means of service to others, why would any entity make such a choice? There are humane and humanitarian reasons to care for one's fellow man, but not to feel that it is necessary to surrender the heart, the mind, the soul, the strength and the life to a voice which cannot often be heard, but which must be taken upon faith by its outer garments of manifestation. The fear of the Creator is simply awe and wonder, and fortunate is the entity who has released itself from all fear, for only within this illusion which you experience is there this fear of the Creator. This is simply a distortion of that love which is so great that the desire to serve this Creator fills one with awe.

当一个实体已经选择了藉由服务他人的方式来服务无限造物者的途径之后，为什么任何实体会做出这样一个选择呢？会有关心一个人的同伴的有人情味的和人道主义的原因，但却不是感觉到需要将心、性质、灵魂、力量与生命都臣服于一个声音的原因，这个声音经常无法被听到，但却必须藉由信心的外在的显化的外衣而凭借着信心被接受。对造物者的恐惧单纯地是敬畏与惊叹，那个已经让它自己释放了所有的恐惧的实体是幸运的，因为仅仅是在这个你体验到的幻象中，才会有这种对造物者的恐惧。这单纯地是一种对于爱的恐惧，这种爱是如此的巨大以至于去服务造物者的渴望会带着敬畏充满一个人。

Fear, of any one, any thing, any circumstance or any idea indicates that there is preparatory work still to do within the boundaries of the illusion which you now enjoy. The illusion is placed before you not only in a day-to-day manner, but in subtle and myriad ways. Your very consciousness, that is, that consciousness of which you are aware, is or can be constantly informed as to

what means of service lie before you. In order to reach this consciousness of awe and wonder, there must be a variable amount of your time spent in whatever kind of contemplation reveals and manifests to you personally the most information about the state of your mind, your emotions, your physical vehicle and your consciousness.

对于任何人，任何事，任何的环境或者任何的观念的恐惧都表明了，在你们现在所享受的幻象的边界中仍旧还有准备好的工作要去进行。这个幻象不仅仅是一种日复一日的方式，同样也是用微妙且数不清的方式被放置在你们面前的。你们的意识，也就是那个你们察觉到的意识，在关于什么服务的途径存在于你们的面前的是被，或者是能够被持续不断地告知的。为了要触及这种敬畏与惊奇的意识，必须要要有可变数量的时间被花费在无论什么类型的沉思之中，以向你个人揭示和显化关于你的心智，你的情绪，你的物质性载具以及你的意识的状态的最多的信息。

Within that which is called the negative path, the consciousness more and more begins to conclude that all power, all glory, indeed, all of the creation resides within the consciousness of the self. Insofar as this conclusion is reached, it is identical to the conclusion reached by those who serve others. The negative path, however, chooses to worship not that which created this universe experienced, but the self for containing all that there is. Those who can handle this concept in a positive manner are few. There is no true surrender, no true desire to do the will of the Creator, but rather the Creator and the self, so co-mingled, become a non-thing, a non-thought, and in the end, an unworkable path of service.

在那个被称之为负面性的道路的事物中，意识越来越多地开始断定，所有的力量，所有的荣耀，确实，所有的造物，都是居住在自我的意识之中的。在这个结论被取得的范围内，它与那些服务他人的人所取得的结论是一样的。然而，负面性的道路，选择去崇拜的不是那个已经创造了这个被体验到的宇宙的事物，而是那个包含了一切万有的自我。那些能够用一种正面性的方式处理这个观念的人是很少的。没有真实的臣服，没有真实的去行使造物者的意志的渴望，而毋宁是造物者和自我，如此混合在一起，成为了一个非事物，非想法，最终一条无法生效的服务的途径。

Let us move to another way of gazing at this question. Within your social intercourse, one finds many, many ways of perceiving others, perceiving one's own thoughts, perceiving meanings which may be given to various manifestations, either mundane or highly spiritual, and your choice of accepting the reality of the self seems to include accepting the reality of the illusion. However, this is not, in our opinion, an accurate, logical conclusion. Can you control the wind of spirit, or must you allow the spirit, that living principle of the Creator, to move you? Many, many desires are those things which are natural to the natural entity, that is, the entity in an unawakened state. To people such as this, worship may well be important, but they see themselves as those who take advantage of the sacrifice of another without whose sacrifice there would not be a life or consciousness continued beyond this one.

让我们移动到另外一种注视这个问题的方式。在你们的社会交际中，一个人会发现许许多多的感知其他人，感知一个人自己的想法，感知可能被给予各种显化物的意义的方式，这些方式要么是世俗的，要么是高度灵性的，你对于接受自我的实相的选择，看起来似乎包含了对幻象的实相的接纳。然而，在我们看来，这并不是一个准确的、有逻辑的结论。你能够控制灵性之风吗，或者，你必须允许灵性，那种活生生的造物者的原则，推动你吗？很多很多的渴望是那些对于天然的实体，也就是说，处于一种未察觉的状态的实体，是自然而然的事情。对于诸如这样的人，崇拜很有可能是重要的，但是他们将他们自己视为是那些会利用另一个人的牺牲的人，没有那个人的牺牲，就不会有一次生命或者意识会在这次生命之外继续了。

So, you may see that which worship is not. Worship is not the pressing forward to one's goals, the satisfaction of one's desire to accumulate and amass those things which encourage happiness. Many have called devout love of many finite things various kinds of incorrect worship, that is, worship of those things which do not endure, and are therefore only able to be worshipped within this local and provincial illusion, so soon over. And if the entity who wishes to worship does so for any motive other than love, awe, amazement, joy and a seeking after truth, one has chosen that to worship which shall surely not last as long as the consciousness which at present inhabits your physical vehicle will last. Thus, if one worships a religion, a person, a goal within the illusion, one is worshipping in a negative manner, blocking the natural flow which the spirit intends to be available to you at all times, that is, the spirit of Love Itself.

因此，你们可以看到，崇拜不是的事物。崇拜不是向着一个人的目标的奋力前进，不是对一个人去积累和聚集那些促进快乐的事物的渴望的满足。很多人已经将对许多有限的事物的热忱的爱称之为各种各样的不正确的崇拜，也就是说，对那些无法持久，因此仅仅能够在这个局部的、地方性的幻象中被崇拜，并会如此迅速地结束的事物的崇拜。如果希望去崇拜的实体因为除了爱、敬畏、惊奇、喜悦以及一种对真理的寻求之外的任何的动机而这样做的话，一个人就已经选择去崇拜将肯定不会持续和在此刻居住在你的物质性载具中的意识将会持续的时间一样长时间的事物了。因此，如果一个人崇拜一个宗教信仰，一个人，一个在幻象中的目标，它就是在用一种负面性的方式崇拜，并同时阻塞了在所有时刻都倾向于可以为你所利用的灵性的自然的流动了，那种灵性即爱自身的灵性。

Worship is that which underlies whatever complex or simple structure of personality and desire one has which manifests as an incarnation. Worship begins with the awareness that is known, but much may be inferred. Clues within the illusion that hint at one single Original Thought, which we call Love, or Christ, Christ consciousness, or the Creator, is a kind of firm ground upon which the self may stand as it gazes at, evaluates, discriminates and analyzes its own thoughts, feelings and emotions, until the self has concluded much about the nature of the self, the illusion and the program of lessons which was intended. Worship is that surrender to imperishable and perfect light and love which is the Creator. Worship is a blind thing, a shot felt to be in the dark, having an unknown target. Worship is that gathering of purified emotions

which moves the entity from considerations of the milieu of the physical vehicle to considerations of the milieu of the imperishable light being which you have found within yourself as the deepest portion of yourself.

崇拜就是潜藏在一个人所拥有的作为一次投生显化出来的无论什么复杂或者简单的人格与渴望之下的事物。崇拜是从对已知的事物的认识开始的，但是，大量的事物是可以被推测的。在幻象中暗示了那一个单一的原初的想法，即我们称之为爱、基督、基督意识或者造物者的事物的线索，是一种类型的当自我注视、评估、分辨并分析它自己的想法、感觉和情绪，一直到自我已经在关于自我幻象以及打算要进行的课程的特性得出了结论为止的时候的自我可以站立于其上的坚固的地面。崇拜就是对于造物者之所是的不朽且完美的光与爱的臣服。崇拜是一个看不见的事情，一次感觉是处于黑暗中对一个未知的目标的射击。崇拜是对于被净化过的情绪的收集，它会推动实体从对物质性载具的环境的考虑移动到对你已经在你内在之中作为你自己的最为深入的部分而发现的不朽的光的存有的环境的考虑。

There is a great difference between love and worship. Those who seek to love will in the end find all that they desire because of a great steadiness and firmness of desire. But neither the leap of faith nor the intensification of desire can move that true self within one to that which is basically a protection, for the Creator is within you, yet within you cannot be seen by you. Thus, for all except the most non-literal and lyrical of mystics, worship generally consists in an attitude of surrender in purified emotion to that which is considered the source of the being, and of all that there is.

在爱和崇拜之间会有一个巨大的区别。那些寻求去爱的人将最终找到所有他们因为一种渴望的巨大的坚定与稳固而渴望的事物。但是，无论是信心的飞跃还是对渴望的强化都无法将在一个人内在之中的真实的自我推动到那个基本上是一种保护的事物上，因为造物者是在你内在之中的，而在你内在之中的是无法被你看到的。因此，对于所有除了极其非字面性且抒情性的神秘之外的事物，崇拜一般而言包含了一种在净化过的情绪中臣服于被认为是存有的源头，一切万有的源头的事物的态度。

There is a necessity in most to objectify worship so that there is an identifiable object, idea or person onto which one may reflect one's deepest desires to serve. And as no one within an illusion can know adequately how to serve any entity in the best way for that entity, the worshipful or faithful entity watches and waits and prays and does all that it does for the love of the object of that worship, the infinite One.

在大多数情况中都有一种将崇拜对象化的需要，这样就会有一个人可以将它最深的服务的渴望映射在其上的一个可以识别的对象观念或者人了。因为在一个幻象中没有人能够充分地知晓如何用一种对任何实体最佳的方式来服务那个实体，崇拜或者信实的实体会观察、等待、祈祷并做所有它为了对那个崇拜的对象，即无限太一的爱而做的事情。

In sum, worship is that gathering of purified emotion which kneels in surrender to the purity itself, the beauty itself, the truth itself, the love itself, that is the Creator. The outgrowths of worshipful, faithful living, moment by

moment, are those things which many may perceive to be most beautiful and hard won contests against the temptation to make sense within the narrow definitions of your mind, of that which is infinite as the object of worship is infinite.

总的来说,崇拜就是对那些被净化过的情绪的搜集了,这些被净化过的情绪会在向着纯净本身,美丽本身,真理本身,爱本身以及造物者之所是的臣服中跪下来。在每时每刻,崇拜的、信实的生命的衍生物,就是那些很多人感觉到是最为美丽事情以及那些辛苦赢得竞赛,这些竞赛是在你的心智的狭窄的定义之中让那个无限的事物合情合理的诱惑之间的竞赛,因为崇拜的对象是无限的。

There are identifiable types of worship. There are three main categories of worship. The first is worship without an object. When one moves into the frame of mind that says that all that there is is the Creator, and all is to be worshipped, one has failed to identify any object of worship beyond the phenomena experienced by the self. The closest name that you have to this type of worship is pantheism, that is, the thoroughgoing worshipful attitude towards all that one beholds, but with the unspoken inference that when one comes to the end of all that there is, that is the limit of the Creator. Thusly, with those who worship without an object, many see difficulties connected with the inability to move beyond a certain point in evolution of spirit without either a subjective or reflective object of worship upon which one may focus again and again and again, infinitely, in each present moment.

有可识别的崇拜的类型。有三个崇拜的主要的类别。第一种崇拜是没有任何对象的。当一个人进入到这样一个会说,一切万有都是造物者,一切都是要被崇拜的心智的框架中的时候,它就已经无法辨认任何超越被自我体验到的现象之外的崇拜的对象了。你对于这种类型的崇拜拥有的最为靠近的名字就是泛神论,也就是说,朝向所有一个人看到的事物的彻底的崇拜的态度,但它却带有这样一种未被说出的推理,即当一个人来到一切万有的终点的时候,那就是造物者的界限了。因此,对于那些在没有任何对象的情况下进行崇拜的人,很多人会看到与这样的情况连接在一起困难的,即如果在没有一个人可以一次又一次地、无限地、在每一个当下一刻中聚焦于其上的一个主观的或者反射性的崇拜的对象的话,它是无法在灵性的演化中超越一定的位置的。

The worship of an object, or symbol, which indicates to the entity a living and participating Creator, is most, most helpful in the simplification and clarification and lucidity of what one is aware of about one's self, for worship must be the worship of an entity for nothing or something. The unexamined thoughts and feelings and actions of many of your peoples create distortions which indicate that worship is a kind of hysteria within which one is able to release all the negative portions perceived subjectively within the self. This is not particularly helpful to the evolution of the individual's spirit. However, we mention both worship without an object, and worship of an object, as being somewhat helpful, for these are stages which may be traversed as the incarnate entity slowly begins to open the door to the possibility that the object of its worship is an utter and complete mystery.

对向实体表明了一个活生生的且参与性的造物者的一个对象或者象征的崇拜,在

对一个人在它自己周围察觉到的事物的简单化、清晰化和澄清的方面是极其、极其有帮助的，因为崇拜必定是不为任何事情或者为了某个事情而对一个实体的崇拜。你们的人群中的许多人的未经检查的想法、感觉和行动会创造出扭曲，这些扭曲会表明，崇拜是一种类型的变态的兴奋，在其中一个人能够释放所有在自我内在之中主观性地被感觉到的负面性的部分。对于个体的灵性的演化，这并不是特别有帮助的。然而，我们会指出，没有一个对象的崇拜和对一个对象的崇拜，同时都是多少有些帮助的，因为随着投生的实体缓慢地开始向着它崇拜对象是一个彻底且完全的神秘的可能性开放大门，这些都是可以被跨越的阶段。

True worshipful living is a high risk occupation. It is not a loop into the light, but rather a loop into darkness. The illusion creates an emotional, mental and spiritual twilight in which ideals, the purification of emotions from attachments, and the mindfulness of continuing awareness of the worship bloom in the darkness of blind faith. That is, the true worship is worship of a mystery; awe, wonder, a greater and greater subjective feeling of being held firmly by that which is not illusion, although one cannot understand it, so that the entity rests at last in a completely subjective and subjectively truthful journey. In this regard, worship may be seen as motion, motion of a metaphysical kind rather than a physical kind.

真实的崇拜的生命是一次高度冒险的工作。它不是一个进入到光的回路，而毋宁是一个进入到黑暗的回路。幻象会创造出一种情绪上的，心智上的，灵性上的微光，在其中理想、净化情绪消除牵绊，以及对于崇拜的持续不断的察觉的留心会在看不见的信心的黑暗中绽放。也就是说，真实的崇拜是对一种神秘、敬畏、惊奇与一种越来越大的被并非幻象的事物紧紧抓住的主观性的感觉的崇拜，虽然一个人无法理解它，这样，实体就会最终在一种在主观上和客观上都完全信任的旅程中休息了。在这个方面，崇拜可以被视为是运动，具有一种形而上学的类型而不是一种物质性的类型的运动。

We would once again advise this instrument to peruse these thoughts upon worship, for in her nature, in order that she may be what she wished to be and do what she wished to do before incarnation, she has gifts of faith and will. This instrument, therefore, has little idea of what may form worship, what may begin a craving for impossible virtue, for it experiences these things as a portion of its nature, and in this it is not incorrect. However, most are aware neither of the surety of faith nor a complete surety of desire.

我们会再一次建议这个器皿仔细研读这些关于崇拜的想法，因为在本性中，为了她可以成为她在投生前希望去成为事物，并做她希望在投生前去做的事情，她是拥有信心和意志的礼物的。因此，这个器皿对于什么事物可能形成崇拜，什么事物可能开始一种对不可能的优点的渴望是几乎没有任何的观念的，因为它将这些事物体验为它的本性的一部分，在这方面，这并不是错误的。然而，绝大多数人既未察觉到信心的肯定，也未察觉到一种对渴望的完全的确信。

Knowing that one will receive what one desires, one attempts to desire the most whole, beautiful and truthful expression of the Creator that may be made available to it. The entire panoply of a culturally gutted civilization ...

知晓一个人将会接收到它渴望的事物，一个人会尝试去渴望有可能为它所取得的

最为完整、美丽且可信的造物者的表达。一个在文化上激起情感的文明的整套的华丽的盔甲.....

(Side one of tape ends.)
(磁带一面结束。)

(Carla channeling)
(Carla 传讯)

... the choice of the intellectual to worship nothing or everything, both of which contain a weak strength of acceleration, although the vector is promising. Those who worship an object, but do not go beyond the literal object in itself, are those who do not yet desire to surrender to that which is, in the end, the unknown. Such entities have the need for structure, for certainty, surety, a firmness of intent which is the blossom of that structure, and many are those who have found the gateway to eternity in this way. But they are few, in that they have not become universal in their thinking, feeling and acting process.

.....去什么都不崇拜或者崇拜所有事物的逻辑智力的选择，两者同时包含了一种虚弱的加速的力量，尽管方向是有希望的。那些崇拜一个对象，却并未超越在那个对象自身之中的字面性的对象的人，是那些尚未渴望去臣服于，最终，是未知之所是事物的人。这样的实体会对于结构，对于肯定性、确定性、以及一种意愿的稳固性的需要，这种意愿就是那个构架的花朵了，很多这样的实体都已经用这种方式找到了那个通往无限的大门了。但是，他们是少数，因为他们尚未在他们的思考、感觉和行动的进程中成为全面性的。

It is to those who acknowledge that nothing is known, and yet who choose to be certain of those things which they feel as they consciously purify their emotions, that the sight of what this instrument would call the Kingdom, comes. There is no visualization of objects, such as being seated at the right hand of the Creator, or ruling, or judging, or being in some way a master of the creation. The one who wishes to develop the ability to worship must first square off against two illimitable concepts; that is, that nothing can be known, objectively; and that the self can be known by the self more and more through meditation, contemplation, analysis, prayer, and the observation of one's personality as it shows itself in any present moment.

对于那些承认了没有任何事物是被知晓的，而却又选择去对于那些随着他们有意地净化他们的情绪而感觉到的事物感到肯定的人，就是在这样一些人身上，那种这个器皿会称之为领域 (Kingdom) 的视野会出现了。没有诸如坐在造物者的右手边，或者统治、或者评判、或者以某种方式成为造物的一个掌控者之类的对于对象的观想。希望去发展崇拜的能力的人必须首先对于两个不可估量的观念展开强有力的竞争：也就是，客观上，没有事物是能够被知晓的；自我仅仅能够，通过冥想、沉思、分析、祈祷，以及通过在一个人的人格在任何当下一刻之中展现它自己的时候对它的观察，而越来越多地被自我所知晓。

Worship, then, is worship not only of the Creator, but of the mysterious and

largely unknown Creator. The choice is then made, with no evidence whatsoever, to surrender to that unknown, for as one is aware one did not make oneself, one is aware that whatever the nature of the unknown, that unknown is responsible for one's being, one's continuance, one's imperishability and one's opportunities to express and manifest the glory of this mystery.

那么，崇拜就不仅仅是对造物者的崇拜，同样也是对于神秘且大部分是未知的造物者的崇拜。选择接下来就被做出了，不是藉由无论什么证据，以臣服于那种未知，因为当一个人意识到它并不是自我制造的时候，它就会察觉到那种未知的无论什么特性了，即未知是要为它的存在，它的持续性，它的不朽以及它表达和显化这种神秘的机会负责的。

We realize we have only begun upon this subject. It is a large one, and because of this instrument's request to us, as it perceives the very large amount of material on this subject, we shall be satisfied to have begun. We would at this time transfer this contact. We are known to you as Q'uo, and for those of Hatonn, we bid you fond farewell as we leave this instrument. We are those known to you as Q'uo, and we would at this time transfer this contact.

我们意识到，我们仅仅已经在主题上开了个头。它是一个巨大的主题，因为这个器皿对我们的要求，因为它感觉到这个主题上的非常巨大的材料的数量，我们将对于已经开了头而感到满足了。我们会在此刻转移这个接触。我们是你们知晓的 Q'uo，代表 Hatonn 团体，在我们离开这个器皿的时候，我们向你们告别。我们是你们知晓的 Q'uo，我们会在此刻转移这个接触。

(Jim channeling)

(Jim 传讯)

I am Q'uo, and greet each again in love and light. We would offer ourselves at this time in an attempt to speak to queries if there are any queries that we may address. May we begin with the first one at this time?

我是 Q'uo，在爱与光中再一次向各位致意。我们会在此刻通过一种去回答问题的尝试来提供我们自己，如果有任何我们可以讲述的问题的话。在此刻我们可以用第一个问题来开始吗？

Carla: Yes, I have a question. In my teaching, I request that those who are working with me choose a symbol or an object to specify who they are in order that they may do work in metaphysical realms, but you suggest that true worship is worship of a mystery. Am I misguiding anyone by my method of teaching?

Carla: 是的，我有一个问题。在我的教导中，我请求那些正在与我一同工作的人选择一个象征物或者一个对象来具体说明他们是谁，以便于他们可以在形而上学的领域中进行工作，但是你们建议真实的崇拜是对一种神秘的崇拜。我是在藉由我的教导的方面在误导任何人吗？

I am Q'uo, and am aware of your query, my sister. When an entity wishes to offer itself in the service which those present seek to offer, as the vocal

channels, it is well to have a central concept or representation of this great mystery which is the Creator and the creation available to it to offer as the means by which unseen spirits may be challenged or hailed, shall we say. It is recognized that there is no concept or quality that can adequately summarize the infinite mystery of the Creator, yet the vocal channel does well to find a facet of this mysterious Creator by which it may approach the Creator, and through which it may offer the challenge to those contacts which would wish to speak through it. Though a concept may be fashioned, and an approach may be made, it is always known in the heart of each seeker that mystery is at the heart of each concept and each approach.

我是 Q'uo, 我理解了你的问题, 我的姐妹。当一个实体希望通过在场的人寻求去提供的, 作为语音管道的服务, 来提供它自己的时候, 对于这个造物者以及可以为其所利用的造物之所是的伟大的神秘拥有一个中心性观念或者代表, 以作为藉由其无形的灵性可以, 容我们说, 被挑战或者被欢呼的途径而提供出来, 这是很好的。要被认清的事情是, 没有观念或者特性能够完全地概括造物者的无限的神秘, 而语音的管道去找到这个神秘的造物主的一个面向, 藉由这个面向它可以接近造物者, 通过这个面向它可以向那些会希望通过它发言的接触提供挑战, 语音的管道这样做是很好的。虽然一个观念可以被塑造, 一个途径可以被形成, 在每一个寻求者的心中一直都要知晓的是, 神秘是处于每一个观念和每一条途径的核心之处的。

Is there a further query, my sister?
我的姐妹, 有一个进一步的问题吗?

Carla: Just one, and I was asking this of Jim this morning. It is difficult for me to grasp that people honestly don't open their eyes, look around, take it in, and immediately feel the instinct of faith. Nor it is it understandable to me personally why people lack the intensity of desire to attempt to learn and serve at the very limit of their ability with a complete passion, because of this instinctive identification with the Creator, which is faith, and love and surrender, and willingness to serve, all sort of mixed into one. How can I brook this chasm in my own understanding, in my own failure to understand, in such a way that I can better serve? Because it's my blind spot.

Carla: 仅仅有一个问题, 我在今天早上正在询问 Jim 这个问题。我很难理解那些真诚地不愿意睁开他们的眼睛, 看看四周, 接纳它并立刻感觉到信心的直觉的人。我个人同样也不理解, 为什么人们缺少渴望的强度去尝试去藉由一种完全的热情来在他们的能力范围内学习与服务, 因为这种与造物者的本能的同一性, 即信心、爱、臣服以及去服务的乐意, 所有这些都混合为一体了。我如何才能在我自己的理解中, 在我自己的无法理解中, 用这样一种我能够更好地服务的方式容纳这个隔阂呢? 因为它就是我的盲点了。

I am Q'uo, and we are aware of your query, my sister. The central mystery of which we have been speaking is reflected in each entity that seeks the one Creator. Each approaches this path from an unique position. There is much learning within the life pattern of any entity that is quite incomprehensible to most other entities that may be acquainted with a specific entity and may

wish to know more of that entity in order to draw closer to it in companionship, compassion and in common seeking.

我是 Q'uo, 我理解了你的问题, 我的姐妹。我们一直在谈及的中心性的神秘是在每一个寻求太一造物者的实体中被映射出来的。每一个人都从一个独一无二的位位置接近这条道路。在任何一个实体的生命模式中都有大量的学习, 对于大多数其他的实体, 它们可能会可能熟悉一个特定的实体并可能希望去更多地知晓那个实体以便于在友谊与同情心中, 在共同的寻求中接近它, 而这个实体的这种生命的模式会是相当无法理解的。

That each of you contains mystery may be seen as a benefit or detriment depending upon one's point of view. Many feel more justified, shall we say, for lack of a better word, in their own idiosyncrasies, when they realize that others contain such as well, variety thus becoming an enhancement when looking at the qualities of the human species. If an entity is not comfortable with the mystery within itself, perhaps it will have more difficulty in adjusting to that which is mysterious within others, for there is much of what seems to be of—we allow this instrument to search—undependable nature that mystery represents to some entities.

你们每个人都包含了神秘, 取决于一个人的视角, 这是可以被视为是一种益处或者害处的。很多人会对他们自己的特异性感觉到是更为, 因为缺少一个更好的词语, 有道理的, 当他们意识到其他人同样也包含了这样的特异性的时候, 多样性因此就成为了在观察人类的物种的特性的时候的一种增强了。如果一个实体对在它自己内在之中的神秘感觉到不舒服, 也许它将在根据在其他人内在是神秘的事物做出调节的方面有更多的困难, 因为会有大量的事物看起来似乎是具有神秘向一些实体呈现出来的——我们允许这个器皿去进行搜索——不可靠的特性的。

However, when that which is known of others is explored, oftentimes it is seen that along with the differences between entities there is much that unites those of your population. Entities will pursue their paths of seeking in a conscious or in an unconscious fashion with the character of the seeking determined by forces which are unique to each entity. When it is realized that each entity is unique, relationships between entities and the attempt at understanding between entities will then be seen as doubly unique.

然而, 当其他实体的那个被知晓的特性被探索的时候, 时常会被看到的事情是, 伴随着在实体之间的差异, 会有大量的事物将你们的人群中的人们统一起来了。实体将会用一种有意识的方式或者用一种无意识的方式藉由寻求的特性来追寻它们寻求的道路, 这种寻求的特性是由那些对于每一个是你都是独一无二的力量所决定的。每一个实体都是独一无二的, 当这一点被认识到的时候, 在实体之间的关系以及对于在实体之间的理解的尝试接下来就将被视为是双倍地独一无二的。

Is there a further query, my sister?

我的姐妹, 有一个进一步的问题吗?

Carla: I just want to clarify what I think you said. I think that you basically implied that what I see as an instinct, as a part of the self that could not be denied, is that, but that is for the most part in other people covered. And

further, you are intimating that a teacher for the most part teaches by being, not by what it says. Are these conclusions acceptable?

Carla: 我仅仅想要澄清我认为你们说了的内容。我们你们基本上是在暗示, 我视为一种本能, 视为自我的一个无法被否认的事物, 在其他人身上大部分是被遮蔽起来了的。更进一步, 你们是在暗示, 一个老师绝大部分是藉由存在, 而不是藉由它说的事情而教导。这些总结是可接受的吗?

I am Q'uo, and though we have not specifically iterated our reply in such a manner, we find that the interpretation which you have made of our words is an interpretation which stands on its own as valid, in our humble opinion.

我是 Q'uo, 虽然我们并未用这样一种方式明确地重复我们的回答, 我们发现你已经对我们的言语做出的阐释, 就我们谦逊的观点, 是一种拥有其自身的正确性的阐释。

Though entities are most mysterious, each in his or her own way, much of this mystery, though remaining in a covered, as you have called it, condition, due to perhaps the lack of conscious seeking, would, even with active conscious seeking remain mysterious, not only to others observing such an entity, but to the conscious seeker as well, for this illusion which you inhabit is one which guarantees a great deal of mystery, since the unifying qualities and the fundamental concepts of the Creator, of the creation, and of each entity within the creation, are covered over, much as the earth beneath your feet covers the gems and jewels that may be found within your geological strata.

虽然实体大部分都是神秘的, 每一个人都用他或者她自己的方式是神秘的, 虽然大量的这种神秘是留在一种, 如你们所称的, 被遮蔽的状态中, 这也许是由于缺少有意识的寻求, 甚至在积极的有意识的寻求的情况下它们仍旧会保持神秘, 不仅仅是对于其他的观察这样一个实体的人, 同样也是对于有意识的寻求者, 因为这个你们所居住的幻象是一个确保了大量的神秘的幻象, 因为造物者, 造物, 在造物中的每一个实体的同一性的特性和基本的观念都是被遮蔽起来的, 非常类似于在你们脚下的土地覆盖了在你们的地质地层中可能会发现的珍宝和宝石。

It is also well said that a teacher will provide the most effective instruction to those who learn from it, not so much by what it says, but by, as you have said, its very being, for it is the being that informs the working.

一个老师将不会如此多地凭借它说的事情, 而是凭借, 如你已经说的, 它的本质的存有而向那些向它学习的人们提供最有效的教导, 这同样是说得很好的, 因为就是存有鼓舞了工作。

Is there another query, my sister?

我的姐妹, 有一个进一步的问题吗?

Carla: I do have a trivial query, and then I'll shut up. I was struck throughout this contact by a change in your focus which prohibited me from using pretty words. I assume, as I did surrender, and I believe I was getting an accurate flow, that this had a purpose. Is it within the bounds of free will at this time for you to express the purpose of speaking in such a clinical manner of that which

is at the heart of all passion, all life and all eternity?

Carla: 我确实有一个琐屑的问题, 接着我就会闭嘴了。我在贯穿这次接触过程中都在被在你们的聚焦中的一个改变而冲击, 它禁止我使用漂亮的词语。当我确实让步了的时候, 我相信我正在活动一种准确的流动, 我假设这是有一个目的的。对于你们用这样一种慎重的方式谈及位于所有的情、所有的生命以及所有的永恒的核心之中的事物的目的, 你们表达那个目的是出于在此刻的自由意识的边界之中的吗?

I am Q'uo, and we are aware of your query, my sister. Before beginning this session we were aware that you felt some concern for your ability to channel in an undistorted fashion upon a topic which is quite dear to your own way of thinking and being, shall we say. Thus, we wished to facilitate the transmission of concepts by forming those concepts in a manner which would not continue to trigger this concern within your mind complex as you observed familiar phrases being utilized in the fashioning of this concept.

我是 Q'uo, 我们理解了你的问题, 我的姐妹。在开始这次集会之前, 我们察觉到你对于你用一种无扭曲的方式在一个对于你自己的, 容我们说, 思考和存在的方式相当珍贵的主题上进行传讯的能力感觉到某种担忧。因此, 我们希望藉由用一种, 当你观察到在输在这个观念的过程中被使用的熟悉的措辞的时候, 不会继续在你的心智复合体中触发这种担忧的方式来形成这些观念而促进对观念的传递。

Thus, we attempted to speak in a manner which was not only somewhat foreign to you, but which would seek to describe this core concept in a manner which would be more acceptable to many entities upon the intellectual or analytical level that may come in contact with this information, and to the conveying of more objectively oriented concepts, that find an easier entry into the more emotional or, shall we say, heart-filled areas of the personal life pattern.

因此, 我们尝试去用这样一种方式来发言, 这种方式不仅仅对于你多少有点陌生的, 它同样也寻求去用一种对很多实体在可能会与这个信息接触的逻辑或者分析的层次上更加能够接受的方式来描述这个核心的观念, 以传递更加客观导向的观念, 并找到一种更为容易的进入到生命模式的更多情绪性, 或者, 容我们说, 更加让心满溢的区域中的入口,

Is there a further query, my sister?

我的姐妹, 有一个进一步的问题吗?

Carla: No, my brother, I suspect since you said that there is more, that we will be hearing more, and I will wait. Thank you.

Carla: 没有, 我的兄弟, 我猜想, 因为你们说过还有更多的内容, 我们将会听到更多的内容, 我将会等待。谢谢你们。

I am Q'uo, and we again thank you, my sister. Is there another query at this time?

我是 Q'uo, 我们再一次感谢你, 我的姐妹。在此刻有另一个问题吗?

(Pause)

(暂停)

I am Q'uo, and we are most grateful for this opportunity of speaking to this group. Indeed, there is a good deal more information upon this topic, which we shall be happy to share with you at your request in your future gatherings. We are always happy to join this group, for we find that the queries from this group are fashioned from the desires of the heart and not just those of the mind or of the curiosity.

我是 Q'uo, 我对于向这个团体发言的机会是极其感激的。确实, 有在这个主题上有多得多的信息, 我们将可以在你们未来的集会中与你们分享它们。我们一直都乐于加入这个团体, 因为我们发现这个团体的问题是从心的渴望, 而不是从那些心智的或者好奇心的渴望而被形成的。

We shall at this time take our leave of this group. We are known to you as those of Q'uo. We would leave you in the love and in the light of the one infinite Creator. Adonai, my friends. Adonai.

我们将在此刻离开这个团体。我们是你们知晓的 Q'uo。我们会在太一无限造物者的爱与光中离开你们。Adonai, 我的朋友们。Adonai。

November 8, 1990
1990-11-08 信心与意志

Group question: The question is about faith.
团体问题：问题是关于信心。

(Carla channeling)
(Carla 传讯)

[I am Q'uo.] Greetings and blessings to you in the love and in the light of the one infinite Creator. As we work with each channel this evening, we wish each to know that there are those of the Confederation of Planets, which many prefer to call the angelic hosts, [who] will be with each. Those of the principle of Q'uo, which are of Latwii, shall be with the one known as Jim. That entity known as Laitos and that entity known as Oxal shall be meditating with the one known as K. And we find this instrument to be well guided by its own comforter.

[我是 Q'uo。]在太一无限造物者的爱与光中向你们致意并祝福你们。当我们在今晚与每一个管道一同工作的时候，我们希望每一个人都知晓，会有那些属于星际联邦的实体，那些很多人喜欢称之为天使的东道主的实体，将会与每一个人在一起。那些属于 Q'uo 原则的实体，那些属于 Latwii 团体的实体，将会与被知晓为 Jim 的实体在一起。那个被知晓为 Laitos 的实体和被知晓为 Oxal 的实体，将会与被知晓为 K 的实体一同冥想。我们发现这个器皿是很好地被它自己的安慰者所导引的。

How blessed it is to be in the company of those who seek to have that which the world can give them not, that which the world promises not, that which the world can never promise. It is a joy to us to experience your questing hearts. In each moment of anguish in the life experience, there has always been, sooner or later, that turning towards a quest for the truth of the spirit, a sincere desire to know the spirits well—in that dogged persistence of an absolute being in highly, worldly, mundane illusion, which is entirely relative. We would share some thoughts about that which we call faith, and we shall be doing so to each channel, in order that each may give its own special gifts to this very large subject which may well, if interest continues, be ongoing within this group for some time.

与那些寻求去拥有世界无法给予他们，世界不会承诺，且永远无法承诺的事物的人们相伴，这是怎样地有福呀。体验你们探求的心，这对于我们是一种喜悦。在生命体验中的每一个苦恼的时刻中，或早或晚，一直都会有那种转向一种对灵性的真理的追寻，转向一种去充分知晓灵性的真诚的渴望——在那个高度世俗的、尘世的，完全相对性的幻象之中藉由一个绝对的存有的那种顽固的坚持不懈。我们会在关于我们称之为信心的事物上分享一些想法，我们将会对每一个管道这样做，以便于每一个人都可以对这个非常巨大的主题给予它自己的特别的礼物，如果兴趣继续的话，这个主题可能会在这个团体中持续进行一些时间。

That which one calls faith has been, within your holy works, called, "Hope in

things unseen." How difficult it is for you within your culture to hope in things unseen. The illusion all by itself, without the many distortions which have occurred in difficult and ambivalent polarizations among your peoples, is such that the contemplation of claiming an absolute, living by it, being willing to die for it as witness to the truth, is ludicrous. This is the outer environment in which you are attempting to become aware of your metaphysical, imperishable consciousness, that spark of the Creator which expresses its unity and hope, and all that may be expressed within your illusion.

在你们的神圣著作中，一个人称之为信心的事物，已经被称之为，“对看不见的事物的希望。”在你们的文化中，去期待看不见的事情，这对于你们是多么困难呀。幻象完全藉由其自身，而不带有在你们的人群当中已经在困难而模棱两可的极化中出现了的许多的扭曲，就是如此这般，以至于对于主张一种绝对性，藉由其而活，并乐意于为其而死来作为对真理的见证的打算，都是荒谬的。这就是你们在其中正在尝试去察觉你的形而上学的、不朽的意识体验，察觉那个表达其一体性、希望以及所有可以在你们的幻象中被表达的事物的造物者的火花的外在的环境了。

Though you may be of little faith in your own estimation, the search itself is a search begun only in the blindness of faith. This is one of the elements of faith itself which creates a kind of meniscus or layer of resistance for those who wish to have faith. For if one claims faith, the world that is seen, the illusion that is perceived, is forever changed and not in ways which exemplify the search for happiness or the contentment of resting in a comfortable space. There are comfortable belief systems, systems which enable one to know all the truths all the time according to the subjective path of literal, dogmatic belief systems. However, that which each Christ that has come into your environment has offered is not a comfortable or happy journey. It is a journey begun on courage alone. It is a journey in which one persists by will alone. It is a journey which claims that which it does not feel with its whole heart, but which instead is felt as a hunch, an instinct, a bias. On these slender threads hang the beginning of a life in faith.

虽然你们在你们自己的估计中可能具有一点信心，对其自身的寻求确实仅仅会在对信心的看不见中被开始的一种寻求。这就是信心本身的要素中的一个，它为那些希望去拥有信心的人创造出了一种类型的新月形凹液面或者阻碍的层次。因为如果一个人宣称拥有信心，那个被看见的世界，那个被感觉到的幻象，是永远地被改变了，且绝对不会是通过示范了对在一个舒适的空间中休息的快乐或者满意的寻求的方式被改变的。会有令人舒适的信念系统，会有使得一个人能够在所有的时间都根据字面上的、教条性的信念系统的主观的道路而知晓所有的真理的系统。然而，每一个已经进入到你们的环境之中的基督都已经提供了事物，不是一条舒适的或者快乐的旅程。它是一条单单凭借勇气而被开始的旅程。它是一条宣称了藉由它全部的心都感觉不到，却会作为一种预感、一种直觉、一种偏向性被感觉到的事物的旅程。在这些纤弱的线上悬挂着一次在信心中的生命的开始。

We would at this time transfer. We are known to you as Q'uo.

我们会在此刻转移。我们是你们知晓的 Q'uo。

(K channeling)

(K 传讯)

I am Q'uo, and greet you in the love and light of the one infinite Creator. We return again to the same that is given in your homework. Faith is the substance of things hoped for, the evidence of things unseen. Now, you know that the essence of faith is that surety that each entity has without objective, tangible proof of same. This inner surety is the substance and evidence I have spoken of. There are many among your peoples who have not developed a conscious awareness of their own inner sense of that surety and choose to believe that they will accept and act on nothing unless they have objective, tangible proof of such—what man would call "scientific proof." What these entities are unaware of is that they accept many, many things on faith but do not realize it, for these beliefs have never been called into question. They pride themselves in not accepting ideas which seem foolish to them or to others, merely on the basis of a feeling of congruity within themselves.

我是 Q'uo, 在太一无限造物者的爱与光中向你们致意。我们再一次返回到你们的家庭作业中被给予的相同的事物。信心是被期待的事物的实质, 是看不见的事物的行迹。现在, 你们知道, 信心的实质就是那种每一个实体在没有对同样的事物的客观的、可以触摸得到的证据的情况下所拥有的内在的确定性。这种内在的确定性就是我们已经谈到的实质与行迹了。在你们的人群中有很多人尚未发展处一种对他们自己内在中的那种确定性的感觉的有意识的认识, 并选择去相信, 除非他们对这样的——你们的人会称之为“科学性的证据”的事物的客观的、可以触摸的证据, 他们将什么都不接受, 且将不会在什么都没有的情况下做出行动。这些实体尚未察觉到的事情是, 他们藉由信心接纳了许许多多的事情, 但却没有意识到信心, 因为这些信念从未被质疑过。他们为他们自己没有接受对于他们或者对于其他人看起来似乎是愚蠢观念, 没有仅仅是基于在他们自己内在之中的对这些观念的一种合适性的感觉接纳它们而骄傲。

The spiritual journey with each begins at that point when an entity feels this sense of congruity and acts on it for the first time. It may not be an obvious action but may be simply the acknowledgment of the feeling itself, the acknowledgment and the validity of a feeling. And it is at this point that faith becomes part of conscious action on the personal path. As each seeker continues to grow and develop, this capacity for faith, the ability to deny on the inner sense of congruence with an idea, is developed further and further, until each entity has created for itself its own personal collection of truths, that are based not on objective proof but on subjective assurance. The part of this process that each of you is aware of is the realization from time to time, the causes of obsolescence of some of these truths, when this first occurs. The faith of the seeker is often shaken, sometimes to a very great degree; especially, if this process occurs with truth that has been known long and deeply.

每一个实体灵性的旅程是在一个实体第一次感觉到这种合适的感觉并依照它而行动的时候开始的。它可能不是一种明显的行动, 但可能单纯地就是对感觉自身以及对一种感觉的确实性的承认。就是在这个位置, 信心成为了在个人的道路上

的有意识的行动的一部分。随着每一个寻求者继续成长和发展，这种对信心的能力，这种依赖于伴随着一个观点的内在的合适的感觉的能力，会越来越深入地被发展，一直到每一个实体已经为它自己创造了它自己的个人的真理的集合为止，这个真理的集合不是基于客观的证据，而是基于主观的确信的。这个你们每个人察觉到的这个过程的一部分，就是当这个过程第一次发生的时候，你们会不时地认识到这些真理中的一些真理过时的原因。寻求者的信心是经常会被动摇的，有时候是在一个非常大的程度上被动摇，尤其是如果这个过程是发生在那个已经被知晓很长时间且被深入地知晓的真理上。

Sometimes, balance is never restored within the seeker, who then, as it is said, loses faith and never consciously returns to a path of seeking. For the undaunted, however, those who continue on the path despite their feelings of disillusionment, discouragement, despair, anger, pain and confusion, balance is eventually restored and the seeker begins to realize that truths, like faith, are not objective but subjective. As this concept is assimilated more and more, the seeker continues on its journey, developing more and more surely the ability to discern those truths which have the greatest degree of congruency for itself at that particular time. The capacity of faith is also further developed as a part of the same process, so that the seeker rests comfortably with the truth it finds, and grows with, and grows beyond, and finds others which it grows into.

有时候，平衡永远都不会在寻求者内在之中被恢复，那个寻求者接下来，如被说过的，就会失去信心并用永远都不会有意识地返回到一条寻求的旅程上。然而，对于那些无畏的人，对于那些不顾他们的幻灭、沮丧、绝望、愤怒、痛苦以及混淆的感觉而继续走在那条道路上的人，平衡最终会被恢复，寻求者会开始认识到，真理，就好像信心一样，并非客观的，而是主观的。当这个观念被越来越多地同化，寻求者会继续它的旅程，并同时越来越确信地发展那种分辨出在那个特定的时刻对于它自己拥有最大的合适性的程度的真理。信心的能力同样也会作为相同的过程的一部分而被进一步地发展，这样，寻求者就会舒适地与它找到的真理一同休息，一同成长，成长超越它，并找到其他的它会成长进入到的真理。

Observing the ebb and flow of this process is part of the ebb and flow of All That Is. Throughout this process, the capacity of faith, although it grows stronger, unlike the truth which varies from time to time, remains the same. Now there are some, as you are aware, to whom this capacity comes most naturally, such as the instrument known as Carla. There are many among your peoples who possess this gift and have no awareness of the fact, but live their lives in a most simple, natural and harmonious manner.

观察这个过程的潮起潮落就是一切万有的潮起潮落的一部分。在贯穿这个过程中，信心的能力与不时地会改变的真理不同，它是保持不变的，尽管它会逐渐变得更加强有力。现在，如你们知晓的一样，这种能力会极其自然而然地出现在某些人的身上，诸如这个被知晓为 Carla 的实体。在你们的人群中有很多人都拥有这种礼物，他们并未察觉到这个事实，但却用一种极其简单的、自然而然的且协调一致的方式活出他们的生命。

These people may often be considered, by those among your peoples who

have been taught by your societies to have a bias towards the strength of intellectual functioning, to be simple and perhaps of less value than their intellectual counterparts. There are many such peoples on your planet living an unconscious life within, in harmony with the natural rhythms, a very second-density life force in the planet itself. And as each here is aware, these beings have often made far greater spiritual progress than those others who pride themselves in demanding their [proofs].

对于你们的人群中的那些已经被你们的社会教导去拥有一种朝向逻辑智力的机能的长处的偏向性的人。他们经常会认为，这些具有信心的礼物的人是简单的，也许是比他们的逻辑智力上的对应物是价值较小的。在你们的星球上有很多这样的人是在内在之中活出了一种未察觉到的生命，并与这个星球本身的大自然的旋律以及在其中的一种非常第二密度的生命能量是协调一致的。如同在这里的每一个人察觉到的一样，这些存有相比其他的那些在要求他们的证据的方面对他们自己感到骄傲的人经常已经做出了远远更大的灵性上的进展了。

Those entities, however, who have been the most strident in demanding objective, tangible verifications for their various beliefs, once having grabbed the door just a little, having dared to act in however small way on that first intuition that is acknowledged, once these doubters make their way, at first timidly along the path, and then more boldly, will also be those whose faith is strongest, because it has been so rigorously questioned at the start. These may also be ones who understand the process of faith to a much greater extent than those to whom it comes naturally, because, again they have questioned the process so deeply and may find opportunities to help those they find in situations such as they themselves once where.

然而，对于那些在要求客观性的、可触摸的对他们的各种各样的信念的证明的方面已经是极其尖锐的实体，一旦他们已经抓住了那扇门仅仅一点点，一旦它们已经敢于通过无论多小的方式根据被承认的最初的直觉而做出行动，一旦这些怀疑者走上了他们的道路，在道路上一开始是胆小地，接下来会更为大胆地，他们将会同样也成为那些其信心是最为强有力的人，因为它在起点已经被如此严厉地质疑过了。这些人同样也会成为比信心自然而然地出现在他们身上的人，在一个更大的程度上理解信心的过程的人，因为，再一次，他们已经如此深入地地质疑过那个过程并可以找到机会去帮助那些他们发现处于诸如他们自己曾经处于其中的情境之类情境之中的人。

At this time, we would transfer once again. We are known to you as those of Q'uo.

在此刻，我们会再一次转移。我们是你们知晓的 Q'uo。

(Jim channeling)

(Jim 传讯)

I am Q'uo, and greet each again in love and in light through this instrument. We offer to those, whose path is well traveled or only just begun in the conscious sense, the concept of faith as that which shall be the rod and staff to steady the pilgrim on his journey. The faith with which an entity begins is a

faith which is pure in its intention, is as yet innocent in its exercise, and which is full of the potential for engaging an entity's resources. And through this expression developing much of quality of character and of personality, primarily in the ways of the disciplining of the personality. For the seeker, no matter what place it may imagine itself to be, or may actually be upon its own journey of evolution, we have spoken this evening of that call of your faith which is recognized from within an entity as a kind of inner confidence that propels and sustains movement and exploration.

我是 Q'uo, 通过这个器皿再一次向各位致意。对于那些其道路是很好地被旅行了的, 或者仅仅刚刚用有意识的方式被开始了的人, 提供信心的观念, 作为将会在这条旅程上使得朝圣者稳定地前进的杖与竿。一个实体用来开始的信心是一种在其意图中是纯净的, 在其存在之中是单纯的, 且充满了从事一个实体的资源的可能性的信心。通过这种表达会发展大量的性格和人格的特性, 主要是通过对人格进行锻炼的方式。对于寻求者, 无论它可能想象它自己处于什么位置, 或者可能实际上在它自己的演化的旅程上处于什么位置, 我们今天已经谈及了那种从一个实体内在之中作为一种类型的内在的确信被认出来的你们的信心的召唤, 这种内在的确信会推进并支持移动和探寻。

Faith is as truth, that which is subjectively experienced, that which an entity can affect by its own perceptions, [judgments] and beliefs. For the truest quality of faith that we can express in your words is an inner confidence that all is indeed well, that all entities and activities and interrelationships are proceeding with the same surety, rightfulness, purpose and completeness of expression. As the winds that blow upon the planetary surface in all seasons, as the sun which shines its warming and life-giving rays upon your planetary sphere, as sure as the earth which receives the [molding] effects of the wind and the fire, and as able to reproduce itself in any situation as is your waters that give a place of birthing to many forms of your second-density creatures.

信心, 和真理一样, 是用主观的方式被体验到的事物, 是一个实体能够藉由它自己的观念、[判断]和信念而影响的事物。因为我们通过你们的词语能够表达的信心的最为真实的特性就是一种对于一切确实都是没问题的内在的确信, 所有的实体、活动以及相互关系都是带着那种同样的确实性、合适性、以及对表达的目标与完整性而进行的。如同在所有的季节吹过星球表面的风, 如同将它的温暖和赋予生命的光线照耀在你们的星球上的太阳, 一样确定的事情是, 地球会接收到风与火的塑造的效果, 并能够用任何的情况中自我繁衍, 就好像你们的水域会为你们的许多的第二密度的生物的形态赋予一个出生的场所一样。

This quality of faith is as sure as the procession of cycles of all kinds that are an expression of the evolution, not only of individuals but of planets, solar systems, galaxies and the one Creator as well. Faith is, and this instrument discovers that that was our complete thought—faith is! We can give analogy after analogy, likening faith to those things which exist within your illusion seemingly without doubt, and yet faith is far more. It underlies all Creation, all activity. Oftentimes, it is ignored as one ignores the ground upon which one walks, the air which one breathes, yet it is. For those who would wish to study the concept of faith, he shall find that it permeates all of your existence as you

know it.

这种信心的特性是如同所有类型的一种对演化的表达之所是周期的表达一样地是肯定的，这种演化的表达不仅仅是个体的演化，同样也是行星、恒星系统、星系以及太一造物者的演化。信心是 (Faith is)，这个器皿发现，那就是我们完整想法了——信心是！我们能够给出一个接一个的类比，将信心比喻为那些存在于你们的幻象中的那些在表面上无需怀疑的事物，而信心是远远更多的。它位于一切的造物，一切的活动下方。时常，它会被忽略，如同一个个忽略它走在其上的地面，它呼吸的空气一样，而它是。对于那些希望去学习信心的观念的人，他将会发现在你知晓它的时候它会渗透到你所有的存在。

Each entity exercises a faith in various things, various concepts, various entities, associations, relationships and exercises. Without the concept of faith, indeed, there would be little activity upon your planetary surface or within any life pattern. For there must be this basic quality that concerns the sense of self, the sense of the environment, the movement of the self through this environment in such and such a pattern. All of these things at the very, very basic level are taken as articles of faith.

每一个实体都会通过各种各样的事情，各种观念、各种实体、组织、关系以及练习来实践一种信心。确实，没有信心的观念，在你们地球上或者在任何的生命中都几乎不会有活动存在。因为必须存在有这个关于自我的感知，对环境的感知以及自我通过它的环境用这样或者那样一种模式的运动的基本的特性。所有这些事情都，在非常非常基础的层次上，都是作为信心的项目而被进行的。

"Faith in" is one of the primary concepts with which each entity begins each incarnation and each activity within the incarnation. What we would wish each entity to realize through the speaking that we have offered this evening is that this quality of faith, though everywhere expressing and mysterious at the same time, is that which may be affected and directed by the consciously seeking entity. That which is at one's disposal may be utilized evermore effectively with conscious attention, with the refining of one's disciplines of the personality of discrimination and perception. Thus, we do not introduce a new topic to any entity but only seek to make each entity aware that this quality is always in affirmation in some form or another within the life pattern. To take this quality and utilize it in a conscious fashion is much the same as refining the general characteristics of the bonfire, so that that which could be likened to the laser beam is then utilized in a far more precise and powerful fashion.

“有信心”是每一个实体用来开始每一次投生和在投生中的每一次活动的最主要的观念之一。我们希望每一个实体通过我们在今晚已经提供了的发言认识到的事情，就是这种信心的特性，**虽然无论在什么地方，表达的事物和神秘的事物，同时也是那种可能会被有意识地寻求的实体所影响和指导的事物。**由一个人随意支配的事物，是可以藉由有意识的注意力，藉由对一个人分辨力与知觉作用的人格锻炼的精炼而越来越有效率地被利用的。因此，我们并不会向任何实体提议一个新的主题，而仅仅是寻求让每一个实体察觉到，这种特性一直都是在生命模式中用这样或者那样方式是肯定性的。拿起这种特性并用一种有意识地方式利用它，这非常类似于对营火的一般性的特性的精炼，这样那种能够被比作激光射线的事物接下来就会用一种远远更为精确且强有的方式被利用了。

At this time we would wish to close this particular topic through the one known as Carla. We are those of Q'uo. We shall transfer at this time. I am Q'uo, and we thank this instrument, as always, for its scrupulous attention to request [certain] contacts whenever contacts are moved. The desire of an instrument to be the best it can is a self-fulfilling desire, as are all desires.

在此刻我们会希望通过被知晓为 Carla 的实体来结束这个特定的主题。我们是 Q'uo, 我们将在此刻转移。我是 Q'uo, 我们一如既往, 为这个器皿的小心谨慎的注意而感谢它, 在任何接触被移动的时候, 这个器皿都会小心谨慎地注意请求一定的接触。一个器皿去成为它能够成为的最佳的器皿的渴望, 就是一种自我实现的渴望了, 如同所有的渴望一样。

We would like to leave you with a thought that has many ramifications, and like most thoughts within the spiritual realm, it is not a logically acceptable thought. For within spiritual seeking, one of the great hallmarks is that of the inherent illogic according to the logical systems of humankind at this time. For we present you with a circular thought, a tautology, one which has nothing of logic in it, but, perhaps, may be more helpful as it contains a carefully observed situation. Faith is not possible in most cases without the profound and persistent ...

我们想要留给你们一个想法, 这个想法拥有许多的衍生物, 和在灵性领域中的大多数的想法一样, 它不是一个在逻辑上可接受的想法。因为在灵性的寻求中, 一个巨大的标志就是, 根据在此刻的人内的逻辑系统, 灵性的想法在内在是没有逻辑的。因为我们现在呈现给你们一个循环的想法, 一个同义重复, 一个在其内在之中没有任何逻辑性的事物, 但是这个想法也许可能是更有帮助的, 因为它包含了一个被小心谨慎地观察到的情况。信心在大多数情况中是不可能的, 没有深入且坚持不懈的.....

(Side one of tape ends.)

(磁带一面结束。)

(Jim channeling)

(Jim 传讯)

I am Q'uo, and continue. There is the tautology for circular argument concerning faith and will. It is the persistent and thoroughgoing will which leads each to wherever it truly desires within this illusion or outside of it. And so it is the will that enables faith. Be persistent, determined and ever hopeful in vocation of the will, no matter in what circumstance of mind, body or spirit. Will is impossible without the faith to persist in that will. Thus, faith and will are enabled by each other!

我是 Q'uo, 继续。在关于信心和意志的方面会有对循环的论点的同义重复。就是那种坚持不懈且完全彻底的意志会将每一个人引导到无论什么它真正渴望的地方, 无论是在这个幻象之中, 还是在它之外。因此, 就是意志允许信心存在了。无论处于什么心智、身体或者灵性的幻境中, 都对于意志的天命坚持不懈、有决心且一直对其有希望。在没有去对那种意志坚持不懈的信心的时候, 意志是不可

能的。因此，信心和意志是被相互彼此赋能的。

How does one move into a willing determination to see not the letter but the spirit of all that occurs and offers one catalyst? Your culture is so literal minded, that the very language which you use is being altered by the ruthless logic and limitation of a computer. This is informative, however, in that as one understands the methods whereby computers calculate their choices of the truth, thusly, it is that the mind complex has its mechanical functioning.

一个人如何才能进入到一种乐意的决心以不去看到所有发生并向一个人提供了催化剂的事物的字面的意思，而是看到它们的灵性呢？你们的文化是如此热衷于字面上的意思，以至于你们使用的语言恰恰就是正在被一个电脑的无情的逻辑和局限性所改变了。这是增进知识的，然而，在其中因为一个人理解了电脑用来计算它们对真理的选择的方式，因此，正是心智复合体拥有它的自动的机能。

The mind complex is more than a computer, but that portion of the mind which entities most often use in the evaluation of catalyst is that of a computer. In a sense that computers operate according to a series of swiftly made choices, the analogy is most informative when gazing at the excellent qualities and the addictive qualities, which are one characteristic, seen from two different points of view of consciousness.

心智复合体不只是一台电脑，但是实体在对催化剂的评估中极其频繁地使用的心智的那个部分就是那个是一台电脑的部分了。在电脑根据一系列的被迅速地做出的选择而运转的意义上，当注视着优异的特性以及上瘾的特性的时候，这个类比是极其有教益的，而这两种特性是从两个不同的意识的视角上对一个特点的观察。

Within this illusion it is helpful to be able to reason and to make choices in a conscious manner. It is many times extremely helpful, and sometimes the only helpful suggestion that we may offer due to a momentary emotional or spiritual confusion, in attacking or analyzing the challenges and opportunities which catalyst presents. Thusly, it is well to grasp the nature of the mechanical workings of a mind. Just as you are in the illusion of choice, so is the mind created as a living computer which estimates the relative importance of all incoming catalyst.

在这个幻象中，能够用一种有意识的方式进行推理并做出选择，这是有帮助的。它在很多时候是极其有帮助的，有时候我们对于一种暂时性的情绪或者灵性上的混淆可以提供的为唯一有帮助的建议就是去着手处理或者分析催化剂呈现出的挑战和机会。因此，去掌握一个心智的自动性的工作的特性，这是很好的。就好像当你处于一个选择的幻象之中的时候，心智就会用这种方式如同一台评估所有的传入的催化剂的相对的重要性的活的电脑一样进行创造。

It, and it alone, chooses the types of perception and the choice of those things to be perceived. For instance, you sit upon furniture. Yet, have you in any conscious manner considered the feelings of your integument? Each tiny portion and cell of your physical vehicle is, at this present moment, reporting pain, pleasure, coldness, warmth and a myriad of other details, along every

single inch of the physical vehicle. Almost all of this catalyst tends to be ignored completely, gaining attention only if the program which you have accepted as your consciousness discovers within all the sensations that which may in some way fail to promote the continued health and welfare of the physical vehicle and its survival.

它, 且仅仅只有它, 选择了感知的类型, 并做出了对要被感知的那些事物的选择。举个例子, 你坐在家具上。而你用任何有意识的方式考虑过你的皮肤的感觉吗? 在这个当前的时刻, 你的物质性的载具的每一个微小的部分和每一个细胞, 都在物质性载具的每一寸上正在报告痛苦、快乐、寒冷、温暖以及无数的其他的具体细节。几乎所有这种催化剂都倾向于被完全忽略, 而仅仅在你已经作为你的意识接受的编程, 在所有这些感知中发现了可能会以某种方式无法促进物质性载具的持续的健康及其生存的情况下才会取得注意。

You are in a less illusory and imperishable way the choice-maker. It is not your intellect but you that chooses each perception of experience. Consequently, if there are those things which the mind has targeted for notice and prioritized heavily, and if those things do not redound to the strength, the love, the faith, the will in the path of seeking and service of the one infinite Creator, it is not the behavior which needs to change.

用一种较不虚幻且永久的方式, 你就是做出选择的人。不是你的逻辑智力, 而是那个选择了每一个体验的知觉的你。因此, 如果会有那些心智已经作为注意力和沉重地极化的目标的事物, 如果那些事情并不会在寻求和服务太一无限造物者的道路上增加优点、爱、信心以及意志的话, 需要改变的事物就不是行为举止了。

Were that so, you would be slaves. Slaves to computer programs within yourselves that cannot be changed. But you are not slaves, but free men. You have the will towards faith. You have the faith to use that will. If you wish to change, know that before any change can manifest, the actuality of the desires of the deep mind must first change in actuality and in practice. Those things, seen by any seeker to be those things which actively delimit and confuse spiritual search, have been noticed because they have been given priority as being relevant to the survival of an entity. There is a [thoroughgoing] process of realization of one's identity as apart from that of the physical vehicle that enables a much accelerated development of spiritual faculties and the disciplines of the personality.

如果是那样的话, 你们就是奴隶了。在你们自己内在之中无法被改变的电脑程序的奴隶。但是你们不是奴隶, 而是自由人。你们拥有朝向信心的意志。你们拥有信心来使用那种意志。如果你们希望去改变, 请知晓在任何改变能够显化之前, 对深入的心智的渴望的实现, 是首先必须在现实中, 在实践中改变。那些会被任何寻求者视为是活跃地为灵性的寻求划定界限并使之混淆的事物, 是已经被注意到了的, 因为它们已经作为与一个实体的生存相关的事物而被赋予了优先级了。会有一个领悟一个人的身份是与物质性载具的身份是分开的彻底的过程, 这个过程会使得一个对灵性上的机能的大大加速了的发展和人格的锻炼成为可能。

The intellect is not a dictator, unless you accept that nothing can change the pain, the sorrow, and the various anguishes that have previously

programmed the computer of your mind towards safety, security, self defense and caution. It takes a great deal of courage, given only by will and grace, to be able, consciously, to work at the reprogramming of the mode of perception used by the conscious mind; the reprioritizing of concerns from those things which seem vital at the mundane level; to value given to those things which, within your culture, would be dismissed as the musings of the [sophomore wise] school must be grasped and in actuality surrendered. The surrender of long held convictions, as to that which is of priority in life, will cause a kind of mental pain that is a result of the energy involved in delving into the conscious prioritizing portion of the self, and the specific reprogramming of the self towards the affirmative, positive, self-respecting, self-forgiving consciousness that has no part of the illusion in which you live.

逻辑智力不是一个独裁者，除非你接受了没有任何事物能够改变痛苦、忧伤以及各种各样的烦恼，它们就是在前已经将你的心智的电脑朝向安全、稳固、自我的防卫与小心编程了的事物。假设仅仅藉由意志和恩典，能够有意识地在对表面意识的心智所使用的知觉的模式编程上进行工作，并将对于那些在世俗的层面上看似至关重要的事物的忧虑重新排列优先级，以重视在你们的文化中会作为幼稚自大的智慧的沉思而被草草了结的事情，这需要大量的勇气，校园的教导是必须被掌握并实际上被放弃的。在关于在生命中具有优先级的事物的方面，将长期抱有的确信放弃掉，将会造成一种类型的心智的痛苦，这种痛苦是被包含在对自我的有意识的优先级排列的部分，以及自我朝向肯定性的、正面性的、自我尊重、自我宽恕的意识的具体的编程的钻研之中的能量的一个结果，这种钻研的能量并不是你们在其中生活的幻象的一部分。

My beloved, the journey that you take seldom requires a physical step, seldom necessitates a physical pilgrimage. For the impact of geography and novelty of experience is in and of itself trapped by the ruthless decisions of the programming of your mental capacity to notice this but not that, and that but not this.

我亲爱的朋友们，你们进行的旅程几乎不会要求一种物质性的较不，几乎不会需要一种物质性的朝圣之旅。因为地理的冲击与体验的新鲜性在其内在及其自身就是被对你们的心智的去注意这个而不是那个，注意那个而不是这个的能力的编程的无情的决定所束缚的。

Before we depart, although we did not feel within this group at this time the pressure of queries, we would, as always, open the meeting to any query which any might have. Ask us at this point anything that you wish, and we shall be most humbly grateful to share our most fallible opinion with you. Is there a question at this time?

在我们离开之前，虽然我们在此刻并未在这个团体中感觉到提问的压力，我们会一如既往向着任何人可能有的任何的问题开放集会如果你们会在这个位置询问我们任何你们希望的事情，我们将对于与你们分享我们非常容易犯错的观点感到极为谦逊地感激。在此刻有一个问题吗？

(Pause)

(暂停)

Peace reigns within each of you. That is good. We appreciate the self-confidence that it takes to know when one must ponder and listen rather than forever thinking and questioning. For that which is of importance is that which will take much of your time to process from realizations to manifestations. And in that process, we of the Confederation of the Planets in the Service of the One Infinite Creator, or, if you prefer, we of the Angelic Host in Service to the Infinite Creator, are always with you.

平安在你们每个人内在之中盛行。那是很好的。去知晓什么时候一个人必须沉思和聆听，而不是永远地思考和提问，我们会欣赏它所要花费的自信。因为具有重要性的事情就是将会花费你大量的时间来从领悟开始处理直到显化产生的事情。在那个过程中，我们这些服务于太一无限造物者的星际联邦，或者如果你们更喜欢的话，我们这些服务于无限造物者的天使的东道主，是一直与你们在一起的。

You merely need mentally to request the strength of our vibration, and we shall join you in silence and faith and in determination. Yours are the choices, and they need not be made by an unquestioned intellect. Indeed, they must not be made by such. As you think within yourself in meditation daily, have no attachment to this process, for this process is not that which makes sense to the computer of your conscious mind. In meditation, those deep knowledges hidden beneath the veil, those sparks of the infinite One, which you all are slowly and gently given the opportunity[to receive], rise within the deep mind and cross the threshold in many ways, informing most deeply and most purely the faith, the will, and the journey without words and without steps.

你们仅仅需要在头脑中请求我们的振动的力量，我们就将在静默与信心中，在决心中加入你们。你们请求就是选择，它们不需要藉由一种不受质疑的逻辑智力被做出。确实，它们必须藉由这样的逻辑智力而被做出。当你在你自己内在之中在每天的冥想中思考的时候，不要执着于这个过程，因为这个过程并不是那个会让你的有意识的心智感觉是有道理的过程。在冥想中，那些被隐藏着罩纱之下的深入的知晓，那些你们全都在缓慢地且温和地被给予机会去接收到的无限太一的火花，会在心智深处升起并用多种方式跨过门槛，同时用最为深入和最为纯净的方式鼓舞信心、意志以及那条没有言语也没有脚步的旅程。

We leave you to the excitement, the challenge, and the pain of the learnings you seek—the learnings of love, service to others, and the secrets of true manifestation of the consciousness of light. You may feel alone—you are not. Have you the faith to know that? You will feel often in error, bewildered, uncertain. These are often times of great growth. Reassess these times of seeming sorrow and despair. And as you begin to know the self that is love, much of what is now programmed within you will change and you will seem to die a little at a time. You are not dying, you are being born. Be persistent and judge yourself not. For the moods and the weather of your conscious being are inevitable, acceptable and necessary to the process of growth.

我们将你们留给你们寻求的学习的激动、挑战与痛苦——对爱、服务他人以及意识之光的真实的显化的秘密的学习。你们可能会感觉到孤单——你们并不孤单。你们有信心知晓那一点吗？你们将感觉到经常犯错，为难与不确定。这些经

常是巨大的成长时刻。重新评估这些表面上忧伤和绝望的时刻。当你们开始知晓爱之所是的自我的时候，大量现在在你们内在之中被变成的事物将会改变，你们将看起来似乎一次死亡一点点。你们不是在死去。你们是在被诞生出来。坚持不懈且不要评判你自己。因为你的有意识的存有的情绪和天气是不可避免的，它们对于成长的过程是可接受且必不可少的。

Cease the present moment, make it your own and seek evermore a purer priority of concerns. For you are a treasure. You must learn to cherish that treasure that is you, and to cherish and deeply adore the Creator who gave you its own being and then allowed each to make all of its own choices, to follow its own destiny, to move to its own rhythm and to experience its own truth. The Creator is love. And love alone would take this risk. Put yourself at the same risk. For you, too, create your experience.

停在当下一刻，使之成为你自己的当下一刻，越来越多地寻求一种更为纯净的关注点的优先级。因为你是一个珍宝。你必须学习去珍惜你之所是的那个珍宝，学习去珍惜并真正地爱慕造物者，造物者将祂自己的存有给予了你并接着允许每一个人都做出所有它自己的选择，跟随它自己的命运，用它自己的旋律移动并体验它自己的真理。造物者是爱。单单爱就会冒这个险。将你自己放置在相同的风险上。因为你，同样也创造了你的体验。

We shall speak as long as you wish upon this multifaceted subject. You have only to inquire, either mentally or more formally. May we say, that though we do not mind the speaking to those concerns which you have, we do ask that if a group question is not vibrated that each of you mentally offer us permission to gaze within each, to find the most common and deep concern shared by the group. We would not infringe on free will. This permission, however, heals that infringement. And we ask each to take a moment at this time, retroactively to offer us that healing, for we would not wish to mislead you as to the ways this contact could be abridged. We must not infringe upon free will. Our concern is based upon the very stringent free will requirements of a contact such as ours.

只要你们希望在这个有多个面向的主题上发言，我们就将会发言，你们仅仅需要去询问，要么在心智上询问，要么更加正式地提问。容我们说，虽然我们并不介意谈及那些你们拥有的关注点，如果一个团体的问题没有被说出来，我们确实请求，你们每一个人在心智上上我们同意我们注视你们每一个人的内在之中来找到被团体分享最为共同的且最深的关注。我们不愿意侵犯自由意志。然而，这个许可会治愈那种侵犯。我们请每一个人在此刻花一会儿，用反作用的方式像我们提供那种疗愈，因为我们不希望在关于这个接触能够被删减的方式上误导你们。我们一定不会侵犯自由意志。我们的关注是基于诸如我们的接触之类的一个接触对于自由意志的严格的要求的。

We thank you for this acknowledgment of that [meaning] and the giving of permission. We thank you. We celebrate our unity, and together we turn towards the rising sun of an ever new day, the day of the spirit, in which that which has been dim comes to light, freeing the preceptor, to learn that which has been learned, and to hear for the first time new refinements that are

possible in the [conduct] and the characteristics of blind programming, that were not available until summary [reprioritizing] has been accomplished. This is a multi-syllabic way of saying a very simple thing: "The road goes on forever." The road of seeking, the road of promise, the road that leads finally to self-knowledge of congruency with love itself, the great original Thought and Creator of all that there is.

我们为这个给予许可的确认而感谢你们。我们感谢你们。我们赞颂我们的统一，我们一同转向每一个新的日子，那个灵性的日子的升起的太阳，在那阳光中，已经是昏暗的事物遇到了光明，放开了训导者，以学习已经被学习过的事物，并第一次听到在那种看不见的编程的处理方法与特性中有可能的新的精密性，这种精密性在概括性的优先级的重新排序已经被完成之前都是无法被取得的。这是一个讲述这样一个非常简单的事物的多音节的方式：“道路永远继续。”那是寻求的道路，承诺的道路，最终导向对与爱本身，那个伟大的原初的想法以及一切万有的造物者的协调的自我知晓的道路。

We would leave you now in peace. A peace that you may begin to understand more and more. It is not the peace of your culture. It is neither sleep nor contentment. It is the peace of one who has chosen completely the dedication of self to the journey of seeking, the desire to become evermore aware of the true nature of the self, the growing hunger for the kingdom within.

我们现在在平安中离开你们。它是一种你们可以开始越来越多地理解的平安。它不是你们的文化的和平。它既不是沉睡，也不是满意。它是一个已经完全地选择了自我对寻求的旅程以及去越来越多地察觉自我的真实的属性以及对内在的国度的不断增长的饥渴的渴望的人的平安。

May you be light hearted and merry as you suffer, and may you never forget your suffering when the gift of happy days is given to you. In this way, you may find much greater use of your catalyst and much quicker rate of acceleration of your spiritual evolution.

祝愿你们在你们受苦的时候心情愉快且欢乐，祝愿你们永远不会在快乐的日子礼物被给予你们的时候忘记你们的受苦。用这种方式，你们就可以找到对于你们的催化剂的更大的利用以及你们的灵性演化的更快的速度了。

Oh, eternal beings, oh, blessed children of life, we leave you now in the love and the light of the one infinite Creator. Adonai. Adonai vasu. We are known to you as the principle of Q'uo.

哦，永恒的存有们，哦，受祝福的生命的孩子们，我们现在在太一无限造物者的爱与光中离开你们。Adonai. Adonai Vasu. 我们是你们知晓的 Q'uo 原则。

November 11, 1990
1990-11-11 对对象的崇拜

Group question: We continue on this evening with information on the concept of worship.

团体问题：我们在这个晚上继续在关于崇拜的概念上的信息。

(Carla channeling)
(Carla 传讯)

I am the principle known to you as Q'uo. We greet you in the love and the light of the one infinite Creator. It is a blessing to be among you and to be asked to serve in our humble way. We are, as always, eager to express our desire that we be considered as fallible, and not infallible, for we tend to catch the spirit of that which forms not in words, and our own spirit is still limited. Within the boundaries of these limitations, we believe our opinion to be fair, but subject at all times to the personal considerations of each, for each has a personal path to truth, to love and to service.

我是你们知晓的 Q'uo 原则。我们在太一无限造物者的爱与光中向你们致意。在你们中间并被请求用我们谦卑的方式进行服务，这是一种福分。我们一如既往地热衷于表达我们的渴望，即我们被视为是会犯错的，我们不是不会犯错的，因为我们倾向于去抓住并非通过言语形成的事物的灵性，我们自己的灵性仍旧是有限的。在这些限制的边界之中，我们相信我们的观点是还行的，但是我们的观点在所有的时间都受制于每一个人的个人的考虑，因为每一个人都拥有一条通往真理、通往爱和通往服务的个人的道路。

We are most pleased to be able to continue upon the subject of worship. The instrument known as Carla has the underlying alarm which expresses the emotion-laden thought that it has no concept of that which we wish to speak upon. However, we ask the instrument to steady itself, and to allow us to speak.

我们对于能够继续关于崇拜的主题是感到极其高兴的。被知晓为 Carla 的实体发出了潜在的警报，警报表达了充满情绪的想法，即它对于我们希望去发言的主题没有观念。然而，我们请器皿让它自己稳定下来并允许我们发言。

We spoke earlier of the three basic approaches to worship: worship of nothing, that is, worship without an object; worship of an object; and worship of mystery. The worship without an object runs contrary to the genetic structure of many of your races which in glad array make up the population of your sphere. To those within a highly technological culture and society, worship without an object is much like loving without an object. This creates confusion within entities such as yourselves who have been exposed to many, many objects. Thusly, although this path is useful to some, it is not easily conformed to the character of what you would call the Western or Occidental racial natures.

我们之前谈及了三条基本的通往崇拜的途径：崇拜空无，也就是说在没有一个对

象的情况下崇拜，崇拜一个对象，以及对神秘的崇拜。在没有一个对象的情况下的崇拜是与组成了你们的星球上的人群的你们的种族中的很多人的遗传结构背道而驰的。对于那些处于一个高度技术性的文化和社会中的实体，在没有一个对象的情况下崇拜非常类似于在没有一个对象的情况下去爱。这会在诸如你们自己这样的已经被暴露于许许多多的对象的实体内在之中创造出混淆。因此，虽然这条道路对于一些人是有用处的，它并非易于与你们称之为西方的或者欧式的种群的特性的特征相顺应。

The worship of mystery cuts to the heart and spirit of worship, and without this instrument's being aware of it, its underlying nature is that of worship of the mystery, although it has successfully created an object in order that it may participate in refining the gifts of emotional intensity and unstinting compassion. Without the grouping or societal nature which is so deeply a portion of the character of your density—we must begin again with that sentence, we would correct the instrument. Without the gifts of faith offered to all people, but available only to a few, it once again is difficult to conceive of a passionate and active devotion. This is, however, an excellent type of worship for those who have a predisposition to mysticism, or love of mystery. 崇拜神秘是正中崇拜的核心与精神的，这个器皿并未察觉到这一点，它的潜在的本性就是属于崇拜神秘的，虽然它已经成功地创造出了一个对象以便于它可以参与到对情绪的强度和不受限制的慈悲的礼物的精炼之中。在没有团体或者社会性的特性的情况下——这种特性如此深入地就是你们的密度的特性的一个的部分——我们必须重新开始那个句子，我们会更正器皿。在信心的礼物没有被提供给所有人而仅仅只能为少数人所利用的情况下，要去想象一种充满热情且积极的奉献，这再一次是困难的。然而，对于那些拥有一种对神秘主义或者对神秘的爱的倾向的实体，这是一种杰出的崇拜的类型。

Thusly, what we would speak about at this working is the second of the three choices, or, as this instrument would say, the middle part: the worship of an object. The situation within manifestation—and we all dwell in various illusions and manifestations ...

因此，我们会在这个工作上谈论的内容就是三个选择中的第二个选择，如果如这个器皿会说的一样，中间的部分：对一个对象的崇拜。在显化中的情况——我们全都居住在各种各样的幻象和显化中.....

We must pause, for this instrument is moving in consciousness into sleep. We are sorry, and will encourage this instrument to move away from the unconscious state.

我们必须暂停，因为这个器皿在意识中正在进入到睡眠。我们很抱歉，我们将鼓励器皿离开那种无意识的状态。

The situation within all the densities of manifestation is that of illusion. When we encourage each to worship, although we are aware that the true, infinite Creator is without manifestation, the possibility exists for the Creator with Its free will to send forth messengers which speak of worship in homely and simple ways, ways which are adapted to the culture in which the messenger

abides. Various cultures and atmospheres within those cultures have produced various Christs which are willing to pour out their own personality upon whatever earth there may be, in order to be filled with that which may be called the Christ, or mind of Christ, or the consciousness of Christ. This Christ is one. Its various manifestations are called for when a culture reaches the stage of yearning for an object of worship that is able to express the deep truths that when pondered over and over begin to create biases within the mind which are spiritual in nature. An entity without this influence is in chaos, and no amount of rigid structuring of the entity or its environment shall be able to induce an entity to emotion.

在所有的显化的密度中的情境都是幻象的情境。当我们鼓励每一个人去崇拜的时候，虽然我们知道的、无限的造物者是没有显化的，造物者藉由其自由意志送出信使的可能性是存在的，这些信使会通过朴实而简单的方式，通过适合于信使在其中居住的文化的的方式来谈及崇拜。各种各样的文化已经在那些文化中的氛围已经产生出各种各样的基督了，这些基督乐于将它们自己的人格灌注在无论什么可能存在的事物上，以便于被可以称之为基督，或者基督心智，或者基督意识的事物所充满。这个基督就是太一。它的各种各样的显化会在一个文化抵达了渴望一个崇拜的对象的时候被召唤，这个崇拜的对象能够表达深入的真理，当这些真理被一次又一次反复沉思的时候会开始在心智中创造出偏向性，这些偏向性在特性上是灵性的。一个没有这种影响的实体是处于混乱状态的，实体及其环境的无论多少数量的僵化的构架都是无法将一个实体导向情绪的。

To better center the focus of worship of an object, it is a fortunate consideration that faith may be explored by those who do not have faith. For instance, one who honestly questions may find it impossible to claim the love of an object as a pathway to the worship of mystery. Many there are among your peoples who do not move from the love of an object to the love of the mystery that sent the object as messenger. Consequently, we suggest that those of little faith, and that includes the great majority of those among your people, choose a common household object that is seen each day, perhaps something like a chair, or any other mundane, and seemingly un-spirit-filled thing.

要更好地处于一个对象的崇拜的焦点的中心，去考虑信心是可以被那些并不拥有信心的人所探索的，这是会带来幸运的事情。举个例子，一个诚实地询问的人可能发现它不可能将对一个对象的爱宣称为一条通过对神秘的崇拜的道路。在你们的人群中有很多人并没有从对一个对象的爱移动到对送出了对象作为信使的神秘的爱。因此，我们会建议那些几乎不具有信心的人，这囊括了在你们的人群中的绝大多数人，选择一个每一天都会被看到的普通的日常的事物，也许是某种类似一把椅子的东西，或者任何其他世俗的，在表面上并没有被灵性充满的事物。

That which is deified must first be reified, that is, first made a thing, so that attention can more easily be paid to it. This is the working of your cultural mind. Each time, then, that you wish to pray, pray to your chair. When you are in despair, throw yourself on the mercy of the chair. Praise the chair as you rise, in the heat of the day, at dusk, and as you move toward rest again, eager that the night watches may pass so that again praise may be given by your

refreshed spirit, to the chair, which is the Creator, or more accurately, is the messenger of the Creator.

被奉为神圣的事物必须首先被具体化，也就是说，首先创造一个事物，这样注意力就能够更为容易地注意它了。这就是你们的文化的心智的工作了。接下来，每一次你希望去祈祷的时候，向你的椅子祈祷。当你绝望的时候，将你自己投入到椅子的慈悲中。当你起床的时候，在一天的正午时分的时候，在还魂的时候，在你再一次去休息的时候，赞美你的椅子，并渴望那个不眠之夜可以过去，这样赞美就可以再一次被你焕然一新的精神给予椅子，造物者之所是，或者更为准确地，造物者的信使之所是了。

You must realize that within subjective experience of any entity there are what may be called mixed signals. It is difficult for most entities to yield to the wishes of that which is perceived as another, whether it be one's superior in work, one's mate in life, one's friends, one's teachers; it is difficult to yield to any thing. However, one of the seed thoughts which produces the fruit of worship is the realization that the illusion is truly thoroughgoing, and it will count for nothing within an entity if it does not choose to attempt to grasp the nature which lies beyond illusion.

你们必须意识到，在任何实体的主观体验中，会有可以被称之为混合的信号的事物。对于大多数实体，要对被感觉为另一个人的希望让步，这是很难的事情，无论它是在工作上的它的上级，在生命中的它的伴侣，它的朋友，还是它的老师。要去对任何事物让步都是很难的事情。然而，产生出崇拜的果实的种子的想法中的一个想法就是这样一种领悟，即幻象真的是彻底的，如果一个实体不选择去尝试掌握存在于幻象之外的特性，幻象将不会对在它内在之中的任何事物是有意义的。

When one attempts to open to the deeper and more purified emotions, the first thought vortices which appear are those daily beneath the threshold of consciousness, a milieu given over in large part to fear. Thus, again and again, when entities begin to attempt to learn from the electric silence of spirit, they are opened to messages reflecting the simple mental fears of all peoples—the fear of the dark, and the fear of the unknown, the fear of death. It is at this stage that many spiritualized entities capable of much more become quite stuck, for they have conceived a desire to seek, a desire to love and a desire to serve, but they defeat themselves by gaining access only to information within the deeper mind which is an artifact of the conscious mind. This is not the direction in which we suggest entities experience the learning and searching out of a personal life in faith.

当一个人尝试去向着更为深入和更为纯净的情绪开放的时候，会出现的最开始的想法的漩涡会是那些在意识的门槛之下的日常的事物，一个大部分被交托给了恐惧的环境。因此，一次又一次，当实体尝试去藉由令人激动的灵性的静默而学习的时候，它们都在向着反映出了所有人的心智的恐惧——对黑暗的恐惧，对未知的恐惧，对死亡的恐惧——的信息开放。这是在这个阶段上，很多有灵性的实体是能够大大地被卡住的，因为它们已经构想了一种去寻求的渴望，一种去爱的渴望，一种去服务的渴望，但是它们却藉由仅仅进入到在更为深入的心智中的一个表面意识的心智的人造物的信息而它们自己被挫败了。这不是我们建议

实体在其中体验学习并藉由信心寻求一种个人性的生命的方向。

In order to move past one's fear, one needs to be aware without need of self-reproach or defensiveness that one is oneself not able to gain access to authentic experiential data concerning worship. Thusly, there is that impossibly difficult first step, that being the decision to suspend disbelief long enough to experience the illusions which are involved in belief systems. As there is no direct way to apprehend that which occupies no area or period of time, those within the illusions or manifestation of the creation are placed in an untenable position, where that which they seek involves fearlessness of the dark, of the unknown, and the apparent death. One at this point, most likely, does not have sufficient faith to leap into an abyss that is extremely dimly lit, an interior landscape whose first requirement of an observer is utter patience. 为了要越过一个人的恐惧，一个人需要在没有自我责备或者防卫性的情况下意识到，它依靠它自己是无法取得关于崇拜的真实的体验性的数据的。因此，会有无法想象地困难的第一步，即决心去将那种不相信搁置起来足够长的时间以体验在信念系统中被包含的幻象。当没有去理解那个不占据空间或者时段的事物的直接的途径的时候，那些在造物的幻象或者显化之中的事物就是被放置在站不住脚的位置上的，在那个位置上它们寻求的事物包含了对黑暗、对未知和对表面的死亡的无惧。在这个位置上，一个人极其有可能，不会拥有足够的信心去跃入到一个被极其昏暗地照亮的深渊之中，这是一个内部的风景，它对于一个观察者首先的要求就是绝对的耐心。

To move into worshipful and adoring qualities, one must redefine oneself without reference to that which takes up space, or that which takes up time. The physical vehicle itself, which carries you about, is that which produces the deepest fears, for it is a second-density entity in all but consciousness, the consciousness being without time or space, the manifestation being quite necessary in order to gain appropriate experience. When it is clearly seen that there is nothing to fear, that there is only the unknown, that there is only the dark, and that there is only death, in terms of the physical entity, one may then proceed to grasp the vaunted nature of the physical vehicle. Although the spirit creates its mark upon the lined visages of those who have had experience within an incarnation, and who are what you call old, it itself is without age. There is that within you of glory. However, to this you do not normally have access. Consequently, without any knowing the seeker first makes its decision to love, to worship, to serve others in the name of the one infinite Creator, having no idea how to do this. It is as if the seeker fell off a bottomless cliff.

要进入到崇拜和爱慕的特性之中，一个人必须在没有对于占据空间或者占据时间的事物的参照的情况下重新定义它自己。那些携带着你四处移动的物质性载具的本身，就是产生出最为深入的恐惧的事物，因为它是一个完全仅仅处于意识之中的第二密度的实体，意识是没有时间或者空间的，为了要取得适当的体验，显化是相当必不可少的。没有任何要害怕的事情，在物质性的实体的方面，仅仅只有未知，仅仅只有黑暗，仅仅只有死亡，当这一点被清晰地看到的时候，一个人接下来就可以前进去掌握物质性载具的吹嘘的特性了。虽然灵性在那些在一次投生

中已经拥有了经验的人，那些你们称之为年老的人的脸上制造出了皱纹，它本身是没有年龄的。在你们内在之中有那种荣耀的事物。然而，你们通常无法取得这种荣耀。因此，在没有任何的知晓的情况下，寻求者首先做出了它去爱，去崇拜，去以太一无限造物者的名义去服务他人的决定，它同时是不知道如何进行这个工作的。这就好像寻求者掉入到一个无底的悬崖中一样。

However, due to the effect upon the connections between conscious and subconscious, when this decision is made and this action taken with an whole heart, the entity may find itself certainly without a floor, certainly without walls or ceiling, and certainly alone within itself, but it will not be without experience, for the will and faith to begin with has been created.

然而，由于在表面意识和潜意识之间的连接的效果，当这个决定被做出且这个行动是藉由一颗完全的心被进行的时候，实体会发现它自己肯定是没有一个地板，肯定是没有墙壁或者天花板的，它在它自己内在之中肯定是孤单的，但是它将不是没有经验的，因为藉由其开始的意志与信心已经被创造出来了。

Thus, it is most often a conscious decision to begin to see the self as a steward of the property called consciousness, which is one not with time or space, but with the plenum of infinity, the place of the object of worship within this path. To this pilgrimage, which begins with the deliberate rejection of fear and the determination of a fool or a madman to worship that which is unknown, comes the beginning of a blooming that starts because of the message you have given your deep mind. You are now far more suited to be able to gain access to that within the deep mind which informs, nurtures, uplifts one. One may in visualization grasp the object which denotes the mystery to oneself, and with that security within, one may begin to explore the almost unbelievable choice that has been made. You choose to have no fear; you choose to love. This is a deeper way of stating the same fact.

因此，开始将自己视为一个被称之为意识的财产的管理员，这极其经常地是一个有意识的决定，意识并不是与时间或者空间在一起的，而是与无限的实空间，在这条道路中的崇拜的对象的空间在一起的。对于这个从对恐惧的故意的拒绝和成为崇拜未知的事物一个傻子或者一个疯人开始的朝圣者，一种绽放的开始会出现在它的身上，这种绽放是因为你已经给予你深入心智的信息而启动的。你现在远远更加适合于能够进入到那个激励、滋养并提升一个人的深入心智之中了。一个人可以通过视觉化观想来领悟那个对它自己意味着神秘的对象，藉由那种内在的安全性，一个人可以开始探索几乎无法相信的已经被做出的选择。你选择去不再恐惧，你选择去爱。这是一个开始相同的事实的更为深入的方式。

The you that worships is already worshipping. You, as an incarnate entity, are not aware of this. But as you distance yourself from your physical vehicle, and become more aware of the alien nature of manifestation to the deepest self, you begin the process of shedding the garbage of total responsibility. It is not possible for an entity to be entirely responsible within manifestation. It is not possible for an entity to be truly wise, or truly compassionate, for as the entity is limited by its physical vehicle, so the mind limits consciousness. When one realizes that one needs not buffalo oneself with one's mind, or any other

manifestation of the illusion, it begins to seem hopeful that access may be had to the deeper, worshipful awareness that that place whereon you stand is holy ground.

那个崇拜的你已经在崇拜了。你，作为一个投生的实体，是没有察觉到这一点的。但是当你让你自己远离你的物质性载体并开始更多地察觉到与最深的自我相异的显化的特性的时候，你开始了将所有的责任的废料排泄出去的过程了。要完全在显化中是负责的，这对于一个实体是不可能的。要成为真正智慧的，或者真正充满同情心的，这对于一个实体是不可能的，因为当实体被它的物质性载体所限制的时候，心智同样也限制了意识。但给一个人领悟到它并不需要用它的心智，或者任何其他的幻象的显化来迷惑它自己的时候，那个通往更为深入的，崇拜性的认识的入口就可能被拥有了，这就会开始看起来似乎是有希望的了，那种认识即，你站立于其上的地面是神圣的地面。

Within your culture it is encouraged that each take complete and full responsibility for the self. If you will examine this concept carefully you may see that within each day there are a multitude of things said or done that you would gladly unsay or undo, and upon the other hand, there are hiatuses which you have not filled, places you did not go, within the heart, in listening to another, in cherishing, in listening to and cherishing the self. Does this mean then that you are poor at being responsible? We suggest that it means only that you are incarnate, and within that which is by nature flawed by polarity and crazed by indifference, that it is impossible not to make errors. Yet you know within yourself the divine, and you hunger, or you would not have taken that first step.

在你们的文化中，每一个人都对自己拥有完全且充分的责任，这是被鼓励的事情。如果你愿意仔细检查这个观念的话，你可以看到，在每一天内在之中有大量的被说了和被做了的事情是你宁愿没有说或者没有做的，在另一方面，在聆听另一个人的过程中，在珍惜另一个人的过程中，在聆听并珍惜自我的过程中，在心中，会有你尚未填满的裂缝，会有你并没有到过的地方。那么，这意味着你负责的方面是糟糕的吗？我们建议它仅仅意味着你是投生的，在那种投生中，那个凭借着本性的事物在极性上就是有缺点的，它的不计较是疯狂的，不犯错误是不可能的。而你在你自己内在之中知晓神圣，你渴望，或者你本来是不会走出那第一步的。

Thusly, you proceed to deepen and solidify the daily awareness of being a spirit of eternal gifts, a messenger of eternal life. In short, to be that which you so adore, to identify more and more, and to be open and vulnerable to the wishes and the guidance of that entity which symbolizes the infinite Creator. Thusly, if one gives oneself the message, "I want to believe, I seek to understand," and so forth, it is well to realize that the yearning and the hungering of itself will bring you just so far.

因此，你们着手开始深化那种是一个具有永恒的礼物的灵体，是一个永恒的生命信使的日常的认识，并使之固定下来。简单地说，成为你如此崇拜的事物，越来越多地与之成为一致的，并向着那个象征了无限造物者的实体的希望以及指引开放并成为易受其影响的。因此，如果一个人给予它自己信息，“我想要相信，我寻求理解，”以及诸如此类的信息，去认识到，对自己的思慕和渴望就将会将

你带到如此之远了。

There is this generous thing of which you need to be aware within yourself, that being that the Creator's will is in no wise different from one's own; it simply sees from a vastly improved point of view. To this point of view ten thousand years mean little, for the values which create the absolute you that you are, are also absolute. Thusly, it serves one better to affirm to oneself, as well as to express the seeking. This may be done by changing questions into declarations. We speak in an area difficult to express, however, one of your ministers of grace whose works are recorded in your holy works, the one known as Paul, in the body of work which he left indicated with a good deal of clarity the identification of the self will to the will of the source. The entity saw clearly that within what you may call the human condition, or third density incarnation, the leap was impossible. Thus, the entity prayed honestly that he did not believe, but that he believed. He chose to make the declaration even while expressing doubt and many remnants of fear.

在你自己内在之中会有这种你需要去察觉到的丰盛的事物，那就是造物者的意志与你自己的意志绝对不是不一样的。从这个视角上，一万年的时间是没有什么意义的，因为创造了你之所是的绝对的你的价值，同样也是绝对的。因此，向它一个人自己确证，同时也表达寻求，这会更好地对一个人作用。这可以藉由将问题改变为声明而被进行。我们是在一个难以表达的区域发言的，然而，你们的一个具有恩典的牧师，它的作品被记录在你们神圣著作中了，被知晓为 Paul 的实体，在他留下的作品中，他藉由大量的清晰度表明了自我的意志与源头的意志之间的同一性。这个实体清晰地看到，在你们所称的人类状况，或者第三密度之中，飞跃是不可能的。因此，这个实体诚实地祈祷他过去并不相信，但现在相信了的事物。他甚至在表达疑惑和许多恐惧的残留的时候仍旧选择出做出了声明。

In this way, worship is a self-generating process wherein one realizes one's identification with an object, a messenger or a symbol which denotes the infinite Creator in manifestation. When that choice has been made it is affirmed and reaffirmed, not in a dogmatic or doctrinal way, but in the spirit of the teachings of the one Christ to which you give the honor of devotion in the (inaudible), for you are not truly worshipful of the object, but rather that source to which the object inevitably points, that which is shrouded in mystery, and until we become without manifestation or the need for it ...

用这种方式，崇拜是一个自然发生的过程，在其中一个人会意识到他与一个对象、一个信使或者一个表示在显化中的无限造物者的象征之间的同一性。当那个选择已经被做出的时候，它是被确认并被重申的，不是用一种教条的或者教义上的方式，而是通过你们在（听不见）中对其给予了奉献的荣耀太一基督的教导的精神，因为你并非真的崇拜对象，而毋宁是崇拜对象无可避免地指向的源头，那个被遮蔽在神秘之中的事物，一直到我们在没有显化或者不需要它的情况下成为.....

(Side one of tape ends.)

(磁带一面结束。)

(Carla channeling)

(Carla 传讯)

I am Q'uo. I greet each once again in love and light as a principle of members of the Confederation of Angels and Planets in the Service of the Infinite Creator. You will notice that we included in our identification, "angels." That is because of the biases which this entity has. The force or spirit is such that the yearning for it will create a manifestation which betokens mystery. Within your culture, the manifestation of angel, or being of light, holds little attractiveness as a messenger of mystery, whereas that which is, and we use this term in quotes, "scientific," is of a seeming authority, a seeming and obvious advancement beyond the human condition. The phenomena associated with unidentified flying objects is in large part the objectification of that which comforts an entity, that which speaks to the entity of the noumenal, the unknown.

我是 Q'uo。我再一次在爱与光中作为服务于无限造物者的天使与星球的联邦的成员的一个原则而向各位致意。你们致意到我们在我们的身份中包含了“天使”。那是因为这个器皿拥有的偏向性。力量或者灵性就是如此，以至于对它的思慕将会创造出一种预示了神秘的显化。在你们的文化中，天使或者光的存有的显化，作为一个神秘的信使几乎不拥有吸引力，反而，“科学性”的事物，我们是通过引号来使用这个措辞的，是具有一种表面上的权威性，一种表面上且明显的超越人类状况的先进性的。与 UFO 联系在一起的现象就是大部分让一个实体感到安慰，并向实体谈及本体意义上的事物 (noumenal)，以及未知的事物的客体化了。

You see, we are attempting in this portion of speaking about worship to reposition one's own intelligence with regard to the image of the self as seen by the self. If you see the self as caretaker of the body, then you shall take care of the body and refrain from allowing yourself to be remade. That each of you has chosen this darkness in which to seek, that each of you has chosen the catalyst that does in fact occur, is difficult to grasp or to believe in any logical way. However, the further one moves in mind from the identification of the self with that which seems to be living within manifestation, the greater the rate of acceleration of that which may be grasped of evolution in spirit can occur.

你们看，我们在关于崇拜的发言的这个部分，正在尝试在关于当自我被自我观察的时候的自我的形象的方面对一个人自己的智能进行重新定位。如果你将自我视为是身体的管理人的话，接下来，你将会照顾身体并避免允许你自己被再造。你们每一个人都已经选择了这个在其中去寻求的黑暗，你们每一个人都已经选择了事实上确实会出现的催化剂，这用任何逻辑性的方式都是很难理解或者很难相信的。然而，一个人越为深入地藉由自我与看起来似乎是活在显化之中的事物之间的同一性在心智中移动，可以被理解为在灵性中的演化的事物的更大的加速度就能够出现了。

The troublesome question that remains is that simple question, "How can we know? Are we being duped? Are we being fooled? Are we giving our will over to the forces that we neither understand nor trust?" This may be addressed at another time. And for now, with many thanks to this quite exhausted entity for

allowing us to use it for a conduit, we would at this time transfer to another instrument within the group. I am Q'uo.

剩下来的麻烦的问题就是那个简单的问题，“我们如何才能知晓？我们是被蒙蔽的吗？我们是被愚弄的吗？我们要将我们的意志让渡给既不理解又不相信的力量吗？”这个问题可以在另一个时间被解决。现在，带着对这个相当疲惫的实体允许我们使用它作为一个管道的许多的感谢，我们会在此刻转移到在团体中的另一个器皿。我是 Q'uo。

(Carla channeling)

(Carla 传讯)

I am Q'uo, and I am again with this instrument. It is to be noted that we did greet the one known as K, but found the entity to be concerned, overly, and greeted the one known as Jim, who was also found to be in a state of concern.

我是 Q'uo，我再一次与这个器皿在一起了。要被指出的事情是，我们确实向被知晓为 K 的实体致意了，但是我们发现这个实体是过度担忧的，我们向被知晓为 Jim 的实体致意，它同样也被发现是处于一种担忧的状态之中的。

The only reason one would choose a life of devotion and worship is because one might apprehend the unseen hand of the true source of self within the (inaudible) and thusly yield, while becoming open and vulnerable to the spirit of love. The accepting of a channel is simply (inaudible) to the accepting of the self, as an assistant or servant to and for the source, the source that cannot mix with any free will of the world that you experience. Thusly, we suggest that as we again transfer to end the meeting, that the one known as K allow herself to be vulnerable to the spirit of love. That which can never be understood can at last be trusted, and with each entity that accepts the servant role of the manifestation that reflects the unmanifest, so does unmanifest light illimitable begin to move through such an entity building light not only in a metaphysical sense, but also in a very visible sense in which the difficulties of a situation are seen, not as implacable, but as that which creates opportunity for learning and growth.

一个人会选择一次奉献和崇拜的生命的唯一的原因是因为他可以在（听不见）之中领悟自我的真实的源头的看不见的手，并因此服从于爱的灵性，而同时向爱的灵性变得开放且易受其影响。一个管道的接纳单纯地就是（听不见）对自我的接纳，作为源头的一个助手和仆人并供其使用，而这个源头是无法与任何你体验到的世界的自由意志混合在一起的。因此，我们建议，当我们再一次转移到会议的结束的时候，被知晓为 K 的实体允许她自己易受爱的灵性的影响。永远无法被理解的事物，最终是能够被相信的，藉由每一个接纳了映射未显化的事物的显化的仆人的角色的实体，未显化的无限的光就会开始流经这样一个实体，并同时不仅仅在一种形而上学的意义上，同样也在一种非常可见的方式构建光，在这种光中，一个情况的困难不会被视为是无法改变的，而是会被视为创造了供学习和成长使用的机会的事物。

This openness and fearlessness is the chief necessity of creating for oneself

the point of view which becomes truly and absolutely worshipful. And in so doing, there is created within you the potential of altering the face of your sphere. This is the power of faith. It is a program that is beyond the capabilities of the computer which you use to think. It is indeed, literally, an higher authority. And the life lived in praise and thanksgiving to the source lives in whatever object you choose, lives in total surrender, that moment of the most freedom, the freedom to do that which you truly wished to do before you entered the miasma, the phantasmagoria, of illusion.

这种开放和无惧就是为一个人自己创造出成为真正地且绝对地崇拜的视角的首要的必要条件了。在这样做的过程中，会有那种改变你们的星球的表面的潜在在你们内在之中被创造出来。这是信心的力量。它是一个超越了你们用来思考的计算机的能力的程序。它实际上，确实是一个更高的权威。在对于源头的赞美和感恩中被活出的生命，是活在你选择的无论什么对象中，是活在全然的臣服，与那个最大的自由的时刻之中，这种自由去做在你进入到这个幻象的瘴气与幻觉效应之前你真正希望去做的事情的自由。

We would move now to the one known as K. I am Q'uo.

我们现在会移动到被知晓为 K 的实体。我是 Q'uo。

(K channeling)

(K 传讯)

I am Q'uo, and greet each again in love and light through this instrument. This instrument is feeling considerable concern over the attempting to be a channel for the answering of queries which may be (inaudible), and it wishes for us to convey the request that if any answers received are not acceptable to those entities asking, the queries be asked upon another occasion. This is acceptable to us. Is there a query at this time?

我是 Q'uo，通过这个器皿再一次在爱与光中向各位致意。这个器皿正在对于尝试成为一个器皿来回答可能会（听不见）问题而感觉到可观的担忧，它希望我们传递这个请求，如果任何被接收到的答案对于那些询问的实体是无法接受的，问题可以在另一个尝试被询问。这对于我们是可以接受的。在此刻有一个问题吗？

Carla: The only question I have is to concern over the instrument. (Inaudible) if the entity is uncomfortable, then I don't understand why the one known as Q'uo wished to (inaudible). What is the principle involved (inaudible) this instrument (inaudible)?

Carla: 我拥有的唯一的问题是对器皿的担忧。（听不见）如果实体是不舒服的，那么我不理解为什么被知晓为 Q'uo 的实体希望去（听不见）。被包含在（听不见）这个器皿（听不见）中的原则是什么？

I am Q'uo, and we find that this instrument is experiencing various physical and emotional concerns at this time which (inaudible) feelings of imbalance and discomfort, as well as its trepidation at attempting to answer queries. These other feelings, however, are exacerbating this natural trepidation at this time on the part of this instrument. We find, however, that the instrument,

despite its degree of discomfort, does have a strong desire to be of service, and has offered itself to us at this time for that purpose. Therefore, we are willing to work with this instrument to whatever degree it is able to work with us at this point.

我是 Q'uo, 我们发现这个器皿在此刻正在体验到各种各样的身体上和情绪上的担忧, (听不见) 不平衡和不舒适的感觉, 同样还有它因为尝试去回答问题产生的颤栗。然而, 这些其他的感受, 正在使得在这个器皿的部分上在此刻的这种自然的颤栗加重了。然而, 我们发现, 这个器皿不顾它的不舒服的程度, 它确实拥有一种强烈的去服务的渴望, 并已经在此刻为那个目的将它自己奉献给我们了。因此, 我们乐意于在它能够在位置上与我们一同工作的无论什么程度上与这个器皿一同工作。

Is there a further query, my sister?

我的姐妹, 有一个进一步的问题吗?

Carla: Yes. (The question is almost completely inaudible, but has to do with concern over infringement of free will in using the instrument despite its degree of discomfort, principles and/or purposes involved.) (Inaudible) is it to challenge and (inaudible)?

Carla: 是的。(问题几乎完全听不见, 但是问题是与在不管器皿的不舒服的程度而使用器皿的时候的对自由意志的侵犯的担忧, 以及被包含的原则或者目的有关的。)(听不见) 它是去挑战并(听不见)吗?

I am Q'uo, and this instrument is requesting that we transfer to the one known as Jim for the purpose of the answering of this particular query.

我是 Q'uo, 这个器皿在此刻正在要求我们为了回答这个特定的问题目的而转移到被知晓为 Jim 的实体。

(Jim channeling)

(Jim 传讯)

I am Q'uo, and greet each again in love and light through this instrument. We look at this query in respect to the kind of exercise that is offered new instruments. Each instrument as it begins the work of familiarizing itself with the nature of the contact will feel from time to time the trepidation concerning some facet or other of the contact that it is now focusing upon, having mastered to its own satisfaction those previous concepts. We have offered ourselves to this instrument, the one known as K, this evening, in the attempt to expand her abilities, and to begin to familiarize her with the opportunity to exercise her instrument in those areas which may be more challenging, for this instrument has willingly offered itself, though it is not comfortable in this capacity.

我是 Q'uo, 我通过这个器皿再一次在爱与光中向各位致意。我们在关于被提供给新的器皿的练习的类型的方面检查了这个问题。每一个器皿在它开始让它自己熟悉接触的特性的工作的时候, 在已经在让它自己满意的程度上掌握了那些之前的观念之后, 都将会不时地感觉到对于它现在正在聚焦于其上的接触的这样或者

那样的面向的颤栗。我们今晚已经将我们自己提供给了这个器皿，即被知晓为 K 的实体，来尝试去拓展她的能力，并开始让她熟悉在那些可能更加具有挑战性的区域训练她的器皿的机会，因为这个器皿已经乐意地将它自己奉献出来了，虽然在这种能力中它是不舒服的。

It is not necessary that the entity be comfortable with a new level of learning, indeed, that lack of comfort is oftentimes a quite efficient means of focusing the attention, building that which you call the adrenaline, and calling from within the self those resources which will aid the entity in accomplishing that task which is set before it.

实体对于一个新的学习的层次感觉到舒服，这并不是必须的，确实，缺少舒适经常是一个相当有效的聚焦注意力，积累你们称之为肾上腺素的事物，并从自我内在之中呼唤那些将会在完成在它的前方被安排的任务的方面将会帮助那个实体的资源的途径。

Thus, what we have offered this evening is much like that which we have offered many instruments at many times in your past. That is, the opportunity to expand the level of channeling work. We do not wish to make any instrument unduly uncomfortable, but as you are aware, the process of learning in general is one which takes place within a certain degree of discomfort, for it is when the attention is caught by that which causes discomfort that an entity may first begin to notice an aspect of the self or the pattern of learning that has heretofore been ignored. This is true in each area of learning in which any entity shall engage. We wish only to offer ourselves in the attempt to meet with the instrument this challenge. We shall not, if at all within our ability, challenge an instrument overly much.

因此，我们在今晚已经提供的事物是非常类似于我们在你们过去已经在很多时候提供给很多器皿的事物。那就是去拓展传讯的工作的层次的机会。我们并不希望让任何器皿感到过度地不舒服，但是，如你们察觉到的一样，学习的过程一般而言是一个在一定的不舒服的程度中发生的过程，因为就是在注意力被那种产生不舒服事物抓住的时候，一个实体可以第一次开始注意到之前已经被忽略了的自我一个面向或者学习的模式。这一个实体将会参与其中的每一个学习的区域中，这都是真实的。我们仅仅希望提供我们自己来尝试去让这个器皿面对这种挑战。我们将不会过度挑战一个器皿，如果这完全是在我们能力范围中的话。

Is there a further query, my sister?
我的姐妹，有一个进一步的问题吗？

Carla: I'll have to think that over. Thank you.
Carla: 我将必须反复考虑那一点。谢谢你们。

I am Q'uo, and we thank you, my sister. Is there another query at this time?
我是 Q'uo，我们感谢你，我的姐妹。在此刻有另一个问题吗？

Carla: Yes, I just want to make sure that it was not an error on my part in channeling when I received the concept of handing off to K.

Carla: 是的, 我仅仅想要确认, 当我接收到将接力棒传给 K 的观念的时候, 在传讯中在我们的部分上它不是一个错误。

I am Q'uo, and you are quite correct in that we were attempting to speak through the one known as K with the first, as you call it, hand off. This is correct, my sister.

我是 Q'uo, 你是相当正确的, 因为我们正在尝试去藉由, 如你所称的, 第一次传棒通过被知晓为 K 的实体发言。这是正确的, 我的姐妹。

Is there another query?

有另一个问题吗?

Carla: Well I have concerns about infringement on free will, but I feel that I am unaware enough at this point (inaudible). Indeed, I am almost not aware of what was channeled (inaudible) possible to finish (inaudible)?

Carla: 好的, 我对于侵犯自由意志有担心, 但是我感觉到我在这个位置上并未足够察觉到 (听不见)。确实, 我几乎没有察觉到被传讯的内容 (听不见) 有可能完成 (听不见)。

I am Q'uo, and we are happy to accommodate you, my sister, for you have offered yourself as instrument in quite an openhearted manner this evening when your resources have been at a low level. Thus, we thank each entity in this group for inviting our presence. We take great joy and pleasure in being able to blend our vibrations with each of those in this circle of seeking, and we shall take our leave of this group at this time, leaving each as always in the love and in the light of the one infinite Creator. We are known to you as those of Q'uo. Adonai, my friends. Adonai vasu borragus.

我是 Q'uo, 我们很高兴迁就你, 我的姐妹, 因为今晚在你的资源已经是处于一种低的水平的时候, 你已经用一种相当开放的方式提供你自己作为一个器皿了。因此, 我们感谢在这个团体中的每一个实体邀请我们出席。我们对于能够将我们的振动与在这个寻求的圈子中的每一个人的振动混合在一起时感觉到极大的喜悦和快乐的, 我们在此刻离开这个团体, 我们一如既往在太一无限造物者的爱与光中离开各位。我们是你们知晓的 Q'uo. Adonai, 我的朋友们。Adonai vasu borragus.

November 15, 1990

1990-11-15 Laitos: 喜悦

Group question: The subject is "joy."

团体问题：主题是“喜悦。”

(K channeling)

(K 传讯)

(K's channeling is nearly inaudible.)

(K 的传讯几乎听不见。)

I am Laitos, and I greet each of you in the love and the light of the infinite Creator. We are most pleased to be called to your group and most grateful to each of those present for offering themselves in the work of the vocal channeling.

我是 Laitos，我在无限造物者的爱与光中向你们各位致意。我们极其高兴被你们团体呼唤，我们对于每一个在场的人将它们自己奉献给语音传讯的工作而是极其感激的。

We use the term "work" in a sense of the working of a ritual of power. For such is this ritual of the disciplining of your spirits and the quieting of your mind, that you may hear that still, small voice, that Creator which is not far away by a (inaudible) that spirit of love that speaks to the world this day and always.

我们是在一种具有力量的仪式的工作的意义上使用“工作”这个词语的。因为这样的工作就是修炼你的灵性并让你的心智安静下来的仪式，这样你就可以听到那个微小的、安静的声音了，那个声音是并不遥远的造物者藉由一种（听不见）在今天且一直都在向世界说话的爱的灵性。

We thrill in the love and the light which greets us as we greet you in love and light, and we thank each for the sacrificial and effortful study that has brought you to this point. Now, each of you is wet-footed and ready to move at your own speed, into your own voice, your own channel, your unique gift to those who may be interested in that which you may have to offer, to yourself as you polarize by giving freely, and to the one Creator for all things are done for the love of the one Creator or not done well.

我们在向我们致意的爱与光中感到震撼，我们为已经将你们带到这个位置的牺牲且努力的学习而感谢各位。现在，你们每一个人都弄湿了脚且准备好用你自己的速度移动，进入到你自己的声音，你自己的管道以及你独一无二的礼物了，这份礼物是你给予那些可能会对你可能要提供的事物感兴趣的人，在你藉由自由地给予而极化的时候你给予你自己，为了所有已经为了太一造物者的爱而被完成或者尚未被很好地完成的事情而给予太一造物者的。

We grasp that you wish to enjoy the freedom to take "pot luck," that is this instrument's phrase. So we shall speak in short segments and move circularly in a clockwise fashion about the circle. We would speak with you this evening

upon the subject of joy.

我们理解你们希望享受进行“百乐餐”的自由，百乐餐是这个器皿的措辞。因此，我们将通过短小的段落进行发现并用一种顺时针的方式绕着圈子循环移动。我们今晚在喜悦的主题上向你们发言。

We would now transfer to the one known as Jim. I am Laitos.

我们现在转移到被知晓为 Jim 的实体。我是 Laitos。

(Jim channeling)

(Jim 传讯)

I am Laitos, and we greet each again in love and in light through this instrument. The subject of joy is one of which you heard us speak upon many times before, as it is the outgrowth of the life which is lived in a balanced fashion and which has successfully weathered many metaphysical storms, shall we say. It is that natural state of being for the uncreated universe in that portion of yourself, that maintains contact with the Creator, that has yet to be moved into action and separation of any kind. Thus, at the foundation of each entity's being there is this quality which undergirds all which does move and seek within creation. This kind of joy is that which is, shall we say, virgin, pure and undiluted. It has as its motivating factor, shall we say, the thrill of being, the exaltation that each tiny portion of the creation exudes as a matter of the fact of its existence—the entire creation sings.

我是 Laitos，我通过这个器皿再一次在爱与光中向各位致意。喜悦的主题是你们在之前听到我们多次讲述的主题中的一个，因为喜悦就是用一种平衡的方式被活出的且已经成功地度过了许多的，容我们说，形而上学的，暴风雨的生命的自然的结果了。在你自己的那个部分中，对于那个未被创造出来，与造物者保持接触且尚未进入到任何的类型的行动与分离的宇宙而言，喜悦就是存有的自然而然的状况了。因此，在每一个实体的存有的基础的位置，会有这种从底部支持一切在造物中移动和寻求的事物的特性。这种类型的喜悦是，容我们说，纯洁的、纯净的且未被稀释过的事物。它已经将存在的震撼、以及造物的每一个微小的部分作为它的存在性的事实的一个因素而流露出来的兴奋作为它的促进性的因素了——整个造物都在歌唱。

However, each entity, such as yourself, has for a great portion of time moved from this state of unity and undifferentiated existence and has sought to discover the nature of the self and its relationship to other portions of the same Creator. This movement has brought the temporary shielding of the self from this joy in the daily round of activities.

然而，诸如你自己之类的每一个实体都已经离开这种一体性且无差别的存在性的状态有很长一段时间，并已经在寻求去探索自我的属性以及它与相同的造物者的其他的部分之间的关系了。这种移动已经在日常生活的活动中带来了在自我与这种喜悦之间的暂时性的屏蔽了。

We shall now transfer to the one known as S. I am Laitos.

我是 Laitos，我们现在将转移到被知晓为 S 的实体。

(S channeling)

(S 传讯)

I am Laitos, and we greet you again through this instrument whose decision to serve in this manner causes us great joy.

我是 Laitos, 我们通过这个器皿再一次向你们致意, 这个器皿决定用这种方式来服务, 它的决定让我们感觉到极大的喜悦。

(Inaudible) we have found mostly (inaudible) the joy of which you speak is a (inaudible) and part of the very experience of the (inaudible) for all to live have the joy of the Creator (inaudible) live in the boundless and bountiful joy of the Creator.

(听不见)我们已经发现大部分 (听不见) 你们谈及的喜悦是 (一种) 以及 (听不见) 的核心体验的一部分, 因为对于所有拥有造物者的喜悦的人, 活着 (听不见) 就是活在造物者的无尽且丰盛的喜悦之中。

Why, then, do those who discover themselves in the heavy illusion find they are upon occasion bereft of all joy and must seek through great difficulty and with great effort to reunite themselves to that joy which is their birthright? The Creator has gone forth in each seeking to fathom the fullest extent of the love which it is and finds that the effort to fathom this love entails a pathway through the greatest separation that is possible.

那么, 为什么那些发现他们自己处于沉重的幻象中的人会发现他们有时候会被剥夺所有的喜悦, 但却必须要通过巨大的困难并藉由极大的努力来寻求将他们自己与那种他们的天赋权利之所是的喜悦重新结合在一起呢? 造物者在每一个寻求中都已经前去探索其之所是的爱的最为完全的程度了, 造物者发现去探索这种爱的努力产生出了一条穿越有可能最大的分离的道路了。

The greatest separation from the Creator known to you is the first density being, where the Creator is as yet only a vague longing and a dim recollection of a time when the separation has not yet taken place. The evolution of spirit is already afoot, however, upon a pathway of suffering, as the entity, who has thus been separated from out of the Creator, seeks to reunify with the Creator and the story of the further development through the densities of second, third, fourth, fifth, sixth and beyond is well enough known to you.

你们所知晓的与造物者的最大的分离, 是第一密度的存有, 在第一密度中, 造物者就如同对一个分离尚未发生的时刻的仅仅一种朦胧的向往和一种模糊的回想。灵性的演化已经在进行中了, 然而却是在一条受苦的道路上, 因为已经因此从造物者分离出来的寻求者会寻求与造物者重新结合, 通过第二、第三、第四、第五、第六以及之上的密度的进一步发展的故事是你们足够清楚地知晓的。

The point to be taken is that within the spirals of growth, with the spirit finding its way back to the Creator, there are endless opportunities for experiencing anything else but the Creator. And anything else but the Creator is experienced by the Creator as pain. The pain and the suffering, however,

serves as a motif for returning to the Creator, that which is of the Creator and returning it, so that the joy may be experienced manyfold. The joy of the one who has returned to the fold, is manyfold what the joy of the one who remains within that [primalness] would be. And so we say that the aim in the end of all seeking through the suffering of the dense illusion is the joy of reunion with the joy itself, the joy of being yourself. And there can be joy in the very seeking. The seeking does not need to have the heavy character or the character of being a great burden; in fact, the seeking comes more into its own as it becomes lighter in barrier, so that it comes more clearly to express the character of joy which it seeks.

要被指出的要点是, 在成长的螺旋之中, 伴随着灵性找到它返回到造物者的道路, 会有无数的机会去体验除了造物者之外的任何的事情。除了造物者之外的任何事情都会被造物者体验为痛苦。然而, 痛苦与苦难会起到对于返回造物者, 属于造物者的事物以及返回它的一个主旋律的作用, 这样喜悦就可以成倍地被体验到了。一个已经返回的人的喜悦会是一个留在那种原初状态中的人的喜悦的许多倍。因此, 我们说, 所有通过沉重的幻象的苦难而寻求的人的最终的目标就是与喜悦本身, 与成为你自己的喜悦的重新结合的喜悦。就是在那种寻求中会有喜悦。寻求并不需要拥有沉重的特性或者成为一种巨大的负担的特性, 实际上, 当在障碍中寻求变得更加轻松的时候, 寻求会更多地进入其自身, 这样它就会更加清晰地表达它寻求的喜悦的特性了。

At this time we would transfer to the one known as K.

在此刻, 我们会转移到被知晓为 K 的实体。

(K channeling)

(K 传讯)

I am Laitos, and greet each of you again in the love and the light of the Creator. This joy of which we speak is so central a concept to the process of spiritual illusion and the fact of being itself, but as you progress upon your journey, you will find (inaudible) Begin to discover this quality more and more as a central portion of your [being] is that which results from the fire of the contact between yourself and the Creator. This takes place upon many levels (inaudible) densities (inaudible) The appearance of the type of contact between entities and Creator changes from density to density, but the core nature (inaudible) is the same.

我是 Laitos, 我再一次在造物者的爱与光中向你们各位致意。这种我们谈及的喜悦对于灵性的幻象的进程以及成为其自身的事实是一个如此中心性的观念, 但是随着你在你的旅程上的发展, 你将会发现 (听不见)。开始越来越多地发现这种特性, 因为你的存有的一个中心的部分就是那会导致在你自己和造物者之间的接触的火焰的事物了。这发生在很多的层次上 (听不见) 密度 (听不见)。在实体和造物者之间的接触的类型的地面的迹象会在密度和目的之间发生改变, 但是核心的特性 (听不见) 是相同的。

(The rest of K's channeling is inaudible.)

(K 的传讯的其余的部分听不见。)

(Carla channeling)
(Carla 传讯)

I am Laitos, and speak now through this instrument in love and light. We would know those things which hamper the subjective awareness, or that which we call joy. Perhaps the single greatest confusion concerning joy is its often perceived interchangeability with your word, happiness. Your culture so values happiness, or at least its pursuit, that it was declared, by those who created your governing instrument, as one of the chief foundations upon which style and method of government was to be modeled. For it was seen as a social activity of a government that was desirable to give to its citizens the opportunity to seek happiness.

我是 Laitos, 我现在在爱与光中通过这个器皿发言。我们知道那些妨碍了主观上的认识或者妨碍了我们所称的喜悦的事物。也许在关于喜悦的方面的单一的最大的混淆就是, 它经常在感觉上与你们的快乐这个词语之间的可互换性。你们的文化如此重视快乐, 或者至少是对快乐的追寻, 以至于那些创造了你们的政府机构的人宣称追寻快乐是政府的样式与方法基于其被塑造的主要的基础之一。因为, 追寻快乐是一个政府的一个社会性的活动, 一个政府给予它的公民去寻求快乐的机会, 这是理想性的事情。

We use the term happiness not in its etiological sense which, indeed, means "lesson" as well as "happy," but in the much lessened impact as it is used at this time among the peoples. Is happiness a goal? Is the pursuit of happiness successful? The difficulty with happiness [is] that it can be as easily taken from you as given to you. Happiness is seen, not as an inherent characteristic of yourself, but as that state created by certain arrangements of objects and entities within the life experience of the one which seeks that goal. Is it any wonder that happiness is, therefore, such an ephemeral experience? Real enough, enjoyed most heartily, but a state as difficult to maintain as constant good weather. Rains will come, sleet and snow will fall, and no happiness may withstand the metaphysical weather of sorrow, need and suffering.

我们并不是在其病原学的意义上使用“快乐”这个词语的, 确实, 在病原学的意义上, 它不仅仅意味着“快乐”, 同样也意味着“课程”, 但是当它在此刻在你们的人群中被使用的时候, 它的课程的意义效用是大大被减轻了的。快乐是一个目标吗? 对快乐的追寻是成功的吗? 在快乐的方面遇到的困难是, 它能够被轻易地从你身上被拿走, 就如同它能够轻易地被给予你一样。快乐不是被视为是你自己的一个固有的特性, 而是被视为那种由对在一个寻求那个目标的实体的生命体验中的一些的事物和实体的安排而被创造出来的状态。快乐, 因此, 是这样一个转瞬即逝的体验, 这又有什么奇怪的呢? 快乐是足够真实的, 它会被极其热情地被享受, 但是它是如同持久的好天气一样的一种难以维持的状态。雨水将会出现, 冻雨和雪将会落下, 没有快乐可以经受得住忧伤、需要和受苦的形而上学的天气。

Joy, upon the other hand, is that which each entity must create. For as love abides absolutely, so does the experience and joy at the touch of love's presence. Like the deeper loves, it is remembered rather than met for the first

time, being each entity's birthright. There is no thing which may remove or rob from you the joy which is perceived by the immediacy of the presence of that which is holy, that which is blessed, that which is true and beautiful. These experiences of joy are your own gifts of grace from love itself and nothing can rob you, either of the memory or of the confident expectation of these immediate experiences.

在另一方面，喜悦是每一个实体必须创造的事物。因为如同爱是绝对地存在的一样，对于爱的临在的触碰的体验和喜悦也是一样。就好像更为深入的爱一样，它会被回忆起是每一个实体的天赋的权利，而不是第一次被遇到的事物。没有什么东西可以将藉由神圣的事物、被祝福的事物以及真实且美丽的事物的临在的直接性而被感觉到的喜悦从你身上消除或者夺走。这些喜悦的体验是你自己的来自于爱本身的恩典的礼物，没有任何事物能够将对于这些直接的体验的记忆或者确信的期待从你身上夺走。

We would at this time transfer to the one known as Jim. I am Laitos.

我们会在此刻转移到被知晓为 *Jim* 的实体。我是 *Laitos*。

(Jim channeling)

(*Jim* 传讯)

I am Laitos, and we speak through this instrument once again. The immediacy of the joy which one may feel as a portion of the birthright is a feeling which inspires any to share what can be shared of the enriched life experience with others, with far more attention paid to that which can be given as opposed to that which can be [gotten]. For joy is a quality which not only radiates from the entity experiencing it, but so transforms a life pattern that the eyes of such an entity look upon a world which appears far more harmonious and unified than before the experience of joy.

我是 *Laitos*，我们再一次通过这个器皿发言。一个人可以作为天赋权利的一部分而感觉到的喜悦的直接性是一种感觉，它会鼓舞任何人，带着远远更多的对于能够被给予而不是能够被得到的事物所付出的注意力，去与其他人分享丰富的生命体验中所能被分享的事物。因为喜悦不仅仅一种会从那个正在体验它的实体辐射出来的特性，它同样也会转变一种生命的模式，以至于这样一个实体的眼睛会注视着——一个比对喜悦的体验之前看起来远远更加协调一致且统一的世界了。

The transformative nature of joy begins, as we have said, with the very foundation of each entity. And as it becomes established within an entity due to the balancing of distortions, the clearing of perception, and the continued exercise of faith, the joy-filled experience tends to reorganize the patterns of perception and expression in such a way that the life experience moves in harmony, now, with what may be called a higher pitch of light. This would seem to be a mixed metaphor, shall we say, for that which vibrates is most frequently described or detected by the ear, whereas light is usually detected by the eye.

容我说，喜悦的转变性的特性开始于每一个实体的根本的基础。当它在一个实体内在之中被树立起来的时候，取决于对扭曲的平衡、对感知的清理以及对信心

的持续的训练，被喜悦所充满的体验倾向于用这样一种生命体验现在会与可以被称之为一种更高的光的音高的事物协调一致地移动的方式重组感知和表达的模式。这看起来似乎是对于其振动极其频繁地被耳朵描述或者发觉的事物的一个混合的比喻，而光通常是被眼睛所发觉的。

However, the inner vision of an entity experiencing joy perceives a greater illumination that is a result of an increase in vibration, so that the song or music of the spheres, as it has been called, becomes available to the entity in the most basic of fashions, so that each cell of the mind/body/spirit complex begins to resonate and vibrate in harmony with the new way of perceiving. Thus, joy has little to do with the mundane definition of happiness, for it is that which partakes of the widest possible view of the life experience that an entity may hold.

然而，一个正在体验到喜悦的实体的内在的视觉会感觉到一种更大的光明，它是在振动上的一种增强的一个结果，因此，那种天上的歌声或者音乐，如它已经被描述的一样，就可以通过最为基础的方式为那个实体取得了，这样心/身/灵复合体的每一个细胞就会开始与新的感知的方式共鸣并与之协调振动了。因此，喜悦几乎与对于快乐的世俗的定义没有什么关系，因为它是那种带有一个实体可能拥有的有可能最为宽广的对生命体验的视野的事物。

At this time we would transfer to the one known as S. I am Laitos.
在此刻，我们会转移到被知晓为 S 的实体。我是 Laitos。

(S channeling)
(S 传讯)

I am Laitos. We would now address ourselves to the question of how one might hold steadily, therefore, the gaze [upon] a pearl of great price, which is the joy all by nature seek. It is true that occasionally life in its daily patterns affords a glimpse or a vision of higher purpose, and in this higher purpose there truly does reside the joy which one has all along been seeking.

我是 Laitos。我们现在会讲述关于一个人如何可能稳定地注视一个价值非凡的珍珠、即所有人藉由其本性寻求的喜悦的问题。生命偶尔会在其日常的模式中对更高的目的提供一瞥或者一个景象，这是真实的，在这种更高的目的中，真的存在有一个人一直在寻求的喜悦。

(Side one of tape ends.)
(磁带一面结束。)

(S channeling)
(S 传讯)

I am Laitos. Again we are with this instrument. So often it is the case that once one has experienced such a glimpse of joy, one attempts to recreate this feeling, and one's attempt fastens rather upon the husk for the shell of the joy, that is to say, the circumstances in which one found it embedded in. By

attempting to recreate the experience of joy in this fashion, one finds only failure.

我是 Laitos。我们再一次与这个器皿在一起了。情况如此经常地是，一旦一个人已经体验到这样一种对喜悦的一瞥，它就会尝试去重现这种感觉，它的尝试会对喜悦的外壳的表皮，也就是说，一个人发现喜悦深植于其中的环境，紧握不放。藉由尝试去用这种方式重现喜悦的体验，一个人仅仅会遇到失败。

For the experience of joy, itself, was never to be equated with those circumstances in which it was discovered, in which it quite gratuitously appeared. And so we find that no set of circumstances and no actions which the seeking self may undertake are up to the task of providing a glimpse of joy at will. The experience of joy is so ephemeral that the confusion with other moods and experiences, such as those you call happiness or glee or fun, is rather the rule than the exception. And it is a matter of some experience to be able to [find] out exactly the true [calling] from the false; the true joy from those experiences with which it is so easily confused, even when joy itself is somehow genuinely present.

因为喜悦的体验，在其自身，是永远不会等同于那些在其中它被发现，在其中它相当无缘无故地出现的环境的。因此，我们发现，没有环境的设置，没有寻求的自我可以进行的行动，是胜任得了依照意志提供一种对喜悦的一瞥的工作的。喜悦的体验是如此转瞬即逝，以至它与其他的诸如那些你们称之为快乐、高兴或者愉快之类的情绪与体验之间的混淆，是一个规律，而不是一个例外了。

And so the question arises concerning how one might hold steady the course, that it may be the joy of one's existence that is sought, rather than that which would so readily masquerade as the joy. We find that there is no formula for this seeking, but that one may say that the holding before the gaze of the seeker are the joy, cannot be accomplished by means of an enforced discipline which is superimposed upon the one who seeks, perchance even by the one who seeks. It is rather the case that the joy that is sought and that may be held out as the prize for the seeker is rather like a dancing pearl that refuses to hold still and must be caught on the wing, if there is a result to see this joy as a matter of experience. There is a deeper access to the joy, however. And it is one which holds still that which would dance, although it does so by continually sacrificing the effort that would hold it still and simply allowing it to be; allowing it to be in the part and to expand from within the seeker as the very heart of the seeking the self. This is, in fact, what we mean by saying that the joy is not something that one bumps into, as one could bump into something new. It is not something which one discovers, but is something which one recollects out of oneself.

因此，在关于一个人如何才能让过程保持稳定，这样被寻求的事物就可能是对一个人的存在的喜悦，而不是如此易于冒充喜悦的事物的方面，问题就出现了。我们发现没有适合于这种寻求的公式，但是一个人可以说，将喜悦保持在寻求者的视线之内是无法藉由一种被施加在一个寻求的人身上的强迫的锻炼的途径而被实现的，它偶尔或许会被一个寻求的人实现。毋宁说，情况是，被寻求并可能作为对寻求者的奖赏而被拿出来喜悦非常像是一颗跳舞的珍珠，它拒绝保持安静

并必须在飞舞的时候被抓住, 如果会有将这种喜悦视为一个体验上的问题的结果的话。会有一种进入到喜悦的更深的入口, 虽然它是藉由持续不断地放弃让它静止下来的努力并单纯地允许它成为, 允许它成为寻求的自我的一部分并作为那个寻求的自我的核心而从寻求者内在之中拓展而进入到喜悦的。实际上, 这就是我们说喜悦不是某种一个人会偶然遇到的事情的意思了, 因为一个人能够偶然遇到某种新的东西。它不是某种一个人发现的事情, 而是某种一个人从它自己身上收集起来的事情。

With this thought, we would pass to the one known as K. I am Laitos.
带着这个想法, 我们会转移到被知晓为 K 的实体。我是 Laitos。

(K channeling)
(K 传讯)

I am Laitos ...
我是 Laitos.....

(K's channeling is inaudible.)
(K 的传讯听不见)

(Carla channeling)
(Carla 传讯)

I am Laitos, and greet you once again through this instrument. To conclude our thoughts, we would leave you with this one in which all the others subside. The pursuit of happiness is possible due to the freedom to seek after the object of one's earthly desire, to arrange situations that promote the inclusion of the preferences which you hold. The freedom to do this is uncertain, for circumstances and conditions are often beyond your control. Consequently, the one may feel that happiness is de rigueur. Indeed, [it] is not, but is rather a gift, a kind of teaching, so often missed among your peoples and taken for granted until it is ended. There is true freedom whose bloom is joy, and in this freedom there are those things which those who are not alert, mindful and aware might easily miss.

我是 Laitos, 再一次通过这个器皿向你们致意。总结我们的想法, 我们会留给你们这个在其中所有其他的想法都会沉淀下来的想法。取决于追寻一个人的世俗的渴望的对象自由, 以及对提升了包含有所拥有的偏好的事物的情况的安排自由, 对快乐的追寻是有可能的。这样做的自由是不确定的, 因为环境和情况经常是不受你控制的。因此, 一个人可能会感觉到快乐是赶时髦。确实, [喜悦]不是赶时髦的, 毋宁说, 它是一个礼物, 一种类型的教导, 它如此频繁地会在你们的人群当中被错过, 并被认为是理所当然的一直到它被结束了为止。会有真实的自由, 它的花朵就是喜悦, 在这种自由中, 会有那些不警觉、不留心和不察觉的人会如此容易错过的事情。

There is a tremendous and life changing realization which of necessity precedes true freedom. For all freedom is shallow and insignificant compared

to the freedom to serve, to serve the Creator, to serve your other selves in the name of the Creator, and to see yourself as loved and forgiven—a blessed and beloved child, no matter in what condition or stage you may be, of the one infinite Creator. This infinity is part of that of which you are made. You are infinite and absolute. Within this illusion, you have accepted finity, you have accepted the necessity of dealing with relative values, ethics and choices, the hunger for the absolute as reflection of the hunger within, for its own home country—eternity. It is so deep within the self, the deep self of the home country is through meditation, contemplation, observation and a million paths realized, and that which does not serve the uncovering of that deeper self, the seeker chooses through a process of realizations to choose to slip away as unneeded armor against a universe in which there is no need to have fear.

会有一种惊人的且让生命发生改变的领悟，这种领悟是必须在真实的自由之前发生的。因为相比去服务，服务造物者，以造物者之名服务你的其他的自我，并将你自己视为是被爱的和被宽恕——一个受过祝福的且被挚爱的造物者的孩子，无论你可能处于什么情况或者阶段——的自由，所有其他的自由都是肤浅的且不重要的。这种无限性是形成你们的事物的一部分。你们是无量且绝对的。在这个幻象中，你们已经接受了与相对性的价值、伦理和选择，以及对绝对性的渴望打交道的必要性，这种对于绝对性的渴望就是内在之中的对它自己的家园——永恒——的渴望的映射了。它在自我内在之中是如此的深入，这个属于家园的深入的自我是通过冥想、沉思、观察以及一百万条道路被领悟到的，对于那个并不起到揭露更为深入的自我的作用的事物，寻求者会通过一个认识的过程做出选择，以让其如同那个防守一个在其中并不需要去害怕的宇宙的不需要的盔甲一样选择去逐渐消失。

For you may suffer and you will surely die, but you shall only leave this illusion to enter a larger and wider one. This realization lifts one from the bonds of the existential [sphere], lifts one from the open and illogical and logical processes and removes the point of view, distantly enough from this journey (inaudible) of that which passes for life within your illusion, that it may see that as one chooses to be one's deepest self and to serve—for love alone answering love alone, speaking to love alone.

因为你可能会受苦，你将肯定会死亡，但是你将仅仅离开这个幻象并进入到一个更大且更为宽广的幻象之中。这种领悟会将一个人从存在主义的范围的束缚中提升起来，将一个人从开放的、无逻辑和逻辑性的进程中提升起来，将视角向后退，退到距离这条旅程足够远的位置，（听不见）在你们幻象中错过了生命的事物，以至于它可以看到，当一个人选择去成为它最深自我并服务的时候——仅仅为爱而服务，仅仅回应爱，仅仅向爱发言。

This joy is now available. How brave each entity is to make the sacrifice of a seemingly solid self, that it may sort and (inaudible) the self and open the self to the vulnerability of learning. And further open itself to the vulnerability of seeming loss. It is not that any loses that which is his own, but, rather, that all who wish to evolve choose eventually the forum of their spiritual evolution, that is to say, the choice of a path of service and worship and learning. These

are surely yours for the asking. These seekings shall surely be answered in the joy of service, in the name of the One, none can take from him.

这种喜悦现在是可供利用的了。每一个实体对于与一个表面上坚固的自我做出牺牲，这样它就可以排序并（听不见）自我，并让自我向着学习的易受伤害性开放，每一个实体是多么勇敢呀。进一步向着表面上的损失的易受伤害性开放它自己。它并不是任何在他自己身上的损失，毋宁说，所有希望去发展的人都会最终选择它们灵性演化的会场，也就是说，对于一条服务、崇拜和学习的道路的选择。这些肯定都是你要去请求的事情。这些请求将肯定会在服务的喜悦中，以太一的名义被回答，没有任何事情能够从他身上拿走。

As the only queries that we sense are those concerns of the newer channels as to their progress, we may simply say to each that each is now within that area of the learning of the vocal channeling, where the voice has been found and the song is dimly heard. The fidelity to our concepts is excellent for those of small experience, and even the most gifted could not do any better. For we wish you to understand clearly, that in this process of learning the vocal channeling, as in any learned art or skill, it is experience alone that eases and opens the mind, that releases the fear of error, that suits the fear of plagiarism or of speaking too much of one's own thoughts. Each is now beyond the stage where criticism is helpful. Each has passed the minimum competency for work. Now, the time of faithfulness to the task, to the honor and the duty of a chosen path of service must carry you, for our words, judgments and opinions would only burden you. May you continue channels for light, young and old in experience, ever growing, ever mindful of love.

因为我们感觉到的仅有的问题是那些对于较为新手的管道在关于它们的进展的方面的担忧，我们单纯地向每一个人说，每一个人现在都在那个学习语音传讯的区域之中，在其中声音已经被找到，歌曲模糊地被听到了。对于那些经验少的人，它们对于我们的观念的忠实是优秀的，甚至最有天分的人也无法做得更好一点了。因为我们希望你们清晰地理解，在这个学习语音传讯的过程中，如同任何被学会的技艺或者技巧一样，让心智放松并开放的事物，让对错误的恐惧释放的事物，让抄袭或者过多地谈及一个人自己的想法的恐惧穿上一套衣服的事物，就单单是经验了。每一个人现在都超越了那个在其上批判是有帮助的阶段了。每一个人都已经超过了工作的最低资格了。现在，忠实于任务，忠实于一个选定的服务的道路的荣耀和责任时刻必定会为了我们的言语而承载你们，评判和意见仅仅会拖累你们。祝愿你们继续为了光而传讯，有经验和没经验的人，都会不断成长，越来越留心爱。

We would close through the one known as Jim. We are those of Laitos.

我们会通过被知晓为 Jim 的实体结束。我们是 Laitos。

(Jim channeling)

(Jim 传讯)

I am Laitos, and we wish only to speak briefly through this instrument, to give our feelings of delight at this opportunity of speaking through two new instruments who work with diligence and two more experienced instruments

who work with perseverance. We cannot tell you in words how very filled with joy are we at this opportunity. For to most we must satisfy ourselves by making our presence known in the form of undifferentiated love which is sent into the energy web of those calling for inspiration and nurturing. This also gives us a great deal of joy and satisfaction. Yet, when one is able to refine one's sending of love and support to the degree we have been able to do—by utilizing concepts and words through these instruments, there is the indescribable satisfaction that comes from knowing that one has moved in step with those who call. We shall be with you in your future.

我是 Laitos, 我们仅仅希望去简单地通过这个器皿发言, 以给予我们对于这个通过两个勤奋工作的新器皿以及两个坚持不懈地工作的更有经验的器皿发言的机会的高兴的感觉。我们对于这个机会是怎样充满了喜悦, 我们是无法通过语言告诉你们的。因为大多数时候, 我们必须藉由通过无差别的爱的形式让我们的存在被知晓而让我们自己感到满意, 这种爱是被送入到那些呼唤启发和滋养的实体的能量网络之中的。然而, 当一个人能够将它对爱和支持的发送进行精炼, 精炼到我们已经能够——藉由通过这些器皿使用观念和言语——行动的程度时, 就会有无法描述的满足感来自于这样一种知晓了, 即一个实体已经与那些呼唤的人一起前行了。我们将在你们的未来与你们在一起。

At this time, we shall take our leave from this group. We are known to you as those of Laitos. We leave each in the love and in the light of the one infinite Creator. Adonai, my friends. Adonai vasu.

在此刻, 我们将离开这个团体。我们是你们知晓的 Laitos。我们在太一无限造物者的爱与光中离开各位。Adonai, 我的朋友们。Adonai Vasu。

November 16, 1990

1990-11-16 Hatonn: 唯有信心

(Carla channeling)

(Carla 传讯)

I am Hatonn. I greet each of you in the love and the light of the one infinite Creator. We are sorry for the delay. However, this instrument spent only the requisite, appropriate time removing itself from the world of delusion and reorienting itself to the world of love. There was work to be done in the yellow ray. There was the greeting of the instrument in a new way which the instrument took the time to decipher and finish. And there was then the calming of the mind once again.

我是 Hatonn。我在太一无限造物者的爱与光中向你们各位致意。我们为延迟而抱歉。然而这个器皿仅仅花费了必须的、适当的时间将它自己从幻象的世界的移除来并将它自己重新导向到爱的世界。在黄色光芒中有要被完成的工作。有一种新的向这个器皿进行心灵致意的方式，这个器皿花了一些时间来辨认并结束它。接下来就会再一次有头脑的安宁了。

We apologize, yet all of this was appropriate, and we suggest that each instrument be likewise careful, cautious and trusting of its deeper hunches and instincts. Far better would it be to speak not a word than to speak [when] in doubt of the source of that word. For where we speak, words have no power. Our thoughts do not need such inadequate clothing and are clear in their fuller conceptual form. However, upon your sphere there is third-density illusion and words have a great deal of power. That is what created the opening for the greeting.

我们抱歉，然而所有这样的工作都是适当的，我们建议每一个器皿都一样地小心、谨慎并信任它更为深入的预感和直觉。因为在对于言语的源头有怀疑的时候，一句话都不说是比说话要远远更好的。因为在我们说话的地方，言语是没有力量的。我们的想法确实不需要这样不充分的外衣，它们在它们更为丰满的观念性的形式中是清晰的。然而，在你们的层面上，会有第三密度的幻象，言语是拥有大量的力量的。那就是为致意创造出入口的事物了。

This entity was preoccupied with the movements of power, forgetting, momentarily that there is only faith. It is not faith in an outcome, whether it be preferred or not, but faith in and of itself, absolute and whole. It is appropriate to do those things which are given for you to do within the illusion, it is, however, inappropriate to find your trust invested in people or institutions. For people shall die and institutions shall crumble. But all will be as it is and as it has always been, quite perfect. How the illusion pulls at you and how easily you yield to it. Is this a necessary portion of experience? Yes, it is necessary that each err and be mistaken as often as it takes in any present moment to affect a change in consciousness for those who polarize as we do towards service to others as an expression of their love for the infinite One. This renders appropriate concern and prayer for all involved. For in creation there

is no separation. All that seems separate is illusory and temporary; all are held in utter safety and may rest in [the] Creator if they have faith.

这个实体因为权利的运行而心思重重，它暂时性地忘记了，唯有信心存在。它不是对一个结果有信心，无论那个结果是否是被偏爱的，而是在其内在及其自身之中的，绝对的且完整的信心。去做那些在幻象中被给予你要去做的事情，这是合适的。然而，发现你的信任被投资在人或者机构上，这是不合适的。因为人将会死去、机构将会崩溃。但万物，都将如其所是且如其一直就是的一样，是相当完美的。幻象是怎样地拉扯你呀，你是怎样地易于屈服于幻象呀。这是体验的一个必须的部分吗？是的，每一个人都会犯错并会是错误的，这是必须的，**对于那些和我们一样朝向服务他人的方向极化来做来为一种对他们对于无限太一的爱的表达的人们，犯错会和它用任何当前的时刻去影响在意识中的一种改变一样地频繁。**这种对爱的表达提供了对于所有涉及到的人的适当的关心和祈祷。因为在造物中，没有分离。所有看起来似乎是分离的事物都虚幻和暂时性的，一切都是在全然的安全之中被拥抱的，如果它们有信心的话，它们是可以在造物者中休息的。

We do not mean to suggest that if one has faith outcomes will always seem favorable. We only speak of larger truths because the larger truths overshadows and renders inoperative lesser truths. This one truth is, overall, the truth of the one great original Thought. In the I AM there is only love. To suspect otherwise is to move away from serving and towards fear, separation and a path of that which is not. For upon a path of that which is not you may experience a universe created of fear. And in so far as you accept fear, you shall be victimized from one incarnation to another. In love there is no room for fear. Although you identify yourselves with a house of flesh, yet you may dissect all portions of this clothing of flesh and find no consciousness, no evidence of life, or love, or passion, or thought.

我们并不是打算要去建议，如果一个人拥有信心，结果就将会一直都是看起来似乎是讨人喜欢的。我们仅仅在谈及更大的真理，因为更大的真理使得较小的真理失色并使得其不起作用了。这一个真理，全部就是，那一个伟大的原初的想法的真理。在我是中，仅仅只有爱。不那样的话，去怀疑，就是从服务离开并朝向恐惧、分离和一条不存在的道路（a path of that which is not）移动。因为在一条不存在的道路上你可以体验到一个由恐惧所创造的宇宙。在你接受恐惧的范围内，你将会从一次投生到另一次投生中被其所欺骗。在爱中，没有恐惧的空间。虽然你们将你们自己认同我为一个肉身的房屋，而你们可以将这个肉身的外衣解剖开并发现没有意识，没有生命、或者爱、或者热情、或者想法的痕迹。

All beloved and unbeloved, through error, entities are in the end one. One is a victim and a thief. One is both things. As your mind strays from this certitude, so shall your polarity decrease. Thusly, in time of trouble or woe equally as in time of [weal] or gladness call to the same faith, encourage within yourself the same compassion. For in you is both victim and criminal. And each, this equal for each, is one, with all the barriers. When the illusion seems to cage you in, realize forthwith and firmly that the cage is transparent, that you may slip in consciousness through the bars and render them needless as you lift up your gaze to the one infinite Creator in praise and in thanksgiving. For you have been created, you have been given life and consciousness, you are now in an

arena. It is to be taken lightly, as all things and never with other [than serenity] yet it is to be taken passionately and seriously. For in this arena, you may use the allegory of life and death. You do the battle within your incarnations. Each of you has the scars to verify this and if you are successful, you shall not kill by thought, by impulse, or by idea. That to you is life. That which is one is [precious ambition] and pride of self is loss to your imperishable self.

所有被爱和不被爱的实体，通过错误，实体最终是一体的。一个人是一个受害者，是一个小偷。一个人同时是是两者。当你的头脑从这种确定性迷失的时候，你的极性就将会减少了。因此，在困难和灾祸的时候，和在幸福或者快乐的时候一样同等地呼唤相同的信心，并在你自己内在之中鼓励相同的同情心。因为在你内在之中同时是受害者和罪犯。每一个人都是带着所有的障碍物的实体，这一点对于每一个人都是同等的。当幻象看起来似乎囚禁你的时候，立刻且坚定地意识到，囚笼是透明的，你可以在意识中溜过栅栏，并在你将你的视线在赞美和感恩中提升到太一无限造物者的时候使得这些栅栏成为无用的。因为你已经被创造了，你已经被给予了生命和意识了，你现在在一个竞技场之中了。如同所有的事情一样，它是要被轻松对待的事情，且永远都带着平静来对待它，而它也是要热情且认真地对待的事情。因为在这个竞技场中，你们可以使用生命与死亡的比喻。你在你的投生之中进行战斗。你们每一个人都拥有伤疤来证明这种战斗，如果你是成功的，你将不会被想法，被冲动或者被观点杀死。那对于你就是生命。一个拥有极大的雄心与自我的骄傲的人，对于你不朽的自我就是损失了。

So rouse the self from its daze with a shout of joy and stand in glad acceptance that you shall do all for love and in that giving you may perhaps have one outcome or the other. But whether the little life of flesh is ended or is preserved, then you shall be with the Creator. Take these opportunities to polarize, to experience unconditional love, to experience a deep forgiveness of all concerned, and most of all of yourself for being dazed by the illusion once again.

因此，用一个喜悦的声音将自我从它的迷乱中唤醒吧，加入到喜悦的接纳之中，你将会为爱做所有的事情，在那种给予中，你也许可能会拥有这样或者那样一个结果。但是，无论这个小小的肉身的生命是被终结还是被保留下来，接下来你都将与造物者同在。利用这些机会去极化、去体验无条件的爱，去体验对于所有被担忧的事物的一种深深的宽恕，最重要的是宽恕你自己再一次被这个幻象所迷惑。

We will now move on to the exercising of each instrument. The message given was given primarily for the further tuning and inner ear of the one known as Carla. We thank you greatly for giving us this opportunity to work with each of you. We humbly accept this request. For it is not only a pleasure to be with you, but it is also our method of learning more. For as we serve you, so you [will bless] immediately ten and a hundred and a thousandfold, infinitely, and we are much blessed. We shall be moving about and will not stay very long this evening, for there is a low energy level within this instrument, and we do not wish to outstay the instrument's stability and, indeed, by this instrument's request we are not able by the instrument's free will request to stay longer than the instrument is completely stable. We shall

not be predictable, for we wish each instrument to gain independence and sensitive contact, thusly, we shall simply say at this time we would transfer this contact. I leave this instrument with thanks in love and light, I am Hatonn.

我们现在将继续对每一个器皿进行训练。被给予的信息主要是为了进一步的调音与被知晓为 Carla 的实体的内在的耳朵而被给予的。我们极其感谢你们给予我们这个机会来与你们每一位一同工作。我们谦逊地接受这个请求。因为与你们在一起不仅仅是一种快乐，它同样也是我们更多地学习的方式。因为当我们服务你们的时候，你们立刻十倍、百倍、千倍地、无限地祝福了我们，我们是极其有福的。我们将四处移动，我们将不会在今晚停留非常长的时间，因为在这个器皿内在之中有一种低的能量的水平，我们不希望逗留太久以至于超出了这个器皿的稳定性，确实，藉由这个器皿的要求，我们无法藉由这个器皿的自由意识而请求停留比这个器皿完全稳定的时间更长的时间。我们将不会是可预见的，因为我们希望每一个实体都取得独立且敏感的接触，因此，我们将在此刻简单地说，我们会转移这个接触。我在爱与光中带着感谢离开这个器皿，我是 Hatonn。

(Pause)
(暂停)

I am Hatonn, and greet each again in love and light through this instrument. We have spoken at some length this evening about the ability to remain centered within the heart and faith as the world about oneself moves in unpredictable ways. So it is as one wishes to serve as a vocal instrument. It is necessary to find that quiet room within, where one may remain quietly alert as the contact is awaited. The first perception of contact is noticed and allowed to speak the feeling to the instrument as the instrument listens carefully. There is the temptation to feel at one's own thoughts or at the door. However, if one is careful to remain centered in the certainty of the self and one's ability to sense stimuli, one will then develop the patience to allow a contact to be established in a careful and secure pattern. We shall transfer this contact. I am Hatonn.

我是 Hatonn，我再一次通过这个器皿在爱与光中向各位致意。我们已经在今晚相当详尽地谈及了当在一个人自己周围的世界用一种无法预料的方式移动的时候保持在心和信心的中心位置的能力了。因此，当一个人希望作为一个语音的管道而进行服务的时候，去找到那个内在之中的安静的房间，这是必不可少的，在那个安静的房间中，一个人就可以在接触正在等待着的时候安静地保持警觉了。接触的首先的感知会被注意到并被允许在器皿仔细聆听的时候向器皿讲述感觉了。会有对于感觉一个人自己的想法或者感觉到站在门口的诱惑。然而，如果一个人小心谨慎地保持处于自我的肯定性以及它对于感知刺激物的能力的中心的话，它就将会发展出耐心来允许一个接触用一种小心而稳固的模式被构建起来了。我们将转移这个接触。我是 Hatonn。

(Unknown channeling)
(传讯者未知)

I am Hatonn, and we have ...
我是 Hatonn，我们已经.....

(Microphone difficulties. Telephone rings.)
(麦克风困难。电话响了。)

... as this instrument was most scrupulous in its challenging procedures. This is all to the good. For it is one of the great dangers of the beginning instrument to leave oneself open to those energies which have not been examined and scrutinized as to their origin and their polarity. We find in this instrument a willing student and rejoice that this is the case. For the creation abounds plentifully with those who would take pleasure in the tuning instruments, such as this one, who have earnestly dedicated themselves to the fight of the positive path. The practice of channeling is like any art, in so far as a certain skill is obtained in maintaining a dutiful and watchful state of attention which is sustained by a confidence that one's activities are adequate to the task at hand. No channel who channels truly is ever fully familiar with the contents of that which is to be channeled. And it is a mark of a channel that begins to make some progress that a willingness to allow what is unexpected to come within the area of the mind to be spoken out, plays a greater and greater role in the process of the vocal channeling. The practice of channeling is a constant succession of re-centering and re-tuning, as a myriad of distractions are available for those within your density. [And] every cell of the body, it sometimes seems, rebels at being put through the task which is not well understood by that second-density vehicle which carries you about. The increasing dedication to the art of channeling is at the same time a commitment to spiritual growth in all of its facets as, indeed, the process of tuning is a process which is analogous to the disciplines of the personality which are essential to spiritual growth in all of its energies.

.....因为这个器皿在它的挑战的程序中是一丝不苟的。这完全是有益处的。因为对于新手的器皿，将它自己向那些尚未被检查过，且未在关于其来源及其极性的方面被审查的能量开放，这是新手的器皿的重大的危险之一。我们发现在这个器皿是一个乐意的学生，在它内在之中有对于情况就是如此的快乐。因为造物是充满了那些会对诸如这个器皿之类的调音的器皿感到高兴的实体的，这些实体会热忱地让它们自己致力于正面性的途径的奋斗的。传讯的练习与任何的技艺是类似的，在一定的技巧被取得的范围内，保持一种尽职尽责的且警觉的注意力的状态，这种状态是被这样一种确信所支持的，即确信一个人的活动对于在手边的任务是足够的。没有真正传讯的管道是对于要被传讯的内容是完全熟悉的。一个开始做出某种进步的管道的一个标志就是一种对于允许没有预料到的事物出现在心智的那个要被说出来的区域中并在语音传讯的过程中扮演了一个越来越大的角色的乐意。传讯的练习是重新回到中心与重新调音的一种持续不断的连续性，如同数不清的分心物对于在你们密度中的那些人可供取得的一样。身体的每一个细胞，有时候看起来似乎对于被安排进行的任务是反抗的，这个任务是尚未被承载着你四处移动的第二密度的载具充分理解的。这种不断增加的对于传讯的技巧的奉献，同时是一种对于灵性的成长在其所有的面向上的承诺，因为确实，调音的过程是一个与人格锻炼类似的过程，而人格的锻炼对于在其所有的能量中的灵性的成长都是实质性的。

The experience of tuning is an experience of finding a calm and stable car behind and beyond that which is tremulous and that which is variable with the shifting currents within the illusion. More and more this stable car becomes the living reality of one whose experience is assimilated to a higher spiritual vibration. And the higher the spiritual vibration the instrument is able to bring to the practice of the vocal channeling the clearer and the more direct may be the message that comes through. It is a process which may never be forced, and there are times when the information given to be channeled does not agree with what the channeler expects or wants from the session to which he has committed itself. And in this situation the channeler does well to understand that the will of the channeler is temporarily suspended in favor of that message which is brought forth.

调音的过程是一种在由于幻象中的变迁的趋势而颤栗且易变的事物之后和之外的找到一辆安静而平稳的汽车的体验。这辆稳定的汽车越多地成为一个人的活生生的现实，它的体验就会被消化成为一个更高的灵性的振动了。器皿能够带入到语音传讯的练习的灵性的振动越高，流经的信息就会可以更加清晰且更加直接了。这是一个永远都不可能被迫的过程，会有一些时候，被给予的要被传讯信息是与管道期待的或者想要从它让它自己致力于的集会得到的信息是不一致的。在这种情况下，传讯者去理解，传讯者的意志是暂时被中止的以有利于被产生出来的信息，这是很好的。

We say that the will is suspended in favor of the message, but never is it the case that the instrument is without the power of discernment concerning whether or not it wishes to continue with the message which is at hand. There is a "yes" or "no" proposition at hand. That is, if for any reason the channel begins to suspect the nature of the source which is being channeled, it's quite appropriate to end the session and to turn to a process of silent meditation wherein a calm center may be obtained. There is much that this new instrument, [as in the] old instruments, has to learn upon the subject of the vocal channeling. We do feel that a good beginning has been made and that an earnest commitment has been taken, and this is a cause for rejoicing for us. For it is a happy occasion, indeed, when we find that the horizons of those we may serve have been broadened, as they are always broadened, with the addition of the new talents and abilities of new channels. At this time we would return to the one known as Carla.

我们说的是，意志是被暂时停止以有利于信息，但这绝对不会是说，器皿在关于是否它希望继续正在处理的信息的方面是没有分辨力的力量的。会有一种“是”或者“否”的主张是在手边上的。也就是说，如果因为任何原因，管道开始怀疑正在被传讯的属性了，去结束那次机会并转向一个在其中一个安静的中心就可以被取得的静默的冥想的过程，这是相当合适的。如同老器皿一样，在这个新的器皿在关于语音传讯的主题上有大量必须去进行学习的事物。我们感觉到一个好的开始已经被做出了，一种热忱的奉献已经被进行了，这就是我们感觉到高兴的一个原因了。因为当我们发现那些我们可以服务的实体的视野已经被拓展了的时候，这确实是一个快乐的场合，因为它们一直是藉由新的管道的额外的新的才能与能力而被拓展的。在此刻我们会返回到被知晓为 Carla 的实体。

(Carla channeling)

(Carla 传讯)

I am Hatonn, and greet each one again through this instrument in love and light. We would thank each for the integrity of honest and single-hearted effort. We bathe ourselves in your desire for the truth, whatever the highest truth is that may be seen. We are most happy to have been able to share in your vibrations and meditations and the love for love itself that we have shared this time.

我是 Hatonn，我通过这个器皿再一次在爱与光中向各位致意。我们为每一个人的诚实而一心一意的努力的完整性而感谢各位。我们让我们自己沐浴在你们对于真理的渴望之中，无论可能被看到的最高的真理是什么。我们极其高兴已经能够在你们的振动中和冥想中，以及我们在此刻已经分享的对爱本身的爱之中进行分享了。

How noble is the aspiration of the treasure that is held in the prison of flesh. May you always, each, look through the [bars] of this temporary confinement, to behold infinity, dropping millennia like pros, scattering by the thousands. We would at this time close the contact without the question and answer period, for we do feel this instrument nears the end of its stability and tuning. We leave you as we found you, and yet, leave you not at all, in the love and in the light and the source and mystery and the wonder of the infinite Creator. Take heart and go your way, in peace and compassion. We are known to you as Hatonn. And with thanks we leave you, Adonai. Adonai vasu. Adonai.

在肉身的监狱中被拥有的珍宝的启发是多么的宝贵呀。祝愿你们每一个人，一直都透过这个暂时性的监禁的栅栏看到无限、**千年滴水穿石，万年星火燎原**。我们会在此刻在不进行提问与回答的时段情况下结束这次接触，因为我们感觉到这个器皿接近它的稳定性和调音的终点了。我们在无限造物者的爱与光中，在它的源头、奥秘与神奇中离开你们，如我们找到你们一样，而我们完全没有离开你们。鼓起勇气，并在平安与慈悲中走你们道路吧。我们是你们知晓的 Hatonn。我们带着感谢离开你们。Adonai. Adonai vasu. Adonai。

November 18, 1990

1990-11-18 对意识的重新编程

Group question: The question this evening has to do with how individuals and groups, or any people that are in relationship with others, can work through the blockages that seem to get in the way of sharing as fully as possible the feeling of love, with ourselves, with each other, and with the group. How can we remove those patterns of thinking and behaving that tend to drain away, or even keep us from seeing the feeling of love and compassion for others?

团体问题：今天晚上的问题是与个体和团体，或者任何与其他人处于关系之中的人如何才能清理阻塞有关的，这些阻塞看起来似乎阻碍了与我们自己，与相互彼以及团体之间的尽可能充分地对于爱的感觉的分享。我们如何才能移除那些思考和行为举止中的倾向于逐渐枯竭、或者甚至会让我们一直无法看到对其他人的爱与同情的模式呢？

(Carla channeling)

(Carla 传讯)

I am Q'uo. Greetings to each of you in the love and in the light of the one infinite Creator. We thank you most humbly for allowing us to share in your meditation and for calling upon our people to offer what information it is within our grasp to offer. By this we mean to imply that we are not without error ourselves, for we are brothers and sisters along the infinite path.

我是 Q'uo。在太一无限造物者的爱与光中向你们各位致意。我们极其谦逊地感谢你们允许我们在你们的冥想中进行分享以及呼唤我们来提供在我们的能力范围内所能够提供的信息。在这种分享之前，我们想要指出，我们自己并不是没有错误的，因为我们是走在无限的道路上的兄弟姐妹。

We have had your experience, and you do not think that you have had ours. That is an artifact of your perceptions of time. Time, space and all that dwells in those areas are illusions. Not relative illusions, but absolute illusions. Were one to be able to see with the eyes that pierce flesh and see spirit, we would see beings of light surrounded in a matrix of energy vortices. Each of you is a unique being, yet one with all that there is. It is when one finds paradoxes such as this one that one realizes most clearly that one is treading on fruitful metaphysical ground, for paradox and mystery are the signs of the infinite One.

我们已经有过你们的体验了，你们并不认为你们已经有过我们的体验。那是你们的时间的知觉的一种人造物。时间、空间以及所有存在于那些区域中的事物都是幻象。不是相对的幻象，而是绝对的幻象。如果一个人能够藉由刺穿肉身的眼睛来看并看到灵性的话，我们会看到光的存有被包围在一个能量漩涡的母体中。你们每个人都是一个独一无二的存有，且是一个带有一切万有的存有。就是在一个人发现诸如这样一个悖论之类的悖论的时候，它会极其清晰地意识到，它是正在走过富有成果的形而上学的地面的，因为悖论和神秘就是无限太一的标志。

You wish this evening to know more about the alteration of behaviors in order

to operate affirmatively and positively. We would ask you to move one step backward with us, for it is not your behavior, but your being, your consciousness, your inner choices, that dictate with a ruthless certainty that which you shall perceive and notice, as you are not within the density you enjoy aware that the illusion is so complete it is easy to identify consciousness with behaviors, and gaze at the behaviors instead of finding the root of those behaviors. Now we have said to you before that the biocomputer which is your conscious mind is designed to make choices. In reality, your consciousness has the very basis of the illusion, that is, thesis and antithesis. So let us turn our gaze inward, and realize that our biocomputers have been programmed for this incarnation on a continuing basis; however, as it is popularly suspected ...

你们今晚希望更多地知晓关于对行为举止的变更以便于用肯定且正面性的方面来运转。我们会请你们和我们一起向后退一步，因为不是你的行为举止，而是你的存有，你的意识，你的内在的选择，带着一种无情的确定性支配着你将会感觉到和注意到的事物，因为在这个你们所享受的幻象中，你们是不会察觉到这个幻象是如此的完整，以至于很容易将意识与行为举止等同起来，并注视行为举止而不是去找到这些行为举止的根源。现在，我们之前已经和你们说过，你的表面意识之所是的那个生物电脑是被设计来做出选择的。在实相中，你的意识拥有幻象的根基，也就是论点与反论点。因此，让我们转向向内注视，并意识到我们的生物电脑已经为这个投生用一种持续不断的方式被编程了，然而，如同被普遍怀疑一样.....

(Pause)

(暂停)

I am Q'uo, and greet you once again in love and light. This instrument was much distracted because it required a liquid. We shall proceed. Those decisions made early in the incarnation when one was quite behind hand in grasping the larger truths concerning the great difficulties those you know as parents experienced. You were therefore victimized by whatever patterns of their negative influence were at that time present or at any other previous place in your flow of time present; further, much of the popular culture of your people given as the absolute understanding of "they," as in "they say," "they think," you have purchased, without reading the ingredients, metaphysical food that you may find giving you a metaphysical stomachache.

我是 Q'uo，再一次在爱与光中向你们致意。这个器皿被极大地分心了因为它需要一份饮料。我们将继续。那些决定是在一个人在理解涉及到你们知晓为父母的实体所体验到的巨大的困难的更大的真理的方面是相当落后的时候，在投生早期被做出的。你们因此会因为父母的负面性的影响在那个时候呈现出来或者在你们的时间流的任何其他的位置呈现出来的呈现的无论什么模式而成为受害者，进一步，对于你们的人群作为对于“他们”的绝对的理解，如同在“他们说”，“他们想”中一样，而被给予的流行文化的大量的内容，你们已经在没有阅读成分的情况下就已经购买了那些形而上学的食物，你们可能会发现这些食物给予了你们一种形而上学的胃痛。

The most common legacy of the childhood in your culture is low levels of admiration and love, nurturing and forgiveness of the self. The entire world of personalities you may well be willing to forgive; but you yourself are often dazed by such excellent [conditioning] that there is no way to please the self, each having internalized in its own way the negatives of parental disapproval and lack of understanding, verbal and physical abuse, often in subtle ways, that you have experienced. Once these patterns have been set up, and this occurs quite early in life, usually, the rest of the incarnation is spent upon an arena which has been constructed to challenge you with these seeming self-destructive and limiting programs within the biocomputer. After these biases are in place, more and more the entity will notice and be aware of those things which are relevant to its self-destructive concerns. We ask you to allow the inner feeling of self to become crystallized at this time, and we shall pause.

在你们的文化中最为通常的童年时期的传承，是很低的层次的对自我的欣赏与爱，对自我的滋养与宽恕。你们可能非常乐意于去宽恕整个人格的世界，但是你自己经常会被这样优秀的调节作用（conditioning）而感到眩晕以至于没有方式让自己高兴，每一个人都已经用它自己的方式将父母的不赞同和缺乏理解的负面性，你已经体验到的，经常是用微妙的方式，的言语以及身体上的虐待，内化了。一旦这些模式已经被建立了，这通常会在生命的相当早期发生，投生的剩下的部分就会在一个竞技场上度过了，这个竞技场已经被建立起来以用这些在生物电脑中的在表面上自我破坏和限制性的程序来挑战你。在这些偏向性就位之后，越来越多的实体将会注意到并察觉到那些与它的自我破坏的担忧有关的事情了。我们请你们允许自我的内在的感觉在此刻被具体化，我们将暂停。

(Pause)
(暂停)

Do you see the treasure that lies within you? Which do you think is reality? Which do you think is illusion?

你们看到在你们内在之中存在的宝藏了吗？你们认为哪一个是实相呢？你们认为哪一个是幻象呢？

The first step towards altering one's state of consciousness is the honest and actual realization that you are not that which begins and ends in this incarnation or within this illusion. This begins to distance the self, that is, the consciousness, from that beloved animal of second density which sacrifices a great deal to carry you about. It is well to be a careful and generous steward to your own physical vehicle; however, it is your ally and your friend, rather than yourself. When you have clearly made that distinction, you may begin to see the absolute subjectivity of perception, which is your own.

朝向对一个人的意识状态的变更的第一步，就是那种诚实而实际性的领悟，即你不是那个在这次投生中或者在这个幻象中开始和结束的你。这个认识会开始将自我，也就是意识，与那个挚爱的做出了巨大的牺牲以承载你四处移动的第二密度的动物之间隔开距离。成为你自己的物质性载具的一个仔细且慷慨的管理员，这是很好的，然而，它是你的助手和你的朋友，而不是你自己。当你已经清晰地做

出了那种区分的时候，你就可以开始看到感知的绝对的主观性，即你自己的主观性。

The environment gives you a thousand messages, a hundred thousand, a million, so quickly, so very quickly, and the computer chooses that which it will notice, that which it will perceive. However, most are not aware that they have, at some point in the past, chosen to program the computer in such a way as to offer detuning, depolarizing and the heaviness of blocked lower energies. Instead of feeling helpless, instead of watching your behavior that you may behave correctly, take thought of your spirit and realize that all choices that have been instrumental in creating existing programs are your own.

环境给予了你一千条、十万条、百万条信息，如此之快、如此之极快，电脑选择了它将会注意到的信息，它将会感觉到的信息。然而，大多数人并未察觉到，它们已经，在过去的某个位置，选择去用这样一种方式为电脑编程了，这种编程的方式会提供消除调音、消除极化，以及阻塞的较低能量的沉重。不是去感觉无助，不是去注视你已经正确地做出的行为举止，而是去考虑你的灵性并意识到，所有已经在创造现存的程序中成为了工具的选择都是你自己的选择。

Listen. Can you hear the sounds of the household? Were you aware of them before we asked? Feel the slight breeze that drifts languidly in warm air currents across your skin. How many millions of receptors there are. Think of all that you have seen as you came into this environment, this domicile, and met those in the circle of one, some for the first time. How much of that which you saw did you perceive? Perhaps two or three percent at the most, for the computer cannot carry the full sensory stimulation and create aught but chaos. Thus, choices are made which enhance, or seemed at one time to enhance, one's ability to survive, to cope, and to behave. That which has been programmed can be reprogrammed.

听。你们能够听到家居的声音吗？在我们询问之前，你们察觉到它们了吗？感觉轻柔的微风在温暖的空气的气流中缓慢地飘过你的皮肤。那里有多少百万个感受器呀。考虑一下在你进入到这个环境，这个居所并遇到在这个圈子中的那些人，一些人是第一次遇到的时候，所有你已经看到的事物。有多少你看到了的事物是你感觉到的呢？也许最多是百分之二或者百分之三，因为电脑无法承载完整的感官的刺激物并在混乱之外创造出任何事物。因此，选择被做出了，这些选择会增强，或者在一个时刻看起来似乎增强了一个人去生存、去竞争、去行为举止的能力。已经被编程的事物是能够被重新编程的。

Now we do not speak as if the Creator has nothing to do with this process. However, we believe that it is the will, passionate and joyful and complete, of the seeker to become an authentic being, that allows one to reach a state of mind in which the seeker may gently, sweetly and lovingly move into the deeper mind to find the seeds of the low self-esteem, the tendency to repeat patterns of addiction or abuse of various kinds given by parents which seemed godlike. Inevitably, either imitation or refusal to imitate figures of seeming authority in childhood forms the essence of your programming. One, having discovered to the best of one's ability the nature of the trigger of

self-destructive behaviors, can then, with enough passion, will and grace, reprogram the biocomputer.

现在, 我们并不是说, 似乎造物者与这个过程没有任何关系。然而, 我们相信, 寻求者的意志, 充满热情的、喜悦的且完整的意志, 就是去成为一个真实的存有, 这个真实的存有会允许一个人抵达一种心智的状态, 在这种心智的状态中, 寻求着可以温和地、甜蜜地、有爱地进入到更加深入的心智中以找到自卑以及去重复由看起来似乎如神一样的父母给予的各种各样类型的沉迷或者虐待的模式倾向。无可避免地, 在童年时期中无论是对表面上的权威人物的模仿还是拒绝模仿都会形成你的编程的精华。在一个人已经尽其最大的能力探索了自我破坏的行为的触发物的特性之后, 它接下来就会带着足够的热情、意志与恩典, 对生物电脑进行重新编程了。

Let us give an example well known to this instrument. This instrument has a physical vehicle which has been created by its own choice in such a way that it shall do inner work. These seeming limitations, on the other hand, have been seen by this entity as opportunities. This leaves that artifact known among your peoples as pain. The instrument, therefore, realizing the distracting nature of pain, spent some time recently in reprogramming in order to fail to notice pain. In this way, when there is enough need, when there is a perceived suffering within the self, then one is motivated to do the very disciplined work necessary to reprogram.

让我们给出一个这个器皿熟知的例子。这个器皿拥有一个藉由它自己的选择而已经被创造出来的物质性载具, **这个器皿用这样一种方式做出选择以便于它将会进行内在的工作。**换句话说, 这些表面上的局限性, 已经被这个实体视为是机会了。这种选择留下了在你们的人群中被知晓为痛苦的事物。因此, 这个器皿在意识到痛苦的令人分心的特性的时候, 在最近已经在重新编程上花费了一些时间, 以便于不去注意到痛苦。用这种方式, 当有足够的需要的时候, 当在自我内在之中有一种被感觉到的苦难的时候, 接下来, 一个人就会被激发去进行重新编程所需的非常有纪律的工作了。

Remember that each of you is a co-creator. You have been created, but you have not been created imperfect. You have chosen to leave the house of the Father, to travel the circle path from source to source, from mystery to mystery. There is a program which can only be reached by one who is willing to do meditation and persevere, for in most cases this does take time. As one sits in meditation, day after day, year after year, one slowly becomes aware that one is more able than previously to discern intuitions and deep hunches. Thus, not only are you programmed for the tangible things, but, perhaps more importantly, for the intangible.

请记住, 你们每一个人都是一个共同造物者。你们已经被创造出来了, 但是你们并未被创造为不完美的。你们已经选择去离开天父的住所, 以在那条从源头到源头, 从神秘到神秘的环形的道路上旅行。会有一个仅仅能够被一个乐意于去进行冥想并坚持不懈的人所伸手触及的程序, 因为在大多数情况中, 这确实要花时间。当一个人日复一日、年复一年地坐在冥想之中的时候, 一个人会缓慢地开始察觉到它比之前更加有能力分辨直觉和深入的预感了。因此, 你不仅仅是被编程来进行可以触摸得到的事情, 你同样也是, 也许是更重要地, 是被编程来进行触摸不

到的事情的。

Quite often, entities within your culture have a native programming of working hard, creating a safe amount of your money, and seeking that which is known as happiness. Happiness is entirely a portion of your illusion. For if the Creator is absolute, then so are you, [joy] is absolute. Have you found it today? Have you looked for it? You may encourage each other, exhort each other, comfort and console each other, and so minister to each other, that each mirrors a more and more accurate reflection of the other self and the self, so that there is constant opportunity to learn, to consider, and, when a behavior has been identified as not being congruent to the being, to move into that behavior and remove it from your programming, with the help of the deep portions of the mind, where dwell what we might call a metaprogram of divine inspiration, and a deep awareness of all that there is, then one may work in consciousness.

相当频繁地，在你们的文化中的实体拥有一种对于努力工作，创造一个安全的数量的你们的金钱，并寻求被知晓为快乐的事物的天生的编程。快乐完全是你们的幻象的一部分。因为如果造物者是绝对的，那么你们一样也是，[喜悦]是绝对的。你们今天已经找到它了吗？你们寻找它了吗？你们可以彼此鼓励，彼此勉励、彼此安慰与慰问，并因此对彼此有帮助，于是，每一个人都会反射出一个其他自己我和自我的越来越准确的映射，这样就会有持续不断的去学习、去考虑、以及当一个行为举止被识别为是与存在不一致的时候，去进入到那种行为举止之中，并在心智的深入的部分的帮助下将它从你的编程中移除，在心智的这个深入的部分中存在有我们所称的神圣的灵感的一种元程序，对于一切万有的一种深入的认识，接下来一个人就可以在意识中进行工作了。

One may have come to this point from different agendas. One entity may wish to be of more service, another may wish to avoid suffering. The reasons are as many as entities are. But truths do remain simple, and that which you seek, you shall find. Thusly, if you but persevere in the reprogramming, and request the aid of that vast metaprogram of enhanced knowledge not available to you as a personality, you become more and more able effectively to create your experience.

一个人可能已经通过不同的实际行为来到这个位置了。一个实体可能希望去进行更多的服务，另一个人可能希望去避免受苦。有多少实体，就会有多少原因。但是真理确实依旧是简单的，你寻求的事物，你将会找到。因此，如果你仅仅在重新编程上坚持不懈，并请求增强性的知识的巨大的源程序的帮助，这个源程序是你作为一个人格无法利用的，这样你将会在创造你的体验的方面变得越来越能够是有成效的。

The old question of the tree in the forest that we find in this instrument's mind is quite apt here. That which you do not choose to perceive does not exist for you. Thus, it is quite important for the seeker of truth to identify those things which separate it from others, which cause distress to the self, and which limit love, and so speak to that necessity that effectual transformation results, more real, again and again, on ever deeper levels of bias, that may well be

self-destructive in your own opinion, for you in your free will are anything but simple.

我们在这个器皿的头脑中找到的森林中的树木的古老的问题在这里是相当合适的。你们没有选择去感觉的事物对于你而言是并不存在的。因此，真理的寻求者去识别出那些将它与其他人分开的事物，那些给自我造成了苦恼的，限制了爱的事物，并因此在从你自己的观点看来很可能是自我破坏性的更加深入的偏向性的层次上，更加真实地，一次又一次地，向有效的转变的结果的必要性发言，这对真理的寻求者是相当重要的，因为你在你的自由意志之中绝对不是简单的。

When the programming, however, is to be tackled, it is well to become simple, single-minded and wholehearted, because you are asking yourself, in a subjective sense, partially to die, and to be no more. Thus, your faith that all will be well, and your will to continue spiritual evolution are the strengths and resources that bring you to holy ground, whereon the Creator, that lies so deeply within, in the metaprogram of love and infinite peace, is made available. Again and again you must seemingly retrace your steps. However, it is our opinion that this seeming repetition is in fact the peeling of the onion, layer by layer by layer. Many things which are self-destructive have only been kept because the programming is so deep. There are so many layers with which one must work, and one cannot fully reprogram one's biocomputer unless one actually and in truth is ready to allow that portion of the personality to die. However, it is in that death that you find larger life, in this incarnation, or in any illusion.

当编程，无论用什么方式，要被应付的时候，去变得简单，一心一意与全心全意，这是很好的，因为你正在，在一种主观性的意义上，部分上请求你自己死去，不再存在。因此，你对于一切都将是没问题的信心，你去继续灵性上的演化的意志，就是将你带到神圣的地面的力量与资源，在那神圣的地面上，那如此深入地存在于内在之中的造物者在爱与无限的平安的元程序中是可被利用的。一次又一次，你必须在表面上对你的脚步进行调查追溯。然而，在我们看来，这种表面上的重复，实际上是一层接一层地剥洋葱。很多的自我破坏性的事情仅仅是已经被保留下来的，因为编程是如此深入。会有许多的一个人必须与之一同工作的层次，除非一个人实际上且真正准备好允许人格的那个部分死亡了，一个人都是无法完全为一个人的生物电脑重新编程的。然而，就是在那种死亡中，你在这次投生中或者在任何的幻象中找到了更大的生命。

We would at this time transfer this contact, offering it first to the one known as K. It is perfectly acceptable if this instrument does not wish to speak, in which case we shall transfer to the one known as Jim. I leave you through this instrument in love and light, and with great joy. I am Q'uo.

我们会在此刻转移这个接触，并首先将它提供给被知晓为 K 的实体。如果这个实体并不希望发言，这是完全可接受的，在这样的情况中，我们将转移到被知晓为 Jim 的实体。我通过这个器皿在爱与光中，并带着巨大的喜悦，离开你们。我是 Q'uo。

(Pause)
(暂停)

(Carla channeling)
(Carla 传讯)

I am again with this instrument and we find that neither of the other channels within this particular group wish (inaudible) this instrument wishes to complete the main message. This is acceptable to us and we shall continue through this instrument in love and light.

我再一次与这个器皿在一起了，我们发现在这个团体中的其他管道都不希望（听不见），这个器皿期望完成主要的信息。这对我们可以接受的，我们将在爱与光中通过这个器皿继续。

(Pause)
(暂停)

Greetings again from those of Q'uo. We have said that the most difficult thing one can do is to forgive oneself utterly. Most entities require some kind of structure, which seems to dispense understanding, enlightenment or redemption from without. These forces are without and within and as you are the only inhabitant of your creation and everything else is perceived through the ruthless economy of your biocomputer there is little or no hope of discovering truth using only an object which symbolizes worship. This is quite appropriate and acceptable as a path of inspiration, as a guide.

在一次从 Q'uo 团体致意。我们已经说过一个人能够做的最为困难的事情就是完全宽恕它自己。大多数实体会需要某种类型的看起来似乎是从外在分配了理解、启蒙或者救赎的构架。这些力量是在外在和内在的，因为你是你的造物的唯一的居民，所有其他的事情都是通过你的生物电脑的无情的秩序被感觉到的，仅仅使用一个象征崇拜的东西来发现真理，这是希望很小或者没有希望的。作为一条启蒙的道路，作为一个指引，这是相当合适且可以接受的。

However, you yourself are indeed in dominion over that which you wish to have in you. That which this instrument calls the Holy Spirit—which many call guidance, or guides or inner masters—is able at all times to allow one to rest and to be comforted. When one allows oneself, finally, to love the self very deeply and passionately, one is then ready to serve. For the one known as Jesus spoke—we must pause. I am Q'uo. This instrument is having some difficulty.

然而，你自己确实是管辖你希望在你内在之中拥有的事物的。这个器皿所称的圣灵——很多人会称之为指导灵、指引或者内在的大师——是在所有的时候都能够允许一个人休息并被安慰的。当一个人允许它自己，最终，去非常深入且充满感情地爱自己的时候，一个人接下来就准备好去服务了。因为被知晓为耶稣的实体说过——我们必须暂停。我是 Q'uo。这个器皿正在遇到某种困难。

(Pause)
(暂停)

I am Q'uo, and we are again with this instrument. The master known to you as Jesus said that it was not he but the Father that strengthened him. So it is with you, eventually. You are more informed and more powerful in a personal sense than you realize quite often. You have by the grace of the one infinite Creator enlightenment, redemption and love of self alone, for the two requests that the one known as Jesus made to replace entirely the Ten Commandments were to love the Creator and to love other selves as the self. Consequently, it is essentially important to work with the self in consciousness until one realizes that regardless of the illusions in one's own spiritual temperature-taking, it is not selfish or service to self but indeed necessary first to find charity towards the self. For you contain all within and if you do not feel self-forgiven how then can you feel in truth the joy of all being self-forgiven? How can you feel joy for the truth that is someone else's and not your own?

我是 Q'uo, 我们在一次与这个器皿在一起了。你们知晓为耶稣的实体说过, 使他强有力的不是他, 而是天父。因此, 最终, 天父是与你同在的。相比你们相当经常意识到的, 你在一种个人性的意义上是更加有学识且强有力的。你仅仅是藉由太一无限造物者, 你才会拥有启蒙、救赎和对自我的爱, 因为被知晓为耶稣的实体为了完全取代十诫而做出的两个要求, 就是去爱造物者, 并如同爱自己一样地爱其他自我。因此, 一直到一个人认识到, 无论在它自己对灵性上的温度测量上的幻觉是什么, 它都不是自私的或者是服务自我的, 而确实首先需要去找到对自我的慈悲之前, 都在意识中与自我一同工作, 这是至关重要的。因为你在内在之中包含了一切, 如果你并不感觉到是自我宽恕的, 那么你如何才能实际感觉到一切都是自我宽恕的喜悦呢? 你如何才能对于是某个其他人的真理, 而不是你自己的真理的事物感到喜悦呢?

The hardest work that you can do within this incarnation is work in consciousness. Yet this work in consciousness is by far the most effectual means of accelerating in any spiritual evolution, innovating, enlightening the consciousness of your sphere, when you have no solemnity, no love, that many enjoy and so shall you, each of you, as you find you truly are a person to be esteemed, a person who has gifts and whose only desire is to offer them to the one Creator. Is this not a beautiful thing? Can you not step back and see the courage involved in having faith where there is no evidence to support it? Nor can there ever be, for this is the density of choice, blind choice. You work in the dark, you suffer, then discover the suffering, accept it, grasp its nature and eventually reprogram it over and over and over again, moving away from suffering and towards mindfulness not because you have behaved differently but because you have told your mind to register different portions of catalyst. Have you ever, for instance, purchased an object which you had not seen before but thought well of and then found in every nook and cranny someone else who had found the same thing. They had, of course, been finding that all along but you had not. So the information was not relevant to you and was simply [deleted] from conscious thought.

在这次投生中你能够进行的最艰难的工作就是在意识中的工作。而这种在意识中的工作是在任何的灵性的演化中增加速度, 革新与启蒙你们的星球的意识的途

径, 当你没有庄重的时候, 当你不拥有很多人所享受的爱的时候, 你们将会如此, 你们每个人, 因为你发现你真的是一个要被尊重的人, 一个拥有礼物且其唯一的渴望就是将这些礼物奉献给太一造物者的人。这不是一个美丽的事情吗? 当你在没有去支持信心的证据的位置上拥有信心的时候, 你能够后退并看到在其中被包含的勇气吗? 一直都不会有证据支持信心, 因为这是选择的密度, 盲目的选择。你在黑暗中工作, 你受苦, 接着探索那种苦难, 接受它, 掌握它的特性, 并最终一次又一次地重新规划它, 离开苦难并转向正念 (mindfulness), 不是因为你已经用不同的方式行为举止了, 而是因为你已经告诉你的心智将催化剂的不同的部分记住了。举个例子, 你曾经买过一个你之前从未见过的但是却觉得不错的东西, 接着你在每一个角落都发现某个其他人已经发现了相同的事情。它们当然一直都发现那个事情, 但是你并没有发现。因此, 信息并非对于你是相对性的, 而单纯地从有意识的想法中被删除掉了。

(Side one of tape ends.)
(磁带一面结束。)

(Carla channeling)
(Carla 传讯)

We find that as this instrument's fatigue is great, it is well, in addition to each entity's sore derriere, [that] we leave this instrument. We would like to attempt to crystallize the material we have offered you. Your universe is completely subjective and consists only of energy and magnetic fields. Within those vortices of magnetic fields rests by a slender thread an infinite consciousness. Your power cannot be seen by you, for you dwell in clothes of flesh and bone. Yet this power is within you. The mind is a kind of computer. It may be analyzed as to what choices it has made that are disruptive, unpleasant or inappropriate. Yet, one cannot change oneself from the outside in. One must first find the truth of oneself and then the truth of consciousness. Moving from that point, more and more aware of love being all that there is, the courage slowly becomes gained to allow self-destructive portions of the self to die that a new and more harmonious state of mind may be the response when one is faced with the choices of what to perceive.

我们发现, 因为这个器皿的疲倦是巨大的, 还有每一个实体的疼痛的后背, 我们离开这个器皿是很好的。我们想要尝试将我们已经提供个你们材料明确化。你们的宇宙是完全主观性的, 它仅仅包含了能量和磁场。在那些能量场的漩涡中, 停留着一条细长的线, 一个无限的意识。你的力量是你无法看到的, 因为你居住在肉与骨的外衣中。而这种力量是在你内在之中的。心智是一种类型的计算机。在关于它已经做出的分裂性、不令人愉快或者不合适的选择是什么的方面, 心智是可以被分析的。而一个人无法由外而内地改变自己。一个人必须首先找到它自己的真理, 接下来找到意识的真理。从那个位置移动, 越来越多地察觉到爱就是一切万有, 勇气会缓慢被取得以允许自我的自我破坏性的观点死去, 这样一种新的且更加协调的心智的状态就可以成为当一个人面对要感觉到什么事物的选择的时候的回应了。

Never judge your behavior or your thoughts but rather be compassionate,

openharted and above all, persistent. And as you discover your beautiful self so will all others become beautiful. As you discover that you are all things possible, including all the negative things—the thief, the rapist, the killer—you then become aware of that great importance of choosing again and again for you cannot only perceive good so-called, you perceive in a full circle and have a full complement of abilities to act negatively and positively in the normally understood sense of those words. Take the leap of faith when you are ready, not before, and certainly not after for the adventure in this arena becomes much more interesting, we feel, for those who create rather than accept their own universe—we correct this instrument—universes. May you create yours and recreate yours gradually, persistently and with great love for the self as a spark of the infinite One until at last you are hollow through and through with no blockage to keep infinite light and infinite compassion from flowing through you.

永远不要评判你的行为举止或者你的想法，而毋宁是成为充满同情心的，心灵开放的，最重要的是，成为坚持不懈的。当你发现你美丽的自我的时候，所有其他人就将一样成为美丽的了。当你发现你就是所有有可能的事物，包括所有负面性的事物——小偷、强奸犯、杀人犯——的时候，你接下来就会一次又一次察觉到选择的重要性，因为你无法仅仅感觉到所谓的善，你在一个完整的圆中感觉，你拥有一种完全互补性的能力来用负面性和正面性的方式，在这些词语通常被理解的意义上，进行行动。当你准备好的时候，做出信心的飞跃，不是在你准备好之前，肯定不是在之后，因为在这个竞技场中的冒险，对于那些创造而不是接受他们自己的宇宙的人，我们感觉到，会变得远远更为有趣。祝愿你们创造你们的宇宙，并逐渐地、坚持不懈地、带着对作为太一无限的一个火花的自我的巨大的爱再造你们的宇宙，一直到最终你是彻底中空的，没有阻塞物阻碍无限的光和无限的同情心流经你。

You are not a victim, but it is your choice which determines your perception. Choose well that which you desire, my friends. For as the cliché goes, yet it is true, "seek and ye shall find." Be therefore careful of that which you seek.

你不是一个受害者，但是，去决定你的感知，这是你的选择。好好选择你渴望的事物，我的朋友们。因为如常言道，“寻求，你将找到，”而这话是真的。已处理对于你寻求的事物小心谨慎吧。

We are those of Q'uo, and would at this time transfer the contact to the one known as Jim in case there are any questions upon the mind of any present.

我们是 Q'uo，我们会在此刻将接触转移到被知晓为 Jim 的实体，以免在场的任何人的头脑中会有任何的问题。

Again we leave this instrument in love and light and service. I am Q'uo.

再一次，我们在爱与光中离开这个器皿。我是 Q'uo。

(Jim channeling)

(Jim 传讯)

I am Q'uo. I greet each again in love and light through this instrument. At this

time it is our privilege to offer ourselves in the attempt to speak to those queries which may be upon the minds of those present. Again, we remind each that we do not wish to be considered in any degree infallible but wish to offer our thoughts and opinions freely, asking that you take those which ring of truth to you and use them as you will, leaving behind all others. Is there a query at this time?

我是 Q'uo。我通过这个器皿再一次在爱与光中向各位致意。在此刻我们很荣幸提供我们自己来尝试去谈及可能在那些在场的人的头脑中的问题。再一次，我们提醒各位，我们并不希望在任何程度上被认为是不会犯错的，而是希望自由地提供我们的想法和观点，我们同时请求你们采用那些你听起来是真理的事物并随意使用它们，将所有其他的都留在后面。在此刻有一个问题吗？

Questioner: This is one that we use. We were taught and it has been very effective in my experience to use the holy name of God to concentrate our minds at all times. It seems that from this type of doing I've been very much able to get rid of a lot of bad programming as we've been speaking of. How do you all view this?

提问者：这是一个我们使用的方法。我们被教导去使用神的神圣的名字来在所有的时刻聚焦我们的心智，在我的体验中它已经是非常有效的了。看起来似乎从这种类型的行为，我已经非常能够除掉一些坏的编程，如我们一直在谈论的一样。你们如何看这种方法呢？

I am Q'uo, and am aware of your query, my brother. When one uses the sound vibration complex that you call name for the one Creator and give to that name your own acceptance and adoration then you provide for yourself a channel or a gateway into that portion of your being where this is true. For within each has the one Creator hidden Itself that through the expression of the individualized self the one Creator might know more of Itself and each portion of Itself might then partake in this discovery, one for the other, as the yearning for union grows.

我是 Q'uo，我的兄弟。当一个人使用你们称之为太一造物者的名字的声音振动复合体，并给予那个名字里自己的接纳与崇拜的时候，你接下来就为自己提供了一个管道，或者一个大门进入到你的存有的那个在其中这是真实的部分。因为在每一个人内在之中，太一造物者都将祂自己隐藏起来了，这样，通过个体化的自我的表达，太一造物者就可以更多知晓祂自己，祂自己的每一个部分接下来就可以随着这种对于合一的渴望的增长而参与到这种探索之中，一个部分对其他部分的探索。

Is there another query, my brother?

我的兄弟，有另一个问题吗？

Questioner: Also, you spoke earlier of acknowledging the negativities or the positivity of one's being in the programming of the biocomputer. This is not very clear. Could you restate it in another way so I might be able to understand it more easily?

提问者：你们同样也在早些时候谈及了在生物电脑的编程中对一个人存有的负面

性或者正面性的承认。这不是非常清楚。你们能够用另一种方式重新讲述它，这样我可能就能够更为容易地理解它了？

I am Q'uo, and I am aware of your query, my brother. It is often the case for many of your peoples as they look consciously and carefully at themselves that they will see those portions of behavior that they do not appreciate and consider to be less than worthy of study, those portions which may be seen as inability to love, the ability to give insult and injury, the less than honest expression of truth, and so forth. Oftentimes these characteristics are ignored or discarded, hoping in the ignoring of them that they will disappear.

我是 Q'uo，我理解了你的问题，我的兄弟。对于你们人群中的很多人，经常会发生的情况是，当他们有意识且仔细地观察他们自己的时候，他们将会看到他们的行为举止中的那些他们并不欣赏且认为是较不具有研究的价值部分，那些可能被视为是缺少爱的能力，去给予侮辱与伤害的能力，对真理的较不诚实的表达，以及诸如之类的部分。时常，这些特性是被忽略或者被抛弃的，并寄希望于忽略它们，这样它们就将会消失了。

We suggest instead that they also be honored as portions of the self which have a role within the larger scope of the incarnational process and that such character traits or behaviors or beliefs might be followed to their source in order that the entity might discover a more complete picture of the nature of the self and the specific kind of balancing that is in process in the entity, for it is oftentimes true that the negative expression of a character trait is merely one end of a pole or a range where a more positive expression may be found if first the roots of both are uncovered.

我们作为替代建议它们同样是要作为那些自我的部分而被荣耀的，这些自我的部分在更大的投生进程的视野内是拥有一个作用的，这样的性格的特性或者行为举止或者信念，可以被追寻到它们的源头以便于实体可以发现一副自我的特性的更加完整的图画，以及在实体内在之中正在进行的具体的平衡的类型，因为一个性格特征的负面性的表达仅仅是一根棒子或者一个区域的一端，如果首先在负面性和正面性的根源同时都被揭露出来了，在那个区域中就会有一种更为正面性的表达可以被找到的。

Is there a further query, my brother?

我的兄弟，有一个进一步的问题吗？

Questioner: Thank you for that.

提问者：为那个回答感谢你们。

I am Q'uo, and we thank you, my brother. Is there another query?

我是 Q'uo，我们感谢你，我的兄弟。有另一个问题吗？

Questioner: I'm not sure but I think my brother may have been asking about the idea of the—each person can have all various personality traits (inaudible) the full range (inaudible). Correct me if I am wrong.

提问者：我并不确信我认为我的兄弟可能已经询问了这样一个观点——每一个

人都能够拥有所有各种类型的人格特性（听不见）完整的范围（听不见）。如果我是错误的，请纠正我。

Questioner: The answer that was given was very good. I understand it to be that we have to follow those negative aspects of ourselves to find out from where they arise and in doing so we gain that greater knowledge of each of ourselves. I assume that's what's meant by exhibiting negative characteristics [and] outward demonstration.

提问者：被给予的回答是非常好的。我理解它是，我们必须跟随我们自己的那些负面性的面向以从它们升起的位置去弄明白，在这样做的过程中我们取得了对于每一个我们自己的更大的知晓。我假设那就是展现负面性的特性以及其外在表现的意思了。

I am Q'uo, and this is correct, my brother. Is there another query?

我是 Q'uo，这是正确的，我的兄弟。有另一个问题吗？

Questioner: My query is what density are you operating on and do you have access or perception of all other densities either through travel or exploration?

提问者：我的问题是，你们是在什么密度上运转的，你们通过旅行或者通过探索拥有对于所有其他密度的入口或者感知吗？

I am Q'uo, and am aware of your query, my brother. We of Q'uo are what you might call a group mind or more correctly the blending of two such group minds for the purpose of making an entry into this particular group for the purpose of being able to communicate our thoughts in response to this group's queries. This is the reason for the blending of two such groups in our case. We seek at that level of vibration which you would equate with the fifth density of experience or that which is of light where the limitless light of the one Creator shines in such a fashion that the truth of unity is without doubt and the relationships between various portions of the one Creator might be more clearly seen.

我是 Q'uo，我理解了你的问题，我的兄弟。我们 Q'uo 是你们可以称之为一个团体心智的团体，或者更为准确地，它是两个这样的团体心智为了产生出一个进入到这个特定的团体的入口的目的的混合物，以实现能够在回应这个团体问题的过程中对我们的想法进行沟通交流的目的。这就是在我们的情况中在两个这样的团体混合起来的原因了。我们在你们等同于体验的第五密度或者属于光的密度的振动的层次上寻求，在这个层次上，太一造物者的无限的光用这样一种合一性真理是毋庸置疑的且太一造物者的各种各样部分之间的关系可以更为清晰地被看到的方式闪耀。

We of Q'uo seek the lessons of unity, those lessons which are found within that density numbering six where those we call teachers reside. We may travel in thought to such locations and experience a portion of what is available there and as our point of viewing or ability to perceive is expanded by our own learning and experience then more of that which lies ahead on our path

becomes available to our perception. Thus, we can speak from experience only through the density numbering five and must rely upon that which has been told to us by our teachers and those bits of our own perception where we have traveled in thought in relation to densities beyond our own.

我们 Q'uo 寻求合一的课程, 以及在那些在我们称之为老师的实体所居住的编号为六的密度中被找到的课程。我们可以通过想法旅行到这样的地点并体验在那里可被利用的事物的一部分, 随着我们的观点或者去感知的能力藉由我们自己的学习和体验被拓展, 接下来在我们的道路前方存在的更多的事物就可以为我们的感知所取得了。因此, 我们能够仅仅通过编号为五的密度的体验来发言, 我们必须依赖于我们的老师已经告诉我们的事物以及那些我们自己的感知的少量的部分, 在这些部分中我们已经通过与那些高于我们自己的密度有关联的想法旅行过了。

Is there another query my brother?

我的兄弟, 有另一个问题吗?

Questioner: I was wondering, I have a teacher in this density also [that] I hold with great reverence and adoration. I call him by the name of (inaudible). In what density is he vibrating now on this planet? Or what density has he come from or descended into this incarnation, if you have that information? I am curious about that.

提问者: 我想知道, 我在这个密度同样也有一个老师, 我对其抱有极大的尊重与崇拜。我藉由 (听不见) 的名字称呼它。它在这个星球上现在正在什么密度上振动呢? 或者他是来自于什么密度, 或者他是从什么密度降临到这次投身地呢, 如果你们有那个信息的话?我对那一点感到好奇。

I am Q'uo, and am aware of your query, my brother. We find a difficulty in giving a direct answer to this query for we do not wish to infringe upon the free will of any who revere this most positively-oriented entity. To describe such an entity by the density to those who honor this entity would be perhaps in some cases to skew this appreciation in an undue manner, which would obscure perhaps the message this entity had to offer. Each entity of this nature comes to serve those of this planetary vibration by hollowing the self in such a fashion that it becomes a pure and clear channel for the one Creator in order that information and inspiration of a certain nature may be offered. This is the message and the purpose of the incarnation for such an entity and each such entity wishes that the message might be delivered as clearly as possible with as little tendency towards distortion as possible. We humbly beg your forgiveness for being unable to give the density of this entity for we wish this entity's message to remain as clear as possible.

我是 Q'uo, 我理解了你的问题。我们在对这个问题给出一个直接的回答的方面发现了一个困难, 因为我们并不希望侵犯任何尊重这个极其正面导向的实体的人的自由意志。要藉由密度向那些荣耀这个实体的人描述这样一个实体, 可能会在一些情况中用一种不合适的方式扭曲这种欣赏, 这也许会让这个实体所要提供的信息变得模糊。每一个具有这种特性的实体都是藉由用这样一种它会成为太一造物者的一个纯净而清晰的管道的方式清空自己来服务于这个星球的人们以便于具有一定的特定的信息和启发可以被提供出来。这就是这样一个实体的投生的信

息以及目的, 每一个这样实体都希望信息可以尽可能清晰地且带着尽可能少的朝向扭曲的倾向被传递。我们谦卑地请求你们对于我们无法给予这个实体的密度的原谅, 因为我们希望这个实体信息可以尽可能保持清晰。

Is there another query, my brother?

我的兄弟, 有另一个问题吗?

Questioner: No, I appreciate that answer. Thank you very much.

提问者: 没有了, 我很感激那个回答。非常感谢你们。

I am Q'uo, and we thank you once again, my brother. Is there another query at this time?

我是 Q'uo, 我们再一次感谢你, 我的兄弟。在此刻有另一个问题吗?

Questioner: Just on the off chance that you might give suggestion—when I do a reprogramming (inaudible) out what I wish to change and the reason involved and a kind of object that makes it, I suppose, more real psychologically and as I write it I vow and I request my mind to accept the new program and to dump the old one. Is there a number of different ways to do this or is there one that you would recommend? Have you any suggestions upon it?

提问者: 只是碰运气万一你们可以给予建议的话——当我在进行一次重新编程(听不见)我希望改变的事物, 被涉及到原因, 以及使它, 我假设, 在心理上更加真实的一种类型的对象, 当我在写下它的时候, 我发誓、我要求我的头脑接受新的编程并倒掉旧的编程。有一些不同的进行这种变成的方式吗, 或者有一个你们会推荐的方式吗? 你们对它有任何的建议吗?

I am Q'uo, and I am aware of your query, my sister. There are as many ways of reprogramming one's biocomputer as there are entities wishing to do so. The most potent program for any entity is that one which has been constructed from the pure desire found within the heart. The expression of this desire is that which gives form as a channel to that desire. This, however, is secondary to the successful reprogramming. The generation of this desire so that it is complete and fills the entity and overflows the cup, shall we say, is that which is of primary importance in the root—we correct this instrument—in the reprogramming of any thought or behavior pattern.

我是 Q'uo, 我理解了你的问题, 我的姐妹。当有实体希望对它的生物电脑进行重新编程的时候, 会有很多这样做的方式。对于任何实体最为强有力的程序就是通过在心之中被找到的纯净的渴望而被构建起来的程序。对这种渴望的表达是作为一个管道为那种渴望赋予了形式的事物。然而, 这种表达渴望形式对于成功的编程是次要的。产生这种渴望以便于它是完整的并会充满实体且, 容我说, 漫出杯子, 就是在根部——我们更正这个器皿——在对任何的想法或者行为举止的编程中具有首要的重要性的事物了。

If, as in your case, an entity finds it is helpful to form this desire by writing it upon the paper, by speaking it as a vow, by dancing it as a dance, praying it as

a prayer, or meditating it as a mantram then this is the form that is appropriate for that entity. It is well to use those tools which one has been given in which one has found a certain degree of mastery in previous use in order that a form which is most effective might be utilized in giving the clear voice to this heart-generated desire for a closer approximation of love within the life pattern.

如同在你的情况中一样，如果一个实体发现藉由将它写在纸上，或者作为一个誓言将它说出来，藉由作为一个舞蹈将它跳出来，作为一个祈祷对它进行祈祷，作为一个咒语对它进行冥想，那么这就是对于那个实体适当的形式了。去使用这些一个人已经被给予的且一个人在之前的使用中已经找到了一定程度的精通的工具，以便于一种最有成效的形式可以在将清晰的声音赋予这个从心产生出来的对于在生命模式中爱的一种更为紧密的接近的渴望，这是很好的。

Is there a further query, my sister?
我的姐妹，有一个进一步的问题吗？

Questioner: No, I'm done. Thank you.
提问者：没有了，我问完了。谢谢你们。

I am Q'uo, and again we thank you, my sister. Is there another query?
我是 Q'uo，再一次我们感谢你，我的姐妹。有另一个问题吗？

Questioner: You mentioned the deep mind and I was wondering what are the symptoms of reaching the megamind or the infinite intelligence and whether one can actually be in that awareness or consciousness all the time within this density, third-dimensional density? And the symptoms, of course, you can elaborate on and can maybe give a clue to the path to tapping into that gateway that we can manifest greater love and light of the infinite Creator which I call Krishna. That is my question. Thank you.

提问者：你们提到深入心智，我想知道抵达元心智或者智能无限的征兆是什么，在这个密度中，这个三维的密度中，一个人是否真的能够在所有的时候都处于那种察觉或者意识之中呢？对于那个通过接入到我们能够显化我称之为阿奎那 (Krishna) 的无限造物者的更大的爱与光的大门的途径，有你们能够详尽阐述或者也许可以给予一条线索的征兆吗？

I am Q'uo, and we are most appreciative of this question which ranges quite broadly within the field of the evolution of consciousness. To give a full answer would be the work of many sessions such as this one but we may give a, shall we say, a crystallized response and ask that further queries be given if there is more information desired.

我是 Q'uo，我们极其欣赏这个问题，它在意识的演化的领域中是范围相当广阔的。要给予一个完整的回答会使许多次诸如这一次集会之类集会的工作，但是，我们可以给出一个，容我说，给出一个具体化的回答，如果有更多的被渴望的信息，我们会请求进一步问题被给予。

The ability of any entity to reach deeper levels of the subconscious mind and

move therefrom to other levels of mind which would include the racial, the planetary, the archetypical, and the universal mind depends upon the ability of the entity to still the conscious mind to such a degree that silence is able to prevail and open a door that is more clearly seen, or shall we say, felt, due to the lack of interference in the activity of the mind. This ability to move through this doorway to deeper levels of the mind is a, shall we say, product of work done upon the personality.

任何实体进入到潜意识心智的更为深入的层次, 并从那里移动到心智其他的可能包含了种族的、星球的、原型的以及宇宙心智的层次的能力, 是取决于实体让表面意识的心智安静到这样一种静默能够占上风并开打一扇大门的程度的能力, 这扇大门会由于缺少心智的活动的干扰而更为清晰地被看到, 或者容我们说, 被感觉到。移动通过这个大门进入到心智的更为深入的层次的能力, 是在人格上被进行的工作的一个, 容我们说, 产物。

This includes work at each level of existence that corresponds with each chakra or energy center as you know them within the physical vehicle, each center allowing the entity the opportunity of more fully expressing the intelligent energy or prana of the one Creator. It is within each center or chakra that various blockages have been programmed before each incarnation to bias the learning of the entity in such and such a fashion.

这包含了在每一个存在的层次上的工作, 这些存在的层次是与每一个脉轮或者能量中心相对应的, 如你在物质性载具中对它们的知晓一样, 每一个中心都会允许实体拥有更为充分地表达太一造物者的能量或者玛娜的机会。就是在每一个中心或者脉轮中各种各样的阻塞在每一次投生前就已经被规划以用这样或者那样的一种方式让实体的学习产生偏向。

As this learning proceeds apace the entity is able to see the self, all other selves, and the creation and experiences about it as those expressions of love which have for some time been disguised as other than love. Therefore, the greatest indication or symptom of an entity able to move through deeper levels of mind is the ability of the entity to see love in all portions of the creation. This is a product of a great deal of work over many periods or incarnations for the seeker of truth.

随着这个过程快速前进, 实体就能够将自我、所有其他自我, 造物以及在它周围体验都视为是那些爱的表达了, 而这些事物已经在很长时间内都被伪装成并非爱的事物了。因此, 一个实体能够进入到心智的更为深入的层次的最明显的迹象或者征兆就是实体在造物的所有的部分中都看到爱的能力。对于真理寻求者, 这是一种历经很多的时期或者投生的大量的工作的工作的一个产物。

We feel that this is a great deal of information which if added to at this time might be somewhat confusing, therefore we shall allow any further query that you would have at this time.

我们感觉到这是大量的信息, 如果它在此刻被添加, 它是有可能多少有些令人混淆的, 因此, 我们将允许在此刻你们会拥有的任何进一步的问题。

Questioner: I have one more query. The bias towards learning or the biases

that are created within the consciousness for learning I'm being taught more is, even though [it] sometimes creates in our experience pain—what we experience is pain or the illusion of suffering is also perfect in the eyes of the Creator and the consciousness of the higher self ...

提问者：我还有一个问题。朝向学习的偏向性，或者在意识中被创造出来以供学习我正在被教导的事物的偏向性更多地是，即使[它]有时候会在我们的体验中创造出痛苦——我们体验微痛苦的或者受苦的幻象的事物，在造物者或者高我的意识中同样也是完美的.....

(Pause)

(暂停)

I am Q'uo, and we feel that we have the gist of your query and would agree that though much learning partakes in that which appears to be great suffering, disease, poverty, pain and separation one from another that these are often the most effective means of directing the attention which has not focused clearly upon the lessons at hand. The catalyst of pain, for example, is that which grabs your attention and points towards an area which contains the opportunity for uncovering a portion of the self which waits to be born. With each birth there is the pain of the delivery. That which is old and has been replaced by that which grows anew oftentimes must be allowed to be removed in a painful fashion.

我是 Q'uo，我们感觉到我们已经理解了你的问题的要点了，我们会同意，虽然大量的学习会带有在表面上是巨大的受苦、疾病、贫穷、痛苦，一个人与另一个人的分离的事物，这些事物经常是极其有效的指引尚未清晰地聚焦于在手边的课程的注意力的途径。举个例子，痛苦的催化剂，就是抓住你的注意力并指向一个包含了机会的区域的事物，这个机会会揭露自我的一个等待着被诞生出来的部分。伴随着每一个出生，都会有分娩的痛苦。旧的事物和已经被重新生长出来的事物所取代的事物，时常必须被允许通过一种痛苦的方式被移除。

Since the illusion in which you move has many veils across the far-seeing ability of any entity, it is necessary oftentimes that the eyes which see only dimly be given the assistance or the reminder that trauma and suffering provide. However, when the pearl has been won, no price or pain is too great.

因为你们在其中移动的幻象拥有很多的罩纱覆盖在一个实体的远视的能力上，仅仅能够模糊不清地看到的眼睛要被给予由那种创伤和苦难所提供的帮助或者提醒物，这时常是必不可少的。然而，当珍珠已经被赢得的时候，没有代价或者痛苦会是过大的。

At this time we feel that we have extended the energies of this group far enough that it would be well to give rest. Therefore, we shall once again thank each for inviting our presence and shall leave this group as we have found it in the love and in the light of the one infinite Creator. We are known to you as those of Q'uo. Adonai, my friends. Adonai.

在此刻，我们感觉到我们已经远远足够地延长这个团体的能量，以至于去进行休息会是很好的。因此，我们将再一次感谢各位邀请我们的出席，我们将离开这个

团体, 如同我们已经在太一无限造物者的爱与光中找到它一样。我们是你们知晓的 Q'uo。 Adonai, 我的朋友们。 Adonai。

November 25, 1990

1990-11-25 服务的途径的选择

Group question: The question this evening has to do with how one can find the way of being of service that is the most appropriate for that person at that time. Are there any techniques or procedures or ways that a person could make this information more available or discover this information in any way whatsoever?

团体问题: 今天晚上的问题与一个人如何才能找到在那个时候最适合于那个人的进行服务的方式有关的。有一个人能够让这个信息更加有用, 或者有用无论什么任何方式发现这个信息的任何的技巧、步骤或者方法吗?

(Carla channeling)

(Carla 传讯)

I am Q'uo. I greet each of you with great joy and gratitude in the love and in the light of the one infinite Creator. It is most delightful to us to be able to have the chance to attempt to share our thoughts with you, but we must ask, as we always make a point of asking, that our words not be taken as unexamined truth, for personal truth is different for each person, and that which may help another may be a stumbling block to you. Consequently, take that which is recognized by your own discrimination and discard any other words which did not make personal sense. Trust not any source but yourself, for within yourself lies a far better discernment than you know. It is within the grasp of each to imagine, but what you know is not that of which third density is greatly privileged to know, and although our illusion is more transparent, yet still we also seek to learn, as we are still aware of our own consciousness, and we have a long process ahead of us. So we feel not in any way different from you, for all consciousness is one.

我是 Q'uo。在太一无限造物者的爱与光中带着巨大的喜悦和感激向你们各位致意。能够拥有机会来尝试去与你们分享我们的想法, 这对于我们是极其愉快的, 但是我们必须请求, 如我们一直会坚持请求的一样, 我们的言语不要作为不受检查的真理而被接受, 因为个人性的真理对于每一个人都是不一样的。可能会对另一个人有帮助的事情, 对于你却可能是一块绊脚石。因此, 请采用被你自己的分辨力认出来的事物, 并将其他的任何对于个人是没有道理的事物抛弃掉。除了你自己之外, 不要相信任何的来源, 因为在你自己内在之中存在有一种比你所知晓的远远更好的分辨力。这种分辨力是在每一个人的想象力的范围之内的, 但是, 你们所知晓的事情并不是第三密度会被特许去知晓的事情, 虽然我们的幻象是更为透明的, 而我们仍旧同样也在寻求学习, 因为我们仍旧察觉我们自己的意识, 在我们前方我们拥有一段漫长的过程。因此, 我们并没有在任何方面感觉到是与你们不一样的, 因为所有的意识都是一体的。

How pleasant it is to listen to the soft household sounds through this instrument's ears. The melodies of your planet are beautiful, and we do appreciate them—the melody of your environment, the melody of your elements, the melody of the tone poem which is your incarnation. These are

sweet, and sometimes sorrowed songs, yet they have called us to you, for there has been more and more a call among your people for information, resources and tools to use in the path of spiritual growth. We thank this instrument and all instruments for making themselves available to serve in this capacity.

通过这个器皿的耳朵聆听温柔的家居的声音，这是多么令人愉快呀。你们的星球的旋律是美丽的，我们确实欣赏它们——你们的环境的旋律，你们的元素的旋律，你们的投生的音诗的旋律。这些旋律都是甜美的，有时候是悲伤的歌曲，而它们已经呼唤我们来到你们声音，因为在你们的人群中已经有越来越多的一种对于在灵性成长的道路上要去使用的信息、资源以及工具的呼唤。我们为这个器皿以及所有的器皿让它们自己可以用这种方式来服务而感谢它们。

However, we would, and not for the first time, point out that all services are dependent, not upon your assessment of your importance, but on the wholeheartedness with which you pursue that which is in your eye's shot. At any particular moment your path of service is with you. It is in many ways very difficult, we realize, to grasp the nature of service. And it is appealing and interesting to wonder if one could become a healer, or a channel, or some other dramatic path of service that would consume the life. However, service is not graded, except insofar as it is sincere in the attempt and genuine in refusing to do work in consciousness until you have examined, satisfactorily, any blockages that might be caused by misunderstood, misused or misperceived catalyst.

然而，我们会，并非第一次，指出，所有的服务都不是依赖于你们对你们的重要性的评估，而是依赖于你们追寻在你们的视野范围内的事物所凭借的全心全意。在任何特定的时刻，你的服务的道路都是与你同在的。我们意识到，要去掌握服务的特性，这在很多方面是非常困难的。想知道如果一个人变成了一个疗愈者，或者一个管道，或者某种其他的消耗生命的戏剧化的服务的途径会怎么样，这是吸引人且有趣的。然而，服务是没有分级的，除非在对服务的尝试中是真诚的，且一直到你已经令人满意地检查了可能由于对催化剂的误解、无用或者错误的感知而造成的任何的阻塞之前都拒绝在意识中进行工作的方面是坦诚的。

The Creator's thought was part and parcel of Its very nature. This thought is what we call love, because we cannot find any more appropriate word in your vocabulary. But it is a love of charity, of positivity, of creativity and of transformation. The main offering that you give in your incarnation to the world about you—and make no mistake, this is the density wherein one reckons with society, and all that it implies, for weal or woe—the first thing that you offer to the Father is yourself, your consciousness. The Creator, as described in older holy works, wished sacrifice. We ask only for the sacrifice of praise and thanksgiving, regardless of circumstance. In this lies the main and fundamental service each entity has to offer to the planet and to the Creator, which is Love Itself.

造物者的想法是它的本性的主要的部分。这个想法就是我们所称的爱，因为我们在你们的词汇表中无法找到更加合适的词语了。但它是一种具有慈悲、正面性、创造性和转变性的爱。在你的投生中你给予你周围的世界的主要的奉献——毫

无疑，这是在其中一个人对社会、以及所有它暗示的事物，无论是福还是祸，加以考虑的密度——你提供给天父的第一个事物，就是你自己，你的意识。造物者，如同在更为古老的神圣著作中描述的一样，是想要贡品的。我们仅仅请求，在无论什么环境下都去赞美和感恩的贡品。在这种贡品中存在有每一个实体要向星球并向爱之本身之所是的造物者提供的主要的和基础性的服务。

It is difficult for an entity within the illusion in which you dance to believe that something as simple as consciousness could be your greatest service. Yet consciousness is only simple to those who have not begun to search for the truth, and above all, we do not wish you to stand by in opportune polarizing situations, and say, as Pontius Pilate did, "What is truth?" and then walk away. This is not an incarnation in which you shall walk away from the catalyst, the lessons, the personal service to yourself, and the service to others that stems therefrom.

对于一个身处你们在其中舞蹈的幻象之中的实体，要去相信某种如同意识一样简单的事物就是你最大的服务，这是很难的事情。而意识仅仅是对于那些尚未开始搜寻真理的人才会是简单的，最重要的是，我们并不希望你们在适当的极化的情况中站在一旁，如本丢彼拉多一样说，“什么是真理？”接着就走开了。这不是一次在其中你将会远离催化剂，远离课程，远离对你自己的个人的服务以及由此而生成出来的对他人的服务的投生。

Let us gaze upon this concept from a slightly different point of view. The love that you have within you is finite due to the limitations of the heavy chemical illusion and your physical body whose sensing equipment is designed more to make choices than to understand. So, what is necessary for you to grasp if you wish to be of primary service in this incarnation and at this time, is to, as frequently as possible when you find yourself drifting into a nonpolarized or negative emotional state, to think back to that meditation with which you began your morning. Remember that then you did stand upon holy ground, no matter what your conscious experience, for it is your intent, it is your thought, that is real in the metaphysical universe.

让我们从一个稍稍不同的视角来注视这个观念。由于沉重的化学性的幻象和你的物质性身体，你在你内在之中拥有的爱是有限的，你的物质性身体的感知装置是被更多地被设计来做出决定，而非来产生理解的。因此，如果你希望在这次投生中以及在这个时刻进行最主要的服务，你需要去掌握的事情是，在你发现你自己漂流进入到一种非极化的，或者负面性的情绪状态之中的时候，去尽可能频繁地返回到你们用来开始你们的早晨的那种冥想之中。记住，在那个时候，我无论你的有意识的体验是什么，你确实是站立在神圣地面之上的，因为在形而上学的宇宙中是真实的事物，就是你的意图，就是你的想法。

We realize that this is a bitter pill to swallow for those who wish to have a path of service, for in working to find your own definitive self, in the effort to polarize, is often implicit the suggestion that one must somehow radically alter one's set of experiences and choose a path of service. This is not necessary, for you cannot leave the path once you are on it. You may sit by the roadside, you may walk, you may sing or you may cry. But once the

mystery is perceived clearly for the first time, and once the nature of that mystery is gazed at clearly, one must see that, indeed, consciousness itself is chaos from which the mind, working like a computer, chooses this and that, this and that, to notice, but for most of the rest, not to notice. This is the physical and mental body complex's way of protecting itself.

我们意识到, 对于那些希望去拥有一条服务的道路的人, 这是一颗要去吞下的苦药, 因为在进行工作以找到你自己的确定性的自我的过程中, 在去极化的努力中, 经常会隐藏有这样一种暗示, 即一个人必须以某种方式彻底地改变一个人的体验并选择一条服务的道路。这并不是必须的, 因为你一旦走在那条道路上, 你就无法离开它了。你可能会在你路边坐下, 你可能会行走, 你可能会歌唱, 或者你可能会哭泣。但是, 一旦神秘第一次被清晰地感觉到了, 一旦那种神秘的特性被清晰地注视了, 一个人就必须理解, 确实, 意识自身是混乱的, 心智是如同一台电脑一样进行工作的, 它从这种混乱中选择了这样那样, 这样那样的事情来注意到, 但是, 大多数其他的部分, 是选择不注意到的。这就是物质身体和心智身体保护它自己的方式了。

The most strengthening gift that you can cultivate in the regard of this most important and central service is the gift of persistence and unflagging acceptance of any and all circumstances, because it is only an illusion that lies between you and that which is the truth. To extend across the chasm between doubt and faith some entities need great structures to guide them. Other entities find their chapel in the woods, or in the mountain, however it is that you are most comforted by meditation. Therefore, a basic step, if you wish truly to accelerate the pace of spiritual evolution, is first of all to learn to honor, love and value yourself as an absolute whole and perfect being. All else is illusion. You within are imperishable. You will one day discard this physical vehicle in order to grasp by review those things which you have done in this life, so that you may, with guidance, whether you call it the Holy Spirit, inner planes aid, or contacts such as this one, [form a new life plan]. This inner guidance is most transparent when the meditation is daily, without necessarily being as long as this instrument informs us our messages are.

在关于这种极其重要且中心性的服务的方面, 你能够培养的最为强有力的礼物, 就是坚持不懈以及对任何环境以及所有环境的不倦的接纳, 因为它仅仅是一个在你和真理之所是的事物之间存在的幻象。要跨越在疑虑和信心之间的峡谷, 一些实体需要巨大的结构去指引它们。其他的实体会在树林中, 或者在山上找到它们的小教堂, 无论它是通过什么方法, 你都会藉由冥想而受到极大的安慰。因此, 如果你真的希望去加速灵性演化的速度, 一个基本的步骤, 就是首先学会去将你自己作为一个绝对完整而完美的存有来荣耀、爱与尊重。所有其他的事物都是幻象。你在内在之中是不朽的。你将会有一天抛弃这个物质性载具以便于藉由回顾那些你在这次生命中已经进行了的事情来掌握它们, 这样你就可以与指引——无论你是称之为圣灵, 内在层面的帮助者, 还是称之为诸如这个接触之类的接触——一起形成一个新的生命的计划了。当冥想是每日进行的时候, 这种内在的指引是极其明了的, 而无需和这个器皿让我们知道的我们的信息的长度一样地长。

The next point that we would like to discuss is that of the seeming disparity of

potential for service that various entities have. Some seem to have many gifts, and as each gazes at itself it realizes it is lacking somewhat. That thinking needs to stop right there. In order to follow the law, which this instrument calls the Law of One, it is quite necessary to be vulnerable and open to circumstance, guided always from within, and if that guidance is not seemingly forthcoming, patience is your next, greatest, resource as a spiritual seeker.

下一个我们想要讨论的要点是各种各样的实体所拥有的服务的潜能的表面上的不同。一些人看起来似乎是拥有许多的礼物的，当每一个人凝视它自己的时候，它意识到它多少是有些欠缺的。那种想法需要就在那里停下来。为了要跟随这个器皿称之为—的法则的律法，对于环境变得易受伤害且开放，这是相当有必要的，指引一直都是来自于内在之中的，如果那个指引看似并不是随时可以得到的，作为一个灵性寻求者，耐心就是你的下一个且最大的资源。

There are many whose voices have been heard who speak of prophecy and doom and planetary catastrophe. We do not cavil at these people's messages, but only make note that where there is love there is not fear. If there is to be an opportunity for you to share that which you now are aware of as difficulties happen to cause those about you to remember that you are a spiritual seeker, then that is a beautiful service to offer—to answer the questions asked, to bear witness to the truth that you can have faith in, blind and unreasoning faith.

会有许多的其声音已经被听到的实体，它们谈及了预言、末日以及星球的大灾难。我们并不是对于这些人的信息吹毛求疵，而仅仅是指出，有爱的地方，就没有恐惧。如有你在困难发生时候有一个机会去分享你正在正在察觉到的事物，以便于使得那些你周围的人回忆起你是一个灵性的寻求者，那么，去回答被询问的问题，去见证你能够对其拥有信心，拥有盲目且没有理由的信心的真理，这就是一个要去提供的美丽的服务了。

Now, we do not speak here of doctrine, of dogma. We would express our bias that these theologies are to be realized as structures available to people who find that particular structure to be the appropriate way to increase polarity, to drink of the water that shall never make you thirsty again, to eat the bread of eternal life. We use these images because this instrument is a Christian. However, these thoughts may be expressed in many variations of vocabulary, and perhaps the one that we would choose might be different. In each case where we speak we gauge the needs of the group, or gaze at the universal need that the group expresses by being more than two.

现在，我们并未在这里谈及教条与教理。我们会表达我们的偏向性，对于那些发现特定的构架就是去增长极性，去啜饮将永远不会让你再一次口渴的水，去吃掉永恒生命的面包的适当的方式的人，这些神学就是作为可供这些人利用的构架而要被领悟的。我们使用这些形象，因为这个器皿是一个基督徒。然而，这些想法是可以通关过许多的词汇的变形而被表达的，也许我们会选择的一个变形可能是不一样的。在每一个我们在其中发言的情况中，我们会估计团体的需要，或者注视被团体中多于两个人表达的普遍性的需要。

(Pause)

(暂停)

I am Q'uo, and greet you again in love and light. The instrument was experiencing catalyst which it could not continue channeling with, and we believe this is now back to an acceptable level. We shall continue.

我是 Q'uo, 我再一次在爱与光中向你们致意。这个器皿正在体验催化剂, 它无法与这个催化剂一起继续传讯, 我们相信现在返回到一种可以接受的程度了。我们将继续。

In the event of what you call your catastrophes, the service-to-others entity will be given great opportunities for service, and bear in mind that service is action, is doing, as well as being, but the doing is not important, it is the frame of reference from which you approach each moment. We are not being mysterious on purpose, but the truth does not lie within our ability to offer to anyone without one's free will being abridged. However, if one relaxes, finds merriment to be freely bubbling forth, finds a place where the joy of loving and being loved is immediately experienced, then each may gaze at whatever one does as being done for the love of the infinite One. And as the emotions of devotion are turned towards the environment of the existing life and gazed at with an eye to being one who offers the positive point of view, then you may see that in any circumstance an entity with a positive, affirmative and hopeful point of view may well be foolish, which is acceptable in third density, indeed, almost necessary, for who but a fool would take the leap of faith that would say "I do not need to be concerned about my path of service, for I see in front of me a dish to wash, a compost heap to turn, a child or a friend to hug and share love with."

在你们所称的你们的大灾难的事件中, 服务他人的实体将会被给予巨大的服务的机会, 请记住, 服务是行动, 是行为, 同样也是存在, 但是, 行动是不重要的, 它是你藉由其处理每一刻的参考系。我们不是故意变得神秘, 而是真理并不存在于我们在一个人的自由意志不被删减的情况下向任何人提供信息的能力中。然而, 如果一个人放松, 找到去自由地欢笑快乐, 找到一个在其中爱和被爱的喜悦会立刻被体验到的地方, 接下来, 每一个人就可以将它做的无论什么事情视为是为了无限太一的爱而被做的了。当奉献的情感被转向现存的生命的环境并着眼于成为一个提供正面性的观点的人的时候, 接下来你就可以看到, 在任何环境中, 一个带有一种正面性的、肯定性的且有希望的观点的人, 很有可能是愚蠢的人, 在第三密度中, 愚蠢是可以接受的, 确实几乎是必不可少的, 因为一个仅仅是傻子的人会进行那个信心的飞跃, 那种信心会说, "我并不需要担忧我的服务的道路, 因为我在我前方看到了一个要去洗的盘子, 一个要去搅动的肥料堆, 一个要去拥抱并与之分享爱的孩子或者朋友。"

Develop the listening ear, for you have nothing to sell. We ask that it be considered whether or not evangelism is not an infringement upon free will. No matter how excited you may be over that which makes complete sense to you, it is not well to offer this to others without first dropping a few seeds, measuring things and seeing if the area in which you are interested is the area

in which another is. If the two paths are mutually exclusive it is a kindness not to attempt to change others' paths because you feel that you have found more truth. You have found it because you were able to hear it. Those who are not ready for this material, or any material, simply will not take it in, or will have a mistaken opinion of that which was said.

发展聆听的耳朵，因为你没有任何要去出售的东西。我们请求这一点被考虑，是否传播福音不是一个对自由意志的侵犯呢？无论你可能对于那个对于你是言之有理的事物有多么的激动，在没有首先洒下一些种子，检查事物并看看是否那个你对其感兴趣的区域是另一个人对其感兴趣的区域的情况下，就向其他人提供这个事物，这是不好的。如果两条道路是相互排斥的，不去因为你感觉到你已经找到了更多的真理而尝试去改变另一个人的道路，这就是一种恩惠了。你已经发现了它，因为你能够听到它。那些并未为这个材料或者任何材料做好准备的人，单纯地将不会接受它，或者将会对被说的事物拥有一种错误的观点。

It is very difficult to face the great key that unlocks the path of service. Meditation is a matter of discipline, and is very important. Reading inspirational things is helpful; many things are helpful. But where the Christ consciousness is allowed to seek opportunities to serve, the self finds that it never has enough hours in the day, but that the work is worth it. It all begins with the journey from temporality to infinity, and you are most open to infinity when you stay in the immediate present moment, for that is eternity. When the resonance of each moment can be felt, instead of simply a river of time moving from birth to death and robbing you of all that you have and eventually your body entirely, gaze at this entire experience with a calmer eye. You are here not to be happy, but to serve. This was your choice, else you would not be here, for the number of souls wishing to incarnate at this particular time is large, and [incarnation is offered only to] those who, by what this instrument would call seniority of vibration, that is, souls old enough to take an active part in designing the life experience so that they may learn.

去面对那把打开服务的道路的伟大的钥匙，这是非常困难的。冥想是一个修炼的问题，它是非常重要的。阅读启发性的事物是有帮助的，很多事情都是有帮助的。但是，在基督意识被允许去寻求服务的机会的位置，自我就发现，它在一天中永远找不到足够的时间，但是那个工作是值得的。它完全是从那条从暂时性到永恒性的旅程开始的，当你留在当前的当下一刻中的时候，你就极大地向着无限开放了。当每一刻的共鸣都能够被感觉到，不是单纯地一条从出生流向死亡并从你身上夺走所有你拥有的事物，并最终完全夺走你的身体的时间之河的时候，用一种更为平静的目光注视着这个完整的体验。你来这里不是来变得快乐的，而是来服务的。这就是你的选择，否则你就不会在这里了，因为希望在这个特定的时刻投生的灵魂的数量是巨大的，而被投生仅仅被提供给了那些，被这个器皿称之为振动的老资格的实体，也就是足够年老的灵魂，以至于它们会在对生命体验的设计中承担起一个活跃的部分，以便于它们可以进行学习。

It is difficult to believe that it all begins with forgiving yourself. Everyone has a different perception of himself than entities do of that entity. In other words, it is our observation from the limited experience we have had with your people that your culture is such as to greatly discourage precisely that which you are

doing. But if you can—and you can—move back always to the memory of that holy ground, then you will be open to murmurings of spirit. This entity experiences the will that is greater than its own as a kind of two-by-four hitting one between the eyes so that there is no question about what the choice of service should be. This is a sensitive instrument, consequently it does experience the touch of spirit strongly. Others have less success in discerning guidance.

很难相信服务的道路完全都是开始于对你自己的宽恕的。每一个人都对他自己拥有一种与其他实体对那个实体的感受不同的感受。换句话说，从我们已经对你们的人群有过的有限的体验来看，你们的文化就是如此这般地会极大地让你们正在做的事情感觉到是完全挫败的。但是，如果你们能够——你们是能够的——一直返回到对那个神圣的地面的回忆的话，接下来你们就将向着灵性的耳语开放了。这个实体将那种比它自己的意志更大的意志体验为一种类型的在双眼之间感觉到的极其微小的感觉，这样它就不会在关于服务的选择应该是什么的方面有问题了。这是一个敏感的器皿，因此，它强烈地体验到了灵性的接触。其他人在分辨指引的方面会有较少的成功。

Perhaps the second greatest service an entity can provide is the giving of self in relationship, for by this means each can mirror to each the perceived personality, thus enabling both entities, if both entities are honest and clear, to proceed much more rapidly than if they did not have a mirror, if they were not held accountable for self-deceit. Especially of service is the sacrificial care and tending of young ones, for if you are able to offer support, confidence in the small entity, and charity, the charity of the greatly opened heart, then you shall have done a service for this soul that redounds through many lifetimes.

一个实体能够提供的第二位的最大的服务，也许就是在人际关系中奉献自我，因为藉由这种方式，每一个人都能够成为每一个被感觉到的人格的一面镜子，并同时使得两个实体都能够，比如果它们没有一面镜子，如果它们对自我欺骗不在意的话，远远更快地前进，如果两个实体都是诚实且清晰的。尤其是对年幼的实体的牺牲性的关心和照顾的服务，因为如果你能够提供支持，对幼小的实体的信任，慈悲，具有极大地开放的心的慈悲，那么你就将已经对这个灵魂进行了一种通过许多次生命产生出来的服务了。

In all cases, if the presence of mind is yours at a time, ask yourself, if it is your catalyst, "Where is the lesson, where is the love in this catalyst?" If you have an analytical mind, it is helpful to think about it. If you are one who moves directly from the heart, it is well, rather, to ask for clear dreaming, and to keep the dream notebook at hand. We realize that that which we have to say may seem to deny each entity the choice of service paths. Indeed, although the decision has been made, it was your own. What is remaining is for you to discover by whatever means native to your gifts are most excellent, how to perceive the urgings of the guidance of the Christ-self or the love within.

在所有的情况中，如果在一个时刻你是头脑镇定的，问你自己，是否它是你的催化剂，“在这个催化剂中，课程在哪里，爱在哪里？”如果你拥有一个分析性的头脑，思考它是有帮助的。如果你是一个直接移动到心的人，去请求清晰的梦境，在手边记录一本梦境的笔记，这是相当好的。我们意识到，我们所要说的事情可能看

起来似乎是否定了每一个实体对于服务的道路的选择。确实，虽然决定可以被做出，它是你自己的决定。你剩下的工作就是去藉由无论什么对于你极其优秀的礼物是天生的途径去发现，如何去感觉基督的自我的指引或者内在的爱的驱策。

The journey of service is the journey of the servant. This is not an easy mentality for your culture, but in truth, having loved yourself completely, you are then free to love others with the same unconditional flowing of love. First yourself, then others. We do not say this to make you be selfish. Quite the opposite; we say this to make you effective. For if you embark upon work in consciousness in an unworthy manner, soon you shall be exhausted, and sit at the side of the road you shall, until you regain that blind faith that keeps you stepping out constantly into thin air.

服务的旅程是仆人的旅程。对于你们的文化，这不是一个容易的心态，但实际上，如果你已经完全地爱你自己了，你接下来就会藉由相同的爱的无条件的流动去自由地爱其他人了。首先是你自己，接下来是其他人。我们这样说并不是要让你成为自私的。完全相反，我们这样做是让你成为有成效的。因为如果你是用一种无价值的方式开始从事在意识中的工作，你很快就将会筋疲力尽，你将会坐在路边一直到你再一次重获那种让你持续不断地踏入到稀薄的空气中的盲目的信息为止。

We have circled back to the key concept that creates the possibility for entities to take courage and move forward. It is when the self has been learned to the best of one's ability that one may be able to carry a more and more impersonal and all compassionate consciousness, trusting that although you did not make this up within your lifetime, as the arena upon which you would play your part, you did choose it, but there is no proof that you did chose this program. There will never be spiritual proof, for you are a being of free will. That is, there will not be truth itself, but you can be in the immediate presence of the most high, the most infinite, Creator.

我们已经返回到那个的关键的概念了，就是这个概念为实体创造出去鼓起勇气并前进的可能性。正是当自我已经学会去尽一个人所能地携带一种越来越非个人性且完全富有同情心的意识的时候，请相信尽管你并没有在你的生命中将这种意识构造出来，因为你在其上扮演你的角色的竞技场，你并没有选择它，但是，没有证据你确实选择了这个计划。将永远都不会有灵性上证据，因为你是一个自由意志的存有。也就是说，将不会有真理本身，但是你是能够与至高的、最无限的造物者处于直接的临在之中的。

Firstly, to love the Creator and to share it forth in your very consciousness in whatever condition, this is the first and greatest service. Secondly, in order to prepare yourself for service to others, the self who is going to be a servant needs to be well enough grasping of its own nature that it does not transfer the biases that it has towards the self to another. Thusly, we urge each always to give the first thought to clearing the self, polishing up the brass, washing the windows of the soul, becoming able to be a conduit for an infinite love, a resonant and creative love.

首先，去爱造物者，并在无论什么情况中都在你的意识中将祂分享出来。其次，

为了要让你自己为服务他人做好准备, 那个将要成为一个仆人的自我需要足够充分地领悟它自己的特性, 以至于它不会将它对自我拥有的偏向性传递给其他人。因此, 我们鼓励每一个人一直都首先考虑去清理自我, 将那个铜管乐器擦亮, 清洗灵魂的窗户, 并变得能够去成为供一种无限的爱, 一种共鸣的和创造性的爱使用的管道。

We feel that this is a beginning, and would now transfer this contact, due to the instrument's fatigue, to the one known as Jim. We thank this instrument for serving, and all instruments who serve, and we would thank all entities who may discover their paths of service by looking in front of their face, and seeing for the first time that in a universe created of love, no matter what the illusion, all is alive, all will return the love you give, tenfold, a hundredfold, and a thousandfold.

我们感觉到, 这是一个开始, 由于这个器皿疲倦, 我们现在会将这个接触转移到被知晓为 Jim 的实体。我们感谢这个器皿的服务, 感谢所有服务的器皿, 我们会感谢所有可能藉由凝视面前的事物并第一次看到, 在一个由爱创造的宇宙中, 无论幻象是什么, 一切都是活的, 一切都会将你给予的爱, 十倍, 百倍, 千倍地返还而找到它们的道路的实体。

At this time we would leave this instrument. I am the principle known to you as Q'uo. I am at this time transferring to the one known as Jim. We leave you in love and light through this instrument. I am the principle known to you as Q'uo.

在此刻, 我们会离开这个器皿。我是你们知晓的 Q'uo 原则。我在此刻转移到被知晓为 Jim 的实体。我们通过这个器皿在爱与光中离开你们。我是你们知晓的 Q'uo 原则。

(Jim channeling)
(Jim 传讯)

I am Q'uo, and greet each again in love and light through this instrument. At this time we would open this session of working to those queries which may be upon the minds of those present. Again we would remind each that we offer that which is but our opinions, and though we offer them gladly and freely we would not wish any word that does not ring of truth to the listener to be kept within that listener's mind. Take only those words which seem useful to you and leave all others behind. May we ask if there is a query at this time to which we may speak?

我是 Q'uo, 通过这个器皿再一次在爱与光中向各位致意。在此刻, 我们会向在场的人们的头脑中可能会有的问题开放这次工作的集会。再一次, 我们会提醒各位, 我们仅仅提供我们的观点, 虽然我们是愉快地且自由地提供它的, 我们不会希望任何对于听者听起来并不是真实的言语被保留在那个听者的头脑中。仅仅采用对于你看起来是有用的言语, 将所有其他的都留在后面。请问在此刻是否有一个我们可以发言问题呢?

D: I have a question. Is the planet healed by third-density attempts to heal it?

D: 我有一个问题。行星会因为第三密度尝试去疗愈它而被疗愈吗?

I am Q'uo, and am aware of your query, my brother. We find that there have been for many, many years attempts by various individuals and groups upon your planetary surface to bring about the healing within this planetary vibration, a healing which would seek to mend that which has been broken and distorted by the careless and violent upheavals within so many of your cultures for so much of your history. Those angers and acts of disrespect for self, for other selves, and for your planetary entity itself, have the accumulated effect of causing these disharmonious vibrations to be accepted by the planet itself, and these vibrations then build up a kind of karma, if you will, that which is the wound within the planet. This is also added to by the carelessness of the manner with which the planet and its resources are utilized within the human process of evolution, industrialization, standardization and the large scale manufacture of items for convenience.

我是 Q'uo, 我理解了你的问题, 我的兄弟。我们发现在你们星球表面上的各种各样的个体和团体尝试去在这个星球的振动中产生出疗愈已经有很多很多年的时间了, 这是一种寻求去修补由于在你们的如此多的文化中在你们如此大量历史中的草率与剧烈的动乱而已经被打破和被扭曲的事物的疗愈。那个对于自我, 对于其他自我以及对于星球实体本身的愤怒和不尊重的行为, 会让这些不协调的振动的累计性的效果被星球本身接受, 这些振动接下来会积累一种在星球内部的创伤的业力, 如果你们愿意这样说的话。这种业力同样也会由于星球以及它的资源在人类的演化、工业化标准化以及对为了便利而大规模制造物品的过程中被利用的方式上的轻率而被增加。

Though there are many efforts that have had marked success in attempting the rebalancing and healing of your planet's ruptures, we find that there shall be for some period of time that is significant in your measure of time, a remaining evidence of this disharmony that will necessitate a continuation of this healing process into the fourth-density experience that has begun upon this sphere at this time. We encourage all such efforts at not only healing that which has been broken, but in ceasing to cause further damage by the conscious application of those principles of stewardship which each entity and culture creates and undertakes as a way of life and realizes as a standard of living, or of relationship, each with the other and with the planet itself.

虽然会有很多的努力已经在尝试去重新平衡并疗愈你们的星球破碎的方面以及该取得了显著的成功了, 我们发现在根据你们对于时间的衡量是相当长的一段时间段中, 会有这种不协调的一种残留的迹象, 它将使得对于这个在此刻已经在这个星球上启动了的进入到第四密度体验的疗愈的过程成为是必需的。我们鼓励所有这样的努力, 不仅仅疗愈已经被打碎了的事物的努力, 同样还有藉由有意识地引用那些管理的原则而停止造成进一步的破坏的努力, 这些管理的原则是每一个文化和实体创造出来, 且作为一种生命的方式来执行, 作为一种生活或者每一个人与相互彼此以及与星球本身的关系的标准而实践的原则。

Is there a further query, my brother?

我的兄弟, 有一个进一步的问题吗?

D: Is the planetary entity being formed more by the passive sending of love and light than (inaudible)?

D: 相比 (听不见), 行星实体会藉由被动的发送爱与光而更多地被形成吗?

I am Q'uo, and am aware of your query, my brother. It is quite correct that the planetary entity is greatly benefited by that which you call the passive sending of love, light and healing energy, which may be done in any number of ways, including the meditation, the imagination, contemplation, prayer and the simple attitude of right use which each entity vibrates as a tone of the being, shall we say, as it accomplishes its daily round of activities. These sendings, or thoughts, in the metaphysical sense, are things which are felt and which find their place within this planet's web of energies and which work in an harmonious fashion with the planetary energies.

我是 Q'uo, 我理解了你的问题, 我的兄弟。行星实体会因为你们所称的被动的送出爱、光与疗愈的能量而极大地受益, 这是相当正确的, 这种发送可以通过下面数种方式中的任何一种被进行, 这些方式包括冥想、想象、沉思、祈祷以及在每一个实体完成它的日常活动的时候将它的振动作为一种存在的音调而正确使用的简单的态度。这种发送, 或者想法, 在形而上学的意义上, 就是会被感觉到的事物, 它们会在这个行星的能量网络中找到它们的位置并会用一种协调的方式与这个星球的能量一同工作。

Is there a further query, my brother?

我的兄弟, 有一个进一步的问题吗?

D: Is it better to accept someone who (inaudible) as they are even though it may be self-destructive, or to encourage change?

D: 去如其所是地接受某个 (听不见) 的人, 即使它可能是自我破坏的, 这是更好的吗, 还是要鼓励改变呢?

I am Q'uo, and am aware of your query, my brother. We find that it is helpful both to accept every entity that one meets as being whole and complete in the basic sense of being a portion of the one Creator which seeks to know Itself. That there may be apparent disharmonies within an entity's thinking or behavior may become a means by which a relationship is established with this entity in order that both entities may learn of a balanced path. It is such relationships that allow entities to work upon that catalyst which is the life's pattern and purpose, for as each partakes in the mirroring process it is as though each helps the other much as would the sculptor, in chiseling away that which is not desired, so that that which is the ideal becomes more clearly formed in each entity's life pattern.

我是 Q'uo, 我理解了你的问题, 兄弟。我们发现, 接纳一个人遇到的每一个实体, 在作为那个寻求去知晓祂自己的太一造物者的一部分的基本的意义上, 是完整的和完全的, 同时, 在一个实体的思考或者行为举止中可能会有明显的不协调, 这种不协调可能成为一个与这个实体建立一种关系的途径以便于两个实体同时都可以学会一种平衡的道路, 这两者同时都是有帮助的。就是这样的关系允许实

体在那个生命模式和目的之所是的催化剂上进行工作了，因为当每一个实体都参与到镜射的过程中的时候，这就好像每一个人都在彼此帮助一样，这非常类似于雕刻师会凿去不被渴望事物，这样理想的事物就会开始越更加清晰地在每一个实体的生命模式中被形成了。

However, we must add that the most important ingredient in this relationship and process of mirroring is the acceptance each of the other so that there is no need for change to occur for the entity to be accepted. When this level of trust has been established the foundation work has been accomplished and the structure of the relationship then may be built upon this firm foundation, and when there are difficulties that arise within the relationship, as most assuredly they will as a part of the playing out of catalyst, it is well for each to remind the other that the foundation of the relationship is acceptance, that is, not conditional, and which is all-embracing.

然而，我们必须补充，在这种关系以及镜射的过程中最重要的要素就是对相互彼此的接纳，这样对于那个要被接纳的实体就不需要有改变发生了。当这种层次的信任已经被建立起来的时候，基础的工作就已经被完成了，关系的构架接下来就可以在这个坚实的基础上被构建了，在有困难在关系中出现的时候，这些困难极其肯定地将会作为催化剂的演出的一部分而出现，每一个实体都提醒另一个实体关系的基础就是接纳，即没有条件的，全然拥抱的接纳，这是很好的。

Is there a further query, my brother?
我的兄弟，有一个进一步的问题吗？

D: Is the form of energy work that I've come across out here in Oregon beneficial for spiritual growth, and how?

D: 我在俄勒冈遭遇到的能量工作的形式对于灵性成长是有益处的吗，是如何有益处的呢？

I am Q'uo, and am aware of your query, my brother. In this work, as any work which focuses upon the contacting of that shuttle known as the spiritual complex, is work which is beneficial to the evolution of any entity which partakes in it, for the most (inaudible) ingredient in any such work is not necessarily the apparent efficiency of the philosophy, the ritual or the practice, but is instead the intention of the entity which undertakes the philosophy, the ritual or the practice.

我是 Q'uo，我理解了你的问题，我的兄弟。这个工作，如同任何聚焦于与被知晓为灵性复合体的穿梭器的接触的工作一样，是对于任何参与它的实体的演化有益处的，因为在任何这样的工作中的最为(听不见)的要素，都无需是哲学、仪式或者练习上的明显的效用，而毋宁是从事这种哲学、仪式或者练习的实体意愿。

When the intent is strong and when the intent persists, then there is constructed within the entity a channel to those energies which are being expressed in whatever manner the practice sets up as a means of expressing these more subtle energies. Working as you are with the subtler energies that enliven and undergird the physical expression of spirit, you may notice that

there is within the life pattern added a certain vitality which is as a resource or reservoir of energy which may be utilized according to one's desires and will. This choice of use of subtle energy vitality is a choice which is crucial in the polarization of any entity, for the choice to utilize such energies in service to others will continue to enhance the evolutionary process.

当意愿是强有力的时候，当意愿是坚持不懈的时候，在实体内在之中就会有一个管道被构建起来，对于这种练习设置为一种表达这些极其微妙的能量的无论什么方式，这个管道就是通往用那些方式而正在被表达的能量的。当你正在与这些活化并从底部支撑灵性的物质性表达的更为微妙的能量一同工作的时候，你可能会注意到，在生命模式中有一定的生命力被添加了，这种生命力就是根据一个人的渴望和意志而可以被利用的一种资源或者能量的储藏库了。这种去利用微妙的能量的生命力的选择，是一种在任何实体的极化中都是至关重要选择，因为在服务他人中去利用这样的能量选择将会继续增强演化的过程。

Thus, the energies with which you work are powerful according to your intention, your perseverance and your choice of usage.

因此，取决于你的意愿，你的坚持不懈，以及你对于使用的选择，你进行工作所凭借的能量是强有力的。

Is there a further query, my brother?

我的兄弟，有一个进一步的问题吗？

D: No, thank you.

D: 没有，感谢你们。

I am Q'uo, and we thank you, my brother. Is there another query at this time?

我是 Q'uo，我们感谢你，我的兄弟。在此刻有另一个问题吗？

Carla: I have one, which you may or may not be able to answer, because it's specific, but it's something that I've been experiencing for awhile and I felt that I should question you for any comments you might have. I keep waking up in the middle of a sentence. It's very distracting, and has thrown me off a couple of times this evening because I must have sort of, without leaving my body, just gone very deep. And the question is, is this an artifact of my low vitality, or is it a sensitivity of some kind to something that you have in mind, for instance, (inaudible) the best state that I can be in without being in trance?

Carla: 我有一个问题，你们可能能够或者可能不能回答，因为它是具体的问题，但是，它是某个我在一段时间中一直在体验到的事情，我觉得我应该询问你能可能有的任何的评论。我不断在一个句子的中间醒过来。它是非常令人分心的，今晚它已经数次让我脱离了，因为我必须，在不离开我的身体的情况下，在某种程度上进入非常深的状态。问题是，这是我的低的生命力的一种人造物吗，或者它是一种对于某种你在头脑中拥有事物的某种类型的敏感性吗，举个例子，(听不见)我能够在不进入催眠状态的情况下处于的最佳的状态是什么呢？

I am Q'uo, and am aware of your query, my sister. Your latter assumption is more nearly correct. We are working with your instrument and your vital

energy, especially the physical energy level, in a way which we hope may stabilize the contact at a level which is both efficient in the transfer of concept and relatively comfortable to you as you partake in this process. We would recommend that you not be overly concerned with the phenomenon of awakening, as you have put it, in the middle of a sentence or a concept, but continue as you have for lo these many years to step off the cliff without knowing where the foot will land. It is this willingness to offer the self wholeheartedly as an instrument which will aid any instrument's progress as it seeks to improve its function as an instrument.

我是 Q'uo, 我理解了你的问题, 我的姐妹。你的后面的假设是更加正确。我们正在用这样一种方式与你的器皿和你的生命能量一同工作, 尤其是在身体能量的层次上, 我们希望这种工作的方式可以在一个同时对于概念的传递是有效率并且在你进行这个过程的时候对于你是相对舒适的从层次上稳定接触。我们推荐你不要对于在一个句子或者一个观念中间, 醒过来的现象, 如你对它的措辞一样, 过于担忧, 而是继续, 如你在这许多年时间里已经做的一样, 在不知道脚步将落在何处的情况下踏出悬崖。就是这种去全心全意地将自己作为一个器皿奉献出来的乐意, 将会在器皿寻求去增长它作为一个器皿的功能的过程中帮助任何器皿的发展。

Thus, we congratulate you on your continued perseverance and practicing of your art and would comfort your concern with these words.

因此, 我们对于你持久的坚持和对你的技艺的修炼而祝贺你, 我们会藉由这些言语来安慰担忧。

Is there a further query, my sister?

我的姐妹, 有一个进一步的问题吗?

Carla: Just what is happening? I mean, am I going out of time, because to tell you the truth, tonight it was—I thought I'd been talking for maybe five minutes, and the recorder clicked, it was supposedly 45 minutes. I guess it's the truth, but I wasn't aware of most of it. What was I doing if I didn't leave my body? I mean, was I actually going to sleep? I'm not overly concerned about it, I just want to understand it, in case it happens to somebody else that I have been teaching.

Carla: 刚刚发生了什么事情呢? 我的意思是, 我将要用完时间了, 因为说实话, 今晚, 时间——我认为我已经说话了可能有五分钟的, 录音机发出咔嚓声, 据说已经有四十五分钟了。我猜想这就是事实, 但是, 我没有察觉到它的大部分。如果我没有离开我的身体, 我正在做什么事情呢? 我的意思是, 我实际上睡着了吗? 我没有过于担心它, 我仅仅想要理解它, 以免它发生在某个其他的我一直在教导的人身上。

I am Q'uo, and am aware of your query, my sister. The process that is ongoing as you continue in your channeling is one which takes you deeper into the subconscious levels of your mind complex and which approaches that which you call the trance level without actually entering into this level of mind, for we do not wish to work with your instrument in that kind of experience, for

reasons which you are well aware. However, that which we have noted within your conscious mind more nearly approaches what you would call the sleep state, or more correctly, the hypnogogic state that is associated with the rapid eye movement or dream state that is within the sleep state. This ...

我是 Q'uo, 我理解了你的问题, 我的姐妹。随着你在你的传讯中的继续, 一直在进行的过程, 是一个将你带入到你的心智复合体的潜意识的层次的更深处的过程, 这个层次接近你所称的催眠的层次, 而实际上并没有进入到这个心智的层次中, 因为我们并不希望与你的器皿在那种类型的体验中一同工作, 因为我们都清楚知晓的原因。然而, 我们在你的表面意识中已经注意到的事情, 是更加接近你所称的睡眠的状态的, 或者更加准确地说, 它是与在睡眠状态中的快速眼球运动或者梦境状态联系在一起的一半睡半醒的状态。这.....

(Tape ends.)

(磁带结束。)

November 29, 1990

1990-11-29 由内而外的改变

(Jim channeling)

(Jim 传讯)

I am Q'uo, and greet each in love and light this evening. It is our great privilege to be called to your group once again. It is gatherings such as these for which we are most thankful in our attempt to give voice to those concepts which are answers to your heart's seeking.

我是 Q'uo, 今晚在爱与光中向各位致意。再一次被你们的团体呼唤, 这是我们巨大的荣幸。对于那些响应你们的心寻求的观念, 在我们对其赋予声音的尝试中, 我们对于诸如这些集会之类的集会是极其感激的。

We have been observing your group this evening and have noted the sense of fatigue and discomfort that is present within the circle and we shall be mindful of these distortions as we utilize the instruments this evening. We would not wish to tax or overtire each instrument. We realize that your daily round of activities, as you call it, provides each of you with as much food for metaphysical use as is possible for you to process at this time.

我们今天一直在观察你们的团体并已经注意到在这个圈子中存在的疲倦和不适的感觉, 我们将在我们今晚使用器皿的时候留心这些扭曲。我们并不希望使得每一个器皿负担过重或者过于疲惫。我们意识到你们的日常生活的活动, 如你们对它的称呼一样, 为你们每一个人提供了你们在此刻要去处理的尽可能多的食物以供在形而上学的方面的使用。

Each of you works with a personal system of processing that utilizes both similar and dissimilar means of interpreting catalyst. Each is able to make a certain kind of sense, shall we say, out of those activities that occur as part of the day's natural rhythm, that many entities, less aware of the evolutionary process, fail to notice or would notice in ways which would not be to the heart of the meaning and purpose of the catalyst. This is not unusual, for most entities will satisfy themselves with penetrating but the outer shell of experience and in this way will remain somewhat at a distance from the transformative effects of catalyst that has been well used.

你们每个人都在与一个个人的处理系统一同工作, 这个系统同时利用了相似的和不相似的解释催化剂的途径。每一个人都能够从那些作为一天的自然的旋律的一部分而发生的活动中, 容我们说, 发现一定类型的意义, 很多对于演化的过程察觉较少的实体, 会无法注意, 或者用一些不会抓住核心的方式注意到, 催化剂的意义和目的。这并非不同寻常的, 因为大多数实体将会对于仅仅刺穿体验的外壳并用这种方式与被充分利用了的催化剂的转变性的效果多少保持一定距离而对它们自己是感到满意的。

This distance, however, though it may provide a certain amount of shielding from the intensities of the well-perceived catalyst, does not offer the opportunity for the entity to immerse itself within the sea of experience. So it

is for those who choose to look more deeply and more carefully, with respect, looking again [many] times at those moments of imprinting, where catalyst moves through the perceptive film or net, and is seen in a certain way, according to this net of perceptions, this grouping of ways in which certain events, certain entities and relationships are formed and have an effect upon an entity's senses, both those of the outer or normal way of sensing and those senses which are more of an interior nature and which take a more active part in providing an interpretation of outer stimuli.

然而, 虽然这种距离可以提供一定数量的对于被充分感觉到的催化剂的强度的屏蔽作用, 这种距离却不会为实体提供机会去让它们自己沉浸在体验的海洋之中。因此, 就是对于那些选择去更为深入地、更为仔细地、带着尊重且多次不断地查看那些印刻的时刻, 检查那些催化剂流进感知的胶片或者感知的网络, 并用一定的取决于这种感知的网路的方式被看到的位置的实体, 一定的事件、一定的实体和关系会通过种种方式的集合被形成并对一个实体的感知产生一种影响, 这种影响同时是在那些感知的外在的或者通常的方式上, 以及那些更多具有一种内在的特性并会在对外部的刺激物提供一种解释的方面具有一种更加积极的作用的感知上的。

These inner sensing devices are those qualities which have been developed during the early part of the incarnation, according to the experiences at that point within the incarnation which came before the entity [was] able to recognize certain configurations to be significant and to be worthy of consideration when perceived.

这些内在的感知的设备是那些在投生的早期的部分期间已经被发展了的特性, 它们是取决于在投生中的这样一个位置的体验的, 那个位置是位于实体能够识别出一定的配置是意义重大的, 且在被感觉到的时候是值得考虑之前的。

An entity will notice those portions of its environment which in its past [were] proven to play an active part. Now, this active part is determined by the entity itself and not by the structure of the stimuli. However, there is the necessary interaction between the entity and its outer environment that there is the establishment of correspondences between certain stimuli and the welfare of the entity.

一个实体将会注意到它的环境的这样一些部分, 这些部分是在它的过去被证明是扮演了一个活跃的角色。现在, 这个活跃的角色是有实体自身决定的, 而不是由催化剂的结构决定的。然而, 在实体以及它外在的环境中间会有所需的互动, 这样在一定的催化剂以及实体的幸福之间就会有对应性被建立起来了。

We would at this time seek to transfer this contact so that we may continue this topic with the one known as K. We transfer this contact to the one known as K. I am Q'uo.

我们会在此刻寻求将这个接触转移, 这样我们就可以通过被知晓为 K 的实体继续这个主题了。我们将这个接触转移到被知晓为 K 的实体。我是 Q'uo。

(K channeling)

(K 传讯)

I am Q'uo, and greet each of you once again, in love and light, through this instrument.

我是 Q'uo, 通过这个器皿, 在爱与光中, 再一次向你们各位致意。

We were speaking about catalyst on a day-to-day basis by those aware, to various degrees, of the process of evolution. The procedures used by various entities in processing this catalyst vary greatly. Many, as you are aware, simply go through their lives, day by day, taking part in their various activities with no clear concepts or even much thought given to the purpose of their lives, the nature of the spiritual dimension, of the personality, or the process of spiritual evolution itself.

我们正在谈论, 那些在各种各样的程度上, 察觉到了演化的进程的人, 用一种日常的方式处理的催化剂。在对这种催化的处理的过程中被各种各样的实体使用的程序是大不相同的。如你们知道的一样, 很多人单纯地会, 日复一日地, 经历它们的生活, 参与到它们的各种活动中, 而对于它们的生命的目的, 灵性的维度的特性, 人格的特性或者灵性演化本身的过程没有清晰的观念, 或者甚至没有对其进行大量的思考。

There are those who give some thought to this process, but what realizations they may come to do not impact their lives. There are those others which we may call the serious seekers which give much thought to the process, attempting each day as much as possible to utilize those awarenesses they may have come to in their lives. This is a very frustrating process for many, for, as each of you are aware, it may seem that one is making no progress. Much thought may be given, much may be studied, much may be realized, and yet their life seems unchanged. This is part of the nature of the illusion which you inhabit at this time. And we salute your continued efforts for you are, as we have said before, largely groping around in the dark.

会有一些人会对这个过程进行某种思考, 但是它们所取得的领悟却不会影响它们的生活。还有其他的一些我们可以称之为严肃的寻求者的人, 它们对于这个过程进行了大量的思考, 并同时尝试在每一天都尽可能多地在他们的生活中利用那些它们可能已经取得的认识。这对于很多人是一个非常令人挫败的过程, 因为, 如你们每一个人察觉到的一样, 看起来似乎一个人并没有进步。大量的思考可能被给予了, 大量的事物可能被研究了, 大量的东西可能被领悟了。而它们的生命似乎并没有被改变。这就是你们在此刻所居住的幻象的特性的一部分了。我们对你们持续不断的努力致意, 因为你们, 如我们之前已经说过的一眼, 是大部分时间在黑暗中四处摸索的。

As you continue upon your metaphysical journey you know you are pointed in the direction of mystery and in that direction you ever proceed. But you are constantly entangled in the day-to-day-ness of your daily round of activities. How busy your peoples are! How intensely focused on the many, many details of the life. We realize the extreme difficulty of transcending this nature of your culture.

随着你们继续你们形而上学的旅程, 你们会知晓你们是朝向奥秘的方向的, 在你

们在那个方向上不断前进。但是，你们会持续不断地陷入你们的日常生活的活动的日常性之中。你们的人们是多么地忙碌呀！你们的人们是怎样强烈地聚焦于生命的许许多多的具体细节呀！我们意识到超越你们的文化的这种特性的极度的困难。

The encouragement we can offer you is that the progress you make is largely invisible to yourselves. It may go unseen, unfelt, and yet it is taking place, for on the metaphysical planes, the intention is all. The desire and the will are what carry you on toward your goal. We would urge you not to judge yourself in these matters, not to be constantly taking stock of your estimation of your progress or lack thereof, for this serves only to inject criticism and blame, which is never helpful. Your powers of observation are valuable to you, and we do encourage you to observe yourselves, your reactions, your thoughts, and feelings. And, whatever they may be, to continue your journey in the dark with the companions you have to comfort you in this process.

我们能够提供给你们们的鼓励是，你们所做出的进展对于你们自己大部分是看不见的。它可能看不见，感觉不到，而它是在发生的，因为在形而上学的层面上，意图就是一切。渴望和意志就是携带着你们朝向你的目标前进的事物了。我们会敦促你不要在这些问题上评判你自己，不要不断地衡量你对你自己的发展或者缺少发展的评价，因为这仅仅会产生出注入批评和责备的用处，而这永远都不会是有帮助的。你的观察的力量是对于你有价值的，我们确实鼓励你们去观察你们自己，你们的反应，你的想法以及感觉。无论它们可能是什么，继续与你所拥有的同伴一起继续你们在黑暗中的旅程，你们的同伴会在这个过程中安慰你。

We would speak to you now of the one thing we would have you keep uppermost in your minds upon this journey, and that is faith. The faith that there is, indeed, a mystery beyond the illusion. That there is just cause to warrant your great and often painful efforts and sacrifices as you continue your activities upon your goal, as you continue the disciplines of the personality, the integrity in upholding the spiritual principles which are truth for you at this time. The faith to continue when all the illusion about you seems to be calling you the fool—for such you are, in the eyes of the illusion.

我们现在会向你们谈及一个我们会希望你们在这条旅程上首先浮现于你们的头脑中的事物，那就是信心。信心即，确实有一个超越幻象的奥秘。信心即，有一个正当的理由去保证你巨大的且经常是痛苦的努力和牺牲是有充分的根据的，随着你继续你在你的目标上的活动，随着你继续对人格的锻炼，**你会在赞同在此刻就是你的真理的灵性原则的方面取得对于完整性的信心。**信心即，当在你周围的所有幻想看起来似乎都在称呼你是傻子的時候去继续下去——因为在幻象的眼中，你就是这样的傻子。

The journey of the seeker, with regard to the illusion, may be a very lonely one. You have your companions but they do not always walk with you, for each has his own truth to follow, which does lead to the same mystery. The will of each in this group is strong, yet we would offer what encouragement we may, for we see your weariness, and would seek to encourage you where possible. We know you are aware of the nature of the illusion, and from our point of view,

outside of your particular illusion, we are aware of many things. Yet, faith and will must remain strong with us as well, for the mystery recedes ever before us, and we, as you, must continue on our path.

寻求者的旅程，在关于幻象的方面，可能会是一个非常孤单的旅程。你们会拥有你们的伙伴，但是它们并不会一直与你同行，因为每一个人都要它自己的要去追随的真理，这个真理确实是导向相同的奥秘的。在这个团体中的每一个人的意愿都是强有力的，而我们会提供我们可以给予的鼓励，因为我们看到你们的疲倦，我们会寻求在有可能的位置上鼓励你们。我们知道你们察觉到幻象的特性，从我们的时间，从你们特定的幻象之外的，我们察觉到很多的事情。而信心和意志在我们身上同样将会是保持强有力，因为神秘会在我们面前不断后退，我们，和你们一样，必须要在我们的道路上继续。

The catalyst that comes to you day by day may seem to you to be often of an overwhelming nature. You are aware that you have programmed for yourself large amounts of catalyst to maximize the experience available to you in this incarnation. We are aware that there is much inefficient use of catalyst. Yet, the encouragement we would offer you on this point is that, once again, much progress [is] made on levels not perceptible to your conscious mind. The conscious focusing upon spiritual principles you wish to incorporate into your lives, the disciplines of daily meditation, the examination of the life, are types of work that you do on a conscious level, but they do not stop there. They begin patterns that continue, carried on by levels in your sub-conscious mind to process the catalyst that comes to you.

日复一日地来到你面前的催化剂，可能在你看来似乎是经常具有一种压倒性的特性的。你知道你已经为你自己规划了巨大数量的催化剂以使得在此刻投生中可供你使用的体验是最大化的。我们察觉到大量的对催化剂的无效力的使用。而我们会在这个位置上给予你们的鼓励是，再一次，大量的进展是在你们的表面意识心智感觉不到的层次上被做出了。对于你们希望整合到你们生命中的灵性原则的有意识的聚焦，每天的冥想的修炼，对生命的检查，就是你们会在一种有意识的层次上进行的工作了，但是它们是不会止步于此的。它们启动了模式，这些模式会继续，并在你的潜意识心智中的层次上被执行，以处理出现在你面前的催化剂。

Thus, changes may begin in your life of which you are not aware. This is the nature of the change which you would call "from the inside out." Only much later, if at all, will you see the changes manifested, and yet they begin to take place at the core of your being.

因此，改变可能会在你的生命中开始，这些改变是你们不会察觉到的。这就是你们会称之为“由内而外”的改变的特性了。仅仅是在很长时间之后，如果有改变的话，你将会看到改变被显化出来，而它们是在你的存有的核心中开始发生的。

We would at this time transfer once again to the one known as Jim. I am Q'uo, and transfer now.

在此刻我们会再一次转移到被知晓为 Jim 的实体。我是 Q'uo，我们现在转移。

(Jim channeling)

I am Q'uo, and we greet each again in love and light through this instrument. At this time we would offer ourselves for the answering of any queries which may be helpful to those here gathered. Is there a query to which we may speak?

我是 Q'uo, 我通过这个器皿再一次在爱与光中向各位致意。在此刻我们会提供我们自己来回答任何可能会与那些在这里聚集的人们有帮助的问题。有一个我们可以发言的问题吗?

Carla: I would like to ask a question, which you may or may not be able to answer, and that is simply that I am not aware because I haven't been in this situation before, where a sustained period of intense pain has made me feel that perhaps I could not tune properly. I went through the tuning (inaudible) and I felt surprisingly secure even in the midst of the physical illusion of pain. It is now my perception that neither pain nor lack of pain has anything to do with the clearing of the energy centers or the tuning process, if the heart and the mind and intent are purely positive, which surprises me. I would have thought that there would be some point at which I would be unable to carry a strong positive signal. If this is, in fact, an illusion, incorrect information which I am perceiving incorrectly because I am in pain, I would enjoy knowing that. However, I totally accept your need to maintain free will and release you from any obligation to answer this question in any way if it is not important (inaudible).

Carla: 我想要问一个问题, 你们可能能够或者可能不能够回答, 那个问题单纯地是, 因为我在之前从未处于过这种情况, 我没有察觉, 在什么位置一段持续的强烈的疼痛的时间已经使得我感觉到也许我无法适当地调音。我经历了调音(听不见), 我吃惊地感觉到, 甚至是在疼痛的物质性幻象当中都是安全的。现在我们的观念是, 如果心、心智以及意图是纯粹正面性的, 无论是疼痛还是没有疼痛, 与对能量中心的清理或者调音过程都是没有任何关系的, 这一点让我感到吃惊。我本来认为, 会有某个位置是在其上物会无法承载一种强烈的正面性的信号的。如果这, 实际上是一个幻觉, 如果这是一个因为我处于痛苦中而不正确地感觉到的不正确的信息, 我会很高兴知道那一点。然而, 如果你们有保留自由意志的需要, 并让你们不因为用任何方式回答这个问题而欠下债务, 我是完全接受的, 如果它是不重要的(听不见)。

I am Q'uo, and am aware of your query, my sister. We thank you for your great care in providing the easiest environment in which we may speak to your query. However, we find that there is no infringement in reminding you of that which you know. You have discovered that there are certain activities that are a central portion of your being, which you may engage in and have the release from the physical pain. You have been able to put aside, through a process of long experience of dealing with this pain, great amounts of this catalyst. It has been your experience that singing sacred music will bring your perceptions to the door of beauty and devotion, without the feeling of the great discomfort which pain brings while you are engaged in the singing of sacred music.

我是 Q'uo, 我理解了你的问题, 我的姐妹。我们为你在提供我们在其中可以讲

述你的问题的最为容易的环境的方面的巨大的小心而感谢你们。然而，我们发现提醒你想起你知道的事情的方面是没有侵犯的。你已经发现，有一定的活动是处于你的存有的一个中心部分，并且是你参与其中并释放身体的痛苦的。你已经能够，通过一个与这种痛苦打交道的长时间的体验的过程，将巨大数量的这种催化剂放在一旁了。你已经拥有的经验是，吟唱神圣音乐将会将你的感知带到美丽和奉献的大门，在参与到吟唱神圣音乐的时候，你是不会感觉到这种痛苦所带来的巨大的不适的。

You are also aware of this effect as it is related to the transfer and sharing of the sexual energy exchanges. This is due to the fact that there is a certain enjoyment and expression of this enjoyment of the life experience which you find closely connected to the worshipful attitude, and this phenomenon of the ability to move aside the pain during these experiences is also noticed within the offering the self as vocal instrument. These experiences are those which you place a great amount of faith, devotion and praise in the doing and experiencing. It is your ability to set aside the concerns of the mundane level, and also of the physical pain, which serves you now in the vocal channeling process. However, this is not a phenomenon that has no limitations, shall we say, it is only that you have not currently exceeded the amount [of] the pain that you may experience without affecting your ability to serve as a vocal instrument.

你也同样会在这种效果与性能量交换的转移和分享联系在一起时候察觉到这种效果。这是由于，会有一些的对这种生命体验的愉快的享受与表达是你发现与崇拜的态度紧密关联在一起的，这种在这些体验期间将痛苦放在一旁的能力的现象，同样也会在将自我作为语音的器皿提供出来的过程中被注意到。这些体验是那些你在进行和体验的过程中放置了一种巨大数量的信心、分享和赞美的体验。你将对于世俗层次上的担忧，同样还有对身体痛苦的担忧放在一旁的能力，现在在语音传讯的过程中对你起作用了。然而，这不是一个，容我们说，没有限制的现象，它仅仅是你现在已经超过了你可以在不影响你的作为一个语音器皿而服务的能力的情况下体验到的痛苦的数量。

Thus, we commend your willingness, your dedication, your preparation, your perseverance. However, we would take this opportunity to remind you of that which you are perhaps becoming more familiar, and that is that the increase in pain past a certain point can have the debilitating effect of removing one's ability to carry out the desires of will and faith. However, at this time you have found yourself yet within that area where the ability to experience pain does not yet overcome your ability to worship and serve in a manner which is central to your life path.

因此，我们称赞你的乐意，你的奉献，你准备和你的坚持不懈。然而，我们会利用这个机会提醒你回想起你也许是更加熟悉的事物，那就是在痛苦中增加超过了一定的程度，是能够产生出使人虚弱的效果的，它会使得一个人失去行使意志和信心的渴望的能力。然而，在此刻你已经发现你自己是仍旧位于这样一个区域中的，在其中你去体验痛苦的能力是尚未超过你用一种对你的生命的道路是中心性的方式来崇拜和服务的能力的。

Is there another query, my sister?

我的姐妹，有另一个问题吗？

Carla: Well, I am extraordinarily thankful for that answer. I have a little follow-up, and then I have one more question based on what you said. When I get to the threshold where I cannot make safe contact, will I know it ahead of time, that is, will I be so involved in dealing with the pain that it would not occur to me even to try? Or need I be watchful past any particularly overtly evident signs?

Carla: 好的，我对于那个答案是格外感谢的。我有一些小小的后续问题，接下来我基于你们已经说了的内容还有一个问题。当我到达那个在其上我无法产生出安全的接触的门槛的时候，我将会提前知道它吗，也就是说，我将会如此陷入到与痛苦打交道之中，以至于它即使去尝试去不会发生在我身上吗？或者，我需要对于经过了任何格外明显的信号保持警觉吗？

I am Q'uo, and am aware of your query, my sister. We have found that you are sensitive enough to all stimuli that you will be able to discover this configuration in which contact would not be possible by your own experience. For you it would be as though a door had not been opened that you were used to having open almost without effort.

我是 Q'uo，我理解了你的问题，我的姐妹。我们已经发现，你对于所有的刺激物是足够的敏感，以至于你将能够藉由你自己的体验去发现这种在其中接触不可能进行的配置的。对于你，它会是如同一扇你已经习惯于几乎毫不费力地打开的门尚未被打开一样。

Is there another query, my sister?

有另一个问题吗，我的姐妹？

Carla: Yes, there was something that you said that I've always meant ask you. It has been my feeling for as long as I can remember that the physical act of making love is kind of a thanksgiving or Eucharist, a sacrament, and is as holy as the passion of the spirit and the passion of the open heart or service-oriented passions are. Does this idea show some distortion, and if so, in what way? What is the clear perception?

Carla: 有某个你们已经说过事情是我一直打算要问你们的。在我所能够回忆起来的范围内，我的感觉一直都是，做爱的身体上的行为是某种类型一种感恩或者圣餐，一种圣礼，是如同灵性的人情与开放心的热情，或者服务导向热情一样神圣的。这个观念会显示出某种扭曲吗，如果是的话，是通过什么方式呢？什么是清晰的观念呢？

I am Q'uo, and am aware of your query, my sister. It is, to our best knowledge, true that the sexual energy exchanges offer the potential for the most sacred of worship as the two entities become one in seeking, one in experience, and one in expression of that which is sought and that which is experienced. However, for most entities, as is the case for most opportunities for such worship and serving, there is only the beginning movement into that which is

truly sacred and that which gives the heartfelt praise and thanksgiving that is possible to give within [this] type of energy exchange, and expression of this exchange. Thus, again, we have the intention, the purity of intention, being the primary factor in determining whether such an experience, or any experience, shall provide the sincere and sacred joy and praise to the one Creator.

我是 Q'uo, 我理解了你的问题, 我的姐妹。就我们最佳知晓, 性能量的交换会提供最为神圣的崇拜的潜能, 这是真实的, 因为两个实体在寻求中合为一体, 在体验中合为一体, 在对被寻求事物和被体验的事物的表达中合为一体了。然而, 对于大多数的实体, 如同对于大多数的这样的崇拜和服务的机会的情况一样, 对于进入到真正神圣的事物, 以及对在这种类型的能量交换中以及在对这种交换的表达中有可能给予的衷心的赞美和感恩, 仅仅只有起始的移动。因此, 再一次, 我们将意图, 对意图的净化, 视为是在确定是否这样一种体验, 或者任何体验, 将会提供真诚与神圣喜悦以及对太一造物者的赞美的方面的首要的因素。

Is there another query, my sister?

我的姐妹, 有另一个问题吗?

Carla: No, thank you very much for all, and just thank you in general.

Carla: 没有了, 为所有的回答非常感谢你们, 就是一般性地感谢你们。

I am Q'uo, and again we thank you, my sister, for your queries, for your presence and your perseverance. Is there another query at this time?

我是 Q'uo, 我们再一次为你的问题, 为你的出席和你的坚持不懈而感谢你, 我的姐妹。在此刻有另一个问题吗?

K: I have a question. I am usually unable to distinguish between my own thoughts and what I consider to be those given to me by you. Can you let me know whether I was adhering relatively well to (inaudible) approximate (inaudible) what you communicated to me, and, if so, when I felt there was time to transmit a thought, were you done at that time?

K: 我有一个问题。我通常无法在我自己的想法和我认为是你们给予我的想法之间进行区分。你们能够让我知道, 是否我是相对有效地遵循 (听不见) 接近 (听不见) 你们向我沟通交流的内容呢, 如果是的话, 当我感觉到有时间去传递一个想法的时候, 在那个时候是你们做的吗?

I am Q'uo, and am aware of your query, my sister. We find that this evening you were able to perceive and transmit our thoughts in quite an accurate manner and to a degree which is quite acceptable. We are very happy to be able to make and maintain a secure contact through your instrument. We were satisfied with the amount of information we were able to transmit through your instrument, and though were not completely ended with that which we could have offered through the instrument, we found that the degree of fatigue was such that in order to maintain your instrument at a more efficient level of functioning, shall we say, it was well to end when we did, rather than to attempt to extend the exercise period with what one may call

diminishing returns, due to the degree of fatigue.

我是 Q'uo, 我理解了你的问题, 我的姐妹。我们发现今晚你能够用一种相当准确的方式并在一种相当可接受的程度上传递我们的想法。我们非常高兴能够通过你的器皿建立并维持一个稳固的接触。我们对于我们能够通过你的器皿传递的信息的数量是感到满意的, 虽然传讯并未藉由我们本来可以通过器皿给予的信息完整地结束, 我们发现疲倦的程度就是这样, 为了保持你的器皿处于一种更为有效的, 容我们说, 运转的程度, 在我们结束的时候结束, 而不是尝试去将练习的时间延长到一个人可以称之为, 由于疲倦的程度而收益递减 (diminishing returns) 的位置, 这是很好的。

Thus, in the case of every instrument there is the limit that is reached where it is well for the contact to consider termination of the contact, in order that the information transmitted might be of the highest quality or the most accurate transmission.

因此, 在每一个器皿的情况中, 会有被抵达的限度, 在那个位置上, 去考虑结束接触, 以便于被传递的信息可以具有最高的质量或者最为准确的传递, 这对于接触是很好的。

Is there another query, my sister?

我的姐妹, 有另一个问题吗?

K: Do you have any suggestions as to how I might focus more clearly on the contact, or improve the contact in general?

K: 你们在关于我要如何更为清晰地聚焦于接触, 或者一般性地增进接触的方面有任何建议吗?

I am Q'uo, and (inaudible) working with this instrument. The degree of concern you have shown for the practice of vocal channeling is commendable and we thank you for your care and for the increasing desire that we have noticed within you for wishing to improve the service which you offer. For most instruments that are new to this practice it is almost always correct to suggest that the relaxation during the channeling process is most helpful, continuing the honing of the inner perceptive skills. This is to say that allowing undue worry to wash away from one's consciousness and to relax as much as is physically, mentally and emotionally possible provides the framework in which work may be done most successfully. Thus, we have for you no suggestion beyond that which you already do, and have done well for some period of time, and that is to be as meticulous as is possible in the tuning, in the challenging, and then to give away the cares and concerns so that one may relax into that inward posture which will allow one to perceive and transmit those thoughts which we give to you.

我是 Q'uo, (听不见) 与这个器皿一同工作。你对于语音传讯的实践已经显示出来的关心的程度是值得称赞的, 我们为你的关心, 并为我们已经在你的内在之中注意到的逐渐增长的对于希望去增进你提供的服务的渴望而感谢你。对于大多数对于这个实践是新手的器皿, 去建议在传讯的过程中的放松, 并继续打磨内在的感知的技巧, 这几乎一直都是正确的。这就是说, 允许过度的担忧从一个人的意识

中冲洗掉，并在身体、心智和情绪上在有可能的范围内尽可能地放松，这会提供在其中工作可以被最为成功地完成的框架。因此，我们在你已经做的事情之外没有给你的建议，你已经在一段时间中做得很好了，那就是在调音中，在传讯中尽可能地细致，接下来丢掉小心和担忧，这样一个人就可以放松进入到那种内在的心境，它将允许一个人感觉并传递那些我们给予你的想法。

Is there further query, my sister?
我的姐妹，有进一步的问题吗？

K: (Inaudible) practice. Thank you very much.
K: (听不见) 练习。非常感谢你们。

I am Q'uo, and again I thank you, my sister. We find that we have spoken for a relatively short period of time, for us, this evening, and we take this opportunity to—this instrument has some difficulty with this concept—to congratulate ourselves for curtailing that which we have to offer. We, however, cannot take full credit, for, as we have noted before, this group has some significant degree of fatigue this evening. Thus, our credit-taking is offered as our form of humor, which this instrument has some difficulty in penetrating.
我是 Q'uo，我再一次感谢你，我的姐妹。我们发现我们已经在今晚发言了对于我们而言的一段相对短的时间了，我们利用这个机会——这个器皿对于这个观念有某种困难——为我们自己缩减了我们所要提供的内容而祝贺。然而，我们是无法完全归功于我们自己的，因为，如我们之前已经指出的一样，这个团体今晚拥有某种显著的疲倦的程度。因此，我们奖赏是作为我们的幽默的形式被提供的，这是这个器皿在理解的方面有某种困难的事情。

We thank you, my friends. We enjoy your presence, your determination, and your good-humored laughter. We shall leave this group at this time, in the love and the light of the One infinite Creator. We are known to you as those of Q'uo. Adonai, my friends. Adonai.
我的朋友们，我们感谢你。我们喜欢你们的出席，你们的决心，你们有幽默感的笑声。我们将在此刻，在太一无限造物者的爱与光中离开这个团体。我们是你们知晓的 Q'uo。Adonai，我的朋友们。Adonai。

December 2, 1990

1990-12-02 一个管道的诱惑 (R)

Group question: The question this evening: what happens, from the metaphysical view, as a channel and supporting group begin to receive a positive contact? What happens in the way of attracting negative temptations and attention, and why do so many groups end up with such a strange mix of information?

团体问题：这个傍晚的问题是，从形而上的观点而言，当一个管道与支持性的团体开始接收到正面通讯，会发生什么事？在关于吸引负面性的诱惑与注意的方面，会发生什么事；以及为什么这么多团体是以一种资讯的奇怪的混合而结束的呢？

(Carla channeling)

(Carla 传讯)

I am Q'uo, and I greet you in the love and in the light of the one infinite Creator, whose name, though ever unspoken, and unrevealed [in] its nature, [is] the source and ending of all that is, all that has been, all that will be, all illusion, and all of that which we know not, yet hope [for], that lies beyond the mystery, unknowable by personality, words, consciousness or activity. We speak in the name of the unnamable, we speak in adoration and worship of a mystery we cannot plumb. We are humble, and we are also humble before you, that all of you are to us the beloved self that holds that mystery, as do we for you. Yet we cannot give it to ourselves, we must give it to others, and you give it a hundredfold and more to us. We are your brothers and sisters.

我是 Q'uo，在太一无限造物者的爱与光中向你们致意，祂的名字虽然永远无法言说，祂的本质虽然从未揭露，祂却是一切万有，所有已经存在的，所有将要存在的，所有幻象，所有我们不知道而又希望知道的事物，所有那存在于奥秘之外，无法被人格、言语、意识或活动知晓的事物源头与尽头。我们以无法命名者之名说话，我们崇敬与仰慕一个我们无法探测其深度的奥秘，并在其中讲话。我们是谦卑的，我们在你们面前同样是谦卑的，因为你们对我们而言是容纳那奥秘的亲爱的自我；如同我们对你们一样。然而，我们无法把它给予我们自己，我们必须将它给予他人，接着你们用一百倍与更多的数量将它给予我们。我们是你们的兄弟姐妹。

We have made a major concession to this instrument, for it has requested repeatedly that we assign ourselves more than the name we have given, and, indeed, less, for this instrument is not gazing and searching for new models. This instrument is provincial and archaic, and requests that we use the term "angels" as we greet you. It increases her ability to channel, and aids each of us in the other's polarization. We have found in this instrument no taint of personal bias in the worship of the Creator, but only in its usage of myth to focus upon the mystery. Consequently, we may say to you that we are those of the Confederation of Angels and Planets in the Service of the One Infinite Creator, and so we shall attempt to address ourselves to this instrument, but

we do not ask you to accept either our angel status, or our extraterrestrial status. We care not. Think that we are of this instrument's mind alone, that would satisfy us, and it would satisfy this instrument.

我们已经对这个器皿做出了一次较大的让步，因为它重复地请求我们为我们自己分配一个比我们已经给予的名字更多的名字，而事实上，那个名字是更少；因为这个器皿并未凝视与寻找新的模式。这个器皿是地方性且言语带有古风的，它请求我们在对你们致意时使用“天使”的措辞。这会增加她传讯的能力，并会在其他人的极化的过程中帮助我们每一个人。我们已经发现这个器皿在崇拜造物主的方面是不带有个人的偏向性的污染的，它的偏好只是用神话故事来聚焦在那奥秘上。结果是，我们可以对你们说，我们隶属于服务太一无限造物者的天使与星球联邦。我们将尝试对这个器皿表达我们自己，但我们不要求你们接受我们的天使地位，或外星人地位。我们不在乎。认为我们单单就是这个器皿的心智的想法，这就会让我们感到满意了，它也会让这个器皿感到满意。

And so we move, hopefully without breaking the seamless thought, into the question you have asked this evening. The first temptation to a channel is the temptation to channel before the creation of a mythical pathway that one holds personally sacred, that one holds to with passion, with dedication, and if necessary, with life effort, for all of you strive and age and die in your senses and your physical vehicle. Yet only those who know why they are living, and for whom, or for what undying principle they would stand firm, [can endure] against every temptation, every deceit, every anger, every grudge, every human emotion that rips the positive polarity from the soul of the minister of the word. It is essential to the achieving and the continuation of a contact which has a lifelong integrity, or any duration whatsoever on a stable basis, that the instrument be an instrument who is an advocate of the mystery, and is no longer struggling terribly with "why."

于是，因为寄希望于不要打断无缝的想法，我们移动进入你们今晚的询问。一个管道的首先诱惑是，在创造一条非现实的，个人视之为神圣的途径之前就尝试去传讯，这条途径是管道会藉由热情与奉献，如果需要的话，藉由一生的努力来坚持下去的，因为所有你在你的感知中与你的物质性载具中为之而努力的事物都会变老并死去。而唯有那些知道自己为什么而活，为谁、或者为了何种不朽的原则而屹立的管道，只有它们才能够忍受将正面极性从言语的使者的灵魂割裂开来的每一个诱惑、每一个诡计、每一个愤怒、每一个怨恨与每一个人类情绪。要点是取得一种终身的，或者用一种稳定的方式持续无论多少时间的完整性的接触，并继续这种接触，这样器皿就是一个奥秘的拥护者，而不再与“为什么”苦苦挣扎的器皿了。

Those who must sail are sailors, and others would do well to stay upon land. Those who wish to use spiritual contacts such as this one with purity over a period of time must continually practice that which they focus upon as their mythical path, from the past and present and future to the timeless infinite, the spaceless everness of the One. The centrality of this cannot be overstated. We mind not by what end you choose to make your stand. We care only that you have chosen, and that your choice is made in utter blindness. Never, ever, make a choice because of someone else's path or someone else's truth, for all

paths lead to but one place if they are efficacious. And one which you create knowing yourself will accomplish, if there is worship, adoration and the purification of emotion, the same end as this instrument's quite prolific, many-peopled, greatly-historied myth. Indeed, this instrument does not carry what many Christians would call the Christian myth, for many Christians do not realize that myths are created by those who know their importance, that Jesus the Christ intended ever, from the beginning of this entity's ministry, not to create understanding, but to create confusion and challenge and mystery. 那些必须航行的人就是水手了, 其他人留在陆地上可以过得很好。那些想要带着纯度来使用诸如这个接触之类的接触超过一段时间的人们, 他们必须持续不断地实践他们作为他们非实现性途径而聚焦于其上的事物, 从过去、现在、未来直到太一的无时间的无限与无空间的永久。这条非现实性的途径的中心地位再怎么高估也不为过。我们不介意你选择藉由什么对象来表明你的立场, 我们只在乎你已经选择, 且你的选择是在全然盲目的状态下被做出的。绝对不要因为某个其他人的途径或某个其他人的真理而做出选择, 因为只要它是有效的途径, 只要它是一条你创造出来的, 并且你知道你自己将会完成的途径, 所有途径都通往同一的地方, 如果这条途径有崇敬、爱慕以及对情绪的净化, 它就和这个器皿的相当富有创造力的、人数众多的、历史丰富的神话的途径是通往相同的目标的。确实, 这个器皿并未负载许多基督徒所称的基督的神话, 因为很多的基督徒并未意识到, 神话是由那些知晓其重要性的人创造的, 耶稣-基督从他神圣服务之初就没有打算创造理解, 而是打算去创造困惑、挑战与奥秘。

And does any true spiritual path, proven efficacious to many, ever offer proof, or specificity, or any claim to know what lies beyond the veil of deity? Who claims to know the Creator in any but experience? That one you will watch carefully, for there is a personal bias, there is a limit, there is an intolerance. How great the difference between those who have the religion of fear and those who have the religion called love. That is not religion, but life itself. 有任何真实的灵性途径, 即被证明对许多人是灵验的途径, 对存在于神性的罩纱之外的事物持续不断地提供证据、或者明确性, 或任何去知晓它的主张吗? 谁会宣称在除了体验之外的任何事物中知晓造物者呢? 对于这样一个事物, 你要仔细观察, 因为会有一种个人的偏见, 会有一种局限性, 会有一种偏执。在那些拥有恐惧的信仰和那些拥有被称之为爱的信仰的人之间的差别是怎样地巨大呀。爱不是信仰, 而是生命本身。

Given that the instrument is prepared, has dedicated itself to a ministry in which it knows ahead of time that it shall be stripped of much of its humanity as it gains experience in joy and forsakes the glamour of happiness, then that instrument may listen further. But we imagine many would stop just now, and say, "Perhaps I have some work to do, perhaps I have a self to examine, a life choice to make, and perhaps there is too much at stake for me to choose now, for I do not know whither I go. I must be moving on for I have not found my path home." Let those who seek and yet feel a dedication to ministry move on blind faith, but not for any other reason but the feeling of vocation, the love of people one at a time, never humankind, but individuals such as yourself. That is who listens to you, not humankind.

假设那个器皿准备好了，它已经让它自己致力于一种神圣的服务了，在这种神圣服务中，它提前知道，随着它在喜悦中增长经验并舍弃了对快乐的着迷，它会有许多它的人类的属性被剥夺，那么该器皿可以进一步聆听。但我们想象许多人会就此停住并说，“或许，我还有某种工作要做；或许我有一个自我要检查，有一个人生的选择要去做出，或许现在我还有太多的对于我是至关重要的事情要去选择，我还不知道要往哪里去；我必须继续前进，因为我还不知道回家的途径。”让那些寻求却尚未感觉到一种对神圣服务的奉献的人们继续凭借盲目信心移动，但不是为了任何其他原因，而是为了那种天职的感觉，为了对人的爱，一次爱一个人，永远不是爱全人类，而是爱诸如你自己之类的个体。会聆听你的是这些个体，而不是全人类。

That is the first and greatest temptation, to think that you can save the planet. My beloveds, there are many of us here, numbers you would not understand. They have not been able to do anything except talk to people who are all ready to awaken, and this is the season of the year in which, although all that grows in second density has buckled down into the earth to gain sustenance over a long sleep, you humans, yearning for the light and warmth that seems so reminiscent of the Creator, seek the hardest and look the hardest for the truth. This season of darkness is the perfect beginning place for faith. It is not possible to see, but then, since one cannot see or sense in any way the truth of the mystery, one needs one's heart, one's strength and one's life, and a dedication to serving in the name of love.

这即是第一个且最大的诱惑，以为你可以拯救这个星球。我亲爱的朋友们，这里有许多我们的同伴，数目大到你无法理解，而除了对那些完全准备好觉醒的人们发言之外，他们却什么事情都做不了，现在是一年中的那个季节，在其中尽管所有的在第二密度中生长的生物都已经专心埋头于土壤中以在一段长时间的睡眠期间取得养分，而你们这些渴望那使人如此联想起造物者的光与温暖的人类却在进行最为刻苦的寻求，最为刻苦地寻找真理。这个黑暗的季节对于信心而言是完美的开始的场所。要去看到是不可能的，但是，接下来，既然一个人无法用任何方式去看或者感觉到奥秘的真理，它就需要它的心、它的力量、它的生命以及一种以爱的名义对服务的奉献了。

The first temptation is to be more than a servant, more than a foolish—we find this phrase in the instrument's use greatly—religiously preoccupied person, more than any hysteria could account for. Those who are not able to withstand being foolish shall never be able to offer others any description of Holy Ground that is provocative enough to create an area of thought in which people may begin to feel the concepts we cannot speak in words. Concepts are helpful, but they themselves give no understanding in this density.

首先诱惑是想要超过一个仆人，超过一个愚蠢的——我们在器皿对词语的使用中发现这个词语——极其虔诚地专心致志的人，**超过任何歇斯底里所能解释的状态**。那些无法忍受成为傻子的人们是绝对无法为他人提供任何对神圣领域(Holy Ground)的足够引发兴趣的描述，以至于会创造出在一个在其中人们可能开始感觉一些我们无法用言语讲述的概念的想法的区域。观念是有帮助的，但是在这个密度中观念本身是赋予不了任何的理解的。

Thus, anyone who comes to you with specific information that has been channeled may be carefully studied as to the source of this information and the history of the group, for it is not of the Confederation to move from the role of aide and helper, comforter and succorer of the lost and wandering, to speak of specific events. Would that not be to infringe upon the free will of many for nothing? Is there some reason that we should interrupt the Creator's harmony? Yes, it looks to those who live within the flesh. But there is a time of terrible trouble already in motion, and within your illusion this is so. But is it not clearly seen that it is in the dark ages, the dark times, the perilous situations, that one is minded of mortality and likelier to think upon the possibilities that their candle shall not be blown out when the flesh ceases viability? So then the channel must be ready, not to predict safety for the body, but safety to the soul.

因此, 任何带着已经被传讯的具体信息来到你面前的实体, 都可能要在关于这种信息的来源以及团体的历史的方面被仔细地研究, 因为属于星际联邦的实体是不会从对迷路和漫游的人的助手和帮助者、安慰者和救助者的角色来行动并谈及具体的事件的。那难道不会是无缘无故地对很多人的自由意志的侵犯吗? 有某个我们应该干预造物者的和谐的原因吗? 是的, 造物者的和谐会照看那些活在肉身之中的人。但是, 会有一个已经在运转中的可怕的麻烦的时间, 在你们的幻象中就是正是如此。但是, 没有被清楚地看到的事情是, 就是在黑暗的时代, 黑暗的时刻, 与危险的情况下, 一个人才会想到肉身的必死性, 并更加有可能会思考这样一种可能性, 即它们的蜡烛将不会再肉身停止存活的时候被吹灭。于是, 一个管道必须做好准备, 不是准备好去预测对于身体的安全, 而是对于灵魂的安全。

Now why do instruments choose to ignore our simple refusal to answer from a Confederation channel? You who are not as precise in your terminology would call this an ego problem, but since that is only a jargon term used by a most biased healer, we would not choose that. We choose simply to offer what we can to those words, "ego problem," which are further made specific with our terminology as difficulties in the various energy centers of the lower body. That is ego, the blocked, overactive or otherwise imbalanced or obstructed lower energies. For only they can stop the full flow of love, energy, power, illumination, transformation and vitality to the heart, for the heart must bear the greater part of this incarnation for each of you. Each of you seeks to learn lessons concerned with love. There is an intellectual love, but it is a folly of the mind. The wisdom of the deep mind is an open heart, and love has never made any sense, nor can you make it make sense.

现在, 为什么一些器皿会选择忽略我们单纯地拒绝通过一个星际联邦的管道的回答呢? 如果你们对你们的术语不是如此精确的话, 你们可能会称之为小我(ego)问题, 但是由于这仅仅是一个被有严重的偏向性的疗愈者所使用的行话, 我们并不选择这个词语。我们单纯地选择去提供那些我们所能够提供的词语, 我们将所谓的“小我问题”藉由我们的术语进一步地明确定义为在较低的身体中的各种能量中心的困难。那就是小我了, 也就是较低能量的堵塞、过度活跃, 或者在其他的方面的失衡或被阻塞。因为仅仅只有它们才能阻碍进入到心的爱、能量、力量、启发、转变、生命力的完全的流动, 因为心必须为你们每个人承载这次投生的更加伟大的部分。你们每个人寻求学习的功课都与爱有关。会有一种逻辑智力的爱,

但它是一种心智的愚行。深入的心智的智慧是一种开放的心，爱永远不会是言之有理的，你们也无法使之言之有理。

Consequently, any ego blockage will cause a new instrument, or even one who has much experience, to wish that it had an answer for this question or that, or perhaps the channel itself wishes to speak a concept, and when it perceives a refusal from us, decides that it would do no harm, since it is such good advice, to offer it, while not in the flow, not being the servant of love.

结果是，任何小我的阻塞都将导致一个新的器皿，或甚至一个很有经验的器皿，希望它对于这个或那个问题已经有一个答案，或许管道本身想要述说一个概念，当它察觉到一种我们的拒绝的时候，它决定，既然这是如此之好的一个建议，给出这个建议会是无害的，虽然它并未处于流动之中，并没有成为爱的仆人。

Those who do the best channeling make their requirements known as they make the connection, with fastidiousness and dedication, only to that which they call master, to that love of which they are the servant, and can be proud of being the servant. There is no energy except faith, call it hope, or love, or faith, or charity. The open heart is the protection against this single most telling detuning mechanism, and that is the interference of the channel itself. 那些做到最佳传讯的实体们会在它们建立连接的时候让它们的要求被知晓，这些实体是带着一丝不苟和奉献仅仅与它们称之为大师的实体，与它们是其仆人并能够对成为其仆人而自豪的爱建立连接的。除了信心之外，没有能量，你可以称之为希望、或者爱、或者信心、或者慈悲。开放的心是对于这个单一的极其显著的反调频(detuning)机制——就是管道本身的干扰——的防御了。

Look at as suspect any prophesying, and as very suspect any prophesying which has to do with your numbering system, for we have always confessed to you each social memory complex that has moved through this instrument has expressed the difficulty, which approaches impossibility, of dealing with your local geometry, arithmetic and numbering system. It is, indeed, an artifact of human observation, quite relative and quite local, as you shall undoubtedly discover when, and if, you are able to plumb the deeper riches of space as you see it.

将任何的预言都视为可疑的事物，将任何与你们的数字系统有关的预言都视为非常可疑的事物，因为我们已经都在向你们坦白，每一个已经通过这个器皿移动的社会记忆复合体都已经表达了在于你们的地域性的几何、代数以及数字系统打交道的方面的困难，这种困难接近是不可能的事情了。确实，它是你们的人类的观察的一种人造物，它是相当相对性且相当地域性的，当你们能够，且如果你们能够探测如你所见的空间的更为深入的丰富性的时候，这是你们将会毋庸置疑地会发现的事情。

Think of it. How many among your peoples are not in some way bound by fear, or attachment, to this physical incarnation. It is understandable that people would come to you, the channel, with many, many questions, for they do not know where to begin. Each culture has chosen in its religious practice so to divide and multiply that unity is so far from being within even any one

religious system, that each belief oddity vies with each other artifact of humanity and logic, and all fall by the wayside, with endless wrangling and division. Nothing could please what this instrument would call the loyal opposition more, for any leaving of the unity of nonjudgment in persons not immaterial leads to division in thinking processes more basic than a simple error caused by bias.

思考一下它。你们人群当中有多少人是没有以某种方式被恐惧或牵绊束缚于这次物质性的投生的。人们带着许许多多问题来到你，即管道面前，这是可以理解的，因为他们不知道从何处开始。每个文化都已选择在它的宗教信仰的实践的方面做出了选择，并因此产生了分化与倍增，以至于甚至在任何一个宗教信仰的系统中统一都是如此之遥远，而每个信仰的奇特之处都在与人类属性与逻辑的其他的人造物互相竞争，伴随着无尽的口角与分裂，一切都半途而废了。再也没有其他事可以令忠实的反对派更开心了，因为在有形的人身上的任何背离无评判的统一性的事物，都会导向在思考的过程中的分裂，这种分裂是比一个由于偏向性而造成的简单的错误更为基础性的。

Examine the way you look at people. How do you judge them? For the terrible cultural penalty of being poor? Your culture seems to have abandoned most of the Ten Commandments, but that is the one commandment it does not seem to be able to do without, "Thou shalt not be poor." But those who are not poor in heart, as the one known as Jesus said, among you will find yourselves all too entranced by the human condition, all too full of desires, whimsies, fancies, needs, supposed or real. We judge not, but only note the incredible shortness of the time you have here, the incredible amount of work there is to do within, and as witness to love in whatever way each person feels is appropriate.

检视你们看待人们的方式，你如何评断他们？用对于贫穷的可怕的文化性的惩罚吗？你们的文化似乎已经遗弃十诫的大部分了，但看起来似乎有一条诫命是无法废除的，即“汝不可贫穷”。但是在你们当中的那些，如被知晓为耶稣的实体说过的一样，“并不清心的人”，将发现你们自己是对人类的状况过分着迷的，是过分充满了渴望、奇想、嗜好与需要的，它们要么是被假设的，要么是真实的。我们并不批判，我们仅仅指出，你们在此拥有的时间是令人难以置信地短暂的，而在内在中要去做的工作以及用无论什么每一个人感觉到是合适的方式来作为对爱的见证者的工作的数量却是惊人地多的。

Where is love and service if all is wasted and spent upon vainglory, the feel-goods, position, power, ambition—what are these things but uses of ego, as you would call it, those to unbalance the self and to live through one's relationships and one's position. My friends, each of you is better than that, stronger than that, more single than that, less needy than that. Each of you has every basic qualification to be a living saint, as this instrument would put it, to be a servant of love that is not swayed. But, oh, the work that lies ahead of one that stands at that choice. Yet we say to you in each moment that is the choice: to do very hard work for eternity, or to be ambitious within this school. If things come to you, their value may be the richest person in gold or power or position, whatever there was. But if you have an attachment to it, insofar as

that attachment lies, that deeply shall you be tested.

如果所有时间都被浪费并被耗费在虚荣、感觉良好、地位、权力、野心之上了，爱与服务又在哪里——这些事情除了是对小我，如你们对它的称呼一样，的使用，让自我失衡并在一个人的关系中和一个人的位置上规规矩矩地活下去之外，它们还会是什么呢？我的朋友，你们每个人都比那更好，比那更强壮，比那更单一，且没有那么贫乏。你们每个人都具有成为，如同这个器皿会说的一样，一位活生生的圣人，成为一个毫不动摇的爱之仆人的每一项基本的资格条件。但是，喔，对于一个对那个选择犹豫不决的人，存在于它的前方的工作是多么巨大呀。而我们对你说，在每一个时刻中你都拥有这样一个选择：是要为永恒做非常艰难的工作，还是要在这个学校中成为有野心的。如果一些事物来到你的面前，而它们的重要性可能是去成为在财富上最富有的人、或者是在权利，或者在地位中，无论存在有什么重要性。但是如果你拥有一种对它的牵绊，在那种牵绊存在的范围内，你就将受到同样深入地考验。

The testing is the second area. In testing, you are not yet tempted, you are simply offered ways that are difficult and ways that seem easy. Look out for the easy way, for the way that is glib, and simple, and short, and painless. Look out for the weekend that will change your life, or the seminar that will awaken your consciousness forever, for what you seek you shall get, and you must be ready to deal with that responsibility, for with each honor does come responsibility, with each learning does come the doing.

这种考验就是第二个诱惑的区域。在考验中，你尚未被诱惑，你单纯是被提供了两条路，一条是困难的，另外一条似乎是容易的。提防那容易的道路，提防那条轻巧的、简单的、短小而无痛的道路。留意那个改变你生命的周末，或一次永远唤醒你的意识之研习营，因为你所寻求的，你将得到，但你必须准备好与那份责任打交道，因为每个荣耀都伴随着责任，每个学习都伴随着行动。

One who channels in dedication and quietness of heart is itself one who has abandoned much. Let those who are positive channels tell you individually their stories. We assure you they will not feel that they have given anything up. It has flowed into their lives and away from them, and the less they have resisted it the easier it is.

一个在奉献中并在心的安宁中传讯的人，在其自身就是一个以及放弃了大量的事物的人。让那些正面的管道用个人性的方式向你讲述它们的故事吧。我们向你们保证，它们将不会感觉到它们已经放弃了任何事情。事物流入到它们的生命中，并从它们身上流走，它们越少抵抗它，它就会越发容易。

Pain is always there for one who follows what this instrument calls the Christ, and what we feel comfortable in calling Christ consciousness, for we would not be a stumbling block before any, nor seem to blaspheme, for we are lovers of the mystery, and honor Jesus, this master who opened the doors of perception to eternity for any who choose to take up the cross of life and live it as if it were the last three hours of your life. Burn that hot each day, and you will see various ways in which the humanity within has been burned away, not to be replaced by indifference, or a lack of perception, or care, or compassion, but rather purified somewhat, and able from that stance to have at least an

idea of what it takes to tune the self to the highest that it can be tuned. It is this dedication and this realization that may keep you who wish to channel purely from testing. But each new realization, each new piece that is found in the strife within of humanity versus eternity, will be tested.

对于一个追随这个器皿所称基督的人，痛苦会一直存在。对于这个器皿所称的基督，我们会对称之为基督意识感觉到更为舒适，因为我们不愿意成为任何人的绊脚石，我们也不愿意看起来似乎是亵渎的，因为我们是那奥秘的爱好者，我们荣耀耶稣，这位大师为许多人开启通往永恒的感知大门；这些人选择背起生命的十字架，并如同它就是你的生命的最后三个小时一样活出了生命。每一天都如此炽热地燃烧，你将看见各种各样的通过其内在之中的人类属性被燃尽的方式，取而代之的不是冷漠，或缺乏感知，关心或怜悯；毋宁是多少被净化过的事物，藉由这样一种态度，就能够对于如何将自我调音到它能够被调音到最高的位置拥有至少一种了解了。

We do not deny humanity. It is precious, every moment of every life, precious beyond telling, for the Creator chooses here the nature of Its experience, and you are the spokesperson for that consciousness within you. You, light itself, love itself, carried about by an animal, a greatly sacrificial animal that has offered its pure, excellent, instinctual life of non-suffering and non-self-awareness and bliss, that it may serve that which it sees to be that which is closer to the infinite One. Love your body, bless your body, care for it, cherish it, but do not be attached to it one way or the other.

我们并未否认人类属性，它是珍贵的，每一个生命的每一时刻都珍贵无比，超过任何言语；因为造物主在此处选择了祂的体验的特性，你就是在你内在之中的意识的发言人。你是光本身，是爱本身，你被一个动物携带着四处移动，这个做出了巨大的牺牲的动物，已经奉献了它纯粹、优秀、本能的，不会受苦也没有自我意识和狂喜的生命，这样它就可以服务于那个它视之为更加靠近无限太一的实体了。爱你的身体，祝福你的身体，关心它，珍惜它；但不要以这种或那种方式依恋它。

If an entity is hesitant, or troubled, or moves into negative emotion when it has polarized to the point at which it has attracted the loyal opposition, then it may experience the next level of detuning influence which is personal, and although clumsy, not unclever, and ever ready to use existing biases that separate, that destroy—either the self or others within the mind as perfectly acceptable—the temptation comes. These opportunities in a polarized being are precious to those who wish to offer a different view of the New Age that shall be and is now becoming so. They wish to focus the mind upon those things which people fear, because they identify themselves as those who look such and such a way, talk such and such a way, think such and such a way. If all this has not been considered, the temptations will be very easy. You will be tempted in weak moments to give opinions to those who are new to the path, opinions too strong for their fragile faith.

在一个实体已经极化到那个在其上它已经吸引了忠诚的反对派的位置的时候，如果它是犹豫的，或者是不安的，或者进入到负面性的情绪之中了，接下来，它就可能体验到下一个层次的减少调音的影响了，这种影响个人性的，虽然是不圆

滑，不灵巧的，却是一直准备好去利用存在的分离与产生破坏的偏向性的——要么是在自我，要么是在其他人的头脑中被视为完全可接受的偏向性——诱惑就出现了。对于那些希望在关于新时代将会是什么样子以及现在正在变成什么的方面去提供一个不同观点的负面性实体，在一个极化的存有中的这些机会是极其宝贵。这些负面性的实体希望将心智聚焦在那些人们害怕的事情上，因为它们将它们自己定义为那些用这样或者那样的一种方式去观察，用这样或者那样的一种方式去说话，用这样或者那样的一种方式去思考的实体。如果所有这些都尚未被考虑过，诱惑将会是很容易的。你们将在虚弱的时刻被诱惑去向那些刚刚上路的新手提供观点，提供对于它们脆弱的信心过于强有力的观点。

Any judgmental opinion of any spiritual work offered to a new soul, one newly aware of the choice and of the path, is creating a disservice to the one infinite Creator, for all information is placed there because someone desired it. The great preponderance of negative information is a cultural artifact of a lack of passion, a lack of belief, faith, dedication, hope or sense of destiny, that involves anything to do with eternity. (Inaudible). Many seek wisdoms which would make one feel special, elite, different. Well, each of you is different, each of you is unique, there is only one you in the entire creation. And when you say to the Creator, "Listen to me. I am—" and you name yourself, it does not matter what name you use; it is the way in which you use it.

对于一个新的灵魂，一个刚刚察觉到选择和道路的靈魂，被提供给这样一个灵魂的对任何灵性工作的任何的评判性的观点，都是在创造出一种对太一无限造物者的危害，因为所有的信息都已经因为某个人渴望它而被放置在那里呢。负面性的信息的巨大的优势，就是由于一种缺乏热情、一种缺乏信念、信息、奉献、希望或者将任何事物都与永恒观念起来命运感，而产生出的一种文化上的人造物。(听不见)。许多人寻求智慧，这种智慧可以使一个人感觉特别、精英、与众不同。好吧，你们每个人都是不同的，你们每个人都是独特的，在整个造物中只有你一个。当你向造物者说“听我说。我是——”的时候，你为你自己命名了，你使用什么名字是并不重要的，重要的是里使用它的方式。

If there is a desire within any to appear a better channel than another, to appear a cleverer or more advanced student than another, to have a more advanced level of understanding, ah, those things make one ripe for the picking, for there is no message that has come before your people that has not been requested; even those of negativity cannot sell their wares where there are no buyers. Those who do not fear will not buy fear. Those who do not buy love will buy fear. Let those who fear pay attention to channels that have been taken over by fear and are causing fear.

但如果任何人内在之中有股渴望想要在表面上成为比另一个人更好的管道，在表面上成为比另一个人更聪明或更高级的一个学生，拥有比别人更高深的理解水平，啊这些事情将使一个人成熟为被优先挑选的对象；因为没有有一个已经来到你们面前的信息是不请自来的；在那些没有买东西的人的地方，即使那些负面性的实体也无法售出它们的商品。那些不惧怕的人不会购买恐惧。那些不购买爱的人将购买恐惧。让那些惧怕的人将注意力放在那些已经被恐惧占据并正在产生恐惧的管道上吧。

We do not say that this or that channel is true or false in terms of this illusion. We say only that this illusion is very short, and that you are not attached, except by choice, to it. You came here by choice. You do not leave here by choice, but by destiny. You do not move from one moment to the next, from one heartbeat to the next, from one breath to the next. You cooperate with destiny, or you do not. And as you resist, so the forces of separation test and then tempt the faith that you have begun with. So make sure that you are standing upon a faith you can live with, and if necessary die for, because, and we do not say this lightly, there is the tendency of those who are fools for love to find their manner of living and their manner of dying unusual, so that it may be remarked that so and so gave one's life for love, for divine and sacred love. We do not speak only of martyrs, but of all those who have lived and died in faith and never remained, always to be forgotten by history, but always at home in their path that has opened to them the gate of eternity.

我们并不是说，这样或者那样的管道在这个幻象的意义上是真实的或者是虚假的。我们仅仅是说，这个幻象十分地短暂，你们不要为它所牵绊，除非是藉由选择。你们是藉由选择而来到这里的。你们不是藉由选择，而是藉由命运离开这里的。你不是从一个时刻移动到另一个时刻，从一个心跳移动到另一个心跳，从一个呼吸移动到另一个呼吸。你们要么与命运合作，要么不与命运合作。当你们抵抗命运的时候，分离的力量就会考验并接着诱惑力已经开始了的信心。因此，确定你自己是在你在一个你能够为之而活的信念之上的，如果必要的话，你愿意为这个信念而死；我们不轻易地说这句话，那些为爱成为傻子的实体们，他们会有一种倾向性去发现他们活着的方式与死亡方式都是非凡的，这样，它会如此这般为了神圣与圣洁之爱给出一己的生命，这可能就是明显的了。我们并非仅仅在谈及殉道者，我们同样也在谈及所有那些在信心中活着与死去的人，他们从未在历史中留下印记，总是被历史遗忘，但他们在他们的道路上一直都是自在的，他们的道路已经为他们打开了永恒的大门。

There is a chasm which cannot be crossed except by faith, and the stirring up of faith is that with which all ministers, lay or clerical, are concerned. Any other business is that of emptying the self to be an appropriate servant, for we must use the purest pipe we can, to ...

会有一个除了藉由信心之外就无法被跨越的峡谷，所有的进行神圣服务的人，无论是一般的信徒还是教士，所关心的事情，就是激励信心。另外一个议题是清空自我以成为一个适当的仆人，因为我们必须使用最为纯净的管道，我们能够以.....

(Side one of tape ends.)

(磁带一面结束)

(Carla channeling)

(Carla 传讯)

I am Q'uo, and I speak again through this instrument in love and in light. We continue.

我是 Q'uo，我再一次通过这个器皿在爱与光中发言。我们继续。

For we must use the purest instrument in order to offer the purest contact, and thus be of the service that we most humbly came to offer you, and for which we are so grateful.

因为我们必须使用最纯净的器皿以便于提供最纯净的接触, 并由此进行我们极其谦卑地前来提供给你们的服务, 为此我们十分感激。

We see by the clicking of your tape recording machine that we have once again spoken what this instrument has explained carefully is the limit this evening, for this instrument. We have been so, so glad, so blessed by your call and your beautiful company. We offer you the joy of communion in love, and in oneness, and we hope that you may go forth in joy, shining like the sun, ready to gaze with humor and a light touch, and always invoking merriment upon any occasion, as you wend your way through what would otherwise be rather jagged territory. This is third density, the density of choice. Have you made your choice, and having made it, are you a witness of your own truth? We do not just ask this of vocal channels, to whom this message has been dedicated, but to all, for all channel something, as this instrument has often said.

我们听到你们磁带录音机器的喀嚓声, 表示我们已经再一次发言了超过了这个器皿已经非常仔细地解释过的今晚这个器皿时间限制了。我们为你们的呼唤和你们美丽的陪伴是如此、如此开心, 与如此有福。我们献给你们在爱中, 在合一中沟通交流的喜悦, 我们希望你们可以在喜悦中前行, 闪耀如同太阳一般, 带着幽默与一种轻触凝视这世界, 当你们在你们的道路上穿越在其他的状况下会是相当凹凸不平的地域的时候, 请在任何场合总是祈请欢乐。这是第三密度, 选择的密度, 你是否已经做出选择, 并且在选择之后, 你是否成为你自己的真理的见证者? 我们并非仅仅是在问这个语音的管道, 以及那些这个信息已经被献给的人们, 而是问所有人, 因为所有人都在传讯某个事情, 如这个器皿经常说的一样。

We now leave this instrument, and transfer to the one known as Jim, to close the meeting, for which we greatly thank you again. We are known to you as those of Q'uo.

我们现在离开这个器皿, 转移通讯到 Jim 实体身上以结束这次集会, 我们再次为集会而大大地感谢你们。我们是你们认识的 Q'uo 群体。

(Jim channeling)

(Jim 传讯)

I am Q'uo, and greet each of you again in love and light through this instrument. We would close the meeting this evening by, as always, offering ourselves to any queries which those present may find helpful in their own seeking. May we ask if there is a query at this time?

我是 Q'uo, 再次地, 我们透过这个器皿在爱与光中向你们致意。我们会藉由, 一如既往, 提供我们自己来回答在场的人可能会发现在他们自己的寻求中是有帮助的问题来接触今晚的集会。请问此时是否有任何的询问?

Carla: Did you really let me say "angels," Q'uo? I want to make sure I didn't (inaudible).

Carla: Q'uo, 你是否真的让我说"天使", 我想要确定不是我.....[听不见]

I am Q'uo, and we did indeed, my sister.

我是 Q'uo, 我们的确这么做了, 我的姐妹。

Carla: That's the nicest Christmas present anybody ever gave me, Q'uo, thank you, (inaudible).

Carla: 这是我收过最美好的圣诞节礼物了, 谢谢你, Q'uo, (听不见)。

We are happy to offer a gift which is wrapped in a paper that is more joyful, and we thank you for your service. Is there another query at this time?

我们乐于提供一份礼物, 它是被包裹在一张更为令人愉快的包装纸之中的, 我们感谢你的服务。此时是否有另一个询问?

Questioner: (Inaudible).

提问者: (听不见)。

I am Q'uo. We are also very grateful for this opportunity to welcome one who has been in your terms long absent from this circle of seeking, and we greet her in love and in light. We find that her journey has been one that has taken her a great distance from her normal surroundings, and we look upon her with joy and send our blessings as her journey continues, to move her both in the outward and in the inward sense to those places where light is needed and light grows ever more brightly. We thank each for offering us a means to which to speak thoughts which we offer freely.

我是 Q'uo, 我们同样也对这个欢迎一个已经, 用你们的话说, 很长时间没有出席这个寻求的圈子的实体的机会而是非常感激的, 我们在爱与光中向她致意。我们发现她的旅程已经是一条让她距离她的通常的环境有一段很远的距离的旅程了, 我们带着喜悦观看她, 并随着她的旅程的继续送出我们的祝福, 以同时在外在的意义上和在内在的意义上让她移动到那些在其中光确实被需要且光会逐渐变得更加明亮的地方。我们感谢各位提供给我们一条途径, 通过这条途径我们就可以讲述那些我们会自由地提供的想法了。

At this time we shall leave this instrument and this group, leaving each, as always, in the love and in the light of the one infinite Creator. We are known to you as those of Q'uo. Adonai, my friends. Adonai.

此时 我们将离开这个器皿与这个团体, 一如往常, 在太一无限造物者的爱与光中离开大家。我们是你们知晓的 Q'uo 群体。Adonai, 我的朋友。Adonai。

December 16, 1990

1990-12-16 对新手的建议

Group question: The question this evening has to do with what Q'uo would say to a person who is just beginning the search into the area of metaphysics. What are the salient, most important concerns? What should you focus on, and are there any things that we should not consider, should avoid? What should be the most important considerations of a person who is just beginning the conscious seeking into the area of metaphysics and the so-called New Age phenomena?

团体问题：今天晚上的问题是与 Q'uo 会对一个刚刚开始有形而上学的领域中的探索的人说什么有关的。什么是显著的，最重要的关注呢？你应该聚焦在什么事物上，有任何事情是我们不应该考虑的，有任何事情是应该避免的吗？什么应该成为一个刚刚开始有形而上学以及所谓的新时代的现象的领域中进行有意识的寻求的人最重要的考虑呢？

(Carla channeling)

(Carla 传讯)

Greetings in the love and in the light of the one infinite Creator. I am known to this group as the principle Q'uo. We have been called to a great blessing upon this day, and we wish to bless each of you and thank you with great humility for considering our opinions worthwhile. We have indeed perhaps been upon this road of which you ask for a longer period of time in your way of measuring. However, we are not at all infallible, and wish to ask each to listen with great discrimination, and to accept only those thoughts that seem helpful and truthful and loving to each individual entity. Anything that is other than that we ask that you do us the favor of putting aside without any second thought, for when information is yours, you will know this, and when it is not, you will know this, for deep within each of you is excellent discrimination based upon the knowledge of all that is that is locked securely and deeply within the very heart of your being.

在太一无限造物者的爱与光中致意。我是这个团体所知晓的 Q'uo 原则。我们今天已经被呼唤到一种巨大的福分了，我们希望祝福你们每一个人，并带着巨大的谦逊感谢你们认为我们的观点是值得考虑的。我们确实也许已经是在那条你们询问的道路上走了，根据你们衡量时间方式，一段更长的时间了。然而，我们并不是完全不会犯错的，我们希望请每一个人都带着巨大的分辨力来聆听，并仅仅接受那些看起来似乎有帮助的、可信的、对每一个个体的实体是心爱的想法。对于任何除此之外的事情，我们请你们帮忙毫不犹豫地放在一边，因为当信息是属于你的时候，你将会知晓这一点，当它不是的时候，你将知晓这一点，因为在你们每个人内在深处有基于对一切万有的知晓的优秀分辨力，这种知晓是被安全且深深地锁闭在你的存在的最核心之中的。

We may say that it is to the benefit of any seeker to approach the path as if it were its first day upon this path. Consequently, when we speak to those who are beginning the path, we speak also to those who take another step upon

the path; to those who are sitting, weary and tired by the side of the path; to those who have seemingly been treed in the rocky terrain of this path by fierce wild beasts; to those who are enjoying gifts of the path, and who may perhaps be less than pleased when the path becomes difficult, and it shall become difficult, and infinitely easy, by sudden turns. Meanwhile, the truth that you seek, that we seek, and that the Creator seeks of Itself, recedes in mystery forever beyond the seeker.

我们可以说，当寻求者与道路打交道的时候，就好像它是第一天走在这条道路上一样，这是对于任何寻求者都会有益处的。因此，当我们向那些正在开始道路的人发言的时候，我们同样也是对那些在道路上走出了另一步的人发言，对那些正疲倦且劳累地坐在路边的人发言，对那些看起来似乎已经因为凶恶的野兽而受困于这条道路的障碍重重的区域之中的人发言，对那些正在享受这条道路的礼物的人以及可能也许会在道路变得困难的时候不怎么高兴的人发言，道路将会因为突然的转弯而变得困难与无限地容易。同时，你们寻求的真理，我们寻求的真理，以及祂自己的造物者，都会在神秘中后退，永远无法为寻求者所接近。

Yet, the endless path is indeed ended at last, as in cosmically large amounts of what you call time, all of the universe, all consciousness, coalesces once again in the unaware, intelligent infinity that is the closest that we have been able to come in your language to describing that which we would call the Creator, and that which we perceive to be a nurturing Creator which has infinite regard for that which It has created. It was noted that the prayer to the Father* was perhaps a limiting factor. Indeed, the nature of one's relationship to the Creator may be any relationship which nurtures the entity. It may be considered as father, as mother, as father and mother, or as any unknown, mysterious, but somehow kindly, spirit, that is Consciousness Itself, just as you are, in essence, consciousness.

*然而，无尽的道路确实最终会被结束，因为在宇宙一般巨大数量的你们所称的时间中，所有的宇宙，所有的意识，都会再一次在无意识的智能无限中结合起来，智能无限就是我们在你们的言语中已经能够最接近对于我们所称的造物者的描绘的词语了，我们感觉到这个造物者是一个抚育性的，对于祂已经创造出来的事物拥有无限的尊重的造物者。要被指出的是，那个对天父的祈祷*也许是一个限制性的因素。确实，一个人与造物者之间的关系特性可以是滋养那个实体任何关系。它可以被考虑为父亲、或者母亲，或者父亲和母亲，或者任何不被知晓的、神秘的，但是以某种方式是亲切的灵性，即意志本身之所是，就好像你们，实质上，就是意识一样。*

The difference between the consciousness of all that is and the consciousness which you experience is that in order to experience Itself, the Creator created entities which are self-aware and which made free choices so that there was nothing slavish about the possibility of loving the Creator—in the Creator's mind—but rather an infinite curiosity. Each of you is experiencing, and in your experience, the Creator Itself is enriched and learns, and as that giant heart beats from creation to creation, each creation builds on the last, and each of you, beings of light, infinite and eternal, move also, from illusion to illusion, and then into non-self-awareness, and then once again moving outward into

individuation, learning and experiencing. Is this not a pleasant infinity? Always learning, always moving, and always resting.

在一切万有的意识和你体验到的意识之间的区别是，造物者为了要体验祂自己，创造出了自我察觉并会做出自由选择的实体，这样在关于爱造物者——在造物者的心智中——的可能性的方面就不会有任何事情是盲从了，而毋宁是一种无限的好奇心。你们每一个人都正在体验，在你的体验中，造物者自身是被丰富的并学习的，随着那颗巨大的心从造物者到造物的跳动，每一个造物都在上一个造物上构建，你们每一个人，光的存有，无限且永恒的，同样也从幻象移动到幻象，接下来进入到无自我察觉之中，接下来再一次向外进入到个体性之中，学习和体验。这不是一种令人愉快的无限性吗？一直学习、一直移动、一直休息。

Now we have laid a groundwork upon which we would like to build. Let us talk for a moment or two about what you may call your mind or your brain, or as this instrument does, your biocomputer. The nature of your mind is such that it is geared, as a computer is, to make a large number of choices very quickly in order to tend to the survival of the physical vehicle of which it is the intelligence. The programming of this computer is most usually not done by the entity within the incarnation in any conscious manner, but is a reflection of those needs for survival—physical, mental, emotional and spiritual—that were being experienced at the survival level when you as an entity were powerless and unable to defend yourself.

现在，我们已经打下了一个在其上我们想要去建造的基础了。让我们谈一谈关于你们可能称之为你们的心智或者你们的大脑的事物，或者如这个器皿所称的，你们的生物计算机。你们的心智的特性是这样子的，如同一台电脑一样，它是旨在非常快速地做出大量的选择以便于照顾物质性载具的生存，心智是物质性载具的智能。这台电脑的编程大部分通常不是由实体在投生中通过任何有意识的方式被完成的，而是对于那些生存——身体的、心智的、情绪的和灵性的生存——所需的事物的一种映射，当你作为一个实体是没有力量且无法保护你自己的时候，那些需要就会在生存的层次上被体验到了。

Consequently, there is strong programming toward self-protection, and much of that which is programmed to be noticed is that which has to do not only with physical needs for survival, such as the breathing the air, but more subtle needs which are discovered as the entity grows in years and experience. Usually there is much more programming concerning the behavior requested of those who wish to enjoy the privileges of being considered normal and aware of consensus reality.

因此，会有朝向自我保护的强有力的编程，大量被编程以被注意到的事物，不仅仅是与诸如呼吸控制之类的身体对于生存的需要有关的，同样也是与随着实体在年份和体验中的成长会被发现的更为微妙的体验有关的。通常，会有远远更多的编程是涉及到对那些希望去享受被认为是通常的特权并察觉共识性实相的实体所要求的行为举止的。

Because so much of the program is concerned with behavior, the mind finds itself programmed in sometimes quite extensive defense mechanisms for slowing, stopping and being able to control uncomfortable environments. All

of this programming was undoubtedly offered to each entity before it had an opportunity to consider whether or not it wished its programs to run thusly. This is an important point, because only, perhaps, two or three or four percent of the available space, shall we say, for the retention of data within your biocomputer is accepted as worthy of notice. The rest is ruthlessly ignored.

因为如此大量的编程是涉及到行为举止的，心智发现它自己通过有时候是相当广泛性的防御机制被编程以减缓、停止并能够去控制不舒适的环境。在实体有机会去考虑是否它希望它的变成这样运转之前，所有这种编程都毋庸置疑地被提供给每一个实体了。这是一个要点，因为，在你们的生物电脑中仅仅只有也许两个或者三个或者四个百分点的，容我们说，对数据保留的可用的空间，是被接纳为值得注意的。其他的都被无情地忽略了。

Think to yourself: what have you noticed this day that was not useful in some way to your survival or your enjoyment? We suggest to you that it is within your ability to reprogram this computerized choice-making in order that you may notice more of those things which you feel have spiritual significance and less of those things which you feel have become undesirable things to notice. Those things may be any portion of yourself which is judgmental towards yourself especially, which is not accepting of the self, which defends opinions instead of listening to those who speak.

对你自己思考：你今天已经注意到什么事情是以某种方式对你的生存或者你的享乐没有用处的呢？我们建议，去重新为这种电脑化的做选择重新编程，以便于你可以注意到更多的那些你感觉拥有灵性上的重要性的事情以及较少的那些你感觉到已经变得不再渴望去注意的事情，而这是在你的能力范围内的。那些事情可能是你自己的任何的部分，尤其是朝向你自己的评判性的部分，不接纳自我的部分，守卫观点而不是聆听那些说话的人的部分。

In other words, much of that which is programmed is programmed not in order to learn but in order to survive, so that the entity who wishes to learn along a spiritual path has a considerable amount of reprogramming to do, that you will be able to notice the present moment, and be able to release from the necessity of notice those things which you cannot change, those being the past.

换句话说，很多被编程的事物，不是为了去学习，而是为了去生存而被编程的，因此，希望去沿着一条灵性的道路学习的实体拥有可观数量的重新编程要去进行。你将能够去注意到当下一刻，能够释放注意那些你无法改变的事物，释放那些过去的事物的需要。

Once all attempts at asking are done, what is there to do with the past except accept it, learn from it, and move on? Yet, among your peoples there are often many, many bits of program involved in defending any past action because the sense of not being worthy is crushing, and it is not known how one can become worthy.

一旦所有对于询问的尝试都已经被进行了，除了接纳它，从它身上学习，并继续前进之外，还有什么是与过去有关的呢？然而，在你们的人群中，经常会有很多

很多的编程的字节是涉及到守卫任何过去的行为的，因为没有价值的感觉是压倒性的，一个人如何才能成为有价值的，这是未知的。

May we say this is indeed true. Each entity is both worthy and unworthy, both hot and cold, positive and negative, honorable and dishonorable. You have available to you as an entity all manner of behavior and, more importantly, of thinking and being. It is within your ability to choose, in the first place, that which you wish to perceive, and in the second place, the reaction that you wish to create within yourself, a reaction that is loving and compassionate and does not fear being foolish.

我们可以说，这确实是真实的。每一个实体同时都是有价值和无价值的，同时都是热和冷的，正面性和负面性的，荣耀的和可耻的。你作为一个实体，拥有所有的行为举止的模式，更为重要地，所有思考和存在的模式，可以为你所利用。首先，你是有能力去选择你希望去感知哪一个，接下来，你有能力去选择你希望在你自己内在之中创造的反应，一种有爱的、充满同情心的，且不害怕成为愚蠢的反应。

Once one realizes that being foolish is not a killing disease, one is far more able to accept the seeming vagaries of the spiritual path, for those upon the path often live life more intensely than those who are not attempting depth in their lives. It is easier to grab gusto than to become aware of the true nature of the self, and what the self's hunger is for.

一旦一个人意识到成为愚蠢的并不是一种致死的疾病了，它就远远更加有能力去接受灵性的道路的在表面上的异想天开了，因为相比那些并未尝试在它们的生命中的深度的实体，那些走在这条道路上的实体经常会要用更为强烈的方式活出生命。相比去察觉自我的真实的本性，什么自我的渴望，抓取喜欢的东西是要更为容易的。

The most direct and efficient way to reprogram the self is to ask the self to sit and listen within on a daily basis. We do not encourage entities to do this for long periods of time. The practice is powerful. It is within this entity's mind that it has never been a good meditator. This entity is not capable of judging its ability to meditate. This entity is not capable of assessing the intensity of its desire. It is the intensity of desire to know the truth in order to serve others that creates the excellence of the meditation, not the subjective experience of the conscious mind, which within your culture is, from your childhood, a consciousness so overstimulated that it knows not how to rest and perhaps will never have the experience, in a normal state of consciousness, of peace.

为自我重新编程的最为直接和有效的方式就是请自我用一种每日的方式坐下来并聆听内在。我们并不鼓励实体们用很长时间做这个工作。练习是强有力的。在这个实体的头脑中，它从来都不是一个好的冥想者。这个实体没有能力去评判它进行冥想的能力。这个实体没有能力去评估它的渴望的强度。创造出了冥想的优秀性的事物，恰恰就是为了去服务他人而对于知晓真理的渴望的强度，而不是表面意识的心智的主观的体验，在你们的文化中，从你们的幼年时期，表面意识的心智就是一种被如此过度刺激的意识，以至于它不知道如何休息，也许它将永远都不会拥有，在一种意识的正常状态中的，平安的体验。

Yet, do you not seek peace? Do you not seek a Comforter? Do you not seek guidance, that you may make choices that have authenticity, that speak of you as a truly real entity, not a collection of chemicals, not that which sprang out of the primeval ooze, but consciousness which is unique to yourself? You are your own creation, and the more you accept responsibility for the creation of your life, the more lovely may that life seem as you find each delicious part to be a gift, and each difficult patch to be a challenge and an opportunity.

然而,你难道没有寻求平安吗?你难道没有寻求一个安慰者吗?你难道没有寻求指引,这样你就可以做出拥有确实性,且会将你作为一个真正真实的实体来谈及的选择吗?这个真实的实体不是作为一个化学元素的集合,不是从原始汤中喷涌而出的事物,而是对于你自己是独一无二的意识。你是你自己的造物,你越多地接纳你对于你的生命的创造的责任,生命就可以在你发现生命的每一个美妙的部分都是一份礼物,而生命的每一个困难的补丁都是一个挑战和一个机会的和机会的时候看起来似乎更加可爱的。

We speak here about something that within your culture is called attitude. We ask that those who wish to seek spiritually refrain from any attitude except hope—hope that they may know more, hope that they may serve, hope that there is in fact a deep and heartfelt truth that cannot be expressed except by living lives faithfully. To what shall you be faithful? Yourself, that which is treasure within you, that of which you shall only become aware as you listen and open the gateway betwixt the conscious mind and the infinite resources of consciousness which lie within the subconscious mind, and, more specifically, within the frontal lobes.

我们在这里谈论某种在你们的文化中被称之为态度的事物。除了希望这个态度之外,我们请那些希望在灵性的方面寻求的实体避免的任何其他的态度——希望它们可以知道更多,希望它们可以服务,希望会有一种深入和衷心的真理,这种真理是无法藉由除了用有信心方式活出生命之外的任何方式被表达的。你要对什么事物有信心呢?对你自己,对那在你内在之中的珍宝,它仅仅会在你灵性并打开在表面意识和意识的无限的资源之间的大门的时候才会被察觉到,意识的无限的资源存在于潜意识之中,更为具体地,存在于前额叶之中。

We are here to serve, and in our serving do we learn. Consequently, we would point out to each that there is no way to be unselfish to the point of being without reward. It is never expected. It is never that motive for which the actions of a spiritual person are performed, for spirituality is not behavior. There is nothing more hypocritical than behavior. Spirituality is being authentic, whoever you are, and finding that power within you, using whatever story, or thought, or inspiration may move you to move deeper and deeper and with more and more respect into that portion of you which contains infinite treasure, as though you were indeed an earthen vessel filled with gems. This is your true nature. Not the vessel, but the gems. Your physical body is that which carries you about and enables you to be so blind that you must live by faith, and not by proof of words of any kind.

我们在这里是来服务的,在我们的服务中,我们确实在学习。因此,我们会向每

一个人指出，没有去变得无私直至无需奖赏的程度的途径。它从未被期待过。它从来都不是一个有灵性的人的行为被执行的动机，因为灵性不是行为举止。没有比行为举止更加言不由衷的事情了。灵性是成为真实的，无论你是谁，并同时找到在你内在之中的力量，使用无论什么故事、想法或者启发，只要它们可能让你越来越深入地，却带着越来越多的尊重，进入到你的那个包含了无限的宝藏的部分之中的，就好像你确实就是一个填满了宝石的土制的容器的一样。这就是你的真实的本性。不是那个容器，而是宝石。你的物质性载具是你带着你四处移动的事物，它使得你能够如此的看不见以至于你必须藉由信心，而不是藉由任何类型的言语的证据。

The spiritual path begins with trusting yourself. Resources that are useful to the beginning mind—and as we say, all need the beginner's mind in order to continue to learn and not to become self-satisfied—include various ways of communicating with the self. The most efficient of these, after meditation in silence, is the keeping of a journal, whether it be the dream journal, or the essay journal, or any kind of remembering journal where various difficulties are examined and ruminated about. All of these journals are helpful in opening a voice to you. In truth, this is the reason that each Christ has come into your illusion. At various times, as you call them, there have been great needs for the creation of a way, a gate, a bridge, betwixt the daily, limited, little life of the body and the infinite life of the soul. As you are both, it is greatly worthwhile to proceed with this investigation with all enthusiasm and intensity and passion.

灵性的道路是从信任你自己开始的。对新手的头脑——容我说，所有的人都需要这种新手的头脑以便于继续学习而不是成为对自己感到满意了得——有帮助的资源，包含了各种各样与自我沟通交流的途径。除了在静默中的冥想之外，这些途径中最有效的是，写日记，无论它是梦境的记录，还是随笔，或者任何类型的回忆性的日记，在其中各种各样的困难被检查并被反刍了。所有这些日记在向你打开一个声音的方面都是有帮助的。实际上，这就是基督进入到你们的幻象中的原因。在各种各样的，如你们所称的时期，已经有对于在日常的、受限制的、卑微的身体的生命和灵魂的无限的生命之间的创造一条道路、一个大门、一座桥梁的需要了。因为你同时就是这两种生命，带着所有的热忱、强度和热情继续这种探索，这是极其有价值的。

We ask several things of one who wishes to seek the truth and is willing to change, to reprogram, and to evolve. We ask that discouragement be accepted, be felt, but never be considered to be anything but an artifact of the illusion. Perceived errors are simply mistakes. Sin is an emotion-laden word which means only that someone added two and two and got five. There is no more emotion in correcting an error than there is in using an eraser and writing down the appropriate answer. When you have realized that two plus two is four, have erased the five and written down the four, you are not in error and there is nothing to forgive. In just such ways, in very much more complicated emotional mathematics, shall we say, again and again you perceive yourself to be a failure, unworthy to the task, or in some way at fault. 对于一个希望去寻求真理并乐意于改变、重新变成并发展的人，我们向他请求数

个事情。我们请求不要接纳沮丧，不要感觉泄气，永远都将它视为是不过是一个幻象的人造物而已。感觉差错单纯地就是错误。罪是一种充满了情绪的词语，它仅仅意味着某个人二加二得出了五。在更正一个错误的方面，没有比使用一个橡皮擦并写下适当的答案更多的情绪了。当你已经意识到二加二等于四的时候，你已经擦掉了那个五并写下四了，你就不是有错的了，没有要去宽恕的事情。就是用这样的方式，在远远更为复杂的情绪性的算术中，容我说，一次又一次，你会感觉到你自己是一个失败，对于任务是无价值的，或者用某种方式是出问题了。

Was there any soul with a 360 degree capability to love and to not rove that did not have, in the brightness of light, a shadow to cast? Can you not accept both your light and your shadows, for as your light grows brighter the shadows will be more sharp, and you will seem always to yourself to be one very iniquitous and often in error.

有任何灵魂拥有去爱，且不会在它并不拥有的事物上徘徊的三百六十度的全面的能力吗，有任何灵魂会会在光的明亮之中而不投下一个影子吗？你难道不能同时接受你的光明和你的阴影吗，因为当你的光变得更加明亮的时候，阴影也将是更为锐利的，你对于你自己将一直看起来是一个非常邪恶的实体且经常犯错。

This is primary to your ability to move forward: that you are able to let judgment of yourself go, for only insofar as you love, accept and refuse to judge yourself can you be compassionate in such wise to others. And only in compassion, as you see the treasure within you and within all, can you truly serve in a love that is without condition and that demands no return. We do not mean to suggest that you will not have any return, for, indeed, as you console, your life is consoling a hundred times more. It is never known where love will come from, but it is a subjective truth of those who love and attempt to love without stint that the love that is received is overwhelming. This is our experience. This may also be yours. But it is in those who finally become ready to give what they can, to multiply their talents, shall we say, as this instrument has the holy work called the Bible much in mind, it is to those that moments of enlightenment occur, because there are no truer words than "Seek, and you shall find; knock, and it shall be opened to you; ask and you shall receive." Indeed, we would warn you that this is literally true, and ask you to be very careful about what you do desire. Let it be the deep and true desires of your heart, for you are an authentic, imperishable being.

你能够释放对你自己的评判，这对于你去前进的能力是首要的，因为仅仅只要你去爱、接纳并拒绝评判你自己，你就能够通过这样的睿智对其他人是充满同情心的。仅仅是在同情心中，当你看到在你内在之中和在所有人内在之中的珍宝的时候，你才能够真正通过一种无条件且不求回报的爱来服务。我们并不是打算要建议，你将不会拥有任何的回报，因为确实，当你安慰的时候，你的生命就是一百倍地被更多地被安慰了。爱将在何处出现，这将永远都是未知的，但是，对于那些爱并尝试去毫不吝啬地爱的人，它们的一个主观上的真理会是，被接收到的爱是压倒性的。这就是我们的体验。这同样可能会成为你们的体验。但是，对于那些最终准备好去给予它们所能给予的事物，如这个器皿在头脑中大量拥有的被称之为圣经的神圣著作中所说的内容一样，那些准备好去拓展它们能力的人，就是

在这些人身上，那些觉醒的时刻会出现了，因为“寻求，你将会找到，敲门，门将为你打开，请求，你将会收到，”没有比这话更加真实的说法了。确实，我们会警告你们，这实际上是真实的，我们请你们对于你们确实在渴望的事物非常小心谨慎。让它成为你的心的深入而真实的渴望，因为你是一个真实的、不朽的存有。

Do not let the heavy, chemical, physical vehicle, that has sacrificed itself in order to hold your consciousness, fool you. There is no knowledge in science or any other discipline that may explain to you your nature. This is unseen, is without proof, and must remain without proof. We ask you simply to meditate, to feel free to desire to know love, to know the experience of tabernaciling with the infinite One, in immediate presence, for you may be dust, but you are dust in the presence of the infinite One, and nothing can take that from you. Nothing. Certainly not the cessation of viability of your physical vehicle. Release yourself from that prison in your consciousness, and the universe is yours to roam at will. Identify with that which shall decay, and so shall you, as a soul sinking to repine, cynicism, and a settled hunger that knows no food, no drink that may satisfy.

不要让沉重，化学性、物质性的载具愚弄了你，这个载具已经牺牲了它自己以便以承载你的意识。在科学或者任何其他的学科中都没有可以向你解释你的本性的知识。这种本性是看不见的，是没有证据的，是必须保持没有证据的。我们请你们单纯地去冥想，在渴望知晓爱，渴望知晓与无限太一通过即刻的临在共处至圣所的体验的方面感觉到只有，因为你可能成为尘土，但是你在无限太一的临在之中的尘土，没有任何事物能够将此从你身上夺走。没有任何事物。肯定不是你的物质性载具的存活力的停止。在你的意识中将你自己从那个监狱中释放出来，宇宙就是任你遨游的了。如果你与那将要腐朽的事物认同，你将会腐朽，如同一个灵魂沉入到抱怨、愤世嫉俗以及一种根深蒂固的渴望一样，这种渴望是不知道有任何的食物、没有任何的饮料可以满足的。

Food and drink for the physical vehicle are seen, but food and drink for the spirit are never seen. Take those delicacies with thanks and praise, and, as you ask for daily bread, know that you do not ask simply for food for the body, but for the spirit as well, for there is a spirit of love which is always with you, which is of the nature of the one infinite Creator. There is no lack, no loss, always companionship and comfort. But it must be allowed to be. There is a door within you which must be opened by your will and your faith, and comfort will come. And as you are comfortable, so shall you be able to shine a light that comforts others, not as one who is powerful, but as one who has finally reckoned with its weakness and accepted the aid of the Infinite.

供物质性载具使用的食物和饮料是可见的，而供灵性使用的食物和饮料却从来都是看不见的。带着感谢和赞美享用那些美味吧，当你请求每日的面包的时候，知晓你不仅仅是在请求供身体使用的食物，你同样也是在请求灵性的食物，因为会有一种爱之灵是一直与你在一起的，这种爱之灵就是太一无限造物者的属性了。没有缺乏，没有损失，一直都有伙伴关系和安慰。但是，它必须被允许去成为。在你内在之中有一扇门必须被你的意志和你的信心打开，安慰就将会出现了。当你是舒适的时候，你就因此能够闪耀一种安慰其他人的光了，不是作为一个强有力的实体，而是作为一个已经最终正确评估了它的缺点并接纳了无限的帮助的实

体。

Do you wish to live an infinite life? Then you may be in the New Age, so called, in the Kingdom of Love, now. You are experiencing a marine boot camp. You have loaded your plate with every difficulty that you can possible cram into one incarnation because you wish to be harvested, and you know that the harvest is upon you. This may be your last incarnation in this particular opportunity to move into a new level of lessons and learning, loving, serving and giving, and dwelling in ever increasing harmony.

你希望去活出一次无限的生命吗？那么，现在你就可以处于所谓的新时代之中，处于爱的领域之中。你正在体验一个海军的新兵训练营。你已经将你的盘子装满了你有可能能够塞入到一次投生之中的每一种困难了，因为你希望被收割，你知道收割就在眼前。这可能是你在这个特定进入到一种新的课程的层次的机会中的最后的投生了，在这种新的课程中，你会学习、爱、服务、给予并居住在一种不断增加的协调一种。

But to begin is to take a step, not a great step, but a cautious, interested, open-minded step. Submit yourself to silence each day, and be persistent, through faith alone. Do not judge any experience. Do not take your spiritual temperature. Do not attempt behavior that is holy, but learn who you are. Learn what brought you to this path, to this moment. It was right; there are no mistakes. You have done precisely what you wished to do in coming to this moment, and now it is yours. Seize it. Use it. Remember that which is helpful to you. Accept and allow the love within you. Accept that you are a channel through which an infinite amount of this love may flow and that you need only move the bits of yourself that dim that light to one side, choosing not to be those petty things which staunch and constrict that energetic and creative light and love which is the Original Thought.

但是，去开始就是去走出一步，不是一大步，而是一个小心谨慎的、感兴趣的、开放的心的步子。每天将你自己献给静默，仅仅通过信心而坚持不懈。不要评判任何的体验。不要测量你的灵性的温度。不要尝试神圣的行为举止，而是了解你是谁。了解什么将你带到了这条道路，带到了这一刻。它是正确的，没有错误。你已经精确地完成了你在来到这一刻的时候你希望去做的事情，现在这一刻是你的了。抓住它，使用它。记住对你有帮助的事物。接受并允许爱你内在之中的爱。接受你是一个管道，一种无限数量的爱可以流过这个管道，而你仅仅需要将你自己身上的那种让光暗淡了的小块移到一旁，选择不要成为那些阻碍和限制那种充满能量且创造性的光与原初的想法之所是的爱之琐屑的事物。

Yes, the Creator, as closely as we can say it, is in Its active aspect a thought, and that thought, in the weak words of your language, is Love, unlimited, unstinting and all compassionate love. It has created you and all that there is in wonderful unity. Yet you are unique; there is only one of you. You are quite, quite without peer. No one can be you except you. As you weave the tapestry of your life, weave it truly, weave it as you are, and have the confidence to know that the Creator would not create that which was not wonderful.

是的，造物者，在我们尽可能接近都谈及祂的范围内，是处于这样一个想法的活

跃的面向之中的，在你们的语言的虚弱无力的词语中，那个想法就是爱，不受限制的、慷慨的、完全富于同情心的爱。它已经在一种美妙的统一之中创造了你和一切万有。而你是独一无二的，仅仅只有一个你。你是相当，相当没有可比之物的。除了你之外，没有人能够成为你。当你编织你的生命的织锦的时候，真实地编织它，如你所是地编织它，知晓造物者不会创造出不美妙的事物，并对此有信心。

We hope that we have satisfied this instrument's need to keep things limited in what she calls time. We are very poor at this, and we do apologize. But we believe that we have beaten the sound that we always hear with a sinking heart. We are those of Q'uo. We welcome you to an infinitely long path, to a path that is rocky, a path that each walks but yet a path in which there are companions along the way that make every step of the journey sweet and beautiful in their sharing. My friends, love one another. There is no greater wisdom for you than this. This is the choice that you make in every moment of your experience. It is for this that you came here, to make this choice in such a firm way that you discover that the feet upon which you stand are made of light, and the rock upon which you build is as firm as eternity. May you build to eternity.

我们希望我们已经满足了这个器皿将事情保持在她所称的时间限度的范围的需要了。我们在这方面是非常糟糕的，我们确实抱歉。但是我们相信我们已经敲出了我们一直藉由一颗深沉的心听到的声音了。我们是 Q'uo。我们欢迎你们来到一条无限漫长的道路，一条布满岩石的道路，一条每一个人都行走的道路，而在这条道路上一直都会有伙伴，它们会通过它们的分享让旅程的每一步都变得甜蜜与美丽。我的朋友们，彼此相爱。对于你们而言，没有比这更大的智慧了。这就是你们在你们的体验的每一刻之中要去做出的选择。你们就是为了这个选择而来到这里的，以用这样一种坚定的方式做出这个选择，以至于你会发现你站立在其上的双脚是由光制成的，你在其上建造的岩石是如永恒之物一样地坚固的。祝愿你们建造起永恒之物。

We would transfer the contact at this time to the instrument known as Jim. We are most grateful to have been able to speak to you at this time, and to have been called to service. It is our highest pleasure, and our deepest reward, and we thank you. We would now transfer. We are known to you as those of Q'uo. 我们会在此刻将接触转移到被知晓为 Jim 的实体。我们对于能够在此刻向你们发言，以及已经被呼唤到这个服务是极其感激的。它是我们最高的快乐，我们最深的报酬，我们感谢你们。我们现在转移。我们是你们知晓的 Q'uo。

(Jim channeling)
(Jim 传讯)

I am Q'uo, and greet each again in love and light through this instrument. At this time it is our honor to offer ourselves in the attempt to speak to any query which may yet remain upon the minds of those present. We would remind each that that which we offer is freely given, and is that which is our opinion, harvested from many experiences, but we do not wish any word that

we have to offer to be taken overly much, shall we say, if any word does not ring of truth, and we ask that you set it aside without a second thought, keeping only those that seem useful to you in your journey at this time. Is there a query with which we may begin?

我是 Q'uo, 我再一次通过这个器皿在爱与光中向各位致意。在此刻我们很荣幸提供我们自己来谈及可能仍旧留在那些在场的人的头脑中的任何问题。我们会提醒各位, 我们提供的事物是自由地被给予的, 它们是我们的观点, 是从许多的体验中被收获的, 但是我们并不希望任何我们所要提供的言语被, 容我说, 过度严肃地对待, 如果任何言语听起来不是真实的, 我们请你们毫不犹豫地将它放在一边, 仅仅留在那些看起来似乎在此刻在你的旅程上对你有用处的内容。有一个我们可以用来开始的问题吗?

Carla: I noticed that you didn't say anything about humor, and it would be something that probably (inaudible) person would say to (inaudible) person. (Inaudible) sense of humor is one of the most important (inaudible). Could you speak to that?

Carla: 我已经注意到你们并没有任何关于幽默的事情, 它会是某种很有可能 (听不见) 的人会对 (听不见) 的人说的事情。(听不见) 幽默感是最重要的 (听不见) 中的一个吗? 你们能够谈谈那一点吗?

I am Q'uo, and am aware of your query, my sister. That which your peoples call the sense of humor is, indeed, most helpful to any entity, no matter the position upon the path, or the placement within the life pattern. We see that which you call the sense of humor as being a sense of proportion where an entity is able to gain enough experience within the life that one may see a broader view. One stands upon a somewhat more elevated position, building experience upon experience, until that which you call wisdom is begun.

我是 Q'uo, 我理解了你的问题, 我的姐妹。你们的人群称之为幽默感的事物, 确实对于任何实体都极其有帮助的, 无论是在道路上的什么位置, 或者是对于在生命模式中的什么样的安排。我们看到你们称之为幽默感的事物是一种比例的感觉, 在其中一个实体能够在生命中取得足够的体验以至于它可能看到一个更为宽广的视野。一个人站在一个多少有些更高的位置上, 在体验上积累体验, 一直到你们所称智慧被启动了。

There is much in every entity's life pattern and daily round of activities which lends itself to humor, nothing so much as the entity itself as it attempts to make a sense of and to form a cohesion from many disparate parts of the life which seem not to be held together well at all. There are innumerable instances in every entity's life during which the entity will find itself playing the complete fool. This, in your mundane way of seeing things, often lends to the feeling of insecurity, doubt and wondering if there will ever be a time where the entity will have control of itself and be able to do that which it wishes, when it wishes, and in the manner it wishes.

在每一个实体的生命模式和日常生活的活动中, 会有大量的事物会将其自身借与幽默, 当实体尝试去将生命的看起来似乎完全没有被很好地结合在一起的许多的完全相异的部分弄明白并形成一种结合的时候, 没有比实体本身更大的幽默了。

在每一个实体的生命中会有无数的场合，在其中实体将会发现它自己正在扮演一个彻底的傻子。在你们世俗的看待事物的方式中，这经常会带来不安全、疑惑的感觉，实体会想要知道是否将会有有一个时候是在其中实体将对它自己是有控制力的，并能够在它希望的时候、用它希望的方式去做它希望的事情。我们会在诸如这样的时刻之类的时刻利用你们的幽默感，如果我们是出于你们的位置的话，这样我们就可能被提醒，我们每一个人都包含有那些较不理想性的要素，而它们作为一个人格的部分是完全可接受的，这些人格的部分是一个人尝试去管教的部分，就好像一个人会管教任性的孩子的一样，这样在一个人前方被安排的课程就可以藉由更大的成效而被学习了。

However, when those portions of the self, or activities of the self, seem to go awry, it is more nourishing to the small entity that always resides within, much as the child in each entity, to reinforce the concept of wholeness and acceptability, for the divisions and definitions of acceptable or unacceptable behaviors are man-made, and it is always a whole and acceptable entity that places any foot upon the path, whether that foot is solidly placed or not.

然而，当自我的那些部分，或者自我的行为看起来似乎出错了的时候，对于那些一直居住在内在之中的小小的实体，非常类似于在每一个实体类中之中的孩子，去强化完全性和可接纳性的观念，这是远远更加滋养性的，因为可接纳和不可接纳的行为举止的区分以及定义是人造的，那个踏足与道路之上的实体一直都是一个完整且可接纳的实体，无论那种脚步是否是踏实的。

Thus, we highly recommend the utilization of your humor, that you may gain a degree of mirth from your foibles, and those of your fellow seekers as well, for in some sense each of you is always exactly where you need to be at each moment, and in another sense each of you is dancing a dance which you do not understand, and which has steps that may puzzle, trip and fell you. Yet it is all a dance of one piece, and in this dance you move as the whirling dervish, the child which is set upon the careful exploration, the kitten which tumbles with its sibling across the floor, bursts out of the room and runs smack into the radiator, this is all a part of your dance, this is all a part of your learning, and you are whole and acceptable beings that partake in it.

因此，我们高度推荐对你们的幽默的利用，你们可以从你们的缺点上取得一定程度的欢笑，你们的那些同伴的寻求者也是一样，因为在某种意义上，你们每个人在每一刻一直都是精确地处于你们需要处于的位置的，从另一个意义上，你们每个人都在跳一个你们并不理解的舞蹈，它的舞步可能会让你迷惑，失足并摔倒。而它全都是一个整体性的舞蹈，在这个舞蹈中你就好像旋转的伊斯兰的苦修僧人，你好像被安置仔细的探索中的孩子，你就好像猫咪像一样地移动，猫咪与它的兄弟姐妹们在地板上打滚，冲出屋子、猛地一下装上暖气管的，这都是你的舞蹈的一部分，这都是你的学习的一部分，你是参与其中的完全的和可接纳的存有。

Is there a further query, my sister?
有一个进一步的问题吗，我的姐妹？

Carla: No, my brother, (inaudible), thank you.
Carla: 没有了，我们的兄弟，（听不见），谢谢你。

I am Q'uo, and we thank you, my sister. Is there another query?
我是 Q'uo, 我们感谢你, 我的姐妹。有另一个问题吗?

L: I have a question about free will. Sometimes it seems like there are outside forces encouraging us in a certain direction, and I wondered if that's just imagination or projection of a pattern where there is none or (inaudible). I mean, is that ethically really free will, or is it some kind of guidance (inaudible) ever happens?

L: 我有一个关于自由意志的问题。有时候看起来似乎有外在的力量在一定的方向上鼓励我们, 我想知道是否那仅仅是想象, 还是一种模式的投射, 在这种模式中没有任何东西或者 (听不见)。我的意思是, 那在伦理上真的是自由意志吗, 或者它是某种类型的指引 (听不见) 不断发生?

I am Q'uo, and am aware of your query, my sister. We find that the answer to this particular question is one which partakes both of yes and of no. In the incarnation, there is always that which you call free will. No matter what force one may become aware of that tends to exert itself and bend your will to its, you as a free entity always have the choice as to how you will respond. In some instances it may be that you will respond in a manner that is congruent with the demand of another, however, this has been your choice. In another sense, there are patterns of experience which you yourself have placed within this incarnation that have the purpose of guiding you along a certain way, perhaps with a certain attitude, or predisposition. There are those that you call guides, or angelic presences, that are unseen, yet whose hands move within your daily pattern, guiding and protecting as is possible to do, this with your permission, and with your request before the incarnation began.

我是 Q'uo, 我理解了你的问题, 我的姐妹。我们发现对于这个特定的问题的回答是一个同时带有是和否的回答。在投生中, 一直都会有你们所称的自由意志。无论一个人可能会察觉到的倾向于用尽全力并使你的意志屈服于它的意志的力量是什么, 你作为一个自由的实体在关于你将如何回应的方面一直都是有选择的。在一些情况中, 可能会是你将用一种与另一个人的要求一致的方式进行回应, 然而, 这已经是你的选择了。在另一个方面, 会有你, 你自己已经放置在这次投生中的体验的模式, 它们的目的是沿着一定的途径, 也许是藉由一定的态度, 或者倾向指引你。会有那些你们所称的指导灵或者天使的存在, 它们是无形的, 而它们的手会在你的日常生活的模式中移动, 尽其所能地指引和保护, 这是在投生开始之前就得到了你的允许和你的根据你的要求而进行的。

Thus, within the incarnation you see the meeting and the blending of that which you might call determinism, and that which you might call complete free will. Though you have certain biases and choices that you have made before the incarnation, though there are unseen entities, and entities perhaps more visible, that exert an influence upon you during the incarnation, yet at each point within the incarnation you are free to choose how you will respond to these movements, these guidelines, these energies of effect. You, in fact, may choose to ignore, may choose to accept in some degree, that which is

offered, may choose to refuse. Yet always are you free to choose.

因此，在投生中，你会看到你可能称之为决定论的事物以及你们可能称之为完全的自由意志的汇聚和混合。虽然你们拥有你们已经在投生前设置的一定的偏向性和选择，虽然会有无形的实体以及也许更为可见的实体会在投生期间在你身上施加一定的影响，而在投生之中的每一个位置，你都是可以自由选择你将如何回应这些活动，这些指导原则，这些影响的能量的。你，实际上，可以选择去忽略，可以选择去在一定的程度上接纳已经被提供的事物，你也可以选择去拒绝。而你一直都是可以自由选择。

Is there a further query, my sister?

我的姐妹，有一个进一步的问题吗？

L: Yes, how—are these always positive guides, or if not how can we determine if they are or not?

L: 是的，如何——这些指导灵一直都是正面性的吗，或者如果不是的话，我们如何才能确定是否它们是正面性的呢？

I am Q'uo, and am aware of your query, my sister. The guides, as many have called them, or teachers, or angelic presences, that have been with you for not just this incarnation but for many, are always of a positive orientation. If you are ever aware of any influence that does not seem positive in its nature, you may offer to that influence a challenge that asks it the question that you have answered well for yourself, and it is well for each seeker to know the answer to the question of what it would live for and what it would die for, what is the essence of its being, what is it that gives it the energy, the ideas and the inspiration to continue in each day of its seeking.

我是 Q'uo，我理解了你的问题，我的姐妹。指导灵，如同很多人已经称呼它们的一样，或者导师，或者天使的存在是一直与你们在一起的，不仅仅是这次投生，同样还有许许多多的投生，它们一直都是具有一种正面的导向性的。如果你不断察觉到任何的影响看起来似乎在其特性上不是正面性的，你们可以对那种影响提供一种挑战，并向他询问你已经很好地为你自己回答了的问题，对于每一个寻求者，去知晓它为什么而活，它为什么而死，什么是它的存在性的实质，什么事物赋予了它在它的寻求的每一天之中继续下去的能量，观念以及启发，这是很好的。

When you know this you know something very important about yourself, and it is this knowledge that you may use and offer as a challenge to any entity that you doubt, asking that entity if it comes in the name of that for which you live and that for which you would die, if necessary. Thus, you may be sure that you will be able to banish from your presence any entity that seems of a negative nature, and who would influence you in a manner which you would not wish to be influenced. In this way do you exercise your free will in its most basic and profound sense.

当你知晓这一点的时候，你就知晓了某种关于你自己非常重要的事情了，就是这种知晓是你可以利用并作为一种挑战提供给任何你怀疑的实体的，同时询问那个是否，是否它是你会为之而活，以及，如果有必要的话你会为之而死的事物的名义而来的。这样，你就可以确信你将能够从你的存在中驱逐任何的看起来似乎

具有一种负面特性，以及会用一种你不希望被影响的方式影响你的实体了。用这种方式，你就在最为基本且最为深入的意义上行使你的自由意志了。

Is there a further query, my sister?
我的姐妹，有一个进一步的问题吗？

L: What if it doesn't exactly seem like an entity but more like a sort of a trend, I mean, an influence that's not exactly an entity?

L: 如果它看起来并不完全像是一个实体，而更像是一种类型的一种趋向，我的意思是，一种不完全是一个实体的影响，要怎么办呢？

I am Q'uo, and am aware of your query, my sister. We cannot speak with certainly in a case such as this, but we may suggest that when a seeker feels that which you call a trend that seems to be of a negative nature, and that seems to bring one under its influence so that one behaves, or is guided, in manners that are deleterious to the entity's well being, that it would be helpful for the entity to evaluate choices that it itself has made at previous points within the incarnational pattern, perhaps moving back as far as the earliest remembered days of the childhood, to see if there might be some programming, some accepted belief that the child welcomed into its being, in all innocence, from a respected other self, and which has become the foundation for those later behaviors which have gathered a kind of momentum, shall we say, and which at some point within the incarnation then begin to seem as if it was of an other source, or outside of the self, and moves the self according to its own design, rather than being a seed which has been sown by the seeker at an early time and which now is full grown within the pattern of the life.

我是 Q'uo，我理解了你的问题，我的姐妹。在一个诸如这样的情况中，我们无法带着肯定性来谈论，但是我们可以介意，当一个实体感觉带你称之为一种趋向的事物看起来似乎是具有一种负面性的特性，看起来似乎将一个人置于它的影响之下的，这样它就会用对于那个实体的健全有害的方式行为举止或者被指引的时候，那个实体去评估它自己在投生模式中的之前的位置已经做出了的选择，也许是返回到尽可能最早的童年时期的记忆的日子，以看到是否可能有某种变成，某种被接受的信念，这是很好的，那个孩子，在完全的天真中，从一个受尊敬其他的自我，欢迎那种编程或者被接受的信念进入到它的存有之中，这种信念已经成为了那些之后的行为举止的基础，这些行为举止以及积累了一种势能，并会在投生中的某个位置开始看起来就好像它是属于一个其他的来源或者属于自我的外在的，这种势能会根据它自己的设计推动自我，而不是成为一颗被寻求者在一个较早的时间播下，现在在生命模式中完全长大的种子。

Is there a further query, my sister?
我的姐妹，有一个进一步的问题吗？

L: Thank you.
L: 感谢你们。

I am Q'uo, and we again thank you, my sister. Is there another question at this time?

我是 Q'uo, 我们再一次感谢你, 我的姐妹。在此刻有另一个问题吗?

Carla: Well, if no one else is going to ask a question I have a question that's been (inaudible). Is it infringing upon any free will to ask why the archangels were (inaudible) in my (inaudible)?

Carla: 好的, 如果没有其他人要问一个问题, 我有一个问题, 它已经 (听不见)。去询问为什么大天使在我的 (听不见) 是 (听不见), 这是侵犯任何的自由意志的吗?

I am Q'uo, and am aware of your query, my sister. We find that in this instance there has been a certain kind of rejoicing on the part of more than one entity in this group that there has been the opportunity for the seeking which has brought a kind of resolution within each entity's pattern of learning. This resolution has created a kind of light which serves as a most effective carrier wave upon which we may infuse our signal. Light created by this group at this particular session of working has provided a great deal of radiance and joy for all those who partake in this session. We may not speak directly to any of these realizations that have occurred, but to each for which this has occurred the realization shall become more and more clearly known.

我是 Q'uo, 我理解了问题, 我的姐妹。我们发现在这种情况中, 对于已经有供寻求使用机会已经将一种类型的决心带到了每一个实体的学习的模式中, 在这个团体中多于一个实体的部分上已经对此有一定类型的喜悦了。这种决心已经创造出了一种类型的光, 它是作为一种我们可以将我们的信号灌注其上的极其有效的载波而起作用的。在这次特定的工作的集会上由这个团体创造的光已经为那些参与到这次集会的所有人提供了大量的光照与喜悦了。我们可能不会直接谈及这些已经发生了的领悟中的任何领悟, 但是对于每一个这种领悟已经为其发生了的实体, 领悟将会变得越来越清晰地被知晓。

Is there a further query, my sister?

我的姐妹, 有一个进一步的问题吗?

Carla: No, thank you. Thank you very much.

Carla: 没有, 感谢你们。非常感谢你们。

I am Q'uo, and again we thank you, my sister. Is there another query?

我是 Q'uo, 我们再一次感谢你们, 我的姐妹。有另一个问题吗?

(Pause)

(暂停)

I am Q'uo, and we would take this opportunity to thank each present for inviting our presence to your session of working and your journey of seeking on this afternoon. It is through such opportunities as this that we are able to provide a service which we cherish greatly. Few are our opportunities to give

words to those sendings of love and light which we have for your planet and each entity upon it. In this particular season we find that there is a great deal more radiance that your populations are generating, and it is an honor to partake in this season with you and in this particular seeking. We thank you. We shall take our leave at this time from this instrument and from this group, leaving each, as always, in the love and in the light of the one infinite Creator. We are known to you as those of Q'uo. Adonai, my friends. Adonai.

我是 Q'uo, 我们会利用这个机会感谢每一位在场的人邀请我们出席在这个下午的你们工作的集会和你们的寻求的旅程。就是通过诸如这个机会之类的机会, 我们能够提供一种我们极其珍惜的服务了。我们很少会有机会去对那些将我们对你们的星球和在其上的每一个实体的爱与光传送出去的实体们说话。在这次特定的集会中, 我们发现你们的人群正在产生出远远更多的光照了, 去与你们一起参与到这个季节并参与到这次特定的寻求, 这是一种荣幸。我们感谢你们。我们将在此刻离开这个器皿并离开这个团体, 我们一如既往在太一无限造物者的爱与光中离开各位。我们是你们知晓的 Q'uo。Adonai, 我的朋友们。Adonai。

Note: The Lord's Prayer, with which the sessions are begun.

注释: 主祈祷, 这次集会就是用主祈祷被开始的。

December 30, 1990

1990-12-30 消失的热情

Group question: The question this evening has to do with what may be various stages or steps in the path of seeking. When the first feeling of passion for a path occurs, it seems like the seeking is more active in a worldly sense, and then it either begins to cool or calm down, it mellows with age. Is this due to a passage through the energy centers and differing kinds of expression of this passion then coming forth, is it due to getting tired and having old age set in, or is it due to perhaps natural progression of the stages of seeking? Is there a progression of this kind, where an entity is more on fire to start with and then begins to move more inwardly as the path continues?

团体问题：今天晚上的问题是与在寻求的道路上的各种阶段或者步骤可能是什么有关的。当一开始对于一条道路的热情的感觉出现的时候，看起来似乎寻求在一种世俗的意义上是更为主动的，接下来，它要么开始冷却，要么开始平静下来，它随着时间而成熟了。它是由于这种热情的一种穿越能量中心的移动，这种热情的不同类型的表达接下来就会出现了吗，还是由于变得厌倦了且并年老已经来临了，或者它也许是由于寻求的阶段的自然的发展吗？有这种类型的一种发展吗，在其中一个实体在开始的时候是更加充满热情，接下来会随着道路的继续，开始更多向内移动？

(Carla channeling)

(Carla 传讯)

I am Q'uo. I greet you in the love and in the light of the one infinite Creator. Indeed, I greet you in the love and the light of the one infinite Creation. We indeed greet you in all that there is, seen and unseen—love, the creative word, and light, all manifestation. Where can you go that is not built of love and light, that is not of the word, which is love, the thought that created all that there is? So we speak to each of you as beings of love and light, who create catalyst by misunderstanding love, because of the manifestations of light which have been biased by those co-creators which are each and every conscious entity among your peoples. And we greet each of you with absolute love and great blessing, and with gratitude for asking us to share our opinions with you. Let the listener beware; we are not perfectly authoritative, but only those with opinions, such as your own. We ask you to use your discrimination. Never attempt to accept, or believe, or have faith in any concept that is not your own. Those that are your own you shall recognize, for they have been within you, and you are merely relearning them with the conscious mind. If this deep connection is not there, however informed our opinion, it is not your truth, so leave it, and walk your own path.

我是 Q'uo。我在太一无限造物者的爱与光中向你们致意。确实，我是在太一无限造物主的爱与光中向你们致意的。我们确实是在一切万有，看得见和看不见的——爱中，那种创造性的道 (word) 中，在光和一切的显化之中想你们致意的。你们能够前往的地方难道不是由爱和光，由道所构成的吗？那个道就是爱，就是创造了一切万有的那个想法。因此，我们向作为爱与光的存有的你们每一个人发

言, 爱与光的存有藉由误解爱, 因为已经被那些共同造物者产生出偏向性了的光的显化物而创造催化剂, 在你们的人群中的每一个有意识的实体都是共同造物者。我们藉由绝对的爱和伟大的祝福, 带着对于请求我们与你们分享我们的观点的感激而向你们各位致意。让听者注意, 我们不是完美的权威, 而仅仅是那些带有诸如你们自己的观点之类的观点的实体。我们请你们使用你们的分辨力。永远不要尝试去接受, 或者相信或者忠实于任何不属于你自己的观念。那些属于你自己的观念, 你将会认出它们, 因为它们已经在你内在之中了, 你仅仅是藉由有意识的心智重新学习它们。如果这种深入的联系没有出现, 无论我们的观点怎样地有学识, 它都不是你的真理, 因此, 离开它, 走你自己的道路。

This day you wish to know what it is about the spiritual path which creates at the beginning ecstasy, excitement, exaltation and a great outpouring of evangelism. That does not last. What is it that creates the situation in which the passion, the intensity and the dedication may well become more and more attenuated, less and less strong, in the face of the mundane and horizontally lived incarnational experience? May we say to you that, indeed, there is some of accuracy in the questioner's suspicion that this is in some part a natural progression. However, the questioner does not take this progression to its completion. Let us speak upon this particular vision.

今天你们希望去知晓灵性的道路是什么, 那条道路在一开始创造出狂喜、激动、兴奋以及一种传道狂似的热情的巨大的倾泻, 那种热情却不会持续。在这样一种情况中, 热情、强度以及奉献很有可能会在面向世俗生活和在水平的方向上被活出的投生体验的过程中变得越来越稀薄、越来越不强有力, 是什么事物创造出了这样一种情况呢?容我们对你们说, 确实, 在提问者对于这在某种程度上是一个自然的发展的怀疑中是有某种正确性的。然而, 提问者并没有将这个发展带到它的完结状态。让我们这个特定的洞见上谈论。

When one discovers, by whatever means, information that is so inspirational and so relevant to that entity's growth that it is that which seizes the attention, then is there excitement, glory, joy, optimism and the strength of new knowledge. Were this to be treated appropriately, the passion, the intensity and the dedication which you experience at the beginning should never fade. But you, being of an illusion which uses words, and of natures which crave the companionship of spiritual communication, are often incapable of protecting your realizations with careful, cautious and deeply felt silence, thanksgiving and praise for the realizations that have been the gift at the end of long desert experiences.

当一个人, 藉由无论什么途径, 发现如此令人启发的且与那个实体的成长如此意义重大的信息以至于它紧紧抓住了那个实体注意力的时候, 接下来就会有对于新的知识的兴奋、光荣、喜悦、乐观以及强度了。如果这是被适当地处理的, 你们在开始的时候体验到的热情、强度以及奉献将永不消退。但是, 你们是属于一个使用言语的幻象的, 你们具有渴望灵性的交流的伙伴关系的特性, 对于那种已经是在漫长的沙漠体验的终点处的礼物的领悟, 你们经常无法用小心的、谨慎的、被深深感觉到的静默、以及那种领悟的感恩和赞美来保护你们的领悟。

We speak not, in this case, of time, but of the subjectively felt length of any

experience in which the spirit starves for spiritual food. When it finds that food, its appetite is great, and it wants to feed the five thousand with its loaves and fishes immediately. However, that which has been born in you, though it feels stronger than any previous faith or enthusiasm, is yet a faith-filled and enthusiastic infant.

我们在这种情况下不是在谈及时间,而是在谈及对于任何在其中灵性渴望灵性的食粮的体验在主观上被感觉到的长度。当它找到那种食粮的时候,它的胃口是巨大的,它想要用它的饼和鱼立刻就喂饱五百个人。然而,那个已经在你内在之中被生出来的事物,虽然它感觉起来比任何之前的信心或者热情更加强有力,它仍旧是一个被信心所充满且充满热情的婴儿。

These are your days of what you call Christ's mass, in which you kneel, strong, supple and able as each is, before a helpless, dumb, blind infant, placed in the roughest and most animalistic of shelters, the home of the animals. Let us consider this. This story is, in our opinion, an excellent myth, as are many in your cultures. It is filled with, as are many, symbols which offer to the spiritual seeker and student lessons carefully to be considered. You may see the new transformation, the new realizations, as being like the infant in the manger, endlessly beautiful, infinitely loving, and utterly vulnerable. Because of the intensity of the birth of this infant self within—and all are nurturing this spiritual being, which is born in third density, by choice—all feel that they have no problem in expressing such strong feelings, emotions and beliefs to others. How you mistake infant faith. To cast the pearls before the swine is the teacher known as Jesus' analogy of speaking of one's own hard learned spiritual lessons to those who have no inclination or request to hear those wise and compassionate words which the spirit has offered to you in this realization, symbolized by the helpless child.

这些日子是你们称之为圣-诞节(Christ's mass)的日子,在其中,在一个无助的、不能说话,看不见的,被安放在最为粗糙且最为简陋的庇护所与动物的住所之中的婴儿的面前,你们,如每一个人之所是,是下跪的,强壮的,顺从的且有能力的。让我们考虑这个故事。在我们看来,这个故事是一个优秀的神话,如同在你们的文化中的许多的神话一样。如同许多的神话一样,它是充满象征的,这些象征为灵性的寻求者和学生提供了要被仔细考虑的课程。你们可以将新的转变、新的领悟视为就好像在马厩中的婴儿一样,它是无尽地美丽,无限地可爱,完全地易受伤害的。因为这个内在的婴儿的自我的出生的激烈——所有人都在照顾这个藉有选择在第三密度中被生出来的灵性上的存有——所有人都感觉到它们在向其他人表达这样强烈的感觉、清晰和信念的方面是没有问题的。你们怎样地误会了那个婴儿的信心呀。将珍珠扔到猪的面前,这是被知晓为耶稣的实体在谈及一个人自己被辛苦学会的灵性上的课程对于其他的尚未拥有对听到那些睿智和充满热情的言语的倾向性和要求的人的时候的类比,这些智慧的言语是灵性已经在这种领悟中提供给你的事物,它象征着那个无助的婴儿。

What causes the student, then, to wish so much to share that which is too delicate, too immature, too helpless to be exposed to the harsh winter of intellect and skepticism? Often it is the desire to help. However, though one may be working intensely upon opening the heart as much as possible, it is

indeed true that many do this without sufficient respect and time spent in preparing the earthen vessel—that is, your physical vehicle, and the mind, which is your mental vehicle—within this illusion. For all their strength and for all their truth, these realizations must wait for witness until the entity that you are within this relativistic illusion has cleared the pathway, made the rough places plain, brought the high places low, and made straight your own pathway to your heart. The one known as John the Baptist said, "Make straight in the desert a highway for God with us." Make straight in your hearts the pathway for I AM.

那么，是什么使得学生如此强烈地希望去分享那种过于脆弱、过于无助，以至于无法被暴露在逻辑智力和怀疑主义的严冬中的事物呢？经常，它是对于帮助的渴望。然而，虽然一个人可以在开放心灵上尽可能多地进行强烈的工作，很多人是在没有对于在这个幻象中的尘世的载具——也就是你们的身体载具，以及你们心智载具的头脑——的足够的尊重以及花时间让它们做好准备的情况下进行这个工作的。因为所有它们的力量和所有它们的真理，这些领悟必须等待见证，一直到你之所是的实体在这个相对性的幻象中已经清空了道路，让粗糙的地方变得平坦，让高处变低，让你自己的道路直通你的心为止。被知晓为圣约翰的实体说过，“在沙漠中制造出一条笔直的大道让主与我们同行。”在你们的心中为我是 (I AM) 制造笔直的道路吧。

How does one make this pathway straight? Largely by coming to terms with your three so-called lower, but what we would call perhaps fundamental, energies, through which all living light must pass to flow into the heart to give it the power and the strength and the stability it needs in order that it may heal, or communicate, discern wisdom, discern spirits, or any other gift of the open heart, all of which are concerned with loving the Creator and human kind. How can you do this if the heart is open, but the energy moving into it must move through far too small an opening because you have not come to terms with yourself, you have not accepted yourself, you have not accepted your relationships; you have not accepted the primacy of love, unconditional love, over any personal preference whatsoever; you have not done the work of forgiveness, perhaps, or self-forgiveness, acceptance, or more likely, self-acceptance?

一个人如何让这条道路变得笔直呢？主要是藉由与你的三个所谓的较低的能量中心，但是我们也可能会称之为基础的能量中心，谈拢，所有活的光都必须通过这些能量中心流入到心，以将心需要的能量、力量以及稳定性给予它，以便于心可以疗愈、或者沟通交流、分辨智慧、分辨灵性或者开放的心的任何其他的礼物，以及所有涉及到爱造物者和爱人类的事物。如果心是开放的，而进入到它的能量必须通过远远过小的一个开口移动，因为你尚未与你自己谈拢，你尚未接纳你自己，你尚未接纳你的关系，你尚未接纳爱、无条件的爱高于无论什么任何个人的偏好的首要位置，你尚未完成宽恕也许，或者是自我宽恕的工作，接纳，或者更加可能地，自我接纳的工作，你怎么可能让道路变得笔直呢？

In this instrument's life, for instance, this instrument struggles to like an entity close to her which she chose for the precise reason that she in no way could possibly like this entity. What was the lesson? To love. Not to like, not to prefer,

not intellectually to crave, but to love, simply that. In each entity's life there are these things which cannot be liked, but which can, through the grace of an infinite Creator which is love, be loved, and in the loving of them floats a continuous prayer like a bell tone that rings throughout space and time and eternity.

在这个器皿的生命中，举个例子，这个器皿努力去喜欢一个与她很亲密的实体，她选择这个实体的唯一的原因就是，她绝对无法有可能喜欢这个实体。课程是什么呢？去爱。不是去喜欢，不是去偏好，不是在逻辑智力上去渴望，而是去爱，单纯地就是那样。在每一个实体的生命中，会有这些无法被喜欢的事物，但它们却能够通过一种无限造物者的恩典而被爱，无限造物者就是爱，通过爱它们，一种持续不断的祈祷，就好像一种在贯穿整个空间、时间和永恒中响起的钟声一样地漂流着。

So you wish, above all else, not to advertise but to protect this child, while you, to the best of your ability, amend and improve the basic energies of a physical, weak, finite vehicle with finite energies, finite amounts of time and space in which to do the work of a complete incarnation, and to do that right quickly, for in truth, a century of your time is far too short even for you to achieve the first true maturity. So know yourselves as perpetual teenagers, perpetual rebels, perpetual prodigals, far from home, confused, poor in heart, until you are able to realize the richness that lies within this vessel of earth, which noble earthly vessel carries you through an incarnation with its greatest devotion and care.

因此，高于所有其他的事物，你希望的不是去宣传这个孩子，而是去保护这个孩子，同时你，尽你最大的能力，去修正并增进一个物质性的、虚弱的、有限的载具的基本的能量，这个载具带着有限的能量，有限数量的在其中进行一次完整的投生的工作，并快速地进行那个工作的时间和空间，因为实际上，你们的一个世纪的时间，对于你们要取得第一次真正的成熟，是远远过于短暂的。因此，知晓你们自己是永远的青少年，永远的叛逆者，永远的浪子，远离家园，感到混淆，心中充满悲伤，一直到你能够意识到存在于这个尘世的载具之中的丰富性，这个高贵的尘世的载具带着它最大的奉献与关心携带着你穿越一次投生。

If your quarrels are with yourself, let them not be that you are ill, or poor, or unhappy, or unfulfilled. These are situations extremely productive of spiritual growth, and cannot be judged within your illusion for their true worth. It is a matter of faith not to rebel against the stringencies that open the heart and cleanse the more basic emotions of love for the self, for life itself, for the relationships that you have with entities and with social groups. Before one word should be spoken, the dedication to the daily clearing of these energy centers needs to be complete, for it is in persistence and patience and an unflagging desire to realize the truth that we have heard, that all densities' entities may move forward in evolution in the spiritual sense.

如果你的争吵是与你自己进行的，让这些争吵不要成为你是生病的，或者是贫穷的，或者是不快乐的，或者是没有成就感的。这些争吵就是对于灵性的成长极其富有成效的情境了，它们的真实的价值是无法在你们的幻象中被评判的。不去反抗紧缩，这是一个信心的问题，那种紧缩开放了心，并清理了对自我，对生命本

身，对你已经与实体和与社会性的团体所拥有的关系的更为基本的爱的情绪。致力于每日清理这些能量中心，这种清理需要在一个词语将会被说出来之前就被完成，因为就是通过坚持不懈和耐心，以及一种对于实现我们已经听过的真理的不倦的渴望，所有的密度的实体就可以在演化中在灵性的意义上前进了。

There will come a time when you no longer are hampered by obvious encroachments of underactivation or overactivation or other sorts of blockage of letting light move into the heart. But if those obstacles which you can feel catching you as a fish is hooked, if your own temptations and self-aggrandizements [seem to be released], then you are ready to speak, but you will find that once you gain this maturity, relatively speaking, you will find to your surprise that you are no longer an evangelist, that fervid eagerness, great charismatic power of self, and all those things which go into making an entity an excellent evangelist, have been seen by the maturing spiritual youngster within to be useless of true worth, for the spiritually maturing child has begun to learn that it can only work upon itself and be a witness to the nations in and of itself.

将会有有一个时间出现，在那个时候你不在因为各种各样的激活不足或者过度激活或者其他类型的让光无法进入到心中的阻塞的侵害而被妨碍。但是如果那些你能够感觉到就好像一条鱼被钩住了一样地抓住了你的障碍物，如果你自己的诱惑和自我扩张看起来似乎被释放了，接下来你就准备好去发言了，但是你会发现，一旦你取得了这种成熟性，相对而言，你将吃惊地发现你不再是一个福音传教士了，那种狂热的热忱，巨大的自我的领袖魅力的力量，以及所有那些使得一个人成为一个优秀的福音传教士的事物，都已经被在内在之中正在成熟的灵性上的少年看到是对于真实的价值没什么用处的，因为在灵性上正在成熟的孩子已经开始学会，它仅仅能够在它自己身上进行工作并成为那个在它自己内在之中且属于它自己的国度的见证者。

We shall pause.
我们将暂停。

(Pause)
(暂停)

I am Q'uo, and am again with this instrument. This instrument wished to show courtesy by allowing entities which are not interested in this material to move through the surrounding domicile. This has been accomplished, so we shall continue, with thanks to the instrument for keeping us from any hint of infringement upon free will.

我是 Q'uo，我再一次与这个器皿在一起了。这个器皿希望藉由允许对这个材料不感兴趣的实体穿过附近的住所而展现礼貌。这已经被完成了，因此我们将继续，我们同时感谢这个器皿让我们保持远离任何一点对于自由意志的侵犯。

How then should an entity which has found a personal truth, a personal path from the mundane to eternity, express itself in regard to other people? Two things especially need to be kept in mind. Firstly, the most important witness

an entity can offer for the one Creator in glory, in peace and in joy, is the manifestation of the self with conscious encouragement of the self in unspoken and uncontrived witness. We expect those who have achieved this much maturity to have chosen a path, and to be able to speak of that path. But the first gift that one may give is presence, simply practicing the presence of the Creator within the self, and allowing the practice of that presence to shine forth so that those of any kind may sense that peace which is not the world's, that joy which the world only knows as happiness, the palest shadow of joy, of love, indescribable, but quite clearly observable among those who would gaze at the face of one who truly loves. This is your greatest witness, it is your greatest help to your beloved people and to your planet as a whole, for the planet itself responds to self-acceptance, self-forgiveness, and unconditional love. These are metaphysical vibrations as strong in mending the Earth as the pressure of tectonic plates is strong in mending the adjustment of the Earth in catastrophic style.

那么，对一个已经找到了一种个人性的真理，找到了一种个人性的从世俗通往永恒的道路的实体，这个实体应该如何关于其他人的方面表达它自己呢？有两个事情尤其需要被记在头脑中。首先，一个实体在荣耀中、在平安中、在喜悦中能够为太一造物者提供的最重要的见证，就是在无言且未经谋划过的见证中藉由有意识地对自我的鼓励而对自我的显化。我们祈祷那些已经取得了大量的成熟性的实体已经选择了一条道路，并能够谈及那条道路。但是一个人可以给予的第一个礼物就是存在，单纯地实践在自我内在之中的造物者的临在，并同时允许那种临在的实践闪耀出来，这样，任何类型的人都可能会感觉到那种不属于这个世界的平安，感觉到那种喜悦，这个世界仅仅会将这种喜悦知晓为快乐，而快乐仅仅是这种无法描绘的喜悦和爱的最为苍白的影子，但这种喜悦在那些会注视着一个人真正去爱的人的面庞的人中间是相当清楚地可以观察得到的。这就是你最大的见证了，它是你对你挚爱的人以及作为一个整体的你们的星球的最大的帮助，因为星球本身会回应自我接纳、自我宽恕和无条件的爱。这些是形而上学的振动，它们在修补地球的方面是和用大灾难的方式对地球的修补和调整的过程中板块构造的压力一样强有力的。

Secondary witnesses are quite simply those which answer questions which have been asked. When there is a request, there is an opening, a softened spiritual ground, and into this ground it is well that you witness to the extent of your ability as a realized entity, as a user of the language, and as one sensitive to word allergies, if we may put it in that way, which the entities to whom you wish to bear witness may have.

次要的见证相当单纯地就是那些回答已经被询问的问题的人。当有一个请求的时候，就会有一个入口，一种被软化了的灵性的土地，在这个土地中，你在你的能力所及的范围内，作为一个领悟的实体，作为一个言语的使用者，作为一个对于词语的敏感性，如果我们可以用那种方式使用这个词的话，敏感的人，去见证你希望去为之做见证的实体可能拥有的事物，这是很好的。

Why, then, does a new path seem to become old? It seems obvious that novelty is a great distorter of perception. If there is love, it blossoms into passion, if there is friendship under adverse conditions, it blossoms into

lifelong kinship. Yet, even the greatest of truths, even the most sublime of realizations, must deal day by day with precisely those conditions of incarnation designed to test the personal spiritual awareness of the entity which is consciously working upon gaining spiritual mass or polarity.

那么，为什么一条新的道路看起来似乎会变旧呢？看起来似乎很明显，新奇性是一种巨大的对感知的扭曲物。如果有爱，它会绽放为热情，如果有在逆境中的友谊，它会绽放为热情。而对于那些正在有意识地进行工作以取得灵性上的质量或者极性的实体，甚至是最大的真理，甚至是最为崇高的领悟，都必须日复一日分毫不差地与那些旨在考验那个实体的个人性的灵性的认识的投生的情境打交道。

Do not dare to seek to have faith unless you wish to have an uncomfortable life, for as the Creator manifests Itself in the wind and fire of spirit, ever moving, ever changing, ever unpredictable, so too does the spirit manifest itself in each entity's life. If you are not always open to that which the spirit has to offer, this day only, then you shall be working with information which has grown stale, and the day that you do not attempt to act as you have learned is the correct way to act, is the day when you must stop any hope of moving further or bearing witness, that you may go into yourself and review that which you have learned, for there is nothing half-hearted about love, if we may make a poor pun.

不要对寻求去具有信心感到害怕，一直到你希望拥有一种不舒适的生命为止，因为当造物者在灵性的风与火中显化祂自己的时候，祂是不断运动、不断改变、不断无法预测的，灵性也是同样如此在每一个生命中显化其自身的。如果你没有一直向着灵性仅仅在这一天所要提供的事物开放，接下来，你就将会与已经发霉了的信息一同工作了，什么时候你不再尝试去用你已经学会的正确的行动的方式去行动的时候，那个日子就是你不得不停止任何更进一步的前进或者做见证的希望的日子了，你可以进入到你自己的内在之中并回顾你已经学会了的事物，因为在关于爱的方面没有任何的事情是三心二意的，如果我们可以使用那个糟糕的双关语的话。

Love does not regard circumstance. If you are regarding circumstance, it is time first to set the mundane house in order, and once you have made this plan and are sticking to it, it does not need to be complete, but merely needs to be that which is realized as the stable necessity before one can hope for a stable spiritual life. Just as you cannot draw beautifully upon a stained and dirty drawing table, for then you shall gain the unwanted and random stains of previous paintings not so well informed, so you do not want to paint the picture to the outside world, or even to yourself, if your easel is awry, your palette filled with muddy colors, and your paper stained through from water colors of the past, or your canvas stained through from paintings from the past. Take you then each day the new canvas, the new drawing paper, and begin each day as the beginner that each of us is.

爱不会考虑环境。如果你正在考虑环境，现在就是去首先将世俗的房屋整理干净的时候了，一旦你已经做出了这个计划并坚持它，它并不需要被完成，而仅仅需要成为在一个人能够期待一种稳定的灵性上的生命之前作为稳定的必要性而被实现的事物。就好像你无法在一张被染色了且脏了的绘图台上美丽地作画一样，

因为接下来你将会得到之前并未如此清楚地被了解的绘画的不需要的和随意的污点，因此你就不会想要向外在的世界，或者甚至向你自己画出那副图画了，如果你的画板是歪斜的，你的颜料盘填满了浑浊的色彩，你的纸张因为过去的水彩而遍布污点，或者你的画布因为过去的绘画被弄脏了的话。那么，每一天带给你新的画布，新的绘画的纸张，每一天都作为我们每一个人之所是的新手开始。

To begin again, to begin again, to begin again—how the human spirit rebels. Yet within the present moment there is only beginning, and there is nothing but the present moment in any spiritual consideration. So look to the loving and acceptance of the higher power which you may call as you wish. Look to your relationship with that love that created you. Allow within yourself the birth in the manger of your heart of your own spiritual beingness, true, imperishable, consciousness. Guard it, just as the story speaks of this infant's mother and father fleeing to protect their child. Protect this child as lovingly, and with as much feeling of honor.

去一次又一次地开始，再一次开始——人类的灵性是多么反叛呀。而在当下一刻之中仅仅有开始，在任何灵性的考虑中除了当下一刻没有任何的事物。因此，区查看你可以按照你的希望呼唤的更高的力量的爱与接纳。藉由那种创造你的爱来检查你的关系。在你自己内在之中允许在你的心的马厩中诞生出你自己的灵性上的存在性，真实且不朽的意识。守护它，就好像那个故事谈到的这个婴儿的母亲和父亲逃走保护它们的孩子一样。你有多少荣耀的感觉，就用一样多的爱去保护这个孩子吧。

When you are ready, the opportunities for service, consonant with your unique gifts, shall be given. But you may retain passion and dedication such as was felt at the beginning only by creating in an artificial manner the novelty of the original experience. It is not, however, a decline that you experience, but rather a cycle. The cycle of your planet and its second-density creatures is perhaps the best analogy to this cycle within the spiritually active pilgrim. New realizations are born in the deep darkness of what seems like a winter of discontent. They are nourished by faith and strengthened by the will to persevere, although the road ahead is blind. Move along that road as guided. When you have been faithful, and achieved a stability that expects no rewards for that faith, but only the joy and peace of living in faith, then there will be in front of your eyes the right usage of your time offered to you.

当你准备好的时候，与你独一无二的天赋一致的服务的机会，将会被给予。但是你可以，藉由用一种人为的方式创造出原先的体验的新奇性，将诸如在开始的时候被感觉到的热情和奉献维持下去。然而，你体验到的不是一种衰退，而毋宁是一种周期。你们的星球和它第二密度的造物的周期，也许就是对这种在灵性上活跃的朝圣者内在之中的周期的最佳的类比。新的领悟会在看起来似乎是一种不愉快的冬天的深深的黑暗中被诞生出来。它们是藉由信心而被滋养，并被尽管在前方的道路是看不见的却仍旧坚持下去意志所增强的。按照指引沿着那条道路移动吧。当你已经是有信心的并已经取得了一种稳定性的时候，接下来在你的眼前就将会有对被提供给你的正确的用法了。

At that time it is neither an act of false humility or false pride to take upon the

cross of humanity that Christ of the gifts that have been given each for each to be stewards, to multiply their gifts, and to maximize their ability to offer love to this dark planet. You may go through the summer of this marvelous experience of the realization that has been nurtured, protected, and finally has found the sun and grown to bloom. Yet still the cycle is not complete, for as flowers wither, and as the trees of deciduous nature lose their leaves, so shall the fall of each cycle of understanding or realization bring with it its own temptations, its own opportunities to move in false directions. Eventually, whether you have learned from this blossoming of the self or no, the harvest time does come, the harvest of that realization is gathered, and another winter of discontent follows.

在那个时候, 为了让每一个人成为管理员, 倍增它们的礼物, 并最大化它们向这个黑暗的星球提供爱的能力, **拿起已经被给予每一个人的基督的礼物, 即人类属性的十字架, 这既不是一种假谦虚的行为, 也不是一种妄自尊大的行为。**你们可以经历对这种领悟的非凡的体验的夏天了, 这种领悟是已经被抚育了的, 被保护了的, 并最终已经找到了阳光并已经生长繁茂了得。而周期仍旧没有完结, 因为当花朵枯萎, 当落叶属性的树木失去它们的树叶的时候, 每一个理解和领悟的周期的秋季将会带来它自己的诱惑, 它自己的在错误的方向上移动的机会。最终, 无论你是否已经从这种自我的繁茂学会了, 收割的时节都会到来, 对领悟的收割物被收集起来了, 另一个不愉快的冬天接着就来临了。

The cycle moves around, and insofar as a life in faith has been preserved in the individual through the predictable difficulties, just so far may the next realization be more and other and even more helpful than the first, thusly creating a new spiritual self, with new realizations, which then must go through the springtime of nurturing and protection, the summertime of manifestation, beauty, peace, and the words of freedom, faith and healing, and again, the harvest will be complete, and the imperishable spirit that you are, voluntarily and gladly, in a subconscious manner, moves to the next realization, the next spiritual infant, the next learning, the next blooming.

周期流转, 在一次在信心中的生命已经通过可被预测的困难在个体中被维持下去的范围内, **就是通过这种方式, 下一次的领悟可能会远远更大了且不一样了,** 这个领悟甚至会比第一个的领悟远远更加有帮助, 并由此创造出一个带着新的领悟的新的灵性, 这个灵性接下来就必须穿越抚育和保护的春天, 显化、美丽、平安、自由的言语、信心与疗愈的夏天, 再一次, 收割将会被完成, 你之所是的不朽的灵性, 自愿地、快乐地, 通过一种潜意识的方式, 会移动到下一个领悟, 下一个灵性的因而, 下一次学习, 下一次繁茂。

To achieve an ability to maintain stability in good times and in bad as perceived subjectively by the self, it is necessary to gaze at the creation day by day, within the present moment, and without judgment of any kind, except insofar as you are discriminating concerning that which you may take in and that which you may offer to others as service. When this cycle is understood, if we may use that term, the seeker may indeed minimize the heights and the depths ...

要取得在主观上被自我感觉为好日子和坏日子的时间中维持稳定性的能力, 必须

要日复一日地，在当下一刻之中凝视造物，这种注视是不带有任何类型的评判的，除了你在关于你可以采纳的事物以及你可以作为服务提供给其他人的事物方面进行的分辨之外。当这个周期被理解的时候，如果我们可以使用理解这个词的话，寻求者就可能确实将高度和深度减至最低.....

(Side one of tape ends.)

(磁带一面结束。)

(Carla channeling)

(Carla 传讯)

I am Q'uo, we continue through this instrument in love and light. This is not necessarily the correct manner of dealing with anguish and ecstasy, for, indeed, the very sharpness and depth of these emotions offers to the spiritually growing entity the opportunity to gaze at these emotional states with an eye to their purification of those mundane concerns which may be mixed in with imperishable ideals. Do we wish to have the cute and the pretty mixed with the beautiful? Perhaps in the mundane, but certainly not in the imperishable sense, for there is nothing that is relative, in spiritual realization. 我是 Q'uo，我们在爱与光中通过这个器皿继续。这并不一定是与痛苦和狂喜打交道的正确的方式，因为，确实，这些情绪的锐度和深度赋予了在灵性上逐渐成长的实体机会去注视这些情绪的状态，并同时着眼于它们对那些世俗的关注精炼，这些世俗的关注可能是与不朽的理想混合在一起的。我们会希望将聪明的事物、漂亮的事物和美丽的事物混合在一起吗？也许在世俗中我们会，但我们在不朽的意义上肯定不会，因为在灵性的认识中没有任何事物是相对性的。

One last thing that we would say before we leave this instrument is never to demean, degrade or criticize the self for lacking the conviction, the faith or the strength to meet a situation as one would wish. For the will of the spirit and the faith of the spirit are expressed in the fruits of intention, first of all, and only as the spirit grows stronger from intending, and intending, and intending to show love in difficult circumstances, does the spirit grow strong enough, hardy enough, and full enough of faith to manifest in any nearly accurate way the infinite beauty of spiritual intention.

在我们离开这个器皿前，最后一个我们会说的事情是，永远不要因为自我缺少确信、信心或者力量来如一个人所希望的一样地面对一个情况而贬低、贬损或者批评自我。因为灵性的意志和灵性的信心是在意图的果实中被表达的，首先且仅仅当灵性因为一次又一次地想要在困难的情况中展现爱而逐渐变得更加强有力的时候，灵性才会变得足够强壮，足够能吃苦，充满足够的信心来用几乎任何准确的方式来显化灵性的意愿的无限的美丽。

Let yourself continue as beginner. Let yourself remain infatuated, in love, and shield that passion from a world which has seemingly no positive passion, except in isolated instances at this time. Shield that light until it may grow through you without destroying you, for it is indeed a vibration too great for third-density consciousness. Yet, you who are harvestable potentially have

also the ability to hold light and love in manifestation, [which is] not able to be offered [by those] who have not worked toward graduation from this density. Never discourage the self or others in a spiritual sense. Support all selves, and speak those pearls that so inflamed and overjoyed your open hearts, by your presence, and upon request, by witness of a verbal kind. In this way may you never lose the novelty of the present moment, for is any present moment like another, and yet, are they not all the present moment?

让你自己作为一个新手继续。让你自己保持对爱的迷恋，并守护那种热情，使之不受一个在此刻除了在孤立的情况中之外看起来似乎并不拥有正面的热情的世界的侵犯。你们这些潜在是可收割的实体同样也拥有能力在显化中维持光与爱，这个工作是无法由那些尚未朝向从这个密度的毕业进行工作的实体所提供的。永远不要在一种灵性的方面让自己或者其他人泄气。支持所有的自我，藉由你的存在，在被请求的情况爱，藉由一种言语类型的见证来讲述那种让你们的开放的心如此火热且如此狂喜的珍珠。用这个方式，你就永远不会失去当下一刻的新鲜性，因为有任何当下一刻是与另一个是类似的吗，然而，它们不都是当下一刻吗？

We thank you for this opportunity to speak through this instrument upon this most interesting question, and we thank the questioner. May all who read or hear be blessed. We are those of the principle of Q'uo. We leave this instrument in love and light, and wish to close this communication through the instrument known as Jim. We will now transfer. I am Q'uo.

我们为这个通过这个器皿在这个极其有趣的主题上发言的机会而感谢你们，我们感谢提问者。祝愿所有读到或者听到的人都得到祝福。我们是 Q'uo 原则。我们在爱与光中离开这个器皿，我们希望通过被知晓为 Jim 的器皿结束这次通讯。我们现在将转移。我是 Q'uo。

(Jim channeling)
(Jim 传讯)

I am Q'uo, and greet each of you again in the love and the light of the one infinite Creator. At this time we are privileged to offer ourselves in the capacity of speaking to any queries which may be offered to us. Is there a query to which we may speak at this time?

我是 Q'uo，在太一无限造物者的爱与光中再一次向你们各位致意。在此刻我们很荣幸提供我们自己来回答可能被提供给我们任何的的问题。在此刻有一个我们可以发言的问题吗？

Carla: Could you offer us specific techniques for the maintaining of the beginner's mind?

Carla: 你们能够为我们提供保持新手的心智的明确的技巧吗？

I am Q'uo, and we are aware of your query, my sister. The beginner's mind is one which is full of the excitation of new discovery. The beginner's mind is one which is full of the desire to share what has been discovered with others, for it is that which is bright, shining, novel and inspirational to that entity's life. It is often difficult for those who have long been upon the path to remain excited

about this journey, for the nature of this journey is one of sacrifice. There is a price for each effort and learning and service commensurate with the purity and intensity of learning and service. Many such rounds of learning, of spending time within the desert, of climbing of the high peak within the inner mind, and of tripping and falling upon the path as one continues to persevere, to have faith, wear down much of this excitation within the seeker. To regain some portion of that excitation it is well for the seeker to place itself in these situations, to find within itself new thoughts on those subjects which it thought it had settled.

我是 Q'uo, 我理解了你的问题, 我的姐妹。新手的心智是一个充满了对新的发现的兴奋的心智。新手的心智是一种充满了与其他人分享已经被发现了的事物的渴望的心智, 因为被发现的事物是明亮的、闪光的、新奇的、且对于那个实体的生命是启发性的。对于那些已经在道路上很长时间的实体, 要去保持对于这条旅程的兴奋, 这经常是困难的, 因为这条旅程的特性是牺牲的特性。每一种努力、学习以及服务都会有与学习和服务的纯度和强度相应的一种代价。随着一个人继续坚持不懈, 拥有信心并将在寻求者内在之中的这种兴奋大量磨损掉, 会有学习、在沙漠中花费的时间, 在内在的心智中攀登高峰、在道路上轻快地走路并摔倒的圆。要重获那种兴奋的某些部分, 寻求者将它自己放置在这些情境中, 在它自己内在之中找到对那些它认为它已经稳固了的主题的心想法, 这是很好的。

To read, to view, to converse with new sources of information is one means by which any entity may refresh those opinions which have settled, and the excitation which has settled with them. In such a way does one not only add information and experience and opportunity to the life pattern, but one may also find that there is the opportunity to refine, even to reconstruct, that which seems to have been settled within the being, for it is a danger, shall we say, or a temptation for each seeker who has traveled for some time upon the spiritual path, to feel that there are settled areas that need no further examination.

去阅读, 去观察, 去与新的信息的来源交谈, 这是藉由其一个实体可以更新那些已经固定下来的观点以及已经与之一同沉淀下来的兴奋的一条途径。用这样一种方式, 一个人不仅仅为生命的模式增加了信息、体验和机会, 一个人同样也可能遭到去精炼, 甚至去重构看起来似乎已经在存有中被固定下来的事物的机会, 因为对于每一个已经在灵性的道路上旅行了一些时间的寻求者, 去感觉到有一些固定的区域是不需要进一步的检查的, 这是一种, 容我们说, 危险或者诱惑。

There are, it is certainly true, certain principles which are cornerstones for any seeker, and upon which the seeker shall place the structure of its mythology, shall we say. However, there are an infinite array of possibilities in the perceiving of these principles, and for the seeker to assume that that manner in which it has perceived is set, and in no need of examination, is the first step in the calcification of opinion, which when allowed to proceed from one assumption and lesson to another, may harden those interpretations of truth which, in order to have any hope of approximating truth must be open to further elimination, for if there is one principle that may be depended upon to have sway within your third-density illusion, that principle is the variety of

possibility within an infinite creation, that any truth which may be apprehended in a certain manner may also be apprehended in many other ways as well.

会有一些的原则是对于任何寻求者将会在其上放置它的，容我们说，神话的构架的基石，这肯定是真实的。然而，在感知这些原则的方面会有无限数量的可能性，如果寻求者假设，它已经通过其进行感知的方式是固定的，是不需要检查的，这种假设就是观念的僵化的第一步了，当这种僵化被允许从一个假设和一个课程前进到另一个的时候，它可能会使得那些对于真理的阐释硬化，而为了要拥有任何的接近真理的希望，真理必须向着进一步的消除开放，因为如果有一个原则是可以被依赖以在你们的第三密度中占据支配地位的，那个原则就是在一个无限的造物中的可能性的多样性了，即任何可以用一定的方式被理解的真理，同样可以用很多其他的方式被理解。

It is well, therefore, for the seeker to shake itself up from time to time, to perhaps engage in a game in which all that seems to have been known, gathered through much searching in the past, be for a moment, perhaps a day, or a week, thrown out, so that the seeker must begin anew. Now, we are not saying that what has been gathered through a long process of seeking should be discarded completely. Perhaps for only a moment, it will be well for the seeker to look with new eyes for those answers to the riddles of its life. It may be that the seeker shall return to those principles and means of seeing, interpreting principles, that it has long held, but to journey from them for even a short period of your time, and to look for a new perception, a new mode of apprehending, is an exercise which shall refresh the seeker in its gathering of information, in its processing of this information and in its formation of new relationships, and the seeking of these relationships within the appropriate energy center.

因此，寻求者不时地将它自己重新改组，这是很好的，也许是参与到一个在其中一切事物看起来似乎都已经被知晓的游戏中，将在过去进行了大量的搜寻的事物收集起来，过一会儿，也许是一天，或者是一周，将它们都扔掉，这样寻求者就必须重新开始了。现在，我们不是在说，通过一段漫长的寻求的旅程已经被收集起来的事物应该被完全抛弃掉。也许仅仅是一会儿，寻求者用新的眼睛去寻找那些它的生命的谜题的答案，这将会对寻求者是很好的。它有可能是，寻求者将返回到那些它已经很长时间相信的原则以及观察、解释那些原则的途径，甚至只是从那些原则返回一小段时间，并寻找一种新的观念，一种新的感知的模式，在寻求者对信息的收集的方面，在他对这种信息的处理的方面，在它对新关系的形成的以及在适当的能量中心中对这些关系的寻求的方面，这段返回的旅程都是一种让寻求者焕然一新的练习。

By such a process of reevaluation may the seeker then discover that there is a continued thrill and excitation that comes from this seeking process. The gathering of information, the gathering of experience, and the increased variety in all of this, adds to the excitation that may propel the seeker to more closely strike to the heart of the incarnation and its purpose within this illusion. 藉由这样一个重新评估的过程，寻求者接下开就可能会发现，会有一种持久的激动和兴奋从这个寻求的过程出现了。对信息的收集，对体验的收集，在所有这种

收集中的增加的多样性，都会增添那种兴奋，这种兴奋可能会推动寻求者更为紧密地触及投生的核心以及在这个幻象中的它的目的。

Is there a further query, my sister?
有一个进一步的问题吗，我的姐妹？

Carla: (Inaudible) Jesus offered the Creator's words, "Peace I give you, my peace I leave with you, not as the world gives, give I unto you", (inaudible) a writer in writing of that passage, wrote "The peace of God, it is no peace, but strife closed in the sod, but brethren let us pray for but one thing, the marvelous peace of God."

Carla: (听不见) 耶稣提供了造物者的话是，“我赐予你们的平安，我留给你们的我的平安，和这个世界给予的平安是不一样的，我赐予你们的是真平安(听不见)，一个作者在写道那段话的时候写道，“主的平安，它不是和平，而是在将争吵关闭在草皮中，但是，同胞们，让我们仅仅祈祷一个事情，非凡的主的平安。”

It seems to me that mundane peace is a symptom of that which is no longer changeable, (inaudible). Is it too large a question to ask about spiritual peace? Should it be kept for a Sunday main topic, or in it a matter fairly short to answer the question, what is the Creator's peace?

看起来似乎世俗的平安是一个不再能够改变的事物的症状，(听不见)。问及灵性上的平安，这是一个过大的问题吗？它应该被留给一次周日的主要的讨论吗，或者，回答这个问题是一个相当简短的事情呢，造物者的平安是什么呢？

I am Q'uo, and am aware of your query, my sister. The topic of which you speak is one which would be well to reserve for a time during which it may be explored with the intensity and perseverance that it deserves, for this is a topic which has been little considered among those of your peoples, and it is one which is well to be considered by each entity who would seek the love and the light of the one Creator.

我是 Q'uo，我理解了你的问题，我的姐妹。对于你谈及的主题，将它保留给一次在其中它可以藉由它应得的强度和坚持而被探索的时间，这是很好的，因为这是一个在你们的人群中已经很少被考虑过的主题，它是一个每一个寻求太一造物者的爱和光的实体可以很好地考虑的主题。

Is there a further query, my sister?
我的姐妹，有一个进一步的问题吗？

Carla: No, my brother, I would like to thank you (inaudible).
Carla: 没有了，我的兄弟，我想要感谢你 (听不见)。

I am Q'uo, and we again thank you, my sister. Is there another query at this time?

我是 Q'uo，我们再一次感谢你，我的姐妹。在此刻有另一个问题吗？

K: I have no questions at this time.

K: 在此刻我没有问题。

I am Q'uo, and we thank each of those present for inviting us to join you in your circle of seeking. It is a great honor for us to do so and we are filled with joy at each opportunity. At this time we shall take our leave of this instrument and this group, leaving each, as always, in the love and in the light of the one infinite Creator. We are those of Q'uo. Adonai, my friends. Adonai.

我是 Q'uo, 我们感谢每一个在场的人邀请我们加入你们寻求的圈子。我们这样做是一种极大的荣耀, 我们对于每一个机会都是充满了喜悦的。在此刻我们将离开这个器皿和这个团体, 我们一如既往, 在太一无限造物者的爱与光中离开每一位。我们是 Q'uo。Adonai, 我的朋友们。Adonai。

January 10, 1991
1991-01-10 苦难的作用

(Unknown channeling)
(传讯者未知)

I am Q'uo, and greet each of you this evening through this instrument. We are pleased that this instrument has been able to receive our initial contact.
我是 Q'uo, 今晚通过这个器皿向你们各位致意。我们很高兴这个器皿已经能够接收到我们的初始的接触了。

We would speak to you this evening on the subject of suffering. This is a subject which many of your peoples do not wish to pay attention to, a subject which many wish to ignore or avoid as much as possible. It is also a subject with which each serious seeker is personally quite familiar and we know that each in this group have given much thought to the nature and purpose of suffering as it has been observed in each life and the lives of your other selves.

我们今晚向你们谈及受苦的主题。这是一个你们很多人并不希望去关注的主题, 一个很多人希望去忽略, 或者尽可能避免的主题。它同样也是每一个严肃的寻求者个人对其相当熟悉的主题, 我们知道, 当苦难在每一个人的生命中以及在你们的其他自我的生命中被观察到的时候, 在这个团体中的每一个人都已经对苦难的特性以及目的给予了大量的思考了。

We are aware that there are differing so-called popular views of the role of suffering in the life of a seeker. Traditionally, many groups among your peoples have held that suffering is necessary for the purification of the soul or the advancement of the seeker on the path. This concept has been "adopted," shall we say, by others in the more general society, as well as may be observed by the term that is in this instrument's mind, "No pain, no gain." There is also, as you are aware, a group or groups, especially in the so-called New Age movements among your peoples, which hold that suffering is not only not necessary to spiritual growth, but may even be a sign that individual has not taken whatever steps are necessary in order for it to be truly a seeker. We would suggest to you that both of these views are extremes and that suffering is neither a necessity for spiritual growth, nor a sign that spiritual growth is not taking place, but rather simply a byproduct of that which you call change.

我们察觉到在关于苦难在一个寻求者的生命中的作用的方面, 在所谓的流行的观点上会有不同。传统上, 在你们的人群中的很多的团体已经赞成, 苦难对于灵魂的净化或者对于在道路上的寻求者的前进是必不可少的。这个观念已经被在更为一般性的社会中的其他人, 容我们说, "采用"了, 这个观念同样也可以藉由在这个器皿的头脑中的这样一个措辞而被观察到, 即"没有痛苦, 就没有收获。"(No pain, no gain.) 如你们知晓的一样, 同样也有一个团体或者多个团体, 尤其是在你们的人群中的所谓的新时代的运动中, 它们赞成苦难不仅仅是对于灵性的成长是必须的, 苦难同样可能甚至是一个标记, 即个体尚未进行所需的无论什么步

骤以便于它真正成为一个寻求者。我们会向你们建议，这两个观点同时都是极端的，受苦既不是对于灵性成长的一种必不可少的事物，它也不是一个灵性的成长尚未发生的标志，毋宁说，苦难单纯地就是一个你们所称的改变的副产品。

Now, as you are aware, the process of spiritual growth involves much change and this takes place on many different levels. Change is at times most welcome and it may not be perceived at those times that there is any suffering taking place. However, each choice that is made involves, of necessity, a sacrifice of all other choices at that moment and suffering may be felt on many levels.

现在，如你们察觉到的一样，灵性成长的过程包含了大量的改变，这种改变是在很多不同的层次上发生的。改变有时候是极其受欢迎的，在那些时候它可能不会被感觉到有任何的苦难发生。然而，每一个被做出的选择，都不可避免地包含了对于在那个时刻的所有其他的选择的牺牲，苦难可以在很多的层次上被感觉到。

It is possible to follow the paths outlined by the more traditional viewpoints that adamantly hold to the view that suffering is essential for purification, for growth. It is possible to adopt this viewpoint in whole or in part, to use suffering in the life intentionally to accelerate one's process of spiritual evolution. As you aware, the conscious use of catalyst in this way is the means whereby one's growth is accelerated.

去跟随着更为传统性的观点所描绘出来的道路，这是有可能的，这种观点固执地坚持，苦难对于净化，对于成长是实质性的。有可能在整体上或者在部分上采用这种观点以在生命中有意图地利用苦难来一个人的加速灵性演化的进程。如你们察觉到的一样，用这种方式对催化剂的有意识的使用时藉由其一个人的成长被加速了的途径。

You are aware that there is much catalyst among your peoples that is unused, indeed, much that is little even noticed. This is to be expected as the nature of your illusion is most heavy and you are constantly bombarded with more than your senses are able to focus on.

你们察觉到在你们的人群中有大量未被利用的催化剂，确实，大量的催化剂甚至几乎没有被注意到。这就是被期待的情况了，因为你们的幻象的特性是极其沉重的，你们是被比你们的感知所能够聚焦的事物更多的事物持续不断地轰炸的。

Thus, the role of suffering in each seeker's life may, in actuality, be chosen by the seeker. It may be catalyst on which the attention is focused and therefrom much understanding and much growth may take place. It may be ignored or avoided as much as possible, but we would suggest to you that, as a seeker, this would not be the most desirable course of action if progress on the path is what is desired.

因此，在每一个寻求者的生命中的苦难的作用，实际上是可以被寻求者所选择的。它可以成为注意力聚焦于其上的催化剂，从那里大量的理解和大量的成长就可以发生了。它可以被尽可能地被忽略或者被避免，但是我们会向你们建议，作为一个寻求者，如果在道路上的进展是被渴望的事物，这会是最不理想性的行动的线路。

Many among your peoples have gone to great lengths to provide certain types of suffering for themselves in their life in order that attention may be brought to the life, to areas that need examination, to provide a focus that will eventually lead the conscious mind through the illusion. For this is the first thing desired by each entity as it enters this (inaudible) incarnation, that the illusion be pierced. The realization occurs that this indeed is illusion.

在你们的人群中有很多人已经不遗余力地在他们的生命中为他们自己提供了一定类型的苦难，以便于苦难可以被带到生命，被带到需要检查的区域以提供一个焦点，这个焦点将会最终引导有意识的心智穿越幻象。因为幻象被刺穿，这就是在实体进入到这个(听不见)的投生的时候被每一个实体所渴望的第一个事情了。这确实就是一个幻象，这种领悟是会出现的。

How great is the suffering among your peoples and how many there are who suffer completely within the illusion, not realizing the opportunity it brings them. The sorrow within and we hope that our humble words may perhaps be the means by which some are enabled to begin to pierce this illusion.

在你们的人群中的苦难是怎样地巨大呀，有多少人已经在幻象中完全地受苦了却没有同时领悟到苦难带给他们的机会。在内在于之中的忧伤，我们希望我们谦卑的言语也许可以成为一些人能够藉由其能够开始刺穿这个幻象的途径。

We are grateful for the opportunity to speak to this group and would at this time transfer to the one known as Jim. I am known to you as Q'uo.

我们对于向这个团体发言的机会是极其感激的，我们会在此刻转移到被知晓为 Jim 的实体。我是你们知晓的 Q'uo。

(Jim channeling)

(Jim 传讯)

I am Q'uo, and greet each of you again, in love and in light with this instrument. We would at this time offer ourselves for the answering of queries if that is appropriate. (Inaudible). May we ask if there is a query at this time?

我是 Q'uo，通过这个器皿在爱与光中再一次向你们各位致意。我们会在此刻提供我们自己来回答问题，如果那是合适的话。(听不见)。请问在此刻是否有一个问题呢？

Questioner: (Inaudible).

提问者：(听不见)

I am Q'uo, and we are aware of your query, my sister. At this point in the progress of each instrument in this circle, there is but one necessity and that is to persevere. Each has a firm grasp of the process both in the mechanical sense of how the process works and also in the sense of the inner discrimination and ability to speak the words that are given and which appear within your minds. Each entity is now striving to become aware of more of the richness, shall we say, that may be found within the concepts and the words

and phrases that we give each during the contact.

我是 Q'uo, 我们理解了你的问题, 我的姐妹。在这个圈子中的每一个实体的发展的这个位置上, 仅仅只有一个必须的事情, 那就是坚持不懈。在这个过程中是如何工作的机械性的意义上, 以及在内在的分辨与讲述被给予且出现在你们的头脑中的言语的能力的方面, 每一个人都这两个方面同时对这个过程拥有一种坚实的掌握了。每一个实体现在都在努力去察觉到可能在我们在接触期间给予每一个人的观念、词语和短语之中被找到的更多的丰富性。

There are potential avenues of exploration that are open to all instruments no matter the amount of experience involved for there is indeed an interconnectedness between all things and it is possible to be finely enough tuned that ways of describing that which is given begin to open more easily as practice is accomplished. Thus the subtleties and nuances of the message for each practicing instrument can enrich the process and the content of each contact. Other than continuing to practice (inaudible), we would not have any recommendations for additional tools or procedures at this time.

会有潜在的探索的途径向着所有器皿开放, 无论被包含的体验的数量是多少, 因为确实在一切的事物中都有一种相互关联性, 它是有可能被足够微妙地调音, 以至于对被给予的事物的途径的描绘会开始随着练习被完成而更为容易地开放了。因此, 给每一个练习的器皿的信息的微妙性以及细微差别都能够丰富每一次接触的过程和内容。除了继续练习之外 (听不见), 我们在此刻不会有任何对于额外的工具或者步骤的推荐。

Is there a further query?

有一个进一步的问题吗?

Questioner: (Inaudible).

提问者: (听不见)。

I am Q'uo, and am aware of what you are asking. We would agree in general terms that your estimation is correct. However, though each of you have a more finely tuned receptive ability awaiting further exercise and therefore are also in need of looking for the finest tuning within that can be found, and the most appropriate phrases for the chiseling of the concept. The entity known as Jim, through which we now speak, has this need, as you have surmised in more obvious configuration as it tends to synopsise both in thinking and in speaking as a result of the receiving in like manner.

我是 Q'uo, 我理解了你们正在询问的事情。我在一般性的方面赞成, 你们的估计是正确的。然而, 虽然你们每一个人都拥有一种被更加精细地调音过的接纳性的能力等待着进一步的练习, 并因而同样也需要在内在之中寻找所能够被找到的最精细的调音, 对与它最为适当的措辞是观念的雕刻刀。我们现在通过其发言的被知晓为 Jim 的实体是拥有这种需要的, 如你们已经通过更为明显的配置推测的一样, 它倾向于同时在思考和发言中将它概括成为用类似的方式接收到的事物的一个结果。

However, we would not wish to omit that (inaudible) each instrument can

receive both more finely and more clearly with the practice and the developing of the inner sensitivities that allow certain portions of our words to be as seeds and to speak what may spring from them, rather than speak only seeds. We attempt at this time to use this analogy to make an image appear within this instruments mind that allows concepts to permit. We shall retrace this thought, not wishing to (inaudible).

然而，我们并不希望去删除那个（听不见）每一个实体都能够藉由练习和对于内在的敏感性的发展而同时更为精细且更为清晰地接收，这种内在的敏感性允许我们的言语的一部分成为种子并讲述可能从它们发芽的事物，而不是仅仅讲述种子。我们在此刻尝试去使用这个类比来使得一个形象在这个器皿的头脑中出现，这个形象会允许观念成为可能了。我们将对这个想法进行追溯，而不是希望（听不见）。

These seeds are cast upon the ground. They are crystal concepts. Instead of speaking each concept discretely, these can be allowed to blossom, to grow, shall we say, so that there is a trail that is followed.

这些种子是被撒到地面上的。它们是结晶的观念。与其不连贯地说出每一个观念，这些观念是能够被允许开花，容我们说，生长，这样就会有一条小径被跟随了。

We apologize for the moodiness of this response, but we were, in this response, allowing this instrument to do that which was given as an exercise.

我们为这个回应的喜怒无常而抱歉，但是我们在这个回应中正在允许这个器皿进行作为一个练习被给予的事物。

Is there a further query, my sister?

我的姐妹，有一个进一步的问题吗？

Carla: (Inaudible).

Carla: (听不见)

I am Q'uo, and we are of your query, my sister. We would answer in the affirmative that you have a good grasp of that which we would have many more words to express. Is there a further query?

我是 Q'uo，我们知晓了你的问题，我的姐妹。我们会用肯定的方式回答，你对于我们用更多的言语来表达的事物拥有了一种很好的掌握了。有一个进一步的问题吗？

Carla: The other question is about (inaudible). Something that just came up when we were talking before (inaudible) and I got all of that, if I am on the right track. (Inaudible).

Carla: 另一个问题是关于（听不见）。当我们在（听不见）之前说话的是有，一些事情出现在头脑中了，我全明白了，是否我正处于正确的轨道上呢？

I am Q'uo, and am aware of your query. You are quite correct in your assumption that each instrument can construct a model or inner visualization to use as a sensing device and by attending to this tool may receive an

impression as to the nature of the protection that is available to each circle that is seeking such as this one. The visualization may also, for those that are more able to utilize the inner senses, be that which allows the sense, the tone of the circle, to be perceived in much the same fashion as the tuning fork when placed in motion (inaudible) here. We take this instrument as an example whereby the feeling for the group would be internalized so that the circle was felt to be (inaudible) body and the, by virtue of the circle, monitored in this fashion. Others may be more comfortable with a visualization that would give a momentary image to the instrument as the means by which the protective vibration of the circle could be monitored.

我是 Q'uo, 我理解了你的问题。你假设每一个器皿都能够构建一个模型或者内在的观想来用作一种感知的工具, 器皿藉由注意这个工具可以在关于可以为诸如这个圈子之类的每一个正在寻求的圈子所利用的保护的特性的方面接收到一个印象, 你在这个假设的方面是相当正确的。对于那些更加有能力去利用内在的感知的人, 视觉化观想同样也可以允许那种感知, 允许圈子的音调用与调音叉非常类似的方式被感觉到, 当调音叉处于运动状态的时候 (听不见) 这里。我们将这个器皿用作一个范例, 在这个器皿身上, 对于团体的感觉会被内化, 这样圈子就会被感觉到成为 (听不见) 身体, 凭借着圈子的优点而用这种方式被监控了。其他人可能会对于一种会给予器皿一个瞬间的形象的观想感觉到舒适, 这个形象是作为藉由其圈子的保护性的振动可以被监控的途径的。

Is there another query?

有另一个问题吗?

Carla: (Inaudible).

Carla: (听不见)

I am Q'uo. We thank you for your assistance in aiding each instrument and improving (inaudible). Is there another query at this time?

我是 Q'uo。我们为你们在帮助每一个器皿并增进 (听不见) 的方面的辅助而感谢你们。在此刻有另一个问题吗?

Questioner: (Inaudible).

提问者: (听不见)。

I am Q'uo, and am aware of your query, my sister. Indeed, there is a great opportunity each day for each instrument, we find, to refine these sensitivities. In that at any moment with there are stimuli reaching into any of the senses of an instrument a few moments may be taken to focus as carefully as possible upon each stimulus and the response that each feels within. There will be a reflex kind of response as the first response in a situation in which the instrument has paused for a moment in order to receive some of the inner workings of itself. Thus, you may find yourself in a crowded room with a number of conversations occurring and by taking five to ten of your seconds—we believe this is correct—in inner silence one may take an inventory of the vibrations that are resonating within in harmony or in

disharmony and one may also note the flavor or color of harmonious or disharmonious vibrations so that there is a coding or checking, careful noting of these responses as this inner inventory is practiced more frequently. The sensing ability will energized even more acutely, much as any learned activity becomes easier with repetition. Thus you may decide to take such as needed, [an] inventory of vibrational sensing two or three or more times per your day as a regularized exercise.

我是 Q'uo, 我理解了你的问题, 我的姐妹。确实对于每一个器皿, 我们发现每一天都有大量的机会去精炼这些敏感性。因为在任何时刻, 在刺激物正在进入到一个器皿的任何的感官的同时, 都尽可能仔细地聚焦在每一次刺激物和每一个人在内在之中感觉到的回应上一会儿。将会有一种反射性的回应作为在一个情况中的第一反应, 在这个情况中, 器皿可以暂停一会儿以便于接收到它自己的一些内在的工作。因此, 你们可以发现你们自己处于一个拥挤的房间中, 有数个谈话正在发生, 藉由在内在的静默中花五到十秒钟——我们相信这个时间是正确的——一个人就可以对在内在中用协调或者不协调的方式共鸣的振动进行清点了, 一个人同样也可能会注意到协调或者不协调的振动的风味或者色彩, 这样随着这种内在的清点被更为评判地练习, 就会有对于这些回应的一种编码或者检查, 以及对它的仔细的留心了。感知的能力将会更为敏锐地被赋能, 这非常类似于任何被学会的活动都会藉由重复而变得更加容易。因此, 你们可以根据需要决定去将每天两三次或者更多次的对于振动的感知的一种清点用作一种有规律的联系。

Is there a further query, my sister?
我的姐妹, 有一个进一步的问题吗?

Questioner: (Inaudible).
提问者: (听不见)。

I am Q'uo, and we thank you, my sister. Is there another query at this time?
我是 Q'uo, 我们感谢你, 我的姐妹。在此刻有另一个问题吗?

Questioner: (Inaudible).
提问者: (听不见)。

I am Q'uo. We are most appreciative for each opportunity to speak our thoughts to this group for we find that each asks that which is both upon the mind and the heart. It is well that all faculties be brought to bear upon it, the learning process with this group for utilizing all the data tools and for expressing your dedication, your desire to be of service. My sister, we shall take our leave of this group, thanking each again for renewing the opportunity for us to join you this evening. We are know to you as those of Q'uo. We leave each in love and in light of the one infinite Creator. Adonai, my friends.

我是 Q'uo。我们对于每一个向这个团体讲述我们的想法的机会都是极其感激的, 因为我们发现每个人都同时询问了在头脑中和在心中的问题了。将所有的机能都产生出来以便于在其上承载与这个团体一起的学习的过程, 这是很好的, 这个学习的过程是为了利用所有的数据的工具以及表达你们的奉献和你们对于学习

的渴望。我的姐妹，我们将离开这个团体，我们同时再一次为今晚重建让我们加入你们的机会而感谢各位。我们是你们知晓的 Q'uo。我们在太一无限造物者的爱与光中离开你们。Adonai，我的朋友们。

January 13, 1991
1991-01-13 伴侣之茧

Group question: The question this evening has to do with the situation in which Carla and I are experiencing difficulty in maintaining our normal harmony in spite of our very intense efforts at trying to communicate clearly. We know we have been targets of psychic greetings in the past, but we aren't aware of making openings for these greetings at this time. What is the quality, in general, in mated relationships, that Ra described as adversary in nature, and how can people become aware enough of these factors to create a harmonious relationship?

团体问题：今天晚上的问题是与 Carla 和我在维护我们通常的协调一致的方面的那个在其中正在体验到困难的情况有关的，尽管我们在尝试去清晰地沟通交流的方面做出了非常强烈的努力。我们知道我们在过去已经是心灵致意的目标了，但是我们并未察觉到在此刻为这些致意产生出了开口了。在 Ra 描述为在在属性上是对抗性的伴侣关系中，一般来说，这种关系的特性是什么呢，人们如何才能开始足够多地察觉这些因素以创造出一种协调的人际关系呢？

(Carla channeling)
(Carla 传讯)

I am Q'uo. Greetings to each of you in the love and in the light of the one infinite Creator. It is a privilege to be called to your group at this time to speak upon the adversarial relationship between mates. First, however, we would note, for your interest and (inaudible), the absolute beauty of a great portion of your planetary sphere's inhabitants' prayers as they rise from the mundane events which cause them into planes of intercession, healing, forgiveness, and enlightenment.

我是 Q'uo。在太一无限造物者的爱与光中向你们各位致意。在此刻被呼唤到你们的团体来对在伴侣之间的对抗性的关系的主题进行发言，这是一种荣幸。然而，首先我们会指出，为了你们的益处以及（听不见），当你们的星球上的居住者从它们世俗的事务中提升出来的时候，它们的祈祷的一个巨大的部分是拥有绝对的魅力，这种美丽使得它们进入到了代祷、疗愈、宽恕和觉醒的层面之中。

My brothers and sisters, we cannot stop your wars, nor would the Creator. These are energies within you which have not yet been balanced. That balancing is a portion of your learning. There is a correspondingly drastic amount of negative energy upon the Earth plane at this time which is only inevitable since the harvest grows nigh, and, indeed, has begun occurring on an individual basis, as those who are capable, upon leaving their incarnations, choose to take the walk of light and discover the density of their next abiding and learning place.

我的兄弟姐妹，我们无法阻止你们的战争，造物者同样也不会。这些是在你们内在之中尚未被平衡的能量。那种平衡是你们的学习的一个部分。在此刻在地球的层面上会无可避免地有一种相应地数量巨大的负面性的能量，**因为收割正逐渐成熟，并确实已经在一个人性的基础上正在发生着了**，那些有能力毕业的人，在

离开它们的投生的之后，会选择去走上光的道路并发现它们下一个居住和学习的场所的密度。

Your beauty is transcendent, your prayers heartfelt, and given every support by those of positive orientation, whatever the nature and manifestation of your consciousness and personality. So, although events look hopelessly muddled upon a mundane level, there is great polarization taking place, both for those positively oriented and those upon what many have not yet determined as the negative path. Many are moving along this path at this time who will, predictably, reverse the nature of that polarity when the difference between imagined carnage and real carnage is made clear by some personal experience.

无论你们的意识和任何的特性和显化是什么，你们的美丽是超群的，你们的祈祷是由衷的，那些正面导向的实体给出了每一份的支持。因此，虽然在一个世俗的层面上事件看起来是令人绝望地一团混乱，会有巨大的极化正在发生，这种极化同时发生在那些正面导向的实体的身上，和很多走上尚未被确定是负面性的道路上的实体身上的。很多人在此刻正在沿着这条道路前进的人，当在想象上的屠杀和真实的屠杀之间的区别藉由某种个人性的体验而变得清晰的时候，可以预料得到地，将会倒转那种极性的特性。

We ask you to look at these days not with trepidation and not with fear, but with enormous compassion. There will be, regardless of future events, great grieving and suffering among all peoples. We do not know what will occur in the future. It is always in the hands of free entities to choose the destiny of a people. Some of these free entities are imprisoned within their minds by concepts neither positive nor negative. This is a great confusion upon the mundane level. We ask you to move beyond it, and to be a portion of the ceaseless cry of prayer and supplication that rises so beautifully, so deeply, so richly at this time from your planetary surface, rises to the infinite One in glory and beauty. Know that your prayers are heard. Know that you are not forgotten.

我们请你们不要带着颤栗，不要带着恐惧，而是带着无尽的同情心来查看这些日子。无论未来的事件是什么，在所有人中间都会有巨大的悲伤和苦难。我们并不知道在未来将会发生什么事情。去选择一个人的命运，这一直都是由自由的实体决定的。这些自由的实体中的一些是被那些即不是正面性也不是负面性的观念而囚禁在它们的心智之中的。在世俗的层面上会有一种巨大的混淆。我们请你们超越它，并成为在此刻从你们的星球表面上如此美丽地、如此深入地、如此丰富地升起，并在荣耀和美丽中升入到无限太一的无尽的祈祷与恳求的呼唤的一部分。知晓你们的祈祷是被听到的。知晓你们是没有被遗忘的。

We move now to a more personal, intimate point of view with regard to that within third-density entities which contributes not only to war and the possibilities thereof, but also to what is called an adversarial relationship, whether it is between friends, family members, enemies or mates. Let us gaze for a moment at the basic truths to which we will be contrasting experience within the illusion.

在关于在第三密度的实体内在之中不仅仅为战争以及战争的可能性做出了贡献，同样也为一种被称之为对抗性的关系做出了贡献的事物的方面，我们现在移动到一个更为个人性、更加密切的视角，无论这种关系是在朋友之间、家庭成员之间，敌人之间还是在伴侣之间。让我们注视一会儿基本的真理，我们会将这种基本的真理与在幻象中的体验进行对照。

The most basic truth is that all that there is is created of one Creator, and of one material. Love has chosen to move into being through the use of light. When we greet you in love and light, we greet you as all that there is in all that there is, hoping to imply the spiritual reality that all are one. The most you may experience normally within third density is harmony. You are not just harmonious entities, you are One. You are truly each other. As you love others, you love yourself.

最基本的真理就是，一切万有都是由太一造物者所创造的，都是由一个材料所创造的。爱已经选择通过对光的使用移动到存有之中了。当我们在爱与光中向你们致意的时候，我们是作为在一切万有中的一切万有向你们致意的，我们同时希望暗示那种万物一体的灵性的实相。在第三密度中你们通常可能会体验大多数的事物是协调性。你们不仅仅是协调的实体，你们是太一。你们真的是相互彼此。当你爱其他人的时候，你是在爱你自己。

Our second background proposition to you is our opinion that the mated relationship, indeed, any close relationship, seems especially biased against the possibility of doing great spiritual work because inevitably neither entity in such a relationship is at one with itself. Thusly, all relationships, to the extent that the disharmony in one and the disharmony in the other can be multiplied, will result in a certain strength of collision. The more discordant the vibrations of each, the greater the impact of the collision.

我们对你们的第二个背景性的前提是我们认为，伴侣关系，确实任何的亲密关系，看起来似乎尤其是与进行伟大的灵性上的工作的可能性相背的，因为在这样一种关系中任何一个实体都无可避免地是尚未与它自己协调一致的。因此，取决于在一个人内在之中的不协调和在另一个人内在之中不协调可以被加倍的程度，所有的关系都将导致一定的冲突的力量。在每一个人身上的振动越为不协调，冲突的冲击力就会越大。

We speak in metaphysical terms, but the motion of emotion, and its vector, are both important concepts to consider when examining disharmony between two mates. The energy that is being experienced subjectively has a certain intensity depending upon the degree and the kind of disharmony in the entity. The vector of that energy, which is of a negative nature, is a free choice also, and may be pointed inward towards the self, or outward towards others, or it may be ignored because of guilt or other reasons, repressed, and thereby become a fixed and unmoving solidity of disharmony.

我们是在形而上学的方面谈论的，但是情绪的运动，以及它的矢量，同时是在检查在两个伴侣之间的不协调的时候要去考虑的重要的观念。在主观上正在被体验到的能量是拥有一定的强度的，它是取决于在那个实体内在之中的不协调的程度和类型的。那种能量的矢量是具有一种负面的特性的，它同样也是一种自由的选

择并可以被向内指向自我的，或者向外指向其他人，或者他可以由于内疚或者其他的原因而被忽略，被压抑，并因此成为一种固定的、不移动的不协调的坚固性。

Thusly, no matter how subjectively miserable it makes a spiritually oriented entity to speak disharmoniously, it is at all times far more appropriate for service to others entities to move any expressions of emotion whatsoever into clear and honest expression than to keep it within the self that it may putrefy and sicken the self in one way or another, because the energy of that disharmony must express itself. If it is not expressed as catalyst by the mind and the emotions, it shall move into the body complex and create disharmony within the second density manifested entity which is the temple or tabernacle within which your consciousness meets the infinite Creator during this incarnational experience.

因为，无论在主观上是多么的受折磨，它使得一个灵性导向的实体用不协调的方式说话了，对于服务他人的实体，相比将情绪的表达留在自我内在之中以至于它可能会用这样或者那样的一种方式化脓并让自我生病，将无论什么任何情绪的表达移动到清晰而诚实的表达之中，在有的时候这都是远远更为合适的，因为那种不协调的能量是必须自我表达的。如果它没有作为催化剂而被心智和情绪表达，它将进入到身体复合体并在第二密度的显化的实体中创造出不协调，第二密度的显化的实体是在这次投生体验中你的意识在其中与无限造物者相会的圣殿或者至圣所。

From this beginning, you may perhaps see that we shall start not with two entities, but with one, for the source of disharmony is fear, fear of one kind or another. When there is disharmony it is well first to move within the self and ask the self to look at the expression that was disharmonious, not the other's expression, but the expression of the self. Examine it not for excellence—you are not a judge—but examine it to discover the underlying fear.

从这个开头，你们也许可以看到，我们将不是从两个实体开始，而是从一个实体开始，因为不协调的源头是恐惧，这样或者那样类型的一种恐惧。当有不协调的时候，首先移动到自己内在之中并请自己去检查不协调的表达，不是其他人的表达，而是自我的表达，这是很好的。不是为了优秀而检查它——你不是一个法官——而是检查它以发现潜在的恐惧。

We may use an example. A common negative emotion which creates disharmony between entities is jealousy. As this is specifically not the situation of the precise couple asking the question, we feel this is a better and more general concept to work with using this instrument, for the instrument must be to some degree protected against the temptation to offer the specific advice regarding the self while in this altered state of consciousness.

我们可以使用一个范例。一种在两个实体之间创造出不协调的通常的负面性的情绪是嫉妒。因为这明确地不是问问题的那对夫妇的情况，我们感觉到这是在使用这个器皿的时候的一个进行工作的更好的且更为一般性的观念，因为这个器皿必须在某种程度上被保护，以防止在它处于这种转换过的意识状态之中的时候受到诱惑去提供在关于自我的方面的具体的建议。

Why would a woman or man in third density experience jealousy? The experience of jealousy is linked to the fear of loss, which creates anger, which creates guilt, which creates a host of echoing and re-echoing discordant emotions within the self. Let us look at the entity who has attracted this negative emotion. Let us say that this entity is innocent. Why is this entity experiencing the adversarial negative emotion? Largely, the innocent entity who is experiencing jealousy is experiencing the fear of being utterly misunderstood and misjudged. It is angry because it does not like to be kept in a cage, and the emotion of jealousy in an active phase is the making of a very small prison for an entity.

为什么在第三密度中的一个女人或者男人会体验到嫉妒呢？嫉妒的体验是与一种对失去的恐惧有关联的，这种失去的恐惧创造出愤怒，创造出内疚，创造出一种在自我内在之中的不协调的情绪的大量的回声和回响。让我们查看那个已经附着了这种负面性的情绪的实体。让我们假设，这个实体是无辜的。为什么这个实体正在体验到对抗性的负面情绪呢？正在体验到嫉妒的无辜的实体主要是正在体验到被完全误解和被完全错误地评价的恐惧。它是愤怒的，因为它并不喜欢被关在一个笼子里，嫉妒的情绪，在一种主动性的方面，是为一个实体建造一个非常小的监狱。

If the entity is guilty of that action because of which the mate is jealous, that entity is also fearful. What is it afraid of? Perhaps it is afraid of losing that which has been comfortable, useful and kindly in its life experience, the settled home, the children, the family experience, and this fear creates anger and frustration and the feeling of being alone. Indeed, the feeling of being alone, bereft, stranded, abandoned and forgotten is at the heart of the great majority of the day-to-day fears which create in entities an adversarial inner relationship between the portion of the self that is devoted to unity, peace and concord, and the part of the self that is devoted to protecting its boundaries, enlarging its fortune, creating greater comfort or happiness, however petty or great.

如果实体因为伴侣是嫉妒的而对那个行为感到内疚的话，那个实体同样也在害怕。它在害怕什么呢？也许它害怕失去在它的生命体验中已经是舒适的、有用处的以及亲切的事物，安定的家庭、孩子，家庭体验，这种恐惧创造出了愤怒、沮丧以及孤单的感觉。确实，孤单的、被剥夺了的、搁浅了的、被遗弃的、被遗忘的感觉，就是在日复一日的恐惧中的绝大多数恐惧的核心之处的感觉了，这种恐惧在实体内在之中创造出一种对抗性的内在关系，这种对抗是在自我那个致力于统一、平安和和谐的部分，和自我的那个致力于保护边界、扩大它的财富以及创造出更大的无论大小的舒适或者快乐的部分之间的。

Thusly, in those who are of one piece, those who have developed a personality that is seamless, they are not open to the experience of adversarial relationships, because in themselves they have no adversary. All of themselves is focused in one direction. May we say that this entity is seldom found among your people, but that it is very frequently an hoped for ideal. The unity of the self is in little [i.e. in miniature] the unity of the creation. Peace within any relationship betwixt two people involves the illusion of war because

the progress of any one person in third density includes the experience of hard won wars. There is almost always a significant amount of friction in at least one substantive area of the personality in which part of the self feels one way, part another, and instead of being content to allow that balance to go forward until it has resolved itself, entities push and probe and pull at themselves emotionally and analytically, attempting a sort of Band-Aid treatment of that which is as deep as the Grand Canyon.

因此，在那些具有一致性的人身上，在那些已经发展出无缝的人格的人身上，它们是不会向着具有一种对抗性的关系的体验开放的，因为在它们自己内在之中，它们并不拥有对抗性。所有它们自己的部分都是被聚焦于一个方向上的。容我说，在你们的人群中，这样的实体很少会被发现，但是，它非常频繁地是一个被期待理想。自我的一体性是造物的一体性的缩影。在两个人之间的任何关系中的平安都会牵涉到战争的幻象，因为在第三密度中的任何一个人的进展都包含了被辛苦赢得的战争的体验。在人格的至少一个实质性的区域中几乎一直都会有大量的不和，在那个区域中自我的一部分感觉一种方式，另一个部分感觉另一种方式，而不会满足于允许平衡前进一直到它已经自我解体位置，实体会对在情绪上和和分析上推动、刺探和拉扯它们自己，并同时尝试去对如同美国大峡谷一样深的部分贴上某种创口贴。

It is the wounded entity that is truly at war. All other expressions of disharmony come from this adversary relation of self to self. It is, therefore, never intelligent to work upon another without regard to the self, for there is no right and wrong, there is only disharmony. We do not say this to include acts of needless or unprovoked violence of a random kind. We say this to express the opinion that entities need, when faced with disharmony, to turn not outward, but inward, for within the self are the seeds of all negative as well as all positive expressions of mind, thought, emotion or action.

真正出于交战状态的就是那个受伤的实体了。所有的不和谐的表达都是来自于这种自我与自我的对抗性关系。因此，在不考虑自我的情况下在另一个人身上进行工作，这从来都不是明智的，因为没有对和错，仅仅只有不和谐。我们说这一点并不是要包括具有一种随意的特性的不必要的或者无缘无故的暴力的行为。我们说这一点来表达这样一个观点，即当实体面对不协调的时候，实体需要的不是去转向外在，而是转向内在，因为在自我内在之中拥有所有的负面性的种子，同样也拥有所有的正面性的心智、想法、情绪或者行为的表达。

How does one go about this? As always, the daily meditation, perhaps at the beginning, perhaps at the end, perhaps both times, in the amount of time needed by the individual, is the daily bread that enables all of the spiritual work which you wish to do, for your energy to do this work comes not only as the gift of the infinite Creator in the very creation of the self, in the way the physical vehicle is able to internalize the infinite energy of the infinite One, it is also a matter of focusing that energy, of experiencing from intelligent infinity, by this calling for love and light, that immediate presence that is the fruit of faith.

一个人如何着手进行这个工作呢？一如既往，每日冥想，也许是在一天的开始，也许是在一天的结束，也许是同时在一天的开始和结束，用个人所需的时间的数

量进行每日冥想，这就是那种会使得所有你希望进行的灵性上的工作成为可能的每日食粮了，因为你进行这个工作的能量是不仅仅作为造物者的礼物，在自我的每一个创造物中，通过物质性载体能够将无限太一的无限能量内化的方式而出现的，重要的事情同样也是对那种能量的聚焦，并藉由这种对爱与光的呼唤，来体验那种来自于智能无限的信心的果实的即刻的临在。

Now that each is aware that each is responsible for the self, we would offer our opinions concerning the mated relationship, its—to us—quite obvious advantages, and its—to you—quite obvious disadvantages. The great advantage and the great opportunity for disadvantage in the mated relationship is one and the same thing. Entities without the intention of going through difficult times as well as good are excellent mirrors for a time. But insofar as honest discussion and expression of disapproval and so forth is repressed, the relationship will remain distant, and it is the very intimacy of relationship that makes it both extraordinarily worthwhile spiritually, and often extraordinarily difficult.

现在，每一个人都察觉到，每一个人都要为自我负责任，我们会在关于伴侣关系的方面提供我们的观点，伴侣关系——对于我们而言——是相当明显的优点，它——对于你们——是相当明显的不利之处。在伴侣关系中的不利之处的巨大的优点和伟大的机会是一个同样的事情。如果没有经历困难的日子并同样也经历好日子的意图，实体们在一段时间中是优秀的镜子。但是在对不赞同以及诸如此类的事物的诚实的讨论和表达被抑制的范围内，关系将会保持疏远，而正是关系的亲密性使得它在灵性的方面是非凡地有价值的，并同时经常是非同寻常地困难的。

When an entity perceives the true kinship and potential unity of the mated relationship, especially, it seems wonderful. To some few, who either do not have the wit to be disturbed, or the wisdom not to be disturbed, there is no particular down side. This is true of perhaps a handful of entities upon your planet at this time, compared to the vast normalcy of friction and subjectively experienced pain from intimacy. However, the discussion of instruments within this circle recently produced an image which we may use to good effect. That is the image of the cocoon. When entities choose the mated relationship, they are temporarily, in a romantically oriented marriage, not quite well. They are ill, they are ill with too much giving. Because of the tremendous attraction that brings people together romantically, mates often begin with extremely unhuman concepts of the capabilities of third-density entities, including themselves. All that has been said has been delightful, company has been enjoyed, and even though it may be spoken intellectually that this has been a Sunday relationship and is now going seven days a week, the impact of this upon the psyche cannot be gauged.

当一个实体感受到伴侣关系的真实的亲缘关系，尤其是其潜在的一体性的时候，它看起来似乎是美妙的。对于少数要么并不拥有被打搅的机智，要么并不拥有不被打扰的智慧的人，不会有特别的不利之处。相比摩擦的巨大的常态以及在主观上被体验到的来自于亲密性的痛苦，这一点也许对于在此刻在你们的星球上的少数的人是真实的。然而，器皿在这个圈子中在最近的讨论产生出了一个形象，我

们可以使用它来产生良好的效果。那个形象就是茧的形象。当实体选择伴侣关系的时候，它们暂时性地，在一种以浪漫主义为导向的婚姻中，并不是相当健全的。它们是不健康的，它们因为过多的给予而是不健康的。因为浪漫性地将人们带到一起的那种巨大的吸引力，伴侣经常是对从包括他们自己在内的第三密度的实体的能力的极度非现实性的观念开始的。所有已经被说过的话都是已经是令人愉快的了，陪伴已经被享受了，即使它可以在逻辑智力上被认为是，这已经是一场周六的关系了，现在正在进行一周的七天了，这对精神上的冲击是无法被衡量的。

Think of the image of the cocoon in winter. From the outside it looks protective, smooth and comforting. Upon the inside every available space is crammed with life and food, consciousness and catalyst. In a mated relationship two entities agree before the infinite Creator and in its presence to live as one entity serving the infinite Creator. This is a magical and profound promise, a covenant. Each of the mates has expressed its co-Creatorship, and a new entity for use within your illusion has been born. It is difficult to remember that there are not two, but either one or three entities in that cocoon. There are those who would express oneness by saying that as each portion of the creation is the Creator, there is only one entity in this womb that produces so much beauty. Just as legitimate is the opinion that there are three, the self, the mate and love itself, the one infinite Creator, Who has become the bridge between the self and the mate, enabling two singular entities to harmonize, strengthen the strong points, release the weaker points in terms of harmony, and create an entity, that together with a full heart and merry laughter, may continue long and without the burnout of being solitary which afflicts many of your peoples, in polarization of the service-to-others aspect which is so very profoundly the great mover and shaker spiritually for one who seeks the acceleration of the pace of spiritual evolution.

想想在冬天中的茧的形象。从外面它看起来是保护性的，光滑的和令人舒适的。在内部每一个有可能利用的空间都塞满了生命和食物、意识和催化剂。在一个伴侣的关系中，两个实体在无限造物者的面前，在它的临在中一致同意去作为一个服务无限造物者的实体而生活。这是一个有魔法的且深刻的许诺，一个誓约。每一个伴侣都已经表达了它的共同造物者的身份，一个新的实体已经被诞生出来以供在你的幻象中使用了。很难记住的事情是，在那个茧中的不是有两个实体，而是要么有一个实体，要么有三个实体。会有一些人，它们会这样说来表达一体性，它们会说，因为造物者的每一个部分都是造物者，在子宫中仅仅只有一个实体产生出了如此大量的美丽。这种观点和有三个实体的观点是一样正当的，有自我、伴侣和爱本身，即太一无限造物者，造物者已经成为了在自我和伴侣之间的桥梁，并使得两个单一的实体能够协调一致，强化在那种协调一致的方面的强有力的位置并释放更为薄弱的位置，并创造出一个实体，这个实体一起藉一颗完全的心和快乐的的笑声，就可以在服务他人的面向的极化中继续很长的时间而不会因为那种折磨着你们的人群中的如此多的人的孤单而被耗尽了，对于一个寻求去加速灵性演化的速度的实体，这种服务他人的面向用如此非常深入的方式就是他的伟大的灵性上的发动机与震荡器了。

Now, if an entity is unable to deal with the concept of being in a cocoon, and being crowded, then there is that within the self which may not have the most

rapid growth in the ability to deal with the petty disagreements which excellent and truly loving entities still always seem to offer. This is as it should be. How could you learn if you did not have catalyst? The placing of two entities this closely together is that created by the Creator as an opportunity for two to do intensive, accelerated work which neither could do by the self. It is an invitation to a series of seemingly disastrous misunderstandings and a seemingly endless chain of negative emotion and pain.

现在, 如果一个实体无法处理在一个茧中且是拥挤的观念的话, 接下来, 在自我内在之中就会有那个在与琐屑的不一致打交道的能力的方面尚未极其快速地成长的事物了, 这种不一致是即使优秀而真正有爱的实体看起来似乎仍旧会一直提供的事物。这就是它应该是的样子。如果你并不拥有催化剂, 你如何才能学习呢? 将两个实体如此之近地放在一起, 就是造物者作为给两个实体的一个机会而创造的事物, 这样他们就可以进行任何一个人都无法独自进行的集中且加速的工作了。它是对于一系列表面上不幸的误解和一条看似无止尽得负面性的情绪和痛苦的锁链的邀请。

Within the illusion, this is what change and transformation feel like. It does not feel good to release the portions of the self that are not able to come into harmony with portions of the other self. This does not mean that entities need to change in order to be active and powerful co-Creators of beautiful, service-filled lives. It simply means that each entity has its lessons to learn, and although it can learn them through the random catalyst of strangers, acquaintances and the indifferent friends and family, yet the more intimacy that is in any relationship, the more the opportunities for disagreement, debate, confusion, hurt, guilt and many other seemingly negative experiences which may, by the free choice of an entity who is spiritually aware, be perceived as opportunities for service, for learning and for growth.

在幻象中, 这就是改变和转变感觉起来的样子了。去释放自我的那些尚未与自我的其他部分进入到协调一致的部分, 这不会是感觉良好的事情。这并不意味着实体们需要改变, 以便于成为具有一种美丽而充满服务的生活的活跃而强有力的共同造物者。它单纯地意味着每一个实体都拥有它要去学习的功课, 虽然它能够通过陌生人、熟人、漠不关心的朋友以及家庭的随机的催化剂来学习它们, 而在任何的关系中更加亲密, 就会有更多的不一致、争吵、混淆、伤害、内疚以及许多其他的表面上是负面性的体验的机会, 这些在表面上负面性的体验, 藉由一个在灵性上是察觉的实体的自由选择, 是可以被感觉为服务、学习和成长的机会的。

To become truly intimate is to release the self from its strictures, for true intimacy, within the illusion of third density, is found only by guess and by hunch. One may do work upon one's own consciousness and one's own personality to attempt to eradicate pettiness, meanness, the irritability, the friction. But just as you cannot deny any degree of the 360 degrees of the third-density personality, so you cannot get rid of any of those degrees within this illusion.

去变得真正地亲密, 就是将自我从它的束缚中释放出来, 因为在第三密度的幻象中, 真实的亲密性是仅仅藉由猜测和预感被发现的。一个人可以在它自己的意识上和它自己的人格上进行工作来尝试去根除琐屑、吝啬、急躁以及摩擦。就好像

你无法拒绝三百六十度的第三密度的人格的任何部分一样，你同样是无法在这个幻象中除去任何的部分的。

Consequently, in all but the most—we shall use this instrument's word—saintly, there are the variations in behavior which predict with great probability continuing disharmony, as normally innocent entities—that is, innocent of malice—discover themselves misunderstood, disturbed, distraught or upset by the actions not only within the self, but some action, speech or thought which the mate has had.

因此，除了最为——我们使用这个器皿的词语——圣洁的之人外，在所有人身上，在行为举止中终都会有偏差，这带着极大的可能性预示了持久的不协调，如同通常是无辜的实体——也就是说，没有恶意的实体——会发现他们自己被误解，感觉到不安、发疯或者心烦意乱，不仅仅是因为在自我内在之中的行为，同样也是因为伴侣已经进行了的某种行为、言语或者想法。

Now, you are in a cocoon and you are facing each other. By this cocoon of mating with commitment until death the entity agrees to accept the conditions of intimacy. How can one become nonadversarial? The first step, needless to say, lies completely within the self. Look through the life experience in any way deemed appropriate, with an eye to discovering recurring themes of discontent, recurring triggers for fear and the often extremely biased and difficult to understand actions of those who fear. As the entity known as Aaron has said, do not gaze at the situation, as it is a symptom [of fear]; gaze instead at the fear until you grasp what you fear, and with what method you wish to welcome love and allow fear to go its way.

现在，你们在一个茧中，你们正在面对相互彼此。藉由这个至死都与承诺结合在一起的茧，实体一致同意去接纳亲密性的条件了。一个人如何才能变得没有对抗性呢？第一步，不用说，是完全存在于自我内在之中的。用任何被认为是合适的方式来观察生命体验，同时着眼于发现重复出现的不满的主题，重复出现的恐惧的触法物，以及那些恐惧的人的经常是极其有偏见且很难理解的行为。如被知晓为 Aaron 的实体已经说过的一样，不要注视情况，因为它是恐惧的一个症状，作为替代去注视恐惧，一直到你弄明白你恐惧的是什么，以及你希望藉由什么方法去欢迎爱允许恐惧走它自己的道路为止。

This is an ongoing process which must be done by the self of its own free will. A mate can suggest, but it can never do the work of another. Often the more advanced within third density entities are, the more difficult the hands they deal themselves within a life experience, for they wish, knowing the value of third-density decision making, to have the opportunity to make unifying music, harmonious solutions to scratchy, discordant, relationships.

这是一个发展的过程，它必须由自我按照它自己的自由意志而被进行。一个伴侣可以建议，但是它永远无法进行另一个人的工作。在第三密度中的实体更加高级，它们让它们自己在一次生命体验中打交道的对象经常会更加困难，因为它们在知晓第三密度的做决定的价值的情况下，希望去拥有机会创造一致的音乐，为令人挠头的、不协调的关系创造出协调的解决方案。

Once the self has done all the work that it can at one particular time in scratching the surface of this area of fear, do not feel that it is arranged, fixed or repaired, for the levels of emotion which come to the surface in an intimate relationship through a process of many years are those that move deeper and deeper into the self that is below the door sill or threshold of consciousness.

一旦自我已经，在抓挠这个恐惧的区域的表面的方面，进行了它在一个特定的时间所能够进行的所有的工作，不要感觉它是被整顿过的，被固定下来的或者被修订过的，因为在一种亲密关系中通过一个许多年的过程出现在表面的情绪的层次，是那些越来越深入地进入到自我内在之中在意识的门楣或者门槛之下的事物。

Now, some are within this cocoon. Most of those within this cocoon do not know its nature, or the reason for the discomfort. It is not simply the closeness to another entity. It is the mirroring effect brought to a state of honesty not possible to be offered by those who are not privy to the especially private moments, be they happy or sad, which occur between two people alone. Indeed, this is true of every relationship in which the self is committed in some degree. Close friends of whatever kind may also do work together, but they must be willing to be repeatedly uncomfortable.

现在，一些人是在这个茧中的。那些在这个茧中的人大多数并不知晓它的特性，或者不舒服的原因。它并不单纯地就是与另一个实体的接近。它是被带到一种诚实的状态的镜射效应，这种诚实的状态是不可能由没有暗中参与那些仅仅发生在两个人之间的特别私密的时刻的实体提供出来的，无论那些时刻是快乐的或者是悲伤的。确实，在每一个自我在某种程度上是奉献的关系中，这一点都是真实的。无论什么类型的亲密的朋友同样也可以一起进行工作，但是它们必须乐于重复性地是不舒服的。

After one has done all the work that is possible within the self at a particular time, it is temporarily a friendlier mirror, a kinder reflection, to the mate. However, each of you is not intended to find it easy to be of a positive polarity at all times. There are various, and often subjectively confusing cycles of energy within the mind, within the body, within the emotions and within the spirit. The combinations, in their endless variance, of the particular energies at a given moment will cause the most stable and unified entity to behave in seemingly various ways. Although there is a general tenor of character and personality in the kind of events, there is no aforeset series of actions, beliefs, thoughts and beingness upon which one may count, not for anyone, not at any of your times. Each entity is free, within that cocoon, but free. If it does not wish to become a butterfly it may leave the cocoon, and be pupa and larva and so forth once again, eating and growing and preparing.

在一个人已经进行了在一个特定的时间有可能在自我内在之中被进行的工作之后，它就暂时是对于伴侣的一面更为友好的镜子了以及一种更为亲切的映射了。然而，你们每个人都并不是打算要发现，在有的时候都具有一种正面的极性是容易的事情。在心智中，在身体中，在情绪中，在灵性中会有各种各样的，经常是在主观上令人混淆的能量的周期。在一个给定的时刻，对特定的能量，通过其无尽的变量的混合，将会使得最为稳定的和统一的实体用在表面上多种多样的方

式运转。虽然在那种类型的事件中会有一种通常的性格和人格上的趋向，却没有一个人可以期待的一系列预设的行为、信念、想法以及存在性，不是为了任何人，不在你们的时间中的任何的时间。每一个实体都是自由的，**在那个茧中，它却不是自由的。**如果它并不希望变成一个蝴蝶，这样它就可以离开那个茧，成为蛹和幼虫，再一次如此这般，吃东西、成长并准备着。

The state you call marriage is that cocooned, protected state in which two entities vow to enhance their service to others by joining together, and to enhance each other's personal polarity, creation and creation of service to others, each for the other. It is an absolute ideal which flies in the face of the illusion. It is a claiming of eternity where before there was a passage of time betwixt physical birth and physical death.

你们称之为婚姻的状态就是那种化茧的、被保护的状态，在其中两个实体誓言藉由结合在一起增强它们对其他人的服务，来增强相互彼此的人格极性，真相对其他人，对相互彼此的造物以及服务的创造。在幻象的面庞上飘扬的是一种绝对的理想。它是在之前有一种在身体的出生和身体的死亡之间的时间的流逝的位置上的一种对永恒的宣称。

Now, there are many who do not experience this in the marriage ceremony or in the marriage. This does not mean it is not real. It means that it has been unnoticed, unvalued and unused. Those who asked this question wish to use the cocoon in which they have placed themselves for the purpose of supporting each other, and supporting an enhanced collaboration for the service of humankind. When the relationship, because of outer or inner circumstances, may change, then there is outward as well as inward pressure placed upon the close knit intimacy that has gone before. Each entity, then, is experiencing two separate kinds of catalyst: the catalyst from within, the catalyst from without.

现在，会有很多人并未在婚姻的仪式中或者在婚姻中体验到这种理想。这并不意味着它不是真实的。它意味着它是尚未被注意到的，未被珍惜的和未被利用的。那些问题这个问题的人希望是利用那个它们为了相互支持并支持一种增强性的为了人类的服务的合作的目的而已经将它们自己放置于其中的茧。当关系，因为外部或者内部的环境而可能会发生改变的时候，接下来，就会同时有向外和向内的压力被施加在被紧紧结合在一起的亲密性之上了，而这种亲密性在之前就已经消失了。每一个实体接下来就正在体验到两种分开的催化剂的类型了，来自于内在的催化剂，来自于外在的催化剂。

The catalyst from within comes as two entities discover their helplessness. It is not usual for entities which are not in a stressful position to experience helplessness. It is the nature of each entity's instinctual mind to protect the self. Thus, one goes from protecting the self from one's own negative 180 degrees, to protecting the self from the negative 180 degrees of an intimate other self. This protection is done, as always, through the fear of annihilation. Entities so close must, at last, it is thought, blow apart because they cannot breathe.

来自于内在之中的催化剂会在两个实体发现它们的无助的时候出现。当体验到无助的时候，实体并不处于一种有压力的位置，这并不是通常性的。每一个实体的

本能性的心智本性就是去保护自我。因此，一个人会从保护自己免受它自己的负面性的一百八十度，转移到保护自己免受一个亲密的其他自我的负面性的一百八十度。这种保护，一如既往是通过毁灭的恐惧而被进行的。如此亲密的实体，必定会，被认为是，最终因为它们无法呼吸而爆炸了。

We suggest to you that this image of the cocoon is that of a cocoon without substance except for light. It is indeed a place for transformation. It is indeed a place where every ounce of humility and humbleness and peacefulness and compassion for the self and for the mate will be endlessly useful. But at heart, the only answer to fear is love itself, whether it is expressed in faith, in expressions of hope, or in a simple, inarticulate embrace, indeed, expressed in any way whatsoever that is understandable by the two within the cocoon.

我们向你们建议，这个茧的形象是一个除了光之外没有实质的茧。它确实是一个转变的场所。它确实是这样一个场所，在其中对自我和对伴侣的每一点的谦逊、谦卑、平安以及同情心都将会是无止境地有用处的。但是，在核心之处，对于恐惧的唯一的回答就是爱自身，无论它是通过信心，通过希望的表达，还是通过一个简单的，无法言喻的拥抱而被表达的，确实，它是可以用无论什么任何对于在茧中的两个实体是可以理解的方式而被表达的。

This is the key to moving into harmonious mirroring once again, to remember that you are truly inharmonious not with the other, but with the self, and that the other has been a mirror to you, a painful, honest and rather irritated mirror. This does not mean it is necessary to placate the mirror. It is necessary only to give thanks for that mirror that is causing you, seemingly, such pain, for it enables you to grapple with spiritual principles and issues of which the self has not been aware.

这就是再一次进入到协调的镜射以记起你实际上不是与其他人，而是与自我不协调的关键了，那个其他人已经成为了你的一面镜子，一个痛苦的、诚实的、相当令人恼怒的镜子。这并不意味着需要去平息镜子的愤怒。仅仅需要去感谢那个似乎正在为你产生出这样的痛苦的镜子，因为它使得你能够与灵性上的原则以及自我尚未察觉的议题扭打了。

It is very difficult for a well working spiritually oriented mated couple to be blind-sided and surprised by the difficulties of mundane life, for in that mated relationship which is sturdy, the structure has been built with love, with creative love. That cannot be defined, but we may say that romance is not a deep portion of the relationship that achieves oneness, but rather love itself, and the shared work of creating a stable and unified home of love. That is the beauty of the successful, continually agonizing, but continually hoping and thankful cocooned mated couple. Two people seeking together, trusting themselves, trusting each other, and trusting in love.

对一对很好地进行了工作的灵性导向的伴侣，要成为思维僵化的并对世俗生活的困难感到吃惊，这是非常困难的事情，因为在那种稳固的伴侣关系中，结构已经是藉由爱，藉由创造性的爱而被建造起来的。那种爱是无法被定义的，但是我们可以说，不是那种浪漫，而毋宁是爱本身，创造一个稳定且统一的爱家园的被分享的工作，是那种会取得一体性的关系的一个深入的部分。那就是成功的伴侣，

持续不断地是令人苦恼的,但持续不断地是有希望且感谢性的化茧的伴侣的美丽了。两个人一起寻求,信任他们自己,信任彼此,并信任爱。

Hope, trust, charity, love; these are only words. The reality lies deep in your hearts. Move, you poor in heart, into the richness of the heart visited by infinity, and see butterflies dancing amidst a metaphysical field of infinitely beautiful flowers. This is a gift you are paying for that will not be delivered within the incarnational experience for longer than moments at a time. You see the struggle, you see living in a sardine can, living in a cocoon. We see the maturation of a thing of surpassing spiritual power, delicacy and beauty.

希望、信任、善良、爱,这些仅仅是词语。实现深深地存在于你的心中。你们这些心中谦卑的人们,进入到因为无限的造访而丰盛的心之中,并看到在一片无限美丽的花朵的形而上学的田野当中飞舞的蝴蝶。这是一个你正在为那在投生体验中将不会被一次传递很长时间的事物付出的一份礼物。你看到了挣扎,你看到了在一个沙丁鱼罐头中的生活。我们看到了一个具有卓越的灵性上的力量、微妙性和美丽的事物的成熟。

We thank you for this extremely interesting question, and feel that it is especially interesting as so many among your people are dealing first with the war that is outside, and perhaps only then becoming honest enough to see the planes of Megiddo within the heart of every third-density entity. Yes, you struggle, and may we encourage you to struggle, wrestle, fight or relax, and rest and observe, completely depending upon each entity's personality and needs. It is indeed greatly worth the doing, and is in fact the beginning of the learning process that creates the social memory complex. It begins with you and yourself. Come into harmony with that precocious, maddening self. Forgive it, love it, accept it, and you shall be prepared to work at your lessons of love as mates.

我们为这个极其令人感兴趣的问题而感谢你们,我们感觉到,当在你们的人群中的如此多的人正在第一次与外在的战争打交道的时候,它是尤其有趣的事情,也许仅仅是那个时候,人们才会变得足够诚实以至于它们会在每一个第三密度的实体的心中看到那个神魔交战 (Megiddo) 的层面了使得,你们会挣扎,容我们鼓励你们去挣扎、去搏斗、去战斗,或者去放松、休息并观察,这完全取决于每一个实体的人格和需要。它确实是极其值得做的,它实际上是创造了社会记忆复合体的学习的过程的开端。它是从你开始,从你自己开始。与那个早熟的、令人发狂的自我进入到协调一致。宽恕它,爱它,接纳它,你将会为你作为伴侣的爱课程的工作做好准备。

We wish all mates strength and courage and persistence, for love is far more than you think it, and each mated entity is the beginning of love made visible, even in third density. Lose not your interest in psychic greeting, but with these thoughts observe for yourself those opportunities created by a lack of humbleness as regards the nature of the self.

我们祝愿所有的伴侣都拥有力量、勇气和坚持不懈,因为爱是比你认为的要远远大得多的,每一个配对的实体都是让爱的开端变得可以看见,即使是在第三密度中。在心灵致意中不要丧失你的兴趣,而是藉由这些想法来为你自己观察那些因

为一种在关于自我的塑形的方面的缺少谦逊而被创造出来的机会。

We apologize for speaking overlong once again. Indeed, we have never been more surprised to find the time pass. We feel this instrument is moving more and more away from awareness of time. It is not giving us data because it does not have it. Although this is acceptable to us, if there is a desire for a shorter format, we might suggest some outer stimulus, for without this instrument's awareness of the passage of time, we have none. We would appreciate your aid if you wish us to speak more economically. Let us know not when the time to speak is through, but when, perhaps, there are five or ten of your minutes before the desired end, and we shall do our best to comply. We leave this matter in your hands and in your free choice, for we are always willing to speak as much as you would desire.

我们再一次为过长的发言抱歉。确实，我们从来都不会对于发现时间过去了而更加惊讶了。我们感觉到这个器皿正在越来越多地远离对时间的察觉。它不是在给我们数据，因为它并不拥有数据。虽然这是我们刻意接受的，如果有一种对于更短的形式渴望，我们可以建议某种外在的刺激物，因为如果没有这个器皿对于时间的流逝的察觉，我们就不会拥有这种察觉。如果你们希望我们更为节俭地发言，我们会感激你们的帮助。不是在发言的时间用完了的时候，让我们知道，而是，也许，是在你们渴望的结束之前五或者十分钟的时候让我们知道，我们将进我们所能来遵从。我们将这个问题留在你们的手中，留给你们的自由的选择，因为我们一直都乐意于用你们渴望的长度发言。

We would like to close this instrument through the one known as Jim. We leave this instrument in love and light and in joy that we have been able to offer our opinions to you. We do hope most humbly that some of what we say may be helpful, and, as always, ask each to take only those things which are helpful, abandoning the rest as truths not for them. I am known to you as Q'uo, and I transfer at this time.

我们想要通过被知晓为 Jim 的实体结束这次集会。我们在光中，在对于我们已经能够向你们提供我们的观点的喜悦中离开这个器皿。我们确实极其谦逊地希望，我们所说的内容中的一些可能会是有帮助的，一如既往，我们请每一人都仅仅拿取那些有帮助的事情，并同时将剩下的作为不适合于它们的真理而抛弃掉。我是你们知晓的 Q'uo，我在此刻转移。

(Jim channeling)

(Jim 传讯)

I am Q'uo, and greet each again in love and in light through this instrument. If we have not overworn our welcome, we would ask if we might be of further service by tending to any queries that you may have at this time. Is there a query with which we may begin?

我是 Q'uo，我通过这个器皿再一次在爱与光中致意。如果我们尚未让我们的欢迎过度磨损的话，我们会请问，是否我们可以藉由招待任何你们在此刻可能会有问题来进行进一步的服务呢？有一个我们可以开始的问题吗？

Carla: (Inaudible. Essentially, Carla said she would have to review and digest the material given and then would probably have questions at a later time.)

Carla: (听不见。大意是, Carla 说她必须要回顾并消化已经被给予的材料, 接下来她可能会在一个之后的时间有问题。)

I am Q'uo. Then we are satisfied that we have served to the fullest extent possible at this time, and we are very, very grateful to have been able to share that which we have shared with you. We find that these gatherings are delicate in their tuning and powerful in their desires to know more of that truth which shines equally upon all. We thank you for offering your queries, your desires, and your selves to these circles of seeking. We are thrilled at the light that is generated here, and we shall take our leave of this group at this time, leaving each, as always, in the love and in the light of the one infinite Creator. We are known to you as those of Q'uo. Adonai, my friends, adonai.

我是 Q'uo. 那么, 我们会对于我们已经在我们在此刻有可能的最大的程度上进行了服务而感到满意了, 我们对于已经能够分享我们已经与你们分享了的事物而非常非常的感激。我们发现这些集会在它们的调音的方面是微妙的, 在它们去知晓更多的真理的渴望中是强有力的, 真理同等地照耀在所有人的身上。我们为你们向这些寻求的圈子提供你们的问题, 你们的渴望和你们的自我而感谢你们。我们对于在这里被产生出来的光感到激动, 我们将在此刻离开这个团体, 我们一如既往, 在太一无限造物者的爱与光中离开各位。我们是你们知晓的 Q'uo. Adonai, 我的朋友们, adonai。

January 20, 1991
1991-01-20 自相矛盾的人格

Group question: The question this afternoon is a continuation of last week's question concerning the harmony that is possible to be generated within a mated relationship, the problems that we have in experiencing disharmony, even though we attempt very much to be clear in communication and compassionate in communication. We are wondering this week if there is some relationship between the various portions of our characters or personalities. We find that there are different aspects of ourselves that have different ways of expressing, and that are perhaps even contradictory from time to time. Is there some way that we can gain a greater understanding about increasing the harmony in a relationship by integrating or becoming more aware of those various portions of ourselves that seem at times to be at odds with themselves?

团体问题：上一周的我们的问题是关于在一个伴侣关系中有可能被产生出来的协调性的问题，以及即使我们非常努力地尝试去在沟通交流中是清晰的以及在沟通交流中有同情心，而我们却仍旧在体验到不协调的方面的，今天下午的问题对它的一个延续。我们这一周想要知道，在我们的个性或者人格的各种各样的部分之间是否有某种关系。我们发现我们自己的不同的面向有不同的表达方式，这些表达方式也许不时地甚至是矛盾的。在关于在一种人际关系中的协调性的增强的方面，有某种方式是我们能够藉由整合或者更多地察觉我们自己的那些各种各样的看起来似乎会不时地与它们自己产生不和的部分而取得一种更大的理解的吗？

(Carla channeling)
(Carla 传讯)

Greetings in the love and in the light of the one infinite Creator. I am Q'uo, of the Confederation of Planets in the Service of the One Infinite Creator, and I thank you most humbly for calling us to your circle of seeking, and for giving us the opportunity to talk upon this subject. Indeed, it would be well for all third-density peoples to examine well not only the answers to questions such as this, but the questions themselves, for the seeds of truth lie not within answers, but within questions, and it is the more skillful spiritual student who pays attention to the questions that his incarnational experience generates.

在太一无限造物者的爱与光中向你们致意。我是 Q'uo，我属于服务太一无限造物者的星际联邦，我为你们呼唤我们来到你们的寻求的圈子，并为你们给予我们机会谈论这个主题而感谢你们。确实，对于所有的第三密度的人，去不仅仅仔细检查对诸如这个问题之类的问题的答案，同样也检查这些问题自身，这对它们会是很好的，因为真理的种子不是存在于答案之中，而是存在于问题之中，那个关注他的投生体验所产生出来的问题的学生，就是更加有技巧的灵性上的学生了。

How, indeed, to live in harmony with the self or with another? That is a dilemma for those of your density, locked outside of the knowledge of others' true resonances, and seeing only that tip of the iceberg which is behavior. How can entities choose most wisely, especially when they require of

themselves a choice which must be made, often before the entity is aware of its deeper desires? Consequently, many mates and many behaviors are chosen because of shallow and petty reasons, reasons which will not endure, truths that will not hold.

确实，如何与自己或者与其他人协调一致地生活呢？对于属于你们的密度的人，当你们被锁闭在对其他人的真实的共鸣的知晓之外，并仅仅看到行为举止之所是的冰山的顶部的时候，这是一个两难选择。实体如何才能最为睿智地选择呢，尤其是当它们，经常是在实体知晓它更深的渴望之前，要求它们自己做出一个必须被做出的选择的时候。因此，很多的伴侣和很多的行为举止都是因为肤浅而琐碎的理由，那些将不会持久理由，那些将不会支持的住的真理，而被选择的。

Let us again begin within the self. What is it that causes an entity to feel that it is self-contradictory? Indeed, it is a fact that entities are self-contradictory. This is a part of the illusion that may be taken as truth for the purposes of learning. Like all other portions of the illusion, there is no permanent or lasting truth connected with this personality that you experience as yourself. Indeed, you have simply taken on a personality, a solidity, an incarnation, in order that your consciousness may experience this very illusion of separatehood. Not only are you within your physical vehicles apparently separate from all other solidified entities, but within yourself you are apparently solidified into various portions, or voices, or personalities within the self which are responding to various stimuli.

让我们再一次从自我内在之中开始。是什么事情使得一个实体感觉到它是自我矛盾的呢？确实，实体是自我矛盾的，这是一个事实。为了学习的目的，这种自我矛盾被当作一个真理，这就是幻象的一部分了。就好像幻象的其他部分一样，没有永久的或者持久的真理与这种你体验为你自己的人格联系在一起。确实，你单纯地已经穿上了一个人格，一种牢固性，一次投生，以便于你的意识可以体验这个分离性的幻象。不仅仅你在你的物质性载具中是明显地与所有其他的固化的实体分开的，在你自己内在之中你同样也是明显地被固化形成了各种不同的部分，或者声音，或者在自我了内在之中正在回应各种刺激物的人格。

Let us use a created example. Let us say that a seeker has a father, a mother, a brother and a sister, and perhaps one other relative which has affected interaction with the seeker at very young ages. There is within the capability of absolutely every behavior possible. That is true not of those who are seemingly evil in their behavior or negative any less than it is true of those who are seemingly very positive in their behavior. Behavior is simply a way of responding in a situation in which it is not safe to be. Consequently, the personalities that do not seem to be congruent as one integrated self are most often those voices that spoke when you were helpless in the years of your incarnation before you gained any maturity or strength. These voices were powerful; you were not.

让我们使用一个被创造出来的例子。让我们假设一个寻求者有一个父亲、一个母亲、一个兄弟和一个姐妹，也许还有一个其他的亲戚已经在它非常年幼的年龄就已经影响了与这个寻求者之间的互动了。@寻求者的能力的范围内绝对有每一种有可能的行为举止的能力。这一点对于那些看起来似乎在它们的行为举止中是那

恶的或者负面性的人和与那些在它们的行为举止中看起来似乎非常正面性的人是一样有效的。行为举止单纯地是一种在一个不安全的情境中回应的方式。因此，人格看起来似乎并不是如同一个整合的自我一样地协调一致的，人格极其频繁地是那些在你的投生中的那些在你取得任何的成熟或者力量之前的岁月中当你是无助的时候说话的声音。这些声音是强有力的，而你却不是强有力的。

The voices, however, were not often, in some cases, kind. The voice of the father, perhaps challenging in one way, perhaps refusing to consider any point of view but the father's own. The mother's voice, perhaps a particular mother was cowed before the authority of the mate, and did not choose to stand with a child, even if the child might be in some sense correct, if the mate, the father of the child, wished to exercise negative authority. Perhaps the brother, the sister, the aunt, put one in a bullying position, or only bullied the seeker. There are many, many hurts that to a mature and independent entity are only scratches, but before the infant has created for itself a nexus of experience full enough that it attempts to control its environment, it has been compromised into fear by the voices that it hears that have power over it, and so the seeker develops behavior.

然而，这些声音，在一些情况中，并非经常是仁慈的。父亲的声音，也许用某种方式是挑战性的，也许会拒绝考虑除了父亲自己的观点之外的任何的观点。母亲的声音，也许一个特定的母亲会在男性的权威前被吓退且不会选择去与一个孩子站在一起，即使孩子可能在某种意义上是正确的，如果男性，孩子的父亲，希望去行使负面性的权威的话。也许，兄弟，姐妹、姑姑，会将一个孩子放置于一个欺压的位置，或者仅仅是欺压那个寻求者。会有许许多多的伤害，它们对于一个成熟的和独立的实体仅仅是擦伤，但是它们在一个婴儿面前却已经为婴儿自己创造从一种足够充满的体验的节点以至于它会尝试去控制它的环境，它因为它听到的拥有高于它的力量的声音而已经被危及并进入到恐惧之中了，因此寻求者发展了行为举止。

It is a role directly at odds with being, because it mimics being, often perfectly. One can behave, although one is under great stress if one does, for all of the entire waking hours of its day. One can choose never to be simply as one is, and instead one may simply respond to each situation with the appropriate voice, the appropriate behavior. This is a life lived in primary fear. The fear is reasonable for the small child. The same fear can be employed by the self as a learning tool if the self is able to decide for itself that its choices will no longer include those drawn from the soil of fear.

行为举止是一个直接与存在对立的角色，因为它经常完美地模仿存在。一个人能够行为，即使它是处于巨大的压力之下，**如果一个人会在它的一天的全部的清醒的时间中都在进行行为举止的话。**一个人能够选择永远不去单纯地就是其之所是，反之，一个人可以单纯地藉由适当的声音，适当的行为来回应每一个情况。这是一种活在原初的恐惧之中的生命。恐惧对于小孩子是非常有道理的。相同的恐惧能够做为一种学习的工具被自我所应用，如果自我能够为它自己决定它的选择将不再包含那些从恐惧的土壤中提取出来的事物的话。

Each entity to whom we speak is what you call adult. Within the adult there

lies the universe, and this creates in you great treasure, but it cannot be known to you except insofar as you release fear and the behaviors that it brings into being. When, for instance, an entity who has been terrorized by a parent finds itself in a position where it must make a decision, a hard decision with which it must live, it experiences the fear of that voice saying "You, you small child, could not possibly have the wisdom to make the correct choice."

每一个我们向其发言的实体都是你们所称的成年人。在成年人内在之中存在有宇宙，这个宇宙在你内在之中创造了巨大的财富，但是它无法被你所知晓，除非你释放了恐惧以及恐惧带入到存有之中的行为。举个例子，当一个已经被一个父母威胁了的实体发现它自己处于一个在其中它必须做出一个决定，一个它必须与之相处的艰难的决定的位置的时候，它会体验到那个声音的恐惧，那个声音会说，“你，你这个小孩子，是不可能拥有智慧去做出正确的选择的。”

Let us reexamine this voice, this portion of the personality that you think is your own voice, but in fact is not. That voice speaks fear, but what have you to fear? Shall you be wrong? Mistakes occur. Out of that wrongness, no matter what it is, a desirable and beneficial result will take place, for in the mistakes that are seen in men's eyes are the happenstances of spiritual evolution as seen in the eyes of a living spirit of love. What is feared? Being wrong, being foolish.

让我们检查这个声音，检查这个你认为是你自己的声音，但其实它不是，的人格的部分。那个声音谈及了恐惧，但是你必须去恐惧什么呢？你将会是错误的吗？错误会出现。因为那个错误，无论他是什么错误，一种理想性且有益处的结果将会发生，因为在被人的眼睛看到的错误中，是灵性上的演化的偶然事件，如同在一个活的爱的灵性的眼睛中被看到的一样。什么事情是被恐惧的呢？犯错，愚蠢。

Let us put this in perspective. Do you fear that the wrong decision shall cause your physical death? That is unlikely, and yet perhaps that can be taken as the worst possible outcome. Gaze at that outcome. Do you fear entering larger life? Do you fear leaving behind the pain and the heaviness of third-density illusion and entering into a creation more filled with light, feeling and knowledge? My friends, this is an interesting thing to fear, indeed. Yet, this is the worst that can happen to you.

让我们将此放在远景之中。你害怕错误的决定将会造成你的身体的死亡吗？那是不大可能的，而也许那种死亡能够被视为是有可能最差的结果。注视那个结果。你害怕进入到更大的生命之中吗？你害怕离开第三密度的幻象的痛苦和沉重并进入到一个更加充满光、感觉和知晓的造物之中吗？我的朋友们，这是一个有趣的要去害怕的事情，的确。而这就是能够发生在你身上的最差的事情了。

Let us recall to your minds the basic purpose of third-density incarnation. You are here to make choices. It is imperative that you make choices. If the choices that you make are unskillful, that is acceptable to the infinite Creator. The process of making choices creates in the seeker more and more skill at the process of making choices. Like any other process, choice making improves with practice. If one is able eventually to claim and name all of the portions of the personality, one is then able simply to say, "I know not how these portions

of myself fit together, and I lay that before love itself, for I know not what to do, yet love knows that which is the very best for me, and I will allow that love to lead me, and I shall follow."

让我们在你的头脑中唤起对第三密度的投生的基本的目的。你是来这里来做选择的。你做出选择，这是不可避免的。如果你做出的选择是没有技巧的，这对于无限造物者是可接受的。做出选择的过程在寻求者中创造出对做出选择的过程的越来越大的熟练。就好像任何其他的过程一样，做出选择是藉由练习而增进的。如果一个人最终能够认领人格的所有部分并为其命名，它接下来就能够单纯地说，“我不知道我自己的这些部分是如何配合在一起的，我将它放置在爱自身的前面，因为我不知道要去做什么，而爱知道哪一个对我是最好的，我将会允许那种爱去引导我，我将会跟随。”

We are aware that this seems in some ways very glib, because the tearing and rending of the self, as one develops in maturity, is certainly most painful, and almost impossible to understand while it is going on. It is necessary only to understand that all things within the self, though contradictory, confused, and to whatever extent unenlightened, are acceptable, beloved, and supported by the one infinite Creator, and by that spirit of love that moves with you and is your companion at all times. There is no way that you can move away from love, except by ignoring it because of fear. You see, to the Creator, you are never guilty, you are never unaccepted. To the Creator, you are always in a paradise, but each of you is in an illusion which decries the apparent inaccuracy of our previous statement, and it is only by faith that you may feel that love, that acceptance, that forgiveness, and that support. It is only by faith that you may continue standing when you feel that life has cut you off at the knees. It is only by faith that you can stay alive when you feel that your life is not worth the living.

我们知道这在某种方式看起来似乎是非常伶牙俐齿的，因为当一个人在成年期中发展的时候，对自我的撕扯和割裂是肯定极其痛苦的，当它正在进行的时候，它几乎是无法理解的。仅仅需要去理解的事情是，在自我内在之中的所有的事情，尽管是矛盾的、混淆的、在无论什么程度上是无知的，都是可以被太一无限造物者，被与你一同移动并在所有的时候都是你的伙伴的爱的灵性所接受的，并会被爱的和被支持的。没有任何方式是你能够离开爱的，除了藉由因为恐惧而忽略它之外。你看，对于造物者，你是永远都不是有罪的，你永远都不是不被接受的。对于造物者，你一直都是处于一个天堂之中，但是你们每个人实在一个幻象之中，这个幻象大声反对我们之前的陈述的明显的不准确性，仅仅是藉由信心你才可能感觉到那种爱，那种接纳，那种宽恕以及那种支持。仅仅是藉由信心你才可能在你感觉到生命已经将 you 从膝盖切断的时候继续站立着。仅仅是藉由信心，你才能在你感觉到你的生命并不值得活下去的时候活下去。

Feelings of despair are normal portions of the experience of humankind in third density. There is no negative feeling, passive or active, of which you are not fully capable, given the appropriate circumstances. It is vitally important that you are able to see that, scattered as you may be in this illusion, there is within you a center, a core that is the very treasure of all that there is. Within you is a spark of love that whether you wish it or not, unifies you, not within

the illusion, for there you must struggle to learn, but within that underlying reality of your spiritual self.

绝望的感觉是在第三密度中的人类体验中通常的部分。在一定的适当的情况下，你完全有能力拥有任何的负面性的感觉，要么是被动的，要么是主动的。尽管你在这个幻象中可能是散乱的，在你内在之中有一个中心，一个核心，它是一切万有的最大的珍宝，你能够看到这一点是至关重要的。在你内在之中是一个爱的火花，无论你是否希望它，它都会使你合一，不是在幻象中，因为在幻象中你必须努力学习，而是在你的灵性的自我的潜在的实相之中。

Let us gaze one last time at the struggle of the self with self. Which portions of yourself do you like? Which portions do you not like? You may write these things down about yourself, or you may trick your conscious mind by attempting to write down those things which you like and dislike about an entity whom you truly, seriously, have arguments with, or dislike. When you write down those things which you are willing to give to that entity that are of goodness, and when you write down those entity's faults with which you are so in a struggle, you will discover that you have written about yourself. This is a useful exercise for learning how each entity within the illusion of third density distorts the love and the light that moves through the universe in a way unique to itself.

让我们最后一次注视自我与自我的挣扎。你自己的哪些部分是你喜欢的呢？哪些部分是你不喜欢的呢？你可以将这些关于你自己的事情写下来，或者你可以藉由尝试去将关于一个你真正地、严肃地、与其有争论的实体的那些你喜欢和不喜欢的事情写下来来诱骗你的表面意识的心智。当你写下那些你乐意于给予那个具有优点的实体的事情的时候，当你写下那些你对其如此挣扎的实体的缺点的时候，你将会发现，你已经写下了关于你自己的事情了。在学习在第三密度的幻象中的每一个实体是如何用一种独一无二的方式扭曲流经它的宇宙的爱与光的方面，这是一个有用处的练习。

It is well to trust that all the personalities within have made their own quite lucid unification. It is equally clear that an entity cannot express at the same time all of that which it feels, thinks and is concerned about in a situation. There you have a window into the process of making choices. Come to know the voices that speak within, not so that you may silence them, necessarily, but so that you may recreate a list of priorities in which those voices and the behaviors that they have caused are of a far lower priority than the self forgiven, accepted and loved in the present moment. Claim this self, for this is who you are. There is no you but you. You are unique, a child of love who has made choices. Whatever you have done to this point, know that this is a new moment, as is each moment, and that all choices are equally open to you at all times. Yes, you must bear the consequences of the choices. One of the beauties of this density in terms of its being an excellent environment for learning is that entities are indeed held responsible for their choices. This enables the spiritually growing self to be aware of the importance of making choices.

相信所有内在之中的人格都是已经创造出它们自己的相当清楚的统一性了，这是

很好的。同等地清晰的事情是，一个实体是无法在同时表达所有它在一个情况中感觉到的、思考的、以及专注的事情的。开始了解那个在内在之中说话的声音，不是为了这样你就可以让它们安静下来，而是这样你就可以重新创造一个优先级的列表，在这个列表中，那些声音以及它们已经造成的行为举止，相比那个在当下一刻被宽恕，被接纳和被爱的自我，是要具有一种远远更低的优先级的。认领这个自我，因为这就是你之所是。无论你截至这个位置已经做了什么事情，请知晓，这是一个新的时刻，如同每一个时刻一样，所有的选择在所有的时刻都是同等地向你开放的。是的，你必须承载选择的后果。这个密度的一个美丽确实就是要为它们的选择负责。这使得在灵性的方面逐渐成长的自我察觉到做出选择的重要性。

Now, let us look at the kind of choice that you wish to make, whether it is for yourself or for another. First of all, if the Creator loves and accepts and forgives, is there a significant rationale for refusing to accept to love and forgive either yourself or another entity for behaving or being in a certain way? Here is another question. Can you see in the behavior of yourself or another the consciousness that lies beyond, beneath, above and around that behavior? Have you any clue as to the nature of that entity's unique being? Remember that this is a place for positive action. Positive action in third density is not simply in the arena of the body, but in the arena of the mind. If you find yourself judging, belittling, demeaning or engaging in other negative interactions with yourself or portions of yourself, or with the behavior of others, take a breath, stop, rock back on your mental or emotional heels, and ask yourself if you are appreciating and respecting the freedom and the beingness of yourself or another, for it matters not whether you are dealing with yourself or another. Respect for consciousness suggests that you and others are equally worthy of respect, care, attention, service, and above all, love.

让我们看看你希望做出的选择的类型，是否它是为你自己，还是为另一个人。首先，如果造物者是爱、接纳与宽恕的，因为行为举止或者因为用一定的方式存在而拒绝去接纳、去爱、去宽恕要么你自己，要么另一个实体，这是有一种重要的理论基础的吗？这里有另一个问题。你能够在你自己或者另一个人的行为举止中那个看到存在于那个行为举止之外，之下、之上以及周围意识吗？在关于那个实体的独一无二的存有的特性的方面，你有任何的线索吗？记住，这是一个进行正面性的行动的地方。在第三密度中的正面性的行动不是单纯地在身体的竞技场之中，同样也在心智的竞技场之中。如果你发现你自己在评判、贬低、进行或者从事其他的与你自己，或者你自己的一些部分，或者其他人的行为举止之间的负面性的相互作用，吸一口气，停下来，在你的心智或者情绪上的脚跟上往后靠，并问你自己，是否你正在欣赏并尊重你自己或者另一个人的自由或者存在性，因为重要的事情不是你是否在于你自己或者另一个人打交道。对意识的尊重建议，你和其他人都是同等地值得尊重、关心、注意、服务、最重要的是，值得爱。

Another question that is fruitful to consider is whether you expect an outcome from yourself or another. To ask of yourself this and this and this outcome is, in the way of making plans, simply a sensible process. If the plans that have been made are not possible to fulfill, then it is the wise seeker who

does not waste time bemoaning the undesired outcome of some action or thought. Any action or thought done in order to please or palliate or expedite or control situations is also behavior that will likely engender the harsh edges of other entities' personalities, for when one acts through fear and attempts to control the environment of one's incarnation, one is also controlling other entities. Usually, there is rationalization given to the controlling of other entities for their own happiness. However, to the one being controlled, any control whatsoever feels like interference, and consequently the fear within that entity comes alive and moves to defend the perimeter of that personality. 另一个在考虑的方面是富有成效的问题是, 是否你的你自己或者其他人期待一个结果, 向你自己询问这样、那样或者这样的结果, 通过做计划的方式, 这单纯地就是一个, 可以察觉得到的过程。如果已经被做出的计划是不可能实行的, 接下来, 那个没有浪费时间去被单某种行为或者想法的不被渴望的结果的寻求者就是睿智的寻求者了。任何为了取悦或者减轻、或者加快、或者控制情况而被进行的行动或者想法, 同样也是那种将很有可能产生出其他的实体的的人格锋利的边缘的行为举止, 因为当一个人是通过恐惧而行动并尝试去控制一个人的投生的环境的时候, 它同样也正在控制其他实体。通常, 会有合理化被赋予为了它们自己的快乐而控制其他实体。然而, 对于一个被控制的人, 无论什么任何控制都会感觉好像是妨碍, 结果是, 在那个实体内在之中的恐惧活过来并会开始守卫那个人格的环形防线。

Relax the mind now, and see all solidity fly away. You are not solid entities; that is an illusion. You are not your behavior; that is part of the illusion. You are yourself and your choices and the deep biases that they bring. If you attempt to define yourself in permanent terms while in this illusion as anything but a student who is attempting to learn the lessons of this classroom, you have moved into an area which will be confusing and debilitating.

现在让心智放松, 看到所有的坚固性都消失了。你们不是固体的实体, 那是一个幻象。你不是你的行为举止, 那是幻象的一部分。你是你自己, 你的选择以及你的选择带来的深入的偏向性。如果你尝试在这个幻象中用持久的方式将你自己定义为除了一个正在尝试去学习这间教室的课程的学生之外的任何事物, 你就已经进入到一个将会是令人混淆且令人衰弱的区域中了。

At this time, because of the sleepiness within the circle, we would choose to conserve this instrument's energy and simply ask if there are any questions that we might answer before we leave this group this evening. Is there a question at this time?

在此刻, 因为在这个圈子中的睡意, 我们会选择去保存这个器皿的能量并单纯地询问, 在我们离开这个团体之前, 今晚是否有任何我们可以回答的问题。在此刻有一个问题吗?

(Pause)
(暂停)

I am known to you as those of Q'uo. We are most pleased at being able to speak with you further upon this interesting subject. There is no immediate

end to the number of ways to address this subject, and we are happy to speak more upon various aspects of it as you gaze upon this material and are able to ask further questions, if that is what you would desire. We are most pleased to speak further at another working.

我是你们知晓的 Q'uo。我们极其高兴能够与你们在这个有趣的主题上进一步发言。陈述这个主题的方式的数量是没有止境的，当你们注视这个材料并能够询问进一步的问题的时候，我们很高兴在它的数个面向上更多地发言，如果那是你们所渴望的事情的话。我们极其高兴在另一次集会上进一步发言。

In hopes that you may truly love yourselves and one another with confidence and faith, we leave you in the kingdom of eternity that this basic attitude delivers you into. We thank you for the beauty of your vibrations and for the peace of your seeking. In its persistence and depth there is a beauty not often seen among your people, and we are humble before third-density pilgrims such as you who struggle and weep and survive to hope and have faith and love tomorrow. Move that tomorrow, my friends, into the present moment, and never let it go, and you shall be one, and all shall be well. And when you cannot do this, forgive yourself, accept yourself, and love yourself, for these are the tools with which you learn to love all that there is.

我们寄希望于你们可以真正藉由信任和信心来爱你们自己并爱相互彼此，我们将你们留在这种基本的态度会将你们送入到的永恒的领域之中。我们为你们的振动的美丽并为你们的寻求的平安而感谢你们。在它的坚持不懈和深度中，会有一种不会经常在你们的人群中被看到的美丽，我们在诸如你们这样的第三密度的朝圣者面前是谦逊的，你们挣扎、哭泣、活下来以对明天抱有希望，抱有信心并爱那个明天。我的朋友们，将那个明天移动到当下这一刻，永远不要让它离开，你们将会是一体的，一切都将是好的。当你们无法做到这一点的时候，宽恕你自己，接纳你自己，爱你自己，因为这些都是你藉由其来学会爱一切万有的工具。

We bid you adonai. We are known to you as those of the principle of Q'uo. We leave you in the love and the light of the one infinite Creator.

我们向你们致以 Adonai。我们是你们知晓的 Q'uo 原则。我们在太一无限造物者的爱与光中离开你们。

January 24, 1991
1991-01-24 Hatonn: 热情

(Carla channeling)
(Carla 传讯)

... the satisfactory challenging process, because it had not declared itself specifically in a metaphysical manner, that is, it did not declare what symbol, story or ideal described best the metaphysical center of this entity's passion, intensity and essence. As there was no clear essence, this entity was unable to challenge in a matter—we correct this instrument—in a manner satisfactory to the instrument.

.....令人满意的传讯的过程, 因为它并未专门用一种形而上学的方式公开宣称它自己, 也就是说, 它并未公开宣称, 什么象征、故事或者理想最佳地描述了这个实体的热情、强度和实质的形而上学的中心。因为没有清晰的实质, 这个实体无法用一种事物——我们更正这个器皿——用一种对这个器皿是令人满意的方式来进行挑战。

It was not until the instrument walked back over the road of its own declaration of self, that the necessary, specific declaration of Jesus the Christ as this particular instrument's center of being, that the tuning was complete. 一直要到器皿走回到那条它自己对自我的公开的宣称的道路, 对于耶稣基督就是这个特定的器皿的存有的中心的必不可少的, 明确的宣称之前, 调音都不会是完全的。

We suggest to all instruments that their tuning be as specific and clear as is possible. That it be ultimately honest and truthful, and that if there is not the passion felt at the beginning of the tuning process, the tuning should extend until passion, intensity and essence are, once again, revealed to the self through the process of tuning.

我们建议所有的器皿, 它们的调音要尽可能的明确而清晰。即它是终极的诚实和信任, 如果在调音过程的开始没有热情被感觉到, 调音应当延长一直到热情、强度以及实质, 再一次, 通过调音的过程向自我揭露出来为止。

We would at this time transfer this contact to the one known as K, with thanks to this instrument for allowing us to use it. We leave this instrument in love and light. We are those of Hatonn.

我们会在此刻将这个接触转移到被知晓为 K 的实体, 我们感谢这个器皿允许我们使用它。我们在爱与光中离开这个器皿。我们是 Hatonn。

(K channeling)
(K 传讯)

I am Hatonn, and greet each of you once again in love and in light through this instrument. It is, as always, a great and esteemed pleasure to have the privilege of working [with] this group, for we see the dedication of each here

and appreciate it, for few there are among your peoples who have the courage and will and faith to continue upon the path in the darkness, sometimes with the aid of the moon's light and many times without it.

我是 Hatonn, 通过这个器皿再一次在爱与光中向你们各位致意。一如既往, 有幸与这个团体一同工作, 这一直都是一种极大的且受尊重的快乐, 因为我们看到在这里的每一个人的奉献并欣赏它, 因为在你们的人群中很少人拥有勇气、意志和信心去继续在黑暗中走那条道路上, 那条道路有时候会有月光的帮助, 而很多时候是没有的。

We would speak to you this evening on the subject of passion, as we believe it is most central to each seeker's journey.

我们今晚向你们谈论热情的主题, 因为我们相信它对于每一个寻求者的旅程都是及其中心性的。

Your peoples are much motivated by goals, by ends to reach, and a great portion of the consciousness of each throughout the day and even throughout the lifetime is directed toward that which is sought to be attained, that is that which one does not have presently.

你们的人群会被目标、被要去抵达的终点而大大地激发, 在贯穿一天甚至是贯穿整个生命的过程中, 每一个人的意识的一个巨大的部分是被导向要被寻求以被取得的事物的, 即一个人当前尚未拥有的事物。

These goals or ends are many types. Some may be deemed to be lofty, worthy of attention and dedication, others may seem to be more shallow in nature, having to do with more temporary players and comforts.

这个目标或者目的有很多的类型。一些目标可能被认为是高贵的、值得注意和奉献, 其他的目标可能看起来似乎在特性上是更加肤浅的, 是与更为暂时性的游戏的人和舒适有关的。

Many seekers on the path may pride themselves with in keeping a certain goal before the eyes of the mind as an end to pursue and, indeed, we are not suggesting that this should not be thought of. However, the attention belongs not on the goal the seeker is reaching toward but on the present moment which contains the process of the seeking and, indeed, all that there is.

在道路上的很多的寻求者可能在将一定的目标作为要去追寻的一个终点而保持在头脑中而对它们自己是骄傲的, 确实, 我们不是建议, 这不应该被考虑的。然而, 注意力不应该放在那个正在向其伸出手的寻求者的目标上, 而是应该放在当下一刻上, 当下一刻包含了寻求的过程, 确实包含了一切万有。

Each of has, as a goal, the pursuit of the mystery. This recedes ever before us and in finite terms, is quite unattainable. Nevertheless, we still strive to know of that mystery what we can and to become of it what we can. It is well for this to be a part of the awareness.

每一个人, 作为一个目标, 都是追寻神秘的。这种神秘会不断在我们的前面后退, 在有限的方面, 这种神秘是相当无法取得的。然而, 我们仍旧努力去知晓我们所能知晓的神秘并成为我们所能成为的神秘。这一点成为认识的一部分, 这是很好

的。

The concept of an infinite mystery, because of the almost total lack of ability to comprehend such an idea, will be for most an unlikely source of passion in the day-to-day life. This is why we recommend that each find the particular mythology or symbolism story or even cosmology that pulls at the heart of the being. We do not attach great significance to what particular mythology is chosen or even that one be chosen at all, if it is possible for the seeker to generate the intensity of passion necessary when focusing on so nebulous a concept as intelligent infinity. This is rare among your peoples.

无限的神秘的观念，由于几乎完全缺乏去理解这样一个观念的能力，对大多数人将会不大可能在日复一日的生命中成为热情的源头。这就是为什么我们推荐每一个人都去找到特定的神话或者象征性的故事，或者甚至是宇宙论，它们会向着存有的核心拉动。在关于什么特定的神话被选择，或者即使一个神话被选择了，是否它有可能让寻求者在聚焦于诸如智能无限之类的如此模糊的一个观念的时候产生出所需的热情的强度的方面，我们并不会将巨大的重要性附加在其上。这个观念在你们的人群中是相当罕见的。

Thus, it is advisable that study be undertaken until that which is found to resonate within the heart of the self is discovered and then that particular path be focused upon and pursued with all the intensity and passion that may be mustered from within the self. We realize that this is easier for some among your peoples than others. We also realize that passion is thought of among your people as primarily a particular emotional state. We would suggest to you that is not necessarily so. There are those among your peoples who find it easy to feel passionate about one thing or another. This will aid them in their search. However, for those to whom this kind of feeling does not come easily, we would say that intensity of passion consists in large part [as a result] of focused will and faith, that an entity whose pursuing its chosen path with its will focused and intensified, proceeding by faith in the mystery beyond the story, that this is a passionate seeker, whether or not the particular emotion you may know of as passion is subjectively felt. The opposite of passion in this sense may be seen simply to be a lack of interest or focus, the blowing with the winds of comfort and convenience. That is so typical of many of your peoples.

因此，学习被进行，一直到被发现在自我的心之中有共鸣的事物被发现了，接下来那条特定的道路被聚焦并带着所有的可能从自我的内在之中被召集起来的强度与热情被追寻为止，这是可取的。在你们的人群中，这对于一些人是比对于其他人是要更为容易的。我们同样也意识到，热情在你们的人群中主要被认为是一种特定的情绪的状态。我们会向你们建议，并不一定是这样的。在你们的人群中会有一些人发现要对这样或者那样一个事物感觉到有热情是很容易的。这会在于它们的寻求中帮助它们。然而，对于那些这种类型的感觉并不会轻易出现的人，我们会说，热情的强度在很大的部分是被包含在作为一种聚焦的意志和信心的结果的事物之中的，一个正在藉由其被聚焦和被强化的意志而追寻它选定的道路的实体，它是凭借这对神秘的信心前进并超越故事的，这个实体是一个有热情的寻求者，无论你们可能知晓为热情的那种特定的情绪是否在主观上被感觉到。在这个

意义上,热情的对立面可能单纯地是一种缺少兴趣或者缺少聚焦,随着舒适和便利之风而摇摆。那对于你们的人群中的许多人是如此典型性的。

At this time we would transfer to the one known as Jim, thanking this instrument for its efforts in maintaining the contact. We leave this instrument now in love and in light and transfer. We are known to you as Hatonn.

在此刻,我们会转移到被知晓为 Jim 的实体,我们同时感谢这些器皿在维持接触的方面的努力。我们现在在爱与光中离开这个器皿并转移。我们是你们知晓的 Q'uo。

(Jim channeling)

(Jim 传讯)

I am Hatonn, and greet each of you again in love and in light through this instrument. It is our privilege to be able to exercise each of the instruments in turn.

我是 Hatonn, 通过这个器皿再一次在爱与光中向你们各位致意。我们很荣幸能够轮流训练每一个器皿。

We are very happy with the work that has been done this evening by the one known as K. This entity was able to pick up the contact after noting its growing faintness on a couple of occasions. We see this as a maturing of the instrument in that there is not the loss of concentration that would inhibit again perceiving the contact's return. We were hoping in this exercise to strengthen the instrument's confidence in its ability, not only to perceive our contact in its initiation, but also to be able to do as it did, that is to wait patiently for its return and to begin again without undue concern. We would, at this time, offer ourselves in the attempt to speak to any queries which those present may have for us. Is there a query or concern at this time?

我们对于在这个晚上已经被叫做 K 的实体进行了的工作是非常高兴的。这个实体能够在一些情况中在注意到接触逐渐变弱的之后拾起接触。我们将此视为是一种器皿的成熟,因为就不会有注意力的损失会再一次阻碍感觉到接触的返回了。我们希望通过这种练习来增强器皿对于它的能力的信心,不仅仅是在接触的启动中感觉到我们的接触的能力,同样也能够如它做过的一样去做,也就是去耐心地等待接触的返回并在没有过度的忧虑的情况下再一次开始。我们会在此刻提供我们自己尝试谈及任何在场的人可能向我们提出的问题。在此刻有一个问题或者关注点吗?

K: What would the cause of the contact becoming more faint at times?

K: 接触偶尔会变得更加微弱的原因会是什么呢?

I am Hatonn. The initial growing faintness was primarily due to fatigue upon your part for both the mental and physical complexes. As we noted your patient awaiting of the ability to receive our contact again, we then initiated a second experience in order to do that which we have previously described, that is, the observing of the patience, the dedication, the focus of the

attention and the reestablishing of the contact. Thus, a chance occurrence was our opportunity to allow you to work upon these areas which are more and more important as an instrument matures, for the ability to maintain concentration and an open channel when the opportunity to be distracted is presented is the practice of being a more mature instrument.

我是 Hatonn。最初的逐渐增强的无力感主要是由于在你的部分上同时在心智复合体和身体复合体上的疲倦。当我们注意到对于再一次接收到我们的接触的耐心等待的能力的时候，我们接下来就启动了第二次的体验以便于进行我们之前已经描述过的内容，也就是对耐心、奉献的观察，对注意力的聚焦以及对接触的重建。这样，一个机会的出现就是我们有机会允许你们在这些区域上工作了，这些区域随着一个器皿的成熟是越来越重要的，因为当被分心的机会出现的时候去保持注意力和保持一种开放的管道的能力，就是成为一个更加成熟的器皿的练习了。

Is there a further query, my sister?
我的姐妹，有一个进一步的问题吗？

K: In the end I was waiting again and I was interested in continuing, if possible, but I didn't seem to be getting anything. Was that because I was judged to be too tired at that point? Or did I just not wait long enough, or was I just not perceiving fully?

K: 最后我正在再一次等待，如果有可能的话，我对继续是感兴趣的，但是我看起来似乎并没有得到任何事物。那是因为我在那个位置被判断是过于疲劳了吗？或者，我仅仅没有等待足够长的时间，或者我仅仅没有完全地感觉？

I am Hatonn, and we noted the low energy level toward the latter stages of your exercise of your instrument and decided that after a significant amount of your time had passed, and the contact was not then reestablished, that it would be well to allow the amount of work that had been accomplished to suffice for this evening. Thus it was both a case of the expression of your aforementioned fatigue and our desire not to overtax your instrument.

我是 Hatonn，我们注意到在接近你对你的器皿的训练的后期阶段较低的能量层次，我们断定，在一段相当长的你们的时间已经过去之后，接触接下来是无法被重建的，去允许已经被完成的工作的数量满足这个晚上的需要，这会是很好的。因此，它同时是一个你上述的疲惫的表达和我们对于不去过度使用你的器皿的渴望的情况。

Is there a further query, my sister?
我的姐妹，有一个进一步的问题吗？

K: Not at this time, thank you.
K: 在此刻没有了，谢谢你们。

I am Hatonn, and we thank you, my sister. Is there another query at this time?
我是 Hatonn，我们感谢你，我的姐妹。在此刻有另一个问题吗？

Carla: I have noticed that the conflict in the Middle East has coincided with the

growing consciousness, first of restlessness, then of anguish, then of actual metaphysical pain in my own field of consciousness. Is this my protection of my own personal feelings? Or is there an actual energy which is expressing this to me, which is, shall we say, audible to the inner ear (inaudible).

Carla: 我已经会注意到在中东的冲突时与逐渐成长的意识是重合的, 首先是不安, 接下来是苦恼, 接下来是在我自己的意识的场域中的实际的形而上学的痛苦。这是我对我自己个人的感觉的保护吗? 或者, 有一种实际的能量正在向我表达这种痛苦吗, 容我们说, 这种痛苦在我的内在的耳朵中是可以听见的 (听不见)。

I am Hatonn, and we are aware of your query, my sister. We are happy to speak on this topic to the limit of our ability but we must preface our response by saying that the answer is drawn from many levels of experience for you at this time. There is the growing sensitivity of your instrument due both to the increased exercising of your instrument and the conscious application of your art. There is also the press of pain which has continued for a great portion of your time which also tends to make your instrument more sensitive to any vibration or stimulus of any kind which comes within your auric field. There is also growing upon a planetary level a sensitivity that is a portion of the mass consciousness, shall we say, of your peoples due to the nature of your communication systems being so widespread and nearly instantaneous in reporting that which occurs in that area of the Middle Eastern nations at this time. This conscious sensitivity is a portion of the experience that one may expect when your peoples are eventually able to blend each consciousness into a group consciousness or the preliminary social memory complex. The disharmonious vibrations are those easiest to perceive and those therefore that are now being noticed by this beginning social memory complex. Those of your peoples that are the most finely tuned or sensitive in your terms to stimulus are those who are the first to be able to tap into this perception of the group mind of the disharmony in this portion of the planetary sphere.

我是 Hatonn, 我理解了你的问题了, 我的姐妹。我们很高兴在这个主题上在我们的能力范围内发言, 但是我们必须在我们的回应之前说, 回答是从你在此刻的许多的体验的层次中被取出来的。你的器皿有逐渐增强的敏感性, 这同时是由于对你的器皿的强化的训练, 以及对你的技艺的有意识的应用。同样也会有已经持续了你的时间的一个很大的部分的痛苦的压力, 这种压力同样也会倾向于让你的器皿对于在你的灵光场中出现的刺激物任何的振动或者任何类型的刺激物变得更为敏感。在一个星球的层次上同样也会有逐渐增强的一种敏感性, 它是你们的人群的, 容我们说, 大众意识的一部分, 这是由于你们的沟通交流的系统是如此的普及且在报道在中东的国家的区域中在此刻发生的事情的方面几乎是实时的。这种意识上的敏感性是在你们的人群最终能够将每一个意识混合形成一种团体意识或者初步的社会记忆复合体的时候一个人可以期待的经验的一部分。不协调的振动是那些最为容易感觉到的振动以及那些因此在现在正在被这个初始的社会记忆复合体注意到的振动。你们的人群中的那些进行过最微妙的调音的或者用你的说法对于刺激物最为敏感的人, 就是那些首先能够接入到这种在星球的这个部分中的不协调团体心智的这个部分的人了。

As one who is not only sensitive but increasingly so, you have within your

electrical bodies begun to resonate in an empathic fashion with the pain of your planet, to put this in simple terms. This can be quite distressing when there is no immediate or comprehensive manner of protecting the self from such intrusions of vibration without also causing some numbing of feelings, shall we say, in other areas of your experience as well. However, we may suggest that you may end your prayerful moments and in those of meditation as well, [creating] a simple image or short prayer that sends love and light to all those who feel pain in the Middle Eastern nations and around the world at this time, and which sees this experience of pain as being a portion of the perfectly balanced mystery of the one Creator expressing upon your planet at this time in order that those who are concerned with this kind of transmutation of energies might be alerted to the growing opportunity to burn off that which is disharmonious in a vibratory nature by attending to the vibrations of disharmony with the sending of love and of light, to be utilized in whatever manner is most appropriate. This may be a prayer, an image, a feeling or take any inward form that has meaning to you. It may in your case be given to the one known as Jesus the Christ as a prayer for intercession.

当一个人不仅仅是敏感的, 同时也越来越如此敏感的时候, 你会在你的电性身体神开始用一种移情作用的方式与你们的星球的痛苦产生共鸣, 这是简单的说法。当没有保护自我免于这样的振动的入侵, 且不会同样也在你的体验的其他的区域中造成某种感觉上的, 容我们说, 麻痹作用的即刻的或者全面性的方法的时候, 这会是相当令人痛苦的。然而, 我们可以建议, 你可以结束你的祈祷的时刻, 并在那些冥想时刻中同样创造出一个简单的形象或者简短的祈祷, 它会将爱与光送给所有那些在此刻在中东的国家中以及在全世界感觉到痛苦的人, 这个祈祷会将这种痛苦的体验视为太一无限造物者在此刻在你们的星球上表达的被完美平衡的神秘的一部分, 这样那些担忧这种类型的能量的转变的实体就可以警觉于不断增长的机会, 这种机会将藉由送出爱与光来照料不协调的振动来烧掉那个在一种振动的特性上是不协调的事物, 以用无论什么最合适的方式来让其被利用。这种方式可以是一个祈祷辞, 一个形象, 一种感觉, 或者采用任何对你有意义的内在的形式。在你的情况中, 它可以作为一个请求代祷的期待被给予被知晓为耶稣基督的实体。

Is there a further query, my sister?

有一个进一步的问题吗?

Carla: I have a feeling of what I can't get away from. That (inaudible) George Bush, than, man (inaudible) is the only affirmative thing that I can do with this realization is to let Jesus speak (inaudible).

Carla: 我有一个我挥之不去的感觉。(听不见) 乔治布什, 比男人 (听不见) 对于这个领悟我唯一能够做的肯定的事情就是让耶稣说 (听不见)。

I am Hatonn, and we would suggest, perhaps, one further possibility in that as you move through your daily round of activities, you may see those activities as being those opportunities to give love, to make the choice to give love and compassion that are analogous to the movements of energy now occurring in the Middle Eastern area. This would allow you to move the energy of these

feelings of identity through you in a manner which is of a service-oriented nature, in congruency with that desire to express love that is portion of your nature as well.

我是 Hatonn, 我们会建议其中也许还有一个可能性, 当你经历你的日常生活的活动的时候, 你可以将那些活动视为是去给予爱, 去做出选择去给予爱与同情心的机会, 它们与现在正在中东地区发生的能量的流动是相似的。这会允许你推动这些一致性的感觉的能量用一种具有服务导向的特性的方式流经你, 这种特性同样也是与那种去表达你的本性的那个爱的部分的渴望是一致的。

You would be in effect carrying out an interior psychodrama, shall we say, that you have identified with, as you begin to experience the creation as that which is contained within you and in so allowing this energy to move through your being would then begin to transmute those feelings within yourself of the identity with each of the aforementioned entities so that that which within yourself identifies with lesser qualities, those which are yet to be accepted, would then be available for the acceptance within your own being as your feeling of identity with these entities and those portions of your self which they energize might be completed.

你会实际上正在进行一场你已经与之认同了的事物的在内在之中的, 容我们说, 心理剧, 随着你开始将那个造物体验为在你内在之中被包含的事物并通过用这种方式允许这种能量流经你的存有, 它接下来就会开始转变在你自己内在之中的与上述的每一个实体的认同的感觉, 这样那些在你自己内在之中别识别为较差的特性的事物, 那些尚未被接受的事物, 就会接下来可以, 作为你与这些实体和你的自我的那些对其赋能作用可能被完成了的部分的认同的感觉, 在你自己的存有内在之中为接纳性所取得了。

Carla: Okay. Thank you.

Carla: 好的。谢谢你们。

I am Hatonn, and we thank you, my sister. Is there another query at this time?

我是 Hatonn, 我们感谢你, 我的姐妹。在此刻有另一个问题吗?

Carla: No, thank you. Thank you very much.

Carla: 没有了, 谢谢你们。非常感谢你们。

I am Hatonn, and are also full of thanksgiving that we could be a portion this group's exercising of instruments this evening. It is not often that we are able to partake in this way with this group, for its desire to seek and to serve have called to it other entities that are equally as willing to join in your seeking and who are also as thrilled as we to be a portion of this working. Thank you, my friends. We are with you always in meditation and available for the deepening of your meditation at any time that you request such. We walk with you upon your great journey and observe with you in awe and wonder as the planetary consciousness begins to look ever more clearly into the mirror of the self and begins to work upon that giving and receiving of love that is the healing of all wounds and disagreements.

我是 Hatonn, 我同样也对于我们成为这个团体今晚对于器皿的训练的一部分而充满了感恩。我们能够用这种方式参与到这个团体中, 这并不是经常的, 因为它对于寻求和对于服务的渴望已经将其他的那些同等地乐意于加入你们的寻求的实体以及和我们一样为成为这次工作的一部分而感到颤栗的实体呼唤到它身边了。我们一直都会在冥想中与你们在一起, 并会在任何你们提出这样的要求的时候为加深你们的冥想而被利用。我们与你们一同走在你们的伟大的旅程上, 随着星球的意识开始越来越清晰地注视自我的镜子并开始在接受和给予爱上进行工作, 我们在敬畏与惊奇中与你们一同观察, 那种爱就是对一切的创伤和不一致的疗愈。

We shall take our leave at this time of this group. We are known to you as those of Hatonn, and we leave you in love and in light in the presence and in the mystery of the one infinite Creator. Adonai, my friends. Adonai.

我们将在此刻离开这个团体。我们是你们知晓的 Hatonn。我们在爱与光中, 在太一无限造物者的临在和神秘中, 离开你们。Adonai, 我的朋友们。Adonai。

January 27, 1991
1991-01-27 面对恐惧

Group question: The question this afternoon has to do with fear and the various ways in which it expresses in our being. We have various ways of experiencing fear. Some of them have to do with relationships with others; we curtail certain thoughts, feelings or actions hoping that we won't excite the response from another person that will cause that fear in us to be realized, or we don't curtail the action and we express violently, angrily and become fearful of the emotion itself, also, fearful that it might have repercussions, causing a disease such as cancer that would be a way to point out the distortion so that we would work on it. We have, of course, the concept of love, in which we feel and believe that love can overcome fear, can heal wounds, but how does one put love to work in one's life and make the balance again come into being? How do we overcome, or is there an overcoming? How do we work with fear, and how do we bring love to bear upon the situation?

团体问题：今天下午的问题是恐惧以及它在我们的存有中藉由其表达的各种各样的途径有关的。我们拥有各种各样的体验恐惧的方式。它们中的一些是与其他人的关系有关的，我们省略了一定的想法、感觉或者行为以求我们不会刺激来自于另一个人的会使得在我们内在之中的恐惧被意识到的回应，或者我们不会删减行为，我们激烈地、愤怒地表达，并对情绪本身感觉到恐惧，同样也害怕它可能会拥有反弹，并造成一种诸如癌症之类的疾病，疾病会是一种指出扭曲的方式，这样我们就可以在其上进行工作了。我们当然拥有爱的观念，在其中我们感觉到并相信爱能够胜过恐惧，能够疗愈创伤，但是一个人如何让爱在它的生命中开始工作并使得平衡再一次进入到存有之中呢？我们如何克服呢，或者有一种克服吗？我们如何与恐惧一同工作，我们如何让爱对那个情况产生影响呢？

(Carla channeling)
(Carla 传讯)

We are those known to you as Q'uo. We greet you in the love and in the light of the one infinite Creator. We greet this instrument in the name of Jesus the Christ. We thank this instrument, as always, for the care with which it prepares for contact, for it creates the secure contact, both for us and for the channel. May we express our appreciation and gladness at this opportunity to blend with your vibrations. The beauty of your seeking is beyond telling, and the continuing growth in harmony within each in the group and within the group is also a pleasure to see growing. We are much in appreciation of this circle, and would address the question that it has put to us at this time.

我们是你们知晓的 Q'uo。我们在太一无限造物者的爱与光中向你们致意。我们以耶稣基督的名义向这个器皿致意。我们一如既往为它藉由其为接触做好准备的小心而感谢这个器皿，因为这种小心同时为我们与为管道创造出了安全的接触。容我们表达我们对于这个与你们的振动混合在一起的机会的感激和高兴。你们的寻求的美丽是难以言喻的，在团体的每一个成员内在之中，以及在团体内在之中的在协调性方面的持续性的成长，同样是一种不断增强的快乐。我们极其感激这

个圈子，我们会讲述它在此刻已经向我们提出的问题。

Fear is an experience in which an entity perceives itself as helpless, and therefore a victim for those who are powerful. The infant is born into a fearful environment. Whereas within the womb the infant has warmth and secure cradling, a constant supply of food and liquid, and the reassuring heartbeat and enfolding maternal love of the entity which carries it, it suddenly experiences exposure, wetness, coldness, pain, stricture, and vastness, enormous, unbelievable vastness. Against the cold, the damp, the vulnerability and the lack of easily perceived love, the infant has no power or control. It is helpless. And so the life experience of an incarnate entity begins, rooted completely and solidly in fear.

恐惧是一种体验，在其中一个实体感觉到它自己是无助的，并由此感觉到它自己是那些强有力的人的一个受害者。婴儿是被生下来就进入到一个令人恐惧的环境之中的。反而，在子宫里，婴儿拥有温暖、安全的抚育，一种持续的食物和液体的供给，令人放心的心跳以及承载着它的实体的母亲的爱的包围，它突然间体验到了暴露、潮湿、寒冷、痛苦、束缚与巨大，庞大而难以相信的巨大。面对寒冷、潮湿、缺少易于感觉到的爱，婴儿没有力量或者控制力。它是无助的。因此，一个投生的实体生命体验是从恐惧开始，并完全且坚固地扎根于恐惧之中的。

To this original bias are added the many, many ways in which larger entities may create perceptions of helplessness in their dealings with smaller entities. When a larger entity disapproves, corrects or simply says no, the smaller entity has no power of appeal past its ability to use the language. Even if it does use the language it is not likely to be heard, or if heard, grasped with any degree of respect. So, the entity experiences throughout the years of being small and human, more and more reasons and occasions upon which fear has been perceived. During these same years perceptions of love have also been received. In some cases, either the young entity perceives all that the parents do as beautiful and loving, or the parents are actually creating a supportive, loving and helpful environment in which the child perceives again the heartbeat of love that moved from the mother so easily to the heartbeat of the child in the womb. However, it is most likely that entities will have chosen situations within the childhood that will specifically sharpen and make keen some of the primal fears with which the entity began the incarnation.

较大的实体在它们与较小的实体打交道的过程中可能会创造出无助的很多的很多的方式会增加这种最初的偏向性。当一个较大的实体不答应、纠正或者单纯地说不的时候，较小的实体是没有力量越过它的能力去使用语言来呼吁的。即使它确实使用语言，它不大可能被听到，或者即使被听到，它不大可能藉由任何的尊重的程度被理解的。因此，在贯穿作为幼小的人类的岁月中，实体体验到越来越多的恐惧在其上已经被体验到的理由和场合。在这些同样的岁月中，爱的感觉同样也已经被接收到了。在一些情况中，要么年幼的实体感觉到所有父母做的事情都是美丽而充满爱的，或者父母实际上创造了一个支持性，充满爱且有帮助的环境，在其中孩子再一次感觉那种到到在子宫中如此容易地从母亲移动到孩子的心跳的爱的。然而，极其有可能，实体将已经在幼年时期中选择了这样的情况，这种情况将特别地加重某些实体藉由其开始投生的原始的恐惧并使之变得激

烈。

If fear is not a mistake, then it must have been planned. The plan of learning in third density is the plan of creating opportunities for entities to make choices. These choices need to be made freely and without duress. To cause an entity to allow fear to evaporate and to turn instead and embrace love is acceptable. But to cause an entity to do so is an infringement of free will. Consequently, it is just as incorrect for an entity to cause itself intellectually to turn to love as it is for another to evangelize, and pull the unready or unripe entity away from the fear which it needs, that it may embrace a love which it as yet is not able to embrace.

如果恐惧不是一个错误，那么它就必定是已经被计划好的。在第三密度中的学习的计划就是为实体创造出做出选择的机会的计划。这些选择需要在自由且没有强迫的情况下被做出。让一个实体允许恐惧消失，并作为替代转向爱并拥抱爱，这是可以接受的。但是，让一个实体这样做是对自由意志的一种侵犯。因此，如果一个实体在逻辑智力上让它自己转向爱，而另一个人对实体宣讲福音，将尚未做好准备或者时机未成熟的实体拉出它需要的恐惧，这样它就可以拥抱一种它尚不能拥抱的爱了，两个人是一样不正确的。

In the mature years of life, when the basic elements of physical security have been established, when there is food, clothing and protection, then it is that the entity's mind is free to consider how better to experience the incarnation than it may experience it at the present moment, and the first notions that entities tend to bring to the mind's eye as undesirable are those emotions which cluster about those things which are feared by the entity. These are perceived as personal, difficult and uncomfortable. Perhaps the key in finding a larger viewpoint of how to gaze at fear is to move backwards and see that the nature of the self being infinite, it cannot consist in finite matters. The fear is not finite. It is spiritual material, or catalyst. But the fear becomes a catalyst seriously taken when that which is its object is accepted as a real object.

在生命的成人岁月中，当物质性的安全性的基本的元素已经被建立起来的时候，当有食物、衣物和保护的时候，接下来正是那个实体的头脑自由地考虑，如何比它在当下一刻可能体验到的投生更好地体验投生，实体倾向于作为不想要的东西而带到头脑中的第一个想法就是，那些在让那个实体恐惧的事情周围聚集起来的情绪。这些情绪是被感觉到是个人性的，困难的和令人不舒服的。也许在关于如何注视恐惧的方面找到一个更大的视角的关键，就是去向后退并看到自我的本性是无限的，它是无法被包含在有限的事物中的。恐惧不是有限的。它是灵性上的材料，或者是催化剂。但是当恐惧的对象接纳为一个真实的事物的时候，恐惧就会变成一个被严肃对待的催化剂了。

In other words, if one were aware that one were viewing a three dimensional movie, and then one saw the car coming at one, one would scream, but with delight mixed with the fear, for one would be aware that this was a special effect, an illusion created by technological and advanced methods. However, if instead this same vehicle rushes towards the entity within the illusion which is called the incarnational life, this auto is perceived not as illusory, but as real

and dangerous, and the illusory physical vehicle instinctively jumps out of the way. No thought need be taken, for the instinctual physical vehicle moves on fear, away from discomfort, far more than it moves toward truth or beauty, dignity or grace, in existence. It asks only that it not be hurt, and that it be fed and maintained. This is the portion of the self that fears. It fears because it does not perceive itself as an illusion.

换句话说, 如果一个人察觉到它正在看一个三维的电影的话, 接下来它看到汽车正冲向它, 它会尖叫, 但是却是带着与恐惧混合在一起的快乐的, 因为它会知道这是一个特效, 一个由科技上与陷阱的方法创造出来的幻觉。然而, 如果在被称之为投生性的生命的幻象中这辆同样的汽车向一个实体冲过来, 这个汽车不会被感觉为幻象, 而是真实且危险的, 虚幻的身体载具本能性地会跳到路边。没有想法需要被进行, 因为本能的物质性载具是根据恐惧而移动, 远离不舒服, 这是要比它朝向在存在性中的真理或者美丽、威严与优雅的移动要远远更加本能性的。它仅仅要求它不被伤害, 它被喂养并被维护。这是自我的那个恐惧的部分。它恐惧, 因为它并不感觉它自己是一个幻象。

Let us gaze at this statement. Do each of you perceive yourselves as an illusion? Or do you feel that you yourself are real, dwelling within an illusion? It is our opinion that in a very important way each in third density is, indeed, an illusion. The portion of the intellect that identifies itself and its consciousness with the continuation of the physical vehicle not only acts within the illusion but is, in its very nature, an illusion. For the goal of consciousness is not to preserve the incarnational experience beyond its natural length, and the length natural to any incarnation seems quite arbitrary to the entity which continues until it does not. There are, however, rhythms, and a natural death, no matter how violent or quick, is that which is a part of the function of the illusory vehicle within the illusion which it has been made to enjoy and from which it has learned.

让我们注视这个陈述。你们每个人感觉你们自己是一个幻象吗? 或者你感觉你自己是真实的, 是居住在一个幻象之中的吗? 我们的观点是, 用一种非常重要的方式, 在第三密度中的每一个人确实都是一个幻象。那个与它自己以及它的意识与物质性载具的持续性认同的逻辑智力的部分, 不仅仅是在幻象中运转的, 在其本性上, 就是一个幻象。因为意识的目标不是去保存投生性体验超越它自然的长度, 对于任何投生自然的长度, 对于实体看起来都是相当任性的, 投生会继续投生一直到它不再继续为止。然而会有旋律, 一次自然的死亡, 无论是多么激烈或者快速, 都是在幻象中的虚幻的载具的机能的一部分, 载具已经被制造出以享受这个幻象, 它已经从幻象进行学习。

So you may see all of these fears that you experience as illusion perceiving illusion. What is yourself? Is it an ounce of this, or a cup of that? Can you locate yourself? Is there a point about which your consciousness is fixed? Not within the illusion, my friends. Not within the illusion. It is part of the illusion that you perceive yourself as a fixed self about which radiates the entire universe. You are, however, not fixed. You are not fixed. You are not fixed within the body which you inhabit. You are not fixed within the choices you have made in the past. And you are not fixed in your perceptions of your own

nature. Your own nature, in fact, is infinite and therefore cannot be in any way fixed. You do not have the need for mass. Your nature is that of light. Light is created by one thing only—love. Because of free will you experience various things, and because of the perceptive web of your physical vehicle, because of the way this vehicle's mind takes in data and prioritizes it, the untutored soul will pay first attention to those which it fears, but only in order to avoid them. Now, if you do not have a fixed self, you are not a target. Fear is always of some thing, and you are imperishable light. What do you have to do with things?

因此，你可以看到所有这些你体验到的恐惧都是幻象感觉到幻象。你自己是什么呢？它是一盎司的这个，还是一杯子的那个呢？你能够找到你自己的位置吗？有一个你的意识被固定在其周围的位置吗？在幻象中，没有，我的朋友们。不是在幻象中。你将你自己感觉为一个固定的自我，这个自我周围整个宇宙向外扩散，这是幻象的一部分。然而，你不是固定的。你不是被固定在你所居住的身体中的。你不是被固定在你过去已经做出的选择中的。你不是被固定在你对你自己的特性的感知之中的。你自己的特性，实际上，是无限的，它因此无法用任何方式被固定下来。你没有拥有质量的需要。你的本性是光。光是由仅仅一个事物创造的——爱。因为自由意志，你体验到各种各样的事情。因为你的物质性载具的感知的网络，因为这个载具的心智接受数据并对它进行优先级排序，未被训练过的灵魂将会首先注意那些它恐惧的事情，但仅仅是为了去回避它们。现在，如果你并不拥有一个固定的自我，你就不是一个目标了。恐惧一直都是属于某个事物的，你是不朽的光。你与事物有什么关系呢？

Turn then, in blind faith, when you fear, and look at what you fear the most, as long as you may. It is no shame to be unable to do it very well. It is, however, to be hoped that the practice would continue, and continue, and continue, for in each seed of fear that your infanhoods and childhoods have sown, there are collateral and dependent sub-fears which radiate out from the solidification given to this point of fear. When one examines the object of the fear one will find that which is of love, made of light; a situation, a creature, a concept, whatever is feared, which has been created by the infinite One, by logoi, sub-logoi, and most probably largely solidified and made fearsome by the sub-sub-logos which is yourself.

接下来，当你恐惧的时候，在盲目的信心中转过身来并查看你最为恐惧的事物，你可以查看多长时间就查看多长时间。无法很好地进行它，这不是令人羞耻的事情。然而，被期待的事情是，练习会继续，继续，继续，因为在你的婴儿时期和幼年时期已经被种下的每一粒恐惧的种子中都有侧面的和依赖性的子恐惧，它们是从已经被给予这个恐惧的位置的固化作用中向外辐射的。当一个人检查恐惧的对象的时候，它将会发现属于爱的事物，由光制成的事物，一个情况，一个生物，一个观念，无论什么被恐惧的事物，只要它是已经被无限太一，被理则、子理则创造出来的事物，它都极其有可能被你自已之所是的子子理则固化并成为令人恐惧的事物。

Turn and look at the object of fear. Define what it is you fear. Much of the fear of things is that they are making you feel helpless and powerless. Look at these feelings. Look at the object of these feelings. Leave the feelings

completely and gaze steadily at the object. See it. Perceive it. In and of itself it does not stimulate emotion. It simply is. The fear is an entity which is a kind of quality. Only by choice can it be attached to any object. It is a modifier of objects as your adjectives are modifiers of words. As nouns are distorted by their qualifying elements, adjectives, adverbs, dependent clauses, so is your consciousness disturbed by fear, when it has been attached to an object. Detach it from the object, and you may see that it is not your fear. It is not anyone else's fear. It is a quality known as fear which modifies the opinion of an entity who chooses to perceive through the lens of fear some certain object. Remove the fear; gaze at the object. You cannot own fear. You can only borrow it from the stockpile of possible qualities. Like all negative and positive emotional sets, it is not personal. It is not yours. It is not anyone's. It is a potential quality of feeling and thought.

转过身来查看恐惧的对象。定义你的恐惧是什么。大量的对事物的恐惧就是，它们正在使得你感觉到无助和没有力量。检查这些感觉。检查这些感觉的对象。完全离开这些感觉并稳定地注视那个对象。看到它。感觉它。在其内在及其自身，它并不会刺激情绪。它单纯地就是。恐惧是一个具有一种类型的特性的实体。仅仅是藉由选择，恐惧能够被附着在任何的对象上。它是一个对象的修饰物，就好像你的形容词是言语的修饰物一样。就如同名词被它们的修饰的元素、形容词、副词和从句所扭曲一样，你的意识就是如此在恐惧已经被附着在一个对象上的时候被恐惧所打扰的。将它从那个对象分离，你就可以看到，它不是你的恐惧。它不是任何其他人的恐惧。它是一种被知晓为恐惧的特性，这种特性会调节一个选择去通过恐惧的镜片来感觉某个特定的对象的实体的观点。移除那种恐惧，注视那个对象。你无法拥有恐惧。你仅仅能够将它从有可能的特性的储存中借出来。就好像所有的负面性和正面性的情绪的集合一样，它不是个人性的。它不是你的。它不是任何人的。它是感觉和想法的潜在的特性。

Now, let us turn and ask ourselves why this fear is necessary spiritually. Each is aware of the nature of third density. It is a density of opposites. Where there is love, there is fear. Other terms for love and other terms for fear exist. Where there is good, there is evil. Where there is light, there is darkness. Where there is hope, there is despair. Where there is compassion, there is bigotry, prejudice. Where there is life-saving grace, there is life-killing brutality. The spiritual entity must face the fact that it always has a choice. It does not feel, seem, appear or look to the senses as though in many cases one had options. Examine any situation which seems without possible options for the feeling tones of fear, whether they be angry fear, frustrated fear, terrified fear, or the fairly purely perceived fear of helplessness and powerlessness. Lack of control is the basis for reaching out and pulling into the life experience this quality of fear. It is a simple choice. When fear is felt, and after it is recognized that the self is not fixed, and it does not have to fix fear to any object, it then is aware that it may proceed further, and gaze at the object of fear to find a positivity or affirmative quality which may be seen to be that which love offers in that same object of attention. You cannot blink when you gaze at the object which is causing you fear, because it is up to you to choose how you shall respect this object. Shall you respect it by fearing it, by bowing before it, by

accommodating yourself to it regardless of the cost? Or shall you relate to this in love, offering it the respect of compassion, and, in many cases, the appreciation of, and respect for, opportunities that may seem very, very challenging?

让我们转过身来并问我们自己,为什么恐惧在灵性上是需要的呢? 每一个人都知晓第三密度的特性。它是一个对立性的密度。在其中有爱,有恐惧。好友其他的表示爱的词语和其他的表示恐惧的词语存在。在其中有善,有恶。在其中有光明,有黑暗。在其中有希望,有绝望。在其中有同情心,有固执、偏见。哪里有拯救生命的恩典,哪里就有杀死生命的残忍。灵性的实体必须面对这个事实,即一直都是有一个选择。这不会感觉起来,看起来,在表面上是,或者感觉得到,就好像在很多情况中一个人是拥有选择的。检查任何看起来似乎没有可能的选项的情况来寻求恐惧的感觉的音调,无论它们是愤怒的恐惧、沮丧的恐惧、害怕的恐惧,还是相当纯粹地被感觉到的无助和没有力量的恐惧。对于向外伸出手并将这种恐惧的特性拉入到生命体验之中的方面,缺少控制力就是它的基础了。它是一个简单的选择。当恐惧被感觉到的时候,在自我不是固定的,它不必将恐惧固定在任何对象上被识别出来之后,接下来它就会认识到,它可以进一步前进,并注视着恐惧的对象以找到一种正面性或者肯定行的特性,这种特性可以被视为是爱通过相同的注意力的对象提供的事物。当你注视着那个正在使你恐惧的对象的时候,你是无法假装看不见的,因为你将如何尊重这个对象,这是由你来做决定的。你将藉由害怕它,藉由在它面前鞠躬,藉由让你自己无论付出什么代价都适应它而尊重它。或者你将会在爱中与它关联,并同时提供给它富有同情心的尊重,在很多的情况下,是对可能看起来似乎是非常非常有挑战性的机会的欣赏和尊重。

It is not an easy process to balance the fear within the life pattern. At all times, the body which you enjoy will have its instinctual life to live. There are things of which it is appropriate to be afraid, unless one wishes to end an incarnation. These things are learned, enter into the automatic portion of the mind's clear memory, and before the mind can even think, that memory which is almost muscular moves one out of innumerable situations in which life, limb or some other quality would either be terminated or made very uncomfortable.

在生命模式中去平衡恐惧并不是一个简单的过程。在所有的时刻,你享受的身体都将拥有它本能性的要去活出的生命。会有一些事情,去对它们感觉到害怕是合适的,除非一个人希望去结束一次生命。这些事情被学会了,它们进入到心智的清楚的记忆的自动性的部分了,在心智甚至能够思考之前,那种几乎就是肌肉一般的记忆就会将一个人推出去进入到数不清的在其中生命、手足或者某种其他的特性要么会被中止,要么会变得非常不舒服的情况之中了。

This is an acceptable portion of the instinctual, red ray energy, and not to be confused with fears which have an object which does not, in and of itself, cause all who observe it to be afraid. When an entity chooses to dwell in love and to accept all that is given without fear, the degree or quality of love which it is possible to perceive is greatly enhanced.

这是本能性的,红色光芒的能量的可接受的部分,相比那种拥有一个它并不拥有的对象的,会造成所有观察它的人变得害怕的恐惧,不要将两者弄混了。当一个实体选择去居住在爱之中并无惧地接纳所有被给予的事物时,它有可能感觉到的爱的程度或者品质是极大地被增强了的。

Like any other portion of a life in faith it is not the first determination alone to look at a fear which delivers one from fear, for fear may be attached to any number of objects. Consequently, it is to be expected in the life experience of one working spiritually that the evolving self will repeatedly experience a fear of something, and always the situation must be gazed at apart from the fear. It must be seen that fear, like love, is not something one can own, but is an energy, or a quality, or a vibration, which is allowed by the entity to move through the being of the entity and to radiate a certain kind of vibration.

就好像一次在信心中的生命的任何其他的部分一样，将一个人从恐惧中解救出来的并不单单就是去检查一个恐惧的最初决心，因为恐惧可以附着在任何数量的对象上。因此，在一个在灵性上工作的人的生命体验中要被期待的事情是，发展中的自我将会重复地体验到对某个事物的一种恐惧，情况一直都必须与恐惧分开被注视。必须被看到的事情是，恐惧，如同爱一样，不是某一个人能够拥有的事物，而是一种能量，一种特性，一种振动，它是被实体允许来穿过实体的存有并辐射出一定类型的振动的。

The vibrations of negative emotion are most uncomfortable, especially to that portion of the self that is attempting to become more loving. But one cannot move from fear to love and expect love to overcome anything. This is a misunderstanding of the suggestion that love does cast out fear that is found in your holy works. Love is not aggressive. Love does not cast out. Anger may cast out, but that is not clear, openhearted love, but rather a blocked, and incorrectly or inexpertly expressed love, even if the one to whom you refer is known to you as Jesus, as the entity is recorded to have thrown over tables upon which lay money made by priests, not for the glory of the Creator, but for the betterment of the priests' pockets. It must be understood that this entity was capable of error. This entity acted out of a kind of fear called anger. It is a kind of moral or ethical feeling common to those with ideals when dealing with that which your peoples call politics.

负面性的情绪的振动是极其令人不舒服的，尤其是对于自我的那个正在尝试去变得更有爱的部分。但是，一个人是无法从恐惧移动到爱并期待爱胜过任何事情的。这是对于在你们的神圣著作中被发现的对于爱确实会驱散恐惧的建议的一个误解。爱不是攻击性的。爱不会驱散。愤怒可能会驱散，但是那是不是清晰的、开放的心的爱，而毋宁是一种被阻塞的、用不正确且不专业的方式表达的爱，即使你们所引用的人是你们所知晓的耶稣，因为这个实体被记录将那些在其上摆着祭司挣来的钱的桌子掀翻了，那些钱不是为了造物者的荣耀，而是为了祭司的钱袋的改善。必须被理解的事情是，这个实体是能够犯错误的。这个实体是出于一种被称之为愤怒的恐惧而行动的。对于那些带有理想的人，当他们与你们的人群称之为政治的事物打交道的时候，这是一种对他们很常见的道德或者伦理上的感觉。

Fear, and the expression of fear, can be balanced by looking at the object of the fear, and then allowing love to teach, from within, in its own time, amidst confusion and darkness, how to see that same object affirmatively. Thusly, love casts out fear when love is invoked as a quality which will modify the

noun of that object. Fear is no noun; fear is not a thing. The self which fears is not a thing, but an experiencer of illusion. Learning spiritually involves moving beyond that illusion in blind faith, and invoking a higher truth, higher than can be comprehended by the mind within the illusion. One must trust one's heart for spiritual wisdom, for it is not within the mind. The mind overcomes, the heart loves, and when the heart is actively loving an object, fear does not have room to modify that same object, unless the love is not complete. And when one sees oneself in mixed feelings, one must once again face the object, for it is that catalyst to which you may choose your response. You may choose creatively, you may choose positively. You have these options at all times.

恐惧和对恐惧的表达，是能够藉由检查恐惧的对象而被平衡的，接下来，允许爱从内在之中，在它自己的时间，在混淆和黑暗之中，教导如何用肯定的方式看到相同的事物。因此，当爱作为一种将会修饰那个对象的名词的特性而被祈请的时候，爱就会驱散恐惧了。爱不是一个名词，爱不是一个事物。那个恐惧的自我不是一个事物，而是一个对幻象的体验者。灵性上的学习上包含了在盲目的信心中超越恐惧，并祈请一种更高的真理，比心智在幻象中所能够理解的真理更高。一个人必须为了灵性上的智慧而相信它的心，因为这种智慧不是在心智之中。心智会胜过，心会去爱，当心正在积极地爱一个对象的时候，恐惧并不会拥有空间来修饰那个相同的对象，除非爱是不完整的。当一个人看到它自己处于混合的感觉中的时候，一个人必须再一次面对那个对象，因为那就是你可以对其选择你的回应的催化剂了。你可以创造性地选择，你可以正面性地选择。你在所有的时候都拥有那些选项。

Before we leave this instrument we would like to express that it is understandable in the extreme that this concept is difficult to put into practice in the third-density life experience. It is the calling into action of higher truths, of non-word modifiers to word-type objects. You invoke a concept to modify a word. You invoke infinity to modify finity. The subtleties of this process are many, many layered. As you unearth one layer of a circle of fear within personality, you are not finished, for you will find a deeper layer, and a deeper, and a deeper, until finally you find yourself in the womb being forced out, and learning what it is to feel abandoned, helpless, and above all, completely alone. That is fear, and you are no longer helpless.

在我们离开这个器皿前，我们想要表达，这个观念是很难在第三密度的生命体验中付诸实践的，这是极其可以理解的。它是对更高的真理的实践，**对言语类型的对象的无言语的修饰物的实践**。你们祈请了一个观念来修饰一个词语。你们祈请了无限来修饰有限。这个过程的微妙性是有许许多多的层次的。当你在人格中揭露了一个恐惧之圆的层次，你是尚未完成工作的，因为你将会发现一个更深的层次，又一个更深的层次，又一次，一直到最终你发现你自己在子宫中被强迫出来，并学习什么是感觉被抛弃，什么是感觉无助，最重要的，什么是感觉完全地孤单。那就是恐惧，你不再是无助的了。

We thank this instrument, and would now transfer. We are known to you as Q'uo, and leave this instrument in love and light.

我们感谢这个器皿，我们现在转移。我们是你们知晓的 Q'uo，我们在爱与光中离开这个器皿。

(Jim channeling)

(Jim 传讯)

I am Q'uo, and am with this instrument. We greet each in love and in light, and we would offer ourselves at this time to any who may have a query for us. Is there a query to which we may speak?

我是 Q'uo, 我与这个器皿在一起了。我们在爱与光中致意, 我们会在此刻向任何可能拥有一个给我们的问题的人提供我们自己。有一个我们可以发言的问题吗?

Carla: Not for me, thank you.

Carla: 我没有了, 谢谢你们。

K: I'm going to have to look at that, and may have some questions at a later time. Thank you.

K: 我将会查看它, 我可能会在一个之后的时间有一些问题。谢谢你们。

I am Q'uo, and we thank you, each of you, once again, for offering us this opportunity to speak to you and to offer that which we have found in our own experience to be helpful on the topic of fear. It is a topic which each of your entities has a close relationship to because of the very basic nature of those animal selves which we find you have been discussing somewhat within your own personal correspondence and thinking. It is a subject which can cause one consternation and confusion. We hope that we have been able to place it within a perspective so that you may observe it without undue distress.

我是 Q'uo, 我们为你们提供给我们这个机会来向你们发言并在关于恐惧的主题上提供我们已经在我们自己的体验中发现是有帮助的内容而再一次感谢你, 你们每一位。因为那些动物性的自我的非常基本的本性, 这是一个你们每一个实体都会与之拥有一种亲密的关系的主题, 我们发现你们已经在你们自己个人的通信和思考中多少讨论了这个主题了。它是一个能够给一个人造成惊慌和混淆的主题。我们希望我们已经能够将它放置在一种远景之中, 这样你们就可以在没有过度的苦恼的情况下观察它了。

We shall leave this group at this time, looking, as you say, forward, to that opportunity that we may have again in your future to join you actively. We are known to you as those of Q'uo, and we leave each in the love and in the light of the one infinite Creator. Adonai, my friends. Adonai.

我们将在此刻离开这个团体, 我们, 如你们会说的一样, 期待我们可以在你们的未来积极地加入到你们的机会。我们是你们知晓的 Q'uo, 我们在太一无限造物者的爱与光中离开各位。Adonai, 我的朋友们。Adonai。

January 31, 1991

1991-01-31 男性与女性的关系

Group question: The question for our intensive meditation is: Discuss the male and female relationship—why each of us is born with a desire for a committed love relationship with another person, yet why it is so difficult to obtain.

团体问题：我们的密集冥想的问题是：讨论男性与女性的关系——为什么我们每一个人都生来就带有一种对于与另一个人的奉献的爱的关系的渴望，而为什么它如此难以取得。

(Carla channeling)

(Carla 传讯)

Greetings to each of you this evening in the love and the light of the one infinite Creator of All. We are pleased, as always, to be asked to join this group for the purpose this evening of the exercising of the instrument. As you know, it is our service to work with you and you offer a service to us in allowing us this opportunity. For this, we thank you.

在万物的太一无限造物者的爱与光中在这个晚上向你们各位致意。我们一如既往地很高兴被请求加入这个团体，今晚上的目标是对器皿进行训练。如你们知道的一样，我们的服务就是与你们一同工作，你们通过允许我们拥有这个机会而向我们提供了一种服务。

We would, as always, ask each to use the faculties of discrimination to the fullest extent to which they have been developed, in listening to our words this evening and at any other time. Indeed, we urge that this be the approach to all the information encountered by the seeker, as each is responsible only for the self, for the thoughts and words and deeds that proceed from the self and create the world about each. There is no other entity who knows you and your path, no other entity who is capable of judging what is appropriate for you. So you must each do it for yourselves and for no other.

我们会一如既往地请求每一个人，在聆听我们在今晚以及在任何其他时候的言语的过程中，使用已经被发展出来的最完整的程度的分辨力的机能。确实，我们敦促这种分辨力的机能被用于寻求者遭遇到的所有的信息，因为每一个人都仅仅是为自我，且从自我开始的想法、言语和行为负责的，每一个人都创造了在它周围的世界。没有任何其他实体知道你和你的道路，没有任何其他实体能够评判对于你是合适的事物。因此，你们必须每一个人都为你们自己而不是为其他人进行它。

You wish information this evening on what many view as the most central core relationship known to your peoples. We would agree that the relationship between man and woman is important in many ways, but we do not agree that it has the most central importance. The relationship of central importance is that of the self with the self. Information has been given on this and each is urged to consider this relationship first of all and to request additional information at a later time if so desired.

你们今晚希望在关于很多人视为最为中心性的为你们人群所知晓的核心的人际

关系是什么的方面的信息。我们赞成，在男人和女人之间的人际关系在很多方面是重要的，但是我们不同意它拥有最为中心性的重要性。具有中心性的重要性的关系是自我与自我的关系。在关于这一点上的信息已经被给予了，每一个人都被鼓励去首先考虑这个关系并在一个之后的时间请求额外的信息，如果这是被渴望的话。

The next most important relationship is that of the self with the Creator, or in a sense, with all that there is. This, also, is a topic for discussion at another time if so desired.

下一个最重要的关系是自我和造物者之间的关系，在某种意义上，是自我与一切万有之间的关系。这同样是一个供另一个时间讨论的主题，如果这是被渴望的话。

After these two centrally important relationships have been worked with and balanced to some extent, then and only then is each individual ready to consider a relationship of importance in the sense of a committed life partnership relationship between a man and a woman.

在这两个具有中心性的重要性的关系已经被工作并在某种程度上被平衡之后，接下来，仅仅是在那个时候，每一个人个体才准备好去考虑在一个男人和一个女人之间在一种奉献性的生命伴侣的关系的意义上的一种关系的重要性。

Some of the advantages of this type of relationship for the seeker have been related previously. It has been said to this group before that a relationship between male and female is most advantageous in the polarization process and in the seeking process in general. Firstly, because the energy generated by two seeking together far surpasses that of each one's own; and secondly, because of the complimentary natures of the male and the female. For these reasons, this relationship is deemed to be most efficient in terms of the usefulness to the seeker. This is not to say that this is the only possibility available. It is certainly the most common type of partnership among your peoples. There are other partnerships that may be extremely successful, of between members of the same sex or between groups of more than two. However, in larger numbers, while the energy generated will be greater and if properly focused will be extremely effective in the polarization seeking processes, with greater numbers it is much more difficult to maintain the degree of harmony necessary for such focusing. Therefore, the partnership between one man and one woman is most often chosen, not because it has any particular moral preeminence, shall we say, over any other type of relationship; but because, in many senses, it is the simplest, even with all its many complexities.

对于寻求者这种类型的关系的一些优点已经在之前被讲述过了。之前已经对这个团体说过，在男性和女性之间的一种关系在极化的过程中以及在一般而言的寻求的过程中是极其有益处的。首先，这是因为被两个一起寻求的实体产生出来的能量是要远远超出每一个人自己的能量的，其次，这是因为男性和女性的互补的特性。因为这些原因，这种关系被相信是在对寻求者的有用性的方面是极其有成效的。这不是说，这是唯一可被取得的可能性。它肯定是在你们的人群中最通常的伙伴关系的类型。会有其他的伙伴关系，在具有相同的性别的成员之间护着在多

于两个成员的团体之间的伙伴关系，可能会是极其成功的。然而，在更大数量的方面，虽然被产生的能量将会是更大的，如果能量适当地被聚焦起来，它将会在对寻求的过程的极化的方面是极其有效的，而如果数量更大，要去保持这样的聚焦的所需的和谐的程度，是要困难得多的。因此，在一个男人和一个女人之间的伙伴关系，是最为经常被选择的，不是因为它比拥有高于任何其他类型的关系的任何的道德上的优越性，而是因为，在很多的方面，它是最简单的，即使考虑到它所有的许多的复杂性。

The desire that most among your people feel for this type of relationship has its basis in the realization of the deep self that all are one. It is, therefore, a striving for unification. In this relation, you are aware primarily of separation rather than unity. The grossness of the physical bodies makes this unavoidably apparent to you in your lives and daily activities. Thus, the sexual union between male and female may be seen to be the greatest attempt that may be made to overcome this most obvious of barriers; and, as such, is also a symbolic permeating of them. The illusion of separateness evidences itself only in the other levels of the ways each views itself as a mind/body/spirit complex on whatever level of awareness each has, as being separate from another such mind/body/spirit complex. (Inaudible).

在你们人群中的大多数人对于这种类型的关系感觉到的渴望，在其对深入自我的领悟中拥有它的基础，那个领悟即，万物一体。因此，它是一种对统一的努力。在这个方面，你们主要察觉到了分离而非统一。物质性身体的感觉迟钝使得这种统一在你的生活和日常活动中不可避免地对你是不明显的。因此，在男性和女性之间的性方面的结合，可以被视为是为了越过这种最为明显的障碍物而可以被做出的最大的尝试，诸如此类的尝试同样是对这些障碍物的一种象征性的穿透。分离的幻象仅仅会通过每一个人在每一个人拥有的无论什么认识的层次上将它自己视为一个心/身/灵复合体，视为与另一个这样的心/身/灵复合体是分离的方式的其他的层次中才会将其自身显示出来。

The fact that each person's thoughts and feelings are not obvious to others except on a fairly surface level, and to a greater or lesser extent, depending on the intent to which such are broadcast and the receptibility of those perceived as such, also serves to perpetuate the illusion of separateness. This barrier, as you are aware, gradually is permeated as the social memory complex forms, and the thoughts of one are available to all as are the resources of all to all.

每一个人的想法和感觉除了在一个相当表面的层次上之外都对其他人是不明显的，这在一个或大或小的程度上是取决于这样的想法和感觉被散播的意愿以及那些感觉到这样的想法和感觉的人的可接纳性的，这个事实同样也使得分离的幻象继续存在了。随着社会记忆复合体的形式以及合一的想法可以作为全体对全体的资源而被所有人而利用，这个障碍物，如你们知晓的一样，正在逐渐被穿透。

There are many efforts among your peoples at this time to attempt to share more of the self with others, and again, this is taking place on many levels. The giving of the self merely to another or to many others in the sexual energy sharing is one means by which this is attempted. The progress of your

peoples in a technological sense of developing communication networks over your planet's surface is another way in which this is attempted. And in the sharing of self with self, as it takes place on an individual basis, is the most (inaudible) whereby this is accomplished. There are those among your peoples wherein the process of opening the self to another self seems natural and is fairly easy. For others, it is extremely difficult. There are many reasons for this. There are many wanderers on your planet at this time who know quite well this sense of unity and openness they shared elsewhere and have an innate sense of the appropriateness of this, and, therefore, attempt to manifest it in their lives. Likewise, there are many of third density on this planet who, in reaching toward fourth density characteristics, are becoming aware of this trend, shall we say, also in making the same attempt. These attempts are greeted sometimes with open arms and sometimes with hostility and violence, as there are still many, many of your people who are not open to this openness, shall we say. As each seeker attempts to know the self to a greater extent and to make connections with other selves, each must be aware of the possibilities of infringement in this area.

在你们的人群中在此刻会有很多的努力尝试去与其他人分享更多的自我，再一次，这是在很多的层次上发生的。在性能量分享中全然地将自我奉献给另一个人或者奉献给许多其他人，是一个藉由其这种努力被尝试途径。你们的人群在一种科学技术的方面在你们的星球表面发展交流网络的进程，是另一个藉由其这种努力被尝试的途径。在与自我分享自我的方面，随着它在一个个人性的基础上发生，它是极其（听不见）藉由其这种分享被实现了。在你们的人群中会有一些人，在那一点上它们向另一个自我开放自我的过程看起来似乎是自然而然且相当统一的。对于其他人，它是极其困难的。这有很多的原因。在你们的星球上在此刻会有许多的流浪者，它们相当清楚地知晓这种能够它们在其他地方分享的统一和开放的感觉，它们拥有一种天生的这是合适的感觉并因此会尝试去在他们的生命的显化它。同样地，在这个星球上会有许多属于第三密度的实体在伸手触及第四密度的特性的过程中，容我说，同样也通过做出相同的尝试，正在开始察觉到这种趋势。这些尝试有时候是带着开放的臂膀被欢迎的，有时候是带着敌意和暴力被迎接的，因为在你们的人群中仍旧有许许多多的人并未向，容我说，这种开放性开放。当每一个寻求者尝试去在一个更大的程度上知晓自己并于其他的自我建立关系的时候，每一个人都必须要察觉在这个区域中的侵犯的可能性。

All these attempts at greater communication stem from that underlying awareness of the oneness of all, which is an (inaudible) for the committed relationship between male and female.

所有这些对于更大的沟通交流的尝试都是源自于对于万物的一体性的潜在的人是，对于在男性和女性之间的奉献的关系，这种一体性是一种（听不见）。

The strong attraction or compulsion when they feel for such a relationship stems from this awareness and also from the magnetic connection possible between male and female as being complimentary energies. The difficulties with this type of relationship are many. The causes stem from sources within the self and within their society's training process of each. The problems in this type of relationship or any other will stem from expectations which are held

by the self which are not being met. Each, in feeling the strong attraction toward those types of relationships, will develop certain biases which are molded by the society to which each belongs; that is, the views of family, friends and culture. The expectations one has are deeply rooted so that one may not even be consciously aware of their existence. However, if at any time a difficulty arises, upon its examination there will always be found an expectation of some sort that is not being met. This is not to suggest that one should have no expectations, it is merely an analysis of how things work, shall we say. And that, therefore, to be aware of the expectations one has in a given situation, is the first step in dealing with whatever difficulties may arise. Once one is aware of one's expectations, this may be worked with and perhaps adjusted if found to be unsatisfactory.

它们对于这样一种关系感觉到的强有力的吸引力或者冲动是源自于这种认识的，并同样也源自于在男性和女性之间作为互补的能量的有可能的磁性的连接。在这种类型的关系中的困难是很多的。原型是源自于在自我内在之中以及在每一个人的社会性的训练的过程中的源头。在这种类型的关系或者任何其他的关系中的困难，将源自于被自我所抱有的尚未被满足的期待。每一个人，在感觉到朝向这些类型的关系的强有力的吸引你的方面，都将发展出一定的对每一个人所拥有的事物倾向性，这些倾向性是被社会所塑造的，也就是对家庭、朋友和文化的观点。一个人所拥有的期待是深深扎根的，这样一个人就可能会甚至没有有意识地察觉到它们的存在了。然而，如果任何时候有一个困难出现了，在对它的检查中，将一直会有一个某种类型的尚未被满足的期待被发现。这不是建议，一个人应该不拥有期待，它仅仅是对于，容我们说，事物是如何工作的一种分析。因此，察觉到一个人在一个给定的情况中拥有的期待，是在与无论什么可能出现的困难打交道的第一步。一旦一个人察觉到了它的期待，这就可以被工作并也许被调节了，如果这种期待被发现是不令人满意的。

The great difficulties with the committed relationship between the male and female, we would suggest, therefore, are due to the sometimes extremely stringent expectations placed upon such a relationship by the individual and the culture which the individual functions within. We would urge each to consider these factors and the question at a later time if additional or more specific information is desired. We feel that these thoughts are sufficient for a beginning of ponderance at this time.

因此，我们会建议在男性和女性之间的奉献性的关系上的巨大的困难，是由于有时候极其严厉的期待被个体和个体在其中运转的文化放置在了这样一种关系上。我们会鼓励每一个人都在一个之后的时间考虑这些因素和这个问题，如果额外的或者更为具体的信息是被渴望的话。我们感觉到这些想法在此刻对于一个具有重要性的开始是足够的了。

We transfer at this time to the one known as Jim. This instrument was to take the [offer,] shall we say, and to continue with the contact we have made. We leave this instrument now in the love and the light and transfer to the one known as Jim. We are those of Q'uo.

我们在此刻转移到被知晓为 Jim 的实体。这个器皿会接受，容我们说，[提议]并继续我们已经建立了的接触。我们现在在爱与光中离开这个器皿并转移到被知晓

为 Jim 的实体。我们是 Q'uo。

(Jim channeling)
(Jim 传讯)

I am Q'uo and greet each again in love and in light through this instrument. We would ask if there may be any queries at this time to which we may speak.
我是 Q'uo，我通过这个器皿再一次在爱与光中向各位致意。我们会请问，是否在此刻有任何我们可以回答的问题呢？

Questioner: (Inaudible).
提问者：(听不见)。

I am Q'uo, and am aware of your query, my sister. We also have observed that this particular session of working has been free of attempts of intrusion by those of negative polarization, and can only surmise that the continued strong desire of this group to seek and to provide itself with those aids to protection that it has learned to use have made this group (inaudible) of lesser interest to those of negative polarization, for if these entities are not able in some degree to control the proceedings of such a working, this lack of ability to control tends to depolarize and reduce the metaphysical power of such entities. Thus, they find the need for retreat and for the regathering of their polarity while keeping, shall we say, an eye on this group for any possible target of opportunity that might present itself and offer an easier entrance into the circle or any entity within it.

我是 Q'uo，我理解了你的问题，我的姐妹。我们同样也已经观察到，这次特定的工作的集会并未遇到那些负面极性的实体的入侵的尝试，我们仅仅能够推测这个团体对于寻求和对于向那些它已经学会去使用的保护的帮助提供它自己的基础的强烈的渴望已经使得这个团体对于那些负面性极性的实体（听不见）不怎么感兴趣了，因为如果这些实体无法在某种程度上控制这样一次工作的进行，这种在控制的能力上的缺乏会倾向于降低极性并减少这样的实体的形而上学的力量。因此，它们发现有需要去后退并重新收集它们的极性，而同时，容我们说，紧盯这个团体以寻找任何有可能的机会的目标，这样的机会可能会呈现其自身并提供一个更为容易的进入到这个圈子或者在其中的任何实体的入口。

Is there another query, my sister?
我的姐妹，有另一个问题吗？

Questioner: (Inaudible).
提问者：(听不见)。

I am Q'uo, and we would agree that the conflict of which you speak is one situation which has attracted a great deal of interest of those of the negative polarization. For at such a time and in such a situation, entities of negative polarity may find a great many opportunities to enhance their own power by the manipulation of those energies which are already strongly biased in the

direction of control and manipulation. However, those entities which have stationed themselves with this group in previous times are utilizing not only that means but others as well to regain the polarity that has been lost by the inability to control, in any sufficient degree, the workings of this group. If there were, present within this circle, an opening that allowed negative entry, this would be attempted, no matter what other conditions prevailed upon the surface of your planet, for negatively-oriented entities are quite willing and able to undertake more than one task, if you will, in any of your diurnal periods and would find it easy to participate in the depolarization of your group if this was possible, as well as utilizing any other avenues for the increasing of the negative polarity.

我是 Q'uo, 我们会同意你谈及的冲突是一个已经吸引了那些负面极性的实体的大量的兴趣的情况。因为在这个样一个时刻, 在这样一种情况中, 负面极性的实体可能会遭到大量的机会去藉由操纵那些已经在控制和操纵的方向上有强烈的偏向性的实体而增强它们的力量了。然而, 那些已经在之前已经让它们自己与这个团体驻扎在一起的实体是不仅仅利用那种方式, 它们同样也会利用其他的方式来重获已经因为无法在任何足够的程度上控制这个团体的工作而失去的极性。如果在这个圈子中现在有一个开口允许负面性的极性进入, 这就会被尝试, 无论在你们星球表面上什么其他的情况是盛行的, 因为负面性导向的实体是相当乐于并有能力在任何你们的昼夜周期中承担多于一个任务的, 如果你们愿意这样说的话, 它们会发现很容易参与到你们的团体的降低极性的过程中, 如果这是有可能的话, 它们同样也会利用任何其他的用于增强负面性的极性的途径。

Is there any further query, my sister?

我的姐妹, 有任何进一步的问题吗?

Questioner: (Inaudible).

提问者: (听不见)。

I am Q'uo. And we are also grateful for this blessing, my sister. Is there another query at this time?

我是 Q'uo, 我们同样也对这种福分是感激的, 我的姐妹。在此刻有另一个问题吗?

Questioner: (Inaudible).

提问者: (听不见)

I am Q'uo. And it appears that we have exhausted not only the instrument, but the queries for the nonce. We do not speak of this instrument. We are very happy to have been able to speak through the one known as K, and are aware that our exercising of this instrument may be somewhat wearing upon it as it is already quite fatigued. But we hope that the instrument will take heart and feel the joy of being exercised and working in a manner which continues to impress us with its dedication and its meticulous attention to detail.

我是 Q'uo, 看起来似乎我们已经不仅仅耗尽了这个器皿, 同样也暂时耗尽了问

题了。我们不会谈及这个器皿。我们非常高兴已经能够通过被知晓为 K 的实体发言，我们知道我们对于这个器皿的训练可能是对它多少是有些令人疲倦的，因为它已经相当疲惫了。但是我们希望这个器皿将会振作精神并感觉到被训练和用一种持续让我们对于它的奉献和它对于具体细节的明察秋毫印象深刻的方式进行工作的喜悦。

The one known as K is working quite efficiently as an instrument and we do not feel it is any longer appropriate to describe her as a new instrument. This one is gaining experience (inaudible).

被知晓为 K 的实体正在作为一个器皿相当有效地工作，我们并不觉得将它描述为一个新的器皿是合适的。这个器皿这在取得经验（听不见）。

At this time we shall take our leave of this instrument and group, leaving each, as always, in the love and in the light of the one infinite Creator. We are known to you as those of Q'uo. Adonai. Adonai.

在此刻，我们将离开这个器皿和这个团体，我们一如既往在太一无限造物者的爱与光中离开各位。我们是你们知晓的 Q'uo。Adonai。Adonai。

February 3, 1991

1991-02-03 Hatonn: 活在信心中

Group question: The question this afternoon has to do with the concept of faith. It has been said during the Ra contact that the two qualities that the seeker of truth needs to develop, or does develop, as he or she goes through the various incarnational patterns, is the concept of faith and the concept of will. Does it help in the developing of the concept of faith to act as though you had faith in order to develop faith? Is there a better way, or are there other ways to develop the quality of faith that allows us to keep working on the spiritual path?

团体问题：今天下午的问题是与人信心的观念有关的。在 Ra 接触中已经被说过，真理的寻求者当他或者她穿越各种各样的投射的模式的时候，需要去发展或者确实会发展的两种特性，就是信心的观念和意志的观念。在发展信心的观念的过程中，就好像你已经有信心了一样地行动以便于发展出信心，这是有帮助的吗？有一条更好的途径吗，或者有其他的发展出信心的特性的方式会允许我们一直在灵性道路上进行工作的吗？

(Carla channeling)

(Carla 传讯)

I am Hatonn. Greetings in the love and in the light of the infinite Creator. We are most privileged to be among you and to be blending our vibrations with yours at this time. We thank you most humbly for asking us to share our opinions with you. It is our way of learning, to share with you, and to walk with you, and we cannot express our gratitude for the opportunity which you have given us of your free will. We ask only that you remember that as all expressed knowledge, our knowledge is incomplete. Therefore, we ask that you use your own discrimination, for those truths which are yours shall be remembered by you as you hear them, and you will recognize them, and those truths that are not yours, you will not recognize, and we ask you to leave them behind, for if they are not your personal truths at this time, then we would not be a stumbling block before you by asking you to believe or accept on authority anything that we have to say, for we are as you, pilgrims upon a path. It extends beyond us, and we are not yet perfect, or we would not have identity, for in identity there is imperfection.

我是 Hatonn。在无限造物者的爱与光中向各位致意。我们极其荣幸在此刻在你们中间并将我们的振动与你们的混合在一起。我们极其谦逊地为请求我们和你们分享我们的观点而感谢你们。与你们进行分享，并与你们同行，这就是我们学习的方式了，对于你们已经给予我们你们的自由意志的机会，我们怎么表达我们的感激都是不够的。我们仅仅请求，你们记住，如同所有被表达的知晓一样，我们的知晓是不完整的。因此，我们请你们使用你自己的分辨力，因为那些是你的真理的事物将会在你听到它们的时候被你回忆起来，你将会认出它们，对于那些并非是你的真理的事物，你将不会认出它们，我们请你们将它们留在后面，因为如果它们不是你在此刻的个人性的真理，那么我们就愿意藉由要求你们因为权威性而去相信或者接纳任何我们所要说的事情而成为在你们面前的一块绊脚石，因

为我们和你们一样，是在一条道路上的朝圣者。这条道路延伸超越了我们，我们尚不是完美的，否则我们就不会拥有身份了，因为在身份中就有不完美存在。

We are most happy to consider the question of faith and how to attain its pleasant pastures of consciousness. First let us gaze at the fundamental dynamic which causes faith to be important. Let us look within; let us gaze at smaller and smaller things. Let us imagine ourselves to be studying, first, the things that can be studied about visible life forms. It is found that there seems to be in each cell of a life form the entire knowledge, history and consciousness of that life form, so that from one cell another being may be created to duplicate that one cell. How can knowledge and identity be so compressed? It is not known, it is only manipulated by your peoples without knowledge. Let us gaze at smaller things, at one of your atoms. Although your scientists have succeeded in breaking it, which was considered the ultimate particle of mass, into even smaller particles, yet has any science or system of measurement been able to see, weigh or deduce the reality of mass? No, this has not been done. All that has been done is finding instrumentation to observe the paths of energy left by these particles within the atom. Then if all is energy, energy and fields, energies interpenetrating other fields, how is it that fields exist? Again, your scientists can manipulate magnetism and electromagnetism, but they cannot explain it.

我们极其乐于考虑信心以及如何和达到信心的令人愉快的意识的牧场的问题。让我们首先注视使得信心是重要的基础性的动力。让我们向内看，让我们注视越来越小的事物。让我们想象我们自己正在研究，首先研究那些在关于可见的生命的形态的方面的能够被研究的事情。已经被发现的事情是，在一个生命形态的每一个细胞之中看起来似乎有那个生命形态的完整的知识、历史与意识，这样，根据一个细胞，另一个存有就可以被创造出来以复制那一个细胞了。知识和身份如何能够如此被压缩呢？它是未知的，它仅仅是被你们的人群在不知晓的情况下操作。让我们注视更小的事物，注视你们的一个原子。虽然你们的科学家已经成功地将原子分解为甚至更小的粒子了，原子被认为是包含了无限的质量的粒子的，然而，有任何科学或者度量的系统已经能够看到重量，或者推论出质量的实相吗？不，这是尚未被做到的。所有被进行的事情都是去着找到测量仪器来观察在原子中被这些粒子留下来的能量的途径。那么，如果一切都是能量，能量和场域，与其他的场域相互渗透的能量，那些场域是如何存在的呢？再一次，你们的科学家能够操作磁性和电性，但是它们无法解释它。

In the genuine sense, nothing is known. All is, if followed to its conclusion logically, a mystery. That which you may view is inevitably not that which it seems, for the entire nature of your experience is one of learning in a special classroom which was created specifically to confuse and baffle the intellectual mind, and thereby force the consciousness of humankind, because of the desperate hunger that it has for spiritual grace, to move from the mind to the heart, from intellectualization to love, and the wisdom of love. That is your situation. You are consciousness aware of yourself, but all the tools that you use within the illusion, beginning with the mind itself, are creatures of the illusion designed to operate within the illusion and doomed by birth itself to a

life sentence ending in death. Shall you strut and fret, as your Shakespeare has said? Shall you watch that petty pace until the last tomorrow, and then cease? There is that within the human consciousness which, once awakened, is aware of but one thing, that whether or not there is survival without the physical body, the yearning for consideration of that continued existence is a real, vital and actual part of the nature of humankind.

在真实的意义上,没有任何事物是被知晓的。如果万物都被逻辑性地跟随到其结局,一切都是一个神秘。你可以看到的事物,无可避免地都不是那个它看起来的东西,因为你的体验的完整的特性就是在一个特殊的教室中的学习的体验,这个教室是专门被创造出来让逻辑性的心智混淆并受挫的,并由此强迫人类的意识,因为它对它所拥有的对灵性上的优雅的极度的渴望,从心智移动到心,从理智化移动到爱和爱的智慧。你是察觉到你自己的意识,但是,所有你在幻象中使用的工具,从心智本身开始,都是自在幻象中运转的幻象的创造物,它们在其自身生来注定就是一次被判决在死亡中结束的生命。如你们的莎士比亚已经说过的一样,你们会装模作样地走路并坐立不安吗?你们将注视那琐屑的较不一直到最后一个明天,接着死去吗?在人类的意识中会有这样一个部分,一旦它被唤醒,它就会察觉到仅仅一个事情,即无论在没有物质性载具的时候是否有存活,对于持续的存在性的考虑的渴望,就是一种人类的特性的真实的、关键性的且实际的部分。

Entities within your culture are fond of saying that humankind is made in the image and nature of the Creator. What image do we think of? What image comes to mind when one thinks of the Creator? That is a key question, and central to those who seek faith. For if a Creator is sought that is angry and punishing, righteous and full of justice, then we gaze at a part of ourselves, and if the Creator is gentle and nurturing and all embracing and unifying, then we gaze at a part of ourselves. Since there is a mystery, there is a choice to be made concerning one's attitude towards that mystery. Those who feel instinctively that the Creator is an unifying, loving and nurturing Creator are those which discover faith in one way, that is the positive path of polarization through service to the infinite One and to other selves, the images of the infinite One. Those who choose to see the creator of judgment, righteousness and law, are those who wish control, control over the life, control over the self, control over others, that there be no surprises, but that all be reckoned ahead of time, safe and tidy. This is the path of separation. We are aware that we speak to those upon the positive path of polarization, and so we will address faith in its positive sense, that is, that faith does not begin with faith in the self, but faith in the Creator.

在你们的文化中的实体们喜欢说,人类是根据造物者的形象和特性而被造的。我们想到什么形象呢?当一个人想到造物者的时候,进入到头脑中的形象是什么呢?那是一个关键的问题,它对于那些寻求信心的人是中心性的。因为如果一个愤怒的和惩罚性的,公正的且充满正义的造物者被寻求的话,那么我们就在注视我们自己的一个部分了,如果造物者的温和的、抚育性的且完全包容且统一的,那么我们在注视我们自己的一个部分了。既然有一种神秘,在关于一个人对于那种神秘的态度方面,就会有一个选择要被做出了。那些本能性地感觉到造物者是一个统一的、有爱的且滋养性造物者的实体,是那些用这样一种方式发现信心

的人，那种方式就是通过服务无限太一并服务其他人，服务无限太一的形象的正面性的极化的途径。那些选择去看到具有评判、公正和律法的造物者的实体，是那些希望去控制，控制生命，控制自我，控制其他人的实体，它们希望没有意外的事情，一切都提前被考虑到了，一切都是安全和整洁的。这是分离的途径。我们意识到，我们是在向那些走在正面的极化的途径上的人发言的，因此，我们将在信心的正面性的意义上阐述信心，也就是信心不是从对自我有信心开始的，而是从对造物者的有信心开始的。

Now, the faith that is so hungered for does not rise out of nothing. It begins with very simple faiths. Even as a young entity, one early begins to have faith that the sun will rise, and the sun will set, that the moon shall appear, and the stars, and then shall disappear in the blushing dawn of day. As your young ones grow in years, they find more and more things which may be trusted. These things are not often other entities, but more likely to be of your second density, the pets who love without reason, the trees which drop their leaves, root deep into the earth and then once again bloom in the yearly miracles of your springtime. Your entities learn gradually to work towards a faith in the conventional wisdom of the culture.

现在，如此被渴望的信心并不是从空无中升起的。它是开始与非常简单的信心。甚至在你是你的年幼的实体的时候，一个人简单地开始对于太阳将会升起，太阳将会落下，月亮将会出现，星星将会在一天的发白的拂晓中消失有信心。随着你们年幼的实体在年份上逐渐增长，它们发现越来越多的可以被相信的事情。这些事情并不经常是其他的实体，而是更有可能是你们的第二密度，以及无理地去爱的宠物，掉落它们的叶子，深深在土壤中扎根并接下来再一次在你们的春天的一年一次的奇迹中繁茂的树木。你们的实体逐渐学会在文化的传统性的智慧中朝向一种信心而工作。

And there, all comes to a screeching halt, for unless one is not very observant, one soon discovers that absolute fidelity, that which one may have faith in regardless, when applied to humankind, will fail. Not always, but sometimes. There is always the risk and a gamble in trusting another entity or the self, for if entities are made in the nature and image of the Creator, that image would not seem to include absolute trustability, but could the Creator be capable of such capriciousness as humankind?

在那里，所有人都遇到了一个令人尖叫的停顿，因为除非一个人不是非常观察敏锐的，一个人很快会发现，那种一个人可以在无论什么情况都拥有信心的绝对的忠实，在应用在人类身上的时候，将会失败。不是一直失败，但确实时常失败。在信任另一个实体或者自我的方面，一直都会有风险和一种赌博，因为如果实体是根据造物者的特性和形象而造的，那个形象不会看起来似乎包含了绝对的可信性，但造物者能够如同人类一样如此反复无常吗？

Let us gaze about at the creation for which it is responsible. Is the infinite intelligence which created the balance of the infinite universe, the planets in their courses, the stars in their long, slow expressions of love, the work of a capricious Creator? It would seem unlikely, for if one were to gaze upon one of your calculators, one would not mistake it for that which occurred in nature,

for that which is random and perhaps came from a process of evolution. This calculator is obviously made for a purpose, to do a certain task accurately again and again. Yet, how simple is this calculator compared to the infinite accuracy of the clockwork universe whose steadiness your scientists so have faith in.

让我们环顾四周注视造物者负责的造物。创造了无限的宇宙、在它们的轨道中的行星、在他们漫长而缓慢的对爱的表达中的恒星的平衡的智能无限，是一个反复无常的造物者的作品吗？看起来似乎不大可能，因为如果一个人要去注视你的一个计算器，一个人不会将它误认为是自然而然地出现的事物，误以为是那种随机的，也许是来自于一个演化的过程的事物。这个计算器很明显地是为了一个目的而被制造出来的，以准确地，一遍又一遍地进行一定任务。然而，相比中标般精确无误的宇宙的无限的准确性，这个计算器是多么的简单呀，你们的科学家对宇宙的稳定性的信心拥有如此大的信心。

Once a seeker is aware that faith is not faith in the human self, one is then open to examine other possibilities of where to place faith. As one gazes up to the stars, one realizes the face of the Creator, as it is written in your holy works, moving across the face of the waters of your consciousness. And there is an intuition that says to this intelligence, far or near, I place and give my faith to this kindly, loving, nurturing Creator; I offer my trust.

一旦一个寻求者察觉到信心不是对于人类的自我的信心，它就接下来向着检查其他的将信心放置于其上的可能性开放了。当一个人抬头注视星辰，它会意识到造物者的脸庞。如同在你们的神圣著作中被写道的一样，从你的意识的水域的表面经过。会有一种会讲述这种智能的或远或近的直觉，我将我的信心放在这个善良的、有爱的、滋养性的造物者上，我对其提供我的信任。

Now, there is no proof that this is either a wholesome or wise consideration or conclusion. Why should entities think about faith? Why should they not simply enjoy what life they can and begrudge not leaving that life when it is time? Examine your hearts and see if you are satisfied with this life which is you, ending. Does this seem appropriate for consciousness? We certainly hope that this is not your opinion, for if it is, then you are caught in the net of mortality. You shall begin, and end, and that is all. The mind of the seeker rejects this null hypothesis as untrue. It moves beyond logic. What is beyond logic within the mind except utter chaos?

现在，没有证据这就是一个有益身心的或者是睿智的考虑，或者这就是结论。为什么实体应该考虑信心呢？为什么它们不应该单纯地享受他们所能够享受的生命，而不在要离开生命的时候舍不得离开那次生命呢？检查你的心并看看你是否对于这次你之所是的生命感觉到满意。这次生命对于意识看起来似乎是合适的吗？我们肯定希望，这不是你的观点，因为如果它使得，那么你就被必死的命运的网抓住了。你将会开始，结束，那就是全部。寻求者的心智会将这种空洞的假设作为不真实的事物而拒绝。它超越了逻辑。在心智中除了完全的混乱之外，超越逻辑的事物是什么呢？

Now we have the stage set for an honest beginning in faith. The mist of chaos surrounds the entity as he stands upon the cliff, a sheer rock face with barely a

foothold of human knowledge. Shall he ascend? Shall he descend? No, for he cannot climb sheer rock, there is no cleft, there is no comfort. That is your situation. Consequently, with the tiger above, the tiger below, of that which is not possible, those who choose to live a life in faith must choose to leave the cliff of human knowledge and embrace the mystery, willing to allow that mystery to teach them. At that point the seeker gathers itself together, centers its consciousness upon the next step, and begins its long and dusty road of seeking by leaping from the cliff into the thin mist of chaos, that chasm of unknowing which will forever separate time from eternity. Yet, the seeker knows that it does not know any way to proceed except to will itself to take that leap. The will is secondary. The feeling for faith is primary. However, it takes an application of will to leap into a chasm, and it is a right use of will, not to corral oneself into doing anything, but when one feels that the time metaphysically is correct to act. And so, the first expression of faith is very much, for most entities, that of acting as if there was faith within the heart already.

现在，我们已经为一种在信心中的诚实的开始设施好了舞台了。混淆的迷雾包围着实体，就好像他是站在悬崖上，站在一块陡峭的岩石上面对着人类的知识的一块几乎无法立足之地。他要升高吗？他要下降吗？不是的，因为他无法攀登陡峭的岩石，没有裂缝，没有舒适。那就是你的情况呢。因此，上面有老虎，下面有老虎，向上和向下都是不可能的，那些选择活出一次在信心中的生命的人必须去选择去离开人类知识的悬崖并拥抱神秘，并同时乐意于允许那种神秘来教导它们。在那个位置上，寻求者将它自己收集在一起，并将它的意识集中在下一步，并藉由从悬崖跃入到稀薄的混淆的迷雾中，跃入到未知的深渊之中来开始它的那条漫长而布满灰尘的寻求之路，那种未知将永远将时间与永恒分隔开。而寻求者知道它除了愿意让它自己进行那个飞跃之外，它并不知道任何前进的途径。意志是次要的。对信心的感觉是首要的。然而，要跃入到一个深渊之中，要花费一种对意志的应用，它是一种对意志的正确的使用，不是将自己关入到做任何事情的围栏之中，而是当一个人感觉到在形而上学的方面，去行动的时间是正确的时候做出行动。因此，信心的首先的表达，对于大多数实体，在很大程度上就是去好像在心中已经有信心一样地行动。

In all spiritual matters there is paradox, for all things are so at one time, and simultaneously. And to a world caught in space and time, there is no place for all things occurring at once. All things are, instead, linear, a road to be traveled. How can we tell you that it is a spiraling circle in one location? We cannot tell you these things, for they do not make sense. Thus, we speak of walking a dusty road, of narrow paths, of being a pilgrim and being upon a quest. However, the actual experience of developing faith is forged in midair in absolute unknowing, and often in fear and panic because of the step that has been taken and the dramatic unknowing of that step. In your holy works the one known as Thomas is said to have refused to believe until he could put his hands in the wounds of this teacher, and see that his teacher, though dead, was alive. And that teacher said at that time, "That is all very well Thomas, you see, and so you believe, but there are those who believe what they have not seen," and this may be a more intelligent way, a more skillful way, to perceive

objects of faith, and to pursue the object of a life in faith.

在所有的灵性上的问题中，都会有悖论，因为一切的事物是如此，同时性地，在一个时间。对于一个被陷入到空间和时间中的世界，没有一切事情同时发生的位置。相反，所有的事物都是线性的，是一条要去旅行的道路。我们如何告诉你，它是在一个位置上的一个螺旋的圆呢？我们无法告诉你这些事情，因为它们无法言之有理。因此，我们谈及走在一条布满灰尘的道路，谈及狭窄的道路，谈及成为一个朝圣者并处于一场追寻之上。然而，发展信心的实际的体验是在绝对的未知的半空中，经常因为已经被走出的脚步和对于那个脚步的戏剧性的不知道而是在恐惧和惊慌中被锻造的。在你们的神圣著作中，被知晓为托马斯的实体据说一直到他将他的手放置在老师的伤口上，看到他的老师虽然死了，却是活着的之前都拒绝相信。那个老师在那个时候说，“托马斯，那是很好的，你看到了，因此你相信了，但是，会有那些相信他们尚未看到的事物的人，”去感觉到信心的目标，去在信心中追寻一次生命的目标，这可能是一种更为智能的方式，一种更加有技巧的方式。

So we say to you that, indeed, one must accept the utter vulnerability of unknowing, of, indeed, acting as if one were faithful, for only when one acts in this way do the processes of spiritual evolution accelerate so that one may eventually have immediate experiences of tabernacling with the Creator. It is this immediate experience of unity with deity which informs one's faith. These moments upon the mountain tops of your experiences within the incarnational pattern are precious gold, to be treasured within the memory and to be brought to remembrance again and again, for faith does not have its place upon the mountaintop, faith has its place in the valley of the shadow of death, if we may quote again from your holy works. Thusly, one acts as if one has faith, and in so doing is faithful, for nothing can be understood or known. This is very important to realize within your illusion.

因此，我们对你们说，确实，一个人必须接受未知的完全的易受伤害性，接受就好像，的确，一个人是有信心的一样地行动的完全的易受伤害性，因为仅仅是在一个人用这种方式来行动的时候，灵性演化的经常才会加速，这样，一个人就可以最终拥有与造物者共处至圣所的即刻的体验了。就是这种与神性的合一的即刻的体验鼓舞了一个人的信心。这些在投生模式中的你们的体验的山顶上的时刻是珍贵的黄金，是要在记忆中被珍藏并一次又一次被带入到回忆的事物，因为信心不会在这个山顶上拥有它的位置，信心是在死亡的荫谷中拥有它的位置的，如果我们可以从你们的神圣著作中再一次引用它的话。因此，一个人是就好像它拥有信心一样地行动的，在这样做的过程中，它是有信心的，因为没有任何事情能够被理解或者被知晓。领悟这一点在你们的幻象中是非常重要的。

If you wish any sort of knowledge, much that is supposed knowledge will be examined and ultimately abandoned until the spiritual and metaphysical quest centers upon all that is left when one strips away that which one has been told, and that is an instinct, a hunger, a yearning for something that is variously called love, or charity, or virtue, or beauty, or truth. Many entities among your people have no use for faith, any more than they have any clear perception of the truth. That is acceptable, for it is not those who are unripe that will be harvested, but those whose time of ripeness has come. Each of

you has taken that leap of faith, but each is at an unique position within the heart regarding faithfulness. Thus, each experiences a continuing and often repetitive scenario of events and situations in which faith can be informed as one attempts to behave and express and manifest the self in a faithful and loving manner, attempting to glorify by imitation that which is conceived to be the nature of the Creator, that is, love itself, the energetic, original and absolute thought which is love.

如果你们希望任何类型的信息, 大量被假想是知识的事物都将会被检查并最终被抛弃, 一直到灵性和形而上学的追寻聚焦在当一个人剥掉它已经被告知的事物之后所有被剩下的事物之上, 那个剩下的事物是一种直觉, 一种饥渴, 一种对某种富于变化地被称之为爱、或者慈爱、或者美德、或者美丽、或者真理的事物的渴望。在你们的人群中的很多实体对信心并没有任何的用途, 就好像它们杜宇真理没有任何清晰的感觉一样。那是可以接受的, 因为将会被收割不是那些尚未成熟的, 而是那些成熟的时刻已经到来了的实体。你们每一个人都已经做出了那个信心的飞跃了, 但是每一个人在关于有信心心的方面在心中都处于一个独一无二的位置。因此, 每一个人都体验到一种持续不断的, 且经常是重复性的事件和情况的剧本, 在其中当一个人尝试去用一种有信心且有爱的方式去行为举止, 并表达和显化自我, 同时尝试去藉由启动被感觉为造物者的本性的事物而赞美造物者的时候, 信心就能够被鼓舞了, 造物者的特性就是爱自身, 那个爱之所是的强有力的、原初的、绝对的想法。

Now, once one has had the immediate experience of joy in the presence of the infinite One, one is almost immediately cast back into the desert of the valley. Words can only muddy and distort that absolute experience of being one with the Creator. Therefore, one does not approach faith through words. One is content simply to live in faith a simple, wholehearted and single-minded faith that humankind expresses itself most truly when it expresses itself in fidelity to love and service.

现在, 一旦一个人已经有过在无限太一的临在之中的即刻的喜悦的体验了, 它几乎就会立刻被向回抛入到荫谷的沙漠之中了。言语仅仅能够让那种与造物者合一的绝对的体验变得模糊不清并扭曲它。因此, 一个人无法通过言语来接近信心。一个人单纯地对活在信心中是一种简单的、全心全意的、一心一意的信心而感到满意, 那种信心即, 当人类通过对爱和服务的忠诚来表达它自己的时候, 它就最为真实地表达它自己了。

How can one be a faithful servant of the Creator? Perhaps the most difficult thing, and the central thing that a faithful entity does, is to lay aside the human self, that endearing and much beloved outer shell personality, in order that one may experience the treasure that lies within, the treasure that can only be approached with love and trust and faith, for doubt and mistrust are distancing emotions, and when entities think in that mode they remove themselves further and further from the shining sinecure of grace. The life of faith is a life lived in the limelight. One who lives in faith stands with a light that is bright that others may see. It is a kind of public undressing of the self, metaphysically speaking, to live a life in faith, for when one who is faithful perceives that in the midst of the confusion of mundane living there is a

spiritual principle which must needs be upheld in order to be faithful, one must then abandon so-called human wisdom and express foolishly faith that appearances are deceiving, and that all is truly well. The essence of faith is the simple feeling that all will be well, and all is well.

一个人如何才能成为造物者的一个有信心的仆人呢？也许一个有信心的实体所做的最困难的事情，中心性的事情，就是去将人类的自我，那个惹人喜爱的、非常可爱的外在的人格外壳放在一边，以便于一个人可以体验到存在于内在之中的珍宝，因为疑虑和不相信是产生隔阂的情绪，当实体们用那种模式思考时，它们让它们自己越来越远离恩典的闪亮的好差事了。**具有信心的生命是一次活在聚光中的生命。**一个活在信心中的人会与一种光站在一起，其他人可能看到这种光是明亮的。从形而上学的方面而言，活出一次在信心中的生命是一种类型的公开的对自我的卸下伪装，因为当一个有信心的人感觉到在尘世生活的混淆中有一种必须被高举以便于成为有信心的灵性上的原则的时候，它接下来就必须抛弃所谓的人类的智慧并用愚蠢的方式表达这样一种信心，即表象是欺骗性的，一切真的都是好的。信心的实质就是一种对于一切都将是好的，一切都是没问题的简单的感觉。

Now, let us look at one who faces a tiger, a lion, a predator. Is all truly well for one of faith as this predator comes to eat its chosen prey? How foolish can the prey be to have faith that there is something more than eating and being eaten, killing and being killed, striving against adversities? Such an entity must be quite foolish. Yet, it is those foolish entities who shine through the centuries of your recorded time and history, blazing off the pages of books and records into the human heart. Those who loved and gave themselves for others, no matter in what circumstances in the outer world, those who acted according to an absolute and perfect love, are those whose shining memory inspires all seekers still. Thus, when faith is young, and, indeed, faith shall always be the faith of the beginner for you, for in this illusion you enjoy faith only begins, and it is that choice of how to begin that you are making. As you make that initial choice, so you build a cornerstone upon which other choices may be erected one after another, act upon act, thought upon thought.

现在，让我们查看一个面对一只老虎，一只狮子，一只食肉动物的人。对于一个有信心的人，当这个食肉动物来吃它选择好的猎物的时候，真的一切都好吗？那个猎物有信心有比吃和被吃，杀死和被杀死，与困境抗争更多的事物，那个猎物怎么会这么愚蠢呢？这样一个实体必定是相当愚蠢的。而就是这些愚蠢的实体在贯穿你们有记录的时间和历史的数个世纪中闪耀光辉了，就是这些实体在书本的页面上闪耀并铭记在人类的心中了。无论在外在世界中的情况是什么，那些爱其他人并将它们自己奉献给其他人的实体，那些根据一种绝对而完美的爱而行动的实体，就是那些其闪耀的记忆仍旧会鼓舞所有寻求者的人。因此，当信心是尚未成熟的时候，确实，信心对你而言将一直都是新手的信心，因为在这个你所享受的幻象中，信心仅仅是开始，你正在做出的正是那个如何开始的选择。当你做出了那个初始的选择的时候，你因此构建了一个其他的选择，一个接一个的行为，一个接一个的想法可以在其上被一个接一个地树立起来的基石了。

Now, what shall hinder the seeker from this faith? May we say to you, my children, that which hinders you most is your lack of faith in yourselves, for as

you regard yourself, so you may be seen to regard all things. Gaze at yourself as you forgive others. It is easy, is it not? Now gaze at yourself as you look at yourself. Have you forgiven yourself, accepted yourself and loved yourself this day? Carefully, firmly, assertively? Or have you been upset with yourself, or frustrated at your limitations, or in many other ways less than peaceful within?
现在, 什么事物将会阻碍寻求者拥有这种信心呢? 荣我们对你们说, 我的孩子们, 那个会最大地阻碍你们的事物, 就是你们对你们自己的缺乏信心, 因为当你注视你自己的时候, 你如此可以被视为是注视一切事物的。当你宽恕他人的时候, 注视你自己。它是容易的, 不是吗? 现在, 在你检查你自己的时候, 注视你自己。你今天已经宽恕你自己, 接纳你自己, 并爱你自己了吗? 这是仔细地、坚定地、肯定地吗? 或者你已经对你自己感觉到不满了吗, 或者你已经对你的限制感觉到挫折了吗, 或者用很多其他的在内在之中较不平安的方式?

May we say that the failure of faith is a foregone conclusion. It will fail again and again. You will hold yourself accountable again and again, and must go through the pain of your own damnation. Yet always the handle of the door to faith is ready to be turned, but you as a spirit must turn it, and must go through that door into self-forgiveness and awareness of infinite redemption and newness, a resting place for all eternity. It takes very little faith to do very, very much, so you need not attempt to live entirely faithful lives when first you get the idea to live faithfully, but rather see yourself as one whose journey is one of learning, and whose way of learning is that of making the errors and correcting them, making the errors and correcting them. For in learning it would not be possible to be always correct, else one would not be learning, one would have nothing to learn. Thus, you may gaze at yourself with mercy, for you are learning, and you are a beginner.

容我说, 信心的失败是一个注定要发生的结局。它将会一次又一次地失败。你将有责任一次又一次地拥抱你自己, 你必须经历你自己指责的痛苦。而那扇通往信心的门的把手是准备好被转动的, 但是你作为一个灵体必须转动它, 你必须经过那扇门进入到对自我宽恕和对无限的救赎和新奇性之中, 进入到一个供所有的永恒休息的地方的察觉中。只要花费非常少的信心就可以做很多很多的事情, 因此, 当你第一次得到那个去有信心地活着的观念的时候, 你不必尝试去完全活出有信心的生命, 而毋宁是将你自己视为是一个其旅程是一个学习的旅程的人, 你的学习的方式就是去犯错误并纠正它们, 再犯错误并纠正它们。因为在学习中, 不可能是一直正确的, 否则一个人就不会在学习了, 一个人会没有任何事物要学习。因此, 你可以带着慈悲注视你自己, 因为你正在学习, 你是一个新手。

But you can more and more set yourself free from this solidity of judgment, of expectation, of completely visualized goals, and instead turn the mind to a simple and terrifying thought, complete and absolute surrender to the object of faith, which is infinite, intelligent and unknowable. Do you dare be swept into the deep sea of faith when you know not the object of that faith except by immediate experience that cannot even be said in words? Yes, this is the situation. You can, indeed, choose this. And if you do choose this, again, and again, and again, then you are exercising your faith, using the will to aid that faith when you wish to intensify your seeking, to deepen ...

但是你能够越来越多地将你自己从这种评判、期待、完全具体化的目标的坚固性中释放出来，并反而将心智转向一个简单的、令人感到恐惧的想法，向着信心的目标，向着无限、智能和无法知晓的事物完全且绝对的臣服。当你除了藉由即刻的体验知晓那甚至无法用言语被讲述的事物之外不知道任何信心的目标的时候，你敢于长驱直入那信心的深海吗？是的，这就是情况。你确实能够选择这种信心。如果你确实一次、又一次、又一次选择这种信心，那么你就是在锻炼你的信心，并在你希望去强化你的选择并深化.....的时候使用意志来帮助那种信心了。

(Side one of tape ends.)

(磁带一面结束。)

(Carla channeling)

(Carla 传讯)

In living this life of faith one has the feeling that one is alone, and in the sense of being responsible for each choice that is made, this is so. But in the sense of ultimate aloneness, this is not at all so, for there are companions upon the way, there are energies which offer wisdom of various kinds to those who offer various calls for wisdom. And above all, as one lives faithfully, one more and more becomes aware of the interconnectedness and unity of all that there is. And in becoming aware of this, one is able more and more to rest in a peace which is due in large part to the surrender of the judgmental, nitpicking, detail-minded and critical intellectual portion of the self. When one lets go of judgment for the self, one finds that one is able to refrain from judging all that one meets, whether it be personalities or situations.

在活出这种有信心的生命的过程中，一个人会感觉到它是孤单的，在为每一个被做出的选择负责的意义，确实如此。但是在终极的孤单的意义，完全不是这样的，因为在道路上有伙伴，会有能量会向那些给出各种对智慧的呼唤的人提供各种类型的智慧。最重要的是，当一个人用有信心方式生活的时候，它会越来越多地察觉到一切万有的相互关联和统一。在开始察觉到这一点的过程中，一个人越来越能够在一种平安中休息，这种平安在很大部分是由于将那个评判性的，吹毛求疵的、鸡毛蒜皮且挑剔的自我的逻辑智力的部分交托出去。当一个人释放了对自我的评判的时候，它就会发现，它能够避免评判所有它遇到的事物了，无论是人还是情况。

We feel that this has been a beginning upon this question, and if you wish to ask further upon it we would be glad to attempt further clarification. At this time we thank this instrument for allowing us to use it, and for its care in the tuning and the challenging. We would at this time transfer this contact. I am known to you as those of Hatonn. I leave this instrument in love and in light. 我们感觉到这已经是对这个问题的一个开始了，如果你们希望在其上进一步询问，我们会乐于尝试进一步澄清。在此刻，我们为这个器皿允许我们使用它，为它对调音和挑战的关注而感谢它。我们会在此刻转移这个接触。我们是你们知晓的 Hatonn。我在爱与光中离开这个器皿。

(Jim channeling)

(Jim 传讯)

I am Hatonn, and we greet each again in love and in light through this instrument. We realize that we have spoken for a lengthy portion of your time, and that there is some fatigue in the circle. However, we are desirous of offering ourselves for the potential response to any further queries which may be present upon the minds of those gathered here this afternoon. Is there a query to which we may speak?

我是 Hatonn, 我们通过这个器皿再一次在爱与光中向各位致意。我们意识到我们已经能够发言了你们的时间的一个很长的部分了, 在这个圈子中有某种疲惫。然而, 我们渴望提供我们自己来回应在今天下午聚集在这里的人们的头脑中可能存在的任何的进一步的问题。有一个我们可以谈论的问题吗?

Carla: I have a question, but I don't know if you want to deal with it in a short manner. I have had the impression more and more that there is a correlation between the pulling apart of the religious systems from the inside out into various factions of fundamentalism and (inaudible) and all that, and the ways of government upon planet Earth which make incorrect assumptions about the necessity of each entity to be for itself, for himself or herself, sort of against the world, that we are very far, at this point, from natural realms because we see so much separateness. Would you wish to comment upon this is a short way, or would you rather I asked the question for a group question?

Carla: 我有一个问题, 但是我不知道是否你们想要用一种简短的方式来处理它。我已经越来越多地拥有这样一种印象, 在将宗教信仰的系统由内而外撕扯成为各种各样的原教旨主义与 (听不见) 的派别, 以及在行星地球上的政府在关于每一个实体都需要为了它自己, 或者他自己, 或者她自己而某种程度对抗世界的方面做出的不正确的假设的所有的方式上, 在两者之间有一种关联, 我们在这个位置, 因为我们看到了如此大量的分离, 而距离自然的领域是非常遥远的。你们希望在用一种简短的方式对这一点进行评论吗, 或者你们宁愿我作为一个团体问题问那个问题呢?

I am Hatonn, and we are aware of your query, my sister. This is a query which may be spoken upon as the central query of an entire session, or, indeed, of a number of sessions of working, for there is much information here that is of importance to many of your peoples at this time. There is the quality of faith that is, as we have just spoken, inherent in the choice making that each seeker undergoes in a more and more intense fashion as the journey continues. As you find yourselves as a people and as many cultures on this planet reaching the culmination of the cycle of third density, there is an increasing effect that the action of faith has upon both the individual and the group decision making within all realms of your existence, most especially that which you call the religious or the spiritual, the political, the social, and the various interrelationships between peoples.

我是 Hatonn, 我们理解了你的问题, 我的姐妹。这是一个可以作为一次完整的集会, 或者确实, 多次工作的集会的中心问题在其上被谈论的问题, 因为在合理有大量的信息是在此刻对你们人群中的很多人具有重要性的。在每一个寻求者

随着旅程的继续而用一种越来越密集的方式经历的做选择的过程中，会有那种固有的，如我们说过的一样，信心的特性。当你们作为一个人群并作为在这个星球上的许多的文化发现你们自己正在抵达第三密度的周期的顶点的时候，信心的行为会在所有你们存在的领域中同时对个人和团体的做决定产生的一种不断增强的影响，尤其是你们称之为宗教信仰或者灵性的领域，政治的领域、社会性的领域以及在人与人之间的各种相互关系的领域。

As there is also a greater activity of the planet itself toward the end of the cycle in the direction of releasing of those disharmonious energies that have been absorbed by it as a result of many thousands of years of bellicose actions, there is also, then, the testing of peoples, of cultures, and of the faith that binds each to each and each to a purpose for the life pattern. Thus, there is the potential for the splintering of peoples, of religions, of philosophies, and of that quality of faith which provides the foundation upon which all within your culture is built.

在星球本身同样也会有一种更大的朝向周期的结束的活动，这种活动是在对那些作为许多千年的敌意的行动的一个结果而已经被它吸收了的那些不和谐的能量释放的方向上的，那么，同样也会有对人群，对文化，对将每一个人与相互彼此，与对于生命模式的一个目的连接在一起的信心的考验了。因此，会有让人群、宗教信仰、哲学以及那种信心的特性产生分裂的潜能，就是那种信心的特性提供了在你们的文化中的所有事物被构建与其上的基础。

Thus, we would suggest that in order to give this particular query its just place and importance in the spiritual considerations, that it would be a good focus for a future working, if this is acceptable to you.

因此，我们会建议，为了给予这个特定的问题它在灵性的考虑中的适当的位置与重要性，它会是一次未来的工作的一个很好的焦点，如果这是你可以接受的话。

Carla: Yes, it is. Thank you very much.

Carla: 是的，它是的。非常感谢你们。

I am Hatonn, and we thank you, my sister. Is there another query?

我是 Hatonn，我们感谢你，我的姐妹。有另一个问题吗？

Carla: Not from me, thank you.

Carla: 我没有了，谢谢你们。

I am Hatonn, and it appears that we are without a query at this time, having spoken to those concerns which are most important to those here gathered. Therefore, we shall take this opportunity to again express our great gratitude at having been able to join this group which is close to our hearts, and has been so for a great portion of your time, though it has been a significant period of time since we have had the opportunity to join this group in meditation. We are very grateful to be able to utilize instruments within this circle, and we thank each for the work that has been done in this session of working.

我是 Hatonn, 看起来似乎我们在此刻没有问题了, 我们已经谈及了对于那些聚集在这里的人们最重要的关注了。因此, 我们将利用这个机会再传一次表达我们对于能够加入到这个团体的巨大的感激, 这个团体是与我们的心的靠近的, 它已经在你们的时间的一个很大的部分都是如此了, 虽然自从我们有机会在冥想中加入这个团体已经有一段相当长的时间了。我们非常感激能够在这个圈子中利用器皿, 我们为已经在这个工作的集会中被进行的工作而感谢各位。

We shall take our leave of this group at this time. We leave each of you in the love and in the light of the one infinite Creator. We are known to you as those of Hatonn. Adonai, my friends. Adonai.

我们将会在此刻离开这个团体。我们在太一无限造物者的爱与光中离开你们每一位。我们是你们知晓的 Hatonn。Adonai, 我的朋友们。Adonai。

February 8, 1991
1991-02-08 多个信仰的统一

Carla: ... the concept of one religion out of many. Would that be better for you than coincidence?

Carla:多个信仰的统一的观念。相比巧合，那对于你是更好的吗？

Questioner: It doesn't matter.

提问者：不要紧。

Carla: Which one interests the group more?

Carla: 哪一个是这个团体更感兴趣的呢？

Jim: One religion out of many.

Jim: 多个信仰的统一。

Carla: One religion out of many.

Carla: 多个信仰的统一。

(Unknown channeling)

(未知者传讯)

Greetings in the love and in the light of the infinite Creator. I am Hatonn. We appreciate this instrument's low energy and will not use it for long, but we did wish to begin through this instrument as the configurations of energy within the group were much less regularized than usual because of the novelty of the situation experienced, that is, the strongest and purest channel asking not to be used, while being able to be used in a gentle manner. The one, who is, while experienced, less experienced than the others, being asked to discriminate without the solid backing of the trusted circle. The remaining channel desiring to aid, but not by opening the communication. Thus we open through this one and speak words of comfort and strength that the energies may be regularized, that it may be felt, that peace that descends upon those who focus their minds on a good and central purpose.

在无限造物者的爱与光中致意。我是 Hatonn。我们意识到这个器皿的低能量，我们将不会长时间使用它，但是我们确实希望通过这个器皿开始，因为这个团体中的能量配置因为被体验到的情况的新颖性而比同样是要远远较不规律性的，也就是说，最强有力且最纯净的管道请求不被使用，并它同时能够同一种一般性的方式被使用。这个管道虽然是有经验的，却比其他人是经验较少的，这个管道被要求去在没有受信任的圈子的稳固的支持的情况下去进行分辨。剩下的管道渴望去帮助，但却不是藉由开放交流而进行帮助。因此，我们通过这个管道开放，并说一些具有安慰与力量的话语，这样能量就可以被规律化，对于那些将它们的心智聚焦在一个有益的且中心性的目的上的实体们，那种降临到它们身上的平安就可以被感觉到了。

Whatever the discussion concerning moving towards an unified spiritual

expression upon a global scale, such unity is easily seen to be that topic which cannot be discussed in a sensible manner. It is a large topic, a topic upon which one can only make a beginning.

无论什么讨论, 只要它涉及到在一个全球的尺度上向着一种一元化的灵性表达移动的, 这样的一体性就是会被轻易地看到是无法用一种合乎常理的方式来被讨论的主题了。它是一个巨大的主题, 一个一个人在其上仅仅能够开一个头的主题

The intent of these normal sessions, this instrument would call them, is that in the privacy of those who belong in a normal school that is teachers only, teachers may learn how better to teach, without yet having the responsibility of offering this information to others. It is a safe and protected environment created well by the intellectual reasoning of this instrument, but there are uses for the intellect, and analysis is one of them.

这些通常的集会 (如这个器皿会称呼他们的一样) 的意愿是, 对于那些属于一所通常的学校的人, 在它们的内心深处, 意愿仅仅就老师, 老师可以学习如何更好地教导, 但老师却没有责任将这种信息提供给其他人。它是一个有这个器皿的逻辑智力的推理很好地创造出来的安全且被保护的环境, 但是会有对于逻辑智力的使用, 分析就是这些使用中的一种。

In analyzing the situation of one religion out of many, there are also obvious things: the difficulty of moving by law, the necessity of turning to spirit. These are intellectual and logical considerations. These are the givens.

在分析多种信仰的统一的情况的方面, 同样会有显而易见的事情: 根据法律的移动上的困难, 转向灵性的必要性。这些都是智力和逻辑性的考虑。这些是已知的。

We ask each instrument always to be unafraid, for if words appear wrong, they may simply be unspoken. It is the instrument's choice. We feel most privileged to be able to aid instruments in finding their voice, finding that voice which is the blend of concepts which are novel and expressing them as poetically, clearly and evocatively as possible. We know that each in this circle wishes to serve and to encourage each in their several services.

我们请每一个器皿都变得无惧, 因为如果言语似乎是错误的, 它们可能单纯地不会被说出来。这是器皿的选择。能够帮助器皿找到它们的声音, 找到那种将新颖的观念混合起来并尽可能押韵地、清晰地且唤起情感地表达它们的声音, 我们对此是感觉到极其荣幸的。我们知道在这个圈子中的每一个人都希望去服务并在他们的数个服务中彼此鼓励。

We thank this instrument for its willingness to alter its own planned behavior out of trust that we would not contact an instrument in order to cause it harm. We shall leave this instrument. We find the flow of energy much regularized and much quickened and that is precisely what we had hoped.

这个器皿相信我们不会为了对器皿造成伤害而接触一个器皿, 我们为这个器皿乐意于出于这种信任改变它自己的计划好了的行为举止而感谢这个器皿。我们发现能量的流动大大地规律化并大大地加速了, 那正是我们已经希望了的事情。

Thusly, we are most grateful to you for allowing us to work with you in this

way, to give you more stability and peace, as you do the great work of service to others. We leave this instrument and each of you, though we are never gone from your hearts, as you are never gone from ours, in the love and in the light of the infinite One. Adonai. We are those of Hatonn.

因此，我们对于你们允许我们用这种方式与你们一同工作，并给予你们更大的稳定性与平安而感到极其感激，因为你们是在进行服务他人的伟大的工作的。我在无限太一的爱与光中离开这个器皿并离开你们每一个人，尽管我们从未离开过你们的心，如同你们从未离开过我们的心一样。Adonai。我们是 Hatonn。

(Pause)
(暂停)

(Unknown channeling)
(传讯者未知)

(Inaudible) and greet each in this group once again in the love and in the light of the infinite Creator. We wish to offer thanks to our brothers and sisters of Hatonn for their willingness to participate in this working and make the way smooth, shall we say. We thank this group, as always, for its willingness to be of service and inviting us to work with each of its members.

(听不见)再一次在无限造物者的爱与光中向在这个团体中的各位致意。我们希望向为我们的兄弟姐妹 Hatonn 乐意于参与到这次工作并让道路，容我们说，顺畅而向它们致谢。我们一如既往为这个团体乐意于进行服务并邀请我们与它的每一个成员一同工作而感谢这个团体。

You wish information this morning on the subject of one religion out of many. As each in this group is aware, the orientation of the Confederation of Planets in the Service of the Infinite Creator is that of conveying concepts of the Law of One, which we do not consider to be a religion, however, it is a unifying philosophy, shall we say, and as such, it is certainly applicable to all peoples at all times.

你们在这个早晨想要关于多个信仰的统一的信息。如在这个团体中的每一个人察觉到的一样，服务于无限造物者的星际联邦的取向是传递关于一的法则的观念的取向，我们并不将一的法则视为一个信仰，然而，它是一种一元化的，容我们说，哲学以及诸如此类的事物，它肯定是在所有的时间都适用于所有人的。

There is a growing tolerance among your peoples for the beliefs and religious preference of others. There are movements that you see now and that have been going on for some time among various groups to unite those of various faiths. There are certain criteria inherent in these movements. Some are restricted to the acknowledgment of the concept of God as created by the Judeo-Christian and Muslim traditions. There are others that are broader in their scope, that seek to encompass those religions and practices of your eastern cultures as well, and in these the criteria are less specific, perhaps being only the acknowledgment of some type of higher power or greater self and the desire for unity among your peoples. We laud these efforts and note

that once again, this type of unification is the beginnings of the social memory complex function.

在你们的人群中有一种逐渐增长的对其他人的信念以及宗教信仰的偏好的容忍。会有那些你们现在看到的将各种信仰统一起来的运动，它们已经在各种各样的团体中间进行了一段时间了。在这些运动中有移动的固有的标准。一些运动是受限于对由犹太教-基督教和穆斯林的传统所创造出来的上帝的观念的承认的。还有一些其他的运动在它们的范围中是更加宽广的，它们寻求囊括那些宗教信仰，同样也囊括你们东方文化的修行，在这些运动中，标准是较不具体的，也许仅仅是对某种类型的更高的力量或者更大的自我的承认，以及对在你们的人群中的统一性的渴望。我们赞赏这些努力并再一次注意到，这种类型的统一是社会记忆复合体的机能的开端。

We feel that those who are dedicated to this purpose of unification of the preservation of the right of each individual to worship in whatever way is comfortable to each and yet, [there is] the desire for all to be able to share together as well. We feel that these shall discover in the process of such workings those means by which such joint worship is best accomplished for those involved. That is to say, we have no desire, nor do we feel it would be beneficial to offer another more all-encompassing religion, shall we say.

我们感觉到那些致力于这和统一的目标的实体会渴望对每一个个体用无论什么对每一个人舒适的方式进行崇拜的权利的保留，然而同样也会有对于所有的人能够一起分享渴望。我们感觉到，在这样的工作的过程中这些渴望将会发现这样的联合的崇拜为那些涉及到的人被最佳地实现所藉由的途径。也就是说，我们并不拥有渴望，我们也不感觉到去提供一个，容我说，囊括一切的宗教信仰会是有益处的。

Indeed, we feel the concept of religion to be quite restrictive in nature and we leave such adherence to certain beliefs to the discrimination of those involved on each particular path. We do, as always, offer whatever information we feel able to provide of a more philosophical nature, shall we say and indeed such may be considered to be spiritual, though not specifically religious.

确实，我们感觉到宗教信仰的观念在本性上就是相当限制性的，我们将这样的对一定的信念的坚持留给那些被包含在每一条特定的道路中的人的分辨力。我们，一如既往，提供无论什么我们感觉到能够提供一种具有一种更多的，容我说，哲学性的特性的信息，确实，尽管这样的信息不是特定地宗教信仰的信息，它可以被认为是灵性的信息。

We feel that those involved in the process of unification of religions shall, in time, grow beyond the need for a religious sense, shall we say, and while various individuals will continue to find the particular path or story or religion that is most congruent with their perceived selves, the unifying concepts will be less and less considered to be religious, as many among your peoples are already discovering congruencies between ideas which have traditionally been held to be religious and new scientific, shall we say, discoveries regarding the nature of what you regard as the physical world or the universe. 我们感觉到那些被包含在信仰的统一的过程中的实体，将会在适当的时候，逐渐

超越对于，容我说，一种信仰的需要的需要，虽然各种各样的个体将会继续发现与他们感觉上的自我最为一致的特定的途径，或者故事，或者信仰，统一性的观念将会被越来越少地考虑为信仰上的，因为在你们的人群中的很多人都已经在探索在传统性地被认为是信仰上的观点与在关于你们认为是物质性的世界和宇宙的特性的方面的，容我说，新的科学发现之间的一致性了。

From our perspective there is no difference, for all is one and your peoples are beginning to perceive this also. However, there has been such rigid training and differentiation, especially in your Western cultures, between the sacred and the mundane that many have much retraining work to do within themselves. Much of this is accomplished naturally as new realizations occur to people. For others this process will be more difficult and there are many who are, by choice, so steeped in their own religious traditions and beliefs that [they] will never allow themselves consciously to grasp the unity of the concepts. For these, all one who is attempting unification can do is to extend love and acceptance and acknowledgment of the ascendancy of free will within which these individuals have chosen to restrict their use of life. Individuals in such a position are, as are all others, on their own path and learning those lessons appropriate to themselves, and although it may be viewed by many that such restriction is unfortunate and perhaps even damaging to the efforts of those desiring unification, yet as in all such cases where events may be viewed to be unfortunate or even tragic, this is true only within the bounds of the illusion that you now operate within.

从我们的观点来看，没有不同，因为万物一体，你们的人群同样也正在开始感觉到这一点。然而，尤其是在你们的西方的文化中，在神圣与世俗之间已经有如此硬性的训练以及区分了，以至于很多人都在他们自己内在之中拥有大量的重新训练的工作要去做。对于其他人，这个工作将会是更加困难的，有很多人，藉由选择，如此深深地沉浸在他们自己的宗教传统和信念之中，以至于他们将永远不会允许它们自己有意识地掌握那种观念的统一性。对于这些人，所有正在尝试统一的人能够做的事情就是将爱、接纳以及对于自由意志的主权的承认进行延伸，这些个体就是在这种自由意志的主权中已经选择去限制他们对于生命的利用的。在这样一个位置上的个体，和所有其他的个体一样，是走在它们自己的道路上并学习那些适合于它们自己的课程的。虽然很多人可能会认为，这样的限制是不幸的，甚至也许是对于他那些令人渴望的统一的努力是破坏性的，而如同在所有的这样的在其中事情可能会被视为是不幸的或者甚至是悲剧性的情况中一样，这仅仅是在你们现在在其中工作的幻象的边界内才是真实的。

The true work of each is being done on much deeper levels and individuals that on a conscious, intentional level are most adamant about maintaining restrictions and divisions may on deeper levels be doing much more work toward true unification than those who, on a conscious, intentional level appear to be most open-minded and accepting. Therefore, we would remind each again not to attempt to judge any entity on the basis of what it sees, for you have no way of knowing what true processes are involved and the responsibility you are left with is simply to offer love and acceptance to each entity as the Creator. Such efforts indeed are, we feel, the most beneficial if an

entity wishes to progress towards unity of all. The love and acceptance offered from one entity to another on an individual basis is the cornerstone for such work on a global basis and is a vital necessity to any such unification process, or if unification of religion were attained structurally and openly, and yet love and acceptance were not offered on an individual basis, where is the true progress?

每一个实体的真实的工作都是，在更为深入的层次上被进行的，相比那些在一种有意识且有意图的层次上看起来似乎是极其头脑开放且接纳性的实体，在一个有意识的且有意图的层次上在关于维护限制和区分的方面极其坚定的个体可能在更为深入的层次上正在进行远远更多的朝向真实的统一的工作。因此，我们会再一次提醒每一个人不要尝试在它看到的事物的层次上去评判任何实体，因为你并没有去知晓被涉及到的真实的过程是什么的途径，你被留有的责任，单纯地就是向每一个作为造物者的实体提供爱与接纳。我们感觉到，如果一个实体希望向着万物的统一发展，这样的努力确实是极其有益处的。在一种个人性的基础上从一个实体到另一个实体被提供的爱与接纳是，就是在一个全球的基础上的这样的工作的基石，并且对于任何这样的统一的进程都是一种关键性的需要，或者，如果宗教信仰的统一是在结构上且公开地被取得的，而爱和接纳却并未在一个个人性的基础上被提供，真实的进展在何处呢？

The temptation in this situation, as in many others, is to desire tangible results. This is natural, my friends. It is most difficult to proceed in the dark with no way to see what has been accomplished. Yet this is the situation within your illusion because of the nature of the illusion. However, each entity will continue to desire to see results and to operate on such a basis. We do not mean to discourage such efforts but rather would encourage that the importance of the tangible results be de-emphasized and the focus be placed once again on the individual basis. We do encourage the efforts of those seeking on a more structural and tangible basis for these efforts are certainly not without merit and will achieve results and are greatly helpful to the process of unification and positive polarization. We would encourage each to examine the self, to place the focus first on an individual basis and then to proceed in whatever direction is made available for one.

在这个情况中，如同在很多其它的情况中一样，诱惑是去渴望看得见摸得着的结果。我的朋友们，这是自然的。在没有任何方式去看到什么事情是已经被完成了的黑暗中，要去前进是极其困难的。而因为幻象的特性，这就是在你们的幻象中的情况了。无论如何，每一个实体都将继续渴望去看结果并在这样一个基础上进行运转。我们并不想要劝阻这样的努力，我们毋宁会鼓励，不去强调可触摸的结果的重要性，并将焦点再一次放在个人性的基础上。我们确实鼓励那些在一个更有结构且更加可触摸的基础上寻求的人们的努力，因为这些努力肯定不是没有优点的，它们将会取得结果并对于统一和正面性的极化的过程是极其有帮助的。我们会鼓励每一个人都去检查自我，将焦点首先放置在一个个人性的基础上，并接着在无论什么一个人可以取得的方向上前进。

Each is aware that opportunities do occur from time to time and that the nature of service is to do whatever is in front of your face to do. At times, whatever is in front of your face may be to speak to a person three feet away

from you; at other times what is in front of your face may be to travel a great distance to speak to others. We do not mean to be restrictive ourselves, but merely to redirect the focus.

每一个人都察觉到，机会确实会不时地出现，服务的本性就是去做无论什么在面前要去做的事情。在一些时候，在你的面前的无论什么事情可能会是对一个距离你三英尺远的人说话，在其他的时候，在你面前的事情可能是在要走一段很长的距离去向其他人说话。我们自己并不是打算要成为限制性的，而仅仅是要去为焦点重新定向。

We feel that this information is sufficient for a beginning upon the subject and would be happy to provide further information at another time upon questioning either in general or with regard to a specific facet of this most interesting and appropriate topic.

我们感觉到，这个信息对与这个主题上的一个开始是足够的了，我们会很高兴在另一个时间对于在这个极其有趣的且适当的主题上的要么是一般性的，要么是关于的一个具体的面向上的再次提问提供进一步的信息。

We thank this instrument and at this time would transfer to the one known as Jim to complete the working of this moment. I am known to you as those of Q'uo, and leave this instrument in love and light.

我们感谢这个器皿，我们在此刻想要转移到被知晓为 Jim 的器皿以完成在这一刻的工作。我是你们知晓的 Q'uo，我在爱与光中离开这个器皿。

(Jim channeling)

(Jim 传讯)

I am Q'uo, and greet each again in love and in light. We would ask at this time if there may be any comment or query which we may entertain and to which we may respond?

我是 Q'uo，再一次在爱与光中向各位致意。我们会在此刻请问，是否有有任何的评论或者问题是我们可以招待或者我们可以进行回应的？

Carla: Could you suggest a strategy for making clearer (inaudible).

Carla: 你们能够建议一种策略来做出更为清晰的 (听不见)。

I am Q'uo, and we are aware of your query, my sister. It is one which is important to many of your peoples at this time for there is the bellicose activity that is widespread upon your planet, that which takes up arms against brother and sister nations. We know that you ask this question in seriousness. There is the kind of adversary relationship that each feels for another at different times that is based upon the misunderstandings that can be intensified to the point of the delivering of violence of one form or another to those that are close within the circle of entities of a seeker. The resolving of difficulties is the great means by which each seeker shall learn the giving and receiving of understanding. For the seeker that wishes to be purely polarized, the paramount concern for any action, thought or word is how can I best

serve others through this opportunity? It may be that one who feels very strongly that there should be no life taken will find itself, despite all of its efforts, to be in a situation which seems to allow no other course. For example, one who would be serving in the medical attending to those victims of war may at some point find itself near enough to the fighting that it would discover that if it were not able to injure or kill that described as an enemy soldier that many of its own kind would be destroyed as a result of its own indecision. This entity may then decide that the greatest service is to take up the arm and to kill the enemy that intrudes. The motivation of the action is that which is the greatest factor in determining the polarization of the entity.

我是 Q'uo, 我理解了你的问题, 我的姐妹。这是一个在此刻对于你们人群中了很多人的非常重要的问题, 因为在你们的星球上有分布很广的敌意的行为, 这种行为会对着兄弟姐妹的国家使用武力。我们知道你们是严肃地询问这个问题的。在不同的时候, 会有那种类型的每一个人都对另一个人感觉到的有敌意的关系, 这种有敌意关系是基于误解的, 而这种误解是可以被强化到对在一个寻求者的实体的圈子中的那些亲密的人送出这样或者那样的形式的暴力行为的程度的。解决困难是每一个寻求者将会藉由其学习给予和接受理解的巨大的途径。对于希望去纯净地极化的寻求者, 对任何行动、想法或者言语的至高无上的关注, 是我如何才能通过这个机会最佳地服务他人? 它有可能是, 一个非常强烈地感觉到不应该有生命被夺走的人, 将会发现它自己处于一种看起来似乎没有其他的道路的情况下, 尽管它做出了其全部的努力。举个例子, 对于一个会通过对那些战争的受害者提供医疗的照顾而进行服务的人, 可能会在某个位置发现它自己与战争足够的接近, 以至于它会发现, 如果无法伤害或者杀死那个被描述为一个敌人的士兵的人, 很多属于它自己的类型的人就会作为一个他自己的无决断力的结果而被消灭。这个实体接下来可能决定最大的服务就是拿起武器并杀死侵犯的敌人。行动的动机是在决定实体的极化的方面的最大的因素。

We apologize. The instrument is distracted (inaudible) shall attempt to continue.

我们很抱歉。这个器皿被分心了, (听不见) 将尝试继续。

Jim: I'm sorry. I can't go on, Carla. There's too much going on over here. I lost your hand and that totally distracted me.

Jim: 我很抱歉。我无法继续, Carla。这里有太多的事情正在进行。我松开了你的手, 那完全让我分心了。

Carla: I couldn't hold on anymore.

Carla: 我再也无法抓住任何东西了。

Jim: Okay, I ...

Jim: 好的, 我.....

(Tape ends.)

(磁带结束。)

February 22, 1991
1991-02-22 存在与行动的平衡

(Carla channeling)
(Carla 传讯)

I am Q'uo and greet each of you, my friends, in the love and light of the Infinite Creator. It is our great pleasure to be with you and to experience with you the quiet and peace of your surroundings on this morning. We thank you for this opportunity and privilege to share with you, and for the opportunity to be of service in working with the local channels of your group.

我是 Q'uo, 我的朋友们, 在无限造物者的爱与光中向你们致意。在这个早晨与你们在一起并与你们一同体验你们周遭环境的安静与平安, 这是我们极大的快乐。我们为这个与你们分享的机会和荣幸, 并为通过与你们的团体的本地的管道一同工作的机会而感谢你们。

You wish information this morning on being and doing. These concepts represent the passive and active principles of nature itself. They are manifested most initially in the concepts you know of as "love and light"; love being the primary state of beingness of the infinite Creator and light being manifestation thereof. We see these basic principles extrapolated in all of the creation around you. In many cases it may be difficult to differentiate between the two. For example: the entity which you call your sun is, in its very nature, a body which emanates light and heat. It is difficult to tell how much of this is the being aspect of the sun body and how much is the doing; how much, shall we say, is passive radiation and how much is active. In most cases, however, it is easier to differentiate between the two, or at least seemingly so.

你们在今天早上想要关于存在和行动的信息。这些观念其自身代表了被动与主动的原则。它们在最开始是在你们知晓为“爱与光”的观念中被表现出来的, 爱就是无限造物者的最主要的存在性的状态, 光是由此而产生的显化。我们看到这些基本的原则被外推到你们周围的所有的造物中了。在很多情况中, 要区分两者可能是困难的。举个例子, 你们称之为你们的太阳的实体, 在其核心的特性上, 是一个散发光与热的天体。很难告诉你们这种特性有多少是这个恒星体的存在的面向, 有多少是行动的面向, 有多少, 容我们说, 是被动的辐射, 有多少是主动的辐射。然而, 在大多数情况中, 要去区分两者是很容易的, 或者至少在表面上是这样的。

We have spoken to you before regarding the nature of service and the types of service which, in our humble opinion, we deem to be most important. The most important and effective service, as you know and as we have spoken about previously, is simply the radiance of being. That is the emanation from the self of the Creator, which is in all. As you also know, your peoples, especially in your Western societies, are very often not able to appreciate this, for the societal conditioning from birth has been oriented toward the doing, the accumulation of tangible results of work done in the life. Your Eastern societies are much more able to understand this concept, it being indigenous

to the various wisdom teachings which permeate these cultures. There is a certain amount of integration that is taking place among your peoples in these days. As those from your Western cultures feeling the imbalance of the teachings they have been exposed to, have searched out the ideas in the Eastern cultures. Conversely the technologies of the Western cultures have been introduced into the Eastern societies as well. These exposures may not all be deemed to be beneficial; however, they do serve to effect more of a balance in the differing types of energies.

我们之前已经和你们谈到过关于, 从我们谦逊的观点看来, 我们认为是最重要的, 服务的特性和服务的类型了。如你们知晓的, 如我们已经在之前谈到过的, 最重要且最有成效的服务, 单纯地就是存在的发光。这是从在万物之中的造物者的自我放射。如你们同样知晓的, 你们的人群, 尤其是你们的西方社会中的人群, 非常频繁地无法欣赏这种服务, 因为从出生开始的社会性的调节作用就已经是被导向行动, 以及对在生命中被完成的可以触摸的工作的结果的累积了。你们西方的社会远远更加能够理解这个观念, 它对于弥漫于这些文化的各种各样的智慧的教导是固有的。会有一些数量的整合在这些日子中正在你们的人群中发生。因为那些来自于你们西方社会的感觉到它们已经被暴露于教导的不平衡的人们, 已经在东方文化中搜寻观念了。反过来, 西方文化的技术同样也已经被引入到东方的社会了。这些曝光可能不会全都是被认为是有益处的, 然而, 它们确实不一致的能量类型中更多地产生出了一种平衡的效果。

The balance between being and doing is that which must be sought for each individual seeker. This will differ from entity to entity and from time to time. Those who have been overbalanced in the direction of doing may well need, in the balancing process, to go through great periods of time in which it may seem there is no doing, but only being. This may be very difficult for those entities involved, as the value systems that have been evolved in the society have placed the measure of the value of the self on those things that have been accomplished.

在存在和行动之间的平衡对于每一个个体的寻求者都是必须被寻求的事物。这种平衡将会在不同的实体之间以及在不同的时间中产生出不同。那些已经在行动的方向上失衡的人, 可能非常需要在平衡性的过程中经历很长的在其中它可能看起来似乎是没有行动而仅仅只有存在的时段。这对于那些被涉及到的实体可能是非常困难的, 因为在社会中已经被发展出来的价值系统已经将对自我价值放置在那些已经被完成了的事情上了。

Ultimately we feel that being is all that there is. The doing is all a part of whatever illusion each is operating within at any given time. This is not to suggest that the doing is not worthwhile. Indeed, the doing may be the primary means whereby each entity works out his path of service. As in all else, the determination of the value of the doing lies in the intent. However, even with the highest of intentions for the doingness to be of service, the deep self will know the balances necessary for himself and, if it deems it necessary that the balance be moved from the doing toward the being, it will effect this change. In this process we would suggest that it is most helpful to attempt to proceed in the process of knowledge of the self, that the wisdom

of the deep self may be felt, trusted and rested with. This may be a very difficult process for those among your peoples who are oriented toward the doing, especially as many of these also have strong biases towards being in control of the self and of the various situations which are encountered.

终极地，我们感觉到存在就是一切万有。行动完全是在任何给定的时间中每一个人正在运转的无论什么幻象的一部分。这不是建议行动是没有价值的。确实，行动可能是每一个实体完成它的服务的道路的最主要的方式。如同在所有其他的事物上一些，对于行动的价值判定存在于意图之中。然而，甚至是带着最高的对于服务的行动的意图，深入的自我都将会知道它自己所需的平衡，如果它认为平衡从行动中被转向存在是有必要的，它将会影响这种改变。在这个过程中我们会建议，尝试去在知晓自我的过程中前进，这样深入的自我的智慧就可以被感觉到并信任并被依赖了，这是极其有帮助的。对于在你们的人群中的那些以行动为导向的人，尤其是对于这些人中的许多的在对自我的控制和对各种被遭遇到的情况的控制的方面同样也拥有强有力的偏向性的人，这可能是一个非常困难的过程。

It may be felt that by being, rather than doing, one is losing any control one has had over the self and of the life. This may be a very frightening thing for many. And indeed learning to know and rely on the deep wisdom of the self, rather than the conscious decision making processes in which entities of your Western culture have been trained, is also frightening for many.

一个人正在失去它已经对自我和生命所拥有的任何的控制，这是可能藉由存在，而不是藉由行动而被感觉到的。对于很多人，这可能是一个非常令人害怕的事情。确实，学习去知晓并依赖于自我的深入的智慧，而不是你们的西方文化的实体已经藉由其被训练的有意识的做决定的过程，这对于很多人同样是令人害怕的。

Lastly we would suggest that each entity keep uppermost in his consciousness the knowledge and assurance of aid that is available to each at any time. These resources are both within and without you. Each is in a process of discovering both types of resources for each, and there are more yet to be discovered. You need not go through these process alone and unaided.

最后，我们会建议，每一个实体都将这样一种知晓和确信保持在它的意识中的首要的位置，这种知晓与确信即在任何时刻都是可以取得的帮助的。这些资源同时是在你内在之中和之外的。每一个人都是处于一个同时探索适合于它的这两种类型的资源的过程中，还有更多的要被探索的事物。你无需独自一人且在没有帮助的情况下经历这些过程。

We feel that these words are sufficient for a beginning upon this topic, which is one of great breadth and depth, and would be happy to answer further questions at another time, as you measure. We thank this group once again, for the opportunity to speak and thank this instrument for its conscientiousness in focusing upon a contact.

我们感觉到这些言语对于这个主题上的一个开始是足够的，这个主题是一个具有极大的广度与深度的主题，在如你们衡量的另一个时间回答进一步的问题会是令人快乐的。我们再一次为发言的机会而感谢这个团体，并为这个器皿在聚焦于一次接触上的认真负责而感谢它。

We would transfer at this time to the one known as Jim. We are known to you as those of Q'uo.

我们会在此刻转移到被知晓为 Jim 的实体。我们是你们知晓的 Q'uo。

(Jim channeling)

(Jim 传讯)

I am Q'uo, and greet each of you again, in love and in light. At this time we would ask if we may speak to any query, which may be of service. Is there a query at this time?

我是 Q'uo，我们在爱与光中再一次向你们各位致意。在此刻我们会询问是否有我们可以发言的任何问题，这样我们就可以进行服务了。在此刻有一个问题吗？

(Inaudible)

(听不见)

I am Q'uo, we can confirm your supposition, with an addition to it. The entities so gathered have offered themselves as, what you might call, a spectrum of contacts which would allow the one known as K to open herself to that vibrational frequency which was most in harmony with her current vibration of frequency at this time, thus giving her the opportunity to partake in a contact which would be more easily maintained for a significant portion of your time, in order that the exercising of her instrument might be accomplished with the greatest facility. It is also true that the one known as K would, in this selection of contacts, have the opportunity to discriminate between the entities; and, we are pleased to observe and report that one known as K was able to discern and offer itself as instrument to the vibration that is our own and, at this time, according to the harmonics developed between her and our group, was the contact most easily initiated and maintained.

我是 Q'uo，我们能够肯定你的假设，并给它一个补充。如此聚集在一起的实体已经将它们自己作为，你们可以称之为，一个接触的光谱的事物提供出来了，它和会允许被知晓为 K 的实体将她自己向着那种与她在此刻当前的振动的频率极其协调一致的振动的频率开放，并由此给予她机会去参与到一种会更为容易保持一段相当长的时间的接触，以便于对她的器皿的训练可以藉由最大的流畅性而被完成。被知晓为 K 的实体，在这种对接触的选择中，会拥有机会去在实体之间进行分辨，这同样也是真实的，我们很高兴观察并报告，被知晓为 K 的实体是能够分辨并将它自己作为一个提供给我们自己的振动之所是的振动的，在此刻，由于在她的振动和我们的团体的振动之间被发展出来的谐音，这样的接触是极其容易被启动并被保持的。

Is there another query, my sister?

我的姐妹，有另一个问题吗？

(Inaudible)

(听不见)

I am Q'uo and we are grateful to you, as well, my sister. Is there another query?

我是 Q'uo, 我们同样也非常感激你, 我的姐妹。有另一个问题吗?

(Inaudible)

(听不见)

I am Q'uo, we thank each present for partaking in this session of working, for it is the means by which we are able to offer our service to you and to others of your peoples who would have interest in this work. We always give great praise and thanksgiving for the opportunity to join this group, whether our thoughts are voiced or whether there is the simple enjoyment of our conditioning and deepening of meditation vibrations.

我是 Q'uo, 我们为在场的各位参与到这次工作的集会而感谢各位, 因为它就是藉由其我们能够向你们以及你们的人群中的那些对这个工作感兴趣的人提供我们的服务的途径。无论我们的想法是被说出来, 还是有对于我们的调节性和深化的冥想振动的简单的享用, 我们一直都对加入这个团体的机会而给予极大的赞美与感恩。

We are those of Q'uo, we leave each in the love and the light of the one infinite Creator. Adonai, my friends. Adonai.

我们是 Q'uo, 我们在太一无限造物者的爱与光中离开各位。Adonai, 我的朋友们。Adonai。

February 24, 1991

1991-02-24 管道对自我的知晓

Group question: How important is the knowledge of the self for a channel and for the contact? This is knowledge in the metaphysical sense, the knowledge of the essence of the self by which a channel may offer a challenge to any discarnate entity, and why, when such a challenge is offered, cannot a discarnate entity lie about who it is when it is thusly challenged. How does its knowledge of itself keep it from lying?

团体问题：对自我的知晓对于一个管道以及对于接触有多重要呢？这是在形而上学的方面的知晓，对于自我的实质的知晓，藉由这种知晓，一个管道就可以对任何的非投生的实体提供一个挑战了，当这样一种挑战被提供的时候，一个非投生的实体为什么无法在它这样被挑战的时候在关于它是谁的方面说谎呢？它对于它自己的知晓是如何使它无法撒谎的呢？

(Carla channeling)

(Carla 传讯)

I am Q'uo. Greetings to each in the love and in the light of the one infinite Creator. How tender is the mercy that allows us to come to you! How blessed the event of our joining! We greatly appreciate the opportunity to share our views with you and hope they may be helpful, for that is our service and your service to us is to ask for the teacher, who is still learning. We experience each of you as colleagues and the deepest blessing of all perhaps is the beauty we experience in sharing the vibrations of each of you and the group as a whole.

我是 Q'uo。在太一无限造物者的爱与光中向各位致意。那种允许我们来到你们身边的恩惠是多么地温柔呀！我们加入的事件是多么地有福呀！我们极其感激与你们分享我们的观点的机会，我们希望它们可能是有帮助的，因为，那就是我们的服务，你们对我们的服务就是去询问老师，老师是仍旧在学习的。我们将你们每一个人体验为同事，所有的祝福中最深的祝福也许就是我们在与你们每一个人以及作为一个整体的团体分享振动的过程中体验到的美丽。

It is as a teacher, although one prone always to error, that we address the question of the importance to a channel of its knowledge of itself. Any person that experiences contact and channels it in an outward form that may be perused by others is responsible to the effect that information has upon those beings about it. Thusly, one who channels incomplete or outright false information does so in a situation that sets up for that entity an honor and responsibility to that body of teaching. Such an entity is responsible firstly for living the life promulgated by the information as being the most spiritually evolved. Further, if one is teaching, whether one can or cannot see that student which is also that colleague, one is still responsible to the results of the catalyst to others that has been offered.

虽然一个老师一直都是易于犯错的，我们就是作为一个老师来讲述一个管道对它自己的知晓的重要性的问题的。任何体验到接触和并用一种向外的可以被其他人研读的方式来传讯它的实体，都是对于那个信息对于它周围的那些实体产生的影

响负责的。因此，一个传讯了不完整或者完全错误的信息的实体就在一个情况中因为这样做处于一种情境中，这个情境为那个实体设置了一种对于那个教导的内容的荣耀和责任了。这样一个实体首先是最要为活出被那个信息宣传为在灵性上最进化的生命负责任。更进一步，如果一个人在教导，它人就是要为已经被提供给其他人的催化剂的结果负责任的。

Consequently, it is, while literally unnecessary, spiritually efficacious to have gained sufficient knowledge of the self to be able to be responsible stewards of the gift of channeling. It is sometimes felt, especially as many of your peoples are engaged in combat, that words, as this instrument's old time rhyme says, "cannot hurt one," whereas bullets and other destructive weapons can hurt one. This is indeed so. Within the relativistic illusion which you occupy, the round sphere upon which you live and abide seems to be one in which there are few true examples of the connective tissue between words and consequences. Certainly, words do not drill a hole in the body. However, metaphysically speaking, they do indeed carry a tremendous weight. Depending upon how listeners are able to have access to the information, whether a teacher is considered a spiritual teacher, an academic teacher or any other kind of teacher, the teacher's awareness that it is expressing itself with authority may be understood. How, then, can one become responsible stewards of a gift, such as channeling?

因此，取得足够的对自我的知晓以能够成为对传讯的礼物的负责任的管理员，尽管它实际上是不是必不可少的，它在灵性的方面却是有效的。时常会被感觉到的事情是，尤其是在你们很多人参与到斗争中的时候，如这个器皿的古老的韵文所说的一样，言语“无法伤害一个人，”而子弹和其他的破坏性的武器能够伤害一个人。确实如此。在你们所从事的相对性的幻象中，你们在其上生活并居住的那个圆形的球体看起来似乎是一个在其中几乎很少有在言语和结果之间是有关联的议题的真实的范例的地方。因此，言语不会在身体上钻出一个洞。然而，从形而上学的方面而言，它们确实带有一种极大的重量。取决于听者是如何能够利用那种信息，无论是一个老师被认为是一个灵性上的老师，一个学术上的老师或者任何其他类型的老师，对于老师的认识就是，老师是带着权威来表达它自己的，这种认识是可以被理解的。那么，一个人如何才能成为诸如传讯之类的一个礼物负责任的管理员呢？

As always, the answer lies within the self. Each of you, each of us, and indeed all of creation which is conscious of the self is imbued in a vast ocean of overlapping and various illusions, some of which are brighter than others. In order to be able to find words that are evocative of the truth, the channel is most well prepared who has deeply considered the nature of the self, for the depth of the channeling, in its most appropriate configuration, is equal to the depth of spiritual solidity within the channel.

一如既往，答案存在于自我内在之中。你们每个人，我们每个人，确实所有察觉到自我的造物，都是被浸泡在一个重叠且多种多样的幻象的巨大的海洋之中的，一些幻象是要比其他的幻象更加明亮的。为了要能够找到唤起真理的言语，已经能够深入地考虑了自我的特性的管道是要被极其仔细地做好准备的，因为传讯的深度，在其最适合的配置中，是等同于在管道中的灵性上的稳固性的深度的。

Let us give you an example. Say that an entity discovers itself able to heal but not able to continue the healing. The entity whom the one who channels healing wished to help has been given the illusion of health, but it finds it must return to that fountain of health that exists within the healer. Insofar as this is so, the healer has become negatively oriented in that it is causing dependency in the illusion that one entity intrinsically knows more than another. Far better that the healer first ride the horse of ego, experience self-importance and generate sufficient hubris to create nemesis, surrender to that force which has given this gift.

让我们给你们一个范例。假设一个实体发现它自己能够得到疗愈，但是却无法将疗愈继续。对于那个传送疗愈的人希望去帮助的实体，它已经被给予了健康的幻觉了，但是它发现它必须返回到存在于疗愈者内在之中的健康的源泉。在这种情况下，疗愈者已经成为负面导向的了，因为它正在通过一个实体从本质上是比另一个实体知道得更多的幻象产生出依赖性。疗愈者首先驾驭小我，体验自我的重要性，产生出足够狂妄自大来创造出报应，并臣服于那种已经赋予了这种天赋的力量，这是要远远更好的。

In just the same way, if one who channels does so from even the dearest and sweetest hearts, but is not able to ground that channeling in self-knowledge, that entity will be unable to refrain from responding to any and all questions that are asked without discrimination. This is due to the fact that when personal and freedom-robbing questions are asked of one such as we who are merely messengers and not planetary entities, we become, in the inept channeler's mind, the same identity, subjectively, to the channel, but quite a different energy altogether in terms of the metaphysical qualities of the entity which is calling itself by the same name as did the positively oriented entity which it first contacted through this gift.

用正好一样的方式，如果一个传讯的实体是从最深且最甜蜜的心进行传讯的，但是却无法将那种传讯固定在自我的知晓中，那个实体将无法避免在不具有分辨力的情况下回应任何以及所有被询问的问题。这是由于，当个人性的且剥夺自由的问题被问及诸如我们之类的一个仅仅是信使而不属于这个星球的实体的时候，在不能胜任的管道的头脑中，对于那个用与一开始通过这种礼物被接触的正面导向的实体相同的名字称呼它自己的实体，我们会主观上对于管道是与那个实体相同的身份，而从这个实体的形而上学的特性的方面，我们与它是完全不同的能量。

Thusly, the instrument takes it upon itself to claim that it is psychic. It does not shrink at prophecy or dream interpretation or information about Earth changes or any other of the myriad of phenomena which assaults any channel. In the same way as with the healer, the clumsy and inexpert use of this gift creates learners which are dependent upon the teacher, and increasingly so as time goes on. Thusly, instead of the channeler being able to aid those about it, it may well become, through infringement of the free will of the questing entity, a negative, controlling, authoritarian voice.

因此，器皿会让它自己承担起这个工作以宣称它是灵媒。对于会冲击任何管道的预言，或者梦境的解释，或者关于地球改变的信息，或者关于任何其他无数的现

象的信息，这样一个器皿是不会畏缩。用与疗愈者相同的方式，对于这种天赋的笨拙而不专业的使用会制造出依赖于老师的学习者，并随着时间的发展而越发如此。因此，管道毋宁是能够帮助那些在它周围的人，它很有可能，通过侵犯询问的实体的自由意志，而成为一个负面性、控制性的权威人物的声音。

We do not come among your people in thought to be authorities, to give worldly advice or to contemplate out of the vast range of possibilities and probabilities events, situations and processes that are beyond the scope of a free will outer planes entity. Thusly, we may say that in our opinion it is extremely important that one who wishes to use the gift of discernment of spirits learn first to discern the nature of the self. Any channel which is not so grounded in self-knowledge is open to offering misinformation and thus creating far more folly than aid to humankind upon your globe.

我们并不是为了成为权威，为了给予世俗的建议或者对巨大的可能性范围和事件、情况、和进程的可能性进行沉思而来到你们的人群中的，这些事物是在外部层面的实体的一种自由意志的范围之外的。因此，我们可以说，在我们看来，一个希望去使用灵性的分辨力的礼物的实体学会去分辨自我的特性，这是极其重要的。一个并未如此扎根于对自我的知晓的管道是向着提供错误的信息并因此创造出比帮助在你们的星球上的人类远远更为愚蠢的事物开放的。

We have materialized and attempted to work within your peoples face to face, and we have found that not one single experiment of this kind has added to the richness and the depth of third density experience. Indeed, the reverse is true, for there are, in the majority of entities in third-density, enormous desires to be secure, to be safe, to be invulnerable. Thusly, before a spiritual teacher may lead others beyond the illusions of time and space, that entity must first reckon with eternity within itself. Certainly, most entities have a vaguely ethical code by which it leads the little life of one incarnation, but this can be related to true spirituality as impulsivity created—we correct this instrument—compared to well thought out suggestions grounded in the best ideation, analysis, creativity and intuition of which that instrument is capable.

我们已经现形过并已经尝试在你们的人群中面对面地进行工作，我们已经发现，没有任何一次这种类型的实验增加了第三密度的体验的丰富度与深度。确实，反过来是有效的，因为，在第三密度中的绝大多数的实体中，会有巨大的成为安稳的，成为安全的，成为不易受伤害的渴望。因此，在一个灵性上的老师可能将其他人引导超越时间和空间的幻象之前，那个实体必须首先在它自己内在之中对永恒加以考虑。肯定地，大多数实体都拥有一种它藉由其引导它的一次投生的小小的生命的模糊地伦理上的规则，但是，与这个实体有能力给予的被仔细考虑过的扎根在最佳的概念化，分析、创造性以及直觉之中的建议相比，这种伦理的规则可以作为冲动而与真实的灵性建立关联的。

How, then, does one work upon knowing the self? Firstly, we would say that one does not work upon the self by the use of outward authority. For instance, this instrument is a devout Christian. However, this instrument also does not see Christianity as an authority, or, indeed, even the one known as Jesus. But rather, it sees the realized human entity living a life that is an exemplar for all

peoples who are able to respond to this particular narrative of a life lived and lost in joy, love and charity. The instrument does not give authority to any but the Creator. Nor does it give it to itself, for it has done the great work to the point where it realizes that it is merely a steward harboring, abetting and polishing those gifts which are its own unique gifts.

那么，一个人如何在知晓自我上进行工作呢？首先，我们会说，一个人并不是藉由使用外在的权威而在自我上进行工作的。举个例子，这个器皿是一个虔诚的基督徒。然而，这个器皿同样也不将基督教，或者，确实甚至是被知晓为耶稣的实体视为一个权威。毋宁说，它看到了被实现的人类实体活出了一种生命，**这种生命是所有能够回应对这样一次在喜悦、爱和仁慈中活出并失去的生命的这个独特的陈述的人的一个榜样。**这个器皿除了造物者之外不会对任何人赋予权威。它同样也不会对它自己赋予权威，因为它已经做了大量的工作以至于它领悟到，它单纯地是一个对它自己的独一无二的礼物之所是的那些礼物进行保藏、鼓舞和打磨的管家。

One of an infinite array of paths is the correct path for each individual spirit. No two entities are able to come to self-knowledge in the same way. However, there are things with which one may begin to learn about the self. Simple observation of behavior is a good beginning. Allow the observer within the self to become stronger without hindering the spontaneous choices created by the catalyst of the present moment. You may observe yourself being angry and throwing an object against the wall to hear the satisfying sound of breakage. However, one is also observing just how the object is tossed, just precisely the feelings within and the expression upon another's face. If an entity finds it difficult to observe the self and act spontaneously, it is well—and this is for the most part tending towards a truth for the majority of entities—to refrain from analysis until the day has darkened into the sweet evening dusk, the work of the day is over and one is ready to lay the head upon the pillow and surrender to sleep. Then one is able to go over the behavior, the responses, the thoughts, the actions and inactions that were the harvest of that day.

在无限数量的道路中有一条道路是对于每一个个体的灵性的正确的道路。没有两个实体能够通过相同的道路取得自我的知晓。然而，会有一些事情是一个人可以藉由其开始了解自我的。对行为举止的简单的观察就是一个好的开始。允许那个在自我内在之中的观察者变得更加强有力而又不阻碍由当下一刻的催化剂创造的自发性的选择。你可以观察你自己变得愤怒并将一个东西扔到墙上听到令人满意的破损的声音。然而，一个人同样也在观察东西是如何被扔出的，**并一样地观察在内在之中的感觉和在另一个人脸上的表情。**如果一个实体发现它很难观察自我并自发性地行动，一直到天色变黑并进入到甜美的夜晚的幽暗，一天的工作已经结束，且一个人准备好躺在枕头上并臣服于睡眠之前，都去避免分析，这是很好的——这绝大部分对于绝大多数实体是在趋近真理的。接下来一个人就能够回顾行为举止，那些回应，那些想法，那些活动与不活动，它们都是那一天的收获物。

It is well, in order to use a deeper source of information about the self, to work with the dreaming. There are no two who dream in the same symbology.

Many generalizations are true in the majority of cases, but there are no images within dreams that are precisely and archetypically the same for any two entities. Consequently, when studying the dreams, as in studying behavior, it is well to allow a large portion of your time, which this instrument calls years, in order that this process may bear fruit.

为了使用一种更为深入的关于自我的信息的来源，去与梦境一同工作是很好的。没有两个人会通过相同的象征做梦。在绝大多数案例中，许多的概论是有效的，但是在梦境中没有图像对于任何两个实体的完全地且在原型上是相同的。因此，在与这些梦境一同工作的时候，就如同在对行为举止进行研究的过程中一样，为了要让这个过程可以结果，去允许大量的这个器皿所称的年的你们的时间，这是很好的。

There are other means of working upon knowledge of the self. One passive but extremely helpful way is meditation. Now, meditation has been greatly misunderstood among your peoples. It is thought that one is to make one's intelligence a blank tablet, a "tabula rasa." One is supposed to find silence within. Only then in that silence is the meditation considered successful. This is not our understanding of the helpful value of meditation. The intention of those who meditate is that they may be open to spiritual grace—not knowledge, for there is no such absolute within third density—but grace. Thusly, whatever thoughts come into the mind, even if they pelt one, moment by moment by moment, it is the resistance to this listening to the voices within that cannot be stilled that creates a poor meditation.

还有其他的在对自我的知晓上进行工作的途径。一个被动的但极其有帮助的方式就是冥想。现在，冥想在你们的人群中已经被极大地误解了。它被认为是，一个人要让它的智力成为一块白板，一种“心灵白板的状况”(tabula rasa)。一个人被假设要在内在之中找到静默。仅仅是那个时候，仅仅是在那种静默中，冥想才被认为是成功的。这不是我们对于冥想的有帮助的价值的理解。那些冥想的人的意愿是，它们可以向着灵性上的恩典——不是知识，因为在第三密度中没有如此的绝对性，而是恩典——开放。这样，无论什么进入到头脑中的想法，即使它们是琐屑的想法，在每时每刻，会有对这种聆听内在之中无法被平静下来的声音的抵抗，就是这种抵抗制造出了一次糟糕的冥想了。

If one is simply mindful, and notes without emotion or condemnation each thought that moves through, allowing it to arise, allowing it to dissolve, then meditation has done that which it was intended for. It has allowed the entity to step back from the trees and see the forest. It has removed the tension of judgment and consideration and allowed a time that is truly free, a time in which the observer may simply watch thoughts arise and dissolve. Not turning them away, not holding onto them. One may plan an entire menu, a shopping list or any other thought whatsoever during meditation if it is observed without that feeling of necessity to solidify the intelligence of the mind around the shopping list or the menu.

如一个人是单纯地是留心的，并在没有对流经的每一个想法的情绪或者责备的情况下是注意察觉的，并同时允许每一个想法升起，允许它消散，那么冥想就已经完成了它被打算要进行的工作了。它已经允许实体从树木后退并看到森林了。它

已经消除了评判和考虑的紧张并允许拥有一个真正自由的时间，一个在其中观察者可以单纯地观看想法的升起和消散的时间了。不是背离它们，不是对它们紧握不放。一个人可以在冥想期间计划一份完整的菜单，一个购物清单或者任何其他的无论什么想法，如果它是在没有那种在购物清单或者菜单周围固化心智的需要的感觉的情况下被观察到的话。

Let this thought about meditation sink deeply within each, for when one judges oneself for having a poor meditation, one has just stripped oneself of the saving help which is available to the meditator. The key of meditation is a silent, accepting and nonjudgmental observer, not that "thing in itself" [ding an sicht]. Never judge, calibrate or measure in any way the spiritual work that you do. Firstly, that which is done out of fear—the fear of not being worthy or any other fear—is liable to catastrophe. It is far, far better to have what is subjectively called a bad meditation and find the self being able to accept the bad meditator.

让这个关于冥想的想法深深地沉入到每一个人内在之中，因为当一个人因为进行了一次糟糕的冥想而评判它自己的时候，它就已经将冥想者可以利用的救助性的帮助从它自己身上剥离了。冥想的关键是一个静默、接纳和无评判的观察者，不是那种“自在之物” (ding an sicht)。永远不要用任何方式评判、或者衡量你进行的灵性的工作。首先，出于恐惧而被进行的事情——对于没有价值的恐惧或者任何其他恐惧——是易于遭受灾祸的。远远更好的是去进行主观上被称之为一次糟糕的冥想，并发现自我能够接纳那种糟糕的冥想。

Self-knowledge can also be called self-acceptance. Self-acceptance can also be called self-forgiveness. Self-forgiveness can also be called self-redemption. Within you lies all these things. Not because you are a wise and powerful being, but because the self is one with the Creator. Would you suggest to the Creator that It may be having a bad day? Would you berate the Creator for having roses grow from gravel? It is not likely that one who is not hit by outward catastrophe would find reasons to blame the Creator for that which is occurring to one. Thusly, as the realization begins to dawn through immediate experience that the Creator is truly within, that all love and flow through rather than from the self, the entity who wishes to channel is more and more able to invest in that tenuous quality called faith or trust.

对自我的知晓同样也可以被称之为自我接纳。自我接纳同样也可以被称之为自我宽恕。自我宽恕同样也可以被称之为自我救赎。在你内在之中存在有所有这些事情。不是因为你是智慧而强有力的存有，认识因为自我是与造物者一体的。你们会建议造物者它可能正在过一个糟糕的日子吗？你们会因为造物者让玫瑰从砂石中生长出来而责备造物者吗？一个没有被外在的灾难冲击的人会找到理由去因为正在发生在它身上的事情而责备造物者，这是不大可能的。因此，随着领悟开始通过对造物者真的就在内在之中的即刻的体验而逐渐显露出来，所有的知识而和都会流经自我，而不是从自我流出，希望去传讯的实体是越来越有能力去致力于那种被称之为信心或者信任的精微的特性的。

Faith is quite important to any entity and to any channel. How can one then encourage faith? When the groundwork has been laid in knowledge of the

self by observation of behavior, observation of the subjects and hints of dreams, and aware of the aid given in meditation, one is then beginning upon a long, long journey. As one walks upon the journey, observing the self, observing the dreaming self, and investing in meditation, one begins to collect to itself a floating sea or ocean of catalyst that is not necessarily chosen to solidify about the heart of the self. Just as thinking about food or seeing it in pictures can make one hungry, so entities are endlessly suggestible, and as they open themselves more and more to the resonances of the present moment the catalyst which occurs from that point ceases to become feared and begins to become appreciated.

信心对于任何的实体和任何的管道都是相当重要的。那么，一个人如何才能鼓励信心呢？当基础已经藉由对行为举止的观察，对梦境的主题和暗示的观察以及对在冥想中被给予的帮助的察觉已经在对自我的知晓中被铺设好了，一个人接下来开始了一条长长的旅程了。随着一个人在这条旅程上行走，并同时观察自我，观察梦境的自我，并致力于冥想，它就会开始将一个漂流的催化剂的大海或者海洋收集到它自己身上，这些催化剂是不必被选择在自我的心的周围固化下来的。就如同考虑食物或者在图片中看到它能够让一个人饥饿一样，实体同样是无止境地可被暗示的，当它们越来越多地想着当下一刻的共鸣开放它们自己的时候，从那个位置发生的催化剂就不再会让人感到恐惧并会开始让人感到感激了。

Since the third density is rife with duality and confusion, if not downright chaos, on the part of the entities of humankind which dwell upon its surface, it is only to one who is doing the inner work that there ever appears even the thought of finding a positive choice in a seemingly impossible situation. Yet, that is what each incarnated to do, that is, to find positive choices where none seem to exist, to love the unlovable, to console the inconsolable, to accept the unacceptable and to allow its grip upon the consciousness to loosen little by little, until finally one's heart does not find it necessary to hold the armor of the past and the future over the vulnerable and naked self.

既然第三密度在居住在它表面的人类实体的部分上是充满了二元性而混淆的，如果不是彻底的混乱的话，**仅仅只有一个正在进行内在工作的人身上才会出现这样一个想法，即要在表面上似乎是不可能的情況中找到一个正面性的选择。**而那**就是每一个人投生来进行的事情，也就是说，在没有任何正面性的选择看起来似乎存在的位置去找到正面性的选择，去爱无法爱的事物，去安慰无法安慰的事物，去接受无法接纳的事物并允许它对于意识的紧握不放一点点地松开，一直到最终一个人的心发现它不必去抓住那个在易受伤害和赤裸的自我身上的过去和未来的盔甲。**

This instrument has said recently that history is relevant. This is quite true. All that happened before this present moment has been harvested and lies whole, intact and progressively healed within the deep mind. One who begins to know the self begins to lose fear, for gradually one becomes aware that if one believes not in the Creator, then one is liable to believe virtually anything, and one is then truly adrift in an abyss of unpolarized feelings and thoughts. **这个器皿已经在最近说过，历史是相对的。这是相当正确的。所有在这个当下一刻之前发生的事物都已经被收割，且完整无缺、原封不动地存在于深入心智之中**

并逐渐在其中被疗愈了。一个开始知晓自我的人会开始松开恐惧，因为一个人会逐渐开始察觉，如果它不信任造物者，那么它就会易于实际上相信任何事物，一个人接下来就会真的在一个没有被极化的感觉和想法的深渊中漂流了。

Another tool for inner work is the gazing at the kingdom of the Creator which is visible. All the beauties and balances and rhythms of life as you perceive it can be seen to be endlessly and over-generously beautiful. The more sensitive one is to the vast numbers of miracles which occur with regularity in blooming, in fruit and in harvest, the more one is able to perceive a love that created balance, harmony and rhythm. If the Creator created that which you can observe, then what has the Creator created in you? Would the Creator depart from Its basic nature in Its creation of anything? We think not. We find, rather, that the Creator has given to us a creative power and the freedom to make choices. The Creator has infinite faith in each entity, for It allows each entity complete freedom to believe, doubt or disbelieve any and all qualities and absolutes, all of which are invisible and unreachable by the measurement of your scientists.

另一个进行内在的工作的工具就是去注视造物者的可见的国度。所有的生命的美丽、平衡以及韵律，如你们对它的感觉一样，都能够被看到是无尽且过分慷慨地美丽的。一个人对于伴随着在开花、结果和收割中的规律性而发生的巨大数量的奇迹越为敏感，它就越发能够感觉到一种创造出平衡、协调和韵律的爱了。如果造物者创造了你们能够观察的事物，那么造物者已经在你们内在之中创造出了什么呢？造物者会在祂对一切事物的创造之中背离祂基本的特性吗？我们认为不会。我们毋宁是发现，造物者已经给予我们一种创造性的力量以及去做选择的自由。造物者对每一个实体都拥有无限的信心，因为祂允许每一个实体拥有完全的自由去相信、质疑或者不相信任何以及所有的特性、绝对性，以及所有藉由你们的科学家的测量工具无法看到和无法触及的事物。

Each pilgrim is on its own walk, but it certainly does behoove those who are going to have to be responsible for that which they have uttered or done, first, to know the abilities of the self so that one does not overstep those abilities, and, instead of being a voice of truth, becoming a voice of confusion. We would, however, broaden the scope of this answer to include all beings, for the essence of polarization in the positive sense ...

每一个朝圣者都走在它自己的道路上，但是对于那个将要不得不为他们已经说出来或者做了的事情负责任的人，它肯定理应，首先去知晓自我的能力，这样一个人就确实不会越过那些能力并变成一个混淆的声音而不是一个真理的声音了。

(Side one of tape ends.)

(磁带一面结束。)

(Carla channeling)

(Carla 传讯)

... experience the leaping into the abyss of unknowing to find that there is a rainbow bridge that faith creates. Once that bridge has been crossed the first

time it stands slender, frail, but there. It has been erected. And each time the spirit moves to that bridge, to eternity, and crosses it, it becomes more and more aware that it is a citizen of eternity. We do not encourage, in those who are doing inner work, complete retreat from the world unless that be a specific and heartfelt calling. For, you see, each entity comes to this incarnation with gifts, and until the entity knows the self well enough to appreciate the gifts that have been given and to dedicate themselves to the right use of those gifts, such a person shall be forever unsure, forever dithering, dallying, sitting upon the fence, as this instrument would say.

.....体验跃入到未知的深渊中以发现，有一座信心创造出来的彩虹桥。一旦那座桥已经被跨过了，桥就第一次站在那里了，柔弱的、脆弱的，但是却站在那里。它已经被树立起来了。每一次灵性走向那座桥，走向无限，并跨越它，灵性都会变得越来越多地知晓，它是一个永恒的共鸣。我们并不是在那些正在进行内在工作的人之中鼓励沉思从尘世退隐，除非有一种明确而被深深感觉到的呼唤。因为你看，每一个实体都是带着礼物来到这次投生的，一直到那个实体足够多地知晓它自己以至于会欣赏那些已经被给予的礼物并让它们自己致力于对那些礼物的正确的使用之前，这样一个人都将永远是永远不确信，永远地在三心二意、左顾右盼，并如这个器皿所说的一样，骑墙。

We urge each to find the path that comforts him the most, to move off the fence and into the green and growing life that expresses itself within your nature as the grass, but which, in a metaphysical sense, is the healthful, healing and supportive ground upon which right knowledge stands firm and may be shared. We ask you to understand that whenever we use terms like knowledge or understanding that we are approximating that which is possible within third-density experience.

我们敦促每一个人都找到那种给予它最大的安慰的道路，从墙上下来并进入到原野和生长的生命中，那种生命如同青草一样在你们的大自然中表达它自己，但是这种生命，在一种形而上学的意义上，就是正确的知晓坚定地站立于其上并可以被分享的健康的、疗愈性的、支持性的地面了。我们请你们理解，无论什么时候我们使用诸如知晓或者理解的词语的时候，我们都是模拟在第三密度的体验中有可能的事物。

To know the self is to know the universe. An entity which does not know itself sees many things and believes them. An entity which starts upon the path of spiritual seeking finds one after another landmark disappearing. It realizes that it does not know anything, that it cannot depend upon its five senses or upon logical thought in order to make skillful choices within third density.

知晓自我就是知晓宇宙。一个并不知晓它自己的实体会看到很多的事情并相信它们。一个走上了灵性寻求的道路的实体会发现一个接一个的路标消失了。它意识到，它并不知道任何事情，它无法依赖于它的五种感觉或者居来与逻辑性的想法以便于在第三密度中做出有技巧的选择。

Perhaps the goal of knowing the self in the end is to find that one does not know and cannot understand, except within that great open and radiant energy which is called the heart. It is from heart wisdom that channeling

springs, and it is well, when working at that level or any other within third density, to bring to the occasion the tools and resources of spiritual self-knowledge. Who are you? Who am I? Take this question which has been asked so often and ask yourself that question many times a day. In this way you shall discover just how scattered your identity may be and just how much you need to discover the true roots of your consciousness and being.

也许最终, 知晓自我的工作就是去发现, 除了在那个被称之为心的伟大的开放性与辐射性的能量之中, 一个人是不知道且无法理解的。就是从那种心的智慧, 传讯涌出了, 当在那个层次或者在第三密度中的任何其他层次上进行工作的时候, 将灵性上的自我知晓的工具和资源带到那个场合, 这是很好的。你是谁? 我是谁? 使用将这个已经如此经常被询问的问题, 并在一天中多次问你自己那个问题。用这种方式, 你将会发现你的身份可能是多么地散乱, 以及你多么需要去发现你的意识和存在的真实的根部。

May the Creator become apparent to each of you. May clarity light your path and may you never judge yourself as you strive to learn, to love and to bear the fruit of your gift's bounteous tree. We apologize for speaking overlong, as usual, and we would at this time transfer with thanks to this instrument, to the one known as Jim, that this instrument may of its own gifts move towards the ending of a session which we have greatly enjoyed and are still enjoying. We are those of Q'uo. We would now transfer.

祝愿造物者对你们每一个人变的明显。祝愿清晰度照亮你的道路, 祝愿你在你永不在你努力去学习、去爱并在你的礼物的丰盛的树上结出果实的时候去评判你自己。我们为过长地发言而抱歉, 和平常一样, 我们会在此刻带着对这个器皿的感谢, 转移到被知晓为 Jim 的实体, 这样这个器皿就可以藉由它自己的礼物移动到一次集会的结尾了, 这样一次集会时我们极其享受并仍旧在享受的。我们是 Q'uo。我们现在转移。

(Jim channeling)

(Jim 传讯)

I am Q'uo, and we greet each again in love and in light through this instrument. At this time it is our privilege to offer ourselves to those who may have queries for us. If there is another query at this time, may we begin with it now.

我是 Q'uo, 我们再一次通过这个器皿在爱与光中向各位致意。在此刻, 我们很荣幸向那些可能有给我们的问题的人们提供我们自己。在此刻有另一个问题吗, 我们可以现在藉由这个问题开始。

Questioner: Could you speak a little bit more on how one can accept the self?
提问者: 你们能够在关于一个人如何接纳自我的方面多说一点吗?

I am Q'uo, and am aware of your query, my brother. The self that is to be accepted must first be known. This knowing of the self requires a careful observation upon a regular basis—daily, we would recommend—so that you have the opportunity to review those expressions and responses of the self to

the catalyst that has come before you, and that in this observation you make careful note of those responses which are other than you would desire, which are other than the ideal by which you have chosen to live your life. This observation and notation of response may be accomplished in the meditative state, in the contemplative state or through prayer if that is a means by which you find nourishment.

我是 Q'uo, 我理解了你的问题, 我的兄弟。要被接纳的自我必须首先被知晓。这种对自我的知晓要求一种有规律的——我们会推荐每天——仔细的观察, 这样你就有机会去回顾那些自我对于已经出现在你面前的催化剂的表达和回应了, 通过这种观察, 你可以对于那些并非你所渴望的回应, 并非你已经藉由其选择去活出你的生命的理想进行仔细的标注了。这种对回应的观察和标注是可以在冥想状态中, 在沉思性的状态中, 或者通过祈祷被完成的, 如果那就是一种你藉由其找到滋养的途径的话。

When you have noted those deviations in thought, most importantly in word, secondarily and of least importance in deed, then within your inner room retire there to consider in meditation once again those deviations. Begin first with that which seems to you to be of most significance. See again the situation which brought it about. Relive in the mind this situation. Intensify in the mind the response that was the deviation from the ideal, until the response is ridiculously large and all encompassing as you can imagine. Then, without further conscious thought but remaining in that feeling state associated with the enlarged thought, allow the polar opposite response to grow within your conscious awareness. Allow that opposite response to grow until it is as large as was the first response with which you began. When you have felt this feeling for as long as you are able to hold your attention upon it, then see both as the means by which the one Creator has come to know Itself more fully and richly and with greater variety through you and through your experiences.

当你已经注意到那些在想法中的偏离的时候, 最为重要的是在言语上的偏离, 次要的和最不重要的是在行动上的偏离, 接下来, 退入到你内在的房间中, 并在那里在冥想中再一次考虑那些偏离。首先从对于你看起来似乎具有最大的重要性的事物开始。再一次观察引发它的情况。在头脑中再现这个情况。在头脑中强化那个偏离了理想的回应, 一直到那个回应成为你所能想象到的令人可笑地巨大与包含一切为止。接下来, 在没有进一步的有意识的想法而是留在那种与那个被放大的想法联系在一起的感觉的状态之中情况下, 允许相对的极性的回应逐渐变大, 一直到它是与你藉由其开始的最初的回应一样巨大。在你已经感觉到这种感觉与你所能够对其保持你的注意力的时间一样长的时间之后, 接下来, 将两者同时视为是太一造物者已经藉由其更充分地、更丰富地、并带着更大的多样性通过你并通过你的体验而知晓祂自己的途径。

Continue in this manner until all deviations from your ideal have been considered, meditated upon and balanced with their opposite. This means of balancing is most effective when carried out, as we have said previously, upon a daily basis. This means of balancing is, in effect, a speeding up of the normal process which occurs in each life pattern, for if you will look in that which you

call your past of this life and note those experiences that were of difficulty in whatever manner, you may with the perspective of the present moment see that within yourself there is more acceptance of the self at that time than there was acceptance of the self while the experience was occurring. Time and experiences within time tend to seat themselves in such a manner that the emotional charge one gives to a situation begins to dissipate and it is easier to forgive and accept the self for that which has passed than it is to forgive and accept the self for that which is currently being experienced as a distortion within the life pattern.

用这种方式继续，一直到所有对你的理想的偏离都已经被考虑了，被冥想了并藉由它们的对立面被平衡了为止。这种平衡的方式，如我们之前已经说过的一样，在每天进行一次的时候，是极有成效的。这种平衡的方式，实际上是一种对发生在每一个生命模式中的通常的过程的一种加速，因为如果你愿意检查你所称的这次生命的过去并注意到那些用无论什么方式是具有困难的体验的话，你可以藉由当下一刻的远景看到，在你自己内在之中在那个时候是比当这个体验正在出现的时候有更多的对自我的接纳的。时间和在时间中的体验是倾向于用这样一种一个人给予一个情况的情绪性的电荷会开始消散的方式让它们自己固定下来，相比为当前正在被体验为一种在生命模式中的扭曲而去宽恕和接纳自我，为已经过去了的事情宽恕和接纳自我是要更为容易的。

To balance the self in meditation upon a daily basis, then, is to intensify, to speed up the process which each entity finds itself within during the entire length of the incarnation.

每日一次在冥想中平衡自我，那么就是去增强、去加速那个每一个实体在整个投生的期间在发现它自己处于其中的过程了。

Is there a further query, my brother?

我的兄弟，有一个进一步的问题吗？

Questioner: Q'uo, it has occurred to me that there have been not just one, but many exemplary lives lived on this planet which offer to spiritual seekers a kind of template by which to live their lives in such a way as to approach an immediate realization of infinite intelligence. Is it possible ... or let me put this in another way. I have thought to myself that it is possible that Jesus, the Christ, as well as many other entities, are part of a social memory complex which at the so-called time of the end of fourth density, beginning of fifth, have chosen to offer themselves when the need is found for a new telling of the story of Love. Could you comment on this supposition: that there are many individuals who deserve (inaudible) and that Jesus is one of them but not all of them, but rather a social memory complex which we could call Christed has offered sacrificial entities in order to express the nature of love so the people can polarize and move into civilization. Could you comment?

提问者：Q'uo，我刚刚想到，已经有不止一个而是很多的模范新的生命生活在这个星球上了，它们向灵性寻求者提供了一种类型的模板，寻求者可以藉由这种类型的模板去用这样一种接近一种对智能无限的即刻的领悟的方式来活出他们的生命。有可能.....或者让我用另一种方式来表述这一点。我已经自己考虑过，

有可能耶稣基督，同样还有很多其他的实体，都是一个处于所谓的第四密度的结束以及第五密度的开端的时期的社会记忆复合体的一部分，它们已经选择在需要被发现的时候奉献它们自己来讲述一个新的爱的故事。你们能够对这个假设进行评论吗，即有很多的值得（听不见的个体），而耶稣是它们中的一个，而不是它们的全部，毋宁说有一个我们称之为基督化的社会记忆复合体，它已经奉献了牺牲的实体以便于表达爱的特性，这样人群就能够极化并进入到文明之中了。你们能够评论吗？

I am Q'uo, and we are aware of your query, my sister. Your supposition, by itself, is correct, for many entities which have been both known and unknown to the majority of the population of your planet. There are many entities whom you call wanderers who have offered themselves in attempts to be of service along the same line or means of providing that which you have called the template to this planet's population, but who have done so in a manner which is far less well-known and observable. There are also many entities who have come from this planet's second density through graduation into third and what you might call the normal progression of evolution, who have been able to so balance and crystallize their own energy centers that there has been the contact with intelligent infinity and the resulting channeling forth of the intelligent energy of the one Creator in a manner which is also that which offers a viewpoint, a template once again, or a blue print, shall we say, or portions thereof for many entities upon this planet's surface.

我是 Q'uo，我理解了你的问题，我的姐妹。你的假设，在其自身，是正确的，因为很多实体对于你们地球上的人群的绝大多数人同时是被知晓和不被知晓的。有很多的你们称之为流浪者的实体已经将它们自己奉献到沿着与你已经称之为对这个星球的人群的模板的相同的线路和途径来进行服务的尝试之中了，但是这些实体是用一种远远较不广为人知和可被观察到的方式这样做的。同样也有很多的实体已经通过从这个星球的第二密度毕业到第三密度以及你们所称的通常的演化的过程来到这里，它们已经能够如此好地对它们自己的能量中心进行平衡和结晶，以至于已经有与智能无限的接触以及由此而产生的对太一造物者的智能能量的传讯了，这种传讯是用一种同样对在这个星球表面上的很多实体提供一种视角、再一次一个模板，或者容我们说，一个蓝图的，或者注定的命运的方式进行的。

There are those who have come to this planet from other third-density planets which have joined this third-density progression and who have accomplished this same feat, shall we say, for it is rare upon your planet but is that which is the goal of each entity which incarnates within the third-density experience, for within your experience there is the veil that covers so completely, it would seem, every hint of the trail that leads to the One, and each entity that finds itself a conscious seeker upon this path lends some assistance to others that also seek and receives assistance from others that have gone yet further ahead and who have turned back to offer the helping hand.

会有那些已经从其他的第三密度的星球来到这个星球的实体，它们已经加入到这个第三密度的进程并已经完成了，容我们说，同样的功绩了，因为尽管它在你们

的星球上是少见的，但它确实每一个在第三密度的体验投生的实体的目标，因为在你们的体验中会有如此完全地遮蔽的罩纱，以至于看起来似乎通向太一的小路的每一条线索，每一个发现它自己是在这条道路上的一个有意识的寻求者的实体都会将某种帮助借予其他同样也在寻求的人，并会从其他的一些已经在前面走得更远且已经转过身来提供帮助的人那里接受帮助。

There are many entities who have reached that point in their own conscious development where they have been able to establish a stable contact with the one Creator and have been able to channel some form of intelligent energy as a result of this stable contact. These are those whom you have called the Christed Ones. They have attained a level of development which allows them to share, as the Creator shares, from Creator to Creator. There are those who have chosen to be more visible, shall we say, and to offer themselves to a larger portion of your planet's population. There are those who have chosen to remain hidden, and who seek to work upon the development of the planet itself and upon the development of the population of this planet as a whole by offering the love and healing vibrations in what you may call the magical means of visualization and the sending of love.

会有很多的实体已经在它们自己的有意识的发展中抵达了那个在其上它们已经能够与太一造物者建立一种稳定的接触，并已经能够作为这种稳定的接触的一个结果传讯某种形式的智能能量的位置了。这些实体就是你们所称的基督化的实体。它们已经取得了一种发展的层次，这种层次会允许它们，如同造物者分享一样，从造物者到造物者进行分享。会有一些实体，它们已经选择去更为可见的并将它们自己提供给你们星球上的人群中的一个更大的部分。还会有一些实体，他们已经选择去留在隐藏状态并寻求去藉由在你们所称的魔法的形式的视觉化观想以及送出爱来提供爱和疗愈的振动而在星球本身的发展上以及在这个星球的人群作为一个整体的发展上进行工作。

Is there a further query, my sister?
我的姐妹，有一个进一步的问题吗？

Questioner: No, my brother, you anticipated my follow-up by talking about different parts of entities working with planetary needs. Thank you.
提问者：没有了，我的兄弟，你藉由谈及与星球的需要一同工作的实体的不同的部分而预测到了我接下来的问题了。谢谢你。

I am Q'uo, and we thank you once again, my sister. Is there another query at this time?
我是 Q'uo，我们再一次感谢你，我的姐妹。在此刻有另一个问题吗？

(Pause)
(暂停)

I am Q'uo, and we are aware that we have spoken for a great portion of your time at this session of working and we are very grateful both for the call to join this group and for the patience to listen to our somewhat lengthy

responses. We shall be with you in your future at your request. We look, as you say, forward to these gatherings with great joy and anticipation. We shall leave this group at this time. We are those of Q'uo, and we leave each in the love and the light of the one infinite Creator. Adonai, my friends. Adonai.

我是 Q'uo, 我察觉到了我们已经在这次工作的集会上发言了你们的一段很长的时间了, 我们同时为加入这个团体的呼唤以及你们聆听我们多少有些冗长的回应的耐心而非常感激。我们将在你们的未来按照你们的请求与你们在一起。我们, 如你们会说的一样, 带着极大的喜悦和期待期盼这些集会。我们将在此刻离开这个团体。我们是 Q'uo, 我们在太一无限造物者的爱与光中离开各位。Adonai, 我的朋友们。Adoani。

March 8, 1991

1991-03-08 父母的角色

Group question: Dealing with the question this morning of why it seems to be that for each of us, throughout our lives, the mother and father relationship seems to be the most critical, the most important. The voice that we hear in our head when we do one thing or another and the voice to which we seem to respond in one pattern or another and why is it so critical as in criticizing?

团体问题：今天早上是与这样一个问题打交道的，为什么看起来似乎我们每一个人，在贯穿我们整个生命中，母亲和父亲的关系看起来似乎是最为关键性的，最为重要的。当我们做这样或者那样一个事情的时候，我们在头脑中听到的声音，我们看起来似乎用这样或者那样一种模式来回应的那个声音，为什么它在批评方面是如此吹毛求疵呢？

(Carla channeling)

(Carla 传讯)

I am Q'uo and greet each of you this morning in the love and in the light of the infinite Creator. We are please to be called to your group, once again as it is a great joy to us to be able to share with you the great work in which we all collaborate. This being the work of attempting always to know more of the mystery of the Creator and in extending what aid we are able, to others in their attempts to do so, also.'

我是 Q'uo，我在无限造物者的爱与光中在这个早晨向你们各位致意。我们很高兴被你们的团体所呼唤，再一次，能够与你们分享这个我们全体在其中进行合作的伟大的工作，这对于我们是一种极大的喜悦。这样的工作一直都是尝试去更多地知晓造物者的神秘，并将我们所能够给予的帮助，通过它们同样也去这样做的尝试，延伸到其他人的工作

As always, we ask that you consider our words carefully and accept for yourselves, only those words which resonate within the deepest self as true and to discard all others without a second thought. We would have you place no judgments on yourselves in considering our words.

一如既往，我们请求你们仔细考虑我们的言语，并仅仅为你们自己接受那些在自我最深处作为真实的事物而共鸣的言语，请毫不犹豫地将所有其他的言语都抛弃掉。我们在你们考虑我们的言语的方面不会将任何的评判施加在你们自己身上。

You wish information this morning on the role each parent plays with the entity. You are aware that the relationship between each and its mother and father within this physical illusion is one which plays a central role in the life of each entity, beginning with the obvious fact that it is this relationship which allows each entity the opportunity for physical incarnation.

你们在这个早晨想要关于每一个父母对实体扮演的角色的信息。我们察觉到，在每一个实体和它在这个物质性的幻象中的父亲和母亲之间的关系，是一个在每一个实体的生命中扮演了一个中心性的角色的关系，这个关系是从显而易见的事实开始的，就是这种关系允许每一个实体拥有了物质性投生的机会了。

In addition, to this starting point, the mother and father are central teaching figures for most entities within your illusion for a significant portion of time of time the younger years of the entity and it is during this time that the basic personality of the entity is molded and formed and lessons desired in this incarnation are set up and well begun.

除了这个开始的位置之外，对于大多数实体，在你们的幻象中的实体的较为年幼的时间的一段相当长的时间的部分中，母亲和父亲都是中心性的教导的人物，就是在这个时间期间，实体的基本的人格被塑造并被形成了，在这次投生中被渴望的渴望被设置好并有效地被启动了。

It is knowing the importance and centrality of this relationship that causes entities to set up these relationships before incarnation.

这种关系的重要性和中心性会使得实体们在投身之前就安排好这些关系，这是已知的。

You wish to know why it is that these mothers and fathers, while playing, what would appear to be, a nurturing role in starting the young entity out upon its life path, so often have such a deeply, what you perceive to be negative effect upon the young entity which lasts throughout a great portion if not the entire lifetime.

你们希望知道，在这些父亲和母亲扮演看起来似乎是一个抚育性的角色的时候，为什么正是他们在让年幼的实体踏上它人生的道路的过程中如此经常地拥有这样一种深入地你们感觉到对年幼的实体是负面性的影响，这种影响会在贯穿生命的一个巨大的部分中持续，如果这种影响不是贯穿整个生命的话。

You realize we must speak in some terms of overgeneralization as each relationship is most individualistic and specific and there are indeed many mothers and fathers who are perceived by their children to be adequate and loving nurturers however there are many who may, while attempting from their own perspective, to be as loving and nurturing as they know how, they yet, in the non-acceptance of the child entity in various matters which may be more or less perceived by them to be so, instill the child entity with the voice of criticism of which you spoke and indeed there are those mothers and fathers who do not find it in themselves to be nurturing and loving and find that all they have to offer is this voice of criticism.

你们意识到我们必须用某种过度概括的措辞来发言，因为每一个关系都是极其个人性的且特异性的，确实会有很多的母亲和父亲被他们的孩子感觉到是胜任的且充满爱的抚育者，然而，会有很多父母，他们在从他们自己的观点尝试去成为如他们所知晓的充满爱和抚育性的时候，他们却通过在各种各样的问题中对孩子的实体的不接纳将你们已经谈及的批评的声音注入到孩子的实体身上了，而这种对孩子的不接纳可能或多或少是被他们感觉到了的，确实，会有一些父亲和母亲并未在他们自己身上发现其是抚育性的且是充满爱的，他们发现所有他们所要提供的事物都是这种批评的声音。

"Why is this the case?" you ask. Many of your entities seem to have the bias of

opinion that states that the role of the mother and father is properly that role of the all accepting, all nourishing, all loving parent and that whenever the parent entities fall short of this goal, they are then responsible for the damage incurred by the children.

“会有什么会出现这种情况呢？”你们问道。你们很多实体看起来似乎拥有这样一种观点的偏向性，它认为母亲和父亲的角色理所当然地就是那种全然接纳、全然抚育，全然有爱的父母，无论什么时候父母实体在这个目标上达不到要求，它们接下来就要为它们对孩子造成的伤害负责任了。

This however, is not the case for as you are aware, the purpose for which third density entities have incarnated is in order that they might learn the lessons of love.

然而，并不是这样子的，因为如你们察觉到的一样，第三密度的实体的投生的目的就是为了让它们可以学习爱的课程。

If each entity were born into a family where the only thing experienced was total love and acceptance, the experience of the entity would be similar to those entities who incarnated before the advent of the veil between the conscious and unconscious minds or before the availability of the choice between the positive and the negative paths, the result being that with no stimulus which is perceived as negative, very little growth takes place. Thusly, for one who incarnates for the purposes of learning the lessons of love, the perceived absence of love is essential in order that such learning may take place.

如果每一个实体都是被出生到这样一个家庭中，在其中唯一的被体验到的事情就是完全的爱与接纳，实体的体验就会与那些在表面意识和潜意识之间的罩纱出现之前，或者在正面性和负面性的道路之间的选择的可用性出现之前投生的实体的体验是类似的了，那种体验的结果是，因为没有被感觉为负面性的刺激物，只有非常少的成长发生了。

If the perception of love may be felt as total acceptance, then the perception of the absence of love may be felt by non-acceptance, which is manifested in the criticism of which you spoke.

如果爱的感受可以被感觉为全然接纳的，接下来缺乏爱的感受就可能由于不接纳而被感觉到，这种不接纳会通过你们谈及的批评被显化出来。

The degree then, to which this criticism is perceived by the child entity from the parents may be seen as correlative to the lessons each entity wish to set up for itself, beginning with the infancy and early childhood. This relationship is by no means the only situation by which entities may learn these lessons of love, throughout the life, many other relationships and situations will be encountered in which again the non-acceptance or the criticism is experienced however, most entities will choose to set up these lessons early in the life pattern so that the patterns have got an attitude having been established at a very early age, have the opportunity to grow throughout the incarnation and interact with other situations that may be perceived similarly

thus affording the entity multiplied, shall we say, opportunities for learning these lessons.

那么，这种由孩子实体从父母那里感觉到的批评的程度，就可以被视为是与每一个实体希望，从婴儿时期和童年早期开始，为它自己设置的课程相关联的。这种关系绝对不是在贯穿整个生命仅有的实体可以藉由其学习爱的课程的情况，很多其他的关系和情况都将会被遭遇到，在其中，不接纳或者批评再一次会被体验到了，然而，大多数实体将会选择在生命模式的早期设置好这些课程，这样这些模式就拥有一种在一个非常早的年龄就已经被建立了的态度了，并拥有机会在贯穿整个投生中成长并于其他的可能会被类似地感觉到的情况相互作用，并由此为实体提供，容我们说，多重的学习这些课程的机会了。

The learning of the lessons, of these lessons, as always with the lesson of love focuses again and again on the acceptance of the self and the other selves in the light

对课程的学习，对这些课程的学习，一如既往地是与爱的课程一起一次又一次地聚焦于在光之中对自我以及对其他自我的接纳。

This group has done much work in this area, and these matters have been spoken of before. We would say at this time that we particularly enjoyed speaking with this group about these matters in what you see as your recent past and speaking and working also with the one known as Aaron and the one known as Barbara. We have been very pleased with the dedication of this group to such workings and feel that the interactions were of a great help to those present and a value to ourselves as well.

这个团体已经在这个区域进行了大量的工作了，这些问题在之前已经被谈及过了。我们会在此刻说，我们特别喜欢在你们视为你们刚刚过去的的时间中与这个团体谈及这些问题，我们同样也喜欢和被知晓为 Aaron 和被知晓为 Barbara 的实体一同发言与工作。我们对于这个团体致力于这样的工作是非常高兴地，我们感觉到这种互动对于那些在场的人是具有一种巨大的帮助，对于我们同样也具有一种价值。

Thus the concepts of acceptance and forgiveness are those with which you are familiar.

因此，接纳和宽恕的观念是那些你们对其很熟悉的观念。

We would reiterate only that in the dealing with the voice of criticism from the mother and the father that each entity may continue to feel and hear throughout the life pattern, that the purpose of the incarnation for the seeker is not to be comfortable and happy thus the goal of the seeker in dealing with this voice is not to make the voice go away, but to be able to accept it and continue to live the life. Gradually, becoming able to accept the self and the other self to greater extents and then becoming able to forgive the self and the other selves also to greater extents. This is not work which may be forced.

我们会仅仅重申，在与每一个实体可能会在贯穿整个生命模式中持续感觉到和听到的来自于母亲和父亲的批评性的声音打交道的过程中，寻求者的投生的目的是不去变得舒适与快乐，因此，在与这种声音打交道的过程中寻求者的目标就不是

让这种声音消失，而是能够接纳它，继续活出生命，并逐渐地开始能够在更大的程度上接纳自我和其他自我，并接着开始能够同样在更大的程度上宽恕自我和其他自我。这不是可以被强迫的工作。

As the one known as Aaron has spoken about the need for the flower bud to be allowed to bloom.

如被知晓为 Aaron 的实体已经谈到过的一样，蓓蕾需要去被允许绽放。

We realize that it is a difficult process to proceed with a certain course of action in learning lessons and dealing with the self and at the same time not to judge ones progress. Yet this is what is necessary for the seeker, toward that end, we would encourage each in attempting to learn the acceptance. To focus on the present moment and not to attempt to swallow the entire life in a single bite, shall we say.

我们意识到，在学习课程，与自我打交道，并同时不去评判一个人的进程的方面，要沿着一定的行为的线路前进，这是一个困难的过程。而这也就是对于寻求者，朝向那个目的，所必不可少的事物了，我们会在每一个人尝试去学习接纳的过程中鼓励每一个人，去聚焦于当下一刻，并不尝试去，吞我们说，一口吞掉整个生命。

We feel that these words are sufficient at this time for this working and we'd be happy to respond further to any queries you may have at a later time. At this time we would transfer to the one known as Jim in order to close this working. We leave this instrument with thanks and in love and light. We are known to you as those of Q'uo.

我们感觉到在此刻对于这次工作这些言语是足够的了，我们很高兴在稍后进一步回应你们可能拥有的任何的问题。在此刻我们会转移到被知晓为 Jim 的实体以便于结束这次工作。我们带着感谢并在爱与光中离开这个器皿。我们是你们知晓的 Q'uo。

(Jim channeling)

(Jim 传讯)

I am Q'uo, and greet each of you again in the love and in the light of the one infinite Creator. At this time, we would offer ourselves for the responding to any queries, which you may have for us. Is there a query at this time?

我是 Q'uo，我在太一无限造物者的爱与光中再一次向你们各位致意。在此刻，我们会提供我们自己来回应任何你们可以会向我们提出的问题。在此刻有一个问题吗？

N: Not from me, Q'uo. I thank you for answering both of the questions that were (inaudible).

N: 我没有问题了，Q'uo。我为同时回答（听不见）的问题而感谢你们。

I am Q'uo, and we thank each of you as well for your invitation to us to join your circle of seeking once again. We are most grateful for this opportunity and we cannot express our joy at these gatherings to a sufficient degree but

can reaffirm that we feel a great peace and purpose is awakened each time we gather with your group. We are known to you as those of Q'uo and we leave you now in the love and in the light of the one infinite Creator. Adonai, my friends. Adonai.

我是 Q'uo, 我们同样也为你们邀请我们再一次加入你们的寻求的圈子而感谢你们每一位。我们对于这个机会是极其感激的, 我们怎么表达我们对于这些集会的喜悦都是不够的, 但是我们能够再次肯定, 我们感觉到一种巨大的平安与决心在每一次我们与你们的团体聚集在一起的时候被唤醒了。我们是你们知晓的 Q'uo, 我们现在在太一无限造物者的爱与光中离开你们。Adonai, 我的朋友们。Adonai。

March 10, 1991

1991-03-10 玛雅文化的信息

Group question: Some sources say that the Mayan culture was contacted by extraterrestrial entities and given information concerning this planet's transition to the fourth density. Is this information relatively accurate or should we look into other areas for a clear understanding of their culture? How can we use the information which has been left behind concerning their culture?

团体问题：一些来源说，玛雅文化被外星实体接触过并被给予了关于这个星球转换到第四密度的信息。这个信息是相对准确的吗，或者我们应该调查其他区域以取得一个对它们的文化的更加清晰的理解吗？我们如何才能使用在关于它们的文化的方面已经被留下来的信息呢？

(Carla channeling)

(Carla 传讯)

We are those of Q'uo. We greet each of you in the love and in the light of the one infinite Creator. It is indeed a privilege to be here, to enjoy each energy as it blends into unity, the energy moving in such a rhythmic and lovely way about the circle of seeking. It is a blessing to share in your meditation, and we are most grateful to you for asking our opinion upon such an interesting subject of the ways entities might work to aid in the coming of the next age or series of experiences and lessons which shall be that which is suited to your planet in your future.

我们是 Q'uo。我们在太一无限造物者的爱与光中向你们各位致意。在这里并在每一个人的能量混合为一体的时候，在能量用这样一种有韵律且充满爱的方式绕着这个寻求的圈子移动的时候享受每一个人的能量，这确实是一种荣幸。在你们的冥想中分享，这是一种福分，在关于在即将到来的下一个时代，或者将会在你们的未来适合于你们的行星的一系列的体验和课程的方面实体可能进行工作进行帮助的方式的主题上，我们对于你们在这样一个有趣的主题上请求我们的观点而感到极其感激。

We encourage each to be aware of the oneness of the group and the energies of light that move about it, to allow them to flow through you to the next density, not moving or changing them but realizing that you are part of a whole which is greater than yourself, a beautiful group of people who, together, have much more power than any one separately might, power to ask, power to seek, power to hope. This is the greatest thing, we feel, that entities such as yourselves who seek to serve the planet at this time can possibly do. And that is to spend time in the seeking, in the being with the infinite One and those who seek the infinite One.

我们鼓励每一个人都察觉到团体的一体性以及围绕着它的光的能量，并允许它们流经你们流到下一个密度，不用移动它们或者改变它们，而是意识到你们是一个比你自已更大的整体的一部分，你们是一个美丽的人群的团体，你们在一起比任何一个人分别地可能拥有的力量是拥有远远更大力量，请求的力量，寻求的力量和希望的力量。诸如你们自己这样的寻求去在这个时候去服务星球的实体所有可

能够做的事情，我们感觉到这就是最伟大的事情了。这个事情也就是将时间花费在寻求中，花费在与无限太一以及那些寻求无限太一的实体在一起之中。

Let us begin with a few introductory remarks which we feel would make a good basis for the general message. We are aware that each within this circle has a different gift. This is so not only of each in the circle but of each entity that is ever created. Each of you is unique. No one has your gift or gifts. No one your talents but you, yourself. But if you sit thinking, "Well, I have gifts, but I also have difficulties," may we say that if you gaze at your difficulties you will find them to be the other side of the coin of your greatest virtues. This instrument, for example, spoke of its lack of memory. This is that which seems within the illusion to be thoughtless and rude. It is, however, that which allows us to fill this entity with our concepts, for this entity does not cling to the past nor think greatly on the future. It is within the present moment that each of you exists. Memory and prophecy are irrelevant to aiding the planet or to living in the most spiritually appropriate way of service to others that you can possibly devise.

让我们从一些介绍性的评论开始，我们感觉到这些评论会为一般性的信息构建一个良好的基础。我们知道在这个圈子中的每一个人都拥有一个不同的礼物。不仅是在这个圈子中的每一个人都是这样的，曾经被创造过的每一个实体都是如此的。你们每一个人都是独一无二的。没有任何人拥有你的一个或者多个礼物。除了你，你自己之外，没有任何人拥有你的天赋。但是如果你坐下来并思考，“好的，我拥有礼物，但是我同样也拥有困难，”容我说，如果你注视着你的困难，你将会发现它们是你最大的优点的硬币的另一面。这个器皿，举个例子，谈到过它的记忆力不佳。这就是在幻象中看起来似乎是粗心大意与无礼的事物了。然而，它就是允许我们用我们的观念填满这个实体的事物了，因为这个实体既不会对过去紧握不放，也不会大量地对未来进行思考。你们每个人正是存在于当下一刻之中。回忆与预言与帮助这个星球或者通过你们有可能制定出来的在灵性上最为适当的服务他人的方式而生活是不相关的。

We also realize that each has aspirations and hopes. Each hopes to be able to contribute and because of the culture in which you live you see these contributions as those which can be held, seen, measured and given to others as objects. Indeed, each of you may feel quite appropriate, wishing to serve in these ways. However, it is well to realize that that which is a creation of yours is that which has been given to you because you have honed your consciousness, begun the process of choice which more and more refines the self, the emotions, the self-images and the journey itself so that there is no outside authority that may say to you that "This and this is what you must do." Only you in your inner guidance may come to a sense of peace and creativity, a feeling that needs no outside affirmation, a feeling that this is right action. This occurs when the entity simply allows the Higher Self within to make known to the self the environment in which the gifts which each has are to be created and presented.

我们同样也意识到，每一个人都拥有抱负与期待。每一个人都希望去做出贡献，而因为你们在其中生活的文化，你们将这些贡献视为是那些能够被抓住，被看到，

被衡量并被作为物品给予其他人的事物。确实，你们每个人都可能会感觉到这是相当合适的，并同时希望去用这些方式服务。然而，去意识到，你的一个造物之所是，就是因为你已经打磨了你的意识并已经开始了选择的过程而已经被你给予出来的事物，这个选择的过程越来越多地精炼了自我、情绪、自我形象以及旅程本身，这不会有外在的权威会对你说，“这个或者那个事情是你必须要做的。”在，仅仅只有你，通过你的内在的指引，可以取得一种平安和创造力的感觉，一种不需要外部的肯定的感觉，一种这就是正确的行动的感觉。这会在实体单纯地允许内在的高我让自我知晓这样一种环境的时候发生，在这个环境中每一个人所拥有的礼物是要被创造出来并被呈现出来的。

Behind all of these objects of creations, or may we say more accurately, co-creation with the infinite love and light of the Creator, is the infinity of Oneness, the primal beingness of which your consciousness is at this time an individuated field. Yes, each of you is unique. But each of you is created of Love, created with Love, created from Love, and within each of you is that which is pure, infinite, compassionate Love. Not the romantic love or a gentle sort of love, but a dynamic and creative love that burns away the dross within, that burns away the petty concerns so that you gently, quietly, allow that dross to be burned away, little by little, never judging the self, never allowing discouragement to last longer than is necessary to express it to the self.

在所有这些创造的目标之后，或者，容我们更加准确地说，在所有藉由造物者的无限的爱与光的共同创造的目标之后，是一体性的无限，你的意识首要的存在性在此刻是一个个体化的场域。是的，你们每一个人都是独一无二的。但是，你们每一个人都是由爱被创造的，藉由爱被创造的，从爱被创造的，在你们每个人内在之中是那纯粹、无限而富有同情心的爱之所是。不是那种浪漫性的爱或者一种温柔的爱，而是一种动力性和创造性的爱，这种爱会将内在之中的杂质烧光，会将琐屑的担忧烧光，这样你就会温和地、安静地，允许那种杂质被烧掉了，一点一点地，永不评判自我，永不允许沮丧持续比其向自我表达所需的时间更长的时间。

When one feels discouragement, when one does not know what to do, one is generally used to blaming the self for this impasse. We would specifically encourage each to allow those feelings that are appropriate to a disappointment in the self, but to realize that they are but the disappointments of one who has made a mistake in spelling, and so the eraser is taken out, and the spelling corrected. There is no more weight to be given to such errors than errors of any kind. That which you have not yet learned you are not responsible for. It is only as you learn things that you do become discouraged. Yet the discouragement is predictable. Therefore, we ask you to cherish yourself and nourish yourself during these times of change, for as you seek you shall find that change has sped up, and change is painful to the mind that is distinct to the consciousness that all have in common.

当一个人感觉到沮丧的时候，当一个人不知道要去做什么的时候，它通常习惯于因为这种死胡同而责备自我。我们会尤其鼓励每一个人都允许那些感觉，它们对于一种在自我内在之中的失望是合适的，但是意识到，它们不过其实一个在拼写上犯了错误的人的失望，于是橡皮擦被拿出来了，拼写被纠正了。相比任何类型

的错误，没有更多的重要性要被给予这样的错误。你不用为你尚未学会的事情负责。仅仅是在你学习事情的时候，你才会变得沮丧。而沮丧是可以预料的。因此，我们请你在这些改变的时间中爱护你自己并抚育你自己，因为当你们寻求的时候，你们将发现改变已经加速了，改变对于心智是痛苦的，而心智与所有人共同拥有的意识是不同的。

You are asking your mind to refrain from being critical, whereas all intelligence is based upon the making of choices. You make choices each moment of each day. What you shall hear among all the things that come into the ear—when you are concentrating upon this instrument's voice you do not hear the cars, or the furnace, or the birdsong, or the gentle sound of the unpredictable wind. Yet your ears have heard them. You simply have chosen to focus the attention which is finite upon the most interesting thing in the environment. Each time that a seeker comes to the realization that it wishes a transformed experience, it is wishing for the pain of becoming the butterfly. The pain is left behind with the chrysalis in the cocoon and the butterfly is free and beautiful. This is the process of change. The change itself will seem to the physical vehicle and to the mind of the physical vehicle very painful and it is considered appropriate within your culture to allay or palliate any kind of pain or at least to be disgruntled because there is pain.

你正在请求你的心智避免成为批判性的，而所有的智力都是基于做选择的。你在每一天的每一刻都做选择。在进入到耳朵中的所有的事物中，什么是你将会听到的——当你们正在集中注意力在这个器皿的声音的时候，你没有听到汽车、或者被家具、或者鸟鸣，或者无法预料的的风的温柔的声音。而你的耳朵已经听到它们了。你单纯地已经选择将有限的注意力集中在在环境中最有趣的事情上。每一次一个寻求者取得了那种它期待的是一种转变性的体验的领悟的时候，它都在期待那种变成蝴蝶的痛苦了。痛苦与在茧之中的蝶蛹一起被留在后面了，蝴蝶是自由而美丽的。这就是改变的过程。对于物质性载体以及对于物质性载体的头脑，改变本身将会看起来似乎是非常痛苦的，去减轻或者缓和任何类型的痛苦，或者至少因为有痛苦而感到不高兴，这在你们的文化中是被认为是合适的。

As spiritual beings we ask you to realize that your situation is that you are a field of consciousness. You are using a second-density creature which has offered itself up to you that you may use it for an incarnation. It does not have the same priorities of consciousness. It is more of a creature that is capable of fear than the consciousness, and that which is fear is also that which is desired. When one moves either in fear or in love to desire or to not desire, either is seen as a desiring. Thus, that which you desire positively comes to you, and we always remind each to be very careful of what you desire. However, that which you fear will also come to you, so we ask you also to be very careful about what you fear.

作为灵性上的存有，我们请你们意识到，你的情况是，你是一个意识的场域你正在使用一个第二密度的生物，这个生物已经将它自己奉献给你以便于你可以使用它进行一次投生。它并不拥有相同的意识的优先级。相比意识，它更多是属于一种能够恐惧的生物，被恐惧的事物同样也是被渴望的事物。当一个人要么在恐惧中，要么在爱中移动以渴望或者不去渴望的时候，两者中的任何一个都被视为是

一个令人渴望的事物。因此，你正面性渴望的事物会来到你的身上，我们一直提醒每一个人，对于你所渴望的事物非常地小心。无论如何，你恐惧的事物将同样也会来到你的身上，因此，我们请你们同样也对你恐惧的事物非常地小心。

Now we shall begin with the question about specific ways of working in order to midwife the coming age, as it has been called. When one is dealing with a culture that is not one's own it may be seen in many different ways depending upon one's goal in aiding the planet as a whole to become more harmonious with the change taking place. If the desire is to be utterly accurate in detail then the requirements of both the mind of your physical vehicle and the requirements of your consciousness must needs be addressed. If a point is to be made in a completely fictional manner it matters only that the consciousness be allowed its intuitions and hunches. Thus you may see that there are as many ways of determining the level of history compared to the level of intuition with which one shapes one's gifts as there are entities who may choose this form of service to others.

现在，我们将开始那个为了要为即将到来的时代接生，如它已经被称呼的一样，而进行工作的具体方式的问题。当一个人正在与一个并不是它自己的文化打交道的时候，它可以用许多不同的方式被看到是取决于一个人在帮助作为一个整体的行星与正在发生的改变变得更加协调一致的方面的目标的。如果渴望是去在具体细节的方面是完全准确的，那么对于你的物质性载具的心智的要求和对于你的意识的要求就必须同时被阐述了。如果一个要点是要用一种完全虚构的方式被阐述的，重要的事情就仅仅是，意识要被允许拥有其直觉与预感。因此，你们可以看到，相比一个人藉由其塑造它的礼物的直觉的层次，有多少实体可能会选择这种服务他人的形式，你们就可能会看到有多少确定历史的层次的方式。

In the healing sense, also, there is the information which may be funneled into the mind from sources within the illusion which you share at this time; there is also the possibility of allowing intuition and intuition alone to aid one in finding one's own voice as a healer. Any combination of these two may again be considered appropriate by one's unique character, vibration or harmonics. 在疗愈的方面，同样也有从你们在此刻分享的幻象中的来源被灌注到心智中的信息，同样也会有允许直接并仅仅允许直觉来帮助一个人找到它自己作为一个疗愈者的声音的可能性。这两者的任何的混合物可能再一次被一个人的独一无二的性格、振动或者谐音认为是合适的。

To one who wishes to use an object skillfully in order to aid in the birthing of the new age, again, one may go to those written words within your historical documents and find layers and layers of thought which have been crystallized in your writing. One may also simply sit with the object for it to offer that which it is and allow the intuition to arise to meet it. Any of these variations is acceptable. The place between one extreme and the other, between intuition and intellect, is equally acceptable as long as it is your true balance, that which you can stand behind and say, "This is I, this is the way I felt the need to do this."

对于一个希望去有技巧地使用一个对象以便于在新时代的诞生的过程中给予帮

助的实体，再一次，它可以在你们的历史性的文档中去寻找那些被写下的文字，并在你们的著作中找到一层又一层的已经被结晶了的想法。一个人同样也可以单纯地与那个对象坐在一起并让它提供其之所是，并允许直接升起以与之相会。这些变化中的任何一个都是可以接受的。在一个极端和另一个极端之间的作为，在直觉和智力之间的位置，是同等地可被接受的，只要它是你真实的平衡，只要你能站在后面并说，“这就是我，这就是我感觉到需要去做这个工作的方式。”

Until you have settled upon that much it is well to ponder the self itself. For it is your self, your consciousness, that which is in the end in union with all that is, that will be the vehicle which is able to aid the planetary consciousness. All of the tools of the intellect are just that, tools which may be respected and used but only in ways which do not create fear. May we say that fear is indeed a denial of the oneness of consciousness and an acceptance of the illusion.

一直到你已经在那个位置上稳固下来之前，去沉思自我之本身，这是很好的。因为它是你的自我，你的意识，是最终会与一切万有统一的事物，是将会成为能够帮助星球意识的媒介的事物。所有智力的工具都仅仅就是可以被尊重并仅仅通过不会制造恐惧的方式被使用的事物。容我们说，恐惧确实是对于意识的一体性的否认和一种对幻象的接受。

Now, each of you is aware that science describes this universe, this room in which you sit, to be specific, as a great emptiness within which, just as the night sky sparkles with stars near and far, the atoms and molecules of your bodies, of that upon which you sit, that of the air and of the floor, look back at you winking in the cosmic flow of energy. Each of you is galaxy upon galaxy, creation upon creation. There is in fact nothing but illusion and who you are is in the end that consciousness, that light being that is and was and shall ever more be, whether it is activated or has chosen to come once again into an awareness with the unpotentiated Creator. You are you. You are also all that you see and the Creator Itself. Within this illusion, however, each of you has made the vital choice that is the purpose of this entire density of learning, that choice being how to relate to the one infinite Creator. Shall you love the Creator by serving others, or shall you love the Creator by keeping others at a safe distance while you make yourself more powerful and thus more able to control your environment?

现在，你们每个人都察觉到科学描绘了这个宇宙，这个你们坐在其中的房间，具体地说，科学将其描绘为一种巨大的空无，在其中你们的身体，你们坐在其上的事物，以及空气和地板的原子和分子，就好像夜空中闪烁的星星一样，临近而遥远，并在宇宙的能量流动会眨着眼睛往回看着你。你们每一个人都是一层接一层的星系，一层接一层的造物。实际上没有任何事物，你之所是最终就是那种意识，那种光，它现在就是，过去是，并将一直都是光，无论它是被激活的，还是已经选择去再一次与未赋能的造物者一起进入到一种察觉中。你就是你。你同样也是你看到的一切和造物者自身。然而，在这个幻象中，你们每个人都已经做出了那个重大的选择，也就是对这整个学习的密度的目标的选择，选择如何与太一无限造物者建立关联。你是将会选择藉由服务他人来爱造物者，还是你将会藉由与其他人保持一个安全的距离来爱造物者并同时让你自己变得更加强大有力并由此更加能够控制你的环境呢？

It may be seen that in one way you express unity, or that which is. In the way of separation you may see the acceptance of that which is not, the illusion that there is anything separate from anything whatsoever. There is in fact no separation at all. And as you rest back into this awareness you find no room or place for fear. It has never been a welcome visitor. We encourage you to bid it leave you when it wishes, not fearing fear, not judging fear, but simply saying, "This is fear. I know that voice." This allows you to become more and more skillful at making choices seemingly large and seemingly small. The greatest choices that you have to make are simply the choices of how you wish to be and this is indeed the heart of our simple message to you this day. No matter how you wish to be a midwife, no matter in what way you wish to assist the birth of a new vibratory rate of consciousness, the work that needs to be done is work within the self, for it is in your being, and not in those things that you do, that by far the majority of your service lies.

可以被看到的事情是，用一种方式，你们表达出统一，或者其之所是 (that which is)。用分离的方式，你们可以看到对其之不是 (that which is not) 的接纳，看到任何事情都是与无论什么任何事情分离的幻象。实际上完全没有分离。当你在这种认识中休息的时候，你会发现没有恐惧的位置或者空间了。恐惧从来都不是一个受欢迎的访问者。我们鼓励你们在它希望离开的你的时候与它告别，不害怕恐惧，不评判恐惧，而是单纯地说，“这是恐惧，我知道那个声音。”这会允许你在做出表面上重大和表面上微小的选择的时候变得越来越有技巧。你所要做出的最大的选择，单纯地就是你如何希望去成为的选择，这确实就是今天我们给你们的简单的信息的核心了。无论你多么们希望去成为一个助产士，无论你用什么方式希望去帮助一种新的意识的振动的频率的诞生，需要被进行的工作都是在自我内在之中的，因为你的服务的绝大部分都是存在于你的存在之中，而不是在那些你做的事情中。

Think back to someone you have known. It may be a person of any age, sex or degree of estate in life, but that person, regardless of its race, intelligence, or color, or age, was lit up, illuminated from within. This entity somehow made you feel that hope was possible, that things were OK, that you were safe. That is because this entity had learned how to be a servant, had learned the hard lesson of disassembling the reliance on the rational thinking enough so that it was able to place more emphasis on the moment by moment considerations of the catalyst that it is being offered in every present moment.

回想一下某个你已经知道的人。它可能是任何年龄，性别或者出处在任何的人生阶段的人，但是那个人，无论它的种族、智力、颜色、年龄，都是从内在之中被点亮并被启发的。这个实体以某种方式让你感觉到希望是有可能的，事情是没问题的，你是安全的。那是因为那个实体已经学会如何成为一个仆人，它已经学会了足够多地拆除对于理性的思考的依赖了，这样它就能够将更多的重点放置在每时每刻对在每一个当下一刻中正在被提供的催化剂的考虑了。

It is in the present moment, as we have said, that one meets the infinite Creator, there and nowhere else. The present moment is always the intersection with eternity. You move in a river of time and space, and it is

inexorable within your illusion. It is an excellent illusion. However, there is that x-axis and the y-axis, the x-axis being the inexorable movement of the river of illusion intersected by the y-axis of infinity so that each present moment has extravagant possibilities of resonance and of resonant, euphonious living and being. It is to those who dwell in the present moment in praise and thanksgiving regardless of the estate which they have within the illusion who are able to channel through themselves that infinite love that no humanity can ever engender.

就是在当下一刻之中，如我们说过的一样，一个人遇到无限造物者了，就在那里，没有其他地方。当下一刻一直都是永恒的交汇处。你是在一条时间和空间的河流中移动的，它在你的幻象中是不可抗拒的。这是一个优异的幻象。然而，有 X 轴和 Y 轴，X 轴就是幻象的河流的不可抗拒的移动，它与永恒的 Y 轴相交，这样每一个当下一刻就拥有了奢侈的共鸣的可能性，以及有回音的、悦耳的生活和存在可能性了。就是那些无论它们在幻象中所拥有的生命状况是什么都在赞美和感恩中居住在当下一刻之中的人，它们能够通过它们自己传递没有任何人类能够产生出来的无限的爱了。

For within the illusion you are indeed finite. The patience wears out. The temper snaps. The love is embittered by disappointment. It is only when one seeks to live a life in resonant faith—and this can be done only blindly and courageously—that one is able to tap into that endless love that rains upon each and wishes only to move through each and manifest within your illusion as only you with your specialness can do. No one else can bring this energy into manifestation but you. For although all light is one basic vibration, yet it is your choices through many, many lifetimes that have made you able to receive in just this way, and for just this way you may radiate it. When you come to the working of the various objects in order to produce a desired service for others then you are necessarily dealing with distortion and somewhat imperfect memory. We may say that a good deal of that which is written is written in so biased a way as to not only camouflage the spontaneous moment in which something is being described but even to change its nature in such a way that it seems like something else entirely. Thusly, when one does the research among those artifacts of your culture one must be prepared to deal continuously with those facts that seem to contradict or in some way modify that which you would wish to be the way you would wish to express to others that verity which you are seeking to express. In this we encourage each to use its special gifts by allowing them to do their work without interference of will, for when one has been hollowed out by this consciousness of fiery and creative love one is then precisely such and such a vessel, and that vessel more and more, as you allow it to be so, has its own wisdom, its own ways, and will be able to communicate those ways to you.

因为在幻象中你确实是有限的。耐心会耗尽。脾气会爆发。爱因为失望而变得苦涩了。仅仅是在一个人寻求去在有共鸣的信心中活出一次生命的时候——这是仅仅能够用盲目而勇敢的方式被做到的——一个人才能够接住掉落到每一个人身上的无尽的爱，这种无尽的爱仅仅希望去流经每一个人并在你们的幻象中显化

出来，因为只有你藉由你的特别性才能够这样做。除了你之外，没有其他任何人能够将这种能量带入到显化之中。因为虽然所有的光都是一个基本的振动，正是你通过许许多多的生命所做出的选择使得你能够恰好用这种方式接受到它了，因为就是用这种方式，你可以将它照耀出来了。当你开始对各种对象的工作以便于产生出一种被渴望的对他人的服务的时候，接下来你就有必要与扭曲以及多少有些不完美的记忆打交道了。我们可以说，大量被写下的事物是用一种如此有偏向性的方式被写下来的，以至于这种方式不仅仅掩饰了在其中某个事物正在被描绘的自发性的时刻，同样甚至用这样一种它看起来似乎是某个完全不一样的事情的方式改变了它的特性。因此，当一个人正在对你们的文化的那些人造物之中进行研究的时候，一个人必须准备好去持续不断地与那些看起来似乎是矛盾的事实打交道，或者这些事实以某种方式修改了当你希望去向他人表达你正在去寻求表达的真理的时候你希望去成为的方式。在这个方面，我们鼓励每一个人都在不妨碍意志的情况下藉由允许它的特别的礼物进行它们的工作来使用它特别的礼物，因为当一个人已经藉由这种火焰般且创造性的爱的意识被清空了的时候，它接下来就完全是这样或者那样的一个容器了，这个容器随着你允许它成为这样一个容器，它会越来越多地拥有它自己的智慧，它自己的方式并将能够与你交流那些方式。

The allowing of a life in faith, then, is the primary resource which each entity may use regardless of its path of service in order to aid the infinite oneness which is more and more perceived as you enter a new area of the space and time river. This river has occasional bends in it, shall we say, occasional changes literally of the area of space through which the planet itself is traveling, this great spaceship, this island of yours you call Earth is rotating into a previously unpopulated vibratory pattern. It is doing this naturally and economically and the difficulties that you have spoken about are those difficulties of a difficult labor wherein the Earth itself must be able to continue its balance while receiving as the living being that it is these new cosmic influences and the new ways in which other cosmic influences from outside your sun system may come to you.

接下来，在信心中允许一次生命，就是每一个实体，无论它服务的途径是什么，可以使用以便于帮助无限的一体性的最主要的资源了，随着你进入到空间和时间的河流的一个新的区域，这种无限的一体性会越来越多地被感觉到，这个河流在其中会有偶然性的弯曲，在行星本身正在旅行通过的空间的区域中会有，容我们说，差不多是偶然性的改变，这艘巨大的太空船，这个你们称之为地球的你们的岛屿，正在旋转进入到一个之前尚未居住过的振动的模式之中，它正在自然而然地且节俭地进行这次转换，你们已经谈到过的困难是那些一次困难的分娩的困难，在其中地球本身，在作为如其之所是的活的存有接收到这些新的宇宙的影响和新的方式的时候，必须能够继续它的平衡，就是通过这些新的方式，来自于你们的太阳系外部的宇宙性的影响就可以来到你们身上的。

It is fortunate for those who wish to serve others upon this planet at this time that the most skillful way to serve is indeed by being. Each prayer, each moment in which you have thought of the one Creator becomes resonant and light-filled and the joy and light and peace of that contact with infinity moves through you along the x-axis of time and space and illusion, and

beyond all illusion entities may be greatly touched and greatly helped simply because you are. Your consciousness is the greatest treasure which you hold within the hollowness of your Earthly, physical vehicle. Know it for its sanctity and purity and see that as these emotions and desires arise they arise repetitively again and again and each time you have the opportunity to move into resonance and into infinity and to make a more skillful choice, not out of fear, not out of worry that you may not be doing the right thing, but in perfect allowing of this moment to be this moment, of allowing that which you can never understand, that mystery which is the Creator to flow through you. Love flowing through Love into Love, fullness through fullness into fullness, all perfect, all beautiful and all one.

很幸运的事情是，对于那些希望去在此刻服务在这个星球上的其他人的实体，最有技巧的服务的方式确实就是藉由存在。每一次祈祷，每一次你们在其中想到太一造物者的时刻，都会成为有共鸣的且充满了光了，与无限的接触喜悦、光与平安沿着时间、空间以及幻象的 X 轴流经你，在所有的幻象之外，单纯地因为你存在，实体们可以极大地被触及并极大地被帮助。你的意识是你在你的尘世的、物质性的载具的空无之中拥有的最伟大的珍宝。因为它的圣洁与纯净而知晓它，在这些情绪和渴望升起的时候看到，它们会一次又一次重复不断地升起的，每一次你都有机会去进入到共鸣，进入到无限，并做出一个更有技巧的选择，不是处于恐惧，不是出于你可能不是在做正确的事情的担忧，而是通过完全允许这一刻成为这一刻，允许你永远无法理解的事物，即造物者之所是的神秘流经你。爱通过爱流入到爱之中，圆满通过圆满流入到圆满之中，一切都是完美的，一切都是美丽的，一切都是合一。

You may say to any who may say something like this, "This is not true. There are wars and rumors of wars. There is hunger. There is pain. Why are these things there, and how can we fix them?" that it is precisely for such experiences as these that you incarnated. It is precisely the forgetting of oneness that you wish to accomplish in your incarnation here. You did not want to remember the truth. You wanted to forget the truth and then find it again, for within an illusion where you cannot know even scientifically the root cause of anything you most certainly cannot know the root cause of those things which are invisible and which are immeasurable by the instrumentation of your peoples. You wished to be confused, chaotic and scared. Why did you wish this for yourself? Were you in some way mean to yourself? To the contrary. You were giving yourself an opportunity to live a life in faith alone. Nothing can be known, but you have all inside, each of you has all inside. And as one approaches the self, more gently, more quietly and more aware of the true nature of the self, one is able to see that one is indeed born again, as so many of your peoples have been distressed to hear the phrase. Born within as a self-aware, eternal light being, to aid the Earth that you so love, to aid the changes that must come. It is simply necessary to find who you are and then be who you are in the very most truthful way, the most honest way that you can. All else will follow.

会有人说，“这不是真实的。有战争和战争的谣言。有饥饿。有痛苦。为什么这些事情在那里，我们如何才能解决它们？”对任何可能会说某种诸如这样的事物的

人，你们可以对它说，你投生恰恰就是为了诸如这些体验之类的体验的。你在你的投生中在这里希望去完成的事情，恰恰就是对一体性的遗忘。你并不要想记起真理。你想要遗忘真理并接着再一次找到它，因为在一个你甚至无法用科学性的方式找到任何事物的根本原因的幻象中，你极其肯定地是无法知道那些不可见且无法用你们的人群的测量工具来衡量的事物的根本原因的。你们希望变得混淆、混乱和吃惊。为什么你会为你自己希望这种情况呢？你用某种方式对你自己是有意义的吗？与之相反，你正在给予你自己一个机会去仅仅藉由信心而活出一次生命。没有任何事物能够被知晓，但是你在内在拥有一切，你们每个人都在内在拥有一切。随着一个人更为温和地、更为安静地接近自我，并更多地认识自我的真实的特性，它能够看到，它确实是被再一次生出来的，因为你们人群中如此多的人对于听到那个措辞是感到苦恼的。作为一个自我察觉的、永恒的光的存在在内在之中被诞生出来，以帮助那个你如此热爱的地球，帮助那些必定会到来的改变。去发现你是谁并接着用你所能找到的最为可信的方式，最为诚实的方式成为你之所是，这单纯地是必不可少的。所有其他的事情都将接着发生。

When one accepts the higher wisdom of this mysterious love one is a servant, yet one is for the first time entirely free of the prison of flesh and bone, life and death. One has become a citizen of eternity. Give respect to that part of yourself that is being born with the so-called new age. Love that child within. Nurture it within your heart's womb. Talk to it. Cherish it. Nurture it. And as you cherish the growing awareness of who you truly are you open your eyes at the present moment and there is your service before you, precisely there. It may distress you. It may be a pile of dirty dishes. It may be a discipline problem with a child. It may be digging a hole. It may be anything whatsoever. If it is done in love and compassion and respect for this experience right now, it is the greatest service you could ever perform. For you are being an entity that approaches the illusion fearlessly and lovingly.

当一个人接纳了这种神秘的爱的更高的智慧的时候，它就是一个仆人了，而它第一次完全摆脱了肉与骨，生命与死亡的牢笼了。一个人已经成为一个永恒的居民了。尊重你自己的那些正在与所谓的新时代一起被诞生出来的部分。爱那个内在之中的孩子。在你的心的子宫中滋养它。与它说话。珍爱它。抚育它。随着你珍爱你真正之所是的那个逐渐生长的认识，你就睁开了你的眼睛看着当下一刻了，在你面前有你的服务，就在那里。它可能让你感到苦恼。它可能是一堆脏盘子。它可能是与一个孩子的一个纪律的问题。它可能是挖一个洞。它可能是无论什么任何事情。如果它是藉由爱、同情心以及对这种目前体验的尊重而被完成的话，它就是你能执行的最大的服务了。因为你正在成为一个无惧地且充满爱地接近这个幻象的实体了。

We would at this time transfer this contact to the one known as Jim. We thank this instrument and in love and light transfer. I am of those of Q'uo.

我们会在此刻将这个接触转移到被知晓为 Jim 的实体。我们感谢这个器皿并在爱与光中转移。我是 Q'uo。

(Jim channeling)

(Jim 传讯)

I am Q'uo, and greet each again in love and light through this instrument. We realize that we have not spoken in a precise manner concerning some portions of your query for this evening and we would ask at this time if there are any questions whatsoever that remain upon your minds to which we may speak? We would also preface any responses by saying that we wish to give that which is helpful to you in your journeys of seeking, but we do not wish to be seen as those which are infallible, for, indeed, we are not infallible, and we give that information which we have found to be useful in our journeys. And we ask that you take that which is useful to you, leaving behind that which is not.

我是 Q'uo, 我通过这个器皿再一次在爱与光中向各位致意。我们意识到我们尚未用一种准确的谈及你们今晚的问题的一些部分, 我们会在此刻请问是否有无论什么任何留在你们的头脑中问题是我们可以谈论的呢? 我们同样会在任何的回应之前提前说, 我们希望给予在你们的寻求的旅程中对于你们有帮助的事物, 但是我们并不希望被视为是那些不会犯错的实体, 因为, 确实, 我们是会犯错的, 我们给出了那个我们在我们的旅程中已经发现是有帮助的信息。我们请你们接受对你们有用处的事物, 并将没有用处的东西留在后面。

Is there a query at this time?
在此刻有一个问题吗?

Questioner: I am still quite interested in the Mayan connection to the Pleiadians. Is this what was responsible for the beginnings of their peaceful culture?

提问者: 我仍旧对于玛雅文化与昴宿星团的联系感兴趣。这是要为它们和平的文化的开端负责任的事物吗?

I am Q'uo, and am aware of your question, my sister. As we look into that culture which has been called by many of your peoples the Mayan culture, we see that these entities through their desire to know more of that which you call the truth and their desire to progress as a people upon the evolutionary journey drew to themselves a variety of influences that were both of this planet and entities that had their location both within this solar system and beyond it.

我是 Q'uo, 我理解了你的问题, 我的姐妹。当我们观察那个已经被你们的很多人称之为玛雅文化的事物时, 我们看到这些实体, 通过他们去知晓更多你们称之为真理的事物的渴望以及他们作为一个在演化的旅程中的人群去前进的渴望, 将多种多样的影响吸引到它们自己身上, 这些影响同时包括属于这个行星的影响以那些其位置是在这个太阳系之类和在它之外的实体的影响。

(Tape ends.)
(磁带结束。)

March 20, 1991

1991-03-20 伴侣关系中的牺牲

Group question: Special Meditation for R and S in the area of long-term serious life-threatening illness. What does a person who is very much consciously aware of the necessity of maintaining balance in the life, of working out lessons, of facing the lessons, what does such a person do when there is an illness that continues to come back with various manifestations that puzzle doctors, that puzzle the person, that puzzle friends and family? What does such a person do in the way of realigning the thinking, the attitude, the being when everything has been exhausted, it would seem, in attempting to deal with the illness and the distortions of mind or emotions that have caused it? When all of the research into the childhood, the experiences of a traumatic nature during a life, and the lessons that one feels that are spiritually set before one have been explored in-depth and have been gone over very carefully? Is there a surrender and acceptance? Is it possible to push away the healing and the wholeness that we seek, by seeking too much? What would you say to such a person who is in need of the peace and the healing that comes with finding the wholeness and the integrity of the life pattern and how does such a person go about healing the mind/body/spirit complex?

团体问题：在长期的严重的威胁生命的疾病的领域中为 R 和 S 进行的特别冥想。对于一个非常有意识地知晓在生命中保持平衡，以及学习课程以及面对课程的必要性的人，在有一种疾病持续不断地带着各种各样的让医生感到困惑，让人们感到困惑，让朋友和家庭感到困惑的显化物返回的时候，这样一个人要做什么事情呢？在每一个事情都在尝试去与疾病和已经造成了疾病的心智或者情绪的扭曲打交道的过程中看起来似乎已经耗尽了时候，这样一个人在对思考、态度和存在进行重新校准的方式上要去做什么事情呢？当所有对于童年时期的研究，在一次生命期间的具有一种创伤性的特性的体验，以及一个人感觉是在灵性的方面在一个人前方被设置好的课程都已经被深入地探索过了并已经被非常仔细地返回回想了的时候，有可能因为过多地寻求仍将我们寻求的疗愈和完整性推开吗？对于这样一个需要藉由找到生命模式的完整性和整体性而出现的平安与疗愈的人，你们对他说什么呢，这样一个人如何着手开始了解心/身/灵复合体呢？

(Carla channeling)

(Carla 传讯)

We are those of Q'uo. Greetings to each of you in the love and in the light of the one infinite Creator. It is a great privilege to be called to this group and we thank you for the intensity of your seeking and the harmony of your meditation. Both are great blessings to us and great teachers of us.

我们是 Q'uo，在太一无限造物者的爱与光中向你们各位致意。被这个团体呼唤是一种极大的荣幸，我们为你们的寻求的强度以及你们的冥想的和谐一致而感谢你们。两者同时都是对我们的巨大的祝福并且是我们伟大的老师。

You ask concerning health and ill health. This is indeed a subject to which

many approaches may be taken. If it is acceptable to each of you, we would find a somewhat different approach to be useful as long as it is acceptable to each that the material offered herein not be offered to other entities.* We will pause, while each considers this and if there is an objection, we shall speak in a more desired way. I am Q'uo.

你们询问关于健康和不健康。这确实是一个可以用很多途径来处理的主题。如果你们每一个人都接受的话，我们会找到一条多少有些不同的有用处的途径，只要这一点是你们每一个人都可以接受的话，即在这里被提供的材料不被提供给其他实体*。在每一个人考虑这一点的时候，我们将暂停，如果有一种反对，我们将用一种更为满足要求的方式来发言。我是 Q'uo。

Jim: No objection here, Q'uo. Continue.

Jim: 这里没有反对。Q'uo。继续。

I am Q'uo. Very well. We ask each to gaze upon that which has been accepted by each as a subjectively known truth. That is, that the experience of this particular density is not an experience which is the experience of a native of this density. It is, rather, the experience of one who moves into an incarnational experience in which the very vibrations of the entire culture are somewhat, shall we say, distressing subjectively to each. In other words, we are speaking to those whom the Confederation has often called "wanderers." 我是 Q'uo。非常好。我们请每一个人都注视每一个人作为一种主观上被知晓的真理的而已经被接纳了的事物。也就是说，这个特定的密度的体验不是一个属于这个密度的本地人的体验之所是的一种体验。毋宁说，它是一个进入到这样一次投生性的体验之中的人的体验，在这样一次投生体验中，整个文化的核心的振动是多少有些，容我们说，在主观性的方面对每一个人都是令人痛苦的。换句话说，我们是对那些星际联邦已经进程称之为“流浪者”的实体们发言的。

Each of you knows a good deal about the transparency of third density illusion. To the various reflections, illuminations, and resources of the deep mind. Of the help available to and through the deep mind and of the continuing urgent necessity of being self-forgiven and self-accepting, being able to gaze, not only on all the world, in forgiveness and acceptance but upon the self. Because each of you has found this incarnational experience challenging, the aforementioned resources have been used to a great extent and we may simply go forward from there.

你们每个人都知道大量关于第三密度对于心智深处的各种各样的映射、启发以及资源的透明度的事情。你们每个人都知道通过心智深处可以被取得的帮助，你们每个人都知道成为自我宽恕、自我接纳并能够在宽恕和接纳中去不仅仅注视全部的世界，同样也注视自我的持久而紧迫的必要性。因为你们每个人都发现这次投生性的体验是挑战性的，上述的资源已经在一个很大的程度上被使用过了，我们可以单纯地从那里开始前进。

When a wanderer makes a decision to serve by moving into an incarnational experience amongst the people which it hopes to serve, it carries with it that desire for service which is beyond the description of normal desire. It is so

deeply heartfelt that it is more of an instinct than a desire. Because this sort of service takes a very balanced structure or fundament, each within the group has agreed to have companions along the way, most especially, the companions called mates.

当一个流浪者做出一个决定去藉由进入到一次在它希望去服务的人当中的投生性的体验而服务的决定的时候，它在它身上携带了对于服务的渴望，这种渴望是对渴望的通常性描绘所不能及的。它如此深入地是由衷的，以至于它更多是一种本能而不是一种渴望。因为这种类型的服务需要一种非常平衡的结构或者接触，在这个团体中的每一个人都已经达成一致在这条道路上拥有伙伴，尤其是被称之为伴侣的伙伴。

Thus, although each is equally sensitive, equally loving and equally willing, as the incarnational vibrations begin to wear away at the very fabric of the physical vehicle, this erosion is mirrored more by one than the other of the entities in the mated pair. It may be seen, for instance, that in the work that was the life desire of the one known as Don, the one who now acts as instrument acted not as the one who sacrificed, but as the strong right arm that could enable this wanderer to move through that ministry, that witness that unspoken evidence of love which each of you is not only capable of showing, but indeed does show. Without speech, without indication, without expression.

因此，虽然每一个人都是同等地敏感的，同等地有爱且同等地乐意的，随着投生性的振动开始磨损物质性载具的核心构造，在配对的伴侣中会这种侵蚀作用在一个实体身上的映射会比在另一个实体身上更多。举个例子，可以被看到的事情是，在被知晓为 Don 的实体的生命的渴望的工作中，现在作为器皿工作实体不是作为那个做出了牺牲的实体，而是作为强有力的右手而工作的实体，它使得这个流浪者能够穿越那种服务，它见证了你们每一个人不仅仅能够展现出来，同样也确实展现出来的爱的无言的证据。没有言语、没有指示，没有表达。

This entity, then, became polarized towards being that one which bore the vibrational difficulties in a more obvious way, and as the mated relationship with the one known as Jim occurred, there was more and more the polarization of the one who seems to serve physically and in a mundane way, and the one who seems to serve in a more directly communicative way. This may be seen also to be the case where, in the one known as R, there is the capacity for and the opportunity for much communication, while the one known as S balances this gift with the gift of sacrificial, physical, mundane responsibility. The more that is hoped for by the spirit that each of you is, the more intense will be this polarization so that each of the mated pair may experience as much of an extreme of difficulty as is possible while retaining an unbiased observational viewpoint whose nature is love.

这个实体，接下来，就开始朝向成为一个用一种更为明显的方式被振动性的困难所侵扰的人而极化了，当与被知晓为 Jim 的实体之间的伴侣关系发生的时候，在一个看起来似乎在身体上用一种世俗的方式服务的人身上，在一个看起来是用一种更为直接的交流性的方式服务的人身上，就会有越来越多的极化了。这可以被视为是同样也在被知晓为 R 的实体身上发生的情况，在被知晓为 S 的实体藉

由牺牲的、身体上的、世俗性的责任的礼物来平衡这种礼物的时候，在其中会有进行大量的沟通交流的能力和机会。被你们每个人之所是的灵性期待的事物越多，这种极化就将会越发强烈，这样，配对的伴侣中的每一个人都可能会体验到尽可能多的一种极度的困难，并同时保留了一种无偏见的观察性的视角，这个视角的特性就是爱。

It is to be reckoned with, with wanderers such as yourselves—and we are only able to say this to you because each of you has reckoned with and accepted that classification—that there is an additional burden that may be carried and that is carried by those who are able for as long as they are able and that is a far less personal, a far more planetary distress. Each entity in this room is an equal partner in a healing, not of one person, but in attempts to heal the planetary vibrations of those whom you came to serve. It is a great privilege, greatly treasured by each before this incarnation, to be offered the opportunity to carry not only a personal suffering, but also a deep, pure sorrow that is the pain of the planetary sphere which you came to love and to serve. It is well for each to realize that the one seems to be well and the other ill. This is, in fact, illusory and is an artifact of the masks which each chose to wear during this particular portion of the incarnational experience in order that a situation where there was love evidenced amidst difficulty could occur. Without the balancing mate, the vibrations of healing for the planet could in no way be carried by the one who has offered to take this part of the experiential catalyst which is, as we said, as artifact of each entities own high hopes and love as each gazed at this very difficult birthing upon the planet which you call Earth.

要被考虑到的事情是，在诸如你们自己这样的流浪者——我们仅仅能够对你们这样说，因为你们每一个人都已经考虑并接受了那个分类了——会有一种额外的重担是可能要被担负的，只要它们能够担负，它们就会去担负起这个重担，这个重担是一种远远较不个人性的，一种远远更多是全球性的痛苦。在这个房间中的每一个实体在疗愈的方面都是一个同等的伙伴，不是对一个人的疗愈，而是在尝试去疗愈你们前来服务的那些人的全球性的振动的方面。被提供机会去不仅仅承担一种个人的苦难，同样也承担在你们前来爱并前来服务的星球的痛苦之所是的一种深入而纯粹的忧伤，这是一种极大的荣幸，这和机会在投生前是被每一个人极其珍惜的。对于每一个人，去意识到一个人看起来似乎是健全的而另一个人是生病的，这是很好的。事实上，这是幻象，它是在投生体验的这个特定的部分期间每一个人选择去戴上的面具的一种人造物，以便于这样一种情况可以出现了，在这种情况下，爱在困难当中变得明显了。没有平衡性的伴侣，对于星球的疗愈的振动是绝对无法被一个已经做出了奉献来接受体验性催化剂的这个部分的人所承担得了，如我们说过的一样，投生性的体验的这个部分是当每一个人注视着在这个你们称之为地球的行星上的这场困难的出生过程的时候，每一个实体自己的崇高的希望和爱的人造物。

We are attempting to move each entity's mind from the concept of illness to the concept of suffering impersonally. We are aware that each questions how much suffering should be allowed; how much should it be fought; at what point shall it be completely accepted. To give each entity specific information

would cross that fine line and move us into direct confrontation with the law of free will.

我们正在尝试去让每一个实体的头脑从疾病观念移动到非个人性的苦难的观念。我们知道，每一个人都在询问，应该有多少数量的苦难被允许，应该有多少的苦难被反抗，它应该在什么位置上完成被接纳。要给予每一个实体具体的信息，这会跨越分界线并让我们进入到对自由意志的法则的直接侵犯。

Therefore, there are those things which we cannot offer you. What we can offer you is a careful view of the situation which you are experiencing from the point of view of one who is not incarnate and not moving through the extreme physical experiences which are shaping and honing the faith and the will of those who came to aid planet Earth in the most direct and loving way possible. You may easily gaze upon the crucifixion scene and see not simply the two that seem ill, but the four to whom we speak upon the cross, gazing at the planet. Gazing upon the people. Seeing weddings and funerals and families from the perspective of the cross. Seeing with compassion the imperfections and iniquities of all entities in third density including that third-density self, which each of you must somehow manage to engineer a way through the incarnation for.

因此，会有一些事情是我们无法提供给你们们的。我们所能够提供给你们们的是从一个非投生且没有经历极端的物质性的体验的实体的视角对于你们正在体验的情况的仔细的观察，这种极度的物质性的体验正在锐化和打磨那些通过有可能最为直接且有爱的方式前来帮助行星地球的实体们的信心与意志。你们可以轻易地注视着十字架受难的场景并看到在十字架上有不是单单有两个人看起来似乎是生病的，而是四个我们所谈及的人。它们注视着星球，注视着人群，从十字架的远景看到结婚、葬礼和家庭，并带着同情心看到在第三密度的所有实体的不完美和不义，包括第三密度的自我，你们每个人都必须以某种方式设法规划一条用来穿越投生的道路。

Yet, to grasp the nature of your situation it is necessary to move beyond the curtains of space and time. Move deeply within and touch the heart this is you. Find the I AM within the center of your being. Ask I AM, "How much shall I hurt?" and listen to the I AM for your I AM is true and that I AM says to you, "Sit. Feel. Listen." Become aware of the love that is the I AM. Know because you feel it, because you can touch it, that whether the physical body lives, dies, or does something in between, this I AM within you has only one ambition and that is to carry as much sacrificial love as is possible.

然而，要理解你们的情况的特性，必须要超越时间和空间的帷幕。深深进入到内在之中并接触你之所是的核心。找到在你的存有的中心之中的“我是”。寻问那个我是，“我将要受多少伤害？”并聆听那个我是，因为你的我是是真实的，你我是会对你说，“坐下来。感觉。聆听。”开始察觉到我是之所是的爱。请知晓，因为你感觉它，因为你能够触及它，无论物质性身体是活着还是死去还是在两者之间做某种事情，这个在你内在之中的我是都仅仅拥有一个雄心，那就是去尽可能多地承载牺牲性的爱。

In order that the energies of the planet may be stabilized during what is

indeed a fairly intense period of sorting out those who are harvestable, both positively and negatively, it should be no surprise to any that there are many very negative seeming events occurring at this time. There is also a negative harvest and there are those attempting to gain that harvestability.

在确实是一种相当强烈的将那些可收割的实体,同时包含正面性和负面性的方面可收割的实体,区分出来的时期中,为了要让星球的能量可以被稳定,在此刻会有很多在表面上非常负面性的事件发生,这不应该是会让任何人感到吃惊的事情同样也会有一种负面性的收割,会有那些正在尝试去取得那种可收割能力的实体。

We are aware that each wishes very much to ameliorate the illness, to become physically strong again, fit and seemingly far more ready to be a spiritual warrior. But the spirit has ever used those who seem weak in body, for the seeming weakness of body is instead a strength of spirit that does not wish to end the incarnation, that wishes always and in every place to give thanks for the opportunity to serve and like a true servant, hopes, no matter what the situation seems to be, to multiply the gifts and the talents of communication to those of this planet. To add a voice of compassion and humor and love and to subtract from this illusion as much judgment, prejudice and narrowness of view as possible, by picking that up too and carrying it into the light that wanderers are so aware of and feel with such reality.

我们知道每一个人都非常希望去缓解疾病,再一次在身体上变得强壮,适当且在表面上远远更加准备好成为一个灵性上的斗士。但是,灵性会不断使用那些在身体上看起来似乎是虚弱的人,因为身体的表面上的虚弱就是一种灵性上的优点,灵性并不希望结束投生,它希望一直且在每一个地方都会服务的机会致谢,灵性如同一个真正的仆人一样,无论情况看起来似乎是什么,都会希望去增加与那些属于这个星球的人进行沟通交流的礼物与天赋,灵性希望增加一种慈悲、幽默和爱的声音,并从这个幻象中尽可能多地减少的评判、偏见和观点的狭隘性,藉由同样也将其挑出来并将它带入到流浪者如此清楚察觉到并对这样的实相感觉到的光之中。

My brothers and sisters, we are aware that this may not give you comfort, for we are not speaking of healing your bodies, but we ask you to look at this situation of healing. Gaze, not at the physical for a moment, but turn your gaze to the degree of "I AM" that has been expressed and experienced by each mate from the other.

我的兄弟姐妹们,我们知道,这可能不会给予你们安慰,因为我们不是在谈及疗愈你们的身体,但我们请你们观察这个疗愈的情况,不是注视身体一会儿,而是将你的目光转向那种"我是"(I AM)的程度,这种"我是"是已经由每一个伴侣间相互彼此表达过并被体验过了的。

Ask yourself how important that wholeness is? And how many entities of whom you are aware that have a whole, healed mated relationship? You see, each of you moves into relationship with a knowing. A knowing that is beyond explanation. A knowing that it is that natural way to grow and learn. This you

cannot share with entities. This you can only celebrate with the mate. This is the spiritual health, the wholeness, this relationship, for with it you stand, yoked and pulling together and the ordeal of pulling this wagon of love and concern and care and treasuring and nurturing is pulled uphill and the more that it becomes steep, the more is the spirit fed with ever more refined fire, until there is actually a burning away of physical substance, the desire to help, to sacrifice, and to love is so very strong. An entity cannot do this alone. An entity can do many things alone but it cannot pull that wagon within which the Creator is the passenger. Thus, we ask each to respect the incarnational experience, which seems so hopeless. For each of you is indeed a living hope, a kind of sigil, the stamp of something far greater than you shall ever know that you are able to share.

问你自己那种完整性有多重要？有多少你知道的实体拥有一种完整的、疗愈的、伴侣的关系呢？你看，你们每一个人都是带着一种知晓进入到关系之中的。这是一种超越解释的知晓。这是一种对于它是去成长和学习的自然而然的途径的知晓。这是你无法与实体分享的事物。这是你仅仅能够与伴侣欢庆的事物。这是灵性上的健康与完整性，因为你们凭借着它而站立着，连接起来并一起拉动它，拉动这个爱、关心与关注的马车，并同时珍惜它和滋养它的辛苦工作，是被拉到山上的，它变得越发的陡峭，更多的灵性就会被越来越多的精炼的火焰所喂养，一直到自己上有一种物质性的材料的耗尽为止，去帮助、去牺牲以及去爱的渴望是如此非常强烈的。一个实体一个人能够做很多的事情，但是它无法将拉动那个马车，在那个马车中，造物者就是乘客。因此，我们请每一个人都尊重那个看起来似乎如此无助的投生性的体验。因为你们每一个人确实都是一个活的希望，是一种类型的魔符，是某种比你所曾经知晓你所能够分享的事物要远远大得多的事物的印记。

We would say just one more introductory thing before we open to questions. The cooperation or lack of cooperation with an illness that is manifesting within the body is always a concern for those who wish to live an impeccable life. We are able to say that at the point at which all speak to us this evening with their hopes and thoughts it is an acceptable and appropriate time to gaze at a cooperation with a destiny which you came to fulfill. Where is there fear? Examine that fear. Is there fear of loss? Move into your heart and sense what lies beyond fear and loss. Is there fear that one is not doing all that one could to work for health? Move into your heart. Touch that self and discover true weariness, true acceptance, and a readiness to be a consolation that is unspoken. This is not resignation. This is not giving up. This is not choosing death over life. This is choosing a present moment and determining that insofar as each is able, each shall appreciate, explore and care about the present moments that are the link betwixt the illusory bodies that your spirits now use and the eternity to which your spirits belong. Oh, how you yearn for the light of home, for the rest of eternity, for the peace of infinity, for the simple joy of living in truth when all about you in this incarnational experience is illusion upon illusion, all of it telling lie after lie after lie.

在我们开放提问之前，我们会仅仅多说一个介绍性的事情。与一个在身体中显化的疾病的合作或者缺少合作，对于那些希望去活出一种无瑕疵的生命的人，一直

都会是一个关注点。在那个所有人在今天晚上都带着他们的希望和想法而向我们发言的人所在的位置上，我们能够说，这是一个可以接受且合适的时间去凝视一种与你们前来实践的命运之间的合作。哪里有恐惧。检查那种恐惧。有对于失去的恐惧吗？进入到你的心中并感觉存在于恐惧和失去之外的事物。会有恐惧，一个人没有做所有一个人为了健康所能够做的事情吗？进入到你的心之中。接触那个自我并发现正是的缺点，真实的接纳，以及一种对于未被说出来的安慰物的乐意。这不是断念。这不是放弃。这不是选择死亡而不选择生命。这是选择一种当下一刻并在每一个人能够的范围内决定，每一个人都将欣赏、探索并关注当下，这些当下的时刻是在你们的灵体现在正在使用的幻象的身体和你的灵性所属于的永恒之间的连接。噢，当所有你们周围的事物在这次投生性的体验中都是一层接一层的幻象，一切都在告诉你一个接一个的谎言的时候，你们如多么渴望家园的光明，渴望永恒的休息，渴望无限的平安，渴望活在真理之中的简单的喜悦呀。

Be respectful of the duty you chose to shoulder in this incarnation. Realize that very few wanderers awaken to the extent that those present have awakened and then see that the illusion is going to seem for those who are this much awake ever less harmonious, ever more deleterious to the sensitized, physical vehicle.

尊重在这次投生中你们选择去担负的责任。意识到只有非常少的流浪者觉醒到了那些在场的人们已经觉醒的程度，并看到幻象对于那些觉醒到这样的程度的人将看起来一直都是较不协调一致的，对于敏感的身体载具将会是越来越更加有害的。

Why this and not that mate? Why the illness here and not there? Think not upon that, for the mated entity, the "I AM" of the two, have this illness. It is manifesting partially by one entity seeming weak, partially by one entity seeming strong; by one entity seeming to be unable and the other seeming to be able. But we ask each who seems to be so able, how able do you feel? And at the same time, we ask each who seems to be so weak, how weak is your spirit, now?

为什么是这对伴侣而不是那一对呢？为什么疾病是在这里而不是在那里呢？不要在那一点上考虑，因为配对的实体，两个人的“我是”，拥有了这种疾病。它是部分被一个在表面上虚弱的实体显化出来，部分被一个在表面上强壮的实体显化出来，一个实体在表面上是没有能力的，另一个在表面上是有能力的。但是，我们询问每一个看起来有能力的人，不感觉到多么有能力呢？同时，我们询问每一个看起来似乎如此虚弱的人，现在，你的灵性有多虚弱呢？

We ask you simply to gaze upon the remainder of this incarnation in peace. The only thing you need ask of yourself is to work on harmony with the mate as first priority among all things. To ask of the self, not what the world would ask of you, but to touch the "I AM" within you and move in accordance with that wisdom, no matter where it seems to lead you. For your strength as wanderers is knowing, accepting and rejoicing in the opportunity for servanthood upon a planet that is dark and much in need of the light and the love that you convey beyond all words and actions.

我们请你们单纯地在平安中注视这次投生的剩下的部分。唯一你需要请求你自己

的事情就是在于伴侣之间的协调性上进行工作，并将其作为所有事情当中的第一位的优先级。不是去问自己，世界会要求你们什么，而是去触碰那个在你们内在之中的“我是”，并于那种智慧协调一致地行动，无论它看起来似乎将你导向何处。因为你作为流浪者的力量是知晓、接纳并为在一个星球上的仆人身份的机会而欢庆的，这个星球是黑暗的，是大量需要你们在所有的言语和行动之外传递的光和爱的。

We are aware we have not settled anyone's problems, but we cannot without infringing upon free will. We may say, however, that although we seldom experience an emotion, we do experience an emotion at this time and that is sympathy. Each of you has been very greedy. When you came to this incarnation, each of you chose to fill the plate full with every problem and difficulty you could imagine, because you wished to be a witness to the light and to the love that is the true reality, that is the infinite creative Thought. Now you are here and you are doing this. Sometimes better, sometimes subjectively, but so much better.

我们察觉到我们尚未解决任何人的问题，但是我们无法不侵犯自由意志。然而，我们可以说，虽然我们很少体验到一种情绪，我们确实在此刻体验到一种情绪，那就是同情。你们每一个人都已经是非常贪心的。当你们来到这次投生的时候，你们每一个人都选择去将盘子用每一个你能够想象到的问题和困难装满了，因为你们希望去成为真实的实相之所是的，也就是无限创造性的想法之所是的爱与光的一个见证者。现在你们在这里了，你们正在做这件事。有时候是更好的，有时候是主观性地，但却是远远好得多的。

We ask you to cease judging and simply live in the moment without concern. When the incarnations of each are over, each will be so unbelievably pleased that the opportunity to express this kind of love and to communicate it in light and gentle ways has been taken and has been used. You will be saying, "What fun we had! What a wonderful time! Yes, it was tough. But, oh! What a time we had!"

我们请你们停止评判并单纯地没有忧虑地活在当下之中。当每一个人的投生结束的时候，每一个人都将对于去表达这种类型的爱并通过已经被采用以及已经被使用的轻柔和温和方式来交流这种爱的机会而如此令人难以置信地感到高兴。你们将会说，“我们玩得多高兴啊！多么美妙的一段时光呀！是的，它是艰苦的。但是，哦！我们度过了怎样一段时光呀！”

For you see, you are warriors—old, old warriors. Not against anything, but for love, and the love that you offer in this incarnation is the love which this density needs to understand; that is, sacrificial love.

因为你们看，你们是战士——年老的、上了年纪的战士。不是对抗任何事情，而是为爱而战，你们在这次投生中提供爱就是这个密度需要去理解的爱，也就是牺牲性的爱了。

Gladly split yourself open and bless the splitting. Worry not [about] the outcome of this or that and insofar as you can, remain aware of the reason you came. Of the joy of service. Of the great sympathy you deserve from

yourself as the animal, which has given itself as your vehicle, suffers because of the mismatch of spiritual vibrations betwixt the wanderer self, and the third-density vehicle.

愉快地将你自己切开，并祝福那种分裂。不要担心这样或者那样的结果，在你能够做到的范围内，对于你来到这里的理由保持察觉。保持察觉服务的喜悦。保持察觉你从你自己身上应得的巨大的同情心，你自己是一个动物，它已经献出了它自己作为你的载具，它因为在流浪者的自我和第三密度的载具之间的灵性上的振动的错配而受苦。

We salute you, my brothers and sisters, and we do indeed express sympathy. May you encourage each other. May you express your love and faith for each other and in each other and may you bring each other ever more close to that awareness of the "I AM" that is the center of all that there is. That place that is closer to you than your heart or your mind. That temple within which your spirit sits, while upon the physical plane all sorts of things are happening. Rest there in peace. We bless each and we thank this instrument for the care it took in challenging and for the trust it showed when it was asked to channel that which was not to be offered to others.

我的兄弟姐妹们，我们向你们敬礼，我们确实表达同情。祝愿你们相互彼此鼓励。住院你们对相互彼此表达爱并对相互彼此有信心，祝愿你们将相互彼此带到距离那种“我是”的认识的越来越远的地方，“我是”就是一切万有的中心了。那个地方是比你的心或者你的心智距离你更近的。那个地方就是那个你的灵性坐在其中的圣殿，而同时所有类型的事情都在物质性的层面上发生着。在平安中在那里休息，我们祝福每一位，我们为这个器皿在挑战的过程中所使用的关心，并为它在被要求去传讯不会被提供给其他人的信息的时候所展现出来的信任而感谢这个器皿。

At this time, we would transfer this contact to the one known as Jim. I am Q'uo, and leave this instrument in love and in light.

在此刻，我们会将这个接触转移到被知晓为 Jim 的实体。我是 Q'uo，我在爱与光中离开这个器皿。

(Jim channeling)

(Jim 传讯)

I am Q'uo, and greet each again in love and light through this instrument. At this time, we would offer ourselves to those present in the capacity of attempting to speak to any queries which may be upon the minds. Is there a query at this time?

我是 Q'uo，我们通过这个器皿再一次在爱与光中向各位致意。在此刻，我们会想那些在场的人提供我们自己来尝试去谈及可能留在它们的头脑中的任何的问题。在此刻有一个问题吗？

R: Yes, Q'uo. First off, for the message. There doesn't seem to be much left to say that you haven't said. I have one question. I'm wondering if my recent urge or compulsion to just let it go and let it happen, is it more a feeling of helplessness, or am I finally just realizing that I'm just here for the ride and

then stop trying to control it, just let it happen. It's going to happen either way, whether I try to effect the outcome or not.

R: 是的, Q'uo。首先, 是关于信息的问题。看起来似乎并没有很多你们尚未说过的事情剩下来了。我有一个问题。我想知道, 我最近对于释放它并让它发生的推动力与冲动, 是否它更多是一种无助的感觉, 还是我最终领悟到我就是在这里来骑马的, 那么就不要再尝试去控制它, 就让它发生好了。无论我是否尝试去影响结果, 它都将会用两种方法中的任何一种发生。

I'm just curious. I've recently been feeling almost lighter with the realization that I should just stop and let it happen. I'm sure you know what I'm trying to say, but I am having a hard time verbalizing it.

我仅仅感到好奇。我最近一直在因为那种我应该仅仅停下来并让它发生的领悟而感觉到几乎是更加轻松了。我确信你们知道我正在尝试去说的事情, 但是我在表达它的方面正在遇到一个困难的时间。

I am Q'uo, and am aware of your query, my brother. The ability to live one's incarnation in the present moment in the face of great discomfort is an ability which works its way to the conscious awareness by a circuitous path in many which find themselves in a situation such as that one which you now experience. Deep within one's subconscious mind and memory of that which encompasses this life pattern is the sure knowledge that all is well. As one lives the life and encounters the catalyst, this sure knowledge that all is well makes itself available in those ways which the entity is able ...

我是 Q'uo, 我理解了你的问题, 我的兄弟。在面对巨大的不适的时候在当下一刻之中活出一个人的投生的能力, 是一种会藉由一条迂回的道路找到它通往有意识的察觉的途径的能力, 在很多的这样的途径中, 它们会发现它们自己处于一种诸如你现在所体验到的情况中。在一个人的潜意识以及对囊括了这次生命模式的事物的记忆的内在深处, 是对于一切都好的确信的知晓。当一个人活出它的生命并遭遇到催化剂的时候, 这种一切都好的确切的知晓会让它自己可被取得, 通过那些实体能够.....

(Side one of tape ends.)

(磁带一面结束。)

(Jim channeling)

(Jim 传讯)

I am Q'uo, and am again with this instrument. The efforts that you make, seemingly in your own behalf, then, are those that extend in their effect to that environment which is this planet's third-density illusion. Thus, it is well to be of a light and accepting frame of mind and to offer oneself as that entity which gives light and love in whatever form is available to it.

我是 Q'uo, 我再一次与这个器皿在一起了。你做出的努力, 在表面上是为了你自己而做出的努力, 是那些在其影响中会延伸到这个星球的第三密度的环境的努力。因此, 拥有一种轻松与接纳性的心智的框架, 并将一个人自己作为用无论什么可以为其所取得的方式来给予光与爱的实体而奉献出来, 这是很好的。

Is there a further query, my brother?
我的兄弟，有一个进一步的问题吗？

R: I don't think so, Thank you, Q'uo.
R: 我想没有了，谢谢你们，Q'uo。

I am Q'uo, and we thank you, my brother. Is there another query?
我是Q'uo，我们感谢你，我的兄弟。有另一个问题吗？

Carla: I'd sure like to follow up on that one. Then the thing to do is to go ahead and accept whatever and to realize the healing is taking place simply because of our love of the planet. Is that a fair paraphrase of which your (inaudible)?

Carla: 我相信我想要跟着那个问题继续提问。那么要去做的事情就是去向前进并接纳无论什么事情，且意识到，单纯地因为我们对这个行星的爱，疗愈正在发生。那是对于你们的（听不见）的一种适当的意译吗？

I am Q'uo, and am aware of your query, my sister. We would agree that this is a relatively accurate interpretation of our intentions. We do not wish to place your feet for you upon your path or to choose those actions in which you shall engage or those actions in which you shall not take part in. These choices are those which are of most importance to each entity.

我是Q'uo，我理解了你的问题，我的姐妹。我们会赞成，这是对我们的意愿的一个相对准确的解释。我们并不希望在你的道路上为你走路，或在那些你将会参与到的行动中，或者那些你将不会参与到的行动中上为你做出选择。这些选择是对于每一个实体都具有极大的重要性的选择。

However, the attitude in which any attitude—we correct this instrument—in which any action is taken, is that attitude of acceptance and that placement of the attention within the moment that is before one, allowing that moment and its own urgencies to direct the feet upon the path rather than placing the feet according to a future or past determination or approximation.

然而，任何态度——我们更正这个器皿——任何行动藉由其执行的态度，就是去接纳并将注意力放在之在一个人面前的时刻之中，同时允许那个时刻以及它自己的迫切性去指引在道路上的脚步，而不是根据一种对未来或者对过去的决定或者估量来安排在道路上的脚步。

Is there a further query, my sister?
我的姐妹，有一个进一步的问题吗？

Carla: Yes. I have a couple of things I wanted to ask and I think they'll probably be pretty brief. One thing I've wanted to ask for a long time that I haven't felt the vibration (inaudible), is that when Don Elkins died, I felt as if it would (inaudible) ... but that was part of what we traded. I was learning wisdom and

he was learning compassion and compassion killed him, and he didn't heal in this density.

Carla: 是的。我有几个我想要询问的事情, 我想它们将很有可能是相当简短的。一个我想要问的事情是, 在一段很长的我们没有感觉到(听不见)的振动时间中, 也就是在 Don Elkins 去死的那段时间中, 我感觉到就好像它会 (听不见)但是那就是我们较易的事情的一部分了。我正在学习智慧, 他正在学习同情心, 那种同情心杀死了他, 他并未在这个密度中进行疗愈。

It has been my feeling that's gotten surer, since I have been able to heal that (inaudible) been able to forgive myself for somehow not being able to keep him alive. That as I heal that mental image in myself, that (inaudible). Could you confirm that?

我的感觉是, 那一点变得更加确信了, 因为我一直都能够进行疗愈 (听不见) 已经能够为我以某种方式无法让他活下来而宽恕我自己了。当我疗愈在我自己之中的那个心智上的形象的时候 (听不见)。你们能够确认那一点吗?

I am Q'uo, and am aware of your query, my sister. Because of the nature of your own surety in this area of your own investigation we may confirm that the exchange of energies that occurred between the two of you, prior to the death, as you would call it, of the one known as Don, that the one known as Don transferred a portion of his personality to you so that it became necessary for you in your own evolution and attempt at balancing the lessons of your life pattern, to undergo the same manifestations of the mental complex as did the one known as Don. Because this entity's personality resided in some part within your own mental complex, this then was a necessity, if you were to find your own mental balance once again. Thus, that which you have surmised is in the large part correct.

我是 Q'uo, 我理解了你的问题, 我的姐妹。因为你自己在这个你自己的探索的领域中的确定性, 我们可以确认, 在被知晓为 Don 的实体的, 如你所称的, 死亡之前发生在你们两个人之间的能量交换, 被知晓为 Don 的实体将他的人格的一部分转移给你了, 这样它对于你在你自己的演化以及在平衡你自己的生命模式的课程以承受与被知晓为 Don 的实体一样的心智复合体的显化物的方面的尝试中就是必不可少的了。因为这个实体的人格居住在在你自己的心智复合体中的某个部分中, 如果你要去再一次找到你自己的心智的平衡的话, 这接下来就是一个必然的事物了。因此, 你已经假设了的事情在大部分是正确的。

Is there a further query, my sister?

我的姐妹, 有一个进一步的问题吗?

Carla: Yes, I have one more. When ... well, Jim and I have been calling it "ill spouse/well spouse." When the ill spouse is feeling rotten, it's not too difficult for the well spouse to do something to comfort. To touch, a cool washcloth, some words of encouragement, but I am puzzled about what the ill spouse can do to somehow ease the burden of the one who has to deal with (inaudible). Is there a word? Is there a sentence? (Inaudible).

Carla: 是的, 我还有一个问题。当.....好的, Jim 和我一直称之为“坏配偶/好配

偶。当坏配偶正在感觉到堕落的时候，好配偶要去做某种事情来安慰，这并不太过困难的事情。对于接触，一条凉快的毛巾，一些鼓励的言语，但是在关于坏配偶能够做什么事情来用某种方式让一个不得不去与（听不见）打交道的人的重担放松下来的方面，我感到困惑。有一个词语吗？有一个句子吗？（听不见）。

I am Q'uo, and aware of your query, my sister. As you have correctly determined in your own query, a word, a touch, an expression of that love which is truly felt with the heart has a great transformative ability so that there need be no great display of gratitude other than the heartfelt offering of that love which truly resides within your heart.

我是 Q'uo，我理解了你的问题，我的姐妹。如你在你自己的问题中已经正确地确定了一样，一个词语，一个触碰，一种对真正用心感觉到的爱的表达，都拥有一种巨大的转变性的能力，这样，除了由衷地提供那种存在于你的心之中的爱之外，就不需要有巨大的感激的展现了。

Love is the great healer and enabler in all illusion. Call upon that quality of love that wells up from within you. Give it whatever form is possible.

爱就是在所有的幻象中的伟大的疗愈者与赋能者。呼唤那种从你们内在之中涌出的爱的特性。用无论什么有可能的方式来给予它。

Is there another query, my sister?

我的姐妹，有另一个问题吗？

Carla: I do have one final one. I know that my systems are weak enough now that just about any illness could be fatal to me (inaudible) and it tears at me that I would be leaving somebody who would be (inaudible) quite devastated and devastated for the rest of the incarnation. How can I forgive myself for putting him in this position? I have no choice.

我确实还有最后一个问题。我知道我的系统是现在是足够虚弱的，以至于大概任何的疾病对于我都会是致命的（听不见），它会将我撕裂以至于我会将某个人留在（听不见）相当荒废的状态并在投生剩下的时间中都会是荒废的。我如何才能为将它放置于这种情况中而宽恕我自己呢？我没有选择。

I am Q'uo, and am aware of your query, my sister. You can do only that which you can do, my sister. You cannot take another's burden, in most cases. You have borne much in your incarnation. Worry not about that which is projected from the present moment into that which shall be a future moment. Do and be in this moment and allow each succeeding moment to be created from the harmony of this moment. It is natural for entities within your third-density illusion to move from the present moment and to reminisce about those previous experiences and to project those that may occur in your future, for the present moment is that which is the most illusory and difficult to comfortably place oneself within, for all of one's life, then, is contained within that immediacy of experience which the present moment surrounds. And for most entities who have not consciously considered the purpose of the life pattern, the present moment is that which shall be escaped from. Thus,

we would recommend that you share your love at each present moment when it is felt and allow the moment to be enough unto itself.

我是 Q'uo, 我理解了你的问题, 我的姐妹。你仅仅能够做你能够做的事情, 我的姐妹。在大多数情况中, 你无法承担另一个人的负担。你在你的投生中已经担负了大量的事物了。不用担心从当下一刻被投射到将会是一个未来的时刻之中的事物。在这一刻中去行动并成为, 允许每一个接下来的时刻都从这一时刻的协调一致被创造出来。对于在你们的第三密度中的实体, 它们会自然而然地从当下一刻移动, 进入到对那些之前的体验的追忆并将那些可能发生在你们的未来的体验投射出来, 因为当下一刻是最为虚幻的且很难舒适地将一个人放置在内在之中的时刻, 因为一个人的生命的全部, 都是被包含在当下一刻所包围着的体验的直接性之中。对于绝大多数尚未有意识地考虑生命模式的目的的实体, 当下一刻就是将会被逃避的事物了。因此, 我们会推荐你与你的爱人在每一个当下一刻被感觉到是时候分享它, 并允许那一刻在其自身是足够的。

Is there a further query, my sister?

我的姐妹, 有一个进一步的问题吗?

Carla: No, my brother, I thank you very much. And I guess we'll just (inaudible) memorial statement. (Inaudible).

Carla: 没有了, 我的兄弟, 我非常感谢你。我猜想我们将仅仅 (听不见) 纪念性的陈述。(听不见)。

I am Q'uo, and we again thank you, my sister. Is there another query at this time?

我是 Q'uo, 我们再一次感谢你, 我的姐妹。在此刻有另一个问题吗?

S: Yes, Q'uo, I have a question. We've been doing a lot of discussing about the childhood and working those things out. And it seems that problems in the childhood that aren't worked out sometimes tend to contaminate the present moment and working things out, apparently, is going to be a very difficult and very painful process. My question is, is the clearing out and balancing of all of these painful experiences and feelings and dusting out cobwebs beneficial to allowing the present moment to be experienced with more purity or perhaps more clarity?

S: 是的, Q'uo, 我有一个问题。我们一直在关于童年时期的问题进行许多的讨论并想要解决那些事情。看起来似乎那些在童年时期无法解决的问题时常倾向于损害当前的时刻, 解决这些事情, 很明显地, 将会是一个非常困难且非常痛苦的过程。我的问题是, 清理并平衡所有这些痛苦的体验和感觉, 并将蜘蛛网扫除干净, 对于允许当前的时刻用更大的纯净度或者也许用更大的清晰度被体验到是有益处的吗?

I am Q'uo, and am aware of your query, my sister. We feel that you have a good grasp of this concept, for it is the early experiences within each entity's incarnation that prepare the entity for those lessons that shall be laid out and those trails that shall be followed in order that an overall balance within the mind/body/spirit complex might be obtained. The clarity of vision of which

you spoke is increased as one is able to see those factors and forces that have shaped one's attitudes and which yet echo within the present moment of each entity. A portion of one's efforts is well spent when one attempts to understand the formative years and their effect upon the perceptions and life pattern. The ability to enjoy each passing moment is enhanced, as one is able to balance the distortions that have been borne for these many years. This is not an escape into the past as one is attempting to enhance one's ability to express the truest nature of one's personality as the clearing of these early imprints is completed.

我是 Q'uo, 我理解了你的问题, 我的姐妹。我们感觉到你已经对于这个观念拥有了一种很好的掌握了, 因为在每一个实体的投生中, 就是那些早期的体验让实体为那些将会被安排的课程和那些将会被跟随的道路做好准备的事物了, 这样, 在心/身/灵复合体中的一种整体性的平衡就可以被取得了。你们谈及的景象的清晰度是随着一个人能够看到那些已经塑造了一个人的态度, 而又会在每一个实体的当下一刻产生回音的因素和力量而被增加的。在一个人尝试去理解那些形成性的岁月以及它们对观念与生命模式的影响的时候, 一个人的努力的一部分是被很有效花费了的。当一个人能够平衡这许多年来已经被担负的扭曲的时候, 去享受每一个经过的时刻的能力就会被增强了。当一个人因为对这些早期的印记的清理被完成了而正在尝试去增强它去表达它的人格的最真实的特性的能力的时候, 这不是一种逃避到过去之中。

Is there a further query, my sister?

我的姐妹, 有一个进一步的问题吗?

S: Not really. This was something I was concerned about and was having a hard time getting (inaudible) in the proper way. I would like to ask if there is anything that I can do help R better, to support him better to make this less difficult for him.

S: 不是真的有问题。这是某种我担忧的事情, 我在用适当的方式得到 (听不见) 的方面正在遇到一个困难的时刻。我想要请问, 是否有某种事情是我能够确实更好地帮助 R, 更好地支持他并让这对他少一些困难的。

I am Q'uo, and am aware of your query, my sister. We realize that each entity present would wish to improve in the effort that is offered in service to others, especially to those that are the mated entities in the relationships and we look upon those efforts which are being made and see that there is little left for suggested improvements for each gives with an whole heart and would give any more that was asked, if only it could be described. We commend you, each of you, for your whole-hearted giving and receiving of love. It is important not only to give the love which you feel, but to receive the love which is offered as well. We would make one general suggestion to each entity in this regard and that is that when the effort has been made, that the worry that attends intensive opportunities for learning be discarded and that whatever efforts are made, be made with as light a heart as is possible, for the worrying, as you call it, the overconcern for any situation, tends to debilitate the offering of service and to drag, as it were, the air speed, if we may utilize

the terminology for flight, for each present is indeed an entity that attempts to soar ever higher in the realms of love and service, therefore, be of good cheer, looking at the moment as that opportunity to share the love that is within, freely and creatively.

我是 Q'uo, 我理解了你的问题, 我的姐妹。我们意识到, 每一个在场的实体都会希望在努力中增强在服务他人中被提供的事物, 尤其是对那些在人际关系中的伴侣的实体, 我们观察这些正在被做出的努力, 并看到几乎没有剩下来要被建议改进的事情了, 因为每一个人都是带着一颗完全的心来给予的, 每一个人都会给出任何更多的被要求的事物, 只要它能够被描述出来。我们称赞你们, 你们每一个人, 因为你们全心全意的给予爱和接受爱。重要的事情不仅仅是去给予你感觉到的爱, 同样还是去接受同样也被提供出来的爱。我们会在这方面对每一个实体提供一个一般性的建议, 那个建议就是, 当努力已经被做出了的时候, 对于伴随着的强烈的学习的机会的担忧被抛开, 无论什么努力被做出了, 它们都是带着一颗尽可能轻松的心被做出的, 因为担忧, 如你们对它的称呼一样, 对于任何情况的过度忧虑, 会倾向于削弱对服务的提供, 并可以说是, 加大空气阻力, 如果我们可以使用那个飞行的术语的话, 因为每一个在场的实体都确实是一个尝试去越来越高地爱和服务的领域中翱翔的实体, 因此, 不用垂头丧气, 将那个时刻视为是, 自由地且创造性地, 分享内在之中的爱的机会。

Is there a further query, my sister?
我的姐妹, 有一个进一步的问题吗?

S: No, thank you very much.
S: 没有了, 非常感谢你们。

I am Q'uo, and again we thank you, my sister. As we assess the energies of this gathering, we feel that we have spoken to those concerns which were the focus of this group and for the time being, would suggest the pondering of that which we have been honored to share with you. Take those thoughts that are of value to you and leave those that are not.

我是 Q'uo, 再一次, 我们感谢你, 我的姐妹。当我们读取这次集会的能量的时候, 我们感觉到我们已经谈及了这个团体的焦点之所指示的那些关注点了, 目前, 我们会建议对我们已经有幸与你们分享了的内容进行沉思。拿走那些对与你们具有价值的事情并将那些没有价值的留下来。

We should be happy to speak with you again upon your request. At this time, we shall take our leave of this group leaving each, as always, in the love and in the light of the one infinite Creator. We are known to you as those of Q'uo. Adonai, my friends. Adonai.

我们将会很高兴按照你们的请求再一次与你们谈话。在此刻, 我们将离开这个团体, 一如既往, 我们在太一无限造物者的爱与光中离开各位。我们是你们知晓的 Q'uo。Adonai, 我的朋友们。Adonai。

Note: We are grateful that S has granted permission to share this transcript with others.

注释: 我们很感激 S 已经许可与其他人分享这份记录。

March 22, 1991

1991-03-22 Q'uo 的学习的进程

Group question: Happy Spring! Could Q'uo describe the learning process ... their learning process. Is there any regression in this learning process? Do we assist Q'uo's learning in our communication with them?

团体问题: 春天快乐! Q'uo 能够描述一下学习的过程.....它们的学习的过程吗? 在这个学习的过程中有任何的倒退吗? 我们会帮助通过我们与 Q'uo 之间的沟通交流帮助 Q'uo 的学习吗?

(Unknown channeling)

(无名者传讯)

I greet each of you this day in the love and in the light of the infinite Creator. We thank you for calling us to be with your group and, as always, appreciate the opportunity to be of service in the humble sharing of our opinions with you. As always also, we enjoy being with this group. This level of purity of dedication to search for the truth, for the mystery, is high and we enjoy the feeling of blending our vibrations with yours. We also enjoy experiencing the awareness of your third density surrounding us, for it gives us not only stimulations of memories of our own third density experiences, but also enhances our understanding of the illusion in which you now work.

我在这个日子在无限造物者的爱与光中向你们各位致意。我们为你们呼唤我们与你们的团队在一起而感谢你们, 我们一如既往对于能够通过我们与你们进行的对我们的观点的谦卑的奉献而有所服务是感激的。我们同样也, 一如既往, 是享受与这个团体在一起的。这种奉献于寻求真理, 寻求神秘的纯度的等级是很高的, 我们享受将我们的振动与你们的振动混合在一起的感觉。我们同样也喜欢体验到包围着我们的你们的第三密度的察觉, 因为它不仅仅给予我们对我们自己的第三密度的体验的回忆的刺激物, 它同样也增强了我们对你们现在在其中工作的幻象的理解。

You wish information this morning on our own learning process. This process is no different from your own, my friends, for we seek the same mystery which ever recedes before us and our journey upon the path is but the placing of one foot in front of the other, no more, no less than your own.

你们在这个早上想要我们自己的学习的过程的信息。这个过程与你们自己的学习的过程是没有差别的, 我的朋友们, 因为我们寻求相同的神秘, 这种神秘在我们面前不断地后退, 我们在这条道路上的旅程不过是一步一个脚印地前进, 与你们自己的旅程相比是不多也不少的。

We have but advanced a little further along this path, as you currently view your time/space continuum. For us, all times are the same. We realize this is perhaps a simplistic answer to your question and shall endeavor to give more information on the subject. However, we would say at this point, with regard to the question of regression in learning, that we feel there is no such thing as regression for each moment of time brings new learning experiences and the

degree to which these experiences are incorporated into the life pattern perhaps measure the progress that is made. However, progress will always be made regardless of the efficiency, shall we say, of the learning.

我们不过是在这条道路上多前进了一点点而已，如你们当前对于你们的时间/空间的连续体的观察一样。对于我们而言，所有的时间都是相同的。我们意识到这对于你们的问题也许是一个简单化地回答，我们将努力去在这个主题上给予更多的信息。然而，我们在这个位置上会说，在关于在学习中的退步的问题的方面，我们感觉到没有诸如退步之类的事情，因为每一个时刻都会带来新的学习的体验，这些体验被整合到生命模式中的程度也许可以衡量已经被做出的进展。然而，进展将一直被做出，无论学习的，容我说，成效是什么。

You are aware that learning and progress cannot be measured on a conscious level although your peoples are greatly biased toward this opinion and constantly seek to monitor both themselves and others. In terms of progress on many levels, indeed, performance in your societies is certainly measured by certain achievements which are consciously measured and analyzed. It is therefore perhaps a natural tendency that this same process be applied to spiritual progress and the measuring of this.

你们意识到，学习和进展是无法在一个有意识的层次上被衡量的，虽然你们的人群是极大地向着这种观点产生偏向性，并持续不断地寻求去同时监督他们自己和其他人。从在许多的层次上的进展的方面，确实，在你们的社会中，功绩肯定是藉由一定的成就而被衡量的，这些成就是有意识地被衡量和被分析的。因此也许会有一种自然的倾向性，这个相同的过程会被应用在灵性的发展和对这种发展的衡量中。

However, spiritual progress can never be measured in this way and those who cling to such methods of measurement are merely buying into, shall we say, the illusion in which you dwell.

然而，灵性的发展是永远无法用这种方式被衡量的，那些对这样的衡量的方法紧握不放的人仅仅是在，容我说，相信你们居住于其中的幻象而已。

We realize it is a difficult thing for your peoples not to attempt to measure the progress made, especially in a spiritual sense. For the seeker who is devoted to the search for the mystery to continue to advance along the path, being aware only of the present moment, of the step that is taken now, not of the steps that were taken yesterday or those that may be taken tomorrow, or the mountain that is ahead, or the ravine or other such obstacle, but [focusing] only on the current step, [this] is a very difficult step for many. And yet, is this not the simplest step way, my friends?

我们意识到，对于你们的人群而言，不尝试去衡量被做出的进展，尤其是在灵性意义上的进展，这是一件困难的事情。对于致力于寻求神秘以继续沿着那条道路前进的寻求者，如果他仅仅察觉到当下一刻，察觉到正在被走出的步子，而不察觉昨天已经被走出的步子或者明天可能被走出的步子，或者不察觉在前方的山川、或者沟壑、或者其他这样的障碍物，而仅仅聚焦在当前的步子，这对于很多人是一个非常困难的步骤。而这难道不是最简单的方式吗，我的朋友们？

You burden yourselves with so many things that are unnecessary to you. You burden yourselves with memories of the past, with anticipations and fears of the future. These do not belong to you in this present moment. We realize the difficulty of laying down these burdens. We would not mean to suggest that it is an easy thing. However, it can be done at any moment and the freedom known to one who has done so is unsurpassed by any thing.

你们让你们自己背负了如此多的你并不需要的事物。你们让你们自己背负了过去的记忆，对未来的期待和恐惧。这些在下一刻中并不属于你们。我们意识到放下这些负担的困难。我们并不打算要建议，这是一个容易的事情。然而，它是能够在任何时刻被做到的，对于一个已经这样做了的人，它所知晓的自由是胜过一切事物的。

We apologize for being shy of information with regard to our own learning process. Wherefore appearing to be so, however, it really is no different from your own. There are no techniques or pieces of advance knowledge we feel we can impart to you that would be of any help to you in your journey for each seeker will draw to itself those things that are compatible with the self that will aid the self in the learning process. These are unique to each and for one to share indiscriminately with another those things which are found to be helpful may often prove to be harmful to the one with whom they are sharing.

我们为在关于我们自己的学习的进程方面的信息的令人费解而抱歉。为什么要看起来是这样子的呢，无论如何，它真的与你们自己的道路没有区别。我们感觉到没有我们能够传授给你们技巧或者各种先进的知识是会在你们的旅程上对你们有任何帮助的，因为每一个寻求者都会将那些与自我相容的事物吸引到它自己身上，这些事物将会在学习的过程中帮助自我。这些事物是对于每一个人都是独一无二的，对于一个不加分辨地与另一个人分享那些被发现是有帮助的事物的人，这些事情经常证明是对那个它们正在对其分享的人是有害处的。

This may be done more beneficially between those who have walked a path together for some way, are familiar with the idiosyncrasies of each, and in these situations indeed the sharing of the learning experiences and of the companionship may be most beneficial and while we walk the same path that you do, we walk in a different location, shall we say, and what we find is helpful to us is simply that: it is helpful to us.

对于那些已经用某种方式一起走上了一条道路的人，如果这些人对于每一个人的特质都是熟悉的，这种对有帮助的事物的分享在他们之间可能会用更为有益处的方式被进行，在那些情况中，对学习的体验的分享和对伙伴关系的分享可以是最为有益处的，虽然我们是走在和你们相同的道路上，我们是走在一个，容我们说，不同的位置，我们发现对我们有帮助的事情单纯地就是那样子的：它对我们是有帮助的。

Each of you will find for yourselves that which is helpful to you. We have thanked this group often for the opportunity to work with you and have stated that you do us a great service in requesting our help for our service is our learning and our growth. Thus, by offering us the opportunity to be of service to you, you offer us the greater service that we may receive. For this

we once again extend our thanks, our gratitude, and our love.

你们每个人都将为你们自己发现对你们有帮助的事情。我们经常为与你们一同工作的机会而感谢这个团体，我们已经陈述过，你们在请求我们的帮助的过程中已经对我们进行了一种巨大的服务了，因为我们的服务就是我们的学习和我们的成长。因此，藉由提供我们机会来为你们服务，你们为我们提供了我们可能接受到的更大的服务了。为此，我们再一次致以我们的感谢、我们的感激和我们的爱。

We feel these words are sufficient for a beginning treatment of this subject and would be happy to answer further questions on this or any other subject at a later time.

我们感觉到这些言语对于这个主题的一个开场性的论述是足够的了，我们会很高兴在一个之后的时间回答在这个主题或者任何其他主题上的进一步问题。

At this point, we would transfer to the one known as Jim for the purpose of answering any further questions which may be on the minds of those present. We leave this instrument with thanks, in love and light. We are known to you as those of Q'uo.

在此刻，为了回答可能存在于那些在场的人的头脑中的任何进一步的问题的目的，我们将转移到知晓为 Jim 的实体。我们带着感谢，在爱与光中，离开这个器皿。我们是你们知晓的 Q'uo。

(Jim channeling)

(Jim 传讯)

I am Q'uo, and greet each of you again in love and light through this instrument. May we ask if there is a query to which we may speak?

我是 Q'uo，我通过这个器皿再一次在爱与光中向你们各位致意。请问是否有一个我们可以谈论的问题呢？

Carla: (Inaudible).

Carla: (听不见)。

I am Q'uo, and am aware of your query, my sister. We feel that we have shared what is the heart of the learning experience, not only for ourselves, but for any entities which yet seek the mystery and the unity of the one Creator and that is the interaction between entities. The opportunities for communication, for misunderstanding, for the wounding, for the healing, and for the transformation of entities in mind, body and spirit through the relationships that develop between entities. These means of learning are those which are most important. Not only to your own peoples, but to ourselves and all others of whom we are aware for the Creator shall learn from Itself. We, of course, as do other entities of those densities beyond your own third-density illusion, partake in individualized means of enhancing or working with this learning process.

我是 Q'uo，我理解了你的问题，我的姐妹。我们感觉到我们已经分享了学习的体验的核心了，不仅仅是对于我们自己，同样也是对于任何寻求太一造物者在实

体之间的相互作用的神秘和统一性的实体。沟通交流的机会，误解的机会，受伤的机会，疗愈的机会以及实体在心智、身体和灵性中通过在实体之间发展的人际关系转变的机会，这些学习途径就是那些最为重要的事情了。不仅仅是对于你们自己的人群，同样也是对于我们自己以及所有我们察觉到的其他人，因为造物者将会从祂自己身上学习。我们，当然，如在你们第三密度幻象之外的其他的面密度的其他的实体一样，都会参与到增强或者与这个学习的过程一同工作的个性化的途径之中。

Just as you utilize forms of meditation, visualization, prayer, ritual and so forth, so do we partake not only of these kinds of means of working with catalysts, but we also have developed other means which, though useful to us in our way of thinking and modes of perception, have little that may be offered from them to those of your people for there is enough difference in our personalities and our means of exploring our personalities that it would seem either incomprehensible to you, or seem that we were so different or other from you that the qualities that bind us as one and unite us as equal seekers of the one Creator would be overwhelming.

恰恰如同你们利用冥想、视觉化观想、祈祷、仪式以及诸如此类的形式一样，用一样的方式，我们会不仅仅参与到这些类型的与催化剂工作的途径，我们同样也已经发展出了其他方式，这些方式虽然在我们的思考的途径和感知的模式的方面对我们是有用处的，它们几乎没有可以被提供给你们的人群的部分，因为在我们的个体与我们探索我们的个性的途径的方面有足够大的差别，以至于它会看起来似乎要么是你们无法理解的，要么看起来似乎我们是与你们如此不同或者相异，以至于将我们结合为一体并将我们统一成为同等的太一造物者的寻求者的特性会是压倒性的。

Thus, we do not find it is completely helpful to share in complete detail that which is our refining process. Rather, we have chosen to emphasize that we share with you the learning that is born of the interaction between portions of the one Creator that seek the identity of self, of each other, and of the one Creator.

因此，我们确实发现，去通过完全的具体细节来分享我们精炼的过程之所是的事物不是完全有帮助的。相反，我们已经选择去强调，我们与你们所共享的学习是源自于在太一造物者的各个部分之间的相互作用的，太一造物者的各个部分在寻求自我的身份，相互彼此的身份以及太一造物者的身份。

Is there a further query, my sister?
我的姐妹，有一个进一步的问题吗？

Carla: Just a very small one that you might be able to answer. For the last two sessions I have been experiencing extreme heat. Can you comment on this?

Carla: 仅仅有一个非常小的你们可能能够回答的问题。在过去的两次集会中，我一直在体验到极大的热量。你们能够对此进行评论吗？

I am Q'uo, and we aware of your query, my sister. As you have progressed in your process of the vocal channeling, the sensitivities that allow you to be

aware of the conditioning vibration and of the narrow band transmission, you also are sensitive to this vibration in a way which affects your body's heating element, shall we say. You experience the light and love that we offer through you and through this contact even when it is being voiced by another instrument as a kind of heating or radiance that expresses itself in an analogous fashion in your physical vehicle and produces that heating of which you speak. This is simply an outgrowth, shall we say, or side effect of this contact and your increasing sensitivity to all stimuli.

我是 Q'uo, 我理解了你的问题, 我的姐妹。如你在你的语音的传讯的过程中已经发展出的那种允许你察觉到调节性的振动和窄频的传送的敏感性一样, 你同样也会用一种会影响你的身体的, 容我说, 热元素的方式对这种振动是敏感的。甚至是在它是被另一个器皿用声音传递的时候, 你将我们通过你以及通过这个接触提供的光与爱体验为一种类型的热量或者辐射, 它会在你的物质性载具中通过一种类比的方式表达它自己, 并产生出你谈及的热量。这单纯地是这种接触和你对所有的刺激物的不断增强的敏感性的, 容我说, 派生物或者副作用。

Is there another query, my sister?

我的姐妹, 有另一个问题吗?

Carla: No, thank you very much.

Carla: 没有, 非常感谢你们。

I am Q'uo, and we thank you, my sister. Is there another query at this time?

我是 Q'uo, 我们感谢你, 我的姐妹。在此刻有另一个问题吗?

Questioner: I have sort of a general one. I may have more specific formulations although I know that you can only answer generally. With regard to the situation with my parents and my brother, both that I experienced in greater depth just this weekend, I am beginning to be able to feel greater compassion and acceptance for my parents, where they are. At this point, I'm not able to feel that much for my brother and not feeling it a whole lot for my parents either. I know that this is a long process and there are things I am aware of that will aid that process.

提问者: 我有某种类型的一个一般性的问题。我可能会有更加具体的系统性的陈述, 虽然我知道你们仅仅能够一般性地回答。在关于我与我们的父母以及我的兄弟的关系的方面, 我在这个周末同时通过更大的深度体验到, 我正在开始能够对我的父母, 他们所在的位置, 感觉到更大的同情心和接纳性。在此刻, 我却无法对我的兄弟感觉到很多的接纳性, 我对于我的父母也没有感觉到很多的接纳性。我知道这是一个很长的过程, 有一些我察觉到的事情将会帮助那个过程。

My question is are there any general comments you can make or suggestions that you feel that would be helpful in being able to extend greater compassion and acceptance at this time?

我的问题是, 有任何一般性的评论是你们能够做出的吗, 或者在有任何的你们感觉到对于能够在此刻将更大的同情心和接纳性延伸出去有帮助的建议吗?

I am Q'uo, and am aware of your query, my sister. We examine your recent memory and that which is your long-term memory regarding these entities that have offered themselves as your parents, as is the custom to describe such entities that bring or provide an entry into this illusion for others that they may learn and seek the One within third density.

我是 Q'uo, 我理解了你的问题, 我的姐妹。我们检查了你在关于这些实体的方面的最近的记忆以及你长期的记忆, 这些实体已经将它们自己提供为你的父母, 如同习俗对这些实体的描述一样, 它们将其他的实体带入到这个幻象中, 或者为其提供了一个幻象的入口以便于这些其他的实体可以在第三密度之中学习和寻求太一了。

We may suggest that insofar as it is possible for you that you take a, shall we say, an inventory of what you are able to remember of your experiences with them, and as you are the observer of these images passing through the mind, look first with that objective of the observer [and] record mentally that which is observed, and then attempt to enter into the experience from the perspective of the ones known as your parents on an individual basis. That is, gather that which you know has formed each entity, become that entity, participate in the experience that you remember as that entity, then feel those feelings that come to you as that entity in each experience.

我们可以建议, 在你有可能的范围内, 你对于你能够记住的你与他们的体验开列一个, 容我们说, 清单, 当你是这些通过头脑的形象的观察者的时候, 首先藉由那个观察者的客观性来观察并在心之中记录被观察到的事物, 接下来, 尝试在一种个体性的方面从被知晓为父母的实体的远景来进入到那个体验之中。也就是说, 收集你知道的已经形成了每一个实体事物, 成为那个实体, 参与到你记得的那个实体的体验之中, 接下来感觉在每一个体验中作为那个实体发生在你身上的感觉。

This is a process which may take as much time and effort as you are willing to invest and which you feel is fruitful to invest and which can give you the beginning approximation of these entities' means of perceiving and of these entities' life pattern as a whole.

这是一个可能会花费大量的时间和努力的过程, 只要你乐意于投入时间和努力, 只要你感觉到这样的投入是富有成效的, 并能够给予你对于这些实体的感觉的方式以及这些实体作为一个整体的生命模式的途径的估计的开端。

Then you may begin to perceive how these entities have chosen to learn various lessons, how these entities have found a difficulty or ease in various expressions in their selfhood and begin to understand and have compassion for that which is the heart of each entity and begin to explore how accessible or inaccessible is the journey that each entity makes from its heart to your heart and to any other heart by becoming these entities insofar as it is possible for you. Then you may begin to experience their reality, shall we say, or illusion, and through this experience have a bridge formed between the hearts of each of you, that you may travel mentally and/or emotionally at those times of your choosing so that this process may become internalized in

a fashion that then is offered to the subconscious mind and may through the working with the subconscious mind provide those images to you through either your dreaming process or through meditation that may enhance and enable further compassion from you to them.

接下来，你们可以开始感觉到这些实体是如何已经选择去学习各种各样的课程，这些实体如何已经在各种各样的体验中在它们的自我属性中发现一种困难或者容易，如何开始理解每一个实体的核心之所是的事物并对其拥有一种同情心，如何开始探索每一个实体所进行的那个旅程是如何可以达到或者不能达到的，这条旅程是藉由在你有可能的范围内成为这些实体而从它的心到你的心，并到其他任何人的心的旅程。接下来，你就可以开始体验他们的，容我说，实相或者它们的幻象了，通过这种体验，在你们每一个人的心中间会有一座桥梁被形成了，以便于你就可以在那些你做出选择的时刻在心智上，并且/或者，在情绪上进行旅行了，这样，这个过程就可以用这样一种方式被内化，这个过程接下来提供给潜意识的心智，并可以通过与潜意识的心智一同工作来要么通过梦境的过程，要么通过冥想向你提供那些图像，这些图像可能会增强从你到他们的同情心并使之进一步变得可能了。

This is a means of experiencing the life pattern or flavor, the tone of another which may aid you in your overall understanding of any other entity.

这是一种体验生命模式或者风味，以及另一个人的音调的途径，它可以在你对任何其他实体的整体性的理解方面帮助你。

Is there a further query, my sister?
我的姐妹，有一个进一步的问题吗？

Questioner: Not for now. Thank you very much.
提问者：暂时没有了。非常感谢你们。

I am Q'uo, and we thank you, my sister. Is there another query at this time?
我是 Q'uo，我们感谢你，我的姐妹。在此刻有另一个问题吗？

Carla: (Inaudible).
Carla: (听不见)。

I am Q'uo, and am aware of your query, my sister. Without moving past the boundary of infringement upon free will, we may suggest that there is a family of kindred souls that is well known to each of you, the combinations of which would provide the harmony that would enable those of our social memory complex and other contacts known to this group to work with this group in a fashion which would be helpful to the understandings of each entity, much as the harmony of the group now gathered provides a stable basis upon which we may construct various concept-complexes that may be more or less useful to you and to others who seek in the same general fashion as do you. Thus, there are many combinations of entities that would provide the kind of harmony that is necessary for a clear opening to be made into the group by entities such as ourselves.

我是 Q'uo, 我理解了你的问题, 我的姐妹。在不超越侵犯自由意志的边界的情况下, 我们可以建议, 有一个你们每一个人都熟知的有亲缘关系的灵魂的家庭, 这些灵魂的混合体会提供协调一致, 这种协调会使得我们的社会记忆复合体的接触以及其他的这个团体所知晓的接触能够用一种会对于每一个实体的理解有帮助的方式与这个团体一种工作, 这非常类似于现在聚集在一起的团体的协调提供了一个稳固的基础, 在其上我们就可以构建各种各样的观念的复合体, 这些观念复合体对于你们以及对于其他的用和你们同样的一般性的方法来寻求的人们是或多或少可能会有用处的。因此, 会有许多的实体的组合会提供那种类型的协调性, 这对于一种向着由诸如我们自己之类的实体所组成的团体所做出的清晰的开放是需要的。

Is there a further query, my sister?
我的姐妹, 有一个进一步的问题吗?

Carla: No, Q'uo. Thank you very, very much.
Carla: 没有了。Q'uo, 非常非常感谢你们。

I am Q'uo, and again we thank you, my sister. Is there another query at this time?
我是 Q'uo, 我们再一次感谢你, 我的姐妹。在此刻有另一个问题吗?

(No further queries.)
(没有进一步的问题。)

I am Q'uo, and we again thank each for yet another opportunity to blend our vibrations with yours and to speak from heart to heart those thoughts that are called by the desire to move ever closer to each other and to the one Creator. We move with you upon this journey and thank you for the opportunity of giving voice to our thoughts. We shall leave you at this time, though ever do we walk with you in the love and in the light of the one infinite Creator. Adonai, my friends. Adonai.

我是 Q'uo, 我们为另一个将我们的振动与你们的振动混合在一起并用从心到心的方式讲述那些因为越来越靠近相互彼此并靠近太一造物者的渴望而被呼唤的想法的机会而再一次感谢各位。我们与你们在这条旅程上同行, 我们为你们为我们的想法赋予声音的机会而感谢你们。我们将在此刻离开, 虽然我们会一直在太一无限造物者的爱与光中与你们同行。Adonai, 我的朋友们。Adonai。

March 27, 1991

1991-03-27 形而上学的创作

Question from S: Question dealing with the concept of what sort of effort to make of a novel that would incorporate the qualities of the wanderer entering this Earth's planetary sphere in order to be of service and how the development of identity using various concepts that have been put forth in metaphysical writings, how this would be accomplished to best get across the idea of an entity of light wishing to aid a planet that is in the process of being born. And then any words that Q'uo might have to say to S in greeting in general and specifically concerning her desire to be in contrast and in balance to the great amount of doing that she has been doing.

来自 S 的问题：问题是与这样一个观念打交道的，要创作一部小说，什么样类型的努力会整合为了进行服务而进入到这个地球的星球的范围中的流浪者的特性，个性的发展如何使用各种各样已经在形而上学的作品中被提出的观念，这部小说如何被完成才能最佳地说清楚一个希望去帮助一个正在处于被出生的过程中的行星的属于光的实体的观念。那么，在一般性的致意，以及更为具体地在关于她对于在对比和平衡她一直在做的巨大数量的行动的方面的渴望，有任何 Q'uo 可能要对 S 说的言语吗？

(Carla channeling)

(Carla 传讯)

I am Q'uo. Greetings to this group this day. May we express our extreme gratitude that you have in your own love and your own life in the name of the infinite Creator called us who are messengers of love and light to you. Together we praise the one infinite Creator, the mystery that is always [invented] and always mysterious and yet always the bedrock of the incarnational experience for those who have the hearts to understand.

我是 Q'uo。今天向这个团体致意。你们已经在你们自己的爱与你们自己的生命中以无限造物者的名义呼唤了我们这些爱和光的信使来到你们这里，容我们表达我们对此的极大的感激。我们一同赞美太一无限造物者以及那一直被创造出来并一直是神秘的奥秘，对于那些已经拥有心去理解的实体，这种奥秘一直都是它们的投生体验的根基。

We also would like to express that we of Q'uo is of a principle or combined energy offering consisting of the ones known as Latwii and the ones known as Ra. Each of us in our memory blesses, thanks and offers you love. We wish you to know as we wish all who would seek us to know that to experience our presence in your meditation you need only ask and you shall never be alone. We speak this to the one known as S especially, for it has been our privilege many times as Latwii to be with the one known as S.

我们同样也想要表达，我们 Q'uo 是一个原则或者一种混合的能量，它是由被知晓为 Latwii 的实体和被知晓为 Ra 的实体所组成的。我们每一个都在我们的记忆中祝福、感谢并向你们提供爱。我们希望你们知道，如我们希望所有寻求我们的人都知道的一样，要在你们的冥想中体验我们的临在，你们仅仅需要请求，你将

永远都不是孤单的。我们尤其向被知晓为 S 的实体说这一点，因为在很多当 Latwii 与被知晓为 S 的实体在一起的时候，这已经是我们的荣幸了。

Now we would say a few words about this principle, for these words are not those of Ra. The ones of Ra have been our teachers as well as your own. We are much more progressively guided by the ones of Ra than we would normally be in working with this group because the vibrations of this group are such that those less orthodox and introductory teachings are not the desire of this group but rather the desire is to explore further. And as that desire puts out a certain call and as both the ones known as Ra and the ones known as Latwii have permission from the Council which governs entering into your energies within this sphere we banded together, that we of Latwii might use more of the teachings of the one known as Ra.

现在，我们会在关于这个原则的方面说几句话，因为这几句话不是 Ra 团体的话。Ra 团体已经是我们的老师了，如同它们是你们自己的老师一样。相比我们通常在与这个团体一同工作的时候我们所受的指引，我们是用远远更为进步的方式被 Ra 团体所指引的，因为这个团体的振动就是如此以至于那些较不传统性以及介绍性的教导并不是这个团体的渴望，毋宁说，渴望就是去更为深入地探索。随着当渴望发出了一定的呼唤的时候，当被知晓为 Ra 的实体和被知晓为 Latwii 的实体已经从掌管进入到在这个星球中的你们的能量的委员会得到许可的时候，我们就绑在一起了，这样我们 Latwii 团体就可以使用更多的被知晓为 Ra 的团体的教导了。

So, we speak to you with Latwii's voice but with far more ability to have access to the teachings of the ones known as Ra. There is not a partnership here. You are listening to those of Latwii. It is simply that we have collaborated with those of Ra and we use our own discrimination in guarding the free will of each. It is indeed a blessing to do this work as we very much enjoy and love each other's social memory complexes.

因此，我们是藉由 Latwii 的声音来向你们发言，但我们却远远更加有能力去使用被知晓为 Ra 的团体的教导。在这里没有一种伙伴关系。你们正在聆听 Latwii 团体。这单纯地就是，我们已经与 Ra 团体合作了，我们使用我们自己的分辨力在保卫每一个人的自由意志。进行这个工作确实是一种福分，因为我们非常喜欢并热爱相互彼此的社会记忆复合体。

Now, on to the questions at hand. When a body of work is being written concerning metaphysical truths it is completely up to the author as to whether to fictionalize information or to work with the highest and best information which you have, using it literally and without alteration. This would not be true if by such writing the free will of any would be infringed upon. However, it is impossible to infringe upon someone in book form, for there is no difficulty whatsoever in closing a book. Those who do not wish to see the information or the emotions therein within their own experience will simply find your book quite invisible.

现在，转到要处理的问题上。当一部关于形而上学的真理的作品正在被写作的时候，在关于是要将信息小说化，还是要与你们所拥有的最高和最佳的信息一同工

作，并在字面上地且没有改变地使用那个信息的方面，这是完全由作者决定的。如果藉由这样的写作任何人的自由意志会被侵犯，这个信息就不会是真实的了。然而，用书本的形式，要去侵犯某个人，这是不可能的，因为在关上一本书的方面是不会有无论什么任何的困难的。那些并不希望看到信息或者在它们自己的体验内在之中的情绪的人，会单纯地发现你们的书本是相当不显眼的。

Therefore, it depends completely upon the sensitivities of one who is attempting to become a carpenter in words, building with these structural members an area around those infinite concepts and possibilities that can never be put into words. There is another reason of why it is not necessary, unless it is simply desired to alter the truth of that which you know at this time. Entities who are not ready for this particular material, even if they find it helpful, will assume it to be fiction. For it is stranger than things that are created in the mind of man.

因此，它是完全取决于一个正在尝试去一个使用文字的木匠的实体的敏感性的，这个木匠并正在藉由这些结构上的成员在那些永远不可能形成文字的无限的观念和可能性周围构建一个区域。在关于为什么不一定会侵犯自由意志，除非被渴望的事情单纯地就是去改变你们在此刻知晓的事情的真理的方面，还有另外一个原因。那些尚未对这种特定的材料做好准备的实体，即使它们发现它是有帮助的，它们将会假设它是虚构的作品。因为它是比在人类的头脑中被创造出来的事情要更加奇怪的。

The peculiarities, shall we say, of a truly lived spiritual path are such as cannot be reduced to cliché without considerable practice. Consequently, we feel the issue that is truly being asked here is an issue concerning free will and the potential for an author infringing upon the free will of the reader. We do not feel that this is possible. Therefore, we encourage the one known as S to recruit her own inner wisdom, her own personal truth, and to write fearlessly, carefully and with absolute bravado. For all the tools that are placed within the reach of entities so that they may see them are those works of inestimable service.

容我们说，一条真正被活出的灵性的道路的特质，就是如此以至于它无法在没有可观的实践的情况下被降级为老生常谈。因此，我们感觉到在这里真正正在询问的议题是一个关于自由意志和一个作者侵犯读者的自由意志的可能性的议题。我们并不感觉到这是有可能的。因此，我们鼓励被仔细去为 S 的实体去补充她自己的内在的智慧，她自己个人性的真理并无惧地、小心谨慎地、且带着绝对的英勇而写作。因为所有被放置在实体的范围之中以便于它们可以看到它们的工具，就是那些具有非常宝贵的贡献的工作了。

In closing out this question, we would add that no matter what the physical fruits of a life lived in faith are, the life itself is a far greater gift to the planet and to the Creator than any artifact of this love and wisdom imparted in things which can be measured and seen. Higher gifts are always unseen.

在结束这个问题的过程中，我们会补充，无论一次在信心中被活出的生命的物质性的成果是什么，相比在能够被衡量和被看到的事物中被植入的这种爱和智慧的任何的人造物，生命本身都是一个献给星球和献给造物者的远远更加伟大的礼

物。更高的礼物一直都是看不见的。

This brings us to the question about being and doing. And in this question we find each within this group to have a poignant and deep confusion concerning the appropriate way to live a life in faith. We find in each case that each is by nature expressive and radiant, [each] one strongly polarized towards service to the Creator and to other selves. We find that each has been raised in a culture which praises the fruits of labor, whatever they may be, which finds virtue in such things as making money for the sake of making money. In other words, the concept of doing is not only corruptible but is constantly being corrupted. That is, positive polarity service to others is constantly moving into neutral or negative services which catch one upon, shall we say, the blind side. This is a matter of personal discrimination. We do not feel we have to talk about the doing except to express that in a metaphysical or spiritual sense the core of a realized action or doing is that expression of faith which is, "Not my will but [Thine.]" So that as you do that which you do you are grounded in a dedication of that doing to the love of the infinite One. It is said in your holy works, "I am the vine. You are the branches." In your doing realize that your roots are in the one infinite Creator and that the fruit that you bear is fruit that has come through the Creator like sap up to the inspiration of the self within and there it is fertilized by third-density catalyst so that it is unique to you and to your situation but in all ways beautiful and good to the taste.

这将我们带到关于存在和行动的问题。在这个问题中，我们发现在这个团体中的每一个人在关于活出一次在信心中的生命的适当的途径的方面都拥有一种强烈且深入的混淆。我们发现在每一个情况中，每一个人都藉由本性是赋予表现性且发光的，每一个人都是强烈地朝向服务造物者和服务其他自我极化的。我们发现每一个人都已经是在一个赞扬辛苦工作的成果的文化中被抚养长大的，无论那些成果可能是什么，这样文化都会在诸如为了赚钱的目的而赚钱之类的事情中找到优点。换句话说，行动的观念不仅仅是易于腐化的，同样也是持续不断地被腐化的。也就是说，服务他人的正面的极性是持续不断地进入到中性或者负面性的服务之中的，这种服务会在一个人未加防备的一面抓住它。这就是一个个人分辨力的问题了。在一种形而上学的或者灵性的意义上，一个被实现的行为或者行动的核心是那种信心的表达，即“不是依照我的意志，而是依照汝的意志”，我们除了表达这一点之外并不感觉到我们必须谈论行动。因此，当你们做你们在做的事情的时候，你们是扎根于一种将那种行动奉献给无限太一的爱的奉献之中的。在你们的神圣著作中说过，“我是葡萄树，你们是葡萄藤。”在你们行动的过程中，请意识到你们的根部是在太一无限造物者之中的，你们结出的果实就是通过造物者而来的果实，就好像元气上升到内在之中自我的灵感之中，在那里它被第三密度的催化剂受精，这样它就是对于你和对于你的情况都是独一无二的了，而它在所有的方面都是美丽而好味道的。

Being, although it seems very simple, is very much put aside within your western culture. This culture is overstimulated, distracted, irritated at the extraordinarily close contact each must have with the other in most circumstances. How does one be when one is constantly being fed stimulus

after stimulus after stimulus? One way to experience that being in a very vital way, and also in a very harsh way as concerns your physical vehicles habits, is simply to, as this instrument had suggested earlier, move to a retreat situation where there was the silence of the self to be explored with the companion that is also silent. This would entail a good deal of mental and emotional discomfort, for a desert experience, whether it is natural or contrived, is never particularly pleasant. In the desert, in the silence, one meets the self in all of its aspects. Yet it is in this desert and in this experience of the self that has both its light and its shadowed sides that the self learns finally to accept all of the self and thereby learns a compassion that cannot be learned in any other way. For when one sees oneself to be so far from what it wishes to be it is humbled with a good humility, a humility that realizes that within this density it is impossible not to err and be deceived repeatedly.

存在, 虽然看起来似乎是非常简单的, 它却在很大程度在在你们的西方的文化中被忽略了。这种文化是过度刺激的, 分心的、并对在大多数环境中每一个人必须与相互彼此拥有格外亲密的接触时感到恼怒的。当一个人持续不断地被喂养一个接一个再接一个的刺激物的时候, 它如何存在呢? 用一种非常充满活力的, 同样也是一种在涉及到你的物质性载具的习惯的方面是非常苛刻的方式来体验那种存在的一条途径, 就是单纯地去, 如这个器皿在之前已经建议过的一样, 进入到一个退隐的情境中, 在那里自我的静默会伴随着同样也是安静的伙伴被探索了。这会产生出大量的心智和情绪上的不舒适, 因为一种荒漠般的体验, 无论是自然的还是人为的, 从来都不会是令人愉快的。在这个荒漠中, 在这种静默中, 一个人在其所有的面向上遇到了自己了。而就是在这种荒漠中, 就是在这种对那个同时拥有其光明面和阴影面的自我的体验中, 自我最终学会去接纳所有的自我并由此学会了一种通过其他任何方式都无法被学会的同情心了。因为一个人看到它自己距离它希望成为的事物如此之远的时候, 它是带着一种有益的谦逊而感到谦卑的, 这样一种谦逊领悟到, 在这个密度中不犯错且不重复地被欺骗, 是不可能的。

Beingness moves into the life experience as it is given space. The meditation is the beginning. Other tools which encourage being are those tools which also offer solitude or company with like-minded entities. In gardening, in hiking, in walking, in contemplation, in reading ideas are brought before the eye, the ear, and all the senses. And the being is allowed to expand beyond the quantity of flesh and bone until it is felt securely the nature, the essence of this field of consciousness that you are, each of you. What beingness does for this field of consciousness is to amplify the positive polarity of the entity who is being in a way that attempts to express with more and more compassion the self that is loved and accepted and forgiven and therefore is able to experience all entities as loved, accepted and forgiven.

当存在性被给予空间的时候, 它会进入到生命体验之中。冥想就是开始了。其他的会鼓励存在的工具是那些同样也提供了孤单或者具有类似的想法的实体的陪伴的工具。在园艺中, 在徒步中, 在散步中, 在冥想中, 在阅读中, 想法被带到眼前、带到耳朵中, 带到所有的感知中。存在被允许去拓展超越肉与骨的数量, 一直到你之所是, 你们每个人之所是的本性、这个意识的场域的实质用安全的方式被感觉到为止。存在性为这种意识的场域所做的事情, 就是去放大那个正在处

于存在状态的实体的正面性的极性，这种存在是用这样一种方式尝试去带着越来越多的同情心表达那个被爱、被接纳、被宽恕的自我，这个自我因此能够将所有的实体体验为被爱、被接纳和被宽恕的自我了。

The deep layers of being include purified emotion, worship, adoration, faithfulness and an unshakeable and unquenchable love for the one infinite Creator. None of this need be spoken. None of this need be obvious by word or deed for the work of beingness to be done. This offering that is directly to the infinite greatly aids the planetary consciousness for it has no object except simply to be, and by that being to channel love and light. Indeed, being is the most strenuous activity possible, for in being there is no past, there is no future, and there is no solidity to the form of the one who is. The strength of the field of consciousness is your strength. The nature of that field of consciousness is your identity. You cannot see results from things that are not actions unless you watch very carefully and then you shall see the power of authenticity in beingness.

存在的深入的层次包含了被净化过的情绪，崇拜、爱慕、忠实和一种无法动摇和无法压制的对太一无限造物者的爱。这无一是需要被讲述的。这无一需要用言语或者行动来成为明显的以便于存在性的工作可以被进行。这种直接对无限的给予，极大地帮助了星球的意识，因为它除了单纯地存在，并藉由那种存在来传导爱与光之外，没有目标。确实，存在就是有可能最为费力的活动了，因为在存在中，没有过去，没有未来，没有对于一个人之所是的形式之坚固性。意识的场域之强度就是你的力量。那个意识的场域的特性就是你的身份。你无法从没有行动的事物中看到结果，除非你非常仔细地观察，接下来你将看到在存在性之中的真实性的力量。

We would at this time transfer this contact, with thanks, to this instrument, the one known as Jim. I am the principle known to you as Q'uo. Love and light to you.

我们会在此刻，带着感谢，将这个接触转移到这个器皿，即被知晓为 Jim 的实体。我是你们知晓的 Q'uo 原则。给你们爱与光。

(Jim channeling)

(Jim 传讯)

I am Q'uo, and greet each again in the love and the light of the one infinite Creator. At this time it is our privilege to offer ourselves in the attempt to speak to any queries which may be upon the minds of those present. It is with great joy that we offer ourselves in this sharing of that which we have found helpful upon our journeys and we desire that your journey may be enhanced to some degree.

我是 Q'uo，再一次在太一无限造物者的爱与光中向各位致意。在此刻我们很荣幸提供我们自己来谈及任何可能存在于那些在场的人的头脑中的问题。我们带着极大的喜悦在这种分享我们在我们的旅程上已经发现是有帮助的事物的过程中提供我们自己，我们渴望你们的旅程可以在某种程度上被增强。

Is there a query at which we may begin?

有一个我们可以从其开始的问题吗？

Carla: (Inaudible).

Carla: (听不见)。

I am Q'uo, and am aware of your query, my sister. As we look at the entity that is your planet in its present state of transition we see that there is much confusion among a great many of your peoples who are more conscious of the process of growth and that of seeking which you might call the pilgrim's path. For many of these entities have become aware of how their own life patterns are evolving to the point where there is the necessity of giving greater and greater amounts of attention to what seem to be the tedious details of the day; that is, the very basic nature and level of living and continuing in this pattern in a manner which is stable and productive. Many find that there are difficulties which are more intensive and in need of attention than any previous time within the incarnation. This is [due] in large part to the current experience of the planetary sphere itself, as this may be seen to be the most critical period in this birthing process. We say critical in that there is movement towards polarization in both the positive and in the negative sense, so that those entities which are able to welcome and enjoy the more intensive vibrations of love and light are doing so in the manner which is helpful to each entity as an individual in that its choice of polarity begins to be apparent.

我是 Q'uo, 我理解了你的问题, 我的姐妹。当我们观察在你们的星球上处于星球当前的转变状态中的实体的时候, 我们看到在大量的那些对于成长的过程和寻求你们所称的朝圣者的道路的过程更加察觉的人当中有巨大的混淆。因为这些实体中有很多人已经开始察觉到它们自己的生命模式是如何正在演化到这样一个位置, 在那个位置上会有必要对看起来似乎是一天的冗长乏味的具体细节的事物给予越来越大的数量的注意, 也就是说, 留心生活的非常基本的特性与层次, 并用一种稳定而富有成效的方式继续下去。很多人发现, 相比在投生中的任何之前的时候, 会有更为强烈的困难且需要更多的注意力。这在很大程度上是由于星球本身的当前的体验, 因为这个时期可以被视为是在这个出生的过程中最为关键性的时段。我们说关键性的, 因为同时在正面性和负面性的意义上都有朝向极化的运动, 因此, 那些能够欢迎并享受更为强烈的爱与光的振动的实体正在用作为一个个体对每一个实体有帮助的方式做事情, 因为它对于极性的选择开始变得明显了。

This choosing and polarization process, as it is reflected in your mundane world, is seen as that which is traumatic, for much of progress within your third-density illusion is the product of that which you call trauma. It is often the case that those who have been for a great period of time slumbering or nearing the wakeful period of their seeking will be nudged into greater polarity of seeking and consciousness of the process by that means of resolving the difficulty of, as you would say, dealing with the traumas that are increasingly a part of each entity's incarnation. If your illusion was less, shall we

say, encumbered with the veils of forgetting there would not be the necessity for the loud and long ringing alarm to awaken those that wish to be awakened. However, this same nature of intensive veiling also allows greater progress in the spiritual journey. For each step is far more valuable and carries a great deal more weight within the total beingness as each step is taken with less surety and the need for greater will and faith to continue and even to begin this conscious journey of seeking.

这个选择和极化的过程，如它在你们的世俗世界中被反映出来的一样，是被视为是创伤性的事物，因为在你们的第三密度的幻象中，大量的过程是你们称之为创伤的事物的结果。经常会发生的情况是，那些在很长的一段时间中都一直在打盹或者接近他们的寻求的清醒时期的状态的人，将会被轻推进入到更大的寻求的极性，以及对解决与创伤打交道的，如你们会说的一样，困难的途径的过程的认识，这种创伤正在逐渐增加地成为了每一个实体的投生的一部分了。如果你们的幻象是，容我说，较少地被遗忘的罩纱所妨碍的，就不会有对于响亮而漫长的闹钟铃声来唤醒那些希望被唤醒的人的需要了。然而，这种同样的沉重的罩纱的特性同样也允许了在灵性旅程上的更大的发展了。因为，为了要继续甚至是开始这种有意识的寻求的旅程，当每一步是藉由较少的确定性和对更大的意志和信心的需要而被走出的时候，每一个步都是远远更有价值，且在整体的存在性之中携带着远远更多的重量的。

Thus, we see upon this planetary sphere that there is the seeding of light in many places where light has not been in predominant expression, shall we say, but has only flickered briefly. And at this time we see that there is a great deal more light beginning to shine forth from many areas, entities and groupings of entities upon your planet. However, as with all transformations within the third density this is a process which must partake of the breaking or shedding of the older ways of perceiving, of thinking, and of doing so that there might be made a place for a new way of perceiving and of bringing forth that quality of compassion and understanding that has long been hidden within the hearts of many who have incarnated with the desire that they may show forth this energy of love that will aid, not only their own evolutionary growth, but will enhance the opportunity to be of service to others and will also lighten the planetary vibrations as a whole.

因此，我们在这个星球上看到，在很多光尚未处于，容我说，占优势的表达，而仅仅是忽隐忽现的地方，有对于光的播种了。在此刻，我们看到有远远更多的光正在开始从你们的星球上的很多的区域、实体以及实体结成的团体闪耀出来了。然而，伴随者在这个第三密度中的一切事物的转变，这是一个必须带有打破或者排除更加老旧的感觉的方式、思考的方式以及做事情的方式的过程，这样就可能会有一个场所被创造出来以供一种新的感知的方式，一种新的产生出同情心和理解的特性的方式所使用了，对于很多已经投生的人，这个场所是已经在它们的心之中被隐藏了很长时间的，这些人都渴望它们可以展现出这种爱的能量，这种爱的能量不仅仅将会帮助它们自己的演化上的成长，同样也将会增强服务他人的机会，并将同样也照亮作为一个整体的星球的振动。

Thus, we see the difficulties that many have yet we see that this is the portion of this birthing process in which difficulties may be expected. Further

polarizations, both towards that which you call positive or radiant and towards that which you call negative or that which absorbs the light, may be expected to continue so that there is as it would appear to be a movement in the mass consciousness of the planet in the direction of both of these poles with the great majority of entities remaining between these polarities yet also feeling this movement of polarization.

因此，我们看到很多人遇到的困难，而我们看到，这是这个出生的过程的一部分，在这个出生的过程中困难是可以被预期的。同时在朝向你们所称的正面性或者发光的极性，以及朝向你们所称负面性或者吸收光的极性的进一步的极化，是可以被预期会继续下去的，因此，如同它在表面上看起来的样子一样，在星球的大众意识中会有一场运动，它同时是在两个极性的方向的，而同时绝大多数实体会留在两个极性中心，而它们同样也会感觉到这种极化的运动。

Thus, the time is critical. The time is that portion of the process during which the process gains what you may call a momentum and continues towards both the positive and the negative vibratory rates.

因此，这个时间是关键性的。时间是这样一个过程的一部分，在这个过程期间，这个过程取得你们所称的一种动量并同时朝向正面性和负面性的振动的频率继续进行。

Is there a further query, my sister?
我的姐妹，有一个进一步的问题吗？

Carla: I am acutely aware of the wall being placed before me. Is this a point where I have to stop and wait for a teacher, although I am very suspicious of a physical teacher ... I know I know that thought. Just wondering why I can't get past that wall.

Carla：我实际上察觉到被放置在我面前的墙壁了。这是一个我不得不停下来并等待一个老师的位置吗，虽然我非常怀疑一种物质性的老师.....我知道我了解那种想法。我仅仅想知道，为什么我无法越过那道墙壁呢？

I am Q'uo, and aware of your query, my sister. As the conscious seeker moves further upon its path using those tools which it feels are appropriate to continue the journey there is a process that occurs within each entity that may be likened to building the shell around the young that is to be born, seeing the seeker at any point in its journey being both the father or mother of that which shall be its new self as what you have learned is put into practice in your thinking and in your being. You find that there is constructed an area or field of reach which becomes more and more familiar to you as you construct the qualities, the concepts, the relationships, in short, the philosophy of your beingness and your relationship to the one Creator.

我是 Q'uo，我理解了你的问题，我的姐妹。随着有意识的寻求者进一步在它的道路上前进，并同时使用那些它感觉到是合适的工具以继续那条旅程的时候，会有一个过程在每一个实体内在之中发生，这个过程就好比在被出生的年幼的实体周围构建外壳，并同时在寻求者的旅程的任何的位置上都看到，当你已经学会的事物在你的思考和你的行动中被付诸实践的时候，寻求者就是将成为是它的新的

自我的父亲和母亲。你发现，有一个区域或者一个伸手可及的范围被构建起来了，随着你构建特性、观念以及关系，简单地说，构建你的存在性和你与太一造物者的关系的哲学，这个区域会对于你变得越来越熟悉。

In its fullest flowering and expression this philosophy provides with a means by which you may move each step upon your journey up to a point which becomes increasingly difficult to approach with the existing philosophy, requiring, therefore, that there be a new means of penetrating the mystery which has again symbolically solidified around you in that form which you call the wall, which may also be seen as the egg through which the birthing entity will chip a new way through, a new path, a new perception as this entity is transformed by its own desire to seek and by its previous success in seeking. 在其最为完整的绽放和表达中，这种哲学会提供一条你可以藉由其在你的旅程上移动每一个脚步的道路，这条旅程向上到达一个位置，这个位置会变得越来越难以用现存的哲学来处理，并因此需要有一条新的刺穿神秘的途径，这种神秘已经在你们周围再一次用象征性的方式通过你所称的围墙的形式固化了，这个围墙同样也可以被视为是蛋壳，出生的实体将要打碎那个蛋壳，并在这个实体正在藉由它自己去寻求的渴望并藉由它在寻求中之前的成功而被转变的时候，创造一条新的通过的道路，一条新的途径，一种新的感知。

Thus, you may experience the feeling of being before the wall for a significant portion of what you may call time. As there is then the necessity for that transformation which many have called initiation that will in some fashion allow the "new you" that is waiting to begin again at another level in this process to find the tools that will allow you to move through, around or to move beyond this wall which seems to restrain but which is more accurately a threshold that requires a greater degree of what we may call an intensity or increased desire to penetrate. There is often aid given by those whom you may call the guides or teachers. This aid may or may not take a form which is recognizable as that which would proceed from a guide or teacher. The aid in many cases is the inspirational dream or continuing series of dreams or line of thinking that develops within the prayerful, contemplative or meditative state so that a trail is laid and there is the accumulation in a step-by-step process of the tools necessary to penetrate the wall and begin again at a new level of understanding, shall we say.

因此，你们可以在你们所称的时间的一个显著的部分中体验到那种在墙之前的感觉。因为接下来就会有出现那种很多人已经称之为启蒙的转换的需要了，这种启蒙见会用某种方式允许那个正在等待着再一次在这个过程中的另一个新的层次上开始的“新的你”发现工具，这些工具将会允许你穿越，绕过或者越过这面看起来似乎是监禁的围墙，而这面墙更为准确地是一道门槛，它需要一种更大程度的我们可以称之为一种去刺穿的强度或者被增强的渴望。经常会有帮助会被那些你们可以称之为指导灵或者老师的实体给予。这种帮助可能或者可能不会用一种可识别的方式将来自于一个指导灵或者老师的事物呈现出来。在很多情况中，帮助是启发性的梦境，或者连续性的梦境，或者在祈祷、沉思或者冥想的状态中发展出来的思考的线路，这样就会有一条小路被铺好，在一步接一步的发展中，会有刺穿墙壁并再一次在一个新的理解的层次上开始所需的工具的积累了。

Patience is that which is a paradoxical recommendation at a time when there is also the need for the renewal of inner determination to continue. Thus, if one is able to await patiently yet alertly and with firm intent one has prepared the self as well as one can for this time of a transformation.

当在内在中有需要去再次做出去继续的决定的时候, 耐心就是一个相互矛盾的建议了。因此, 如果一个人能够耐心地而又警觉且带着坚定的意图等待, 一个人就会让他自己尽可能好地为这样一个转变的时刻做好准备。

Is there a further query, my sister?
我的姐妹, 有一个进一步的问题吗?

Carla: (Inaudible).
Carla: (听不见)。

I am Q'uo, and aware of your query, my sister. We walk carefully in this response, wishing not to step over the boundaries of infringement upon free will but we find that you are querying concerning you own powers of discrimination and we would advise you or any seeker on this journey inward to value highly the discrimination that is borne ...

我是 Q'uo, 我理解了你的问题, 我的姐妹。我们在这个回应中小心谨慎地走动, 我们希望你不要越过侵犯自由意志的边界, 但是我们发现你正在关于你自己的分辨力的力量的方面提问, 我们会建议你或者任何走在这条旅程上的寻求者在内在之中高度重视那种天生的分辨力.....

(Side one of tape ends.)
(磁带一面结束。)

(Jim channeling)
(Jim 传讯)

I am Q'uo, and again with this instrument. We are pleased to make a time to pause so that those of Latwii may join you in your meditation. We shall pause at this time.

我是 Q'uo, 我再一次与这个器皿在一起了。我很高兴有一个时间来暂停, 这样 Latwii 群体就可以加入到你们的冥想了。我们在此刻暂停。

(Pause)
(暂停)

I am Q'uo, and am again with this instrument. Those of Latwii greet each in love and in light and wish to assure the one known as S that there is never a separation between us. We are always near and walk with joy upon the journey. Seeing the heart of love inspires each step however difficult the steps may become or however confused the process of thinking may become. There is always support. We are honored to be available in this manner and

would be most happy to join you in any of your meditations for the purpose of deepening your meditation.

我是 Q'uo, 我再一次与这个器皿在一起了。Latwii 群体在爱与光中向各位致意, 并希望向被知晓为 S 的实体保证, 在我们之间永远都不会有一种分离。我们一直是在附近并带着喜悦走在这条旅程上的。看到爱之信鼓舞了每一个脚步, 无论那些较不可能会变得怎样的困难, 或者无论思考的过程可能会变得怎样的混淆。一直都会有支持。我们对于用这种方式是可被利用的而感觉到荣耀的, 我们会极其高兴在你们的任何的冥想中为了深化你们的冥想的目的而加入你们。

At this time we shall take our leave of this group and this instrument, leaving each, as always, in the love and in the light of the one infinite Creator. We are those known to you as Q'uo. Adonai, my friends. Adonai.

在此刻, 我们将离开这个团体和这个器皿, 我们一如既往在太一无限造物者的爱与光中离开各位。我们是你们知晓的 Q'uo。Adonai, 我的朋友们。Adonai。

March 29, 1991

1991-03-29 道路上的障碍

Group question: Carla would like some information on the spiritual principles that she should keep in mind as she attempts to determine just how much she should do, or can do, realizing that when she does anything, whether it is writing a letter, or feeding the cats, or making a trip in the truck to a doctor, she will pay a price that will come later. She feels that there is a mental anguish, an emotional anguish that comes both to her and to me, and she would like to know what kinds of considerations are well to keep in mind as she attempts to discover the limits of her ability and just how far to take them.

团体问题: Carla 想要一些关于在她尝试去决定她应该做多少事情, 或者能够做多少事情的时候她应该记住的灵性上的原则, 因为她意识到, 当她做任何事情的时候, 无论它是写一封信, 或者喂猫, 或者开着卡车进行一次旅行去看一个医生, 她都将付出以后将会出现的代价。她感觉到, 有一种心智上的苦恼, 一种情绪上的苦恼, 这同时出现在她和我的身上, 她想要知道, 在她尝试去探索她的能力的限度的以及要将它们带到多远的时候, 什么类型的考虑是适合于记在头脑中的。

(K channeling)

(K 传讯)

I greet each of you here this morning in the love and in the love of the infinite Creator. It is, as always, felt by us to be a great privilege to be able to speak with this group, to experience the joy of your presence with you, to share with you a brief time of your own journeys upon the path, the path that we tread with you, though you may not always be aware of our presence. We are, however, available to you in your awareness at any time you request it.

我在这个造成在无限造物者的爱与光中向你们各位致意。一如既往, 能够与这个团体发言, 体验与你们在一起的你们的临在的喜悦, 并与你们分享在在道路上你们自己的旅程的一小段时间, 我们感觉到这是一种极大的荣幸, 我们和你们一起走过那条道路, 虽然你们可能不会一直都察觉到我们的临在。然而, 在任何你请求我们的临在的时候, 我们都是可以供你在你的察觉中使用的。

The one known as Carla is requesting information on a portion of the path that she is traversing that is being experienced as particularly difficult at this time. There are many obstacles on this path, and we see her traveling by light of the moon or utter darkness when the moon is obscured by cloud cover, encountering many sharp objects in which to bruise the shins, over which to stumble and fall and injure the body. Yet, each of you, when this happens, picks yourself up once again after whatever period of recuperation is deemed appropriate by you and continue on the path.

被知晓为 Carla 的实体正在请求关于在她正在通过的道路上的一部分的信息, 这个道路的部分是被体验到在此刻是格外困难的。在这条道路上会有很多的障碍物, 我们看到当月亮是被云遮蔽起来的时候她是凭借着这种月光或者完全的黑暗旅行, 她遭遇到很多尖锐的东西让她的皮肤被擦伤, 让她在其上绊倒、摔跤并伤害了身体。然而, 当这种情况发生的时候, 你们每个人都在无论多长的被你认为

是适当的恢复的时段之后再一次让你自己爬起来，并继续走在那条道路上。

This is stated allegorically. As you are aware, however, much the same thing is occurring to the one known as Carla in the third-density illusion that she now experiences, that is, the experience in the physical body of those obstacles encountered on the path. There is no good or bad in these obstacles that are encountered. They are simply there. They are catalysts, as is all else you experience, and the gain that one receives from encountering with these objects is determined by the attitude with which they are approached and the degree of assimilation that occurs following the experience.

这是用比喻的方式被陈述的。然而，如你们察觉到的一样，大量相同的事情正在发生在被知晓为 Carla 的实体在她现在所体验到的第三密度的幻象之中，也就发生在是物质性身体对那些在道路上遭遇到的障碍物的体验之中的。在这些被遭遇到的障碍物的方面，没有好坏。它们单纯地就是在那里。它们是催化剂，如同你们所有其他人都体验到的催化剂一样，一个人从遭遇到这些东西接收到的收获是由它们被处理所藉由的态度以及跟随在那种体验之后发生的消化作用的程度所决定的。

We are aware of the difficulties in traversing the path in darkness and of the strong desire many of you have for the illumination of the sun, so that obstacles may be seen, dealt with appropriately, or avoided altogether. The illumination of the sun on the path occurs, however, only when the veil does not exist. You are aware of the necessity of available work done in the illusion. As a result of this, there is rarely perceived any clear direction along the path. It must be taken one stumbling step at a time and that which is encountered will be encountered and dealt with according to the current state of being of the seeker. It is the continuation on the path that is the important thing. The particular manner with which the various obstacles are dealt is of secondary importance. The learning that is acquired as a result of these encounters is an accumulative process and at the end of your incarnation, as you are aware, the various experiences are distilled into further refining of the biases each has encountered and has been developing through many lifetimes.

我们察觉到在黑暗中穿越道路的过程中的困难，以及你们很多人所拥有的对于太阳的光明强烈的渴望，这样障碍物就可以被看见，适当地被处理或者完全被避免了。然而，在道路上的太阳的光明仅仅会在罩纱不存在的时候发生。你知道在幻象中让可被取得的工作完成的必要性。作为这种必要性的一个结果，沿着道路几乎不会有任何的清晰的方向被感觉到。这条道路必须一次走出一个跌跌撞撞的步子，被遭遇到的事物将会被遭遇到并根据寻求者当前的存有的状态被处理。重要的事情恰恰就是在道路上的连续性。被用来与各种各样的障碍物打交道的特定的方式是次要的。作为这些遭遇的一个结果而被取得的学习是一个积累的过程，在你的投生的结束的时候，如你所知晓的一样，各种各样的体验会被更进一步蒸馏成为每一个人已经遭遇到并在贯穿许多的生命一直在发展的偏向性的精炼物。

Each of you in third-density illusion has a tendency to place great importance on the details of your life experiences. This is natural as these details are what your conscious mind must, of necessity, be concerned with as you function in

this illusion. They are the stuff of which this illusion is made. However, and we know that you are aware of this also, they are not important in the grand scheme of things, shall we say, but only what is distilled from your experiences with them. This is difficult to keep in mind when the encounters with obstacles are seeming to be overwhelming and especially when they are of a nature perceived as people, the result of which is to draw the attention strongly to the encounter with whatever obstacle is there. The purpose of pain, as you are also aware, is to focus the attention.

在第三密度的幻象中的你们每一个人都拥有一种倾向性去将巨大的重要性放置
在你的生命体验的具体细节上。这是自然的，因为当你在幻象中运转的时候，这
些具体细节是你的有意识的心智必须，且有必要去关注的。它们是这个幻象被构
成的材料。然而，我们知道，你们同样意识到，它们在事物的宏大的计划中是不
重要的，容我说，重要的事情仅仅就是从你与它们的体验中被蒸馏出来的事物。
当遭遇到的障碍物看起来似乎是压倒性时候，尤其是当它们具有一种被感觉到是
人为的障碍物的属性，且其结果就是强有力地注意力吸引到与无论什么那在你的
障碍物的遭遇之上的时候，要记住这一点是很难的。

Again, at these times, we know the desire is for the glimpse of the sun, the lightening flash of inspiration of clear direction. These may from time to time occur. We would suggest to the one known as Carla that at these times, she focus her concentration and awareness on the deep self that lies beyond the illusion, that she contact that spirit known as the higher self, or the Holy Spirit, that speaks to her most personally and allow whatever awarenesses lie deeply there to seep out to the outer layers of consciousness. And in this way formulate her plans for encountering of further obstacles along the path.

再一次，在这些时候，我们知道渴望就是对太阳，对清晰的方向的启发的明亮的
闪光的一瞥。这些是会不时地发生的。我们会向被知晓为 Carla 的实体建议，在
这些时候，她将她的注意力和认识集中在存在于幻象之外的自我的深处，我们建
议她与被知晓为高我，或者圣灵的灵性接触，高我或者圣灵会用极其个人性的方
式与她说话并允许深深地存在于那里的无论什么认识通过渗透到意识的外在的
层面，并用这种方式系统地表达她对于在道路上遭遇到更进一步的障碍物的时候
的计划。

We appreciate the difficulties inherent in such a course of action, and laud the perseverance of the one known as Carla in the traversing of this difficult path she has laid out for herself.

我们感激在这样一种行动的路线中所固有的困难，我们赞赏被知晓为 Carla 的实
体在穿越这条她已经为她自己铺设好的困难的道路的过程中的坚持不懈。

(Pause)

(暂停)

We feel that these words are sufficient for an answer to this question at this time and would now transfer the contact to the one known as Jim in order to close the session of working and answer any further questions that may yet remain with this group. We leave this instrument at this time. In love and light,

we are those of Q'uo.

我们感觉到这些言语在此刻就对于这个问题的一个回答而言是足够的了，我们现在会将接触转移到被知晓为 Jim 的实体以便于结束这次工会的集会并回答这个团体仍然可能留有的任何进一步的问题。我们在此刻离开这个器皿。在爱与光中，我们是 Q'uo。

(Jim channeling)

(Jim 传讯)

I am Q'uo, and greet each in love and light once again. We would offer ourselves at this time in the attempt to speak to those queries which you may have remaining for us. If there is any way or means by which we may be of service, we are happy to do so. Is there a query at this time?

我是 Q'uo，在爱与光中再一次向各位致意。我们会在此刻提供我们自己来尝试去回答你们可能会已经留给我们的那些问题。如果有任何的方式或者途径我们可以进入服务，我们会很高兴这样做。在此刻有一个问题吗？

Carla: Yes, Q'uo. You may not be able to answer this, but one of the complications that a solution (inaudible) is how to evaluate this extremely open-hearted and generous attitude as against the humanness of both myself and (inaudible) it is hard for me to distinguish where service, in terms of my feelings (inaudible) goes into a less-important and unbalanced state with regard to the amount of the stress that I get from my (Inaudible).

Carla: 是的，Q'uo。你们可能无法回答这个问题，但是一个解决方案（听不见）的一个复杂之处就是，如何去评估这种极其心胸宽广且宽宏大量的态度是与我自己以及（听不见）的人类属性对立的呢，我很难区分，在我的感觉的方面（听不见）服务在什么位置在关于我从我的（听不见）得到的压力的数量的方面进入到一种较不重要且不平衡的状态。

I am Q'uo, and am aware of your query, my sister. The means of communication which you have utilized to a great extent throughout your life experience is the greatest means by which you may obtain the information necessary to make your decisions. This you have done. This you have recorded within your memory and as you have stated in your query, know well what [are] the desires of those about you, most especially the one now serving as instrument, in relationship to you.

我是 Q'uo，我理解了你的问题，我的姐妹。你在贯穿你的整个生命体验中在一个很大的程度上已经利用了沟通交流的方式，就是你藉由其可以取得做出你的决定所需的信息的最大的途径了。这就是你已经做了的事情。这就是你已经在你的记忆中记录下来了一样，请清楚地知晓那些在你周围的人的渴望是什么，尤其是现在作为器皿正在服务的那个人，在他与你的关系的方面的渴望。

Thus, when the activities are undertaken or are planned for, and there is any difficulty ensuing, there must again be the communication that attempts to clear the confusions and to once again set the straight course. It must be

accepted by each of you that when you are suffering the physical pain and discomfort that accompanies your overall condition, that there will be the momentary shifting from the balanced harmony that is so often present within this household, as the catalyst is confronted and begins to work its way through the mental processes.

在活动被进行或者被计划，且会有跟着发生的任何的困难的时候，必定会再一次有沟通交流尝试去澄清混淆并再一次设置为笔直的道路。必须被你们每一个人接受的事情是，当你正在遭受身体的痛苦和伴随着你全部的情况的不适的时候，将会有暂时的从在这个家庭中是如此经常地呈现出来的平衡的协调一致的偏离，因为催化剂被遭遇到并开始它穿越心智的进程的途径了。

Each of you in this situation is possessed of the most refined of sensitivities that serve you well in the appreciation of your environment and of the creation of the One in general. However, these sensitivities will also be able to allow you to feel more intensively difficulties as well as beauties. That you are human enough to experience the difficulties and feel the anguish, not only of your own pain, [and] the of the pain of the other, is the nature of the human condition that wishes to be informed as to the nature of service to others. It must be realized that each entity within this or any situation is entirely human, though it may hold its sight to the highest of ideals.

在这个情况中，你们每个人都拥有最为精炼的感受性，在你欣赏你们的环境以及一般而言的太一的造物的过程中，这种感受性会非常好地服务你们。然而，这些感受性将同样能够允许你更为强烈地感觉到困难，同样也感觉到美丽。你们是具有足够多人类属性来会体验到困难并感觉到苦闷的，不仅仅是你自己的痛苦，同样还有其他人的痛苦，这就是人类的状况的特性了，这种特性希望在关于服务他人的特性的方面得到鼓舞。必须被意识到的事情是，在这个情况或者任何情况中的每一个实体都完全是人类，虽然它可能将它的目光注视着最高的理想。

The fact that one partakes in a situation in which another has difficulty may be seen by either of you as the responsibility for that difficulty in the other entity. However, each would do well to remember that each is responsible for the use of each entity's catalyst. That is to say, you are responsible for yourself and for your own use of catalyst. If the other entity has difficulty, let that entity be a human being with that capability, that responsibility, and make oneself available in that instance in a manner which is as supportive and understanding as is possible without the feeling of guilt or providing catalyst of responsibility for healing, but having only the opportunity to serve in that moment by support and as much understanding as can be found within oneself.

一个人参与到一个在其中另一个人遇到了困难情况之中了，这个事实可能会被你们中两个人中的任何一个视为是要对那个在另一个实体身上的困难负有责任的。然而，每一个人都记起，每一个实体都要为对它的催化剂的使用负责任，这是很好的。也就是说，你是为你自己，并为你自己对于催化剂的使用负责任的。如果其他的实体遇到了困难，让那个实体成为称为一个具有那种能力，那种责任的人类的存有，让你自己在那个情境中用一种尽可能支持性和理解的方式是可被利用的，而不用感觉到内疚或者要去提供责任的催化剂以供疗愈，你在那个时刻仅仅

拥有藉由支持以及能够在一个人内在之中找到的尽可能多的理解来服务的机会。

This, in general, is to say that the purpose of your incarnations is to utilize your catalyst together and to move through it as harmoniously as possible, realizing that individual growth is a personal matter. One can only support another. One cannot solve another's problems. This is true for each of you. It is true for all of your kind upon your planetary sphere. As each works with personal catalyst and clears the way towards feeling the love and the light of the one Creator, and being able then, through feeling it, to radiate it to others, then is your illusion lightened and inspirited with that light of the one Creator, which is available to all, utilized by all in the working through of catalyst, yet blocked in some degree, greater or lesser, by all as catalyst is used, reused and eventually harmonized and balanced to the degree that the light is able to pass further up through the energy centers and find its way toward that center within the heart and that center, more especially, within the throat, where there is the beginning of the radiance of this light to others.

一般而言，这就是说，你的投生的目的就是去不停地利用你的催化剂并尽可能协调一致地穿越它，并同时意识到，个人的成长是一个个人性的问题。一个人静静能够支持另一个人。一个人无法解决另一个人的问题。这对于你们每一个人都是有效的。当你们每一个人都与个人性的催化剂一同工作并清理通向感觉太一造物者的爱与光的道路，并接下来能够通过感觉到它而将它辐射给其他人的时候，在那个时候你的幻象藉由太一造物者的那种光被照亮并被赋予了升级了，这种太一造物者的光是可以为所有人取得，并在与催化剂打交道的过程中，随着催化剂被使用，再次使用被最终被协调与被平衡而为所有人利用，尽管那种光，在某种程度上，或多或少，仍旧是被阻塞的，催化剂会被平衡到光能够进一步向上通过能量中心，并找到它前往在心之中的那个中心，尤其是那个在喉部的中心的道路的程度，就是在喉部的中心之中，会有这种光向其他人的辐射的开始。

However, the path to that point is one which moves through ground that is, as we spoke through the one known as K, littered with the stones, the sharp places, and the opportunity for stumbling. You, my friends, are here, not only to stumble, but to pick yourselves up and to help pick each other up and then continue on this journey, for there is light, both from within and from without, that may shine its clarifying influence upon this journey. As you seek so it, so shall you find it.

然而，通往那个位置的道路是一条穿过这样一个地面的道路，如我们通过被知晓为 K 的实体说过的一样，这个地面是四处散落着石块，尖锐的位置和跌倒的机会的。我的朋友们，你们在这里不仅仅是来跌倒的，你们同样也是来让你们自己爬起来并帮助相互彼此爬起来，并接着继续走在这条旅程上的，因为会有同时来自于内在之中和外在之中的光，这种光会在这条旅程上闪耀它令人澄清的影响。当你们如此寻求它，你们将如此发现它。

Is there a further query, my sister?
我的姐妹，有一个进一步的问题吗？

Carla: I have been having difficulty with these decisions (inaudible).

Carla: 我对于这些决定一直都有困难 (听不见)。

I am Q'uo, and am aware of your query, my sister. We look upon your statement and your overall energy pattern in attempting to speak in a manner which avoids infringement and find that you have found for yourself a central portion of this relationship of yourself to any other which would attempt to aid you and, in this aid, provide you with that service for which you may feel or not feel worthy and able to receive. For as one who wishes to serve others, you have learned well how to consider catalyst in the regards of being of service to others and utilizing your catalyst for that purpose.

我是 Q'uo, 我理解了你的问题, 我的姐妹。在我们尝试去用一种避免侵犯的方式发言的过程中, 我们观察了你的陈述和你整体的能量模式, 我们发现你已经为你自己找到了这个你自己与任何其他的会尝试去帮助你的人之间的关系的一个中心的部分了, 那些人会这种帮助中为你提供你可能或者可能不会感觉是有价值, 你可能能够或者可能不能够去接受的服务。因为作为一个希望去服务其他人的实体, 你已经清楚了解到, 如何在关于对他人进行服务的方面考虑催化剂并为了那个目的而利用那个催化剂。

The receiving of service for one who wishes to give it so whole-heartedly is that which is the more challenging of the opportunities offered within your illusion. For within your illusion, those entities who have been able to activate and to move through the green-ray energy center then do well if they are able to begin the activation of the blue ray, which offers the true radiance of being from Creator to Creator to those that are before one and for whom one may wish to perform a service. The indigo-ray opportunities are those which are explored by those entities who begin more and more to open themselves to the feeling of the indwelling spirit of the one Creator so that the physical vehicle, the mental vehicle, the spiritual and the emotional component of the intellectual vehicle, then are all seen as channels or vessels which are inhabited and utilized by the one Creator. This is a lesson which is advanced significantly beyond that of third-density experience in general. That you have some difficulty in feeling this infinite value and worth and, therefore, feeling as a result no difficulty in receiving the love offerings of others is, as you have ascertained, that upon which you now work.

对于一个如此全心全意地希望去给予服务的人, 接受服务是在你们的幻象中被提供的机会中更加具有挑战性的事物。因为在你们的幻象中, 那些已经能够激活并通过绿色光芒能量中心的实体, 如果他们能够开始蓝色光芒的激活, 那么他们就做得很好了, 蓝色光芒会提供从造物者到造物者, 到那些在一个人面前的人以及一个人可能希望向其进行一种该服务的人的真实的存在的辐射。靛蓝色光芒的机会是被这样一些所探索的机会, 这些实体开始越来越多地让它们自己向着太一造物者的居住于内在之中的灵性的感觉开放, 这样物质性载具、心智载具和以及智能的载具的灵性和情绪的组成部分, 就是全都被视为是被太一造物者所居住和使用的管道或者器皿了。这是一门显著地超越了一般而言的第二密度的体验的课程。你在感觉到这种无限的重要性的价值的方面拥有某种困难, 以及你拥有的作为在接受其他人的爱的给予我的方面没有困难的一个结果的感觉, 如你已经确定了的一样, 就是你现在在其上工作的事物了。

We encourage your work in this area and note that it has progressed at a significant pace as you continue to see more of yourself as that which is acceptable. This kind of work we spoke of at length with the one known as Aaron*, as we spoke upon those concepts that are formed in the thinking as the basic concept of fear is explored. The fear of rejection from one entity or another according to what is thought or done by yourself is the kind of fear that is developed in the early experiences of the incarnation as one is prepared by these early experiences to continue upon that journey which has been set previous to the incarnation.

我们鼓励你在这个领域的工作并指出，随着你继续将你自己的更多的部分视为是可接受的，这个工作已经用一种值得注意的速度进展了。我们已经与被知晓为 Aaron 的实体一起详尽地谈及了这种类型的工作了，当我们谈论那些在思考中被形成的观念的时候，基本的恐惧的观念被探索了。对于被这样或者那样的实体，由于被你自己所思考或者所做的事情，而拒绝的恐惧，是那种类型的在投生的早期的体验中，当一个人被这些早期体验做好准备来继续走在那条在投生前已经被设置好的道路的时候，被发展出来的恐惧。*

You now work with what we may call the cleaning-up phase of the indigo-ray work, which works with those attributes which you find less than desirable within yourself. You work to appreciate their nature, to appreciate yourself for having them working within your being, and as you work with accepting those, what you would call shortcomings, then you begin to accept the final portion of yourself that has heretofore remained outside of the sphere of your love and appreciation. As you are able to fully accept all characteristics within your being, and as you are able to see them as those portions that are appropriate as are all other portions within your character, then you will see yourself in a balanced configuration and will see the hand of the Creator moving within each sphere and characteristic of your life pattern.

你现在正在与我们可以称之为靛蓝色光芒的清理阶段的工作一同工作，这个阶段的工作是对那些你发现在你自己内在之中较不理想性的特性一同工作。你进行工作来欣赏它们的特性，来为拥有它们在你的存有内在之中工作而欣赏你自己，随着你在对那些你们所称的缺点的接纳上进行工作，接下来你就会开始接纳你自己的那个最后的，迄今为止仍旧留在你的爱的欣赏的范围之外的部分了。当你能够充分地接纳在你的存有内在之中的所有的特性，当你能够将它们视为是和在你的性格中的所有的其他的部分一样合适的部分的时候，接下来你就将会用一种平衡的配置看到你自己，并将会看到造物者的手在你的生命模式的每一个范围和特性中移动。

Is there another query, my sister?

我的姐妹，有另一个问题吗？

Carla: I have, not everyday, but quite regularly when I see the difficulty for not just me (inaudible) wondered if I should pray that the Lord take away (inaudible) and I have even sat down to pray that, then found myself (inaudible). I can't sort it out. Do you have anything (inaudible)?

Carla: 我有问题, 不是每一天, 但却是相当有规律性地, 当我看到困难的时候, 不仅仅是我, (听不见) 想知道是否我应该祈祷主拿走(听不见)我甚至已经坐下来那样祈祷了, 接下来我发现我自己 (听不见)。我无法弄明白。你们有任何事情 (听不见)。

I am Q'uo, and am aware of your query, my sister. Indeed, for the greater portion of your life pattern, that quality which you know as "will," yoked with that quality which you know as "faith," has provided you with the means by which you would be able to continue in the incarnation and with the service that you wish to perform in this carnation. Your strength of will has been that which has moved you through great amounts of difficulty and pain, much like the noble warrior's horse would carry it through many, many battles. This quality of will is that which continues to offer you the strength of your beingness. Through the will, the infinite power of your being moves to enliven your physical vehicle. There is also much work done in this regard between you and the one known as Jim as you engage in the sexual energy transfers. 我是 Q'uo, 我理解了你的问题, 我的姐妹。确实, 对于你的生命模式的更大的部分, 那种你知晓为“意志”的特性, 与你知晓为“信心”的特性配合, 已经为你提供了藉由其你能够在投生中继续的途径以及你在这次投生中希望去进行的服务了。你的意志的力量已经是推动力穿越巨大的困难和痛苦的数量的事物了, 它非常类似于高贵的战士的马会承载着战士经历许许多多的战斗一样。这种意志的特性就是那种继续为你提供你的存在性的力量的事物了。你的存有的无限的力量通过那种意志移动, 并为你的物质性载具赋予生命力。在这个方面, 在你和被知晓为 Jim 的实体之间, 在你们参与到性能量的转移的时候, 同样也有大量的工作被完成了。

However, the will is the greatest factor which enables your continued existence within this third-density illusion. As you look about yourself, you see that the world of affecting things recedes and becomes small for you as you are able less and less to partake in the doing that most entities of your illusion enjoy. This causes you to wonder if there is purpose for your existence. This wondering is directly related to the query which we previously spoke upon in regards to the seeing of the self as that which is of infinite worth, and which has a value in its beingness without any doing whatsoever. We would encourage you to continue in the work upon the seeing of the self as that which is of infinite value and which may simply exist and be, and have reason enough in your measure to do so.

然而, 这种意志是使得你能够继续在这个第三密度的幻象中存在的最大的要素。当你观察你自己的周围的时候, 你看到产生影响的事物的世界后退, 在你能够越来越少地参与去做那些你们的幻象的实体所享受的事情的时候, 这个世界为你变小了。这使得你感到好奇你的存在是否有一个目的。这种好奇是直接与我们之前谈及的问题联系在一起的, 它是关于看到自我是具有无限的价值的事物, 并且是无需任何人去做无论事情在其存在性之中就拥有一种价值的事物。在看到自我是具有无限的价值的事物, 自我可以是单纯地存在与存有的事物, 它拥有足够的理由在你的范围中这样做的方面, 我们会鼓励你继续在其上进行工作。

Is there a further query, my sister?
我的姐妹，有一个进一步的问题吗？

Carla: It has occurred to me (inaudible) pretty sturdily (inaudible) that it might be a good teaching technique for all of us to have the question, or to allow the questions to move on (inaudible). You have a far better perspective than I do of how useful a training tool this is to the one who is attempting to discern (inaudible). Do you feel that this particular method has any special aid to offer all of us as students (inaudible)?

Carla: 我想起 (听不见) 相当坚定地 (听不见), 对于我们所有人, 提问题或者允许问题继续移动 (听不见), 这可能是一个很好的教导的技巧。在关于这对于一个正在尝试去分辨 (听不见) 的实体是一个怎样有用处的训练的工具的方面, 你们拥有一个比我所拥有的远远更好的远景。你们感觉到这种特定的方法有任何特别的帮助会提供给作为学生的我们所有人吗 (听不见) ?

I am Q'uo, and am aware of your query, my sister. In this regard, we would comment as follows. The one known as K is indeed finding that its channel is opening every more surely and stably to our contact, and that she is able to voice our thoughts with more facility, more complexity, and is able to perceive the finer and finer nuances that may be perceived by the strengthening instrument. In general, for this kind of work, we would recommend that which you have been doing. That is, the longer messages that require the continued concentration, the continued exercise of the instrument, and the continued offering of the opportunity for the expansion of the concepts and the ability to move with one concept to its completion before moving to another.

我是 Q'uo, 我理解了你的问题, 我的姐妹。在这个方面, 我们会做出如下的评论。被知晓为 K 的实体确实正在发现, 它的管道是正在越来越确切且稳定地向着我们的接触开放的, 她能够带着更大的流畅性, 更多的复杂性来说出我们的想法了, 她能够感觉到可能被不断增强的器皿所感觉到的越来越精细的细微差别了。一般而言, 对于这种类型的工作, 我们会称赞你们一直在做的事情。也就是说, 更长的传讯需要持续性的注意力的集中, 持续性的对器皿的训练以及持续性的提供机会以拓展观念, 以及拓展藉由一个观念在在移动到另一个观念之前移动到它的完成的能力。

However, for the continuing nurturing of the interest of any new instrument—or, in this case, the intermediate instrument—there may be added the kind of moving of the contact from instrument to instrument that you mention, so that there is a variety of experience that is offered to the student which has progressed well and far upon the local channeling process. However, over the longer run, shall we say, at this point in the one known as K's work, we would continue to recommend the messages being delivered over a longer portion of the contact.

然而, 对于对任何新的器皿——或者在这个情况中, 其媒介作用的器皿——的兴趣的持续性的滋养, 可能会有额外的从器皿到你们提到的器皿的接触的移动, 这样就会有多种多样的体验被提供给已经在本地的传讯的过程上进展良好的学生了。然而, 在更长的时间之后, 在被知晓为 K 的实体的工作中的这个位置, 我

们会继续称赞在接触的一个更长的部分中正在被传递的信息。

Is there a further query, my sister?
我的姐妹，有一个进一步的问题吗？

Carla: Just a comment that you made, Q'uo. I grasp what you are saying, and what you are saying is that K still needs the confidence that can only come from (inaudible) had to do with blending her energy, so if it's all right with you, I'll ask the same question (inaudible).

Carla: 仅仅是一个你们已经做出的评论，Q'uo。我理解你正在说的事情，你正在说的事情是K仍旧需要确信，那种确信仅仅能够来自于（听不见）与将她的能量混合起来有关的，因此，如果你们觉得可以得话，我将会问相同的问题（听不见）。

I am Q'uo. We find that there is a sufficient understanding of our point that we need speak no further. Is there another query at this time?

我是Q'uo。我们发现对于我们的观点有一种足够的理解了，以至于我们并不需要进一步发言。在此刻有另一个问题吗？

Carla: No, Q'uo. I really thank you for (inaudible) I think I have enough material now to think about (inaudible).

Carla: 没有了，Q'uo。我真的为（听不见）感谢你们，我想我现在拥有足够的材料来思考（听不见）。

I am Q'uo, and we thank you, my sister, as well. Is there any another query at this time?

我是Q'uo，我们同样也感谢你们，我的姐妹。在此刻有任何其他的问题吗？

K: I feel that during this past while you been working with me, complex is perhaps (inaudible). Can you comment on that?

K: 我感觉到在这段过去的当你们一直与我一同工作的时期中，复杂也许（听不见）。你们能够对那一点进行评论吗？

I am Q'uo, and am aware of your query, my sister. We have been blending our vibrations with yours in a manner which utilizes both the indigo-ray energy center and the blue-ray energy center while attempting to stabilize or harmonize the overall green/blue/indigo energies for the purpose of being more able, that is, allowing you to be more able to stably receive the concepts which we impart to you. The work upon the indigo center, again, is more of a stabilizing of the work which you are there accomplishing. We may not work for any other, but may work with an instrument such as yourself, and may utilize the efforts which you have made in each center in order to facilitate the initiating and the continuation of our contact.

我是Q'uo，我理解了你的问题，我的姐妹。我们一直在用一种同时利用靛蓝色能量中心和蓝色光芒能量中心的方式将我们的振动与你的振动混合起来，并同时尝试去稳定或者协调整体的绿色/蓝色/靛蓝色的能量，以实现更加有能力，也就

是说，允许你更加有能力稳定地接收到我们传授给你的观念的目的。在靛蓝色中心上的工作，再一次，更多是一种对于你正在那里完成的工作的一种稳定。我们可能不会为任何其他工作，但是我们可能与诸如你自己之类的一个器皿一同工作，我们可能会利用你在每一个中心已经做出的努力以便于促进对我们的接触的启动和持续。

Thus, it is most often that you will notice this effect within your meditations, and especially within the intensive meditations in which you are serving as an instrument for our thoughts and words. However, at any time during any meditation or contemplative or prayerful period that you wish this kind of assistance, we are honored to offer it and to help blend our vibrations with yours for the purpose of deepening your meditation and for the purpose of stabilizing and harmonizing this triad of energies.

因此，你们将会在你们的冥想中注意到这种效果，这会是极其频繁的，尤其是在密集冥想中，在其中你正在作为一个器皿为我们的想法和言语而服务。然而，在任何冥想或者沉思或者祈祷的时段期间的任何时候，如果你指望这种类型的帮助，我们会对于提供它并帮助将我们的振动和你的振动混合起来以实现稳定并协调这个能量的三人组的目的而感到荣耀。

Is there a further query, my sister?
我的姐妹，有一个进一步的问题吗？

K: No, I thank you (inaudible).
K: 没有了，我感谢你们(听不见)。

I am Q'uo, and we thank you, my sister, both for your queries and for your continued desire to serve as an instrument. We are most pleased with your progress and encourage you to take heart, shall we say, and to continue as you have with your dedication and your practice. We thank this group, as well, for its dedication and its persistent practice of the local channeling process. We are able, through your efforts, to offer a service which we give with a whole heart and which is that which allows us to know more of the Creator [and] to know more of ourselves as we see ourselves within your experiences and within your mind/body/spirit complexes.

我是 Q'uo，我们感谢你，我的姐妹，同时为你的问题和你持续性的渴望去作为一个器皿而服务。我们对你的进展是极其高兴的，我们鼓励你，容我说，鼓起勇气并继续藉由你的奉献和你的实践继续你已经做的事情。我们同样也为这个团体的奉献和它坚持的时间本地的传讯的过程而感谢这个团体。我们通过你们的努力能够提供一种服务了，我们是藉由一颗完全的心来给予这个服务的，这个服务允许我们，当我们在你们的体验和你们的心/身/灵复合体中看到我们自己的时候，更多地知晓造物者并更多地知晓我们自己。

At this time we shall take our leave of this group in joy, in peace, and in power. We leave each in the love and the light of the one infinite Creator. We are known to you as those of Q'uo. Adonai, my friends. Adonai.

在此刻，我们将在喜悦中，在平安中，在力量中离开这个团体。我们在太一无限

造物者的爱与光中离开各位。我们是你们知晓的 Q'uo。Adonai, 我的朋友们。
Adonai。

Note: Aaron is a discarnate entity channeled by Barbara Brodsky.
注释: Aaron 是由 Barbara Brodsky 传讯的一个离世的实体。

March 31, 1991

1991-03-31 坟墓中的三天

Group question: The question today has to do with the concept related to Easter concerning the phrase that is given in the Apostles Creed and the act which is recognized by most Christians that Jesus, when he was crucified, was then dead, he was buried. He descended into hell and after three days he rose again to sit at the right hand of God the father almighty. I would like to know what it means when it is said that Jesus descended into hell. What has that to do with our own lives and our transformations? What did Jesus do when he descended into hell? What do we do when we do the symbolically similar act?

团体问题：今天的问题是与我们复活节联系在一起的概念有关联的，它是与在使徒教义中被给予的措辞以及被大多数基督教徒所承认的行为有关的，在耶稣在受难的时候，耶稣接下来死亡了，他被埋葬了。他下降进入到地狱中，在三天后，他再一次复活并坐在全能的上帝的右手边。我想知道，当耶稣被认为下降进入到地狱之中的时候，这是什么意思。那与我们自己的生命和我们的转变有什么关系呢？当耶稣下降进入到地狱的时候，他做了什么事情呢？当我们用象征性的方式做类似的行动的时候，我们在做什么呢？

(Carla channeling)

(Carla 传讯)

I am Q'uo. Greetings in the love and in the light of the one infinite Creator. What brightness glows upon your planet this day. We thank each for calling us here and allowing us to share in your meditation and in the offering of our opinions. As always, we remind each that we are fallible and ask each to pursue his own judgment and discrimination.

我是 Q'uo。在太一无限造物者的爱与光中致意。今天在你们的星球上怎样的光明在闪耀呀。我们感谢各位呼唤我们来到这里并允许我们在你们的冥想中，在提供我们的观念的过程中进行分享。一如既往，我们提醒各位，我们是易于犯错的，我们请各位追寻他自己的评判和分辨力。

You ask that we focus on this working upon the three days spent in the tomb [by] an humble, poor man, tired and worn, pierced, crucified and dead, lying in his anointing oil and the wrappings of the grave. We are aware that you do not feel this entity remained lying within that cave and you wish to know what there is about these three days that is so important to the story of the one known as Jesus, that it is at the heart of each Christian profession of faith.

你们请我们在这次工作上聚焦于一个卑微的、可怜的人在坟墓中度过的三天，这个人疲惫而筋疲力尽的，它被刺穿了，在十字架上被处死并死亡，他躺在他的涂油和裹尸布中。我们知道你们并不觉得这个实体一直躺在那个坟墓之中，你们希望知道在大概三天的时间中有什么事情发生了，这三天的时间对于被知晓为耶稣的故事是如此重要，以至于它是位于每一个基督徒对信心的表白的核心之中的。

First of all, let us remove the relatively shallow purpose of the number three. There are three points to a triangle. There were three wise men. Three women came to the tomb on Easter morning. The Sanctus is sung three times. And in the story of Christianity that has devolved into a body of dogma the one infinite Creator is divided into three things: the Creator, the savior and the accompaniment or angelic presence that guides each entity in everyday life. The number three is a way of expressing all that there is, not in fullness but by emblematic intentions. Three is the number that expresses an entire class or genre of a particular quality or action, yet universalizes the particular.

首先, 让我们移除数字三相对肤浅的意义。一个三角形有三个点。有三个智者, 三个女人在复活节的清晨来到坟墓。三圣颂被唱了三次。在已经发展形成了一个教条的体系的基督教的故事中, 太一无限造物者被分成了三个事物: 造物者、救世主和在日常生活中指引每一个实体的伴随者或者天使的存在。数字三是一种表达一切万有的途径, 并非完全的表达, 而是藉由象征性的意图的表达。三是一个表达了具有一种特定的特性或者行动的一个完整的等级或者类型, 而又使得那个特定的事物一般化的数字。

Thus, you may see that in the three days this three is intended to mean symbolically the completeness of one kind of activity, that is, death itself. Thus, you may see the one known as Jesus expressing a completion of deadness, a superlative, a universality of that state which those of your density call death.

因此, 你可以看到, 在三天中, 这个“三”打算要用象征性的方式表达一种类型的活动, 也就是死亡本身, 的完整性的意思的。因此, 你们可以看到被知晓为耶稣的实体正在表达死亡的完整性, 你们的密度的人所称的死亡状态的一种最高级, 一种普遍性。

Let us now move back into more subtle considerations in this matter. In part, this three day journey was that which was required by prophecy before the one known as Jesus. This entity was extremely devout and in the Jewish faith it was written that the temple could be destroyed and rebuilt in three days. Thus, Jesus' death, he being the temple, the holy of holies, remained away from manifestation within this density you call third in simple fulfillment of the prophecy.

让我们现在返回到在这个问题中的更为微妙的考虑中。在部分上, 这三天的旅程是在被知晓为耶稣的实体之前就被预言所要求了的事物了。这个实体是极其虔诚的, 在犹太教的信仰中, 寺庙可以在三天中被摧毁并被重建, 这是已经被写下来了。因此, 耶稣的死亡, 他就是寺庙, 圣中至圣, 他通过对预言的简单的实践离开了这个你们称之为第三密度的显化中。

Now, let us look a little deeper. Each entity who comes into manifestation in an incarnational experience has a subjective perception of the changes and chances of mundane life. Many things occur which do not alter or disturb the entity and some few things disturb the entity greatly, offering it catalyst for learning and growth. It is no accident that the three-pointed pyramid is the symbol of transformation for those of an ancient culture which is still valued and practiced in varying degrees of faithfulness by those who consider

themselves to be illuminated by wisdom.

现在, 让我们看得更加深入一点。每一个在一次投生体验中进入到显化的实体都对于世俗生活的改变和机会拥有一种主观上的感知。很多事情发生了却没有改变或者搅乱实体, 少数的一些事情会极大地搅乱实体, 并同时为它提供催化剂以供学习和成长。对于那些属于一个古老的文化的人, 三尖的金字塔 (three-pointed pyramid) 是转变的标志, 这并不是偶然的, 这种标志仍旧被那些认为他们自己是由智慧所启蒙的人通过可变的忠诚的程度重视并实践着。

Each change that occurs that is in any way important to the individual will be experienced only after the pain of changing has been accomplished. In a metaphysically literal sense the process of positive spiritual change may easily be seen to be the tearing down of the previous temple of truth and ethical and moral justice, in order that a greater truth, a greater justice, a greater ethic, may find manifestation.

用任何对于个体是重要的方式发生的每一个改变都将仅仅在改变的痛苦已经被实践之后被体验到。在用形而上学的方式是实际性的意义上, 正面的灵性的改变的过程可能会轻易地被看到是将之前的真理之寺庙、伦理上和道德上的正义寺庙拆毁, 以便于一种更大的真理, 一种更大的正义, 一种更大的伦理, 可以找到显化。

Some entities call this experience initiation. By whatever name it is called there are certain characteristics which mark it. Firstly, there is the pain of death itself, as the entity strips away the smaller truth and asks for all the tendrils of that truth which have moved into the many, many opinions of the self. Then there is the greeting by those who would contest the goodness of this change, this alteration towards the positive.

一些实体称呼这种体验为启蒙。无论它被称之为什么名字, 会有一些的特性将它标志出来。首先, 随着实体剥离较小的真理并请求所有那种已经进入到许许多多的自我的观点之中的真理的卷须, 会有死亡自身的痛苦。接下来会有一些实体会争夺这种改变的益处, 这种朝向正面性的转变的益处, 他们会进行的致意。

When one is in the process of tearing oneself down, in part one is uniquely vulnerable to voices which have power in the spiritual world, both positive and negative. The positive entities do not intrude in any way which is subjectively apparent to one experiencing transformation. However, those who are powerful in the negative path find this an excellent opportunity to challenge and test the faith of the entity that is willing to undergo this pain in order to experience a larger and more spacious life, one more informed in compassion and wisdom. The more profound the alteration of opinion or of bias the longer those three days become when experienced in the everyday world. The three days that are completeness may be for one entity a matter of minutes; for another a matter of many years. They are hidden in earth, in darkness, in heaviness. They are in a prison where they are powerless to do anything but remain spirits of faith.

当一个人处于将它自己拆毁的过程之中的时候, 在部分上, 一个人是用独一无二的方式是易受那些在灵性的世界中拥有力量的声音的影响的, 这种声音同时是正

面性和负面性的。正面性的实体不会用任何方式侵犯对于一个正在体验转变的人在主观上是明显的事物。然而，那些在负面性的途径上是强有力的人会发现这是一个优异的机会去挑战并考验那个乐意于承受这种痛苦以便于体验到一种更大且更为宽阔的生命，一种更多地在同情心和智慧中被鼓舞的生命的实体。观点或者偏向性的改变越发深入，那些三天当在日常生活的世界被体验到的时候就会变得更加漫长了。完成之所是的三天，对于一个实体可能是几分钟的一个事情，对于另一个实体可能是一个许多年的事情。他们是被隐藏在土壤中，隐藏在黑暗中，隐藏在沉重之中。他们是在一所监狱之中的，在其中他们除了留有信心的灵性之外是没有力量去做任何事情的。

During this period negatively-oriented experience may taunt, tempt, flatter and terrify the transforming spiritual entity. Insofar as there has been any doubt or any of the old truths held to one so that there is resistance to change, just in such measure shall the challenges and temptations of negatively-oriented spiritual entities have an impact upon the self. This impact is felt without recourse to anything but faith, for when one has removed the program from your biocomputer and has begun going through the process of creating an improved program for the biocomputer, the spiritual entity itself must wait.

在这个时期中，负面性导向的体验可能会嘲弄、诱惑、谄媚、并恐吓那个正在转变的灵性的实体。如果一个人已经对任何的疑虑或者任何的旧的真理紧握不放以至于会有对改变的抵抗了，在这种情况下，就是用这样的方式，负面导向的实体的挑战和诱惑将会对自我拥有一种影响。这种影响是被感觉到除了信心之外无法求助于任何事物的，因为当一个人已经从你的生物电脑将程序移除，并已经开始经历为那个生物电脑创造一种改进过的程序的过程的时候，那个灵性上的实体，它自己是必须要等待的。

How shall that waiting be done? When they offer suggestions waiting is that which needs to be respected to the utmost. It seems within the physical incarnation that the process of change from a small truth to a larger one goes on past all endurance, past all ability of lasting throughout the transformational period. It is often likely that in the deepest part of the night watches, the self going through initiation shall be awakened and shall feel nameless and formless fear. This is the loving greeting of those upon the negative path who would if they could persuade the entity not to transform itself, not even to claim the smaller truth but to become a victim of fear, hiding the soul of the self in layers and layers of armor, becoming numb, bitter, disheartened and lost.

那种等待如何才能被完成呢？当它们提供建议的时候，等待就是那种需要得到最大的尊重的事物了。在物质性的投生之中，从一个小的真理改变到一个更大的真理的过程，看起来似乎会继续下去并超越所有的忍耐，超过所有在贯穿整个转变性的时期中坚持下来的能力。在不眠之夜的最深的部分，那个正在经历启蒙的自我将会被唤醒并将感觉到无名与无形的恐惧。这就是那些走在负面的道路上的实体们的有爱的致意了，如果这些负面性的实体能够说服那个实体不去转变它自己，甚至不去主张那个较小的真理，而是去成为一个恐惧的受害者，并同时将自己的灵魂隐藏在一层又一层的盔甲的之中，变得麻木、讽刺、还有沮丧且迷失的

话，它们就会这样做的。

The one tool that an entity going through change has is blind faith. Let us imagine that there is an operation to take place. Doctors tell the patient that it is necessary to become unconscious and to be cut upon, something, perhaps, removed that was not healthy. Certainly something altered. There are dangers in becoming unconscious. A few in ten thousand do not wake up, [ending] their incarnations during that procedure, perhaps leaving the physical body unviable, perhaps leaving it in the suspension of eternal coma. Yet the brave soul who wishes to embrace life to the fullest accepts these dangers and risks and moves through that very physical three days of change knowing only by faith that it will wake up and that the change will be for the better.

对于一个正在经历改变的实体，一个它所拥有的工具就是盲目的信心。让我们想象有一次手术要进行。医生告诉病人，需要变得无意识并在某个事物上开刀，也许是切除不健康的部分。肯定有一些东西被改变了。在变得无意识的过程中会有危险。一万个人中会有几个人无法醒过来，并在那个过程中结束了它们的投生，也许是使得物质性身体无法存活下来了。也许是在永远的昏迷的中止中离开了物质性的身体了。而那个希望去最为完整地拥抱生命的勇敢的灵魂，接受了这些危险，它冒着风险穿越了那个改变的非常物质性的三天，并同时仅仅藉由信心知晓，它将会醒来，改变将是为了得到更好的结果。

Now, you may think of a portion of yourself that is deeper and wiser than your conscious mind as a kind of healer. It may gaze upon you and say, "You must tear down this temple, for there is a greater temple to be built here and you shall tear it down and build it up in three days." To put it in other words, the intention is to move universally and completely past that quality or opinion which was the substance of that small truth which is being removed in order that the larger truth with all its ramifications may be built by the great builder of all things with the free will intentions of the self as the architect and the spirit of the infinite Creator as the miraculous laborer.

现在，你可以将你自己的一个比你的表面意识更为深入且更为智慧的部分考虑为一种类型的疗愈者。它可能会注视着你并说，“你必须拆毁它，并在三天中将它建起。”换句话说，意愿就是去全面而完全地超越那种正在被移除的小的真理的实质之所是的特性或者观点，以便于那个更大的真理伴随着其所有的衍生物都可以凭借着自我的自由意志的意愿被那个万物的伟大的建造者所构建，自我就是如同奇迹般的工人一样的太一造物者的建筑师和灵体了。

Gaze at yourself at this time. What is your situation this day? How many changes have you begun? Are you in the three days in the tomb? All are in some small sense at all times. For the nature of free will is constant movement. It is love that gives a vector to that movement.

在此刻注视你自己。你今天的情况是什么呢？你已经开始了多少的改变呢？你是处于在坟墓中的三天之中吗？在某种小的意义上，所有人在所有的时候都是处于在坟墓中的三天之中的。因为自由意志的特性就是持久的运动。正是爱为那种运动赋予了一个矢量。

Each of you and each to whom we could possibly speak to in third density is also in a far, far deeper way moving through transformations that are like the change from blue to green or the change from a peach to an apple, so profound and fundamental are these changes. Most commonly the changes have to do with that portion of the learning of love which is connected to the self as it relates to the self. For time and again the third-density entity judges itself and rushes to its crucifixion and burial without having an idea of how to rebuild the temple. It is this courage, the facing of the unknown, the facing of annihilation, that marks the act of crucifixion.

你们每一个人和在第三密度中的每一个我们有可能能够向其发言的人，都是在用一种远远、远远更为深入的方式经历转变的，这些转变就好像从蓝色到绿色的改变，或者从一个桃子到一个苹果的改变，这些改变是如此的深入，如此的基本。极其通常地，这些改变是与对爱的学习的那个部分联系在一起，那个部分是当它与自我建立关联的时候与自我连接在一起的。因为第三密度的实体会一次又一次地评判它自己，并在没有弄明白如何重建寺庙的情况下冲向它的十字架酷刑与埋葬。就是这种勇气，这种面对未知，面对毁灭成为了十字架受难的行为的标志。

Many question whether the infinite Creator can be all good when there is suffering, hunger, lack, pain and death. Yet we say that if one gazes at the resurrection day one must reckon with the death that of necessity must precede that day of feasting and joy. See yourselves now upon the cross in pain, dying, lost and buried. Shall you rise again? This is the example of Jesus' resurrection. This entity expressed in the clearest and most literal way possible the power and the sacrifice of transformation. As each polarizes, these crucifixions, deaths and resurrections shall continue to occur. The spiritually led life is a life best led by those tough and hardy in spirit, strong warriors who can endure all for the love of the infinite One.

当有受苦、饥饿、匮乏、痛苦与死亡的时候，会有很多的无限造物者是否是全善的问题。而我们会说，如果一个人凝视着复活的日子，它必须断定那种必须的死亡必定是先于庆祝和喜悦的日子的。现在，看到你们自己就在十字架上，处于痛苦、垂死和迷失的状态，并看到你们自己被埋葬了。你们将会再一次复生吗？随着每一个人的极化，这些十字架酷刑、死亡和复生将会继续发生。用灵性引导的生命是一次被那些在精神上是强韧与耐劳的人，那些强有力的战士最佳地引导的生命，这些战士能够为了无限太一的爱而忍受一切。

In closing, we would ask each to respect that portion of the incarnational experience that expresses itself in the completions of dying daily. If you grieve or sorrow let that sorrow be poignant and pure. Let the losses you feel be passionately felt, intensely experienced, and gratefully respected. Let there be thanks and praise in your dark tomb for within that cocoon of seeming death rises the phoenix of illumination, resurrection and new life.

作为结尾，我们会请每一个人都尊重投生体验中的那个在每天的死亡的完成中表达其自身的部分。如果你们感到悲伤或者忧伤，让那种忧伤成为强烈而纯净的。让你们感觉到的失去用充满热情的方式被感觉到，强烈地被体验到，并感激地被尊敬。在你的黑暗的坟墓中，让那里有感谢和咱们，因为在那个表面上的死亡的茧之中将会出现启蒙、重生和新的生命的凤凰。

We would at this time transfer this contact to the one known as Jim that this entity may continue to express that which we have to offer of opinion. With thanks to this instrument, we now leave it in love and light. We are those of Q'uo.

我们会在此刻将这个接触转移到被知晓为 Jim 的实体，这样这个实体就可以继续表达我们所有提供的观点了。带着对这个器皿的感谢，我们现在在爱与光中离开它。我们是 Q'uo。

(Side one of tape ends.)

(磁带一面结束。)

(Jim channeling)

(Jim 传讯)

I am Q'uo, and am again with this instrument. We shall continue. Within this kind of attitude regarding the scripture there is the need for stability and certainty so that all questions concerning belief have a certain answer. There is little room for mystery for there is at the subconscious level the recognition of mystery everywhere which is unsettling to the entities who have recently begun the conscious spiritual journey.

我是 Q'uo，我再一次与这个器皿在一起了。我们将继续。在这种类型的关于圣经的态度中，会有对于稳定性和肯定性的需要，以至于所有的关于信念的问题都拥有一定的答案了。这几乎没有给神秘留下的空间了，因为在潜意识的层次上，在每一个地方都会有对神秘的认出，对于最近刚刚开始有意识的灵性的旅程的实体，这是令人不安的。

Is there further query, my sister?

我的姐妹，有另一个问题吗？

Carla: I will simply say that I continue to pray for guidance (inaudible) in my right use of my body during the portion of my life in which it is always in pain but (inaudible) more than pain. There is nothing new to this question but in the name of Jesus (inaudible).

Carla: 我将单纯地说，在我的生命中的一直都处于痛苦但比痛苦更加（听不见）的部分期间，我会继续在对我的身体的正确的使用的方面祈祷指引（听不见）。这个问题除了以耶稣的名义（听不见）之外没有任何新的问题了。

I am Q'uo, and aware of your query, my sister. We recognize the great difficulties through which you travel and through which you have been traveling for a goodly portion of your incarnation. We would take this opportunity upon this particular day to suggest to you that there are some who offer themselves for the service of suffering as a portion of their overall incarnational service so that there might be the offering of every portion of the incarnation including that which you call suffering that might be a glorification of the one Creator, finding within the depth of despair the ability

to praise and glorify the gift of life and the opportunity to serve under whatever conditions are present, rejoicing even in the most extreme difficulties and tragic situations.

我是 Q'uo, 我理解了你的问题, 我的姐妹。我们识别出了你通过其旅行的, 并且是你已经在你的投生的一个颇大的部分中一直通过其旅行的巨大的困难。我们会利用这个特别的日子的机会来向你建议, 会有一些实体, 它们为受苦的服务提供了它们自己作为它们整体性的投生的服务的一部分, 这样就可能会有对投生的包含你称之为受苦的部分的每一个部分的奉献了, 这个受苦的部分可以成为对太一造物者的一种荣耀, 并同时在绝望的深处找到去赞美和荣耀生命以及在无论什么情景被呈现情况下都去服务的机会的礼物, 甚至是在最为极端的困难和悲剧性的情况中都去欢庆。

Is there a further query, my sister?

我的姐妹, 有一个进一步的问题吗?

Carla: I would just note that [Jesus] does not say anything even by inference that the choice of whether to travel the path of devotion or to ethical (inaudible) doesn't sit with me very well.

Carla: 我仅仅会指出, 在关于是要去走奉献的道路, 还是要去走伦理 (听不见) 的方面, [你们]甚至没有藉由引用说任何事情, 我不是非常明白那一点。

I am Q'uo, and am aware of your query, my sister. It is quite true that we do not speak upon this particular portion of your concern for that indeed rests firmly within the area of your own free will choices and we find that there are opportunities approaching that will aid you in this decision. More than this we cannot say at this time.

我是 Q'uo: 我理解了你的问题, 我的姐妹。我们并没有在你的关注点的这个特定的部分上谈论, 这确实是真实的, 因为那个部分是完全处于你自己的自由意志的选择区域之中的, 我们发现会有正在接近的机会, 它们将会在这个决定中帮助你。我们在此刻无法说比这更多的了。

Is there a further query, my sister?

我的姐妹, 有一个进一步的问题吗?

Carla: No, Q'uo. That's very well. Thank you very much.

Carla: 没有, Q'uo。那是非常好的。非常感谢你们。

I am Q'uo, and we once again thank you, my sister. Is there another query at this time?

我是 Q'uo, 我再一次感谢你们, 我的姐妹。在此刻有另一个问题吗?

(No further queries.)

(没有进一步的问题。)

I am Q'uo, and we observe the silence within the sound of hearts singing praise to the one Creator and we join in that inner singing with you as we take

our leave in the outer sense from this group's devoted seeking of truth and service, thanking each, as always, for the opportunity to speak, to listen, to rejoice, and to walk a few paces upon your journey. We are known to you as those of Q'uo, and we leave each at this time in the love and in the ineffable light of the one infinite Creator. Adonai, my friends. Adonai.

我是 Q'uo, 我们观察到在心的声音中的静默正在歌唱对太一造物者的赞美, 当我们在外在的意义上离开这个团队对真理的热忱和服务的寻求的时候, 我们与你们一起加入到那种内在的歌唱中, 我们同时, 一如既往地, 为去发言、去聆听、去欢庆以及在你们的旅程上在走几步的机会感谢各位。我们是你们知晓的 Q'uo, 我们在此刻在太一无限造物者的爱和无可言喻的光中离开各位。Adonai, 我的朋友们。Adonai。

April 7, 1991

1991-04-07 地球的阵痛期 (R)

Group question: The question this afternoon has to do with possibility that the Earth energy, the level of vibration in general, seems to have intensified in the last six months to a year. We are wondering if this general level of tension, anxiety, more intense experience of catalyst that many people are reporting, is a result of some cyclical rhythm that the planet itself might be undergoing. Do we move through different levels of vibration as we near the end of this density, and if so could you describe their effect upon us, and in particular this level of energy increase that has been reported of the late six months to a year?

团体问题：今天下午的问题是与这样一种可能性有关的，在过去的六个月到一年的时间中，地球的能量，一般性的振动的层次，看起来似乎已经增强了。我们想知道，是否许多人正在报告的这种一般性的紧张、焦虑以及更密集的催化剂的体验，是这个行星本身正在经历的某种周期性的旋律的一个结果？当我们接近这个密度的终点的时候，我们正在穿越不同层级的振动吗，如果是这样的话，你们可否描述这个过程对我们产生的效应，尤其是在最近的六个月到一年的时间中已经被报道过的这种能量的层次的增加？

(Carla channeling)

(Carla 传讯)

We are those of Q'uo. Greetings to each of you in this circle this evening in the love and in the light of the one infinite Creator. It is a great privilege to be called to your group and to be allowed to share in the oneness of your meditation and in the harmonies of your unique personalities. It is such a privilege for us to be able to hear with your ears and see with your eyes and feel with your skin, to remember so graphically just precisely how persuasive this third-density illusion and how courageous each entity is in attempting to see through all the illusion that which is beyond this illusion.

我们是 Q'uo，在今晚在太一无限造物者的爱与光中向在这个圈子中你们每一位致意。能够被你们的团体呼唤并被允许在你们的冥想和你们独一无二的人格和谐音中分享，这是一种极大的荣幸。我们能够藉由你们的耳朵聆听，你们的眼睛观看，你们的皮肤感觉，以让我们如此生动且准确地回忆起这个第三密度幻象是如此具有说服力，你们每一位在尝试透过所有的幻象看到那在这个幻象之外的事物的方面是怎样勇敢，这对于我们是怎样一种荣幸呀。

We are aware that you wish us to speak upon the signs of the times. We would preface this response by two things. Firstly, we ask each to remember that we are not all-wise or all-knowing and are perfectly capable of error. We ask each to listen with discrimination and to allow no authority but the authority of one's own response of recognition to be the way of acceptance of any of our thoughts which we share. Secondly, although we shall speak to some extent upon the specific question which has been brought forward, the particular information which is sought within the strict confines of that query

are relatively unimportant, and it is in looking beyond the measurable and noticeable phenomena of the mundane illusion that one may begin to take a more spacious point of view. Thusly, as we answer this question, we shall attempt to be clear. But that which we speak of, which may seem an extrapolation beyond the information required, is given because of our feeling that these extrapolations are in the end more helpful than information having to do with phenomena.

我们察觉到你们希望我们讲述时代的征兆。我们在这个回应之前会先说两件事情。首先，我们请每一位都记住我们并不是绝对智慧或者知晓一切的，我们是完全可能会犯错的。请每个实体都藉由分辨力来聆听，并除了允许一个人自己的认识的回应的权威之外不允许任何其他权威成为接纳任何我们分享的想法中的方式。其次，虽然我们将在某种程度上谈及已经被提出来的具体问题，在那个问题的严格的范围内被寻求的特定的信息却是相对的不重要的。就是在一个实体能够看穿世俗幻象可衡量和可以察觉得到的现象之后，它才可以开始能够获得更为宽广的视野。因此，当我们回答这个问题的时候，我们将尝试去变得清晰。但是，我们谈及的事物可能看起来似乎是一种对超越了被要求的信息的范围的解释，它们被给予是因为我们感觉到这些解释最终是要比与现象有关的信息更有帮助。

There are several elements which are producing the noticeable changing of consciousness within all of your planetary cultures at this time. The first is that the living entity upon which you enjoy incarnation, that which you call Mother Earth, and which this instrument calls Grandmother, is cycling and circling along with the entire solar system or galaxy of your star and its planets, moving as an whole into previously uninhabited space/time. This is, indeed, that which is at the heart of the so-called New Age. Not the changes within the entities, but the changes in the environment of these entities.

有几个因素造成在此刻在所有你们的星球的文化之中的意识的明显的改变。第一个因素是，你们在其上享受投生的活生生的实体，你们称之为地球母亲(Mother Earth)，这个器皿称之为大祖母(Grandmother)的实体，她正与整个太阳系、或者你们的恒星以及它的行星的星系一起循环与环绕，并正在作为一个整体正在移动到一个从未栖息过的空间/时间。这确实，就是处于一般所谓新时代的核心之处的事物了。

It is precisely time, within your illusion, for this planet to cycle into a portion of space/time which is more densely populated with what we would call illimitable light or the light of the Creator. This cycle has already begun and the planet is, shall we say, most pregnant with its own birth into this new portion of the space/time illusion which supports the incarnational experiences of all sparks or portions of the Creator which have been outflung into illusion in order to gain in experience and learning and make ever more clear to the Creator the vast and yet simple nature of the Creator.

恰恰就是在这个时刻，在你们的幻象中，这个星球循环进入到空间/时间的一个更为致密地充满了我们所称的无限光芒或造物者之光的部分了。这个周期已经启动了，这个行星，容我们说，正处于它自己的怀孕的末期，它即将诞生这个新的空间/时间的幻象的部分，这个幻象的部分会支持造物者的所有的火花或者部分的投生性的体验，造物者的这些部分已经被向外投入到幻象之中以便于在体验和

学习的方面得到增长，并更为清晰地向造物者揭示造物者的庞大而又简单的特性。

Thusly, each upon this planet is responding without being aware of it to an increasingly variant vibratory rate which is the steady state of the space/time which shall be the appropriate environment of positively oriented fourth-density entities.

因此每一个在地球之上的生命都正没有察觉到的情况下响应这股越来越多地发不一致的振动频率，这种振动的频率就是将会成为对于正面导向的第四密度的实体是适当的环境的稳定的空间/时间的状态。

A second contributing factor to this perceived intensification of both light and darkness is due to the instinctual awareness of each creature upon this sphere to the changing environment. To many it has been as sparks of hope and light that, because of the changing and intensifying amount of light available, causes those who are preparing for this light to feel energized by the increasing richness of the metaphysical environment, much as the physical vehicle which carries your consciousness about would be gratified to breathe a richer mixture of oxygen in the atmosphere. This, however, has a more or less unpredictable effect upon a large portion of your peoples who have not found it necessary, desirable or interesting to seek for answers outside of the ordinary stream of living, working, resting and seeking contentment and happiness. These entities who have not polarized are, in the main, unpredictably uncomfortable, and at other times unpredictably energized by these vibrations which are not measurable, except in terms of subatomic particular anomalies by instrumentation of your scientists. This is in some cases an unsettling influence; in other cases an inspiring influence. And in this middle group of entities both occur as one experiences the various cycles of body, mind, emotion and spirit.

这种被感觉到的同时对于光明和黑暗的强化作用的第二个贡献的因素是由于每在这个星球上的每一个生物对正在改变的环境的本能的察觉。对于许多实体而言，它已经是如同希望与光明的火花一样的了，因为可使用光的强度增加，使得那些正在为这种光做准备的实体们由于形而上学的环境的不断增加的丰富性而觉得被赋予了活力，这非常类似于承载着你们的意识四处移动的物质性载具会对于在环境中呼吸道一种更为富含氧气的空气而感到高兴。然而，这对于你们的人群中的一个很大的部分的是拥有或多或少的一种不可预料的影响的，这些人尚未发现，去寻求在生活、工作，休息，寻求满足与快乐的日常的溪流之外的答案是有必要的、理想性的或者是有趣的。这些尚未极化的实体，基本上会无法预期地感到不舒适，其它时候则出乎意料地被这些振动所充能，这些振动是无法衡量的，除了在被你们的科学家的测量仪器检测到的亚原子的特定的不规则性的方面。这在一些情况中是令人不安的影响，在其他的情况中是一种令人鼓舞的影响。在这个实体的团体中，随着一个人体验到身体、心智、情绪和灵性的各种周期，两种情况同时都会发生。

Thusly, a large number of your peoples are greatly confused. They feel this increased fullness of light as an unpredictable energy, unpredictable because

of their own lack of decision to be aimed at a steady increase in polarization one way or another. Thusly, you may see the light of freedom moving through large populations of your nation states because of the focused and prayerful hopes of those who perceive themselves in bondage by a government or ideology.

因此，你们的人群中有一个巨大的数量的人群是感到极其混淆的。他们感觉到这种增强的光的丰富性是一种无可预料的能量，因为他们自己缺少决心而是无可预料的，这种决心即在极性的方面的用这样或者那样的方式以一种稳定的增长为目标决心。你们可以看到，因为那些感觉到他们自己处于一种政府或者意识形态的束缚之中的人的聚焦而虔诚的希望，自由之光正在而穿过你们的国家的大量的人群了。

Those who are upon the path of negative polarization rejoice in this intensification of limitless light just as those who are consciously polarizing positively. However, in their case the expression of the use of this fullness of light shows in more acts of negativity as perceived by your peoples. That is, more self-absorption, more violence, more lust for power. If you may consider with us the inevitable movement of the planetary sphere itself into this fuller density of light, one may see that both positive and negative thought and action, as you may perceive negativity and positivity, are quite predictably more polarized and more active at this time, as you call it.

那些走在负面极化路径上的实体们也欣喜于无限光的强化作用，如同那些有意识地正面性地极化的实体一样。然而在它们的情况中，对于这种光的丰富性的使用的表达会在更多的被你们的人群感觉是属于负面性的行动中展现出来。换句话说，更加专注于自身的利益，更多的暴力，更贪求权力。如果你们可以与我们一起考虑这个星球自身无可避免的进入更加充满光的密度的运动的话，你可以看到负面性和正面性的想法和行动，在这个时间，如你们对它的称呼一样，同样都是相当可预期地更多地被极化与更加地活跃，如你们可能会感觉到的负面性和正面性一样

The third factor in the changing electromagnetic vibratory rate of the planetary sphere as measurable by your scientific instrumentation is work done with the energy of the Earth itself by those in several nation states whose mind is set upon conquest. The planet itself balks at this use of its energy which is intended to make anxious, unsure, paranoid and over-concerned about small things the populations which it wishes to weaken. What those who have worked with the energies first noted by the one known as Tesla are attempting to use for ill are in an instinctual sense not acceptable to the planet itself, which is both alive and aware.

如同可用你们的科学仪器测量出来的一样，在这个星球的改变的电磁振动的频率的方面的第三个因素是，由在数个国家中的那些一心想要征服的人在地球本身的能量上进行的工作。这个行星自身会因为对它的能量的这种使用而受到挫折，对能量的这种使用是打算要对它希望去削弱的人群制造焦虑，不确定，偏执狂，以及过度关切小事情。这种能量首先是由被知晓为特斯拉(Tesla)的实体注意到的，那些已经对这种能量进行了工作的人正在尝试去出于恶意而做事情，是这个行星自身用一种本能性的方式无法接受的，这个行星既是活的，同时也是察觉的。

Thusly, as it has been used at the approximate rate of eight hertz to entrain the thoughts of entities and the conditions of the planetary entity, these have in large part come back as an echo more deleterious to the source of these negatively intended actions and have wreaked what may seriously be called havoc within the populations of those nation states which wished to control that which in third density cannot be controlled.

因此, 因为这种能量已经在大概八赫兹的频率上被用来传输实体的想法和星球实体的情况, 这些频率大部分已经作为一种对于这些负面意图的行动的源头更加有害的回应而返回了, 在那些希望去控制在第三密度中无法被控制的事物的国家中, 它们已经这些国家的人群中报复性地产生出了可能被严肃地称之为自然浩劫的事物了。

Thusly, you may see an instinctual variation in the energy grid of third density upon your planet and the antithetical result within many nation states of the peoples of those states yearning and hoping with persistence for freedom from precisely the mind control that has been over-used by the governmental structure of these states, thus echoing back to the source of these uses of energy in a way that promotes the yearning for freedom and the dissolution of ties which were unnatural, created as an artifact of hostility and war. Any governmental entity which misuses the instinctual energy of the Earth itself answers not to those cosmic influences of the changing density but to the planetary entity which is instinctually of the Logos, or Love, in an undefiled and pristine sense.

因此, 你们可以看到在你们的星球上的第三密度的能量网格中的一种本能性的变化, 你们可以看到在很多的国家中的那些坚持不懈地渴望并希望从已经被这些国家的政府构架滥用的心智控制中解放出来的人们的对立性的结果, 这些国家中的人们通过一种促进对自由的渴望和对束缚解除的方式将对这些能量的使用反射回到它的源头, 这种束缚是不自然的, 是作为一种敌意和战争的人造物而被创造出来的。任何误用地球本身的本能性的能量的政府实体都不会回应那些正在改变的密度的宇宙性的影响, 而是会回应星球的实体, 星球的实体在一种纯净且纯朴的意义上本能性地就是属于理则或者爱的。

The Earth is solidified by its inspiration to be a nurturing and healing place for the entities of the Creator to learn and to grow. When it becomes aware that these pure energies are being tapped for controlling and debilitating uses there is the simple instinct of a loving grandmother to arrange itself in order to prevent further misuse of its purity.

地球是被其灵感凝结起来成为一个滋养与疗愈的地方以便于让造物者的实体们学习与成长。当它开始觉察到这些纯粹的能量正在被撷取用于控制性以及使人衰弱的目的, 一个充满爱的祖母的简单的本能就是调整其自身以便于避免它的纯度被进一步地误用。

In years to come all of these factors shall become more and more noticeable and the Earth itself may seem in its birthing to be a giver of negative

experience, in that it is not being a particularly easy birthing into the energies of fourth-density service to others. This is regretted by the entity you call Earth, but, just as a mother has the pangs of birthing, so is this planet at this time by instinct cleansing itself continually of the negative emotions and intended actions of those cherished beings which dwell upon this sphere. In the deepest sense it is most helpful to the labor of your planet that the negative emotions be taken from the sphere of activity within the illusion and instead given to the planet in renunciation of these forces within individual consciousness.

在即将到来的岁月里，这些因素将越来越显着，地球自身在其出生的过程中看起来似乎成为一个负面经验的给予者，因为这并不是一个特别容易的诞生进入到服务他人的第四密度的能量的过程。你们称之为地球的实体对此感到很遗憾，然而正如同一个母亲会有的产痛一般，地球此刻正凭借着本能持续地从它自己身上将她所疼爱的那些居住在这个星球上的存有们所产生的负面的情绪与故意的行为清除掉。在最为深入的意义上，如果负面性的情绪从在幻象中的活动的范围中被移除，并作为替代通过在个人的意识中放弃这些力量而将这些负面性的情绪交托给这个星球，这对于地球妈妈的分娩将是最有帮助的一件事了。

The Earth can heal any thing to any degree if it is respectfully asked. Thusly, we urge each not to condemn the self for its inevitable humanity and lack of perspective, but rather to realize that many energies not desired need to be taken to the Earth itself and lain down upon it or within it as one would lay down any heavy burden, for this entity is a pure healer and there is no perceived ugliness that cannot be healed by this beautiful planetary entity which has never strayed from oneness with the Logos, or creative Love.

地球能够在任何程度上疗愈任何的事物，如果它是被充满尊重地请求的话。因此，我们敦促每一个人不要为自我的无可避免的人类属性和缺少远见而谴责自我，而毋宁是意识到，很多的不被渴望的能量需要从地球自身中被取走并被放在地球上或者地球中，如同一个放下任何沉重的负担一样，因为这个实体是一个纯粹的疗愈者，没有感觉上的丑陋是无法被这个美丽的星球的实体所疗愈的，这个实体从未偏离与理则，或者与创造性的爱的一体性。

Beyond these considerations we would like to move at this particular moment. To begin with this second portion of, shall we say, our testimony, we would pause that each within this group may share in our joy and vibrations for just a little while. We do not intend discomfort for any speaking, and would simply ask each to allow gentle contact that we may share in a more personal way the love and the light of the Infinite One. We are those of the principle known to you as Q'uo, and will pause at this time.

除了这些考虑之外，我们想要在这个特定的时刻前进。在开始，容我们说，我们的声明第二部分之前，我们会停顿，好让在这个团体中的每一位可以分享我们的喜乐与振动一会儿。我们不希望我们的话语带来任何不安，我们单纯地请你们各位允许温柔的接触，好让我们以一种更个人的方式分享无限太一的爱与光，我们是你们所知的 Q'uo 原则，我们将在此刻暂停。

(Pause)

(停顿)

I am Q'uo. We must say it was difficult to come back to the strictures of language. It was a great privilege to rest with each seeker within this circle. We are greeting each again in love and light and would speak to some extent of those things which, while connected to considerations of changing electromagnetic properties of the planetary entity, are at the heart those things which are concerned with the actions of those selves who wish to aid themselves and others as this process takes place in the most efficient way.

我是 Q'uo, 我们必须说要返回到语言的束缚是困难的。与每一位寻求者一起周期这个圈子中休息是一种巨大的荣幸。我们再一次在爱与光中向你们致意, 对于那些希望在这个过程中发生的时候用最有成效的方式去帮助它们自己并帮助其他人的自我, 我们会在某种程度上谈及位于与这些自我的行动有关的事情的核心之处的事情, 这些事情同时是与对星球实体的正在改变的电磁的特性的考虑联系在一起。

You each have seen in your experience that often the beautiful entity is an humble entity, one which is obscure. However, there are also many within the public cynosure which, with all of their hearts, also live the life of one who wishes to do the good deed, share the felt love, the subjectively perceived light which is within them. Thusly, we urge each more and more to monitor the self, not simply in behavior or even thought, but in the basic intentions and hopes of the inner self.

你们每一个人都已经在你们的体验中看到, 美丽的实体经常是一个谦逊的实体, 是一个不出名的实体。然而, 在公众的赞美的目标中同样也有很多人, 他们同样全心全意地活出这样一种生命, 他们希望做好事, 并希望分享被感觉到的爱, 分享在他们内在之中在主观上被感觉到的光。因此我们敦促你们每一位越来越多地检查自我, 不只在行为或甚至是在思想方面, 同样也在基本的意图与内在自我的希望的方面检查自我。

The third-density illusion is one created to maximize the impact of pain, suffering and other seemingly negative distortions. This illusion does not grip your planet except insofar as the entities turn away from the intention to polarize towards the beautiful, good and true, which are qualities largely unperceivable within the illusion. Insofar as entities fail to keep the light of hope alive, the basic vibration of negativity is allowed to vibrate through the planetary entity which then, in order to heal these energies, will express the fever, the symptoms of healing disease, the efflux of, shall we say, the planetary influenza brought into the Earth itself by the unrecognized germs of hopelessness and helplessness which the entity whose hope has failed will place within the Earth.

第三密度幻象是一个被创造出来以将痛苦, 苦难, 以及其它负面扭曲的冲击最大化的幻象。这个幻象不能主宰你们的行星, 除非人类背离了朝向那些美丽的、有益的和真实的特性极化的意愿, 而这些特性是在这个幻象中大部分无法被感觉到的特性。在人们不能使希望之光持续闪耀的范围内, 基本的负面性的振动就被允许通过星球实体振动了, 接下来, 为了医治这些能量, 星球实体表达发烧、疗愈

这些疾病的症状，以及全球性的流感的涌现，这种全球性的流感是由于那些其希望已经落空了的人将会放置在地球之中未被识别出来的无望与无助的病原体所引发的。

Your peoples are for the greater part unaware that they have given the planet this fever and ache. Consequently, they cannot aid in the healing which would be desired if they realized the power of thought. Your positively oriented entities focus upon the perceived physical damage done to the planet. However, it is very slight damage, although it looks considerable to the citizens of its surface, compared to the damage done by those who have lost their hope and therefore their ability to exist as loving creatures aware of their power.

你们的人群在更大的部分是并未察觉到他们已经导致地球发烧与疼痛。因此，他们无法在疗愈的方面起到帮助，如果他们意识到想法的力量，他们就会渴望这种疗愈了。你们这些正面导向的实体会将焦点集中在被感觉到的对星球进行的物质性的伤害上。然而，虽然对于地表上的居民而言这种伤害看起来是相当可观的，若与那些失去希望，并因此失去了作为察觉到它们的力量和有爱的生灵而活着的能力人所造成的伤害相比，这种物质性的伤害是相当轻微的伤害了。

In essence, we urge each who cares for the planet to reckon with their personal power. Far from being powerless, each entity has access to great amounts of power for weal or for woe. All good entities which wring their hands and pass the judgment upon those who do not appreciate their beautiful environment, are damaging the planet in a metaphysical sense by losing hope in the healing of the Earth sphere. What these positive entities do not realize is that the illusion is the illusion is the illusion. It will continue to produce possibilities for catalyst. It, itself, is not in difficulty. It mirrors the lack of hope and feeling of powerlessness of positive entities in a more damaging way than all of the environmental obscenities practiced by those who are insensitive to living in harmony with nature.

根本而言，我们敦促每一位关心地球的人都正确评估他们的个人力量。每一个实体都远远不是没有力量的，每个人都能够获取巨大的数量的力量来造福人群或带来灾难。当所有好人咬牙切齿地审判那些不欣赏他们的美丽大自然的人的时候，这些好人，在一个形而上学的意义上，正在藉由在疗愈地球的方面失去希望而伤害这个星球。这些正面实体没有意识到的事情是，这个幻象就只是个幻象，只是个幻象。幻象会持续地制造催化剂的可能性。幻象，其本身，并不在困难之中。但它会映射出正面实体们的失去希望与无力感，比起由那些对于与大自然协调一致地生活不敏感的人所进行的所有在环境上的猥亵，这种失去希望与无力感将对地球造成更大的伤害。

And we would close this beginning message with the plea to each positive entity to realize that the environmental pollution is not nearly as serious an illness to the planetary entity of Grandmother Earth as the lack, and increasing lack, of certainty among these positive entities that all is well and all shall be well. Not in the illusion, but in the reality, relatively speaking, of the imperishable fields of consciousness that each of you is with relation to the

imperishable spirit of unconditional and creative love that is the metaphysical planetary entity. It is good not to pollute the streams and forests of your planet, but this is within the illusion, and you shall come and you shall go. However, outside of illusion both the Logos of the planetary entity and of yourselves lie in potential, mated, loving, faithful and hopeful relationship. And if there is judgment in the attempts to heal the physical Earth, then the judgment harms the metaphysical entity of your planet more than the attempts to teach the love of Earth in a judgmental way could ever help.

我们会藉由呼吁来结束这个开始的信息，我们呼吁每一个正面实体都意识到，环境污染对于地球这个大祖母而言，并不是那么严重的疾病；更严重的是在许多正面实体当中的逐渐增加的失去这样一种确信，即确信一切都是好的，一切都将是好的。不是在幻象中一切都好，而是在你们每一个人之所是的，容我们说，意识的不朽的场域的实相中一切都好，这个意识的场域是与形而上学的行星实体之所是的无条件与创造性的爱的不朽的灵性联系在一起。不去污染你们的星球的山林河川当然是好的，但这是在幻象之中的，你将会进入并将离开幻象。然而，在幻象之外，行星实体与你们自己的理则(Logos)同时存在于潜在的、匹配的、有爱的、信实的且充满希望的关系中。如果你在尝试疗愈物质性的地球的过程中有评判的话，接下来那个评判就会伤害你们的星球的形而上学的实体了，相比用一种评判性的方式教导对地球的爱的尝试所能够产生的帮助，那种评判造成的伤害是更大的。

At this time and with our apologies for speaking overly long, we would thank and leave this instrument in love and light and continue this working through the instrument of the one known as James Allen. We are those of the principle of Q'uo. We transfer now.

此时，我们抱歉自己讲了太久，我们在爱与光中感谢并离开这个器皿，我们会透过被称为 James Allen 的器皿继续这次的工作。我们是 Q'uo 原则。我们现在转移。

(Jim channeling)

(Jim 传讯)

I am Q'uo, and greet each again in the love and in the light of the one infinite Creator. At this time we would take the opportunity to offer ourselves in the attempt to speak to any queries which may yet remain upon the minds of those present. We would again remind each that we offer that which is our opinion. We offer it gladly and we offer it freely but wish no word to serve as a stumbling block. Take each word, therefore, that has value to you and use it as you will, leaving behind all those that do not have value to you. Is there a query at this time?

我是 Q'uo，再次地，在太一无限造物者的爱与光中我向你们致意。在此刻我们会利用这个机会来提供我们自己尝试去回答可能仍然留在那些在场的人的头脑中的任何的问题。我们再次提醒在座每一位，我们提供的只是我们的意见。我们欣然提供它，我们自由地提供它，但不想要任何话语成为绊脚石。因此，请拾取每个对你有价值的话语，随你的意志使用它，将所有其他对你没有价值的部分抛开。此时，是否有一个询问？

L: I have a personal question concerning this new healing technique that I've been learning. Should it stay separate from the Reiki that I've learned before, or should I think about synthesizing them, and should I think about using the Earth for healing energy also, using them all together?

L: 我有个私人问题，它是关于我一直在学习的这种的新治疗技巧。它是否应与我先前学过的灵气(Reiki)分别看待，还是我应该思考把它们综合起来；我是否同样也应该考虑利用地球来获得疗愈能量，并将它们全部一起使用？

I am Q'uo, and am aware of your query, my brother. We scan your recent memory for this information, and we may suggest that the heating—we correct this instrument—the healing modality of which you speak, as you are already aware, is efficacious in your particular case and will be of aid to many who seek its entrance into the untangling process that often moves from the mental to the physical vehicle in what you call the form of disease. As to your path of joining, or blending, the various kinds of healing techniques, we would suggest that this is that process in which you are presently engaged, for you have been drawn by your own desires to those areas which are of most importance to you. This is not by chance but by the design of your own conscious and subconscious minds working in harmony so that there might be a balance brought forth from those distortions that have served as the arrow pointing the way in which your progress lies. Therefore, we do not feel that we infringe upon your own free will as we verify that which you presently suppose. Is there a further query, my brother?

我是 Q'uo，并理解了你的询问，我的弟兄。我们为了这个信息而扫描你最近的记忆，我们可以建议你所说的加热——我们更正这个器皿——疗愈的模式，如你已经意识到的一样，在你的特定的情况中是有效用的，并将对于很多寻求其进入到解开缠绕的过程的入口的实体是会有帮助的，这个解开缠绕的过程经常是在你们所称的疾病的形式中从心智的载具移动到物质性的载具。在关于你结合、或者混合各种疗愈技巧的途径的方面，我们会建议，这就是你正在从事的过程，因为你已被自己的渴望吸引到那些对于你具有极大的重要性的领域了。这并非偶然，而是由于你自己的显意识和潜意识共同和谐工作的设计，因此，可能会有从这些变貌中产生的一个平衡，这些变貌已经起到一个箭头的作用了，它指出了你的进展存在于其中的道路的。因此，当我们证实你目前假设的事情的时候，我们感觉不会冒犯你的自由意志。是否有进一步的询问，我的弟兄？

L: No, thank you.

L: 没有，感谢你们。

I am Q'uo, and we thank you, my brother. Is there another query?

我是 Q'uo，我们感谢你，我的弟兄。是否有另一个询问？

Carla: (Portions inaudible.) I'd like to follow up on L's to ask if there are any techniques or visualizations in which Earth's energy can be used for healing, most appropriately ... I know I can feel the energy of the Earth any time I put my feet down on it. Is it as simple as that awareness that one's feet are upon

the Earth and the Earth is a healer, or is there a more skillful way to realize that within the healing process ...?

Carla: [部分听不见] 我想要接着 L 的问题询问, 是否有任何技巧或观想通过其最恰当地地球能量能够被最为恰当地被用于疗愈的呢.....我知道在任何我将双脚放在地上的时候我就能感受地球能量。是否它是如同察觉到双脚站在地球上而地球即是一位疗愈者一样地简单的呢, 或有一种更有技巧的方式去意识到在治疗过程之中.....?

I am Q'uo, and am aware of your query, my sister. This is a large field of inquiry, and we shall make but the barest of beginnings, for we are aware that we have spoken overly long and do not wish to overtire those present. The Earth energy is quite helpful to those who wish to serve as healers, for it is an energy that is ever present, an energy with which each is familiar, if not consciously then on the subconscious level, for each entity is a child born of this Mother which you call Earth, and is an energy which is accessible to each entity through the desire that each entity expresses in wishing to utilize this energy for healing.

我是 Q'uo, 我理解了你的询问, 我的姐妹。这是一个庞大的探究领域, 我们仅仅只是作出最为勉强的开头, 因为我们觉察自己讲太久了, 我们不希望让在场各位过度疲累。对于那些想要作为疗愈者而服务的实体而言, 地球能量是相当有帮助的, 因为它是个恒常存在的能量, 一种每个人都熟悉的能量, 即使表面意识是不熟悉的, 潜意识也是熟悉的, 因为每个人都是由这个你们称之为地球的母亲生出的一个孩子, 通过每一个实体藉由希望去利用这种能量来进行疗愈而表达的渴望, 这种能量是每一个实体都可利用的能量。

As to the technique of such utilization, this is the area that is large, for each entity will find a method of utilizing the Earth energy that is most efficacious to the entity. However, there are some generalizations which may be of aid here. It is well to create a form or focus, a channel through which this energy may be tapped as it is used in the healing process. Whether the form is that which is created by hand and may consist of some form of shape or shelter in which the entity may rest as it accumulates the focused Earth energy, or whether the form is smaller and is of a crystalline nature that may be worn about the neck and may rest upon the heart, or whether the form is that which is mentally envisioned as focusing and intensifying the Earth energy, then passing into the area or entity to be healed, matters not for the beginning healer that is using the Earth energy for the first time or is attempting to do so.

至于这样的利用的技巧, 这是个广大的领域, 因为每个实体都将找到一种对与那个实体是最有效用的方法。无论如何, 有一些综述在这里或许会有帮助。创造一个形式或焦点, 一个管道, 这是很好的, 透过这个管道这种能量就可以被接入了, 如同在疗愈的过程中它能量被使用一样。不管这种形式是由双手创造并可能会由一些形状所组成的, 还是一个人可以在它积累被聚焦的地球能量的时候在其中休息的庇护所; 或者这种形式是比较小的、具有一种结晶的特性的形式, 一个人可以把它戴在脖子上, 让它在心轮上歇息; 或者这种形式是在心智上被想象为聚焦并强化的地球能量, 接下来让其进入到要被疗愈的区域或者实体, 对于正在第一

次使用地球能量或者正在尝试去这样做的入门的疗愈者，形式是无关紧要的。

The important point is that the desire is used to fashion a focus through which this energy may pass. As the healer becomes more practiced in its art the form or focus may begin to change according to the experience and the findings of the healer. It is well for each entity desiring to utilize Earth energy, or any energy, for the purpose of healing to first begin to purify or heal the self in the more gross or noticeable distortions so that the energy of the Earth or whatever energy is being utilized may flow in a manner which is least distorted and which allows the fullest expression or manifestation of this energy towards any other entity that seeks the healing service.

要点是渴望被利用以塑造一个焦点，通过这个焦点这种能量可以传递了。当疗愈者在它的技艺的方面变得更加有经验的时候，这种形式或者焦点就可以根据疗愈者的经验和发现开始改变了。对于每个渴望利用地球能量或者任何能量来实现疗愈的目的的实体，首先开始在更为严重或者更为显著的扭曲中净化或者疗愈自我，这是很好的，这样地球能量，或者无论什么正在被利用能量，就可以通过被最小扭曲的方式流动了，这种方式会允许这种能量向着任何其他的寻求疗愈服务的实体的最充分的表达或显化。

Is there a further query, my sister?

是否有进一步的询问，我的姐妹？

Carla: No, thank you.

Calra: 没有，感谢你们。

I am Q'uo, and we thank you, my sister. Is there another query?

我是 Q'uo，我们感谢你，我的姐妹。是否有另一个询问？

Questioner: I have a question, Q'uo. To what extent—or is there a limit to the amount of service to another that one would appropriately offer?

发问者：我有一个问题，Q'uo。在什么程度上——或者一个人可以适当提供给他人的服务的数量是否有个限度？

I am Q'uo, and am aware of your query, my sister. The extent of any service to another entity is limited by the amount of service that is desired and requested by that other entity, for service is not possible if it is not desired or requested. Thus, it is necessary for the one desiring to be of service to others to operate first upon the basis of a request, then to continue in as clear a communication as is possible with the one being served in order to ascertain whether or not a continuation of service is appropriate.

我是 Q'uo，我理解了你的询问，我的姐妹。任何对于另一个实体的服务的程度，都是由那个其他实体所渴望以及所要求的服务的数量所限制的，因为如果服务没有被渴望或者被要求，服务就是不可能的了。因此，一个渴望服务他人的实体必须首先在一个请求的基础上运转，然后通过一种与那个被服务的人之间尽可能清晰的沟通交流继续，以便于确定继续这项服务是否恰当。

Is there another in—we correct this instrument once again—is there another query, my sister?

有另一个人吗——我们再一次更正这个器皿——是否有其他的询问，我的姐妹？

Questioner: When there is a difficulty in communication between the one to be served and the one offering service, there would seem to be a difficulty in determining the service to be desired, even if desired. Can you speak on that?
发问者：当在一个要被服务的人和一个提供服务的人之间有一种沟通上的困难的时候，似乎很难确定该服务是否被渴望。你能否谈论这点？

I am Q'uo. In such an instance we would advise that the first concern is the clarification of the communication in order that those areas which are not distinct or well understood might be understood more clearly. This avoids the confusion of that which is desired by the one who wishes the service and that which is desired by the one who wishes to serve, for many times we find among your peoples those who are of a service to others orientation are so full of the desire to be of service that the offering of service is often done in what might be seen a blind manner, where it is hoped that that which is offered will be seen as service and will function as service, whereas if more time and effort were invested in obtaining the true desires of the one to be de—we correct this instrument—the one to be served, then there would be seen another avenue perhaps would open up.

我是 Q'uo，在这样的场合中，我们建议首要的工作是澄清该通讯，好让那些不明确或尚未被清楚理解的区域可以被更清晰地理解。这样避免了在一个希望那种服务的人所渴望的事物和一个希望去服务的人所渴望的事物之间的混淆，因为许多时候，我们发现你们人群中的那些具有一种服务他人的导向的人是如此充满服务他人的渴望，以至于他们经常以可以被视为是一种盲目的方式去提供服务，在这种方式中被期待的事情是，被提供的事物是被视为服务并将作为服务而起作用，反之，若他们投资更多的时间和精力去取得对一个——我们更正这个器皿——对服务对象的真实渴望，那么，他们会看见另一条服务的途径也许会开放了。

Is there another query, my sister?

是否有其他的询问，我的姐妹？

Questioner: No, thank you very much.

发问者：没有，非常感谢你们。

I am Q'uo, and we thank you once again, my sister. Is there another query at this time?

我是 Q'uo，我们感谢你，我的姐妹。在此刻是否有另一个的询问？

Carla: Just a clarification. I am assuming that it is never an infringement on anyone's free will just to love them.

Carla：只想澄清一点。我正在假设仅仅去爱它们是绝不会成为对任何人的自由意志的一种侵犯的。

I am Q'uo. This is quite correct, my sister. Is there another query?
我是 Q'uo, 这是相当正确的, 我的姐妹。有另一个问题吗?

Questioner: I have a query. I was wondering as the Earth, this planetary body, changes I sense that other planetary bodies in our system are also changing and perhaps the Sun itself. Can you address this situation, especially with respect to the Sun?

发问者: 我有个询问。我有点好奇, 当地球, 这个行星体改变的时候, 我感觉在我们的星系中的其他行星体同样也在改变, 或许太阳自身也在改变。你可否讲述这个状况, 尤其是关于太阳的方面?

I am Q'uo, and am aware of your query, my brother. Indeed, change is truly said to be the one constant in all of creation, for all of this and all creation is made of the energetic, vibrant and ever-present love of the one Creator seeking and turning in order to know Itself. Each planetary body within this solar system, within this galaxy and within this universe moves in a manner through a process of evolution that is, though quite distinctly different in many ways, is also quite similar to your own as well. Each experiences cycles and rhythms, so that the interaction of each planetary entity with those populations that may be upon it or may be in some fashion in communication with it is affected by these relationships and communications.

我是 Q'uo, 并觉察你的询问, 我的弟兄。的确, 我们真的可以说改变在一切造物中的一个常数, 因为这种改变的全部以及所有造物都是由充满活力、生气蓬勃、恒常临在的太一造物者的爱构成, 太一造物者为了知晓祂自己而寻求和转动。这个太阳系中, 在这个星系中, 在这个宇宙中的每个行星体以某种穿越一个演化的过程的方式移动, 这种演化的过程虽然在许多方面是与你们自己行星体的演化的过程是明显地不同的, 它与你们自己的行星体的演化的过程同样也是相当类似的。每个行星体都体验周期和韵律; 这样每一个行星实体和居住其上的人群, 或者可能以某种方式与其进行沟通交流的人群之间的互动, 就会受到这些关系和交流的影响。

The very core of the vibrational nature that is the photon within each portion of each creation vibrates in a manner which expresses a relative harmonic with the planets and Sun bodies that are near and also with those that are what you would call distant. There is what might be seen as a three-dimensional nature to this relationship as regards time so that the revolving and evolving of these planetary and Sun bodies moves into areas of the solar system, of the galaxy and of the universe that offer new opportunities for the perception and the expression of the intelligent energy of the one Creator.

振动的特性的核心是在每个宇宙造物的每一个部分内在之中的光子的特性, 光子是用一种表达一种相对的协调的方式振动的, 这种方式是与它邻近的行星以及恒星星体之间, 同样也和那些你们称为遥远的星体之间的共振。在关于时间的方面, 这种关系会有可能会被视为的一种三维的特性, 因此这些行星星体和恒星星体的旋转与进化会进入恒星系统、星系以及宇宙中的某些区域, 这些区域会太一造物

者的智能能量的感知和表达提供新的机会。

Thus do all planetary and Sun bodies find accelerated means of experiencing and expressing the nature of the one Creator as is uniquely offered to them by their vibratory frequencies and placements within this three dimensional clock face that has a striking upon the hour as cycles change, much as does your clock strike upon the hour.

因此，所有的行星星体和恒星星体都会发现，体验并表达太一造物者的特性的加速的途径，是由它们的振动的特性和在这个三维的时钟的表面中的定位用独一无二的方式提供给它们的，如同你们的时钟的整点报时一样，随着周期的改变，这个三维的时钟也拥有一种整点报时。

Is there another query, my brother?
是否有另一个询问，我的弟兄？

Questioner: (Inaudible).
发问者：（听不见）

I am Q'uo, and we would ask if there is a final query before we close this session of working?
我是 Q'uo，请问在我们结束这次的工作集会之前，是否有最后一个询问？

(Pause)
[停顿]

I am Q'uo, and we would take this opportunity to thank each entity present for your invitation to us to join your circle of seeking. We especially would thank and greet those who are present for the first time in one of these circles, and would also greet an old friend who has returned again to this circle. We thank you with all of our heart, for through your invitation we have the ability to walk with you in a more conscious fashion upon your journey of seeking and to learn that which is of service, and that which is the Creator speaking through you to us. This is a treasure to us which is beyond any measure.

我是 Q'uo，我们藉此机会感谢在场的每一位，谢谢你们邀请我们加入你们的寻求。我们尤其感谢那些第一次出席这些圈子中的一个圈子的实体并向它们致意，我们同样也向一个再一次返回到这个圈子的老朋友致意。我们全心感谢你们，透过你们的邀请，我们才能用一种更加有意识的方式与你们一同行走在你们的寻求的旅途上，并学习进行服务的事物以及造物者透过你们向我们发言的事物，对我们而言，这是一种超越任何度量的宝藏。

We shall take our leave at this time, thanking each again, leaving each in the love and in the light of the one infinite Creator. We are known to you as those of Q'uo. Adonai, my friends. Adonai.

我们在此刻离开你们，再次感谢各位，在太一无限造物者的爱与光中离开各位。我们是你所知的 Q'uo 群体。Adonai，我的朋友们，Adonai。

April 12, 1991

1991-04-12 时间/空间中的运动

Group question: The question is from S, who asks, "Could you tell me the difference between space/time and time/space? This was a question that was covered in the Law of One but I would love to hear Q'uo talk about time/space for I still do not understand it very well even from an abstract point of view. When entities live in time/space, what is their life like? We move freely in space but move slowly in time. Do entities in time/space move freely in time and slowly in space? We do not control our movement in time. Do they not control their movement on space?"

团体问题：问题是来自于 S，S 问道，“你们能够告诉我在空间/时间和时间/空间之间的区别吗？这是一个在一的法则中被涉及到的问题，但是我想要听听 Q'uo 关于时间/空间的发言，因为我仍旧不是非常清楚地理解它，即使是从一个抽象的观点。当实体们在时间/空间中生活的时候，它们的生命是什么样子的呢？我们在空间中自由地移动，但是在时间中却移动缓慢。在时间/空间中的实体们是在时间中自由地移动而在空间中缓慢地移动吗？我们无法控制我们在时间中的移动。它们无法控制它们在空间中的移动吗？”

(K channeling)

(K 传讯)

I greet each of you here this morning in the love and in the light of the one infinite Creator. As always, we are pleased to be called to this group. When you seek that which we also seek you chose to know more and ever more of the mystery which surrounds us and expands infinitely in which direction we choose to go.

在这个早晨，在太一无限造物者的爱与光中，我向你们每一位在这里的人致意。一如既往，我们很高兴被呼唤到这个团体。当你们寻求我们同样也寻求的事物时，你们选择去更多地，且越来越多地知晓包围着我们且在我们选择前往的方向上无限地拓展的神秘。

We have spoken many times of the path of seeking, of the mystery we see before us along this path. But the path of seeking is not a straight line, my children. If you wander off any line that is not straight you are still on your path of seeking. For to the one who seeks the mystery the entire life is a path. It contains many seemingly circuitous roads. But when it is realized that each present moment contains infinity, that each point in space/time or time/space contains all that there is, the concept of a straight line being the way the path is recognized to be only an analogy.

我们已经多次谈及寻求的道路，谈及在这条道路上我们看到在我们前方的神秘了。但是，这条寻求的道路并不是一条直线，我的孩子们。如果你们偏离了那条并不是笔直的线路，你仍旧是出于你的寻求的道路上的。因为对于一个寻求的人，整个生命的神秘就是一条道路。它包含了许多表面上迂回的道路。但是每一个当下一刻都包含了无限，在空间/时间或者时间/空间中的每一个位置都包含了一切万有，当这一点已经被领悟的时候，一条直线就是道路之所是的方式，这个概念

就会被视为仅仅是一个类比了。

You wish information this morning on the concept and the nature of time/space. Time/space is that which surrounds you at all times and in all spaces, shall we say. In your present illusion you are consciously aware of space/time and it is that in which you conduct your daily activities. It is that with which you are most familiar. Time/space permeates all of space/time and you move within this as well, although you do not have as great a degree of awareness of this.

你们在这个早晨希望关于时间/空间的概念和特性的信息。时间/空间是，容我们说，在所有的时间和所有的空间都包围着你们的事物。在你们当前的幻象中，你们有意识地察觉到了空间/时间，它就是你们在其中进行你们的日常活动的事物。它是你们对其极其熟悉的事物。时间/空间贯穿所有的空间/时间，你同样也在这种时间/空间中移动，虽然你们对其并没有一样大的程度的察觉。

You are aware that space/time is the home, shall we say, of the illusion of incarnation and that when an entity is not conscious of being within the incarnational illusion, whether between incarnations beyond the process of physical incarnation or in some other way aware of the dimensions of space/time—whether in the dreaming state or other means of alterations of consciousness—then the field of time/space is that of which the entity has primary awareness.

你们察觉到，空间/时间就是，容我们说，投生的幻象的家园了，当一个实体并不意识到是处于投生的幻象之中的时候，无论是在超越物质性的投生的过程的两度次投生之间，还是以某种其他的方式察觉到空间/时间的维度——无论是在梦境状态还是通过其他的意识转换的途径——在那个时候，时间/空间就是实体拥有首要的察觉的事物了。

Time/space is that realm within which we are able to be with you at all times, that we may inhabit space/time as well. The movements which are possible to make in time/space are variable as are those in space/time and perhaps more widely variable because of the greater divergence of types of entities that inhabit time/space. There are entities of more differing densities that inhabit these realms and their abilities to move vary according to their individual development. [This] is also true of space/time which in your current illusion is inhabited by the first, second, third and beginning of fourth-density entities. And you may see the divergence of the abilities to move in, for example, the rock entity which moves very slowly in space as compared to the third-density entity which moves about in space seemingly at will, limited only by such physical laws as the entity is aware of.

时间/空间是那个在其中我们能够所有的时刻都与你们在一起的领域，我们同样也可以居住在空间/时间中。在时间/空间中有可能做出的行动是如同那些在空间/时间中可以做出的行动一样可被取得的，也许因为居住在时间/空间中的实体的类型的更大的差异性，在时间/空间中有可能进行的行动也许是更为广泛地多种多样的。居住在这些领域中的实体是属于具有更大的差异性的密度的，它们去移动的能力根据它们个体的发展是变化的。这在空间/时间上也是有效的，在你

们的当前的幻象中的空间/时间是被第一密度、第二密度、第三密度和第四密度的开端的实体所居住的。你们可以看到实体在移动的能力上的差异性，举个例子，相比第三密度的实体，石头的实体在空间中非常缓慢地移动，第三密度的实体在空间中在表面上是随意移动的，它仅仅被诸如实体察觉到的法则之类的物理法则所限制。

There are similar laws governing the fields of time/space and similar divergences in the abilities of varying entities to move therein. We ourselves have developed abilities to move much more freely, shall we say, than the time/space counterpart of the walking entities of which you are familiar. Each entity that has the appearance of solidity in your illusion also has the time/space counterpart which exists in a superimposed, shall we say, manner. This time/space counterpart is discernible to some of your entities who have developed the capacity for this type of perception.

有类似的法则掌控着时间/空间的场域，在不同的实体在其中移动的能力的方面会有相似的差异性。我们自己已经发展出了比你们所熟悉的走路的实体的时间/空间的对应的部分更为自由地移动的能力。每一个在你们的幻象中拥有稳固的外观的实体同样拥有时间/空间的对应的部分，这个部分是用一种，容我说，附加的方式存在的。这个时间/空间的对应部分对于你们的实体中的一些已经发展处这种类型的感知的能力的实体是可以分辨出来的。

The time/space counterpart is that which is worked with very often by those with healing abilities. Each here is aware of such instances. Thus, the separation between time/space and space/time is not such a clear-cut distinction as you may have thought, although it is possible to move purely in the realms of time/space without being a part of space/time. It is not possible to be in space/time without also being part of time/space or the time/space realm containing, shall we say, those of space/time.

时间/空间的对应部分就是那些具有疗愈的能力的实体会非常频繁地与之一同工作的事物。在这里的每一个人知道这样的实例。因此，在空间/时间和时间/空间之间的分离并不是如你们也许已经认为的一样是这样一种清楚明了的差别，虽然有可能纯粹地在时间/空间的领域中移动，而无需成为空间/时间的一部分。不可能处于时间/空间中，而同样也无需成为时间/空间或者时间/空间的领域的一部分，时间/空间的领域，容我说，包含了那些属于空间/时间的人。

We notice this instrument's struggle with the various terms used and apologize for the limitations of language and speech for we are attempting to communicate complex concepts with a very limited amount of words that may be applied to them and thus of necessity reuse words in slightly different applications when the meaning would be clearer were there different words available. However, this being the illusion we must all do the best we can, shall we say.

我们注意到这个器皿与各种各样被使用的术语的挣扎，我们为语言和发言的局限性抱歉，因为我正在尝试藉由一种非常有限的词语的数量来交流复杂的观念，这些词语是可以被应用在那些观念上的词语，在有不同的可以被利用的词语会有更为清晰的意义的时候，就需要通过稍稍不同的应用来重新使用词语。然而，这就

是我们全都必须，容我们说，尽我们所能的幻象了。

I am Q'uo, and we feel that these words are a sufficient beginning upon this topic and would be happy to respond to further questions should they arise among those here or others that participate in seeking with this group. At this time we transfer to the one known as Jim and will close the session of workings with this instrument. I am known to you as those of Q'uo, and leave this instrument at this time.

我是 Q'uo，我们感觉到，这些言语是在这个主题上的一个足够的开始了，我们会很高兴回答进一步的问题，如果会有问题在那些在这里的人或者其他的参与到这个团体一同寻求的人中间出现的话。在此刻，我们会转移到被知晓为 Jim 的实体，我们将通过这个器皿关闭这个工作的集会。我们是你们知晓的 Q'uo，我们在此刻离开这个器皿。

(Jim channeling)

(Jim 传讯)

I am Q'uo, and greet each again in love and in light. It is our privilege to offer ourselves at this time for any queries that you may have for us. May we speak to any query?

我是 Q'uo，在爱与光中再一次向各位致意。我们很荣幸在此刻提供我们自己来回答你们可能向我们提出的任何的问题。我们可以对任何问题发言吗？

Carla: I have a question (inaudible).

Carla: 我有一个问题(听不见)。

I am Q'uo, and am aware of your query, my sister. The question of praying in a manner which is helpful and efficient, as you may say, is a question which could be answered briefly if one were willing to accept a synopsis, or a question which could be answered at great length for it is one that, as do most questions concerning the spiritual journey, could be answered infinitely, for it is one which also touches upon and reflects the entire spiritually oriented life. For as one learns to live in a conscious fashion one is learning to pray. And as one learns to pray, as you call it, one learns to live in a consciously oriented fashion. For to pray and to live the conscious life is to become aware of the central feature of all life and that is love. To live consciously in love is to see the Creator in all and this includes, of course, the self. To learn to pray is to learn to address the love within oneself and to speak to that love which resides in other individualized portions of the one Creator. And to ask that love [to] move and use its forming abilities to aid another self or system of selves or situation.

我是 Q'uo，我理解了你的问题，我的姐妹。用一种，如你们可能会说的一样，有帮助且成效的方式来祈祷的问题，是一个能够被简要地回答的问题，如果一个人乐意于接受一个梗概的话，或者它会是一个能够用极大的长度来来被回答的问题，因为如同大多数的关于灵性的旅程的问题一样，它是一个能够无止境地被回答的问题，因为它是一个同样触及到并反映了以灵性为导向的生命的的问题。因为

当一个人学习用一种有意识的方式活着的时候，它就在学习祈祷了。当一个人学会，如你们所称的，祈祷的时候，它就学会去用一种有意识地有方向的方式活着了。因为去祈祷和去活出有意识的生命，就是去察觉到所有生命的中心的特性，那个特性就是爱。有意识地活在爱中，就是去在一切事物中都去看到造物者，这种一切事物当然包括了自我。去学习祈祷就是去学习在一个人自己内在之中讲述爱，并向那种居住于太一造物者的其他的个体化的部分之中的爱说话。去请求那种爱就是去移动并使用它的形成的能力来帮助另一个自我，或者自我的系统，或者情况。

As one becomes aware of the relationship between the Creator and the creation one sees that the power of love is that which moves all things and all entities in patterns or in rhythms, cycles and in seasons, that this enabling function of love may be hindered or blocked by thoughts and attitudes that express themselves in behaviors that stop up or block the free flow of love. This alteration of the power of love in any life pattern allows for a more varied experience, for it would not be thought of by any entity who lived in perfect harmony with love to stop its movement.

当一个人开始察觉到在造物者和造物之间的关系的时候，它会看到爱的力量就是那，通过模式、或者通过旋律、周期并通过季节，推动一切事物与所有的实体的事物，爱的这种赋能的功能可以被想法与态度所阻碍或者阻塞，这些想法和态度是在那些阻碍或者阻塞了爱的自由的流动的行为举止中表达它们自己了。这种在任何的生命模式中的爱的力量的变更，允许了一种更为多变的体验，因为任何活在与爱的完全的协调一致中的实体都不会有阻碍爱的运动的想法。

However, as each entity within the creation desires to serve the Creator by providing experience that allows the Creator to know Itself so then does each entity alter to some degree this basic motivational power of love. Altering or distorting the flow of love causes the necessity for a balancing action that will once again allow the love to move freely. This process of blocking and unblocking the flow of love is that process which you call experience or evolution. This is a simplistic description but [one] which we feel is basically accurate for each portion of the Creation. Thus, as you pray and seek to intercede or call for another's intercession on behalf of one you feel is in need you ask that the power of love to move freely be restored in an area where it has been blocked.

然而，当在造物中的每一个实体渴望去藉由提供会允许造物者知晓祂自己的体验来服务造物者的时候，接下来每一个实体都在某种程度上用这种方式警醒于这种爱的基本促进性的力量了。变更或者扭曲爱的流动会造成对于一种平衡性的行动的需要，这种行动将再一次允许爱自由移动。这个阻塞和疏通爱的流动的过程，就是你们称之为体验或者演化的过程。这是一个简单化地描述，但我们感觉，这确实一个对于造物的每一个部分都基本上是准确的描述。因此，当你们祈祷，寻求去代祷，或者以一个你感觉到你需要的人的名义呼唤它的代祷的时候，你就在请求那种爱的力量自由流动以在它已经被阻塞的区域中被恢复。

As you are more in touch or in tune with this power of love within your own life pattern you are able to appreciate and manifest this power in your own life

pattern and to offer a catalyst or way by which love may be offered to others. Engaging in the process which you call prayer is one way which you may open a door or gateway for another entity by calling upon individualized portions of love to share their love with the one for whom you intercede or seek intercession. Your own awareness of this process and your own desire to be of service to another are those qualities which enhance the prayerful attitude.

当你在你自己的生命模式中更多地接触这种爱的力量或者与之更为调和的时候，你就能够在你自己的生命模式中欣赏并显化这种力量，并能够提供一种爱藉由其可以被提供给其他人的催化剂或者途径了。参与到你们称之为祈祷的过程就是一条你们可以，藉由呼唤爱的个体化的部分来与一个你为其代祷或者向其寻求代祷的实体分享它们的爱，为另一个实体开放一扇门或者大门的途径了。你自己对这个过程的认识和你自己对服务另一个人的渴望，就是那些会增强祈祷的态度的特性了。

As you call upon entities such as Jesus the Christ, various saints or archangels, the mother of Jesus known as Mary, or any angelic presence to intercede for another you are providing the purity and intensity of your own love as a request, a call which is heard because of the purity and intensity by the presence whom you seek and this presence hears the call no matter how weak and responds according to its strength, purity and sincerity. The response is in a form which the one whom you wish to aid can accept, whether it be an immediate healing, as you would call it, which occurs in some few cases, or the sending of the general quality of healing, love and light energy that the entity may utilize in a less immediate or more diffused manner according to the entity's own ability to contact those qualities of will and of faith that may open the door to the healing power of love for it.

当你们呼唤诸如耶稣基督、各种圣人或者大天使，被知晓为玛利亚的耶稣的母亲，或者任何天使的临在来为另一个人代祷的时候，你就正在将你自己的爱的纯度和强度作为一种请求，一种呼唤提供出来了，这种呼唤会因为呼唤的纯度和强度而被你寻求的存在所听到，这个存在听到了无论多么微弱的呼唤并根据它的强度、纯度和真诚而回应。回应是通过一种一个你希望去帮助的人能够接受的形式，无论它是一种在少数的情况中发生的即刻的治愈，如你们对它的称呼一样，还是送出一一般性的疗愈、爱和光的能量的特性，这种特性是那个实体可以用一种较不即刻或者更为分散的方式利用的，它是由实体自己接触那些可以为他打开通往爱的疗愈的力量的大门的意志和信心的特性的能力所决定的。

Is there another query, my sister?

我的姐妹，有另一个问题吗？

(No further queries.)

(没有进一步的问题。)

I am Q'uo, and we are pleased to have been able to utilize both the one known as K and the one known as Jim. In this session of working we feel that each entity has been able to open itself to a wider range of concept and we

are pleased that each has continued to improve the desire to serve others in this manner. We applaud the perseverance that is necessary within your illusion to penetrate the great wall of mystery that surrounds all third-density entities. Your perseverance and your desire are likened to small but brilliant lights that illumine a portion of your way so that you may continue your movement in seeking and in service.

我是 Q'uo, 我们很高兴已经能够同时使用被知晓为 K 和被知晓为 Jim 的实体。在这次工作的集会, 我们感觉到每一个实体都已经能够让它自己向着一个更为宽广的概念的范围开放了, 我们很高兴每一个人都以及继续增强用这种方式服务他人的渴望了。我们赞赏这种坚持不懈, 为了要刺穿包围着所有的第三密度的实体的神秘的长城, 这种坚持不懈在你们的幻象中是必不可少的。你们的坚持不懈和你们的渴望就如同那照亮了你们的道路的一部分的小小但却明亮的光亮, 这样你们就可以在寻求和在服务中继续你们的行动了。

At this time we shall take our leave of this group, thanking each for once again inviting us to join you in your journeys in a way that is immediate and effective in expanding the limits of perception. We are known to you as those of Q'uo. We leave you in the love and in the light of the one infinite Creator. Adonai, my friends. Adonai.

在此刻, 我们将离开这个团体, 我们同时再一次感谢各位邀请我们加入到你们的旅程, 这条旅程是用一种在拓展感知的局限性的方面是即刻而有效的方式进行的。我们是你们知晓的 Q'uo。我们在太一无限造物者的爱与光中离开你们。Adonai, 我的朋友们。Adonai。

April 21, 1991
1991-04-21 光中心 (R)

Group question: The question this afternoon has to do with the general qualities as a light center that the area occupied by N would have as a center for individuals and for individuals that are seeking to work out their own ways of learning and of being of service to others by what they learn. What kinds of energies are necessary for such a center? How are these energies being expressed there now with the opposition that has occurred in this area and how can people who wish to partake in the center help as individuals in producing the light that might be of service to others? And how can the center, as a grouping of individuals, be of the most service to those whom they would wish to serve?

团体问题：这个下午的问题是关于光中心的，那个由 N 所占据的区域作为一个光的中心的一般性的特性会作为一种供个体使用的中心，那些个体正在寻求找到他们自己的学习的方式以及藉由他们所学会的事物来服务他人的方式。什么类型的能量对于这样一个中心是必须的呢？藉由反对已经在这个区域中发生了的事情，这些在正在那个区域被表达的能量是怎样的呢，希望去参与该中心的人们如何作为个体在产生出可能会对其他人有所服务的光的方面进行帮助呢？这个中心，作为一个有个体的组成的团体，如何对那些他们会希望去服务的人进行最大的服务呢？

(Carla channeling)
(Carla 传讯)

I am Q'uo. Greetings to each of you in the love and in the light of the one infinite Creator. We are very grateful to be able to share our thoughts with you and to share in the beauty of your meditation. And we thank you for calling our particular energy to your circle at this time. There is a peace, a quality and nature of peace, that is seldom grasped or understood by those who have not suffered from its seeming loss, and it is that peace that we share with you and which we thank each of you for sharing with us.

我是 Q'uo，我在太一无限造物者的爱与光中向你们每一位致意。我们非常感激能够与你们分享我们的想法，并分享你们的冥想之美。我们感谢你们呼求我们的特定的能量在此刻抵达你们的圈子。有一种平安，一种平安的特性和属性，它很少被那些从未承受表面上损失之苦难的人们领会或理解；我们与你们分享的正是这种平安，我们也感谢你们每一位与我们分享这种平安。

To begin to answer the questions that you have asked about spiritually helpful places to be—in the body, in the mind, and in the spirit—we would begin by gazing at the question of energy points or grids, places of power, as they are sometimes called among your peoples. The third density places of power are not particularly close together. The energy web does not have as many nexi of concentrated energy. With each level of vibration, each sub-octave of awareness, the energy grids become more tightened and numerous. Thus, if one were to superimpose over a chart of third-density energy centers, the

selfsame chart of fourth-density energy centers of the planet would fit into it but would also greatly elaborate and expand the number and kind of places of power.

你们问到关于在灵性上有帮助的地方——在身体中，在心智中，在灵性中——要开始回答这个问题，我们会藉由凝视能量点，或网格，或者在你们的人群中的人有时会将其称之为力量的位置来开始。第三密度中的力量的位置并不特别地靠近在一起的。能量网络中并没有这么多集中能量的连结点。凭借着每一个振动的层次，每一个认识的子八度音程，能量网格变得越来越紧缩与为数众多。因此如果一个人将第四密度的能量点地图套叠在一个第三密度的能量中心的图表上，他将发现星球的第四密度与第三密度的能量中心的图表是一致的，但第四密度的图表将同样也是更为详尽，并在力量位置的数目与种类上都扩张了。

This potential web of power or energy is available not only in third density, but a third-density entity may, by its own spiritual work in consciousness, become able to discern more and more the multiplicity of places of power if one is seeing from the standpoint of the love of fourth density, the ever-multiplying wisdom of fifth, and the immensely bright and universal pattern of energy grids of sixth density. Consequently, we would answer the question about the placement of any spiritual center by saying that it is as light-filled as is the awareness and crystallization of the entities upon whose soil these entities wish to grow, to learn and to manifest whatever fruits come from the journey of the pilgrim.

这个潜在力量或者能量的网络是不仅仅可在第三密度中是可供利用的，如果一个人是从第四密度的爱的位置来，第五密度的不断倍增的智慧和第六密度的无限明亮且宇宙性的能量网格的模式的角度来观察的话，一个第三密度的实体同样可以，藉由它自己在意识中的灵性的工作，变得能够分辨出越来越多的力量的位置的多样性。因此，关于任何灵性中心的定位的问题，我们会这样说来回答，它是它与该中心里头的成员有关，所有这些实体的觉察与结晶程度即决定了该中心充满光的程度，就是在这些实体的察觉与结晶的土壤上，这些实体希望去成长、去学习并显化无论什么会来自于朝圣之旅的果实。

Thusly, we would simply remove from the question the idea that we could in some way judge energy or power in any one place, for it is quite subjective in terms of how the power of any one place will aid an entity. This information must be learned in a subjective way, in a way of experiencing and feeling the tug of heart which in its wisdom knows a great deal more than the mind can ever find words to express. There is no place that is closed off from the love of the one infinite Creator. There is no place which is not holy ground.

因此，我们会单纯地从问题中移除这样一种观点，即我们能够用某种方式评判在任何一个地方的能量或者力量，因为在任何一个地方的力量将会如何帮助一个实体的方面，这是相当主观性的。这个信息必须用主观性的方式，用一种体验并感觉心的努力的方式被学会，心通过其智慧是比心智能够找到言语来表达的事物是要多得多的。没有任何地方能与太一无限造物者的爱隔绝。没有任何地方不是神圣的场所。

Now, let us look at the situation in other terms. The journey of the seeker is

from its Source to its Source. It is a circular journey—or, rather, a spiral journey—of learning, awakening, manifesting and gaining the strength within each part of the field of consciousness that is your true self that in time, as you would call it, enables an entity to have the spiritual mass to be affected by spiritual gravity, which becomes more and more nearly irresistible until, ultimately, there is no interest whatsoever in manifestation, but only in becoming the unthinking, unsolidified, infinite and unself-conscious Logos or Love, that is, the nature of the one infinite Creator.

现在，让我们从其他方面检查这个情况。寻求者的旅程是从其源头到源头。它是一个圆形的旅程——或者毋宁说是一个学习、觉醒、显化并在意识场域的每一个部分之中增加力量的螺旋的旅程，那个意识的场域就是在时间中的你的真我，如你们对它的称呼一样，这个螺旋的旅程会允许一个实体拥有更多灵性质量，以受灵性重力的影响，这种灵性上的重力会变得越来越地几乎是难以抗拒的，直到最终，对于不管任何的显化都不会有兴趣，而仅仅只对成为不去思考、不被固化、无限且没有自我意识的之理则或爱感兴趣，那种理则或者爱即是太一无限造物者之本质。

As you begin your experience as a being, you find yourself first in a very simplistic kind of environment where the Creator's hand visibly moves, as this instrument would say from her holy work, "upon the face of the waters." Earth, air, wind and fire form many, many places where there is more and more the possibility of solidification from spirit to a very simple manifestation of some kind. This manifestation is a process that continues, and, as each entity grasps the conditions and the learnings of one particular school room, it moves to another.

当你开始你作为一个存有的体验，你发现你自己处于一个非常简单化的环境类型之中，在其中造物者的手可见地，如这个器皿会引自她的神圣著作的一样，“在水面上”移动。土壤、空气、风与火形成许许多多的地方，在其中，会有越来越多的固化的可能性，灵性会形成一个属于某种类型的非常简单显化，这种显化是一个持续的过程，随着每个实体掌握一个特定的学校的教室的情况与学习，它会移动到另一个教室。

The bodies that you carry about with you are good examples of the work of second density. It is always an error to assume that that which is your physical vehicle is in any way yourself. The physical vehicle which you enjoy is a creature, valued and valuable to the Creator. It has come from the unsolidified ethers before manifestation to the point where, were we talking in terms of normal circles, the nadir or lowest point in the cycle of spirit and manifestation occurs.

你携带着你四处移动的身体是第二密度的工作的优秀的范例。用任何方式假设你的物质性载具就是你的自我，这一直都是一个错误。你现在所享用的物质性载具是一个生物，它是被造物者所珍爱且对造物者是有价值的。它已经从在显化之前的未固化的以太来到那个，如果我们用通常的圆的意义来谈论的话，在灵性之圆中的底部或者最低点的位置，在那里显化发生了。

This is your position at this time. You shall never see this particular kind of

manifestation, this excellence and thoroughness of illusion, when lessons within this density have been learned. This is the density of confusion, suffering, loss, risk and choice, for the spirit that is you is now able to manifest through its physical vehicle the most of which each is capable in terms of the fruits of the spirit, in terms of the silent witness to spirit that may be seen within the eyes and the auras of those who have taken up their choice. This particular state has been called "maya," illusion.

这就是你在此刻所在的位置。你将永远都不会看见这种特定类型的显化，这即是幻象的优秀性与彻底性，当在这个密度中课程已经被学会了的时候。这是一个困惑、受苦、失落、风险与选择的密度，因为你之所是的灵性现在能够通过它的物质性载具显化，在灵性的果实的方面，在对灵性的静默的见证者的方面，每一个人有能力显化的最大的事物了，这种显化物能够在这些已经做出了他们的选择人的眼中和灵光中被看到。这种特定的状态已经被称之为“玛雅”幻象了。

The irony of the Creator's humor is never more present than in calling the third density one in which one is able to do great things, for, indeed, at the point at which you are within the conceptual framework of maya, you are least able to do spiritual work. It is in this environment that you must do the foundational spiritual work upon which platform, builded by you, you shall stand as you refine, and refine again, and refine again the concepts which you have of the Creator, of the nature of the creation, and of your responses to the Creator and the creation. Thus, as each of you believes in the illusion that this is the place to express and manifest and do work that can be seen by others, it is joyfully and humorously true that you are at your least sharp, your least keen, with respect to spiritual journeying, for this illusion is extremely good. And that which you learn within this illusion is learned through a surrender you shall never have to make once you have made it now.

造物者称呼第三密度为一个实体在其中能够做伟大事情的密度，造物者的幽默再没有比这样说更讽刺性的了，因为，的确，在这个你们在其上处于玛雅幻象的观念性的框架之中的位置上，你们进行灵性上的工作的能力是最小的。就是在这个幻境中，你们必须做基础的灵性工作，在这个由你所建立的平台，你将站立其上，一次又一次地精炼你所拥有的灵性概念：关于造物主，造物的特性，以及你对造物主与造物的回应的观念。如同在这个幻象中你们每一个人都相信的一样，这是一个你们可以表达、显化与进行可以被他人看见的工作的场所，另外一个令人愉快而幽默的事实是：在关于灵性上的旅程的方面，你同时也是最迟钝、最笨拙的旅人；因为这个幻象极端地优秀。你在这个幻象学习的事物是通过一种臣服而被学会的，这种臣服即，你将永远不得不再去再一次做出你现在已经做出的选择。

The surrender of which we speak is the surrender of the life, the perceptions, the gifts and the talents, the troubles, the woes, the beauties, all of these things surrendered to the energetic and infinite one Creator. As you sit in your seemingly very solid supports, as your ears, your skin, your eyes, all of your senses, feel and hear and see so many things, it would seem as though this was the realest of all possible environments or experience. However, the illusion is intended to be seductive; that is, it is intended to move the attention

away from invisible and infinite things. It is an illusion in which it is a feat of great difficulty to experience the deepest truth about oneself, which is that each self is not solid, is not permanent, does not have an ego, does not have a form, does not have blue eyes or brown, golden hair or dark. How can one refute such a seemingly silly point of view about third density, for there it all is in front of your eyes, in front of your ears, in front of your heart? Things which seem good; things which seem not good; things about yourself which you would judge; things about others that you would judge. All of these ephemeral and useless activities being made possible by the excellence of the illusion of this density.

我们所说的臣服是将你的生命、感知、礼物与天赋、困难、悲痛、美丽以及所有这些事物都交托给充满活力且无限的太一造物者。当你坐在这张似乎十分结实的椅子上，当你的耳朵、你的皮肤、你的眼睛以及所有你的感觉、感觉到、听见与看见这么多东西的时候，看起来似乎彷彿这个世界是所有可能的环境或者体验中最真实的一个。然而，幻象就是打算要去成为诱惑性的，也就是说，它就是打算要将你的注意力移开，远离那些无形与无限的事物。在这个幻象中，要体验关于他自己的最深的真理，这是具有极大的困难的技艺，该真理即，每个自我都不是固定的，不是不变的，它并不拥有一个自我(ego)，并不拥有一个形体，并不拥有蓝色或棕色眼睛，金色或黑色头发。一个人如何才能驳斥这样一个看起来似乎愚蠢的关于第三密度的观点呢，难道就因为这就是所有出现在你眼前，耳朵前和心的前面的事物吗？这些事物是看起来似乎好的事物，看起来似乎不好的事物，关于你自己的你会去评判的事物，关于其他人的你会去评判的事物。所有这些短暂而无用的活动都是因为这个密度的幻象的优秀性差有可能被产生出来的。

In meditation, in sitting with the self and allowing the self to be, just to be, there is a process which goes on within each, below the level of conscious awareness for the most part, where the spirit is preparing itself for the surrender of all that it thinks it is in order that it may do the will of the one infinite Creator in all situations.

在冥想中，与自我同坐，允许自我存在，仅仅存在，每个静坐者的内在都有一个持续进行的过程，它在大部分时间是处于有意识的察觉的层次之下的，在其中灵性正在让它自己准备好将所有它认为它是的事物都交托出去，以便于灵性可以在所有情况都能执行太一无限造物者的意志。

You seem so solid to yourself. Yet, if we were to suggest to you that there was a microscopic animal which dwelt in the vicinity of your bed clothing and lived off of the flakes of skin dropped by the sleeping entity, you would dismiss the importance of knowing about such a small being. Yet, could you not also be one of the molecules of such a creature, being fed by one which would seem to you to be so gigantic that it would create a universe? It is well to remember that size and all manifestations are illusory. You could be that small entity which lives in the mattress, and you can allow yourself to feel that smallness at this time.

你在你自己看起来是如此地坚实。然而，如果我们要去向你建议，有一个极其微小的动物居住在你的被单中并依靠睡着的实体掉落的皮屑过活，你会对知道这样一个微小的生物的重要性不予考虑。不过，难道你不也有可能是这样一个生物的

分子中的一个分子吗，难道你不是在被一个对于你是如此庞大以至于它会创造一个宇宙的存有有所喂养的吗？最好记得大小与所有的显化皆为幻象。你可能就是那活在床垫中的小生物，你能够允许自己在此时去感受那种渺小。

Be aware of the smallness of your solidified self. Look at that self in relation to this gigantic being which, of itself, offers you food. It is no mistake or coincidence that the universe that is seen by the greatest telescopes and the universe that is seen by the greatest microscopes in cyclotrons seem identical. Relax that solidified self at this time. Allow the spirit within you to feel the consciousness which you truly are, to release itself from the judgments and condemnations of humankind. Feel yourself as the servant that you are, as the prodigal who wished to move forward, to climb that great arc which is the second part of the circle of being, finally to come to the house of the infinite One, to be greeted and fed and rejoiced over as prodigal sons and daughters.

觉察你被固化的自我的渺小。注视自我与那庞大存有之关系，那个存有，用它自己，为你提供了事物。透过你们最大的望远镜被看到的宇宙，与藉由最好的显微镜通过回旋加速器被看到的宇宙看起来似乎是相同的，这并不是意外或巧合。在此刻，放松那个被固化的自我。允许你内在的灵性去感受意识，即你真实的身分，将它自己从人类的评判和定罪中释放出来。感觉你就是你之所是的那个仆人，是那个浪子，它希望前进，去攀爬那伟大的圆弧，存有之圆圈的第二部分，并最终来到无限太一的房屋，作为浪迹天涯的儿女们被欢迎、被喂养并一同欢庆。

Now, what we have been attempting to do is to give you some idea of the actual environment in which you live because that which each wishes to do to praise the Creator's name is within each, has been placed within each by the self before the incarnation—not the solidified self, but the field of consciousness that you truly are. Consequently, this incarnational experience is all about making choices. You may call them choices between darkness and light, hate and love, discord and unity, or any of the numberless theses and antitheses that bark your shins as you walk through the waters of experience. 现在，我们一直在尝试去做的事情是给予你们对于你们在其中生活的实际的环境的某种观念，因为每一个人希望去做以赞美造物者的名字的事情，是在每一个人内在之中的，是已经在投生前被自我放置在每一个人内在之中的——不是那个被固化的自我，而是你真正之所是的意识的场域。因此，这次投生体验全是关于做出选择。你可以称之为黑暗与光明之间的选择，在恨与爱、不和与统一之间的选择，或是当你走过体验的水域时磨破你的双脚的无数的正反对照物中的任何一个。

So, what can you do in one place and yet, not in another? You can do that which you allow yourself to do. Do you feel weak? Examine this. Do you feel strong? Examine this. For what are you feeling—the illusory environment or the love and the light of the one infinite Creator? We ask you to see that all things, from your environment at its farthest distance to the intimate environment of your conscious mind, all things are illusion. This is the worst possible environment for you to make sincere, heartfelt and loyally kept

choices having to do with the path of service which each wishes. It would not be an effective environment for the maturing spirit were it not completely believable.

因此，你们在一个地方能够做而在另一个地方不能做的事情是什么呢？你能够做你允许你自己去做的事情。你感觉到虚弱了吗？检查这种虚弱。你感觉到强壮了吗？检查这种强壮。因为你正在感觉到的事物是什么呢——是幻象的环境还是太一无限造物者的爱和光呢？我们请你理解，所有的事物，从你们的环境的最远处到你意识的心智的内部的环境，所有的事物都是幻象。这是一个有可能最糟糕的环境，好让你做出诚挚、真心与被忠诚地守护的选择，这些选择是与每个实体希望的服务途径有关的。如果这个幻象不是全然地可信，它对于成熟灵性就不会是一个有效的环境。

You are working in the darkest of nights and there is a sliver of moon which is your only illumination, besides that star of hope, to guide you as you seek to become spirit again, in no way displeased with the entity, the creature, that carries you around so sacrificially, but that you begin to see that the spaces you wish to explore are other than the commonly understood spaces of time and space. Because this is the worst possible condition for you to make your choice of service, this is where all entities must make their choice. We do not say that it is an easy school room in which to learn, but, rather, that you were put in the most difficult situation in order that you could begin to distinguish between the things that occur, that happen to you and around you, and the response which you give to these things. Any number of things, positive and negative, occur to entities. Yet, it is within each entity, and each entity for itself alone, that each choice is made.

你正在夜晚最黑暗的时候进行工作，会有一轮银月是你仅有的照明，除了希望的星辰会在你寻求再一次成为灵性的时候指引你，绝对不要对那个如此牺牲地承载着你四处移动的那个实体、那个生命感到不高兴，而是开始看到，那些你希望去探索的地方并不是通常被理解的时间和空间的场所。因为如果你要做出你的服务的选择，这是对于你而言有可能最差的情况，这就是所有的实体必须做出它们的选择的地方了。我们不会说，这是一间容易的在其中进行学习的教室，毋宁说，你是被放置在最为困难的情况中以便于你能够开始在发生的事情、发生在你身上和发生在你周围的事情，以及那些你对这些事情给予的回应之间进行分辨。会有任意数量的，正面性的和负面性的事情，会发生在实体身上。每一个选择正是在每一个实体内在之中被做出的，是每一个实体仅仅为它自己做出的。

We ask each, as you sit upon this illusory furniture within this illusory house upon this illusory earth, to allow yourself to release the illusion and to feel the strength of your field of consciousness, to surrender this incarnation to that field of consciousness that you are, that, in surrendering the illusion—that which can be measured—you open yourself to eternity and that which cannot ever be measured. For, within the spiritual seeking, it is those things that are immeasurable and infinite which draw one onward and ever onward to the greater and vaster beauties of the immeasurable that are to come. It is in this seeming battlefield of negative emotional states that the pure spirit within you must allow itself to be born.

当你们在这个虚幻的土地上在这间虚幻的房屋中坐在这个虚幻的家具之上的时候，我们请你们每一位都允许你自己释放幻象，感觉到你的意识的场域的力量并将这次投生交托给那个你之所是的意识的场域，在交托这个幻象——那个可以被度量的事物——的过程中，你让你自己向着永恒和那无法被度量的事物开放了。因为，在灵性的寻求的内在之中，就是那些无法被衡量且无限的事物会拉着一个人向前，一直向着那即将到来的更加伟大且更加宏大的无法衡量的美丽前进。

就是在这个表面上的负面情绪状态的战场中，在你内在之中的那个纯净的灵性必须允许它自己被诞生出来。

How frightened each of you is during this birthing process. How often you wish to move back into the measurable, into that which can be handled and controlled. But the choice that you are making as a spiritual infinite being of light is the choice to express, first of all, a recognition of the infinite love of the one infinite Creator, that Creator which loves you personally, intimately and infinitely. The choice then seems to become easier: to give back that love, to allow oneself qualities and not quantities of love.

在这个诞生的过程期间，你们每一位是多么地害怕呀。你们是怎样经常地希望返回那可被衡量的事物中，返回到那可以被处理与被控制的事物中呀。但你作为一个灵性上的无限的光之存有正在做出的选择是，去选择首先表达一种认出，即认出太一造物者，那个一个用个人性的方式、亲密地且无限地爱你的造物主的无限爱。接下来的选择似乎变得比较简单：将那样的爱回赠，允许自己有那种爱的品质与无定量。

And when one has realized itself as the servant of the Divine One, as the channel through which infinity, light and love may be channeled, one prepares oneself for the basic choice. Having experienced the immeasurable beauty of the Creator, having experienced those things that cannot be measured by any instrumentation, you prepare yourself for this choice: to love the Creator by serving other entities in the Creator's name, or by serving the Creator by controlling others in order that they will be able to move along the path which you have found to be helpful. The difference upon the surface between these two choices seems not so wide. In actuality, it is the greatest abyss imaginable, for those entities whose paths and service are positive and those who are negative have within themselves, first, the way they gaze at the self and at what occurs day by day and minute by minute.

当一个人已经意识到它自己就是神圣的太一的仆人，是通过其无限、光与爱可以被传递的管道的时候，它让它自己为那个基本的选择做好了。在已经体验过了造物者的无法被度量的爱之后，在已经表达了那些无法被任何测量设备所衡量的事物直走，你让你自己为这个选择做好了：去藉由以造物者的名义来服务其他实体，还是藉由控制其他实体来服务造物者以便于其他的实体能够沿着你已经发现是有帮助的道路前进。在这两个选择之间在表面上的区别看起来似乎不是如此宽广。实际上，它是可以想象的最大的鸿沟，因为那些其道路和服务是正面性的实体，与那些负面性实体，在他们自己内在之中，都首先拥有它们注视自我以及注视在每一天和每一刻发生的事情的方式。

There is every possibility in the beginning that it may not seem that you have made much of a choice, for the first job of those who seek to serve is to fall in love with themselves, not as creatures who are perfect, not as creatures who are elite or in any way better than anyone else, but as creatures who have, quite reliably, a dark side. All of this you must fall in love with, for it is written within this instrument's holy work that the one known as Jesus said, in eradicating the Ten Commandments, that there was a new covenant, a new agreement, that each entity was to love the Creator with every possible part of the self and to love others as one loves the self. So you see, when you have become aware of the Creator, you must then become aware of the beauty of the self, for only insofar as you love the self can you have true compassion for other selves.

在一开始的时候, 不会有任何可能性看起来似乎你已经做出了一个很大的选择, 因为那些寻求去服务的人的首先的工作就是去爱上它们自己, 不是作为完美的生灵, 不是作为精英或者在任何方式上比任何其他要更好的生灵而爱它们自己, 而是作为相当确实地拥有一个黑暗面的生灵而爱上它们自己。所有的这种黑暗面都是你必须爱上的, 因为在这个器皿的神圣著作中被写道, 被知晓为耶稣的实体说过, 在将十诫连根拔起的过程中, 会有一个新的誓约、一个新的协议, 即每一个实体都要用自我的每一个有可能的部分来爱造物者, 并如同一个人爱自我一样地去爱其他人。因此你们看, 当你们已经察觉到造物者的时候, 你接下来必须察觉到自我的美丽, 因为只有当你能够爱自己的时候, 你才能对其他-自我拥有真实的怜悯。

And while you are learning to love yourself with all of your imperfections, it seems somehow as though there were a selfishness to this process. This is incorrect; it is the learning process. In the Creator all things are perfect and all things are one. In manifestation, all things are imperfect and all things are several. You stand at the crossroads upon the greatest illusion that you shall ever experience, and you must allow yourself to love yourself, to forgive yourself, to accept yourself, so that you may go forth rejoicing and then gaze at the illusion with new eyes.

当你们正在学会去带着你所有的不完美之处来爱你自己的时候, 看起来以某种方式似乎这个过程有一种自私。这是不正确的, 它是学习的过程。在造物者中所有的事物都是完美的, 所有的事物都是合一的。在显化中, 所有的事物都是不完美的, 所有的事物都是各不相同的。在这个你们所体验过的最大的幻象上, 而你们正站在它的十字路口, 你必须允许自我去爱自己、宽恕自己、接纳自己, 这样你就可以在欢庆中前进, 并接着以新的双眼去凝视这个幻象。

If you have fallen so completely in love with the self that the self becomes the universe, then the path upon which you tread will be more and more negative as you attempt to show other entities just how wonderful it is to experience the Creator and the self as do you. This is a path of that which is not; this is a path which celebrates that separation that the world of maya offers to the discerning observer.

如果你已经如此彻底地爱上了自己以至于自我成为了宇宙, 接下来, 随着你尝试向其他的实体显示如同你一样地体验造物者和体验自我是怎样地美妙, 你踏足其

上的道路将会越来越多地是负面性的了。这是一条不存在的道路，这是一条赞美分离的道路，这种分离就是玛雅的世界向分辨得出的观察者提供的事物了。

The other choice, once one has learned to love the self, is to move beyond the self, not in judgment but in compassion, loving this way or that way, whichever way one can, accepting inevitable, seeming barriers as well as seeming successes because of the realization that you shall never know within this illusion how well you have done, how close you have come to the mark which you set for yourself before this incarnation. You have no control, no power over circumstances such as which occur within the illusion. You do, however, have enormous power to choose that which you shall pay attention to, that which you will assimilate deeply, and that which you will allow to be shed from the back as if you had on the raincoat.

一旦一个人已经学会去爱自己了，另一个选择就是去超越自我，不是通过评判，而是通过同情心，并同时爱这样或者那样的道路，无论一个人能够去走哪一条道路，接受不可避免的表面上的障碍物，同样也接受成功，因为你意识到，你将永远不会在这个幻象中知晓你已经做得有多么好，你已经怎样地接近你在投生前为你自己设置的标志了。你对于诸如在幻象中发生的事物之类的情况是没有控制力，且没有操纵的力量。然而，你确实拥有无限的力量去选择你将会关注的事物，你将会深深吸收的事物，以及你将允许从背后被排出的事物，如同你在雨衣上从背后排出的一样。

So, your situation is that you are, as far as possible, in the great realm of eternity from spirit and more full of illusion than you have ever been or will ever be. This is a bright, flashing moment—a parenthesis in eternity—during which you make the choice of how you will proceed upon the great road which wends its way at last to the Source and Ending of all things.

因此，你的情况就是，在尽可能远的范围内，你是处于来自于灵性的巨大的永恒的领域之中的，它是比你曾经或者将会处于的幻象更多地充满了幻象的。这是一个明亮与闪光的瞬间——一个永恒中的小括号——你在这期间做出选择，选择你将如何在这伟大的道路上行进，这条道路最终通往万物的源头与终点。

We would ask you to be aware in all things of what the choice truly is, how deeply it begins. You don't simply choose your actions; you choose your perceptions. If you are a stewardship of the love of the one infinite Creator, you will gaze upon all circumstances without fear and simply plumb that situation as deeply as possible in search of options which are loving both to the self and to other selves.

我们请求你们在所有事上觉察，选择真正是什么，它怎样深深地开始的。你不是单纯地选择你的动作，你选择你的感知。如果你是太一无限造物者之爱的管家，你将无惧地凝视所有的境遇并通过寻找对于自我与其他-自我同时是有爱的选项而单纯尽可能深入地探索那个情况。

So, all places are places of power if that place is your geographical, topological home in this illusion. We would not have entities dashing off to the "Mt. Shastas" so prevalent within your literature. With all those

well-meaning entities in one spot, surely the Earth itself would tip and be unbalanced! Your home is where you are; your place of power is where you stand; and that which you receive is as pure and complete as you may allow it be.

于是，所有地方都是力量之处所，如果那个地方是你在这个幻象中的地理上和拓扑上的家的话。我们不愿看见所有人都急忙冲向雪士达山(Mt. Shasta)，这在你们的文学作品中是如此流行。如果那些用意良好的人们都挤在一个地点，地球自身肯定会倾斜，并且失去平衡！你现在所在的地方就是你的家园，你站立的地方就是力量之处所。你接收到的事物是如同你允许它成为的一样纯净而完整的。

We ask you to keep this joyous story of heartbreak and larger life gain nearby to the self and not in any way to brag or boast about the exciting process of nurturing that small spirit within you and protecting it from the illusion. For, as one speaks of those things ...

我们请你们将这个令人心碎的愉快的故事记下来，更大的生命是在自我身边取得的，不要用任何方式吹嘘或者夸耀养育那个在你内在之中的小小的灵性，并保护它不受幻象伤害的令人激动的过程。

(Side one of tape ends.)

(磁带一面结束)

(Carla channeling)

(Carla 传讯)

... for all are going to the same home; all are submerged in illusion. And the loving heart that will open to the infinite love and light of the one Creator is that entity which shall witness to a quality indescribable within your illusion: absolute and unconditional love.

.....因为所有人都将前往相同的家，所有人都是被幻象淹没的。那个将会向这太一造物者的无限的爱与光开放的有爱的心，就是那个将会见证一种在你们的幻象中无法描述的特性的实体了，那种特性即绝对的且无条件的爱。

There is more material upon this subject. However, this instrument requests that at this time we move to a question and answer period, for the energies of this particular instrument are somewhat depleted. And so, with thanks to this instrument and to each of you, we leave this instrument in love and light and would continue this session of working through the one known as Jim. We are those known to you as the principle of Q'uo.

在这个主题上还有更多的资料。然而，这个器皿请求我们在此刻移动到一个提问和回答的时段，因为这个特定的器皿的能量多少有点耗尽了。所以，我们带着对这个器皿与各位的感谢，我们在爱与光中离开这个器皿；我们将透过被知晓为 Jim 实体继续这次的集会。我们是你们知晓的 Q'uo 原则。

(Jim channeling)

(Jim 传讯)

I am Q'uo, and greet each again in love and in light through this instrument. At this time it is our privilege to offer ourselves to any queries which you may have. Is there a query with which we may begin?

我是 Q'uo，透过这个器皿，我在爱与光中再一次向每一位致意。在此刻我们很荣幸提供我们自己来回答你们可能拥有任何的问题。此时是否有任何询问？

Questioner: (Question is difficult to hear. It has something to do with meditation with one's focus being the sun.)

发问者： [问题很难听到。它大致上与一个人将冥想焦点对准太阳有关。]

I am Q'uo, and am aware of your query, my brother. For many, many ages have peoples of your planet, and others as well, worshipped that entity that you know as your sun body, for it has been known by many peoples in a variety of your cultures that there is great energy that is life-giving embodied within this spiritual being that manifests as your sun. This entity is that which you may conveniently call Love or Logos, for it is with the one Creator a co-Creator of this portion of the one creation and, as a being of completeness, offers itself wholly, that life in all forms might be nurtured in the area of its care.

我是 Q'uo，我的兄弟，我知晓了你的询问。许许多多世代以来，你们星球的人群，同样还有其他星球上的人群，都崇拜这个你们知晓为太阳体(sun body)的实体，因为在你们各种文化族群中许多人已经知晓，这个显化为你们的太阳的灵性存有内在之中有巨大的赋予生命的能量被具体显化出来了。你们可以方便地称呼这个实体为爱或理则，因为它与太一造物者同在，它是太一造物的这个部分的造物的一个共同-造物者，作为一个具备完整状态的存有，它完全地奉献了它自己，好让在它看护范围内的区域中的所有形式的生命都受到滋养。

Thus, you may offer yourself in meditation to this being in any manner which expresses your connection to, and appreciation of, the creation or any portion of it in which you move and have your being. There is great depth of awareness that may be awakened as you continue to offer your honestation or devotion to those principles of unity, of love and of light which are perfectly embodied within this sun body. Thus, you may with benefit contemplate, before your meditation, those qualities which you wish to nourish within yourself and to radiate in an outward fashion to others as a result of your communion in meditation with the sun body.

因此，以任何表达你对于造物或者造物的任何你在其中移动并拥有你的存有的部分的感激，以及你与其的连结的方式，你可以在冥想中将你自己奉献给这个存有。当你持续地对于那些完美地在这个太阳体内在之中体现出来的统一的原则以及爱与光的原则给予你的真诚或者奉献的时候，会有极大的认识的深度是可能会被唤醒的。所以，你可以在冥想之前，有益地沉思那些你希望在你的内在之中培育并接着作为你在冥想中与太阳体的亲密交流的一个结果而向外辐射给其他存有的特性。

Is there a further query, my brother?

有一个进一步的问题吗，我的兄弟？

Questioner: (Question is difficult to hear. It concerns planetary information contained in the Vedas and whether this information is accurate, particularly with respect to descriptions of "hellish" planets where punishment is given.)

发问者：[问题很难听见。它大致是询问韦达经(Vedas)包含的行星资讯，这份资讯是否正确；尤其是关于其中对“地狱般”的行星的描述，在这个行星上惩罚被给予了。]

I am Q'uo, and believe that we have a grasp of your query. We would refer your thinking to the underlying symbolic nature of all inspired writings that seek to impart those truths that lie beyond the boundary of words by using the vehicle of words in a fashion which describes relationships and the various levels of relationships of one portion of the creation to another, in order that the student of the evolutionary process may begin—and we stress begin—to appreciate the vastness of the creation of the one infinite Creator.

我是 Q'uo，我们相信我们对你的询问拥有一种了解了。我们建议的你们将你们的思考交托给所有被启发的作品的隐藏的象征性特质，它们寻求藉由使用文字的载体来描述造物的一部分与另一部分之间的关系以及关系的各种各样的层次来传授存于在文字的边界之外的真理，好让位于进化过程中的学生可以开始——我们强调开始——去欣赏太一无限造物者之造物的广阔无边。

We would speak to the particulars of your query by suggesting that there are many, many inhabited planets that are at a level of evolution that is not as accelerated, shall we say, as is your own at this time, that have experiences which are of a more gross or unrefined nature that would appear to many of your own people to be of what you describe as a "hellish" quality. However, it must be kept firmly within the mind that each environment or planet has its own perfectly revolving system of entities, relationships, experiences and possibilities. Each fits perfectly within its own evolutionary scheme so that there is no punishment or reward, in the absolute sense, other than that which is contained within the mind of any seeker, for as you are well aware, that which many would see as the greatest of difficulties or punishments may be seen by one who has a broader perspective as the greatest of opportunities for advancement, just as it can be said that what would seem to another entity to be the most fertile grounds for advancement would seem to another to be narrow and restricted in possibility. The breadth and depth of the perspective is that which allows an entity to see greater or lesser opportunity.

我们会藉由这样建议来谈及你的询问第二部分，我们建议有许多、许多有生命栖息的行星，它们所处于的演化的层次并不像你们自己的行星在此刻，容我们说，是加速的，它们拥有的体验是具有一种更为粗糙或未被精炼的特性的，这种特性对于你们许多人而言就如同你们描述的“地狱般”的特性。无论如何，要被牢牢记住的事情是，每一个环境或者行星都有它自己的实体、关系、体验以及可能性的完美地运转系统。每一个行星都完美地符合它自己的进化方案；因此，从绝对的意义，没有惩罚或奖赏；除了在每一个寻求头脑之中被包含的惩罚与奖赏之外，因为，如你们清楚地了解的一样，许多人视为最大的困难或惩罚的事物，在一个具有更广阔视野的人看来却是进步的最大机会，同理，会被另一个实体视作

对于进步最肥沃的土地的地方，对另一个实体可能是狭窄，可能性受限的地方。视野的宽度与深度允许一个实体看见更多或更少的机会。

Thus, it is well said that the area that you call Heaven could easily be destroyed if occupied by a fool and the area that you call hell could be enlightened if occupied by a saint.

因此，有句话说得好：“你们称为天堂的地方，如果被一个蠢蛋占据，能够轻易被破坏；而你们称为的地狱，如果有一个圣者进驻，将能够被照亮。”

Is there another query, my brother?

是否有其他的询问，我的兄弟？

Questioner: Is it important to accept our sensuality and sexuality in this density or illusion in order to develop a sense of wholeness? In other words, is there a danger in denying that aspect of this illusion and thereby missing the lessons that the sensuality and sexuality of this density have to offer?

发问者：在这个密度或幻象中，接受我们的性欲与性别以发展出一种完整感是否重要？或句话说，在否认这个幻象的那个面向并由此而错过了这个密度的性欲与性别所要提供的课程的方面，有一种危险吗？

I am Q'uo, and am aware of your query, my brother. It cannot be said to be a, as you would call it, "hard and fast rule" for all entities, for each entity is unique, and a pattern of incarnations previously completed may require of an entity certain particular lessons within the current incarnation. But there is the path of the kundalini that, traveling through the energy centers or chakras, is a necessity for all entities at some point or within an accumulation of incarnations, so that the red-ray energy center, which deals with the reproductive and sexual energies of the entity, may be seen as that which is the foundation stone upon which the rest of the building of the personality shall be placed.

我是 Q'uo，我的兄弟，我们无法说有一个适用于所有实体的，如你们所称的，“硬性规定”，因为每个实体都是独特的，一个先前被完成的投生模式可能需要该实体在当前的投生中学习特定的功课。但会有通过能量中心或者脉轮行进的昆达里尼(kundalini)的通道，对于所有实体在投生的某个位置上或者在投生的一种积累之中，这种昆达里尼的通道都是必须的，这样处理实体的繁殖与性欲能量的红色光芒脉轮，就可以被视为是人格的建筑物的剩下的部分可以被放置于其上的基石了。

Just so, this energy must also move in a balanced fashion from the red ray and proceed upwards to the orange ray, where the individual power of expression is manifested in the incarnation in a fashion which allows the uniqueness of the individual to express itself, using that same energy which has moved through the red ray and which continues, if unblocked, to the yellow, the green, and so forth, so that when an entity has been able to activate and balance each energy center the intelligent energy or prana of the one Creator moves through each center to be met at the indigo ray center or

brow chakra, allowing the union with the indwelling love and light of the one Creator and the opening of the entity to the fully experienced presence of the one infinite Creator.

就是这样，这股能量必须同样也用一种平衡的方式从红色光芒向上行进到橙色光芒，在橙色光芒中，个人性的能量的表达，通过使用与已经通过了红色光芒的能量相同的能量，在投生中用一种允许个体的独特性表达其自身的方面被显化出来了，这种能量如果不被阻塞的话，会继续行进到黄色、绿色光芒，如此等等，这样，当一个实体能够激活并平衡每一个能量中心的时候，智能能量或者太一造物者的玛娜就会穿越每一个能量中心并在靛蓝色光芒中心或者眉部脉轮相遇，并允许与太一造物者内存的爱与光结合在一起，让实体向着对太一造物者的被充分体验到的临在开放。

Thus, it is necessary at some point within each incarnative pattern that all energies and their manifestations shall be experienced and balanced so that the prana will have free access to, and movement through, each center of energy.

在每一个投生模式中的某个位置上，所有的能量以及它们的显化物都将需要被表达并被平衡，这样玛娜就将自由进入并流经每一个能量中心了。

Is there a further query, my brother?

是否有进一步的询问，我的兄弟？

Questioner: Are there teachings—are there stones, in the center of this planetary sphere that have information for each individual entity on the surface of this sphere? And is there benefit to contacting these stones for information that can help us understand the lessons that we are learning?

提问者：在这个星球的中心，会有石碑拥有供在这个星球表面的每一个个体的实体使用的信息吗——有这样的教导存在吗？接触这些石碑以获得能够帮助我们理解我们正在学习的课程的信息会是有益处的吗？

I am Q'uo, and am aware of your query, my brother. There are many resources, including the stones of which you speak, that await the exploration of the seeker of truth so that as each seeker progresses upon its chosen journey there may be the opportunity to accumulate knowledge and experience at all levels of its being. There are enough resources of this nature that there is, what you might call, a redundancy factor inbuilt into not only the third-density planetary sphere which you now inhabit, but also inbuilt into its inner planes, as you call them, so that as a seeker calls for assistance in attempting to understand and balance those lessons that are before it, it might receive information and inspiration from those resources or areas which its previous experience and current desire have prepared it to be able to hear with that inner hearing that is necessary for the discrimination of those messages which are received in many, many different ways.

我是 Q'uo，我理解了你的问题，我的兄弟。会有许多的资源，包括你们谈及的石碑，等待着真理的寻求者的探索，因此，随着每一个寻求者在它已经选好的旅程上前进，可能会有机会去在它的存有的全部的层次上去积累知识和体验。会有

具有这种特性的足够的资源，以至于，会有一种，你们可以称之为，冗余备用的因素，这种因素不仅仅是内建于你们现在居住的第三密度的星球，同样也是内建于它的，如你们所称的，内在层面，这样当一个寻求者在尝试去理解和平衡那些在它面前的课程的过程中呼唤帮助的时候，它就可能会受到来自于那些资源或者区域的信息和启发，这些信息和启发是它之前的体验和当前的渴望已经让它准备好以能够藉由那种内在的听力听到的事物，这种内在的听力对于对那些用许许多多不同的方式被接收到的信息的分辨是必不可少的。

Is there another query, my brother?
我的兄弟，有另一个问题吗？

Questioner: No, not right now. Thank you very much for your response.
发问者：没有了，非常感谢你的回复。

I am Q'uo, and we thank you, my brother, for your queries and your devotion.
Is there another query at this time?
我是 Q'uo，我的兄弟，我们感谢你的询问与奉献，此时是否有另一个询问？

Questioner: I have one that follows up on what's just been discussed. It's been my personal experience in this life that lovemaking is a magical ritual, like Holy Communion in the Christian church. And that has been supported by more and more feeling through the years until the point now where I realize not just the pleasure of myself or the sensuality of myself but that it is offered as a prayer to the infinite One. I know a lot of people don't see it that way. I was just wondering, could you comment on that?

发问者：关于刚刚被讨论过的主题，我有一个后续的问题。就我个人的人生经验，做爱乃是一个魔法仪式，如同在教堂中的圣餐仪式。这些年来，已经有越来越多的感觉支持我这个的想法，直到现在，我领悟到，魔法仪式不只是我自己的享乐或我自己的性欲，它同样也是将它作为一个祈祷奉献给无限太一。我知道很多人不会用那种方式看待它。我仅仅感到好奇，你可否就此评论？

I am Q'uo, and am aware of your query, my sister. As you are aware from previous study, there is a path to the one Creator that may be traveled by utilizing that which you may call the high sexual magic or ritual magic where the energy that enters through the root chakra is built and stored until it is allowed to move upwards through the centers of energy and is released through the brow and crown chakra at that culmination which you call the orgasm. And, at this point the energy then moves into the energy web of the planetary sphere to be harmonized with by the realization of the unity of the small self with the great Self which is the one Creator.

我是 Q'uo，我的姐妹，我理解了你的询问。如你已从之前的学习中觉察到的一样，有一条通往太一造物者的途径是可以藉由利用你所称的高等性魔法或者仪式魔法而被旅行的，在其中进入根部脉轮的能量被构建并被储存起来，直到它被允许向上移动穿越各个能量中心，并在高潮的时候通过眉部脉轮与皇冠脉轮被释放出来。在这个位置，能量接下来进入到星球的能量网络中，以藉由领悟小小的自我与伟大自我，即太一造物者的合一来与之协调一致。

As the small self reaches, then, with this experience of ecstasy, the one Creator begins to reach in return in a fashion which allows the harmonic expression of the creative power of the universe to reverberate in the sine wave fashion within the small self which has offered itself and its experience as a means by which the one Creator might be known and glorified.

那么 当这个小小的自我怀着这种狂喜的经验伸出手的时候, 用一种允许这个宇宙的创造力量的和谐的表达以正弦波的式样在小小自我内在之中回响的方式, 太一造物者也开始伸出他的手作为回报, 那个小小自我已经将它自己和它的体验作为一种太一造物者藉由其可以被知晓并被荣耀的途径奉献出来了。

Is there a further query, my sister?
是否有进一步的询问, 我的姐妹?

Questioner: No, thank you.
发问者: 没有了, 谢谢你。

I am Q'uo, and we thank you, my sister. Is there another query?
我是 Q'uo, 我的姐妹, 我们感谢你, 是否有另一个询问?

Questioner: The energy that rises in the base chakra—is that Earth energy? And how much of that is unlimited and can be stored? Are there unlimited vast amounts of this energy that can be stored?
在根部脉轮中升起的能量——那是地球的能量吗? 有多少能量是不受限制的且能够被储存起来的呢? 这无限大量的这种能够被储存起来的能量吗?

I am Q'uo, and am aware of your query, my brother. If we understand correctly the definition of your Earth energy, this is not the energy which moves through the system of chakras or centers of energy during any experience of energy exchanges of your third-density population. Rather, the energy which is moving through the system of chakras is that which may be called intelligent energy, or the prana which gives life to all creation, and which may be opened in the ability to receive by any seeker as the seeker balances those distortions that exist within each center of energy, and in this balancing crystallizes or regularizes the centers of energy so that they may traduce the prana of the one Creator in a clear and lucid fashion, losing not one iota of energy to distortion, but allowing this energy to be stepped up in each center until it joins with the indwelling intelligent infinity that resides in each entity as the identity of the one Creator expressing itself as the small self.
我是 Q'uo, 我理解了你的问题, 我的兄弟, 如果我们正确地理解了你的地球能量的定义的话, 这不是在你们的第三密度的人群的任何的能量交换的期间流经脉轮系统或者能量中心的能量。毋宁说, 正在流经脉轮系统的能量是那种可以被称之为智能能量或者玛娜的能量, 这种能量为一切造物赋予了生命, 这种能量是可以被任何寻求者通过去接收能量的能力而被开放的, 在寻求者平衡那些存在于每一个能量中心中的扭曲, 并通过这种平衡对能量中心进行结晶或者规律化以便于它们可以用一种清晰而透明的方式传输太一造物者的玛娜的时候, 寻求者不会因

为扭曲而失去一点点的能量, 而是允许这种能量一步一步向上进入到每一个能量中心中, 直到它随着太一造物者的身份将其自身表达为那个小小的自我而与存在于每一个实体内在之中的内含智能无限的结合在一起。

Is there another query, my brother?
我的兄弟, 有另一个问题吗?

Questioner: When the energy rises up through all the chakra centers, and if lost—or the centers have any distortions—does that cause blockages to that energy flow?

提问者: 当能量通过所有的脉轮中心上升的时候, 如果能量丢失了, 或者中心拥有任何的扭曲——那会对能量的流动造成阻塞吗?

I am Q'uo, and am aware of your query, my brother. This is correct, and this is the reason that the work upon one's distortions is the path of the seeker, for the path is quite literal within each system of energy centers or chakras, and as one studies the nature of these chakras one may place one's distortions within the proper center of energy and gain an overall perspective as to the nature of the lessons, and the blockages that represent these lessons, that awaits the attention of the seeker.

我是 Q'uo, 我理解了你的问题, 我的兄弟。这是正确的, 这就是在一个人的扭曲上的工作就是寻求者的道路的原因了, 因为道路是相当确实地位于每一个能量中心或者脉轮之中的, 当一个人研究这些脉轮的特性的时候, 它可以将它的扭曲放置在适当的能量中心中并在关于那些课程, 以及呈现了这些课程并等待着寻求者的注意的扭曲的特性的方面取得一种整体的远景。

Is there another query, my brother?
我的兄弟, 有另一个问题吗?

Questioner: Do these blockages usually manifest in pain in the physical?
提问者: 这些扭曲通常在身体中通过痛苦显化吗?

I am Q'uo, and am aware of your query, my brother. The blockages of energy within any energy center may manifest in a variety of ways, depending upon the amount of awareness that the seeker has gained regarding the blockages. When there is an increased awareness of a blockage and there has been work offered upon removing the blockage, the tendency of catalyst in this area is to repeat until there has been a balancing of the energy, or a removal of the blockage, as is another way of describing this process.

我是 Q'uo, 我理解了你的问题, 我的兄弟。在任何能量中心中的能量阻塞可能会通过多种多样的方式显化, 这是取决于寻求者在关于阻塞的方面已经取得了的认识的数量的。当对于一个阻塞有一种增强的认识, 却在消除那种阻塞的方面已经有工作被提供了的时候, 在这个区域中的催化剂的趋势就是重复一直到已经有对于那种能量的一种平衡为止, 或者如同另一种描述这个过程的方式, 一直到已经有对于那个阻塞的一种消除为止。

If there is relatively little awareness of a blockage, the blockage then has the likelihood of being given to the physical vehicle by the mental vehicle so that it may be symbolically represented as a form of what you would call disease or malady within the physical vehicle that then has the purpose of catching the attention of the mental vehicle which previously did not notice it. Pain may or may not be a part of this learning process, depending upon the needs of the seeker at a particular time. Pain is a very effective way of gaining the attention that has long been lacking.

如果对于一个阻塞的认识是相对很少的, 阻塞接下来就拥有可能性被心智的载具给予物质性的载具, 这样, 它就可以用象征性的方式作为一种你们所称的在物质性载具中的疾病或者病痛的形式被呈现出来了, 那么, 这种疾病或者病痛的目的就是去抓住在之前并没有注意到它的性质载具的注意力了。痛苦可能或者可能不是这个学习的过程的一部分, 这是取决于在一个特定的时刻的寻求者的需要。痛苦是一种非常有效的获取那种长时间一直缺少的注意力的途径。

Is there another query, my brother?
我的兄弟, 有另一个问题吗?

Questioner: The instreamings of energy that come in from, what we may say, is the sky or the heavens and through the crown chakra, is that intelligent energy, and is its function to raise the consciousness to a higher state of unity and nourishing the body? In other words, what is the function of these instreamings of energy and what would you call it?

提问者: 从我们可以说是, 天空或者天堂进入, 并流经皇冠脉轮的能量的流入, 那种能量的流入是智能能量吗, 它的功能是将意识提升到一种更高的统一的状态并滋养身体吗? 换句话说, 这些能量的流入的功能是什么, 你们会称之为什么呢?

I am Q'uo, and am aware of your query, my brother. The intelligent energy of which we have been speaking is also known as that called prana, is also known as love/light, for it is the enabler—that which has created all that is and that which gives life to all the creation. It is the Creator in Its active mode, and enters each third-density physical vehicle through the feet and the base or root chakra, and attempts to move upward through the system of chakras to its mating point with the indwelling intelligent infinity, or whole Creator, which resides within.

我是 Q'uo, 我理解了你的问题, 我的兄弟。我们一直在谈及的智能能量同样被知晓为玛娜, 并同样被知晓为爱/光, 因为它是赋予能力者——它已经创造出了一切万有并未一切的造物赋予了生命。它是在其活跃模式中的造物者, 它通过双脚以及底部或者根部脉轮进入到每一个第三密度的物质性载具, 并尝试去通过脉轮系统向上移动到它与内含的智能无限, 或者居住在内在之中的完整的造物者的结合的位置。

Thus, you may see the intelligent energy as a feminine aspect of the one Creator seeking Its mating point with the masculine aspect of the one Creator that is indwelling within each entity as the intelligent infinity that waits in the

brow and crown chakras.

因此，你们可以将这种智能能量视为一种太一造物者的女性的面向，祂在寻找祂与太一造物者的男性的面向的结合点，这个太一造物者的男性的面向是作为在肩部和皇冠脉轮中等待的智能无限存在于在每一个实体内在之中的。

The point of meeting or mating of these two energies is determined by the level of awareness of the entity that seeks the one Creator, and the success, shall we say, that the seeker has experienced in learning those lessons or removing those blockages in balancing those distortions that it has placed, itself, within each center of energy before the incarnation began in order that there might be experience gained from the discovering, the balancing and the harmonizing of each center of energy.

这两种能量的相遇点或者结合点是由那个寻求太一造物者的实体的认识的程度，以及那个寻求者在学习那些课程以及通过平衡扭曲而消除那些阻塞的过程中已经体验到的，容我们说，成功而决定的，那些扭曲是已经在投生开始之前就将其自身放置在每一个能量中心之中，以便于可能会有经验通过探索、平衡并协调每一个能量中心而被取得了。

Is there another query, my brother?

我的兄弟，有另一个问题吗？

Questioner: Not at this time. Thank you.

提问者：在此刻没有了。谢谢你们。

I am Q'uo, and again we thank you, my brother. We feel that there is energy remaining for a final query. Is there a final query at this time?

我是 Q'uo，我们再一次感谢你，我的兄弟。我们感觉到，还有供一个最后的问题使用的能量省下来了。在此刻有一个最后的问题吗？

(Pause)

(暂停)

I am Q'uo, and as the only remaining query is one for food from the second-density creature (the cat meowed), we shall with great gratitude thank each entity present for inviting us to join your circle of seeking this afternoon. We are overjoyed at this opportunity, and cannot express our gratitude to you in terms that are sufficient. We have no beingness within your experience without your call and without your sincere queries, and we are blessed, indeed, this afternoon with your presence and your queries.

我是 Q'uo，因为唯一剩下的询问是第二密度生物寻找食物的问题(猫咪的叫声)，我们带着极大的感激而感谢每位在场的实体，感谢你们邀请我们加入你们的寻求圈。我们非常欣喜地享有这个机会，我们怎么表达我们对于你们的感激都是不够的。若没有你们的呼求与真诚的询问，我们不会出现在你们的经验之中，在这个下午与你们的存在和你们的问题在一起，我们实在是蒙福的。

We shall take our leave at this time of this instrument and this group, leaving

each, as always, in the love and in the light of the one infinite Creator. We are known to you as those of Q'uo. Adonai, my friends. Adonai.

我们即将离开这个器皿与团体，一如往常，在太一无限造物者的爱与光中离开每一位。我们是你们知晓的 Q'uo 群体。

May 26, 1991

1991-05-26 Hatonn: 开放的心

Group question: The question today has to do with how one can use the heart chakra, the opening of the heart chakra, as a springboard to the acceptance of self that is a process usually found or engaged in the indigo-ray center. How can one, by learning more compassion and understanding, begin to accept the self in a way in which the self has previously not been accepted?

团体问题：今天的问题是与一个人如何才能将心的脉轮，对心的脉轮的开放，用作一个通往对自我的接纳的跳板，对自我的接纳通常是在靛蓝色光芒中心中被发现或者被从事的过程。一个人如何才能，藉由学会更多的同情心和理解，开始通过一种自我之前尚未被接纳的方式来接纳自我呢？

(Carla channeling)

(Carla 传讯)

I am Hatonn. Greetings to each of you in the love and light of the infinite Creator. We are extremely pleased to be able to be called to this group today to be able to share our opinions with you, and at the same time to learn so much from each of you as you receive our opinions and work with them in that way of choices which is the purpose of your density. The drama of your work and the choices at this time is quite apparent to us, as the vibration in which we work has far less drama and far more precise work in refining those dramatic choices which face each of you. We would like to thank this instrument for allowing the one known as Hannibal to rest in this group during this experience. It was quite suitable that this instrument announced this entity which otherwise would be unknown. This is an entity which does not speak and does not teach but has it's own place in the Confederation, and we are pleased to find this group open to these who come in the name of the Christ.

我是 Hatonn。在无限造物者的爱与光中向你们各位致意。我们对于能够在今天被这个团体所呼唤，并能够与你们分享我们的观点，且在你们接收我们的观点并在做选择的方式的方面与它们一同工作的时候同时从你们每一个人身上学习如此大量的事情而感到极其地高兴，那种做选择的方式就是你们的密度的目的了。在此刻你们的工作和选择的戏剧性对于我们是相当明显的，因为我们在其中工作的振动是远远不那么戏剧性的，且在精炼那些你们每个人所面对的戏剧性的选择的方面是远远更为精确的工作。我们想要为允许被知晓为 Hannibal 的实体在这次体验期间在这个团体中休息而感谢这个实体。这个器皿宣称这个实体在其他的情况下会是不被知晓的，这是相当合适的。这是一个并不会说话，并不会教导，但却在星际联邦的拥有它自己的位置的实体，我们很高兴发现这个器皿对于那些以基督的名义而来的实体是开放的。

You wish us to speak about the opportunities offered to the seeker by the open heart with regard to developing an inner strength of consciousness which is equal to the task you set before yourselves. Perhaps our best

approach to this question is to discuss the way of the unopened heart, for it is that way which most among your peoples have used and continue to use in your density, in order to do work in consciousness.

你们希望我们谈及在关于发展一种内在的意识的力量的方面藉由开放的心被提供给寻求者的机会，这些机会与你们在你们自己面前设置的任务是同等的。也许我们对于这个问题的最佳的处理，就是去讨论尚未开放的心途径，**因为为了要在意识中进行工作，未开放的心方式恰恰就是那种在你们的密度中在你们的人群中的大多数人已经使用了并在继续使用的方式。**

We must pause while this instrument gets a drink of water.

我们必须在这个器皿喝一口水的时候暂停。

(Pause)

(暂停)

I am Hatonn, and I am again with this instrument greeting you in love and light. In speaking of the subject, we wish you to be aware that we are using the system of the energy centers, the root energy center of survival, the orange ray of dealing with the self and dealing with individuals other than the self, the yellow ray of social or group dealings, the green ray of the heart, the blue ray of communication, the indigo ray of inner work, or work in consciousness, and the violet ray which is, shall we say, the readout of the balance of all those dynamics that are in an integrated individual entity within the life experience.

我是 Hatonn，我再一次与这个器皿在一起了，在爱与光中向你们致意。在谈及主题的方面，我们希望你们意识到，我们正在使用能量中心的系统，即生存性的根部能量中心，与自我以及与除了之外的其他的实体打交道的橙色光芒，社会或者团体交际的黄色光芒，心的绿色光芒，沟通交流的蓝色光芒，内在工作或者在意识中的工作的靛蓝色光芒，以及紫罗兰光芒，容我们说，紫罗兰光芒是在生命体验中的一个整体的个体的实体内在之中的所有的动力性的平衡的读数。

In the case of most seekers and the case of most entities whatsoever upon the planet, whom you may not call seekers, and who may not call themselves seekers, but who do indeed seek to make more skillful choices, the heart is not allowed to open, because there is judgment of the self. Consequently, no matter how extremely good the intention and how determined the attitude, there is the entire life which is filled with the process of failing, and holding that in the heart. It is thought by these who do this that they are quite correct in assessing their faults as well as their virtues. Perhaps it would be expressed that it is the feeling that it is not humble to ignore one's failures, although each entity identifies a slightly different field as that of failure. Almost without exception those upon your plane judge themselves, and this judgment is remembered in the heart.

在大多数寻求者的情况中，以及在这个星球上的大多数的你们可能不会称之为寻求者，它们可能也不会称它们自己为寻求者实体，但他们确实寻求去做出更为有技巧的选择的无论什么实体情况中，心是没有被允许开放的，因为一直都有对自

我的评判。因此，无论意图是怎样极其地良好，无论态度是怎样地坚决，整个生命都会被失败的过程以及将那种失败紧握在心中的所充满。那些这样做的人们会认为，他们在评估他们的缺点同样还有他们的优点的方面是相当的准确的。也许这样一种观点会被他们表达出来，他们的感觉是，去忽略一个人失败是不谦虚，虽然每一个实体都会将一个稍稍不同的区域定义为失败的区域。几乎不会有例外事情是，在你们的层面上的实体会自我评判，这种评判是被记在心中的。

One of your poets has called the heart "a rag and bone shop." This is precisely the nature of the unopened heart. It is far less common to see people hating others or disliking them than to find the self holding in the heart judgment against the self. Consequently, the learning over a period of most of an incarnation is the repeated experience of failing in a way important to an entity, until finally the mind becomes weary of thinking, puzzling, musing and analyzing in relation to the various failures. This process is excellent. It is safe to say that in most if not in all incarnations which entities have chosen upon this planet which you enjoy, there will be life enough, which you would call time enough, for you to work as a seeker through the unopened heart and by the end of the incarnation to be able to forgive the self rationally and to allow compassion to flow to the self.

你们的一位诗人已经将心称之为“一个破布和骨头的商店”了。这恰恰就是尚未开放的心的特性了。相比发现自我在心中紧握对自己的评判，看到人们仇恨其他人并不喜欢他们要远远不那么普遍。因此，在一段贯穿一次投生的大部分的时间中的学习，是通过一种对于一个实体重要的方式的对重复的失败的体验，一直到最后心智在关于各种各样的失败的方面变得疲于思考、困惑、沉思和分析为止。这个过程是优秀的。我们这样说是安全的，在大多数的投生中，如果不是在所有的已经在这个你们享用的星球上选择了投生的实体的投生中的话，将会有足够的生命，你们将其称之为足够的时间，因为如果你作为一个寻求者通过未开放的心工作，你在投生的结束之前是能够在理性上宽恕自我并允许同情心流向自我的。

The difficulty in doing this remains not just equally in these who follow an orthodox religious practice. It is even more marked among those with a specifically orthodox religious practice. Even though these practices teach that the Creator forgives and redeems, there is also the fear of judgment. There is the sense that there will be an unfair test which the seeker will not be able to pass because he has failed, and that imagined voice of the Creator becomes the voice of the self, judging and condemning without mercy. That is the way of justice among your peoples.

在这些跟随一种正统的宗教信仰的实践的人身上，在这样做的方面的困难不仅仅是同等地依然存在的，。在那些进行了一种特别正统的宗教信仰的实践的人中间，这种困难甚至是更为显著的。即使这些实践教导，造物者是宽恕与救赎的，同样也会有对评判的恐惧。会有这样一种感觉，将会有一种并不公平的考验，寻求者因为他已经失败了而将无法通过考验，那个想象的造物者的声音变成了自我的声音，毫不留情地评判和责备。那就是在你们的人群中的正义的方式了。

It is not the way of balance or truth. Now, you may see each in your own life patterns that you do indeed have enough time to experience failing to the

point where you shall become tired of judging, of thinking, of reasoning about the imperfect self. You may see it in your older entities who become mellow and tolerant and charitable, for they have seen that not only they, but all seem to themselves to be extraordinarily imperfect and much in need of fixing. Were you to be able to live the lifetime your physical vehicle was originally created for, this process would be nearly fail-safe. Indeed, you leave your incarnations while the spiritual search which you have begun within this incarnation is only just underway.

这并非平衡的方式或者真理的方式。现在，你可以在你自己的生命模式中看到每一个你确实拥有足够的时间来体验失败的模式，直至到了你将会对在关于那个不完美的自我的方面进行评判、思考和推理变得疲倦的地步了。你们可以在你们那些变得成熟、容忍和慈爱的年老的实体身上看到它，因为它们已经看到，不仅仅是它们，而是所有人，在他们自己看来都是格外不完美且极其需要改进。如果你们能够活你们的物质性载具最初被创造出来的生命长度的话，这个过程会几乎是有保险的。确实，在你们在这次投生中已经开始了的灵性上的寻求仅仅是在进行中的时候就离开了你们的投生了。

Yet, still you may harvest in this manner an increase in compassion, as you become old enough and experience enough to see that there is nothing unusual or fatal about failure, and that all failures eventually become part of a healing. We say all this to preface speaking about the open heart and work in consciousness, or indigo-ray work. As each in this group is already aware, the process of opening the heart is a process of letting go of those things in the lower chakras which are clouding, blocking or overstimulating those centers. Therefore we will not go into this in detail, but simply say that keeping the heart open is simply a matter of noticing and paying respect and attention to these times in which a blockage, an overstimulation or a distortion is noticed in a particular area of life corresponding to a particular energy center.

随着你变得足够的年老并体验了足够多以看到，在关于失败的方面没有任何非同寻常的或者生死攸关的事情，所有的失败最终都会成为一种疗愈的一部分，你仍旧可以通过这种方式收获一种在同情心上的增长。我们说的全部都是作为谈及开放的心以及在意识中的工作，或者靛蓝色光芒的工作的序言的。随着在这个团体中的每一个人已经意识到，开放心的过程是一个释放在较低脉轮中的那些遮蔽、阻碍或者过度刺激那些中心的事物的过程。因此，我们将不会对这一点进行具体细致的探究，我们单纯地会说，保持心的开放单纯地就是这样一个事情，去留心这些在其中在与一个特定的能量中心相对应的一个特定的生命区域中有一种阻塞、一种过度刺激、或者一种扭曲被注意到的时间，并对这些时间赋予尊重与注意。

If there is a failure of direct communication, for instance, between yourself and another entity, opening the heart involves not only speaking with that person to the full extent of one's capacity to communicate, but also forgiving the other self, yourself and the situation which arose betwixt the two which did not partake of the open heart. The blockages of each lower chakra are fairly easy to pinpoint, since as the energy is blocked there is also a feeling tone within one, an uneasiness, which speaks as loudly as any words, and certainly

far better than any rationalization of behavior or thinking.

举个例子，如果有一种在你自己和另一个实体之间的直接的沟通交流的失败，开放心不仅仅包含了用一个人最大程度的沟通交流的能力来与那个人谈话，开放心同样也包含了宽恕其他的自我，宽恕你自己，宽恕在两个人之间升起的那个并没有带有开放的心情况。每一个较低脉轮的阻塞都是相当易于确定的，因为当能量是被阻塞的时候，在一个人内在之中同样会有一种感觉上的音调，一种不安，它会如同任何的言语一样大声说话，并肯定比任何对于行为举止或者思考的理论解释都远远更好。

The work of opening the heart is the work of letting go, of surrendering, of realizing the true importance of the details of any blockage, that is to say, of realizing that what is important about a situation which has caused a blockage is the forgiveness and the healing which may now be evoked by the learned skill of paying attention and respect to the incarnational experience that is going on.

开放心的工作就是放下工作，臣服的工作，意识到任何阻塞的具体细节的重要性的工作，也就是说，意识到，在关于一个已经造成了一个阻塞的情况的方面重要的事情是宽恕与疗愈，这种疗愈现在是可以藉由被学会的注意并尊重正在发生的投生体验的技巧而被祈请。

When one first attempts to open the heart one may feel that it is impossible to forgive the self enough times to keep that heart open. That is not the heart speaking, that is still the mind. And the mind complex suffers from the either/or of your illusion. There is no "either/or" in an open heart. The open heart is "an/and," an "a/a" unity. To the open heart all things deserve compassion, all things deserve food, physical and spiritual, all things deserve love. And to refrain from opening the heart to the self is not something that occurs to the heart's wisdom. However it makes no sense, it is important to realize that the way of the open heart may begin in clearing the way to the open heart, but it ends in accepting that the open heart is all-compassionate, all-loving, all-giving. There are no second thoughts to an open heart. There are no true thoughts in the open heart, but only the endless and impersonal compassion, but one who stands not on sense, not on things known, but on the thin and unpredictable air of the abyss of the unknown.

当一个人第一次尝试去开放心的时候，它可能会感觉到，去宽恕自我足够多的次数来保持那种心的开放是不可能的。那不是心在说话，那仍旧是心智。心智复合体会因为你们的幻象的二选一 (either/or) 而受苦。在一个开放的心中，没有“二选一”。**开放的心是一个“与”(and)，一个“a/a”的统一。**对于开放的心，一切的事物都值得爱。回避向自我开放心，不是某种会发生在心的智慧上的事物。无论它是多么不合情理，去意识到，开放心的方式是可以**通过清理通往开放心的道路而开始的，但它是通过接受开放的心就是全然的富有同情心、全然挚爱、全然给予而结束的，这是很重要的。**对于开放的心，没有再三考虑。在开放的心中，没有真实的想法，而仅仅只有无尽且非个人性的同情，仅仅只有一个不依照理智、不依照已知的事情，而是**站立在未知的深渊的稀薄而无可预料的空气之上的人。**

As we said, most among your people attempt to preserve a balance in that

abyss of the unknown, (inaudible) attempt to think their way through this blockage. This is slow work but it is a perfectly good path. The way of the open heart is simply a shortcut, a more direct route to the ability to do work in consciousness.

如我们说过的一样, 在你们的人群中的大多数人尝试去在那种未知的深渊中维持一种平衡, (听不见) 尝试去思考它们通过这种阻塞的途径。这是缓慢的工作, 但是它是完美地优秀的途径。开放的心的途径单纯地是通往在意识中进行工作的能力的一条捷径, 一条更为直接的道路。

How is the heart kept open in such a way that the experience of the open heart will be the steady state? We would, in looking at this aspect of this question, remind each again that the offering of praise to the Creator, and the offering of thanksgiving for blessings received, constitute a continual touching into divinity, a constant song heard by all that there is. The steady state of open heart is a state in which each flower, each blade of grass, each thing that is beautiful that is seen says to you, not only, "This is pretty, this is lovely, this is beautiful," but also "I praise the Creator for this beauty." It is a way of claiming that mystery which is the Creator, a way of relating to the Creator which is unseen, invisible, unheard, unknown, for we are aware that the Creator is not obvious to all, nor is His will seen to be very beneficent in many cases. Yet, if there is the faith to continue to praise the Creator and to bless the Creator when your experience blesses you, the relationship with that which is holy becomes more and more real by habit and replication of sincere praise and thanksgiving.

心如何用这样一种开放的心的体验将会成为稳定状态的方式被保持开放呢? 在检查这个问题的这个面向的方面, 我们会再一次提醒各位, 向造物者致以赞美, 以及为被接收到的福分致以感恩, 这会构成一种对神性的持续不断的触及, 易受被一切万有听到的持久的歌谣。开放的心的稳定的状态是一种在其中每一朵花, 每一片青草, 每一个被看到是被美丽的事物都对你说, 不仅仅说, "这是漂亮的, 这是可爱的, 这是美丽的," 同样也说, "我为这种美丽赞美造物者"的状态。它是一种主张那种造物者之所是的神秘的方式, 一种与看不见的、无形的、听不见的、未知的造物者联系在一起的方式, 因为我们察觉到, 造物者既不是对一切都是显而易见的, 祂的意志在很多的情况中同样也不会被看到是非常仁爱的。而如果有信心去继续赞美造物者并在你们的体验祝福你们的时候祝福造物者, 那种与神圣之间的关系就会藉由真诚的赞美和感恩的习惯和重复而变得越来越真实。

Now let us look at the advantage of working with an open heart when doing work in consciousness. In the previous way of working, energy is constricted in the heart and the work is slow and hard, for not only is the heart short of power, but it further reduces the power which moves into the communication energy which an entity needs to speak with itself, just as much as it needs it to speak with others. Often, if the green ray is constricted the blue ray would also be constricted, and each entity must judge for itself whether or not it has things said in the heart that have not been said to those who should hear them, so by the time the energy is received by the indigo ray, it is not only much reduced, but it is hampered by a lack of skill and energy in

communication with itself.

现在，让我们看看当在意识中进行工作的时候与一种开放的心一同工作的优点。在之前的工作的方式中，能量是在心中被阻碍了的，工作是缓慢而艰难的，因为它心不仅仅缺少力量，它同样也进一步减少了进入到沟通交流的能量中的力量，这种沟通交流的能量是一个实体与它自己谈话所需要的能量，这种能量恰好与一个实体同其他人交谈所需的能量是一样多的。经常，如果绿色光芒是被阻碍的，蓝色光芒同样也会被阻碍，每一个实体都必须为它自己判断，是否它在心中已经将那些尚未对那些应该听到它们的人说的事情说出来了呢，因此，在能量被靛蓝色光芒接收到之前，它不仅仅是被大量减少了的，它同样也由于一种缺乏技巧和缺少与它自己沟通交流的能量而被妨碍了。

Communication moves higher and higher into the surface mind, becomes bogged down in speculations, rationalizations and considerations of details that do more to obscure than to illumine a particular thing about the self that one is doing inner work upon. Contrariwise, if the heart chakra be open, then it is likely that there will be more honest communication, because absolute love is something which fear cannot touch or bias. So that the fear that entities have in communicating, either with themselves or with others, is reduced to the extent that the heart is truly opened.

沟通交流会越来越高地进入到表面心智，并陷入到推理、合理化和对具体细节的考虑的困境中，对于一个人正在其上进行内在的工作的一个关于自我的特定的事情，这些具体细节更多地是去混淆而不是去启发。反之，如果心的脉轮是开放的，接下来，很有可能将会有更为诚实的沟通交流，因为绝对的爱是某种恐惧无法触及或者产生偏见的事物。这样，要么是实体与它们自己的沟通交流，要么是与其他人的沟通交流，在这种沟通交流中所拥有的恐惧，就会被降低到那种心是真正被开放的层次了。

The truly opened heart often appears childlike because it is blindingly honest, speaking that which it thinks without judgment in an attempt to understand the self as well as other selves. In this configuration, the communication is at its most effective, given that there are those which can accept and communicate in return while hearing those blunt truths that may not be as pleasant as the euphemisms, rationalizations and clichés that surround most timid and tentative communication.

真正开放的心经常在表面上是天真的，因为它是令人炫目地诚实的，它会在一种去理解自我同时也理解其他自我的尝试中去说出它思考的事情而不带有评判。在这个配置中，沟通交流是最有成效的，假设会有这样一些人，他们在听到那些直率的真理的时候是能够接受并作为回报进行沟通交流的，那些直率的真理可能和围绕着极为缩手缩脚且踌躇不定的沟通交流的委婉的说法、理论解释以及陈词滥调不是一样的令人愉快的。

An entity with an open heart is likely to speak the truth in a desire to express the compassion of one who does not care whether or not this speaking will gain any advantage, but cares only to offer the entity with which the difficulty is experienced the chance for the healing that is possible only through sincere honesty and fearless communication. The open heart is the ultimate optimist.

That is the wisdom of the heart. The heart does not lose hope, even if the end is not in sight and not known. The open heart gives every entity in every situation the benefit of all possible ways of gazing in compassion at that entity, be it the self or the other self. The open heart is not a compromiser, for it does not try to get anything for itself. It is ready to move into adaptation, it is ready to change if that seems wise. It is ready for anything, and since anything often happens, it is the skillful heart that is the open heart.

一个带有一种开放的心的实体很有可能会通过一种去表达这样一个人的同情的渴望来讲述真理，这个人不关心是否这种讲述将会取得任何的好处，而仅仅只关心向那个它与其体验到了困难的实体提供疗愈的机会，这种疗愈的机会仅仅是通过真心实意和无惧的沟通交流才是有可能的。开放的心是终极的乐观主义者。那就是心的智慧了。心并不会失去希望，即使终点是看不见且不知晓的。开放的心会在每一个情况中给予每一个实体藉由同情心注视那个实体的所有有可能的途径的益处，无论那个实体是自我还是其他自我。它准备好去进入到同化之中，它准备好去改变，如果那看起来是明智的。它为任何事情做好准备，既然任何事情都经常会发生，开放的心恰恰就是有技巧的心了。

When the heart is open, it is well first for the seeker to work upon communication. This is the primary and strong means by which your people may offer the most love, the most inspiration, the most clarity. Those who communicate well, those who communicate in love and without fear may find themselves often told that they are wrong in some way, but this will in no way disturb one with an open heart, for the compassion of the open heart is as much for the other self as it is for the self, and there is no fear that one is right, or not right, or definitely wrong, for whether one is right, or not right, or definitely wrong, the heart has compassion and all is well.

当心是开放的时候，寻求者首先在沟通交流上进行工作，这是很好的。这是你们的人群藉由其可以提供最大的爱，最大的启发和最大的清晰度的首要的且强有力的途径。那些有效地沟通交流的人，那些在爱和无惧中沟通交流的人，可能会发现他们自己经常被告知，它们在某种方式上是错误的，但是，这将不会在任何的方面让一个带有开放的心的人感到不安，因为开放的心对于其他自我的同情是与它对自己的同情是一样多的，在关于一个人是对的，还是不对的，或者肯定是错误的方面，是没有恐惧的，因为无论一个人是对的，还是不对的，或者肯定是错误的，心都是拥有同情的，一切都是好的。

As one becomes able to communicate honestly and skillfully it becomes less important to communicate skillfully because it has become natural. There is no fear of reprisal, for the reprisal is coming from an entity that is loved with compassion of the open heart. Consequently, there are no entities to be feared; there are no failures to be feared. Part of the blue-ray opening is the development of a sense of humor, so one finds ways to say things in a light way, in a gentle way, in a way which shows a spaciousness of prospect, and for the purpose of this discussion, most importantly in ways in which the entity is enabled in its inner work, for if full living light is able to move into the indigo chakra, that chakra will have the maximum opportunity to do work in consciousness. The open heart regards the personality. It enables the

blue-ray chakra to communicate from the level of the heart, that is the place of wisdom, to the self that is attempting to effect changes in consciousness by faith and will.

当一个人开始能够诚实且有技巧地沟通交流的时候, 去有技巧地沟通交流变得较不那么重要了, 因为它已经成为自然而然的了。没有对于报复的恐惧, 因为报复是来自于一个藉由开放的心的同情心而被爱的实体的。因此, 没有实体要被害怕, 没有失败要被害怕。蓝色光芒的开放的一部分就是对一种幽默感的发展, 因此, 一个人会找到去用一种轻松的方式, 用一种温和的方式, 用一种展现了前景的广阔的方式说事情, 为了这次讨论的目的, 极其重要地, 是用实体通过其能够进行它内在的工作的方式来说事情, 因为如果完全有生命力的光能够进入到靛蓝色的脉轮, 那个脉轮将拥有最大的机会去在意识中进行工作。开放的心尊重人格。它允许蓝色光芒脉轮从心的层次, 也就是智慧的场所, 对那个正在尝试去藉由信心和意志在意识中影响改变的自我进行沟通交流。

When the tongue of judgment is quieted, the tongue of joy and peace is loosened, and one may speak to the self while working on the personality, attempting to understand it and see the balances that are desired. In words of comfort and support from the self to the self, the open heart creates the opportunity for the entity to fall in love with itself, to love it dearly, not simply as a perfect expression of the perfect Creator. That is relatively irrelevant to the experiences of choices made. It falls in love with itself with all self-perceived imperfections thriving gloriously. It sees the self in all its rambunctious childishness, and nods happily, saying, "Yes, that is humanness, I recognize it and I embrace it."

当评判的话语被安静下来的时候, 喜悦和平安的话语就被松开了, 当在人格上进行工作并尝试去理解它的时候, 一个人就可以对自己说话, 并看到被渴望的平衡了。通过从自我到自我的安慰和支持的言语, 开放的心就会创造出机会让那个实体去爱上它自己, 去深深地爱它, 而不是单纯地作为完美的造物者的一个完美的表达来爱它。那种对自己的爱是和对被做出的选择的体验相对无关的。它是带着所有欣欣向荣的被自己感觉到的不完美而爱上它自己。它在所有它的喧闹的幼稚性之中看到自我, 它快乐地点头说, "是的, 那就是人类属性, 我认出了它, 我拥抱它。"

The heart is no longer, then, the "rag and bone shop," the place where sad memories are wrapped in tissues only to be opened again, that the scent of failure may be relished. The open heart has itself a yard sale, and sells off all of its rags and bones to the universe, to the Mother that is your Earth, to the deep healing essence of your planetary caretaker, the Earth itself. It is often well when one is attempting to achieve the open heart to take all the judgments and name them, and take a stone for each one and name the stone and name the judgment, and bury these stones and the judgments that they carry in the breast of the Mother, the earth of your planet. And then hold the hands on high, and say, "Mother, take this for I know not how to heal it, and I know you do."

接下来, 心就不再是那个“破布和骨头的商店”, 不再是那个在其中悲伤的记忆被包裹在薄纱之中的场所了, 这些薄纱仅仅是要被再一次打开的, 失败的味道是可

以被闻到的。开放的心让它自己进行了一次庭院抛售，将所有它的破布和骨头都卖给了宇宙，卖给了你们的地球的母亲，卖给了你们的星球的管理员，即地球本身的神圣的疗愈的实质。当一个人尝试去取得开放的心拿起所有的评判并为它们命名，为每一个评判拿起一块石头，为石头命名并未那个评判命名，将这些石头和评判都埋起来，这样他们就被抱在母亲，你们的星球的土地的胸膛之中了，则经常是很好的。接下来，高举双手并说，“母亲，请拿走这个，因为我不知道如何疗愈它，我知道你会疗愈它的。”

Let these failures become impersonal, let compassion roll in, experimentally, put aside your disbelief in your own lowliness for a little while each day and feel the love rolling in. Feel the freedom, the space, the joy of simply suspending your disbelief in your own failures and imperfections. As you offer praise and thanksgiving, as you communicate, often in difficult ways at first, to open up that great primary communication chakra, the inner work begins to do itself, for, dear entities, you are entities of habit, the habits you begin eventually become automatic.

让这些失败成为非个人性的，让同情心蜂拥而至，实验性地，每一天将你的对你自己的卑微的不信任放在一边一小会儿，并感觉爱蜂拥而至。感觉单纯地将你对你自己的失败和不完美的信任暂时停止的自由、空间以及喜悦。当你们给予赞美和感激的时候，当你们沟通交流的是时候，你们经常一开始是用困难的方式进行沟通交流的，去开放那个极其首要的沟通交流的脉轮，内在的工作就会开始自行进行了，因为，亲爱的实体们，你们是习惯的实体，你们那些你们开始了的习惯最终会变成自动的。

If you have the habit of praising each beauty that you see, there is no effort to continuing to praise those things which you see. If you have the habit of gazing at a challenge which you might also call a difficulty or a trouble with an eye to the most positive action or thought which is an available choice, then when difficulty overtakes you unawares, that habit will move as instinct or muscles do in reflex, and some of your work will be done before your mind can make sense.

如果你们拥有赞美每一个你们看到的美丽的习惯，继续赞美那些你们看到的事情就不会是费力的了。如果你们拥有注视你们可能同样会称之为一个困难或者一个麻烦的一个挑战并着眼于作为一个可被取得的选择的最为正面性的行动和想法的习惯的时候，接下来当困难出其不意地压倒你的时候，那个习惯就会如同本能或肌肉的反射作用一样地运转了，你们的一些工作将会在你们的心智能够将其弄明白之前就被完成了。

The eventual priority of compassion over intellectual acceptance is a key process, for many choices are made instinctively. When you open the heart, when you clear the communication energies and when you can rest in the work in consciousness which simply requires one to gaze without judgment at the self, you have achieved a configuration which will greatly accelerate both your process of spiritual evolution, and your effectiveness as a being of light and an agent of the Creator to those whose lives you touch. Most of what entities see of the Creator is seen in your faces and in your outstretched hands

and in the compassion with which you listen and communicate with entities about those things which trouble them. The simple listening with an open heart is in ...

最后的让同情心高于逻辑智力的接纳的优先性是一个关键的过程，因为很多的选择是用本能的方式被做出的。当你开放心的时候，当你清理了沟通交流的能量的时候，当你能够在意识中的工作中休息的时候，这种在意识中的工作单纯地要求一个人在没有评判的情况下去注视自我，你就已经取得了一种配置，这种配置将会极大地加速你的灵性演化过程，并同样也极大地增强你作为一个光的存有和造物者的一个先遣人员对那些你所接触到的人的生命的效用。大多数的实体所看到的造物者是从你们的脸上，在你们向外伸出的手中，以及通过你们藉由其来聆听并于这些实体交流那些困扰它们的事情的同情心而被看到的。带着一颗开放的心简单的聆听就是.....

(Side one of tape ends.)

(磁带一面结束。)

(Carla channeling)

(Carla 传讯)

I am Hatonn. You act, then, as the Creator, not as your imperfect self, for as you forgive completely the imperfection of your self and toss those considerations aside in order to have more time for praise and thanksgiving, so you cleanse yourself of the need to deal intellectually with these difficulties of others which do not make sense but which are causing difficulty, whereas you listen and allow the love to flow through you to the other person in an accepting and loving way. The work is being done through you. It does not tire or weary you. And this is true whether the work is upon the behalf of another or upon the behalf of the self.

我是 Hatonn。接着，你作为造物者，而不是作为你不完美的自我而行动，因为当你完全地宽恕你的自我的不完美并将那些考虑抛在一边以便于拥有更多的时间用来赞美和感恩的时候，你就会因此将对于用逻辑智力的方式与这些其他人的困难打交道的需要从你自己身上清理掉了，这些其他人的困难并不是言之有理的，但是正在造成困难，而你聆听并允许爱通过你用一种接纳和爱的方式流到其他人身上了。工作是通过你而被进行的。它不会让你疲劳或者疲倦。无论工作是以另一个实体的名义还是以自我的名义，这都是真实的。

We realize that we have spoken overlong. We are sorry. This instrument seems unaware of time, and we usually depend on the instrument to let us know when the time is sufficient. However, it does now tell us that it is time for us to leave. There is more upon this topic, however, we are satisfied that we have done a good deal of what those of the density of love and compassion may do in regards to this question, which is, in many ways, a question answerable only by those of fourth density, yet in other ways, far better answerable by those of fifth density, for there is a balance in true love which is achieved when compassion is balanced with wisdom. However, both portions—that is, love and compassion and wisdom and compassion—need

to be addressed separately, and that is why we were called to your group.
我们意识到我们已经发言过长的时间了。我们很抱歉。这个器皿看起来似乎并不察觉时间，我们经常依赖于器皿来让我们知道什么时候时间是充分的。然而，它现在确实告诉我们，我们离开的时间到了。在这个主题上还有更多的内容，然而，我们对于我们已经进行了大量的那些属于爱与同情心的密度的实体在关于这个问题上可以做的事情是感觉到满意的，这个问题在很多的方面，是一个仅仅能够被那些属于爱的密度的实体回答的问题，而在其他方面，由那些属于第五密度的实体来回答是远远更好的，因为在真实的爱中会有一种平衡，这种平衡时在同情心被智慧所平衡的时候才会被取得的。然而，两个部分——即爱与同情心，以及智慧与同情心——同时都需要分开地被表达，那就是为什么我们会被你们的团体呼唤的原因了。

We very much enjoy being here with you. We thank this instrument both for accepting one who comes in good faith, and for being fastidious about the challenging process. We would close by saying that because of the work each of you does in consciousness, each of you is far more prone to the influence of psychic reading or enhanced registering of any negative thought or emotion than those who are moving more slowly along the path of evolution.
我们非常喜欢在这里与你们在一起。我们为这个器皿接纳一个凭借着优秀的信心而来的人，并同样也为它对于传讯的过程的过分挑剔而感谢这个器皿。我们会这样说来作为结束，相比那些正在缓慢地走在演化的道路上的人们，你们每个人都因为你们每个人在意识中进行的工作而是远远更多地易于心灵解读或者受到任何负面性的想法或者情绪的印刻作用的影响的。

Remember always to respect what this instrument calls loyal opposition, and when one is greeted in some way, we ask each to remember to take time to dwell in love, to take the hand of the one who comes in psychic greeting to create fear, or dislike or despair, take that tortured entity's hand and sit with it in love, and when it has received all the love that it can—and that is not overmuch—it will have to depart. But meanwhile there is a service in acknowledging the presence of what is called evil, and acknowledging the agents of that path with respect and love and compassion. You cannot get rid of negative entities by loving them so that you can be rid of them. You must love them truly and have compassion upon their pain and their misunderstanding. Realize that these entities are taking the long and slow road, and that they must pass through much more than you who are on the positive path.

请一直记得去尊重这个器皿所称的忠诚的反对派，当一个人用某种方式被致意的时候，我们请每一个人都记起，花时间去停留在爱中，去牵起那个通过心灵致意而到来以创造出恐惧或者厌恶或者绝望的实体的手，牵起那个被折磨的实体的手并在爱中与它坐在一起，当它已经接收到所有它能够接收的爱——那种爱不是过量的——它就将不得不离开了。但是，同时，在感谢被知晓为恶的事物的存在，并带着尊重、爱和同情心感谢那条道路的行为者的方面会有一种服务。你无法藉由爱那些负面性的实体以便于你能够摆脱它们而将它们摆脱掉。你必须真心地爱它们，并对它们的痛苦和它们的误解抱有同情心。意识到，这些实体正在走那条漫长而缓慢的道路，它们必须穿越你们这些走在正面的道路上的人们多得多

的道路。

Never be afraid. These entities may seem large and bullying as they enter your thoughts and your dreams, but, my friends, they are sad souls and fully worthy of compassion. Can you cleanse the lepers sores, can you nurse the afflicted of your generations' leprosy which is AIDS? Can you gaze upon a dying child and gently sweep the flies from the sickened and closing eyes? There is passive evil, and there is the Christ. When you gaze upon the rude address of negativity, think of the sick child and reach out your hand in compassion and take cool water, and comfort that negativity with compassion and great feeling of brotherhood. You are that negativity just as you are positive, and to heal negativity is to take it into the open heart and love it. All that is not love will fall away.

永远不要害怕。这些实体在它们进入到你的想法和你的梦境的时候可能看起来似乎是夸张而盛气凌人的但是，我的朋友们，它们是悲哀的灵魂并完全值得同情。你们能够将麻风病人的疮肿清理干净吗，你们能够照料患上了你们的时代的麻风病，也就是艾滋病的人吗？你们能够注视一个垂死的孩子并温和地将苍蝇从患病而紧闭的眼睛上赶走吗？会有消极的恶，会有基督。当你们注视负面性的粗暴的言辞的时候，想到生病的孩子并在同情心中伸出你的手，拿出冷水，藉由同情心和伟大的兄弟情谊的感觉来安慰那种负面性。与你们是正面性的一样，你们就是那种负面性，要疗愈负面性就是去将它带入到开放的心中并爱它。所有不是爱的事物都将消散。

In terms of negative greetings, the entity will indeed run away quickly, for this type of love is as fire to them, painful and deadly. So, my friend, stop making sense; allow the heart to open to the self. And when each impropriety occurs, judged by the self, take it not into the mind but into the heart first, that the wound may be healed quickly and the scar may be small. Only after compassion is achieved is it at all sensible or effective for the seeker to analyze the imperfection. Let your heart speak first.

在负面性的致意的方面，实体将确实会快速地跑开，因为这种类型的爱对它们就如同火焰一样，痛苦而致命。因此，我的朋友们，不再去弄明白了，允许心想自我开放。当每一个不当的行为发生并被自我评判的时候，不要将它带入到头脑，而是将它首先带入到心，这样伤痛就可以快速地被疗愈了，伤疤就可能是小的了。仅仅是在同情心被取得之后，去分析不完美之处才会对于寻求者是合情合理的或者是有效的。

As always, we remind each that we come as brothers and sisters, not to preach but to share our opinions with you, for we are seekers on your same path, and though we may have more experience, we have no more authority than any other seeker. We ask you to discriminate among those things which we have said, choosing those truths which are yours, and neglecting the rest. We are humbly grateful for allowing us to share our opinions. We would close through another instrument. We are those of Hatonn, and we transfer now.

一如既往，我们提醒每一个人，我们是作为兄弟姐妹而来的，不是来布道的，而是来与你们分享我们的观点的，我们是走在于你们相同的道路上的寻求者，虽然

我们可能拥有更多的经验，我们并没有比更为其他寻求者更多的权威。我们请你们在那些我们已经说过的事情中进行分辨，选择那些属于你们的真理，并忽略剩下的。我们对于你们允许我们分享我们的观点是谦卑地感激的。我们会通过另一个器皿关闭。我们是 Hatonn，我们现在转移。

(Jim channeling)
(Jim 传讯)

I am Hatonn, and greet each again in love and light through this instrument. We would ask if we could address any queries at this time which would add to your understanding. Is there a query upon any mind that we may speak to at this time?

我是 Hatonn，我通过这个器皿再一次在爱与光中向各位致意。我们会请问，是否我们能够在此刻谈论任何会增加你们的理解的问题呢？在此刻在任意的头脑中有一个我们可以谈论的问题吗？

Questioner: Is Hannibal the traveler a single entity, such as the one we have (inaudible)?

提问者：Hannibal 是单独一个实体的旅行者吗，诸如我们拥有的一个（听不见）。

I am Hatonn. The entity Hannibal which greeted this group at the beginning of your session, is indeed an individualized single entity which has found its way to your group because of the nature of your seeking. The identity of the entity is not one which is known in your history but is an identity which has found its full flowering in the concept of compassion, and moves to those areas where compassion is helpful in healing wounds which have long been untended, shall we say, by the conscious mind of those suffering the wounds. 我是 Hatonn。在你们的集会的开始的时候向你们致意的实体 Hannibal，确实是一个个体化的单一的实体，它因为你们的寻求的特性而已经找到了它通往你们的团体的道路。这个实体的身份并不是在你们的历史中被知晓的那个实体，而是一个已经发现它在同情心的观念的方面它的完全的绽放，并移动到那些在其中同情心在疗愈已经很长时间没有被，容我们说，那些遭受那些伤痛的人的有意识的心智的方面是有帮助的区域中了。

Is there a further query?
有一个进一步的问题吗？

Questioner: Yes. Does this entity wish to be of service by being with those who are attempting to (inaudible)?

提问者：是的。这个实体希望与那些正在尝试去（听不见）的人在一起而有所服务吗？

I am Hatonn. The one known as Hannibal is desirous of sharing the compassion that it possesses and sharing the compassion that this group possesses, much the same way that the traveler shares company with those that it finds in faraway places around the friendly campfire.

我是 Hatonn。被知晓为 Hannibal 的实体极其渴望分享它所拥有的同情心，并分享这个团体所拥有的同情心，这在很大程度上与旅行者与那些它在远方在友好的营火周围找到的人之间分享伙伴关系是一样的方式。

Is there a further query, my sister?
我的姐妹，有一个进一步的问题吗？

Questioner: No. I would just like to thank Hannibal for (inaudible).
提问者：没有。我仅仅想要为（听不见）感谢 Hannibal。

I am Hatonn. And this entity is grateful for this opportunity and accepts your good wishes with joy, and returns them as well. Is there another query?
我是 Hatonn。这个实体对于这个机会是感激的，它带着喜悦接受了你们的良好祝愿，并同样也将它们返还。有另一个问题吗？

(Pause)
(暂停)

I am Hatonn. We again thank each for the great opportunity that you have afforded us by seeking information which is within our provenance. We are always glad to speak to this group, for we have long cherished this group. We are with each upon request to aid in the deepening of your meditations. We shall take our leave of this group at this time. I am Hatonn. We leave you in the love and in the light of the one infinite Creator. Adonai, my friends.
我是 Hatonn。我们为你们藉由在我们的起源之中的信息而已经提供给我们的巨大的机会而感谢各位。我们一直都乐于与这个团体发言，因为我们已经抚育这个团体有很长的时间了。你们如果请求我们在加深你们的冥想的方面帮助你们，我们就会与你们各位在一起了。我们将在此刻离开这个团体。我是 Hatonn。我们将在此刻离开这个团体。我是 Hatonn。我们在太一无限造物者的爱与光中离开你们。Adonai，我的朋友们。

June 2, 1991

1991-06-02 造物者的意志

Group question: The question this afternoon has to do with the concept of "Not my will but Thy will be done." When a seeker wishes to know what the will of the Creator is for him or her, how does a seeker prepare for receiving that information? How do you know when you are doing the will of the Creator? How do you meditate upon that concept? How do you get from "Not my will but Thy will" to actually discovering what the will of the Creator is?

团体问题：这个下午的问题是“不是我的意志，而是汝的意志将会被执行”的观念有关的。当一个寻求者渴望知晓造物者对他或者她的意志是什么的时候，一个寻求者如何为接收到那个信息做准备呢？你如何在你正在执行造物者的意志的时候知晓呢？你如何对那个观念进行冥想呢？你如何从“不是我的意志而是汝的意志”达到实际上弄明白造物者的意志是什么呢？

(Carla channeling)

(Carla 传讯)

I am Q'uo. I greet you in the love and in the light of the one infinite Creator. We are most pleased to be called to you. We are strictured by the circumstances of this particular session of working to allow the instrument to more deeply rest in what you would call sleep, so that we may speak upon the question of how to recognize the will of the One Creator when wrapped about with the physical vehicle. Were we to have worked with this instrument in the waking state, we would have been unable to express our humble thoughts without significant distortion.

我是 Q'uo，我在太一无限造物者的爱与光中向你们致意。我们极其高兴被呼唤来到你们身边。我们是被这次特定的工作的机会的环境所限制的，这个环境允许器皿在你们所称的睡眠中更为深入地休息，因此，我们会在关于当被物质性载具所包裹着的时候，如何认出太一造物者的意志的问题上发言。如果我们是在器皿的清醒的状态中与这个器皿一同工作的话，我们本来是无法表达我们谦卑的想法而不带有显著的扭曲的。

The question of finding the Creator's will is in a way self-defeating, and for most who wish to follow that will the skill lies in that which this instrument has always done, that is, to surrender the personal will, and then express the gift of faith, love and unconditional support when and in such manner as the opportunity appears to the lucid inner eye. To ask what the will of the Father may be is in its own way predisposed to looking at the creation as a place where the Creator's will is manifest, largely or wholly in physically observable ways—the speaking, the manifestation of right action.

发现造物者的意志的问题在某种程度上是自我拆台的，对于大多数希望去跟随那种意志的人，技巧存在于这个器皿已经一直在做的事情之中，也就是去臣服于个人的意志，接下来在机会出现在清明的内在之眼面前的时候，用这样的方式来表达信心、爱和无条件的支持的礼物。要询问天父的意志可能是什么，这在其自身

就是预先倾向于将造物视为这样一个场所，造物者的意志在其中是明显的，大部分或者全部，是在物质性的方面可被观察到的方式——即说话，正确的行动的显化。

Therefore, when a seeker wishes information from the infinite subjective consciousness that is the Creator, many times the seeker will receive directions which it cannot process, for its biases are those which see inaction as slacking of one's desire to serve. This is due to a lack of ability to gauge in an accurate manner, or to skillfully value, those messages in which the only instruction from the Father is to abide.

因此，当一个寻求者希望来自于造物者之所是的无限的主观意识的信息的时候，很多时候，寻求者将会接收到它无法处理的方向，因为寻求者的偏向性是那些会将不活动视为对于一个人去服务的渴望的松懈的偏向性。这是由于用一种准确的方式去衡量，或者去有技巧地评价那些信息的能力的一种缺乏，在那些信息中，来自于天父的指导就是去等待。

In the state in which this particular instrument exists in the physical vehicle at this nexus, for instance, the will of the Creator has been fulfilled, this instrument having called again and again upon the deep reservoir of its spiritual will. It, like many doughty and powerful spiritual warriors upon your plane, is using more than the strictly safe amount of vital energies than it would be wise to use. It, as many such, is biased towards the sacrifice of the incarnated physical complex in order to use its gifts to the fullest. As in many cases, the instrument is less interested in the continuation of the physical vehicle than in the amount of service it may offer. This is a quantifying of spiritual stewardship. Spiritual stewardship is more lucidly approached by regarding the quality of that of its gifts which it can offer. This is to say, that the work ethic of your peoples is misaligned to respect things that can be seen and counted, at the expense of those infinite qualities of consciousness which cannot be seen or counted.

举个例子，在这个特定的器皿在这个节点存在于物质性载具之中的状态中，造物者的意志已经被实行了，这个器皿已经一次又一次地呼唤它的灵性的意志的深入的储存了。就好像你们的层面上的很多勇猛而强有力的灵性上的斗士一样，它正在使用比生命能量的严格安全的数量，比明智的人会使用的数量要更多的生命能量。它，如同很多这样的人一样，是偏向于对投生的物质性复合体的牺牲以便于最为充分地使用它的礼物的。如同在很多的情况中一样，这个器皿对于物质性载具的连续性是较不感兴趣的，它更加感兴趣的是它可以提供的服务的数量。这是一种对灵性上的职责的定量。灵性上的职责是会藉由关注它所能提供的它的礼物的质量而被更为清晰地处理。这就是说，你们的人群的工作伦理在方向上是偏向于尊重那些能够被看到并被数算的事物的，并牺牲了那些无法被看到或者数算的意识的无限的特性的。

There is a line beyond which we choose not to venture in this particular offering of opinion. Already we have moved well over the line of free will in attempting to address this query. We have removed ourselves from this unacceptable invasion by encouraging this instrument to sleep. Thusly, were

we able to speak at all—for although it is ever service to share our opinions—nevertheless, the strong will of this instrument could not hear the bell of rest and compline which its physical vehicle sounds within, whether it were mentioned or not. The spirit of love speaks as the instantaneous, emotional, attention-getting fire. That instantaneous light offered itself to the instrument as the rather precise readout of available physical energy. This reading was rejected by the instrument, serving as a perfect example of the situation in which the spirit speaks, but the message is rejected because of bias and the desire to use up all incarnational energy because of love of the One Creator.

在这次特定的观点的提供中，有一条我们选择不去冒险超越的边界。在尝试去阐述这个问题的方面，我们已经完全越过了自由意志的边界了。我们已经藉由鼓励这个器皿睡着而将我们自己从这种无法接受的侵犯中移除了。因此，@假如我们能够发言的话——因为虽然去分享我们的观点一直都是服务——尽管如此，这个器皿的强烈的意志仍旧无法听到休息和晚祷的钟声，这种钟声是它的物质性载具在内在之中发出的声音，无论它是否被提到了。爱的灵性是如同瞬间的、情绪性的、吸引注意力的火焰一样地发言的。那种瞬间的光作为对器皿的可被利用的物质性能量的相当精确的读数而将它自己提供给器皿了。这种读数是器皿所拒绝的，它同时是起到灵性在其中发言的情况的一个完美的范例的作用的，但是由于为了对太一造物者的爱而去用尽所有投生性的能量的偏向性和渴望，这个信息是被拒绝的。

This is more common than it would seem to the observatory powers of an observer of your environment who sees most entities in somewhat profound degrees of unawareness of the Creator, Its love, their nature, or their opportunities to worship in service to others and to the Creator. Most who discover the love they have for the Creator, no matter what the individual experiences of the palpable presence of that Creator, choose again and again to give all possible energy and intensity to serving more and more, without judgment concerning its own state of vital energy. Consequently, in the midst of the darkness of ignorance and unawareness among your peoples, there burn the torches of many who have chosen the path of sacrifice in order to burn as brightly and accountably as possible.

这种情况是比一个你们的环境的观察者的观察力所看起来的更为普遍的，这样一个观察者会看到大多数实体处于多少有点深度的对造物者、对祂的爱、对他们的本性或者他们在服务他人和服务造物者的过程中去进行崇拜的机会的不察觉的状态之中。大多数发现了他们所拥有的对造物者的爱的人，无论个体对于造物者的可触摸得到的临在的体验是什么，他们都会一次又一次地选择去给出所有有可能的能量和强度来越来越多地服务，而不会再关于它自己的生命能量的状态的方面进行评判。因此，在你们的人群中的忽略和不知晓的黑暗之中，会有很多的那些已经选择了牺牲的道路的人的火炬的燃烧，以便于尽可能明亮而负责任地燃烧。

We do not have a clear resource for aiding an entity in the evaluation of its level of vital energy. When the path of service is consistently sacrificial, the entity who serves becomes unable to evaluate with any precision the state of

its own energy. The usual suggestion offered by service-to-others entities is to ask those familiar with the instrument to aid the instrument in the decision to work as this group does now. It may be seen that it is not the instrument, but the harmonies of the working group which are the unity, both calling for the contact most beneficial and the degree of purity and intensity of the information offered. We have no choice, if we are to honor the energy dedicated to a session, but to communicate according to our best opinion on any question asked. Therefore, we cannot say we shall not communicate, for the energy of the instrument and of the group would be wasted.

我们并不拥有一个清晰的资源在对一个实体的生命能量的层次的评估的方面帮助它。当服务的道路是坚定地牺牲性的时候，服务的实体会变得无法藉由对它自己的能量的状态的精确性来进行评估。被服务他人的实体提供的通常的建议是，去如这个团体现在所做的一样地进行工作。可以被看到的是，同时呼唤了最有益处的接触以及被提供的信息的纯净度和强度的事物，不是器皿，而是工作的团体的协调一致，这个工作的团体是统一的。我们没有选择，如果我们要去荣耀被分享给一次机会的能量的话，我们仅仅会根据我们在任何被询问的问题上的最佳的观点来进行沟通交流。因此，我们无法说，我们将不会沟通交流，因为这个器皿的能量和团体的能量会被浪费掉。

In general, this response should be considered personal material. Although there are points of information acceptable for general use, this answer is highly anomalous, as is the actual state of dedication which this group shows, is, although blind and suffering in darkness, still a towering faith and will. We chose to deepen the instrument's link with the consciousness of sleep and address the level of dedication which we here find.

一般而言，这个回应将被认为是个人性的材料。虽然会有对于一般性的使用可接受的信息点，这个回答是高度不规则的，如同这个团体所展现出来的实际的奉献的状态一样，虽然这种状态是在黑暗中的盲目且是受苦的，它仍旧是一种高贵的信心与意志。我们选择去加深这个器皿与睡眠的意识之间的连接并表达我们在这里找到的奉献的层次。

The general run of seekers contains little enough acceptance of servanthood that the usual encouragement is towards surrender. The will of the Father—if we may call a co-created will of self and the All Self that—is instantly manifest, not when the query is asked, but when the time and place of service is matured. The greatest portion of the Creator's will is so interpenetrated by that which is unattached to space or time that it is in the present moment that the opportunity for service arises and is placed upon the heart of the Hierophant.

寻求者的一般性的倾向几乎没有包含对仆人的身份的足够的接纳，以至于通常的鼓励就是朝向臣服的。天父的意志——如果我们可以称之为一种被共同创造的自我和全我的意志的话——不是在问题被询问的时候，而是在服务的时间和场所成熟了的时候就即刻显现的。造物者的意志的最大的部分就是如此被不依附于空间或者时间的事物所渗透的，以至于就是在当下一刻之中，服务的机会升起并被放置在解经师 (Hierophant) 的心之上了。

We ask such entities as you who together seek and who seek in harmony, to aid each other in encouragement of all kinds, including the encouragement of discretion. We may say that in the case of the questioner, there is no judgment, but there is the desire to give all. Each of you has this desire, but with the questioner it is also a lack of ability to estimate a state of energy, as there has been the stress of pain for a substantial portion of your time. Therefore, if the questioner is conscious, it estimates its energy as satisfactory. We do not criticize this degree of purity in any, but suggest that those with competent discernment aid the entity which wishes to bankrupt its vital reservoir.

我们请求诸你们这样的在一起寻求并在协调一致中寻求的实体，在所有类型的鼓励中，包括对于审慎的鼓励，去彼此帮助。我们可以说，在提问者的情况中，没有评判，仅仅只有去奉献一切的渴望。你们每个人都拥有着各种渴望，但是对于提问者，它同样也是在评估一种能量状态的能量的方面的一种能力的缺乏，因为已经有一段相当长的时间的痛苦的压力了。因此，如果提问者是有意识的，它会将它的能量评估为令人满意的。我们并不是批评在任何人之中的这种纯度，我们是建议，那些带有适当的分辨力的人会有助于那个希望去耗尽它的生命力的存储的实体。

We may conclude this query in considering that which we have described as fire. It does not come to one and not to another. It is explicit in the unfolding of circumstance. If an entity wishes to hear the voice of the Creator, to hear aloud the appropriate service described, it must wait for the rhythms of destiny to unfold in their spontaneous way. Nothing, including a surety of service, is intended for those within your plane of existence to hear and mark. Rather, the opportunity is instantaneous, and it is the entity who has surrendered all private desires to respond to the situation, not questioning whether it be one's service, but moving from a position of spiritual abundance and rest to trust in the spontaneous opportunity for service at the level of instinct. The appropriate meditation, then, upon the will of the one infinite Creator, is the trustful relaxation into apparent ignorance.

我们可以通过考虑我们已经描述为火焰的事物来为这个问题做总结。它不会出现在一个人身上而不出现在另一个人身上。在环境的展现的过程中，它是明确的。如果一个实体希望听到造物者的声音，希望响亮地听到适当的服务被描述出来，它必须等待命运的旋律用它们自然而然的方式展现。没有任何事情，包括一种对服务的确定性，是对于那些在你们的存性的层面之中的人是被打算好要听到或者标记出来的。毋宁说，机会是瞬间性的，恰恰就是那个已经将所有个人的渴望都交托给对于情况的回应实体，它不会去质疑是否这就是它的服务，而是从一个灵性上的丰富性与休息的位置移动到在本能的层次上的对自发性的服务的机会的信任上。接下来，对太一无限造物者的意志的适当的冥想，就是对表面上的不知道的令人信任的放松了。

Those who feel that they have the experience of the presence of the one Creator, and those who have the experience of lack of perceptible union with the infinite One, appear to be in different situations as regards the choosing of how to manifest the love and the light of the Creator. However, the

openness of both kinds of entities to being of service are identical. Some have the experience of aloneness, of loving the Creator but feeling isolated; others feel the consolation of the spirit always. These apparent differences are an artifact of the incarnational lessons to be learned. There is no true distinction between those who love the Creator. As the strength of faith and will is, so is the entity's true association with that great Self of which any atom of consciousness [is a part]. Each of you is the same, though your experiences vary. The dedication which is not apparent moves as the true measure of service.

那些感觉到他们拥有对太一造物者的临在的体验的人，以及那些缺少对于与无限太一的可感觉得到的合一的体验的人，在关于选择如何去显化造物者的爱与光的方面在表面上是处于不同的情况之中的。然而，两种类型的实体同时对于服务的开放性是相同的。一些人会有孤单的体验，爱造物者却感觉到孤单的体验，其他人会一直感觉到灵性的慰藉。这些表面上的差别是要被学习的投生的课程的人造物。在那些爱造物者的人之间并没有真正的区别。如同信心和意志的力量一样，实体与那个大我之间的真实的连接也是如此，意识的任何的原子都是那个大我的一部分。你们每一个人都是相同的，虽然你们的体验是变化的。并不是明显的奉献会随着对服务的真实的度量而移动。

Rest in knowing that many who are distressed in the search for the infinite One are beyond the illusions of the consciousness mind quite directly where they wish they were, that is, in communion with the loved infinite original Thought. Likewise, many of those who more vociferously state the closeness of the self and the Infinite are lacking true unity with any Creator except ambition and the creatures of ambition.

对于很多在寻求无限太一的方面感到苦恼的人，在他们希望他们处于的位置上，也就是在与挚爱的无限的原初的想法的亲密交流中，他们是相当直接地超越了有意识的心智的幻象的，在知晓这一点的方面休息吧。同样地，对于很多更为喧闹地表述了对于自我和无限的封闭性的人，他们除了雄心和雄心的造物之外，是缺少与任何造物者的真实的统一的。

We find this instrument to be moving into awareness of muscle spasms, and would at this time cease to communicate, as the level needed for this session of working of sleep is soon to be finished. We again ask that this be considered personal material. We thank this group for its fidelity, and name you our friends.

我们发现这个器皿将要进入到对肌肉痉挛的察觉之中了，我们会在此刻离开沟通交流，如因为这次睡着的工作的集会所需层次很快就要结束了。我们再一次请求这次机会被考虑为个人性的材料。我们为这个团体的忠实而感谢它，并称呼你们为我们的朋友。

We leave you in the love and in the light of the one infinite Creator. Go forth, therefore, rejoicing in the power and in the peace of the one infinite Creator. We are those of Q'uo. Adonai. We leave you in love and in light.

我们在太一无限造物者的爱与光中离开你们。前进吧，因此，在太一无限造物者的力量与平安中欢庆吧。我们是 Q'uo. Adonai。我们在爱与光中离开你们。

June 30, 1991

1991-06-30 尚能走路的伤员

Group question: The question today has to do with the concept of how we deal with our emotions such as fear and anger, jealousy, feeling unworthy, feeling inept, any negative feeling that we have that has been with us for quite awhile and we've been working with. We're wondering if, according to what Q'uo and Aaron had to say to us, that the most appropriate way of dealing with these negative emotions is to be able to accept the self and the emotion that we have when we have them so that there is no longer any feeding into the emotion by holding on to it longer, hoping that eventually, by being able to accept ourselves and the emotions when we have them, that there will be a falling away of these negative emotions. Is this the most skillful or appropriate way of dealing with negative emotions so that we are able to be more harmonious and more productive and feel more whole and complete in our small selves in this illusion?

团体问题：今天的问题是与我们如何与我们诸如恐惧、愤怒、嫉妒、无价值感、感觉到不称职，以及任何我们所拥有的负面性的情绪之类的情绪打交道的观念有关，这些情绪是已经与我们在一起有相当长的时间了且我们一直在与之一同工作的情绪。我们想知道，根据 Q'uo 和 Aaron 对我们说过的内容，是否与这些负面性的情绪打交道的最为合适的方式是能够在我们拥有那些情绪的时候去接纳自我以及那个情绪，这样就不会有任何藉由更长时间地对其紧握不放而对那个情绪的充能，并藉由能够在我们拥有那些情绪的时候去接纳我们自己而那些情绪而希望最终将会有这些负面性的情绪的一种脱落。为了要在我们在这个幻象中的小小的自我之中我们能够更为协调一致，更为富有成效且感觉更为完整和完全，这是最有技巧的或者最合适的与负面性的情绪打交道的方式吗？

(K channeling)

(K 传讯)

I am of the principle of Q'uo. Greetings, blessings, love and peace to each of you in the love and in the light of the one infinite Creator. We are most pleased to be speaking with your selves this sultry, beautiful, greening day which you allow us to enjoy as we temporarily use the senses of your own physical capabilities. Yet there is no beauty outside of each of you that can even be compared to the beauty that lies within each questing soul. As each gazes at the challenges of the present moment it is well to lift that gaze as if one were upon horseback, lifting up to get a different perspective, a bit of an overview, and the means of locomotion through the processes of loss, change and transformation.

我是 Q'uo 原则。在太一无限造物者的爱与光中向你们每一位致以问候、祝福、爱与平安。我们对于在这个闷热、美丽而葱绿的日子与你们的自我交谈是感觉到极为高兴的，这个日子是在我们暂时地使用你们自己的身体的能力的时候你们允许我们享用的日子。而没有任何在你们每个人身外的美丽是能够与存在于每一个探索的灵魂内在之中的美丽相比的。当每一个人注视着当下一刻的挑战的时候，去将那种注视提升起来就好像一个人是在马背上一样，**提升起来以对于失去、改**

变以及转变的过程所经历的位移的途径取得一个不同的远景以及一点点的概观，这是很好的。

You ask us about the living in an apparently imperfect, entirely flawed crystallized [state of] being without yourself, becoming vulgar, splintered and uncrystalline. Many there are among your peoples who feel that they have been broken by circumstance. The one known as K refers to these as the walking wounded.

你们询问我们关于在一个明显地不完美、充满了瑕疵的失去了自我，变得庸俗、琐屑且不透明的存有的结晶状态之中的生命。在你们的人群中有很多人都感觉到他们已经被环境打碎了。被知晓为 K 的实体将这些人称之为尚能走路的伤员 (walking wounded)。

Let us begin with this concept then. Have you personal knowledge of any entity whatsoever that is perfectly sure, with no spiritual arrogance of the meanings and the lessons to be learned from each challenge? You could not expect this skill of anyone. Cast about in your mind, in your heart, in the experiences that you have read and seen and heard and ask yourself, "Did this person live in the heaven of bliss and peace and joy which shines effulgently from the great heart of the creation, that great Sun which lies deeply within each of you?" To answer our own question, it is not to be hoped for or to be desired in a non-relative way for one who wishes to proceed along this beloved and dusty path, not with slowness nor with haste but with utter respect for the processes we know, each of us, that are taking place. For just as the fish must move at all times to breathe, so too the mind, having been fed its physical manna must then yearn for that divine touch of that heavenly food.

那么，让我们从这个概念开始。你们个人知道无论什么任何的实体，它对于要从每一个挑战中被学习的意义与课程是完全地确信，且不带有任何灵性上的傲慢的吗？你们无法期待任何人拥有这种技巧。在你的头脑中，在你的心中，在你的体验中搜寻你已经读过、看到并听到的事情，并问你自已，“这个人是在从那个造物的心，从那个存在于你们每个人深处的伟大的太阳灿烂地闪耀出来的狂喜、平安与喜悦的天堂之中的吗？”要回答我们自己的问题，对于一个希望沿着这条充满爱且布满尘土的道路前进的人，它既不缓慢，也不仓促，而是带着对于那条我们知道我们每一个人都正在进行的过程的尊重的，对于这样一个人，用一种非相对性的方式而活着，这不是要被期待或者被渴望的事情。因为就如同鱼儿必须在所有的时候都运动来呼吸一样，头脑也是这样，在它已经被喂养了它物质性的玛娜 (manna) 之后，它接着必定会渴望天堂的食物的神圣的接触。

The attitude expressed in the question, that is, that one simply sits and accept the imperfect self in its apparent manifestation, is a good suggestion. Like many good suggestions from entities who know a great deal more than most third-density entities, it is, idealistically speaking, quite without error to say that the process of maturing is a process not of becoming better, not of becoming wiser, not of becoming more of any quality which you may judge within yourself or others but only of one thing: the patient persistence of faith.

在问题中被表达的态度，也就是，一种单纯地坐下来并在自我的表面的显化之中接受那个不完美的自我的态度，是一个好的建议。就好像来自于那些比大多数的第三密度实体知晓远远更多的事物的实体的很多的优秀的建议一样，从理想主义的方面而言，说成熟的过程不是一个变得更好的过程，不是一个变得更加有智慧的过程，不是一个具有更多的任何你可能在你自己或者在其他人在内之中进行评判的特性的过程，成熟的过程仅仅是这样一个事物：对信心的有耐心的坚持不懈，这样说是相当正确的。

So we describe each of us and you as being continually at the crossroads. To one who travels without imagination and without soul, streets, byways, lanes and highways are simply places for which to travel. However, to the spiritual seeker the ride is the experience not the destination. Each spiritual seeker has chosen to walk its own path with its own topography and terrain, its own blessings, challenges and seeming nuisances. Its own thanksgivings and its own pain.

因此，我们将我们和你们每一个人都描述为持续不断地处于十字路口的。对于一个不带有想象力且不带有灵魂而旅行的人，街道、侧道、小巷、大路都仅仅是要去旅行的位置。然而，对于灵性上的寻求者，乘车的旅行是没有目的地的体验。每一个灵性的寻求者都已经选择去走它自己的道路，这条道路带有它自己的地形、地貌，它自己的福分、挑战、看起来是麻烦的事物，以及它自己的致谢与它自己的痛苦。

To say that this is the human condition is vastly to overstate that generality. Yet it is true that if an entity is able to recognize more and more inwardly that the situation in this illusion will apparently be imperfection in memory, in the present and in the future, this creates a good start upon dealing with the pain and seeming destructive and negative characteristics of an ongoing spiritually based life. Each of you who is on this trail finds the dust beloved, finds the hard rocks and the wood splinters a cause for joy, for that person has found that which is worth the various inconveniences and seeming muddled confusion of the third-density illusion.

说这就是人类的状况了，这在绝大部分是过度夸大那种一般性了。然而，如果一个实体更多越来越多地在内在认出，在这个幻象中的情况将会明显地在记忆中、在现在和在将来是不完美，这会在与一种进行中的以灵性为基础的地痛苦和它在表面上的破坏性和负面性的特性打交道的方面创造出一个好的开始，这是真实的。你们每一个走在这条小径上的人都会发现尘土是充满爱的，发现坚硬的岩石与碎木片是一种喜悦的原因，因为那个人已经发现，第三密度的幻象的各种各样的不便之处以及表面上的被搅乱的混淆是有价值的事物。

So firstly, my dear ones, each place yourself in this basic attitude of watching, observing and accepting everything about the self. Yet this is only a bare beginning from the first step outward into the abyss of mystery. There is often sometimes dramatically a shift in perception. To some entities this shift is extremely painful, for there is rigidity in character, and there are solidified opinions from feelings in the taking upon oneself of all the transient personality as if it were the character of the self.

因此，首先，我亲爱的朋友们，请你们每一个人都将你自己放置在这种基本的观看、观察和接受在自我周围的一切事物的态度上。而这仅仅是从向外进入到神秘的深渊的第一步的一个勉强的开始。在感知中经常会有一种转变，它有时候是戏剧性的。对于一些实体，这种转变是极其痛苦的，因为在性格中会有僵硬，会有被固化的观点，它们是来自于附着在一个人自己身上，就好像它就是自我的性格一样的，所有的暂时性的人格的感觉。

So you see as you attempt consciously to live with emotions which do not seem appropriate to you there is only a small amount of spiritual work in consciousness that may be done upon the level of logic, analysis and hopes for doing better. Of these things alone is the mind and brain of your beautiful analyst equipped. Consequently, the hope of achieving comfort within, peace and self-assurance is a lost cause if it is pursued by the intention of attitude alone. For attitude is, until it has become you yourself, a piece of clothing to place between the vulnerable and naked self and the world which impinges so harshly many times upon the wounded seeker. Yes, all seekers are wounded.

因此，当你有意识地尝试去带着那些看起来似乎并不适合于你的情绪而生活的时候，你会看到仅仅只有少量的在意识中的灵性的工作是在逻辑、分析以及对于做得更好的期待的层次上被进行的。这些事情单单就是心智和大脑为你的美妙的分析所装备的事物。因此，取得内在的舒适、平安和自我确信是一个注定要失败的努力，如果它是单单藉由在态度上的意图而被追寻的话。因为，一直到态度成为你自己的态度之前，态度都是一件要放置在易受伤害且赤裸的自我和如此猛烈地多次冲击那个受伤的寻求者的世界之间的衣服。是的，所有的寻求者都是受伤的。

The need to examine mystery goes not well with an attitude of complacency, comfort and mundane peace. Even as you ask yourself why so many seem to slip through life as if they were greased lightning while you the seeker, each of you, must again and again and again find oneself stuck, stopped completely by overwhelming catalyst. Catalyst which, because the world knows it not for the most part, is catalyst unique to you in a far more precise way than some superlatives. For each of you is unique in his or her way. Each of you, though aiming for the same destination, have plotted carefully to ensure, no matter how many detours are mistakenly taken, that within this incarnational experience the seeker will have ample opportunity to learn each lesson of love.

检查神秘的需要是与一种满足、舒适和世俗的平安的态度不匹配的。甚至当你问你自己，为什么如此多人看起来似乎是在匆匆溜过生命，就好像他们是风驰电掣的闪电一样的时候，而你，寻求者，你们每一个人，都必须一次又一次地发现你自己被卡住了，完全被压倒性的催化剂阻碍了。因为世界在绝大部分并不知晓催化剂，相比某些夸大其词，催化剂是用一种远远更为准确的方式对于你独一无二的催化剂。因为你们每个人在他或者她的道路上都是独一无二的。你们每个人，虽然都是以相同的目的地为目标的，都已经仔细谋划过以确保，无论已经错误地走上了多少的弯路，在这次投生体验中寻求者将拥有充沛的机会去学习每一个爱的课程。

Thusly, as we move into the second part of our thoughts we simply suggest that each of you take away the cutting board upon which you slice yourself. Place the knife, cleansed and oiled, back in its sheath, for you are not now working with the tools, the power or the values of the mundane society in which you have chosen to experience this illusion of humanhood. Gaze as we leave the conscious minds dealing with spiritual progress as one would gaze upon the last days of a summer in childhood. These days are precious, yet they cannot be stopped or controlled. There would be the school the student must go back to. The job that the entity on holiday must take up again upon return from that holiday. There is, as far as we know it, no way past the ego, or perhaps more accurately, a self perceived as self without ego.

因此，当我们进入到我们的想法的第二个部分的时候，我们单纯地建议，你们每个人都将那块你在其上切割你自己的砧板拿开。将刀摆好，清洁它并为它上油，将它放回它的刀鞘中，因为你现在不是在与世俗社会的工具、力量或者价值一同工作，就是在这个世俗的社会中，你已经选择去体验这个人类属性的幻象了。当我们离开表面意识的心智并同时与灵性的发展打交道的时候，去注视它，就好像一个人会注视童年时代的一个夏天的最后的日子一样。这些日子是珍贵的，而它们是无法被停下来或者被控制的。会有学生必须返回的学校。会有那个在度假的实体在从那个假日返回的时候就必须要从事的工作。在我们对其知晓的范围，没有去越过小我的途径，或者更准确地说，没有一个自我会被感觉为没有小我的自我。

So in our quest to gaze at the most appropriate way to aid ourselves in our seeking for an attitude not skin deep but within the very marrow of each bone, within each pore that opens to the sunlight and the rain, within each sense that tells you of beauty, destruction, peace and confusion, consequently, the seeker must gaze beyond, beneath and around the negative emotions such as anger or fear. Gaze at them unblinkingly. Gaze at them lovingly. Yet how can an entity, no matter how much meditation, study, desire and training, really have a certainty and a surety that there will more and more be the feelings of wholeness and harmony of which you have spoken?

因此，对于一种并不肤浅的，而是深入骨髓之中，位于向着阳光和雨水开放的每一个毛孔之中，位于每一个向你讲述美丽、破坏、平安与混淆的感知之中的态度，当我们寻求去注视在我们对这样的态度的寻求中会帮助我们自己的最为适当的方式的时候，寻求者必须注视诸如愤怒或者恐惧之类的负面性的情绪之外、之下和周围。目不转睛地注视它们。而无论进行多少冥想、学习、渴望和训练，一个实体如何才能真正拥有对于将会由越来越多的你们已经谈到过的完整与协调的感觉的一种肯定性和一种确定性呢？

In this entity's mind there is a quote from a poet named Yeats: "It just is that there is"—an almost bottomless and infinite self which each seeker is attempting carefully to build the roads that may take the feet to that place of rest amongst the discomforts, sorrows and losses of a life lived in faith.

在这个实体的头脑中有一句来自于名叫叶芝的诗人的引文：“它恰恰就是那个在那里的物了”（"It just is that there is"）——一个几乎深不见底且无限的自我，每

一个寻求者之所是的这个自我正在仔细地尝试去构建一条道路，那条道路可以将双脚带到在一次藉由信心而活出的生命的不舒服、忧伤以及失去中间的那个休息的场所。

Again and again the Creator calls you. Again and again you call for the Creator. And again and again you are distracted by the pains of living intensely. Because each is already a poem, a chosen path within this circle, we may be general and say that this is itself sufficient preparation for further work in consciousness.

造物者一次又一次地呼唤你。你一次又一次地呼唤造物者。你一次又一次地被沉重的生活的痛苦所分心。但是每一个人已经是一首诗歌，一条在这个圆中已经选好了的道路，我们可以概括并说，这条道路在其自身就是为在意识中进行进一步的工作的充分的准备了。

The distinctions we are making are subtle and we ask for your patience. Indeed it is true that it is extremely helpful and informative to each seeker that he look carefully, humorously and undauntedly at each apparent lapse in faith, loss of hope, or disappointment within the life experience, be it with relationships with the society or as is most common, with the self. Your conscious mind simply cannot tell your subconscious mind that you are worthwhile and of the mistakes that you make are as much a virtue as the apparently unmistakable ways of acting which are part of your being and ours.

我们正在进行的区分是微妙的，我们请求你们的耐心。确实，如果寻求者仔细地，幽默地，且无畏地藉由信心观察每一个表面上的过错，失去希望或者在生命体验中的失望的时候，无论它是在与社会的关系，还是如同最为通常的，与自我之间的关系，这对于每一个寻求者都是极其有帮助且增进知识的，这是真实的。你们的表面意识的心智单纯地无法告诉你的潜意识的心智，你是有价值的，你所犯的错误的与表面上没有错误的行为的方式是具有同样大的一种价值的，这种价值就是你的存有和我们的存有的一部分。

There is a life independent of the conscious mind, that part of the self that is a hologram of all of infinity. That self is as a sun and the experience of living the imperfect and wounded life is the experience, if we may use one of your myths, of Icarus flying too close to the sun. The feathers drop off, the structure melts, and the sun has been not benevolent but unwittingly destructive.

有一种独立于表面意识心智的生命，那即使自我的那个是无限的全体的一个全像的部分。那个自我如同一个太阳一样，活出不完美且受伤的生命的体验，如果我们可以使用你们的一个神话的话，就是飞得太靠近太阳的蜡翼人伊卡洛斯 (Icarus) 体验。羽毛脱落了，骨架融化了，太阳不是亲切的，而无意地是破坏性的。

After one has properly devalued the information given by the analytical and curious mind of your physical vehicle, you may then place that attitude which governs behavior just where it should be: upon the behavior shelf to be brought out and used carefully and sincerely in gazing at various concepts which endear themselves to each of you. Then in order to grasp the means of

coming to forgiveness of the self must needs be seen to be so far below the [level] of consciousness that there are no mental or emotional stairs which one may use to move from the house of illusion to the house of the infinite Creator.

在一个人已经适当地降低了由你的物质性载具的逻辑分析和好奇心强的心智给予的信息的价值之后，你们可以接下来将那种掌控行为举止的态度正好放置在它应该在的位置上：放置在那个行为举止的外壳上，这个外壳是要被产生出来并小心谨慎且真心实意地在注视各种各样的让你们每一个人喜爱的观念过程中被使用的。接下来，*为了要掌握对自我的宽恕的途径，自我必须被看到是位于意识的层次的如此下方的位置，以至于没有心智或者情绪上的台阶是一个人可以用来冲幻象的房屋移动到无限造物者的房屋的。*

Between this great central Sun and the experience of mundane living lies a great river of blessing, healing and pain. The structure of the subconscious mind, as you would call this portion of your field of consciousness, needs to be evoked layer by layer, layers as thin as the skin of an onion and sometimes layers that have a markedly saddening effect upon the seeker who is living through the inevitable changes and feelings of perceived failure which constitute the conscious perception of catalyst.

在这个伟大的中心太阳和尘世的生活的体验之间，存在有一条巨大的祝福、疗愈和痛苦的河流。潜意识心智的构架，如你们对你的意识的场域的这个部分的称呼一样，需要被一层接一层地召唤，这些层次是如同洋葱的表皮一样薄的，它们有时候会让那个正在经历无可避免的改变和感觉上的失败感的寻求者会产生出一种显著地使人悲哀的效果，就是这些改变和失败感构成了对催化剂的有意识的感知。

What are these intermediate subconscious levels? We chose to borrow the words of the one known as Aaron. There is much that occurs before a consciously generated mental formation may occur. The one known as Aaron simplifies this in a way which we feel is helpful so let us look at this process. Become aware now of your attitude posture, that is your true physical, mental and emotional states. Gaze at them. This is your unique beingness at this time, at this very moment. If this is who you are and if you are of the Father that is love, then you as a seeker know in some deep way that the apparent challenges of the incarnation are much like the scenery of the play for which you are the star.

这些中间的潜意识的层次是什么呢？我们选择去借用被知晓为 Aaron 的实体的言语。会有大量的事情是发生在一种有意识地被产生出来的心智的构型可能出现之前的。被知晓为 Aaron 的实体用一种我们感觉到是有帮助的方式将这个过程简化了，因此，让我们检查这个过程。现在，开始察觉到你的态度上的姿态，也就是你真实的身体、心智和情绪的状态。注视它们。这是你在此刻，在这个瞬间，独一无二的存在性。如果这就是你之所是，如果你是属于天父的，天父就是爱，那么你作为一个寻求者就会用某种深入的方式知晓，投生的表面性的挑战是非常类似于那个戏剧的舞台布景的，而你就是这场戏剧的明星了。

As an actor expresses its lines again and again in front of your theater

audiences the actor begins to become more and more aware of the true nature of that character or person which the actor wishes to portray. So that after repeating the same two hours or three of lines said, movements made, and emotions expressed, the wholeness of this mentally and emotionally crafted persona becomes more and more nearly complete. Cast yourself therefore as an actor. You do not need to change the play, to alter the script. You need simply to be as faithful to the character you perceive as yourself as possible. This acceptance of the self, although it may begin intellectually, begins to open the doors into that portion of the subconscious mind that may aid you in dealing in a joyful and peaceful manner with the many things which within your illusion seem to be challenging, difficult or even despairing.

当一个演员在你们的剧场的观众面前一次又一次地表述它的台词的时候，演员开始越来越多地知晓那个演员希望去描绘的角色或者人物的真实的特性了。因此，在重复相同的两三个小时的说出的台词，被做出的动作以及被表达的情绪之后，这个在心智和情绪上熟练的人物角色的完整性开始变得越来越完整了。因此，为你自己分配一个演员的角色。你并不需要改变戏剧，改变剧本。你单纯地需要尽你所能地忠实于那个你将你自己感觉为的角色。这种对自我的接纳，虽然它可能是在逻辑智力上开始，会开始打开进入到潜意识心智的那个部分之中的大门，潜意识心智的那个部分可以在你用一种愉快而和平的方式与在你们的幻象中的很多看起来似乎是挑战性的、困难的、或者甚至是令人绝望的事物打交道的过程中帮助你。

Sit now and feel your body, your head, your gently resting eyes, your lassitude as you wait alertly but patiently for the hope of some germ of truth that we may offer to you that may be of help. This is your play. We have a far subordinate position in this play. It is yours. Each occasion upon which the self sees itself as angry or in fear, one—we correct this instrument—each then moves back into the reading of the script so far, into the nuances that have been found so far within the message of the play in between the lines and the emotions generated by the drama which is neatly tied up in a play in five acts or less.

现在坐下来，当你警觉地但却耐心地等到我们可能提供给你的可能会有所帮助的某种真理的萌芽的时候，感觉你的身体，你的头部，你的轻轻地休息的眼睛，以及你的疲倦。这就是你的戏剧了。我们在这场表演中拥有一个远远从属性的位置。它是你的表演。在每一个自我看到它自己是愤怒的或者是处于恐惧之中的场合中，一个——我们更正这个器皿——每一个人接下来就可以返回进入到对剧本的阅读之中，返回到在台词以及由剧情产生出来的情感之间迄今为止已经在戏剧的信息之中被发现了的微妙性之中，这些剧情是被整洁地包装在一部戏剧的五幕或者更少的段落之中的。

Upon your own stage it is far better to see that the play will run indefinitely and that you will have every chance every day to create an openness and spaciousness of spirit and glee that allows the Creator to play in the summer sunlight of your open mind and heart.

在你自己的舞台上，去看到那部戏剧将会用不确定的方式运转，你将会在每一天拥有每一个机会去创造出一个灵性与快乐的开放性与宽阔性，这种开放性和开阔

性将会允许造物者在你开放的头脑与心得夏日的阳光中玩耍。

Let us move back to perception. Again we thank the one known as Aaron for creating a simple way to express ourselves in terms of dealing with disappointments. Imagine that you are seated in the midst of a busy public place, perhaps awaiting one of your modes of transportation in its scheduled departure. You have brought with you something that is absorbing and as you sit amongst the hubbub and turmoil of the many, many unsettled entities and the many, many emotions, these do not confine you. In you there is no turmoil, no hubbub. You have the correct time. You have your ticket. You are ready to climb aboard for your journey. And so you read your book or do something else which is equally absorbing and the hubbub and turmoil is not there.

让我们返回到感知之中。再一次，我们感谢被知晓为 Aaron 的实体在与失望打交道的方面创造了一个简单的表达我们自己的方式。想象你正坐在一个繁忙的公开的场所，也许你正在等待你们的一种交通工具在它计划的时间出发。你已经在你身边带着某个引人入胜的东西了，当你坐在许许多多的不安定的实体以及许许多多的情绪的喧闹和混乱之中的时候，这些事物并不会限制你。在你内在之中，没有混乱，没有喧闹。你是准时的。你有你的车票。你准备好上车进行你的旅行了。因此，你读你的书或者做某种其他的同等地引人入胜的事情，喧哗和混乱就不存在了。

Were you to be regressed, as you call it, by hypnotism to that scene, you would be able, in a deep enough state of trance, to remember precisely all that has occurred while you were reading the book. However, as far as the conscious mind is concerned, there has been no stimulus but the book. So the first flaw in hoping that by taking thought one may become more skillful, one may see that there is no hope of beginning from the outside in, in a truly objective way.

如果你藉由催眠被回溯，如你们对它的称呼一样，到那个场景，你会能够，在一种足够深入的出神的状态中，准确地回忆起所有在你正在读书的时候已经发生过的事情。然而，就表面意识所涉及的范围，除了那本书之外，没有刺激物。因此，在期待一个人可以藉由进行思考而变得更为有技巧的方面是有最初的缺陷的，一个人可以看到，由外而内且用一种真正客观性的方式开始，这是没有希望的事情。

Now let us say that the book has been absorbed and you have the consciousness of reading that book. Do you yet have an attitude? We suggest to you that you do not yet have an attitude. For you have been impressed with certain thoughts and certain feelings, certain resonances and rhythms which are at one level or as many as you wish to embrace. But firstly, there is the choosing amongst all sense impressions of that which will come at highest priority into the consciousness of your heart and soul. The perception itself is a narrowing of the infinite Creation.

现在，让我们说，那本书已经被注意力所吸引了，你拥有阅读那本书的意识了。你拥有一个态度吗？我们向你们建议，你尚未拥有一种态度。因为你已经被在一个层次上或者在你希望去拥抱的多个层次上的一定的想法、一定的感觉、一定的

公民和旋律所深深打动了。但是，首先，会有从所有的感官印象当中选择具有最高的优先级的感官印象进入到你的心和灵魂的意识之中。感知自身就是一种对无限造物的缩窄。

(Side one of tape ends.)
(磁带一面结束。)

(K channeling)
(K 传讯)

With the experience of polarization what opinions and biases have each brought to the naked perception already clothed somewhat? It can only add further clothing, further coverings, further defenses, and further distortions. For each entity is intended to be biased. These biases, though they cause a great amount of pain, are spiritually desirable. Not that one would seek out difficulties or challenges, but that in a challenging situation one may see clearly that one's own previous biases, one's own prioritizing of consciousness and one's own sense impressions do a tremendous amount of distorting to what each would hope to be a life lived in full consciousness of love.

藉由极化的体验，每一个人已经将什么样的观点和偏向性带给了那个已经多少穿上了一些衣服的裸露的感知呢？它仅仅能过添加更多的衣服、更多的覆盖物，更多的防守和更多的扭曲。因为每一个实体都是打算要有偏向性的。这些偏向性，虽然它们产生出了巨大数量的痛苦，在灵性上却是理想性的。这不是说一个人会寻求困难或者挑战，而是所，在一个挑战性的情境中，一个人可以清晰地看到，一个人自己的之前的偏向性，一个人自己的意识的优先排序以及一个人自己的感官印象，会在每一个人会希望在完全的爱意识中活出的一次生命是什么的方面产生出一种惊人数量的扭曲。

The last thing which occurs in this process as it moves up through the subconscious mind is the formation within the mind of a response to this heavily flawed perception. At that point you are again dealing with the conscious mental formations familiar in the mundane world. However, if you have been careful to see the processes which precede actual mental impressions you may gauge them lightly without rancor or judgment. Not because you wish to advance, not because it is wise but because it is a kind of habit, a way of stepping just a bit back, of getting just a bit of height. And seeing not only that mental formation that feels so painful but seeing also with utmost compassion, the weary, weary walker who must heave himself up in the saddle from time to time and say to itself, "I am grateful for this horse and grateful for this body and grateful for these pains and joys and I wish to look at each of them as a good part of myself."

随着这个过程向上移动通过潜意识的心智，最后一个发生在这个过程中的事情是，在头脑中对于这个遍布缺陷的感知形成一个回应。在那个位置上，你正在再一次在世俗的世界中熟悉的有意识的心智的构型打交道。然而，如果你已经仔细观察了那些在实际的心智的印象之前的过程的话，你可以在没有怨恨或者评判的情况下轻轻地对它们进行衡量。不是因为你们希望去前进，不是因为它是智慧的，

而是因为，它是一种类型的习惯，一种向后仅仅退一点，并取得仅仅一点高度的方式。不仅仅看到那个感觉到如此痛苦的心智的构型，同样也藉由最大的同情心看到那个疲倦的、困乏的旅行的人，它必须不时地让他自己从马鞍坐起来，并对它自己说，“我对这匹马是感激的，我对这个身体是感激的，我对这些痛苦和喜悦是感激的，我希望将它们每一个都视为我自己的一个有益的部分。”

We have focused today on the details of perception, for your query has to do with the process of perception. Entities realize, for the most part, that they cannot anticipate or understand other entities' every action and word. However, in terms of you within this physical incarnation, you are in the position of attempting to understand and accept an entity that is noticeably distanced from your true self. This standpoint or point of view is not helpful in terms of its being used as a tool to create the desisting and the ceasing of painful emotions so that one may somehow come out upon the pleasant valley of enlightenment. Can you see now what folly it is to expect or even consider the possibility of, by taking any thought whatsoever, releasing the self from the fears and the anger with which it has fueled its very seeking?

我们今天已经聚焦于感知的具体细节了，因为你们的问题是感知与感知的过程有关的，绝大部分的实体意识到，他们无法参与或者理解其他实体的每一个行动与言语。然而，从在这次物质性的投生之中的你的方面，你是处于尝试去理解并接纳一个与你的真实的自我显著地有距离的实体的位置上。这个立场或者视角在其被用作一种工具以创造出痛苦的情绪的停止和中止，以便于一个人那就可以通过某种方式遇到令人愉快的觉醒的山谷的方面并不是有帮助的。你们能够看到，去期待藉由进行无论什么任何的思考来让自我免于恐惧与愤怒，或者甚至考虑这样的可能性，这是怎样愚蠢的事情吗？一个人恰恰就是藉由这些恐惧和愤怒为它的寻求提供能量了。

Thus we may say yet consciously observe the anger, the temper, the emotional dyspepsia. But at the same time open the door of the threshold of the deep mind by whatever means creates in you the sense of approaching and going through a door that is holy, a door wherein you are protected, bathed in light. And whether you can feel it or not, be healed little by little of each and every perceived pain. Keep that door open. De-emphasize to the extent appropriate for the individual personality all consciously received data and move beyond words, beyond judgment, and beyond the self into the point of view that sees all things as acceptable and not only acceptable but glorious. Each of you is an epic. Each within third density chooses some form of drama. Some are stuck with charades for they know not how to be but only to behave.

因此，我们可以说，有意识地观察愤怒、脾气以及情感上的消化不良，但同时藉由无论什么途径打开深入心智的门槛的大门，这会在你内在之中创造出接近并穿过一扇门的感觉，这扇门是神圣的，在其中你是被保护的，被沐浴在光中的。无论你是否能够感觉到它，每一个被感觉到的痛苦都会一点一点地被疗愈。让那扇门保持开放。不再强调所有有用有意识的方式被接受到的数据对于个人的人格合适的程度，超越言语，超越评判，超越自我，并进入到这样一种视角，它会将一切事物视为可接纳的，不仅仅是可接纳的，同样也是荣耀的。你们每个人都是

一部史诗。在第三密度中的每一个人都选择了某种形式的戏剧。一些人会因为哑谜而被卡住，因为他们不知道如何成为，而仅仅知道如何去行为。

And so some move through the incarnation creating behaviors, speeches and attitudes designed to manipulate the environment for comfort and security. This is not your path. In your path you have truly broken yourself and offered that sacrifice of heart and soul and mind to the one infinite Creator. As you rest back in that relationship know that the "I Am," "that is all that there is," is you.

因此，一些人会经历投生并同时创造出旨在为了舒适和安全而操纵环境的行为举止、言论以及态度。这不是你的道路。在你的道路中，你已经真正打碎了你自己并将那种心、灵魂和心智的牺牲献给了太一无限造物者了。当你们在那种关系中休息的时候，请知晓“我是” (I Am)，一切万有，就是你。

Know that you are not simply a pawn moving about on some cosmic checkerboard—we correct this instrument—chessboard, this instrument is not good at games. Take the mind off of the moving pieces, the stratagems, and the ploys. Gaze at your situation more and more without judgment, indeed, embracing the seemingly difficult, negative or challenging situation. This positive action of love is as a healing balm as the true nard *, the true salve, the true healing ointment of [Gilead]. This is not a gift you can give yourself. You can only open yourself to the opportunity.

请知晓你并非单纯地就是在某种宇宙的跳棋盘上——我们更正这个器皿，棋盘，这个器皿并不擅长于游戏——四处移动的一个走卒。将头脑中移动的棋子、策略以及花招上移开。越来越无评判地注视你的你的情况，确实，拥抱表面上困难的、负面性的或者挑战性的情况，这种爱的正面性的行动就是如同真正的甘松油脂[1]，真正的药膏，真正的基列的油膏一样的疗愈的香膏。这不是一个你能够给予你自己的礼物。你仅仅能够让你自己向着机会开放。

Each of you, each entity within the third-density physical being, will experience a vast and constant irritation if that entity is a seeker and a sensitive one. Yet you have, day upon day, week upon week, and year upon year, a rising to the play. Each day the performance is unique; the audience sometimes cold and sometimes sympathetic; the lines felt not from the heart or felt completely from the heart. How various experience seems, my friends. Yet you are simply doing the day's work in consciousness by giving this seemingly hypocritical persona the very best work that you can do as an actor, learning the motivations, gazing at the patterns, reading between the lines of your lifetime.

你们每个人，在第三密度的物质性存有之中的每一个实体，都将体验到一种巨大而持续不断的刺激物，如果那个实体是一个寻求者并且是一个敏感的寻求者的话。而你一天接一天，一周接一周，一年接一年，会在戏剧上拥有一种上升。每一天，表演都是独一无二的，观众有时候是冷漠的，有时候是满意的，台词有时候不会从心中被感觉到，或者完全是从心中被感觉到的。我的朋友们，体验看起来似乎是怎样地多种多样呀。而你单纯地是藉由给予这个在表面上伪善的任务角色你作为一个演员所能够做的最好的工作来在意识中进行那个日子的工作，并同

时了解动机、注视模式、并在你生命的台词中间进行阅读。

Let a time fall upon you as twilight falls upon the grass at the end of a golden summer day. Let your selves be as lush meadows, welcoming and drinking in the feeling of love, loving and being loved, for in love we are without judgment.

让一个时间落在你的身上，就好像薄暮落在一个金色的夏日结束的时候的青草上一样。让你们的自我就如同茂盛的草地，在爱的感觉中欢迎和啜饮，爱并被爱，因为在爱中我们没有评判。

We realize that this has been a bare beginning but this instrument is requesting that we close this session before too much longer. We are afraid this will be an ongoing difficulty with this contact, that is that this entity is in a state where it does not have an awareness of a time flow but is rather in a place of utterness which does not have the characteristics of time and space. If this is acceptable to you we shall simply continue until we hear through this instrument's ears the recording equipment stating in its unthinking way that forty-five of your minutes have passed.

我们意识到，这已经是一个勉强的开头了，但是这个器皿正在要求我们在这次集会过长之前结束这次机会。我们恐怕这将会是这个接触的一个进行中的困难，也就是说，这个实体是处于这样一种状态中，在其中它并不拥有对一种时间的流逝的一种察觉，它毋宁是处于一个绝对性的场所中，这个场所并不拥有时间和空间的特性。如果你们可以接受的话，我们将单纯地继续，一直到我们通过这个器皿的耳朵听到录音设备在其无思考的方式中表明，你们的时间的四十五分钟已经过去为止。

Perhaps we may learn to be shorter in our seeking. But for the most part we ask your patience in allowing us to, in order to leave this instrument on its stead in its sincere work free from the necessity of attempting to keep part of the consciousness upon the level upon which time holds sway.

也许我们可以学会在我们的寻求中变得更短。但是在绝大部分，在允许我们为了这个器皿好而将其留在它真诚的工作中，而不必尝试去将意识的一部分保留在那个时间会在其上产生影响的层次上的方面，我们请求你们的耐心。

You stand, each of you, upon a play stage—we correct this instrument—upon a stage. What is the nature of your play? How long has this been running? Has it been a success on Broadway? Did it die in Boston? Are you on the road with it? Over the hill touring the provinces? Appearing in Saskatchewan? It is still your play and you have every reason to attempt always to move through that play so authentically that the play becomes a poem and the poem becomes a life, and the life becomes a presence of love to love. May you encourage, exhort, support and cherish each other. For you have chosen the high road. The road that is the wisest. The road that is the most seemingly barren.

你们每个人，都站在一个戏剧的舞台上——我们正跟这个器皿——站在一个舞台上。你的戏剧的特性是什么呢？你这个戏剧已经进行了多长时间了呢？它在百老汇已经是一个成功的戏剧了吗？它在波士顿是无人喝彩的吗？你正在进行巡

回演出吗？你正在翻山越岭在各省巡回演出吗？它在加拿大萨斯喀彻温上映了吗？它仍旧是你的戏剧，你拥有所有的理由去尝试一直去如此真实地经历那个戏剧，以至于那个戏剧变成了一首诗歌，那首诗歌变成了一个生命，那个生命变成了对于爱的一种爱的临在了。祝愿你们相互鼓励、勉励、支持并彼此珍惜。因为你们已经选择了阳光大道了。那是最明智的道路，在表面上最为贫瘠的道路。

May you make peace with your decision to join the confederation of all consciousness. May you find yourself, even when most weary, ready to lay down that particular load and rest. Not to a place where you may be consoled and healed and have your work finished, but so that you can get a restful kind of consciousness unrivened by the carings and strivings of mundane difficulty.

祝愿对于你加入到所有的意识的联盟的决定上取得平安。祝愿你找到你自己，甚至是在最为疲倦，准备好在卸下那个独特的重担并休息的时候。不是在一个你在其中可以被安慰、被疗愈并让你的工作完成的场所休息，而是休息这样你就能够取得一种平静的意识了，这种平静的意识是不会被世俗的困难的担忧和挣扎所撕裂的。

These things are among your choices in each moment. To some we would say it is well to use the intellect to attempt to spot and work with mental formations before they become toxic. But remember also that each of you is already toxic. For there is in earth not sterility but a growing living soil for both the good and the bad vine. What is your choice? Which part of that vine of self that begins in the Creator and moves only up to you as the fruit of the vine will be for you at that moment the way in which to ventilate the pain, difficulty or the darkness with the spacious light of a faithful life?

这些事情是在你每一刻的选择之中的。对于一些人，我们会说，去使用逻辑智力来尝试去准确定位心智的构型并在它们变得有毒害之前与其一同工作，这是很好的。但是同样也记住，你们每个人都是已经是中毒了的。因为在地球上没有不毛之地，而仅仅只有一种对于好的葡萄树和坏的葡萄树同时是促进发育的充满活力的土壤。你的选择是什么呢？**在造物者中开始并作为葡萄树的果实向上移动到你身上的自我的葡萄树的哪一个部分将会在那个时刻成为适合于你的通过其藉由一种有信心的人的广阔的光来排出痛苦、困难或者黑暗的途径呢？**

We would now close this session and would offer the communication to the one known as Jim and if that entity does not wish to work this day we are most grateful if the one known as K would wish to use more discussion time. We shall attempt at this time therefore, with many thanks to this instrument, to transfer the contact to the one known as Jim. We leave this instrument in great joy. We will transfer now. We are of the principle of Q'uo.

我们会现在关闭这次机会，并向被知晓为 Jim 的实体提供沟通交流，如果那个实体并不希望在今天工作，如果 K 希望使用更多的讨论的时间，我们会极其感激。因此，我们将在此刻，带着对于这个器皿的许多的感谢，尝试去将接触转移到被知晓为 Jim 的实体。我们在巨大的喜悦中离开这个器皿。我们将现在转移。我们是 Q'uo 原则。

(Jim channeling)

(Jim 传讯)

I am Q'uo, and we greet each again through this instrument. We realize that your patience, your ability to rest comfortably in your positions have been tested by the length of our (inaudible). We would ask if there may be any queries to which we may speak before we take leave of this group?

我是 Q'uo, 我们通过这个器皿再一次向各位致意。我们意识到, 你们的耐心以及你们在你们的位置上舒适地休息的能力已经藉由我们的 (听不见) 的长度而得到了考验。我们会请问, 是否有任何问题是我们在离开这个团体之前可以谈论的呢?

Questioner: (Inaudible).

提问者: (听不见)。

I am Q'uo, and am aware of your query, my sister. Each, both consciously and subconsciously, already does this but the sending of such energy to the most efficacious would be done in a carefully conscious fashion where the energy does seem to be entering through the crown chakra and moving through all centers of energy for the instrument. This done as a visualization will aid the contact in that we also move through the crown chakra and activate primarily the blue-ray center. The balanced configuration of the entity seen in the visualization and seen to be receiving the energy entering through the crown and moving to all portions of its physical vehicle would be a means whereby the instrument could be aided not only in its physical comfort but the contact could be aided as it moves through the instrument.

我是 Q'uo, 我理解了你的问题, 我的姐妹。每一个人都已经, 有意识地或者潜意识地进行了这个工作了, 但是, 最为有成效地将这样的能量发送出来会是用一种小心谨慎地有意识的方式被进行的, 在这种方式中, 能量确实看起来似乎是通通过皇冠脉轮进入并移动通过器皿的所有的能量中心的。当这个过程是作为一种视觉化观想被完成的时候, 它将会有助于接触, 因为我们同样也是移动通过皇冠脉轮并主要激活蓝色光芒的中心的。在视觉化观想中被看到的实体的平衡的配置, 以及实体被看到正在接收能量, 能量通过皇冠进入并移动到它的物质性载具的所有部分, 这种观想会成为一种途径, 这个器皿藉由这种途径不仅仅能够在它的身体的舒适的方面得到帮助, 接触同样也会随着它经过器皿而得到帮助。

Is there a further query, my sister?

我的姐妹, 有一个进一步的问题吗?

Questioner: (Inaudible).

提问者: (听不见)。

I am Q'uo, and am aware of your query, my sister. We would recommend that this energy be seen as that which is universal, is drawn from the ethers or the cosmos as you may term it, but that would be seen to be flowing from infinity into the crown chakra, moving through the physical vehicle in a downward

fashion so that each center of energy was bathed in light and the energy was also seen to be exiting as it travels through the arms and legs to exit the hands and the feet. And this seen as a washing of the instrument's physical vehicle in general and, in particular, a washing and energizing of the energy centers or chakras.

我是 Q'uo, 我理解了你的问题, 我的姐妹。我们会评论, 这种被视为是宇宙性的能量是从以太中, 或者如你们可能会称呼它的一样, 从宇宙中被取出的, 但是那中能量会被看到是从无限流入到皇冠脉轮, 并用一种向下的方式流经物质性载具, 这样每一个能量中心就被沐浴在光之中了, 能量同样也会被看到在它通过手臂和双脚的时候流出以离开双手和双脚。这会一般会被视为是对器皿的物质性载具的一种冲洗, 具体而言, 是对能量中心或者脉轮的一种冲洗和赋能。

Is there a further query, my sister?
我的姐妹, 有一个进一步的问题吗?

Questioner: (Inaudible).
提问者: (听不见)。

I am Q'uo, and we are most grateful to you as well, my sister. Not only your patience and your persistence but also your querying in this area for it is an area that is not unique to you but is shared by all seekers who travel this journey long enough to find that there is the necessity of facing the self and accepting the self with all of the characteristics that have been added to the experience for the purpose of enhancing the learning, the tempering, and the serving.

我是 Q'uo, 我们同样也对你是极其感激的, 我的姐妹。不仅仅是你的耐心和你的坚持不懈, 同样也对你在这个区域的提问, 因为它是一个并非对于你是独一无二的区域, 它是被所有在这条旅程上旅行了足够长的时间来发现有面对自我并带着所有的自我的特性来接纳自我的必要性的寻求者所分享的区域, 而这些自我的特性为了增强学习、锤炼和服务的目的而已经被添加到体验之上的。

Is there a further query at this time?
在此刻有一个进一步的问题吗?

Questioner: (Inaudible).
提问者: (听不见)。

I am Q'uo, and am aware of your query, my sister. If you feel with urgency that this is a portion of the workings then we would recommend that you follow that feeling and undertake to create such a circumstance. However, it is our observation that if these sessions are to be offered to any entity which walks through your door, that you not undertake such efforts. For this could easily be misperceived as that activity which sets you apart from those who join you for these sessions. If it is your desire to work only as a triad of working, this would be well.

我是 Q'uo, 我理解了你的问题, 我的姐妹。如果你带着紧迫性感觉到这是工作

的一部分的话,那么我们会推荐,你跟随那种感觉并开始着手创造这样一种环境。然而,我们的观察是,如果这些集会要被提供给任何会走入你的大门实体,你就不会进行这样的努力了。因为这是易于被误解为那种将会让你与那些会加入你进行这些集会的人分开的行动。如果你对于工作的渴望仅仅是作为一个工作的三人组而工作的话,这会是很好的。

Is there a further query?
有一个进一步的问题吗?

Questioner: No, thank you very much.
提问者: 没有了,非常感谢你们。

I am Q'uo, and we thank you as well, my sister, for offering yourself with such ample heart. For these workings we are honored and greatly overjoyed at the opportunity of speaking through this group and for the ability to utilize your instrument. We shall take our leave at this time thanking each again and leaving each in love and in light. We are those of Q'uo. Adonai, my friends. Adonai.

我是 Q'uo, 我们同样也感谢你, 我的结尾, 为你解忧这样丰盛的心奉献出力自己。对于这些工作, 我们感到光荣的, 我们对于通过这个团体发言的机会并未使用你的器皿的能力是感到极为狂喜的。我们将在此刻离开, 我们同时再一次感谢各位并在爱与光中离开各位。我们是 Q'uo。Adonai, 我的朋友们。Adonai。

Note: Nard is an ointment prepared in part from Nardostachys Jatamansi, an East Indian plant of the Valerian family.

注释: 甘松油脂是以一种从甘松, 一种印度东部缬草属植物, 提取出来的油膏。

July 7, 1991

1991-07-07 花瓶与花

Group question: This is a continuation of the session from last week in which we were discussing the query of how to proceed on the path of, shall we say, perfecting the self: working to the point where we're able to accept the self and the distortion—whatever feeling one has—whether it be anger, jealousy, depression, covetousness, greediness, laziness, overachieving ... We'll stop there, and proceed into the area of a certain attitude or perception that Q'uo talked about last week, where we see the world around us as a blessing, as a means by which we learn what we need to learn. How do we now proceed when we've begun to accept ourselves and the distortions that we feel? What is the next step in order that we can more easily and fully achieve the balancing of all of these distortions, so that the light moves through us in a way that allows us to radiate it to others, rather than hold it in the distorted form in one particular energy center?

团体问题：这个一个对上一周的集会的延续，在上一周的集会中，我们正在讨论关于如何在，容我说，完美完善自我的道路上前进的问题：工作直到那个我们能够接纳自我和扭曲的位置——无论一个人拥有什么样的感觉——无论它是愤怒、嫉妒、压抑、贪婪、贪欲、懒惰、过度进取.....我们将听在那里，并继续前进进入到 Q'uo 在上周谈到的一定的态度或者观念的区域中，在其中我们将我们周围的世界视为一种祝福，视为一种藉由其我们学习我们需要学习的事物的途径。我们现在如何在我们已经开始了的时候着手接纳我们自己以及我们感觉到的扭曲呢？为了我们能够更为容易且从未充分地取得对所有这些扭曲的平衡，以便于光用一种允许我们将它辐射到其他人身上，而不是将它用扭曲的形式保留在一个特定的能量中心的方式流经我们，下一步是什么呢？

(Carla channeling)

(Carla 传讯)

I am of the principle known to you as Q'uo. Greetings, love, light and blessings to each of you. We have gently aided this instrument's physical vehicle into a far more relaxed configuration than it was able to achieve consciously, and so we shall be somewhat measured in our speaking; however, we are pleased to be aware that this does not create any difficulty for this blessed group of seekers after the truth.

我是你们知晓的 Q'uo 原则。给予你们每一位致意、爱、光以及祝福。我们已经温和地帮助这个器皿的物质性载具进入到一种比它能够有意识地取得的配置远远更为放松的配置之中，这样我们将会在我们发言中多少有些精确了，然而，我们很高兴察觉到，这并未对这个受祝福的寻求真理的寻求者的团体产生出任何的困难。

The central question of consciousness is its definition, and the central concern of those who wish to work in consciousness is to be enough aware of that definition that the quest becomes centered and focused. When we spoke last concerning the spiritual path, and moved seemingly backwards into

underlying material concerning the processes of perception, our intention was to begin a dialogue in which each [seeker] may gaze at the mechanical, as well as metaphysical, means of prosecuting a plan of development as a seeker in the most lucid way possible. Consequently, we felt that we needed to stress to each seeker the enormous subtlety of the process by which each gathers the information which is then put to use in grasping where this consciousness moves, where it lives, where it is exultant and alive beneath, above and beyond all perceived limitations.

意识的中心性的问题是它的定义，那些希望去在意识中进行工作的实体的中心性的关注是，对于那个定义变得足够的察觉以至于寻求变得居于中心和聚焦了。当我们在上一次谈及灵性的道路，并在表面上后退进入到关于感知的过程的潜在性的材料之中的时候，我们的意愿是去开始一场对话，在其中每一个[寻求者]都可以注视当一个寻求者处于有可能最为清晰的道路之中的时候执行一个发展计划的机械性的，同样还有形而上学的途径。因此，我们感觉到我们需要去向每一个寻求者强调每一个实体藉由其收集信息的过程的巨大的微妙性，这些信息接下来就在领悟这种意识移动的位置，它生活的位置，它是欢欣鼓舞的位置以及它活在所有被感觉到的局限性之下、之上以及之外的位置的方面被利用了。

It is common for those who are seeking to assume that their role in the seeking has some intended emotional bias that would appear as noticeably metaphysical or spiritual. However, we pin you to the spot where you may gaze at the mechanical process of perception; for, if consciousness is, but is not perceived, this consciousness is infinite and intelligent, but without any form.

对于那些正在寻求去承担起它们在寻求中的角色的实体，它们拥有某种被打算好的情绪上的偏向性，这是通常的事情，这种情绪上的偏向性会显现为显著地形而上学或者灵性上的偏向性。然而，我们将你们固定在这样一个位置上，在其上你们可以注视感知的机械性地过程，因为如果意识即其所是 (consciousness is)，但意识却不是被感觉到的，这种意识就是无限且智能的，但却不带有任意的形式的。

Each seeker senses an enormous framework of form and substance, not only about each organ and bone and muscle of your physical vehicles, but also of each tender sprout of new thought, each seemingly larger truth. It is well for serious seekers to begin squarely gazing at the impossibility of, in any final way, becoming able to control perception. If spiritual seekers or any who experience third density, put within their intelligence the estimate that intelligence will deliver correct answers, this entity has made a fundamental error. Each seeker perceives poorly. Each seeker planned to perceive poorly.

每一个寻求者都感觉到一个巨大的形式和实质的框架，不仅仅是关于你的物质性身体的每一个器官、骨骼已经肌肉，同样还有每一个新的想法的柔软的萌芽和每一个在表面上更大的真理的框架。对于严肃的寻求者而言，开始正视在变得能够，用任何最终的方式，控制感知的方面的不可能性，这是很好的。如果灵性的寻求者或者任何体验到第三密度的实体在他们的智力之中放置这样一种判断，即智力将会传递正确的答案，这个实体就已经犯下了一个基本的错误了。每一个寻求者都是用差劲的方式感知的。每一个寻求者都是计划了去用差劲的方式感知的。

Thusly, as we begin this day, we ask that you see yourself in compassion. For every truth that you may feel you know, there are a thousand biases that have moved into the web of your energies and become solidified, in some way that only dimly reflects the actual consciousness that each seeker is. You are not shoddy materials. The improvement of the spiritual quest is not particularly dependent upon the accuracy of the perceptions noted, since all perceptions will be, to a very linear and mechanically seen extent, biased and imperfect. Thusly, as one works consciously to form an ever more authentic and true life experience, one must move into an authentic humility concerning the nature of this particular classroom which you now enjoy.

因此，在我们今天开始的时候，我们请求你藉由同情心而看待你自己。对于你可能感觉到你知晓的每一个真理，都会有一千个已经进入到你的能量网络之中并变得固化的偏向性，在某种方式上，那个真理仅仅是对于每一个寻求者之所是的实际的意识的模糊地映射。你们是虚有其表的材料。灵性的探寻的进步不是特定地依赖于被注意到的感知的准确性，因为所有的感知都将会，在一个非常线性且用机械性地方式被理解程度上，是有偏向性且不完美的。因此，但一个人有意识地工作以形成一个越来越真实可信的生命体验的时候，它必须进入到在关于这个你们现在正在享用的特性的课程的特性的的方面的一种真实的谦逊。

Let us rest in peace and in self-compassion, in the truth that is most nearly true; that being, that there is no intention or necessity for becoming wiser, more mature, more special, as your harvest and bounty of lessons learned is brought in. You do, indeed, have harvest each day in your experience. You do, indeed, store it and work with it. But start from this point: that you are aware that the work that you can do will be done as well as each can do it, and it will be imperfect perception.

让我们在平安中，在自我同情中，在真理中休息，那真理是最接近真实的，那个真理就是，没有意义或者必要去变得更加睿智，更加成熟，更加特别，因为你们的被学会的课程的收获与馈赠是被产生出来的。你们在你们的体验中，确实每天都拥有收获物。你们确实储存了它，并与它一同工作。但是，从这个位置开始，你察觉到你能够做的工作将会被进行，同样，每一个人都能够进行它，它将是完美的感知。

A choice fundamental to the third-density experience is the decision to become individual in an apparent and gross fashion. When two hands meet, they do not join organically to form a being with four hands and two bodies. No individual touches another in the deepest sense; yet, all individuals are you, so that as you perceive others' paths you are then at your most skillful in ascertaining your own spiritual sensibility. The third-density entity cannot perceive, because it is imperceptible that there is only one being and that each of you is the "I AM." So you gaze at the dark mirror of yourself, and find the need to refresh the self as one sees one's self in the endless series of distorted and flawed mirrors which one may find in a carnival. You may see yourself tall or short, fat or thin, strange or lovely; but all the mirrors of the self are flawed. That flaw continues as the entity gazes at others. However, as the

seeker gazes at pilgrims upon the same road, the artificial separation creates a spurious but helpful clarity, in seeing in another a far less distorted mirror. Consequently, a tool that can be used at any time to center and focus the self upon learning is to gaze at that seemingly separate self with your more impersonal viewpoint, and thusly, see yourself.

一个对于第三密度的体验是根本性的选择,就是决定去用一种明显而粗糙的方式成为个体。当两只手相遇的时候,它们并没有有机地结合在一起形成一个带有四只手和两个身体的存有。没有个体是在最深的意义上接触另一个个体的,而你们全都是个体,因此,当你们感觉到其他人的道路的时候,你在那个时候在你确定你自己的灵性上的感知性的方面就是处于你最有技巧的状态了。第三密度的实体无法感知,因为仅仅只有一个存有,你们每一个人都是“我是”,在是感觉不到的。因此,你注视着你自己的昏暗的镜子,并在一个人在它可能会在一个嘉年华中发现的没有尽头的扭曲和有缺陷的镜子中看到它的自我的时候,去发现让自我焕然一新的需要。你可能看到你自己是高的或是矮的,胖的或是瘦的,奇怪的或是可爱的,但是所有这些自我的镜子都是有缺陷的。那个缺陷会在实体注视其他人的时候继续存在。然而,当寻求者注视在相同道路上的朝圣者的时候,在通过另外一面远远较不扭曲的镜子观察的时候,人造的分离会创造出一种欺骗性但却是有帮助的清晰度。因此,一个在任何时候都可以被用来让自我回到中心并聚焦于学习上的工具,就是去藉由你更为非个人性的视角来注视那种在表面上分离的自我,并由此看到你自己。

What have you said about others today? What have you thought about your companions? Whatever it may be, it was only apparently a consideration of an other self. It was, far more deeply, an examination of the self in the mirror which another self has offered you. This leads us to suggest that, although persistence and determination are absolutely fundamental to working within spiritual consciousness, there is far, far more that moves into the equations of learning. Take the self, then, off of the barb, away from the hook of one's own judgment. You did not come here to memorize lessons. You came to this arena of choice to be a choice, not simply to espouse a point of view. The espousal of a point of view is cerebral. The beingness or essence or vitality of the self is without words. It simply is.

今天你已经说过了什么关于其他人的事情呢?你已经在关于你的同伴的方面思考过什么事情呢?无论它可能是什么,它仅仅明显地就是一个对于一个其他自我的考虑。更为深入地,它是通过另一个自我已经提供给你的镜子对自我的一个检查。这将我们导向建议,虽然坚持不懈和有决心对于在灵性意识中的工作是绝对根本性的,有远远更多的事物会进入到学习的方程式之中。那么,将自我从一个人自己的评判的倒刺上取下来并远离那种评判的陷阱吧。你并不是来到这你记忆课程的。你来到这个选择的竞技场来成为一个选择,而不是单纯地去拥护一种观点。对于一个观点的拥护是理智性的。自我的存在性、或者实质、或者生命力,是无言的。它单纯地是。

It, of course, is a difficult task to learn anything, and doubly difficult when all the books are open but there is no illumination by which one may read the simple, generous and lovely answers from the textbook. You can only hold that Book of Truth that is your heart's wisdom in a trusting awareness, and so

give up yourself to yourself by your self-compassion, that this beloved wisdom begins to soften that which is you, not that which you think or that which you feel or that which you do, but that which is. You are a verb, not a noun. You are not a thing. You are. The simplicity of this beingness eludes the mind, and refuses to obey any particular form of behavior. As the seeker moves along this self-perceived path, it acts and thinks and talks and believes that it is those activities, there being no evidence to the contrary; but, as you turn and face the inevitable distortions involved in the process of perception itself, it is easier to see that the path of the seeker is not going to fall along any planned or consciously desired outcome, unless that happens to be a natural fruit of your particular being.

去学习任何事情，当然是一项困难的工作，当所有的数本都是打开而却没有一个人可以藉由其从课本上读到简单、大方而可爱的答案的解释的时候，它是加倍地困难的。你仅仅能够通过一种信任的认识抓住那本你的心的智慧之所是的真理之书，并藉由你的自我同情对你自己放下你自己，这种挚爱的智慧就会开始去软化你之所是了，不是你思考的事物，或者你感觉的事物，或者你做的事物，而是其之所是的事物。你们是一个动词，不是一个名词。你们不是一个事物。你们是。这种存在性的简单性会让心智感到迷惑并拒绝服从任何特定的行为举止的形式。当寻求者沿着这条自我感觉上的道路移动的时候，它会行动、思考、说话并相信，它就是那些行为，不会有相反的证据，但是，随着你转过身来并面对被包含在感知本身的过程之中的无可避免的扭曲，要去看到寻求者的道路将不会符合任何被计划的或者有意识地被渴望的结果，这会是更为容易的，除非那个结果碰巧是你的特定的存有的一个自然而然的果实。

We ask all seekers to remove from themselves the request to have more or less comfort, more or less perceived awareness, or more or less of any valued quality, for each of you is now infinite, and in this moment is all things.

我们请求所有的寻求者都让他们自己不再要求去拥有或多或少的安慰，或多或少被感觉到的认识，或多或少任何的有价值的特性，因为你们每一个人现在就是无限的，在这一刻中就是万物了。

Imagine this all-ness of you. Your consciousness is attempting to pack the baggage that you may carry along this path of seeking. Can it put in the sky, the moon, the stars, the universe, the question, the mystery? Can any suitcase of selfhood hold the burden of imperishability? No, my friends. This classroom will continue, while each is willing to put one's self to the task to offer falsehood after falsehood and trouble upon woe, in addition to all joyful things; for, the suitcase you carry is a suitcase full of your masks, but you are not in the suitcase. You simply carry about in this classroom a collection of personas, of masks, of behaviors that have seemed helpful and hopeful in past choices.

想象这种你的万有性 (all-ness)。你的意识正在尝试去将你沿着这条寻求的道路可能会携带的包裹打包起来。它能够将天空、月亮、星辰、宇宙、问题和神秘都放在这个包裹里面吗？任何的自我属性的旅行箱能够承载永恒性的重负吗？不能，我的朋友们。这个教室将会继续，同时每一个人都会乐于将它的自我交给那个工作，以找所有的愉快的事情之外，提供一个接一个的谬误、麻烦加上不幸，

因为，你携带的旅行箱是一个充满了你的面具的旅行箱，但是你之所是并不在那个旅行箱中。你单纯地在这个课堂上随身携带着一个在过去的选择中看起来似乎已经是有帮助的并且是有希望的角色、面具、行为举止的集合四处移动。

When one enters the first grade, one expects to have some difficulty learning the alphabet, the handwriting, the simple mathematics of your childhood days. It is, within the scholastic system of your peoples, recognized that as each entity moves towards the study leading to the getting of a diploma indicating a skill in study—more and more complex, difficult, challenging and interesting lessons—perhaps the graduate student cavils at the increasing difficulty at producing what seems to be excellence; yet, the graduate student does not feel betrayed because higher learning is harder than memorizing sums or the spelling of words. The incarnation, as it moves forward, sideways, in a circle or whatever model your truth tells you you're moving, will be constantly offering puzzlement, difficulties and many, many unanswered questions. The hope of one who hopes to know the truth is simply that.

当一个人进入到一年级的時候，一个人会期待在学习你们的幼年时期的日子的字母表、书写、以及简单的算术的方面遇到某种困难。在你们的人群的学校的系统中，公认的事情是，随着每一个实体向着学习，这种学习是导向取得一个表明一种在学习方面的技能——越来越复杂、困难、有挑战性且有趣的课程——的学历的，也许毕业的学生会抱怨在产生出看起来似乎时候优秀的事物的方面的不断增加的困难，而毕业的学生却不会感觉到被背叛了，因为更高的学习是比记忆算术或者单词的拼写更加困难的。随着投生的前进、往一侧走、绕圈子或者无论什么你的真理告诉你，你正在移动的模式，投生将会持续不断地提供困惑、困难和许许多多未被解答的问题。一个希望去知晓真理的人的希望，单纯地就是那样子的。

Within your third-density illusion, it seems that if one becomes wise, in just such measure will one become more comfortable; yet, true learning has as its hallmark, discomfort. Look gently at the body that bears you. Feel the points of pressure as you sit. Feel the breathing, the musculature, the saliva in the mouth, the noise in the ears, all the many, myriad sensations of this particular environment. Feel the weight of the thoughts that do not go away, even in the most interesting discussion. Feel the self wishing to delimit itself, to make boundaries, to define differences, to express uniqueness. See the uneasiness that this will cause consciousness, for, insofar as each perceives itself as unique, so does it perceive itself with distortion.

在你们的第三密度的幻象中，看起来似乎如果一个人变得有智慧了，在这样的衡量中一个人将会变得更为舒适，而真实的学习是将不舒服作为它的标志的。温和地检查那个承载着你的身体。感觉当你坐着的时候的压力点。感觉呼吸，肌肉组织、在嘴巴中的口水，在耳朵中的噪音，以及这个特定的环境的所有的许多而无数的感觉。感觉甚至在最有趣的讨论中都不会消失的想法的重量。感觉那个希望去界定它自己，去创造边界、去定义差别、去表达独特性的自我。看到这将会使得意识拘束，因为在每一个人将它自己感觉为是独一无二的范围内，它同样也是带着扭曲感觉它自己了。

We wish to give you tools that you may use in order, more nearly, to love the Love that is you—that is all other things whatsoever that, indeed, is. You are as a small vase, perhaps beautifully made, perhaps made with some clumsiness, but a good watertight vase. You see the vase. You are the flower. You will never see yourself in flower. You will see the vase, the tending of the vase, the watering, the cleaning, the movement towards the light ...

我们希望给予你工具，你可以使用它们以便于，差不多是，去爱那个你之所是的爱——那个，确实，所有无论什么其他事情之所是的爱。你是如同一个小花瓶一样，也许它是被美妙地制作的，也许是带着某种简陋而被制作的，但它是一个很好的不漏水的花瓶。你看到花瓶。你看到花朵。你将永远看不到在花朵中的你自己。你将看到花瓶，对花瓶的照顾、浇水、清洁、朝向光的运动.....

Thus, the first tool we would offer when an entity perceives discomfort and agony, is to suggest that the entity drop all known facts about the self, that the entity allow that structure, that vase, to be just that: that which holds an ineffable, singular consciousness, and holds it in common with all the creation.

因此，当一个实体感觉到不舒服和苦恼的时候，我们会提供的第一个工具就是去建议，实体放下所有关于自我的已知的事实，实体允许那个构架，那个花瓶，去成为就是那个样子：那个承载了一种无法言喻的，非凡的意识的事物，那个如同承载了一切造物一样地承载了它的事物。

You may, without spiritually defaming yourself, be critical of the vase. You may choose in this non-physical vase of which we speak, to beautify in your own unique way that vase. You may hallow and honor the privilege of being the container of self-perceived consciousness. But to know the flower that is your consciousness is not part of your choice-making experience; for, if you knew beyond any doubt that you were the flower, why would you need the vase? Why would you ever have cut this flower away from the root of all that there is? Why, but to regard not your flower—for you are blind, “inly”—but the flower that is all other entities, that is you.

你们可以，在没有在灵性的方面中伤你自己的情况下，对那个花瓶是挑剔的。你们可以在这个我们谈及的非物质性的花瓶中选择去用你自己独一无二的方式去美化那个花瓶。你们可以将那种作为被自我感觉到的意识的承载物的荣幸视为神圣的并荣耀它。但是请知晓，你的意识之所是的花朵不是你的做选择的体验的一部分，因为，如果你确切无疑地知晓你就是花朵，为什么你会需要花瓶呢？为什么你曾经将这个花朵从一切万有的根部切下来了呢？为什么，仅仅是不去注视你的花朵——因为你在“内在”是看不见的——仅仅注视所有其他实体之所是，你之所是的花朵呢？

Look again at all you have seen this day. Do you see the vase? Do you judge the vase? Do you notice the bloom, the flower, that which is in each face that you see? This choice-making density is intended to move as quickly as the seeker wishes through the various lessons of learning to love the flower of consciousness, and to embrace consciousness ...

再一次检查所有你在今天已经看到的事物。你看到花瓶了吗？你们评判花瓶了吗？你们注意到绽放、花朵以及在你看到的每一张脸庞中的事物了吗？这个做选

择的密度是打算去如寻求者所希望的一样快速地移动穿过各种各样的课程的, 这些课程是学习去爱意识的花朵并拥抱意识.....

(Side one of tape ends.)
(磁带一面结束。)

(Carla channeling)
(Carla 传讯)

You are the beholder and you are beheld. When emotions run high and spiritual exhaustion is deep, you may wish that you were not this vase and you do not have to be the vase that you are. The flower is unchangeable, immutable and everlasting; and you are learning how to value that flower, not because it is you, not because it is something that you have called the Creator, not because of anything, but because that is all that there is. And in these choice-making lifetimes, you are shaping that gift to yourself that is the most beautiful receptacle for love that you may create.

你就是观察者, 你们是被观察的。当情绪高涨而灵性的疲惫是深入的时候, 你可以希望你不是在这个花瓶中, 你不必成为你之所是的那个花瓶。花朵是无法改变的、不可改变且永久的, 你正在学习如何去重视那朵花, 不是因为它是你, 不是因为它是某种你已经称之为造物者的事物, 不是因为任何事情, 而是因为它就是一切万有。在这些做选择的生命中, 你正在塑造那个给你自己的礼物, 那就是用你可能创造出来的爱使用的最为你的容器。

Each hardship, each disappointment, each perceived difficulty is, in its own way, true. Vases crack, break, must be made again, must be scrapped and started over, must be retouched; but you are not working on love, you are working on how to honor love. Let this be your first tool when your emotional vase seems crazed and twisted and altogether out of round: know that you can throw that pot back into the wet, soft clay, take the slip cut, and re-cut and re-cut your pot anew. Line it as you will, paint it, enamel it, fire it, stud it with jewels, or be unassuming, knowing that love needs no decoration. But you are safe; these things are occurring to the vase, to the vehicle that carries the blossom of ineffable and perfect consciousness. Vases may bump together, and clang and crash and nestle in so many, many configurations. The blossom is always the blossom.

每一个艰难, 每一次死亡, 每一个被感觉到的困难那, 在其自身的方式上, 都是真实的。花瓶裂开了, 碎了, 花瓶必须被再一次制作, 花瓶必须被打碎并从头开始, 必须被修整, 但是你不是在爱上进行工作, 你是在如何荣耀爱上进行工作。当你的情绪的花瓶看起来似乎发疯了、扭曲了、并完全不规则了的时候, 让着成为你的首先的工具, 即知晓你能够将那个容器扔回到湿漉漉的、柔软的陶土中, 将错误的部分切除掉, 全新重塑你的容器。如你希望的一样塑造它的线条, 描绘它, 为它加上瓷漆, 灼烧它, 用珠宝装饰它, 或者成为质朴的, 并知晓爱无需装饰。但你是安全的, 这些事情是发生在花瓶上的, 发生在承载着无法言喻且完美的意识的花朵的载具上的。花瓶可能会撞到一起, 破碎, 用如此多许许多多的配置安置。花朵一直都是花朵。

Do not fear loss, for you have only clay to lose. You are the blossom. Rest, beautiful, beautiful blossom; rest.

不要害怕损失，因为你仅仅只有陶土失去。你是花朵。休息吧，美丽的，美丽的花朵，休息吧。

We are glad to continue as you wish, at a later time of working, and we are honored, as always, to be called to you for such discussion. As always, we ask that you remain within yourself, feeling the thoughts we give you, to know if they may be for you or not for you. Retain your powers of discrimination, but remember that you can only discriminate about the vessel of infinite consciousness.

我们会如你们希望的一样，在一个之后的工作的时间继续，我们一如既往对于被你们呼唤来进行这样的讨论而感觉到荣耀。一如既往，我们请你停留在你自己的内在之中，感觉我们给予你的想法，以知晓它们可能是适合于你的，还是可能不适合于你的。保留你的分辨力的力量，但记住，你仅仅能够在关于无限意识的容器的方面进行分辨。

We would now leave this instrument and conclude through another channel. We are those of Q'uo, and we transfer now.

我们会离开这个器皿，并会通过另一个管道结束。我们是 Q'uo，我们现在转移。

(Jim channeling)

(Jim 传讯)

I am Q'uo, and greet each again in love and in light through this instrument. At this time, we would ask if we may aid any entity present by attempting to speak to those remaining queries that may have value to each. Is there a query at this time?

我是 Q'uo，我通过这个器皿再一次在爱与光中向各位致意。在此刻，我们会请问，是否我们可以藉由尝试去谈论那些留下的可能会对每一个人有价值的问题来帮助在场的任何实体。在此刻有一个问题吗？

Carla: (Difficult to hear.) I would like to express a situation, if you could comment about ... not without saying that I truly do wish to preserve free will. I have had a puzzle lately. My body doesn't seem to want to work, and it's painful. My spirit seems to be fairly heavy, and I don't know, frankly, why I'm having all of this difficulty, unless it happens to be dealing with my life. I feel that a dream that I had recently expressed for me the reality that I've experienced for about seven years, of basically becoming a person again after the death of Don Elkins; and I am very interested in knowing any way in which I can use the realization that I did, indeed, die in a very literal sense, as far as my personality goes ... and have been building it since ... how I can use this knowledge to aid myself in being more centered and less crazy with the pain of ... I would like very much to use this as a tool, and I don't know precisely how to go about it. If there are any comments which you could

make, I would greatly appreciate it.

Carla: (很难听到。) 我想要表达一个情况, 如果你们能够对其进行评论.....不用说我真的确实希望去保留自由意志。我最近遇到了一个难题。我的身体看起来似乎并不想要工作, 它是痛苦的。我的灵性看起来似乎是相当沉重的, 坦白说, 我不知道, 为什么我正在遇到所有这种困难, 除非它碰巧就是要与我们生命打交道的。我感觉到我最近做过的一个梦为我表达了我在大概七年时间中已经体验到的现实, 即我在 Don Elkins 死后基本上正在再一次成为一个人, 我对于知晓任何我能够通过其使用这样一种领悟的途径非常感兴趣, 这种领悟即我确实在一个非常实际的意义上死去了, 在我的人格所及.....以及自从.....一直在对它进行构建的范围内, 我如何才能使用这种知晓来帮助我自己更多地处于中心并更少地对痛苦感到疯狂.....我非常想要将此用作一个工具, 我并不完全知道如何着手进行它。如果你们能够做出任何评论, 我会极其感激它。

I am Q'uo. We look upon this query with an eye that is set toward the preservation of that free will, which we see you also hold in great esteem, for the query is one which explores fundamental qualities of your incarnation, which are most valuable to the seeker when they have been discovered as a result of the personal efforts upon a continued basis. We shall speak upon some points of your query and your observations.

我是 Q'uo。我们观察这个问题, 并着眼于为了保留自由意志而被设置的事物, 我看到你同样也对自由意志抱有极大的尊重, 因为这个问题是一个探索你的投生的基本的特性的问题, 当这些特性已经作为一种个人的用一种持续性的方式的努力的结果探索了时候, 它们对于寻求者是极其有价值的。我们将在你的问题和你的观察的一些要点上进行谈论。

Your difficulty within your digestive system is one which has been echoing through your incarnation, dating from the time of the psychic greeting. Some of your years ago that was possible due to your creating an opening that, though quickly and effectively healed, provided a target of opportunity for your friend of the negative polarity. This situation is one which has continued to present you with great difficulties of the physical vehicle, and the attending concern of the mental and emotional complexes. It is a situation which we find you are attending to with all due care and respect—one which we find has continued to provide you with catalyst that suggests to you the need to place accomplishment upon a physical level above the appreciation of your beingness. For, this is a central theme, shall we say, not only of your incarnation, but of almost all entities who inhabit this illusion; for, within this illusion, it is seemingly the case that one's mastery of manifestation and accomplishment of details is most important for the gaining of value and the storing of the wealth of this value.

在你的消化系统中的困难是从心灵致意的时间开始就在贯穿你的整个投生中一直在回响的一个困难。几年以前, 那种心灵致意由于你创造出一个空洞而成为可能的了, 虽然那个空洞快速而有成效地被疗愈了, 它为你的负面极性的朋友提供了一个机会的目标。藉由物质性载具的方面带有巨大的困难, 以及对心智和情绪的复合体关注性的担忧, 这个情况是一个已经持续到现在的你的情况了。它是一个我们发现你正在藉由所有的适当的关心和尊重而关注的情况——我们发现它

是一个已经持续向你提供了催化剂的情况，这种催化剂向你暗示了将对一种物质层面上的成就放置在对你的存在性的欣赏之上的需要。因为不仅仅对于你的投生，同样也对于所有居住在这个幻象中的实体，这都是一个，容我们说，中心的主题，因为在这个幻象之中，在表面上看起来似乎，一个人对具体细节的显化物和成就的掌控，对于取得价值以及对于这种价值的财富的排序是极其重要。

The dream, as you have remembered it and utilized your understanding of it, is indeed an experience that has summarized your healing process in relation to the one known as Don, so that there is, upon that level of your experience, a completion that will free further energies for your use in whatever manner you choose to utilize these energies. The application of that message from your subconscious mind to your current abdominal distress is an area where we find that we may not tread, due to the joint desire to maintain free will.

梦境，如你已经回忆起它并利用你对它的理解一样，确实是一个已经概括了你与被知晓为 Don 的实体有关的疗愈的过程的体验，因此，在你的体验的层次上，会有一种完成性将会进一步释放能量供你用无论什么你选择去利用这些能量的方式来利用。将那个来自于你的潜意识心智的信息的应用于你的当前的腹部的痛苦，由于去维护自由意志的联合的渴望，我们发现这是一个我们不会踏入的区域。

Carla: Is that ... (inaudible)?

Carla: 那是.....(听不见)

I am Q'uo, and we slipped that one past this instrument for your pleasure. To conclude our remarks upon this query, we would suggest that your straightest and strongest course at this time is that course which you have followed faithfully, and that is the attempt to see and experience the love of each moment no matter what the challenge before you, to pursue the understanding of your beingness with faith, with will exercised by, as you call it, an happy heart. No entity may know the end of the story, for the future is indeed mazed to all eyes, including our own. We recommend to you that you continue this journey with the joy of the seeker who walks with the Creator in the garden of the creation, experiencing the delights of the moment and keeping the eye inwardly ever upon eternity, for all within your illusion live a life that is but fleeting no matter how the measure of your years may quantify it, and yet, live a life that is eternal in its choice of what we find you have called "the attitude"—the attitude that sees the illusion before one and feels the Creator within one. And though there may be little of understanding the illusion before one or the Creator within one, yet, there is the sure faith that the Creator may be known in all illusion, and that one is never alone or without purpose and guidance. Always are you cradled within the hands of the infinite One.

我是 Q'uo，我们会如你所愿让那个问题错过这个器皿。要总结我们在这个问题上的言语，我们会建议，你在此刻最为直接且最强有力的途径，就是你已经衷心地跟随了的途径，那就是尝试去看到并体验在每一刻钟的爱，无论在你面前的挑战是什么，尝试去藉由信息，藉由，如你所称的，用一颗快乐的心而被行使的意志来尝试去追寻对你的存在性的理解。没有实体可能会知晓故事的结局，因为未

来切实对于所有的眼睛，包括我们自己的眼睛，都是令人困惑的。我们向你推荐，你带着寻求者的喜悦继续这场旅程，寻求者与造物者一起走在造物的花园中，并同时体验到那一刻的快乐，一直向内着眼于永恒，因为在你们的幻象中的一切事物都活出了一次仅仅转瞬即逝的生命，无论你们对年份的衡量可能会如何表示它的数字，而这确是在对我们发现你们已经称之为“态度”的选择中活出一次永恒的生命，这种态度会看到在一个人面前的幻象并感觉到在一个人内在之中的造物者。虽然对于在一个人面前的幻象，或者在一个人内在之中的造物者可能只会有一点点的理解，而会有确信的自信，在所有的幻象中的造物者都是可以被知晓的，一个人永远都不是孤单的，或者是没有目的与指引的。你永远都是在无限太一的手中被抚养的。

Is there another query, my sister?
我的姐妹，有另一个问题吗？

Carla: I would like to thank you for the beauty of that answer. Yes, I have another question on another thing. I had an experience this week which I did not know precisely how to deal with. It was a situation in which I was put in a position by students who needed to have somebody to admire. Not being an admirable person or guru or teacher, people sat at my feet and I was afraid they smelled ... no, they just were worshipping my feet; and nothing that I could do or say could sway these people. Now, this isn't the problem—I know that's their problem, not mine. My problem is, they take something from me that I don't know how to give so that I am still comfortable. When these people leave, I am always feeling as if I have been sucked on by a vampire, and I know they don't want to do this to me. I know they have no intention of doing it to me. I know that there is something about myself that is giving too much, and giving heedlessly, which is not at all what I intended as a teacher. If you could comment on that in any way, I would appreciate it.

Carla:我想要为那个回答的美丽而感谢你们。是的，我对于另一个事情有另一个问题。我在这一周经历了一次体验，我不知道究竟如何与它打交道。它是一个情况，在其中我被那些需要某个人去崇拜的学生放置在一个位置上。不是成为一个令人尊重的人，或者古鲁，或者老师，人们坐在我的脚边，我害怕他们闻到……不，它们仅仅就是在崇拜我的双脚，没有任何我能够做或者说的事情能够动摇这些人。现在，这不是问题——我知道那个它们的问题，不是我的问题。我的问题是，它们从我这里拿走了一些我不知道如何给予的事物，因此，我仍旧是舒适的。当这些人离开的时候，我一直感觉到就好像我已经被一个吸血鬼吸血过了一样，我知道他们并不想要对我这样做。我知道他们没有对我这样做的意图。我知道有某种关于我自己的过多的给予，不留心地给予的事情，这完全不是我打算去作为一个老师做的事情。如果你能够用任何方式对此进行评论，我会感激它。

I am Q'uo, and we may comment by confirming your conclusion that you are of a nature which gives without stint, in many cases giving to the point of bankrupting your own energies, for at this time and for some time as we have previously spoken, you have been in deficit. As an entity which seeks the fullest expression of love, you have little of the what we find have been called "boundaries of the self," which are utilized by most third-density entities in an

automatic holding or confining of the personal energies that may flow to another at the request of the other for assistance. You perceive requests for assistance that are both spoken and unspoken, conscious and unconscious, on the part of the entities that join you.

我是 Q'uo, 我们可以藉由肯定你的结论来进行评论, 你是具有一种毫不吝啬地给予的特性的, 在很多情况中, 你给予到了让你自己的能量枯竭的位置, 如我们之前已经说过的一样, 你在此刻且有一段时间是已经是处于入不敷出的状态了。作为一个寻求爱的最为圆满的表达的实体, 你几乎不拥有我们发现已经被称之为“自我的边界”的事物, 这种自我的边界会被大多数的第三密度的实体用一种自动的对个人的可能会在收到其他人对于帮助的请求的时候会流向另一个人的能量的进行维持或者约束的方式所利用。你感觉到了在那些加入你的实体的部分上对于帮助的请求, 这种帮助同时是说话的和无言的, 同时有意识的和无意识的。

In the fashion in which those of whom you speak joined you in the previous week, we are not aware of a strong possibility that this central feature of your personality can be altered significantly without altering your concept of service, and are further unsure as to whether or not this would be the most efficacious choice—we correct this instrument—even if it were possible. However, leaving this choice to you, we can suggest that before you are joined by such a grouping of entities again, or before you join such a grouping of entities again, that you construct about you a sheathing of light that allows the energies of your mind/body/spirit complex to circulate freely within this field created by the sheathing, and that there is a transparency to the sheathing that allows radiance of light to be emitted, but that retains the energies for your complex as necessary to maintain mind, body and spirit at a basic or fundamental level of functioning.

在那些你谈到的在前一周加入你的实体的方式中, 我们并没有察觉到一种强有力的可能性是你的个人的这种中心的特性能够在没有改变你的服务的观念的情况下被有效地改变的, 我们在关于是否这会成为最有成效的选择——我们更正这个器皿——即使它是有可能的, 是进一步地不确信的。然而, 在将这个选择留给了你之后, 我们能够建议, 在这样一个实体的团体再一次加入你之前, 或者在你再一次加入一个实体的团体之前, 你在你周围构建一种光的护罩, 它会允许你的心/身/灵复合体的能量在这个有这种护罩创造出来的场域中循环, 会有一种对于那个护罩的透明度是会允许光的辐射被散发出来的, 但是那个护罩会为你的复合体保留所需的能量以将心智、身体和灵性维持在基本的或者基础性的运转的层次上。

This sheathing of light is created mentally, much as you create that circle about you across which no thoughtform may move, as you bring your hands from the touching position in front of your body in an arc so that they complete a circle, touching behind your body. This may be done mentally, and may be reinforced at any time that you feel that there is a significant draining of energies from you by those who call both consciously and unconsciously for that which you have to give.

这个光的护罩是在心智上被创造的, 非常类似于在你们周围创造了那个没有思想形态可以穿过的圈子, 当你们让你们的双手在你的身体前方用一种弧形形成接触

的姿势的时候，它们就完成了一个接触你身体的后部的圆了。这种护罩是可以在心智上被完成的，在任何你感觉到有一种值得注意的由于那些同时有意识地和无意识地呼唤你所要给予的事物的人而出现的从你身上的能量的耗竭的时候，这种护罩都是可以被强化的。

Is there a further query, my sister?
我的姐妹，有一个进一步的问题吗？

Carla: I know precisely the prayer and the practice that you speak of, and I thank you for that. My only other question is of curiosity. There is a similarity in a part of the gospel, an alleged story about Jesus the Christ, where a woman who has had a hemorrhage for twelve years—crawling along the way—finally manages to grab Jesus' robe, and he says, "Who is getting healed, because I perceive virtue is going out of me?" Obviously, he didn't have his shields up either, and I just wondered if there was a similarity. It seems like there is quite a bit of similarity, and also a similar weakness, in that he wasn't very much on limits either.

Carla: 我恰好知道你们谈及的祈祷和联系，我为此感谢你们。我唯一的其他的问题是出于好奇心。在福音一部分，在一个被宣称是关于耶稣基督的故事中的有一种相似性，在其中一个已经患上了一种出血症有十二年的时间的的女人——在路上爬——最后她成功地抓住了耶稣的衣袍，耶稣说，“谁正在被疗愈，因为我感觉到功效正在从我身上流出？”很明显地，他也没有升起他的护罩，我仅仅感到好奇，是否有一种相似性。看起来似乎有相当多的相似性，同样也有一种相似的缺点，因为它也没有处于非常大的限制之中。

I am Q'uo, and this description of the one known as Jesus is a central feature of your personality structure, and is the feature to which we referred in our previous query, as a feature which we feel is unlikely to be altered to a great extent upon your part, due to your feeling that this is of great importance, that is, the serving without stint.

我是 Q'uo，这个对于知晓为耶稣的实体的描述是你的人格结构的一个中心性的构架，它是一个在我们之前的问题中我们提到过的特性，由于你对于毫不吝惜地服务是具有巨大的重要性的感觉，我们感觉到它是一个不大可能在你的过去在一个很大的程度上被改变的特性。

Carla: Thank you so much, Q'uo. I have no more questions.
Carla: 非常感谢你们，Q'uo。我没有更多的问题了。

I am Q'uo, and we thank you, my sister. Is there another query at this time?
我是 Q'uo，我们感谢你，我的姐妹。在此刻有另一个问题吗？

Carla: (Inaudible).
Carla: (听不见)。

I am Q'uo, and we are most grateful to those who sit within this circle of seeking, once again, for inviting our presence which we share as fully as is

possible for us, and through this sharing do we take great joy, for it is the means by which we may be allowed to know and serve another facet of the one Creator, and thereby enrich the experience of ourselves, of the Creator, and we do hope, of those we serve as well. We shall take our leave of this group at this time, leaving each, as always, in the love and in the light of the one infinite Creator. We are known to you as those of Q'uo. Adonai, my friends. Adonai.

我是 Q'uo, 再一次, 为邀请我们的出席以及为我们尽我们所能分享的事物, 我对于那些坐在这个寻求的圈子中的人是极其感激的, 我们通过这种分享得到了极大的喜悦, 因为它就是我们藉由其可以被允许去知晓并服务太一造物者的另一个面向, 并由此丰富我们自己的体验, 造物者的体验, 以及我们确实希望的, 同样还有我们服务的那些人的体验的途径。我们将在此刻离开这个团体, 我们一如既往在太一无限造物者的爱与光中离开各位。我们是你们知晓的 Q'uo。Adonai, 我的朋友们。Adonai。

July 12, 1991

1991-07-12 愤怒的用途

Group question: The question we will deal with this morning has to do with anger. Where does anger come from? How can we use it and how can we heal from it? There is a feeling of being out of control that people who are sensitive to other people's feelings fear. There's the fear of the injury that would be caused by the anger. There's the fear of the actual feeling of the anger, the feeling of not being able to control it, that there would be some damage done. There's the great unknown of where does it come from within ourselves. Is there a value to anger? Can we use it constructively after the anger has passed? How can we use it to heal up whatever wounds were caused before or during the anger?

团体问题：我们在这个早上将要处理的问题是于愤怒有关的。愤怒来自于何处？我们如何才能使用它，我们如何才能疗愈它。对于那些对于其他人的愤怒的感觉敏感的人，会有一种失去控制的感觉。会有对与实际上的感觉到的愤怒，无法控制它，以及会有某种伤害被产生出来的恐惧。在关于它会从我们自己内在之中的什么位置出现的方面，会有极大的未知。愤怒有一种价值吗？我们能够在愤怒已经过去只够建设性地使用它吗？我们如何才能使用它来疗愈在愤怒之前或者在愤怒期间被造成的无论什么创伤呢？

(K channeling)

(K 传讯)

I greet each of you this day in the love and in the light of the infinite Creator. We bring greetings to this group also from our brothers and sisters of Hatonn who are called to be with this group this morning and yet prefer not to speak, but simply to aid in the meditation process of those present.

我今天在无限造物者的爱与光中向你们致意。我们同样也从我们的兄弟姐妹 Hatonn 那里为这个团体带来了致意，Hatonn 团体在今早被呼唤与这个团体在一起，而它们偏好不说话，而是单纯地在那些在场的人的冥想的过程中帮忙。

You request information this morning about anger. Each in this group has given much thought to this subject and has done work in this area and there have been queries upon this subject both directed to ourselves and to the one known as Aaron who has also worked with this group in this area.

你们在今天早晨询问关于愤怒的信息。在这个团体中的每一个人已经对于这个主题给予了大量的思考，并已经在这个区域中进行了工作了，在这个主题上已经有同时被指向我们自己和同样在这个区域中与这个团体一同工作的被知晓为 Aaron 的实体的问题了。

We are pleased to see that this working continues, that the interest of those present in such matters is not simply a shallow and passing interest but that answers to questions upon such subjects provoke further thought and introspection and further experience which again generates more material for thought and reflection. This is the nature of the process of knowing the self

and it is this process upon which all seekers are embarked.

我们很高兴看到这个工作继续，我们很高兴那些在场的人在这样的问题上的兴趣不仅仅是一个肤浅而易逝的兴趣，对于在这样的主题上的问题的回答同样也激发了进一步的思考、反省和进一步的体验，这种体验再一次产生出了更多的材料供思考和沉思使用。这就是知晓自我的过程的特性，所有的寻求者所从事的正是这样一个过程。

There may be consternation experienced by the seeker when a subject such as anger is studied in that depth of the self hitherto unknown well plumbed. The resultant knowledge is not always experienced as either pleasant or comfortable to the one who seeks, either because the information thus uncovered is judged to be of an unacceptable quality to the seeker or simply because it is unfamiliar to the seeker as being part of the self and thus the immediate response is one of rejection and judging it unacceptable.

当一个诸如愤怒之类的主题被研究的时候。寻求者可能会体验到惊慌失措，**因为自我的深度迄今为止是尚未被好好测量过的。**对于那个寻求的人，作为结果的知晓并不是一直会被体验为，要么是愉快或者舒适的，要么因为由此被揭露的信息被评判为具有一种对于寻求者是无法接受的特性，要么单纯地因为它是寻求者所不熟悉的自我的一个部分，即刻的反应因此是一种拒绝且评判它是无法接受的。

This process of discovery of the self and of accepting the unacceptable is known to each in this group as part of the seeker's lot. However, it is always disconcerting to discover these things close to home, shall we say, rather than dealing with perhaps the same subject in what you perceive of as an other self at what may seem to be a safer distance. The reality is that there is no distance and whether anger or any other uncomfortable or undesirable emotion is discovered in an other self or in the depths of the self is no different. It is always the self that is being explored and experienced.

这个探索自我的和接纳无法接纳的事物的过程就在这个团体中的每一个人知晓为寻求者的命运的一部分的过程。然而，去探索那些，容我说，在家门口的事情，而不是与在你们感知为一个其他自我身上的，处在可能看起来似乎是一个较为安全的距离上的，也许是相同的主题打交道，这一直都是令人为难的事情。实际情况是没有距离，无论愤怒或是任何其他的不舒服或者不想要的情绪是在一个其他自我身上被发现，还是在自我的深处被发生，这是没有不同的。正在被探索和被体验的事物一直都是自我。

We know you are [aware] of this and that it is a function of the nature of the illusion to foster such differences and indeed to aid in the learning process. For it is for the beginning seeker often far easier to deal with these matters in a manner that is perceived as being more distant and somewhat less contiguous with the self. As the seeker continues in the journey the awareness of the unity of all becomes more apparent and more felt and experienced within the life. Therefore, more and more frequently the seeker will discover directly in the self what is needed to be learned, rather than needing mirrors of other selves for this process.

我们知道你们察觉到了这一点，去促进这样的不同并确实在学习的过程中起到帮

助作用，这是幻象的特性中的一个功能。因为就是在开始的时候，寻求者经常远远更为容易去用一种被感觉到是距离更远的，且多少有点与自我较不接近的方式来与这些问题打交道。随着寻求者在这条旅程上继续，对万物的一体性的察觉会变得越来越明显，并更多地生命中被感觉到和体验到了。因此，寻求者将会越来越频繁地直接在自我内在之中发现需要被学习的事物，而不是需要其他自我为了这个过程而映射的事物是什么。

Each seeker is also unique as to the biases that have been accumulated over the distillation of many lifetimes and the processes which are most helpful to each will differ. Therefore the experience of each will differ accordingly.

每一个寻求者在关于已经历经很多的生命蒸馏作用而被积累起来的偏向性的方面同样也是独一无二的，对于每一个寻求者最有帮助的过程将会是不同。因此，每一个人的体验将会相应地是不同的。

You wish to know about the source of anger. The source of anger or any other emotion which the service-to-others seeker may be tempted to judge as negative or unacceptable lies in the misperception of the separateness of entities. For in order to feel the emotion of anger there must needs be an object of the anger and this object is necessarily seen as being separate from the self. Therefore a very simplistic answer would be that if all things were realized in their true unified form there would be no anger for there would be no separate objects.

你们希望知晓愤怒的源头。愤怒，或者服务他人的寻求者可能会被引诱去评判为负面性或者不被接受的其他任何情绪的源头，存在于对实体的分离的错误感知之中。因为为了要感觉到愤怒的情绪，必须需要有一个愤怒的对象，这个对象必须是被视为是与自我分开的。因此，一个非常简单地答案会是，如果一切的事物都在它们真实的合一的形式中被认识到了，就不会有愤怒了，因为不会有分离的对象。

This is a gross oversimplification of metaphor. It would also serve to disintegrate the entire illusion in which you dwell and other emotions which are judged as positive or helpful would also be dissolved for they too require an object in order to be elicited.

这是一个粗糙的过度简单化地的比喻。它同样会有助于分解你们居住于其中的整个幻象，其他的被评判为正面性或者有帮助的情绪同样也会被分解，因为它们同样也需要一个对象以便于被诱发出来。

However, if anger or other such disquieting emotions is the subject of discomfort at the time then we may suggest that meditations on the true nature of each, that is, the unity beyond the illusion, may be helpful in both the understanding and the dissolving of the same. The dissolving not being a process of elimination or eradication but of absorption and acceptance of the existence within the self and the other self and the acknowledgement that there is a place for this within the self that does not of necessity bring harm. It is the concentration of such matter that may be used in what is perceived to be a harmful manner.

然而，如果愤怒或者其他令人不安的情绪在那个时候是不舒服的原因的话，我们接下来可能会建议，对于每一个人的真实的本性，也就是超越幻象的一体性进行冥想，可能同时在理解和解除同样的情绪的方面是有帮助的。解除不是一个删除或者根除的过程，而是对在自我和其他自我内在之中的存在性的吸收和接纳的过程，以及对于在自我内在之中有一个供这种存在使用的位置的承认，这个位置是不必产生出伤害的。就是对于这样的问题的集中注意力可以在被感觉是一种有害的方式的过程中被使用。

In a similar way that a concentration of what you may view as a harmful chemical that may exist harmoniously in nature is brought into a concentrated form and as such is considered to be what your peoples would call a toxin and may then be used to bring harm to different types of entities, this is a same type of process that operates with emotions such as anger.

用一种类似对你们可能会视为对一种有害的化学物质的提纯的方式，这种可能在大自然中是协调地存在化学物质被带入到一种浓缩的形式中，这样的形式会被认为是你们的人群会称之为一种毒素的事物，它们接着可以被用于将伤害带给不同类型的实体了，这个过程是与诸如愤怒之类的情绪工作的过程的一个相同类型的过程。

The uses of purposes of anger and of other such emotions may be varied according to the desire of the one experiencing them. Their primary use to the seeker is of course to foster further investigation of a knowledge of the self. The uses of the outward expression of such anger may be used also variously. So the expression of such usually takes place in a concentrated form as we spoke of. They are most often utilized by those on the negative path for they are very useful in affecting a greater separation in situations of manipulation and control. So [anger is] that which the negative path uses.

对愤怒和其他的这样的情绪的使用可以是根据一个正在体验到它们的人的渴望而变化的。它们对于寻求者的首要的用途当然是促进对于一种对自我的知晓的进一步的调查研究。对这样的愤怒的外在的表达的使用可以同样也是多种多样地被使用的。因此，这样的表达通常会用一种如我们谈到过的集中的形式发生。它们极其频繁地会被那些处于负面的途径上的实体所使用，因为它们在操纵和控制的情况中在影响一种更大的分离的方面是非常有用处的。因此，愤怒就是负面性的道路使用的事物。

For the positive entity we would suggest that the deliberate and intentional use of such anger would be most probably realized by the positive entity to be not of a helpful nature and therefore would not be likely to be chosen as a manner of expression but more likely would occur as a spontaneous expression of that which is felt within the self in an overwhelming manner. We would suggest that the most likely cause of such a concentration and eruption of this substance, shall we say, would be the lack of awareness of its existence within the self in its more quiet and nontoxic form, shall we say, and that a greater awareness and acceptance of the existence of this emotion in its more natural and absorbed, shall we say, state would be most helpful in the work of the seeker that has concern about the possibility of the

uncontrolled expression of such.

对于正面性的实体，我们会建议，对这样的愤怒的故意且有意的使用会是极其有可能被正面性的实体意识到是不具有一种有帮助的特性的，并因此不会很可能被选择作为一种表达的方式，而更有可能工会作为一种对于在自我内在之中用一种压倒性的方式被感觉到的事物的自发性的表达而发生。我们会建议，这样一种浓缩物和这种，容我们说，材料的爆发的原因极其有可能会是，用愤怒的更为安静且，容我们说，无害的方式缺少对在自我之中的愤怒的存在性的认识，在这种情绪的更为自然且，容我们说，专注的状态中对于这种情绪的存在性的一种更大的认识和接纳，在那个已经担心这样的不受控制的表达的可能性的寻求者的工作中会是极其有帮助的。

The question of control is another issue altogether and quite separate from the process of anger or other emotions. We are aware that control is one of the primary tools of the negative path. Yet to the positive seeker chaos is surely not the desired state. Therefore this is an issue also that will certainly be investigated by any who delve deep enough into the self. We would suggest that the issue for the positive seeker is not so much one of control but one of choice. That choice is only possible when there is awareness and that therefore the path to the availability of choices lies once again through the ever-deepening knowledge of the self and the subsequent awareness and acceptance of what is found in the self.

控制的问题是完全另一个议题，它是与愤怒或者其他的情绪的过程相当不相关的。我们知道控制是负面性的道路的首要的工具中的一个工具。而对于正面新的寻求者，混乱肯定不是被渴望的状态。因此，这同样也是一个将肯定会被任何足够深入地挖掘自我的人所调查研究的议题。我们会建议，对于正面新的寻求者，议题在并非如此多地是一个控制的议题，而是一个选择的议题。选择仅仅是在有一种察觉的时候才是有可能的，因此，通往选择的可利用性的途径再一次是通过越来越深入的对自我的知晓以及其后的对在自我内在之中被发现的事物的认识与接纳而存在的。

When the seeker has reached a point of awareness of, to use the current example, the anger that exists within the self and has accepted that as being a part of the self even as the various chemical components run through your various strata of rock then the seeker will have also a greater awareness of the process of concentration of these substances. These processes then may be observed and the choice will be available as to the continuation of the process and the various means of expressing the same.

当寻求者已经抵达了一个，使用当前的范例，对于存在于自我内在之中的愤怒的认识的位置，并已经接纳那种愤怒是自我的一部分，甚至是流经你的各种各样的岩层的各种化学成分的时候，接下来，寻求者就将会同样也拥有对于这些材料的浓缩的过程的一种更大的认识了。这些过程接下来就可以被观察到，在关于过程的持续性以及表达相同的过程的各种各样的途径的方面，选择就将是可被利用的了。

You ask also about a process of cooling what damage may be caused when such an eruption may occur. The healing of each entity is again another

subject which may be plumbed in depth and we shall comment but briefly at this time. Each entity serves as catalyst for the other and the process of knowing itself. When entities, especially those such as are in this group which are embarked upon the conscious efforts of knowing the self, act as catalyst upon each other the results are never, shall we say, completely unasked for. That is to say, the entity receiving the catalyst is aware of the need for such although this may not be a conscious awareness and is thus given the opportunity for greater knowledge of and acceptance of the self. This is not to attempt to foster any sense of irresponsibility but we feel no danger with that with those of this group for each here is most conscientious about such matters.

你们同样也询问一个对于在这样一种爆发可能发生的时候可能被造成的伤害的冷却作用的过程。每一个实体的疗愈，在一次是另一个可以在深度上被探测的主题，我们将仅仅在此刻简要地进行评论。每一个实体都作为其他实体以及知晓它自己的催化剂而服务。当实体们，尤其是那些诸如在这个团体中的实体，开始着手知晓自我的有意识的努力，并作为相互彼此的催化剂行动的时候，结果从未是，容我们说，完全未被请求过的。也就是说，正在接收到催化剂的实体是察觉到对这样的催化剂的需要的，虽然这可能不是一种有意识的察觉，并因此被给予了对自我的更大的知晓和接纳的机会。这不是尝试去培养任何的不负责任的感觉，但我们感觉到那一点对于这个团体中的人是没有危险的，因为在这里的每一个人都对于这样的问题是极其认真负责的。

The healing process, in essence, lies with each individual. The one who feels they have caused harm have need of healing and the one who feels they have received harm have need of healing also. Ultimately each entity must do the work of healing the self. It may be possible for entities who work together in harmony to extend to the other the open heart, the understanding mind, the statement of loving intent that may facilitate such self-work in healing. But ultimately the responsibility is with the self.

实质上，疗愈的过程是存在于每一个个体身上的。一个感觉到他们已经造成了伤害的实体会拥有疗愈的需要，一个感觉到它们已经受到了伤害的实体同样也拥有疗愈的需要。最终每一个实体都必须进行疗愈自我的工作。对于一同协调一致地工作的实体，去将可能会促进在疗愈中的这样的自我工作的开放的心、理解的心智以及对充满爱的意图的陈述延伸到其他人的身上，这可能是有可能的。但是最终，责任是对自己的责任。

The popular, shall we say, concept of healing seems to imply a reversal of whatever action has taken place so that the effect is as if it never happened. We would suggest to you that the true nature of healing is rather the process of absorption, acceptance and ingestion, shall we say, into the self of whatever concept is being offered. This dissolution and acceptance into the self then is the nature of the process of healing rather than the eradication of the perceived harm. We realize this concept is somewhat at variance with those concepts commonly held within your society and would suggest that each look within the self for the verification of such, as always.

疗愈的，容我们说，大众化的观念看起来似乎暗示了一种对于无论什么已经发生

了的行为的反转，这样效果就如同它从未发生过一样。我们会向你们建议，疗愈的真实特性毋宁是将无论什么正在被给予的观念，容我们说，吸收、接纳和消化进入到自我的过程。那么，疗愈的过程的特性就是这种溶解并接纳到自我之中，而不是对被感觉到的伤害的根除了。我们意识到这个观念与那些在你们的社会中被普遍相信的观念是有些不一致的，这个观念会建议每一个人都在自我内在之中寻找对这样的疗愈的证实。

We urge each to take from our words only that which rings true to the self and to set aside all else, perhaps for another time, perhaps never. We would at this time transfer the contact to the one known as Jim and will be happy to continue with any further questions upon this subject or any other. We thank this instrument and this group and leave this instrument now in love and light. We are those of Q'uo.

我们敦促每一个人都从我们的言语中仅仅拿走那些对自我听起来是真实的部分，并将所有其他的都放在一边，也许是下一次使用，也许永远都不再使用。我们会在此刻将这个接触转移到被知晓为 Jim 的实体，并将很高兴藉由在这个主题上或者任何其他主题上的任何进一步的问题继续。我们感谢这个器皿和这个团体，并在爱与光中现在离开这个器皿。我们是 Q'uo。

(Jim channeling)

(Jim 传讯)

I am Q'uo, and greet each again in love and in light. At this time we would ask if we may further speak upon any topic if there is a query yet remaining upon the mind.

我是 Q'uo，我再一次在爱与光中向各位致意。在此刻我们会请问，是否在任何主题上有依旧留在头脑中的一个问题是我们可以发言的。

Questioner: First of all, thank you. There is an aspect that especially interests me because I'm used to being very honest, even to the point of bluntness and I discovered that when the anger hit me that I had two choices, either to sulk and pout and be silent and repress it. I mean I couldn't keep it in check. There was no way I could do that (inaudible) but I wanted to say things because I wanted to express my opinion on it. I wanted to hurt somebody else. It's a real foreign feeling for me. And there was nothing true that I could say that would do this for me so the only thing that I could do was to think things that I virtually knew at the time were untrue and I played the victim but it was a means of taking this thing that felt like a real poison and getting it out of my system. When the communication is definitely not going to be true in terms of the (inaudible) it seems like it's better to say false things than to say nothing and let it go on longer. What is the best way not to tell the truth if you don't have any choices but to tell a falsehood if you're angry because whatever your trying (inaudible) true. Is that still better? It seems to be still better than being silent and sulking and not being able to (inaudible). But why is there a need to say lying hurtful things when the anger is there? Why doesn't the truth, which is just that a person's upset, why doesn't that satisfy the

(inaudible)?

提问者：首先，感谢你们。有一个面向尤其让我感兴趣，因为我习惯于非常诚实，甚至到了直率的程度了，我发现当愤怒冲击我的时候，我有两个选择，要选择去生气，要么选择去不高兴、沉默并压抑它。我的意思是，我无法约束它。没有任何方式我能够进行那个（听不见），但是我想要说事情，因为我想要对它表达我的观点。我想要伤害某个其他人。这对于我是一种真正陌生的感觉。我能够做的事情中是没有任何正确的部分是会适合我进行这个工作的，因此，唯一我能够做的事情就是去思考那些我在不正确的时刻实际上知道的事情，我扮演受害者，但是那是一种让这个事情感觉起来就好像一种真实的毒药并将它从我们的系统中驱赶出去的途径。当沟通交流在（听不见）的方面肯定是将不会有效的时候，看起来似乎去说那些虚假的事情是比什么都不说并让它继续更长时间是要更好的。如果你没有任何的选择而仅仅是要去所一个虚假的事物，如果你是因为无论什么你的尝试（听不见）真实而是愤怒你的，不去讲述真实的事物的最佳的方式是什么呢？那仍旧是更好的吗？相比静默、不高兴并无法（听不见），它看起来似乎仍旧是更高的。但是为什么在有愤怒存在的时候会有一种需要去说欺骗的伤害的事情呢？为什么真实的事物，也就是一个人的心烦意乱，为什么那没有让（听不见）感到满意呢？

I am Q'uo, and are aware of your query, my sister. The emotions that culminated in the expression of anger for you yesterday are emotions that have taken some time to find their fullest flower, shall we say. It was not just the experience of just a moment but the experience of a lifetime of feeling that you had been abandoned and that there was no other entity that could give you the comfort that you sought.

我是 Q'uo，我理解了你的问题，我的姐妹。在你昨天对愤怒的表达中被积累起来的情绪是那些已经花费了一些事情来找到它们，容我说，最完全的绽放的情绪。它不仅仅是就是那一瞬间的体验，而是对于你已经被抛弃并没有其他的实体能够将你所寻求的安慰给予你的一生的感觉的体验。

When one feels emotions that are of such a deep nature and which have been worked upon in a conscious fashion for a significant portion of the incarnation and when there is a trigger that is seemingly unrelated it is well to go, shall we say, with the flow of the emotions and to speak in a spontaneous fashion so that whether what is said makes sense or not, it is said with the true feelings that generate the words. This allows a beginning, an entry, into the deeper emotions which are more to the point or the heart of the experience. 当一个人感觉到具有这样一种深入的特性并已经用一种有意识的方式在其上工作了这次投生的一个相当大的部分的情绪时候，当有一种在表面上无关的触发物的时候，容我说，去跟随那些情绪的流动并用一种自发性的方式来说话，这是很好的，这样，无论被说出来的事物是否是有道理的，它是带着产生出那些言语的真实的感觉被说出来的。这会允许一种开始，一个进入到更为深入的情绪的入口，这些更为深入的情绪是更加准确或者是就是体验的中心的。

It is well of course in such situations that one have at one's disposal or at one's service an other self which is willing to work with the self in this matter. The great fear of each of your experiences of anger is that there will be a further

enraging of the experience, not only for the self but for the other self, and a further confusing of the catalyst that has brought the both of you together in this culmination of emotion. It is very, very helpful to be able to express freely to another self that which is upon the mind or of one's heart, shall we say, and to explore the ramifications. For in almost every instance your conversation and thought processes proceed upon a symbolic or surface level so that what is really the genesis of the feelings may be hidden both to the one who speaks and to the one who listens. This is the great value of communication and dedication: perseverance of communication.

在这样的情况中, 有一个乐意于在这个问题上与自我一同工作的其他的自我供其支配或者进行它的服务, 这当然是很好的。对于你们的每一个愤怒的体验的巨大的恐惧时, 将会有一种更进一步的对体验的狂怒, 不仅仅是对自我, 同样也是对其他自我的狂怒, 以及将会有对已经将你们两个人一起带入到情绪的顶点的催化剂的一种更进一步的混淆。能够自由地向在一个人的头脑中或者, 容我们说, 在一个人心中的另一个自我表达, 并探索衍生物, 这是非常非常有帮助的。因为在几乎每一个你们的交谈的场景中, 想法的过程都是在一个象征性或者表面的层次上进行处理, 因此感觉真正的起源可能是同时对那个说话的人和那个聆听的人都是被隐藏起来的。这就是沟通交流和奉献的巨大的价值了: 对沟通交流坚持不懈。

This will allow you to uncover other areas of your experience that are more fundamental that have been sown with a certain seed that has not been fully exposed to the light of the sun that it might grow in a natural way and produce a fruit that is obvious and easy to appreciate. The emotions that are deeper and which are often the true cause of an outburst of anger are those seeds which have not received the full light of the sun, the full light of one's conscious attention and recognition of the kind of seed that has been planted. Who has planted the seed and who has tended the seed as the gardener? Thus, we do not recommend the repressing any emotional experience, even that of anger unless the entity with whom one is expressing these energies is, because of being a stranger or being too young to understand, unable to partake in the experience without suffering on its part great confusion or misapprehension of a gross nature.

这将会允许你揭露你的体验的其他的更为基础性的区域, 它们已经用一定的种子被播种过了, 而种子尚未完全被暴露在太阳的光之中以便于它可以用一种自然而然的方式生长并产生出一种明显且易于欣赏的果实。更为深入的且经常就是一种愤怒的爆发的真实的原因的情绪, 就是那些尚未接收到太阳的完全的光、接收到一个人的有意识的注意力的完全的光, 以及对那种已经被种植的种子类型的认可的种子。谁已经种下了种子, 谁已经作为园丁照料了种子呢? 因此, 我们并不推荐压抑任何的情绪性的体验, 甚至是愤怒的体验, 除非一个人正在向其表达这些能量的实体, 因为是一个陌生人或者太过年轻以至于无法理解, 而无法在不因为在它的部分上的巨大的混淆或者对于一种恶劣的特性的错误感知而受苦的情况下参与到这种体验中。

We find that the experience of the anger is fortunately in this case that which is experienced with those that are more closely known to and aligned with the self as the self and other selves seek to relate in a manner which is intimate

and compassionate and is so on a stable basis. Thus, we would recommend that the spontaneous expression of all emotions is that which is most helpful in what you call the long run so that these expressions of emotion become the point at which you begin to delve more deeply into the experience with an other self that is compassionate and understanding concerning your needs and your fears.

我们发现在这种情况中，随着自我和其他自我寻求去用一种亲密且富有同情心的，并因此是在一种稳定的基础上的方式关联在一起，愤怒的体验不幸地就是那个在那些与那些更为熟知且与自我结盟的人身上被体验到的事物。因此，我们会推荐，对所有的情绪的自发性的表达就是在你们所称的长跑中最有帮助的事物了，这样那些情绪的表达就会成为一个你可以从其上开始去更为深入地研究与一个富有同情心并理解你的需要和你的恐惧的其他自我之间的体验的位置。

Is there a further query my sister?
我的姐妹，有一个进一步的问题吗？

Questioner: (Inaudible). Would doing something like saying, "I know these are all lies," (inaudible).

提问者：(听不见)。做某种事情，诸如说，“我知道这些都是谎言，”(听不见)。

I am Q'uo, and am aware of your query, my sister. We find that in your illusion it is difficult in the great coloration of emotion called anger to operate at such a rational level as to be able to discern that which is true and that which is not true in the moment that the anger is experienced. Or if one were able to do this, the great energy of the anger would be blunted insofar as the realization of what was being said was untrue. Whether what is felt and said is true or not is relatively unimportant in the moment of the expression of the anger. It is well to express that which is, shall we say, on the tip of the tongue and that which wishes to rush from the mouth and from the heart. Then the process of sorting and evaluation may begin by looking at all that was said, even those areas of expression which one later determines to be untrue. For that moment of anger in that particular experience may yet hold some value for the self as one relates these speakings to earlier experiences or other experiences within the incarnation, so that there may be a kind of following of a trail of that which was spoken so that there might be a possibility of gaining greater understanding as this trail is followed and discussed and shared in open fashion with the other self.

我是 Q'uo，我理解了你的问题，我的姐妹。我们发现在你的幻象中，在被称之为愤怒的情绪的巨大的染色之中，很难去在这样一种你在那个愤怒被体验到的时刻之中是能够在其上分辨什么是真实的事物，什么不是真实的事物的理性的层次上去运转。或者，如果一个人能够做到这一点，愤怒的巨大的能量就会在对于正在被说的事物是不真实的领悟的范围内被减弱了。是否被感觉到和被说出来的事物是真实的，这在那个愤怒的表达的时刻之中是相对不重要的。去表达，容我们说，脱口而出的事物，以及希望从嘴巴并从心中冲出来的事物，这是很好的。接下来，分类和评估的过程就可以藉由检查所有已经被说出来的事情，甚至是那些一个人在之后被确定是不真实的表达的区域而开始了。因为在那个特定的体验中

的愤怒的时刻是可能随着一个人将这些话语与之前的体验或者在投生中的其他的体验关联起来而对于自我是拥有某种价值的，这样就可能会有一种类型的对于一条之前被谈到过的小路的跟随了，这样，随着这条小路被跟随，并用一种开放的方式与其他自我被讨论和被分享，就可能会有一种取得更大的理解的可能性了。

Is there another query, my sister?
我的姐妹，有另一个问题吗？

Questioner: No, I really thank you (inaudible).
提问者：没有了，我真的感谢你们（听不见）。

I am Q'uo, and we also thank you, my sister, for your query and for your dedication. Is there another query at this time?
我是 Q'uo，我们同样也为你的问题并为你的奉献而感谢你，我的姐妹。在此刻有另一个问题吗？

(No further queries.)
(没有进一步的问题。)

I am Q'uo, and we are once again most grateful for your invitation to us to join your group and to work with the instruments that are present. We find that the one known as K is becoming more flexible in her ability to receive and to transmit our thoughts, doing so in a manner which suggests that the confidence in this process is building even upon the subconscious levels in spite of any conscious doubts. This is due to the basic trust in ...
我是 Q'uo，我们再一次对于你们邀请我们加入到你们的团体并于在场的器皿一同工作是极其感激的。我们发现被知晓为 K 的实体在她接受和传递我们的想法的能力中正在变得更为灵活，她正在用一种暗示了在这个过程中，无论有什么样的任何有意识的疑虑，信心都是正在被建构在潜意识的层次上的方式这样做。这是由于基础的信任.....

(Tape ends.)
(磁带结束。)

July 19, 1991

1991-07-19 人际关系的互动

Group question: We'll be looking at the question today of how does one look at and interact with people, especially friends and family that you are closely associated with, that you have disagreements with and perhaps even a dislike with and for. I would hate to leave all those prepositions at the end of a phrase, but I don't know where else to put them, so, I guess that'll do it.

团体问题：我们今天一直在检查关于一个人如何观察并与人进行互动的问题，尤其是你与其有紧密联系的朋友和家庭，你会与他们有不同意见，也许甚至会对他们有一种不喜欢。我不喜欢在一个措辞的结尾留下所有那些介词，但是我不知道要在什么别的地方安放它们，因此，我猜想，那样就行了。

(Carla channeling)

(Carla 传讯)

I greet each of you this morning in love and light. We thank you once again for the opportunity to be called to this group and to work with you, for we feel a great sense of harmony and comradeship with those of this group who, as we, are focused in the will and the desire to search for whatever truth may be discovered out of the mystery. Each is aware that this is a progressive process. That truth is not static. That as each portion of the mystery is seemingly discovered other vast unknown regions are disclosed, apparently beyond the nature of those seeking.

我在这个早晨在爱与光中向你们致意。我们再一次为被呼唤到这个团体并与你们一同工作的机会而感谢你们，因为我们对于这个团体中的那些和我们一样，聚焦于寻求无论什么可以从神秘中被探索出来的真理的意志与渴望的人们感觉到一种极大的协调感和同志友谊。每一个人都察觉到有一个发展的过程。真理不是静止的。随着神秘的每一个部分在表面上被探索了，其他的巨大的未知的区域就会被揭露出来，那个区域很明显是超越那些寻求的特性的。

So that the process, or the goal, is not one of attaining the truth or discovering the mystery, but rather becoming aware of the harmonies and balances that exist within the self at each moment. These vary from moment to moment. The apparent nature of the self, in terms of perceived awareness, varies from moment to moment. Thusly, there is much flexibility required of the seeker, for when a particular truth or belief system or particular awareness is grasped tightly and applied to each situation that is encountered, then it becomes dogma and force is required in its application over a much wider area than was intended. This has been experienced and encountered in various ways by each here. Therefore we request, as always, that those hearing our words sift them as a grain that is harvested, taking to the self those truths that resonate with your harmonies and balances at the present moment, and allowing the rest to sift through the fingers as the chaff, as that which simply does not apply.

因此，过程或者目标，不是一个去获取真理或者探索神秘的过程或者目标，而毋

宁是开始察觉到在每一刻在自我内在之中的和谐与平衡。这些和谐与平衡会在每时每刻改变。因此，寻求者会需要有大量的可塑性，因为当一个特定的真理或者信念系统，或者特定的认识被仅仅抓住并应用于每一个被遭遇到的情况的时候，接下来它就会成为教条，在它的应用中被要求的力量，相比它被打算的，是覆盖了一个远远更大的区域的。这已经被在这里的每一个人用各种各样的方式体验到并遭遇到了。因此，我们一如既往地请求那些聆听我们的言语的人，如同筛选被收割的谷物一样地筛选我们的言语，将那些与你在此刻的和谐与平衡有共鸣的真理留给自己，并同时允许其他的如同谷壳一样，如同单纯地并不适用的事物一样，从指尖筛除出去。

You ask for information this morning about how to deal with those other selves which are encountered in a close fashion in life. In any relationship with an other self there is even more room for variance in truth than in dealing with just the perceived self proceeding from moment to moment, for not only are one's own ever shifting balances to be contended with, but there are also the equally shifting and much less known balances of the other self. Therefore, we may only offer information of a very general nature in this regard, for the specific dealings with other selves will always be unique to the self and the other self involved and the very moment of interaction.

你们在这个早上询问关于如何与那些在生命中用一种亲密的方式被遭遇到的其他自我打交道的信息。相比仅仅与在每时每刻都在行动中的被感觉到的自我打交道，在任何与一个其他自我的人际关系中实际上会有远远更大的变化的空间，因为一个人不仅仅要与他自己的不断变化的平衡进行抗衡，同样也会有其他自我的同等地变动的和更少被知晓平衡。因此，我们在这方面仅仅可以提供具有一种非常一般性的特性的信息，因为具体与其他自我打交道，对于自我、被涉及到的自我以及那个互动的时刻，将会一直是独一无二的。

There is information which we do feel may be of help in this regard. First of all is the knowledge of the true nature of unity that is beyond the illusion within which you now work. There is no separation between self and other self. Secondly, each self and other self is within the illusion a manifestation of a portion or facet of the One. This portion or facet also contains within itself various portions or facets or blendings of energies, so that while the manifestation of the self may be perceived to be changing at various times, it is still reflecting different aspects of all that there is. Each other self is doing precisely the same thing though the appearance may seem to be completely different as the other self is like the self, reflecting aspects of the one, so the other self is also reflecting aspects of the self.

会有我们确实会觉得在这个方面可能会有帮助的信息。首要的信息是超越你们现在在其中工作的幻象的一体性的特性的知识。在自我和其他自我之间没有分离。其次，每一个自我和其他自我都是在太一的一个部分或者一个面向的一个显化物的幻象之中的。这个部分或者面向同样也在其自身内在之中包含了各种各样的能量的部分、面向或者混合，因此，虽然自我的显化物可以被感觉到是在不同的时刻是正在改变的，它仍旧是在映射一切万有的不同的面向。每一个其他自我都在做精确地完全相同的事情，虽然表象可能看起来似乎是完全不同的，因为其他自我是与自我一样，正在映射出太一的面向，因此，其他自我同样也在映射自我的

面向。

Each here is aware of the function of self and other self as mirrors for the other in the process of the seeker of knowing, accepting and balancing itself. Thus, when one encounters an other self with which one has difficulty, the ultimate cause of the difficulty will always be the difficulty in perceiving the absolute unity of all and, more on the level of the illusion, the lack of ability to accept the self fully, as manifested currently by the other self.

每一个在这里的人都察觉到，在寻求者知晓、接纳和平衡它自己的过程中，自我和其他自我作为对于另一方的镜子的机能。因此，当一个人遭遇到另一个它与其遇到了困难的自我的时候，困难的终极的原因将一直都是在感知万物的绝对的一体性的方面的困难，在幻象的层次上，原因更多是，缺少去完全地接纳自我就是当前被其他自我显化出来的样子的能力。

When one encounters another self with whom one is having difficulty we would suggest, on a more long term basis, shall we say, meditations on the concept of unity, and specific concentrated periods of contemplation on the aspects of the self called up by the other self that are experienced as unacceptable, and the specific exercises in balancing and accepting that each has found most appropriate for one's own use, for these differ with each entity.

当一个人遭遇到另一个它正在与其遇到困难自我的时候，我们会建议，在一个更为长期的基础上，容我说，对于合一的观念进行冥想，对被其他自我唤起的自我的那些被体验为无法接受的面向的明确的集中沉思的时期，以及在平衡和接纳每一个人已经发现最为适合于它自己使用的事物的方面的具体的练习，因为这些事物对于每一个实体都是不一样的。

In the case where one experiences an other self as draining the energy or continually presenting those types of negatively perceived energies that are difficult to deal with, we may also suggest that it is helpful to protect the self, and again there are varying ways of performing this task.

一个人在其中将一个其他的自我体验为让能量耗尽或者持续性地呈现出那些用负面性的方式被感觉到的难以处理的能量的类型的情况，我们同样也建议，去保护自我是有帮助的，再一次，会有进行这个工作的可变的方式。

At this time we will transfer this contact to the one know as Jim as this instrument is having some increasing difficulty maintaining this contact. We are known to you as those of Q'uo, and leave this instrument in love and light.

在此刻，我们会将这个接触转移到被知晓为 Jim 的实体，因为这个器皿在保持这个接触的方面正在遇到某种不断增加的困难。我们是你们知晓的 Q'uo 原则，我们在爱与光中离开这个器皿。

(Tape ends.)

(磁带结束。)

July 21, 1991

1991-07-21 知晓与提问

Group question: Questions were asked about how any seeker of truth might use various ways or techniques to know the Creator. So what we would like to know is what techniques to use, what any being may use to mirror the supreme presence of the Creator within his or her consciousness and how does this mirroring of the Creator within the individual consciousness aid us in our service to others, or how is it a part of that service to others that is really the determining factor for the harvest? Elaborate upon the techniques that beings may use to connect with or to mirror the supreme presence.

团体问题：问题是被问及任何真理的寻求者如何才能使用各种各样的方式或者技巧来知晓造物者。因此，我们想要知道的事情是，要在他或者她的意识中映射造物者的至高的存在，要使用的技巧是什么，可以使用的任何的存有是什么，这种对在个体意识中的造物者的映射是如何在我们对他人的服务中帮助我们的，或者它如何成为服务他人的一个对于收割真正决定性的要素的？请在关于存有可以使用以与至高存在连接或者映射至高存在的技巧的方面进行详尽的阐述。

Carla: OK, the chant that I will teach you is ... you can use all different words with it; and I'll say a few and if anybody has a few we will just go on for a while. I like to chant for enough time that it does change the vibration, maybe nine, ten, something like that. The words to it are:

Carla: 好的，我将会教导你们的颂歌是.....你们能够对它使用所有不同的词语，我将会说一些，如果任何人有一些颂歌的话，我们将继续进行一会儿。我想要吟咏足够的次数，以便于它确实改变了振动，也许是九次，十次，某种类似那样的事情。它的歌词是：

Love is flowing like a river
爱如同一条河流一样流动。

Flowing out through you and me
流出来经过你和我

Spreading out into the desert
分散进入到沙漠之中

Setting all the cactus free.
解放所有的仙人掌

And you can say "Peace is flowing a river," etc. Bliss, faith, hope, light and so forth. Anybody that wants to sing one is welcome to stick one in at the beginning, otherwise I may just keep hitting back on "love" from time to time. 你们可以说，“平安如同一条河一样流动，”等等。狂喜、信心、希望、光，诸如此类。任何想要唱一首的人都欢迎将一个词语插入到开始的位置，不那样的话，我可能仅仅会持续一次又一次返回到“爱”

(Group chanting.)
(团体吟咏。)

(Lord's prayer.)
(主祈祷。)

(Carla channeling)
(Carla 传讯)

We are the principle known to you as Q'uo, and we greet you in the love and in the light of the one infinite Creator. It is a great blessing for us to be called to your group at this time and we bless and thank each whose desire for the truth cannot be denied when we come together in one bright circle of light to seek that truth. We, too, are pilgrims on the path of truth, and we, as you, make many errors; we are not infallible. We ask you not to think of us as authorities but as fellow travelers. Perhaps our feet have moved through more dust, perhaps we have experienced more, but still the Creator is a mystery. So how can we ask you to trust us as an authority? Nay, my friends, trust your own hearts, for if it is your truth, you will not learn it; you will recognize it. If you do not recognize it, release it, for we would not be a stumbling block before you.

我们是你们知晓的 Q'uo 原则，我们在太一无限造物者的爱与光中向你们致意。在此刻被你们的团体呼唤对我们而言是一种极大的祝福，我们祝福并感谢每一位，当我们聚集到一起在一个明亮的光圈中来寻求真理的时候，每一个人对真理的渴望都是无法被否定的。我们同样也是在真理的道路上的朝圣者，我们和你们一样会犯很多的错误，我们不是不会犯错的。我们请你们不要将我们视为权威，而是视为同伴的旅行者。也许我们的双脚已经穿越了更多的尘埃，但是，造物者仍旧是一种神秘。因此，我们怎么会要求你们将我们作为一个权威来信任呢？不会的，我的朋友们，相信你们自己的心，因为它就是你的真理，你将不会学会它，你将会认出它。如果你没有认出它，释放它，因为我们不愿意成为一块在你们前方的绊脚石。

You ask this evening how we may better know the Creator, we being those of several densities. Let us go back to the assumption implicit in this question, that is, that the Creator can be known. What is it to know? What things do you know? If you gaze at what you know, you find yourself dealing in quantities and measures, things that can be touched and counted. Thus, you can say, "I know I have three apples," "I have a piece of paper." Yet, this knowing does not satisfy the consciousness within the grasp of each of you. Each of you knows that that which is called knowledge is not knowledge; it is observation, and it can be used to create many, many gadgets, to fuel a technology, yet what does that technology know?

你们今晚询问我们如何更好地知晓造物者，我们是由具有数个密度的实体组成的。让我们返回到在这个问题中隐含的假设，那个假设即，造物者是能够被知晓的。要知晓的是什么事情呢？你们知道什么事情呢？如果你凝视着你做的事情，你会发现你自己正在与数量和度量，以及能够被触及并被数算的事物打交道。

因此，你们能够说，“我知道我有三个苹果，”“我有一张纸。”然而，这种知晓不会让在你们每个人的掌控范围之中的意识感到满意。你们每个人都知晓被称之为知识的事物并不是知识，它是观察，它能够被用来创造许许多多的小工具，为一种技术供应能量，而那种技术知道什么呢？

The basis upon which technology is built is observation. That which lies behind the observation is unknown. Mass has never been seen under the microscope. There is absolutely no way to explore absolute objectivity, for without an observer there is no knowledge of any experiment. No one has yet been able to explain or know gravity. No one understands or knows the so-called speed of light, why it is apparently a constant. Magnetism and electricity are also fields which are in some ways inexplicable.

技术被构建于其上的基础是观察。存在于观察背后事物是未知。质量从未在显微镜下被看到过。绝对没有去探索绝对的客观性的途径，因为在没有一个观察者的情况下，就没有对于任何的实验的知识。没有任何人能够去解释或者知晓重力。没有任何人理解或者知晓所谓的光速，以及为什么它明显是一个常数。磁性和电性同样也是以某种方式无法解释的事物。

What do you know? Let us look a bit deeper. Move, each of you, from the mind that is in your brain. Relinquish it and think courteously, gently, and with the skill of a suitor, to pay court to your heart, for it is the unconscious and silent wisdom of the heart that gives to an entity its closest experience to that of knowing. Within the illusion in which you enjoy yourselves at this time, nothing can be known. The sooner the seeker becomes aware that the truth will beckon ever onward, the sooner the seeker can set to rest the hunger for proof which so often leads to a debasing of the pure love of the truth. Relinquish your hold upon the need for proof, for that which is proof is proof within an illusion. Would you wish to know something in the illusion, for all that you know in the illusion is an illusion. Or would you wish, rather, to gaze straightway at the mystery that is not known and know that you are tabernacling with that mystery; that you live in that mystery and in a very central sense you are that mystery which is Creator and creation.

你知道什么呢？让我们更为深入一点查看。你们每个人都是从你的大脑之所是的心智开始移动的。放开它，有礼貌地、温柔地，藉由一个求爱者的技巧，考虑向你的心求爱，因为给予了一个实体它与知晓的事物之间最亲密的体验的事物正是无意识和心的静默的智慧。在你们在此刻享受你们自己的幻象中，没有任何事情是能够被知晓的。寻求者越快开始察觉到真理将会不断在前方招手，寻求者就会越快能够平息对于证据的渴望，这种渴望会如此频繁地导向一种让对真理的纯净的爱的品质的降低。放开你对证据渴望的紧握不放，因为证据之所是的事物是在一个幻象中的证据。你是希望去知晓某个在幻象中的事情吗，因为所有你在幻象中知道的事情都是一个幻象。或者你宁可希望去直接注视着那种不被知晓的神秘并知晓你是与那种神秘共处至圣所之中的，你是活在那种神秘之中，且在一种中心的意义上，你就是那种造物者和造物之所是的神秘。

Listen with your ears to all that you hear at this moment in time: the subtle inhalations and exhalations of your brothers and your sisters in light, the

songs of the small animals, the gentle whirl of the cooling fans; for some who are sensitive, even the hint of a heartbeat heard in the ear, a pulse felt, the energies of this circle. How many things there are to apprehend in this one moment! It is normally thought that one knows what one knows by the process of observation. But let us look carefully at this, for we would ask you above all things to be stewards of your attention. How do you pay attention to your incarnation? All of these things that we described to you were probably not part of what you were aware of knowing at the moment at which we described all the sounds.

用你的耳朵来聆听所有你在此刻在时间中听到的事物：你的兄弟和你的姐妹们在光中的吸入和呼出，小动物们的歌曲，风扇的温和的呼呼飞转，对于一些敏感的实体，甚至还有在耳朵中被听到的一种心跳的痕迹，被感觉到的一种脉搏，以及这个圈子的能量。在这一刻之中有多少事情是要被理解的呀！通常认为，一个人会藉由观察的过程知晓它知晓的事物。但是，让我们仔细观察这一点，因为我们会首先请你们成为你的注意力的管理员。你是如何留心注意你的投生的呢？所有这些我们向你们描述的事情很可能都不是在那个我们描述所有的声音的时刻你们察觉到你们所知晓的事物的一部分。它们在任何方面都不是对于你的生存是重要的，它们仅仅是伴随这你们对于如此好心地与我们交谈的目的的附加事件。而所有那些事情都存在于你的心智的母体之中，不仅仅是现在存在，同样也是永恒地存在的。所有已经发生在你身上的事情，所有你已经接收到的事物，所有你将体验到的事物，都是你之所是，永远的你的无限的存在的一个小小的部分。因此，你们每一个人都是一个知晓的人吗，那个行动是你会描述为你自己的行为吗？也许你们会理解，为什么我们会请你们从成为一个知晓的人的位置往后拉，并询问你自己，是否去探索成为一个询问的人是更好的，因为相比问题，答案只拥有非常少的意义。

What questions move you, my children? Can you not see that you spend your attention like money, yet, unlike money you are not often thrifty; you are not often listening with your spiritual ears open. Why is that? In this western culture we may suggest that one reason is the great emphasis upon accomplishing the visible tasks. This entity would call this distortion the "work ethic," and this entity itself is less and less a slave to the work ethic, but certainly still highly distorted towards valuing actions above essence—the essence of intention and desire, of passion, for there is a quest for truth. It is not the truth to be proven, it is not the truth to be trotted out, elegant and set before all, tidy and finished forever. Truths come and they go, and they are useful for one person only. Each of you will find some truths to last for years, incarnations; other truths to last a week or a month or a year.

我的孩子们，什么问题推动了你呢？难道你们看不到，你们如同花费金钱一样地花费你们的注意力，与对金钱的节俭不一样，你们对于注意力并非经常是节俭的，你们并非经常藉由你们开放的灵性的耳朵来聆听。那是为什么呢？在这个西方的文化中，我们可以建议，一个原型是被放置在完成可见的任务上的巨大的重要性。这个实体会称呼这个扭曲为“工作伦理”，这个是实体自己就越来越少地是一个工作伦理的奴隶，但是肯定地，这个实体仍旧是高度朝向重视行动高于实质而扭曲的——这种实质即意图和渴望的实质，热情的实质，因为会有一种对真理的追寻。不是真理要去被证明，不是真理要被优雅地领出来，被整齐地安放在一切的

前面，并永远地被完成了。真理出现，真理消失，它们仅仅是对于一个人是有用处的。你们每个人都将会发现，一些真理会延续数年，数个投生，其他的真理会延续一周、或者一个月、或者一年。

So, let us move back to beyond the need to know and prove, and investigate the processes of perception. When you have heard, felt, seen, smelled, tasted, touched your environment, a moment has occurred, the present moment. You have chosen that which you will notice and examine. Day upon day, and moment by moment, you will notice what has moved you. This you will discover for yourself the kind of mind that you have to this point created. For you see, as fields of consciousness you are stewards of this biocomputer; you are stewards of what you perceive and stewards of your actions, whether they are creative or reactionary.

因此，让我们返回到超越去知晓和证明的需要，并探索感知的进程。当你已经听到、感觉到，看到，闻到，尝到并触碰到你的环境的时候，一个时刻就已经出现了，下一刻。你已经选择了你将会注意到并检查的事物。一天接一天，一刻接一刻，你将会注意到什么事物已经推动了你。这样，你就将会为你自己发现那种你在这个位置上已经创造出来的心智的类型了。因为你看，作为意识的领域，你就是这个生物电脑的管理员，你就是你感觉到的事物的管理员，以及你的行动的管理员，无论它们是创造性的还是倒退的。

So what happens after you have heard all the things that you do not pay attention to? Perhaps someone has entered the door; this, then, is the next perception, this is your choice. You have chosen to observe this one thing. Before you can form a mental thought about it, you will, willy-nilly, be informed by all your biases concerning that which you have noticed. What is your attitude toward the entity who has entered? How has that entity been a catalyst for you? In what way have you distorted an emotionally neutral occurrence? There is a palpable pause between the first sense consciousness, and your consciousness' willingness to take on a mental formation in relation to the present moment. Has it occurred to you that you can be stewards to the extent that you may choose more wisely the sense perceptions to which you wish to pay attention? Have you thought, perhaps, to investigate those things which cause you to generate biased observations rather than emotionally neutral ones or balanced ones?

因此，在你已经听到所有那些你并未注意到的事情之后，发生了什么事情呢？也许某个人已经进门了，接下来，这就是下一个感知，这是你的选择。你已经选择去观察这一个事情了。在你能够在它周围形成一种心智上的想法之前，你将会，无可奈何地，被所有你在关于你已经注意到的事物的方面的偏向性所告知。你对于那个已经进入的实体的态度是什么呢？那个实体已经成为了你的一个催化剂了吗？你已经用什么样的方式扭曲了一种在情绪上是中性的遭遇了呢？在最初的感觉的意识和你的意识乐意于呈现出一种与当下一刻有关联的心智的形态之间，会有一种可触摸得到的中断。你能够成为管理者以至于你可以更为智慧地选择你希望去注意的感知的观念，这已经发生在你身上了吗？也许，你已经考虑去探索那些使得你产生出有偏向性的观察的事情，而不是在情绪上是中性的事情或者是平衡的事情了吗？

This is indeed possible and is part of the discipline of the personality that will deliver to you a more lucidly working partnership betwixt consciousness and the mental and bodily complexes which carry that consciousness about within your incarnation.

这确实是有可能的，这是人格锻炼的一部分，它将会会向你传递一种在意识和在你的投生中携带着那个意识四处移动的心智与身体复合体之间的更为清晰地工作的伙伴关系。

Perceive, then, that you are both less powerful than you think—in that you will not perceive all that you can perceive—but see also that you are more powerful than you may think you are, for you can be creators of those thoughts, attitudes and actions which you choose when you see the catalyst and sense perceptions and biases within yourself which resonate in the present moment.

接下来，感觉你是比你认为的较不强有力的——因为你将不会感知所有你能够感知的事物，但却同样也看到你是比你可能认为的更加强有力的，因为在你看到催化剂、感觉的观念以及在当下一刻之中产生共鸣的在你自己内在之中偏向性的时候，你能够成为那些你选择的想法、态度、和行动的创造者。

Now, all of this has been discussion of activities. The portions of these exercises all take a great deal of practice, persistence and devotion. Yet, it is beyond them that the heart of your question lies. You are perhaps familiar with the words which the Master known as Jesus has been said to have said: "I am the way, the truth and the life." Let us look at the entity who said this. This entity spoke always in parables, never plainly. This entity taught by telling stories, by suggesting mental formations and biases that went beyond the words which were used. Moreover, this entity often said "When you hear me, it is not I who speak, but the Father within me." Would this entity then have said "I am the way," or would this entity have made a small pun, perhaps a slightly irreverent one, upon the name of the Deity as this entity knew that name? For the name of the unnamable Deity to the one known as Jesus was a word formation which translates, roughly, "I AM." In fact, it says it twice: "I am that I am."

现在，所有这些都已经是对于行动的讨论了。这些练习的部分全都需要大量的实践、坚持不懈与奉献。而你的问题的核心是存在于它们之外的。你也许对于被知晓为耶稣的大师已经说过的言语是熟悉的，它说过，“我就是道路、真理和生命。”让我们查看那个说过这句话的实体。这个实体一直都是通过比喻来说话的，它从未平铺直诉地说话。这个实体藉由讲故事，藉由建议超越被使用的言语的心智的构型与偏向性来教导。而且，这个器皿经常说，“当你们听到我的时候，并不是我在说话，而是在我内在之中的天父在说话。”那么，这个实体已经说过“我是道路”吗，或者这个实体已经对于神性的名字，如这个器皿所知晓的名字一样，说了一个小小的双关语，也许是一个有点不敬的双关语。因为对于被知晓为耶稣的实体，无法命名的神性的名字就是一个词语的构型，它粗略地翻译为“我是”(I AM)。实际上它说了它两次：“我是我之所是。”

Now, gaze back at this famous quote and see in a more spacious way the I AM that is the truth, the I AM that is your road and your path, the I AM that is your service and your life and perfect freedom. We of Q'uo are. We are an I AM, for we have come together, yet each of us also is an unique I AM, and each of you listening to this instrument is the only one of you in the infinite creation. You are utterly necessary, precious and perfect, for you are part of all that there is, part of an infinity which is from everlasting to everlasting.

现在，向回注视这个著名的引文，并用一种更为宽阔的方式来观察看真理之所是的那个“我是”，你的道路和你的途径之所是的“我是”，你的服务、你的生命和完美的自由之所是的“我是”。我们是 Q'uo。我们是一个“我是”，因为我们已经聚集到一起，而我们每一个人同样也是一个独一无二的“我是”，你们每一个正在聆听这个器皿的人仅仅是在无限造物中的你的一个。你是全然需要的、珍贵的和完美的，因为你们是一切万有的一部分，一种从永久到永久的无限的一部分。

How can you know? You cease asking to know, and ask to learn to ask who you are. As you move deeper and deeper in this quest, you become more and more authentic essences. You see, within your heavy, chemical, third-density illusion, what you see as your physical vehicle is seen by us basically as large quantities of water with some few chemicals in them—an ingenious design, indeed, but a second-density one. Yet, this second-density entity knows in every cell of its vehicle, “I AM,” for it blooms just as a flower does. You, in your second-density body, are so beautiful! The Creator has made all things well and this includes you.

你们如何才能知晓呢？你们停止请求知晓，并请求去学会去询问你们是谁。当你们在这个追寻中越来越深入的时候，你们越来越多地成为了真实的实质。你们看，在你们沉重的、化学性的、第三密度的幻象中，你视为你的物质性载具的事物基本上被我们视为是大量的水并在其中带有一些化学元素的事物——这确实是，一种别出心裁的设计，但确实一个第二密度的设计。而这个第二密度的实体在它的载具的每一个细胞中都知晓“我是”，因为它是如同一朵花一般地绽放的。你，在你的第二密度的身体中，是如此的美丽。造物者已经成功地塑造了万物，这是包括你们在内的。

Thus, your relationship with this physical vehicle need not be one of scorn but one of thankfulness and praise, for this second-density entity could have had a perfectly good instinctual life of its own. The brain, the personality, all of those things which seem to you mundane are things which this animal which carries you about could sociably and naturally do, with grace and even elegance as is the way of things created by the infinite One which do not have the self-consciousness to be awkward, but move with the infinitely appropriate rhythms of growth, blooming, evensong and death. Treasure this entity that carries you about. Nurture it; love it; pamper it. Be a good boss to it, and know that there is a wisdom in every cell of that second-density body that your consciousness, infinite though it may be, is blocked from seeing because of the veil of forgetting between the conscious and the subconscious mind, that veil dropped specifically so you cannot know, and gaze at this creature who asks questions it cannot answer.

因此，你与这个物质性载体之间的关系不需要是一种嘲讽的关系，而需要时一种感激和赞美的关系，因为这个第二密度的实体本来已经拥有了一种属于它自己的完全良好的本能性的生命了。大脑、人格、以及所有那些在你看来似乎是世俗的事情都是这个携带着你四处移动的动物更有用社交性的方式、自然而然地，带着优美甚至带着优雅去做的事情，因为这就是有无限太一创造的事物的方式了，它们并不拥有意识来感觉到是笨拙的，但是它们却是藉由成长、繁茂、黄昏和死亡的无限合适的旋律而移动的。珍惜这个携带着你四处移动的实体吧。抚育它，爱它，让它吃个饱。成为它的一个好老板，并知晓，在那个第二密度的身体的每一个细胞中都有一种智慧，那就是你的意识，尽管它可能是无限的，它却因为表面意识和潜意识的心智之间的遗忘的罩纱而被阻塞以至于无法看到那个罩纱是专门掉落下来，这样你就无法知晓了并会注视这个询问它无法回答的问题的生灵了。

How is that logically possible? Here is the beginning of the mystery. You cannot help but know that you are other than you think you are, for you ask questions that you simply cannot possibly answer. You sense truths that you cannot possibly ever touch.

那是如何在逻辑上是有可能的呢？这里就是神秘的开始了。你会不得不知晓除了你认为你之所是之外的你之所是，因为你询问了你单纯不可能回答的问题。你感觉到你一直不可能触及的真理。

The genius of living consciously in an illusion that is heavily biased toward sleep is in paying attention, for you are an I AM, you are a creator experiencing itself. Do you strive to be virtuous? Thusly does the Creator know of hope and virtue. Do you strive to be aught else whatsoever? Thusly does the Creator know of aught else whatsoever. Have you served in your own opinion as a bad example? How valuable that I AM is you have probably learned by your self-perceived failures.

在一个沉重地偏向沉睡的幻象中有意识地活着的天赋就是在留心之中，因为你就是一个“我是”，你是一个正在体验祂自己的造物者。你会努力成为有德行的吗？造物者就是由此知晓希望和美德的。你会努力成为无论什么别的事物吗？造物者就是由此知晓无论什么别的事物的。你们已经在你们自己的观念中作为一个坏榜样而服务了吗？那个你之所是的“我是”藉由你被自己感觉到的失败而有可能学会的事物是怎样地宝贵呀。

Knowing is a shallow thing. Asking in the heart is the beginning of wisdom. As you move deeply, deeply into your heart breathe, breathe full into your belly, into your abdomen. Feel the light, the energy that is infinite. Feel the love that expresses itself as your consciousness. Ask your heart, “What is this love? All these people, why are they so dear? Why are we so pointed toward the light we cannot ever know? Let yourself be overwhelmed, for this is the knowing that you seek—I AM, I AM, I AM. Every iota of the infinite universe, of the One Infinite Thought of Love which creates all that there is ...

知晓是一个浅薄的事物。询问在其核心之中就是智慧的开始。随着你越来越深入地进入到你的心之中，呼吸，将圆满吸入到你的肚子，吸入到你的腹部。感觉光，感觉那种无限的能量。感觉将其自身表达为你的意识的爱。问你的心，“这种爱

是什么？所有这些人，为什么它们如此宝贵？为什么我们对于我们一直无法知晓的光如此一心一意。“让你自己成为被压倒的，因为这就是你寻求的知晓——我是，我是，我是。无限宇宙的每一个微粒，创造了一切万有的太一无限的那个爱的想法……”

(Side one of tape ends.)

(磁带一面结束。)

(Carla channeling)

(Carla 传讯)

... with you always 'til the end of the age. Move deeper in your heart. I AM. Breath again and again softly, deeply—I AM—and feel in the womb that is within any entity that bourning present, that birthing moment that is a brand new I AM. This is your essence. This holds your passion. This is you—I AM. As you tabernacle, know that the I AM that is at your heart is much closer to you than your breath, far nearer to you than hands or feet or face or stomach, or any portion of the physical vehicle. You are essence, you are all that there is, you are a quality that is infinite, a flavor not quantifiable, not measurable, but infinite. It will take you all the life that you are and that you will live in your subjective stream of consciousness to learn to focus upon your essence and not upon your activities, for activities may be done with or without love, with or without that great sense of I AM.

.....一直与你们同在，“直到时代的结束。”更为深入地进入到你的心之中。我是。一次又一次，温柔地，深深地呼吸——我是——在子宫之中感觉到那在任何实体内在之中的那个正在诞生出当下的事物，那一个全新的“我是”之所是的出生的时刻。这就是你的实质。这个实质保持了你的热情。这个实质就是你——“我是”。当你处于至圣所之中的时候，知晓那个在你的心中的“我是”是比你的呼吸离你更加接近的，是比你的双手、或者双脚、或者脸庞、或者尾部、或者物质性载具的任何的部分都要离你远远更加接近的。你就是实质，你就是一切万有，你就是一种无限的特性，一种无法量化、无法度量，但却是无限的风味。它将会花费你所有你之所是的以及你将会在你主观的意识的溪流中活出的生命，以学会去聚焦于你的实质而不是聚焦于你的活动，因为活动可以带着爱或者不带着爱，带着或者不带着“我是”的伟大的实质而被进行。

Let your intuitions, your intentions, and especially those intentions about which you are persistent form within you an ever more tangible I AM. How can we know the Creator? I AM. I AM. You are. We know the Creator partially in our essence and to a great extent in the essences of the I AMs that we perceive as other than ourselves due to our continuing distortions of understanding. How can you know the Creator? Precisely that way, my children. Learn yourself, love yourself, for you are love. What other appropriate response is there to love but love? As circumstances befall you, see them as love, for all things are the I AM, that one great idea, Love. It may be very distorted, the branches may have gotten twisted, seared, burned, ruined. Then you must look to the roots, for I AM is the root system. You have

a good deal to do with the branches, but gaze at your roots.

让你的直觉，你的意愿，尤其是那些关于你在你内在之中正在持续形成意愿，成为一种越来越可被触摸着的“我是”。我们如何知晓造物者呢？我是。我是。你是。我们在我们的实质中部分地知晓造物者，由于我们持续不断的理解上的变貌，我们在我们感觉为除了我们自己之外的事物的“我是”的实质之中在一个巨大的程度上知晓造物者。你们如何才能知晓造物者呢？正是用那种方式，我的孩子们。了解你自己，爱你自己，因为你就是爱。除了爱之外，还会有什么其他的适当的回应呢？当情况发生在你身上的时候，将它们视为爱，因为一切的事情都是“我是”，那一个伟大的观念，爱。它可能是非常扭曲的，分枝可能已经是弯曲的、干枯的、晒干的、毁坏了的。接下来你必须寻找根部，因为“我是”就是根部系统。你拥有大量与分枝有关的事物，但是，凝视你的根部。

Others will look at the fruits of your incarnational experience and say that you were such and such a person," but the I AM gazes at the I AM in you, and is one with it, and fullness of love is added to fullness of love in a mystery that has no answer that is known to us.

其他人将会查看你的投身体验的果实，并说你是这样或者那样一个人，但是“我是”会凝视在你内在之中的“我是”，并会与之合一，爱的圆满在一种神秘中被添加到爱的圆满之上，这种神秘没有我们所知晓的答案。

We shall at this time, with apologies for our length of speaking, open the meeting to any questions each might have. We realize that the hour is late and if it is decided that there is a need to end this meeting you have only to say so or to cease asking questions. We would at this time thank the instrument known as Carla for offering itself in the service, and would at this time transfer in love and in light and in such delight in your company to the one known as Jim. We are those of the principle of Q'uo.

我们将在此刻，带着对于我们发言的长度的抱歉，向着每一个人可能会有的任何的问题开放集会。我们很抱歉时间很晚了，如果决定是需要结束这次机会，你们仅仅需要这样说或者停止问问题。我们会在此刻感谢被知晓为 Carla 的器皿在这次服务中提供它自己，我们会在此刻在爱中，在光中，在对你们的陪伴的这样的快乐之中转移到被知晓为 Jim 的实体。我们是 Q'uo 原则。

(Jim channeling)

(Jim 传讯)

I am Quo, and greetings again in love and in light. Through this instrument we would ask at this time if there are any queries of a shorter nature to which we may speak briefly?

我是 Q'uo，在爱与光中再一次致意。通过这个器皿，我们在此刻请问，是否有任何的具有一种较短的特性的问题是我们简短地发言的呢？

Questioner: I have a question of Q'uo. I channel, and oftimes the next day I get an imbalance of potassium, and I was wondering how that might be corrected afterwards or prepared for ahead of time?

提问者：我有一个给 Q'uo 的问题，我经常会在患上了一种钾失衡的后一天进

行传讯，我想知道，它如何才能纠正到其后，或者提前做好准备呢？

I am Q'uo, and am aware of the query. We find that this deficiency is one which is easily rectified by the ingestion of your banana fruit, the ingestion of your potassium pill prior to the working.

我是 Q'uo，我们理解了问题。我们发现这种缺陷是一种藉由在工作前摄取你们的水果香蕉或者摄取你的钾药片而很容易被矫正的缺陷。

Is there another query, my sister?

我的姐妹，有另一个问题吗，我的姐妹？

Questioner: Thank you.

提问者：谢谢你们。

I am Quo, and we thank you. Is there another query?

我是 Q'uo，我们感谢你。有另一个问题吗？

Questioner: Once we understand that we are the I AM, how may we bring this understanding into manifestation in this density to help others?

提问者：一旦我们理解我们是“我是”，我们如何将这种理解在这个密度中带入到显化来帮助其他人呢？

I am Q'uo, and am aware of your query, my sister. As each devoted and diligent seeker has for so many, many incarnations attempted within the heavy, chemical, third-density illusion that you inhabit, you seek that I AM where the heart leads. In the silence of your meditation you reach as fully and firmly as you can to grasp the essence of that quality that you experience and bring it forth into your life as the attitude of your beingness, and attempt to see and feel and be and touch and smell and experience and share the one Creator that you find within, in whatever way is open to you. However well or poorly you may proceed at each moment that you experience in a conscious fashion, you try, you give, you offer in every instance of opportunity, and although you shall not fully succeed at all times or even in a majority of your attempts, it is the perseverance, the dedication, the continual reminders that you see about you and that you give to yourself, then, that are the refining qualities of the fire of experience that is yours within your evolution. Seeing but glimpses of the one wishing to know more purely, sharing but partially, becoming weary with effort, pulling together the desire again and again and again, it is this desire that is your most honored ally upon this journey.

我是 Q'uo，我理解了你的问题，我的姐妹。当每一个奉献与勤奋的寻求者已经在这个你们所居住的沉重的、化学性的、第三密度的幻象中尝试了如此许许多多的投生之后，你们在心所指向指出寻求那个“我是”。在你的冥想的静默之中，你尽你所能完全而坚定地寻求伸出手以掌握那种你体验到的特性的实质，将它作为你的存在性的态度而带入到你的生命之中，并尝试去用无论什么向你开放的方式看到、感觉到、成为、触摸、闻到、体验、并分享你在内在之中找到的太一造物者。然而，无论你在每一刻是可以很好地还是糟糕地着手处理你用一种有意识地

方式体验到的事物，你在每一个机会的场合都在尝试，给予并提供，虽然你将不会在有的时候，甚至不会在你绝大多数的尝试中都是完全成功的，你在你周围看到的，以及你给予你自己的事物就是坚持不懈、奉献以及持续不断的提醒物了，接下来，那就是在你的演化之中你的体验之火的精炼性的特性了。仅仅模糊地瞥见这样一个人，他想去更为纯净地知晓，他仅仅部分地分享，他因为努力而变得疲倦，并一次又一次一次又一次地将渴望拉到一起，在这条旅程上，你最为光荣的同盟就是这个渴望了。

Is there another query, my sister?
我的姐妹，有另一个问题吗？

Questioner: I have one. I don't know why it happens, and I have no control over it when it happens, but sometimes for a moment, sometimes for an hour, sometimes for several days, I will be the light. I won't have any real awareness of myself as a being ... I will just be the light ... ecstatic. But it has about as much to do with language or telling people about it as a pumpkin. So I realize that this is part of being, what interests me is how does it translate into helping other people, because it's absolutely indescribable, nor can I produce it in other people.

提问者：我有一个问题。我并不知道为什么它发生了，当它发生的时候我没有控制它，但是有时候是一会儿，有时候是一个小时，有时候是几天，我将会成为光。我对我自己是一个存有并没有任何真实的察觉.....我将就是成为光.....入迷的。但是，它在很大程度上是与言语有关的，或者告诉人们它是一个重要的东西。因此，我意识到，这是存在的一部分，让我感兴趣的事情是，它如何转译成为帮助其他人，因为它是绝对无法描述的，我也无法在其它人中产生它。

I am Quo, and am aware of your query. Again, we remind you that the great desire to know the one Creator, and to serve that one Creator in all about one is that quality which works its wonders in silence and mystery at the heart of your being, so that as you continue upon this journey there is a tempering of the soul that manifests in various ways within the entity. You experience that which is appropriate at your time upon your journey, whether it be light or passion or devotion or any of those qualities that point one toward the unity of the one Creator, and you shine forth that quality as a natural portion of your being in any encounter with others without needing to form a way by which such may be done or understood mentally beforehand. Thus, it is your nature that shines forth from you without effort.

我是 Q'uo，我理解了你的问题。再一次，我们提醒你，去知晓太一造物者，在一个人周围的所有的事物中去服务太一造物者的渴望，就是那种在你的存有的核心之处在静默和神秘中产生出它的奇迹的特性，因此，随着你在这条旅程上继续，会有一种对你的灵性的锻炼会用各种各样的方式在实体内在之中显化。你会在你处于你的旅程上的时候体验到适当的事物，无路它是光，还是热情、奉献、或者那些让一个人指向与太一造物者的合一的特性中的任何的特性，你会将那种特性作为你的存有的一个自然的部分在与其他人的任何的遭遇中闪耀出来，而无需去形成一种藉由其这样的工作可以被完成或者在心智上提前被理解的途径。因此，是你的本性毫不费力地从你身上闪耀出来。

Is there a further query, my sister?
我的姐妹，有一个进一步的问题吗？

Questioner: Yes. Just to make sure I understand it. So, basically our knowingness is mostly achieved through seeing the essences in other people, in their unselfconscious spontaneous essence unknowing. Is that right?
提问者：是的。仅仅是确信我理解了它。因此，基本上我们的知晓大多数是通过在其他人身上看到实质，在对他们的不自觉的、自然而然的、不知道的实质中被取得的。这是正确的吗？

I am Q'uo, and shall repeat for clarity that you have produced a fruit, each of you, according to your seeking and your desire to know the truth. This fruit is a quality of your being that shines forth without effort as you spontaneously engage in your daily round of activities and touch that quality in some form in each other entity and call it forth by that touch.
我是 Q'uo，我将会为了澄清而重复，你已经产生出一个果实了，你们每个人，根据你们的寻求和你们去知晓真理的渴望，都产生出果实了。这个果实是你的存有的一种特性，它会毫不费力地在你自然而然地从事你的日常活动的的时候闪耀出来，用某种形式在每一个其他的实体中接触到那种特性，并藉由那种接触将它引发出来。

Is there another query, my sister?
我的姐妹，有另一个问题吗？

Questioner: Well, no, I think that's really beautiful. What you are basically saying is we know by loving each other and supporting each other. Thank you.
提问者：好的，没有，我想那真的是美丽的。你们基本上是在说，我们会藉由彼此相爱并彼此支持而知晓。谢谢你们。

I am Q'uo, and we thank you once again, my sister. Is there another query at this time?
我是 Q'uo，我们再一次感谢你，我的姐妹。在此刻有另一个问题吗？

Questioner: I have a query. First I greet you in love and light, and thank you for your presence. In these accelerated times in this density of space/time that we are now in, how essential and vital is it that we rely on another person for our guidance, let's say in the form of a spiritual master? That is my question.
提问者：我有一个问题。首先，我在爱与光中向你们致意，并为你们的在场而感谢你们。在这个我们现在处于其中的这个第三密度的空间/时间中的这些加速的时刻，我们依赖于另一个人作为我们的指引，让我们假设是用一种灵性大师的形式的指引，这有多么实质和至关重要呢？那就是我的问题

I am Quo, and am aware of your query, my brother. We do not mean to sound facetious with our reply, but the importance of such catalyst or any

catalyst for any seeker at a particular time within the incarnation is determined by that seeker. Thus, the importance that you give to that which you call holy is importance that you have placed there, and have desired to use as an avenue to a fuller apprehension of the one Creator. Each entity must needs find a path of what we will call faith, a structure for the next step upon the journey that will expand for the entity the opportunity to know and experience the one Creator, the I AM within in a fashion that is more filled with opportunity, shall we say, to more fully apprehend the one Creator. An entity may find that this faith moves into foreign lands, and that there will at some point need to be the refining of that faith or the structure through which the faith is focused in order that the entity may go higher, shall we say.

我是 Q'uo, 我理解了你的问题, 我的兄弟。我们并没有打算藉由我们的回应听起来是滑稽的, 但是这样的催化剂或者任何的催化剂对于在投生之中的一个特定的时刻的任何的寻求者的重要性, 都是由那个寻求者决定的。因此, 你赋予了那个你们称之为神圣的事物的重要性, 就是你已经放置在那里, 并有渴望去将其用作一种通往对于太一造物者的更为圆满的领悟的途径的事物的重要性。每一个实体都需要找到一条我们将称之为信心的道路, 一个供在旅程上的下一步使用的构架, 它将会, 用这样一种更多地充满了, 容我们说, 去更为充分地领悟太一造物者的机会的方式, 为那个实体拓展去知晓和体验太一造物者, 以及在内在之中的“我是”的机会。一个实体可以发现, 这种信心会进入到陌生的土地, 将会有某个位置需要成为对那种信心或者那种通过其信心被聚焦的构架的提炼, 以便于那个实体可以, 容我们说, 前往更高处。

Thus, it is the function of the mind and your biocomputer's channeling of the greater line of the one Creator to form for the self the idea or possibility of the idea of the one Creator and a more complete apprehension. So that this journey does indeed continue for a great portion of what you call time.

因此, 要为自我形成观念或者太一造物者的观点的可能性以及一种更为完成的领悟, 这是心智和你的生物电脑对太一造物者的更大的线路的传讯的功能。因此, 这条旅程确实会在你们所称的时间的一个很大的部分中继续。

Is there another query, my brother?

我的兄弟, 有另一个问题吗?

Questioner: No. Thank you.

提问者: 没有。谢谢你们。

I am Quo, and we thank you, my brother, and, with apologies, must bring this session of working to its completion for there is fatigue within the circle. We cannot thank you enough for the opportunity to blend our vibrations with yours, and to walk with you upon your journey at this time. We are humbled by the intensity of your seeking and are thrilled at the joy of your being. At this time we shall take our leave of this instrument and this group, leaving each, as always, in the love and in the light of the one infinite Creator. We are known to you as those of Q'uo. Adonai, my friends. Adonai.

我是 Q'uo, 我们感谢你, 我的兄弟, 我们很抱歉必须将这个工作的集会带到它

的结束, 因为在这个圈子中有一种疲倦。为这个将我们的振动与你们的振动混合在一起, 并在此刻与你们一起走在你们的旅程上的机会, 我们怎么感谢你们都是不够的。我们对于你们寻求的强度而感到谦卑, 我们对于你们的存有的喜悦而感到激动。在此刻, 我们将离开这个器皿和这个团体, 我们一如既往在太一无限造物者的爱与光中离开各位。我们是你们知晓的 Q'uo。Adonai, 我的朋友们。
Adonai。

September 22, 1991
1991-09-22 三人行 (R)

Group question: The day before fall, a season ends, a new one begins. Our question is the same. We had a season of a threesome together here for a time. It seems, if we look in subjective terms, that there might have been a failure in the effort that the three of us put forth in this forming of a group to be of service for the life pattern. But, we would like to know from you at this time how you would look at a situation such as ours where three people come together with the desire to be of service to others and may have certain goals in mind of a specific nature that would allow them to consciously define for themselves the effort as being a success. First of all could you comment upon that type of a definition of a success, and could you also comment upon how we can move from this point where we are working more individually, with K moving on her own to study those things of herself that are necessary for her to continue on her journey, and how we remaining here, Carla and I, work on our own to do that which is ours to do.

小组问题：秋天到来前的日子，一个季节结束，新的季节开始。我们的问题依旧，我们在这里拥有了一个在一起的三人一组的一个季节已经有一段时间了。看起来似乎，如果我们从主观的方面来看，在我们三个人形成一个服务的团体以在生命模式的方面有所服务所付出的努力中，可能已经有一种失败了。但是我们在此刻想要从你们那里知道，你们会如何看待诸如我们的情况之类的一个情况，在我们的情况中，三个人带着去服务他人的渴望来到了一起，并可能在头脑中拥有一定的具有一种明确的特性的目标，这种特性会允许他们有意识地为他们自己将努力定义为一种成功。首先，你们能够对那种类型的一个对于一种成功的定义进行评论吗，同样，在关于我们如何从这样一个位置移动，在这个位置上，我们正在更为个人性地进行工作，同时 K 独自前往学习那些对于继续她的旅程所需的属于她自己的事情，我们留在这里的人，Carla 和我，如何在我们自己身上进行工作以进行我们要去做的事情的方面，你们能够也对此进行评论吗？

(Carla channeling)
(Carla 传讯)

We are those of the principle of Q'uo. We greet you through this instrument in the love and the light of the one infinite Creator. We see you as you call to us with a sorrow of life upon your hearts, with the heavy burdens of living upon your back, with the stress and the confusion and the turmoil and the great inner travail of growth to which you have committed yourselves spiritually, causing you ever to feel uncomfortable. We see within this group those who would prefer to be uncomfortable and seek the truth, and we can only share with you our blessings to you as you search for that truth as you share with us the blessing of allowing us to speak with you in an attempt to be of some service, always knowing that our opinions are but as nothing compared to the overarching mystery and truth which we in poor, tattered (inaudible), dance and strut upon our stages, miming and acting and singing and dancing and telling pretty stories, and doing anything we can think of to

alert people who are ready to awaken to a new search for truth, that faculty of awareness of the mystery that lies between, around, above, beneath and beyond all things, the mystery that is in fact you, each of you and each of us. 我们是 Q'uo 原则，透过这个器皿，我们在太一无限造物者的爱与光中向你们致意。当你们呼叫我们的时候，我们看见你们的心中充满一种生命的哀伤，你们的背上承载着生活的重担，以及你们在灵性上向其奉献了自我的伴随而来的压力、困惑、混乱与巨大的内在之成长阵痛；它们导致你们恒常地感觉不舒适。我们在这个小组中看见一些宁愿处在不舒服状态并寻求真理的人；我们只能在你们搜寻那种真理的时候与你们分享我们的祝福，如同你们与我们分享的祝福一样，你们允许我们在一种去有所服务的尝试中与你们说话就是一种祝福，请同时一直都知道，与那包罗万象的奥秘与真理相比，我们的观点什么也不是；那真理即，我们衣衫褴褛地[听不见]在我们的舞台上跳舞、装模作样地走动、表演滑稽的角色、演出、唱歌、跳舞并讲好听的故事，我们做任何我们能够想得到的事情去警醒那些准备好觉醒于一种对真理的新的寻求以及那种对奥秘的察觉的机能的人们，那中察觉觉察奥秘的机能存在于万事万物物中之间、周围、之上、之下与之外；那奥秘事实上即是你们，你们每一个人，以及我们每一个人之所是呢。

We are aware that you wish to know at this time what some of the dynamics are which cause completely sincere seekers of the truth who wish to band together to be of service sometimes [to] work and sometimes not, in the critical subjective evaluations of each of you. We can begin by asking each of you to gaze at the moment of commitment to this task. Much emphasis has been placed upon promises given and commitments made. But we ask each of you, in all earnestness, when each of you first said, "I commit myself to a life of service in this particular way called L and L," was there some special, permanent, unusual commitment, a commitment that took you from your humanity and made you into some entity with no capacity to do anything but keep that commitment? We ask you to look at this question very carefully. Can you not see, my friends, the absolute dedication of yourselves at that moment to the task of a lifetime, but the absolute ignorance, in that moment of dedication, of what sacrifices would have to be made to create a common path of service.

我们觉察你们在此刻想要知道这样一件事：对于一些完全真诚的真理寻求者，它们希望团结在一起来进行服务，是一些什么样的动力性导致这个希望，根据你们每一个人的批判性的主观的评估，有时候管用，有时候不管用呢？做为开头，我们请求你们每一位凝视对这个使命做出承诺的时刻。已经有大量的重点被放置在被给予的承诺和被做出的许诺了。但是我们问你们一个人，当你们每一位，在全然的热忱之中，在一开始说，“我将我自己奉献给一种通过这个特别的被称之为爱与光 (L/L) 的服务的途径的服务的生命”的时候，有某种特别、永久与不同寻常的承诺吗，有这样一个承诺会将你从人性抽出来，使你成为某种除了遵守那个承诺之外没有能力去做其他任何事情的人吗？我们请你你们非常仔细地注视这个问题。我的朋友，难道你看不见，对于那个你们绝对地将你们自己奉献给那个使命的时刻，你们在那个奉献的时刻是绝对不知道，去创造一个共同的服务途径会不得不做出怎样的牺牲。

We of the Confederation in the Service of the One Infinite Creator, make such

commitments and are able to keep them, because we are able to see, in a way that you are not, the harmonics of interpersonal relationships. We are able to see if there are tone clusters that can never be resolved. We are able to see if there is that within a twosome, a threesome, a foursome or a social memory complex that will hold, that will keep its centre, that will not fly apart. My friends, each of you is a third-density student, regardless of what you were before you incarnated upon this planet. As you came into this world you accepted darkness, spiritual blindness, and an unknowing so deep that it beggars the imagination. The only tools that you have, and the only tools that you do have now or will ever have within this incarnation, are the spiritual biases with which you came into this incarnation, and which have been worked upon within this incarnation. You do have comrades along the way, but that service that you wish so much to give is being given. It is simply that there are some harmonious threesomes or foursomes in a third density and there are many who are not harmonious, as this instrument would say, to the bone, and so must deal with each other and find it very educational, shall we say, to learn to deal with each other, trusting entirely in the good wishes of each other, having no fears that any will be rejected and simply continuing to do that which feels appropriate, knowing that as the work did not begin because of an event which you have called contact with the one known as Ra, so it did not end with the ending of that contact. Your service did not begin with your birth and it shall not cease with your death.

我们是服务太一无限造物者的星际联邦，我们做出这样的承诺并能够遵守它们；因为我们能够用你们无法看到的方式看到人际关系的谐音。我们能够看见，会有无法变得谐音的音丛；我们能够看到，是否在一个两人组、三人组、四人组或一个社会记忆复合体之中会有那种将会持久，将会保持它的中心，将不会使之瓦解的事物。我的朋友，你们每一位都是一个第三密度的学生，不管你投胎到地球之前是什么密度的。当你进入了这个世界时，你接受了黑暗、灵性的盲目，以及一种不知道，这种不知道是如此深入以至于它使得想象力变得无用了。你所拥有的仅有的工具，你确实在现在拥有并将在这次投生中一直拥有的仅有的工具，就是你藉由其进入到这次投生的灵性上的倾向。你确实会在沿途拥有伙伴，而那种你如此强烈地希望去给予的服务是正在被给予的。情况单纯地就是，在一个第三密度中会有一些协调的三人组或者四人组，会有许多的三人组或者四人组是，如这个器皿会说的一样，不协调到了骨子里的，于是这些人必须与相互彼此打交道并发现，要学会去于相互彼此打交道，同时完全地信赖彼此的良好希望，对于任何事物将会被拒绝不抱有恐惧，而单纯地继续做一个人觉得恰当的事，并同时知晓你们的工作并不因为一个你们已经称之为的 Ra 接触的事件而开始，它同样也不会随着那个接触的结束而终止，这是非常，容我们说，有教育意义的。你们的服务并不是从出生开始，也不伴随着你们的死亡而终止。

What you have achieved is something we wish you to gaze upon now. There are many levels of achievement in learning to live together in peace. Each of you has been learning lessons of respect, of charity when one cannot understand yet one must accept, of the strengthening power of being firm in friendship against adversity and in being loyal against discomfort. Please see these beauties. For these blossoms, though painfully born and raised in some

season of drought, are beautiful to the Creator. This threesome has accomplished much. It has brought into physical expression words which each intended would be of service not necessarily to them alone but to any who might read them. But the main service we ask you to look at is that which you have felt less than excellent about, and that is functioning as a trinity in this world of darkness and moonlight that you call life.

你们已经取得了的事物是某种我们希望你们现在去注视的事物。在学会在平安中一同生活的方面，有着许多层次的成就。你们每个人一直在学习尊重的功课，当一个人无法理解而它必须接纳的时候的慈悲的课程；以及增强在面对逆境中坚定地维持友谊并在面对不舒服的情况下变得忠诚的力量的课程。请看见这些美好之物。因为这些花朵，虽然它们是在某种干旱的季节痛苦地被出生并被抚养长大，对于造物者却是美丽的。这个三人组已经完成许多事，它已将许多话语带入物质界，这些话语不一定是单单他们是有用处的，它们同样也会服务于任何可能阅读到这些文字的人们。但我们请求你们去检查的主要的服务是，那种你们感觉到不是那么优异的服务，那就是在这个你们称之为生命的黑暗与月光的世界中，作为一种的三位一体(trinity)而发挥功能的服务。

See yourselves in compassion at this moment. See with compassion the pain within you. All the pain about these relationships, see it and bless it for it has taught each of you much. Gaze at the unquenchable spirit of hope that's shown when all else was dark at so many times within these relationships. Gaze at the courage that in blind faith you exhibited each, and working towards an ever higher goal of harmony together. Look at the adaptations and the flexibilities which troubled each of you in that you could not be flexible enough. Gaze and see what each entity is, who he is, and to deny that would be a far greater harm to you than to attempt to behave in such a way that there was apparent harmony. See this not as failure but as an honest effort, cheerfully and wholeheartedly given, with but a single mind between the three. And see that there are three pilgrims upon this path that shall always be safe places for each other. Within this incarnation, within this experience, within this illusion, the harmonics of the three gathered here today were extremely powerful, yet there was not the complete loosening of fear. There was always the feeling of some separation and this was because it was necessary. These feelings of separation among those who seek to be one cannot be seen in terms of failure. It must be seen simply that it takes an enormous spiritual courage to attempt to offer a life to the Creator, especially one in the context of other entities. Always each has his own ways to be of service to the infinite One, and for many that path of service suffices and more than suffices for it is a sacrifice of a life in love. So that it matters not that which you do, but the spirit in which you do that which you do.

在此刻，在悲悯中看到你自己；怀着同情心看到在你内在之中的痛苦；所有这些人关于际关系的痛苦，看着它，祝福它，因为它教导你们每一个人许多事情。当在如此多的时间中在这些关系中所有其他东西都是黑暗的时候，凝视那无法浇熄的希望之灵。注视着你们在盲目的信心中对相互彼此展现出来的勇气，并同时朝向一种越来越高的一同协调一致的目标进行工作。注视困扰你们每一位的适应性与可塑性，因为你们自己无法足够地灵活。凝视并看见每个实体是什么，他是谁，

相比用这样一种有表面上的协调一致的方式来行为举止，去否认那一点将带来更巨大的伤害。看见这并不是失败，只是一次诚实的努力，一次欢喜地且全心全意地被给予的努力。看见有三个朝圣者走在这条路上，他们是彼此的安全住所。在这次投生中，在这次体验中，在这个幻象中，这三个在今天聚集在这里的人的谐音是极度强有力的，然而，他们尚未完全释放恐惧。总是会有某种分离的感觉，因为那是必不可少的。在那些寻求去成为一体的人们当中的这些分离的感觉，是无法被视为一种失败的。单纯地必须被看到的事情是，当一个人尝试奉献一生给造物主，那需要一种庞大的灵性的勇气，特别是当一个人处于其他实体的背景之中的时候。服务于无限太一，每一个人一直都会有它自己的方式，对于很多人，那种服务的途径是满足需要并且是过于满足需要了，因为它是一种在爱中对一次生命的牺牲。因此，重要的不是你做的事情，而是你做那个你做的事情所藉由的灵性。

We ask you to take these heavy loads of things you feel left undone away from your shoulders. You do not need to carry them. Those were constructions you placed upon yourself. You planned to go backpacking and you chose a high mountain. And though the flowers of the meadows were beautiful in their alpine bloom, the air grew thinner, the temperature colder and the rocks, crevasses and cliffs ever more difficult to climb. There was not, within this threesome, that harmony which is a gift and which comes from before incarnation, that enabled each of the three to carry the other two. No, my friends, there were different lessons for each of you to learn. For becoming a social memory complex is not becoming an entire society made up of mates who are able to pull well together. In fourth density the situation which you observe at this moment continues to be observable, but the archetypical mind and the realizations of your mind and other minds are open to you in a far greater way than they are in the third density. Within fourth density, my friends, you still would be the one known as K, the one known as Jim and the one known as Carla. You still would have the same harmonics. The same ways of expressing and of not expressing. The same choices and the same disagreements as well as agreements. The difference is that these things would not distress you because you would see them as perfect, and you would see yourself as being able to harmonize in this way and in that, if not in all the other ways. You would see those opportunities that now, in third density, you have a tendency to lump in with all of those things which you feel you have not done correctly. Yet indeed, my friends, there has been great learning between the three that sit here.

我们请求你们将那些你们感觉到尚未做到事情的重担从你的肩膀上卸下来，你无须去背负它们。那些重担都是你放置在你自己身上的构架。你们曾计划背着背包徒步旅行，你们选择了一座高山；虽然青草地上高山植物的盛开的花朵很美丽，空气渐渐地稀薄，温度越来越冷，岩石、裂缝与峭壁越来越更加难以攀登。在这三人小组中，并不拥有来自于投生前的和谐一致，这种和谐是一种礼物，它允许这三个人中的每个人可以承担另外两个人。不，我的朋友，你们每个人都有不同的功课要去学习。因为成为一个社会记忆复合体并不是变成一个由那些能够很好地聚集在一起的人们所组成的整体性的社会。在第四密度中，你们在此刻观察的状况是继续可被观察得到的，但原型心智以及你的心智以及其他的心智的认识会

用一种远远超过你们在第三密度中的开放的程度向你们开放。在第四密度中，我的朋友们，你们还是被知晓为 K 的实体，被知晓为 Jim 的实体，被知晓为 Carla 的实体。你们会拥有相同的谐音，你们会拥有同样的表达和不表达的方式，同样的选择、同样的不同意见，同样还有同样的一致意见。不同的地方在于这些事物不会令你悲痛，因为你可以看见它们皆为完美，你会看见自己能够用这样或者那样的方式去协调一致，如果并不全都是用其他的方式的话。你们会看到那些机会，即现在，在第三密度中，你们会拥有一种倾向性去将所有你感觉没有做对的事情都合起来一起处理。然而，我的朋友们，在坐在这里三个人之间，确实已经发生了伟大的学习。

Each has been trustworthy, each has given, and each has suffered. Feel this, respect this and honor this. Things that you do not see are always at work in you, and if you wish to glorify that mystery that is within you then as these things work within you they work in such a way as to open the heart, to clear the eyes and the voice and the ears, to sensitize the heart to the wisdom it may feel but not explain. We ask you not to see any portion of this experience as beginning, middle or end. You did not begin, you are not ending. You have worked together before, you shall work together again. You have given the best of yourselves, you have done so before and you will in the future. You are comrades along the way.

你们每个人都已经是值得信赖的了，都已经给予，都已经受苦过了。感觉这点，尊敬并荣耀这一点。你们看不见的东西一直在你内在之中工作，如果你愿意荣耀你那内在的奥秘，那么当这些事情在你们内在之中工作的时候，它们会用这样一种方式工作，它将打开你们的心，清理双眼、声音与耳朵，使你们的心对于它可以感觉到且却无法解释的智慧变得敏感。我们请求你们不要将这种体验的任何部分视作开始、中间与结束。你们过去没有开始，现在也没有结束。你们曾经一起工作，你们将再次一起工作。你们已经给出最佳的自己，你们之前已经这样做过了，你们未来也将这么做。在这条路上，你们是伙伴。

Now I ask you to look in a slightly different way at the concept of being of service. The way entities feel that they are of service is the ways in which the counting may be done. The number of words offered as spiritual inspiration, the number of jobs completed so that others may see the published works that have been created. The gazing at the past and the gazing at the future for what can be done better to serve the Creator. What new things can be added to the pile and the quantity of things offered. My friends, we do not say to you that this is not only illusionary, but fruitless; that is not so. When one attempts to be of service to the infinite Creator, one is of service to the infinite Creator. That is in the eternal now. What we would ask each of you, and especially this instrument to consider, is where the service begins and where the service resides when something of quantity is not upon the centre stage in the limelight. Are these words of service or is it the personality and the determination of an entity to open itself to contact in the right manner for service? If these words were not here, would that careful tuning and intensity of seeking still be helpful? Yes my friends, it would indeed. It would not be something that could be shown to the world, but many, many things have

been shown to your world, and many, many complexities have arisen as entities attempt and strive more and more to study the truth, so that the truth becomes more and more detailed, more and more complex, more and more studied. Do you truly see the greatest service that you offer adding to that pile of words, no matter how well intentioned or inspired?

现在，我请求你们用一种稍稍有些不同的方式来看待有所服务的观念。实体感觉到他们是有所服务的方式，就是藉由其数算可以被进行的方式。作为灵性的启发而被提供的词语的数量，被完成的工作的数量，这样其他人可以看见的已经被创造出来的出版的作品了。凝视着过去，凝视着未来，寻找可以更好地做什么事情以服务于造物主，有什么新东西能够被添加到被提供的事物的堆积和数量之上。我的朋友，我们并不是说这些事情是既虚幻又徒劳无功；不是这样的。当一个人尝试对无限造物者有所服务的时候，他就对造物者有所服务了。服务是在永恒的当下之中。我们请求你们各位，特别是这个器皿，去考虑的事情是，服务的开端在哪里，当可量化的东西并不位于镁光灯的中心焦点的时候，服务安住于何处呢？服务的事物是这些话语，还是人格以及一个实体对于用一种对于服务是适当的方式让它自己向着接触开放的决心呢？如果这些文字都不存在，谨慎小心的调音与寻求的强度仍旧是有帮助吗？是的，我的朋友，那的确会有帮助。它不是某个可以向这个世界展现的东西，但许多、许多的复杂的已经展现给你们的世界；当实体们越来越多地尝试与努力去研读真理，会有许许多多的已经出现的复杂的事物；于是真理变得越来越详细、越来越复杂、越来越有计划。你们真的看见你们最大的服务是在那一大堆的文字中再增添一些你们提供的东西，而无论它们是怎样被精心计划，或者是怎样被很好地启发的？

Perhaps we can move to a slightly less quantitative kind of evaluation of service when we say to you what have you given of yourself? You have given the stewardship of time. You have spent time in seeking. You have spent that precious coin which can never be got again. Of the moments of service, of upliftment, of inspiration and above all in offering, in hoping, in begging in all of one's heart to be of service in any way which the infinite Creator intends for you. Yes, you are still working with thoughts of quantity. You are still saying, "I gave this much time," and so you know in a way that this too is hollow. Yet is it not closer to an honest evaluation of the self to say, "I gave of my being, I was not doing something else, I was doing this," and as you say that of yourself, to yourself, the Creator within smiles. And in that joyful smile the universe is suddenly infinite and you have transformed time into eternity.

当我们对你说，你已经给予你自己的事物是什么时候，或许我们可以移动到一个稍稍较不那么量化的对服务进行评估的类型。你们已经被给予了对时间的管理的工作。你们已经花费时间在寻求上了，你们已经将那一去不复返的珍贵钱币花掉了。在服务、振奋、灵感的时刻，最重要的是在奉献中，在希望中，在祈求中，用一个人全部的心来用任何无限造物者为你准备好的方式去进行服务。是的，你们仍然在与数量的想法一同工作，你们仍在说，“我给出了这么多时间”，所以你们以某种方式知道这同样也是空洞的。难道这样对你自己说不是更加接近一种对你自己的诚实的评估吗，对你自己说，“我给出我的存有，我没有做某个其他的事情，我就在做这件事。”当你自己那样说，并对你自己那样说的时候，内在的造物者就微笑了。在那喜悦的微笑中，宇宙突然成为无限，而你已经将时间转变为永恒。

But to move to the true value that you have been to each other, as well as the Creator and others for whom you intended the service, we ask you to look at who you are, what you have sacrificed to be with each other, what you have attempted with the best heart possible to you to offer. Soft words that have been spoken when harsh words filled the mouth and the mind. Trust that came from the heart while the mind was holding back saying, "I am afraid." You have been courageous with each other. You have trusted. You have gone beyond that which you thought you could do. My friends, each has grown. Each a teacher to each. Let the benediction of your love for each other, that you have had such difficulty in expressing, fill your heart. Pause in this moment and feel this great love that you share.

但是要移动到那种你们对于相互彼此, 同样也对于造物者以及对你打算对其服务的其他人的真实的价值, 我们请求你们检查, 你们是谁, 你们牺牲了什么与彼此同在, 以及你们已经以有可能最佳的心尝试去提供的事物是什么。在嘴巴与头脑充满刻薄的言语时, 讲出柔软的话语。当心智踌躇不前并说“我害怕”的时候, 信赖那来自于内心的声音。你们已经对于相互彼此是勇敢的了。你们已经信任了。你们已经超越你过去以为能做到的极限。我的朋友们, 你们每位都已经成长, 每个人都是彼此的老师。让你们对于相互彼此的爱的祝福, 让那些你们在表达上已经遇到了如此的困难的事物, 充满你们的心。我在这个时刻停顿, 感觉这份你们共享的大爱。

(Pause)
(停顿)

I am Q'uo. Remember this feeling, and this love, and this moment. You have been good and kind and caring, and you have struggled. But beneath it all you have been three wounded soldiers in arms, soldiers for peace, soldiers for love. Soldiers become wounded and sometimes die, whether they fight in hate or whether they fight by refusing the hate. Each of you has had wounds and the group has had its casualties [as] the war of love that is endemic to this illusion carries on. Look and see and rejoice that you have never stopped attempting to love and support and care, each for the other, and in the name of the Creator for service to others.

我是 Q'uo, 记住这个感觉、这份爱、这一刻。你们已经是优秀的、善良的和关心的了, 你们已经努力奋斗过了。但在这一切底下, 你们已经是三个受伤的全副武装的士兵, 为爱与和平作战的士兵。士兵受伤了, 有时候会死去, 无论他们是在憎恨中战斗, 还是藉由拒绝憎恨而战斗。你们每个人都曾有伤口, 随着这个幻象所特有的这场爱的战争的持续进行, 这个团体已经有过它的死伤者了。观察并看到你们从未停止尝试去爱、支持与关心彼此, 从未停止以造物主之名去服务他人, 并为此而欢庆吧。

Was this wagon that you hitched yourself to a bit bulky? Sometimes, in a desire to do so much, entities move faster than their deepest selves can walk. So unhitch yourselves from this yoke. Let the wagon go, you have pulled it long enough. And come always together as new entities, new souls, newly

dedicated as if at the very first of meetings. For each of you is new this day and will be new tomorrow, and the service that each of you does will be different yesterday, today and tomorrow. Do not write long sentences with periods as you describe this portion of your life that you have walked together in a certain way. But rejoice that you have had companionship and as you walk into your future, let the knowledge of a companionship that has been tried in the fire and has remained lovely be your strength and your armament. You have been soldiers. You shall continue to be so. Let those deep feelings within guide you to each new day and each new field of battle in which love and fear strive. And as you are unafraid, know with certainty that you are old soldiers, and that you can and will persevere. Not as you think the Creator has in mind for you, but as you receive from the Creator those opportunities which spring up day by day. You are in no way diminished by this time that you have had together, though you may have, as this instrument has, called [yourself] a failure. You have not failed. You have begun to attempt to become a social memory complex and you will continue in each relationship, and in the relationship within yourself, to be more and more harmonious as a comrade in arms. But remember always the great and sturdy team that you were and are in your honest and single-hearted desire for the truth, the desire to know the love of the infinite One, and to offer all that you are and all that you ever will be to that service.

这辆你给你自己拴上的马车是否有点笨重？有些时候，在一种去做如此大量的事情的渴望中，实体们会比他们最深邃的自我所能够行走的速度更快地移动。所以，将你们自己从这个车轭上解开。让马车走开，你已经拉着它够久了。总是如同新的实体、新的灵魂、新的奉献的成员一样地集合在一起，仿佛是参加第一次的集会。因为你们每一个人在这一天都是新的，在明天将会是新，你们每一个人进行的服务在昨天、今天和明天都将是是不一样的。当你们描绘你们已经用一定的方式一起走过的你们的生命的这个部分的时候，不要写下带有句号的长长的句子。但却欢庆，你们已经拥有了伙伴情谊了，当你们走入你们的未来的时候，让对于一种伙伴情谊的知晓成为你的力量和你的装备，这种伙伴情谊已经在火焰中被考验过了并已经充满爱地存活下来了。你们已经是士兵了，你们将持续是士兵，让那些内在的深沉感觉导引你前往每一个新的日子与每一个新的爱与恐惧在其中斗争的战场。由于你们毫无畏惧，确切地知晓你们是老兵，你们能够并将会坚持下去。你们绝对不会因为你们已经在一起共处的时光而减损你们的力量，虽然你可能已经，如这个器皿已经这样做了一样，称呼自己是失败者了。你们并未失败，你们已经开始尝试成为一个社会记忆复合体，你们将在每个关系中，在你自己内在之中的关系中，继续成为越来越协调一致的，如同在军队中的战友一样。总是记得，在你们真诚的、一心一意的对真理的渴望中，在去知晓无限太一的爱的渴望中，在向那种服务提供所有你现在是以及你将会是的事物的渴望中，你们过去与现在都是一个伟大与坚定的团队。

Go forward from this meeting saying not farewell, for you are only moving into the part of the path in which you may not see each other so often You are all still working together.

从这次集会向前走，无须说再会，因为你们只是移动到这条路途上的那个在其中你们不会频繁地看见彼此的部分之中，你们仍然在一起工作。

We would ask you lastly to think about the implications of becoming a social memory complex. We have said one does not learn to become a social memory complex by the mating of individuals alone. Just as important is the relationship that you have with all others. Whether you experience that relationship as positive or negative, successful or failing, you are attempting to learn the mind that is yourself but not yourself, that mind that is hidden from you by the illusion of separation. And rest back in the knowledge that in addition to all guidance that is unseen, each of you has learned that there is a—we correct this instrument—totally trustworthy entity in each other. Someone with whom it is safe to speak of things that are painful. Someone who you know will not harm you in any way that is intended. Someone that you know will not be petty or mean. Someone whom you can trust to give its best not only on your behalf but in any concern that you might have.

我们最后请求你们考虑成为一个社会记忆复合体的含意。我们已经说过，一个人并不是藉由单单个体结成伙伴而学习成为一个社会记忆复合体的。你与所有其他人的关系仅仅是一样重要的。不管你经验这段关系为正面或负面；成功或失败；你都在尝试去了解一个是你自己，又不是你自己的心智，该心智藉由分离的幻象而隐匿起来不被你发现。安心地知晓这样一个事实：除了所有无形的指引，你们每个人已经了解到，在相互彼此的内在都有一个——我们更正这个器皿——完全值得信赖的实体。

这样一个实体，你跟它谈及痛苦的东西是安全的。

这样一个实体，你知道它不会以任何故意方式伤害你。

这样一个实体，你知道他并不琐屑，或者卑劣。

这样一个实体，你可以相信它不仅仅会为了你的利益，同样也会在任何你可能有忧虑的事上尽它的全力。

These things do not take place simply in what you call marriage. That which you have attempted is almost completely impossible within the third density. That you have attempted this forming of the family of spiritual entities stands in its intentions golden and perfect, and we ask you never to doubt that that which you have done was truly beautiful and without blemish. Let all else fall away, and remember only this, that three entities loved the Creator and worked and prayed and gave of time and energy and will to the absolute limit of possibility in the attempt to serve. Know that that intention and that perseverance of attempt are the truths that will remain, are the truths which you have chosen to work on in this incarnation. And as you each have moved closer to some idea of what love is to you, for it is to each entity a different lesson, know that no work that you have done has been in vain. For you have under adverse circumstances loved and been loved, and that is the lesson of this density.

这些事情并不简单地发生在你们称为的婚姻关系当中。你们已经尝试的目标在第三密度中几乎是完全不可能实现的。你们已经尝试去形成这样一个灵性实体家庭，这种尝试在它的意图上是宝贵的与完美的，我们请求你们绝不要怀疑你们已经完成的东西是真正美丽的，且没有瑕疵的。让所有其他东西都掉落，只要记得这点：这三个实体钟爱造物主，它们工作、祈祷，并通过去服务的尝试在可能

性的绝对的限度中付出了时间、能量与意志。请知晓那种意图和对尝试的坚持不懈就是将会保留下来的真理，就是你在这次投生中已经选择在其上进行工作的真理。随着你们每一个人更加接近爱对于你是什么事物的观念，因为它对于每一个实体都是一个不一样的课程，请知晓你们已经完成的任何工作都不会已经是白费了的。因为你们已经在在不利的环境中爱过且被爱过了，此即是这个密度的功课。

We shall meet again. The illusion which you call time will speed very quickly and we shall be with you. We bless each of you with our love and our admiration. We are aware that there is sorrow, but we ask you not to hold that to yourself, but to release it little by little, until all things between each are positive and free. For each has done nobly. So in the end we shall not say farewell to you but we shall say hello. Hello to each, you are new this moment, and we look forward to experiencing that new self that you are becoming in what you call the future. Our joy in meeting that which is becoming you is very, very great. And our deepest respect to that which you carry from the old self to the new is also very great, for you have chosen wisely. You have not released your faith into despair. You have not given up. You have not condemned yourself as being without the ability to serve.

我们将再次相会。你们称为的时间幻象将非常快速地移动，我们将与你同在。我们藉由我们的爱与赞赏祝福你们每一位。我们觉察到忧伤的存在，但我们请求你不要将它紧紧抓在你自己手中，而要一点一点释放它，直到在每一个人之间的所有事物都是正面与自由的。你们每个人都高贵地完成了工作。因此，最后，我们将不对你们说再会，而是说“你好！”对你们每一个人说“你好”，你们在这一刻是全新的，我们期待体验那个你在你们所称的未来之中正在成为的新的自我。我们对于与那个正在成为你的事物相会的喜悦是非常非常巨大的。我们对于你们从旧我携带到新的自我的事物的最深的尊敬同样也是非常巨大的，因你们已经做出睿智的选择。你们并未放下信心并陷入绝望。你们没有放弃。你们没有谴责自己没有能力去服务。

(Side one of tape ends.)

(磁带一面结束。)

(Carla channeling)

(Carla 传讯)

Hello, my friends. We shall meet again and we greatly look—we correct this instrument—and we greatly look forward to this delightful prospect. Meanwhile, we are with you and if you wish us to be with you in a way that comforts and quiets you, you have only to ask. We will of course not speak with you, for we would not interfere with your free will. But you may feel our love and our blessing and our support, just as you know the blessing and love and support of your friends in this room. You may have this at any time, you may have this at all times, you have only to ask.

你们好，我的朋友们，我们将再度相遇，我们极其期待这个愉快的前景。在此同时，我们与你同在，如果你想要我们用一种安慰和使你平静的方式与你在一起的话，你只需提出要求。我们将当然不会在那个时候与你讲话，因为我们不愿意侵

犯你的自由意志。但你可以感觉到我们的爱、祝福与支持，正如同你知道这个房间中的朋友对你的祝福、爱与支持一样。在任何时间，所有时间，你都可以拥有这些，你只需要去提出要求。

We are those of the principle of Q'uo. Go always with the Creator. Be always the Creator to your friends and allow your friends to be Creator to you. This is the meaning of "adonai vasu borragus."

我们是 Q'uo 原则。一直与造物者同行。一直成为你朋友的造物者，并且允许你的朋友成为你的造物者。此即是" adonai vasu borragus"的意义。

We leave you drifting from your ear's hearing, but never from your consciousness, in that one great original Thought—love. And in all the areas of manifestation—life. And in these two things we leave you with the sum and the substance of the one infinite Creator. As you feel yourselves move towards eternity, as time has less and less grasp upon you, we ask always, simply, that you meet your experiences, unafraid and with love. With love and with light. We are those of the principle of Q'uo, and with love of the morning when the sun shall shine upon all of our souls again. And that sun that is the kingdom of love and understanding. Adonai. Adonai vasu borragus.

我们渐渐地偏移了你耳朵的听力范围，但我们从未远离你的意识，在那伟大的起初思维——爱之中，以及在所有的显化的区域——生命之中，在这两个事物中我们带着太一无限造物者的要点与实质离开你们。当你们感觉你们自己逐渐朝永恒移动的时候，随着时间越来越少地紧紧抓住你，一如往常，我们单纯地请求你们无惧地且带着爱，带着爱与光去面对你的各种经验。我们是 Q'uo 原则，带着当太阳将再一次照耀我们所有的灵魂的爱，而那太阳即是爱与理解的领域。Adonai, adonai vasu borragus。

September 28, 1991

1991-09-28 光之工作者的困境

Group question: M has a couple of questions. One concerns an experience she had for about nine months of 1990 where she felt that her spiritual body was separate or apart from her physical body. She could see as the observer in her spiritual body that it was observing the things that were happening to her physical body, was like a 3-year-old child having a lot of people's negative emotions and difficulties thrown upon it, visited upon it, and she felt like the spiritual body was more an observer and was not in close contact. She would like to know if this is something that could be commented upon and what kind of comments you would make upon that, and then if perhaps there might be any relationship between what is happening to light workers, such as M, and what is happening in the world as far as the metaphysical evolution of our planet is concerned. Is there a comment you could make upon how our planet is evolving, and are there particular times that we experience certain changes in our vibratory rates that can be pinpointed, say, next January 11, is there some kind of time framework that has meaning for us. Can you comment at all upon the changes occurring on the planet and how they are occurring and when they occur?

团体问题：M 有几个问题。一个问题是关于在 1990 年中的九个月时间中所经历的一次体验，在其中她感觉到她的灵体与她的物质性身体分开了或者分离了。她能够作为在她的灵体中的观察者看到，它是在观察到，正在发生在她的物质性的身体上的事情就好像一个三岁大的孩子遇到了许多被投掷到它身上，被它遭遇到的人们的负面性的情绪和困难，她感觉就好像灵体更多是一个观察者而不是处于紧密的接触状态中。她想要知晓，是否这是某种可以被评论的事情，你们会对其作出什么类型的评论，接下来，在正在发生在诸如 M 之类的光的工作者身上的事情，和在这个世界上在我们的星球的形而上学的演化所涉及到的方面正在发生的事情之间，是否可能有任何的联系？关于我们的星球是正在如何演化，有一些特定的我们在我们的振动的速度中体验到一定的改变的时间是能够被确定下来的吗，假设，下一个 1 月 11 号，有某种类型的时间框架是对我们有意义的吗，是否有一个你们能够做出的评论呢？在关于在这个星球上正在发生的改变，它们是如何发生的以及它们什么时候发生的方面，你们有任何能够做出的评论吗？

(Carla channeling)

(Carla 传讯)

I Yadda. I greet in love and light of infinite Creator. We stop in only to greet the one known as M, to wish her laughter and light upon the pilgrimage. Shed all that is other people's clothing of the mind and the heart and the spirit and there shall be new clothing of light in your spirit, but only if you ask. We encourage you to call to us, that all be made anew each day, to feel the fullness of joy which is the joy of the servant who serves well. We thank this instrument for allowing us to speak, for this instrument also has the longer message that [she] wish to express. Our joy and blessings upon each. We are Yadda. Adonai.

我是 Yadda。我在太一无限造物者的爱与光中致意。我们停在这里仅仅是向被知晓为 M 的实体致意，并祝愿她在朝圣之旅上拥有笑声和光。当一切其他人的头脑、心灵和灵性的外衣都被摆脱掉的时候，在你的灵性中就将会有新的光的衣服，而你仅仅只要去请求。我们鼓励你们呼唤我们，每一天一切都是全新的，去感觉到那个好好地服务的仆人的喜悦之所是的喜悦的圆满。我们感谢这个器皿允许我们发言，因为这个器皿同样拥有更长的她希望去表达的信息。祝愿我们的喜悦和祝福降临在每一个人身上。我们是 Yadda。Adonai。

(Carla channeling)
(Carla 传讯)

I am Q'uo, and I greet you in the love and the light of the one infinite Creator. We thank you for this blessing of calling to us for this wisdom which is not at all infallible, but seems wise only to those who have not yet come to where we are. But we assure you that we have very much further to go in our own development, and would not wish any word of ours to be a stumbling block for any who may listen. Therefore, discriminate in our source as in all sources, that your personal truth be remembered and recognized by you so that you may live the life that you hoped to live.

我是 Q'uo，我在太一无限造物者的爱与光中向你们致意。我们为这种为了这份智慧而呼唤我们的福分而感谢你们，这份智慧完全不是不会犯错的，它仅仅是对于那些尚未到达我们所在的位置的实体们是看起来似乎是智慧的。但是我们向你们保证，我们在我们自己的演化中拥有远远更进一步的道路是要去走的，我们不希望我们的任何言语成为任何聆听的人的一块绊脚石。因此，如同对所有的源头一样，在我们的源头中分辨出被你回忆起或者被你认出来的你的个人性的真理，这样你就可以活出你希望去活出的生命了。

Let us speak about the visualizations of the child and the adult and the observer in the dreamlike state of being out of one's own body, and seeing this child also, not only out of its mental body, but its physical one as well. Gaze at this child's eyes, for this child is your spiritual self. Gaze in compassion on the hardships and the difficulties of being a young entity, for no matter how very hard one tries as a newborn soul, one cannot exert its will in order to make itself comfortable or warm.

让我们谈论当一个人在处于一个人自己的身体之外的梦境一般的存在的状态中并同样也看到孩子的时候对孩子、成人以及观察者的观想，这个孩子不仅仅是在它的心智体之外，同样也在它的物质身体之外的。注视这个孩子的眼睛，因为这个孩子就是你灵性的自我。在同情心中注视成为一个年幼的实体的艰难和困苦，因为无论一个人作为一个新生的灵魂怎样非常拼命地努力，它是无法行使它的意志的以便于使得它自己舒适或者温暖的。

Now, as you gaze at the observer, look at the observer and ask what relationship this observer has to the self. We would be going beyond our boundaries of free will were we to solve this riddle for you, but can only say to you that, indeed, you saw a symbol of that which was occurring in heaven, occurring, the making of hardship for the spiritual self because of the feelings

and emotions of the physical self.

现在, 当你注视观察者的时候, 检查观察者并询问这个观察者与自我的关系是什么。如果我们为你解决了这个谜题, 我们就会越过了我们的自由意志的边界了, 我们仅仅能够对你说, 确实你看到了对于正在天堂中发生的事情的一个象征物, 它们成为了灵性上的自我因为物质性的自我的感觉和情绪而产生的困难的基础。

Each entity has many roles: the observer, the audience, the critic, the players, those who paint the scenery, those who work the lights. And all these parts of you are still all of you, so that all that any secret does is inevitably seen at last in the mirror of the self. When the physical third-density animal which carries an entity's consciousness is not loved by the self or others, is not shown to be beautiful by the self or by others, there is a slowing down of the energies of the self. Consequently, the observer may note the entity upon the floor, very weak, very weary, very saddened, and completely at a loss as to what may be done better when one's best has already been done. And as you gaze at that situation, and as each gazes at such situations, we ask each to ask forgiveness from the self, for within you there is that critic that will not give the self its rightful place as a wonderful instrument through which each is learning the laws and the ways of love.

每一个实体都拥有许多的角色: 观察者、听众、批评者、玩家、那些描绘风景的人, 那些光之工作者。你的所有的这些部分仍旧是你的全部, 因此, 任何的隐秘的事物做的所有的事情都会无可避免地最终在自我的镜子中被看到。当承载着这一个实体的意识的物质性的第三密度的动物不被自我或者其他人所爱, 且不被自我或者被其他人展现为美丽的事物时, 就会有一种自我的能量的减弱了。因此, 观察者可以注意到那个倒在地上的实体是非常虚弱的、非常疲倦的、非常沮丧的, 并在关于当一个人已经尽了他最大的能力时什么事情是可以更好地被做的方面是完全不知所措的。当你注视那个情况的时候, 当每一个人都注视着这样的情况的时候, 我们请每一个都请求那种来自于自我的宽恕, 因为在你内在之中有那个批评者, 它将不会给予自我其作为一个美妙的器皿的适当的位置, 就是通过这个器皿, 每一个人都在学习爱的法则和途径。

If this spirit child casts itself in vision in an inner plane to some distance from its own physical selfhood, its own womb, it is expressing a hunger and a thirst for love. And is there not in each of us not only the spiritual child but the human third-density child—or for us, various densities, but still children—that yearn for attention and love and respect and care.

如果这个灵性上的孩子在一个内在的层面上通过异象将它自己投射到它距离它自己的物质性的自我身份, 它自己的子宫有一定距离的位置, 它正在表达一种对爱的饥饿和渴望。在我们每一个人内在之中难道不是不仅仅有那个灵性上的孩子, 同样也有那个渴望关注、爱、尊重和照顾的人类的第三密度的孩子——或者, 对于我们而言, 各种各样的密度, 我们仍旧是孩子。

It is most common that one who is seeking with utmost might, in the main, moves quickly to the heart to begin doing work in consciousness when this occurs and [for] an entity [who] has not yet balanced the energies that move below the heart chakra into it, there will be some blockage of energy and a

mismatch between the energy of the spiritual self and the energies that are coming in because of the request of that spiritual self, because one needs to live that which one has learned. It is most often the case that the one who too quickly undertakes the higher spiritual, almost discarnate skills, of devotion, may well have been leaving behind a neglected body, an unloved body, and without the knowledge to do any other, the neglect of the spirit child within which was born in each entity when each entity first chose to seek the truth with all of his heart.

当这种情况发生的时候，一个正在尽最大的力量寻求的实体，总的来说，可能会快速移动到心来开始在意识中进行工作，这是极其平常的事情，对于一个尚未平衡从在心的脉轮下方移动进入到心的能量的实体，将会由某种能量的阻塞和在灵性上的自我的能量与由于灵性的自我的要求而正在出现的能量之间的一种错配，因为一个人需要去活出它已经学会了的事物。极其频繁地发生的情况是，一个过于快速地从从事更高的灵性上的，几乎是脱离肉身的奉献的技巧的实体，很有可能一直都将一个被忽视的身体，一个未被爱的身体留在了后面，在不知道去做任何其他的事情的情况下，当每一个实体最初选择去用其全部的心来寻求真理的时候，会有对在每一个实体内在之中被诞生出来的那个灵性的孩子的忽略。

The experience of being outside of one's own physical body is, in the strict sense of the available data on your plane, common. However, this vision was not given simply that you may see that there is a spiritual child and, indeed, a child, a simple human child, that was not given what it needed, that was hurt when it should not have been hurt, that was helpless to fight against or to balance the pain of living. And as long as this child remains within, the spiritual child has a great deal of difficulty growing because it is the child within that chooses not to love the self, not to love others, and not to love this that you call Earth.

在一个人自己的物质性身体外部的体验，从在你们的层面上可被取得数据的严格的意义的方面，是平常的。然而，这种异象不是单纯地被给予以便于你可以看到一个灵性上的孩子，确实，有一个孩子，一个简单的人类的孩子，它没有被给予它所需的事物，它在它本不应该被伤害的时候被伤害了，它在于生活的痛苦对抗或者平衡的方面是无助的。只要这个孩子是留在内在之中的，那个灵性上的孩子就在成长的方面拥有大量的困难，因为就是这个内在之中的孩子选择不爱自己，不去爱其他人，不去爱这个你称之为地球的地方。

So, in dealing with this clear memory we would encourage the swelling of compassion. Allow the upsurge of compassion for this child. No harm was meant, no evil or sin was committed, but only a simple unknowing, a simple ignorance of how very special, and how very helpless, the child within is.

因此，在于这种清晰的记忆打交道的方面，我们会鼓励同情心的增大。允许对这个孩子的同情心的高涨。没有伤害是被打算的，没有恶或者罪是被犯下了的，而仅仅是对于这个内在之中的孩子是怎样特殊，怎样无助的一种简单的不知道，一种简单的无知。

We do not mean to suggest that those who have not become aware that there is an unhappy and grasping child within who constantly wishes

reassurance should drop all that they do and pay attention to this child. The childhood of the body is now past. That child that was abused is no longer, for that which is occurring occurs now and for the first time.

我们并不是打算去建议，对于那些尚未开始察觉到有一个在内在之中的不快乐、急切地去抓取的、持续不断地希望安慰的孩子的人，他们应该抛下所有它们做的事情并去注意这个孩子。身体的孩子身份现在是过去了。那个过去被虐待的孩子不再被虐待了，因为正在发生的事情是在现在且是第一次发生的。

Now, when a baby is born it is most important to nurture it, to feed it, to hold and jiggle it on the lap, so gently cradling it in the arms, sending it love, letting it feel the beat of your heart. So, without saying a word do you love that little child, and in general we would, in our opinion, advise each to see and recognize first that the human child must be balanced before spiritual work can be done safely. And secondly that the spiritual child that is, in Christian terminology, born anew through love of the Creator equally deserves nurturing, this protection. For when an entity is young even the smallest tree blown over upon it can hurt it, even the tiniest tripping, so many things can harm and hinder the spirit within from its growth.

现在，当一个孩子被生下来的时候，去抚育它，去喂养它，去抱它并将它放在膝盖上轻轻摇晃它，如此温柔地在双臂中摇摇篮，向它送出爱，让它感觉到你的心的跳动，这是很重要的。因此，没有说一句话，你就爱了那个小小的孩子了，一般而言，在我们看来，我们会建议每一个人都去看并第一次认出，在灵性上的工作被安全地进行之前，那个人类的孩子是必须被平衡的。其次，在基督教的属于中，那个灵性的孩子是通过造物者的爱而被全新地诞生出来的，它是同等地位的抚育和这种保护的。因为当一个实体是幼小的时候，甚至是倒在它身上的最小的树木，甚至是最微小的失足，都能够伤害它，因此，会有如此多的事物能够伤害并阻碍那个内在之中的灵性的成长。

So, in terms of those who realize the infancy of themselves as spiritual beings, to take that infant and cradle it in the heart, to protect it, to nurture it, to honor and respect and support it. For this child is more truly who you are than the entity which you see in the mirror, and it is in this density that this spiritual child makes its most important and its first choice, a choice for love or a choice for fear. Let the environment of your spiritual child be such that there is no fear, but only love and you shall have done your utmost to nurture your own spiritual evolution, not simply in this density but in the infinity of destinies that await the seeker.

因此，在那些意识到他们自己的婴儿期就是灵性上的存有的人们的方面，去抱起那个因而，将它放在心中用摇篮摇晃它，去保护它，去抚育它，去荣耀、尊重并支持它。因为这个孩子比那个你在镜子中看到的实体更真实地就是你之所是，正是在这个密度中，这个灵性上的孩子作出了它最重要选择和它的首先得选择，一个对于爱的选择，或是一个对于恐惧的选择。让你的灵性上的孩子成为这样没有恐惧而仅仅只有爱的环境，你就将已经尽了你最大的努力来滋养你自己的灵性的演化了，不单单是在这个密度中，同样也是在等待着寻求者的无限的密度之中。

As we leave this image it is well to thank the observer for the observer has seen what the eye could not see but what the heart can understand, and by [this] vision has given a picture, an image of the beauty of the perfect child within. Be maternal and fierce in your protectiveness. Do not offer these beautiful gifts that you have to those who do not ask. But simply move through your days honoring Christ consciousness, honoring love, and honoring that child within you which is the metaphysical being which is truly yourself.

当我们离开这个形象的时候，去感谢观察者是很好的，因为观察者已经看到了眼睛无法看到而心能够理解的事物，这个异象已经给予一个图像，那个内在之中的完美的孩子的美丽一个图像。在你的保护性之中成为母亲一般的且强烈的。不要想那些尚未请求的人们提供这些你所拥有的美丽的礼物。而单纯地经历你的日子并同时荣耀基督意识，荣耀爱，荣耀在你内在之中的那个孩子，这个孩子就是你自己真正之所是的那个形而上学的存有。

We turn now to the question of psychic greeting and the movement from our first topic to the topic of psychic greeting is organic, in that the difficulties posed in the first question are some of the causes of a lack of protection in doing spiritual work. That is, that the lower energies, the energies of sexuality and survival, the energies of relationships with yourself, with other people one at a time, and your relationships with all the groups in your society, all of these things have been in many cases pushed aside, perhaps placed in boxes and tucked away in the attic of yourself. But these do not stay in the attic. These rags and bones climb back down the stairs and back down into the lower energies and recreate the blockage. These blockages are not to be overcome, they are not wrong, they are simply unbalanced, as if instead of standing on the fulcrum of a seesaw you were to stand to one side or to another and the whole side would go down.

我们现在转到心灵致意的问题，从我们的第一个主题移动到心灵致意的主题是有机的，因为在第一个问题中被提出的困难，就是在进行灵性工作的方面的一种缺少保护的起因中的一些。也就是说，较低的能量，性和生存的能量，与你自己的关系，以及与一对一的其他人之间的关系的能量，你与在你们的社会中的其他的团体之间的能量，所有这些事情在很多情况中都被推倒一旁，也许是被放置在盒子中并被塞到你自己的阁楼中了。但是，这些事情并不会呆在阁楼中。这些破铜烂铁会爬下楼梯，向下返回进入到较低的能量并再造阻塞。这些阻塞不是要被克服的，它们不是错误的，它们单纯地是未被平衡的，这就好像你不是站在一个跷跷板的支点上，你是站在一边或者另一边，整个一边就会落下来了。

Each energy expresses itself uniquely through each unique entity, so the balance in each ray for one is not necessarily the balance for another. The job of the seeker is constantly to attempt to keep those energy (inaudible) clear in whatever way the entity has learned. It is especially so in orange-ray difficulties, where not only does the entity have things about himself which he sincerely dislikes, but is being bombarded by others who also have a sincere dislike, distrust or fear of the entity.

每一种能量都会通过每一个独一无二的实体同等地表达它自己，因此，在每一个

光芒中的对于一个人是合适的平衡并不一定是对于另一个人是合适的平衡。寻求者的工作就是去持续不断地尝试去让那些能量通过实体已经学会的无论什么方式来让那些能量保持（听不见）清晰。在橙色光芒的困难中尤其是这样，在橙色光芒中，不仅仅实体在关于他自己的方面有真心不喜欢的事情，他同时被那些同样也拥有一种对实体的真心的不喜欢，不信任或者害怕的其他人所袭击。

The difficulty of doing profound and high reaching work in consciousness is always going to be apparent. For when there is true light generated, attention is drawn to that light, and there are those forces who wish to ...

在意识中进行深入而触及高处的工作的困难一直都将会是显而易见的。因为当有真正的光被产生的时候，注意力就会被吸引到那种光了，会有一些力量希望去.....

(Telephone rings. Pause.)
(电话铃响。暂停。)

(Carla channeling)
(Carla 传讯)

I am Q'uo, and greet you again in love and light. Pardon us for the interruption.

我是 Q'uo，我再一次在爱与光中向你们致意。为中断请求原谅。

When one has a great desire to be of service and wishes to work with powerful energies, [one] well may not know that it is not in balance. It may well feel that it is in balance, but that is the human cerebral, intellectual judgment, not the wisdom of the heart. So it is always well to ask the heart, "What is the work I must do upon myself this day to be in line with the will of the one infinite Creator?" And insofar as this question is not asked and higher energies are brought forth while the heart itself is constricted somewhat in its energy flow, there will be illness or nightmares or hallucinations or a conviction that a contact has been made that is indeed a negative one which is passing itself off as a positive one.

当一个人拥有一种巨大的去进行服务的渴望并希望藉由强有力的能量进行工作的时候，一个人可能并不知道它是处于不平衡之中的。它很有可能感觉到它是处于平衡之中的，但是那是人类的理智的、逻辑智力的评判，而不是心的智慧。因此，去询问心，“在今天我必须在我自己身上进行什么工作以与太一无限造物者的意志校准呢？”这一直都是很好的。在这个问题被询问以及当心本身在其能量流动中多少有些被束缚的时候更高的能量被产生出来的范围内，将会有疾病、或者噩梦、或者幻觉、或者一种定罪，这是一种已经被建立的接触，它确实就是一个正在让它自己冒充一个正面性的接触的负面性的接触。

So, instead of moving quickly past those lower charkas, those who aspire to being holy among men must look first to the most common, mundane and everyday things for that is where holiness begins, that is where transcendence and courage begin. As you arise in the morning and when you look at yourself you think, "Oh, what a pretty face," instead of, "Oh dear, I don't want

to look in the mirror." It is that simple. It is a matter of opening your heart to yourself, to others, and to the society. It is easier to do each time that you fail, because each time that you perceive within yourself that you have failed and make the subjective judgment that may not at all be true, it nevertheless teaches you the way in which you [are] to go, the way in which you wish to live a righteous life. So there can be no mistakes. You cannot feel guilty. You cannot feel truly a failure in anything because all things whatsoever in the mundane world are also holy.

因此，不是快速地通过那些较低的脉轮，人群中的那些渴望去成为神圣的人必须首先检查最为普通，最为世俗且日常生活的事物，因为那就是神圣性开始的位置，那就是超越和勇气开始的位置。当你们在早上起床的时候，当你检查你自己的时候，你会思考，“哦，这是怎样一张漂亮的脸蛋呀，”而不是思考，“哦，天哪，我不想要去看镜子。”就是那样的简单的事情。它是一个向你自己，向其他人，向社会开放你的心的问题。每一次你失败的时候，去这样做是更为容易的，因为每一次你在你自己内在之中感觉到你已经失败了并且做出了主观性的也许根本就不真实的评判的时候，它人就会教导你你要去走的道路，你希望藉由其二活出一种适当的生命的途径。因此，不会有错误。你无法感觉到犯了错误，你无法在任何事物中感觉真的有一种失败，因为在世俗的世界中的无论什么一切事物都同样也都是神圣的。

So, the first requirement of one who wishes to do higher work is to fall in love with the self. Not in a selfish way but in a way of recognizing that within that strange body that the consciousness carries about lives a wonderful, everlasting and perfect spark of infinite light. If you denigrate yourself to some extent you also repulse the light that is within you and tell it to back away from you because you cannot see it. So we stress to those who wish to do positive work in consciousness the valuing and the hallowing of mundane and earthly tasks, for all things are of service and nothing is to be thought better than another way of service.

因此，一个希望去进行更高的工作中的人的首先的要求就是爱上自己。不是用一种自私的方式，而是用这样一种方式，它认出，在那个意识承载着四处移动的陌生的身体中，生活着一个美妙的、永恒不灭的、完美的无限的光的火花。如果你贬低你自己到了某种程度，你同样也在排斥那在你内在之中的光，并告诉它远离你，因为你无法看到它。因此，我们向那些希望在意识中进行主动的工作的人强调，对世俗和尘世的工作的尊重并视之为神圣的，因为一切的事物都是属于服务的，没有任何服务的途径会被认为是比另一条服务的途径更好的。

It very often does happen that when an entity skips through the lower chakra work and moves directly into the invocation of names and the evocation of power, that one may contain far more wisdom than it can possibly express. Consequently, the entity will in some way express the discomfort that it has put upon itself because it asks of itself those things for which it does not have the power. It is always well then in all work to ask to give the highest and best of which you are capable in a stable manner. In a manner which can be held steady for an indefinite length of time.

当一个实体忽略了较低脉轮的工作并直接进入到对名字的祈请和对力量的召唤

的时候，非常频繁地会发生的事情是，一个人可能会容纳比它所有可能能够表达的智慧远远更多的智慧。因此，实体将用某种方式表达它已经施加在它自己身上的不适，因为它向它自己要求那些并不拥有力量的事物。在所有的工作中去请求去用一种稳定的方式，用一种能够被保持稳定一段无限期的长度的时间的方式给出你所能够做到的最高和最佳的事物，这一直都是很好的。

In other words, it is not necessary to make a brand new self to breathe the Creator. The Creator is already with you and loves you already and does not need you to be more beautiful, but needs only the beauty which you now are at this moment. And most of the beauty is seen in terms of intention and desire. The intention to help, the desire to help, the desire to be closer to the one infinite Creator, and to know true love. These desires are precious and are treasures to be held close to you, for these are the desires of the young physical child within. When you open carelessly—by ignorance, usually, not by design—the energies overwhelm the self as it is, energies which cannot be held stably in the daily life, that cannot be brought back into the work, the ordeal and the joy of living. Then that entity is simply opening itself more and more to the possibility of difficulties occurring, whatever they may be. And in each case where this happens we ask each first to forgive the self for doing this, for the self did not know and was not aware, but was only attempting its very, very best. And that attempt is what is noted, not the degree of success or failure, but that the intention was pure and persistent and as full of joy and laughter as possible.

换句话说，并不需要塑造一个全新的自我来呼吸造物者。造物者一直都是与你爱一起的，祂已经是爱你的，祂并不需要你成为更加漂亮的，它仅仅需要你在这一刻现在之所是的美丽。大多数的美丽是在意图和渴望的方面被看到的。去帮助的意图，去帮助的渴望，去更加靠近太一无限造物者的渴望，去知晓真实的爱的渴望。这些渴望都是珍贵的，它们是要被抓到你身边的珍宝，因为这些都是内在之中的那个年幼的物质性的孩子的渴望。当你不小心地——通常是由于忽视，而不是故意的——开放的时候，能量压倒了那个如其所是的自我，这种能量是无法在日常生活中被稳定地保持的能量，无法被带回到工作中，以及生活的艰苦考验以及喜悦之中的能量。接下来，那个实体单纯地越来越多地向着发生的困难的可能性开放它自己了，无论那些困难可能是什么。在每一个在其中这种困难发生的情况中，我们请每一个人首先宽恕自我做了这个事情，宽恕自我并不知道和并未察觉到，但却仅仅尝试去尽其所能。那个尝试就是被注意到的事物了，不是成功或者失败的程度，而是意图是纯净的和坚持不懈的，并且是尽可能地充满了喜悦和笑声的。

We will leave any further questions to the question and answer period. As to the date "1-11-1992," it is to be noted simply that there is the master number of 11 which cannot be broken down, and which in its way indicates that it is a powerful time when everyone sees that one one. It is also to be noted that the eleventh day of each month in this coming year will be a master number. The reason for this is that if one adds together in the way of numerology the 11 and the 1992—we correct this instrument. It is to be noted that with the 1-11-19-92 there is a master number also, and one which is to be hallowed,

not necessarily on this plane. As a matter of fact, probably not at all upon this plane, in terms of visual sensation or manifestation. But that there are many planes which interact within third density with your own.

我们将离开任何更进一的问题进入到提问回答的时段。在关于“1992年1月11日”的日期的方面，单纯地要被注意到的事情是，有无法被分解开来的大师数字十一——它用这种方式指出，当每一个人看到那个一和一的时候，这是一个强有力的时刻。同样也要被注意到的事情是，在这个即将到来年分钟的每一个月的第十一天，都将有一个大师数字。这个现象的原因是，如果一个人用数字命理学的方将 11 和 11 和 1921 加到一起的话——我们更正这个器皿。同样要被注意到的事情是，在 1-11-19-92 上，同样也有一个大师数字，一个要成为神圣的事物，并不一定是在这个层面上。作为一个事实，在可见的感知或者显化的方面，它很有可能完全不在这个层面上。但是，会有很多的层面是在第三密度中与你自己的层面相互作用的。

See this master number, the 30 degree which this date represents, as a time of completion of certain things upon the spiritual level. Yes, of course, entities may help to rejoice in this energy, but it is an energy which falls like rain from heaven that shall fall whether one appreciates it or not. Whether one finds it good or unfortunate, it is simply that which vibrates in a certain way.

将这个大师数字，这个日期呈现出的三十度，视为在灵性上的层次上完成一定事物的一个时刻。是的，当然，实体们在这种能量中欢庆可能会有帮助的，但是，它是一种就好像来从天堂落下的雨一样的能量，无论一个人是否欣赏它，它都落下。无论一个发现它是吉是凶，它单纯地就是那用一定的方式振动的事物。

This day, then, may be seen to be a day for powerful or spiritual work and paradoxically for those who wish to relax the spirit, to regain the rest and the comfort that being with people who live spiritually can give you. Much is coming to an end in this particular portion of your race's history. Much is beginning. The mood need never be one of grief, but always one of celebration. We ask each always to remember to respect what other people see, what other people believe, and what other people hold true, not attempting to correct them but simply supporting them in whatever they do, for each has an unique path. It would be well upon this particular day to be more mindful, perhaps, than usual and more aware of the power of choices made and gestures of love extended and broken nets mended upon that day.

那么，这个日子就可以被看作是一个进行强有力的或者灵性上的工作的日子，自相矛盾地，对于那些希望去放松灵性，去重获休息和以及那种与用灵性的方式生活的人在一起所能够给予你的舒适的人们，在个日子同样也是适合于它们的。在你们的种族的历史的这个特定的部分中，大量的事物正在来到一个终点。大量的事物正在开始。情绪永远都不必成为一种悲伤的情绪，而一直都是一种欢庆的情绪。我们请每一个人都一直去尊重其他人所看到的事情，其他人所相信的事情，以及其他认为是真实的事情，不尝试去纠正它们，而是在无论他们做的什么事情中单纯地去支持它们，因为每一个人都拥有一条独一无二的途径。在这个特定的日子变得，也许是比通常，更加留心且更多地察觉到被做出的选择和爱的姿势的力量，留心那被延伸并被破裂了的爱之网会那一天被修补。

We would, at this time, wish to transfer this contact to the one know as Jim, if this entity desires contact at this time. We thank this instrument and leave it in love and light. We are of the principle of Q'uo.

我们，在此刻，希望将这个接触转移到被知晓为 Jim 的实体，如果这个实体在此刻渴望接触的话。我们感谢这个器皿并在爱与光中离开它。我们是 Q'uo 原则。

(Jim channeling)

(Jim 传讯)

I am Q'uo, and greet each again in love and light. We would take this opportunity in speaking through this instrument to offer ourselves to further queries at this time. Is there a query to which we may speak?

我是 Q'uo，我在爱与光中向各位致意。我们会利用这个机会在通过这个器皿发言的过程中提供我们自己来回答在此刻的进一步的问题。有一个我们可以发言的问题吗？

Carla: I have a question (inaudible) from Susan (inaudible) her situation. First of all I would (inaudible).

Carla: 我有一个来自于 Susan (听不见) 的问题 (听不见) 她的情况。首先我会 (听不见)。

(Side one of tape ends.)

(磁带一面结束。)

Carla: (Inaudible).

Carla: (听不见)

(Jim channeling)

(Jim 传讯)

I am Q'uo, and am aware of your query, my sister. We cannot answer this query for it is that which infringes upon the free will. We are, as always, sorry that we cannot speak in a way which seems to be of the immediate comfort for we know that you and many like you upon your planet are suffering from distortions of mind and body which cause pain and discomfort. And there is much desire to be able, if not to be free from such, then to treat such so that there is at least a modicum of comfort. The comfort that we have to offer is a comfort that is not of the mundane world, but that undergirding reality which supports all creation, that Thought of love of the one Creator that expresses itself in your illusion in a manner which is mysterious and elusive.

我是 Q'uo，我理解了你的问题，我的姐妹。我们无法回答这个问题，因为它会侵犯自由意志的事物。我们一如既往感到抱歉，我们无法用一种看起来似乎具有一种即刻的安慰的方式来发言，因为我们知道你和很多在你的星球上与你类似的人都正在由于造成了痛苦和不适的心智和身体的扭曲而受苦。如果不能解除这样的痛苦的话，会有大量的对于能够去治疗这样的痛苦的渴望，这样就会至少有一点点的安慰了。我们所要提供的安慰是一种不属于世俗的世界的安慰，而是那

种从底部支撑的实相，它会支持一切的造物，它就是在你们的幻象中用一种神秘而无法捉摸的方式表达祂自己的太一造物者的爱的想法。

We are aware of the confusions and the frustrations that attend attempting to penetrate the mystery of your illusion and we can only commend your continued efforts in this regard. For by persisting in your seeking in the face of all the difficulties which you encounter, you bring yourself to the peak of the Creator, humbled in worship of the might and the majesty that can create a universe that contains the stars, the planets, all the galaxies revolving in their time and in their turn, along with all of the energies of your life pattern that move about you as do the planets move about the stars.

我们察觉到伴随着去刺穿你们的幻象的神秘的尝试的混淆和挫折，我们仅仅能够推荐你在这个方面继续努力。因为藉由在你的寻求中在面对所有你遭遇到的困难的时候都坚持不懈，你就将你自己带到了造物者的顶峰了，在对那能够创造一个宇宙的至高与至尊的崇拜中变得谦卑吧，这个宇宙包含了恒星、行星以及所有在它们的时间和它们的转动中旋转的星系，同时还有随着行星围绕着恒星运动的时候推动着你们四处移动的你的生命的模式的全部的能量。

There are those experiences of difficulty which you face which seem at times overwhelming and which seem to be beyond any comprehension according to purpose or plan. We can only assure you that there is much purpose in the suffering within your illusion. For suffering done in service to others and in the name of the one Creator is a kind of tempering of the spirit that strengthens and crystallizes this means by which the Creator may be known and may shine through your being.

会有那些你所面对的困难的体验是时常看起来似乎是压倒性的，且看起来似乎超出了任何的根据目的或者计划的理解力的。我们仅仅能够向你保证，在你们的幻象中的苦难之中，有大量的目的。因为在对他人的服务中和以造物者的名义被经历的苦难，是一种内心的对灵性的回火，它会强化这种方式并使其结晶，凭借着这种方式，造物者就可以被知晓并可以通过你的存有闪耀了。

Is there another query to which we may attempt a response?

有另一个我们可以对其尝试一个回应的问题吗？

Carla: Yes, a couple more (inaudible). I have observed in my eating, not preferences, but in what is easiest for me to eat in that I am not able to eat very much solid food. If I can make this choice for myself of what to eat it would be all liquid or partially liquid or whatever. I realize you can't give me a diet, but, in general, gazing at someone with longstanding difficulties, could you confirm that the intelligent thing to do would be to eat even more sparingly, and even more sparingly until an equilibrium is reached?

Carla: 是的，还有几个（听不见）。我已经在我吃东西的方面进行了观察，不是观察偏好，而是对于我最容易吃的事物是什么的观察，因为我无法吃非常固体的食物。如果我能够为我自己做出要吃什么的选择的话，它会全部是液体或者是部分液体或者无论什么。我意识到你们无法给我一个食谱，但是，一般而言，在注视某个带有长期的困难的人的时候，你们能够确认，去更加有节制地饮食，更加

有节制地一直到平衡被取得为止，这会是要去做的明智的事情吗？

I am Q'uo, and am aware of your query, my sister. We are aware that your intuitive capabilities allow you to discern those foodstuffs that are available to you that would be most easily assimilated by your body. And we would recommend that you utilize this intuitive capacity in the greatest degree during this time of difficulty for your digestive tract. We would recommend that there be a variety of foodstuffs, as great as possible, in whatever form, be it solid or liquid, that you ingest, in order that your body be given as much opportunity to take from those foodstuffs that which was offered and that which it needs.

我是 Q'uo，我理解了你的问题，我的姐妹。我们察觉到你直觉性的能力允许你去分辨那些可以为你所利用的食物中那些会极其容易被你的身体消化的食物。我们会推荐，你在这个对于你的消化系统的困难的时期期间最大程度地利用这种直觉上的能力。我们会推荐，有多种多样的食物，尽可能地多种多样，用无论什么形式，无论它是固体的还是液体的，都是你可以消化，以便于你的身体被给予大量的机会去从那些事物中吸收被提供的事物以及它需要的事物。

The human body has a great deal of ability to utilize foods in the most appropriate manner, however, there is a certain variety that is necessary in order to allow the body to find those ingredients which are most helpful to it in whatever its given condition. Thus, we do not recommend one kind of diet that is liquid or solid, over the other. Rather, the blending of these in a fashion which feels to you to be appropriate according to the time and condition of your body.

人类的身体拥有巨大的能力去用最合适的方式来利用食物，然而，为了要允许身体在无论什么它被给予的情况中都找到那些对它最有帮助的成分，会有一定的多样性是需要的。以此，我们不会推荐一种类型的液体或者固体的饮食是高于另一种类型的。毋宁说，我们推荐用一种你根据时间和你的身体的情况感觉对于你的适合的方式来讲这些混合在一起。

Is there another query my sister?

有另一个问题吗，我的姐妹？

Carla: Yes. I realize that I'm not the only channel who's ever been told that my body is weak (inaudible) and that if I continue channeling it will shorten my life. I'm also aware that in each of the cases of which we've heard both channels chose to continue the work. I realize that there is much to be said for the wisdom of being, and not attempting to add to the productivity. But I find it impossible to grapple with intellectually, and consequently to move into my heart, with a feeling of real worth in just being, instead of doing.

Carla: 是的。我已经被告知过，身体是虚弱的，如果我继续传讯，它将会缩短我的生命，我意识到我并不是唯一被这样告知过的管道。我同样也察觉到，在每一个我们已经听说过的情况中，两个管道同时都选择去继续工作。我意识到，对于存在而不尝试去提高生产力的智慧的方面，有大量要被说的事情。但是我发现要在逻辑智力的方面与之搏斗并因此进入到我的心之中，并同时带有一种对于仅

仅在存在中，而不是在行动中的真实的价值的感觉，这是不可能的。

I was thinking, for instance, this evening and tomorrow of going to do more exercise and yet I have heard Ra say before, "You do not need the pain, you only need the limitation," which would suggest that I accept the limitation of being on my bed all the time. Yet it has only been since I have been on my bed all the time that my stomach troubles have become more threatening and I feel that there is a delicate balance there between the desire to live longer and the very way of living longer being an instrument which will lead to a shorter length anyway.

举个例子，我正在考虑今天晚上和明天要去做更多的锻炼，而我已经听到 Ra 之前说过，“你并不需要痛苦，你仅仅需要限制，”这会建议我接受在所有的时候都呆在我的床上的限制。而自从我的胃部的困难已经变得更加有威胁开始，我就一直在所有的时候都呆在我的床上了，我觉得在去活得更长的渴望和作为一个无论如何都将会导向一种更短的生命长度的器皿而活更长的时间的方法之间有一种微妙的平衡。

So, basically if you have an observations on that, in other words, exercise seems to be a fighting against my limitations. And, indeed, it does usually, if I am successful, enlarge my arena of possibility of action. If I do not attempt to go beyond my limitations at this point, I will be bedfast except for my walks, which may or may not shorten my life, simply because of the diseases or illnesses or whatever is, I think, the result of not exercising. Mainly the difficulty with the digestive tract. I can't think my way through this. If you have any comments whatsoever I'd appreciate them.

因此，基本上，如果你对此拥有一种观察，换句话说，锻炼看起来似乎是一场与我的局限性之间的对抗。确实，它通常确实，如果我是成功的话，扩大了我行动的可能性的竞技场。如果我并不尝试去在此刻超越我的局限性的话，我将会出来我的散步之外都是卧床不起的，这可能或者可能不会，单纯地因为疾病、病痛或者无论什么我认为是不锻炼的结果的事情，而缩短我的生命。困难主要是在消化系统上。我无法想到我解决这个问题的途径。如果你们有无论什么任何评论的话，我会感激它们。

I am Q'uo, and am aware of your query, my sister. Again we find ourselves in the position of not being able to give a specific response for the confusion which you express is that particular condition which is a product, or shall we say the precursor of the exercise of free will. We are aware of your confusion, we are aware of your concern, and we can only recommend that you follow that which you feel is most important to you at this time, whether or not it is that which has been recommended previously. Follow that which wells up within you as the greatest desire amongst all your desires. Follow it to its completion, observe again, choose again. Whatever wisdom has been shared with you previously will prove itself or not by your own experience.

我是 Q'uo，我理解了你的问题，我的姐妹。再一次，我们发现我们自己处于无法给予一个明确的回答位置上，因为你表达的混淆是这样一种特定的情况，它是一个行使自由意志的产物或者，容我们说，先兆。我们察觉到你的混淆，我们知

道你的担忧，我们仅仅能够评论，你跟随你感觉对你在此刻是最重要的事物，无论它是否是在之前已经被推荐过的事物。跟随那作为在你所有的渴望中最大的渴望而在你内在之中涌起的事物。跟随它到它的完结，再一次观察，再一次选择。无论什么在之前已经与你分享过的智慧都将藉由你自己的体验而证明它自己，或者无法证明它自己。

Is there another query, my sister?

我的姐妹，有另一个问题吗？

Carla: Only how could I better serve the Creator?

Carla: 我如何才能更好地服务造物者呢？

I am Q'uo. We do not find a better possible, for each here in this dwelling place attempts to serve in every way possible. We instead would recommend the compassion that is given to the self by the self in order that that vehicle that you offer to the Creator as your means of glorification of the Creator, namely your very self, might be nurtured in a manner that would allow it to bloom to its fullest extent as a flower in a field, providing the beauty and aroma to the Creator according to the nature of its beingness.

我是 Q'uo。我们并没有发现一种更好的可能，因为在这个住所中在这里的每一个人都尝试去用每一种有可能的方式来进行服务。我们宁愿推荐有自我给予自我的同情心，以便于那个你作为你荣耀造物者的途径而提供给造物者的载具，也就是你的自我，可以用一种允许它如同一朵在田野中的花朵一样地在它最大的程度绽放，并同时根据它的存在性的特性而向造物者提供美丽和香味。

For all the work that you do in your life pattern is that which adds to the beauty and the fragrance that is yours as a flower in this field. The work itself is not that which is of importance, though you are aware that many have expressed gratitude at the work which you have accomplished. However, it is not the work that is important, it is the enhancing of your own beingness as you seek to serve that is important. Your work in this illusion is a means toward that end and we commend each for the great dedication and sincerity with which service to other selves and to the Creator is attempted. We suggest that you appreciate yourself. The acceptance of self by self is that which builds the firmest foundation for any other service that may be offered. 对于所有你在你的生命模式中做的工作，就是会如同一朵在这个田地中的花朵一样将增添你的美丽和香味的事物。工作本身不是具有重要性的事物，虽然你察觉到很多人已经对你已经完成了的工作表达了感激。然而，重要的事情并不是工作，重要的事情是在你寻求去服务的时候增进你自己的存在性。你在这个幻象中的工作是一种向着那个目标的途径，我们推荐每一个人都尝试去藉由巨大的奉献和真诚来服务其他人和服务造物者。我们建议你欣赏你自己。自我对自我的接纳就是会为任何可以被提供的其他的服务构建最坚实的基础的事物了。

Is there another query my sister?

我的姐妹，有另一个问题吗？

Carla: No. As I search my mind I see that any questions I would ask you would have to say that (inaudible) unable to answer because of free will so I just thank you for coming to (inaudible).

Carla: 没有。当我搜索我的头脑的时候, 我看到, 对于任何我想要问的问题你们都不得不说 (听不见) 由于自由意志而无法回答, 因此我仅仅为来到 (听不见) 而感谢你们。

I am Q'uo, and we thank you, my sister, for the dedication to service that your queries indicate. Is there another query at this time?

我是 Q'uo, 我们感谢你, 我的姐妹, 为你的问题所表明的对服务的奉献。在此刻有另一个问题吗?

Carla: I do have one last query which I'd almost forgotten. I repeatedly get mail from people who explain to me that I am very unhealthy and that something within me, by my own decision, has caused me to remain unwell, and I'm holding onto it and if I let go of it I will become well. I don't defend myself against people like this, there's nothing to defend. On the other hand I don't precisely know how to thank someone who has spent large amounts of time attempting to change me around so that I will be well, when in my own perception of myself, given my birth defects, my very, very bad sickness at the age of two, rheumatic fever when I was thirteen, all the things that have gone wrong with me since, I see myself as one of the most healthy, tough human beings in the world. I've survived all that. So my vision of myself is a very well, whole person. I do not know how to say this to people without causing them to feel that somehow they haven't gotten across to me my own wrongness and the error of my ways. And I have no wish to quarrel with anyone. Is there a more skilful way to deal with this sort of attitude towards wellness than I have so far discovered?

Carla: 我有最后一个我几乎已经忘记了的问题。我重复地从一个人那里得到邮件, 它们向我解释, 我是非常不健康的, 有某种在我内在之中的事物, 藉由我自己的决定, 已经造成我继续处于不健康的状态, 我正在对它紧握不放, 如果我释放了它, 我将会变得健康。我并不会让我自己防备类似这个人之类的人, 没有任何要去防备的事物。在另一方面, 我并不完全知道如何去感谢某个人, 它已经花费了大量的时间尝试去改变我以便于我将会变得健康的人, 当我处于对我自己的感知之中的时候, 已知的事情是我的出生的缺陷, 在我两岁的时候我非常非常严重的疾病, 在我十三岁的时候的风湿热, 已经从那之后所有在我身上出错了的事情, 我将我自己视为在这个时间上的最健康的, 最强健的人中的一个。我已经经受住了所有那些事情。因此, 我对我自己的观想是一个非常健康, 完整的人。我不知道如何对任何说这一点而不使得他们感觉他们并未由于我的途径的错误或者差错而让我生气了。我并不希望去与任何人吵架。除了我至今已经发现的技巧之外, 有一种更有技巧的方法来与这种类型的对于健康的态度打交道的吗?

I am Q'uo, and am aware of your query, my sister. You may respond to each such entity as you have responded to us if you wish to go into the same amount of detail with each entity as you have at this time expressed. There is no need for the defense for each is as he or she is and each entity will in time

discover that there are situations which confound and perplex each entity. That the old ways of approaching a problem with solution fail. That there is mystery all about and that there will be suffering, bringing forth the questions, "For what end?" and "How best to respond?"

我是 Q'uo, 我理解了你的问题, 我的姐妹。你们可以如你已经回应我们一样地去回应每一个这样的实体, 如果你希望与每一个实体进入到如同你已经在此刻表达了的内容一样的相同数量的具体细节之中的话。没有必要去防守, 因为每一个人都如他或者她之所是, 每一个实体都将在适当的时候发现会有让每一个实体都感到混淆和为难的情况, 那种藉由解决方案处理一个问题的旧的方式失效了。到处都会有神秘, 将会有苦难, 并产生出这样的问题, "为了什么目的呢?"以及"如何去最佳地回应呢?"

Each shall face these challenges again and again, for your illusion is one of challenge. You are here to be challenged. It is challenging to live in a manner which does not directly partake of the immediacy of unity and seems to be cut off, each entity separate from the other. You may assure each that you are aware of the value of their suggestion, that you have valued that concept enough to have considered it carefully a number of times in your experience, and that you find that there is mystery and that you feel you share this mystery with all. And that sometimes there is the confusion that surpasses all efforts, and that this also is that which is to be treasured, accepted and worked with in the most loving and harmonious way possible.

每一个人都将一次又一次地面对这些挑战, 因为你们的幻象就是一个挑战的幻象。你们在这里是来被挑战的。用一种并不会直接地参与到合一性的直接性并看起来似乎被割裂开来的且每一个实体都与相互彼此是分开的方式而活着, 这是有挑战性的。你们可以确信, 对于每一个你察觉到实体, 它们的建议都是有价值的, 你已经足够重视那个观念并已经在你的体验中仔细考虑过它数次了, 你会发现有神秘存在, 你感觉到你会与所有人分享这种神秘。有时候会有混淆会压倒所有的努力, 这同样也是要被珍惜, 被接纳, 并有用可能最有爱且协调一致的方式来与其一同工作的事物。

Is there a further query, my sister?

我的姐妹, 有一个进一步的问题吗?

Carla: No, I truly am through now. Thank you so much, Q'uo.

Carla: 没有了, 我现在真的解决了。非常感谢你们, Q'uo。

I am Q'uo, and we thank you once again, my sister. Is there another query at this time?

我是 Q'uo, 我们再一次感谢你, 我的姐妹。在此刻有另一个问题吗?

Carla: I'd like to ask on M's behalf that if physical people looked at her in a (inaudible) way, in a scary way, were in any way different from the metaphysical or dream type psychic greetings which come to many in the process of initiation, was there something special about these being actual physical people, or was it simply a matter of one person's character or

personality being such that that was the best (inaudible) of teaching (inaudible).

我想要代表 M 询问，如果有物质性的人用一种（听不见）的方式，一种可怕的方式看着她，是否会任何与形而上学的或者梦境类型的不同方式的心灵致意会发生在处于启蒙的过程中的人的身上，关于这些实际上是物质性的人的方面有某种特别的事情吗，或者它单纯地就是一个人的性格或者人格就是这样以至于那就是教导（听不见）最佳的（听不见）的方式吗？

I am Q'uo, and am aware of your query, my sister. To those who work for the spreading of the light upon the surface of your planet, there shall be attracted those entities and energies which are desirous of controlling that light or, if necessary, to put that light out. Most of these entities are of what you would call the discarnate or unseen nature. However, they are able to work their efforts through a variety of means so that they might utilize incarnate entities with certain mental and emotional distortions that fit their purposes for a specific working. Thus, all is seen by such a negatively-orientated discarnate entity as a tool or target of opportunity that may be pursued at a specific time and in a certain way according to the desires of the negatively-orientated entity.

我是 Q'uo，我理解了你的问题，我的姐妹。对于那些在你们的星球表面上进行工作来散播光的人，它们将会吸引那些渴望去控制光，或者，如果有可能的话，将光扑灭的实体和能量。这些实体中的绝大多数是具有你们所称的非投生的或者无形的特性的。然而，它们能够通过各种各样的方式运用它们的努力以便于它们可以利用那些带有一定的心智和情绪上的扭曲的投生的实体，这些扭曲是与他们为了一种具体的工作的目的相匹配的。因此，一切事物都会被这样一个负面导向的非投生的实体视为一种工具，或者可以在一个特定的时间并用一定的方式被追寻的机会的目标的，这是取决于那个负面导向的实体的渴望的。

Thus, such entities may utilize other incarnate entities, the circumstances of a certain pattern of activities, the various distortions of the mind/body/spirit complex of the entity that is being greeted, and so forth. Thus, there is much interweaving of effort of such negatively-orientated entities, as there is the same kind of interweaving of effort by those entities of a positively nature which also seek to aid, as they are called, and to guide as is possible.

因此，这样的实体可以利用其他的投生的实体，具有一定的活动模式的环境，以及正在被致意的实体的各种各样的心/身/灵复合体的扭曲，如此等等。因此，这样的负面导向的实体会大量相互交织的努力，就如同那些具有一种正面属性的实体一样，在他们被呼唤的时候，他们同样寻求去帮忙并尽可能地指引的，由他们做出的努力会有相同类型的相互交织。

Is there another query, my sister?

我的姐妹，有另一个问题吗？

Carla: (Inaudible).

Carla: (听不见)

I am Q'uo, and we thank you yet again, my sister. Is there another query at this time?

我是 Q'uo, 我们再一次感谢你, 我的姐妹。在此刻有另一个问题吗?

(No further queries.)

(没有进一步的问题。)

I am Q'uo, and as it appears that we have completed the queries for this session of working we would take this opportunity to thank each present for inviting our presence in this circle of seeking this afternoon, as you term it. We are most grateful to be able to blend our vibrations with yours and to walk with you yet a few steps further upon your journey of seeking. Your journey and our journey is one journey that does not partake, strictly speaking, of time or space, yet is that which always continues, for always does the One seek Itself through the many, and always do the many seek the One through every breath, word and step that is taken.

我是 Q'uo, 如同显现的一样, 我们已经完成了供这次工作集会使用的问题了, 我们会利用这个机会感谢在场的各位邀请我们出席今天下午的这个, 如你们对它的称呼一样, 寻求的圈子。我们对于能够将我们的振动与你们的振动混合在一起并在你们的寻求的旅程上与你们一起多走几步是极其感激的。你们的旅程和我们的旅程是一条, 严格来说, 不会带有时间或者空间的旅程, 而它是一直继续的旅程, 因为太一一直都会通过许多实体寻求祂自己, 会有许多实体一直都会通过每一个呼吸、每一个言语和每一个被走出的步伐来寻求太一。

We are known to you as those of Q'uo. We leave you at this time in the love and in the light of the one infinite Creator. Adonai, my friends. Adonai vasu borragus.

我们是你们知晓的 Q'uo。我们在太一无限造物者的爱与光中离开你们。Adonai, 我的朋友们。Adonai。

November 17, 1991
1991-11-17 星象学的实践

Group question: This Sunday's meditation has to do with the practice of astrology. And we're wondering if it is a helpful thing to look more deeply into the practice of astrology, to get more of an idea of the patterns and the rhythms, the opportunities and the lack of opportunities that present themselves on our path, or if it's just as well to content ourselves with a passing knowledge of astrology. In other words, do you think astrology can be used in the seeker's daily life and, if so, how?

团体问题：这个周日的冥想是与星象学的实践有关的。我们想知道，去更为深入地对星象学的实践进行调查研究，对于将其自身呈现在我们的道路上的模式、旋律、机会以及缺乏机会取得更多的一种了解，这是一个有帮助的事情吗，或者，让我们自己对一种星象学的一掠而过的知晓感到满足，这同样也是有帮助的呢？换句话说，你们认为星象学能够被用在寻求者的日常的生活中吗，如果是的话，星象学如何才能被使用呢？

(Carla channeling)
(Carla 传讯)

We are those of Q'uo. Greetings in the love and in the light of the one infinite Creator. It is a privilege and a blessing to be joining in your circle of seeking this day. And we wish to thank each who has called us for the purpose of transmitting information, for by so doing, each has enabled us to perform that service which we seek at this time to do. We are most happy to share our thoughts on astrology with the disclaimer that our thoughts are to be heard as the thoughts of a friend rather than those of an all-wise teacher, for we make errors. The request we have of you is that you simply leave behind any thought which does not seem worthwhile to you.

我们是 Q'uo。在太一无限造物者的爱与光中致意。在今天加入到你们的寻求的圈子，这是一种荣幸和一种祝福。我们希望感谢每一个已经为了传递信息的目的而呼唤了我们的人，因为藉由这样做，每一个人都已经使得我们能够进行我们在此刻寻求去进行的服务了。我们极其高兴在关于星象学的方面分享我们的想法，我们同时做出免责声明，我们的想法是要被作为一个朋友的想法，而不是作为一个具有全知的智慧的老师的想法而被听到的，因为我们会犯错。我们对你们的请求是，你们单纯地将任何看起来似乎对你们并没有价值的想法都留在后面。

We give this instrument the picture of the world that lies in a darkness, a kind of waiting or anticipatory darkness such as the eve of a great holiday. The present period among those upon your sphere's surface at this time is an increasingly exciting one as there has been more and more of that consciousness among all of your world's peoples that some great event seems to be in the offing, so that the coming of the night is more acceptable. It is into such a frame of consciousness, if you will, that we bring the discussion of astrology. This instrument wonders what we do, but we ask it to relax and go with us on this.

我们给予了这个器皿这样一副世界的图像，世界是存在于一种黑暗之中，一种诸如一次美妙的假日的前夜之类的等待的或者期待的类型的黑暗之中的。那些在你们的星球表面上的时期中的当前的时期，在此刻是一个越来越令人激动的时期，因为在你们的世界的所有人中已经有越来越多的人有这样一种意识，有某种伟大的事件看起来似乎就在不远的将来，因此，夜晚的来临就是更为可被接受了。我们恰恰正是要将星象学的讨论带入到这样一个意识的框架之中，如果你们愿意这样说的话。这个器皿感到好奇我们在做什么事情，但是我们请它放松并在这个主题上与我们一同前进。

There have been centuries in which it would not have aided most to look more closely into the archetypical mind. These centuries have passed. For this third-density experience which you enjoy at this time, the end truly is near, if you will. Not physically, but more and more mentally and spiritually. There is that subconscious or unconscious amongst your peoples that there are special reasons to look more deeply into natural phenomena and their possible effect upon the self, be it body, mind or spirit that is affected.

已经有数个世纪的时间，在其中去更为密切地研究原型心智是不会有很大帮助的。这些世纪已经过去了。对于这个你们在此刻所享受的第三密度的体验，终点真的接近了，如果你们愿意这样说的话。这个终点不是在物质的方面的，而更多是在心智和在灵性的方面的。在你们的人群中会有这样一种潜意识或者无意识，会有特别的理由去更为深入地对自然现象以及它们对于自我有可能的影响进行调查研究，无论被影响的是身体、心智还是灵性。

Astrology offers one way of learning more about the deeper mind, or what we have called the archetypical mind. It is a complex and detail-driven technology, if you will, the system of ephemeral, mathematical constructs having to do with configurations of heavenly bodies. To the student who wishes to probe more deeply within the self, to become more and more familiar with those uncharted regions of the self represented by the marker in consciousness which you could call sub-awareness, there is this sub-awareness that the deeper studies at this crux may be those which have fruitful results. On this level, let us say, the awareness of specific and personal detail is not that which we speak of at this time, but rather the archetypical mind finds explication by the relationships of heavenly bodies to each other and to this planetary sphere upon which you presently enjoy incarnation. At this level much deep awareness can be encouraged by immersion in that complex set of relationships of star to star, and star to the system of star and planets which you call home.

星象学提供了一条更多地了解更为深入的心智，或者我们所称的原型心智的途径。它是一个复杂而由具体细节所驱动的技术，如果你们愿意这样说的话，它是与天体的配置联系在一起转瞬即逝且数学性的构架的系统。对于希望去更为深入地在自我内在之中探索的学生，要对于由你们称之为潜在认识 (sub-awareness) 的在意识中的标志物所呈现出来的那些自我的未经测绘的地带变得越来越熟悉，会有在这样的潜在认识，这个关键时刻对其进行更为深入的研究是可能会拥有富有成效的结果的。在这个层次上，让我们说，对具体且个人性的细节的认知不是我们在此刻谈及的事物，毋宁说，原型心智会藉由天体与相

互彼此以及与你们当前在其上享受投生的这个星球之间的关系而得到诠释。在这个层次上，大量的深入的认识是可以藉由沉浸在那个恒星与恒星，恒星与恒星间你们称之为家园的行星的系统之间的关系的复杂的构型而被鼓励。

On another level, the personal level, the yield of useful information from continued study of, and awareness of, the progression of one's own—this instrument would use the word "chart"—is, shall we say, a good way to develop both an instinct for inference and a relatively authentic feeling of control over the continuing life experience which is so precious to you.

在另一个层次，个人性的层次上，藉由对一个人自己的——这个器皿会使用“曲线图”——的持续性的研究、认识以及进展而产生出的有用处的信息，是一种有益的方式去同时发展一种含意的直觉以及对于你如此珍贵的对持续不断的生命体验的一种相对真实的掌控感。

To one entity, such a study would be work—a difficult chore done in order for the learning. To such an one, we would suggest investigating other avenues for becoming more attuned to the environment and for aiding in the feeling of control over the life experience. Astrology, then, is that for which some entities are well suited, others not.

对于一个实体，这样一种研究，会是——为了学习而被进行的一种困难的苦工。对于这样一个实体，我们会建议为了变得与环境更为协调并有助于那种掌控生命体验的感觉而探索其他的途径。那么，星象学就是非常适合于一些实体，而不适合于其他的实体的事物了。

To the entity which feels positively or affirmatively concerning keeping up with the chart's progression for the self, astrology can become that aid in consciousness which creates for the seeker a vantage point in consciousness which can act as a collecting area for the amassing of one's psychic self. The gift of being psychic or aware in non-physical ways is within all persons. The means of developing this gift are tremendously large. Infinite, we would think. However, to a fairly large percentage now seeking to increase the rate of learning, spiritually speaking, a substantial number would indeed find in astrology that place from which to continue to learn how to gather more and different information from the environment. For the environment is illusory. And more than that, is an illusion with many, many sub-illusions which further color the catalyst which is retained for use by your minds.

对于在关于跟上自我的曲线图的进展的方面正面性或者肯定性地感觉到的实体，星象学是能够成为在意识中有帮助的事物的，它会为寻求者在意识中创造一个有利位置，这个有利位置能够用作一个为了对一个人的心灵上的自我的积累的收集的区域。成为心灵性的或者用非物质性的方式察觉的天赋是在所有人内在之中的。发展这种礼物的途径是极其大量的。我们会认为是，数量是无限的。然而，对于一个相当大的百分比的现在正在寻求去，从灵性的方面而言，增进学习的速度的人，一个相当大的数量的人确实会在星象学中发现那个位置以从其继续学习如何从环境收集更多的和不同的信息。因为环境是虚幻的。不仅如此，环境是一个带有许许多多的子幻象的幻象，这些子幻象会进一步对心智为你保留下来以供使用的催化剂进行染色。

Now let us speak more in general, for there is a point to be made as regards the use of systems created by the mind and observations of mankind. Insofar as the system is internally valid in its logic, that system may be to the entity which plumbs its depths that crutch or aid which acts as the collector for the abilities and gifts of the seeker. In general, it is well to choose a system, whether it be astrology or numerology, the study of the eye, or head, or hand—and we could list systems for a substantial length of your time. What avails them to the seeker as efficient tools is that very systematic nature, for the mind within incarnation has the instinct for the pattern. Each entity in each experience is, in part, working internally to place the present moment into a context which will yield the maximum amount of information. This information is usually heavily biased toward comfort and well-being. However, the mind can be increasingly trained to retain catalyst which is presented to the mind, which perhaps has little, if any, survival use, but which does indeed aid in spiritual learning.

现在，让我们更为一般性地谈论，因为在关于对于由人类的心智和观察所创造出来的系统的使用中有一个要点是要被指出的。在系统在其逻辑性的方面在内在是有效的范围内，对于探测其深度的实体而言，那个系统可能成为那个拐杖或者辅助物，它是用作寻求者的能力和礼物的收集物的。一般而言，去选择一个系统，这是很好的，无论它是星象学，数字命理学，对眼相、颅相或者手相的研究——我们能够用一段相当长的你们的时间来列举这些系统。作为富有成效的工具而对寻求者有益的事物是那种非常系统化的特性，因为在投生之中的心智拥有对于模式的本能。在每一个体验中的每一个实体，在部分上，都在内部进行工作以将下一刻放入到一个将会产生出最大的信息量的背景之中。这种信息通常是严重地偏向舒适和幸福的。然而，心智是能够被越来越多地训练去将被呈现给心智的催化剂保留下来的，催化剂也许只拥有少量的生存上的用途，如果有任何一点的话，但是它确实是在灵性的学习上是有帮助的。

And the way to become more able to do this work in consciousness is to persist in experiencing and studying one system, be it of myth, science, philosophy or ethics, or any system whatsoever, which—we correct this instrument—to which the seeker is personally and individually drawn.

在意识中变得更加有能力进行这种工作的方式，就是在体验并学习一个系统的方面坚持不懈，无论它是神秘、科学、哲学或者伦理学，或者无论什么任何寻求者在个人性地或者个体性地被吸引到其上事物。

For you are, indeed, living on the eve of that which shall come to be. It is almost impossible to describe the nature of the shift of consciousness from basic third density to basic fourth density. This shift shall take you with it, if you dwell now on the planet Earth. Therefore we encourage the twin awarenesses that it is a good time to be watchful and that it is a good time to celebrate. That which astrology or any "ology" might do is aid in development of that sharply tuned hunger for the truth revealed within the present moment.

因为你们，确实是，正生活在即将出现的事物的前夜的。要去描述从基本的第三密度到基本的第四密度的意识的转换的特性，这几乎是不可能的。这种转换会带

上你,如果你现在居住在行星地球上的话。因此,我们鼓励这样一种成对的认识,这是一个要去留心的好时候,这是一个要去庆祝的好时候。星象学或者任何的“学说”可以做的事情是,在那种对在下一刻之中被揭露出来的真理的被敏锐地调音过的渴望的发展的方面起到帮助作用。

How we do encourage each to more and more dwell and marinate the complete entity in that present moment? It may seem odd that the mind's structure is such that the entrance to the present moment is often round about, moving not through the invisible door into the fully accepted present, but rather going completely around the entire structure of living to surprise the present moment only after the long walk has sharpened the appetite. Astrology is, shall we say, the hors d'oeuvre which encourages an entity to more aptly fit the intellect to accept an increasing number of inferences.

我们如何鼓励每一个人都越来越多地安住于下一刻并将全部的实体都浸泡在下一刻之中呢?心智的构架就是如此以至于进入到下一刻的入口经常是迂回的,它不是穿过看不见的门进入到被完全接纳的当下,而毋宁是完全绕过生活的全部的构架以仅仅在一条漫长的道路已经让胃口变得敏锐的时候让下一刻大吃一惊。星象学,就是鼓励一个实体更为巧妙地使得逻辑智力胜任接纳一种数量不断增长的含意的,容我们说,前菜了。

This ability to loosen the self from the physical, and move into an abstract system of gazing at the self, is key. What you do in gazing at astrology is to sharpen the intellect's ability to let go enough so that the gifts which are called psychic may express themselves intelligibly to that mind which has been softened to accept increasing numbers of inferences. For that which you seek cannot be deduced or reasoned. Discuss what you will, you cannot bring instrumentation, as you now know that, to bear on the nature, the power and the position of that Word or Logos which is the original Thought of the one infinite Creator.

这种将自我从物质性中松开,并进入到一种凝视自我的抽象的系统之中的能力,就是关键了。在凝视星象学的过程中你所做的事情就是去打磨逻辑智力的能力以足够多地放下,这样,被称之为心灵的礼物就可以用易于理解的方式向那个已经被软化来接纳数量不断增长的含意的心智表达它们自己了。因为你寻求的事物是无法被推论或者被论证的。讨论你们愿意讨论的事物,你们无法用测量仪器,如你们现在对测量仪器的知晓一样,来与那个太一无限造物者的原初的想法之所是的道(Word)或者理则的特性、力量和位置产生关联的。

We would at this time declare with regret that this is the substance of our discussion at this time, unless there is a query which would take this line of reasoning further. Might any have the desire to proceed further at this time with this particular query?

我们会在此刻抱歉地声明,这就是我们的讨论在此刻的内容了,除非有一个问题会让这条推理的线路更进一步。任何人有渴望去在此刻让这个特定的问题更进一步吗?

(Pause)

(暂停)

In that case, we would close this particular session through the one known as Jim. We leave this instrument in love and light. We are known to you as Q'uo. 那样的话, 我们会通过被知晓为 Jim 的实体结束这次特定的集会。我们在爱与光中离开这个器皿。我们是你们知晓的 Q'uo。

(Jim channeling)
(Jim 传讯)

I am Q'uo, and greet each again in love and in light through this instrument. It is our privilege at this time to ask if there be any queries upon any other topic that we may attempt response to?

我是 Q'uo, 我通过这个器皿在爱与光中再一次向各位致意。在此刻我们很荣幸请问, 是否在任何其他的主题上有任何的问题是我们刻意尝试去回答的?

Questioner: I have a question, Q'uo. Prior to the session, a situation was discussed about helping ourselves to (inaudible) the disadvantaged within our particular society, and my observation was that the feelings that came to me during that (inaudible) were unexpected. I wonder if there is any use for logical reasoning in trying to observe one's own reaction in giving aid or helping another, or if it is more useful for a seeker just to accept it as it is and sort of try to do the best every time with the situation that comes up? I wonder if you could comment on it?

提问者: 我有一个问题, Q'uo。在集会前, 在关于帮助我们自己来 (听不见) 在我们的特定的社会中的生活条件差的人的方面一个情况被讨论了, 我们的观察是, 在那个 (听不见) 期间出来在我身上的感觉是未被预料到的。我想知道, 在尝试在给予帮助或者帮助另一个人的过程中, 是否在去观察一个人自己的反应的方面的逻辑性的推理是有任何的用处的, 或者对于一个寻求着更有用处的事情是, 仅仅去如其所是地接受它, 并对于遭遇到的情况每一次都多少有些是去尝试尽其所能呢? 我想知道你们是否能够对其进行评论。

I am Q'uo, and am aware of your query, my brother. The situation of which you speak is one in which you were offered the opportunity to be of service to another in a very direct and immediate fashion. This quality of immediacy is that which catches the seeker, shall we say, in an off-guard position, as you may put it. The spontaneous response of any entity to any stimulus is to act in this off-guarded moment in a pure and unpretentious fashion. To look at this experience as it has been completed, and to review one's reactions, thoughts and emotions is the archetypical path of the seeker, for the examination of the life pattern is the seeking of truth.

我是 Q'uo, 我理解了你的问题, 我的兄弟。你谈及的情况是一个在其中你被提供了机会用一种非常直接且即刻的方式去服务另一个人。

The illusion exists for your seeking and your learning. Thus, we applaud the care taken in investigating one's responses to significant stimuli. The

significance is chosen by each of you according to that which moves your inner rhythms, those patterns programmed previous to the incarnation. Thus, is it well to spend time daily reflecting upon the day as it has passed, to note those experiences of significance where there was movement in your own consciousness that felt and left behind a strength and a mark upon your memory.

幻象是为了你们的寻求和你们的学习而存在的。因此，我们赞赏在探索一个人对于意义重大的刺激物的反应的过程中被采用的关心。重要性是被你们每一个人根据那推动你们内在的旋律，那些在投生之前就被规划好的模式的事物而被选择的。因此，每一天在一天已经过去的时候花时间对那一天进行反思，去注意到那些具有重要性的体验，这是很好的，在那些具有重要性的体验中，在你们自己的意识中已经有移动杯感觉到并已经在你的记忆中留下了一种力量和一个标志了。

May we speak in any other fashion, my brother?

我们可以用任何其他的方式谈论吗，我的兄弟？

Questioner: I will take it further by saying that when I agree to help, I have some expectation of the way it would feel, and it did not feel that way. So I would ask you, what kind of experience does a seeker set himself up for when the approach is giving aid with some frequency of idea of what it might be like, or what it should be like? If you could comment on that in any way you feel you can.

提问者：我将会藉由这样说来更进一步地询问，当我同意去帮助的似乎，我对它会感觉起来的方式有某种期待，而它并没有感觉是那样子的。因此，我会问你们，当途径就是带着某种频率的观点去给予帮助的时候，这种观点是对于帮助可能会是什么样子的，或者它应该是什么样子的观点，一个寻求者要为他自己安排什么样类型的体验呢？

I am Q'uo, and am aware of your query, my brother. To have a preconceived idea as to the outcome of any event is to confuse the perception of that event when it occurs. This provides additional catalyst to the seeker, and it is not inappropriate to have these preconceptions; however, it may be noted to be inconvenient. It may also be noted by the seeker that there are a great many responses possible as a result of the giving of service, and each response may be carefully noted and investigated so that the connection with giving without condition can be made.

我是 Q'uo，我理解了你的问题，我的兄弟。在关于任何的事件的结果的方面，去拥有这一种预先打算好的观点，就是在事件发生的时候让对事件的观念变得混淆。这会为寻求者提供额外的催化剂，去拥有这些先入之见是不合适的，然而，寻求者可能会被注意到它是不方便。寻求者同样也可能会注意到，作为给予服务的一个结果，会有大量的有可能的回应，每一个回应都可以被仔细地注意并被仔细调查研究，这样，与无条件地给予之间的关联就可以被建立了。

Is there any further query, my brother?

我的兄弟，有任何进一步的问题吗？

Questioner: No, Q'uo, thank you.
提问者：没有了，Q'uo，感谢你们。

I am Q'uo, and we thank you once again, my brother. Is there another query at this time?
我是 Q'uo，我们再一次感谢你，我的兄弟。在此刻有另一个问题吗？

Carla: Well, this is personal, but I was talking with Jim the other day and we were wondering what had changed since the readings that I was given by Ra that had enabled me to do things that at that time I simply could not do. If this is not a subject you can speak upon, that's fine. If you can comment, great.

Carla：好的，这是个人性的问题，但是我在另一天和 Jim 交谈过，我们想知道，自从我被 Ra 给予了解读之后，什么事情已经改变了呢，Ra 的解读已经使得我能够去去做在那个时候我单纯地无法去做的事情了。如果这不是一个你们能够在其上进行讨论的主题，那是没问题的。如果你们能够评论的话，好极了。

I am Q'uo. We first ask if we spoke too soon?
我是 Q'uo。我首先请问，是否我们说话太快了？

Carla: Well, Q'uo, only because I always have something else to say. I was just going to say I'm just asking in general.

Carla：好的，Q'uo，仅仅因为我一直都有一些其他事情要说。我仅仅将会说我仅仅是一般性地询问。

I am Q'uo—still. And we give this instrument the image of the steel door locked carefully, and apologize for the lack of information. Is there another query, my sister?

我仍旧是 Q'uo。我们给与了这个器皿被小心谨慎地锁闭的铁门的图像，我们为缺乏信息而抱歉。我的姐妹，有另一个问题吗？

Carla: Would it aid my understanding of the energies at work in my life for me to meditate on this door?

Carla：我对这扇门去冥想会有助于我理解在我的生命中运转的能量吗？

I am Q'uo. And we would suggest that the query itself be the focus of meditation.

我是 Q'uo。我们会建议问题本身作为冥想的聚焦。

Carla: Very well.

Carla：非常好。

I am Q'uo, and again we thank you, my sister. Is there another query at this time?

我是 Q'uo，再一次，我们感谢你，我的姐妹。在此刻有另一个问题吗？

Carla: No, thank you.

Carla: 没有, 感谢你们。

I am Q'uo, and we thank each for your patience, and most especially for your invitation to us, for we are always filled with joy to receive it and to have the opportunity to blend our vibrations with yours. We are most grateful to walk with you during this portion of your journey and assure each of you that there are many such as we who walk with you always, and there are those who rejoice at your every step. We shall take this opportunity to leave this instrument and this circle of working, leaving each, as always, in the love and in the light of the one infinite Creator. We are known to you as those of Q'uo. Adonai, my friends. Adonai.

我是 Q'uo 我们为你们的耐心, 并尤其为你们对我们的邀请而感谢你们每一位, 因为我们一直都是对于接受邀请并有机会将我们的振动与你们的振动混合在一起而为喜悦所充满的。我们对于在你们的旅程的这个部分期间与你们同行是极其感激的, 我们向你们每一位保证, 一直都会有许多诸如我们之类的实体会与你们在一起, 会有许多人为你们的每一个脚步而欢呼。我们将利用这个机会离开这个工作的圈子, 一如既往, 我们在太一无限造物者的爱与光中离开各位。我们是你们知晓的 Q'uo。Adonai, 我的朋友们。Adonai。

March 7, 1992

1992-03-07 Hatonn: 纯度

(Unknown channeling)

(传讯者未知)

I am Hatonn, and I greet you, my brothers and sisters, in the love and the light of the infinite Creator. My friends, it is our great pleasure to perform this small service of addressing you this evening. And it is our desire that it be known that if our service be desired at any time by any member or members of this group, you need only ask, mentally request our presence, and we shall be with you.

我是 Hatonn, 我向你们致意, 我的兄弟姐妹们。在无限造物者的爱与光走过。我的朋友们, 在今晚进行这次向你们演说的小小的服务是我们的极大的快乐。我们的渴望是你们知道, 如果我们的服务在任何的时刻是被这个团体的任何一个或者多个成员所渴望的, 你们仅仅需要在心智上请求我们的在场, 我们就将会与你们在一起了。

My friends, tonight we would share with you a few thoughts on the subject of purity. It is difficult to conceive of purity within the realm of your illusion, for, as your illusion is permeated with indecision, as your illusion is the point at which the individual must select—correction—elect to polarize in one direction or the other, there is a strong tendency to accept a proximity to purity as the totality itself.

我的朋友们, 今晚我们会与你们在关于纯度的主题上分享一些想法。在你们的幻象的领域中很难去构想纯度的, 因为, 当你们的幻象是充满了犹豫不决的时候, 当你们的幻象是那个在其上个体必须选择——更正——做出决定去在一个方向或者另一个方向上去极化的时候, 会有一种强烈的倾向性去接受一种与纯度接近的事物作为完整性本身。

At this point, my brothers and sisters, the question occurs to a number of you, "What type of purity is being discussed?" My friends, in using the word purity, we refer to the non-resistance to the outward reflectance of light from the individual. As you well know, every molecule, every atom, every portion of substance within your universe, being a facet of the Creator, is imbued with the light of the Creator and is capable of projecting that light in all directions. However, the influence of the individual—correction—individualized consciousness which organizes the various molecules into a physical vehicle for the purpose of experiencing this density exerts a controlling influence over the amount of light emitted from the total vehicle.

在这个位置, 我的兄弟姐妹, 你们很多人会想到这样一个问题, "正在被讨论的是什么类型的纯度呢?" 我的朋友们, 在使用纯度这个词语的方面, 我们指的是对于个体向外的光的反射的不抗拒性。如你们清楚地知道的一样, 每一个分子, 每一个原子, 在你们的宇宙中的物质的每一个部分, 都是造物者的一个面向的一部分, 都是被造物者的光的所灌注的, 都是有能力去在所有的方向上反射光的。然而, 个体的——更正——个体化的意识的影响会是对从全部的载具上被散发

出来的光的数量施加一种控制性的影响, 就是这种个体化的意识的影响将各种各样的分子组织起来形成了一个物质性的载体以实现对这个密度的体验的目的

More briefly, my friends, you have the ability to restrict the amount of light which you are capable of emitting. The ramification of this act is that the energy level of your planetary sphere is being controlled by those entities upon that sphere—yourselves. And [in] restricting the amount of spiritual light and energy which you are capable of exuding, you reduce the amount of energy and therefore the vibratory level of your surroundings. When taken in terms of your race, the effect is to reduce the vibratory level of your planet which results in the physical and emotional traumas that your planet and its populace continually experience.

我的朋友们, 更简单地说, 你们拥有能力去限制你们所能够散发出来的光的数量的。这种行为的衍生物就是你们的星球的能量的层次是被那些在那个星球上的实体们——也就是你们自己——所控制的。在限制你们能够流出的灵性上的光和能量的数量的过程中, 你们降低了能量的数量并由此降低了你们的周遭环境的振动的层次。当考虑你们的物种的方面时候, 这种效果就是去降低你们的行星的振动的层次, 这导致了你们的行星以及你们的人群持续不断地体验到的物质上和情绪上的创伤。

My friends, the statements in your holy text which decry the attempt to hide one's light beneath a basket refer to this type of choice. It is within the realm of your abilities to restrict the light energy that you would choose to return to the Creator. It is also within the realms of your ability to restrict your own growth and that of your brothers and sisters. My friends, we are aware that on your planet there is pressure from those about you to conform to avoid standing out in a crowd. But we would request that you consider whether [there is] a greater service to be performed in willing to be brave enough to allow your light to shine forth fully.

我的朋友们, 在你们的神圣文字中有对于将一个人的光藏在一个篮子下面的尝试的大声的反对的陈述, 这个陈述指的就是这种类型的选择。去限制你们选择去返还给造物者的光的数量, 这是在你们的能力的范围之中的。去限制你自己的成长和你们的兄弟姐妹的成长, 这同样也是在你的能力范围之中的。我的朋友们, 我们知道在你们的星球上有来自于你们周围的那些人去顺从以避免成为出头鸟的压力。但是, 我们会请你们考虑, 是否在乐于足够勇敢以允许你的光完全闪耀出来的方面是有一种更大的服务是要被执行的。

[This] service that you would perform for your brothers and sisters in attempting this in your day to day actions [is immense,] for there is no being in existence who is capable of resisting the beneficial effects of this action. We would suggest, dear friends, that this be an object of consideration as you live within the confines of your illusion.

这种你们会为你们的兄弟姐妹在你们的日复一日的行动中尝试去进行的服务是巨大, 因为有能力去抵制这种有益的效果的存有是不存在的。我们会建议, 我的朋友们, 当你们活在你们的幻象的范围之中的时候, 这是一个考虑的对象。

At this time it is our desire to transfer this contact to another instrument that we may accomplish the exercising of those who have made themselves for this purpose. I am Hatonn.

在此刻，我们的渴望是将这个接触转移到另一个器皿，这样我们可以完成那些已经让他们自己为了这个目的做好准备的实体的练习。我是 Hatonn。

(Unknown channeling)
(传讯者未知)

I am Hatonn, and I am now with this instrument. I greet you once again in the love and in the light. Within your illusion one who stands out from the crowd is often isolated, scorned, ignored, but each is unique, each has their own rate of growth, each has the choice. As you progress you will find that times you will be alone in the crowd for as you grow and gain knowledge, become more aware that which you've learned (inaudible), you shall find that you will be more intent with your particular place upon the planet. Each works upon oneself, each self between. As you become more aware, you begin to see that though they are experiencing difficulties in relating to others on the planet that they also become closer for they will begin to see that which makes them, and others, one in the love and the light of the infinite Creator. Though you will experience difficulties, they will be but lessons in the acceptance of others, but mainly, acceptance of self. The light is ever within, without, it is all things and it will shine, it will glow. As one becomes more aware of its presence, the knowledge that you gain, increasingly guided (inaudible) feels more and more comfortable within your being.

我是 Hatonn，我现在与这个器皿在一起了。我再一次在爱与光中向你们致意。在你们的幻象中，一个出头鸟经常会被孤立，被嘲讽、被忽视，但是每一个人都是独一无二的，每一个人都拥有它们自己成长的速度，每一个人都有选择。随着你们的发展，你们将会发现那个你们在人群中是孤单的时刻，因为随着你们成长和取得只是，并变得更多地知晓你们已经学会的（听不见）的事物，你们将会发现你们对于你们在这个星球上的特定的位置感到更为满意了。每一个人都在它自己身上，在每一个自我之间进行工作。随着你们变得更为察觉，你们开始看到，虽然他们在与这个星球上的其他人的关联的方面正在体验到困难，他们同样也变得更加靠近了，因为他们将会开始看到使得他们和其他人在无限造物者的爱与光中合一的事物。虽然你们将体验到困难，这些困难将不过是在对其他人的接纳的过程中的课程，而主要地，是对自我的接纳。光是一直在内在之中的，在外面，它全都是事物，它将会闪耀，它将会发光。随着一个人更多地察觉到它的存在，你所取得的知识会越来越多地指引，（听不见）在你的存有内在之中感觉到越来越舒适。

My friends, as you grow, as you sit within meditations, allow yourself to feel, experience, the light; allow love. Be that which is you. Allow yourselves to be. My friends, we are with you and shall be whenever asked. But we wish whatever of the way we can to aid you as you search to seek to experience, to become aware and grow. We are one with you as all are one with you. We are known to you as Hatonn. We will now leave this group so that another of the

Confederation may be with you. I am Hatonn.

我的朋友们，随着你们的成长，当你们坐在冥想之中的时候，允许你自己去感觉光，体验光，允许爱出现。成为你之所是。允许你们自己去成为。我的朋友们，我们将在无论什么被请求的时候与你们在一起。但是在你们搜寻来寻求体验，并变得察觉和成长的时候，我们希望用无论什么我们能够的方式来帮助你。我们是与你们一体的，如同万物是与你们一体的一样。我们是你们知晓的 Hatonn。我们现在将离开这个团体，这样星际联邦的另一个实体就可以与你们在一起了。我是 Hatonn。

(Carla channeling)

(Carla 传讯)

I am Latwii. I greet you, my friends, in the love and in the light of the Creator. We speak briefly through this instrument in order to thank each of you [for] the privilege of being allowed to share our humble thoughts with you, and with our brothers and sisters of Laitos and Hatonn to offer as wide a variety of the types of the Confederation energizing which we can at this time. We are aware that there are those who would wish to use this vibration for aiding and deepening the meditative state; others who simply wish to feel the sensation of our presence; others who are working to become vocal channels. Please take from this band of vibrations that which you personally would find most helpful.

我是 Latwii。我向你们致意，我的朋友们，在无限造物者的爱与光中。我们通过这个器皿简短地发言以便于为被允许与你们分享我们的谦卑的想法的荣幸而感谢你们每一个人，我们在此刻与我们的兄弟姐妹 Laitos 和 Hatonn 一起来提供我们所能够提供的多种多样的星际联邦的赋能作用。我们知道会有一些人会希望使用这个振动来帮助并加深冥想状态，还有其他一些人单纯地希望去感觉到我们的在场的感觉，还有其他一些人正在进行工作来成为语音的管道。请从这个振动的带宽中使用你个人会发现最有帮助的事物。

We shall pause at this time and (inaudible) on you that you may become aware of our presence and may be aided insofar as we may aid you with our vibrations. I am Latwii.

我们将在此刻暂停并（听不见）在你们身上，这样你们就可以察觉到我们的在场并可能会在我们可以藉由我们的振动帮助你们的范围内得到帮助。我是 Latwii。

(Pause)

(暂停)

(Carla channeling)

(Carla 传讯)

I am Latwii, and am again with this instrument. We are sorry that we are heating some of you up. We will attempt to adjust for your comfort and close the message through this instrument that we may transfer to another. We would like for you to notice that we are not shouting through this instrument.

We are very proud because we have finally figured out how to do that.

我是 Latwii, 我再一次与这个器皿在一起了。我们很抱歉正在让你们中的一些人发热了。我们将尝试去调节你们的舒适并通过这个器皿结束我们这次讯息, 这样我们就可以转移到另一个器皿上了。我们想要你们注意到, 我们并没有通过这个器皿大声说话。我们非常自豪, 因为我们最终弄明白如何那样做了。

My friends, we would offer only a few foolish thoughts which we ask you not to take any more seriously than necessary. We would like for you to think of what has been said by the brothers and sisters of Hatonn. The concept of purity is one which pertains not to all of those foolish things that your peoples find so interesting but rather to a quality as simple as light. If you will gaze out of your window, my friends, in the early morning hours, you will find the tiny crocuses moving upwards towards the still cool spring sun. They are few. You will find these squirrels chasing the birds from the seed you have put out, their bright eyes darting back and forth, their tails moving quickly and cleverly as they maintain their balance. You hear the song of the birds and all these things, my friends, are pure. They are pure because they are not conscious of themselves. They are creatures of the creation of the Father and they are what they are without question.

我的朋友们, 我们会仅提供一些愚蠢的想法, 我们请你们不要对任何的想法过于认真并将其视为是必不可少的。我们想要你们思考一下已经被我们的兄弟姐妹 Hatonn 说过的内容。纯度的观念不是一个关于所有那些你们的人群发现如此有趣的愚蠢的事情的观念, 而毋宁是关于一种如光一样简单的特性的观念。如果你们将会在早晨的时间向外注视你们的窗户的话, 你们将会发现小小的藏红花正在向着安静而凉爽的春天的太阳向上生长。它们是稀少的。你们将会发现松鼠正那些鸟儿从你们已经播洒的种子上驱赶开, 它们的眼睛来回飞快地移动, 它们的尾巴随着它们保持它们的平衡而快速而伶俐地移动着。你们听到鸟儿的歌曲, 我的朋友们, 所有这些事情都是纯净的。它们是纯净的因为它们没有意识到它们自己。它们是天父的造物的生灵, 它们毫无疑问就是它们之所是了。

(Inaudible), my friends, have you not been given a complicated task? To find again that beingness, that feeling of being a part of the creation with no effort while you are conscious of yourself. The greatest task, my friends, is to stay out of your own way, for that which you are will shine. And all that might obstruct it is that which you might do. Some obstruct the light on purpose, but, my friends, many, many others in their efforts to increase their helpfulness actually confuse the quality of that vibration of beingness which we have so often described to you as the original Thought of the one infinite Creator.

(听不见,)我的朋友们, 你们已经被给予了一项复杂的任务吗? 去再一次找到那种存在性, 那种当你察觉到你自己的时候毫不费力地成为造物的一部分的感觉。最大的工作, 我的朋友, 就是去为了那个你将会照耀的事物而置身事外 (stay out of your own way)。所有可能会阻碍它的事物就是你可能会做的事物。一些事物会故意阻碍光, 但是我的朋友们, 很多很多的其他人, 通过他们去增加他们的帮助性的努力, 他们实际上混淆了那种我们已经如此经常地向你们描述为太一无限造物者的原初的想法的存在性的振动的特性。

You are already a being of perfect love and light. So staying out of your way is a tremendous service to yourself and to others. [With] all of the intelligence and analysis that you can produce through the time of your incarnation, you cannot yield up one more iota of light. That is the totality of your being to begin with. So, my friends, go within and trust that that which you are to be [or do] is least of all a function of that mind which analyzes and far more [truly] the function of your ability to feel comfortable being one who is loved totally by the Creator. If you are loved, you can then love, no matter what other function you may have in this illusion. Love, my friends, is the heart of your gift to those about you and to yourself.

你们已经是一个完美的爱与光的存有了。因此，置身事外是你自己一种你对你自己和对其他的巨大的服务。[藉由]你通过你的投生的时间能够产生出来的所有的智能与分析，你都无法产生出更多一点点的光。那就是你的存有用来开始的全体性了。因此，我的朋友们，进入到内在之中并相信，你要去成为[或者去做]的事物是所有分析性的心智的机能中的一个最小的机能，你的能力的[真正]远远更大的机能，是去对与你是一个完全地被造物者所爱着的实体感觉到舒适。如果你是被爱着的，你接下来就能够去爱了，无论你可能在这个幻象中的拥有的其他的机能是什么。我的朋友们。爱是你献给你周围的那些人和献给你自己的礼物的核心。

We are very happy to have used this instrument. We do not often receive the requisite amount of call to offer a little sermon but are most grateful to you for allowing us to share these thoughts with you. We would now transfer the contact to another instrument in order that we might attempt to field any questions that you might have at this time. I leave this instrument in the love and the light of the infinite Creator. I am Latwii.

我们很高兴使用这个器皿。我们并不会经常接收到提供一次小小的布道所必需的呼唤的数量，但是我们极其感激你们允许我们与你们分享这些想法。我们现在会将接触转移到另一个器皿以便于我们可以尝试去接住任何你们可能在此刻会有
的问题。我们在无限造物者的爱与光中离开这个器皿。我是 Latwii。

(Jim channeling)
(Jim 传讯)

I am Latwii, and am with this instrument and greet you all once again in love and light. May we at this time attempt to answer any questions which those present might have for us.

我是 Latwii，我与这个器皿在一起了，我再一次在爱与光中向你们全体致意。在此刻容我们尝试去回答那些在场的人可能会向我们提出的任何的问题。

Questioner: Latwii, I have a question. If you are willing to (inaudible) for you to get me some feedback on the effectiveness of the channeling on the Friday night sessions? Specifically, the accuracy of the channeling?

提问者：Latwii，我有一个问题。如果你们乐意于去（听不见）你们在关于在周五晚上的集会上的传讯的有效性的方面给我某种反馈吗？

I am Latwii, and am aware of your question, my brother. May we say in this

regard that your attempts to be of service during your meditations on the evenings have been quite successful. We have been very pleased with the quality of thoughts transmitted and received by your group. We have found an unusually receptive audience at your Friday evening gatherings and for this reason have been able to provide information which has been called for and which has been transmitted with accuracy.

我是 Latwii, 我理解了你的问题, 我的兄弟。在这个方面, 容我说, 你们在那个晚上在你们的冥想期间去进行服务的尝试已经是相当成功的了。我们对于被你们的团体传递和接受到的想法的质量已经是非常满意的了。我们已经发现在你们的周五晚上的机会上有一个不同寻常地有接受能力的听众, 因为这个季节是能够带着准确性提供已经被呼唤和已经被传递的信息的。

May we answer you further, my brother?

我们可以进一步回答你吗, 我的兄弟?

Questioner: Yes, is there any advice you can offer as to the manner in which we could improve?

提问者: 是的, 在关于我们能够藉由其改进的方式的方面, 你们有任何能够提供的建议吗?

I am Latwii, and am aware of your question, my brother. In this regard, may we say that the seeking, the desire of each entity within your group, is that quality which, when taken as an unit, is responsible for the quality of both your meditation and information which is received. The desire which has caused this group to be formed is of a high quality. Therefore, to suggest the improvement of tuning, shall we say, this desire might be at this time too much to ask, for we feel each does present to the group the fullest amount of desire and will to seek the one Creator which is possible at this time, though it is always the nature of the pilgrim to continue the journey in ever a greater degree of depth and purity. [And this refining of your purity shall we are searching also continue.]

我是 Latwii, 我理解了你的问题, 我的兄弟。在这个方面, 容我说, 在你们的团体中的每一个实体的寻求以及渴望, 当它们被用作一个单元的时候, 就是那种同时会为你们的冥想和被接收到的信息的质量负责的特性了。已经使得这个团体被形成的渴望是具有一种很高的质量的。因此, 要建议对调音的改进, 容我说, **这个渴望在此刻可能过多的以至于无法提出了**, 因为我们感觉到每一个人都确实向这个团体呈现了在此刻有可能最完整的数量的去服务太一造物者的渴望和意志了, 虽然用一种更大程度的深度和纯度继续旅程一直都是朝圣的特性。这种对你们的纯度的精炼, 是我们同样也正在寻求去继续进行的工作。

May we answer you further, my brother?

我们可以进一步回答你吗, 我的兄弟?

Questioner: You answered me fully, thank you.

提问者: 你们充分地回答了我, 谢谢你。

I am Latwii. We are most grateful to you.
我是 Latwii。我们对于你们是极其感激的。

Questioner: Are you the same entity that has been contacting us in Nova Scotia by a (inaudible) group leader.

提问者：你们与一直在新斯科舍省 (Nova Scotia) 通过一个 (听不见) 团体的领导者接触我们的实体是相同的实体吗？

I am Latwii, and am aware of your question, my sister. We of Latwii have had the privilege of making contact with your group on some few occasions. We of Latwii have not been able to make a contact with many groups upon your planet for the information which we have to offer is not often sought by such groups as this. We have been honored to join you on these occasions of which you are familiar and do offer our thanks and our appreciation for this opportunity.

我是 Latwii，我理解了你的问题，我的姐妹。我们 Latwii 团体在一些少数的场合已经拥有过于你们的团体建立接触的荣幸了。我们 Latwii 团体尚未能够与在你们的星球上的许多团体建立一种接触，因为我们所要提供的信息经常不是被诸如这个团体之类的团体所寻求的信息。我们在这些你们熟悉的场合加入你们是感觉到荣耀的，我们确实为这个机会提供我们的感谢和我们的感激。

May we answer you further, my sister?

我们可以进一步的回答你们吗，我的姐妹？

Questioner: No, we offer our thanks to you for joining us.

提问者：没有了，我们为你们加入我们向你们致谢。

I am Latwii. We see that there is ...

我是 Latwii。我们看到有.....

(Side one of tape ends.)

(磁带一面结束)

Carla: ... is not actual purity or that it is not conducive to the development of actual purity or it is just not relevant or what?

Carla:并不是实际上的纯度，或者它不是有助于对实际上的纯度的发展的，或者它只是不相关的，还是什么呢？

(Jim channeling)

(Jim 传讯)

I am Latwii, and am aware of your question, my sister. May we say that, in general, you have expressed some degree of our perception of purity. Those of your people who have considered the concept of purity have quite frequently chosen to whittle away at their being in order to find the purity which they sense must be achieved by the removing of, shall we say, the

catalysts of your illusion. By this we mean to say that the world which surrounds the self is too often seen as being of no value and is too often removed from the experience of the entity so that the entity seeking purity does isolate the self in what might be described as rigid and strict guidelines and frameworks and perceptions of the way purity must be expressed. This, of course, is the free will of each entity and does have the lessons to teach.

我是 Latwii, 我理解了你的问题, 我的姐妹。容我说, 一般而言, 你们已经在某种程度上表达了我们的纯度的观念了。你们人群中的那些已经考虑过了纯度的观念的人已经相当频繁地选择去减少他们的存在, 以便于找到他们感觉到必须藉由移除, 容我说, 你们的幻象的催化剂而被取得的纯度了。我们这样说的意思是, 包围着自我的世界会过于频繁地被视为是没有价值的, 并会过于频繁地从实体的体验中被移除, 这样寻求纯度的实体就确实将它自己用某种可以被描述为纯度必须藉由其而被表达的途径的严厉且严格的指导方针、框架以及观念隔离开了。这, 当然是每一个实体的自由意志, 这确实拥有要去教导的课程。

The concept of purity which we have perceived as being, shall we say, more natural in its beingness is that concept which recognizes that you are pure and perfect as you are without removing any ingredient from your experience. That, indeed, each experience about you has a value to you for it can teach you. And you, a pure and perfect expression of the one Creator, are quite capable of learning each lesson that is made available to you by the world in which you find yourself immersed.

我们已经领会为, 容我说, 在它的存在性之中是更为自然而然的纯度的观念, 是这样一种观念, 它认出, 当你没有将任何的要素从你的体验中移除的时候你就是纯净的和完美的。确实, 在你周围的每一个体验都对于你是拥有一种价值的, 因为它能够教导你。你作为太一造物者的一个纯净而完美的表达, 是相当有能力去学会每一个通过你发现你自己沉浸于其中的世界而可为你所利用的课程。

We do not, in our perception, see a need for living what might be called the monkish existence of the aesthetic. For this type of perception quite frequently does further confuse the seeker, for if the world about one is seen to have no value, then part of the Creator is seen to have no value. If the entity is aware of the self as part of the Creator, the feeling of worthlessness then does intrude upon the consciousness and the perception of the entity seeking union with the Creator which has part of its being that is of no value.

在我们的观念中, 我们并没有看到一种对于活出可能会被称之为是唯美主义的僧侣一般的存在性的需要。因为这种类型的观念确实会相当频繁地进一步混淆寻求者, 因为如果在一个人周围的世界是被视为是无价值的, 接下来, 造物者的一部分就被视为是不拥有价值的了。如果实体察觉到自我是造物者的一部分, 那么这种无价值的感觉就确实会闯入到那个寻求与造物者合一的实体的意思和观念之中, 因为那个造物者所拥有的它的存在的一部分是没有价值的。

We instead would suggest the seeing of the Creator within all creation, within each other self that one encounters in the daily round of activities, and within the self as well. And we further suggest the attempt to discover the value of each experience, the lesson which does wait within each experience which will

point ever more accurately to the heart of your being which you seek; the heart of your being which is perfect, which is pure, and which, when allowed to express itself to its fullest, will purely reflect the one infinite Creator.

我们毋宁会建议，在所有的造物之中看到造物者，在一个人在日常活动中所遭遇到的每一个其他自我内在之中看到造物者，同样也在自我内在之中看到造物者。我们会进一步建议，尝试去在发现每一个体验价值，以及在每一个体验之中确实等待着的课程的价值，每一个体验都将会越来越准确地向你的存有的核心指出你所寻求的事物，你的存有的核心是完美的，纯净的，当它被允许向它自己表达它的最大的圆满的时候，它将会纯净地映射太一无限造物者。

May we answer you further, my sister?

我们可以进一步回答你吗，我的姐妹？

Carla: I think I understand pretty much exactly what you're saying, Latwii. What you're saying is, for instance, instead of removing sex from one's life as do monks, you would instead request of yourself the most careful search for the Creator and the truest of love within this experience. And instead of removing money from the experience you would instead accept whatever amount of supply that you had in your station of life and see what you could do with that money to be of service as a part of the creation. Is this what you're saying?

Carla: 我向我相当准确地理解你们正在说的事情，Latwii。你们正在说的是，举例来说，与其如同和尚一样重一个人的生命中移除性，你宁可要求你自己对造物者和在这个体验中的最真实的爱进行最为仔细的搜寻。与其从体验中移除金钱，你们宁可接受你在你的生命的位置上所拥有的无论什么数量的供应，并将你会用那份金钱去进行服务视为造物物的一个部分。那是你们正在说的吗？

I am Latwii. My sister, we have indeed attempted to express thoughts similar to these. We would also add that we cannot speak specifically for any entity, for each must make these choices as a result of the free will and, in this regard, we can only speak in general and express these thoughts which you have accurately reflected.

我是 Latwii。我的姐妹，我们确实已经尝试去表达与之类似的想法了。我们同样也会补充，我们无法具体地为任何实体发言，因为每一个实体都必须做出这些选择作为自由意志的一个结果，在这方面，我们仅仅能够一般性地发言并表达这些你已经准确地反映出来的想法。

May we answer you further, my sister?

我们可以进一步回答你吗，我的姐妹？

Carla: No, thank you, Latwii.

Carla: 不用了，谢谢你们，Latwii。

I am Latwii. We are most grateful to you as well. Is there another question at this time?

我是 Latwii。我们同样也极其感激你们。在此刻有另一个问题吗？

Questioner: I am curious about angels. Are there angels or beings who would help the choice that we've requested, that can help take care of us, or guard us, be with us to lend support and love if we request it? I've always felt there were, I'm just curious.

提问者：我对于天使感到好奇。会有天使或者存有会帮助我们已经请求了的选择吗，它们能够帮助照顾我们吗，或者守护我们，与我们在一起以给予支持和爱吗，如果我们请求它的话？我一直都感觉到有天使存在，我仅仅感到好奇。

I am Latwii, and am aware of your question, my sister. There are beings within the inner planes, shall we say, of this planetary influence which many of your peoples have described as being of an angelic nature, for their nature has been perceived of great and intense love and light. These beings do serve, shall we say, as guardians for entities upon this planetary sphere. Each entity upon this planet has a number of such angelic presences which have as their honor and duty the guidance of individuals who have incarnated within this third-density illusion. Each entity may therefore call upon a variety of beings which reside within the inner planes.

我是 Latwii，我理解了你的问题，我的姐妹。在这个星球的，容我说，内在层面之中会有你们人群中的很多人已经描述为具有一种天使的特性的存有，因为它们的特性已经被感觉为是具有巨大而强烈的爱和光的。这些存有确实会作为在这个星球上的实体的，容我说，守护者而服务。在这个星球上的每一个实体都拥有很多这样的天使的存在，它们将对于那些已经在这个第三密度的幻象中投生的个体的指引作为它们的荣耀与责任。每一个实体因此都可以呼唤各种各样的居住在内在层面之中的存有。

Each entity may determine the means by which the call is made and the light and the being is evoked. It may be a simple ritual of prayer, of meditation, a simple sentence mentally asking assistance. It is helpful for each entity desiring this assistance to meditate upon the guides and beings which are in charge, shall we say, of the protection of the entity. Attempt then, in your meditation, to discern some aspects of the entity whose assistance you seek. Whatever aspect you are able to perceive, be it their form, their face, their color, shall we say, their tone, their quality, or their purpose—use this aspect as a part of your calling for their assistance. When this technique of seeking their nature is refined to a great enough extent, you may receive additional descriptions, shall we say, of such beings and may eventually come to know their name and their form and be able to call them by the visualization of either.

每一个实体都可以决定藉由其呼唤被做出且光和存有被祈请的方式。它可以是一个简单的祈祷的仪式，或者冥想，一个在头脑中请求帮助的简单的句子。每一个渴望这种帮助的实体去对负责，容我说，保护那个实体的指导灵和存有进行冥想，这是有帮助的。接下来，尝试在你们的冥想中去分辨那个你向其寻求帮助的实体的一些面向。无论你能够感觉到的是什么面向，无论它是它们的形状，它们的脸，它们的色彩，容我说，它们的声音，它们的特征或者它们的目的——将这个面向用作你对它们的帮助的呼唤的一部分。当这种寻求它们的属性的技巧

被精炼到一个足够的程度，你就可能会接收到对于这样的存有的，容我说，额外的描述，并最终可能知道它们的名字、它们的形状并能够藉由对以太的观想而呼唤它们了。

May we answer you further, my sister?
我的姐妹，我们可以进一步回答你吗？

Questioner: Are they allowed to work with us unless we request it? What form of aid are they allowed to give?

提问者：在我们请求它之前，它们被允许与我们一同工作吗？它们被允许给予的帮助的形式是什么呢？

I am Latwii, and am aware of your question, my sister. The assistance which such beings render is that assistance which is called for by the entity, either consciously or subconsciously. Each entity upon this planet does call for some type of assistance, whether it is consciously recognized and verbalized, or whether it be subconsciously expressed; each calling is answered. The degree of desire, the conscious seeking and strengthening of this desire is that key which shall determine how the call is answered.

我是 Latwii，我理解了你的问题，我的姐妹。这样的存有提供的帮助是那种被实体，要么是表面意识地，要么是潜意识地，呼唤的帮助。在这个星球上的每一个实体都确实呼唤了某种类型的帮助，无论它是有意识地被认出的并被用言语表达出来的，还是它是用潜意识的方式被表达的，每一个呼唤都会被回应。渴望的程度，对于这种渴望的有意识的寻求和强化，就是将会决定那个呼唤是否被回应的关键。

Many calls, shall we say, are answered in sleep and dreams, providing inspiration and answers to problems. Many calls are answered by intuitive hunches or inspirations of the moment which seem to occur and appear out of the blue, shall we say. Other answers are of what might be called the coincidental, or synchronistic nature where you may wish to proceed along a certain path, to undertake a certain activity, and do not know exactly how it shall be done, and within a short period of time an answer appears in the form of another self with a proposal, or with a part of your solution, or a situation which fulfills your needs. Many are the ways in which calls are answered. Each entity which calls does take part in the answering of the call by making the call, by desiring the answer, and by arranging the, shall we say, landscape of the inner being so that the proper sequence or scene of events might be painted upon that landscape.

容我说，很多的呼唤是在睡眠中和梦境中被回应，同时提供启发和对问题的答案的。很多的呼唤是藉由直接性的预感或者看起来似乎，容我说，出乎意料地发生和出现的瞬间的启发而被回答的。其他的回答是具有可能会被称之为巧合性的、或者同时性的特性的，在其中你们可能期望沿着一定的道路前进，去承担一定的活动，你们却并不准确地知晓它应该如何被完成，在一个很短的时段中，一个答案会通过另一个自我的形式出现，那个另一个自我带有一个提议，或者带有你的解决方案的一部分。每一个呼唤的实体都确实会参与到对那个呼唤的回应，

藉由做出呼唤, 藉由渴望答案, 藉由布置, 容我们说, 内在的存有的风景, 这样适当的时间的次序或者场景就可以在那个风景中被描绘出来了。

May we answer you further, my sister?
我们可以进一步回答你吗, 我的姐妹?

Questioner: So the more in harmony you are with the creation and with the Creator, the more of a better landscape we provide for working with these entities?

提问者: 因此, 你们与造物, 与造物者越发协调一致, 我们就提供了一个越好的风景来与这些实体一同工作?

I am Latwii. We perceive this statement to be basically correct with the addition that at all times is each entity in harmony with the Creator. That variable which does change is the conscious awareness of this harmony and the ability to learn those lessons which have been provided in each opportunity.

我是 Latwii。我们感觉这个陈述基本上是正确的, 补充是, 在有的时候, 每一个实体都是与造物者协调一致的。那个确实会改变的可变的事物是对这种协调一致的有意识的察觉以及去学习那些在每一个机会中已经被提供的课程的能力。

May we answer you further, my sister?
我们可以进一步回答你吗, 我的姐妹?

Questioner: One more question. Do you ever work with these entities in your service here on this planet to us?

提问者: 还有一个问题。在你们在这个星球上在这里对我们的服务中, 你们是一直都与这些实体一同工作的吗?

I am Latwii, and am quite happy to answer that. At this time, we do so.
我是 Latwii, 我们相当高兴回答那个问题。在此刻, 我们确实如此。

Questioner: Thank you.
提问者: 感谢你们。

We are most grateful to you as well. Is there another question at this time?
我们对你们同样是极其感激的。在此刻有另一个问题吗?

Questioner: Yes, I've read a lot in the last few months, and, in fact, sometimes it's given me a sense of real joy and bliss and my question is, should I try to share this? At this point I don't really know anybody whose got a very listening ear and I don't know whether I have any responsibility in this respect.

提问者: 是的, 我在过去的几个月中已经读过很多了, 事实上, 有时候被给予我的事物是一种真实的喜悦和狂喜的感觉, 我的问题是, 我应该尝试去分享这种感觉吗? 在此刻我并不真的知道任何人是拥有一只非常聆听的耳朵的, 我不知道是否我在这方面拥有任何的责任。

I am Latwii, and am aware of your question, my sister. In this regard may we say that the experiences which each entity such as yourself encounters are those experiences which have been programmed by the self so that certain lessons might be learned for the evolution of the mind, the body, and the spirit of the entity. Part of this process of learning includes not only the evolution of the self but at some point within that the radiating of this information, this inspiration and this feeling of oneness to others. The sharing of such inspiration with other selves is that experience which then allows additional learning to become part of the experience of growth which each seeks.

我是 Latwii, 我理解了你的问题, 我的姐妹。在这方面, 容我说, 诸如你自己这样的每一个实体所遭遇到的体验是那些已经被自我规划好了的体验, 这样一定的课程就可以被学习以供实体的心智、身体和灵性的演化了。这个学习的过程的一部分不仅仅包含了自我的演化, 同样也在内在之中某个位置上包含了这种信息, 这种启发以及这种与他人的一体性的感觉。与其他自我分享这样的启发就是接下来那种允许额外的学习成为每一个人所寻求的成长的体验的一部分的体验了。

The sharing of this information does require a careful balancing, shall we say, for few are the entities you shall meet that will request which you have to share that is of a spiritual nature. To share such information when it is not requested is not the most efficient type of service to provide. Therefore, as, shall we say, a simple guide we might suggest the full experience of this illusion in the way which is most beneficial to your own growth and the natural flowing of this exuberance for life through your being when you feel the proper moment has presented itself to you.

对于这种信息的分享并不要求一种, 容我说, 仔细的平衡, 你将会遇到的将会请求你所要分享的具有一种灵性上的特性的信息的实体是很少的。当这样的信息没有被请求的时候去分享这样的信息, 并不是要去提供的服务的最为有成效的类型。因此, 作为, 容我说, 一个简单的指引, 我们可以建议, 当你感觉到适当的时刻已经将其自身呈现给你的时候, 用那种对你自己的成长最有益处的方式来充分体验这个幻象, 体验通过你的存有的这种生命的丰盛的自然而然的流动。

May we answer you further, my sister?

我的姐妹, 我们可以进一步回答你吗?

Questioner: In other words, unless there is a request or a fairly obvious opportunity, then I don't make any real outward attempt at sharing what I experience?

提问者: 换句话说, 除非要有一个请求或者一个相当明显的机会, 我都不要对于分享我所体验到的事物做出任何真正的外在的尝试?

I am Latwii, and am aware of your query, my sister. To refine our previous statement, may we say that each moment in your existence is part of the one Creator, as is each entity. Each seeks the union with the Creator. Each moment

then does present an opportunity to make the self available for the sharing of that which is most dear to the self with an other self, [and] is that which is most helpful to the growth of both. To become the evangelist which requests and requires the open ear and mind is that activity which shall prove to provide more results. To make the self available at each opportunity is most helpful, whether the opportunity be a simple smile, the granting of the right of way at one of your intersections, the listening to the sorrows of a friend or stranger, the sharing of your deepest insights, or the offering of a simple piece of advice when asked for. Each is an opportunity to share that which is the love and compassion for the self and each that the self will meet.

我是 Latwii, 我理解了你的问题, 我的姐妹。要精炼我们之前的论述, 容我说, 在你的存在中的每一个时刻, 都是太一造物者的一部分, 如同每一个实体都是太一造物者的一部分一样。每一个人都寻求与造物者的合一。那么, 每一个时刻都确实呈现了一个机会来让自我可以为向另一个自我分享对于自己最为珍爱的事物, 以及分享对于两者的成长最有帮助的事物所利用。去成为那个请求并要求开放的耳朵和心智的福音传教士, 这就是那种将会证明提供了更多的结果的活动了。让自我在每一个机会都是可被取得的, 这是极其有帮助的, 无论那个机会是一个简单的微笑, 在你的一个十字路口对道路的正确承认, 聆听一个朋友或者陌生人的忧伤, 分享你最深的洞见, 或者在被请求的时候提供一条简答的建议。每一个机会都是一个去分享对自我和对自我将会遇到的每一个人的爱与同情心的机会。

May we answer you further, my sister?
我的姐妹, 我们可以进一步回答你吗?

Questioner: No, that's an excellent answer, thank you very much.
提问者: 没有, 那是一个优秀的回答, 非常感谢你们。

I am Latwii, [and] we thank you. Is there another question at this time?
我是 Latwii, 我们感谢你。在此刻有另一个问题吗?

Questioner: I have a quick one. What causes and what are actually déjà vu experiences?
提问者: 我有一个简短的问题。是什么事物造成了似曾相识 (déjà vu) 的体验, 这种体验实际上是什么呢?

I am Latwii, and am aware of your question, my sister. Each entity upon your planet, as we have said many times, is a part of the fabric of the one creation and the one Creator. And by their very nature, therefore, have the ability to become aware of other parts of the creation. Within your third-density illusion, the forgetting is in sway and this unity with the creation is, shall we say, a more foggy part of your being. There are times, however, as the rhythms of your being change frequency that you may become aware of a possibility which does exist for what you would describe as a future occurrence. This is one of many possibilities.

我是 Latwii, 我理解了你的问题, 我的姐妹。在你们的星球上的每一个实体, 如

我们已经多次说过的一样，都是太一造物和太一造物者的构造的一部分。因此，它们藉由它们的本性，就拥有能力去察觉到造物的其他的部分。在你们的第三密度的幻象中，遗忘是占统治地位的，这种以造物之间的一体性，容我们说，是你的存有的一个更为朦胧的部分。然而，会有一些时候，当你的存有的旋律改变频率的时候，你是可以察觉到一种确实为了你们可以描绘为一种未来的际遇而存在的可能的。这是很多的可能性中的一个。

Each entity does have such insights, shall we say, whether they be the dreams during sleep, daydreams during waking consciousness, or random thoughts floating through the mind. Most do not occur for they are possibilities which were not taken, roads which were not traveled. There are, however, times when the thought, the daydream, the dream during sleep, does coincide with that road which was taken in what is perceived to be the future. It is at such times that the entity then becomes aware that the previous conscious knowing has transpired. This you have called the déjà vu experience.

每一个实体都确实拥有这样的洞见，容我们说，无论它们是在睡觉的时候的梦境，在清醒意识中的白日梦，还是飘过心智的随机的想法。大多数的洞见是不会发生的，因为它们并未被采用的可能性，并未被旅行的道路。然而，会有一些时候，在其中想法、白日梦和在睡眠期间的梦境，确实会与在被感知为未来的事物中被选取的那条道路是一致的。就是在这样的的时候，实体接下来会开始察觉到，之前的有意识的知晓已经发生过了。这就是你们所称的似曾相识的体验了。

May we answer you further, my sister?
我的姐妹，我们可以进一步回答你吗？

Questioner: Yeah, but on another subject. This is a pretty much personal question. I spoke of a (inaudible) of dreams and I didn't ask this question. In such a dream I spent time with an individual that I did not know but it was a one-to-one contact and it would teach me lessons. I was wondering if you could enlighten on me on who that was?

提问者：是的，但是是在另一个主题上。这是一个很大程度上个人性的问题。我谈到过一个（听不见）的梦境，我并没有问这个问题。在这样一个梦境中，我与一个我并不知道的个体度过了一段时间，但是它是一种一对一的接触，它会教导我课程。我想知道，你们是否能够在关于那是谁的方面给我启发呢？

I am Latwii, and am aware of your question, my sister. To speak specifically to your query would be, in our humble opinion, infringement upon your free will, for the seeking of the solution to this riddle is, of necessity, for you at this time to accomplish through your own efforts. You have been quite successful in remembering these experiences. Your dreaming experience can be quite valuable if you wish it to be so. If you wish to return to this place and this entity it is quite possible for you to do so, for the dream experience is one which offers a wider latitude, shall we say, for the entity which seeks to learn certain lessons. These lessons might be more difficult to experience within this third-density illusion and are more easily expressed and perceived in the state of consciousness which you have called the dreaming state.

我是 Latwii, 我理解了你的问题, 我的姐妹。要具体地谈及你的问题, 在我们谦卑的观念来看, 会是对你的自由意志的侵犯, 因为对这个谜题的解答的寻求, 是必须你在此刻去通过你自己的努力来完成的。你在回忆起这些体验的方面已经是相当成功了的。你的梦境的体验能够是相当有价值的, 如果你希望如此的话。如果你希望返回到这个位置和这个实体, 你是相当有可能这样做的, 因为梦境的体验是一种为寻求去学习一定的课程的实体提供了一个, 容我说, 更为宽阔的范围的体验。这些课程可能在这个第三密度的幻象中是更为难以体验到的, 而它们在你们称之为梦境状态的意识状态中是更为容易被表达和被感知的。

May we answer you further, my sister?
我们可以进一步回答你吗, 我的姐妹?

Questioner: Another question. When dealing with people in school I'm trying hard to be myself around them and in doing so am getting rejected by many. I am at the point of quitting and not trying to work with them anymore. I'm having a hard time figuring out what's right.

提问者: 另一个问题。在与在学校中的人打交道的过程中, 我正在努力尝试去在他们周围成为我自己, 在这样做的过程中, 我正在被许多人拒绝。我在某种程度上放弃了并不再尝试去与它们一同工作了。我在弄明白什么事情是正确的方面正在经历一个困难的时刻。

I am Latwii. We have listened to your description and assume that your question is whether you should proceed in one direction or another, and find that we can not give this advice, for to travel your path for you is to remove the opportunities for growth that wait upon it for you, and this we do not feel to be a service at this time.

我是 Latwii。我已经听到了你的描述, 我们假设你的问题是, 是否你应该在这样或者那样的一个方向上前进, 我们发现我们无法给予这个建议, 因为代替你在你的道路上旅行就是去移除那些在道路上等待着的你的供你成长的机会, 我们并不觉得这在此刻是一种服务。

May we answer you further, my sister?
我们可以进一步回答你吗, 我的姐妹?

Questioner: No, thank you.
提问者: 没有了, 感谢你。

I am Latwii. We are most grateful to you as well. Is there another question at this time?

我是 Latwii, 我们同样也极其感激你。在此刻有另一个问题吗?

Questioner: When we see people that we know in dreams and deal with in working out problems, are we actually speaking to that entity on a different plane or is it just working out problems in our minds?

提问者: 当我们在梦境中看到我们知道的人并通过解决问题来与他们打交道时候, 我们实际上是在向着那个实体在一个不同的层面上说话, 还是它仅仅是在我

们的头脑中解决问题呢？

I am Latwii. My sister, may we say that each possibility which you have mentioned is indeed possible. The state of consciousness which you call the dream state, as we have mentioned before, does lend to the entity a greater scope of experience. Most often the experience of the dream state does include realms beyond that which you might consider the normal range of being. These realms do include the conscious awareness of other selves which you are in contact with during your daily existence. In such dreams the work of experiencing the catalyts of this illusion might be more easily accomplished and the conscious mind might therefore be apprised of those lessons which are most in need of concentrated effort.

我是 Latwii。我的姐妹，容我说，你已经提到的每一个可能性都确实是有可能的。你们称之为梦境状态的意识的状态，如我们之前已经提到的一样，确实赋予了实体一种更大的体验的范围。梦境状态的体验极其频繁地确实包含了在你们可能认为是存有的通常的范围的领域之外的领域。这些领域确实包含了对你们在你们的日常体验中正在与之接触的其他自我的有意识的察觉。在这样的梦境中，体验这个幻象的催化剂的工作可以更为容易地被完成，有意识的心智就因此可以被告知那些最为需要集中的努力的课程了。

In many such dream experiences the conscious mind is seated with the necessary information which will allow the waking entity to experience those lessons which are, shall we say, pregnant within the being. The conscious mind, then so fertilized, shall we say, does provide the focus of attention in these areas by its very consideration of the dream and its possible meaning. The dream state is far more varied, and, shall we say, multi-dimensional than it has been imagined by most of your peoples. To give an accurate description of what is possible within this dream state is, in our humble opinion, not possible, for the possibilities are infinite since the conscious mind does not have its limiting perceptions to reduce the effectiveness of the learning, shall we say, during this dream state.

在许多这样的梦境体验中，有意识的心智是与将会允许清醒的实体体验到那些在存有之中，容我说，被受孕的课程所需的信息紧密固定在一起的。有意识地心智，在受孕之后，就确实会在这些区域中藉由它对梦境以及它有可能的意义的考虑而提供注意力的焦点。相比梦境状态已经被你们大多数人所想象的，梦境状态是要远远更为多变且，容我说，多维度的。要对于在这个梦境状态中有可能的事物给予一个准确的描述，在我们的谦卑的观点来看，是不可能的，因为既然有意识的心智并未将其有限的感知用于减少在这个梦境期间，容我说，学习的成效，可能性就是无限的。

May we answer you further, my sister?

我们可以进一步回答你吗，我的姐妹？

Questioner: No, thank you.

提问者：不用了，谢谢你们。

I am Latwii. We are most grateful to you as well. Is there another question at this time?

我是 Latwii。我们同样也极其感激你们。在此刻有另一个问题吗？

Questioner: I read a book written by a psychic who talked about walk-ins: people who wanted to leave this Earth—this is nothing personal, it doesn't apply to me—but people who wanted to leave this Earth and beings who had something to accomplish who did not want to go through childhood would take their place and fill out their [life] and then grow into doing things that they could accomplish in this particular body. Have you heard of walk-ins?

提问者：我阅读了一本有一个灵媒写的书，它谈到关于接管者 (walk-ins)：想要离开这个地球的人——这是无关个人的，它并不适用于我——而是想要离开这个地球的人和那些拥有某种事情要去完成但并不想要经历儿童时期的存有，它们会接受它们的位置并充满它们的生命，并接着发展成为做他们能够在这个特定的身体中完成的事情。你们听过接管者吗？

I am Latwii, and am aware of your question, my sister. This phenomenon which you have described as the walk-in is indeed that situation which has occurred upon your planet but which is not usual, shall we say. The integration of the mind and the body and the spirit in the evolutionary process of union with the Creator is that process which is most necessary for each entity to accomplish upon this planet at this time. This process is most carefully watched over by those entities we have previously described as being the guides, the guardians, the angelic presences. There are rare occurrences in which an entity incarnates with many lessons to learn. The lessons are of such a nature that the integration of the mind, the body, and the spirit is not harmoniously achieved. Such an entity quite frequently upon your planet will then engage in that activity of which ...

我是 Latwii，我理解了你的问题，我的姐妹。这个你已经描述为接管者的现象确实是已经在你们的星球上发生的现象，但是，容我说，这种现象不是通常性的。在于造物者的合一的演化的过程中对心智、身体和灵性整合，对于在此刻在这个星球上的每一个实体都是极其需要去完成过程。这个过程是被那些我们在之前已经描述为指导灵、向导和天使的存有的实体所仔细监督的。只有极其稀少的情况，在其中一个实体是带着许多要去学习的课程投生的。这些课程具有这样一种特性，以至于对心智、身体和灵性的整合是没有用协调一致的方式被取得的。这样一个实体在你们的星球上将会相当频繁地参与到那种活动.....

(Tape ends.)

(磁带结束。)

March 29, 1992

1992-03-29 人际关系与祈祷

Group question: The question this afternoon has to do with relationships in general, and in particular, when we find ourselves in a relationship that isn't exactly to our needs or specifications, how we can accept that portion of the relationship that is other than we would have it be, if it is to be the spouse, or ourselves, or the situations that we find ourselves in, whether they are financial or social or any situation that we would like to change and seems to be unchanging, or perhaps changing too quickly? How can we find within ourselves the acceptance and the support that will help us to help our spouse and to strengthen the relationship so that the relationship and the ideals for which it stands will endure?

团体问题：今天下午的问题是关于我们一般而言的人际关系的，具体地说，当我们发现自己自己处于一种并不完全符合我们的需要或者规范的人际关系中的时候，我们如何接受人际关系中的那个与我们对它的期待不一样的部分，如果那个部分是伴侣或者是我们自己，或者是我们发现我们自己处于其中的情况，无论是经济上的情况，社会性的情况，或者任何我们想要改变且看起来似乎没有改变，或者也许过快地改变的情况？我们如何在我们自己内在之中找到那种接纳和支持，它将会帮助我们去帮助我们的配偶并强化关系，这样关系和关系所代表的理想就将会持久了？

(Carla channeling)

(Carla 传讯)

We are those of Q'uo, and we greet you in the love and in the light of the one infinite Creator. It is an enormous privilege and blessing to us to be called to your group this day, to be able to share our humble service with you, to offer our opinion in sure knowledge that you shall not take us as authorities, but as companions upon the way of seeking the truth, for we have no authority that you do not also have—just do we have a few steps more along a very dusty path that, as far as we know, has no ending.

我们是 Q'uo，我们在太一无限造物者的爱与光中向你们致意。在今天被你们的团体呼唤，并能够与你们分享我们谦卑的想法和提供我们的观点，这对于我们是一种极大的荣幸和福分，我们同时确切地知晓，你们将不会将我们当作权威，而是当作在寻求真理的道路上的伙伴，因为我们没有任何你们同样也不拥有的权威——我们仅仅沿着一条不满灰尘的道路多走了几步，就我们所知，那条道路是没有终点的。

It is a joy to speak with companions upon this path, a beauty to us to feel the companionship of your seeking, and to share in your beings as you meditate in one circle of seeking. You ask us this day about that which you know not, that you ask, for you believe you are asking an active social question, a question concerning a relationship. You wish to know how to be better at relationships, at the important central relationship of mates, of dearest friends and companions, of lovers and those who hope together and despair

together, and share the deep places of life together. Yet without knowing it, you have asked about yourselves, and how you may achieve that which is yours by nature, but has slipped your mind. That is the balance of a quiet and sure peace, a gently quiet mind that is staid upon faith and confidence in the balance and appropriateness of each occurrence in each present moment of the incarnational experience which you now enjoy at this point in which you call your time and your space.

与这条道路上的伙伴交谈，这是一种快乐，感觉到你们的寻求的友谊，并在你们在一个寻求的圈子中冥想的时候分享你们的存有，这对于我们是一种美丽。你们今天向我们询问你们不知晓的事物，你们有疑问的事物，因为你们相信你们正在询问一个活跃的社交性的问题，一个关于一种人际关系的问题。你们希望知晓，在人际关系的方面，在重要的中心性的伴侣关系，最珍爱的朋友和伙伴的关系，爱人的关系以及那些一同希望，一同绝望并一同分享生命的深入的位置的人之间的关系的方面，如何成为更好的。而因为你们并不知晓它，你们已经问过你们自己，你们如何才能取得天生就是属于你们的，但却已经溜出了你们的头脑的事物。那就是一种安静且确信的平安的平衡，一个温和地安静的头脑，它通过你们在这个你们称之为你们的时间和空间中的位置上你们正在享受的投生体验中的每一个当下一刻中的每一个机遇的平衡和适当性而固定在信心和信任之上。

This little experience of life, my friends, is set about like a gaudy gem, full of brilliance, but quite without the purity of true crystallization. The lives you experience consciously are rhinestones—false and beautiful, part of a complex series of illusions of dreams within dreams. Is the Creator, therefore, the carnival master who delights in fooling His sons and daughters? We do not believe this to be so. We believe that every puzzlement, every confusion, every distortion that is part of the house of mirrors that is a perceived life, is given to you that you may have pain and pleasure in great intensity, so that you may look at the distortions and say to yourself, "What lies behind this distorted mirror? If I had a true mirror, what would this experience be?"

我的朋友们，这个小小的人生的体验，是如同一个华而不实的、充满了光泽，但却没有真实的结晶的纯净度的宝石一样被设置的。你们有意识地体验到的生命是人造的钻石——虚假而美丽，它是一系列复杂的梦中之梦的幻象的一部分。因此，造物者是那个与愚弄祂的儿女为乐的嘉年华的大师吗？我们相信并不是这样的。我们相信在那个被感觉到的生命之所是的那个哈哈镜的屋子的一部分的每一个谜题、每一个混淆、每一个扭曲，都是被赋予你以便于你就可以用极大的强度来拥有痛苦和快乐的事物，这样你就会对你自己说，“在这个扭曲的镜子之后存在着什么呢？如果我有一个真实的镜子，这个体验会是什么呢？”

Yet all about you, whether it be sought by science, or mind or feeling, is perceived with significant and persistent distortion. This is not a life experience in which you may depend upon knowing anything at any time with any provable or objective surety. That which you think should be, and that which you think should not be, whether it seems to be about the self, or about the self as seen in other selves, is in actuality misperceived to some degree and in several ordered and hierarchical ways.

而在你周围的一切的事物，无论它是藉由科学，还是藉由心智或者感觉而被追寻

的，都是带着大量的且持久的扭曲而被感觉到的。这不是一种在其中你可以依赖于藉由任何可证明的或者客观的确定性在任何时刻知晓任何事情的生命体验。你认为应该是的事物，你认为应该不是的事物，无论它看起来似乎是关于自我的，还是关于在其他自我身上被看到的自我的，它实际上都是在某种程度上并通过数种有顺序且分等级的方式被错误感知的。

This being a large subject, we merely indicate these directions and move back to the heart of the query, for this query about manipulating relationships so that one may be more metaphysically or ethically correct and skillful and free of fear in giving all one can to a relationship, is in actuality a question about the inner balance of an individual with no relationship whatsoever to contact, communication or manipulation with or of another entity.

这是一个巨大的主题，我们仅仅指出这些方向并返回到问题的核心，因为这个关于巧妙处理人际关系以便于一个人可以在将所有它能够给予的事物给予一个人际关系的方面成为更加形而上学地或者伦理性地是正确的、有技巧的且无惧问题，实际上是一个关于一个没有无论什么任何要去接触的关系的个体内在的平衡的问题，关于与另一个实体的沟通交流，或者操纵另一个实体，或者受到另一个实体的操纵的问题。

Let us step back at this time and view one relationship more mysterious than any other, that which has been spoken of by the master known to you as Jesus the Christ, as the relationship of a metaphysical father and son. In the holy work known among your people as the Holy Bible, a question was asked this rabbi or teacher having to do with prayer. "Teach us how to pray, Teacher," asked those who truly cared to know. And after this teacher gave to those who questioned that which you know—with some distortion—as The Lord's Prayer, he asked the simple question about the relationship of father and child. If a child asked for something good to eat, would his father give him a poisonous snake to bite in? You see, this teacher had a sense of humor, and asks people to look at things with a light touch. After all, is a father's relationship to his child so complex? Does a father not simply wish to keep the child alive, to keep it fed, to keep it comfortable if possible and to preserve its life until it can take hold of things for itself?

让我们在此刻后退并观察一个比任何其他的人际关系都要更为神秘的关系，那就是已经被你们知晓为耶稣基督的大师谈及了的作为一种形而上学的父亲与儿子的关系的人际关系。在你们的人群中被知晓为圣经的神圣著作中，一个与祈祷有关的问题向这个拉比或者老师提出了，“教导我们如何祈祷，老师，”那些真正留心知道的人问道。在这个老师向那些提问的人给予了你们知晓为主祷辞——带着某种扭曲——的祈祷之后，他询问了关于父亲与孩子的关系的简单的问题。如果一个孩子要求某种有益的东西吃，它的父亲会给他一条毒蛇来咬他吗？你看，这个老师拥有一种幽默感，他请人们藉由一种轻触来查看事情。毕竟，难道一个父亲与他的孩子的关系是如此复杂吗？一个父亲难道不是单纯地希望去让孩子活着，让它被喂养，如果有可能的话，让它保持舒适，并为此它的生命，一直到它能够为自己抓住事物为止吗？

You have this relationship metaphysically, each of you, with an indwelling and

eternal father, if you wish to think of this, shall we say, in [local?] or archaic relationship in terms of that which you know, that which you have experienced within this incarnational time and space. You have been supported, you have survived into mature years physically, yet spiritually you are but children, and spiritually your father wishes also to feed you. Yet, when does a father feed his children? Yes, he does the work, he has the groceries, and is the same father as mother metaphysically is, in the terms of your people's culture, prepared with a meal, with a feast, with all the food and drink needed for nourishment. But does a father and a mother prepare the table when there is no hunger and no request? And do children always know when they are hungry, if they do not have habits of regular times to ask for food and drink, to expect it, to look for it, to find it and consume it with blessing and thanksgiving and happiness of heart?

你们在形而上学的方面是拥有这种关系的，你们每个人，与一个存在一内在之中且永恒的父亲之间的关系，如果你们希望，容我说，在[本地的?]或者古代的人际关系中，通过你们知晓的事物以及你们已经在这次投生的时间和空间中已经体验过的事物的方面考虑这种人际关系的话。你们已经是被支持的了，你们已经成功地在身体上存活到了成年了，而在灵性上你们仅仅是孩子，在灵性上你们的父亲同样也希望去喂养你们。然而，一个父亲在什么时候喂养它的孩子们呢？是的，这个父亲进行工作，他拥有食品，他在形而上学的方面是与母亲一样的，在你们的人群的文化中，他会准备好一餐、准备好一次盛宴，准备好所有养育所需要的食物和饮料。但是，一个父亲和一个母亲会在没有饥饿没有要求的时候布置桌子准备开饭吗？如果孩子们尚未拥有规律的时间的习惯来要求食物和领料，来期待它、寻找它、发现它，并带着祝福、感恩和心的快乐来享用它的时候，难道孩子们不是一直会在它们饿了的时候知晓的吗？

We speak to you about prayer, for this is at the heart of any query that has to do with dealing with the mirrors that other selves offer to you. Any—shall we generalize—any question concerning the lower energies—and by this we mean dealing with the self, dealing with any other self, or dealing with groups of other selves—has reference either to being energies that are blocked within the self, energies that are distorted by over-action within the self, or energies that in some way do not find it possible to move into the open and loving heart, that great energy center which is the first energy center capable of unconditional love.

我们向你们谈及祈祷，这是位于任何与其他自我提供给你的镜子打交道有关的问题的核心之处的。任何——容我们一概而论——任何关于较低能量的问题——我们这样说的意思是与自我打交道，与任何其他自我打交道，或者与其他自我的团体打交道的问题——都会要么涉及到在自我内在之中被阻塞的能量，在之中内在之中由于过度活动而被扭曲的能量，要么涉及到以某种方式发现它不可能进入到开放而充满爱的心之中，进入到那个伟大的能量中心之中的能量，心的能量中心是第一个有能力去无条件地爱的能量中心。

Moving from this center, the first communication is, "Lord, teach me how to pray." Everyone's Creator is different. Everyone's mode and method of prayer and hope and desire is different, often radically different, yet each path is

utterly appropriate for the person to whom it is natural and the part that is appropriate to an entity must needs be respected by that entity with an authority that is above all teaching, all outer authority and all discrimination that is not one's own, for the truth that is yours is not heard, but heard and recognized, somehow remembered. If it is not recognized, if it remains in the head and does not move to the heart with a feeling of recovered memory, it is not your truth, and no matter who says it to you, it is to be laid aside gently and with respect, but with a firmness that allows no stumbling block to enter your path.

从这个中心开始移动, 第一个沟通交流是, “主, 请教导我如何去祈祷。”每一个人的造物者都是不同的, 经常是极其不同的, 而每一条道路都是完全适合于那个人的, 对与它这条道路是自然而然的, 对于一个实体是适当的事物的一部分必须被那个实体藉由一种高于所有的教导、所有外在的权威, 以及所有不属于它自己的分辨力的权威而被尊重, 因为你的真理是不会被听到的事物, 而是被听到, 被认出并以某种方式被回忆起来的事物。如果它没有被认出来, 如果它依旧存在于头脑之中并没有带着一种被恢复的记忆的感觉而移动到心的话, 它就不是你的真理, 无论什么人对你提到了它, 它是要被放在一边的, 温和地, 带着尊重, 但却藉由一种不允许绊脚石进入到你的道路的坚定。

So when we say to you that questions about relationships are actually questions about how to seek and to pray, we offer this as opinion, and we ask you to subject this and all opinions to your discrimination. Let us look briefly now, as briefly as we can look—this instrument has just said, with some irony—at the nature of prayer, at the nature of asking.

因此, 当你们对我们说, 关于人际关系的问题实际上是关于如何寻求和如何祈祷的问题的时候, 我们是作为观点提供这个建议的, 我们请你们将这个观点以及所有的观点都服从于你的分辨力。让我们现在简单地, 尽我们所能地简单地——这个器皿刚刚带着某种嘲讽说过了——检查一下祈祷的特性, 询问的特性。

As it is also said in your holy works, “Seek and you shall find, ask and you shall be answered, knock and it shall be opened to you.” My friends, there is so much more truth in these words that we ask you to be careful what you seek, what you ask and what doors upon which you would knock, for you will learn the answer that fits this particular moment in your seeking, that opens to you the understanding—if we may use that word—that may be available and useful to you at this moment, and this is a heavy responsibility for that which you have become aware of, that seeking that has ended in a desired response, becomes for you a ribbon to wave in a very courtly battle against the dragon that caused you to ask this question. It is something to take up and work with and live with and sit with in silence, not asking, but only listening, allowing the ground about you to become holy ground, allowing these answers of the moment to become part of a metaphysical muscle memory, if you will. Fundamentally, you are asking for a change in consciousness, and this is uncomfortable in the progression which brings about the seating of the change desired, the seating of the information desired, so it becomes part of who you are.

如同在你们的神圣著作中同样也被说过的一样，“寻求你将会找到，请求你将会被回答，敲门将会向你开放。”我的朋友们，在这些言语有着如此多得多的真理以至于我们会请你们对于你们所寻求的事物，对于你们所请求的事物，对于你们会敲什么门是小心谨慎的，因为你们将了解到答案，这个答案是在你们的寻求中适合于这个特定的时刻的答案，是将那种可能在此刻可被取得的，且对你是有用处的理解——如果我们可以使用那次词语的话——向你开放的答案，这是一种沉重的责任，因为对于你已经开始察觉到的事物，对于已经在一种被渴望的回应中结束了的寻求，它们会在场非常有礼貌的与使得你去询问这个问题的龙的战斗中成为为你而飘扬的一条缎带。它是某种要去从事于，要与之一同工作，与之一同生活，并在静默中与之坐在一起的事物，不是去询问，而仅仅是去聆听，并允许在你周围的地面成为神圣的地面，允许这些时刻的回答成为一种形而上学的肌肉的记忆的一部分，如果你愿意这样说的话。从根本上，你们正在请求在意识中的一种改变，在产生出对于被渴望的改变的固定，对被渴望的信息的固定，这样它就会成为你之所是的一部分的过程中，这是令人不舒服的。

How can you pray? How can you seek? You simply put aside the time—thirty seconds, a minute, five, twenty, there is no time in metaphysical seeking. There is only intent. You seek with the attitude that you are aware that everything in this illusion is mirroring to you, with more or less accuracy, the processes of your own balancing and centering and seeking. You sit and you spend time as you would spend precious, precious money, for you have so little time, my friends. And all that occurs after you sit, after you learn, and as you are undergoing the discomfort of spiritual change, you become aware that all that occurs to you is a reflection of the processes that are occurring as the spiritual child that you are grows, sometimes jerkily and awkwardly and sometimes with unexpected grace and freedom.

你们如何才能祈祷呢？你们如何才能寻求呢？你们单纯地将时间流出来——三十秒，一分钟，五分钟，二十分钟，在形而上学的寻求中是没有时间的。仅仅只有意图。你们是带着这样一种态度寻求的，你们知道，在幻象中的每一个事情都是在，藉由或多或少的准确性，向你们映射出你自己的平衡、回到中心以及寻求的过程的。你们坐下来，你们花时间，就好像你们会花费宝贵和昂贵的金钱一样，因为你们拥有如此少的时间，我的朋友们。一切都会在在你坐下来之后，在你学习之后发生，当你们正在经历灵性上的改变的不舒服的时候，你开始察觉到所有发生在你身上的事情，都是那个随着你之所是的那个灵性上的孩子的成长而正在发生的过程的一个映射，有时候这个过程是颠簸而笨拙地发生的，有时候是藉由未曾预料到的恩典和自由而发生的。

Love one another, my friends, for it is the outward expression of being in love with yourself. All that you wish to know, and, indeed, the Creator in all of It's infinite intelligence, lies in mystery within you, and you shall not know anything. But you shall seek and you shall learn more and more about loving and allowing the being loved to occur as a reflection of an unjustified and utterly appropriate spiritual oneness with the Creator.

我的朋友们，彼此相爱吧，因为这就是在对你自己的爱中的存有的向外的表达。所有你希望去知晓的事情，确实，在其全部的智能无限之中的造物者，是潜藏在你内在之中的神秘之中的，你将不会知道任何事情。但是你们将会寻求，你们将会越

来越多地了解爱，并同时允许被爱作为一种与造物者之间的合乎情理且完全适当的灵性上的一体性的映射而发生。

Relax into unknowing. Find the faith to seek without ever hoping to know and prove it, and in mid-air you shall find the relationships that are so central to your comfort and peace becoming more and more full of the love that is the special and exquisite freedom of a quiet and faithful mind and heart.

放松进入到不知道。找到信心去在不曾希望去知晓它或者证明它的情况下去寻求，你将会在半空中发现对于你的舒适和平安变得越来越多地充满爱是如此中心性的关系，这种爱是一个安静而有信心的头脑和心的特别的且微妙的自由。

My friends, it has been a great joy to speak with you. We cannot express how much we have enjoyed meeting the one known as M, greeting again the ones known as C and Jim and Carla, and using this instrument. We thank this instrument for making itself available to us and we would close this meeting if the one known as Jim will make itself available at this time through that entity. We leave this instrument in the love and in light and in unity. We are those known to you as Q'uo.

我的朋友们，向你们发言时一种极大的喜悦。我们无法表达我们多么地享受与被知晓为 M 的实体的相聚以及对这个器皿的使用，我们同时再一次向被知晓为 C，Jim 和 Carla 的实体致意。我们感谢这个器皿让它自己可以为我们所利用，如果被知晓为 Jim 的实体愿意让它自己在此刻被利用的话，我们会通过那个实体结束这次集会。我们在爱中，在光中，在合一中离开这个器皿。我们是你们知晓的 Q'uo。

(Jim channeling)

(Jim 传讯)

I am Q'uo, and greet each again in love and in light through this instrument. It is our privilege at this time to offer ourselves in the attempt to speak to any further queries which may remain upon the minds of those present. Is there a query with which we may begin?

我是 Q'uo，通过这个器皿再一次在爱与光中向各位致意。我们在此刻很荣幸提供我们自己来尝试去回答可能留在在场的人们的头脑中的任何进一步的问题。在此刻有一个我们可以用来开始的问题吗？

Carla: I have one to start this off. When two people are talking together and both feeling confused and maybe frustrated, what active thing besides going into the silence—which feels passive and like going away from each other—what thing in the moment can two people do to clear and sort of clean the air?

Carla: 我有一个问题来作为开始。当两个人正在一起谈话并同时痛感觉到混淆并也许感觉到受挫的时候，除了进入到静默之中之外——这感觉是消极的就好像彼此远离一样——有什么积极的事情是两个人能够在那个时刻来做以进行清理，并进行某种类型的净化氛围的吗？

I am Q'uo, and am aware of your query, my sister. It may be that such centering and clarification could be aided by selecting a passage from whatever source of inspirational information is pertinent and has meaning for you that would become a focus for your attention at those times when you seek to bring yourself and your mate to a point of receptivity. Choosing such a passage, whether it be written prose, poetry or perhaps even the song that is played upon your recording device, would be a symbol for the centering that you wish to achieve and could be a triggering device, shall we say, that would give each of you the opportunity to allow your confusion to recede as the waves upon the ocean, and to focus upon the inspirational passage that you would make together at a time when you feel centered and whole and without confusion that causes misdirection and miscommunication at the moments of crisis.

我是 Q'uo, 我理解了你的问题, 我的姐妹。这样的回到中心和澄清作用是可以藉由选择来自于无论什么启发性的信息的源头的通道而得到帮助的, 这可能是合适并对你是有意义的, 这样。在那些当你寻求去将你自己和你的伴侣带到一个感受性的位置的时刻, 这样一条通道可能成为你的一个聚焦物了。选择这样一条通道, 无论它是散文, 诗歌或者甚至是在你的录音设备上被播放的歌曲, 这都会成为你希望去取得的回到中心的一个象征, 它能够成为一个触发性的手段, 容我们说, 它会给予你们每一个人机会去允许你的混淆如同在海上的波浪一样地减退, 并在一个你感觉到处于中心、完全且没有在那个紧要关头引起错误的方向和错误的沟通的时刻, 聚焦在你在一个你们可以一同创造的启发性的通道上。

Is there a further query, my sister?

有一个进一步的问题吗, 我的姐妹?

Carla: Just one follow-up. I've always noticed, as a person sensitive to poetry and to music, that if you think something or if you read something, it has a certain amount of power, but if you, well, I would say vibrate it, if you say it out loud or if you sing it, it has not just more power, but it has a different order of power. Would you say that something that is not just listened to or read together, but is said together or sung together, in addition say, to being heard or looked at, would have that kind of difference in getting into the real heart of both people?

Carla: 仅仅是一个后续问题。作为一个对诗歌和音乐敏感的人, 我一直都注意到, 如果你思考某个事情, 或者如果你阅读某个事情, 它是拥有一定数量的能量的, 但是如果你, 好的, 我会说, 发声振动它, 如果你大声将它说出来或者如果你唱出它, 它不仅仅拥有更多的力量, 它同样也拥有一种不同等级的力量。你们会说, 某种不仅仅被一起聆听或者一起被阅读, 同样也一起被说或者一起被唱的事物, 以及除了说之外, 还有一起被听到和被看到的事物, 在同时进入到两个人的真实的心之中的方面, 会拥有那种类型的区别吗?

I am Q'uo, and am aware of your query, my sister. This is, of course, possible in just the manner in which you have described it, but is also possible that the confusion of the moment could be of such a degree that participation would be difficult. If this is so, then the listening or more passive participation would

provide the easier entry into the reading or the musical passage. If it is possible to actively participate and to read or speak together that which has been chosen for the centering or the focus, then this is also recommended.

我是 Q'uo, 我理解了你的问题, 我的姐妹。不仅仅是在你已经描述它的方式中, 这当然是有可能的, 那个混淆的时刻能够具有这样一种程度以至于参与会是困难的, 这同样也是有可能的。如果是这样的话, 接下来聆听或者更为被动的参与会提供更为容易的进入到阅读或者音乐的通道的入口。如果有可能去积极地参与, 去一起阅读, 或者一起讲述那个已经被选择用来回到中心或者聚焦的事物的话, 接下来这同样也是被推荐的。

Is there another query, my sister?

我的姐妹, 有另一个问题吗?

Carla: Just to confirm. Probably, if two people are confused together, they can get a whole lot more out of listening, in general.

Carla: 仅仅是确认。如果两个人是一起感到混淆的, 他们一般而言有可能能够从聆听中得到更多的事物吗?

I am Q'uo, and this could well be the case. Each situation has unique characteristics, and must be dealt with uniquely. Follow that which feels most appropriate in the moment, my sister.

我是 Q'uo, 很有可能就是这样子的。每一个情况都拥有独一无二的特性并必须特别地被处理。跟随在那个时刻感觉最合适的事物, 我的姐妹。

Carla: Golly, Q'uo, you mean I can't make another rule? Thank you very much.

Carla: 天呐, Q'uo, 你们的意思是, 我是无法例外的吗? 非常感谢你们。

I am Q'uo, and we thank you, my sister. Is there another query?

我的 Q'uo, 我们感谢你, 我的姐妹。有另一个问题吗?

Carla: What about if just one person is willing to do the work? Can it still work with that one person, can it still help?

Carla: 如果自由一个人乐意于进行那个工作, 怎么办呢? 它仍旧能够与那个人一同工作吗, 它仍旧能帮忙吗?

I am Q'uo. We believe that this is so, my sister. As one entity finds the center of love and acceptance, then this energy of love and acceptance is radiated to the other entity and the possibility of calming the storm is increased.

我是 Q'uo。我们相信正是如此, 我的姐妹。当一个实体找到爱与接纳的中心的时候, 接下来这个爱和接纳的中心就是被辐射到另一个实体的, 让风暴平静下来的可能性就被增加了。

Is there another query, my sister?

我的姐妹, 有另一个问题吗?

Carla: One, and then I promise I'm done. Do you feel that if we listen to this or

read this and have more questions that this is fertile ground for further examination and questioning?

Carla: 有一个问题, 接下来我保证我没有问题了。如果我们聆听或者阅读这个主题, 并拥有更多的问题的话, 你们感觉到, 这个主题是进一步的检查和提问的肥沃的土地吗?

I am Q'uo, and we believe that if there are further queries upon your part upon this topic, there is fertile ground always. Is there another query, my sister?

我是 Q'uo, 我们相信如果在这个主题上在你的部分上有进一步的问题的话, 一直都会有肥沃的土地。我的姐妹, 有另一个问题吗?

Carla: No, thank you, Q'uo. Thank you very much. I really appreciate your time and your effort.

Carla: 没有, 感谢你们, Q'uo。非常感谢你们。我真的很感激你们的时间和你们的努力。

I am Q'uo, and again we thank you, my sister. Is there another query at this time?

我是 Q'uo, 我们再一次感谢你, 我的姐妹。在此刻有另一个问题吗?

(Pause)

(暂停)

I am Q'uo, and we would like to take this opportunity to thank each present for inviting our presence in your circle of seeking this day. We are honored to have been invited to join you in seeking clarification for your journeys as you travel together that great road that leads into the mystery of unity and into the experience of the love and the light of the one infinite Creator.

我是 Q'uo, 我们想要利用这个机会来感谢每一个在场的人邀请我们出席你们今天的寻求的圈子。我们对于在你们一同旅行在那条通往一体性的神秘并进入到太一无限造物者的爱与光的体验之中的伟大的道路上的时候被邀请在对寻求对你们的旅程的澄清作用的过程中加入你们而感觉到荣耀。

At this time, we shall take our leave of this instrument and this group, leaving each, as always, in that same love and light. We are known to you as those of Q'uo. Adonai, my friends. Adonai.

在此刻, 我们将离开这个器皿和这个团体, 我们一如既往在相同的爱与光中离开各位。我们是你们知晓的 Q'uo。Adonai, 我的朋友们。Adonai。

April 5, 1992

1992-04-05 亲密关系中的交流

Group question: The topic this afternoon has to do with communication, especially communication between partners or people who are very close in their relationships, where we would expect that such a situation would lend itself to clearer and easier communication than one with perhaps a stranger. What occurs frequently is that there is a difficulty or a baffling in the communication, where even though both people try to their best abilities to communicate clearly, there is something that injects itself in the communication that causes a difficulty or a muddying of the communication. What would be the advice in such a situation? Would it be better if we attempted to stick it out and work as hard as we can with the person and to finally achieve a mutually agreed-upon clear communication? Or, when you find such difficulties and they recur, perhaps as a pattern, is it better to look at yourself in the contemplative or the meditative state to see if there might be some kind of an internal blockage or problem that you are working with in that particular area where the communication is unclear? Would that be an avenue that might provide clarification, not only to that particular communication, but in your ability to communicate in general? What would be the advice in such a situation as a way by which we could clear our communication?

团体问题：今天下午的问题是与交流有关的，尤其是在伴侣之间或者在它们的关系中非常亲密的人之间的沟通交流，在其中我们会期待这样一种情况会让其自身提供比一个人也许与一个陌生人之间的交流越来越容易的交流。当在沟通交流中有一种困难或者一种阻碍作用的时候，在其中即使两个人同时都尝试用他们最佳的能力来清晰地交流，仍旧会有将其自身插入到沟通交流中的某种事情会造成那个交流的一种困难挥着一种浑浊，在这种沟通交流中频繁地发生的事情是什么呢？在这样一个情况中建议会是什么呢？如果我们尝试去坚持下去并尽我们所能地体验那个人一同努力工作，并尝试最终取得一种相互达成一致的清晰的沟通交流，这会更好的吗？或者，当你们发现这样的困难而它们也许作为一种模式重现的时候，去在沉思性的或者冥想性的状态中检查你自己以弄明白，是否可能有某种类型的一个内部的阻塞或者问题是你正在那个特定的在其中交流是不清晰的区域中与之一同工作的，这会更好的吗？会有一种途径是可以提供澄清作用的吗，不仅仅对于那个特定的沟通交流，同样也是在一般而言的沟通交流的能量的方面？在这样一个情况中，作为一种我们能够藉由其清理我们的沟通交流的方式，建议会是什么呢？

(Carla channeling)

(Carla 传讯)

We are those known to you as the principle Q'uo. Greetings to each of you in the love and in the Light of the one infinite Creator. What a privilege it is to be called to your group this day and to rest in the beauty of your vibrations as you sit in meditation. We would offer to you our opinions this day upon the subject of communication, more especially, the problems of communication

with those with whom an entity communicates most frequently, those best known, those most familiar other selves within an entity's environment.

我们是你们知晓的 Q'uo 原则。在太一无限造物者的爱与光中向你们各位致意。在今天被你们的团体呼唤并在你们坐在冥想中的时候在你们的振动的美丽中休息，这是怎样一种荣幸呀。我们会在今天在沟通交流的主题上，更为具体地，在关于与那些一个实体与之会极其频繁地沟通交流的实体，那些它极其清楚了解的实体，那些在一个实体的环境中极其熟悉的其他的自我直接的沟通交流的问题的方面，提供我们的观点。

As we speak of communication in this light, it is well we begin by pointing out that the difficulties of communication with strangers are far more easily addressed by linear linguistic analysis than those difficulties in clear communication harbored by those whose interactions are numerous and have taken place over a substantial period of what you call your time. If there is a misunderstood word betwixt oneself and another self which is a stranger, there is either the prejudice which is generic—the one not knowing the word feeling the other is a snob, the one knowing the word feeling that the other is ignorant—or there is a querying as to the meaning of the not-understood word, and communication resumes quickly. If there is a point of view that does not make sense to another's point of view, strangers may well say they do not understand. Again, communication breakdown is not at all probable, for it is more obvious that there needs to be a question for information.

当我们在这种光中谈及沟通交流的时候，我们藉由指出，对于这样一些实体，他们的相互作用是为数众多的并已经在一段你们所称的相当长的时期中发生了，相比在这些实体所包含的在清晰的沟通交流中的困难，与陌生人之间的沟通交流的困难时要远远更为易于藉由线性的逻辑分析而被解决的。如果在一个人自己和另一个是陌生人的自我之间有一个被误解的言语，会有一些性的偏见——一个不识字的人觉得另一个人是一个势利的人，那个识字的人感觉另一个人是无知的——或者会有一些关于不理解的词语的意义的疑问，沟通交流会快速地重新开始。如果有一个观点是无法让另一个人的观点言之有理的，陌生人很有可能会说，他们不理解。再一次，沟通交流的失败并非完全不可能的，因为需要有一种对于信息的疑问，这是更为明显的。

There are many cases where, because of deeply ingrained distortions in concept about the nature of certain kinds of entities, whether the prejudice be racial, or economic, or social, or intellectual, breakdowns in communication will follow more closely the pattern of breakdowns in communication amongst intimates. The more heavy the bias or distortion, the more frequent the breakdowns and the more characteristic is the underlying cause being a distortion of mind which refuses to admit certain information from certain types of people as judged by the communicator. Now, let us move into the area of your query this day.

会有许多的案例，在其中因为在关于一定类型的实体在观念中的根深蒂固的扭曲，无论偏见是种族的、还是经济上的、或是逻辑智力上的，在沟通交流中的失败将会在亲密的朋友之间的沟通交流中更为紧密地跟随失败的模式。偏见或者扭曲越沉重，失败就会更为频繁，更为典型性的是一种潜在的原因，潜在的原因是

一种心智的扭曲, 这种扭曲拒绝承认来自于一定类型的人的一定的信息是被交流者所评判的。

Moving back beyond the beginning of a relationship, moving to a time before there was a relationship, each entity within the relationship was an entity unto itself, yet beneath that truth lay substrata of influences carried into the incarnation and further distorted by early experiences with other selves in the intimate family circle. When two entities meet, they are seemingly to each other fresh out of the bandbox: *sparkling, virginal and new. Yet in each case, the surface appearance deceives, for each carries a tremendous baggage of previously held biases, some of which might be contradictory to the self, yet equally strongly held, many of which may well be self-destructive. These biases and distortions of opinion are as much a part of what is to be called good about an entity as those things which seemingly would be more apparently good, clear and positive traits such as honesty, judgment and fairness. For each eccentricity, each distortion creates a catalyst with regard to the reflections given to the other self in an intimate relationship, a catalyst that the entity would not have if there were no distortion whatsoever within the intimate mate or companion.

返回到一个关系的开始, 返回到存在有一个关系之前的一个时间, 在关系中的每一个实体对于其自身就是一个实体, 而在那个事实之下潜藏着被携带进入到投生的底层的土壤, 它会由于与在亲密家庭的圈子中的其他的自我之间的早期体验而被进一步扭曲所影响。当两个实体相遇的时候, 它们在相互彼此看起来似乎是刚从包装盒里拿出来一样新鲜的: 神采奕奕、纯洁而新鲜。而在每一个情况中, 表面的外观会欺骗, 因为每一个人都携带着一个极大的之前拥有的偏向性的包裹, 这些偏向性中的一些可能是自相矛盾的, 而却被同等强有力地抱有的, 它们中有很多都很有可能是自我毁灭性的。如同那些诸如诚实、判断力和公平之类的在表面上会是更为明显地是有益的、清晰的、正面的特性一样, 这些观点的偏向性和扭曲是与被称之为关于一个实体的善的事物的同等的大小的一部分。因为每一种怪癖、每一个扭曲都创造出了一个催化剂, 这个催化剂是关于在一个亲密关系中被给予其他自我的映射的, 如果在亲密的伴侣或者伙伴之中没有无论什么任何扭曲, 这样一个催化剂是那个实体本来不会拥有的。

So, as the one known as Jim was thinking and feeling earlier it is indeed true that miscommunication, as well as communication, is good and proper and to be appreciated. Even with clear communication and no bias, errors in transfer of opinions, concepts, processes of learning and ideation will occur. There is not such a thing within your density as perfect communication, certainly not while words are being used. So we do not suggest devaluing the self because of biases that seem to thwart easy communication. Before any relationships have importance enough that they constitute that to which attention must be given, lies the attention to the self, to the grasping of the generalities about the self, while respecting always the infinite mystery of the self.

因此, 如被知晓为 Jim 的实体在之前正在思考和感觉到的一样, 错误的沟通交流, 和沟通交流一样, 是有益的、适当的、且要被欣赏的。甚至是对于清晰的交流, 在传递观点、观念的过程中没有偏向性, 错误, 学习的过程和观念作用仍旧会发

生。在你们的目的是没有诸如完美的交流之类的一个事情，肯定在言语被使用的时候是没有的。因此，我们并不建议因为看起来似乎阻挠了顺利的交流的偏向性而贬低自我的价值。在任何关系拥有足够的重要性以至于它们构建了必须要给予注意的事物之前，存在有对自我的注意，对于理解关于自我的一般性的注意，而同时一直都存在有对于自我的无限的神秘的尊重。

The life experiences need to be examined, not simply analyzed, but felt and considered, somewhat out of focus, in their relaxed and reflective manner so that patterns will appear, so that dream material can be correlated to events of the day, so that all of the parts of the mind and the deep mind may, in that relaxed state of mind, merge together to form new possibility, new avenues of thought, and a grasp of situations, so that new ways and tools may be found to forge simpler and more lasting bonds of word in body motion, making communication lighter and clearer and more lucid.

生命的体验需要被检查，不是单纯地被分析，而是通过它们放松且沉思性的方式，且多少是有些没有对准焦点地，被感觉并被考虑，这样模式就将会显现，这样梦境的材料就可以与那一天的事件相互关联起来了，这样心智和深入心智的所有部分就可以，在心智的放松的状态中，结合在一起以形成新的可能性、新的想法的途径，以及一种对情况的掌握，这样新的方式和工具就可以被发现在身体的运动中锻造出更为简单和更为持久的词语的关联，并同时让沟通交流更为明亮，更为清晰，且更为清楚明白。因此，一如既往，与另一个实体一同进行的工作是在自我之中开始并同时与自我进行的沟通交流。当你的双脚是站立在关于自我的方面的坚实的土地之上的时候，接下来就会有对于中枢、平衡点、支点的安置了，从那个位置一个人就可以在不失去平衡，不因为过重的一种负载而摇摆，不因为一个人在一种创伤性的情况中的完全失去平衡的时候的一种生命体验而摇摇欲坠的情况下移动了。

So we assume as we go on that it is understood that always the work by the self, for the enlightenment of the self, be undertaken in a humble but daily method or manner. Emphasis being given not to the length of the experience, or the perceived depth of the experience, but rather to the purity of intention to seek, to desire to know the infinite One, to feel one's ground as holy ground, and to discover the will of the infinite One for the self in service to all other selves. If this be daily, it need not be elaborate, and the elaboration may come as each entity finds its own path and its own most efficient way of processing information, insight and depth of worship.

因此我们假设，随着我们继续前进，由自我进行的工作，为了自我的启蒙的工作，一直都是用一种谦逊但却每日进行的方法或者方式被进行的。重点不是被放置在体验的长度，或者体验被感觉到的深度上，而毋宁是被放置在去寻求，去渴望知晓无限造物者，去将一个人的地面感觉为神圣的地面，去在为所有其他自我服务的方面为自己找到无限造物者的意愿的意图的纯净度之上。如果这种工作是每日进行的，它并不需要是精益求精的，精益求精可以随着每一个实体发现它自己的道路和自己最有效的处理信息的、洞见以及崇拜的深度的方式而出现。

Now let us see two selves: A and B, shall we say. As they meet each other and begin to build a bridge of communication, the first efforts at communication

may well be very unsuccessful, but may also be quite undervalued if A and B are extremely fond of each other. It may not seem to matter so much what is said as the fact that there is the sound of the voice wishing to speak, and that feeling of one who wishes to hear what you have to say. This communication level is so satisfying that there is very little editing of information, and all kinds of information are allowed into the mind's memory without editing or rejecting. This is a very efficient way to communicate, for a large base of data is gained.

现在，让我们看看两个自我，容我说，A 和 B。当他们彼此相遇并构建一座沟通交流的桥梁的时候，在沟通交流上的首先的努力很有可能是非常不成功的，但同样也可能是相当不被重视的，如果 A 和 B 是极其喜欢相互彼此的话。因为那个希望去说话的声音以及一个希望去听到你所要说的事情的人的感觉，因为这个事实，什么事情被说了可能看起来似乎并没有多少重要性。这种沟通交流的层次是如此令人满意以至于只会有非常少的对信息的编辑，所有类型的信息都被允许在没有编辑或者没有抵制的情况下进入到心智的记忆中了。这是一种非常有效的沟通交流的方式，因为一个很大基数的数据被取得了。

The secret to this type of communication is the refusal to interrupt that which another is saying, upon both A and B's parts. This joyful type of communication bubbles forth when each experiences the other for the first time, when history must be learned, and it is particularly exhilarating. More than entities realize is communicated during this period in which the subjective evaluation of information transfer is that much has been lost because of the bedazzlement of infatuation, love or friendship. However, insofar as this has been the first and imprinting information, it does remain the very most important and deepest of the information base and is the basis for communication with the other entity until such time as any misperceptions in the original communication base have been discovered and work has been done to reprogram that misperception so that it reflects more accurately the true nature of the other self.

这种类型的沟通交流的秘密是，同时在 A 和 B 的部分，拒绝去打断另一个人正在说的事情。这种愉快的沟通交流的类型会在每一个人第一次体验到另一个人的时候，当历史必须被了解的时候涌现出来，它是格外令人兴奋的。比实体们所意识到的事情更多的内容在这段时间期间被交流了，在这段时期期间，对信息的传递的主观性的评价是因为对迷恋、爱或者友谊的眩晕而已经被大量丢失了。然而，在这种交流是第一次交流以及在印刻信息的范围内，它确实依旧是最为重要的且最为深入的信息的基础，并且是与其他的实体沟通交流的基础，一直到诸如在最初的沟通交流的基础中任何的错误的观念已经被发现且工作已经被进行以对那些错误的观念进行重新编程的时候之类的时间为止，这样它就会更为准确地反映其他自我的真实的特性了。

We may look at the base of information, then, as a kind of bottom of a pyramid. For as the time moves by in its perceived stream in your illusion, fewer and fewer bits of information transferred seem new to the self about the other self. A knows more and more of B, and begins to predict more and more of those things which B will tell. B does the same with A. A and B

discover they have swapped their history to the point that there is less and less new to be learned. The base that was once so broad has been built on and built on until all of those things which are central and predictable within the terms of that special relationship begin to overshadow the entirety of the information base, and the useful bits of information are now perceived to be fewer and simpler and larger.

我们接下来可以将信息的基础视为，一种类型的一个金字塔的底部。因为随着时间在你们的幻象中在它被感觉到的溪流中流过，关于其他自我的越来越少的被传递的信息量对自我看起来似乎是新的了。A 对 B 越来越了解，并开始越来越多地预测那些 B 将会讲述的事情。B 对于 A 也是一样。A 和 B 都发现他们已经将它们的历史交换到了要被了解的事情越来越少的位了。曾经如此宽阔的基础已经一次又一次在其上被建造，一直到在那个特定的关系的边界之中所有那些中心性的和可预测的是事情都开始遮蔽信息的基础的完整性为止，信息的有用的部分现在被感觉为是更少的、更简单的且更为显著了。

A and B begin to predict that which the other will think, begin to assume that they will have a certain reaction to a certain question, each from the other. We are not talking here about those times when A may be upset or angry with B, or B depressed or upset in some way. We are speaking of two entities of good will who have begun to assume that he or she knows the other entity.

A 和 B 开始预测另一个人将会思考的事情，并开始假设他们将会对一定的问题拥有一定的反应。我们在这里并不是说，那些当 A 可能会对 B 不满或者生气的时刻，或者 B 以某种方式是沮丧的或者不快的时刻。我们是在谈及两个具有良好的意愿的并已经开始假设他或者她是知晓另一个实体的实体。

This is the central difficulty in communication between intimate companions. Each entity has very riveting experiences, certainly, and much behavior is predictable, certainly, but the possibility of depth, eccentricity and nuance is prominent in any exchange of information which deals with deeply felt things, especially. And it is skillful not to assume that anything is known. It is skillful to listen precisely to what is said, and not to what is assumed to be true if that is said. This is a subtle point, simply because entities do not realize how many assumptions they make about their intimate companions. Such assumptions may be in general true, but all spiritual truths contain paradox. And no paradox is plainer than that every rule has its exception. Every generality that you use to predict your companion's way of thinking and behavior will have substantial exception, and this exception is most important and needs to be given pride of place, needs to be given that blank space where there are no assumptions yet, in order that a difference may be explained.

这是在亲密的伙伴之间的沟通交流的中心的困难。每一个实体肯定都拥有非常令人吸引的体验，大量的行为举止肯定都是可以预测的，但是，深度、反常和细微差别的可能性在任何信息的交换中都是显著的，尤其是与那些被深深感觉到的事物打交道的信息。不去假设任何事情是已知的，这是富有技巧的。去准确地聆听被说的事情，而不是去聆听被假设是真实的事情，如果那个真实的事情是被说出来的话，这是富有技巧的。这是一个微妙的位置，单纯地因为实体并没有意识到在关于他们的亲密的伙伴的方面他们做出了怎样多的假设。这样的假设可能在

一般的方面是真实的，但是所有灵性上的真理都包含了悖论。而最为清楚的悖论即，每一个规则都有它的例外。你们用来预测你们的伙伴的思考和行为举止的每一条通则都用拥有相当多的例外，这种例外是极其重要且需要被给予首要的地位并需要被给予在其中没有假设的空白空间的，这样一个差别就可以被解释了。

How then does one move into an awareness of the assumptions one is making? And perhaps should not make? We may suggest, not the walking away from the conversation, nor the working harder at the conversation, but a shift in the direction of the conversation. For in conversation entities normally tell each other things. In the midst of perceived breakdown of communication, we would suggest for those who are in deep distress, that perhaps a brief song, wise word, or some brief seconds-long ritual of centering, even in silence with held hands, provide a new base, a new place for two spirits to begin a different kind of communication. When this has been achieved, then we would suggest this general approach: Let either one begin by saying, "This is my reality. I know I have created it myself. And I am aware that there are things in it that are misperceptions. Otherwise, we would not have trouble communicating. Let me tell you the world that I, at this moment, create, and how in my world I am seeing myself in perceiving you." This is done without interruption. Then the other takes the responsibility for the self, too, and says, "This is my universe. I am aware I have created it and I allowed and am alone responsible for it. In my universe, I have created my feeling this way, and feeling that you feel this way."

那么一个人如何进入到对于一个人正在做出的假设，也许不应该做出的假设的一种察觉呢？我们可以建议，既不是去回避交谈，也不是去在交谈上更努力地工作，而是一种在交谈的方向上的转换。因为在交谈中实体通常会相互彼此讲述事情。在交流的被感觉到的失败之中，我们会建议，对于那些处于深深的苦恼中的人们，也许一首简单的歌曲，一个睿智的话语，或者某种几秒长的回到中心的仪式，甚至是在静默中握住双手，这些都会为两个灵性提供一个新的基础，一个新的位置以开始一种不同类型的沟通交流。当这种状态已经被取得的时候，我们会建议这个一般性的步骤：藉由这样说来让任何一个人开始，“这就是我的实相。我知道我自己已经创造了它。我知道在其中有一些事情是观念错误的。否则我们就不会在沟通交流上遇到麻烦。然我告诉你，在此刻我创造的那个世界，以及在我的世界中我是如何通过感知你而看到我自己的。”当这种陈述是在没有中断的情况下被完成的时候，接下来，另一个人就同样也要为自己承担起责任了，它会说，“这是我的宇宙。我察觉到我已经创造了它，我已经它且独自为它负责任。在我的宇宙中，我已经用这种方式创造了我的感觉，以及你对于感觉这种方式的感觉。”

These are not declarative statements alone; these are statements that are also requests, requests that the other not only state its reality that it has created, but also that it speak quite directly to those things about the creation of that entity, which is the self, that the other entity feels have biases that are not justified by that which the other entity's creation contains. It is a feeling of the way, a moving back from an addiction to fact. One moves away from knowing what one knows when the blockages of communication between two intimates are to be cleared away. For it is not only the words themselves, it is

the assumptions that have been created through years of repetitive actions that can destroy communication so effectively.

这些不仅仅是宣言式的陈述，这些陈述同样也是要求，要求另一个人不仅仅陈述它已经创造了它的实相，同样也要求它相当直接地讲述那些关于那个实体的造物，也就是自我的事情，以及另一个实体感觉拥有偏向性的事情，这些偏向性是没有为被另一个实体的造物所包含的事物证明有道理的。它是一种对道路的感觉，一种从对事实的一种沉溺的回归。当在两个亲密的人之间的沟通交流的阻碍物要被清理干净的时候，一个人从那种对它所知晓的事情的知晓离开了。因为，能够如此有效地破坏沟通交流的事物不仅仅是言语本身，同样还有已经通过多年的重复的行动被创造出来的假设。

If there is the expectation, and it is not owned, if there is the prejudice and it is not owned, if it is not brought out into the open, how can the other entity do anything but respond to the feeling that lies behind the statement, which is seemingly innocent and harmless. So when there is a blockage that is inexplicable, it does not have to do with vocabulary or amount of information given. Then it is that one begins anew at another level of communication: a telling of the story of the self, a speaking of the legend of the moment. "This is what I have created. Respect this, but tell me what you have created, and I shall respect that." And from this exchange, all differences in perception may be communicated back and forth, back and froth, until the two creations have a consensus reality, special to those two entities at that moment in the combined myth of two entities upon a journey of seeking together, thus unifying what was broken, and healing that which was sore and painful.

如果有期待，它是不会被承认的，如果有偏见，它是不会被承认的，如果它没有被带入到开放之中，另一个实体如何才能除了回应潜藏在那个陈述背后的，在表面上是纯真且无害的感觉之外去做任何事情呢。因此，当有一个莫名其妙的阻塞的时候，它并不一定是与词汇表或者被给予的信息的数量有关的。接下来，一个人在另一个沟通交流的层次上重新开始的时候就到了：讲述一个自我的故事，谈及那个时刻的一个传说。“这就是我已经创造了的造物了。尊重这个造物，但是告诉我你已经创造了的造物，我将尊重那个造物。”从这个交换，在观念上的所有的差异就可以来来回回被沟通交流，一直到两个造物拥有一个共识性的实相为止，尤其是对于在那个时刻在一条共同寻求的旅程上在两个实体的混合在一起的神秘中的两个实体，并由此将破碎了的事物统一，并疗愈那伤心而痛苦的事物。

This does not mean that agreements can be reached in which each party feels the same, for each entity is unique and each path is different. Yet, if free will is respected, we feel that it is always possible to come, if one is humble enough, to express one's perceptions and misperceptions as one who is responsible for them, to come to some mutually acceptable pleasantness and unity, wherein each respects the other's points and sees what preferences caused the other person, who is quite honorable, to continue to hold a varying opinion.

这并不意味着一致意见可以被取得，在这种一致意见中每一个部分都感觉到相同的事物，因为每一个实体都是独一无二的，每一条道路都是不一样的。而如果自由意志被尊重，我们感觉到，如果一个人是足够的谦逊的，一直都有可能开始表

达一个人的观念和错误的观念，当一个人是为它们负责任的时候，并取得某种共同可接纳的快乐与统一，在其中每一个实体都尊重其他人的要点，并看到是什么偏好使得另一个相当荣耀的实体继续抱有一种不同的观点的。

Agreements do sometimes occur, but this is not the goal of communication. The goal of communication is the exchange, in freedom and peace, of information. To have an addiction to agreement is the same with the answer as having an addiction to fact in posing the question. Fact is to be released, for there are always exceptions. Agreements are to be released, for there are always possibilities of two unique points of view, both of which are correct in the personal truth of each. Thus, free will is preserved, mutual respect is given, and respect to the self is also given.

一致意见有时候确实会出现，但是这不是沟通交流的目的。沟通交流的目的是，在自由和平安中，对信息的交换。对于一致意见拥有一种热衷，是与当拥有一种对在提出问题中的事实的热衷的时候的答案一样的。事实是要被释放的，因为一直都会有例外。一致意见是要被释放的，因为一直都有两个独一无二的观点的可能性，在每一个人的个人性的真理的方面，两个观点同时都是正确的。这样，自由意志就被保留下来了，相互的尊重就被给予了，对自我的尊重同样也被给予了。

Now we would only touch less centrally upon what would seem to be clear, that is, that other disturbances in the life pattern, changes in work, in geography, in circumstance, the loss of friends or family, these and many other things can cause one to be quite erratic in communication skills. There are two ways to deal with this truth. One is less efficient but more merciful.

The other is more efficient, but does not partake much of tenderness.

现在，我们会仅仅用较不中心性的方式触及看起来似乎是清晰的事物，也就是在生命模式中的其他的妨碍，在工作中，在地理上，在环境中的改变，朋友或者家庭的失去，这些以及许多其他的事情都能够使得一个人在沟通交流的技巧的方面变得相当的古怪。会有两种与这个事实打交道的方式。一种是较不有成效但是更为慈悲的，另一种是更有效率的，但是它不会带有很多的温柔。

It is the nature of each entity to move as he will between these two types of coping with special problems at special times. The merciful way to cope with an entity which is under tremendous strain is to move away from speaking of serious things, to attempt to give support, and to attempt to share the laughter, and to attempt to find ways, always to make merry and to, in the deepest sense, distract the entity from gazing at the situation which is so difficult and so puzzling because of its newness, and because of the grief and pain of loss. A far more efficient way to deal with this type of situation, which is special, is to continue to communicate as if both entities were not under stress. To continue to take responsibility for creating the universe in which each is living. This will lead to a large volume of communication. It is, however, a very efficient means of assimilating and aiding each other in assimilating the processes of change, wherein much old information is found no longer to be useful and must be, as this instrument would say in computer language, "dumped," and that energy of the dumped program used then to create a

new program, if you will, a new software program that will work in the new reality, which is perceived as true by the self.

每一个实体的本性就是如其所愿地在这两种在特殊的时间与特殊的问题打交道的方式类型的中间移动。去与一个处于巨大的紧张之下的实体打交道的仁慈的方式，就是去避免谈及严肃的事情，去尝试去给予支持，去尝试去分享笑声，去尝试去找到方法，一直去产生快乐并，在最为深入的意义上，让那个实体分心不再凝视那个因为它的新鲜、因为失去的悲痛与痛苦而如此困难和如此令人迷惑的情况。一种远远更有成效的与这种类型的特殊的情况打交道的方式，就是去继续进行沟通交流，就好像两个实体都没有处于压力之中一样。要继续为创造出在每一个人都在其中生活的宇宙承担责任，这将会导向大量的沟通交流。然而，这是一种消化改变的过程并在消化改变的过程的方面彼此帮助的非常有成效的途径，通过这种途径，大量旧的信息被发现不再是有用处的并必须，如这个器皿会用电脑的语言说的一样，“被倒空”，那个被倒空的程序的能量接下来就被用于创造出一个新的程序，如果你们愿意这样说的话，一个新的软件程序，它将会在新的实相中工作，并被自我感觉是真实的。

Neither way is more correct than the other. How one deals with special circumstances, how one deals with self-pity, with sorrow, with all of the tragic sentimental and enfeebling emotions connected with the reactions of loss, pain, and limitation are equally acceptable. The less self-destructive that they are, may we say, the more efficient. Consequently, if one perceives oneself to need to cry, to feel self-pity, to feel weak, and to feel helpless, then by all means we suggest feeling this way; but feeling this way when it does not infringe on communication with others. And if one must feel this way in the company of another, it is well to communicate simply that one is incapable of clear thinking, thus again taking responsibility for the inability to communicate clearly before difficulties have arisen because of these special circumstances. Some entities need very badly to act out all of the anger, pain and frustration of loss, whatever it may be. Others find themselves more invigorated by distracting the self, and moving positively in any direction while allowing the work of change to be done more or less subconsciously.

任何一种方式都不比另一种是更为正确的。一个人如何与特定的情况打交道，一个人如何与自我怜悯、与忧伤、与所有的与对损失、痛苦与局限性的反应联系在一起悲惨的感伤且令人衰弱的情绪打交道的方式，是同等地可接受的。这些方式越是较不自我毁坏，它就是越有成效的。因此，如果一个人感觉到它自己需要哭泣，感觉到自我怜悯，感觉到虚弱，感觉到无助，接下来，我们建议想尽一切办法去感觉这种方式，但却是在它不会侵犯与其他人之间的沟通交流的时候去感觉这种方式。如果一个人必须在另一个人的陪伴下感觉这种方式，去单纯地交流一个人没有能力去平静思绪，并因此在困难因为这些特殊的情况而已经升起之前再一次承担起没有能力去清晰地交流的责任，这是很好的。一些实体极其强烈地需要去发泄出所有的愤怒、痛苦、损失的挫折，无论损失可能会是什么。其他一些实体会发现他们自己会因为让自己分心，并在任何方向上积极地移动同时允许改变的工作或多或少下意识地被完成而受到鼓舞。

This information is known only to the self. And it is the skillful spirit which knows the self well enough to allow it the tenderness it may need or to give it

the action in all directions that it might need, but in each case being responsible enough to say to the companion with whom one must communicate, "I am being unhappy now." Or, "I am behaving in a manic way now, because this is how I need to deal with this trouble and sorrow. Consequently, I will not communicate well, and if I become troubled, I ask you please, to [for some] hug me, [for some] reassure me, [for some] leave me alone." Each entity may fill in the blank.

这个信息是仅仅对自我是被知晓的。如果灵性足够清楚地知晓自我以允许它拥有它可能需要的温柔，或者在任何它可能需要的方向上给予它行动，但是在每一个情况中它都足够地负责任以对那个一个人必须与之沟通交流的伙伴说，“我现在不开心。”或者“我现在正在用一种狂躁方式行为举止，因为这就是我需要去与这种麻烦和忧伤打交道的方式。因此，我将不会好好交流，如果我变得麻烦，我请你要么拥抱我，要么让我安心，要么让我独自一人。”它就是富有技巧的灵性了。每一个实体都可以填补空白。

However, my friends, most communication problems between those who are intimate are those of assumption and the lack of knowledge of the programs that the self is running. As you sit in meditation each day, if you find yourself coming to the end of your meditation and you see that there may be time for prayerful quiet thought, and something is puzzling you, set your mind upon it gently, lightly. Don't worry about it or attempt to untangle it, but gaze at it. There it is, this thing that seems rather fearsome; this place where one cannot communicate with another. There it is. Look at it. Do you fear this? What do you fear in this? Do you fear abandonment? Do you fear a loss of love? Do you fear being completely understood? Do you fear being right? Do you fear being wrong? Where there is a blockage, somewhere there is fear. Rest and gaze and sit with this companion of yours that you call a blockage, and when you again come to that state of mind, move to that again and rest and sit and admire it. And one day, it will burst into a candle flame and lucidly, clearly show you the untangled, the clear situation. For you ask, and so you receive, not in the time of humankind, but in the time of knowing, when you are completely ready to accept responsibility for the knowing. Be patient in these searches of the self, with the self, for your time of knowing may be now, or it may be some time from now, but once you ask, you may be sure that you shall know.

然而，我的朋友们，在那些亲密的人之间绝大多数的沟通交流的问题是假设和缺乏对于自己正在运行的程序的知晓的问题。当你每一天坐在冥想之中的时候，如果你发现你自己来到了你的冥想的结束的时刻，你看到可能会有时间来进行虔诚而安静的思考，某个事情正在让你感到困惑，温和地，轻轻地将你的头脑安放在其上。不要担心它或者尝试去解开它，而是凝视它。它就在那里，这个看起来似乎相当令人害怕的事情，这个一个人在其上无法与另一个人沟通交流的位置。它就在那里。你害怕它吗？在其中你恐惧什么呢？你害怕遗弃吗？你害怕成为正确的吗？你害怕成为错误的吗？在有一种阻塞的地方，在某个位置就会有恐惧。休息，凝视这个你称之为一个阻塞的你的伙伴，并与它坐在一起，当你再一次来到那种心智的状态的时候，再一次移动到那个位置，休息，坐下来并欣赏它。有一天，它将会迸发为一个蜡烛的火焰，清楚地、清晰地向你展现那个被解开了的，

清楚的情况。因为你们请求了，因此你们就会收到，不是在人类的时间中，而是在知晓时刻，当你完全准备好去接受对那种知晓的责任的时候。在这些对自我的搜寻，与自我一起的搜寻之中有耐心，因为你的知晓的时刻可能是现在，或者它可能是从现在开始的某个时刻，但是一旦你请求了，你就可以确信，你将会知晓。

May you have the faith and the grace to have that patience and to seek in that steady persistent manner, regardless of circumstance. It is to the humble persistent seeker that doors are opened, questions are answered, and desires are given. Often not as you would expect it, but in the end in ways that always seem to contain so much more than you ever thought possible. May glory be with you in the harmony of the process of pilgrimage. In darkness and in light, in pain and in joy, love one another, my friends, and realize that you are never alone, that you always have the help of those friends who are unseen, those energies which are those of grace and clarity, beyond all human understanding.

祝愿你们拥有信心和恩典来拥有那种耐心并用那种稳定的坚持不懈的方式来寻求，无论环境是什么。正是谦逊的坚持不懈的寻求者，大门向他被开放了，问题为他被回答了，渴望被给予它了。这不会如同你对它的期待一样地频繁，但是，它最终通过那些看起来似乎包含了比你曾经有可能想到的事物多得多的事物的方式出现。祝愿在那个朝圣之旅的进程的和谐一致之中，荣耀与你们同在。在黑暗与光明中，在痛苦中，在喜悦中，我们的朋友们，彼此相爱吧，意识到你们永远都不会是孤单的，你们一直都拥有那些无形的朋友以及那些在所有人类的理解范围之外属于恩典与明晰的能量的帮助。

At this time, we would transfer this contact to the one known as Jim, if this entity would accept it. And we would leave this instrument in love and in light and in thanks for this instrument's willingness to serve in this way. We are those of Q'uo.

在此刻，我们会将这个接触转移到被知晓为 Jim 的实体，如果这个实体愿意接受它的话。我们会在爱中、在光中，在对这个器皿乐意于用这种方式服务的感谢中离开这个器皿。我们是 Q'uo。

(Jim channeling)

(Jim 传讯)

I am Q'uo, and greet each again in love and in light. At this time we would offer ourselves to the speaking to further queries, if there be further queries upon the minds of any present. Is there a query to which we may speak?

我是 Q'uo，在一次在爱与光中向各位致意。在此刻，我们会提供我们自己来谈论进一步的问题，如果在场的任何人的头脑中有任何进一步的问题的话。有一个我们可以发言的问题吗？

Carla: Well, I guess the thing that puzzles me the most is that you are into a communication blockage before you know it. The kind of work that you were speaking about seems like you are like two blocks ahead of the place you are supposed to turn off before you figure out that you should have made a turn.

How do you get back to where you can say, "Wait a minute, this is the way it looks to me. Is this the way it looks to you?" You have already gotten stuck. There are emotions, not just words, but there are emotions.

Carla: 好的, 我猜想让我感到最困惑的事情是, 在你知道有一种沟通交流的阻塞之前, 你就进入到了这样一种阻塞之中了。你们正在谈论的那种类型的工作看起来似乎是, 你们就好像两个在你假设要拐下去的地方的前方的两个障碍物, 在你弄明白你本来应该做出一个拐弯之前。你如何返回到那个位置, 在那里你能够说, "等一会儿, 这是它在我看来的方式。这是它在你看来的方式吗?" 你已经被卡住了。会有情绪, 不仅仅是言语, 但是会有情绪。

(Side one of tape ends.)

(磁带一面结束。)

(Jim channeling)

(Jim 传讯)

I am Q'uo, and am again with this instrument. We are aware of your query, my sister, and would suggest that when you become aware of the turn that was made at some point previous to its realization, that you state that fact as soon as you can, so that there might be a reevaluation of the conversation. All of your interaction with others is that which is of the moment, that which is inspired by the thoughts that spring both from your own mind and from the mind of your fellow creatures as you attempt to communicate and act together in a certain fashion. As there is a movement away from the desired objective, the noting of this movement is that which is most helpful in bringing both entities once again into the alignment that each has desired, whether the desire is spoken or consciously recognized, or not. For you are more than you think you are as you interact each with the other. You have your histories with you, both that which is known and that which has become unavailable, shall we say, to the conscious mind, and these histories are a kind of momentum that are colored by experience so that there is an unknown factor in all intercourse, the factor of the creative expression inspired by that which is within the experience of one or both entities. As you find your interchange of energies, of ideas, of directions, of feelings, moving in a fashion which becomes uncomfortable or unfamiliar to you, then it is your responsibility to note this deviation and to move again toward the desired objective that you have set before you.

我是 Q'uo, 我再一次与这个器皿在一起了。我们知晓了你的问题, 我的姐妹, 我们会建议, 当你开始察觉到那个本来应该在对它的认识之前的某个位置就被做出的转弯的时候, 你尽快说明那个事实, 这样就可能会有一种对对话的重新评估了。所有你们与其他人之间的相互作用都是一瞬间的, 它是在你们尝试去用一定的方式沟通交流并一同行动的时候被从你自己的心智以及从你的伙伴的生物的心智同时涌现出来的想法所启发的。当会有一种从被渴望的目标的离开的时候, 对于这种运动的注意就是在再一次将两个实体同时带入到每一个人已经渴望了的校准之中的方面最有帮助的事物了, 无论那个渴望是否被说出来或者被有意识地识别出来了。因为向你与相互彼此进行互动的时候, 你是比你认为的你之所是

要更大的。你已经拥有你的历史了，同时包括知道的历史和对于表面意识的心智尚未是可被利用的历史，这些历史是具有一种类型的势能的，他会被体验所染色，这样在所有的交往中就会有一种未知的因素，以及由在一个实体或者同时两个实体的体验之中这两个的事物所启发的创造性的表达的因素了。当你发现你在能量、观点、方向以及感觉上的呼唤，并同时用一种对于会成为不舒适或者不熟悉的方式移动的时候，接下来去注意到这种偏离并再一次向你在你前方已经设置好了的被渴望的目标移动，这就是你的责任了。

May we speak in any other fashion, my sister, to this query?
我们可以用任何其他的方式来谈及这个问题吗，我的姐妹？

Carla: I have one more question. It may not be worth anything, but I was thinking about the model of the triangle shape that you showed, or the pyramid, and I was thinking about our actual situations, which is that, although we do get a broad base fairly early in life, still, if we don't limit ourselves to that base, we use that broad base and we get even broader if we don't insist that we are this kind of person or that kind of person and hold on to those early things, then we do what the model was in the renaissance of man, and that was just to have more and more options of ways of thinking and ways of processing information and so forth. And that's true of other people, too, so that instead of the model being a pyramid, it would be more like a trapezoid, I guess you'd call it, with the top side broader than the base, but not an upside-down pyramid because you don't really start with just one thing as a very young child. You get everything at once, but always with that kind of pulsar center of the essential self, so that it is not that we are getting more scattered. Do you see what I am saying, and does that make any sense as the kind of model that we might be trying to keep in mind for ourselves and other people to open up the possibilities? They might be different this time than they were yesterday, or last year.

Carla: 我还有一个问题。它可能没有任何价值，但是我正在考虑你们展现出的三角的模型，也就是，虽然我们确实在生命中的相当早的时期取得了一个宽阔的基础，如果我们不将我们自己限制在那个基础的话，我们会使用那个宽阔的基础，如果我们不坚持，我们就是这样或者那样类型的人并对那些早期的事情紧握不放的话，接下来我们就会进行在人的重生中的模型了，那就是拥有越来越多的思考的途径、处理信息的途径以及诸如此类的事物的选项了。那一点对于其他人同样也是有效的，因此，除了成为一个金字塔的模型，它会更像一个不规则的四边形，我猜想你们会这样称呼它，它的顶边是要比底边更加宽阔的，但是它不是一个倒立的金字塔，因为你并不是真的是作为一个非常年幼的孩子仅仅从一个事情开始的。你同时得到了每一件事情，但是却一直都带有那种类型的实质性的自我的脉冲星的中心，因此，这并不是说我们正在变得更为散乱。你们明白我正在说的事情吗，作为那种我们可以尝试去记在头脑中以便于我们自己和其他人开放可能性的模型，这是有任何道理的吗？它们可能在这个时候是与它们在昨天，或者在前一年是不同的。

I am Q'uo, and am aware of your query, my sister. Indeed, the triangle shape is one of the simpler models that can be used to describe an entity and its

base of experience and information upon which it shall draw and build further experience in the life pattern. It would more nearly be correct to look at each entity as a faceted gem with many sides and many angles or perceptions on a number of topics, for each entity has within it the ability to pursue interests in a wide variety of fields of endeavor that will enrich and influence the further learning and growth of the entity. So that when entities gather together to share that which is theirs to share and to learn that which they desire to learn, one may see the shining of the light of this desire through the facets of the gems which each entity is, and as the desire is moving through the different points or angles of perceptions, there will be a light that is bent in a certain way as your white light is bent and separated into the colors of the spectrum as it moves through the prism. Just so is the desire to learn and to share, in its movement through the faceted gem of each entity, bent and colored by the experiences, the information, the desires and potentials that are within the entity and which make it a multi-layered being. Thus is intercourse or interchange between your entities enhanced and enriched.

我是 Q'uo, 我理解了你的问题, 我的姐妹。确实, 三角形是一个可以被用来描述一个实体以及它的体验和信息的基础的更为简单的模型, 它将会在这个基础上描绘并进一步构建在生命模式中的体验。将每一个实体视为一个带有多个侧面以及多个角度或者在数个主题上有感受的有切面的宝石, 这会是更为准确的, 因为每一个实体在它内在之中都拥有能力在一个具有非常广阔的多样性的努力的领域中去追寻兴趣, 这种努力将会丰富并影响那个实体的进一步的学习和成长。因此, 当实体聚集在一起来分享它们所要分享的事物并学习它们渴望去学习的事物的时候, 一个人可以看到这种渴望的光通过每一个实体之所是的宝石的切面闪耀了, 当渴望流经不同的位置、角度或者知觉的时候, 将会有一种光, 它会用一定的方式被弯曲, 就如同你们的白光在它经过三棱镜的时候被弯曲并被分成光谱的色彩一样。去学习和去分享的渴望就是如此, 在它通过每一个实体的有切面的宝石的过程中, 会因为体验、信息、渴望以及在那个实体内在之中的潜能而被弯曲并被染色, 这会使之成为一个多层次的存有。在你们的实体之间的交往或者呼唤就是这样被增强与被丰富的。

May we speak in any other fashion, my sister, to your query?

我们可以用任何其他的方式来谈论你的问题吗, 我的姐妹?

Carla: First, let me thank you for that answer. I'm going to have to read it to get it all, but that really sounded rich, meaty.

Carla: 首先, 让我为那个答案感谢你们。我将肯定会阅读它来将它全部弄明白, 但是, 它听起来真的是丰盛而内容丰富的。

I had one other question that just came to me as an image. The triangles again. I was thinking about how we do have an essential self and if it was a triangle, then it would start at the point and not get very far out before it began the line through the very essential middle of the shape of the triangle. And if you took the triangle of one person with the point upward and the triangle of the other person with the point downward, and you moved them together until they sort of clipped into place with that central essential point

in alignment and agreement, then you would have a six-pointed star which is the symbol of the white, Western, Christian magical tradition. I was wondering if there was truth there of the magical way that people can interact if they are linked together, because if you can follow the image, when the six-pointed star is made of the two triangles that move together with one point up and one point down, the essential selves would look like a pencil that is sharpened at both ends within the triangle, and it would also then look like a common crystal, a quartz crystal, which is known to be magical, but only when it is charged by a magically oriented entity who holds it in the hand and is itself crystallized. Are we crystals to and for and with each other? And does our communication, our coming together, have that kind of absolute magical nature, if we can find it?

我有另一个问题，它是刚刚作为一个图像出现在我头脑中的。再一次是三角形。我正在考虑关于我们如何确实拥有一个实质性的自我，如果它是一个三角形，那么它会在那个顶点开始，并不会在它开始那条穿过三角形的形状的非常实质性的中间的线之前达到非常远的位置。如果你们将一个人的三角形的顶点朝上，而让另一个人的三角形的顶点朝下，你一起移动它们一直到它们在那个中心的实质性的点通过对齐并协调一致而就位为止，接下来你就会拥有一个六角形，它是西方的白魔法传统的标志。我想知道，如果人们被连接在一起，是否有人能够进行互动的魔法的方式是具有真理的，因为如果你能够跟随那个图像，当六角星是有两个移动到一起的三角形组成的，一个顶点朝上，一个顶点朝下，实质性的自我会看起来就好像一个在三角形中在两端都被削尖的铅笔，它同样会看起来就好像一个通常的水晶，一个石英晶体，它是被知晓为由魔法的，但是仅仅是在它被一个魔法导向的实体充能的时候，那个实体会将它握在手中，而那个实体自己是结晶的。我们是对相互彼此，为相互彼此，并与相互彼此一起结晶的吗？我们的沟通交流，我们的聚集到一起，拥有那种类型的绝对的魔法的属性吗，是否我们能够找到它呢？

I am Q'uo, and am aware of your query, my sister. There is much within your query that is fertile ground for communication and we shall chose only the most basic portions to comment on at this time. Returning to your original image of the two triangles coming together in a manner which creates the six-pointed star, one may look upon each entity as having the mind, the body, and the spirit sides of the triangle, both in the conscious and in the subconscious realms, shall we say. So that each entity is both that which you may call male or conscious, that which you may call female or subconscious, in that the functions of each of these portions are somewhat different but complementary. Blending the two together in a balanced fashion creates that which you have called the six-pointed star that makes available to the entities all of the experiences during the life-pattern so that there is very little that remains in the shadows, shall we say, or in the distant memory, yet affecting the present experience. The entity that has been able to gain a knowledge of itself to this degree is the entity that has increased its crystallization, shall we say, its regularization so that when it desires to move in a certain direction, it has at its disposal all of the energies of its incarnation, both those that are normally conscious and those that for many remain subconscious. Thus, its

resources are greatly enhanced and it may move with more certainty along any line of desire that it constructs for itself due to the regularization of its mind, body and spirit complexes on both the conscious and subconscious levels. Thus, each of you is truly a crystallized being, becoming more and more crystalline as you discover those facets of yourself that have heretofore been unavailable to you as resources upon which to draw for further problem-solving, shall we say.

我是 Q'uo, 我理解了你的问题, 我的姐妹。在你的问题中有大量的内容是对沟通交流的肥沃的土地, 我们将仅仅选择最为基本的部分来在此刻进行评论。返回到你最初的两个三角形用一种创造出一个六角星的方式聚集到一起的图像, 一个人可以将每一个实体视为, 容我们说, 同时在表面意识和潜意识的领域之中拥有三角形的心智、身体和灵性的侧面。因此, 每一个实体都同时是你们所称的男性或者表面意识的, 以及你们所称的女性或者潜意识的, 在其中, 这些部分中的每一个的机能都是多少有些不同但却是互补的。将两者用一种平衡的方式混合在一起会创造出你们所称的六角星, 它会使得在生命模式期间的所有的体验都可以为实体所利用, 这样就只会非常少的事物是留在, 容我们说, 阴影中, 或者留在遥远的记忆中, 而又同时会影响当前的体验的了。那个已经能够在这种程度上取得一种对它自己的知晓的实体, 是已经增加了它的, 容我们说, 结晶, 以及它的规律性的实体, 这样, 当它渴望在一定的方向移动的时候, 它是可以任意支配它的投生的能量的, 同时包括那些通常是表面意识的能量和那些对于很多人依旧是潜意识的能量。因此, 它的资源是被极大地增强了的, 由于它的心智、身体和灵性复合体同时在表面意识和潜意识的层次上的规律性, 它可以沿着任何的它为它自己构建的渴望的线路带着更多的确定性移动。因此, 你们每一个人真的是一个接近的存有, 并会随着你发现你自己的那些迄今为止尚未被你取得的面向作为进一步的, 容我们说, 解决问题所从中汲取的资源而变得越来越多地结晶。

Is there a further query, my sister?
我的姐妹, 有一个进一步的问题吗?

Carla: No, thank you. That's more than enough. I take it that the question about that general line thinking might be a group question at sometime.
Carla: 没有了, 感谢你们。那是绰绰有余的了。我的假设是, 关于一般性的思考线路的问题是在某个时候成为一个团体的问题的。

I am Q'uo. And this is correct, my sister.
我是 Q'uo。这是正确的, 我的姐妹。

Carla: Very well. Thank you so much, Q'uo.
Carla: 非常好。非常感谢你们, Q'uo。

We thank you, my sister, once again. Is there another query at this time?
我们再一次感谢你, 我的姐妹。在此刻有另一个问题吗?

Questioner: Yes, what suggestions would you have for stubborn pride that keeps people from taking responsibility for themselves and communication?
提问者: 是的。对于那种让人们不去为他们自己和沟通交流承担起责任的偏执的

骄傲，你们会有什么建议呢？

I am Q'uo, and am aware of your query, my sister. If that, as you have called it "stubborn pride," which blocks one's ability to assume the appropriate responsibility in communication and relationship, resides within one's own being, it is well to take that concept as an image into your meditative and contemplative or prayerful states and look therein the silence within at that quality, observing how, as the pebble thrown into the pond, it ripples outward in all its affects and effects within the life pattern; to see a trail of its experience within one's being and to trace that trail to its source so that whatever impulses or experiences were the genesis of this trait may be looked at and reexperience in a safe environment, perhaps within this same meditative state, so that the entity which experienced this need to behave in this manner might have a chance once again to re-respond to this situation and fashion a more helpful means of response to others.

我是 Q'uo，我理解了你的问题，我的姐妹。如果那种如你所称的“偏执的骄傲”，即在沟通交流以及在人际关系中阻塞了一个人去承担起适当的责任的能力的事物，驻留在一个人自己的存有之中，将那个观念作为一个图像带入到你的冥想性或者沉思性或者祈祷性的状态中，并在内在的静默之中查看那个特性，同时观察它是如何，如同被扔到池塘中的石子一样地，在其在生命模式之中的所有的作用与效果的方面向外产生出涟漪的，去看它在一个人的存有之中的体验的一条轨迹，并追踪那条轨迹到达它的源头，这样，无论什么推动力或者体验是这种特性的起源，它们都可以在一个安全的环境中，也许是在这种同样的冥想的状态中，被检查并被重新体验，这样，那个体验到这种去用这种方式去表现的需要的实体就可以拥有一个机会再一次再次回应这个情况并形成一种更有帮助的回应对其他人的途径。

If this trait is within one that is close to you and not within the self, there is far less that can be done, for the desire the work upon those qualities which are seen to be hindrances to affect teaching and learning need to have an inner motivation in order for any actions to be effective in removing or balancing such traits. One can make the suggestion that such a trait exists, and can be worked with in a helpful manner. Various suggestions can be given, as we have suggested to you in the working with such in a quiet place and quiet moment within. One may suggest that such work may be accomplished together if the other entity is in relationship to the self in a close enough fashion to allow such work, and for it to be appropriate. In most instances, the general run of the day, shall we say, the interaction of entities in a normal way, as the daily round of activities moves in its pattern and each entity within that pattern will provide the periodic mirroring effect where this trait of pridefulness will show itself, and at those time there may be a gentle reminder made that will allow the entity with this trait to note its presence and also note its effect upon the interaction that is being mutually experienced.

如果这种特性是在一个与你很亲密的人身上而不是在自我内在之中的，能够被做的事情是远远要少得多的，**因为对于在被视为是起到妨碍作用的特性上进行工作来影响教导和学习的渴望，这种渴望需要拥有一种内在的动力，以便于在移除或**

者平衡这样的特性的方面的任何行动是有成效的。一个人能够做出暗示这样一个特性是存在的，并且是能够用一种有帮助的方式来对其进行工作的。如我们已经向你们建议过的一样，在一个安静的场所或者在内在之中的安静的时刻中，在与这样的特性一同工作的过程中，各种各样的暗示是能够被给予的。一个人可以建议，如果另一个实体是用一种足够亲密的方式与自己处于一种关系之中以至于允许这样的工作的话，这样的工作是可以与另一个实体一起完成的，因为这会是合适的。在大多数的情况中，容我说，在一天的日常的运转之中，实体们用一种通常的方式的互动，随着日常活动在它的模式中的运行，在那种模式中的每一个实体都将提供周期性的镜射效应，在其中这种骄傲的特性将会自我显现出来，在那些时刻，可能会有一种温和的提醒物出现，它将会允许带有这种特性的实体注意到它的存在，并同样也注意到它对于那种正在被共同体验到的互动的影响。

Is there a further query, my sister?
我的姐妹，有一个进一步的问题吗？

Questioner: No, thank you.
提问者：没有了，谢谢你们。

I am Q'uo, and we thank you, my sister. Is there another query at this time?
我是 Q'uo，我们感谢你，我的姐妹。在此刻有另一个问题吗？

Carla: No, I don't think so, not from me. Thank you, Q'uo.
Carla：没有了，我想我没有问题了。谢谢你们，Q'uo。

I am Q'uo, and again we thank each for allowing us to speak to those topics which are of importance to you. And we would take this opportunity to remind all present that we do not wish our words to provide stumbling blocks upon your own journey of seeking. We suggest that you take those that have meaning to you, and leave behind those that do not. We are those of Q'uo, and at this time we shall take our leave of this instrument and this group, leaving each, as always, in the love and in the light of the one infinite Creator. We are known to you as those of Q'uo. Adonai, my friends. Adonai.
我是 Q'uo，我们再一次感谢各位允许我们谈论那些对于你们具有重要性的话题。我们会利用这个机会提醒所有在场的人，我们并不希望我们的言语在你们自己的寻求的旅程上提供了绊脚石。我们建议你们采用那些对于你们有意义的内容，并将那些没有意义的部分留在后面。我们是 Q'uo，我们会在此刻离开这个器皿和这个团体，我们一如既往在太一无限造物者的爱与光中离开各位。我们是你们知晓的 Q'uo。Adonai，我的朋友们。Adonai。

Note: bandbox: a usually cylindrical box of paperboard or thin wood for holding light articles of attire.
注释：bandbox：一种用来装轻便的服装的通常是圆柱形的纸板或者薄木制成的盒子。

April 12, 1992

1992-04-12 风中的风铃

Group question: ... or any transformation occur in both the metaphysical and physical sense. What steps can we go through to bring about change in our lives, particularly in respect to slowing down and enjoying each experience more fully?

团体问题：.....或者任何同时在形而上学和物质性的方面上发生的转变。我们能够经历什么步骤在我们的生活中产生改变，尤其是在关于减缓并更为充分地享受每一个体验的方面？

(Carla channeling)

(Carla 传讯)

I am of the principle known to you as Q'uo. We greet you in the love and in the light of the one infinite Creator. We find it to be a great blessing to be called to your group at this time to share our humble opinions with you. And we bless you in return, and share the love of the infinite One with you from all our hearts. We are bathed in a sea of love and light, walking forever supported in a net made of love, a metaphysical net that caresses one in all directions and supports one in whatever modality and vector each desires.

我是你们知晓的 Q'uo。我们在太一无限造物者的爱与光中向你们致意。我们发现此刻被你们的团体召唤来与你们分享我们谦卑的观点是一种极大的福分。我们作为回报祝福你们，并从给我们的全部的心语你们分享无限太一的爱。我们是沐浴在一个爱与光的海洋之中的，在我们行走的时候我们永远地被一个有爱组成的网支持着，它是一个形而上学的网，它在所有的方向上拥抱一个人并通过每个人所渴望的无论什么形式和矢量来支持一个人。

You have asked us about moving quickly through life, rushing through experiences during an incarnational period so quickly that the details of that experience begin to blur and some of that experience is, therefore, lost. As we listen to your chimes that sway and sing in the wind, we are minded to suggest to you that these wind chimes do not have a previous agenda. The wind moves them; they readily yield to the extent of their mass. And when mayhap two pieces of this metal touch, the pleasing sound is emitted for which this instrument was created.

你们已经向我们询问关于快速地穿越生命，在一次投生期间如此快速地冲过体验以至于那种体验的具体细节开始变得模糊不清，因而那种体验中的一些被失去了。当我们聆听你们在风中摇摆与歌唱的风铃的时候，我们想起来向你们建议，这些风铃并不拥有一个之前的议程。风推动它们，它们乐意于在它们的质量的范围内做出应答。当这个金属的两片希望接触的时候，令人愉快的声音就流出了，这个乐器就是为此而被创造出来的。

So it is with a human instrument. There are, metaphysically speaking, winds that come sometimes and sometimes are still, that may move from one direction or another, at one speed or another. An incarnational experience is

marked by its variety. The wind, whereby experience goes by, is not measured as your clocks measure time, but, metaphysical weather plays about the sea of experience as do ocean winds upon the liner. Certainly, the ship is big enough to withstand gale winds as well as calm and pleasant breezes. But the captain of that ship adjusts his methods of navigation according to the wind, the conditions of the ocean, and the weather in general.

一个人类的器皿就是如此。从形而上学的方面而言，会有有时候会出现有时候是平静的风，风可能会从这样或者那样的方向，用这样或者那样的速度移动。一次投生体验是藉由其多样性而变得显著的。体验藉由其而出现的风，是无法如同你们的时钟度量时间一样地被度量的，但是，形而上学的天气会在在体验的海洋周围流转，如同在固定航线上的海洋风一样。肯定地，船只是足够大以经受的住暴风同样经受得住平静和令人愉快的微风的。但是，那艘船的船长会根据风、海洋的情况以及一般而言的天气来调节他的航行的方式。

Each of you exists in a frail barque, that physical vehicle which you call your body, and it does move through a physical sea and a metaphysical sea of experience. In sheerly physical terms, the winds of stimulation and the potential for experience are so numerous that they can best be described as infinite. No entity can process the information that comes through the physical senses. There is a thousand, nay, ten thousand times too much information to be processed. And so, a ruthless making of choices ensues.

Those bits of information that come in that seem to apply most directly to survival and comfort are recognized and processed first. And the hierarchy of those things which are noticed is individualized and put into place in what you may call your biocomputer very, very early in your incarnational experience.

你们每一个人都存在于一个脆弱的轻舟，那个你们称之为你们的身体的物质性的载具之中，它确实是穿越一个物质性的海洋和一个体验的形而上学的海洋。在完全的物质性的方面，刺激物以及潜在会产生体验的风是如此为数众多，以至于它们可以最佳地被描述为是无限数量的。没有实体能够处理流经身体感官的信息。会有一千倍，不，一万倍过多的信息要被处理。因此，一个无情的选择随之发生了。那些看起来似乎是最为直接地应用与生存和舒适的传入的信息的片段会被首先识别出来并被处理。那些被注意到的事情的等级制度是在你们的投生体验的非常非常早期就被放置在你们所称的你们的生物电脑之中的。

Metaphysically, each entity also is buffeted about with the mystical winds of metaphysical chance and destiny. There are the strong trade winds of destiny, those that blow from forever; and there are the delightful, seasonal, unpredictable whims of spirit that offer the chance and change that marks the unique experience of being a conscious individual given the gift of free will.

Metaphysically speaking, the dance between destiny and free will provides a way of thinking about those whims which affect the spontaneous, expressive self, that meaningful, substantive self to which that question about "hurrying up" has reference, for the blurring of experience through rushing too much is not simply a physical phenomenon, but also a spiritual one.

在形而上学的方面，每一个实体同样也因为形而上学的改变和命运的神秘的风而四处被冲击。会有强有力的命运的信风，那会那些一直吹的风，会有令人愉快的、

季节性的、无法预料的灵性的突然产生的念头，它提供了标志着成为一个有意识的个体性在被给予了自由意志的礼物的时候的独一无二的体验的机会与改变。从形而上学的方面而言，在命运和自由意志之间的舞蹈提供了一种思考那些突然产生的念头的途径，正是这种突然产生的念头的途径影响那个自发性的、表达性的自我，那个关于“仓促”的问题已经提及了的那个有意义的、有实质的自我，因为通过太过快速地冲过体验而让体验变得模糊不清，这并不是单纯地一个物质性的现象，而同样也是一个灵性上的现象。

Let us attempt to gaze at why this may be so. We speak many times of the dynamic between service to others—or the radiation of light in a free and spontaneous manner—and service to self, which consists in control of the self and control over others for the benefit of the self in a magnetic, attractive kind of energy which pulls those things which are needed to it and orders them carefully for the self's best advantage. We see the way of love expressing radiantly without stint, often foolishly in the eyes of the world, as opposed to that which may seem to be very logical and civil in the same eyes of this same world, the ordering, the controlling of the self for the benefit of the self, and of circumstances and individuals, also for the benefit or convenience of the self.

让我们尝试去注视为什么可能会是如此。我们很多次谈及了在服务他人——或者用一种自由且自发性的方式对光的辐射——和服务自我之间的动力性，服务自我包含了用一种磁吸的、吸引的类型的能量来控制自我并为了自我的利益而操纵其他人，这种类型的能量会将那些对它是需要的事物拉过来并仔细地为了自我的最佳的利益来命令它们。我们看到，毫不吝惜地辐射性地爱的表达的方式，在这个世界的眼中经常是愚蠢的，与之相对，在这个同样的世界的同样的眼中，为了自我的利益，为了周遭环境以及个体的利益，同样也为了自我的好处与便利而命令和控制自我，这看起来似乎是非常有逻辑且文明的事物，

It is not usual that entities who are rushing through life have any conscious intention of behaving or providing catalyst in a service-to-self or negatively-oriented manner. Indeed, the rationale for moving without rhythm, but simply as quickly as possible, is that of service to others, that the utmost be done, and all of the things that are done are intended to be of service to others.

对于那些快速冲过生命的实体们，他们通常并不会对用一种服务自我的或者负面导向的方式的行为举止或者提供的催化剂拥有任何有意识的意图。确实，对对于没有韵律地，而单纯地尽可能快速地移动，它的基本原理就是服务他人的基本原理，在最大限度上被完成的事情，所有被完成的事情都是打算要去服务他人的。

My friends, the work of disciplining the personality and purifying the emotions is subtle work. The entity which is yourself is not all good, nor is it all negative. The more positively-oriented an entity is, the more quickly it will jump to the conclusion that it is behaving in a negatively-oriented manner, and the more judgmental it will be with the self. Therefore, as we show to you the basic negative polarity of rushing without rhythm, without consciousness of the winds, physically and metaphysically, we also say to you, refrain from any

judgment. Do not assume that because you see the negative cast of this attitude you are indeed a negatively-oriented or polarized person.

我的朋友们，对人格进行修炼以及对情绪的净化的工作是微妙的工作。你自己之所是的实体既不是完全的善，它也不是全然负面性的。一个实体更为正面导向，它就将会更快地跳到这样的结论，它是在用一种负面性导向的方式而行动的，它就将会对自己是更为评判性的。因此，当我们向你们展现在没有韵律，没有在物质性和形而上学的方面对风的意识的情况下的向前猛冲的基本的负面的极性的时候，我们同样也会对你们说，避免任何的评判。不要假设，因为你看到了这种态度的负面性的特征，你就确实是一个负面导向的或者负面极化的人。

Under no circumstances should a spiritual student who is seeking the truth attempt to monitor its rate of success or its place within its journey or pilgrimage. What value could such self-judgments have? One looks into and pulls out of the same informational system the question and the answer, for the Creator will not inform any entity of its spiritual score. We may say, as this instrument would put it, that the Creator grades on a curve. It is not yours to know or to be concerned with the relative positivity or negativity of actions or intents. It is yours to desire and to make choices based upon the deepest and truest emotions, biases and opinions which one is capable of finding within the self. And, at this point, we are observing the amount of awareness of the rhythms of life mundane and life eternal which each entity might have.

在任何情况下，一个正在寻求真理的灵性上的学生都不应该尝试去监控它的成功的速度或者它在它的旅程或者朝圣之中的位置。这样的自我评判会有什么价值呢？一个人检查相同的信息系统并从中拉出问题与答案，因为造物者将不会告知任何实体它灵性上的分数。我们可以说，如这个器皿会说的一样，造物者是在一个曲线上评分的。去知晓，或者去担忧行为或者意图的相对的正面性或者负面性，这不是你的工作。你的工作是去渴望并给予最深和最真实的情绪，偏向性以及一个人能够在自我内在之中找到的观点来做出选择。在这个位置上，我们正在观察每一个实体都可能拥有的对世俗的生命和永恒的生命旋律的察觉的数量。

Now, those who rush through an agenda, crossing things off the list of the day, may well not be very aware of the mundane or metaphysical wind. Thus, they may well cut themselves off from the dance that enlivens the rhythm that blesses and makes spontaneous and joyful the thoughts and the actions of each moment. If one stands ignorant of the wind, gazing only at the compass and saying doggedly, "This I shall do now, then this, one step then another; I shall go north, I shall always go north, I have my compass and I shall go north," one shall not go long before one runs into a tree, a bus, a child or some wind of destiny that, if caught, if heard, if felt, could indeed transform the experience—not from the level of the bio-program, but from the level of the meta-program, that deep program within each entity which has to do with the unique patterns of one individual who has a spark of the infinite Creator within, and thus is set upon a lodestar that cannot be seen by the self or any other, but must indeed exist awaiting that moment when the wind of destiny does indeed cross the path.

现在，那些快速冲过一个日程计划并将事情从那一天的清单中划掉的人，他们可

能不会非常清楚地察觉到世俗的和形而上学的风。因此，他们可能会很有效地让他们自己与那种为旋律赋予了生命力的舞蹈分隔开，那种舞蹈祝福并让每一刻的想法和行动变得自然而然且令人愉快。如果一个人不知晓那种风，而仅仅注视着指南针并固执地说，“这是我现在要去做，接下来，这个，一步接着另一步，我将会前往北方，我将一直前往北方，我拥有我的指南针，我将会前往北方，”他不用很久就会撞上一棵树，一个公车、一个孩子，或者某种命运之风，如果这种命运之风被抓住，被听到，被感觉到，它是能够确实转变体验的——不是从生物编程的层次上，而是从元程序的层次上，元程序是在每一个实体内在深处的程序，它是与一个在内在之中拥有无限造物者的一个火花的一个个体的独一无二的模式有关的，它是基于一个无法被自我或者任何其他其他人看到的北极星而设置的，但是这个北极星确实存在着并等待着那个命运之风确实穿过了道路的时刻。

Perhaps the most characteristic feeling of one who is dogged and determined and unrhythmical is the feeling that one is deadening one's own experience, numbing one's own enjoyment, killing one's own gift of spontaneity. How can one lift one's feet from the ground and not throw away the compass, but place it amongst other instruments which will read the mundane and metaphysical weather?

也许一个固执、坚定且没有旋律的实体的最为典型性的感觉就是那种一个人正在使他自己的体验变钝，让一个人自己的乐趣变得麻木，并杀死一个人自己的自发性的礼物的感觉。一个人如何才能将它的双脚抬离地面呢，不是扔掉指南针，而是将它放在其他的将会解读世俗的和形而上学的天气的工具之中。

Perhaps what we may suggest in this amount of time, as you call this measurement, is that one ponder at odd moments how one feels about the rhythms of life, how one feels about missing the dances, how one might feel about the possibility that one is unwittingly behaving in a way that is apparently along the negative polarity and gives others catalyst that is along those lines? For you see, the greatest hindrance to changing oneself is the honest and genuine belief that one is actually fine just as one is, and that there are things about the way one is that are more worthwhile than what would be gained by change.

也许我们可以在这个时间建议的事情是，当你们呼唤这种度量的时候，难道一个人不应该去思考那些可笑的时刻吗，沉思一下在那些时刻之中，一个人是如何感觉生命的旋律，一个人如何感觉错过了舞蹈，一个人可能会如何感觉到它正在不知不觉地用一种明显地沿着负面性极性的方式而行动并给与了其他人沿着那些线路的催化剂的可能性呢？因为你看，改变自己的最大的障碍物就是那种真诚且真心的信念，即一个人实际上是如它本来就是的样子一样没有问题的，会有关于一个人之所是的方式的那些事情是比可能藉由改变而被取得的事情是更有价值的。

The consensus reality and cultural values among your people are those dealing with a deep and endless illusion. All judgments made of the effectiveness of action using the rules of the culture—and of the self that has been taught by the culture—shall reflect the values of that culture and shall deal exclusively with illusion. Now, each of you is here because you feel that

there is something deeper than this illusory experience, something of another order of being, something which does not fade, which does not die, which has not been born, but which simply is. Stubbornly, as you gaze at the bone-white graves of the centuries of people before you, the ideas that have gone down to dust before yours, oh so stubbornly, you stand in that dust and you ask, what is truth? What is real? What is beautiful? What endures? And praise and thanksgiving well up within you because you know that this question is a question that has more substance than all of life as you know it, regardless of the answer.

在你们的人群中的共识性实相和文化性的价值观是那些与一个深入且无止境的幻象打交道的事物。所有通过使用文化的规则和——已经被那个文化教导过的自我的规则——而对于行为的成效所做出的评判，都将反应文化的价值观并将用排他性的方式与幻象打交道。现在，你们每个人在这里都是因为你们感觉到有某种比这个幻象的体验更为深入的事物，某种属于另一个存在的等级的事物，某种不会褪色、不会死亡，并未被生出来，而单纯地就是其之所是的事物。固执地，当你们凝视着在你们之前的数个世纪的人群的骨白色的坟墓的时候，当你们凝视着在你们的观念之前已经化为尘土的观念的时候，哦，如此顽固地，你们站在那尘土中，你们问道，什么是真理？什么事真实的？什么是美丽的？什么事物会持久？赞美和感恩从你们内在之中涌出，因为你们知晓，这个问题是一个比如你所知晓所有的生命拥有更多的实质性的问题，无论答案是什么。

So, as you ponder the rushing and imagine the joy of the rhythmic dancing, of the chiming with the wind's blessing and motion, think of that field of beingness that you know enough about to seek. Think of the mystery of that deeper reality, and of the inadequacy of cultural wisdom to rightly value such things as getting things done. This will not eliminate your ability to perform tasks or to perform them well. But, if such thoughts are mused upon over a period of time, you may discover within yourself a burgeoning attitude which allows, while keeping to the polestar of existence, for the metaphysical and physical windage and weather of the body and of the soul.

因此，当你沉思向前猛冲并想象有旋律的舞蹈的喜悦，带着风的祝福和运动的风铃的喜悦的时候，思考你足够地了解的要去寻找的那个存在性的领域。想想那个更为深入的实相的神秘，想想文化性的智慧在恰当地评价诸如让事情完成之类的事情的方面的不足。这将不会删除你去执行任务或者很好地执行它们的能力。但是，如果这样的想法在一段时间中被沉思，你就可以在你自己内在之中发现一种萌芽的态度，这种态度会在一直留心北极星的存在的同时允许身体和灵魂的形而上学的与物质性的迎风面与天气。

What can you do to change that program of rushing? We would not suggest that you do anything; you are already doing too much. What would you not do? We would not suggest that you not do anything either; this is more subtle work. The biases within your consciousness are available to you for self-knowledge. Analyze them. Accept them. And if you feel that they can be better informed, ask yourself to open a little to the possibilities of further work in consciousness, of the self by the self for the self, in order that one may become more and more an instrument that chimes in the wind and less and

less a heavy metal object screwed down to consensus reality and dead to the chiming of eternity.

你们能够做什么事情来改变那个向前猛冲的程序呢？我们不会建议你做任何事情，你已经在做太多的事情了。你们不愿意做什么事情呢？我们也不会建议你做任何事情，这是微妙的工作。在你的意识中的偏向性是可供你利用来取得自我知晓的。分析它们。接纳它们。如果你感觉到它们能够被更好地被告知，请求你自己向着在意识中的进一步的工作，自我的工作、被自我进行的工作，为了自我的工作的可能性开放一点点，以便于一个人可以越来越多地成为一个在风中奏出和谐的音调的乐器，越来越少地是一个被共识性的实相用螺丝拧紧而无法奏出永恒的风铃声的沉重的金属物体。

At this time we would transfer this contact to the one know as Jim. We thank this instrument, and especially thank this instrument for the care with which it challenged at the beginning of this contact. Some energy was required to purify the portals of contact from our end and we greatly appreciated the effort taken by this careful and cautious instrument. Such care is that which makes communications such as this possible. We leave this instrument in love and light and would now transfer. We are those of Q'uo.

在此刻，我们会将这个接触转移到被知晓为 Jim 的实体。我们感谢这个器皿，我们尤其为这个器皿在这个接触开始的时候进行挑战所使用的小心而感谢它。某种能量被要求从我们的一边来净化接触的入口，我们极其感激这个仔细而又小心谨慎的器皿所做出的努力。这样的小心就是让诸如这个交流之类的交流成为可能的事物了。我们在爱与光中离开，我们现在转移。我们是 Q'uo。

(Jim channeling)
(Jim 传讯)

I am Q'uo, and greet each again in love and in light. At this time it is our privilege to offer ourselves for any remaining queries. Is there a query with which we may begin?

我是 Q'uo，我们在爱与光中再一次致意。在此刻，我们很荣幸提供我们自己来回答任何剩下的问题。有一个我们可以用来开始的问题吗？

Questioner: In all that was said I didn't hear anything about how one may aid a companion or a loved one in this quest for feeling the rhythms of life. Am I to assume that it is not the place of another to do this sort of work?

提问者：在所有被说过的内容中，我没有听到任何关于一个人如何才能在这种对生命的旋律的的感觉的探寻中帮助一个伙伴或者一个爱人。我要去假设，去进行这种类型的工作不是另一个人的位置吗？

I am Q'uo, and am aware of your query, my sister. It is appropriate to provide the atmosphere of support for a mate or a friend who is working, as is each seeker, upon some aspect of the self which is seen as less than balanced. Each entity must make the decision that work is necessary and then must set about to accomplish that work. One cannot work for another or change another, for that is neither appropriate nor possible. Each entity lives a life which is

generated from those patterns of perception and experience that have been gained over the entire period of that life and, indeed, which have been set in motion by choices made prior to the incarnative experience. The free will of each entity is paramount in the pursuing of the life pattern and in the attempt to alter or transform that pattern in the desired fashion.

我是 Q'uo, 我理解了你的问题, 我的姐妹。去为一个, 如同每一个寻求者一样, 正在自我的某个较不平衡的面向上进行工作的伴侣或者朋友提供支持的氛围, 这是合适的。每一个实体都必须对于需要的工作做出决定, 它接着必须开始着手完成那个工作。一个人无法替代另一个工作或者改变另一个人, 因为那既不是合适的, 也不是可能的。每一个实体都是活出一个从已经在整个生命的阶段被取得了的体验和感知的模式被产生出来的生命, 这些模式确实是藉由在投生体验之前所做出的选择被启动的。每一个实体的自由意志在追寻生命的模式以及在尝试去用被渴望的方式改变或者转变那种模式的方面都是至高无上的。

When one sees another that is close to one's experience, and, indeed, may be an integral part of the life pattern, and one wishes to offer the greatest assistance to that entity, we would suggest that one begin from a point of view that is as filled with compassion as is possible, so that understanding and support for the entity and the experience in all of its ramifications may be given without qualification. To give this kind of unconditional support provides the free and open reach for the entity seeking change and transformation and does not provide any other obstacle for this transformation, other than those that the entity may find within itself.

当一个实体看到另一个与它的体验接近, 并确实可能成为那种生命模式的一个不可获取的部分的实体的时候, 一个人会希望去为那个实体提供最大的帮助, 我们会建议, 一个人从一个尽可能充满同情心的视角来开始, 这样对那个实体的理解和支持, 以及其所有的衍生物中的体验就可以在没有限制的情况下被给予了。去给予这种类型的无条件的支持为那个寻求改变和转变的实体提供了自由和开放的范围, 并不会为这种转变提供任何其他的障碍物, 除了那个实体可能会在它自己内在之中发现的障碍物之外。

If one attempts to tinker, shall we say, with this process that is internal for the other entity, it is more likely that there will be the interference that becomes as the stumbling block where the desire to aid the other may become distorted into becoming a desire to change the entity in a fashion which meets your needs rather than the other entity's needs.

如果一个人尝试去对这个对于另一个实体是内在的过程进行, 容我们说, 拙劣地修补的话, 更有可能的是将会有妨碍, 这种妨碍会在去帮助另一个人的渴望可能会被扭曲成为一种去用一种满足你的需要而不是另一个实体的需要的方面来改变那个实体的渴望的位置上成为绊脚石。

Thus, to provide the atmosphere and the freedom for the other entity's free will to operate is the greatest aid one can be in this situation.

因此, 去提供氛围和自由以让其他实体的自由意志去运转, 这就是一个人能够在这种情况中成为的最大的帮助了。

Is there another query, my sister?

我的姐妹，有另一个问题吗？

Questioner: No, but I would like to thank you for the clarity of that answer. I think that was really helpful to me. Thank you very much.

提问者：没有了，但是我想要对那个答案的澄清而感谢你们。我想那对我真的是有帮助的。非常感谢你们。

I am Q'uo, and we thank you, my sister. Is there another query?

我是 Q'uo，我们感谢你，我的姐妹。有另一个问题吗？

(Pause)

(暂停)

I am Q'uo, and we would take this opportunity to thank each present for once again inviting our presence in your circle of seeking. We are most grateful for this opportunity, for it allows us to see how valiantly each of you struggle within this heavy chemical illusion in which the mystery of life is ever present and the rays of light and illumination are treasured as they shine in response to your desire to seek that which you call truth. We walk with you upon your journeys, and we value you as companions. We shall at this time take our leave of this instrument and this group, leaving each, as always, in the love and in the light of the one infinite Creator. We are known to you as those of Q'uo. Adonai, my friends. Adonai.

我是 Q'uo，我会利用这个机会为再一次邀请我们出席你们的寻求的圈子而感谢各位。我们对于这个机会是极其感激的，因为它允许我们看到你们每一个人是怎样勇敢地在这个沉重的化学的幻象中努力的，在这个幻象中，生命的神秘是一只存在的，光的射线和启发是在它们回应你们对于寻求你们称之为真理的事物的渴望的过程中被热爱的。我们与你们一同走在你们的旅程上，我们如同伙伴一样重视你们。我们将在此刻离开这个器皿和这个团体，我们一如既往在太一无限造物者的爱与光中离开各位。我们是你们知晓的 Q'uo。Adonai，我的朋友们。Adonai。

April 19, 1992

1992-04-19 什么是真理

Group question: The question this afternoon has to do with truth, personal truth in particular, when we are speaking to ourselves or to any other person and relying on what we feel is a personal truth or a general truth. Is there some way in which we can present this information so that the person to whom we are speaking can get the feel for what we see as a truth, and yet realize that the information may not be as particularly applicable to them as it is to us?

*团体问题：今天下午的问题是*与真理有关的，*具体而言是与当我们正在向我们自己或者向任何其他*人谈及并依赖于我们感觉到是一个个人性的真理或者一个普遍性的真理的事物时候的个人性的真理有关的。*有某种方式是我们能够通过其呈现这个信息，这样我们向其发言的人就能够对我们视为一个真理的事物得到感觉了，而又意识到信息可能并不会如同它适用于我们一样地专门地适用于它们？*

And, as another part of that question, how can we know just what our personal truth is when we dig down past habits, defense mechanisms, fears and other habitual ways of behaving that may be covering what really is the truth that we hold and the truth by which we act; how can we know what our truth is, and how can we share it with others in service to them?

作为那个问题的另一个部分，在我们挖掘过去的习惯、防卫性的机制、恐惧以及其他的行为举止的习惯性的方式的时候，我们究竟如何才能知道我们的个人性的真理是什么，这些行为举止可能正在遮蔽我们所抱有的和我们藉由其而行动的真正是真理的事物，我们如何才能知道我们的真理是什么，我们如何才能在为他人的服务中与他们分享它呢？

(Carla channeling)

(Carla 传讯)

We are those of the principle known to you as Q'uo. Greetings and blessings to each of you in the love and the light of the one infinite Creator. It is our privilege to be able to be called to this group and to have the pleasure of working with each of you, with energy, with your desire to know and with this instrument. We would say a preliminary word or two concerning the event mentioned previously by this channel. The perception of contacts during the process of challenging by a fastidious instrument is affected by subtle alterations in consciousness. One which affected the challenging this particular day of working was the song of tuning, as there was the focus upon the suffering servant. The tuning of the group was satisfactory, however, the tuning of the more sensitive, inner sensibilities of this instrument were gently affected towards perception of suffering. Consequently, that shining consciousness called Christ had taken upon it for this instrument the shadow of dark suffering.

我们是你们知晓的 Q'uo 原则。在太一无限造物者的爱与光中向你们各位致意并祝福各位。能够被这个团体所呼唤并拥有与你们每个人，与能量，与你们去知晓

的渴望，并与这个器皿一同工作的快乐，这是一种荣幸。我会关于在之前被这个管道提及的事件说一两句作为序言的话。在由一个挑剔的器皿进行的传讯的过程中对接触的感觉是会被在意识中的微妙的改变所影响的。一个影响了这个特定的工作日的传讯的事物就是调音的歌曲，因为会有在受苦的服务者身上的聚焦。这个团体的调音是令人满意的，然而，对这个器皿更为敏感的、内在的感知力的调音通常会朝向受苦的感知而被影响。结果是，**被称之为基督的闪亮的意识就为这个器皿在它身上穿上了黑暗的受苦的阴影了。**

When a challenge is made in the name of the consciousness of Christ the focus is upon the consciousness itself and not upon events to which this consciousness reacted. Therefore, the refocusing of the instrument's tuning was necessary in order to avoid what could be called a "voice of doom," in actuality not as negative as misled. We are grateful, as always, to this instrument's sensitivity to the process of accepting contact, for we would not have been able to speak through this instrument at this working had the instrument not accepted the contact as being less than that which it had tuned itself to discover, that being the highest contact it could stably carry.

当一个挑战是以基督意识的名义被做出的时候，焦点是在意识本身而不是在这种意识对其做出反应的事件。因此，为了避免可以被称之为一种“末日之声”的事物，对这个器皿的调音的重新聚焦是有必要的，这种“末日之声”实际上并不是和误导一样地是负面性的。我们一如既往对于这个器皿对于接受接触的过程的敏感性是感激的，因为，如果这个器皿没有接收到是比它已经为它自己调音来找到的接触，也就是它能够稳定地承载的最高的接触，更小的接触的话，我们本来是无法通过这个器皿在这次工作上发言的。

We mention this at this length because you ask us to speak concerning the question "What is truth?" In something as central to this instrument as the truth of its most basic and life-giving faith, it had the ability to be swayed towards a perception of the savior of this instrument's choosing that celebrated a behavior at the expense of the truth of the one known as Jesus the Christ that informed the behavior. That is, the one known as Jesus is not a man upon a cross, suffering unselfishly, but rather an entity willing to do the will of the one infinite Creator at whatever cost to itself. This is the essential Christ consciousness.

我们详细地提及这一点，因为你们已经请我们谈论关于“什么是真理”的问题了。在某种对于这个器皿是如同它最基础的奉献生命的信心的真理一样是中心性的事物中，**它是能够向着一种这个器皿选择的救世主的观念的方向受到影响的，这种观念会以牺牲激励了被知晓为耶稣基督的实体行为举止的真理为代价来赞颂一种行为举止。这种耶稣基督的真理即，被知晓为页数是的实体不是一个在十字架上，无私地受苦的人，而毋宁是一个乐意于去行使太一无限造物者的意志的人，无论它自己要付出什么代价。这就是基督意识的实质。**

Let us examine this consciousness. Gaze upon a consciousness whose personality consists of one query—"What is Your will for me, beloved Creator, Father and teacher?" Immerse yourselves in the feeling of this consciousness. It lacks salt, it lacks personality, it lacks any persona or mask. It is infinitely

vulnerable, infinitely willing, and infinitely desirous of serving the infinite One. Does this consciousness not feel full of light, almost a quality of floating, of being lighter than the air which you breathe? Yet to bring the circle back to what you call so well your Earth, let us point out that the circle is not levitating, the circle remains glued by gravity and humanity to the illusion in which there is personality, in which there must be the persona, the mask. Each of you desires to know the truth in an illusion which will forever deny knowledge of that truth. In your incarnation you shall not know a factual, provable, repeatable truth. All your truths shall be subjectively perceived, subjectively proven, and subjectively held. They are not transferable.

让我们检查这种意识。凝视一个意识，它的人格包含了一个问题——“挚爱的造物者，天父与导师，你对我的意志是什么呢？”将你自己沉浸在对这种意识的感觉中。它缺少盐分，它缺少人格，它缺少任何的任务角色或者面具。它是无限有价值的，它无限地乐意于且无限地渴望去服务无限太一。这种意识难道没有感觉到充满光吗？这种光几乎具有一种流动的特性，它是比你们呼吸的空气还要更轻的。而要将这圈子带回到你们如此之清楚地称之为你们的地球的事物，让我们指出，这个圈子不是飘在空中的，这个圈子是被重力和人类属性牢牢固定在幻象之中的，在幻象中，有人格，在幻象中，必须要有任务角色，面具。你们每一个人都渴望在一个将会永远地否认真理的知晓的幻象中知晓真理。你你们的投生中，你们将不会知道一个实在的、可证明的、可再现真理。所有你们的真理都见识在主观上被感觉到的，在主观上被证明的，并用主观的方式被相信的。它们是无法传递的。

Why would the Logos, that Original Thought which created all that there is, that thought of Love, create an illusion in which people make serious choices, and create it in such a way that the choices must be made without sure and certain knowledge of any provable truth? Let us attack this question from a completely different vantage point. Each of you walks alone, and if there were no ground, if there were no bodies, if you were spirits, yet still you would walk alone, perhaps without legs but certainly as spirits unto yourselves, each unique. Not precisely the “Monet” of philosophy, but certainly in any apparent way, solitary.

为什么理则，那个创造了一切万有的原初的想法，那个爱的想法，创造了一个在其中人们做出严肃的选择的幻象，并用这样一种选择必须在没有对于任何可证明的真理的确切且肯定的知晓的情况下被做出的方式创造了这个幻象呢？让我们从一个完全不同的有利位置来进攻这个问题。你们每个人都是独自行走的，如果没有土地，如果没有身体，如果你们是灵体，而你们仍旧会独自行走，也许没有腿，但作为你们自己之所是的灵体，你们每一个人都是独一无二的。不完全是“莫奈”的印象派的哲学，但肯定是用任何明显的方式是孤单的。

What is the situation of millions and millions of spirits who move in patterns and out of them again, intertwining with one another and moving back out of a pattern, moving into other patterns with other entities, perhaps back to the first, perhaps real while alone, the combinations freely chosen, freely left? If each of you is a light then it could be said that each of you is a version of truth, a wandering, questioning mystery in which the truth is, yet cannot be reached

consciously.

数百万的灵体，它们进入到模式中有再一次离开模式，它们相互彼此缠绕在一起并离开一个模式，有与其他的实体一起进入到其他的模式中，也许会返回到第一个模式，也许是真实而又孤单的模式，也许是被自由地选择，自由地离开的混合物，这些灵体的情况是什么呢？如果你们每一个人都是一道光的话，接下来，可以被认为是，你们每个人都是真理的一个版本，一个漫游的、疑问的神秘，在这种神秘中，真理即之所示，也真理是无法被有意识地被触及的。

As each light is light and has the quality of unchanging reality, so are all spirits one, yet each is unique. Each is the product of one line of experience, one set of choices made that lead to other choices that lead to others. Where, then, is the common ground, where is the truth? We have said already that the only truth that can be held in common is the common mystery of the sure and common knowledge that there is a truth worth seeking, that truth shrouded in mystery in this illusion.

因为每一道光都是光，它拥有不会改变的实相的特性，因此，难道所有的灵体不是一体的吗，而每一道光都是独一无二的。每一道光都是一条体验之线，一系列的被做出选择的结果，选择导向了其他的选择，接着又导向了其他的选择。那么，共同的地面在哪里呢，真理在何处呢？我们已经说过，唯一的能够共同抱有的真理就是确切且共同的知晓的共同神秘，那种知晓即，有一个值得寻求的真理，那个真理在这个幻象中是被神秘所遮蔽的。

Each experiences the impulse to know the truth, that certainty that there is one somewhere that makes humans moral beings. That stubborn impulse is the hallmark of your species and the glory of your kind, and it opens to you the possibility of maturing into the light of a reality that you seek and will not find within this incarnation, within this illusion. You seek that which you will not know until you leave this illusion, yet you seek it all and all of you shall experience it.

每一个人都体验到了知晓真理的冲动，那种对于在某个地方有一个真理的肯定使得人类成为了有道德的存有。那种顽固的冲动就是你们的物种的标准和你们特性的荣耀，它向你们打开了成熟成为一个实相的光的可能性，这个实相的光是你们寻求但却将不会在这次投生，在这个幻象中找到的。一直到你们离开这个幻象之前，你们都在寻求你们将不会找到的事物，而你们全都在寻求它，你们所有人都会将会体验到它。

What is the ground of that which you seek? Where within this illusion of yours can the truth be said to be hidden? We would use this instrument's knowledge of its Christian holy work and recount to you the parable of the vine. The one known as Jesus said "And I am the vine, you are the branches." There is something called the consciousness of Christ—which is personified for those who choose to follow the myth called Christianity by the name of Jesus the Christ—that lies deep within each. It is rooted in that one great creative Original Thought, that Logos, and it makes all one. From these roots grow a vine and as the roots are made of love, so the vine is love, and entities discover within themselves that root and nurture it until it springs forth into

the conscious light of consciously lived, philosophical, ethical, moral or religious life.

你们寻求的事物的基础是什么呢？真理可以被认为是被隐藏在你们的这个幻象之中的什么地方呢？我们会使用这个器皿对于它的基督教的神圣著作的知识并向你们详细讲述葡萄树的寓言。被知晓为耶稣的实体说，“我是葡萄树，你们是葡萄藤。”有在每一个人内在深处存在有某种被称之为基督意识的事物——为了那些选择去跟随藉由耶稣基督的名字而被称之为基督教的神秘的人，基督意识是被人格化了的。它是被扎根于那一个伟大的创造性的原初的想法、理则，它让全体合一。从这些根部生长出了一棵葡萄树，因为根部是由爱制成的，因此葡萄树就是爱，实体在它们自己内在之中发现那个根部并滋养它，一直到它生长成为用有意识的方式被活出来的哲学性的、伦理上的、道德上的或者宗教信仰的生命的有意识的光。

We ask you to call it that which is most comfortable to you. Like a young and wondering child, that spiritual self that is born within this incarnation, within this illusion, within this density, wakes up in the crib of experience and looks around, and its first thought is “What is truth? What is happening? I see between the bars of my crib but it all is so loud, so stunning, and so much, where is the sense, where is the truth?” And as that spiritual self begins to grow it begins to make choices. It may choose one way or another, and that which is now above the ground of conscious living begins to make a bend in that branch of vine that is rooted and grown in love, and still is love, but now is love veiled and unknown.

我们请你们将它称之为对你们最舒服的事物。就好像一个年轻而好奇的孩子一样，在这次投生中，在这个幻象中，在这个密度中被生出来的那个灵性上的自我，在体验的儿童床中醒过来并环顾四周，它的第一个想法就是“什么是真理呢？正在发生什么？我看到我的儿童床的围栏中间，但是它全都如此响亮、如此震耳欲聋，如此大量，感觉在哪里，真理在哪里呢？”当那个灵性的自我开始成长的时候，它开始做出选择。它可以选择一条道路或者另一条道路，那个现在在有意识的生命的土地上的事物开始在葡萄树的藤上产生一个弯曲了，而葡萄树是扎根于爱中并在爱中生长起来的，它仍旧是爱，但它现在是被罩纱遮蔽和未知的爱。

How many twists and turns to the branches of that vine make each of you consider the twists and turns of your life, the spiritually, morally, ethically based choices that you made. The ways that you have turned your leaves to the sun or felt that you must shelter them from the sun that burns, that is too intense. Think of those pesticides that you have sprayed on yourselves because you felt a threat, other vines that do not seem to be lovely, other branches of that vine that threatened. Yet, do not all the branches of the vine have the same root? Are there male branches and female, you ask. We say to you, in your culture, in your learning—yes; in any spiritually based sense—no. 葡萄树的葡萄藤上有多少的缠绕和弯曲使得你们每个人考虑你的生命的缠绕与弯曲，以及那些你们做出的以灵性、道德、伦理为基础的选择呀，**它们都是你们已经将你们的叶片转向太阳的方式，或者感觉你们必须将它们从灼烧的、过于强烈的太阳遮蔽起来的方式。**考虑那些你们已经喷洒在你们自己身上的那些杀虫剂，因为你们感觉到一种威胁，感觉到其他的看起来似乎并不是可爱的葡萄树，

以及那个葡萄树上其他的有威胁的葡萄藤。而难道不是葡萄树上的所有葡萄藤都拥有相同的根部吗？你们问道，“有男性的葡萄藤和女性的葡萄藤吗？”我们对你们说，在你们的文化中，在你们的学习中——是的，在任何以灵性为基础的意义——没有。

Yes, we have talked about the archetypical mind, but the archetypical mind is that which is held in the root, not in the branches. It is used as a blueprint for that which is the deepest treasure of the mind, its deepest and most primal distortions as it looks at itself against the vast background of passing experience. It is not the truth, it is a categorization of attitudes which may aid in influencing behavior. Is the truth about behavior? Each of you says inwardly, "Nay, in no way can the truth be behaved." But we say to you that there are shining moments when each branch of the vine finds the grace that illuminates the self and makes the truth visible to others for one bright moment. That often is enough to change the course of a relationship or of a personal understanding on a very deep level within the illusion, so that one comes closer and closer to accepting that there is a basis for seeking the truth, and that it can be glimpsed in the behavior of the self and others at gifted, illumined moments.

是的，我们已经谈过原型心智了，但是原型心智就是那在根部之中，而不是在分枝中被持有的事物。当心智在流逝的体验的巨大的背景下查看它自己的时候，原型心智是被用作心智的最深入的宝藏，它最深且最根本性的变貌之所是的一个蓝图。它不是真理，它是一种态度的分类，它可以在影响行为的方面起到帮助。真理是关于行为举止的吗？你们每个人都在内在之中说，“不是的，真理是无法用任何方式被表现出来的。”但是我们对你们说，会有那些闪耀的时刻，那是葡萄树的每一个分枝都会找到那种启发自我的恩典并让真理在那个明亮的时刻对其他人是可见的。那个时刻经常足以在幻象中的一个非常深入的层次上改变一个关系或者一种个人性的理解的进程，这样一个人就会越来越靠近这样一种接纳，即有一个对真理的寻求的基础，它是能够在天赋的、被启发的时刻之中在自我和其他人的行为举止中被瞥见的。

Now, how may one seek to dwell within the incarnation in such a way as to make these moments more accessible? We ask you, as always, to move to the inner closet of meditation, opening the self to the silence, sometimes, yes, to speak. You call this prayer, but, oh so importantly to listen, to listen to that silence, to accept it, to allow it to wash over the self until the self is full and more than full, until the self begins, indeed, to feel that light, heady effect of fuller light, fuller life, what we have called the consciousness of Christ. Open inwardly if you would wish to open outwardly, for the straightest road to the roots of being is bathed in silence and in the listening in a focused and caring manner, full of desire, to that silence, that silence in which the creative principle of love ever speaks without sound and without words.

现在，一个人如何才能用这样一种使得这些时刻能为易于接触到的方式安住在在投生之中呢？我们一如既往地请求你们去进入到冥想的内在的密室之中，让自我向着静默开放，有时候，是的，是先向说话开放。你们称之为祈祷，但是，哦，如此重要的是去聆听，去聆听那种静默，去接受它，去允许它反复冲刷自我，一

直到自我是充满的，并是更为充满的，一直到自我确实开始感觉到那中更为充满的光，更为充满的生命，以及我们所称的基督意识的明亮而令人兴奋的效果为止。如果你希望向外部开放，向内开放吧，因为通往存有的根部的最为笔直的道路是被沐浴在静默之中，用一种聚焦、关心与充满渴望的方式，被沐浴在对那中静默的灵性之中的，在那种静默之中，爱的创造性的原则会不用声音且不用言语地一直说话。

The more grounded that a spirit becomes in this root system of love the more this grounding may inform the persona and the more transparent that persona may become to the love itself. This does not make an entity, now matter how spiritually aware, able to speak the truth on command, for, indeed, there is no such thing precisely, although one may live the truth of a straight branch, lifting itself to the sun of love and light that is eternal. That is essence, and there are no words and no behaviors that speak the truth which are essential. Yet, can you come ever closer to being the truth through the discipline of the daily turning within to being washed in silence. There the work is done.

灵性越多地扎根于这个爱的根部系统之中，这种扎根就可以越多地告知任务角色，那人物角色就会对于爱本身变得更加透明。这并不会使得一个实体能够按照指令来讲述真理，无论它在灵性的方面是多么地知晓，因为，确实，根本就没有这样的事情，虽然一个人可以活出一条笔直的分枝的真理，并将它自己向着爱的太阳和永恒的光提升。真理是实质，没有言语也没有行为举止会讲述实质性的真理。然而，你们通过每天进行修炼来转向内在之中以在静默中被洗刷而越来越靠近成为那个真理。在那里工作被进行了。

As you treat with each other, may we say it is our opinion that the greatest truth that each may offer each is the truth of fearlessness, for when one abandons fear and speaks from as close to the heart as one may find the grace to speak, and this does vary, one is as open as possible to that which cannot thrive in fear—honest and open communication. Shall you communicate that which is subtly wrong, that which is inaccurate, that which is less than perfectly understood within the self? Very well, what is to fear in that? What is to fear in any communication? One must always tell some onion skin of mistruth if one is speaking at all. But if one speaks that mistruth as carefully and lovingly and honestly as possible, then somehow every distortion is lit with the obvious good intentions.

当你们对待相互彼此的时候，容我说，我们认为，每一个人可以提供给每一个人的最大的真理就是无惧的真理，因为当一个人放下了恐惧并从一个与一个人可以找到恩典来说话的位置——这个位置确实是可变的——一样靠近心的位置来说话的时候，它就是尽可能向着那无法在恐惧中兴旺的事物——即诚实与开放的交流——开放了。你们将会交流那种用微妙的方式是错误的事情，不正确的事情，在自我内在之中较不完全被理解的事情吗？非常好，在其中要害怕什么呢？在任何沟通交流中要害怕什么呢？如果一个人是在说话的话，一个人必须一直讲述某种错误的真理的洋葱皮。但是如果一个人尽可能小心谨慎地、充满爱且诚实地讲述那个错误的真理，接下来，以某种方式，每一个扭曲就会因为明显的好的意图而被照亮了。

There is one last secret we would share with you. There is great truth in laughter. One who takes himself seriously and goes solemnly about the business of telling the truth will find himself with his leaves turned away from the sun, unfed by light and love. Take a light touch, each of you with yourselves. Love and care passionately, and burn for your highest ideals, but not for your own performances and behaviors. At these you may laugh, for to be human and to be foolish is to say one thing twice. You will be foolish. Enjoy the folly that allows you to care so much, too much, that you risk everything and leap into midair knowing nothing because of your love of mystery that you know only by faith and hope.

有一个我们会与你们分享的最后的秘密。在笑声中有伟大的真理。一个人严肃对待他自己并一本正经地着手从事讲述真理的工作的人，将会发现他自己让他的叶片背离太阳且被光和爱所喂养。你们每个人都对你们自己，进行一次轻触吧。爱并热烈地关心，为你的最高的理想而燃烧，但是不是为了你自己的表现和行为举止。在这些时刻，你们可以笑，因为成为人类且成为愚蠢的，就是去两次说一个事情。你们将会是愚蠢的。享受那种愚蠢，它允许你如此多，过多地去关心，你会因为你对于神秘的爱而冒着一切的危险并跃入到那什么都不知道半空中，你仅仅藉由信心和希望来知晓那种神秘。

How glorious you are in your folly, oh humans! How glorious is your search for the truth and how telling are your choices. We commend each of you as you courageously seek to know the nature of love, to know the mystery of faith and to find the gifts that you have that may serve the one infinite Creator and each other. To others you are the hands and the voice of the one Creator. Treat yourselves and each other gently, humorously and tenderly and you shall not be so afraid to let the branches that each of you are become close, almost as close in consciousness as is implicit within the root of the vine.

哦，人类，你在你的愚蠢中是怎样地荣耀呀！你们对真理的寻求是怎样地荣耀，你们的选择是怎样地生动有力呀。当你们勇敢地寻求去知晓爱的特性，去知晓信心的神秘并去找到你拥有的可以服务于太一无限造物者以及相互彼此的礼物的时候，我们称赞你们每一个人。对于其他人，你们就是太一造物者的手与声音。温柔地、幽默地、亲切地对待你们自己和相互彼此，你们将不会如此害怕去让你们每一个人之所是的分枝变得封闭了，它几乎和在葡萄树的根部之中被隐含的事物一样地在意识中是封闭的。

What is truth? Each of you is the truth, yet to be born. Nurture yourselves, and smile as you wait in care and intentions the days of understanding that are yours in what you would call "a life yet to be experienced." We do not believe there is any final truth, yet at each juncture of your path, at each death and entrance to a new life, you shall discover a larger version of the ground of being that informs the branch that you are, of the nature of your essence, and this mystery is the truth.

什么是真理呢？你们每个人都是真理，然而真理是要被诞生出来的。滋养你们自己，在你们在关心与意愿中等待理解的日子的时候去微笑，那种理解是在你们所称的“一次要被体验的生命”中成为你们的理解的。我们并不相信有任何最终的真

理,而在你的道路的每一个交界处,在每一次死亡和进入到一个新的生命的位置,你将会发现将会激励你之所是的分枝的存有的基础的一个更大的版本,发现你的实质的特性以及这种真理的神秘一个更大的版本。

May you love each other, may you love yourselves. We thank you once again for allowing us to speak upon this—we search the instrument for the word we wish—Jesuitical subject. Words to discuss that which has no words—that is, the truth—must of necessity be roundabout, intertwined and complex. We hope that out of this knot of reasoning and unreasoning you may have found the flavor of that legacy which we would hope to leave you with our opinion, that although the truth is not reachable it can be experienced and it can be your gift to each other when truth, that being love, chooses to give the gift of grace and illumine the self with sudden, essential meaning.

祝愿你们彼此相爱,祝愿你们爱你们自己。我们再一次感谢你们允许我们在这个——我们搜寻这个器皿以找到我们希望的词语——圆滑的主题上发言。要讨论那个没有言语的事物——也就是真理——就一定需要是绕圈子的、缠绕的与复杂的。我们指望在这个推理和不去推理的缠结之外,你们已经找到了我们希望藉由我们的观点留给你们的那种传承的风味,虽然真理是无法触及到的,它是能够被体验,并能够当真理,也就是爱,选择去给予恩典的礼物并藉由突然的、实质性的意义照亮自我的时候成为你们献给相互彼此的礼物的。

We would at this time transfer from this instrument, thanking it for its service, and as always asking each to value our words only insofar as they have meaning for each of you, for we are not authorities. We are those of Q'uo, and leave this instrument in love and in light.

我们会在此刻从这个器皿转移,我们同时为它的服务而感谢它,我们一如既往地请每一位都仅仅在我们的言语对你们每一位有意义的范围来重视我们的言语,因为我们不是权威。我们是 Q'uo,我们在爱与光中离开这个器皿。

(Jim channeling)
(Jim 传讯)

I am Q'uo, and greet each again in love and light through this instrument. At this time it is our privilege to offer ourselves in the capacity of speaking to further queries, if there are any at this time. Is there a query to which we may speak?

我是 Q'uo,我们通过这个器皿再一次在爱与光中向各位致意。在此刻我们很荣幸通过对进一步的问题发言的能力提供我们自己,在此刻有任何问题吗?有一个我们可以发言的问题吗?

M: Yes, I have some confusion about truth not being possible in this incarnation yet possible in another incarnation, but then the statement later that there is no truth. Can you help clear the confusion for me?

M: 是的,我在关于真理在这次投生中是不可能而在另一次投生中是可能的,而接着之后的说法是没有真理的方面有一些混淆。你们能够帮助为我澄清这种混淆吗?

I am Q'uo, and I am aware of your query, my sister. Within this illusion, the life that each of you leads, there is almost complete covering over of those basic qualities or truths which are the foundation stone of your being. That is, those answers to questions such as who each of you is, how you are related to the one Creator in a very fundamental sense, and how the power of love moves through each life to shape and form it in a way which is perfect, and yet which to each of you may seem confusing and out of kilter, shall we say, from time to time. There is the possibility of approaching these truths in ways which words cannot begin to assume, through a kind of experience which many of those of your religious orders have called the transformative or unitive experience, where the light of truth fills one's being, and one for the extent and duration of the experience is able to become those truths.

我是 Q'uo, 我理解了你的问题, 我的姐妹。在这个幻象中, 你们每个人所引领的生命, 对于你们的存有的基石之所是的那些真理的特性, 几乎都会有完全的遮蔽。也就是说, 对于诸如你们每个人是什么, 你们如何在一种非常根本性的意义上与太一造物者连接, 爱的力量如何流经每一个生命在用一种完美的, 而对于你们每一个人却看起来似乎是令人混淆且不时地是, 容我们说, 出差错的方式来塑造并形成每一个人的生命之类的问题, 这些问题的答案是被遮蔽住的。会有用一些言语无法开始呈现出来的方式, 并通过很多你们的宗教信仰的仪式已经称之为转变性的或者统一性的体验的一种类型的体验来接近这些真理的可能性, 在这种转变性的体验中, 真理之光充满了一个人的存有, 一个人在一定的体验的程度和持续时间中是能够成为那些真理的。

There are these opportunities presented to each entity, perhaps not in the current experience but in one which shall follow it in another of what you may call incarnations. This illusion which you inhabit is one which is by its very fabric one which causes you to ask these questions and to begin to make tentative assumptions concerning the quality of truth, yet the very fabric of illusion is one which only permits the beginning, for here you are as the student who first enters school at an early age and you begin this process which shall take you ...

会有那些被呈现给每一个实体的机会, 也许不是在当前的体验之中, 而是在跟随其后的另一次你们所称的投生之中的体验中。你们所居住的这个幻象是一个藉由其根本的构造会让你询问这些问题并开始关于真理的特性的方面做出实验性的假设的幻象, 而这个幻象的核心构造是一个仅仅允许了开始的幻象, 因为你们在这里是如同在一个年幼的年龄第一次进入到学校之中的学生一样, 你们开始了这个过程, 它将会带着你们.....

(Side one of tape ends.)

(磁带一面结束。)

(Jim channeling)

(Jim 传讯)

I am Q'uo, and I am again with this instrument, as it was necessary for it to

accomplish the tending of the recording device. The one known as Carla is asked to speak that which it desires.

我是 Q'uo, 我再一次与这个器皿在一起了, 因为这个器皿需要完成对录音设备的照顾, 被知晓为 Carla 的实体被请求说出它渴望的事物。

Carla: Thank you, Q'uo. I'd just like to restate M's question. There were statements that in reality there is no truth, also that there is a truth that will be experienced later in our evolution, and a third statement that no truth is final. Could you clarify?

Carla: 谢谢你, Q'uo。我仅仅想要重新陈述 M 的问题。已经有的说法是, 在实相中没有真理, 而同样会有一种真理在我们的演化中将会倍体验到, 第三个说法是, 没有真理是最终的。你们能够澄清吗?

I am Q'uo, and I am aware of your query, my sister. We can say that the means of transferring information which we use at this time—that is, words and concepts—are incapable of transferring that which is truth, and we can suggest that there will be opportunities offered to each as your journey proceeds for you to experience the truth of unity with the one Creator and All That Is, and we can say that as you continue upon this journey in that fashion that the creative power that is the one Creator shall learn from Itself those lessons that shall increase Its knowledge and experience so that that which was true shall be added to, shall we say, so that experience grows for all of creation as each portion of creation learns and seeks this one creative force, so that which has been true and which has become the foundation stone for one experience shall be built upon for further experience, further truth, and shall enhance that truth, so that in the ultimate sense, though all is one, all learns, all grows, all teaches and evolves in a fashion which causes truth to be enhanced, and in the sense of apprehending such a truth, there is no truth that can be apprehended and kept in a static and understandable fashion, for it is a dynamic universe and Creator in which we all live and move and have our being.

我是 Q'uo, 我理解了你的问题, 我的姐妹。我们能够说, 我们在此刻使用的传递信息的途径——也就是言语和观念——是无法传递真理之所是的事物的, 我们能够建议, 随着你们的旅程的继续进行, 将会有机会被提供给每一个人以供你们体验与太一造物者以及一切万有合一的真理, 我们能够说, 随着你们继续用那种方式进行这场旅程, 太一造物者之所是的那种创造性的力量将会从祂自己身上学会那些将会增进祂的知识和体验的课程, 这样体验会随着造物的每一个部分学习并寻求这种创造性的力量而为造物的所有的部分成长, 因此, 从终极的意义上, 虽然一切都是合一的, 一切都在学习, 一切都在教导并用一种使得真理被增强的方式演化, 在理解这样一个真理的方面, 没有真理是能够被理解并用一种静止的、可被理解的方式被保留下来的, 因为这是一个动态的宇宙和造物者, 在其中我们全都活着、移动并拥有我们的存有。

Is there a further query, my sister?

我的姐妹, 有一个进一步的问题吗?

M: No, that's clear (inaudible) and involving God (inaudible).

M: 没有了, 那是清晰的, (听不见) 包含了神 (听不见)。

This is so, my sister, as far as we are able to ascertain, and we are but the humblest of messengers for such a dynamic Creator.

在我们能够肯定的范围内, 正是如此, 我的姐妹, 我们仅仅是这样一个动态的造物者的最谦卑的信使。

M: Thank you.

M: 谢谢你们。

We thank you, my sister. Is there another query?

我们感谢你, 我的姐妹。有另一个问题吗?

Carla: One last one. So that is the reason why, as the possibilities of one creation end and all coalesces back to the one infinite Creator, there is always another creation, and the branches are sent out again from the roots of the vine. That's why it never stops, because the Creator Itself is infinitely learning, infinitely (inaudible) is that so?

Carla: 最后一个问题。因此, 那就是为什么当有可能一个造物结束而万物都收缩回到太一无限造物者的时候, 一直都会有另一个造物, 会有分枝从葡萄树的根部被再一次发送出来的原因了。那就是为什么它从未停止, 因为造物者自身是无限地学习, 无限地 (听不见), 是那样的吗?

I am Q'uo, and I am aware of your query, my sister. Again, to the best of our knowledge and the knowledge of those who serve as teachers to us, this is so, for all entities gain from experience and produce a seed, shall we say, of knowledge, and when all such seeds have reached the final ground of being in reunifying with the one Creator, there they are planted to grow again into another creation that stands, shall we say, upon the shoulders of preceding creation and the one Creator harvests in a cyclical fashion those experiences from all of its portions and utilizes them in a learning fashion so that each succeeding creation becomes enhanced by all that which has gone before.

我是 Q'uo, 我理解了你的问题, 我的姐妹。再一次, 就我们最佳的理解以及就那些作为我们的老师而服务的实体的最佳的理解, 就是如此, 因为所有的实体都从体验收获并产生出一颗, 容我们说, 知识的种子, 当所有这样的种子都已经通过与太一造物者的重聚而抵达了存有的最后的地面的时候, 在那里它们会被种植以再一次生长成为另一个造物, 这个造物是, 容我们说, 站在前一个造物的肩膀上的, 造物者用一种周期性的方式从祂所有的部分收割那些体验并用一种学习的方式利用它们, 这样每一个随后的造物就会被所有之前已经进行过的事物所增强了。

Is there a further query, my sister?

我的姐妹, 有一个进一步的问题吗?

Carla: Not for me Q'uo. That's just a wide and wonderful picture, thank you

very much.

Carla: 我没有问题了, Q'uo。那正是一个宽阔而美妙的图景, 非常感谢你们。

M: And from me, thank you.

M: 我没有问题了, 谢谢你们。

I am Q'uo, and we are also thankful and grateful to each of you for inviting our presence and presenting us with the queries which illuminate the journeys of all of us, for we also learn from you that which is of importance to you, and especially do you learn that great desire which you have for seeking that which you call truth. This desire also is felt, may we say, by all of creation, for each portion seeks to return to its source and that source of all creation seeks the knowledge and experience of each of its portions. Thus, this dynamic desire to seek, this yearning between Creator and created, is that force which propels all creation forward that the one Creator may be glorified by each of Its portions, and each of Its portions may know the Creator through each experience.

我是 Q'uo, 我们同样也对于为你们邀请我们出席并向我们呈现了那些照亮了我们所有人的旅程的问题而对你们每一位是感谢而感激的, 因为我们同样也从你们身上学习对于你们是具有重要性的事物, 尤其是你们所拥有的对于寻求你们称之为真理的事物的巨大的渴望。这种渴望同样也被, 容我们说, 造物的全部感觉到了, 因为造物的每一个部分都寻求返回祂的源头, 所有的造物的源头都寻求它的每一个部分的知识 and 体验。因此, 这种去寻求的动态的渴望, 这种在造物者和被造物之间的渴望, 就是那种推动所有的造物前进的力量了, 这样, 太一造物者就可以被祂的每一个部分所荣耀, 祂的每一个部分就可以通过每一个体验知晓造物者了。

We are known to you as those of Q'uo, and we again thank you for this blessing and opportunity to speak with you. We shall join you again in your future upon your request. We shall take our leave of each at this time, leaving each as always in the love and in the light of the one infinite Creator. We are those of Q'uo. Adonai, my friends. Adonai.

我们是你们知晓的 Q'uo, 我们再一次为这种向你们发言的福分与机会而感谢你们。我们将在你们的未来按照你们的要求再一次加入你们。我们将在此刻离开各位, 我们一如既往在太一无限造物者的爱与光中离开各位。我们是 Q'uo。Adonai, 我的朋友们。Adonai。

April 26, 1992

1992-04-26 服务的慰藉

Group question: The question this afternoon deals with behavior that is intended to be of service to others but which seems, in the eyes of the one offering the service, to fall short because the one that one is attempting to serve is somehow impaired, either perhaps by old age and difficulty in remembering conversations and visits, or by alcoholism so that the memory there is also faulty, or perhaps just a pattern of behavior that has been set up through the life that makes it difficult to really feel like one is making a solid contact, that there is clear communication, and that there has been a recognition of the visit, of the service, of words, of conversations.

今天下午的问题是与这样一种行为举止打交道的, 这种行为举止是打算要为其他人服务的, 但是它在一个提供那种服务的人的眼中看起来似乎是无法达到要求的, 因为一个人正在尝试去服务的对象是以某种方式被削弱了的, 要么也许是因为年老以及在回忆起谈话以及访问方面的困难所削弱了, 要么是由于酒精中毒因而记忆同样是失常而被削弱的, 或者它也许仅仅是一种已经通过生命被设置好的行为举止的模式, 这种模式会使得它很难真的感觉到就好像一个人正在建立一种稳固的接触, 感觉到有一种清晰的沟通交流, 以及已经有一种对访问, 对服务、对言语, 对谈话的认可了。

What kind of consolation can one take in attempting to offer such a service to another person, knowing that the person, for one reason or another, probably won't remember it, won't appreciate it, and may not be affected by it in any observable degree? Is there some value in continuing to attempt to serve in this manner?

在尝试去为另一个人提供服务的过程中, 当知晓那个人因为这样或者那样的原因, 很有可能不会记得这样一种服务, 不会去感激它, 并可能不会用任何可观察到的程度被它所影响的时候, 一个人得到进行什么类型的安慰呢? 在继续尝试用这种方式服务的方面, 有某种价值吗?

(Carla channeling)

(Carla 传讯)

We are known to you as those of Q'uo. Greetings and blessings to each in the love and in the light of the one infinite Creator whose intelligence is the intelligence of infinite love. We would preface this discussion of service by informing this instrument as to the reason for the gathering of other discarnate entities at this working. This instrument usually prays for all those unseen friends symbolized by the archangels to attend in strength in the purification of the place of working. On this particular occasion, this instrument asked for all of its unseen friends and did not ask for the archangels as symbols but as those among others who would be present. Consequently, this is a very crowded meeting. Each and all thank the instrument and the group for the privilege of being able to share in this meditation. And we thank this instrument that we may through it offer our

service, that of humble opinion.

我们是你们说知晓的 Q'uo。在太一无限造物者的爱与光中向各位致意并祝福各位，造物者的智能就是无限的爱的智能。我们会藉由告知这个器皿关于其他的非投生的实体的聚集在这次工作上的原因来作为在这个讨论的服务之前的序言。这个器皿通常祈祷所有那些由大天使所象征的无形的朋友到场以增强对这个工作场所的净化的强度。在这个特定的场合，这个器皿请求了所有它的无形的朋友们，却并未作为象征，而是作为其他实体中的那些愿意出席的实体而请求的大天使。结果是，这是一场非常拥挤的集会。每一个实体以及所有实体都为能够在这次冥想中进行分享的荣幸而感谢这个器皿和这个团体。我们感谢这个器皿，因为我们可以通过它提供我们的服务了，那就是我们谦卑的观点。

When the question is asked, "What service is not such a good service?" there are two general ways of approaching the query. One is from the viewpoint of that entity who desires to be of service; one is from the viewpoint of the actual needs of the entity which is being apparently served. Because the query is more centrally that of the one serving, we would like to address the confusion generated by gazing from the viewpoint of the one who is apparently being served.

“什么服务不是这样一种有益处的服务呢？”当这个问题被询问的时候，有两条探讨这个问题的一般性的途径。一条途径是从那个渴望去进行服务的实体的视角；一条途径是从那个在外表上正在被服务的实体的需要的视角的。因为这个问题在更为中心的方面是关于那个进行服务的实体的问题，我们想要解决由于从一个在表面上正在被服务的实体的视角来被观察而被产生出来的混淆。

The needs of an individual entity are never completely apparent unless the entity is transparent to all that is beautiful and true. Entities seldom know their own needs or how to judge them. So, it is not surprising that the third-density servant becomes confused and loses sanguinity when faced with the task of attempting to determine what service is appropriate, what service meets the real needs of the entity being served.

一个个体的实体的需要从来都不是完全显而易见的，除非那个实体对于所有美丽而真实的事物是透明的。实体们很少知道它们自己的需要，或者知道如何去评判这些需要。因此，第三密度的服务者在面对尝试去决定什么服务是合适的，什么服务是满足那个被服务的实体的真实需要的时候会会感觉到混淆并大惊失色，这并不是令人吃惊的。

From the most general standpoint, we might opine that true service involves working with spiritual principles that will in some way aid in teaching the one who is being served about what spiritual evolution consists in and what the process of spiritual maturation might involve. This teaching does not necessarily have to be a teaching of words. Silence and actions speak loudly also. However, if one who is a servant is ruled by the calm logic of spiritual principles in the abstract, one is moving from a place of impersonal compassion, and this attitude is conveniently and comfortably separated from a deep involvement with, and fellow feeling for, the entity one is attempting to serve.

从最为一般性的立场，我们可以认为，真实的服务包含了与灵性原则一同工作，在教导一个正在被服务的人关于灵性的演化包含了什么以及灵性上的成熟的过程可能包含了什么的方面，那些灵性原则将会以某种方式是有帮助的。这种教导并不一定是一种言语上的教导。静默和大声说话的行为同样也是教导。然而，如果一个服务的人是被在抽象性中的灵性原则的安静的逻辑所统治的，它就正在从一个非个人性的同情心的位置上移动了，**这种态度用便利且舒适的方式与对它正在尝试去服务的实体的一种深入的缠绕和伙伴的感觉分开了。**

Thusly, we would not recommend that one approach each and every opportunity of service by using the calm and detached logic of the analysis of events in terms of spiritual principles. It is perfectly acceptable to inform oneself of one's opinion from this point of view, but it is the wisdom of the heart which moves the servant into open and full giving of the self without reservation, not the temperate demands of logic. This information may be helpful to ponder when one truly does feel that one is not of service. In this case, an analysis of the entity's situation in terms of the opportunities for spiritual maturation may yield telling results and we recommend it for this use. **因此，我们不会推荐一个人藉由使用从灵性的原则的方面对事件的分析的平静而超然的逻辑来处理每一个服务的机会。从这个视角告诉它自己它的观点，这是完全可以接受的，但是，推动服务者进入到无保留地对自我的开放且完全的给予之中的事物，恰恰就是心的智慧，而不是逻辑的有节制的要求。当一个人真的确实感觉到他没有进行服务的时候，这个信息可能对于沉思不是有帮助的。在这种情况下，从灵性的成熟的机会的方面对那个实体的情况的一种分析，可能会产生出有力的结果，我们会为这种用途而推荐。**

The weight of the query at this working revolves about the consolation one might find when performing a service which one feels is a portion of one's duty, one's responsibility, indeed, as the one known as Ra would say, "one's honor." It is an honor, a responsibility and a duty to treat with perfect love those companions of family, and the informal family of deep friendships, with the dedication to being the mouth, the hands, and the lifting and carrying shoulders in manifestation of the one infinite Creator which is forever unmanifest. The very heart of service is the request of the one know as Jesus to love others as one loves the self.

在这次工作的问题的分量是围绕着一个人在执行一种服务的时候可以找到的安慰物旋转的，一个人会感觉到这个服务是它的义务、它的责任的一部分，确实，如被知晓为 Ra 的实体会说的一样，它是“一个人的荣耀”。去带着完美的爱，来对待那些家庭的伴侣，以及非正式的深入的友谊的家庭。藉由在对那永远不会被显化的太一无限造物者的显化中去成为嘴巴、双手以及担负和曾在的肩膀的奉献，服务的最核心之处，就是如被知晓为耶稣的实体要求一样，去如同一个人爱自己一样地爱其他人。

If the self gives the self a bath or tidies its habitat or offers itself food, the need for thanks of self to self seems small. When one serves another self one does not interiorize the service, but rather perceives the service as moving from one field of energy, that being the self, to another field of energy, that being

another separate self. This reach seems long to the servant and it is no longer of the relaxed mind of one who is hungry and so prepares itself food, or one who needs society and so calls a friend or goes to the amusement. Now it is one entity reaching out through space and time to a separate entity. It seems there is a transaction. The servant gives a service like a gift or a present to another self. Perhaps the reason is a desire to express love, to express loyalty, or to express some one or other of the many strands and kinds of emotion one feels concerning those things which one's personal character structure inform one's conscience that it is just, rightful, dutiful and honorable for the self to do.

如果自我给予了自己一次沐浴、或者整理了它的住所、或者为它自己提供了食物，自我去感谢自我的需要看起来似乎是很小的。当一个人服务另一个人的时候，一个人不会将那种服务内化，而毋宁是将那种服务感觉为从一个能量场，也就是自我，移动到另一个能量场，也就是另一个分开的自我。这个范围对于那个服务者看起来似乎是很长的，它并不比一个饥饿并因此为它自己准备食物的人，或者一个需要社会并因此呼唤一个朋友或者去娱乐场所的人的放松的心智的范围更长。现在，它是一个实体正在向外伸出手穿过空间和时间触及一个分开的实体。看起来似乎有一种交易。服务者就好像一个礼品或者礼物一样给出一个服务给另一个自我。也许理由是一种去表达爱，表达忠诚，或者表达一个人感觉到的这样或者那样的许多的线条和类型的情绪的渴望，这些情绪是涉及到那些他个人的性格结构告诉它的良心是合适的、正确的、自我有义务且很光荣去做的事情的。

In actuality, whether one who is served is a parent, a child, a member of the family or of the extended family of friendship, or of the nature of complete strangers, service is always service if it is given purely. The challenge is to love others as one loves the self.

实际上，无论一个被服务的人是一个父母，一个孩子，一个家庭成员，还是一个友谊的延伸的家庭的成员，或者是一个属于完全的陌生人的特性的实体，服务一直都是服务，只要它是被纯粹地给予的。挑战是去如一个人爱自己一样地爱其他人。

When one is becoming spiritually mature, one loves the self without reservation, seeing in full the iniquity, the foibles, the insecurities and fears which it as a third-density illusory entity carries. Each self in third density does walk carrying a burden. That burden is its humanity, and that is a work which describes those things which the illusory self experiences as successful distortions of the truer, deeper nature of the mind, body and spirit as a unified being. The humanity contains all those energies concerning the self, the relationships with others and with groups of others, be they churches, nations or athletic teams, which affect the true entity—or may we say—more deeply true entity, by baffling, distorting, blocking or causing to be over-active the energies which must be penetrated by the energy of the Creator which is breathed into the being from the base of the energies and comes up into the heart to be used for spiritual work such as service.

当一个人变得在灵性上是成熟的时候，一个人会毫无保留地爱自我，并同时充分地看到它作为一个第三密度的幻象的实体所携带的罪恶、弱点、不安全感以及恐

惧。在第三密度中的每一个自我都确实是携带着一个重担行走的。那个重担就是它的人类属性，它是一个工作，这个工作就是将那些幻象性的自我体验到的事物描述为作为一个统一的存有的心智、身体和灵性的更为真实、更为深入的特性的成功的面貌，人类属性包含了所有那些涉及到自我、自我与其他人以及与其他人的团体之间的关系的能力，无论这种其他人的团体是教会、国家还是运动队，这些能量会藉由阻碍、扭曲、阻塞那些必须被造物者的能量所刺穿的能量，或者是其过度活跃而影响那个真实的实体——或者，容我说——更为深入地真实的实体，造物者的能量是从能量的基部被吸入到存有之中并向上进入到心以为了诸如服务之类的灵性上的工作而被使用的。

Insofar as these energies of what we would call the red ray of survival and relationships with the self, of orange and yellow ray which concern relationships with self, other entities, and other groups of entities, all can be most confused. And insofar as these energies are allowed to remain murky, the power that moves into the heart will be less. It is only when one is able to release the so-called lower energies so that no grudges are held, no sorrows clutched close, and no fears ruling the nature, that the energy centers become clear and are able to pass on the full strength of the infinite energy which many call prana.

在这些我们称之为生存的红色光芒、与自我之间的关系的橙色光芒，关于与自我，与其它实体，以及其他实体的团体之间的关系的黄色光芒的能量的范围内所有的能量都可以是极其混淆的。在这些能量被允许保持阴暗的范围内，进入到心之中的力量将会变少。仅仅是在一个人能够释放所谓的较低的能量，这样没有吝啬被抓住，没有忧伤紧握不放，没有恐惧支配属性的时候，实体的中心才会变得清晰，并能够将很多人称之为普纳 (prana) 无限能量的完整的力量传递下去。

When this prana moves into the heart and then moves out upon the wings of service in full strength, there is no need for any concern on the part of the servant as to the relative success of the service. It is then that one may experience the treating of another as one treats the self. That which seems appropriate is done. If it is good food and is eaten and appreciated, very well. If the food is not that which can be taken and the plate must be refused, that is too bad, but not a reflection upon the service offered.

当这种普纳进入到心并接着用完整的力量移动到服务之翼上的时候，在服务者的部分上没有关于服务的相对的成功任何的担忧的需要。就是在那个时候，一个人可以体验到如同一个人对待自我一样地去对待其他人了。看起来似乎是合适的事情被完成了。如果它是有益的食物，并被吃掉了且被感激了，非常好。如果食物不是能够被拿走的事物且盘子必须被拒绝了，那是太糟糕的事情了，但是，那不是对一个对被提供的服务的映射。

Now see where each is caught. It is at the point where one wishes for one's service to be successful that one finds oneself suddenly separated from the flow and the process of the Self serving the Self by serving the other self. That is, the flow of the Creator, the capital "S" Self serving the capital "S" Self. This is true service to capital "S" Self, service to the infinite Self.

现在，看到每一个人被卡住的位置。就是在那个一个人希望它的服务是成功的位

置上, 一个人会发现他自己突然间与藉由服务其他自我的大我对大我的服务的流动和过程分隔开了。那即是, 造物者的流动, 大写的“S”的大我对大写的“S”的大我服务。这就是对大写的“S”的大我的服务, 对无限的大我的服务。

Linguistics can become confusing, but it is a point trenchantly to be considered that the left hand path is service to small “s” self, and the right hand or positive path is service to capital “S” Self. The difference is in the definition of the self, and as a small self serves another small self and does not remember that one is serving the capital “S” Creator Self by serving another Self, that service will seem incomplete without the thank you, without the good feeling of success. But if service is offered with the firm memory that one is serving the infinite Creator, one intends by the greatest desire to serve the infinite Creator, and one is simply serving other selves as a means to this noble end, then one can free oneself of the misery of feeling unappreciated and unnoticed. Perhaps the service is appreciated, perhaps it is not, by the self which is apparently being served. But in the generation of positive intentions in the great and ever more purified desire to serve the one infinite Creator in all of its infinite parts, one may more and more feel falling away from the self the need for recognition, the need for the thank you, for the justification of the service.

语言学是可以变得令人混淆的, 但是, 去考虑左手的道路是对小写“s”的自我的服务, 右手的道路或者正面性的道路是对大写的“S”的大我的服务, 这是一个犀利的要点。不同之处是在对自我的定义中的, 当一个小写的自我服务另一个小写的自我且没有记住一个人正在藉由服务另一个大我而服务大写的“S”的造物者的自我的时候, 那种服务将看起来似乎是不完整的, 没有感谢你, 没有成功的良好感觉。但是, 如果服务是带着对一个人是在服务无限造物者, 他是藉由最大的渴望打算要去服务无限造物者, 他正在单纯地服务其他的自我作为一条通往这个高贵的目标的道路的稳固的记忆而被提供的, 接下来他就能让他自己免于那种感觉到不被感激和不被注意的不幸了。也许服务是被那个明显地被服务的自我感激的, 也许它没有被感激。但是, 在正面性的意图的发展阶段, 藉由巨大的且越来越纯净的在造物者的所有无限的部分中去服务太一无限造物者的渴望, 一个人可以越来越多地感觉到那种对于认可的需要, 对于感谢你的需要, 对于证明服务是正当的需要, 从自我身上脱落了。

That extreme good judgment of offering only the excellent service is a butterfly too elusive to catch. Better it is to gaze at one's duties, one's responsibilities, one's honors, and the ever present strangers in one's midst as perfect opportunities for service to the Creator Self so that service is not scattered among people and places and categories but, rather, service is a way of life expressing the spiritual principle of offering love to one's Creator and Preserver, offering the self to the Creator Self, and in return feeling the Creator Self pouring through the self in infinite energy so that there is always energy for more service, until this way of life becomes, may we say, self-perpetuating and the life glows with love reflected in love.

对于仅仅提供优秀的服务进行极其有效的评判, 这是一个过于难以琢磨以至于无法抓住的蝴蝶。去凝视一个人的义务、一个人的责任、一个人的荣耀, 将在你们

当中不断出现的陌生人视为服务造物者的自我的完美的机会，这是更好的，这样服务就不会在人群、位置和类别之中变得散乱了，毋宁说，服务是这样一种生命表达灵性原则的方式，这个灵性原则即，向一个人的造物者和保护者提供爱，将自我奉献给造物者的自我，并作为回报感觉到造物者的自我在无限的能量中通过自我倾泻而下，这样，就一直会有供更多的服务使用的能量了，一直到这种生命的道路成为了（容我们说）自我延续的，且生命藉由在爱中被反射的爱而发光为止。

Now, this we realize is cold consolation for us to say, "Do not expect any outcome when you serve, for your desire to serve is that which is relevant." This is not emotionally satisfying. We may, however, remind each to think in memory of all the unexpected gifts of service which have moved into manifestation in each of your lives: the bread returning upon the waters again and again tenfold, a hundredfold, until you cannot count all the blessings which come into the life. The energy for these blessings is begun in the self's desire to give of the self. As it gives, it creates an energy which is forever spherical, and returns and returns and lifts one higher and higher each time it returns. The way of service is a way of spiritual evolution. To figure out how to be unselfish in an illusion—and a deep illusion, for it is ours also—where service to others is the most efficient of service to the self if one desires to evolve spiritually, is somewhat marvelous, is it not?

现在，“不要在你服务的时候期待任何的结果，因为你去服务的渴望才是有重大意义的事物。”我们意识到，我们这样说是无情的慰藉。这是不会在情绪上令人安慰的。然而，我们可以提醒各位去通过回忆起已经在你们每一个人的生命中进入到显化的所有服务的未被预料到的礼物而进行思考：投在水面上的面包一次又一次地十倍、百倍地返还了，一直到你无法计算所有进入到生命中的祝福为止。所有这些祝福的能量都是在自我对于去奉献自我的渴望中被开始的。当它奉献的时候，它创造出一种永恒的球形的能量，这种能量会返回，返回，并在它每一次返回的时候将一个人提升得越来越高。服务的途径是一条灵性演化的途径。去弄明白在一个幻象中——这是一个深入的幻象，因为它同样是我们的幻象——如何去成为无私的，在这个幻象中如果一个人渴望在灵性上演化，服务他人就是最有效的服务自己，这多少是有些不可思议的，难道不是的吗？

May this bread returning upon the waters be a sign to you. When you see the manifestation of love given to you, hear that consolation, hear those energies being registered in the heart of the Creator Self, for all is one and as you serve one, those tender and merciful feelings, those gentle hands and soft, kind words, those strong supportive silences move out through whatever bafflement may seem to stop the service into the memory of your entire planetary sphere and become a part of that which is positive about your planet. No good intention, no desire to help is ever lost. Do not let the illusion's disconsolate, apparent nature cause you or any to stumble upon the path of service to others. But let it redouble your desire as you know that all your love has flown to the heart of the Creator Self of this planet and is immediately a portion of the light of the world.

祝愿这块从水面上返回的面包成为你的一个记号。当你看到被给予你的爱的显化

物的时候，听到安慰，听到那些正在被牢记在造物者的大我的心之中的那些能量，因为万物是一体的，当你服务一个人的时候，那些温柔而仁慈的感觉，那些温和的手与轻柔而好心的言语，那些强有力的支持性的静默会通过无论什么可能看起来似乎阻碍了服务的障碍物流出，进入到你们整个星球的记忆中，并成为关于你们星球的正面性的事物的一部分。没有任何良好的意图，没有任何去帮助的渴望会成遗失。不要让幻象阴郁而表面性的特性使得你或者使得任何人在服务他人的道路上摔跤。但是，让它使得你的渴望加倍，因为你知道，所有你的爱已经流向这个行星的造物者的大我的心并且立刻就成为了这个世界的光的一部分了。

We would continue through the one known as Jim with thanks to this instrument. We leave it in love and in light. For the vast company here assembled, we leave this instrument, saying greetings from all and blessings. We are known to you as those of Q'uo.

我们会带着对这个器皿的感谢通过被知晓为 Jim 的实体继续。我们在爱与光中离开它。因为有庞大的陪伴者在这里聚集，我们离开这个器皿，并同时向所有人致意并祝福。我们是你们知晓的 Q'uo。

(Jim channeling)

(Jim 传讯)

I am Q'uo, and greet each of you again in love and in light. At this time we would offer ourselves to those present for the purpose of speaking to any queries which may remain upon the minds or which have arisen as we spoke. Is there a query at this time?

我是 Q'uo，我在爱与光中再一次向你们致意。在此刻，我们会向在场的人提供我们自己以便于谈及任何可能留在头脑中在我们发言的时候已经升起的问题。在此刻有一个问题吗？

M: Yes. I'm having a hard time posing my question. My thoughts are from my work, when I see a person who is an over-functioner in a relationship or in relationships, usually this comes from their need to either please and be acceptable or to avoid conflict and cross words or rejection. The relationship gets out of balance, because one gives too much and the other takes, and it's crippling for both. So, what I hear from Q'uo is if we can only find love, possibly through the red-orange ray—that being the chakra—so that our heart feels love, we can discern the difference. However, many people don't know how to do that and don't stop the behavior of acting out of the need to please, to find something else. Again, I'm not sure what I'm asking, but if you can clarify this, I'd be grateful for the answer.

M: 是的。我在提出我的问题的时候正在遇到一个困难的时间。我的想法是来自于我的工作，当我看个在一种人际关系中或者在多个人际关系中是一个过度发挥功能的人 (over-functioner) 的时候，通常这是来自于它们对于要么去取悦并被接纳，要么去避免冲突、口角或者排斥的需要。人际关系失衡了因为一个人给与了过多而另一个人拿走了过多，这对于双方都是削弱性的。因此，我从 Q'uo 那里得知的事情是，如果我们能够仅仅找到爱，有可能是通过红色-橙色光芒——也就是脉轮——因此，我们的心就会感觉到爱，我们就能够分辨出区别了。然

而，很多人并不知道如何去做那一点，他们不会停止出于去取悦，去找到某种其他的事情的需要而行动的行为。再一次，我并不确信我正在问什么，但是，如果你们能够澄清这一点，我会对回答感到感激。

I am Q'uo, and am aware of your query, my sister. Within the illusion that is your life pattern that each of you share, there is a tangle of mental and emotional relationships that has as its purpose the untangling and balancing of all relationships so that love without condition may move freely between entities. Thus, the tangle has value, and we suggest to each seeker of truth which wishes to balance relationships and release this power of love that the effort to do so be continued in the fashion which is most accessible to the entity, realizing that your life pattern is much like your ladder, where each succeeding step moves one upward to another point of viewing that is more comprehensive than the one previous.

我是 Q'uo，我理解了你的问题，我的姐妹。在你们每一个人所分享的你们的生命模式之所是的这个幻象之中，会有一种心智和情绪上的关系的缠绕，这种缠绕的目的就是去解开所有的人际关系的关系的缠绕并平衡它们，这样无条件的爱就可以在实体之间自由地移动了。因此，缠绕是有价值的，我们向每一个希望去平衡关系并释放这种爱的力量的真理的寻求者建议，用对于那个实体最为可取的方式来让这种努力继续下去，并同时意识到，你们的生命模式非常类似于你们的梯子，在其上每一个随后的阶梯都会让一个人向上移动到另一个视角，那个视角是之前的一个视角要更为全面的。

When entities are confused as to how to proceed, then it is that we suggest that there be meditation without action so that the heart of each may be allowed to speak in the silence. The speaking may or may not take a verbal or conceptual form, but may express itself in a feeling ...

当实体们在关于如何前进的方面感到混淆的时候，接下来就是我们建议在不行动的情况下进行冥想的时候了，这样每一个人的心就可以被允许在静默中发言了。这种发言可能或者可能不会采用一种言语或者观念的形式，但是它会在一种感觉中表达它自己.....

(Side one of tape ends.)

(磁带一面结束。)

(Jim channeling)

(Jim 传讯)

I am Q'uo, and greet each again in love and in light. We shall continue.

我是 Q'uo，我在爱与光中再一次向各位致意。我们将继续。

The feeling that develops from the silence of the meditation and which proceeds from those levels of one's being that are accessible only when the conscious mind has been quieted may serve as a direction so that the entity may begin a step that may be new or may be taken with a new attitude. As one becomes confused in the daily round of activities, the confusion is usually

of the mental or emotional nature, and then it is that the silence and the meditation is recommended so that some small part of the tangle may be worked upon by those levels of those beings which are aware of the path that is being traveled and the appropriateness of the next step.

那种从冥想的静默发展出来, 并会从一个人的存有的那些仅仅是在有意识的心智已经被安静下来的时刻才可以被触及的层次上前进的感觉, 可以作为一种方向起作用的, 这样实体就可以开始迈出一步, 这一步可能是新的, 或者可能是带着一种新的态度而被迈出的。当一个人在日常活动中感觉到混淆的时候, 这种混淆通常是具有心智或者情绪上的特性的, 接下来被推荐的事情就是静默和冥想了, 这样那个缠绕的某个小小的部分就可以藉由那些察觉到了正在被旅行的道路和下一步的适当性的存有的层次而被工作了。

Is there a further query, my sister?
我的姐妹, 有一个进一步的问题吗?

M: Thank you. The archangels that were spoken of, I'd like to know more about what that was about.

M: 谢谢你们。被谈到过的大天使, 我想知道更多的关于那是关于什么的事情。

I am Q'uo, and am aware of your query, my sister. Many there are of an unseen nature who cherish and watch over the activities of those of your peoples as each day's activities are accomplished. Each entity has those guides and guardians, friends and teachers in whose care the entity has been placed, in a metaphysical sense, so that there is for each entity a significant number of unseen hands and hearts that join in your journey. In addition, there are those whose honor and duty is more of a light-bringing nature so that your experiences are blessed from time to time according to the invitations, shall we say, that you make with your seeking, with your desire, and with your observance of certain rituals, such as the attending to the church service, and, most especially, the attending to the ritual of the Easter season which has just passed.

我是 Q'uo, 我理解了你的问题, 我的姐妹。会有很多的具有一种无形的特性的实体, 它们珍爱并照看着你们的人群中的人们活动, 当每一天的活动被完成的时候。每一个实体都拥有那些指导灵和向导、朋友以及导师, 在一种形而上学的意义上, 实体是已经被安置在它们的照顾中了, 因此, 每一个实体都拥有一个相当大的数量的无形的手与心加入到你们旅程中。除此之外, 会有一些实体, 它们的荣耀和责任就是具有一种更多的携带光的属性的, 这样, 根据你们藉由你们的寻求, 藉由你们的渴望, 藉由你们对于诸如参加教会的服务, 更为具体地, 参加刚刚过去的复活节的仪式之类的一定的仪式的庆祝而做出的邀请, 你们的体验会不时被祝福了。

There are entities who are evoked and invoked at this time by this particular group in its gathering and seeking for information and inspiration. This group has many friends that rejoice at each gathering and which send wishes of love, light and healing as a normal part of their relationship with each in this group. 会有一些实体是在此刻被这个特定的团体在它的聚集和它对信息与启发的寻求

中被召唤和被祈请的。这个团体拥有许多的朋友，它们对于每一次机会都感到喜悦，它们送出爱、光和疗愈的希望作为它们与在这个团体中的每一个人之间的关系的一个正常的部分。

Is there another query, my sister?

我的姐妹，有另一个问题吗？

M: Thank you, no.

M: 感谢你们，没有了。

I am Q'uo, and we thank you, my sister. Is there another query at this time?

我是 Q'uo，我们感谢你，我的姐妹。在此刻有另一个问题吗？

Carla: I just wanted to clarify something that M was asking before. If you're doing something to please someone, but you think you're doing something to serve someone, is there a desire to serve, and is that part of it still pristine, and still part of the good of the planet?

Carla: 我仅仅想要澄清一些 M 之前正在询问的问题。如果你正做一些事情来取悦某个人，但是你认为你正在做一些事情来服务某个人，有一种去服务渴望吗，它的那个部分人就是纯净的吗，它仍旧是这个星球的善的一部分吗？

I am Q'uo, and am aware of your query, my sister. Indeed, this is so, for it is the intention to serve that is the heart of all service. It is said that the uninformed desire to serve is, at its heart, foolish in nature, for it is not informed by what you would call wisdom, for wisdom is a lesson that is learned in a higher density after the lesson of compassion and love has been accomplished. It is necessary that the foundation of service be placed upon love, with wisdom refining it at a later time, in order that that quality which is strongest and most important in the seeking and serving of the Creator be emphasized and placed in its proper place.

我是 Q'uo，我理解了你的问题，我的姐妹。确实，就是如此，因为所有的服务的核心正是去服务的意愿。常言道，未受过教育的服务的渴望，在其核心之处，其本性就是愚蠢的，因为它不是被你们所称的智慧所鼓舞的，因为智慧是一个在慈悲和爱的课程已经被完成之后在一个更高的密度中被学习的课程。服务的基础被放置在爱之上，并在一个稍后的时间用智慧来精炼他，以便于在寻求和服务造物者的过程中最有强有力且最为重要的特性被强调并被放置在它适合的位置，这是必不可少的。

As you become aware or informed by wisdom, it may be that your service becomes more effective, but until one has the pure heartfelt desire to serve and to offer oneself in service at each opportunity available, wisdom is useless. The desire to serve is that which begins the process in a manner which is, in the overall sense, most effective. That your service may or may not be effective according to your estimation from what you call "hindsight" is relatively unimportant. The important factor is that the desire is generated to serve. This desire is that which you have incarnated to find and to nourish as

the seedling which later becomes the great oak.

当你变得察觉或者被智慧所鼓舞的时候，有可能你的服务会变得更有效，但是，一直到一个人拥有纯粹的衷心的渴望去服务并在每一个可以被利用的机会通过服务来奉献它自己之前，智慧都会无用的。去服务的渴望就是用一种，从整体性的意义上，最有效的方式开始这个过程的事物了。根据你们对于你们所称的“事后诸葛亮”的评估，你们的服务可能或者可能不会是富有成效的，这是相对不重要的。重要的是被产生出来的去服务的渴望。这种渴望就是你已经投生来发现并如同种子繁殖一样地去浇灌的事物，种子之后就会变成巨大的橡树了。

Is there another query, my sister?

我的姐妹，有另一个问题吗？

Carla: Kind of a half query and a half confirmation. So the pathology of trying to please or trying to avoid conflict and therefore doing things meets its own reward of exactly what you fear happening. In other words, you don't please and you do have conflict because you never can predict what is going to please somebody or what is going to avoid causing conflict. But still, beneath it all, there is that germ of desire to serve, which is healthy no matter what pathology is there. I think that's very comforting. Is that true?

Carla: 这是某种一半的问题和一半的确认。因此，尝试去取悦或者尝试去避免冲突并因此做那些事情的症状，会让它自己遭遇到报应，即恰恰是你害怕事情发生了。换句话说，因为你从来都无法预测什么事情将会取悦某个人或者什么事情将会避免造成冲突，你并没有取悦，你确实会遇到冲突。但是，在其下，仍旧会有去服务的渴望的萌芽，它是健康的，无论有什么病状存在。我认为那是非常令人安慰的。那是真实的吗？

I am Q'uo, and am aware of your query, my sister, and we would agree that this is the summation of our previous statement, though there is still a long journey to be accomplished. To begin with the desire to travel is of utmost importance. There will be times of testing that desire. The discovery that one may not be able to please another, even with a strong desire to do so, is such a test. But, each entity has carefully laid the groundwork for these testings and opportunities to demonstrate the desire to serve, so that in the larger sense there is always a progression of possibility so that the entity will have the opportunity to learn from its own experience, and to discover that the desire to serve is the primary quality that it wishes to harvest from the life pattern.

我是 Q'uo，我理解了你的问题，我的姐妹，我们会赞成这就是对我们之前的陈述的总结。带着渴望开始旅行就是最重要的事情，虽然距离它被完成仍旧有一段很长的旅程。将会由那些考验渴望的时间。一个人可能无法取悦另一个人，即使是藉由一种去这样做的强烈的渴望，这个发现就是这样一个考验。但是，每一个实体都已经小心谨慎地为这些去证明去服务的渴望的考验与机会铺设了好基础了，因此，在更大的意义上，一直都有一种前进的可能性，这样，实体就将会拥有机会去从它自己的体验学习并发现，服务的渴望就是它希望从生命的模式收获的最重要的特性了。

There is time enough in all entities' experience for the refining of service. The

generation of the desire is the most important portion of this illusion's experience.

在所有实体的体验中都会有去精炼服务的足够的时间。渴望的产生是这个幻象的体验的最重要的部分。

Is there a further query, my sister?

我的姐妹，有一个进一步的问题吗？

Carla: No, Q'uo. I think I would prefer to let the session end with that gem. Thank you very, very much for being here, and thank all the guys.

Carla: 没有了，Q'uo，我想我宁愿让这次机会带着那个宝石结束。非常非常感谢你们在这里，感谢所有人。

I am Q'uo, and thank you once again, my sister. We would also take this opportunity to express, not only our gratitude for the invitation to join this circle of seeking, but to extend the great and joyous gratitude of those entities present who have offered their vibrations of love and light to this group as well. We all shall take our leave of this group at this time, leaving each, as always, in the love and the ineffable light of the one infinite Creator. We are known to you as those of Q'uo. Adonai, my friends. Adonai.

我是 Q'uo，再一次感谢你们，我的姐妹。我们同样也想要利用这个机会来不仅仅表达我们对于被邀请加入到这个寻求的圈子的感激，我们同样也想要将对于那些在场同样也已经向这个团体提供了它们的爱与光的振动的实体的巨大而令人喜悦的感激延伸开来。我们将在此刻离开这个团体，我们一如既往在太一无限造物者的爱和无可言喻的光中离开各位。我们是你们知晓的 Q'uo。Adonai，我的朋友们。Adonai。

May 3, 1992

1992-05-03 为什么要有苦难

Group question: The question this week has to do with "why." Why, if there is a benevolent, higher force that we might call God or the Creator, is there so much sorrow, suffering, sickness, violence, disease and general disharmony in the world, in individual and in group experiences? Why do people have to go through so much difficulty in order to just survive in many cases? Why is there not a more active participation, either on the part of the Creator or the forces of light, the angelic beings, to intervene and to provide sustenance, relief, healing and so forth on all the levels—mind, body, spirit and emotions?

团体问题：这一周的问题是与“为什么”有关的。如果有一种仁慈，有我们可以称之为上帝或者造物者的更高的力量，为什么在这个世界中，在个体与团体的体验中会有如此多的忧伤、苦难、病痛、暴力、疾病以及通常的不和呢？为什么人们在很多的情况中不得不为了仅仅存活下去经历如此多的困难呢？为什么在造物者的部分或者光明的力量、天使的存有的部分没有一种更为主动的参与来在所有的层次上——心智、身体、灵性和情绪的层次上——进行干预并提供粮食、救济、疗愈或者诸如此类的事物呢？

And, as an adjunct to that question, how does this interaction of the Creator and the forces of light in our personal, mundane lives relate to the New Age, so called, now dawning where we are supposedly ending one cycle and about to begin another experience. Is there a relationship in the sorrow and the suffering that is going on now on the planet in its intensity and its widespread nature to this supposed ending of one age and beginning of another?

作为那个问题的一个附属物，这种造物者和光明的力量在我们的个人的、世俗的生活中的相互作用是如何与所谓的新时代关联起来的呢？这种新时代正在我们被认为正处于一个周期的结束并正在开始另一个体验的位置上破晓。在现在正在这个地球上发生的忧伤和苦难之中，在它的强度与它的分布广泛的特性上与这种被认为的一个时代的结束和另一个时代的开始之间有一种关系吗？

(Carla channeling)

(Carla 传讯)

We are known to you as those of the principle of Q'uo, and we greet each of you in the love and in the light of the one infinite Creator. It is a blessing and a privilege to speak to this circle of seeking concerning the great "why?" of personal and planetary suffering, and the possible connection with the end of the age. We are the brothers and sisters of sorrow, and are part not of your answer, but of your query. We would ask each of you to weigh our words as those without authority; friends, but not divine friends, merely those of somewhat more experience than you have conscious memory of at this, your present moment.

我们是你们知晓的 Q'uo 原则，我们在太一无限造物者的爱与光中向你们各位致意。在关于个人和星球的苦难的那个伟大的“为什么”，以及它与时代的结束的有可能的关系的方面向这个圈子发言，这是一种祝福和一种荣幸。我们是忧伤的兄

弟姐妹，我们不是你的答案的一部分，而是你们的问题的一部分。我们请你们每一个人都将我们的言语衡量为那些不带有权威的事物，我们是朋友，但不是神圣的朋友，而仅仅是那些比你们在这个你们的当前的时刻在所拥有的有意识的记忆的体验拥有多少多一些体验的实体。

Let us begin with our name for ourselves. We have called ourselves "the brothers and sisters of sorrow," for we are social entities whose members have decided to move far from our planetary home to speak to those who sorrow, who stumble, who are faced with deeply central choices, when the surrounding atmosphere is one which is profoundly lacking in accurate, trustworthy information upon which to base choice. We speak to one entity at a time. "We are not those who will save the planet." You may put that phrase in quotations.

让我们从我们给我们自己的名字开始。我们称呼我们自己为“忧伤的兄弟姐妹”，因为我们作为社会化的实体的成员已经决定去远离我们的故乡的星球来向那些忧伤的人，跌倒的人，在周遭的环境是一个深入地缺少作为选择的基础的准确的、值得相信的信息的环境的时候正在面对深深地中心性的选择的人发言的。我们一次向一个实体发言。“我们不是那些将会拯救这个行星的实体。”你们可以引用那个说法。

We witness the suffering, and, although we shall proceed to speak upon some portions of the answer or answers to, "Why is there suffering?" more important is it to us to verify and underline the centrality of this question, for it is not the starving, the freezing, the sickening unto death alone who are suffering. Each entity who is born into your third-density illusion begins immediately a process of loss, suffering, increasing limitation and ordeal, followed by physical death. Each of you recapitulates in a leisurely manner the misery of the starving infant. It simply takes many entities, born into healthier climates and circumstances, longer to complete the menu of suffering. And, oh, my friends, there are so many interesting entrees on this menu!

我们见证了苦难，虽然我们将开始着手谈论对于“为什么会有苦难”的问题的那个答案或者那些答案的一些部分，对于我们而言更为重要的事情是去证实并强调这个问题的中心位置，因为那些正在受苦的人不单单是那些挨饿、受冻、以及生病直至死亡的人。每一个被出生进入到你们的第三密度的幻象中的实体都立即开始了一个失去、受苦、不断增加的局限性和严峻的考验的过程，在这个过程之后跟随着身体的死亡。你们每一个人都用一种悠闲的方式扼要重述了挨饿的婴儿的悲惨境遇。它单纯地抓住了许多被出生到更为健康的气候和环境中的实体，它们渴望去完成苦难的菜单。哦，我的朋友们，在这次菜单上有如此多有趣的主菜。

Why are you in the place of suffering? We ask this to bring each who listens into the same environment as those for whom one feels the compassion, to focus upon an instance of suffering close to this instrument's mind: each is the beaten, each is the one which wields the instrument of beating, each is the jury member forced to evaluate the incident, each is the rioter, each is the shopkeeper. Each of you lives a life that is seemingly personal, truly unique, but deeply planetary. Each entity's uniqueness lies not in the specific

experiences alone or in the specific reactions in thought, word and deed to these experiences. But, rather, each is also part of a sea of consciousness shared by all who dwell within, upon and around your planetary sphere. You are beginning to become more and more aware of the connection betwixt the personal inner self and all consciousness upon your sphere.

为什么你们会在一个受苦的地方呢？我们请求这个问题将每一个聆听的人都带入到与一个人对其感到同情心的那些人相同的环境中，并聚焦在一个对于这个器皿的头脑是熟悉的受苦的场合上：每一个人都是被打击了的人，每一个人都是那个挥舞打击的工具的人，每一个人都是被迫去对事件进行评价的陪审员，每一个人都是骚乱者，每一个人都是商店老板。你们每一个人都在过一种在表面上似乎是个人性的，真正独一无二的生活，而在深处，它确实全球性的。每一个实体的独特性都不是单单存在于具体的特性中或者存在于在想法、言语以及行为对这些体验的特定的反应之中。毋宁说，每一个实体同样也是一个被居住在你们的星球之中、之上和周围的所有实体所分享的意识的海洋的一部分。你们正在开始越来越多地察觉到在个人的内在的自我和在你们的星球上的所有的意识之间的连接。

The query, "Why is there suffering?" then can perhaps be brought back home [for consideration] to each of your personal journeys, as well as remaining cognizant of the [world's] intense and acute examples of suffering. The conversation earlier touched upon the term karma. Karma, in our opinion, is a kind of residual energy or momentum. An action which produces an imbalance betwixt the giver and the receiver creates a bond of imbalance. This is called a karmic bond. The momentum is often visualized as circular, and thus the term "wheel of karma" is used to describe the way that a balance is offered repeatedly to those who are imbalanced. Again and again, a situation will occur in which an entity may forgive the self and the other self involved in this karmic tie. When forgiveness is complete—that is, there is forgiveness of the other self and of the self in full and unstopped measure—the wheel of karma stops.

那么，“为什么会有苦难”这个问题也就可以被带回到自身以考虑你们每一个人个人性的旅程，并同时也依旧知晓这个世界的沉重而剧烈的受难的例子。谈话早些时候触及了业力这个术语。业力，在我们看来，是一种类型的残留的能量或者动量。一种产生出了在给予者和接受者之间不平衡的行为会创造出一种不平衡的束缚。这就是所谓的一种业力的束缚了。动量经常被想象为圆形，因此，“业力之轮”的说法被用来描述一种平衡重复不断地被提供给那些失去平衡的人的方式。一次又一次，一个情况将会发生，在其中一个实体可以宽恕自我和被包含在这个业力之结中的其他自我。当宽恕被完成的时候——也就是说，有对其他自我和自我的完全且不受阻碍的宽恕——业力之轮就会停止了。

There is a planetary karma also, for nation states and large economic, social and, what you term, religious groups of entities have offered unbalanced action to other groups of entities. Thusly, the individual karma and the societal karma mount to the level of the heavens. The planet as a whole does not at this time have one karma. Thusly, there is the opportunity for entities which wish to aid in the societal karma to do so, and many among your peoples are those which have incarnated to do personal work in consciousness, to make

choices which further refine choices, to work for the one infinite Creator, and to serve in a healing capacity upon the level of the consciousness which is deep enough in the roots of mind to be that consciousness shared by all upon all levels of native being within, upon, and around your planetary sphere.

同样也会有星球的业力，因为国家和大型的经济、社会、以及你们所称的宗教信仰的实体的团体已经为替他的实体的团体提供了不平衡的行为了。因此，个人的业力和社会的业力上升到了天堂的层次了。这个星球作为一个整体在此刻并不拥有一种业力。因此，那些希望去在社会性的业力中帮忙的实体们会有机会去这样做，在你们的人群中有很多人已经投生来在意识中进行个人性的工作，做出那些会进一步精炼选择的选择，为无限造物者而工作，并在意识的层次上通过一种疗愈的能力进行服务，这种意识的层次是在心智的根部足够深入以至于那个意识的层次会被你们的星球之中、之上和周围的在所有的层次上的所有的本土存有有所分享。

Why is there suffering by those starving in foreign lands? We may suggest that there are many who have chosen to incarnate for the purpose of suffering as intensely and as long as possible before the inevitable death by starvation or illness, not only in less technologically oriented cultures, but also within each culture, for within the culture which is your own there are those with short, hungry and brutal lives. These, may we say, Christ-like entities are pursuing a beautiful, poignant and terrible service, absorbing the deadening, merciless, pitiless and ruthless service-to-self distortions which have caused motives of greed, revenge and slaughter to erupt into actions against groups of other selves through, what you call, your history.

为什么那些在国外的土地上的挨饿的人们会遭遇到苦难呢？我们可以建议，很多人已经选择为了在因为挨饿或者疾病而不可避免的死亡之前尽可能强烈地，尽可能长时间地受苦的目的而投生，不仅仅在那些较少科技导向的文化中，同样在你们自己的文化中，会有那些过着短暂的、饥饿的、野兽一般的生活的人们。这些，容我们说，基督一般的实体正在寻求一种美丽的、生动的、强烈的服务，它们正在吸收那些死气沉沉的、冷酷的、无情的、残忍的服务他人的扭曲，就是这些扭曲已经在你们所称的历史中使得贪婪、报复、屠杀的动机爆发成为反对其他的自我的团体的行动了。

Others there are among you who do a great deal of work within, calling it prayer or meditation or worrying or concern, sending love and healing to those who watch and suffer and wait and perish. There is a lovely orison sounding, with millions of souls blending at all times; your planet prays without ceasing. Always, in every night watch, there are those millions unknown to you who keep the watch for humankind. When others sleep, you may well be raising your internal voice in praise of the infinite One in thanksgiving and in intercession for all who suffer. And so, by lives lived in some part sacrificially, the societal karma is being, to some extent, alleviated through the heartfelt caring of very many of your peoples.

在你们中会有其他的人，它们会在内在之中进行大量的工作，无论你们称之为祈祷、冥想、忧虑还是关心，它们会向那些警惕、受苦、等待并死亡的人送去爱与

疗愈。有一个充满爱的祈祷的声音，它在所有的时刻都伴随着数百万混合在一起的灵魂，你们的星球是不停息地祈祷的。在每一个值夜的时间，都会有数百万你不认识的人会为人类值夜。当其他人睡着的时候，你可以很好地在对无限太一的赞美中，在感恩中，在对所有那些受苦的人的代祷中提升你内在的声音。因此，藉由用牺牲性的方式在某个部分中活出生命，社会性的业力，在某种程度上，正在通过你们的人群众的许多人衷心的关怀而被减轻。

We know this query is far-ranging, but we would attempt a focus upon the heart of the query before we leave this instrument. Gaze with us at the pattern of the incarnation you now enjoy. There is the pain of the learning, the growing, the changing to fit new heights and weights and emotions. Then, seamlessly, there begins the long decline of the physical vehicle which carries your consciousness about from the first health of youth to the last breath before the physical vehicle is no longer viable. In the space between, one experience after another challenges, baffles and confuses the mind, the spirit and the emotions. Each may dream of utopia, of the Garden of Eden, yet each is soundly thrown out of it. This is your circumstance at this time.

我们知道这个问题是范围很广的，但是我们会尝试在我们离开这个器皿之前聚焦在这个问题的核心。与我们一起注视着你们现在享受的投生的模式。会有学习的痛苦，成长的痛苦，改变适应新的身高、体重和情绪的痛苦。接下来，无缝地，会开始有承载着你们的意识的四处移动的物质性载具的漫长的衰老，从首先的年轻人的健康到物质性载具不再是可存活之前的最后的呼吸。在两者之间的空间中，一个体验紧接着另一个挑战，它们让心智、灵性和情绪受挫并感觉到混淆。每一个人都可能会梦见乌托邦、伊甸园，而每一个人都从那里被结实地扔了出来。这就是你们在此刻的环境了。

Why does the infinite Creator place you so firmly and decisively in a milieu of loss, ordeal, limitation and eventual dying? We ask you, what gets your attention: the perfect halcyon day or the moment of toxin, the alarm, the adrenaline and the sudden movement to cope, to save, to defend? Each of you has two minds: one will keep you in this density forever; the other will evolve. Your two minds sometimes have very different ways of dealing with circumstances. The first mind is the intellectual mind. Its soul purpose is to manipulate the environment in order that you may survive, find shelter, be fed and have comfort. The other mind is that mind best described as the "wise heart." This heart's wisdom is that portion of the mind whose roots move into racial, societal, planetary and Creator mind. It is this mind that is always and forever.

为什么无限造物者要如此坚定且明确地将你们放置于一个损失、严峻的考验、局限性和最终的死亡的环境中呢？我们问你们，什么会引起你们的注意力：是完美的愉快的日子，还是那些要去应付、要去拯救、要去守卫的有毒素、警报、肾上腺素以及突然的运动时刻呢？你们每个人都有两个心智：一个心智会让你永远地留在这个密度中，另一个将会演化。你的两个心智时常拥有非常不一样的与情况打交道的方式。第一个心智是逻辑智力的心智。它的灵魂的目标就是去操纵环境以便于你可以生存下来，去找到遮蔽物，被喂养并拥有舒适。另一个心智是被最佳地描述为“智慧的心”的心智。这个心的智慧就是那个其根部进入到种族的、

社会的、星球的和造物者的心智之中心智的部分。就是这个心智是一直且永远的心智。

The suffering, the ordeal of living, is specifically designed to grab the attention of the intellectual mind and then proceed to baffle it so thoroughly and completely that the intellectual mind gives up, and the thrust of inquiry moves to the heart. In the heart lies that beingness which gazes at this experience of third-density illusion and chooses, in faith alone, to be a part of the love—the good, if you will—of the personal, societal, planetary mind.

生活的苦难与严峻的考验，是专门旨在抓住逻辑心智的注意力并接下来继续让它如此彻头彻尾且完全地挫败以至于逻辑智力的心智就会放弃，而探寻的冲击力就会移动到心了。在心之中存在有这样一种存在性，它注视着这个第三密度的幻象的体验并单单藉由信心选择去成为爱的一部分，成为个人的、社会的、星球的心智的善——如果你愿意这样说的话——的一部分。

There is no “why?” in the heart’s wisdom, nor is there any answer. The heart sees suffering and embraces it, for, to the heart, any entity who is thirsty is the Christ waiting for a drink. Any entity who needs clothing is the Christ waiting to be covered. Thusly, the ordeals become opportunities for service and are seen as challenges worthy of attracting one’s attention.

在心的智慧中没有既没有“为什么”，也没有任何的答案。这个心看到苦难并拥抱它，因为，对于新，任何渴望的实体都是等待着一口水的基督。一个需要穿衣服的实体是正等待着被遮盖的基督。这样，严峻的考验就成为了服务的机会并被视为是值得吸引一个人的注意力的挑战了。

We glory in the beauty of your sunny day and of the peace each has found within the heart. But more, my friends, we glory at the suffering that each encloses. We ask each of you to touch yourselves with loving and forgiving hearts, to be healers of the self, and to allow that healing which is from eternity to eternity to move into the ever-wounded conscious self so that each may become a healing expression and manifestation to those about each, not by word, but merely by the point of view. Let your hearts be those open channels of love, and may you love each other, for the suffering is part of learning how, truly, to love and, eventually, how to be love.

我们在你们的周日的美丽和你们每个人都已经在心之中找到的平安之中赞美。但是，我的朋友们，我们更多地赞美每一个人所包含的苦难。我们请你们每个人都藉由有爱与宽恕的心来接触你自己，去成为自我的疗愈这，去允许那种从永恒到永恒的治愈进入到那个不断受伤的有意识的自我，这样，每一个人就会成为对在每一个人周围的那些人的一种疗愈的表达与显化了，不是藉由言语，但是仅仅藉由观点。让你们的心成为那些爱的开放的管道，祝愿你们彼此相爱，因为受苦是学会如何真正地去爱，并最终学会如何成为爱的一部分。

We are pilgrims with you in this quest. We thank each and this instrument for calling us to you in this matter. We are at this time happy to speak to your further questions, but find that this instrument grows weary. Thusly, we would transfer this contact to the one known as Jim. We are those of Q’uo, and leave

this instrument with thanks in love and in light.

在这场探寻中我们是与你们一起的朝圣者。我们感谢各位和这个器皿在这个问题上呼唤我们来到你们身边。我们在此刻很高兴谈论你们进一步的问题，但是我们发现这个器皿逐渐疲倦了。因此，我们会将这个接触转移到被知晓为 Jim 的实体。我们是 Q'uo，我们带着爱与光离开这个器皿。

(Jim channeling)

(Jim 传讯)

I am Q'uo, and greet each again in love and in light through this instrument. At this time, we would offer ourselves in the attempt to speak to those queries which may yet remain upon the minds of those present. Is there a query at this time?

我是 Q'uo，我通过这个器皿在爱与光中再一次致意。在此刻我们会提供我们自己来尝试谈论那些依旧留在在场的人们的头脑中的问题。在此刻有一个问题吗？

Questioner: I'd like to ask about the changes that will be taking place in this area around the year 2000.

提问者：我想要询问高于在 2000 年在这个区域周围将会发生的改变。

I am Q'uo, and am aware of your query, my sister. We are not those who have the desire or ability to describe in detail those changes which are as the weather at your graduation. These changes have begun many of your years ago as the planetary entity itself is also making the graduation, shall we say. There has long been upon the surface of your planet populations of entities who have engaged in disharmonious relationships even unto the war, and have, through the heat of the emotions, transferred this heat into the crust, as you call it, of the planet itself, so that as the planetary entity attempts to make its own movement from this density of light into the succeeding density of light there is the necessity for the reharmonizing of the planetary garment that will allow for the release of the excessive heat in a variety of means in order that the planetary entity shall remain and retain in its whole nature; that is, shall proceed into the next density of light intact.

我是 Q'uo，我理解了你的问题，我的姐妹。我们不是那些拥有渴望或者能力去具体描绘在你们的毕业阶段如同天气一般的改变的实体。这些改变在很多年前，容我说，在这个星球的实体本身同样正在取得毕业的时候，就已经开始了。在你们的星球的表面上那些实体的人群已经有很长的时间都参与到不协调的关系，甚至到了战争的程度了，这些实体已经通过情绪的热量将这种热量转移到这个行星自身的，如你们所称的，地壳之中，因此，当行星实体尝试去让它自己从这个光的密度移动进入到后续的光的密度的时候，会有需要让星球的外表重新变得协调一致，这将会允许用多种多样的方式释放过度的热量以便于行星实体将活下来并保留它完整的特性，也就是说，以便于这个星球将完好无损地前进进入到下一个密度中。

Thus, the release in a controlled fashion of heat energy is achieved as those natural, shall we say, catastrophes, as you call them, are experienced in the

form of eruptions of volcanoes, the earthquakes, the heating and cooling effects of your geothermal forces, and other forms of the release of energy that will allow for the continual harmonization of this planetary influence as it moves through this period of transition.

因此，用一种有节制的方式对热能的释放是随着那些自然的，容我说，灾祸，如你们对它们的称呼一样，用火山爆发、地震、你们的地热的能量的加热和冷却的效果，以及其他的能量释放的形式被体验到的时候被取得的，这些能量释放将会允许这个星球随着它穿过这个转变的时期继续变得协调。

Thus, there is much of choice on that part of the populations of this planet that will determine the precise location, duration, intensity and nature of heat release. As entities and groupings of entities are able to resolve difficulties and achieve a more harmonious perception of relationship, there will be less need for the drastic, in your terms, release of this heat of emotion energy. Thus, it can be said that these releases of energies shall continue. As to their location, etc., this is, as you would say, in the process of being determined by the movement of thought ...

因此，在爱这个星球的人群的部分上将会有大量的选择，这些选择将决定确切的热能释放的地点、持续时间、强度以及属性。随着实体和实体的团体能够解决困难并取得一种更为和谐的关系的认识，将会由较少的对这种情绪的能量的热量的，用你们的措辞，激烈的释放的需要。因此，可以认为，这些能量的释放将会继续。关于它们的地点，等等，如你们会说的一样，这是处于被想法的运动所决定的过程之中的.....

(Side one of tape ends.)
(磁带一面结束。)

(Jim channeling)
(Jim 传讯)

I am Q'uo, and am again with this instrument. Is there another query, my sister?

我是 Q'uo，我再一次与这个器皿在一起了。我的姐妹，有另一个问题吗？

Questioner: What visions do you have for the New Age which is approaching?

提问者：对于正在接近的新时代，你们看到的景象是什么呢？

I am Q'uo, and, though the query is most general in its point, we would suggest that the nature of that which you have called the New Age is one that is quite different from the experience which is now enjoyed by the population of this planetary influence. We shall attempt to give only very general descriptions, for this is a large field of inquiry.

我是 Q'uo，虽然这个问题在它的要点上是极其一般性的，我们会建议，你们所称的新时代的特性是一种与这个星球的人群现在正在享受的体验相当不一样的特性。我们将尝试去给予非常一般性的描述，因为这是一个巨大的探寻的领域。

There is the graduation into and use of a physical vehicle which is more densely packed with light than the one which you now utilize in your current experience. This vehicle is that which is associated with the fourth energy center or chakra, that having to do with the heart, so that the primary influence of this body and its experience is that of learning the lessons of love, compassion, mercy, understanding, forgiveness and acceptance so that entities will have a greater opportunity to see the Creator in the creation about them, and to see and express that Creator within the self as well.

会有毕业以及进入并使用一个比你们在你们当前的体验中所使用的物质性载具更为致密地聚集了光的物质性载具。这个载具是与第四能量中心或者脉轮联系在一起，也就是与心有关联的载具，因此，这个身体的以及它的体验的最主要的影响是学习爱、同情心、慈悲、理解、宽恕、接纳的课程，这样实体就将会拥有一种更大的机会去在它们周围的造物中看到造物者，并同样也在自我内在之中看到并表达造物者。

This perception and expression shall take the form of the communication that is more of the, as you call it, telepathic nature where the transmission of concepts is accomplished much as you would transmit the contents of your field of vision in a moment and this picture would include the feelings and responses that you would have to that in your field of vision. There is in such a form of communication no ability or desire to hide those feelings and thoughts which an entity may entertain. Rather, there is the great desire to blend the individual energies and abilities with others so that there is created what might be called a society of memory-complexes or social memory complex that allows each entity within the grouping access to the memories, talents, experiences and abilities of all others within this grouping.

这种知觉和表达将会采用更多的具有，如你们对它的称呼一样，心电感应的特性的沟通交流的方式，在这种方式中，观念的传递是用非常类似于你们在一瞬间传递你们的视觉场域的内容的方式被完成的，这个被传递的图像会包含了你们拥有的对于那个在你的视觉的场域中的事物的感觉和回应。在这样一种沟通交流的形式中不会有去隐藏那些一个实体可能会含有的感觉和想法的能力或者渴望。毋宁说，会有极大的渴望去将个人的能量与能力与其他人混合起来，这样会有可能会被称为一个记忆复合体的社会或者社会记忆复合体的事物被创造出来了，这个社会记忆复合体会允许在团体中的每一个实体读取在这个团体中的所有其他实体的记忆、天赋、体验以及能力。

The grouping of entities itself has chosen the means of further seeking the Creator in that there is the great desire of such groupings to serve others by utilizing the expanded knowledge and abilities that are experienced at this level of being. Further knowledge of and learning of the creation and the Creator is gained primarily by seeking to be of assistance to other entities who may not yet have reached this level of understanding. Thus, there is the waiting for the call from such entities, be they individuals or civilizations, upon planetary influences such as this one.

这个实体的团体本身已经选择了进一步寻求造物者的途径了，在其中这样的团体

会有极大的藉由使用在这个存在的层次上正在被体验到的被拓展过的知识和能力去服务他人的渴望。更进一步的对造物与造物者的知识和对造物者和造物者的学习是主要藉由寻求去帮助其他的可能尚未抵达这种理解的层次的实体而被取得的。因此，会有对于来自于这样的实体的呼唤的等待，无论它们是在诸如这个星球之类的星球上的个体还是文明。

We feel that this is a good general description of that which awaits this planetary population, and would ask if there is a further query, my sister?
我们感觉到这是对于等待着这个星球的人群的事物的一個有效的一般性的描绘，请问是否有一个进一步的问题，我的姐妹？

Questioner: If you talk on the subject of going home, returning home, and explain that, I would appreciate it.
提问者：如果你们在回家、返家的主题上进行发言并对解释那一点，我会感激它。

I am Q'uo, and am aware of your query, my sister. We are aware of the feeling that many entities within this planetary influence experience of being away from home, and may suggest that there are many, many entities upon this planet that have journeyed here from elsewhere, that is, from another planetary influence. In the majority of cases, this journeying has been as a part of a grouping of entities that has sought to complete the cycle of learning that this third-density planet offers, and these entities have sought to complete that cycle upon this planetary influence as it was beginning its third-density cycle at the time of their joining it. This is true for the great majority of entities upon this planet, for you see you are not all of one source or origination as far as progression from a second-density influence into the third density, and this accounts for much of the difficulty in relationships between societies, nationalities, races, religions and so forth upon your planetary influence.

我是 Q'uo，我理解了你的问题，我的姐妹。我们察觉到在这个星球的体验中很多的实体会感到有远离家园的感觉，我们可以建议，在这个行星上有很多的实体是已经从别处旅行来到这里的，也就是说，它们是来自于其他的星球的。在绝大多数的情况下，这种旅行已经是一个实体的团体的一部分了，这个实体的团体，在这个星球开始它的第三的周期的时候，在这些实体加入到这个周期的时候，已经寻求去完成这个第三密度的行星所提供的学习的周期了。这对于在这个星球上的绝大多数实体都是真实的，因为你们看，你们并非全都属于一个来源，或者在从一个第二密度的影响发展进入到第三密度的方面属于一个起源，这一点解释了在你们的星球上在社会、国家、种族、宗教信仰以及如此等等之间的关系中的存在的大量的困难。

There is also another grouping of entities that has come from elsewhere, either within this solar system or outside of this particular solar system, that has chosen to return to a third-density planet in order to be of service to the entities upon this planet, even though those who return have progressed beyond this third-density experience. As we spoke to the previous query in suggesting that those who proceed into the next density of light seek to learn

by serving others, there are many of these kinds of entities within this planetary influence at this time who have come from elsewhere to be of service in a certain manner as they join this planetary influence. These entities offer their light and love just as a portion of their very being glows more brightly with the honor of standing closer to the light of the one Creator. This service is offered, as we said, as a general kind of lightening of the vibrations of this planetary influence.

同样还有另一种来自于其他地方的实体的团体，要么是在这个太阳系之中，要么是在这个特定的恒星星系之外，这种团体已经选择返回到一个第三密度的行星以便于去服务于在这个行星上的实体，即使那些已经返回的实体已经发展超越了第三个密度的体验。当我们在谈到之前的问题的时候，我们建议过，那些继续前进进入到下一个光的密度的实体会寻求去藉由服务他人来学习，在此刻在这个星球上有很多这些类型的实体，它们是从别的地方来到这里以用一定的方式在它们加入到这个星球的时候进行服务。这些实体提供仅仅是作为他们的核心存在的一部分的光和爱，凭借着更加靠近太一造物者的光的荣耀，这些实体更为明亮地发光。这种服务是作为，如我们说过的一样，一种对于这个星球的振动的一般类型的照亮而被提供的。

Each such entity also has a specific talent or service to offer that is accomplished in a unique way for each entity, whether this be by teaching, by healing, by communication, or by any of a number of means of being service-to-other entities. These entities also pass through that which you call the "forgetting process," so that as they enter this planetary influence they are completely the citizens, shall we say, of this third-density planet, and do not retain those abilities that would seem to this planet's population as being that of a paranormal nature in general, so that there is an equality of status, and no entity's service would be accepted without question simply because it came from one with abilities that were obviously in excess of what is the norm on this third-density planet.

每一个这样的实体同样也拥有一种特定的才能或者服务要提供，这种服务是用一种对于每一个实体独一无二的方式被完成的，无论这种方式是通过教导、通过疗愈、通过沟通交流，或者通过很多种服务其他实体的方式中的任何一种方式。这些实体同样也经历了你们所称的“遗忘的过程”，因此，当它们进入到这个星球的时候，它们完全就是这个第三密度的行星的，容我说，公民了，它们不会保留那些对于这个星球的人群会看似具有一种一般而言的超自然的特性的能力，因此，会有一种姿势上的均衡，没有任何实体的服务会在没有去单纯地质疑的情况下被接纳，因为它是来自于一个其能力明显地超出了在这个第三密度的星球上是通常性的能力的星球。

These entities, however, have within them the distant and dimly lit memory of their origin as being from elsewhere, and in many cases this feeling is in the form of what you may call a kind of homesickness or alienation from the planetary influences and vibrations that are of a more disharmonious nature within this third-density influence. However, each entity in the heart of its being is aware that, though there is a home that may be located elsewhere, that the true home of all seekers of light and servants of the one Creator is

within that service and within that light that comes from only one source, the one Creator, and each may take solace in knowing that the Creator resides within each entity and shines the light of love and service to all equally.

然而, 这些实体在它们内在之中拥有遥远而被暗淡地照亮了的对它们作为来自于其他地方的存有的起源的记忆, 在很多情况中, 这种感觉是处于一种思乡或者与这个星球的影响与振动疏远的形式之中, 这个星球的振动在这个第三密度的影响范围内是具有一种更为不协调的特性的。然而, 每一个实体在它的存在的核心之中都察觉到, 虽然有一个可能是位于别处的家, 所有光的服务者和太一造物者的仆人的真正的家都是在那种服务内在之中, 是在那仅仅来自于一个源头, 即太一造物者的光之中的, 每一个人都可以通过知晓造物者居住在每一个实体内在之中并均等地将爱和服务的光照耀到所有人身上而得到安慰。

Is there another query, my sister?

我的姐妹, 有另一个问题吗?

Questioner: So, you were just saying that, basically, home is within us, is that right?

提问者: 因此, 你们是在说, 在根本上, 家就在我们内在之中, 那是正确的吗?

I am Q'uo, and am aware of your query, my sister, and this is correct, that the home is truly, as your peoples say, located where the heart is able to love.

我是 Q'uo, 我理解了你的问题, 我的姐妹, 这是正确的, 如你们的人们所说的一样, 那个家是真正位于心能够去爱的地方的。

Is there another query?

有另一个问题吗?

Questioner: When I was referring to home I was referring to returning to the First Cause ... passing through Christ consciousness and returning to the First Cause.

提问者: 当我提及家的时候, 我正在提及返回到第一因 (First Cause)通过基督意识并返回到第一因。

I am Q'uo, and am aware of your query, my sister. This journey, that of returning to the First Cause, is more closely aligned to the latter portion of our response where each entity becomes aware that there is a Source from which each comes and towards which each moves after the great cycle of learning and experience has been achieved. For each portion of the Creator that becomes an individualized portion of consciousness moves out from this Source with the desire to seek and to serve the one Creator, for it is felt within the tiniest portion of each entity's being that it is the great desire of the Creator to know Itself, and that each entity is a means by which this Creator shall know Itself.

我是 Q'uo, 我理解了你的问题, 我的姐妹。这个返回到第一因的旅程, 是与我们的回应的后面的部分更为密切一致的, 在其中每一个实体都开始察觉到有一个源头, 每一个人所源自于的这个源头, 每一个人在学习和体验的伟大的周期已经

被实现之后都会朝向这个源头移动。因为造物者的每一个成为了意识的一个个体化的部分都会带着去寻求和服务太一造物者的渴望而从这个源头向外移动，因为在每一个实体的存有最为微小的部分内在之中都感觉到，这就是造物者知晓祂自己的伟大的渴望，每一个实体都是这个造物者将会藉由其知晓祂自己的一个途径。

As each entity moves through the various densities or dimensions of light, learning each lesson that is possible there, much experience of a various nature in intensity and in type, all having to do with the qualities of love and light, are gained. And as these experiences are gathered, the individualized portion of consciousness that is each entity then takes on these qualities and widens the perspective or the "eye-shot," the point of view, shall we say, so that each entity, then, is able to see more of the other entities and experiences about it as the Creator knowing Itself.

随着每一个实体穿越各种各样的光的密度或者维度，并同时学习有可能在那里的每一个课程，大量在强度上和类型上具有一种多样性的特性的体验就会被取得了，所有这些体验都是与爱和光的特性有关的。随着这些体验被取得，每一个实体之所是的意识的个体化的部分接下来就会呈现出这些特性并拓宽远景、或者“视野”，或者，容我们说，视角，这样每一个实体，接下来就能够将在它周围的更多的其他的实体和体验视为造物者在知晓祂自己了。

As the final lessons are learned in the last of the densities of light, the entities begin to take upon themselves that which you may call a spiritual mass so that there is the great desire to move into complete union once again with the one Creator, and this union is achieved so that each entity brings each experience with it as an offering or glorification to the one Creator. Each such offering, then, taken cumulatively, becomes the seeding of another great octave of experience and cycle of beingness, as the one Creator once again sends out portions of Itself to gain in experience, to learn that which can only be learned by the giving of free will choice to those portions of Itself that venture out as pilgrims into what is to each the great unknown and mystery of being.

随着最后的课程在光的密度的最后一个密度被学会，实体开始让它们自己具有你们可以称之为一种灵性质量的事物，这样就会有巨大的渴望去进入到再一次与太一造物者的完全的结合之中了，这种结合被取得了，这样每一个实体就将他拥有的每一个体验作为一种奉献或者赞美带给太一造物者了。每一个这样的奉献，接下来，被累积在一起，就会成为另一个伟大的体验的八度音程和存在性的周期的种子了，当太一造物者再一次送出祂自己的部分去收集体验、去学习仅仅能够藉由将自由意志的选择给予祂自己的那些部分而被学习的事物时，祂自己的那些部分就会作为朝圣者冒险进入到对于每一个实体都是伟大的未知和存在的神秘的事物之中了。

Is there another query, my sister?

我的姐妹，有另一个问题吗？

Questioner: No.

提问者：没有。

I am Q'uo. Is there another query at this time?

我是 Q'uo。在此刻有另一个问题吗？

Questioner: I'd like to ask a question. I'm trying to focus back down into what you were saying and trying to apply it to Rodney King and the events in L.A. and around the country. If I'm applying this correctly, please tell me, and if I'm not, just briefly tell how I'm not. The victim, Rodney King, and the victims—all the shopkeepers, the people whose places were burned—the people who, at some level, were accepting acting as a safety vent for energies that otherwise would have been worse, resulting in, say, a revolution within the entire nation ... The ones who were doing the negative—the shooting and the beating and the burning and the looting—where those who had the impulse to do that but, also, at some level, who were accepting the karmic results of that, perhaps as part of the same equation ...

提问者：我想要问一个问题。我正在尝试去反向聚焦于你们正在说的内容，并尝试去将它应用于在罗德尼金的案件以及洛杉矶和全国各地的事件上。如果我正在正确地应用它的话，请告诉我，如果我没有，就简要地告诉我我是如何没有正确地应用它的。受害者，罗德尼金以及是许多的受害人——所有的商店老板，那些其住所被烧毁的人——这些人在某种程度上，都是正在接受如同一个能量的安全阀门一样地行动，否则就会有更差的情况，并同时导致，假设，在全国范围内的一场革命……那些正在做负面性的事情的人——射击、殴打、焚烧以及抢劫——在其中那些本来就有冲动去那样做的人，而它们同样也是，在某个层次上，正在接受那种行为的业力的结果的人，也是作为相同的等式的一部分……

I'm really fuzzy on this. And all of the people around the planet—and I know that they are all around the planet—who are praying for peace and for justice and to save the Earth, these energies were aiding in keeping the venting points open so that the energy, the heat, could be vented safely and not trouble the entire nation or the entire planet, in this case, the entire nation. Is that a fair application of what you were saying to current events? That's why the suffering—it's kind of like a safety vent?

我在这一点上真的是含糊不清的。在这个星球上的所有人——我知道他们都是在这个星球上的——那些为和平、为正义，以及为了拯救地球而祈祷的人，这些能量正在帮助让那个阀门的位置保持开放，这样能量，热量，就能够安全地被排出，而不会给整个国家或者整个星球，在这个案例中，是整个国家，带来麻烦。那是对于你们刚刚说的内容在对于当前的事件上的一个合理的应用吗？那就是为什么受苦的原因——它是类似于一种安全阀门。

I am Q'uo, and am aware of your query, my sister. We find that there is indeed some confusion in the interpretation in that which we have spoken, and would attempt to speak briefly to alleviate the confusion. The experiences of sorrow and suffering of whatever nature by any individual or groupings of individuals upon your planet is the result of those learnings and services that have gone before and which have been improperly integrated or

incompletely assimilated within the individual or grouping.

我是 Q'uo, 我理解了你的问题, 我的姐妹。我们发现确实因为我们已经说过的内容而在解释的方面有某种混淆, 我们会尝试去简要地说明以减轻这种混淆。被在你们的星球上的任何的个体或者个体的团体所遭受到的无论什么忧伤与受苦的体验, 都是那些在已经进行了的学习和服务, 以及那些已经是被不适当地整合到个体或者团体内在之中或者不完全地被其消化吸收的事物的结果。

All experience within your third-density illusion has the purpose of teaching some facet of love and acceptance. As entities move through various experiences there are those challenges or testings that further teach those areas that have previously been lacking in their balance or refinement. The more difficult the challenge or test, the greater the possibility for learning love and acceptance. The traumatic conditions, such as that of your warfare, offer great immediate opportunity for entities to see the possibilities of love and service to others, such as when a soldier would jump upon that which you call the grenade to save the life of a friend. This is the greatest service.

在你们的第三密度的幻象中的所有体验都有叫到爱和接纳的某个面向的目的。随着实体经历各种各样的体验, 会有那些挑战或者考验, 它们会进一步教导那些在之前在它们的平衡或者精炼中有欠缺的区域。挑战或者考验更加困难, 学习爱和接纳的可能性就会越大。诸如你们的战争的创伤之类的创伤性的情况, 会为实体提供巨大的即刻的机会去看到爱和服务他人的可能性, 诸如当一个暂时跳到你们所称的手榴弹上去拯救生命或者一个朋友的时候。这就是最大的服务了。

There is a variety of response available at all times to each entity in any experience. Each experience shall offer the opportunity for the entity to demonstrate his or her level of understanding, and this shall be demonstrated by the spontaneous response to each situation. Thus, the difficulties that may be experienced within your illusion are as the catalyst for a process of learning that occurs, in the larger sense, to the metaphysical or spiritual entity that each of you is. The experiences in your daily round of activities are those physical or mundane means by which metaphysical lessons are distilled.

在任何的体验中在所有的时刻都会有多种多样的回应是可以为每一个实体所取得的。每一个体验都将为实体提供机会去表明他或者她的理解的层次, 这将会藉由对每一个情况的自发性的回应而被表明。因此, 在你们的幻象中可能被体验到的困难是作为供一个发生在你们每个人之所是的, 在更大的意义上的, 形而上学的或者灵性上的实体身上的学习的过程使用的催化剂的。在你们的日常活动中的体验是那些藉由其形而上学的课程被精炼的物质性或者世俗性的途径。

The venting process, of which we spoke previously, is the process by which the Earth itself as an entity has absorbed the heated vibrations of disharmony and difficulty over many, many generations of many, many civilizations. This absorbing of disharmonious vibrations has created a difficulty for the planetary entity in its transition from third to fourth density, as those populations that have inhabited it for many, many millennia have had their own difficulties in reaching harmonious resolutions to differences between entities, races, religions, nations and so forth. Those difficulties are of an

extreme nature at this time and require the periodic venting of this heat energy so that the planet may remain intact, shall we say, as an entity as it passes into that experience that you have called the fourth density of light, the transition into a new age.

你们之前谈及的排放的过程，是地球自身作为一个实体已经藉由其在许许多多的文明的许许多多的世代中吸收了被加热过的不协调和困难的振动的过程。这种对不协调的振动的吸收已经在星球的实体的从第三密度到第四密度的转换的方面为它创造出了一种困难，因为那些已经居住在其上的实体在许许多多千年的时间中已经在对于在实体、种族、宗教信仰、国家以及如此等等之间的差异取得协调一致的解决方面的方面拥有它们自己的困难了。那些困难在此刻是具有一种极端的特性的，它们要求周期性的对这种热能的排出，这样这个星球就可以，容我说，作为一个实体在其进入到你们称之为光的第四密度的体验中以及在其进入到新时代的转变的过程中保持完好无损了。

Is there another query, my sister?

我的姐妹，有另一个问题吗？

Questioner: So, people don't have the possibility of becoming part of a venting, a safety valve, to relieve pressure on the birthing process? Just the planet itself?

提问者：因此，人们并没有成为一种排气孔，一种安全阀门以缓解在出生的过程中的压力的责任？仅仅是星球自身？

I am Q'uo, and am aware of your query, my sister. These processes are interrelated, and as entities are able to find, what you may call, a higher or more harmonious choice to each of the testings or difficulties that face them, each entity then adds to the harmonious vibrations of those who pray for peace and send light and healing thoughts to entities in distress. Each time an entity is able to increase the level of spontaneous, harmonious response to a difficult situation, there is a lightening of the vibrations of this planetary influence that aids the entity that is the planet itself as it also makes its transition into that density of love which now beckons.

我是 Q'uo，我理解了你的问题，我的姐妹。这些过程是相互关联的，当实体能够发现对于他们所面对的考验或者困难的，如你们所称的，一种更高的或者更为协调一致的选择的时候，每一个实体接下来就会增加那些为和平而祈祷并向那些处于悲痛之中的人们送去光与疗愈的想法的人的协调一致的振动了。每一个一个实体能够增加对于一个困难的情况的自发性的、协调一致的回应的层次的时候，就会有对于这个星球的振动的一种照亮，它会在在这个星球同样也进行它进入到那个正在召唤的爱的密度的转换的时候帮助这个行星自身之所是的实体。

Is there another query, my sister?

有另一个问题吗，我的姐妹？

Questioner: Just one last one, because I noted something that you said and I didn't quite understand it. I believe that you said that we as a people had personal karma, societal karma, national karma, racial karma, but didn't have

planetary karma. Is that just because we haven't blown the Earth to a cinder or actually blown it apart? Is that what it would take to have planetary karma?
提问者：只有一个最后的问题，因为我注意到你们说过的某些事情，我并没有特别理解它。我相信你们说，我们作为一个人拥有一种个人性的业力、社会性的业力、国家的业力、种族的业力，但是，并不拥有星球的业力。它仅仅是因为我们并没有将地球炸成灰烬或者真的将它炸开吗？那是要产生出星球的业力的事情吗？

I am Q'uo, and am aware of your query, my sister. All entities that will remain with this planet in its transition are a portion of the planetary population or personality, shall we say, that does indeed gather about it a certain quality or nature as a result of those experiences, those lessons and those services which have been learned and accomplished. This quality of personality may also be seen as a kind of karma, for as all karma is that which moves one in a certain direction, there is also the direction that is determined for the population of this planet by its own choices and experiences that are taken in a cumulative manner, shall we say. Thus, in a more general sense, there is indeed a karma or quality of being that adheres to this planetary influence.

我是 Q'uo，我理解了你的问题，我的姐妹。所有将会在这个行星的转换过程中与它留在一起的实体都是星球的人群或者人格的有一部分，容我们所，这种星球的人格并未在它周围真的收集一定的特性或者属性作为那些已经被学会和完成的体验、课程以及服务的一个结果。这种人格的特性同样也可以被视为一种类型的业力，因为如同所有的业力都是让一个人在一定的方向上移动的事物一样，同样也会有为了这个星球的人群藉由它自己的选择和体验而被决定的方向，这些选择和体验是，容我们说，用一种积累的方式被取得的。因此，在一个更为一般性的意义上，确实有一种附着在这个星球上的业力或者存有的特性。

Is there a further query, my sister?
我的姐妹，有一个进一步的问题吗？

Questioner: No, Q'uo. Thank you.
提问者：没有了，Q'uo。感谢你们。

I am Q'uo, and we thank you once again, my sister. Is there another query at this time?
我是 Q'uo，我们再一次感谢你，我的姐妹。在此刻有另一个问题吗？

(Pause)
(暂停)

I am Q'uo, and we shall take this opportunity to thank each for inviting our presence to your circle of seeking, and we thank each with a glad and joyous heart, for we are greatly honored at your invitation, and especially at the queries that reflect the deepest desires of your heart to know that which is the nature of your journey, your beings, the Creator and the creation. We shall take our leave of this instrument and this group at this time, leaving each, as

always, in the great love and ineffable light of the one infinite Creator. We are known to you as those of Q'uo. Adonai, my friends. Adonai.

我是 Q'uo, 我们将利用这个机会感谢各位邀请我们出席你们的寻求的圈子, 我们带着一颗高兴而愉快的心感谢各位, 因为我们对于你们的邀请, 尤其是对于那些反应了你们的心去知晓你们的旅程和你们的存有的特性的最深的渴望, 是感到极为光荣的。我们将在此刻离开这个器皿和这个团体, 一如既往, 我们在太一无限造物者的爱与无可言喻的光中离开各位。我们是你们知晓的 Q'uo 原则。Adonai, 我的朋友们。Adonai。

May 10, 1992

1992-05-10 道路与选择

Group question: The question this afternoon has to do with the general topic of how do we cooperate with our destiny? How do we use our free will in making choices that when they are made will perhaps change us in very significant ways as we are all seeking, as portions of the Creator, to return to the Creator—each choice becomes a part of our path, a step that may be unlike any other step we've taken, but becomes as integral as any step we have taken? How can we make enlightened choices? How can we cooperate with that which is our highest and brightest path in learning and serving others?

团体问题：今天下午的问题是与我们与我们的命运合作的一般性的主题有关的。我们如何在做出选择的过程中使用我们的自由意志，当做出这些选择将也许会用非常重要方式改变我们时候，因为我们全都在，作为造物者的一部分，寻求返回到造物者——每一个选择都成为了我们的道路的一部分，成为了与我们已经走过的任何其他较不同的一个脚步，但它却是如任何我们已经走过的脚步是一样地完整的？我们如何才能做出开明的选择。我们如何与在学习和服务他人中我们最高和最为明亮的道路合作呢？

(Carla channeling)

(Carla 传讯)

I am Q'uo, and I greet you in the love and in the light of the one infinite Creator, the one Intelligence, the one original Thought which is love creative. We greet you in all that there is, seen and unseen forever.

我是 Q'uo，我们在太一无限造物者，在太一智能、在创造性的爱之所是的那一个原初的想法的爱与光中向你们致意。我们在一切万有中，在可见和不可见的永恒之中向你们致意。

How blessed we feel to be with you, to feel the blending of your meditative vibrations, to experience amidst the complexities of each of your conscious minds the single-minded desire for truth. We thank you, for this is the call which brings us to you and enables us to offer our humble service—that of our opinions. We only ask of each one thing, and that is that our words be taken as opinion and not fact, for there is no authority in outer words, but if our words meet with your feeling of remembrance of truth, then you may trust your own authority. Otherwise, we ask that our words be left behind.

与你们在一起，并感觉到与你们冥想性的振动混合在一起，并在在你们每一个人的表面意识的心智的复杂性中体验对于真理的一心一意的渴望，我们感觉到是怎样地有福呀。我们感谢你们，因为这就是将我们带到你们身边的呼唤，它允许我们提供我们谦卑的服务——即我们的观点。我们仅仅请求每一个人一件事情，那就是我们的言语被作为观点而不是作为事实而采用，因为在外部的言语中是没有权威性的，如果我们的言语与你的回忆起真理的感觉是吻合的，那么你可以相信你自己的权威。不那样的话，我们请求我们的言语被留在后面。

People of passion and courage sit in this circle, each desiring and hoping for the most lucid life of service and the most beautiful and rich life of conscious learning and spiritual evolution. Passion and courage should not be confused, and we shall speak to this.

坐在这个圈子中的人是热情且勇敢的，每一个人都渴望并期待最为明晰的服务的生命和有意识的学习与灵性上的演化的最为美丽且丰盛的生命。热情和勇敢不应该被混淆，我们将谈论这一点。

The experience of moments which have added up to years constantly informs the mentality of a seeming continuity of direction, or a seeming discontinuity. When a possibility of discontinuity becomes attractive and provocative, then the mentality says, "Let us by all means cast ourselves into the new effort with all our hearts." However, passion has one central lack. Although passion seems to come from deep within the heart, the conscious mind untutored by certain practices is not capable of discriminating between the passion of the emotion, the passion of the spirit, the passion of the mind and the passion of persuasive circumstance.

对于那些已经累加到岁月上的时刻的体验会持续不断地告知心智一种在表面上的方向的连续性，或者一种表面的不连续性，当一个不连续性的可能性成为了有吸引力且引起兴趣的事情的时候，接下来心智就会说，“让我们想尽一切办法来将我们自己全心全意地投入到这种新的努力中吧。”然而，热情拥有一个中心的缺陷。虽然热情看起来是来自于心智的深处，尚未藉由一定的实践被教育过的表面意识的心智是无法在情绪的热情、灵性的热情、心智的热情以及富有说服力的环境的热情之间进行分辨的。

Therefore, as any approaches a personal or services oriented cusp of decision, it is well to know that one has the requisite passion to accomplish what shall be and the courage to see it through. But then one may step back and ask the self to pause so that the spirit may go into the inner room and take all adornments off—all things of the world, all the trappings of circumstance, all of the aura of success renown, of reputation and of desire itself. Lay it to one side and become of a quiet mind and a quiet heart, and say, "Here am I, what would you have me do? What is that highest and best that I may achieve and remain a stable person? What would you have me do?"

因此，当任何人接近一个个人性的或者服务导向的决定的尖峰的时候，去知晓一个人拥有所需的热情来完成将会出现的事物并拥有勇气去坚持到底，这是很好的。但是，接下来一个人可以后退一步并让自我暂停一下，这样灵性就可以进入到内部的房间中并将所有的装饰物——所有的属于尘世的事物，所有环境的装饰、所有成功的声誉、名誉以及渴望本身的光环——都脱下来了。将它放在一边并成为安静的头脑和一个安静的心，并说，“我在这里，你想要我做什么呢？什么是我可以取得的最高和最佳的事物，并同时依旧是一个稳定的人呢？你想要我去做什么呢？”

A few moments spent in this tabernacle asking this simple query aids one enormously in fitting into the regalia of life's circumstances, girded within with a promise to do that which has been desired in the highest way. One may

then don the garments of reputation and success and be unswayed and unimpressed by the patter and the tap dancing that all of us are capable of achieving in one way or another.

在这个至圣所中花费一些时间并同时询问这个简单的问题，这会在让一个人适应生命的环境的华丽的服饰，并在内在之中准备一个承诺来进行在最高的道路中已经被渴望了的事物的方面极大地帮助它。一个人接下来可以穿上声誉和成功的服饰并不被那种我们所有人都能够用这样或者那样的一种方式取得的饶舌和踢踏舞所动摇和影响了。

When one faces that choice which seems to be the fork in the road, it is especially worth considering to move into this place of asking and dedication of self both individually and as a group, for you see, the attempt to desire well is that which is done by faith alone. The attempt as a group is also done by faith alone, and entities which converse consciously may not be aware of the power and utility of conversation in the silence of the tabernacle of asking and dedication, for no words are spoken, only "What is your will?" and "I am your servant, send me." Yet, as you sit together physically in the silence of this shared imaging, there is set up betwixt the group lines of communication that will not stop humming when the conscious minds leave that tabernacle of asking, for after the choice is made and destiny is being followed, yet still, there are choices every moment that work towards harmonizing energies or do not. And every shared moment in this holy silence together is productive of deepening and ever clearer channels of communication which are blessed with a more informed viewpoint, that of your higher selves, and aids in information, and that higher self that is you as a group. This may well be respected and time and attention paid to it.

*当一个人面对着看起来似乎是在道路上的分叉路口的选择的时候，同时用个人性的方式和作为一个团体进入到这个询问和奉献的空间中，这是尤其值得考虑的，因为你看，去好好地渴望的尝试是单单藉由信心而被完成的事物。作为一个团体的尝试同样是单单藉由信心而被完成的，有意识地交谈的实体可能不会察觉到在请求和奉献的至圣所的静默中的谈话的力量以及效用，因为没有言语被讲述，仅仅只有“你的意志是什么呢？”“我是你的仆人，派遣我吧。”然而，当你在这种被共享的想象之中在身体上坐在一起的时候，在团体之间会有交流的线路被设置好，当表面意识的心智离开了那个请求的至圣所的时候，这种交流将不会停止哼唱，因为在选择被做出且命运被跟随之后，每一个时刻仍旧会有是否朝向和谐性的能量工作的选择。在这种聚集在一起的神圣的静默中的每一个被分享的时刻，在加深沟通交流的管道并让其变得越来越清楚的方面是富有成效的，这个沟通交流的管道是因为一种更为有学识的视角而被祝福的，**这个管道是属于你们的高我以及你们作为一个团体的高我，它会在信息的方面有帮助。去尊重这个管道，并给予其时间与注意力，这是很好的。***

We are aware that the personal portion of this query is just as important to each and so would turn to the query of service long enough to speak of the personal choices, the coming to them in the most appropriate spiritual manner.

我们察觉到这个问题的个人的部分对于每一个人是一样重要的，因此我们会转向

服务的问题足够长的时间以谈及个人的选择, 以及用最为合适的灵性上的方式抵达这些选择。

In each personal spiritual evolution there is a repetition of information, a pattern to the individual lesson. If the seeker always got the message the first time, there would not be the repetition. However, your incarnational circumstance is a deeply illusory one designed specifically to addle the brain and confuse the mind totally, so it is not remarkable that almost no entity in your density understands the main thrust of incarnational work the first time the lesson is presented.

在每一个人的灵性上的演化中, 会有一种信息的重复, 一种个人性的课程的模式。如果寻求者一直都在第一时间得到信息, 就不会有重复了。然而, 你们的投生的环境是一个深深地虚幻性的环境, 它是尤其旨在让大脑变得混乱并完全混淆心智的, 因此, 在你们的密度中几乎不会有实体会在课程被呈现出来的第一时间就理解投生性的工作的主旨, 这并非非同寻常的。

As an example, we would give the lesson which your culture feels certain entities should learn. Still within your peoples' cultural minds there is an opinion that males learn love by learning to provide physical safety and comfort for those whom they love. Females learn the lesson of love which involves sacrifice of the self to the life path of the provider. We use this specific example not only to express our direction of thought, but to express why one cannot generalize concerning personal lessons.

作为一个范例, 我们会给予你们的文化感觉到一定的实体应该学习的课程。在你们的人群的文化性的心智中仍旧还有一种观点, 男性是藉由学习向那些他们爱的人提供物质性的安全和舒适来学习爱的。女性所学习的爱的课程包含了为提供者的生命的道路牺牲自我。我们使用这个具体的例子不仅仅是表达我们的想法的方向, 同样也是表达为什么一个人无法在关于个人的课程的方面是概括性的。

In your density, lessons all have to do with learning to love in society. The society begins with self. You are your main company. Are you a good friend to yourself? Do you treat yourself well? Do you care deeply about yourself? As you are able to fall in love with your, shall we say, human self, that is the persona or shell of personality through which your spirit expresses itself in this experience, just so will you be able to treat other selves.

在你们的密度中, 课程全都是与在社会中学会去爱有关的。社会是从自我开始的。你就是你主要的伙伴。你是你自己的一个好朋友吗? 你会好好对待你自己吗? 你会深深地关心你自己吗? 当你能够爱上你的, 容我们说, 人类的自我, 那个你的灵性通过其在体验中表达它自己的人物角色或者人格外壳的时候, 你就将能够用恰恰一样方式来对待其他自我了。

When one is in pain, be it physical or spiritual, the instinct is to avoid it. However, compassion and love do not grow from avoidance or neglect, and trouble avoided is the unlearned lesson of love which shall even more surely and more clearly be presented to you again. The more times a certain pattern is avoided, the more marked will be the characteristics of that lesson

presented the next time around. Consequently, it is well, we feel, to take situations where compassion is lacking into the meditation time of the inner room. Not only speaking and conversing with infinite intelligence concerning this situation which you dearly hope and desire to find a way to manifest love in, but also to bring it into the silence, for words unheard have deep, deep effects upon the conscious ability to manifest as you desire. The key is silence. The door that is opened is that door which you desire. You may not recognize the room on the other side of that door at first, but answers to prayers are various, though always to the point.

当一个人处于痛苦之中的时候，无论它是身体上的痛苦还是灵性上的痛苦，本能都是去避免它。然而，同情心和爱不会藉由回避或者否认而成长，被避免的问题是没有被学习的爱的课程，它将会更为确切且更为清晰地再一次被呈现给你。一定的模式被回避的次数越多，下一次被呈现出来的那门课程的特性就将越发显著。因此，我们感觉到，去将那些在其中慈悲是缺少的情境带入内在的房间的冥想的时间中，这是很好的。不仅仅与无限智能在关于这个你真心希望并渴望去找到一种显化爱的方式的情境的方面说话与交谈，同样也将它带入到静默之中，因为没有被听到的言语对于有意识的如你所渴望的一样地显化的能力是拥有深深、深入的影响的。钥匙就是静默。被打开的大门是你渴望的那扇门，但是，对祈祷的回应，虽然一直都是切中要点的，回应却是多种多样的。

Thusly, the personal pain and trouble in relationship—be it with the self, with one other self or with a group self—is that in which the self is ...

因此，在关系中的个人的痛苦和麻烦——无论是与自我的关于，与一个其他自我的关系还是与一个团体自我的关于——在其中自我是.....

We must pause. We are known to you as Q'uo.

我们必须暂停。我们是你们知晓的 Q'uo。

(Pause)

(暂停)

I am again with this instrument. I am Q'uo, and greet you again in love and in light. We wished to allow this instrument to move to a deeper state. It is well.

我再一次与这个器皿在一起了。我是 Q'uo，我在爱与光中再一次向你们致意。我们希望允许这个器皿移动到一个更深的状态。它是很好的。

Whatever the level of self you are dealing with, it is a self to which you wish to connect with love. Therefore, the pain and the trouble are those things which attract the attention and let the self know that here is an opportunity to learn and hopefully to manifest the results of that learning. Much has been learned by an entity, even a young entity, for much is brought into incarnation—biases towards certain choices and away from others. Yet here sits this intractable, irritating seemingly negative outer other self or aspect of self—a stone in the shoe, an aggravation. One wishes to take the walking staff and stomp away and say, "I go around this, I am not here to climb rocks." But each is here to walk a stony path, to experience the loss of much, the various

limitations that occur, the ordeal of the pilgrim on the pilgrimage, and this entity is there not to please, but to be welcomed as an opportunity, no matter how challenging.

无论你正在与其打交道的自我的层次是什么，它是一个你希望与其用爱来建立联系自我。因此，痛苦和麻烦就是那些吸引了注意力并让自我知晓有一个去学习并有希望去显化那个学习的结果的机会的事物。大量的事情已经被一个实体学会了，甚至是一个年轻的实体，因为大量的事物被带入到投生之中了——它们是倾向于一定的选择并背离其他的选择的偏向性。而在这里坐着的是这个难以处理的、令人头疼的在表面上负面性的外在的其他的自我或者自我的面向——一块在鞋子中的石头，一个负担。一个人希望拿起手杖，踢开它并说，“我绕过这个石头，我不是来这里攀登岩石的。”但是每一个人都是来到这里走一条布满岩石的道路的，是来体验失去大量的事物、各种各样的发生的局限性，以及在朝圣之旅上的朝圣者的磨难的，这个实体不是来这里来高兴的，而是来将其作为一个机会来欢迎的，无论它是怎样地挑战性。

As you consider how to make a compassionate response, let the mind dwell on images of compassion; the wise old man in the desert who sits patiently aware that there is no escape from the merciless heat, and therefore composes himself in blissful meditation to await the change of consciousness from the life in the physical body to life in another body; the tears falling upon the body of the wounded as the nurse and medic attempt to save the life, tears of deep love, of frustration and of gratitude when a life is preserved, yet those tears bless those whose lives are not preserved.

当你考虑如何做出一个富有同情心的回应的时候，让心智停留在同情心的图像上，在沙漠中的智慧的老人耐心地坐着，它知道无法逃避这种无情的炎热，因此，他让他自己在狂喜的冥想中安定下来，以等待意识从在物质性身体中的生命改变到另一个身体中的生命，当护士和医生尝试去拯救生命的时候，泪水掉落到身体上，那是深深的爱的泪水，挫折的泪水和当一个生命被保留下来的时候的感激的泪水而那些泪水祝福了那些其生命没有被保留下来的人。

Now gaze at yourself. You are an object of compassion. Does the sun not shine upon you whether you are happy or sad, feeling virtuous or distinctly unvirtuous? Does the breeze not lift the tendrils of your hair from your neck? Do the trees not give you oxygen no matter what your condition? You are objects of love and mercy and infinite compassion because you are part of love—part of a Creator. If you move from your humanity, from your shell of personality, you shall quickly run out of compassion, for you have it in small supply within your ratiocinative mind. But if you can open your heart and sweep aside the pretensions and blockages of self, of relationships, of all those things which would seem so important, and move to yourself as the object of love unlimited, free flowing and infinite, then you are merely that through which compassion moves, and you shine infinitely.

现在，注视你自己。你是一个同情心的对象。无论你是高兴的还是悲伤的，是感觉到有德行的还是明显没有德行，难道太阳不会照耀在你的身上吗？难道微风不会从你的颈上抬起你的发梢吗？难道树木不会给予你氧气吗，无论你的情况是什么？你是爱、慈悲和无限的同情心的对象，因为你是爱的一部分——造物者的

一部分。如果你根据你的人类性、根据你的人格外壳而移动，你将会很快耗尽同情心，因为你在你的推理性的心智中拥有少量的同情心。但是如果你能够开放你的心并将自我的、关系的以及所有那些看起来似乎如此重要的事物的虚饰和阻塞扫到一旁，并作为不受限制的、自由流动且无限的爱为目标移动到你自己身上，接下来你就仅仅是那慈悲通过其而流动的事物了，你无限地闪耀。

Now, this, this is the answer to both queries, for if you shine with that which moves through you, you are doing your utmost to manifest compassion in your personal evolution and learning, and you are also in the mental, emotional and spiritual situation, from which standpoint you are directly adjacent to the inner room of asking. How can you give more than infinite light? How can any choice made in this frame of heart and mind be incorrect? 现在，这个回答，这就是同时对于两个问题的回答了，因为如果你是藉由那流进你的事物闪耀，你就在用尽你最大的力量来在你的个人的演化和学习中显化同情心了，你同样也是处于心智、情绪和灵性的情况中的，从这个观点你是与那个内在的请求的房屋毗邻的。你怎么可能给出比无限的光更多的东西呢？任何在这种心和心智的框架中被做出的选择怎么可能是不正确的呢？

We do not recommend sitting and waiting as one among you said before the meeting. We grasp the point of the working on one's behalf to ask to move forward towards the desire. Yet we ask each to consider the natural compliment to this energy, which is the utter receptiveness of the request to do the will of the one infinite Creator, whatever that may be.

我们并没有如同你们中的一个人在集会之前说的一样建议坐着并等待。我们抓住了为了一个人的利益而工作以请求朝向渴望前进的要点。而我们请每一个人都考虑对这种能量的自然的慰劳，那就是对于去行使造物者的意志的要求的全然的接纳性，无论造物者的意志可能是什么。

As you open your eyes and greet the world again and move into your daily round of activities, the first challenge to your manifesting compassion may be an obstreperous child, a difficult co-worker, or a pile of dishes, none of which seem particularly central or worthy of all of the machinery of dedication of self to the loving way. Yet all services are equal. To love the dirty dishes is worthy, just as to offer instruction for healing to many is worthy. There is no quantity to right action or just service, but only the quality of unrestrained compassion.

当你睁开你的眼睛并再一次向世界致意并进入到你的日常生活的活动中的时候，你显化的同情心的第一个挑战可能是一个任性的孩子，一个困难的同事，或者一堆碟子，它们没有任何一个看起来特别中心性或者值得自我对于充满爱的道路的奉献的全部的方法的。而所有的服务都是同等的。爱脏盘子是有价值的，就如同向很多人提供疗愈的指导是有价值的一样。没有对于正确的行动或者合适的服务的定量，仅仅只有不受束缚的同情心的品质。

We would at this time transfer this contact to the one known as Jim, thanking this instrument and this group and leaving this instrument in love and light. We are of the principle of Q'uo.

我们会在此刻将这个接触转移到叫做 Jim 的实体，并同时在爱与光中感谢这个器皿和这个团体。我们是 Q'uo 原则。

(Jim channeling)
(Jim 传讯)

I am Q'uo, and greet each again in the love and in the light of the one infinite Creator. We would offer ourselves once again at this time to any who may have further queries upon this topic or other topics that are of interest. Is there a query at this time?

我是 Q'uo，在太一无限造物者的爱与光中再一次向各位致意。我们会在此刻再次提供我们自己来回答任何在这个主题或者其他有兴趣的主题上有进一步问题。在此刻有一个问题吗？

Carla: I have an obvious one to start off with. In J's case, before she said the word, there is somebody who simply doesn't like her. I know you can show compassion just by feeling compassion. Is there any way that you can address an already, you know, in place feeling from somebody else—that he just flat doesn't like you, other simply than forgiving him that and loving him anyway? Is that the extent of it?

Carla: 我有一个明显用来开始的问题。在 J 的情况中，在她说话之前，有某个人单纯地不喜欢她。我知道你们能够仅仅藉由感觉到同情来展现同情。有任何的方法你们能够解决一种，你们知道，已经存在的来自于某个其他人的感觉——他就是恰好不喜欢你，除了单纯地宽恕他并无论如何都爱他之外。

Let me ask the question more specifically. Could you write the person a love letter and then drop it down a well and expect it to do any good? Is there anything active you can do on the personal?

让我更为具体地问这个问题。你们能够和一个人写一封有爱的信，接着将它扔到一个井里面并期待它有任何作用吗？有任何主动的事情是你能够在个人的方面去做的吗？

I am Q'uo, and am again with this instrument. We are aware of your query, my sister. The writing of the love letter, as you have put it, can be effective if that letter is written in the heart's true compassion, for, indeed, all are one, and as you search your heart for the foundation of your feelings, you open a pathway to the entity that is the focus of concern, and offer to that entity upon the metaphysical levels the gift of your love, which will, in what you call time, so move both that entity and your own entity in the daily round of activities in a manner that will allow that love which has been found at the center of one's being to move to the more mundane and daily round of activities. There is the need, however, to be certain that the seeds are sown in true and honest compassion, thus, the need to explore one's own heart first.

我是 Q'uo，我再一次与这个器皿在一起了。我们知晓你的问题，我的姐妹。写有爱的信，如你已经提到的一样，如果那封信是在心的真实的同情中被写下的，是能够有成效的，因为，确实，万物是一体的，当你搜寻你的心寻找你的感觉的

基础的时候，你就向那个是你的关注点的焦点的实体开放了一条通道，并向那个实体在形而上学的层面上提供了你的爱的礼物，这里礼物，将在你们所称的时间中，在日常活动中用一种将会允许那种已经在一个人的存有的中心之处被发现的爱移动到更为世俗和日常的活动中的方式同时这样推动那个实体和你自己的实体。然而，会有需要去肯定，种子是被播种在真实和诚实的同情心之中的，因此，会有需要去首先探索一个人自己的心。

Is there another query, my sister?
我的姐妹，有另一个问题吗？

Carla: No, Q'uo, thank you.
Carla: 没有，Q'uo，谢谢你们。

I am Q'uo, and we thank you, my sister. Is there another query?
我是 Q'uo，我们感谢你，我的姐妹。有另一个问题吗？

Questioner: I have a query. I feel that I am on a ... I am at a turning point, not only with my spiritual life, but I feel even in my everyday work I have, I am close to a turning point there also. I very much want to be aware and keep in touch, and perhaps I've come here today for some words of wisdom about this.

提问者：我有一个问题。我感觉到我处于一个.....我正处于一个转折点，不仅仅是我的灵性上的生命，我同样也感觉到甚至是在我拥有的日常的工作中，我在那里同样也在接近一个转折点。我非常想要察觉并保持接触，也许我今天来到这里是关于这一点的一些智慧的言语的。

I am Q'uo, and we feel the concern and the dedication for your journey that you have expressed, and would comment by suggesting that when it is felt within one's being that there is the opportunity to progress upon the path and to become a new being in seeking and in service, that one be especially vigilant for the opportunities to serve and to see the Creator about one in those areas in which one may not commonly look or expect to see the Creator. This is to say, that in all transformations—or as they are often called amongst your peoples, in all initiations—there is the testing, the opportunity to express the quality of love and acceptance that are yours to express. These opportunities oftentimes present themselves in situations which are commonly viewed as difficult, confusing and disharmonious.

我是 Q'uo，我们感觉到你已经表达了你的对你的旅程的担忧和奉献，我们会藉由这样建议来进行评论，当在一个人的存有中感觉到存在有在道路上前进并在寻求中和在服务中成为一个新的存有的机会的时候，它就会对于在它周围的那些在其中一个人可能通常不会观察或者期待去看到造物者的区域中对于去进行服务的机会以及看到造物者的机会变得尤其警觉。这就是说，在所有的转变中——或者如在你们的人群中经常对它们的称呼一样，在所有的启蒙中——会有考验，会有去表达你要去表达的爱与接纳的特性的机会。这些机会时常会在那些通常被视为是困难的、令人混淆的、不和的情况中呈现它们自己。

In such situations, it is easiest to respond in a manner which is, shall we say, of the world, in that there is the expression of hostility for hostility, anger for anger. When you become aware of any situation which is not as you would have it be, look carefully for the place that your love may be put so that that which is the highest and best of your offering may be that which you give freely. Look at those who seem separate from you, and see not only the Creator there, but see yourself there as well, and feel the compassion for that entity that you would feel for any honest and sincere seeker of truth that has for the moment closed its eyes to the heart of love.

在这样的情况中，用一种，容我说，世俗的方式去做出反应，这是最容易的事情，因为会有对敌意的有敌意的表达，对愤怒的充满愤怒的表达。当你开始察觉任何的你本来以为它不是那样子的情况的时候，只需寻找你的爱可以被安放的位置，这样，你的给予的最高和最佳的部分就可以是你自由给予的事物了。观察那些看起来似乎与你分开的人，不仅仅在那里看到造物者，同样也在那里看到你自己，并对那个你会感觉到的实体感觉到同情心，因为任何真理的诚实而真诚的寻求者都会有一段时间是向着爱的核心闭上了它的眼睛的。

In such a way, may you aid your own transformation, for as you are able to see yourself and to see yourself as the Creator in all that surrounds you, thus you aid the shedding of the old ways which were an useful step upon your journey, and thus do you aid yourself in taking a new step and in donning new garments of light.

用这样一种方式，祝福你帮助你自己的转变，因为当你能够看到你自己并将你自己视为是在所有围绕着你的事物中的造物者的时候，你就会由此而帮助将那些旧的方式褪去，这些方式曾经在你的旅程上是一个有用处的脚步，你就因此在踏出一个新的脚步以及穿上新的光的服装的过程中帮助你自己了。

Is there a further query, my sister?
我的姐妹，有一个进一步的问题吗？

Questioner: No, thank you.
提问者：没有了，谢谢你们。

I am Q'uo, and we thank you, my sister. Is there another query?
我是 Q'uo，我们感谢你，我的姐妹。有另一个问题吗？

(Pause)
(暂停)

I am Q'uo, and we thank each for inviting our presence once again to your circle of seeking. It is an honor most great to be so invited, and we cannot thank each enough for this opportunity. We again remind each that our words are but our opinions, and though we offer them freely and joyously, we wish each to take only those words which have meaning and to leave behind those which do not. We are those of Q'uo and at this time shall take our leave of this instrument and this group, leaving each, as always, in the love and in

the light of the one infinite Creator. Adonai, my friends. Adonai.

我是 Q'uo, 我们感谢各位再一次邀请我们出席你们寻求的圈子。如此被邀请是一种极大的荣耀, 我们为这个机会怎么感谢各位都是不够的。我们再一次提醒各位, 我们的言语仅仅是我们的观点, 虽然我们是自由地且愉快地提供它们的, 我们希望每一个人仅仅采用那些有意义的言语并将那些没有意义的都留在后面。我们是 Q'uo, 我们会在此刻离开这个器皿和这个团体, 我们一如既往在太一无限造物者的爱与光中离开各位。Adonai, 我的朋友们。Adonai。

May 17, 1992

1992-05-17 表面意识与潜意识

Group question: The question this afternoon has to do with coordination between the feminine portion of our minds, the subconscious, and the male portion of our minds, the conscious mind. How this interaction can produce a symbiotic relationship and create a wholeness of experience, a wholeness of being, so that we are inspired to move in the direction that is most appropriate by the subconscious, and inspired to accomplish the work that is before us. How can we gain a clearer, more stable access to that subconscious, feminine portion of our minds; how can we learn to appreciate this process? What exactly occurs in this process when the inspiration is given from the subconscious to the conscious, where does it come from, how is the subconscious aligned with our overall pattern of learning and serving that allows this process to occur? How can we, as we appreciate our own subconscious mind and ability to transform ourselves, how can we become examples or teachers or facilitators to others who may come to us seeking this kind of assistance?

团体问题：今天下午的问题是与我们的心智中的女性的部分、潜意识，与我们心智的男性的部分，表面意识之间的合作有关的。这种相互作用如何才能产生出一种共生的关系并创造出一种体验的整体性，一种存在的整体性，这样我们就会被潜意识所鼓舞在最合适的方向上前进，并被鼓舞去完成在我们面前的工作了。我们如何才能取得一种更为清晰、更为稳定的进入到那个潜意识，我们的心智的女性的部分的捷径呢，我们如何才能学会去欣赏这个过程呢？在这个过程中，当启发被从潜意识被给予到表面意识的时候，到底发生了什么事情呢，它是从何处而来的呢，潜意识是如何与允许这个过程发生的我们的学习与服务的整体的模式密切合作的呢？我们如何才能，当我们欣赏我们的潜意识的心智以及去转变我们自己的能力的时候，我们如何才能成为其他的那些可能来到我们面前来寻求这种类型的帮助的人们的范例、老师或者促进者呢？

(Carla channeling)

(Carla 传讯)

I am Q'uo. Greetings in the love and in the light of the one infinite Creator. How blessed it is to be with you at this circle of seeking. We offer each of you blessing and thanks, for by calling us to respond to your query you offer us employment in the service of the one infinite Creator. This is our dearest desire and our chosen mode of learning, for as we teach, we learn, as we serve, we are given service by your beautiful hopes, ideals and single-hearted desires. You cannot imagine how manyfold are the blessings we receive, the learning we receive as we do what is called teaching. We share opinion, not truth, and would not do any the disservice of asking for the status of authority. Please discriminate among our opinions, choosing those thoughts which seem useful and discarding the remainder. This we would appreciate.

我是 Q'uo。在太一无限造物者的爱与光中致意。在这个寻求的圈子中与你们在一起，这是怎样地有福呀。我们向你们每一位提供祝福与感谢，因为藉由呼唤我

们来回应你们的问题，你们为我们提供了服务于太一无限造物者的工作。这是我们最深的渴望和我们选择的学习的模式，因为当我们教导的时候，我们学习，当我们服务的时候，我们被你们美丽的希望、理想和一心一意的渴望给予了服务。你们无法想象我们收到的福分是怎样多种多样的，以及当我们进行被称之为教导的事物的时候，我们收到的学习是怎样多种多样的。我们分享的是观点，而不是真理，我们不愿意通过要求权威的地位而产生任何的伤害。请在我们的观点中进行分辨，并同时选择那些看起来有用的想法，将剩下的都抛弃掉。

As we look for an entry into the wide question asked this day we find that we first would wish to examine the terms male and female as sexual terms, for these terms create a kind of stumbling block to grasping more thoroughly the actual goal of the seeking for the wisdom within. Each, as you sit in this circle, is biologically male or female. The self-consciousness concerning this is at a minimum, yet there is within each some distortion concerning the relative excellence of the body which carries sexuality, and the mind, emotions and spirit which are given masculine and feminine characteristics, seemingly somewhat separated from the consideration of biological sexuality. To lift the stigma of physicality from sexuality would be a well-conceived effort. The sexuality of the physical vehicle expresses very well, very beautifully, and sacramentally the dynamics which are seen in the mental, emotional and spiritual journey. Yet, because of the vulgar use of bodies by their owners and by those who would possess bodies, the body is seen as beautiful in its sexuality or innocent of sin, if you would use such a word, yet this sexuality has much to study in its possibilities in this incarnational pattern.

当我们搜寻一个进入到今天被询问的这个广阔的问题的入口的时候，我们发现我们首先希望去检查作为性方面的术语的男性和女性的术语，因为这些术语对于更为透彻地掌握寻求内在的智慧的实际的目标创造出了一种类型的绊脚石。每一个人，当你们坐在这个圈子中的时候，都是生物上的男性或者女性。在涉及到这一点的方面，自我意识是处于最小值的，而在每一个人内在之中都会有关于那个承载了性的身体，以及被赋予了雄性和雌性的特性的心智、情绪以及灵性的相对的优越性的某种扭曲，这种扭曲在表面上是与对生物上的性的考虑多少有些分离的。让性摆脱肉体性的烙印，这会是一个计划周密的努力。物质性载具的性是非常有效、非常美丽且用圣餐的方式表达了在心智、情绪和灵性的旅程中被观察到的动力性的。而因为身体被它们的拥有者和那些占有身体的实体们的庸俗的使用，身体在其性的方面是被视为美丽的或者是清白无罪的，如果你们愿意使用这样一个词语的话，而这种性在其在这个投生性的模式中的可能性的方面是有大量要去研究的事物的。

To many cultures, the eroticism of hidden genitalia and physical forms in general is considered a positive beauty, a pure truth, and were each biological male and female to value the body sacramentally it would become clear that human physical sexuality is an information resource which like any other speaks of the love and the light of the one infinite Creator. Therefore, as one turns to face the mystery of the deep mind there is a close resource, that being the seeker's own sexuality. As each seeker moves along the highway of the Father's mystery seeking love and truth it is well to encourage the self to

love and accept the self, beginning with the physical body, its sexuality, its every curve, dimple and seeming marred place or imperfect place. Loving the self within the skin is far more readily attempted when one has loved and accepted the skin, the shell of physicality which carries about the consciousness which you truly are and which manifests within this illusion your field of consciousness, desires, questions and often cryptic answers.

对于很多的文化, 被隐藏起来的外生殖器与身体的形体的情色一般是被视为一种正面性的美丽, 一种纯粹的真理, 如果每一个生物性的男性和女性都用圣餐的方式来重视身体, 人类的身体的性就是一个类似于其他的任何谈及了太一无限造物者的爱与光的信息源的事物, 这就会变得清楚了。因此, 当一个人转向深入心智的神秘的时候, 会有一个亲密的资源, 那就是那个寻求者自己的性。当每一个寻求者沿着天父的神秘的大道移动并同时寻求爱与真理的时候, 去鼓励自我去爱与接纳自己, 从物质性身体、它的性、它的每一个曲线、酒窝以及表面上被损坏的或者不完美的部位开始, 这是很好的。当一个人已经热爱并接受了肉身的皮肤与外壳, 去爱那个在皮肤中的自我, 是远远更为容易被尝试的, 肉身承载着你真正之所是的意识, 这个意识在这个幻象中显化了你的意识的场域、渴望、问题以及经常是隐藏的答案。

To this end, let us pause and let each feel the heavy, familiar physical vehicle. This is that which has given itself that you may think and feel and express your free will and your choices in this life experience. Feel the breathing, the limbs resting, the muscles as they are supported. You may perhaps feel as if you are driving a car all of a sudden. This is a feeling we would like for you to experience. You are not your body, but your body is a second-density form. Every cell of this body vibrates with the love and the light of the infinite One. Take this moment to thank this beautiful animal form for the sacrifice of its instinctually lived life. That life you have tipped upon the ear, and that life is not possible. This body of yours is living your life and dying your death.

为此, 让我们暂停一下并让每一个人感觉这个沉重的、熟悉的物质性载具。这个物质性的载具已经奉献出了它自己, 这样你就可以思考、感觉并表达你的自由意志以及你在这个生命体验中的选择了。感觉呼吸, 感觉四肢在休息, 感觉肌肉, 当它们被支持的时候。你也许可以感觉就好像你突然间正在驾驶一辆汽车一样。这是一种我们想要你们体验的感觉。你不是你的身体, 你的身体是一个第二密度的形体。这个身体的每一个细胞都都是与无限太一的爱与光一同振动的。抓住这个时刻来为其用本能性的方式活出的生命的牺牲感谢这个美丽的动物的形体。如果没有那个你已经献祭了的生命, 生命是不可能的。这个你的身体正在活出你的生命并面对你的死亡。

Very well, if we have been able to encourage feelings of acceptance and respect and love for the gallant body, then it is time to move on to the seeking of that within which seems archetypically female. Within each culture the male and female dance a somewhat different courting dance, play somewhat differing roles. It is not well to generalize, and we hope to be accurate, but insofar as one can be general, the male feels that it has chosen a female. The female waits for the choosing. When one applies this to the seeking of the intuitive wisdom of the subconscious one may focus upon the male portion

which chooses to reach for the chosen one, the pearl among all other and less entities, the very most nearly perfect of all possible choices. It is with this lover's delight in the right choice that the conscious mind reaches for the lovely, gentle and very powerful subconscious.

非常好，如果我们已经能够鼓励对这个勇敢的身体的接纳、尊重和爱了，接下来就是去继续移动到对那个在其中看起来似乎是原型的女性的事物的寻求的时候了。在每一个文化中，男性和女性都跳出了一个多少有点不同的求爱的舞蹈，并扮演了多少有差异的角色。去一概而论是不好的，我们希望准确，但是，在一个人能够进行概括的范围内，男性会感觉到，它已经选择了一个女性。女性等待着那种选择。当一个人将种感觉应用在对潜意识的本能的智慧的寻求的时候，它可以聚焦于选择去伸手触及被选择的人，触及在所有其他人当中的珍品，较少的实体，以及所有可能的选择中几乎最完美的选择的男性的部分。就是藉由这种在正确的选择中的恋爱的人的愉快，表面意识的心智伸手触及那个可爱的、温和的、非常强有力的潜意识。

The subconscious is coy, hidden and not always immediately responsive. The first feminine characteristic, therefore, of the conscious mind's learning is patience. There is the reaching, but not the immediate grasping, not the rapid, obvious success, but the long, patient, tender courtship of these qualities within which are lighter, freer and more wise than conscious plodding thought. How difficult it is to be patient, how weary one is of the waiting. At this point the second feminine quality is evoked by need, that is, the faith that patience is deserved and appropriate. Faith is a fruit of the wisdom within the spiritual self of the deep mind, yet it cannot be reached except by faith.

潜意识是害羞的、隐藏的、一直不会即刻回应的。因此，表面意识对的女性的特性的首先的学习就是耐心。会有伸手触及，但却不是即刻抓住，不是迅速的、明显的成功，而是对这些内在之中的特性漫长的、耐心的、温柔的求爱，这些内在之中的特性是比表面意识辛苦从事的思考更为轻松、更为自由、更加有智慧的。去变得有耐心是多么的困难呀，一个人是对于等待是感觉到怎样地厌倦呀。在这个位置上，第二个女性的特性是由需求所唤起的，即有信心，耐心是值得的且适当的。信心是在灵性的自我的心智深处之中的智慧的一个果实，而除了藉由信心之外，心智的深处是无法被触及的。

Thusly, as the male portion of the self—and we are generalizing—as the conscious mind reaches for the unconscious, intuitive heart's wisdom it uses faith, that which it believes it does not yet have, yet the very reaching for this perfect bride of wisdom evokes that principle and faith is found and persistence is able to be sustained. In the journey of the seeker there are times or periods when the spirit within seems to burst into bloom and flowers appear in the conscious mind, the blossoms that are daughters of the patience, the faith, and the waiting. The farmer cannot say how the seed germinates and grows, nor can the seeker say how inspiration has come, yet the farmer knows to collect seeds of the appropriate type when it is planting season, and so the intelligence of the conscious mind chooses its seeds in the fastidiousness of its courtly, loving and patient approach to the fertile subconscious.

因此，当自我的男性的部分——我们正在做概括——当表面意识的心智伸手触及潜意识、直觉性的心的智慧的时候，它使用了信心，这是它相信它尚未拥有的事物，而就是对那个完美的智慧的新娘的伸手唤起了那个原则，信心被发现了，坚持能够是持久的了。在寻求者的旅程中，会有一些时候或者时段，内在之中的灵性看起来似乎会绽放，花朵会在表面意识中显现，那些花朵就是耐心、信心和等待的女儿。农夫无法说，种子是如何发芽和成长的，寻求者同样也无法说，启发是如何出现的，而农夫知道在种植的季节到来的时候去收集适当类型的种子，这样表面意识的心智的智能就会凭借着它对肥沃的潜意识的殷勤的、充满爱的、耐心的接近的过程中的挑剔选择它的种子。

Let us use a sexual image to further focus upon the fertile aspect of the spirit of truth. The desire of the conscious mind for truth, for information about how to love the Creator, how to know the Creator, how to serve the Creator, may be further and further purified as seeking proceeds. The questions do not change but the process of seeking the answers can be more and more refined so that the lover of truth has ever more abilities to penetrate in a gentle yet fruitful way the recesses of the unconscious. The reaching becomes very single-pointed, very courtly and very passionate, and the fruitful wisdom within is made into a living being of new concept. Something is born, something that as a unit may rise through dreams, through daydreams, or for those whose thresholds of consciousness are permeable, simply through the limen of the conscious mind. The desire truly impregnates intuition.

让我们使用一个性的形象来进一步聚焦于真理的灵性的这个肥沃的面向。表面意识的心智对于真理，对于关于如何如爱造物者，如何知晓造物者，如何服务造物者的信息的渴望是可以随着寻求的继续进行而越来越进一步地被提纯的。问题不会改变，但是寻求答案的过程却能够变得越来越精炼，这样真理的热爱者就会不断拥有越来越多的能力去用一种温和而又富有成效的方式刺穿潜意识的幽深之处了。伸手触及变得非常的一心一意，非常的殷勤且非常的多情，内在之中的果实累累的智慧就形成了一种新的观念的活生生的存有了。某个事物被诞生出来了，某个事物作为一个个体可能会通过梦境，通过白日梦而升起了，或者对于那些其意识的门槛是可渗透的人，它单纯地会穿过表面心智的阈限。渴望真的会让直觉怀孕。

There may perhaps be a figure which may explicate this feeling. The guide or teacher has been seen in your spiritual studies often as angelic, wise, without a body or with a light body, but certainly that which comes down from the higher planes to touch the hearts of seekers. See that consciousness within which is the spirit of truth, the unconscious as that which is touched by fire, that which becomes the fire so that as the seeker seeks within itself it is aware that that which it seeks within is a miniature, holographic representation of that highest truth which is the infinite Creator, the intelligent infinity which moving through ethers and ethers, dimensions and dimensions, stays true to its spirit as octaves stay true to their tone so that the subconscious or unconscious is in a fruitfully thought of way the Creator, the Highest Self, and this Creator may create, and you as co-creator may co-create and invent and manifest so that as you seek within, the unconscious organizes itself

according to the gentle, loving courtliness it has received from the conscious mind, and becomes attuned towards wishing to give the outer or conscious portion of itself more information so that the way in which you approach wisdom creates the precise kind of information you shall receive. You are creating your own information because you are the spirit you seek.

也许有一个图像是可以阐明这种感觉的。在你们的灵性的学习中，指导灵或者导师已经经常被视为是天使般的，有智慧的，没有一个身体或者具有一个光体的，但是，它肯定是从更高的层面降临下来以接触寻求者的心。将那个真理的灵性之所是的内在意识，即潜意识视为被火焰接触的事物，它会成为火焰，这样当寻求者在它自己内在之中寻求的时候，它就会察觉到，它在内在之中寻求的事物是无限造物者、智能无限之所是的最高的真理的一个微缩的、全像性的显像，智能无限是通过一个接着一个以太，一个接着一个维度移动的，它忠实于它的灵性，就如同八度音程忠实于它们的音调一样，这样，潜意识或者无意识就用一种富有成效的想法的方式是造物者，是最高的大我了，这个造物者可以创造，发明和显化，这样，当你在内在之中寻求的时候，无意识就会根据它已经从表面意识的心智接收到的温和的、充满爱的求爱而自我组织，并朝向希望给予它自己的外部的或者表面意识的部分更多的信息而被调音了，这样，你通过其接近智慧的道路就会创造出那种精确的类型的你将接收到的信息了。你正在创造你自己的信息，因为你就是你寻求的灵性。

Now, the other portion of this figure is that when information has been reached for lovingly and received with respect and molded to the self's person, or spirit, or character it may then have a strength which is not simply your own but which contains higher octaves of spiritual wisdom, so that as you are able to manifest the blossoms and fruits of the subconscious these retain a quality of infinity and are able to refresh and renew not simply the self but other selves as well, and this without tiring in any way the conscious self.

现在，这个形象的其他的部分是，当信息已经亲切地被触及，带着尊重被就被收到，并被锻造成为自我的人格、或者灵性或者特性的时候，它接下来就可以拥有一种长处，它不仅仅是你自己的长处，它同样也包含了灵性的智慧的更高的八度音程，因此当你能够显化出显意识的花朵与果实了，这些果实会保留一种无限的特性并能够不仅仅让自我，同样也让其他的自我精神振作并恢复生机，这种特性是不会用任何表面意识的自我的方式使人厌倦的。

The more the conscious mind becomes impatient for knowledge, the more knowledge will recede from the spiritual seeker. The instructions are to desire greatly the wisdom of the heart, yet one is not rewarded for translating great desire into eager and impatient great desire. In this kind of desiring we ask each to consider the value of feeling the beauty and purity of this desire, appreciating it in and of itself, seeing its virtue and knowing that no matter how long it may seem that the search goes on before results occur, this desire, this stance, this way of being is in itself a witness to a life lived in the heart, for is it not a value of the heart to wait patiently upon wisdom, knowing that it cannot come at an appointed time but must always surprise the seeker? Dwell peacefully with the desire without taking away the intensity, so peacefully and intently await the impregnation of the heart by your desire.

Seek and ye shall find. These words of your holy book are true. The time factor is not mentioned.

表面意识的心智对于知识越发没有耐心，越多的知识就将会后退远离从灵性的寻求者。指引是去极大地渴望心的智慧，而一个人是不会因为将极大的渴望转译为热切而没有耐心的巨大的渴望而得到回报的。在这种类型的渴望中，我们请求每一个人都去考虑吧感觉到这种渴望的美丽和纯粹的价值，并同时在其内在及其自身欣赏它，看到它的优点并知晓，无论它可能看起来多么漫长，在结果出现之前搜寻都会继续进行，这种渴望，这种姿势，这种存在的方式在其自身之中就是一种对在心中被活出的生命的见证，因为，去耐心地等待智慧，并知晓它是无法在一个指定的时间出现，而必须一直让寻求者吃惊，难道这不就是一种心的价值吗？平静地与渴望呆在一起，而不拿走那种强度，如此平静且专心致志地等待心被你的渴望受孕。寻求，你将会找到。这些你们的神圣著作中的言语是真实的。时间的因素是没有被提及的。

A portion of your query looked into how to aid others concerning the seeking and learning of and from the unconscious portion or deeper portion of the mind. In this regard it is well to reflect upon the entities which have aided the self. Perhaps within there was the need for reassurance, but insofar as the teacher took responsibility for your learning, just so did the teacher vitiate the progress made by creating a false dependency, so when one gives counsel and is able to act as an effective catalyst for deep learning, the overwhelming response of the client or patient is gratitude and the giving of credit away from the self to the catalyst.

你的问题的一个部分涉及到了在关于寻求潜意识的部分或者心智的更深的部分并从其进行学习的方面如何去帮助其他人。在这个方面，去对那些已经帮助了自己的实体进行映射，这是很好的。也许在内在之中会有对于再次保证的需要，但是，在老师为你的学习负责的范围之内，老师就是这样藉由创造出一种虚假的依赖性而危害了被做出的进展了，因此，当一个人给予忠告并能够作为对深入的学习的一个有效的催化剂而行动的时候，**顾客或者病人的压倒性的回应就是感激并不再依赖于自我而去依赖于催化剂了。**

The way in which this dynamic is handled by the teacher is potentially quite helpful and potentially quite disempowering. To empower the student, the client, the patient, one may do one of two things. Firstly, one may smile and say nothing. The lack of feedback will be catalyst for the student to work through the realization that a blank wall cannot be given credit. The other, and perhaps more seemingly humane method of dealing with this situation, is to explain the action of the self with the self when it strikes a catalyst. The catalyst remains unchanged, the work and the reward are both those of the reagent, in this case the mind and portions thereof of the student.

这种动力性被老师所管辖的方式在潜在的方面是非常有帮助，这种方式在潜在的方面是相当令人失去力量的。要为学生、顾客、病人赋能，一个人可以做两件事情中的一件。首先，一个人可以微笑并什么都不说。缺少反馈将会成为那个学生取得这样一种领悟的催化剂，领悟即，一面空白的墙壁是无法被依赖的。另一个方法，也许是与这种情况打交道的在表面上更有人情味的方法，是去在自我碰到一个催化剂的时候，对自我解释自我的行为。催化剂依旧没有被改变，工作和回****

报同时都是那些，在这个情况中，心智和那个学生的部分上的反应物。

In either case, only so much can be affected by any means of communication. Entities which wish to be dependent will simply choose to be dependent. In those situations it is well to know the self well and to protect the self as if from the biting insect. The repellent is thought, a simple thought that catalysts are only that, that responsibility cannot be taken, that much as one would like sometimes to have effects upon others, one's work is always with the self. Dwelling in this realization, giving thanks for it, and praising the infinite One for the harmony and resonance of this aspect of the Creator's universe seats one in this fluid thought, marinates one in the precious well of self-knowledge. The limits are here and here, this is peacefully affirmed and known, and like balm upon the skin which insects will not choose to taste, so do the hungry dependencies of students find themselves unable to fasten upon you.

在任何一个情况中，只有这么多的事物能够被任何的沟通交流的方式所影响了。希望变得依赖性的实体将单纯地选择去成为依赖性的。在那些情况中，去清楚地知晓自我，并保护自我就好像躲避咬人的昆虫一样，这是很好的。驱虫药就是想法，一个简单的想法，那仅仅就是催化剂，那个责任是无法被拿走的，非常像是一个人有时候想要去影响其他人一样，而一个人的工作一直都是与自己进行的。停留在这种领悟中，对它致谢，为造物者的宇宙的这个面向的和谐与共鸣将一个人固定在这种流动的想法中，将一个人浸泡在这种珍贵的自我知晓的井中而赞美无限太一。限制无处不在，这是被平静地肯定与知晓的，它就好像在皮肤上的香膏一样，昆虫将会不会选择去品尝它，学生的饥渴的依赖性会用一样的方式发现它们自己无法紧紧抓住你。

In the world of metaphysics, thoughts are your tools. We began with the sexuality of the third-density physical body because the process of spiritual evolution is sexual without the stigma attached to that word among your peoples. The wisdom of the heart is not touched but absorbed, and it does not move in a linear fashion to inform, it is born and its DNA is coded by the purity, patience and lovingness of your desire.

在形而上学的世界中，想法就是你的工具。我们从第三密度的物质性身体的性开始，因为灵性演化的过程是性方面的过程，它却不带有在你们的人群中在那个词语上附加的烙印。心的智慧不是被触及，而是被吸收的，它不会用一种线性的方式移动以激励，它是被生出来的，它的DNA是藉由你的渴望的纯净、耐心和挚爱而被编码的。

We realize we have barely scratched the surface of this interesting query, yet the instrument requests that we move on. We would leave some portion of this working for queries, however, this instrument is somewhat fatigued, and we would prefer to transfer the contact to the one known as Jim. We thank this instrument and leave it in love and light. We are known to you as the principle Q'uo.

我们意识到，我们几乎没有抓到这个有趣的问题的表面，而这个器皿要求我们继续前进。我们会将这个工作的一些部分留给提问，然而，这个器皿有点疲倦了，我们会更喜欢将接触转移到被知晓为Jim的实体。我们感谢这个器皿并在爱与光

中离开它。我们是你们知晓的 Q'uo 原则。

(Jim channeling)

(Jim 传讯)

I am Q'uo, and greet each again in love and in light through this instrument. At this time we would ask if there might be any other queries to which we may speak. Is there a query at this time?

我是 Q'uo, 通过这个器皿在爱与光中再一次致意。在此刻我们想要请问是否有任何其他问题是我们可以谈论的。在此刻有一个问题吗?

J: I have a query. I am curious as to the nature of restlessness, restlessness and always constantly needing to (inaudible), boredom in things and this (inaudible) different work that I do, I do it for a while and become bored and must move on to something else, and I do that for a while and there never seems to be anything that I am settled in for very long (inaudible) is there something that I can do to become more rested and settled?

J: 我有一个问题, 我对于不安定的特性感到好奇, 坐立不安, 一直持续不断地需要去 (听不见), 对事情感到厌烦, 这 (听不见) 我做的不同的工作, 我进行它一段时间后, 我变得厌烦了, 我必须继续移动到某个其他的事情, 我那个那个事情一段时间后, 看起来似乎从来都没有任何事情是我会固定下来一段很长的时间 (听不见) 有某种我能够做的事情会让我变得更为安静和稳定的吗?

I am Q'uo, and I am aware of your query, my sister. As we look upon the characteristics of any seeker's life pattern we see that there are those which are understood in some degree and not understood in yet other ways. Each entity, as it journeys upon the path of seeking the truth, will find that there is a pattern that develops that will inevitably create the web of information and service opportunities that was desired before the incarnation began. Thus, we are cautious in attempting to give information that would infringe upon this process, in that there would be the loss of opportunity if certain characteristics were altered. However, as we look upon the query which you have offered to us, we may comment by suggesting that within the personality structure that you have adopted for this incarnation there is the need to gather a great deal of information in a variety of fields so that there is a resource available to you upon a very deep level of your own being that will allow you to create a mythology, shall we say, that is various, that is full, and that is of a balanced nature so that you are able to express feeling tones and emotions and desires in a way that is satisfying.

我是 Q'uo, 我理解了你的问题, 我的姐妹。当我们观察任何寻求者的生命模式的特性的时候, 会有一些特性是在某种程度上被理解, 而在其他的方式上却不被理解的。每一个实体, 当他在寻求真理的道路上旅行的时候, 它将会发现有一种发展出来的模式将无可避免地产生出了在投生开始之前被渴望的信息和服务的机会的网络。因此, 我们在尝试去给出会侵犯这个过程的信息的方面会是谨慎小心的, 因为如果一定的特性被改变了, 会有机会的损失。然而, 当我们观察力已经提供给我们的问题的时候, 我们可以藉由这样建议来评论, 在你已经为这次投

生采用的人格的结构之中，会有在各种各样的领域去收集大量的信息的需要，这样在你自己的存有的一个非常深入的层次上就会一种可以为你所利用的资源了，它将允许你创造出一个，容我说，神话，这个神话是多种多样的，是完整的，是具有一种平衡的特性的，这样你就能够用一种令人满意的方式表达音调、情绪和渴望了。

We can suggest that if you feel that this quality that you have described as restiveness is playing a detrimental part in your overall process of growth that you examine your desires to move from one endeavor to another very carefully within the meditative state, and that you picture that which is your current experience as fully as is possible and see this experience from a point of view that looks at relationships of self to others, self to concepts, self to the environment about you, and begin to see this experience as one portion or piece of a larger puzzle. Look at those areas that have been enriched by it, look at the possibilities that depend from it, and then look at that feeling that has grown within yourself that you describe as boredom and follow that feeling as it were a trail, exploring each turn and tangent that is touched as you explore it so that you come to a more complete understanding of its origin, its process, and its consequences.

如果你感觉到这种已经描述为难以驾驭的特性是在你的整体的成长过程中正在扮演一个有害的部分，我们能够建议你非常仔细地在冥想状态中检查你从一种努力移动到另一种努力的渴望，我们建议你尽可能充分地想象力当前的体验并从一个查看在自我与其他人、自我与观念、自我与在你周围的环境之间的人际关系的角度来观察这个体验，并开始将这个体验视为一个更大的拼图的一部分或者一片。检查那些已经因为它而变得丰富的区域，检查依赖于它的可能性，接下来检查在你自己内在之中已经成长起来那种你描述为厌倦的感觉，并如同它是一条小路一样地区跟随那中感觉，探索在你探索它的时候被接触到的每一个转弯与直线区间，这样你就会获得一种对它的起源、它的过程以及它的结果的更为完整的理解了。

Thus, as you accomplish this meditative examination you may inform yourself as to the step that you are taking and become aware of its significance upon a level which is more fully informed than would be possible if you merely moved upon the impulse with a more cursory kind of examination.

因此，当你完成了这种冥想性的检查的时候，你可以在关于你将要采取的步骤的方面告知你自己了，你会开始在这样一个层次上知晓它的重要性了，这个层次是比如果你仅仅带着一种更为好奇的类型的检查来基于这种推动力而行动所有可能被告知的层次更为充分地被告知的层次。

Is there a further query, my sister?
有一个进一步的问题吗，我的姐妹？

J: No, thank you very much.
J: 没有了，非常感谢你。

I am Q'uo, and we thank you, my sister. Is there another query?

我是 Q'uo, 我们感谢你, 我的姐妹。有另一个问题吗?

Carla: Is there a principle here to look at? Is it probable that each time we think we have a fault or that something is inconvenient to us, if we follow it through we see that it's one side of the coin, the other side of which is our greatest opportunity?

Carla: 在这里有一个要检查的原则吗? 每一次我们考虑我们有一个缺点或者某个事情对于我们是不便的时候, 如果我们从头到尾地跟随它, 我们会看到它是硬币的一面, 而它的另一面是我们最伟大的机会, 这是有可能的吗?

I am Q'uo and we are aware of your query, my sister. In general, this is correct. It is easy within your illusion to see feelings and experiences as separate from the overall journey that is being made so that there is the possibility that one portion of value may be discarded as irrelevant when, in fact, it has a close connection to the primary program for the incarnation if more carefully examined. Thus, each portion of the experience presents the opportunity for discovery of the self and of the great Self from which we all come and to which we all return.

我是 Q'uo, 我们理解了你的问题, 我的姐妹。一般而言这是正确的在你们的幻象中, 很容易将这些感觉和体验视为是与整体的旅程是分开的, 这个旅程就是如此以至于会有可能性, 有价值的事物一个部分可能会被作为无关的事物而被抛弃, 而事实上, 如果它被更为仔细地检查的话, 它是与投生的根本性的程序有一种密切的关系的。因此, 体验的每一个部分都会为对自我的探索和对大我(great Self)的探索呈现出机会, 我们全都是来自于那个大我并将返回到那个大我。

Is there a further query, my sister?

我的姐妹, 有一个进一步的问题吗?

Carla: No, thank you very much.

Carla: 没有, 非常感谢你们。

I am Q'uo, and we thank you once again, my sister. Is there another query?

我是 Q'uo, 我们再一次感谢你, 我的姐妹。有另一个问题吗?

R: How does one find lessons for the self in frustrations encountered during the seeking?

R: 一个人如何才能寻求期间遭遇到的挫折中找到给自我的课程呢?

I am Q'uo, and I am aware of your query, my brother. The lessons that are before one, oftentimes as they are becoming apparent, are in large part hidden so that what is necessary is the continued application of attention and effort by the seeker upon that which is the source of frustration, for there is within each frustration a trigger point or place of beginning which is the key to unraveling more of the nature of the experience that is before you. If you can look—and again we suggest the meditative state for this looking—at the experience which provides the frustration and look at that experience

objectively so that it is but experience and see the frustration that comes to you as that which you have created and which is not inherently contained within the experience, then it is more likely that you will see the point at which frustration becomes the experience for you.

我是 Q'uo, 我理解了你的问题, 我的兄弟。在一个人面前的课程时常会随着它们变得明显而大部分是隐藏起来的, 这样, 需要的事情就是去对寻求者已经放置在那个挫折的源头的事物上的注意力和努力的继续的应用了, 因为在每一个挫折之中都会有一个触发点或者开始的位置, 它是阐明在你面前的体验的更多的特性的关键。如果你们能够检查——再一次, 我们建议用冥想的状态进行这种检查——提供了挫折的体验并客观性地检查那个体验, 这样它就仅仅是体验了, 将发生在你身上的挫折视为你已经创造出来的事物而不是固有地被包含在那个体验之中的事物, 接下来, 你就更加有可能将会看到那个挫折成为了你的体验的位置了。

This examination will provide you the means, once again, of following a trail. The trail begins at the point at which frustration is noted. Look at the series of events, the relationships, the entities involved at each of the portions of the experience before you. Look at them not only in their practical and mundane senses of everyday activities but look at them also as symbols of higher principles that are at work within your incarnational pattern. The more carefully you have observed patterns of all kinds within your incarnation the more easily will you be able to connect the relationships of these patterns to the nature of the lessons that are yours to learn and the services that are yours to offer within your incarnation.

这种检查将会为你提供, 再一次, 跟随一条小路的途径。这条小路是在挫折被注意到的位置开始的。检查被包含在在你面前的体验的每个部分中的一系列的事件、关系和实体。不仅仅在它们日常活动的实践性和世俗的意义上检查它们, 同样也将它们作为在你的投生的模式种正在运转的更高的原则的象征物来检查它们。你已经越为仔细地观察了在你的投生之中的所有的类型的模式, 你就将越为容易地能够将这些模式与这些在你的投生中的你要学习的课程和你要提供的服务的特性之间的关系联系起来。

The point of frustration is as a sticking point, shall we say, at which time there is more that is not understood than there is that which is understood. If you can explore what qualities within yourself have brought about the response of frustration in relationship to the experience before you, you will have informed yourself of the basic relationship that can yield more understanding of not only the experience but of yourself as well. If you can, shall we say, cross-reference the various causes of this frustration you may begin to see themes repeating in your pattern of experience, and as these themes repeat you may discover that there is a certain quality within your character or personality that you are developing and that the feeling of frustration is a kind of friction that wears away those lesser qualities, those which are no longer useful to you and which provides you a more polished surface so that you may see yourself more clearly. Thus, frustration can be an indicator that there is an opportunity to expand one's concept of self, of service, and of learning

within any particular experience.

挫折的位置就好像一个，容我说，关键时刻一样，在那个时刻会有比被理解的事物更多的不被理解的事物。如果你能够探索在你自己内在之中什么特性已经产生出了在与你面前的体验的关系方面的挫折的回应的话，你将会让你自己知晓那种基本的关系，它能够不仅仅对于体验，同样也对于你自己产生出更多的理解。如果你能够，容我说，对于这种挫折的各种各样的原因进行交叉参考的话，你就可以开始去看到在你们的体验的模式中重复的主题了，当这些主题重复的时候，你可以发现，在你的性格或者个人中有一定的特性是你正在发展的，你可以发现那种挫折感是一种类型的摩擦力，它会消磨掉那些较小的特性，以及那些对于你不再有用处的事物，这会给予提供一个更为光滑的表面，这样你就可以更为清晰地看到你自己了。因此，挫折可以成为指示物，即有一个机会去拓展一个人对自我的观念，对服务的观念，以及对于在任何的特定的体验中学习的观念。

Is there a further query, my brother?

我的兄弟，有一个进一步的问题吗？

R: No, thank you very much.

R: 没有了，非常感谢你们。

I am Q'uo, and we thank you, my brother. Is there another query at this time?

我是 Q'uo，我们感谢你，我的兄弟。在此刻有另一个问题吗？

(Pause)

(暂停)

I am Q'uo, and as we have exhausted the queries, we would take this opportunity to thank each of those offering queries and each present for inviting us to join your circle of seeking on this afternoon. We are most honored to do so, and feel a great joy of walking with you upon your journeys. We feel a great affinity for seekers such as are gathered here this afternoon, for the desire that is evident to know the nature of your paths and the desire to be of service as you travel them are most inspiring for us to observe, for we know that the paths that each of you travels during an incarnation in this illusion is a path that is filled with mystery, is a path that is filled with difficulty, and is a path that has much confusion, for most of the qualities of the one Creator that we all seek have been covered quite carefully by the nature of your illusion so that those lessons and services that you are able to discern are far, far more valuable than would be lessons and services within an illusion that were less heavy, less dense, and less filled with mystery. Your challenges are great, yet we see that your desire is greater, and we commend each of you for your stout-heartedness, your good will and your cheer upon this difficult journey.

我是 Q'uo，因为我们已经耗尽了问题了，我们会利用这个机会来感谢每一个为提供了问题和每一位在场的人邀请我们在这个下午加入到你们的圈子。我们对于这样做是极为荣耀的，我们对于与你们在你们的旅程上同行感觉到一种极大的喜悦。我们对于诸如那些在今天下午聚集在这里的寻求者之类的寻求者感觉到一种

极大的亲密性，因为那种明显的去知晓你们的道路的特性的渴望，以及在你们行走在那些道路上的时候去进行服务的渴望，我们观察到它们是极其令人鼓舞的，因为我们知道你们每个人在这个幻象中在一次投身期间旅行的道路是一条充满了神秘的道路，是一条充满了困难的道路，是一条拥有大量的混淆的道路，因为我们全都寻求的太一造物者的绝大多数特性是已经被相当仔细地被你们的幻象的特性遮蔽起来了的，因此，那些你们能够分辨出的课程和服务相比在一个较不沉重、较不厚重、较少充满神秘的幻象中会有的课程和服务是要远远、远远更为有价值的。你们的挑战是巨大的，而我们看到你们的渴望更大，我们为你们的勇敢的心、你们的良好意志以及你们在这条困难的旅程上的欢呼而称赞你们每一位。

At this time we shall take our leave of this instrument and this group. We are known to you as those of Q'uo, and we leave each of you, as always, in the love and in the light of the one infinite Creator. Adonai, my friends. Adonai.

在此刻，我们将离开这个器皿和这个团体。我们是你们所知晓的 Q'uo，我们一如既往太一无限造物者的爱与光中离开你们各位。Adonai, 我的朋友们。Adonai.

May 24, 1992

1992-05-24 悲观主义的智慧

Group question: Our questions today have to do with how we tend to look at a new challenge before us with some fear, foreboding, dread, wondering if it's going to work out. No matter what the situation is, there is in many people the tendency to feel that the worse case scenario is staring them in the face and that there's a good chance that it will come about.

团体问题：我们今天的问题是与我们如何倾向于带着某种恐惧、预感、担心以及想知道它是否会顺利解决来查看在我们面前的一个新的挑战有关的。无论情况是什么，在很多人身上都会有那种倾向去感觉到，更坏的情况的剧本就在它们面前，并觉得会有很大的机会它将会发生。

Is there a value to what we might call this fearful or fear-filled approach? To some apprehension? To anxiety? Is there some way that this might be used in a positive fashion by people who are preparing to set out on a new adventure, to undertake a new challenge or opportunity? Or is it better if the person completely relies upon what we might call blind faith and just has the optimistic point of view that everything's going to be all right no matter what it might look like to begin with, and that if we just believe that things are going to be all right that this is the proper attitude with which to meet any challenge? Or is there a dynamic tension between blind faith and anxiety that brings out the best in us? Is there a balance that can be achieved to increase our efficiency in problem-solving and in meeting new challenges?

这种我们可以称之为恐惧性的或者充满恐惧的处理方式有一种优点吗？对于某种不安？对于焦虑？对于那些正在准备启程踏上一条新的冒险，接受一项新的挑战或者机会的人，有某种途径这可能用一种正面性的方式被使用的吗？或者，是否人完全地依赖于我们所称的盲目的信心并仅仅拥有乐观的观点是更好的呢，那种乐观的观点即，每一个事情都将会是没问题的，无论它看起来似乎是用什么开始的，如果我们仅仅相信那一点，事情就将会是顺利的，这是用来面对任何挑战的适当的态度嘛？或者在盲目的信心和焦虑之间有一种动态的张力会在我们中产生出最佳的事物吗？有一种平衡是能够被取得的，以增加我们在解决问题和面对新的挑战的方面的成效吗？

(Carla channeling)

(Carla 传讯)

I am Q'uo. Greetings in the love and in the light of the one infinite Creator. We are grateful this day to be called to your circle and to be able to speak upon the subject of the usefulness of fear and pessimism as regards entities looking at situations and needing to make decisions. As always, we ask each to be aware of the paucity of our wisdom and the fallibility of our statements. We offer the best opinion of which we are capable, but this opinion is flawed by our own distortions, which do in some measure continue. We thank each for allowing us this luxury, else we could not in good conscience speak.

我是 Q'uo。在太一无限造物者的爱与光中致意。我们对于今天被你们的圈子所

呼唤并能够在涉及到查看情况并需要去做决定的实体们恐惧和悲观主义的作用的主题上发言是感激的。一如既往，我们请每一个人都察觉到我们的缺少智慧和我们的陈述的易错性。我们提供我们所能够提供的最佳的观点，但是，这个观点由于我们自己的扭曲是有缺陷的，我们的扭曲在一定程度上会继续下去。我们感谢各位允许我们拥有这种奢侈，否则我们是无法凭借着良心而发言的。

Our statement to you that we are fallible is an example of our use of pessimism. We find there to be occasion to use what seems to be pessimistic thought at times when we are dealing with ourselves or other selves in a way which may cause a difference to be made in the decision-making processes of spiritual evolution. It is not likely that any would consider our words infallible, but, as this instrument would put it, the worst case scenario is that an entity would take our words out of context and literally, and, using them rather than the entity's own discrimination, make a choice which would have an impact upon that entity's spiritual evolution. We hope to have the impact upon your people's spiritual evolution which your people choose to take from us, thinking for themselves. We do not at all wish to ask any to take our words on blind faith. Thus, you may see that we cannot give an easy answer to your question.

我们向你们说明我们是有错误的，这就是一个我们对悲观主义的使用的范例了。我们发现，在那些当我们正在用一种可能在灵性演化的做决定的过程中造成的不同的方式与我们自己或者与其他自我打交道的时候，会有去使用看起来似乎是悲观主义的想法的场合。不大可能任何人都会认为我们的言语是不会犯错的，但是，如这个器皿会说的一样，最差的情况的场景是，一个实体将我们的言语从上下文中取出来，通过在字面上使用它们而不是使用实体自己的分辨力，实体做出一个会对那个实体的灵性上的演化有一种影响的选择。我们希望对你们的人群的灵性演化产生的影响是你们的人群选择从我们这里使用，并同时为它们自己考虑的影响。因此，你们可以看到，我们无法对于你们的问题给予一个简单的回答。

Let us consider the aspect, nearness of decision. Many are the times when one creates mentally a possible future situation. It may not be probable, and, if probable, it may not occur. And if it is most probably to occur, it will be long enough in coming that consideration of a decisive kind is premature. In this case, the use of consideration which could be called pessimistic of many possible scenarios is not recommended, as it is not utile. When there is simply a concern or worry on the horizon, it may be seen as weather—the storm cloud which is over someone else's land, some other farmer's crops, some other person's hapless head. It will not impinge upon you.

让我们考虑这样一个面向，决定的临近性 (nearness)。会有很多的时候，一个人会在心智上创造出有一个可能的未来的情况，它可能不是有可能的，如果是有可能的话，它可能不会发生，如果它极其有可能发生，它将会在在出现的过程中有足够长的时间以至于一种决断的类型的考虑是不成熟的。在这种情况下，对于许多有可能的场景的可以被称之为悲观主义的考虑的使用是不被推荐的。当单纯地有一种担忧或者担心正在露出端倪的时候，它可以被视为天气——正在某个其他人的土地上方，某个其他人的农夫的庄稼上，某个其他人的不幸的脑袋上的雨云。这种担忧将不会侵犯你。

This concern or cloud is real. Far more real in the thought world—or, as some perceive it, the world of spirit—than it is within your continuum. However, only damage can be done by the application of rational intelligence to a situation which has not yet become susceptible to rational thought. In this circumstance, the appropriate frame of mind or attitude would be prayerful and affirmative. That is to say, that any storm cloud of difficulty not directly impinging upon one can, with good results, be placed in the heart, be taken into meditation, and be contemplated with affirmative visualizations concerning its eventual process of outcome. In the example we used, it would be appropriate to know that the cloud brought rain to the farmer and watered his crop well, but that lightning did not strike the farmer while crops were being so fed.

这种担忧或者云是真实的。在想法的世界中——或者，如一些人对它的感觉一样，在灵性的世界中——它是比在你们的连续体中远远更为真实的。然而，伤害仅仅会由于将理性的智能应用于一个尚未对于理性的想法变得敏感的情况而被产生出来。在这种情况下，心智或者态度的适当的框架会是祈祷的和肯定的。也就是说，任何没有直接地冲击一个人的困难的雨云，可以富有成效地被放置在心之中，被带入到冥想中，并藉由在涉及到它最后的结果的过程的方面肯定性的观想被沉思。在我们使用的例子中，去知晓云会给农夫带来雨水，并很好地灌溉庄稼，但是，当庄稼正在被如此喂养的时候，闪电并不会击中那个农夫。

When a worry, anxiety or concern enters the mind, therefore, the first question to put to the self is, "Is this a concern which has come to the proximity wherein I must needs consider and choose a plan of action?" If the answer is "No, this situation is not proximal, but is further from the entrance into imminent illusion than that," then the persistent and gentle effort may well be made to downgrade concern until it becomes that which is the concern of one who prays in faith, holding all things up to the light and asking for light so that the possible situation dwells in thought in light, and the self possibly overly-concerned about this question dwells also in light in the beneficial rays of faith's connection with the spiritual riches of an inexhaustible Source of love.

当一个忧虑、焦虑或者担心进入到头脑的时候，为此要想自我提出来的第一个问题是，“这是一个已经来到了在其中我必须考虑或者选择一个行动的计划的临近处的担忧吗？”如果答案是，“不是的，这个情况不是临近的，而是距离进入到紧迫的幻象的入口要较远的，”接下来，坚持不懈且温和的努力就可以很好地被做出来让那种忧虑降级，一直到它成为了一个在信心中祈祷，并同时将所有的事情都向上高举到光之中并请求光的人的忧虑，这样有可能的情况就会在光中安住于想法之中，有可能对于这个问题过度担忧的自我，就可以在信心与一个无法耗尽的爱的源头的灵性上的丰富性之间的连接的有益的光辉中同样安住于光中了。

There is another category of considerations which we shall mention, for those considerations are important; yet, they have but a slender portion of the percentage of room in an entity's usual considerations. These are general questions which one may have concerning keeping one's word, being a

certain way, dwelling with a certain point of view, and then noticing that one has emotionally or mentally slipped away from this standpoint or point of view. We may use the example from your holy works of the ones who awaited the bridegroom, each supposedly a bride to be. Each had, in this story, a lamp which used oil. Yet, some who hoped to marry did not carry the fuel to light the lamp. Others were prudent and had both light and fuel.

还有另一个我们将会提及的考虑的类别，因为那些考虑是重要的，而它们在一个实体的通常的考虑中之拥有一个微小的百分比的部分。这些考虑是在关于遵守一个人的承诺，保持一定的方式，并停留在一定的视角上，并接着留心，在情绪上或者心智上从那个观点或者视角溜走了的方面，一个人可能已经拥有的一般性的问题。我们可以使用来自于你们的神圣著作的例子，一些人在等待这新郎，假设每一个人都有一个新郎。在这个故事中，每一个人都有一盏用油的油灯。而一些希望出嫁的人并没有带上燃料来点亮油灯。其他人是考虑周全的，他们同时有灯和燃料。

In this case, it is always well to look most pessimistically and firmly upon one's perceived lack of forethought in fuel-carrying. One's principles are the result of choices already made. They are your lamp. They are what you hold up before you as you await marriage with the present moment. However, without the fuel to light this lamp, the bridegroom of the present moment cannot find you in the darkness. Your forethought, your energetic concern in backing up previous ethical and metaphysical choices with the fuel to keep them fresh and lighted, are your way of being prepared for the usually unexpected arrival of a present moment, the bridegroom of which has need of your light, your face, your ethical positivity, your polarity in consciousness.

在这种情况下，极其悲观地且坚定地检查一个人在携带燃料的方面的感觉上的缺乏考虑，这一直都是很好的。一个人的原则是，选择的结果已经被做出了。它们就是你的油灯。它们就是在你等待与当下一刻之间的联姻的时候你举在你面前的油灯。然而，如果没有燃料来点亮这盏油灯，当下一刻的新郎就无法在黑暗中找到你了。你的事先考虑，你在支持之前的伦理上和形而上学的选择的方面对使得它们有生气且明亮的燃料的积极的关注，就是你为当下一刻的经常预料不到的到来做好准备的方式了，这个当下一刻就是需要你的光、你的面孔、你的伦理上的正面性以及你在意识中的极性的新郎了。

One who seeks the truth cannot rest upon the previously found truths or previously made ethical choices of one's pilgrimage, but must continuously be prepared to meet that present circumstance which uses all past choices and demands then a living witness of your own polarity. Your choices without the energy of your will are like lamps without fuel and are not useful. Thusly, in your theoretical, abstract, metaphysical being, be very conscious that the entity who seeks shall be tested and the seeking shall go forward when the test has been passed, the passing of the test being the responsible and reliable remembrance and embracing of past choices which have increased positive polarity.

一个寻求真理的人是无法在之前就找到的真理上或者在之前做出的对一个人的朝圣的伦理上的选择上休息的，它必须持续不断地准备好去面对当前的环境，这

种当前的环境会使用所有过去的选择并接下来要求一种对你自己的极性的生动的见证。你的选择如果没有你的意志的能量，它们就会好像没有燃料的油灯一样，它们是没有用处的。因此，在你的理论上、抽象性且形而上学的存有中，清楚意识到，那个寻求的实体将会被考验，寻求将会在考验被通过的时候继续向前，通过考验是对那些已经增加了正面的极性的过去的选择的负责任与对它们确实的忆起和拥抱。

The third consideration in wondering about the wisdom of pessimism is the largest of the three considerations, for it is the one which needs balancing and which has an impact upon the decision-making process. As in many things, there is the balancing act. Let us divide this third kind of pessimism into two parts: firstly, the situation where a possible difficulty is intuited clearly as being present; the second, a situation which is proximate and has come to what may be called a "turning point."

在关于悲观主义的智慧的方面的第三个考虑是三个考虑中最大的一个，因为它是一个需要平衡且对于做决定的过程拥有一种影响的考虑。如同在许多的事情中一样，会有平衡性的行为。让我们将这个第三类的悲观主义分为两个部分：第一部分，在其中一种有可能的困难是在直觉上清楚地出现了的情况，第二部分，一个即将发生的且已经到了可以被称之为一个转折点的情况。

Firstly, there are those things about which one may have lucid intuition. A well known example within your culture is also found in your holy work, the Bible. It is the situation in which Joseph of the Many-Colored Robe is asked to interpret the dreams of a ruler. The young Joseph does interpret the dreams of the ruler in such a way that the dreams seem to have an internal order and consistency and to point to right action. Therefore, the ruler and Joseph move upon this dream's suggestions concerning an unknown future. Seven bumper crops are first to be harvested and plenty is to rain. Then there are predicted in the dreams a like period of drought and consequent hunger and even starvation. The response to this clear dreaming is the preservation of enough food to buffer successfully a drought, should it indeed occur. This is a right use of what you might call fear or pessimism.

首先，会有那些一个人可能拥有清晰的直觉的事物。在你们的文化中的一个广为人知的例子同样可以在你们的神圣著作，圣经中被找到。在这个情境中，穿着五颜六色的长袍的约瑟夫被要求为一个统治者解释梦境。年轻的约瑟夫并没有用这样一种梦看起来似乎拥有一种内在的次序和一致性，并指出了正确的行为的方式来向统治者解释梦境。因此，统治者和约瑟夫移动到这个梦境在关于一个位置的未来的方面的建议。七个丰收的庄稼首先要被收割了，下了很多的雨。接下来在梦境中预言了一个类似的干旱的时期，以及随着而产生的饥饿甚至饿死。对于这个清晰的梦境的回应是，贮存足够的食物以成功地缓解一次干旱，如果它确实会发生的话。这是对于你们可以称之为恐惧或者悲观的事物的一种正确的使用。

If there is a lucid and clear dream or process resembling clear dreaming wherein a precaution seems wise in the taking, and if this precaution is able to be done without destructive impact upon the integrated life of the self or family or society as a whole, then such a precaution is well made, as long as

the effort is made not to dwell upon such a possibility being inevitable. The example in this instrument's mind closest to its surface is the placing of the matches and the lighting instruments such as candles and lamps in case your electrical power fails. It is not foolish to prepare for this possibility, and shows prudence rather than random fear.

如果有一个清明而清晰的梦境或者类似于清楚的梦境的过程, 在其中一种预防措施看起来似乎在采用的方面是名字的, 如果这种预防措施是能够被进行而不会对自我的完整生命、或者家庭、或者作为一个整体的社会产生出破坏性的影响, 接下来, 这样一种预防措施就是被有效地做出了的, 只要努力不是为了去详细讨论对这样一种可能性是不可避免的而被做出的。在这个器皿的头脑中最接近表面的例子是, 安置好火柴盒诸如蜡烛和油灯之类的照明设备以防停电。为这种可能性做准备不是愚蠢的, 它显示出审慎而不是随意的恐惧。

In the case of being faced with the necessity for making a decision, we hope you may see that much of the concern evinced in this query is irrelevant. When a decision must be made, there is no fault either in blind faith or in worst case scenario spinning. The movement of a personality through third density provides each entity with various lessons concerning loving. What love is, how it may manifest through one, how it may come to one, how it can be discerned, are all questions which the pilgrim of the king's highway must needs ask. In some cases, an entity's lessons are those in which an entity must learn to be less wise and more faithful.

在面对需要做出一个决定的情况中, 我们希望你们可以看到, 在这个问题中被表明的大量的担忧是无关的。当一个决定必须被做出的时候, 无论是在盲目的信心中, 还是在最差的情况的场景的旋转中, 都是没有错误的。人格穿越第三密度的运动为每一个实体提供了各种各样的关于爱的课程。爱是什么, 它如何才能通过一个人显化出来, 它如何才能被识别出来, 这些都是在国王的大道上的朝圣者必须询问的问题。在一些情况中, 一个实体的课程是那些一个实体在其中必须学会去变得较不睿智且更有信心的课程。

Let us give the example told by Jesus in your holy work where a master gives several servants money. One servant buries the money. The others create, through enterprise, interest compounded to the money. When the master receives again the money, those who acted in faith that their judgment in investing for their master was adequate were rewarded with thanks and more duties, more services to perform for the master. The one who buries the coin, the pessimist, has what it has had, that and no more. And then the master takes even that coin away. This seems, in your logical terms, to be a harsh penalty. However, within the parable, the point is being made that one who acts without faith will not progress in polarity. The use of faith as a portion of each decision is a central requirement. The faith may show itself simply as a compassionate way of expressing wisdom, but it is centrally important that this impulse be respected and nurtured in each and every situation.

让我们给出在你们的神圣著作中由耶稣讲述的例子, 其中一个主人给了数个仆人钱。一个仆人将钱埋了起来。其他的人通过做生意, 钱产生了收益。当主人再一次接收到金钱的时候, 那些在信心中行动的人被回报以感谢、更多的责任, 和

更多的要为主人执行的服务, 那种信心即他们在为他们的的主人投资的方面的判断力是足够的。那个将钱币埋起来的人, 悲观主义者, 拥有它已经拥有的事物, 没有更多。接下来, 主人甚至将那份钱币也拿走了。在你们的逻辑的方面, 这看起来似乎是一种严厉的惩罚。然而, 在那个寓言中, 要点是, 一个在没有信心的情况下行动的人将不会在极性上取得进展的。信心可能单纯地将其自身显现为一种充满同情心的表达智慧的方式, 但是这种推动力在每一个情况中都被尊重并被滋养, 这是具有中心性的重要性的。

Upon the other hand, many are the lessons of love wherein an entity moves foolishly and quickly, in blind and unreasoned faith, thereby abandoning tools and resources which have been given within the illusion in which each lives by the infinite Creator. These faculties of reason were not given in order to create excess. These abilities of reasoning and questioning are valuable tools. Thusly, when one must needs make one's personal choice, one first ascertains that the time has come to make the choice. If the time is not yet, the mind should remain out of gear and the concern given to the heart, to the inner room of prayer, and to the affirmative workings of an over-reaching faith in the rightness and goodness of all that there is behind and beyond the visible illusion.

在另一方面, 在许多的爱的课程中, 一个实体会愚蠢而快速地, 通过盲目而没有道理的信心而移动, 并由此抛弃了在幻象中已经被给予的工具和资源, 每一个人就是在这个幻象中藉由无限造物者活的。这些推理的机能不是为了创造出过度而被给予的。这些推理和质疑的能力是有价值的工具。因此, 当一个人必须做出一个个人性的选择的时候, 一个人首先要肯定, 做出那个选择的时间已经到了。如果时间尚未到, 心智将会依旧出问题, **担忧依旧会被给予心、被给予祈祷者的内在的房间, 被给予一种对在可见的幻象之后和之外的一切万有的正确性和善的过度延伸的信心的肯定性的工作。**

The second consideration is that of one's principles, one's spiritual or metaphysical facets of one's gem of spiritual or magical personality. Are these principles upheld with the enthusiasm of one with the fire to light the lamp of builded, metaphysical structure? If such principles are in place and are not being subverted or denied, then this consideration may be closed. If one sees oneself slipping away from a truth which one has responsibly perceived, then efforts must needs be made to restore the firm potential of builded polarity for further evolutionary choices.

第二个考虑是对一个人的原则, 对一个人在它的灵性人格或者魔法人格的宝石的灵性或者形而上学的面向的考虑。这些原则是凭借着一个带着火去点燃被构建好的, 具有形而上学的结构的灯的人的热情而被拥护的吗? 如果这样的原则是就位的且不会被推翻或者被否认的, 接下来这种考虑就可以被关闭了。如果一个人看到它自己从一个它有责任去感觉到的真理上溜走了, 接下来努力就必须被做出以恢复对被构建的极性的稳固的潜能以供进一步的演化的选择。

If a concern still rests within the mind, then there is a decision to be made. We can only suggest to each that when that self which is uniquely you sets out to choose, both the faculty of faith and the faculty of wisdom may usefully be

invoked. If a balance can be achieved quickly, very well. If there is a continuing disquiet, then there are two ways in which one may learn more about one's true desires. Firstly, one may refuse any thought concerning this choice for a limited period. This neglect allows the deep unconscious roots of mind to express deeper wisdom. The other technique is to choose on one diurnal period to spend every free second espousing a positive choice. In the next diurnal period, one must then take every free moment espousing the wisdom of a negative choice. This over-stimulation of the mind's duality—yes, no, yes, no—achieves the same inner quiet within, and, again, a way is made for the wisdom deep within one to rise to the surface either through dreaming, a sudden feeling, or, as is more nearly the general case, a growing awareness which soon amounts to certainty that one particular choice is the appropriate one for the self at this crux.

如果一个担忧仍然留在头脑中，接下来会有一个决定要被做出。我们仅仅能够对每一个人建议，当那个独一无二地就是你的自我开始着手选择的时候，信心的机能和智慧的机能同时都是可以有用处地被祈请的。如果一种平衡能够很快被取得，非常好。如果有一种持续性的不安，接下来就会有一个人通过其更多地了解它的真实的渴望的两种途径。首先，一个人可以在一段有限的时间中拒绝任何涉及到这个选择的想法。这种忽略会允许心智的深入的无意识的根部表达更深的智慧。另一个技巧是选择在一个昼夜的时间中将每一个空闲的时刻花费在支持一个正面的选择上。在下一个昼夜的时期，一个人必须接下来将每一个空闲的时刻用来支持一个反面的选择。这种对心智的二元性的过度刺激——是，否，是——会去的相同的内在的安宁，再一次，一条为在一个人内在之中深处的智慧升起起到表面上的道路就被开辟了，要么是通过梦境，要么通过一种突然的感觉，或者如同更为通畅的情况一样，通过一种逐渐增长的察觉，这种察觉将很快积累成为确定性，即一个特定的选择是在这个关键位置的一个合适的选择。

We do not disparage the intellectual mind. We do not disparage the uses of fear. We do not disparage the uses of faith. We point out to one who wishes to be an ever more radiant person in the citizenry of the universe that both faith and doubt are necessary in the discovery of the true self and the truth of that self by the becoming, birthing being that is the universal citizen known locally as the self.

我们并没有轻视逻辑智力的心智。我们并没有轻视恐惧的作用。我们并没有轻视信心的作用。我们向一个希望在宇宙的公民中成为一个越来越多地发光的人指出，信心和疑虑在对真实的自我以及自我的真理的探索的过程中同时都是必不可少的，这种探索是通过成为、诞生出那个用逻辑的方式被知晓为自我的宇宙性的公民而进行的。

Each of you builds for eternity. Make haste, therefore, slowly, knowing that the safety of corrected error is absolute. Any self may feel, after the fact, that a choice has been wrong. Another choice shall come. The same procedure is available and the self-perceived previous error is that for which one may give thanks. It is the homework problem solved wrongly, explained to some extent by the teacher within or without, granting the self better tools and resources for making the choice again.

你们每一个人都是为了永恒而建造的。*赶紧，并因此慢慢知晓，被纠正的错误的*安全性是绝对的。根据事实，自我可以感觉到一个选择已经是错误的了。另一个选择将会出现。相同的过程是可被利用的，被自我感觉到的之前的错误是一个人可以对其致谢的事物。它是被错误地解答了的家庭作业的问题，它会在某种程度上被内在或者外在的老师所解释，并同时授予自我更好的工具和资源以再一次做出选择。

You gaze upon our perception of the entire point of the third-density experience which you now enjoy. Each present moment brings its burgeoning harvest of possibility. Some moments are over-burdened with the need to choose. Let your faith keep you as unflustered as possible. Let your skills at using reason keep you aware of mundane concerns. But, above all, realize that both are but tools. The decision, the choice, is best made when it is made not only by you, but by such a deep portion of the self that one is one who knows, one who has a quiet mind because there is an inner sureness, "Yes, I have opened the heart to faith, the mind to rational consideration. Decision is not mathematical. Beyond a certain point, I cannot defend my choice. However, I know and feel sure that it is the one I need to make."

你们仔细观察我们对于你们现在所享受的第三密度的体验的完整的要点的观念。每一个当下一刻都带来了它快速发展的可能性的收获物。一些时刻是因为选择的需要而过度负载的。让你的信心使你尽可能保持镇静。让你在使用推理的方面的技巧使你保持对于世俗的关注点的察觉。但是，最重要的是，意识到两者都只不过是工具。当决定、选择不仅仅是由你做出，同样也是由自我的这样一个深入的部分所做出的，以至于一个人是一个知晓的人，是一个因为有一种内在的确定性而拥有了一种安静的头脑的人的时候，这样的决定、选择才是最好地被做出的，这种内在的确定性会说，“是的，我已经向信心开放心了，我已经向着理性的考虑开放心智了。决定不是严密的。超越一定的位置，我无法为我的选择辩护。然而，我知晓并感觉确信，这就是一个我需要做出的选择。”

If this luxury may be yours in times of hard choices, then truly have you done all that one in your life experience can do, for you have used your resources and then opened the self to the greater compassion and wisdom which lies within in that portion of the self which is a portion of the one infinite Creator's love reflected in love, as this instrument would say. You are all entities of love reflecting the Creator to each other. Be aware as often as possible of the nature of the self and other selves. This is one of the greatest resources for spiritual evolution which exists.

在艰难的选择的时刻，如果你可能拥有这种的奢侈的话，接下来你就已经完成了在你的生命体验中所有你能够做的事情了，因为你已经使用了你的资源并接着让自我向着更大的慈悲与智慧开放了，这种更大的慈悲和智慧是存在于自我的那个太一无限造物者的爱的部分之中的，如这个器皿会说的一样，这种爱是在爱中被映射的。你们全都是向相互彼此映射造物者的爱的实体。尽可能经常地察觉自我和其他自我的本性。这就是供灵性演化使用的最伟大的资源中的一个现存的资源了。

We would close this working through the one known as Jim. We thank this

instrument and would transfer at this time, leaving this instrument in love and in light. We are known to you as those of Q'uo.

我们会通过被知晓为 Jim 的实体关闭这次集会。我们感谢这个器皿并在此刻转移我们在爱与光中离开这个器皿。我们是你们知晓的 Q'uo。

(Jim channeling)

(Jim 传讯)

I am Q'uo, and greet each again in love and in light through this instrument. We realize that we have spoken overly long and wish to ask if there might be any queries with which we may complete our presentation this afternoon?

我是 Q'uo, 通过这个器皿在爱与光中再一次向各位致意。我们意识到我们已经发言过长的时间了, 我们希望请问, 是否有我们可以通过其完成我们今天下午的描述的任何问题?

(No questions. All thank Q'uo.)

(没有问题。全体感谢 Q'uo。)

I am Q'uo, and again we shall take this opportunity to thank you, each one of you, for your patience, your dedication, and your desire to know more of that which you call truth. That which we have shared we share with great joy, and also share with the admonition that you take only those words which have meaning to you, leaving behind those that do not. At this time, we shall take our leave of this group and this instrument, leaving each, as always, in the love and in the light of the one infinite Creator. We are known to you as those of Q'uo. Adonai, my friends. Adonai.

我是 Q'uo, 再一次, 我们将利用这个机会感谢你们, 你们每一位, 感谢你们的耐心、你们的奉献、你们去知晓更多的你们称之为真理的事物的渴望。我们已经分享的事物, 是我们带着极大的喜悦分享的, 我们同样也带着这样一种告诫来分享它们, 告诫即, 你们仅仅采用那些对你们有意义的言语, 将其他的没有意义的都留在后面。在此刻, 我们将离开这个团体和这个器皿, 我们一如既往在太一无限造物者的爱与光中离开各位。我们是你们知晓的 Q'uo。Adonai, 我的朋友们。Adonai。

May 31, 1992

1992-05-31 团体的分裂性

Group question: The question is about our apparent separate realities and the delusory nature of reality itself, where we think we exist in the world and a universe which is quite solid, which operates according to laws we believe we understand; and yet when those who understand them the best, our scientists, look carefully they see fields of energy but no actual mass. We look in our individual lives and we attempt to discover the principles by which we live, and those which we would carry out in our daily lives, and we see metaphysical and spiritual qualities that we appreciate. We join with others and attempt to aid each other in groups, and yet we find that many times the groups have differences among themselves, within the group and from group to group. There is separation and division, and the unifying factors that we believed in don't seem to hold us together.

团体问题：问题是关于我们明显的分离的实相和实相本身的欺骗性的特性，在其中我们认为我们存在于一个相当坚固的世界和宇宙之中，这个宇宙是根据我们相信我们理解的法则而运转的，而当那些最佳地理解那些法则的人，我们的科学家仔细地检查的时候，它们看到的能量场却没有看到实际的物质。我们在我们的个体的生命中观察，我们尝试去发现我们藉由其而生活的原则，我们观察那些我们在我们的日常生活中进行的事情，我们看到我们欣赏形而上学的和灵性上的特质。我们加入到其他人并尝试去在团体中彼此帮助，而我们发现，很多时候团体在其自身之间，在团体内部以及在团体与团体之间是拥有差异的。会有间离和分派，我们所相信的统一性的因素看起来似乎并没有将我们集中到一起。

So, we would like some information today about the qualities within us and within the creation around us that are dependable, that are real, that are sustained, that we can look to in times of difficulty to support each other and support ourselves on the journey of seeking the truth.

因此，我们今天想要一些关于在我们内在之中以及在包围着我们的造物之中的特性，这些特性是可以依赖的、真实的、持久的，我们就能够在困难的时刻能够去它们以在寻求真理的旅程上彼此支持并支持我们自己的。

(Carla channeling)

(Carla 传讯)

I am Q'uo. Greetings in the love and in the light of the one infinite Creator. It is a privilege and a blessing to be with each of you, and we greet old friends and new in the name of the infinite One.

我是 Q'uo。在太一无限造物者的爱与光中致意。与你们每一个人在一起是一种荣幸和一种祝福，我们以无限太一的名义欢迎老朋友与新朋友。

We speak to you this day upon a subject difficult to deal with by means of words, for any discussion of what unity is must needs be undertaken in the fragmentary sense created by your various ways of speaking. The letters of an alphabet are several, but the words of a language very many; yet each word

tends to separate thought rather than unify thought. The language itself, then, tends towards divisive understandings. However we shall offer our opinions with the request that all that we offer be taken as opinion and not as authoritative fact. We do not have that sort of authority and are prone to error. However, insofar as our thoughts may be of use to you we offer them with gratitude and a feeling of honor that we are called to offer our service to you.

我们今天在一个通过言语的方式很难与之打交道的主题上向你们发言，因为在关于合一是什么的方面，任何的讨论都需要在碎片化的感知中被进行，这种碎片化的感知是由你们各种各样的说话的方式创造出来的。一个字母表的单词是各不相同的，而一种语言的单词却是非常众多的，而每一个单词都倾向于让想法分离而不是统一思想。语言本身，就是倾向于产生不同的理解的。然而，我们将藉由请求所有我们提供的内容都被视为观点而不被视为权威性的事实而提供我们的观点。我们并不拥有那种类型的权威，我们是易于犯错的。然而，在我们的想法可能对你们有用处的范围内，我们会带着我们对于被呼唤来向你们提供我们的服务感觉到的感激和一种荣耀的感觉来提供它们。

The pebble drops into the pond; the ripples flow out from it. So is each monad of personality, which you experience as a self, a pebble with its own ripples impinging upon the ripples of other pebbles dropping into the pond. This is the experience each has of interactions upon the social scene. The mate, the friend, the group does not know how to move in synchronized perfection, but rather each self and its energies ripple into the energies put out by others.

石子掉入到池塘中，涟漪会从它向外流动。每一个人格的单元都是如此，你们将其体验为一个自我，一个带有它自己的涟漪的小石子，它的涟漪会撞击到掉入那个池塘中的其他的石子的涟漪。这就是每一个人在社会的布景上拥有的相互作用的体验了。伴侣，朋友，团体并不知道如何通过同步的完美而移动，毋宁说，每一个自我和它的能量都会形成涟漪并进入到由其他人产生的能量之中。

The way these energies meet has a great deal to do with how the two entities view each other, and what information of themselves or of their opinions the two are liable to share. One is one person to self A, and seemingly quite another description to self B, and so forth; each entity receiving a somewhat different facet of the projected energies of the self and connecting with those energies in a way comfortable to the energies projecting from that other self. So no two of your friends know the same person in you.

这些能量相遇的方式是与两个实体是如何看待相互彼此的，以及它们自己的信息是什么，或者两个人倾向于其分享的观点的信息是什么有很大的关系的。一个人对于自我 A 是一个人，而他对于自我 B 看起来似乎完全是另一种描述，如此等等，每一个实体都接收到自我的投射的能量的一个多少有些不同的面向并用一种对于从其他自我投射的能量是舒适的方式与那些能量联系在一起。因此，你的朋友中没有两个人会在你身上知晓相同的人。

Nor do you know yourself as the same person, even though you seem to be a pebble, a solidity which impinges upon the societal world. Yet, also within your self there are many pebbles being dropped at various levels of consciousness

into that admixture of personae which make up the mask of personality which defines, refines and confines one within the illusion you now enjoy. Therefore, you define and redefine the self again and again and again, yet never do you even know the self in its entirety.

你同样也不会将你自己知晓为相同的人，即使你看起来似乎是一块小石子，一个冲击社会化的世界的固体。而同样在你的自我内在之中有在意识的各种层次上被扔入到那人物角色的混合物之中的许许多多小石，这些人物角色组成人格的面具，它在你现在所享用的幻象中定义、提炼并限制了一个人。因此，你一次又一次并再一次地定义并重新定义自我，而你甚至从来都未曾通过其完整性而知晓这个自我。

The crux of this point is duple: firstly, it can be seen that the same perceiver sees all of these differing selves within the self. Here lies the first unity. We shall return to this thought. The second corollary of this process of statement is that as each entity sees many differing views of other entities, and even in a simple small societal complex there are misunderstandings, confusions and disagreements as to events very commonly, it is not difficult to see the same tendency repeated in larger and larger groups of entities.

这个要点的关键之处是双重的：首先，相同的感受者会在自我内在之中看到所有这些不一样的自我，这是可以被理解的。在这里存在有第一个统一性。我们将返回这个想法。这个陈述的过程的第二个推论是，当每一个实体看到许多其他实体的不同的形象的时候，甚至在一个简单的小小的社会复合体之中都会有误解、混淆、关于非常通常性的事件的不同意见，在越来越大的实体的团体中不难看到相同的倾向性被重复了。

Why does a group form? Supposedly, a group forms because there is a vision, an ideal, or a set of principles which the group all wishes to express honor for and respect for. However, entities which place great emphasis upon things that can be known will have the chronic tendency to define the precise nature of those ideals, principles and so forth that they wish to honor.

一个团体是为何而形成的呢？假设一个团体形成是因为有一个愿景，一个理想或者一套原则，这是团体全体成员都希望去对其表达荣耀和尊重的事物。然而，将极大的重点放置在这些能够被知晓的事物之上的实体将会拥有慢性的倾向性去定义那些理想、原则以及诸如此类的它们希望去荣耀的事物的精确的特性。

That which begins in the generous outburst of honor, respect and devotion, soon becomes that which has been defined, and ceases its growth. It then has a hard carapace, a builded structure which will not accept expansion or the movement into different shapes.

那个在丰盛的荣耀、尊敬和奉献的迸发中开始的事物，很快会变成已经被定义的事物，并停止了它的成长。它接下来就会拥有一种坚固的外壳，一种被构建好的结构，它将不会接受形成不同的形状的拓展或者运动。

Consequently, faith of all kinds periodically eschews and sheds the exoskeleton of dogma and doctrine, and begins retelling the great story or myth which is used to focus upon the great set of spiritual or metaphysical

principles which each wished to honor. And so the faith, free in the individual urge, and free in the first communal urge and the moving together under the banner of a great principle such as love, soon becomes prey to the desire to nail down and put structure to a system of believing which can be built as a model airplane, and admired, painted, viewed and discussed.

因此，所有类型的信心会周期性地规避并摆脱教义和教条的外骨骼，并开始重新讲述伟大的故事或者神秘，这种神秘习惯于聚焦在每一个人都希望去荣耀的伟大的灵性或者形而上学的原则之上。因此，对于那种摆脱了个人性的冲动的束缚的信心，那种摆脱了首先的团体的冲动的束缚，并在一面诸如爱之类的伟大的原则的旗帜之下聚集到一起的信心，它就会很快成为这样一种渴望的牺牲品了，这种渴望会去固定一种相信能够如同一个模型飞机一样地被建造，被崇拜，被描绘，被观察并被讨论的事物的系统并将其置于结构之中。

In the moving from the first rapturous experience of love for this principle to the desire to codify it, the entity or group has moved from the open heart to what must always in the end be the closed mind. The trip is typical of your peoples, who are not encouraged by your culture to dwell, abide and trust in the wisdom and compassion of the heart, but have learned through many dealings with other entities to put up the structures which are ways of communicating belief systems easily, and are therefore capable of being discussed more easily. The intellectual discussions concerning belief systems is circuitous and tautological; however this only makes the pursuit more appealing to many who simply do not wish to change, but rather to consider endlessly the various delightful aspects of a certain and known truth.

在从对这种原则的热爱的一开始的狂喜的体验移动到去将其编纂为法典的渴望的过程中，实体或者团体已经从开放的心移动到了在最后必定一直会成为封闭的头脑的事物了。会有一些人，他们并未被你们的文化鼓励去居住、停留在心的智慧和慈悲之中并对其信任，他们却通过许多与其他实体打交道的过程学会了将安置构架，这种构架是方便地进行对信念系统进行交流的方式，它们因此能够被更为容易地讨论了，对于那这些人，这条从开放的心到封闭的头脑的旅程是典型性的。关于信念系统的逻辑智力的讨论是迂回性且同义反复的，然而，这仅仅会使得寻求对于许多单纯地并不希望去改变，而宁可无尽地考虑一定的和已知的真理的各种各样的令人愉快的面向的人变得更有吸引力。

Consider, as each sits in this circle, what each thinks of the nature of the self; of the nature of the environment about the self; of the path upon which the self is journeying; of the purpose of this path. Although there would be many points of agreement, there would also be radical points of departure as each entity has its own way of perceptions, its own way of weighting and valuing perceptions, and its own way of creating, recreating, or reacting to these perceptions.

当每一个人坐在这个圈子中的时候，考虑一下，每一个人认为自我的属性是什么，在自我周围的环境的属性是什么，自我正在其上旅行的道路是什么，这条道路的目标是什么呢？虽然会有很多意见一致的位置，同样也会有重要的偏差的位置，因为每一个实体都拥有它自己的感知的方式，它自己衡量与评估感知的方式，以及它自己创造与再创造的方式，或者对这些感知做出反应的方式。

It would seem thusly that for factions to occur divisively is inevitable in any group situation. The inevitability of this pulling apart is, in service-to-others organizations which remember their polarity, a dynamic which is matched by the adherence to, and overriding respect for, the free will decisions of each, and an underlying respect for the power of the metaphysical principle which has brought these souls together. Thusly, in a spiritual family there will always be the disharmony which can be tempered by daily, constant remembrances of the power of that great original Thought which brought the group together.

因此，看起来似乎在任何的团体的情况中用造成分裂的方式发生的分派是不可避免的。在那些记得它们的极性的服务他人的组织中，这种撕裂的不可避免性是一种动力性，它是与坚持每一个人的自由意志的决定，高于一切地尊重自由意志的决定以及一种对于已经将这些灵魂聚集在一起的形而上学的原则的力量的潜在的尊重相匹配的。因此，在一个灵性的家庭中，将一直会有不和，这种不和是能够被每日的、持续不断的对于那个曾经将团体带到一起的伟大的原初的想法的力量的忆起所调和的。

Though this thought is called by many names, and has many faces, may we simply call it love. The Logos, the creative principle, is in our opinion, love. Not the dead love of fixed romance, nor the friendship, or any definition which lies within the parameters of your experience, but love as a fiery creative principle which has dynamically created and set free the universe, which moves endlessly from its source back to that same source, dwelling always in what has been called a cloud of unknowing.

虽然这个想法有很多的名字，有很多的面孔，容我们简单地称之为爱。理则，创造性的原则，根据我们的观点，就是爱。这种爱不是那种被固定下来的浪漫的死气沉沉的爱，不是友谊，或者任何存在于你们的体验的参数之中的定义，而是作为一种火焰般的创造性的原则的爱，它已经有力敌创造了并释放了宇宙，它无尽地从它的源头返回到相同的源头，并一直居住在已经被称之为一种未知之云的事物之中。

We gaze at what may be helpfully said about the eternal divisiveness of spiritual and all other groups, and can only refer each again to the inner divisiveness of the self. When the self has so far learned its own nature, and accepted that nature unconditionally that it can love the self, that self is then ready to become part of an unity of selves which shall remain unified; not in the deadened sense of agreement to a dry, creaking structure of words and creeds, but because of adherence to love. That love is diverse; each self which loves itself unconditionally is unique, yet each is love.

我们注视着在关于灵性的团体以及所有其他的团体的永恒的分裂性的方面可以用有帮助的方式被谈到的事物，我们仅仅能够再一次向每一个人指出自我的内在的分裂性。当自我已经如此多地了解了它自己的属性，并无条件地接受了那种属性以至于它能够爱自己的时候，接下来那个自我就准备好去成为一个将依旧保持统一的自我的统一体的一部分了，这种统一不是通过对于一种干涸的、嘎吱作响的言语或者教义的用死气沉沉的方式的赞同，而是因为对爱的坚持。那种爱是多

元性的, 每一个无条件地爱它自己的自我都是独一无二的, 而每一个自我都是爱。

When entities can rest comfortably within their own skins, shall we say, then shall the peoples come together; not to become clones, all reciting the same credo, but gloriously various, with all the colored strands of ribbon imaginable, to fly together as the rainbow, strengthened by love and blessed by a lack of judgment.

当实体们能够, 容我说, 在它们自己的皮肤中舒适地休息的时候, 接下来人们就会聚集到一起了, 不是为了成为一模一样的人, 所有人都重复相同的教义, 而是带着壮丽的多样性, 带着所有可以想象得到的五彩缤纷的缎带, 如同彩虹一样飞到一起, 并被爱所强化, 被一种缺少评判所祝福。

Entities who fear the divisiveness within the self will also fear the divisiveness within societies, and will choose to adhere to one group within a society to which it can belong and with which it can be sure of acceptance. Then when another way of believing is offered this self, it rejects that other way for fear that it might lose its safety, its haven, its structure of faith. The faith that becomes one is the faith without structure, without an initial cause or reason which can logically be explained.

那些害怕在自我内在之中的分裂性的实体将会同样害怕在社会中的分裂性, 它们将会选择在一个社会中依附于一个它能够归属于并能够确信对它的接纳的团体。接下来, 当另一条相信的途径被提供的时候, 这个自我, 它会因为害怕它可能失去它的安全性、它的避风港, 它的信仰的构架而拒绝其他的道路。对于成为一个有信心的人的信心是那种没有结构, 没有一种初始的理由或者能够用逻辑性的方式被解释的原因的信心。

Entities may come together in faith in the mid-air of absolute faith. Not the faith that says, "I believe this and this and this," but the faith that trusts and believes that all is as it should be, all is truly well. This quality of faith survives war, disease, loss, limitation, death and the myriad other ills facing one in physical body form.

实体可以凭借着信心一起进入到绝对的信心的半空中。不是那种说“我相信这个、这个和这个”的信心, 而是那种信任并相信一切都是它应该是的样子, 一切真的都是美好的信心。这种信心的特性会经受得住战争、疾病、损失、限制、死亡以及一个人在物质身体的形体中所面对的无数的其他的不幸。

A faith which describes limits unto itself will not comfort the sick, the lost, the hurting, the pained; for there is, in any prescribed set of virtuous ways of behavior, the implication that other ways of behavior will be punished.

一种描绘了在其自身上的限制的信心将不会安慰生病的人, 遭受损失的人, 受伤的人, 受苦的人, 因为, 在任何被规定的有道德的行为举止的固定的方式之中, 都会有这样一种言外之意, 即其他的行为举止的方式将会惩罚。

You see there is a marvelous richness of reasons for the divisiveness nature of your density's societal structures. That which is true for the self will reflect upon the society. As the self is divided over against itself, even so shall this be

reflected in the dynamics of the social structure created by such entities.
你们看到，你们的密度的社会构架的分裂性的特性的原因会有一种不可思议的丰富性。对于自我是真实的事物将会映射到社会。当自我在其自身上是分裂的时候，即使如此，这将会在由这样的实体创造的社会构架的动力性中被映射出来。

Those who wish to be peacemakers may work upon the self, gazing patiently and without judgment at the activities of the emotions, the mind, the stirrings of conscience, and the desires of the physical complex. Over a portion of your time, such an entity shall learn that it is by its own set of standards quite iniquitous. This is a helpful realization, as it opens the way for true humility. Not that humility which abases itself, but the humility of one which knows itself, and without judging the self for being imperfect, acknowledges that being within incarnation, and being veiled from knowledge of the true nature of things, the self will necessarily be somewhat confused, and full of unknowing and doubts.

那些希望去成为和平的缔造者的人们可以在自我身上进行工作，并同时耐心地且没有评判地注视着情绪与心智的活动、良心的搅动、以及身体复合体的渴望。经过一段时间，这样一个实体将会学会，根据它自己那一套标准，这是相当不公正的。这是一种有帮助的领悟，因为它开启了真实的谦逊的道路。不是那种自我贬低的谦逊，而是一个知晓它自己，不因为不完美而评判自己，但却承认自我是出于在投生之中，被罩纱隔离了事物的真实的属性的知识，自我将会需要是多少有点混淆的、充满不知道和疑惑的谦逊。

The first act of the peacemaker is to have faith in this dubious seeming self. When faith has been found in the self, then the entity has no more point to prove; no more battles to win; no preferences which reach the point of necessity to receive or promulgate. Such an entity then is a likely peacemaker, for with a humble heart such a self listens to divisive speech and by its nature finds the point of balance wherein each party departed from the unifying principle. The means of making peace then lie in an accurate observation of the spiritual principle from which two seemingly warring entities have departed. The path back to unity from discord lies in the calling to remembrance of this unifying principle.

和平的缔造者的第一个行动就是去对于这个在表面上疑惑的自我抱有信心。当信心已经在自我身上被找到的时候，接下来那个实体就没有更多的要去证明的要点了，没有更多的要去取胜的战斗了，没有抵达必须的位置来接收或者宣传的偏好了。这样一个实体接下来就是一个有希望的和平的缔造者了，因为带着一颗谦逊的心，这样一个自我会聆听分裂的言语并藉由其本性找到每一个从统一性的原则分离出来的派别都处于其上的平衡带来。这种创造和平的方式是存在于一种对灵性原则的准确的观察之中的，两个在表面上交战的实体就是从在这个灵性原则分离出来的。这条从不和返回的统一的道路是存在于对这种统一性的原则的忆起的呼唤之中的。

We feel this is sufficient for the first general statement, and at this time would leave this instrument and move to the one known as Jim, that queries may be asked, if indeed any would wish to do so. We are known to you as those of

Q'uo, and we thank this instrument and leave this instrument in love and light.
We transfer now.

我们感觉到对于首先的一般性的陈述，这就是足够的了，我们在此刻会离开这个器皿并转移到被知晓为 Jim 的实体，这样问题就可以被询问了，如果确实有任何人会希望这样做。我们是你们知晓的 Q'uo，我们感谢这个器皿并在爱与光中离开这个器皿。我们现在转移。

(Jim channeling)
(Jim 传讯)

I am Q'uo, and greet each again in love and in light through this instrument.
May we ask if there are any queries to which we may speak at this time?
我是 Q'uo，通过这个器皿在爱与光中再一次向各位致意。请问在此刻是否有任何我们可以谈论的问题呢？

Questioner: Yes. From what I understood of what you said before, it sounds like all systems, philosophies, religions and principles that we in our density follow arise out of the present moment and are presentations of that present moment. In order for us to be able to continually relate to these, in a certain sense we need to come back to the present moment and revive them from that present moment. As soon as we try to codify them, put them into words, and then study the words, we are no longer in the present moment and they lose some of their validity. Is that a correct understanding?

提问者：是的。根据我对于你们之前说过的内容的理解，听起来似乎所有的系统、哲学、宗教信仰和我们在我们的密度中追随的原则都是从当下一刻升起并是那个当下一刻的礼物。为了让我们能够持续不断地与这些礼物关联起来，在一定的意义上，我们需要返回到那个当下一刻并从那个当下一刻使它们再生。我们一试图去将它们编纂起来，将它们放入到言语之中，并接下来研究那些言语，我们就不再处于当下一刻，它们就失去了它们的一些确实性了。那是一个正确的理解吗？

I am Q'uo, and am aware of your query, my brother. We would agree that you have well stated that which we have spoken in regards to this afternoon, for it is the great strength of your intellectual mind that it may analyze and observe many phenomena and relate them in an infinite fashion. Yet, in all this complexity, there is the tendency to move one's experience from the moment in which all occurs to a distant and objective reality that is created by this work of conceptualization and relation. Thus, we have suggested that it is well to leave that kind of mentation for a time in each diurnal experience for the practice of that which you call meditation, in order that the mind might be quieted, be brought back to its source and experienced in its new and untouched fashion, thus opening to the meditator the doors of perception of the present moment.

我是 Q'uo，我理解了你的问题，我的兄弟。我们会赞成，你已经清楚地表述了在这个下午的方面我们已经讲述了的内容，因为你们的逻辑智力的心智可以分析并观察许多的现象并用无限数量的方式与它们关联起来，这是你们的逻辑智力的心智的巨大的长处。然而，在所有这种复杂性之中，会有倾向去将一个人的体

验从那个在其中一切发生的时刻移动到一个远处的、客观性的实相，这种实相是由于这种概念化和关联性的工作而被创造出来的。因此，我们已经建议过，在每一个二元性的体验中离开那种类型的思想活动一段时间以进行你们称之为冥想的练习，以便于心智可以被安静下来并被带回到它的源头并通过新的、未被提及的方式被体验，并由此向冥想者打开对下一刻的感知的大门，这是很好的。

Is there a further query, my brother?
我的兄弟，有一个进一步的问题吗？

Questioner: Yes, but this is a question on something I have observed in the two sessions that I have attended. I noticed that in my first session it was very difficult for me to stay present with this experience, that my attention and consciousness would tend to wander, and that in some respects I felt that I fell asleep. I have felt that today I have had to make a conscious effort to keep bringing myself back to this experience, because in a certain sense I felt a loss of focus when I was present in this experience. In looking at the people with me today I felt that a similar process—although from the outside it is hard to know—seemed to be happening with them. I wondered if you could tell me what is going on that creates this kind of an environment that makes it hard to keep one's attention focused?

提问者：是的，但是这是一个关于某种我已经在我已经参加过的两次集会中观察到的事情。我在我的第一次集会中注意到，我很难对这种体验保持一种在场感，也就是我的注意力和意识会倾向于漫游，在一些方面上，我感觉到我睡着了。我已经感觉到今天我做出了一种有意识的努力去不断将我自己带回到这种体验，因为在一定的意义上，我存在于这种体验之中的时候，我感觉到一种失去焦点。今天和我在一起的人的过程中，我感觉到一个类似的过程——虽然从外部很难知道——看起来似乎正在发生在他们身上。我想知道，你们是否能够告诉我，正在发生什么事情创造出了这种类型的一个环境，它使得很难保持一个人的注意力的聚焦呢？

I am Q'uo, and am aware of your query, my brother. We must assume a good deal of the responsibility for this phenomenon, for our manner of speaking is that of giving information at a set and uniform rate, shall we say, which has the effect of causing some of that which you call sleep or the attaining of a hypnotic state, for the conscious mind that you possess is oftentimes easily led into a more relaxed state by such regularized input of stimuli, thus there is that portion of the experience for which we are of necessity responsible.

我是 Q'uo，我理解了你的问题，我的兄弟。我们必须承担这种现象的很大的一部分责任，因为我们的发言的方式是用一种固定的且均匀的速度给予信息的方式，容我说，这会产生出某种你们称之为睡眠，或者取得一种催眠的状态的效果，因为你们所拥有的有意识的心智时常会轻易地被这样一种有规律的刺激物的输入而引入到一种更为放松的状态，因此，我们需要为那种体验的那个部分负责。

There is also the quality of what you may call a kind of spiritual fatigue that many bring with them to sessions such as these, for those seekers of truth which are attracted to these gatherings have long sought that truth, both

within themselves and in the world about them in their daily round of activities, and are much worn, shall we say, by the persistence that ...

同样也有你们称之为一种灵性上的疲倦的特性，很多人都带着这种疲倦来到这诸如这些集会之类的机会，因为那些被这些集会所吸引的真理的寻求者们已经在他们的日常的活动中同时在他们自己内在之中与在他们周围的世界中长时间地寻求那种真理了，他们是相当筋疲力尽的，容我说，由于坚持不懈.....

(Side one of tape ends.)

(磁带一面结束。)

(Jim channeling)

(Jim 传讯)

I am Q'uo, and am once again with this instrument. We would also suggest that there is the physical fatigue that also works upon the mental processes, and tends to lead one so fatigued to the state of sleep or drowsiness. And we have observed that the kind of personality that pursues the metaphysical quest with persistence, also in many cases pursues the physical experience with an equal amount of energy expenditure, thus wearying the physical vehicle, so that the sense of communion, peace and companionship that is offered in the group meditation is also a quality which allows the physical vehicle to relax to the point of drowsiness.

我是 Q'uo，我们再一次与这个器皿在一起了。我们同样也会建议，会有身体上的疲惫同样也在这个心智的过程上发生作用并倾向于使得一个人如此疲惫以至于进入到睡眠或者打盹的状态。我们已经观察到，那种坚持不懈地追寻形而上学的探索的人格的类型，在很多情况中同样也用一种相同数量的能量的消耗追寻物质性的体验，并因而使得物质性载具疲惫，因此，在团体冥想中被提供的那种亲密交流、平安和友谊的感觉同样也是一种允许物质性载具放松到了打盹的位置的特性。

We commend those present for exercising the focus of the attention and the intention that is necessary in order to remain aware of the information and its direction. We are grateful to be able to speak to groups such as this, and willingly accept the, shall we say, drawbacks, that are necessary by the nature of your reality and ours blending at these times. We assure you that though you may find difficulty in consciously following the train of thought at these times, that your subconscious mind is absorbing many of these concepts in a more fundamental structure than the speaking of words allows. Thus, there is an understanding that is gained upon that more subtle level that can enhance the conscious apprehension of the information which we share.

我们推荐那些在场的人练习对注意力以及所需的意愿的聚焦以便于保持对信息及其方向的察觉。我们对于能够向诸如这个团体之类的团体发言而感到感激，我们乐意地接受，容我说，障碍，这些障碍由于你们的实相的特性以及我们在这些时候的混合的作用是必不可少的。我们向你们保证，虽然你们可能在这些时候在有意识地跟随思路的方面会遇到困难，你们的潜意识的心智是用一种比言语的讲述所允许的构架更为基础性的构架吸收许多的这些观念的。因此，会有一种在

更为微妙的层次上被取得的理解, 这种理解能够增强对我们所分享的信息的有意
识的理解。

Is there another query, my brother?
我的兄弟, 有另一个问题吗?

Questioner: No, thank you.
提问者: 没有了, 谢谢你们。

I am Q'uo and we thank you, my brother.
我是 Q'uo, 我们感谢你, 我的兄弟。

(Tape ends.)
(磁带结束。)

June 7, 1992

1992-06-07 控制的伦理

Group question: The question today has to do with the concept of the ethics of control. When we are in relationship with friends or family, especially children, we often find ourselves in the situation of exerting some sort of influence over the person, oftentimes for his or her own good. We do this to friends, family and even to ourselves, controlling our behavior, our thoughts, our responses, in order to make them align with what we think is more appropriate or "higher" or better. And we are wondering today what the ethics are of attempting to affect our own, and especially other peoples', behavior because we think that the effect we desire is better or more appropriate or will be more helpful to the person in the long run. What are the ethics or results, metaphysically and spiritually, of attempting to affect other peoples' behavior in this fashion?

团体问题：今天的问题是与控制伦理的观念有关的。当我们处于与朋友或者家庭，尤其是孩子们的人际关系之中的时候，我们经常发现我们自己处于对人施加某种类型的影响的情况中，这时常是为了他或者她自己的益处。我们对朋友、家庭，甚至对我们自己这样做，并同时控制我们的行为举止、我们的想法、我们的回应，以便于使它们与我们认为是更为合适、或者“更高的”或者更好的事情是一致的。我们今天想知道，尝试去影响我们自己的行为举止，尤其是尝试去影响其他人的行为举止，因为我们认为我们渴望的效果是更好的、或者更为合适的、或者将会在长期的方面对那个人更有帮助的，这种尝试的伦理是什么。在形而上学或者灵性的方面，尝试去用这种方式影响其他人的行为举止的伦理或者结果是什么呢？

(Carla channeling)

(Carla 传讯)

I am Q'uo. Greetings in the love and in the light of the one infinite Creator. We are transformed with joy that you have called us to offer our opinions at this time. We do ask each to be aware that we are imperfect, sentient beings such as yourselves. Our store of memories and experiences is consciously greater than your own, but our opportunities for error precisely the same. Therefore, we ask that all of our thoughts be understood to be opinion and not fact. We ask that each discriminate within the self to take up those ideas which seem welcome and useful and to leave the rest behind. This would be doing us a great service.

我是 Q'uo。在太一无限造物者的爱与光中致意。我们因为你们呼唤我们来在此刻提供我们的观点的喜悦而感动。我们确实请求每一个人都知晓，我们是诸如你们自己这样的不完美的、有感知的存有。我们记忆和体验的仓库是感觉得到地要比你们自己的更大的，但是我们犯错的机会是完全相同的。因此，我们请求我们所有的想法都被理解为观念而不是事实。我们请求每一个人都在自己内在之中进行分辨，以采用那些看起来似乎受欢迎且有用处的观点，并将其他的都留在后面。这会是为我们进行的一种极大的服务。

You ask of the ethics of control. The foundations for such a question must move back to the larger view so that we may begin from a sturdy foundation of thought. It has often and often been noted in scientific, nonscientific, brilliant and foolish ways that the universe is in one way or another in balance: the stars in their courses, the galaxies in their huge orbits, the seas within their limits. All speak of the immeasurable amount of control with which the universe is created. The tiny fertilized egg has the life and the death of the body it shall become written in miniature within its tiny self, just as the seed knows precisely what form of plant it shall grow into, the manner of its blooming, and the nature of its fruit. Thusly, the universe is set upon its course with an intricacy the finest watchmaker could hardly conceive.

你们问道了控制的伦理。这样一个问题的基础必须返回到一个更大的视野以便于我们可以从一个稳固的想法的基础开始。已经时常且频繁地用一种科学的、非科学的、聪明的且愚蠢的方式被注意到的事情是，宇宙用这样或者那样一种方式是处于平衡状态的：星辰位于它们的路径上，星系位于它们巨大的轨道中，海洋位于它们的边界之中。一切都在谈及宇宙籍由其而被创造的无法衡量的控制的数量。微小的受精卵拥有身体的生命与死亡，这是已经用微缩的方式写在它的微小的自己之中了的，就好像种子精确地知晓它将生长成为的植物的形态，它的开花的方式，以及它的果实的特性是什么一样。因此，宇宙已经藉由一种最为紧密的钟表匠都难以想象的复杂性启动了它的进程了。

Against this fundamental dynamic is its echo and that which offers the opportunity for balance; that is, the freedom which all sentient beings have within the Creator's universe to choose that which they shall pursue, that which they shall think and choose. Were the universe to relax its discipline, there would be no universe. Yet, the fixed quality of stellar events and cycles is the backdrop against which is played out the choices of humans for themselves, for their families, for their communities, for their nation states, and for the sphere, the world, at large. Therefore, each entity has both more power and less power than it may think it has.

以这种基础的动力性为背景的事物就是它的回声以及为平衡提供了机会的事物，也即使，一切有感知的存有在造物者的宇宙中都所拥有的去选择它们将要追寻的事物，它们将要思考和选择的事物的自由。如果宇宙要松开它的纪律，就将不会有宇宙的。而如星星一般的事件以及周期的固定的特质，就是人类为他们自己，为他们的家庭，为他们的集体，为他们的国家，为星球、为整个世界的选择进行演出的舞台布景了。因此，相比比每一个实体可能认为它所拥有的力量，每一个实体都同时拥有更多的力量和更少力量。

No entity may stop the sun in its course. No entity may control the stars or the tides. Yet, the cosmic influences of star and planet and moon move the tides of the blood within each entity's veins. The various energies within an entity create cross-tides, cross-currents, the flooding of emotion, the desert of blocked emotion. These things are offered not simply by fate, not by predetermined laws, but by the series of free will choices which has been made by the seeking individual as the individual walks upon the path of spiritual evolution. That each free will choice is one's own means to each

seeker that it is powerful in its choice-making. This power is underestimated. 没有实体可以让太阳在它的进程中停下来。没有实体可以控制星辰或者潮汐。而恒星、行星和月亮的宇宙性的影响力会推动在每一个实体的血管中的血流的潮汐。在一个实体内在之中的各种各样的能量创造出了情绪交流 (cross-tides)、逆流(cross-currents)、泛滥以及被阻塞的情绪的荒漠。这些事情不仅仅是作为命运, 不仅仅是作为注定的法则而被提供的, 它们同样也是作为一系列的自由意志的选择而被提供的, 这些选择是随着个体走在灵性演化的道路上由寻求的个体已经做出的选择。每一个自由意志的选择都是拥有它自己通往每一个寻求者的途径, 它在其做选择的方面是强有力的。这种力量是被低估了的。

The effect that entities have when controlling or attempting to control other entities is far from fixed, for the relationship betwixt the two entities shifts constantly as your experience and your time seem to pass; and the relationship, the connection, between two entities shifts and grows as constantly and restlessly as wind or tide. Therefore, the ethics of choosing to control another, or choosing to attempt to control another, are ethics of a corollary nature, the primary ethic being the control of the self.

当实体控制或者尝试去控制其他的实体的时候, 实体的所拥有的效果远远不是固定的, 因为在两个实体之间的人际关系会随着你们的体验和你们的时间在表面上的流逝持续不断地改变, 在两个实体之间的关系与连接会如同风或者潮汐一般地持续不断且不停歇地改变与生长。因此, 选择去控制另一个人或者选择去尝试控制另一个人的伦理, 是具有一种推论的特性的伦理, 首要伦理就是对自我的控制。

The ethics of the control of the self may be seen to be a careful and subtle process of learning and making choices. The advent of consciousness into the physical vehicle, which is the body of those in third density such as you, creates a situation where a self-conscious, sentient being lies helplessly within a nearly completely useless physical vehicle. Thusly, from babyhood to adulthood there is a continuing spiral of the attempt to order and control one's universe: the small universe of the infant with needs for comfort and food; the larger world of the toddler, the world of parents and personal ability to say "no"; the larger still world of the young, learning, growing child with friends and teachers, and a growing sense of the self; until finally, one day, the culture in which an entity lives says to that entity, now you are legally and officially an adult.

控制自我的伦理可以被理解为一个小心谨慎且微妙的学习和做选择的过程。意识进入到物质性载具, 也就是诸如你们这样的在第三密度中的实体的身体, 创造出了一个情境, 在其中, 一个自我察觉的, 有感知的存有无助地存在于一个几乎完全无用处的物质性的载具之中。因此, 从婴儿期到成人期, 会有一种去整理并控制一个人的宇宙的尝试持续性的螺旋: 需要安慰和食物的婴儿的小小的宇宙, 摇摇晃晃地走路的孩子的更大的世界, 父母的世界和个人去说“不”的能力的世界, 与朋友和老师一同学习的和成长的年轻人, 一种逐渐变大的对自我的感知的更大的世界, 一直到最后, 有一天, 一个实体在其中生活的文化对那个实体说, 现在你法定地且正式地是一个成年人了。

At this point, the adult is the product of many, many choices which have been

played out against the dramatic interplay of the child needing and grasping enough control of the self to be comfortable, and those who are concerned for that entity attempting to describe boundaries within which choices may effectively or safely be made. Suddenly, the shoe, as this instrument would say, is upon the other foot. This young adult moves into environments of work, of bearing and raising children, of mated relationships, of far more group participation, in that adults are more often asked to help make decisions for church or community or charity, or in some way take part in making social choices.

在这个位置，成年人是许许多多的选择的产物，这些选择是已经在需要并掌握足够的对自我的控制以成为舒服的孩子，与那些关心那个尝试去描绘那个在其中选择可以富有成效地且安全地被做出的边界的实体的人们之间的动态的相互作用的背景之下被做出了的选择。突然间，如这个器皿会说的一样，鞋子被穿在别人的脚上了。这个年轻的成人进入到工作的环境，生孩子并抚养孩子的环境，伴侣关系的环境，以及远远更大的团体参与的环境之中了，在那些环境中，成年人更为经常地被要求去帮助为教堂、集体或者慈善做出决定，或者用某种产生参与到做出社会性的选择之中。

The, what you call, political system is an example of theoretical free choice-making. It is to be noted that the concept may become overburdened when too small at one end and too large at the other. Your societies tend to spin like tops because the balance point of power is small, those over whom power is held, many. In this regard, we may say that for the ethics of control to be more nearly applicable to yellow ray social decision-making, the communities in which decisions are made must needs be small, small enough that each entity choosing has some small idea of who and what sort of entity each person is.

*你们所称的政治系统是一个理论上的自由选择范例。要被指出的事情是，**当这个观念要么在一个极端上过分微小，要么在另一极端上过分庞大的时候，这个观念都可能会变得负载过重。**你们的社会倾向于像陀螺一样地旋转，因为力量的平衡点是微小的，那些拥有力量的人是为数众多的。在这个方面，我们可以说，控制的伦理几乎更多地适用于黄色光芒的社会性的做决定，决定在其中被做出的集体必须是小的，足够的小，以至于每一个做出选择的实体都对于每一个人之所是的实体是谁与是什么类型拥有某种小小的观点。*

We move back to our image of the young adult discovering that now, instead of being the radical or rebellious youngster attempting to be free from constraints, the situation now is that there are times when it is ethically correct to attempt to control others to some extent. This is a shock, indeed, to many a young parent in particular.

我们返回到我们对于年轻的成年人的图像，它发现，现在它不再是那个正在尝试去摆脱束缚的激进的或者反叛性的年轻人了，情况现在是，会有一些时候，在其中去尝试去在一定程度上控制其他人是伦理上正确的。尤其是对于很多年轻的父母，这确实是一种冲击。

As an entity gazes at the choice between allowing another entity to make

what seems an unwise choice, questions may helpfully rise to the mind in this process of ethically controlling or ethically refusing to control. The first question is, "Will my inaction prevent this entity from surviving?" There is no case where there is any negative karma, shall we say, which is accrued from the attempt to keep another from becoming unviable. To save another, indeed, is a hero's or heroine's service. But, usually, the questions are more subtle.

当一个实体注视着在允许另一个实体去做出那个看起来似乎是一个不明智的选择的选择时，问题可以用有帮助的方式在这个在伦理上控制或者在伦理上拒绝控制的过程中在头脑中升起了。第一个问题是，“我的不活动将会阻碍这个实体活下去吗？”在任何情况中都不会有任何，容我们说，负面性的业力会因为尝试去让另一个人存活下去而被增加。确实，去拯救另一个人，是一种男英雄的或者女英雄的服务。但是，通常，问题是更为微妙的。

Ethics is a system of thought which describes those actions which are appropriate. So, one may ask, is this a situation in which I should attempt to control because of an appropriate end? Appropriate ends are suggestions that may aid someone in achieving spiritual maturity, suggestions that may aid another in a savings of time or other valued commodity. Perhaps you see the general tendency of this word "appropriate." If control is used when it is appropriate, then, regardless of whether the entity controlled is in fact able to be controlled or not, the choice has been well made. If, on the other hand, an entity desires to control another from fear—that is, the fear that another is not doing the correct thing spiritually, politically, socially or economically—then this choice of control may be seen to be inappropriate.

伦理是一个描述了那些适当的的行为的想法的系统。因此，一个人可以问，这是一个在其中我应该因为一个适当的结果而尝试去控制的情况吗？适当的结果是在取得灵性上的成熟的方面帮助某个人的建议，是在一种节省时间或者其他有价值的物品的方面帮助另一个人的建议。也许你们可以看到“适当”这个词语的一般性的倾向。如果控制是在它是合适的时候被使用的，接下来，无论那个实体是否实际上能够被控制，选择都已经被有效地做出了。在另一方面，如果一个实体是因为恐惧而渴望控制另一个人——也就是说，恐惧另一个人没有正在做在灵性上、政治上、社会上或者经济上是正确的事情——那么这个控制的选择就可以被视为是不合适的了。

The term "war" may be seen as the largest written, broadest spanning, example of inappropriate attempts to control others. The choices for spiritual, economic political, and social movements that have only rhetoric and ideas behind them are those things which one need not attempt to control. Look at how much control is attempted to be exerted by those who would that others do as they do, believe as they believe, dress as they dress, behave and so forth.

“战争”这个词可以被视为是被最为广泛地描述过的，跨度最为广的去控制其他人的不合适的尝试。灵性、经济、政治和社会的运动的运动的选择，是那些一个人不需要尝试去控制的事情，在它们的背后仅仅拥有辞藻和观点。检查一下，有多少控制是被那些愿意其他人和他们一样地做事情，相信他们所相信的事情，穿他们所

穿的衣服，如他们一样地行为举止以及如此等等的人们所进行的尝试。

When teaching the child what is appropriate, many are the choices made for the child. When gazing at an adult, it may be seen that these choices have passed from the need for outer control. When an entity has the discipline of the self and the personality is touched and quieted by the surrender to that great original Thought of love which is the nature of the infinite Creator then questions of control become far less necessary, for the more centered, self-knowing, and quiet-hearted an entity, the less fear this entity will have that entities seemingly different from him will in some way harm or hurt him or his sensibilities.

当教导孩子什么事情是适合的时候，很多的事情是为孩子做出的选择。当注视着一个人成人的时候，可以被看到的是，这些选择都已经超过了对外在控制的需要了。当一个拥有对自我和人格的修炼的实体已经被对那个无限造物者的属性之所是的那个爱的伟大的远处的想法所触及并变得安静的时候，接下来控制的问题就会变得远远不是那么需要了，因为当一个实体更多地处于中心，自我知晓和安静的心的状态，这个实体就将会越少地对于在表面上与他不一样的实体将会以某种方式伤害或者损害他或者他的感受性抱有恐惧。

Intolerance, prejudice and the cant of religious rhetoric are based upon fear. The ways in which individuals with fear may see themselves controlling may well be that of love and concern for the other self. Yet, no entity can learn for another, be safe for another, or do another's work. Suggestions can be made. There is no harm in suggestions. If the expectation is that they will be taken, then the matter must be referred to ethics: is this desired result appropriate? Is this desire appropriate?

宗教信仰的辞藻的偏执、成见以及伪善的口吻是以恐惧为基础的。带有恐惧的个体可能会看到他们自己进行控制的方式可以完全就是对其他自我的爱与关心的方式。而没有实体能够为另一个实体学习，没有实体能够成为另一个实体的安全，或者做另一个人的工作。建议可以被做出。在建议的方面没有伤害。如果期待是建议将会被接受，接下来问题就必须被指向伦理了：这个被渴望的结果是适当的吗？这个渴望是适当的吗？

Leaning upon one word, love, one may learn a great deal about ethics. In your own way, you aid the infinite creation in its path. Each individual's consciousness, if it rest in love, is more and more a part of that infinite, eternal, constant creation of the Father. As the whirlwind within the mind and emotions of living calms itself, and spiritual maturity advances, that part of each self that is of the infinite Creator and is an holograph of the infinite creation begins to manifest itself without words. Yet, this manifestation of love, flowing through one in infinite measure, gives to those entities whose discipline has been towards maturity an authority that makes it unnecessary to attempt to control, in most cases. For, as one is more and more the authority over the vagaries of the human self, just so does the heart within that self find itself peaceful and open and, therefore, a shuttle through which the love of the infinite One may flow freely.

当一个人依赖于“爱”这一个词语的时候，它可以学会大量的关于伦理的事情。用你自己的方式，你在无限造物的道路上帮助了祂。每一个个体的意识，如果它是在爱中休息的话，都是那个无限、永恒且持久的天父的造物越来越多的一部分。当在生存的头脑与情绪中的旋风自己安静下来的时候，灵性上的成熟就会前进了，每一个自我的那个属于无限造物者并且是无限造物的一个全像的部分就会开始无言地显化其自身了。而当这种爱的显化物用无限的数量流进一个人的时候，它会给予那些其修炼已经是朝向成熟的实体们一种权威，这种权威会使得它，在大多数情况下，无需尝试去控制。因为当一个人越来越多地成为那种超越人类的自我的妄想的权威的时候，在那个自我内在之中的心就是会如此发现它自己是平安的与开放的，并因此成为了一个通过其无限太一的爱可以自由流动的穿梭器了。

We began with the image of the planets in their courses. We would end with a view of the constellation of the self. Gaze within. See the starry heavens of your own fixed universe as an electron microscope would see it. Your physical vehicle, all that is massive about you, is as the infinite creation: tiny, tiny apparent specks of matter in a vast, vast area of space. Each cell of your body is unimaginably vast compared to the particles which give it, through their motion, a field of electromagnetic unity. Within each of you there are subsystems or galaxies: the heart, the stomach, the liver, the musculature, and so forth. Each has its instinctually given work to do for the good of the whole. The liver does not sit down and say, "I will not work today." Barring accidents of ill health, the liver will do what livers do, the stomach what stomachs do, the muscle what muscles do, all directed involuntarily by the primal mind, much directed by the conscious mind. All this space within, all these fixed orbits within, and you as controller over all.

我们从在其进程之中的行星的图像开始的。我们会用一个自我的星座的视角来结束。观看你自己的固定的宇宙的星空，就好像一个电子显微镜会看到它的一样。你们的物质性的载具，在你周围的所有大的事物，都如同无限造物一样：在一个巨大而庞大的空间的区域中的微小的，极小的貌似物质的颗粒。你的身体的每一个细胞相比通过它们的运动而给予细胞一个具有电磁上的统一性的场域的粒子都是难以想象地巨大的。在你们每个人内在之中都有星系的子系统：心脏、胃部、肝脏、肌群以及如此等等。每一个都拥有其用本能的方式被赋予的为了整体的益处而要做的工作。肝脏不会坐下来并说，“今天我将不会工作。”除了遇到疾病的意外，肝脏都将会做肝脏所要做的事情，胃会去做胃所要做的事情，肌肉会去做肌肉所要做的事情，一切都是无意识地被原始的心智所指引的，很多是被表面意识的心智所指引的。所有这种内在的空间，所有这些内在之中的固定的轨道，你就是一切的控制者。

You are a co-creator. Step back from the constellation of the self. See the constellation of your own mind. See the unimaginable number of choices that have brought you to this moment. And see that you will treat others as a corollary of the way you treat yourself. As you venture forth within this incarnational experience you are enjoying, see and feel the dance of interstellar space, of the constellations of the body and the marvelous structure of the mind, and realize that you enter the present moment

powerful within yourself. As each fear is noticed, addressed, blessed, accepted and eventually dropped away, for it is unneeded, there will be fewer times that the constellation that unifies as yourself finds, through fear, that it wishes to control an inappropriate way. Look always first to the discipline of the self and the acceptance, blessing and forgiveness of the self, as the self is imperfect, so it seems. Then when you gaze upon a fellow being there will not be the blinders of fear to distract the thinking or blind the eyes of judgment. As this instrument often says, free will is paramount. Let this and love be your guides. 你是一个共同造物者。从自我的那个星座后退。看到你自己的心智的星座。看到已经将你带到这一时刻的无法想象的数量选择，看到你如同一种你对待你自己的方式的必然的结果一样地来对待其他人。当在这次你正在享受的投生体验中奋勇前行的时候，看到并感觉到星际的空间的舞蹈，身体的只能做和心智的巨大的结构的舞蹈，并意识到你进入到了在你自己内在之中强有力的当下一刻了。随着每一个恐惧被注意到，被表达，被祝福，被接纳并最终被丢弃，因为它是不被需要的，将会有更少的时间，如你自己发现的一样，星座是通过恐惧而被统一起来的以至于它会希望用一种不合适的方式去控制了。一直首先检查对自我的修炼以及对自我的接纳、祝福以及宽恕，因为自我是不完美的，就如同它看起来的样子。接下来，当你注视一个伙伴的存有的时候，就将不会有恐惧的眼罩让思考分心或者蒙住判断的眼睛了。如这个器皿经常说的一样，自由意志是至高无上的。让这一点与爱成为你的指引吧。

There is more material upon this subject if subsequent questions have a meaning to the group. At this time we shall depart from this instrument, thanking it for its service, and leaving each through it in love and in light, and would transfer to the one known as Jim. We are known to you as those of the principle of Q'uo.

在这个主题上有更多的材料，如果附带的问题对于这个团体有一种意义的话。在此刻我们将离开这个器皿，我们为了它的服务而考虑它，我们同时通过它在爱与光中离开各位，我们会转移到叫做 Jim 的实体，我们是你们知晓的 Q'uo 原则。

(Jim channeling)
(Jim 传讯)

I am Q'uo, and greet each again in love and in light through this instrument. At this time, it is our privilege to offer ourselves for any further queries that may be upon the minds of those present. Is there a query at this time with which we may begin?

我是 Q'uo，我通过这个器皿再一次在爱与光中向各位致意。在此刻，我们很荣幸提供我们自己来回答可能出现在在场的人的头脑中的任何进一步的问题。在此刻有一个我们可以用来开始的问题吗？

Questioner: I'd like to ask how does one let go of one's self-control, to learn to contact personal guides like you are or just get in touch with your own feelings?

提问者：我想要询问，一个人如何释放它的自我控制，以学会接触诸如你们这样的个人的指导灵，或者仅仅与你自己的感觉接触呢？

I am Q'uo, and am aware of your query, my sister. We would suggest that one possible technique would be for the entity wishing to release that which it sees as control that it does not wish to retain within its behavior patterns to enter into the meditative state and to look at the patterns that the entity has developed throughout its life pattern, and to see these patterns of behavior as a web of rituals or habits which have given comfort to the entity for a large portion of its experience. Look at this pattern and the barrier that it presents to further experience, in that there is the holding of the thought and action of the entity within the pattern. Imagine the experience that would ensue should the pattern be altered. Look to those areas where there is the desire for inspiration, for innovation, for the breaking of the patterns and the introducing of new experience. Feel how this breaking of old patterns and the introducing of new behavior would affect the life, the feelings, the concept of self. Imagine this process mentally.

我是 Q'uo, 我理解了你的问题, 我的姐妹。我们会建议, 对于一个希望释放它视之为控制性的事物, 以及它并不希望去保留在它的行为举止的模式之中的事物的实体, 一个有可能的技巧会是, 进入到冥想状态并检查实体已经在贯穿它的整个生命模式中发展出来的模式, 并这些行为举止的模式视为一个仪式或者习惯的网, 这个网已经在那个实体的体验的一个很大的部分给予其安慰了。检查这个模式以及它呈现给进一步的体验的障碍物, 因为在这个模式中会有对实体的想法和行为的抑制。想象如果模式被改变了将会随之而发生的体验。检查那些在其中会有对启发、对创新、对打破模式并引入新的体验的渴望的区域。感觉这种打破旧的模式和引入新的行为举止会如何影响生命、感觉、以及对自我的观念。在心智中想象这个过程。

Then, when you feel that you would like to experiment with such innovation, allow yourself a period of time that is unstructured so that whatever feelings or intuitive inclinations might wish to surface may do so. Move with these feelings as you wish, as feels appropriate. Explore in this safe arena of unstructured activity and thought all the attendant feelings and activities that move into the mind as you are experimenting. Repeat this process a number of times so that you begin to get the feel of releasing comfortable patterns and the feeling of accepting that which is new and unknown within one's self. Become aware of the intensity of feelings that result. Explore the feelings and their ramifications within your life experience and within your being.

接下来, 当你感觉到你想要对这样的创新进行实验的时候, 允许你自己拥有一段不受束缚的时间, 这样无论什么可能希望去浮现出来的感觉或者直觉的倾向就可以这样做了。当你希望的时候, 当你感觉合适的时候, 与这些感觉一同移动。在这个不受束缚的行动和想法的安全的竞技场中探索所有在你正在进行实验的时候跟随着进入到你的头脑中的感觉和行动。重复这个过程数次, 这样你就会开始明白那种释放舒适的感觉以及接纳在一个人自我内在之中的新的和未知的事物的感觉了。察觉作为结果而出现的感觉的强度。探索那些感觉以及它们在你的生命体验之中以及在你的存有之中的衍生物。

Then, again, in the meditative state, look for other areas where there is the

possibility of introducing new behavior or of releasing old behavior without knowing that which shall follow. As you become more familiar with the feeling of letting go of control, you will find that there is a kind of skill developing, much as you developed the ability to ride a bicycle as a young child.

接下来, 再一次, 在冥想状态中, 寻找其他的区域, 在这些区域中会有在不知晓将会跟着发生什么事情的情况下引入新的行为举止或者释放旧的行为举止的可能性的。当你们对于那种释放控制的感觉变得更为熟悉的时候, 你们将会发现有一种类型的技巧正在发展了, 这非常类似于你作为一个年轻的孩子发展去骑一辆自行车的能力。

The ability to release that which is structured and safe and accept that which is new and unstructured can be learned by any entity that has the sincere desire to release that which it has held onto for a great portion of its life experience. The meditative reflection before and after entering into this process prepares the deeper self for this experience, and, once the experience has occurred, seats the new learning at that deeper level of the self so that it can become a portion of the patterns of behavior that are your tools for processing catalysts, for learning, and for being of service to others by utilizing that which you have learned.

释放那种有结构且是安全的事物, 并接受新的, 无束缚的事物的能力, 是能够被任何拥有真诚的渴望的实体所学会的, 那种渴望就是去释放在它的生命体验的一个很大的部分中它已经紧握不放的事物。在进入这个过程之前和之后的冥想性的反省会让更为深入的自我为这种体验做好准备, 一旦体验已经发生了, 将新的学习固定在自我的更深入的层次上, 这样它就能够成为行为模式的一部分了, 这种行为模式是你处理催化剂, 学习以及藉由利用你已经学会的事物来服务他人的工具。

Is there a further query, my sister?

我的姐妹, 有一个进一步的问题吗, 我的姐妹?

Questioner: No, thank you.

提问者: 没有, 感谢你们。

I am Q'uo, and we thank you, my sister. Is there another query at this time?

我是 Q'uo, 我们感谢你, 我的姐妹。在此刻有另一个问题吗?

Carla: (Carla talks about how she has helped many people with such concerns as that of the previous questioner, and has noticed in her work that others give her more authority in their lives than she feels she should have. She asks Q'uo if there is something that she is unconsciously doing that she could learn more about so that she would not have inappropriate, unwanted control or authority in others' lives.)

Carla: (Carla 谈到关于她如何带着诸如之前的提问者的担忧之类的担忧来帮助许多人, 她已经在她的工作中注意到, 其他人在他们的生活中给予了比她觉得她应该拥有的权威更多的权威了。她问 Q'uo, 是否有某种她正在无意识地做的事情是她能够更多地学习, 这样她就不会在其他人的生活中拥有不适当的、不需要

的控制或者权威了。)

I am Q'uo, and am aware of your query, my sister. We would suggest that a large portion of your fear of assuming too much authority in the eyes of others can be quelled by simply reminding each entity that that which you share is but your opinion, and, though joyfully and freely shared, is but opinion. Once this is stated and understood, both by yourself and by the other self, then we would recommend the free sharing of that which is yours to share without further concern, for over-concern in this area may simply become a stumbling block for yourself.

我是 Q'uo, 我理解了你的问题, 我的姐妹。我们会建议, 你对于在其他人的眼中采用了过多的权威的担忧的一个很大的部分, 是能够藉由单纯地提醒每一个实体你所分享的事物仅仅是你的观点而被消除的, 虽然你的观点是愉快地且自由地被分享的, 但是它只是观点。一旦这一点被陈述过并同时被你自己与其他自我理解了, 接下来我们会推荐, 对于你所要分享的事物的自由的分享且无需进一步的担忧, 因为在这个区域中的过度的担忧可能会单纯地成为你自己的一块绊脚石。

Is there another query, my sister?

我的姐妹, 有另一个问题吗?

Carla: (Carla follows up with the statement that with some people, the more one says that one does not have all the answers, the more respect one is given and the more people will take what one is saying with weight, and she doesn't know a way around that. She notes that Q'uo may share this problem as well.)

Carla: (Carla 接着做了这样的陈述, 对于一些人, 一个人越是说它并不拥有所有的答案, 它就会被给予越多的尊重, 更多的人就将会重视它正在说的事情, 她并不知道一种绕过那种情况的途径。她注意到, Q'uo 可能同样也分享了这个问题。)

I am Q'uo, and am aware once again of your query, my sister. This difficulty we find is that which resides not in the one seeking to offer assistance but in those to whom the assistance is offered. Not all learning or all experience of any kind shall be free of difficulties. Thus, we suggest the going forth bravely without over-concern for this feature of many student/teacher relationships, but continuing in the open-hearted giving without this concern. For, as one shares in a free and open manner the, as they have been called, "clay feet" will make themselves apparent time and again so that there will no longer be the necessity for the reminder to any that the feet are made of clay and the opinion is prone to error.

我是 Q'uo, 我再一次理解你的问题了, 我的姐妹。我们发现这种困难并不是存在于一个寻求去提供帮助的人身上的困难, 而是存在于那些被提供了帮助的人身上的困难。并不是所有的学习或者所有任何类型的体验都将是不会遇到困难。因此, 我们建议勇敢地前进而不用过度担心这种许多的学生/老师的关系的特性, 而是继续在开放的心中在没有这种担忧的情况下给予。因为当一个人用一种自由且开放的方式进行分享的时候, 如它们已经称之为“泥足 (clay feet)”的缺点将

会一次又一次地让它们自己变得明显，这样将不会有需要去提醒任何人，你的双脚是由泥土制成的，而你的观点是易于犯错的。

Is there a further query, my sister?
我的姐妹，有一个进一步的问题吗？

Carla: No. Thank you very much.
Carla: 没有了。非常感谢你们。

I am Q'uo, and we thank you once again, my sister. Is there another query at this time?
我是 Q'uo，我们再一次感谢你，我的姐妹。在此刻有另一个问题吗？

(Pause)
(暂停)

I am Q'uo, and as we appear to have exhausted the queries for this session of working, we would take this opportunity to thank each entity for inviting our presence in your meditation this day. We are most grateful for the opportunity to walk with you upon your journeys of seeking. We are always filled with great joy at such opportunities, for in this manner we are privileged to experience the depth of your seeking for truth and the intensity of your desire to be of service to others.

我是 Q'uo，因为我们好像已经耗尽了供这次工作的集会使用的问题了，我们会利用这个机会感谢每一个实体邀请我们出席你们今天的冥想。我们对于在你们的寻求的旅程上与你们一同行走的机会是极其感激的。我们一直对于这样的机会充满了喜悦，因为用这种方式我们就有幸体验到你们对真理寻求的深度以及你们对于服务他人的渴望的强度了。

At this time we shall take our leave of this instrument and this group, leaving each, as always, in the love and in the light of the one infinite Creator. We are known to you as those of Q'uo. Adonai, my friends. Adonai.

在此刻，我们将离开这个器皿和这个团体，我们一如既往在太一无限造物者的爱与光中离开各位。我们是你们知晓的 Q'uo。Adonai，我的朋友们。Adonai。

1992-07-04 Oxal - 灵性老师的角色

July 4, 1992

Group question: The question this evening has to do with the concept of gurus. In many of the eastern traditions a guru is seen as an indispensable part of the seeker's journey, that no true enlightenment can occur unless the seeker follows the footsteps of the guru, and puts him or herself under the guru's guidance and instruction. In the west we have various religious traditions, the protestant and the catholic focusing around the entity Jesus Christ and this is a kind of guruship where there is a model or there are footsteps left, patterns and rituals, the use of faith and will to live a life as described by Jesus. How important to a seeker is the concept of the guru, the dispeller of darkness, the one who makes the model or lives the life that is patterned in a fashion that can aid a seeker along the journey of evolution? How much of that quality of the guru can we find within ourselves and how much of that finding is made possible or only possible with the assistance of a guru?

团体问题：今天晚上的问题与古鲁的概念有关。在很多的东方传统中，一个古鲁被视为寻求者的旅程的一个不可或缺的部分，除非寻求者跟随古鲁的脚步并将他或者她放置在古鲁的指引或者指导之下，真正的启蒙才能够发生。在西方，我们拥有各种各样的灵性传统，新教和天主教聚焦在实体耶稣基督的身上，这是一种类型的古鲁身份，在其中有一种模范或者有被留下的足迹，有榜样和宗教仪式，有对信心的使用和去活出一种被耶稣所描绘的生命的意愿。古鲁、黑暗的驱逐者、一个用一种能够沿着演化的旅程帮助一个寻求者的方式作出示范或者活出模范性的生命的人，这个概念对于一个寻求者有多重要呢？那种古鲁的特性有多少是我们能够在我们自己内在之中找到的呢，在那种发现中有多少是有可能或者仅仅可能在一个古鲁的帮助下取得的呢？

This evening we have Jim and Carla supporting the work of S's intensive meditation channeling ...

这个晚上我们拥有 Jim 和 Carla 支持 S 的集中冥想通灵的工作.....

(S channeling)

(S 传讯)

[I am Laitos.] We greet you in the love and in the light of the infinite One. We are most happy to have been given this opportunity to speak through an instrument which was not prepared for our presence but had anticipated instead the presence of another with whom it is more familiar. It is the mark of the maturing instrument that it shall recognize the nature of the call it is offered, and it is the—we correct this instrument—it is the mark of an instrument that is willing truly to serve that it place itself in the arms that are proffered.

「我是 Laitos。」我们在太一无限造物者的爱与光中向你们致意。我们极其高兴被给予这个通过一个器皿发言的机会，这个器皿尚未对我们的出席做好准备，它本来预计是另一个它更熟悉的实体出席。一个正在成熟中的器皿的标志是它将识

别出它被提供的呼唤的特性，而这是——我们更正这个器皿——一个真的乐意于去服务的器皿的标志是它会将它自己放置在被给予的手臂之中。

We have come to offer a kind of comfort that [we] feel we are able to uniquely to offer to this group at this time. We wish to offer this comfort in a preliminary way and then to make room for those of Oxal who are also prepared to speak. We wish to give encouragement to a group which has known much ordeal in the past brief measure of your time and which has nevertheless courageously persisted in its seeking and its intent to serve. This kind of dedication offers opportunity upon opportunity for those of us which are, as you would say, discarnate, to serve in the small ways which are given us to serve through the instrumentalities not only of highly concentrated efforts like that which you undertake today, but in the myriad ways of everyday life dedicated wholly to service. We ourselves are comforted by your dedication and would offer this our blessing to you in love and in light, a brief silent offering. We pause.

我们是来提供一种类型的安慰的，这种安慰就是我们觉得我们在此刻能够用一种独一无二的方式提供给这个团体的事物了。我们希望用一种预备性的方式来提供这种安慰并接着为同样也准备好发言的 Oxal 的团体留出空间。我们希望对一个在过去的短短的时间中已经遭遇了大量严峻考验却仍然在它的寻求中和它去服务的意愿中勇敢底坚持不懈的团体给予鼓励。这种类型的奉献为我们这些，如你们会说的，未投生的实体提供了层出不穷的机会来用那些被给予微小的方式进行服务，这些服务的方式不仅仅是通过诸如你们在今天进行的高度集中的努力的手段而给予，它们同样也是通过完全奉献给服务的日常生活的数不尽的方式中被给予的。我们自己因为你们的奉献而感到安慰，我们愿意在爱与光中为这种奉献提供我们的祝福，提供一个简短的静默的献礼。我们暂停。

(Pause)

(暂停)

I am Oxal. We feel now the instrument has profited by the steady influence of our friends of Laitos. We greet you in the all embracing love and in the purest light of the infinite Creator. It is our privilege this evening to be called forth in response to a query that weighs upon your minds, this being the question of the nature of the role of the spiritual teacher. We most happily would address this question, but first we would ask that all present be aware that we ourselves are spiritual teachers only in a very, very limited sense, for all too well we know our own feet to be of clay, and we ask that you too be aware of this and use discrimination in taking in and weighing each of our words, for our words can have no greater effect than to resonate with what each here already knows and is willing in some measure to examine more closely.

我是 Oxal。我们感觉到这个器皿已经因为我们的朋友 Laitos 的令人稳固的影响而受益了。我们在无限造物者的全部的包围性的爱和最纯净的光中向你们致意。我们很荣幸在今晚被呼唤前来回应一个压在你们的头脑中的问题，这个问题就是灵性老师的角色的特性的问题。我们会极其高兴地讲述这个问题，但是我们首先

会请求所有在场的人意识到，我们自己仅仅在一种非常非常有限的意义上是灵性上的老师，*因为我们太过于清楚地了解我们自己的脚步将会化为尘土*，我们请你们同样意识到这一点，并在采用我们的每一个言语极其衡量衡量它的时候使用分辨力，因为我们的言语所能够产生出的最大的效果就是，与你们每个在场的人已经知晓并乐意于用某种方式来更密切的检查的事物产生共鸣了，我们的言语不会有比这种共鸣更大的效果了。

The function of the spiritual teacher cannot be separated from the more general process of spiritual seeking. In the density that you enjoy this process of seeking spiritually has certain features that are unique to it, for in the third density seeking occurs from a position that is unknown to the seeker. The seeker gropes blindly and has but what is, at first, the faintest of inner lights to guide it. The process of seeking is one of allowing this inner light progressively to illumine more and more of the path, until the path, though it is never fully mapped out, seems sure and certain to the footfall as you walk ever more in faith, ever more in a dedication to service.

灵性老师的功能是无法与更为一般性的灵性寻求的进程分开的。在这个你们所享受的密度中，这个在灵性上的寻求的进程拥有其独一无二的特性，因为在第三密度中，寻求是从一个对于寻求者而言是未知的位置发生的。寻求者盲目地探寻却在一开始仅仅只拥有最微弱的内在的光来指引它。寻求的过程是一个逐步允许这种内在的光越来越多地照亮道路的过程，一直到当你越来越多地在信心中行走，越来越多地处于一种对服务的奉献之中的时候，道路看起来似乎对于脚步而言是确信且肯定的为止，尽管道路永远都不会完全被绘制出来。

We find, however, that this experience can be a very lonely one and that the temptation arises again and again to seek in the reassuring words of one who would lead one to find more than comfort, more than solace, but also direction. Now, it is the best of our understanding that, in truth, direction can never be gathered from another. There is, indeed, the wonderful mystery of paths of seeking that cross and intertwine and run together in a mutual love and compassion which gives great comfort. We find, however, that all too often it is the case when one doubts one's own way one relies rather too heavily upon another, which one puts before one as the teacher.

然而，我们发现这种体验可以成为一种非常孤单的体验，对于一个会让人不仅仅找到安慰，不仅仅找到慰藉，同样也找到方向的人，在这样一个人的令人放心的言语中去进行寻求的诱惑会一次有一次的升起。现在，我们最佳的理解是，事实上，方向永远都不会从另一个人那里被搜集到。确实，那条在一种相互彼此的爱与慈悲中交叉、缠绕并汇集到一起的寻求的道路会有那种精彩绝伦的神秘，而这种相互彼此的爱与慈悲会给予极大的安慰。然而，我们发现太过于经常发生的情况是，当一个人怀疑它自己的道路的时候，它会宁愿过度地依赖于另一个人，那个人就是被它认为是老师的人。

Thus, one has arising amongst your peoples traditions of religious worship which set the teacher so far above the seeker that the seeker has effectively abandoned all native power and given it over to the teacher. When this occurs, it is but a short step to hardening the words of the teacher into rock

solid doctrine, which may then be slavishly followed and used as a basis for judging self and other. This leads inevitably to a loss of seeking. Like a stream bed no longer fed by the flow of water, dry and barren the seeking becomes.

因此，一个老师会在你们的人群的宗教崇拜的传统中拥有高位，这种崇拜会将那个老师放在远远高于寻求者的位置上，以至于寻求者以及非常有效地放弃了所有其固有的力量并将其让渡给那个老师了。当这种情况发生的时候，它仅仅是将那个老师的言语固化为岩石一般坚硬的教条的一小步，它接下来可以奴隶一般地被追随并被用作一种对自我和他人进行评判的偏见了。这会无可避免地导致一种寻求的丧失。就好像一条河床不再被水的流动所滋养一样，寻求会变的干涸而贫瘠。

Having said this, we wish to add, however, that in the relation of pupil to teacher, disciple to guru, there can be something of value and of spiritual importance. We address this point in light of the concept of sacrifice, for if the student/teacher relation is maintained with the most delicate of balances, the teacher being scrupulous to keep in perspective the fact the teacher, at best, is a gateway or a channel for that which lies beyond the teacher and which is as—we correct this instrument—which is as accessible to the student as it is to the teacher, and, in addition, the student must keep in perspective the point that the teacher is but a mutual seeker which has perhaps a certain steadying influence upon the student that contributes to a more stable pattern of seeking, within the context where these cautions are scrupulously observed, the student may look to the teacher in such a way that the teacher inspires within the student a certain highly potentiated kind of humility which the student expresses by deliberately setting aside those known personality features which may tend to distort or disrupt the seeking process.

在说了这一点以后，我们希望补充，无论如何，在学生与老师、弟子与古鲁的关系上，可以有某种有价值且具有灵性上的重要性的事物。我们陈述这一点是从牺牲的概念的方面而言，因为老师/学生的关系是藉由最为微妙的平衡而被维持，老师在最佳的情况下就是通往那存在于老师之外的事物，那个一样——我们更正这个器皿——通往那对老师和对学生是一样地可获取的事物的一扇大门或者一个通道，老师在全面客观地看待这个事实的方面是小心谨慎的，另外，学生必须全面客观地看待这个要点，即老师仅仅是一个共同的寻求者，它也许对那个寻求者拥有一定的稳定的有助于一种更为稳固的寻求的模式的影响力，在这些警告被小心谨慎地遵守的背景下，学生可以用这样一种方式来看待那个老师，即老师在学生内在之中激励了一种特定类型的，具有更高潜能的谦逊，学生是藉由审慎地将那些已知的可能会倾向于扭曲或者破坏寻求的进程的人格的特性放置在一边而表达出这种谦逊的。

When this process is being consciously directed and intensely perused in a sheltered environment, the teacher or the guru in this respect may accept the sacrifice or the laying aside of the Earthly personality in a symbolic way, understanding that what there is to be offered coming through the teacher is further empowered by this act. Now, this process can be successful only when the teacher has similarly laid aside the Earthly personality and is willing to join hands with the student in a fashion which allows each to participate in a sense of a greater reality to appreciate the unity that is all embracing. The strength

of the teacher flows back to the student even as the student's gift of its devotion to the teacher further empowers their function of the teaching.

当这个过程被有意识地指导并在一个受保护的环境中被集中地追寻的时候,老师或者古鲁在这个方面就可以接受牺牲或者用一种象征性的方式将世俗的人格放在一边了,老师同时会理解那些流经老师并要被给出去的事物是会进一步被这种行为所赋能的。现在,这个过程仅仅是在老师已经类似地将世俗的人格放置在一边并且乐于与学生携起手来的时候才会是成功的,而这种携手是通过一种允许每个人都从一个更大的实相的意义上分享对那包围一切事物的一体性的欣赏的方式进行的。老师的力量会流回到学生身上,甚至是在学生对老师的热爱的礼物进一步使他们教导的机能成为可能的时候。

We find then that this group was quite correct in its surmise that the greatest gift that the teacher has to give is the beingness of the teacher. As soon, however, as this beingness is contracted into [mere] personality which the teacher may claim as its own, it has been lost and lost as a source of inspiration to the student even though the student may continue to take it as such. There are connections of energy that connect student to teacher, though we find in principle that these connections are not different than those connections of energy which prevail from one loved one to another, and just as the lover must be prepared also and equally to be the beloved, so must the teacher be prepared also and equally to be the student. All are fellow seekers in the spiritual world. All of the distinctions which can in the veiled experience seem so important vanish into utter nothingness, leaving but a full democracy of spirit. One seeks, then, with all of creation, and the seeking of all creation is within one.

在这个团体推测老师所拥有的要去给予的最伟大的礼物是它的存在性的方面,我们发现这个团体是相当准确的。然而,这种存在性一旦被紧缩成为那个老师可以宣称其为它自己的人格有限的事物时,这种存在性就马上被丧失了,它作为学生的一个灵感的源头的存在性已经丧失了,及时那个学生可能会继续将老师视为这样的灵感的源头。会有一些连接老师与学生的能量的连接,尽管我们发现在大体上这些连接是与在一个人爱上另一个人的关系中盛行的能量的连接是没有区别的,就好像去爱的人必须同样做好准备并同等地成为被爱的人一样,老师也同样必须做好准备并同等地成为学生。所有人都是在灵性世界中的同伴的寻求者。所有在被面纱遮蔽的体验之中看起来似乎如此重要的差别都会消失成为完全的空无,而仅剩灵性的民主。一个人寻求,接下来与所有的造物一起,所有的造物的寻求都处于太一之中。

We ourselves seek with you as we attempt in reaching out to you and in reaching within ourselves to touch this center of seeking, and to allow it beingness that it may be the more our beingness, which we most happily share with you as you have most happily shared your beingness upon this occasion with us.

在我们向你们伸出手并在我们自己内在之中伸出手以尝试去触及这个寻求的中心,并允许它的时候,我们自己是与你们一同寻求这种可能比我们的存在性更大的存在性的,当你们已经极其快乐地在这个和我们在一起的机会分享你们的存在性的时候,我们也极其快乐地与你们分享我们的存在性。

We find that there is so very much more that could be said upon the topic of the guru, but what we have said serves as a sufficient beginning, and we would ask if there are more specific queries to which we may address ourselves in response. Are there queries at this time?

我们发现在这个古鲁的主题上有远远多得多的可以被谈到的事物，但是，我们已经谈到的事物会起到一个充分的开始的作用，我们会请问是否有更具体的问题是我们可以让我们自己回应的。此刻有问题吗？

Questioner: (Inaudible).

提问者：(听不见)。

I am Oxal. It has been our very great pleasure to be given the opportunity once again to speak through this instrument which desires to serve, but finds itself frustrated in this capacity. May we offer the encouragement that what has happened, is happening, and will happen, is but part of a much larger process, and the entire process can be viewed as a mode and a moment of the same service. We thank this group for its dedication and its persistence. At this time we take our leave, leaving you in the love and in the light and in the all embracing glory of the one infinite Creator. Adonai, my friends. Adonai.

我是 Oxal。再一次被给予机会来通过这个渴望去服务的器皿发言，这是我们极大的快乐，但是我们发现这个器皿自己在它的能力范围内受到阻挠了。容我们对已经发生的事情，正在发生的事情和将要发生的事情给予鼓励，它们仅仅是一个远远更大的进程的一部分，而全部的过程都可以被视为相同的服务的一个模式或者一个时刻。我们为这个团体的奉献以及它的坚持不懈而感谢这个团体。此刻我们告别，我们在太一无限造物者的爱与光中，在祂包含一切的荣耀之中离开你们。Adonai，我的朋友们。Adonai。

July 5, 1992

1992-07-05 滋养自我与脉轮的极化

Group question: The question today has to do with the concept of nurturing self-love. How do people who are naturally oriented towards being of service to others, and perhaps even serving beyond the ability to fully care for the self, take the time and energy and effort to nurture themselves? What is a way in which people can look at the nurturing of the self as a natural part of service to others? What kind of suggestions can you make as to how we can become aware of our needs for nurturing, and fulfill those needs as we go about the process of serving others and learning and growing in our daily activities?

团体问题：今天的问题是与我们对自我之爱的观念有关的。对于那些自然而然地被导向服务他人的人，它们也许甚至会在超出了对自我的充分的关心的能力的范围内去进行服务，这些人如何才能花费时间、能量和努力来滋养他们自己呢？有一种方法是人能够通过其来将对自我的滋养视为对他人的服务的一个自然而然的的部分吗？在关于我们如何才能察觉到我们对于滋养的需要，并在我们着手进行服务他人以及在我们的日常活动中学习和成长的过程中满足那些需要的方面，你们能够做出什么类型的建议呢？

(Carla channeling)

(Carla 传讯)

I am Q'uo. Greetings in the love and in the light of the one infinite Creator. We find great joy in joining in your circle, blending our vibrations with your own, and experiencing the unity of your seeking and the beauty of your meditation. You ask this day if we have some thoughts upon how to nurture the self, as well as nurturing other entities. The service-to-others path through the fourth density of love asks the question in this manner, and by this way of asking, points directly to the core of confusion. For the question, when wisdom is applied, becomes "How do we nurture other selves, if we are those who nurture the self?" Yet, we do not encourage you to feel foolish by putting others before self in thought or action.

我是 Q'uo。在太一无限造物者的爱与光中致意。我们在加入你们圈子，将我们的振动与你们自己的振动混合起来并体验你们的寻求的统一以及你们的冥想的美丽过程中找到了极大的喜悦。你们进入询问是否我们在关于如何滋养自我，同样也滋养其他实体的方面有一些想法。穿越爱的第四密度的服务他人的道路会用这种方式提出问题，并通过这种提问的方式，直接地指向混淆的核心。对于这个问题，当智慧被应用的时候，这个问题变成了，“如果我们是那些滋养自我的人，我们如何滋养其他自我呢？”而我们并不会鼓励你们因为在想法或者行动中将其他人放在自我前面而感觉到愚蠢。

We wish to note for your benefit the stance which you rightly and justly, as developing spirits, take. The lesson of compassion is learned first, then the larger lesson of wisdom. You are those seeking in the school of love, therefore this query is central. The beginning of grasping the way of nurturing the self is, however, implicit in the question. We have said to this group before that the

one known as Jesus taught that there was a new covenant, a new set of commandments, which superseded the commandments given to the one called Moses. The commandments were two: to love the Creator with all one's heart, all one's soul, all one's mind, and all one's strength; and to love the other selves within your environments as you love yourself. The second of the commandments was not to love yourself as you love others, but to love others as you love yourself! Thusly, this master of compassion suggested the turning of mercy inward upon the self, prior to asking the self to expand the manifestations of mercy outward.

我们希望为了你们的益处而指出，在发展灵性的过程中，你们正确地且适当地采用的姿势。慈悲的课程是要首先被学习的，接下来是更大的智慧的课程。你们是在那些在爱的学校中寻求的人，因此这个问题是中心性的。然而，掌握对自我的滋养的方式的开始，是隐含在问题之中的。我们已经在之前对这个团体说过，被知晓为耶稣的实体教导过，有一项新的誓约，一套新的戒律，它取代了由叫做摩西的实体给予的戒条。戒律有两个，用一个人全部的心、全部的灵魂、全部的心智、全部的力量来爱造物者，如同你爱你自己一样地爱在你的环境中的其他人。第二条戒律不是去如同你爱其他人一样地爱你自己，而是去如同你爱你自己一样地爱其他人！因此，这位慈悲的大师建议，在请求自我去将慈悲的显化物向外拓展之前，将慈悲向内转向自我。

The way of those within the illusion wherein one cannot usually hear the thoughts of others is to take others at their word in trust, and to take the self not at one's own word, but with each and every thought which is unexpressed held like a load upon the back. Thusly, it seems appropriate to serve others, but there is a chip upon your shoulders in your attitude toward yourself.

在这个在其中一个人通常无法听到其他人的想法的幻象中，人们做事的方式是，在听到其他人的话的时候在相信中接受他们，在听到他自己的话的时候却不接受自己，而每一个未被表达的想法就像一个重担一样被背负在背上了。因此，服务他人看起来似乎是合适的，但是在你对你自己的态度中，你的肩膀上有一块碎屑。

One set of suggestions concerning the nurturing of the self is nurturing systematically each chakra by vivid visualization, and not only by meditation, but by contemplation also. Let us demonstrate using this instrument to avoid infringement upon free will of others. Each needs must make assessments of chakra strength and clarity for each. The first chakra is always the root or red-ray energy center. Gaze at this center which loves life, which breathes the air and has appetite for preservation and procreation. This root energy is anything but base. It, as this instrument is fond of saying, contains the first sacrament, as all energies are potentially sacramental. This energy gazes—we correct this instrument—this instrument gazes at this energy and finds it very strong and clear.

关于滋养自我的一套建议是藉由鲜明的视觉化观想来系统性地滋养每一个脉轮，不仅仅是藉由冥想，同样也藉由沉思。让我们通过使用这个器皿来进行示范以便面侵犯其他人的自由意志。每一个人都需要对脉轮的力量以及每一个脉轮的清晰度进行评价。第一脉轮一直都是根部或者红色光芒能量中心。注视这个中心，它热爱生命、它呼吸空气并拥有维护和生殖的欲望。这个根部的能量中心除了是

基础之外的任何事物。如这个器皿喜欢说的一样，它包含了首先的圣餐，因为所有的能量在潜在的方面都是神圣的。这种能量注视着——我们更正这个器皿——这个器皿注视这种能量并发现它是非常强有力且清晰的。

There being no visualization to do, this instrument proceeds to the orange-ray energy center or chakra. Here there can be seen those muddied energies which, though small, yet block some energy from moving into the open heart. How can one gaze at the shadows that dog one's path? If one turns about to look at them, they shift. They cannot be directly confronted, for they are shadows, yet the more firmly excellence is striven for, the darker will seem every small imperfection. This instrument then must contemplate indirectly the cause for shadows. This is the area of relationships person-to-person. Whom is this instrument not in good relationship with? The answer comes by reflex. The instrument is not in good relationship with the self. There ensues a forgiving process. Why should this instrument forgive? Intellectually, the instrument can say, "I am forgiven because I am a child of the Creator." To the heart, no reasoning is necessary. One evaluates the self. First, may we suggest that the self be visualized as being held in the arms of the infinite One, lovingly, firmly and comfortably, rocked in eternal rhythms and loved with infinite love. When one can see oneself as the child of eternity, one can see oneself at the correct distance.

如果没有要做的视觉化观想，这个器皿会前进到橙色光芒能量中心或者脉轮。在这里那些浑浊的能量可以被看到了，这些能量虽然是微小的，但却会阻塞阻塞一些能量流入到开放的心之中。一个人如何才能凝视那些尾随者一个人的道路的影子呢？如果一个人转过身来去检查它们，它们就会变换了。它们无法被直接地遭遇到，因为它们是影子，而越发坚定地为了优秀而努力，每一个小小的缺陷就将会看起来似乎更为阴暗了。这个器皿接下来必须间接地沉思阴影的原因了。这就是人与人的关系的区域。这个器皿与谁没有处于良好的关系中呢？答案会通过反射而出现。这个器皿与自己没有处于良好的关系中。随之会有一个宽恕的过程。为什么这个器皿应该宽恕呢？在逻辑智力上，这个器皿能够说，“我被宽恕了，因为我是造物者的一个孩子。”对于心，没有理由是需要。一个人会为自己做出评价。首先，容我们建议，自我被观想为被抱在无限太一的臂膀之中，挚爱地、坚定地、舒适地，并在永恒的旋律中被摇晃，藉由无限的爱被爱着。当一个人能够将它自己视为永恒的孩子的时候，一个人就能够在正确的距离上观察它自己了。

How important the instrument finds the environment of the present illusion, and how typical this is, indeed, how necessary to the growth of each spirit. Yet, in the nurturing process the reestablishment of the point of view of infinity, eternity and mystery is central, and can bring order and simplicity out of chaos.

这个器皿发现这个当前的幻象的环境是多么的重要呀，这个环境对于每一个灵性的成长是多么的具有代表性，确实是多么必不可少呀。然而，在滋养的过程中，对无限、永恒和神秘的视角的重建是中心性的，它能够从混乱中产生出秩序与简单性。

We linger at this energy center because in your particular nation state, the outer forces which compromise free will are comparatively lesser, so that the most common blockages and over-activations of energy which confound the open heart are those of orange ray.

我们在这个能量中心逗留，因为在你们特定的国家中，危害自由意志的外部的力量是相对较少的，因此，使得开放的心挫败的最为普遍性的阻塞和过度激活的能量是那些橙色光芒的能量。

Now, this instrument is willing to forgive the self, and we know that each is willing to do so for the self. However, this willingness is time limited because within the experience which has become memory of your peoples, it is almost without exception that this state of self-forgiveness is lost. The attention shifts, the polarity is lessened and forgotten for the moment.

现在，这个器皿乐意于去宽恕自我，我们知道每一个人都乐意于为自我这样做。然而，这种乐意是受时间局限的，因为已经成为了你们的人群的记忆的体验之中，这种自我宽恕的状态几乎毫无例外地被失落了。注意力转变了，极性被减弱了并暂时被忘记了。

The instrument moves to the yellow-ray energy center, and gazes at the energies which deal with the societal groups which affect it. This energy in this case seems fairly under-energized, but quite clear. This is normal in general for entities to have certain energies which are not the forte, not the strong point of an entity's service. Yet, they do need to be visualized to be sure that, though relatively small in influence upon the learning process, the energies are clear.

这个器皿移动到黄色光芒能量中心并注视着与影响它的社会团体打交道的能量。在这种实例中，这种能量看起来似乎是相当不活跃但却相当清晰。一般而言，拥有一定的并非是拿手好戏的能量，并非是一个实体的服务的强有力的位置的的能量，这对于实体是通常的情况。而它们确实需要被观想来确信，虽然这种能量在其对学习的过程的影响的方面是相对小的，这种能量却是清晰的。

Moving into the heart chakra, the green-ray energy center, the instrument visualizes a nearly fully open, very strong heart energy which is normal for this instrument. The entity finds it sparkling at this time, and realizes the effect of those in a group which love one another, causing the heart energy to dance and shine. This is the portion of the nurturing of the self wherein others move in help from whatever other energy center is being used, the blue ray of communication, the orange ray of interaction in addition to communication, and so forth. All then comes through the heart chakra to others and from others.

进入到心的脉轮，绿色光芒的能量中心，这个器皿观想了一个几乎完全开放，非常强有力的心的能量，这对于这个器皿是通常的。这个实体发现在此刻它是闪亮的，它意识到在一个彼此相爱的团体中的人们效果使得心的能量舞蹈并闪耀了。这就是那个对自我的滋养的部分了，从这个部分其他的能量中心会进来帮忙，无论被使用的是什么其他的能量中心，沟通交流的蓝色光芒，相互作用的橙色光芒。如此等等。所有光芒接下来都从流经心的脉轮，来自于之前的脉轮并流入其

他的脉轮。

It is to be suggested by us that when one sees the heart fully open, one then may do well to suggest to the self the beauty of giving and receiving of love. The reception of love, it has been noted this day, is often very difficult. When the orange-ray center is blocked by self-judgment, then the shining love of others is blocked from entering the heart. Loving gestures, thoughts and words may batter against the heart closed to itself in vain. Until the entity is willing to open the door to comfort by ceasing to judge the self as unworthy of comfort, no comfort can move into effective service.

我们已经建议过的事情是，当一个人看到心是完全开放的时候，一个人接下来可以很好地去向自我建议，给予和接受爱的美丽。对爱的接纳，它在今天已经被提及了，经常是非常困难的。当橙色光芒中心由于自我评判而被阻塞的时候，接下来，他人的闪耀的爱就被阻塞无法进入心了。爱的姿势、想法和言语可以对着自我封闭的心无用地连续轰击。一直到实体乐意于藉由停止将自我评判为不值得安慰而向着安慰打开门之前，没有安慰能够进入到有效的服务中。

Thusly, service to others directly denotes the allowing of others to love the self. This is often the most difficult relationship lesson of all, for if one is not in love with the self, how can one believe or have trust and faith in the illuminating light and love pouring into one's heart from another? There is no basis for trust, for the self is not willing to trust the self. It is an irony of the third and fourth-density illusions that more and more energy is consumed in the desire to love, to open the self to more and more complete service to others, while there remains the grudge against the self. It is as though each were running away from the self, throwing the self into as many seemingly good actions as possible, in an attempt to even the terribly lopsided score of unworthiness of the self.

因此，服务他人直接地意味着允许其他人爱自己。这经常是所有人最为困难的人际关系课程，因为如果一个人没有爱上自己，一个人如何能够相信或者对于从另一个人倾泻到它的心中的启发性光与爱拥有信任和信心呢？**没有对于信任的基础，自我是不愿意相信自我的。**越来越多的能量被消耗在对去爱，去向着对其他人的越来越完整的服务开放自我的渴望之中，而同时会依旧还有对自我的吝惜，这是一个第三密度的和第四密度的幻象的讽刺。这就好像每一个人都在逃离自我，并同时将自己抛入到尽可能多的在表面上有益的行动之中，而又进行一种去平衡对自我的无价值的可怕地一边倒的评分的尝试一样。

However, worthiness is not a quantitative matter, and is not available to the point grading system. There is no amount of service one can be to others to offset one's own self-judged lack of worth. Until one forgives and accepts the self, one's service will be stunted; one's heart will be darkened, even in the fullness of the most loving service. Perhaps this points to the centrality of the learning of self-nurturing ways.

然而，价值并不是一定量度的问题，它是无法为按点数分级的系统所利用的。没有一个人能够为他人进行的服务的数量是会抵消它自己的自我评判的缺少价值的。一直到一个人宽恕和接纳自我之前，它的服务都将是受到阻碍的，它的心都

将是阴暗的，甚至是在最有爱的服务的完整性之中。也许这一点指出了对于自我滋养之道的学习的中心性。

Moving into the blue-ray energy center, this instrument sees its strongest center working well, and not in need of further balancing or energizing. This is the center of communication. It is most often blocked by those who would communicate that which has not been requested. It is well to have opinions and thoughts on every conceivable matter; this is the fruit of an active mind. It is not loving, however, to answer questions or address seen problems which have not been asked about or advice sought upon by the one to whom the entity is attempting to communicate. Service to others is very much a matter of waiting and having the patience of being the quietness of mind to feel and respect other entities' freedom to make choices.

进入到蓝色光芒的能量中心，这个器皿看到它最强有力的能量中心是工作正在很好地工作，它并不需要进一步的平衡或者赋能。这个中心是沟通交流的中心。它极其频繁地因为那些对于尚未被请求的事物进行交流的人而被阻塞。对于每一个可以想得到的问题拥有观点和想法，这是很好的，这是一种活跃的心智的成果。然而，对于实体正在尝试去与之进行交流的人尚未询问的问题或者尚未被其所寻求的建议，去回答问题，或者去解决看到的问题，这并不是有爱的。服务他人在很大程度上是一个等待并有耐心让心智处于安静状态以感觉并尊重其他实体做出选择的自由的问题。

If there is a great desire to communicate without there being a request, it is possible to enter into conversation about whether the entity you wish to serve would be glad to hear an opinion. If the other self agrees, then an appropriate channel has been opened. If the other self does not agree, then woe betide the spirit which plunges ahead regardless, for this is specific infringement upon free will. Remember that other selves and the self come into the valley of the shadow of death that is third-density life, not to be comfortable or correct, but to make mistakes and thereby learn the lessons of how not to express love and how to express love; how not to accept love and how to accept love; and most of all, how not to conceive oneself that is as unloving, unlovely or unloved, or how to picture that same self loving, lived and love itself.

如果在没有一种请求的情况下有一种极大的交流的渴望的话，有可能进入到这样一种交谈，即是否那个你希望去服务的实体会乐意于听到一个观点。如果其他自我同意了，接下来一个适当的管道就已经被打开了。如果其他自我并不统一，接下来，如果那个人不顾一切地向前冲的话，它的灵性就在遭受灾祸了，因为这是明确的侵犯自由意志。请记住，其他自我和自我进入到第三密度的生命之所是的死亡的荫谷，不是为了来成为舒适的或者成为正确的，而是未来来犯错并由此学会这样一种课程的，那个课程即如何不表达爱和如何表达爱，如何不接受爱和如何接受爱，以及最重要的，如何不去将想象它自己是没有爱、不可爱或者不被爱的，或者如何想象那个相同的自我是有爱的，被爱的和爱它自己的。

The violet ray is fixed, and can simply be assessed as a good indicator of the balance which is present in the energy of your own self as a whole. If it seems

weak, then meditation upon power, that is, the aspect of the self which expresses power, is recommended. Although, as in the material this instrument has recently read, it is recommended that meditations about the power aspect of the self not be accomplished more than once in a row, rather, if the power aspect needs work, then one works upon the love aspect and the wisdom aspect in two subsequent meditations before returning to the power aspect. This is recommended, as in the work of the one known as Butler, to avoid the distortion of the personality which is the spirit's own attempting to find itself on what this instrument would call the King's Highway.

紫罗兰光芒是固定不变的，它仅仅单纯地被评估为，在你自己作为一个整体的自我的能量中所呈现出的平衡的一个有效的指示。如果它看起来似乎是虚弱的，接下来冥想力量，也就是说，表达力量的自我的面向是被推荐的。虽然，如同在这个器皿最近已经读过的材料中所建议的一样，冥想自我的力量的面向被推荐不要被连续完成多于一次，而毋宁是，如果力量的面向需要工作了，接下来在再返回力量的面向，一个人在爱的面向和智慧的面向上进行工作。如同在被知晓为Butler的实体的作品中所建议的，去避免这样一种人格的扭曲，这是被推荐的，**这种人格的扭曲即灵性自己在这个器皿所称的国王的大道上去找到它自己的尝试。**

Now, this is one way in which the nurturing of the self can be done. This way is important in that it is completely inner in the nature of its work. Just doing this work, that is, taking the time and the energy to do this series of visualizations, is a way that moves deeply into the self's perception web of saying that the self is indeed considered worthy of attention. Often the service-to-others path is strewn with those who have paid attention to every opportunity to aid others' needs, but have not given the self the same gift—the gift of time, the gift of energy. Outer ways of nurturing the self—the new dress, the new car or computer game or trip—is a very kind and good gift to the self. But nothing moves more deeply into the area of the self which deals with self-judgment than the self sitting down and taking time to pay attention to the self's spiritual health. This is subtle work.

现在，这是一种通过其对自我的滋养能够被完成的方法。这种方式是重要的，因为它在其工作的属性上是完全内在的。仅仅进行这个工作，也就是说，花时间和精力来进行这一系列的视觉化观想，是一种深深地进入到自我的这样一种感知的网络的方式，这个感知的网络正在表达，自我确实被认为是值得关注的。经常，服务他人的道路是因为那些已经关注了每一个对他人的需要给予帮助的机会，但却尚未给予自我同样的礼物的人而被散布开来的。滋养自我的外部的途径——新衣服、新车或者电脑游戏或者旅行——是一种给自我的非常好且有益处的礼物。但是，相比自我坐下来并花时间去关注自我的灵性上的健康，没有任何事物会更深地进入到那个与自我评判打交道的自我的区域。这是一个微妙的工作。

Now, you may note that we moved from blue to violet. That is because that of which we are speaking, the time to work with the self, is the function and the only function of the indigo ray! This ray works completely within the self, and only upon the self. To find the discipline to spend time upon the self's spiritual welfare is more of a challenge than finding the time to attend to another's

spiritual or bodily or emotional or mental welfare. We cannot stress enough the importance of this point. Think you that one of the highest of energies possible within the self, in terms of subtlety and strength, is somehow to take the very back seat, nay, even the trunk of the automobile of life? Please see and honor the instrument that you are, no matter what outward way you treat yourself, you love yourself, you give to yourself.

现在，你们可能注意到，我们从蓝色移动到了紫罗兰。这是因为我们正在谈及的事物，在自我上进行工作的时间，就是靛蓝色光芒的功能，并且是它唯一的功能！这个光芒是完全在自我内在之中并仅仅是在自我上进行工作的。相比找到时间去关注另一个人的灵性或者身体或者情绪或者心智上的福祉，去找到修炼来在自我的灵性上的福祉上花时间是更大的一种挑战。我们怎么强调这个要点的重要性都是不够的。思考在微妙性和力量的方面在自我之中有可能最高的能量中的那一个能量之所是的你，正在以某种方式要呆在后台的，不但如此，甚至是呆在生命的汽车的后备箱的吗？请看到并荣耀你之所是的那个器皿，无论你用什么外部的方式闹对待你自己，你爱你自己，你给予你自己。

The first gift of the spiritual wayfarer is the time and the energy to move within, to work upon the discipline of the personality, that more and more of the personality may be imbued with the indigo ray of joyful accepting love of self. Consider the usual indigo ray of the underdeveloped student as a pool. The polarity of service to others fills this pool, but it is simply rain falling into a conserving receptacle, a still pool within one, until it has been enlivened by the acceptance of love that is beyond the possible love when judgment remains. Until this block is removed, this pool of polarity remains still and lacking in appropriate propinquity to the ...

灵性的福祉的首先的礼物就是花时间和能量来进入内在之中，去在人格的修炼上进行工作，这样越来越多的人格就可以被喜悦的对自我的接纳性的爱的靛蓝色光芒所浸透了。将对尚未发展的学生的通常的靛蓝色光芒考虑为一个池塘。服务他人的极性充满了这个池塘，但是，一直要到它已经被爱的接纳赋予了生气之前，它都单纯地是落入到一个保存的容器之中的雨水，在一个人内在之中的平静的池塘，那种爱的接纳时超越当人就有评判的时候的有可能的爱的。一直到这个阻塞被移除了，这个极性的池塘才会保持平静并缺少适当的临近.....

(Side one of tape ends.)

(磁带一面结束。)

(Carla channeling)

(Carla 传讯)

... There's a moment when the pool of polarity within is opened to what lies beyond acceptance of the self. Then it becomes a truly potent force within the life, as though a fountain or spring came forth from that still pool, and sprayed and dropped like rain into each present moment; so that no key must be turned to start up the engine of self-acceptance which opens the door to unconditional channeling of infinite love through one. The key is already inserted. The work is being done within in such a way to genetically

affect the energies of polarized beingness.

会有一个时刻，在那个时候在内在之中的极性的池塘是向存在于对自我的接纳之外的事物开放的。接下来，它就成为了在生命中的一种真正强有力的力量了，就好像从那个安静的池塘产生出来的一个喷泉或者泉水一样，它就好像雨水一样喷射与落入到每一个当下一刻之中，因此，没有钥匙是必须被转动以启动自我接纳的引擎的，这种自我接纳会向着流进一个人的无限的爱的无条件的传讯打开大门。钥匙已经被插入了。工作正在用这样一种方式在内在之中被完成以用遗传的方式影响极化的存在性的能量。

Thus, if you now feel that you are accepting yourself over and over and over, the secret may be that the gifts you give yourself do not include the appropriate concern for inner loving work. Not so that discrimination becomes judgment, but so that the powers of discrimination within you may help you to become that which you are, but have not realized or allowed yourself to be. And why? Because you fear to look too closely. You have heard those thoughts. So, all becomes fearful at a deep level.

因此，如果你们现在感觉到你正在一次又一次又一次地接纳你自己，秘密可能就是给予你自己的礼物并未包含对于内在的充满爱的工作的适当的关注。如果不那样的话，分辨力就会成为评判，但是如果那样的话，在你内在之中的分辨力的力量就可以帮助你成为你之所是，但却尚未被实现，或者允许你自己去成为。为什么呢？因为你害怕去太近地观察。你已经听到了那些想法。因此，所有都在一个深入的层次上变得令人害怕了。

We ask you to free yourself from this fearing of thoughts deemed unworthy. We assume in general that entities in service to others have largely mastered the techniques of avoiding manifesting of unacceptable actions, and so we concentrate on what is considered by the self to be unacceptable thoughts or intentions. Let us gaze for the last of these thoughts at this fear. The one known as Aaron, as spoken through the one known as Barbara, has said in this group that fear is not a bad or wrong thing; it is therefore a reason, it is a good protection until the self is ready to deal with it. Then and only then, may one sit down with the fear, gaze at it, picture the self within the cave with the—we correct this instrument—opening to the cave blocked by many bands that hide the light from one.

我们请你们将你自己从这种对于想法被认为是无价值的害怕中释放出来。我们一般会假设，在服务他人中的实体已经大量地掌握了避免不接纳的行为的显化的机制了，因此我们会集中在被自我认为是无法接受的想法或者意图之上。让我们为了这些想法中的最后一个来注视这种恐惧。被知晓为 Aaron 的实体，在通过叫做 Barbara 的实体发言的时候，已经在这个团体中说过，这种恐惧不是一个坏的或者错误的事情，它因此是一个原因，一直到自我准备好与它打交道之前，它都是一个有效的保护。在那个时候且仅仅只在那个时候，一个人才能与这种恐惧坐下来，凝视它，在那个洞穴中想象自我与——我们更正这个器皿——想象自我打开那个被许多的将光从一个人身上隐藏起来的束缚阻塞了的洞穴。

This is the fear, and no fear is greater to the good, gentle and kind of heart than the fear of finding the canker within. It need not be thrown away from

the mouth of the cave all at once, for this might do damage to the fearful self. Take one band away, and see if that much freedom from fear is comfortable. When it is, move to take another, and another, but have the patience with the self to accept less than perfect deliverance from that fear of unworthiness at any one sitting. You have infinite time to do this work, but in each present moment, you have only that moment to do this work. Therefore, be importuning for the present moment, yet patient in the long view. If the self cannot or is fearful to do this work now, return to the image of being held in the arms of the infinite One, and rocked and lullabied and loved, for this is your true state at a deep, deep level. How you are loved! How you are loved! Feel that. Know that. Spend time with that. When you feel how much you are already loved by the infinite One, how treasured you are, then you can gain courage to go ahead and walk the King's Highway, and do the work of falling in love with the self, even in its illusory rampant imperfection.

这就是恐惧，对于良好的、温柔的和善良的心，没有恐惧是比对于找到内在之中的溃烂的恐惧更大的恐惧了。它并不需要立刻就从洞口被全部扔掉，因为这可能会对于害怕的自我造成伤害。拿走一条束缚，看看是否那么多的接触恐惧的自由是舒服的。当它是舒服的时候，去拿起另外一条，另外一条，但是如果任何一次静坐接纳的部分是比从那种对无价值的恐惧的完全的释放较少的，对自我有耐心。你们拥有无限的时间来进行这个工作，但是在每一个当前的时刻，你仅仅只拥有那个时刻来进行这个工作。因此，向当下一刻强求，而又在长远的眼光中有耐心。如果自我无法进行这个工作或者害怕在现在做这个工作，返回到被抱在无限太一的臂膀中，被摇晃、被唱起催眠曲并被爱的图像，因为这就是你在一个深入的、深刻的层次中的真实状态。你是怎样地被爱着的呀！感觉到那种爱。知晓那种爱。花时间与那种爱在一起。当你感觉到你已经是多么被无限太一所爱，你是多么的宝贵的时候，接下来，你就能够取得勇气去前进，走上国王的大道，并进行那个爱上自己的工作，甚至在它的虚幻性的猖獗一时的不完美之中。

What an illusion you have, my dear, dear ones. What a magnificent bubble of utter confusion. You are brave souls to sail forth in this chaotic illusion. May you be to each other the beacons that bespeak love for and to each other. We send our love and light to you through this instrument, and would at this time transfer this contact to the one known as Jim, that it may conclude this working. We are those of Q'uo.

你们拥有怎样一个幻象呀，我亲爱的，亲爱的朋友们。一个怎样宏大的完全的混淆的泡泡呀。你们是闯入到这个混乱的幻象中的勇敢的灵魂。祝愿你们成为相互彼此的灯塔，它们表明了向彼此相爱和对相互彼此的爱。我们通过这个器皿送出我们的爱与光，我们会在此刻将这个接触转移到被知晓为 Jim 的实体，这样它就可以结束这次工作了。我们是 Q'uo。

(Jim channeling)

(Jim 传讯)

I am Q'uo, and greet each again in love and in light through this instrument. At this time, it is our privilege to offer ourselves in the attempt to speak to any further queries which those present might have to offer to us. Is there a query

at this time?

我是 Q'uo, 我通过这个器皿再一次在爱与光中向各位致意。在此刻, 我们很荣幸提供我们自己来尝试去谈论那些在场的人可能会向我们提出的任何进一步的问题。在此刻有一个问题吗?

Questioner: I would like to know more about the polarization (inaudible).

提问者: 我们想要更多地知晓极化 (听不见)。

I am Q'uo, and believe that we have a grasp of your query, my sister. The polarization of the mind, in brief, is the process whereby the desire to be of service is set forth as that which is foremost of all desires that one may have and exercise during the incarnation. The means of clearing the centers or chakras of energy by the use of the polarization of the mind is that process whereby you take that desire and move through each chakra in turn, utilizing this desire to find those distortions or imperfections of manifestation within each center of energy, and seek for that moment to visualize or imagine the balanced expression of energy that is appropriate for you at that time in that center, assigning to each center those properties that are appropriate for each center, beginning as we said, with the first, or root center, and looking at this center as that which is the love of life, the expression of the desire to be, to move, to breathe, to do.

我是 Q'uo, 我相信我们理解了你的问题了, 我的姐妹。心智的极化, 简单地说, 就是去有所服务的渴望藉由其作为一个人在投生期间可能拥有并实践的所有的渴望中的首要的渴望而被启动的过程。藉由使用对心智的极化来清理能量中心或者能量的脉轮, 就是那个你们藉由其使用那种渴望并依次通过每一个渴望, 并同时利用这种渴望去找到那些在每一个能量中心之中的显化的扭曲或者不完美的过程, 你们通过这个过程寻求那个观想或者想象能量的平衡表达的时刻, 这种表达在那个时刻在那个中心中对于你是合适的, 它同时为每一个中心指定了那些对于每一个中心合适的属性, 如我们说过的一样, 从第一个中心或者根部中心开始, 将这个中心视为是生命之爱的中心, 它是对于成为、对于移动, 对于呼吸, 对于去行动的渴望的表达。

Moving to that center of interpersonal relationship next, that of the orange ray, where you put yourself in balanced relationship with one other being at a time, so that there is the one-to-one exchange of energies.

移动到下一个人际关系的中心, 即橙色光芒的中心, 在其中你将你自己放置在与一个其他的存有的在一个时刻的平衡的关系中, 这样就会有那种一对一的能量交换了。

Moving therefrom to the yellow-ray center where you are in relationship with many others, with groups of beings with whom you share interest, energy and activity.

从那里移动到黄色光芒中心, 在那里你与多个其他人, 与存有的团体, 与你那些你与之分享兴趣、能量和活动的人处于关系之中。

Moving from this center to that of the heart, the green ray where your love of

others extends beyond any group that you may have association with to all entities simply because they exist.

从这个中心移动到心的中心，即绿色光芒，在其中你对于其他人的爱延伸超越任何你们可能与其拥有关系的团体，延伸到所有的实体，单纯地因为它们是存在的。

Moving from this center to that of the throat and the blue ray of communication, where the love that you feel for all creation is expressed in a means of communication that is freely given, and which speaks in inspirational tones to those about you as a result of your feeling of the love of the green-ray center.

从这个中心移动到沟通交流的喉部中心或者蓝色光芒中心，在那里你对于所有的造物的爱用一种被自由给予的交流的方式被表达了，这种交流的方式是用启发性的言语向在你周围的人发言的，它是你对于绿色光芒中心的爱的感觉的一个结果。

The indigo-ray center being that of the brow, where there is the work in consciousness that each seeker achieves when it begins to use the force of its will and faith to move its attitudes and perceptions into alignment with the ideals that are its guiding star.

靛蓝色光芒的中心是眉部的中心，当寻求者开始使用它的意愿和信心的力量来推动它的态度和感知与它的指引之星之所是理想校准的时候，每一个寻求者在这个中心都在意识中的工作要去完成。

Therefrom moving to the violet-ray center where the totality of the being is expressed as a measure, a mark, or a register of the entity. By utilizing this desire to serve others in balancing and harmonizing each center of energy, you have cleared this path for the flow of the love and light, or the prana of the one Creator to move cleanly through your centers of energy, in order that you may be a smoothly functioning reflector and creator of the love and light of the one Creator.

从那里移动到紫罗兰光芒的中心，在那里存有的完整性作为一个衡量、一个标志、或者一个对实体的记录被表达了。藉由使用通过平衡和协调每一个能量中心而服务他人的渴望，你已经清理了这条道路以便于爱与光或者太一造物者的普纳（prana）的流动无障碍地流经你的能量中心，这样你就可以成为太一造物者的爱与光的一个流畅地运转的反映者与创造者了。

Is there a further query?

有一个进一步的问题吗？

Questioner: (Inaudible).

提问者：（听不见）。

I am Q'uo, and we thank you, my sister. Is there another query?

我是 Q'uo，我们感谢你，我的姐妹。有另一个问题吗？

Questioner: I have one, but it might be a question that needs its own time,

and that is that the times that I get maddest at myself, the times that I get the most aggravated and judge myself the most harshly, are times when I'm repeating errors. Not only do I see the error that I've made, but I think to myself, "Again? You know that you're not supposed to be doing this, you know that that's self-destructive and self-defeating and you're doing it again." I see the pattern, yet I don't change the pattern. We have this phrase "Forgive and forget." Does the Creator forgive and forget both? Is there some way we can not only forgive ourselves, but forget the pattern? Could you comment at all?

提问者：我有一个问题，但是它可能是一个需要它自己的时间的问题，那个问题就是，那些我对我自己最为生气的时刻，那些我最为恼怒且最激烈地评判我自己的时刻，是那些当我正在重复错误的时刻。我不仅仅看到我已经犯下的错误，我同样也对我自己思考，“又一次？你知道你并打算去这样做的，你知道那是自我毁灭且自我保护的，你正在再一次做它。”我看到了模式，而我没有改变模式，我会说这个措辞，“宽恕并忘记。”造物者会同时宽恕并忘记两者吗？有某种方式是我们能够不仅仅宽恕我们自己，同样也宽恕那个模式的吗？你们能够进行任何评论吗？

I am Q'uo, and am aware of your query, my sister. This is a query to which a great deal of information could be given as a subject of its own, or a query to which a brief response may be given as food for further thought. As we are aware that you have exercised a great deal of patience as a group this afternoon as you listen to that which is a significantly lengthy discourse, we shall give that briefer query to suffice for the nonce.

我是 Q'uo，我理解了你的问题，我的姐妹。这是一个大量的信息能够作为它自己的一个主题而被给予其的问题，或者，这是一个一种简单的回答可以作为进一步思考的食粮而被给予其的问题。因为我们知道，在你们聆听这个显著地漫长的布道的时候，你们已经在今天下午作为一个团体行使了大量的耐心了，我们将给予那个较为简明的回答来暂时满足需要。

As you see yourself repeating those patterns of behavior which you have designated as non-desirable, or as those which you wish to change into a more harmonious configuration within your being, you may take note within that portion of yourself that sees and observes all your behaviors that there is once again an opportunity to refine that which you feel you have learned. For as the dancer moves through each part of the choreography attempting to reproduce each step as it has been designed, there is the need to repeat this dance a great number of times, so that there is no need for thought when the time to perform the dance arrives. There is the need to put these steps into the, as you may call it, body memory, so that there is the automatic moving through each portion of the dance without thought. When you see yourself repeating behavior patterns that you wish to change, notice that there is the chance now to express the pattern in a new fashion, beginning at the moment of notice, so that you have in effect a biofeedback device before you, noticed by your observer, commented upon and altered accordingly.

当你看到你重复那些你已经指定为不被渴望的事物，或者被指定为那些你希望去将其改变为在你的存有内在之中的一种更为协调一致的配置的事物的行为

举止的模式的时候，你可以注意到，在你自己的那个看到并观察所有你的行为举止的部分的内在之中，再一次有一个去精炼你感觉到你已经学会了的事物的机会了。因为随着舞蹈者穿越舞蹈编排的每一个部分并同时尝试去如它已经被设计的一样地重现每一个舞步，会有需要去极其多次地重复这个误导，这样在表演舞蹈的时刻到来的时候就不再有需要了。会有需要将这些舞步放置在，如我们对它的称呼一样，身体的记忆之中，这样就会有在不去思考的情况下自动穿越舞蹈的每一个部分了。当你看到你正在重复你希望去改变的行为举止的模式的时候，注意到现在就有机会用一种新的方式去表达那个模式，并在那个注意到的时刻开始，这样你就实际上在你面前拥有了一个生物反馈的装置了，它会被你的观察者注意到并相应地被其评论并被其改变。

There is a great deal of work in the metaphysical sense that is necessary in the changing or transforming of any perception or behavior so that it becomes automatic within your being, so that it becomes seated at the deepest portion of your being, and available for future reference. Do not be discouraged when you see the need for further repetition, for this repetition makes the groove, shall we say, somewhat more deeply etched and engraved in a manner whereby you shall have it as a resource to all upon.

在改变或者转变任何的知觉作用或者行为举止的方面，在形而上学的意义上有大量的工作是必不可少的，这样它就会在你们的存有中成为自动的了，这样它就会被固定在你的存有的最深的部分，并可以为未来的参考所利用了，因为这种重复会用一种你藉由其将会将它作为所有事物的一个资源的方式来在其上刻画出，容我说，被多少更为深深地铭刻和印刻的沟纹。

Is there a further query, my sister?
我的姐妹，有一个进一步的问题吗？

Questioner: No, thank you very much, it was wonderful to hear.
提问者：没有了，非常感谢你们，它听起来是美妙的。

I am Q'uo, and we thank you, my sister. Is there another query at this time?
我是 Q'uo，我们感谢你们，我的姐妹。在此刻有另一个问题吗？

Questioner: Yes, if I may follow up on that just a little bit. Sometimes one finds within oneself, in addition to a weakness, perhaps, that causes one to repeat a behavior that is not desired, something amounting even to a resistance or defiance almost. When one finds this within oneself, is the same course of action recommended, or is there another possibility in dealing with this kind of (inaudible)?

提问者：是的，如果我可以接着那个问题仅仅再问一点点的话。有时候一个人会在它自己内在之中发现，也许除了一个缺点之外，会有那个使得一个人去重复一种不被渴望的行为举止的事物，某种甚至等同于一种几乎是抵抗或者挑衅的事物。当一个人在它自己内在之中发现这个事物的时候，在于这种类型的（听不见）打交道的方面，被推荐的是相同的行动的路线，还是有另一种可能性呢？

I am Q'uo, and am aware of your query, my brother. Each of you has a

number of aspects to your being. Perhaps it could be described as portions of personality that have been gathered about you from different times, during this incarnation especially, and perhaps previous ones as well. You look at these facets of your being if you look with the broad view, as the parent looks at the child or the children that are in its care. At some portion of your life experience there has been that imprinting of experience which has caused whatever kind of resistance you feel, whether it be the stubbornness to accomplish the task, the anger at being forced, the sadness at the not understanding, or whatever the resistance might be, there is that imprint which carries a charge, a power, shall we say, within your being.

我是 Q'uo, 我理解了你的问题, 我的兄弟。你们每一个人都拥有你的存有的数个面向。也许它可以被描绘为从不同的时间, 尤其是在这次投生中, 也许同样也在之前的投生中, 已经在你周围被收集起来的人格的不同部分。如果你藉由宽广的视野来看的话, 你会看到这些你的存有的面向就好像是父母看着在它的照顾下的孩子或者孩子们一样。在你的生命体验中的某个部分, 已经有过那种已经造成了你感觉到的无论什么类型的抵抗的体验的印刻了, 无论它是对完成任务倔强, 对于被强迫的愤怒, 对于不理解的悲伤, 还是无论什么可能会有的抵抗, 在你的存有之中都会有那种携带了一种电荷, 一种能量的印刻。

When you find it, it is well to look at that portion of yourself that is as the child that has been somewhat damaged by an experience and needs a certain understanding from the parent at this time. It is well, then, to look at this child in the meditative state so that you may see where this child was born, shall we say, and how the birth occurred, looking at those events that formed this response in this child. Perhaps there will be the need to look into the subconscious through dreams, through hypnosis, or through your deeper meditations to discover these experiences.

当你们发现它的时候, 去检查那个如同孩子一样的已经多少有些被一种体验所伤害的并且在此刻需要一定的来自于父母的理解的你自己的部分, 这是很好的。接下来, 在冥想状态中查看这个孩子, 这样你就可以看到这个孩子是从何处, 容我说, 被生出来的, 那种出生是如何发生的, 并同时检查那些在这个孩子中形成了这种回应的事件, 这是很好的。也许将会由需要去通过梦境, 通过催眠, 或者通过你的更为深入的冥想对潜意识进行调查研究以发现这些体验。

It is well, however, to follow whatever memory you have of these experiences as fully as possible in order to achieve the understanding of how this resistance and this child came to be. When this understanding has been achieved, then you may look with a clearer and more compassionate eye at this portion of yourself as you seek to learn, relearn, balance or harmonize certain behaviors or thoughts that you are working upon as a portion of your journey of seeking.

然而, 去尽可能充分地跟随你对这些体验拥有的无论什么记忆以便于取得对于这种抵制和这个孩子是如何形成的理解, 这是很好的。当这种理解已经被取得的时候, 接下来, 在你寻求去学习、再次学习、平衡或者调和作为你的寻求的旅程的一部分你正在其上进行工作的一定的行为举止或者想法的时候, 你可以用一种更为清晰且更有同情心的目光来看你自己的这个部分了。

Is there a further query, my brother?
我的兄弟，有一个进一步的问题吗？

Questioner: No, thank you very much, that's very helpful.
提问者：没有了，非常感谢你们，那是非常有帮助的。

I am Q'uo, and we thank you, my brother. Is there another query at this time?
我是 Q'uo，我们感谢你，我的兄弟。在此刻有另一个问题吗？

(Pause)
(暂停)

I am Q'uo, and we feel that we have exhausted both the queries and this group's attention for this circle of seeking this afternoon. We are most grateful to each for the invitation to join your circle, and we thank each for this great opportunity to walk with you upon your journeys and to speak that which is our opinion, hoping that in some fashion we might be able to serve you by sharing that which is our opinion. Since we do share opinion, we wish to reiterate that we do not wish to place a stumbling block before any seeker. If any word we have spoken does not ring of truth to you, leave that word behind quickly, saving only those that ring of your truth. We are known to you as those of Q'uo, and we shall take our leave of this instrument and this group at this time, leaving each, as always, in the love and in the ineffable light of the one infinite Creator. Adonai, my friends. Adonai.

我是 Q'uo，我们感觉到我们已经同时耗尽了今天下午的这个寻求的圈子的问题和这个团体的注意力了。我们对于被邀请加入到你们的圈子而感觉到极其感激的，我们为这个伟大的在你们的旅程上与你们同行并讲述我们的观点的机会而感谢各位，我们希望用某种方式我们能够藉由分享我们的观点来服务你们。因为我们确实是分享观点的，我们希望重申，我们并不希望在任何寻求者面前设置一块绊脚石。如果任何的我们已经说过的言语并没有对你响起真理的铃音，请快速地将那个言语留在后面，仅仅保留那些对你响起了真理的铃音的内容。我们是你们知晓的 Q'uo，我们在此刻离开这个器皿和这个团体，我们一如既往，在太一无限造物者的爱与无法言喻的光中离开各位。Adonai，我的朋友们。Adonai。

July 12, 1992

1992-07-12 改变中的混乱

Group question: The question this afternoon deals with the concept of change and transformation, and the confusion, the anger, the frustration that comes when we don't feel that we're changing in the way that we wish to change. Most students of their own evolution look at their lives, and, at some time, attempt to match the life with the ideals that they hold, and feel that there are certain things that they can do. But most of us look at our attempts to change and feel that we are inadequate in our change and that we are perhaps not even moving in the right direction. And as we begin to change and have this confusion and anger, we become further befuddled when we don't move as we wish.

团体问题：今天下午的问题是与我们改变、转变、以及当我们并未感觉到我们在通过我们希望去改变的方式改变的时候出现的混淆、愤怒以及挫折感打交道的。大多数拥有它们自己的发展的学生会查看它们的生命，他们在某个时刻会尝试去将生命与它们所抱有的理想进行匹配，并感觉到会有一些事情是他们能够做的。但是，我们绝大多数人会检查我们去改变的尝试并感觉到我们在我们的改变中是不够的，我们也许甚至没有在正确的方向上移动。当我们开始改变并拥有这种混淆和愤怒的时候，我们会在我们没有如我们希望地一样前进的时候更进一步变得迷惑了。

It seems to be a self-perpetuating cycle, and we're wondering if there's a way that we can make the process of change one more easily accomplished; or is there some necessity for change, in order for it to be seated in our being, to become a tumultuous sort of experience? Are we supposed to be in turmoil? Is there some benefit that we can gain from being in turmoil? Is there some way to deal with the turmoil that is erroneous? Can we communicate with our higher selves through dreams? Can we do exercises? Can we watch our diet? Can we meditate more? What can we do that will make our perception of our change more balanced and harmonious? How can we accomplish change in the most efficient manner as seekers of truth?

这看起来似乎是一种自我延续的循环，我们想知道，是否有一种我们能够让改变的过程称为一个更容易完成的过程的方法呢，或者为了让改变在我们的存有中被固定下来，改变成为一种混乱的类型的体验，这有某种必要性吗？我们是注定要处于动荡之中的吗？有某种益处是我们能够从处于动荡之中得到的吗？我们能够通过梦境与我们的更高我进行交流吗？我们能够做什么事情来让我们对我们的改变的感知变得更为平衡和协调一致呢？我们如何才能作为真理的寻求者用最有效的方式完成改变呢？

(Carla channeling)

(Carla 传讯)

We are those of Q'uo. Greetings and blessings to each in the love and in the light of the one infinite Creator. We wish you the peace of heart and mind that seekers have, yet often know not that they have, and would offer our

thoughts in reaction to your query upon the ways of dealing with confusion when the changes in life feel as though they were coming too quickly to understand or guide. As we offer our thoughts, we remind each that our opinions are fallible, and, if any thought disturbs any of you or feels misplaced, simply to omit it from your memory, as we would not offer even more confusion of an unhelpful kind.

我们是 Q'uo。在太一无限造物者的爱与光向各位致意并祝福每一位。我们祝愿你们拥有寻求者拥有但却经常不知道它们拥有的那种的心与头脑的平安，关于你们的问题，即当在生命中的改变感觉就好像它们出现得太快以至于无法理解或者指引的时候与混淆打交道的方式，我们会通过对你们的问题做出回应而提供我们的想法。当我们提供我们的想法的时候，我们提醒每一位，我们的观点是易于犯错的，如果任何的想法让你们任何人感到不安或者感到是放在错误的地方的，单纯地将它从你的记忆中删除，因为我们不愿意提供更多的具有一种没有帮助的特性的混淆。

We imply that change can be helpful, confusion can be helpful, and do so on purpose. There is a difference between discomfort and injury. The confusion of incarnate life, in general, is massive, and was meant to be so in order to challenge and successfully baffle the intellectual mind, which thinks in black and white, yes and no. The point of this baffling effect is to coax the seeker into opening the heart to the processes of thinking, evaluating and decision-making. Those with unawakened hearts may reason perfectly, yet come to inappropriate or inefficient decisions and conclusions relative to their own deeper desires. The spiritual journey is many things, but is not linear or logical.

我们暗示，改变是能够成为有帮助的，混淆是能够成为有帮助的，并会故意这样做。在不适和伤害之间是有一种区别的。投生的生命的混淆，一般而言，大量的，这种混淆就是被打算要成为这样以便于挑战逻辑智力的心智并成功地让其受挫，逻辑智力的心智是用黑与白，是与否来思考的。这种令人挫败的效果的要点是去诱导寻求者进入到对在思考、评估和做决定的过程中的开放的心。那些带着尚未觉醒的心的人们可以完美地进行推理，但却会在与它们自己的更为深入的渴望的关系上遇到不合适或者无效的决定与结论。灵性的旅程是许多的事物，但却不是线性的或者逻辑性的。

Earlier this day, this instrument was thinking of a story within its holy work. It is an apt tale to share at this time. It concerns a traveler who was robbed, beaten and left upon the road. He was passed by a very well-placed gentleman who had an appointment. The man left the traveler on the road, as did another wealthy man. But there was a stranger who found the man, and although he was not from this particular region, the stranger took up the robbed and beaten man, carried him to a place of safety and succor, and made sure the beaten traveler had what he needed to recover.

今天的早些时候，这个器皿正在考虑在它的神圣著作中的一个故事。这是一个适合于在此刻分享的故事。它是关于一个被抢劫了，被殴打了并被留在路上的旅行者的。一个非常得体的绅士路过了他，这个绅士有一个约会。那个人离开了那个在路上的旅行者，另一个富人同样这样做了。但是有一个陌生人发现了那个人，

虽然他不是来自于这个特定的区域，那个陌生人却扶起了那个被抢劫并被殴打的人，将他带到一个安全和救援的地方，并确保那个旅行者已经拥有了他所需的事物去恢复。

In the context of the Holy Bible's story, this was an answer to a question concerning who one's neighbor is. The answer indicated that all were neighbors, not simply those clustered geographically around one. In the context of the query concerning confusion in a time of change, the story may be seen to be an inward representation of a frequent circumstance which occurs when the seeker attempts to monitor, review, analyze and interrupt the process of change in order to make it more like the picture the seeker has in the mind.

在这个圣经故事的上下文，这是对于关于一个人的邻居是谁的问题的一个回答。这个回答指出，所有人都是邻居，不单单是那些在地理上聚集在一个人周围的人。在关于在一个改变的时间的混淆的问题的背景中，这个故事可能会被理解为是对于当寻求者尝试去监控、回顾、分析并妨碍改变的过程以便于使得它更加类似于那副寻求者已经在头脑中的图画的时候会发生的一种频繁的情况的内在的描绘。

When a seeker becomes an actor—not only of desire, but of grasping the life as it is being lived, and attempting to help the process of change along—the seeker is standing athwart what may loosely be called “desire-driven destiny.” The resulting cross tides of confusion are a mechanically-created artifact of this stance. Yet, each seeker wishes to so live the life and so cleanly make each choice that it is in charge of the life experience and gives it up to the infinite One as a beautiful gift.

当一个寻求者成为一个行动者的时候——不仅仅渴望的行动者，同样也是在生命被活出来的时候去掌控生命，并尝试去帮助那个改变的过程的行动者——寻求者就是在违逆可以松散地被称之为“被渴望驱动的命运”的事物了。作为结果而产生的混淆的逆潮（cross tides）是一个这种姿态的用机械性地方式被创造出来的人造物。而每一个寻求者都希望如此活出生命并用如此清晰的方式做出每一个选择以至于它是在掌控生命体验并将其作为一个美丽的礼物献给无限造物者。

Of course, seekers wish to help along the process of transformation. But if the seeker can pull the point of view back far enough to gaze upon the conscious self living through the confusion of change, which has been put in motion because of purified desire, this seeker may see that once the desire is honed and tempered then there comes the time of faithful patience. The intellectual mind may rush ahead and seem to predict accurately outcomes which are not actual outcomes, thus creating confusion on top of the necessary initial confusion which accompanies any change.

当然，寻求者希望去在转变的过程中有所帮助。但是如果寻求者能够将视角向后拉足够远的距离来注视着那个正在经历改变的混淆的有意识的自我的话，这种改变是因为纯净的渴望而已经被启动了的，这个寻求者可以看到，一旦渴望被打磨并被回火之后，接下来机会出现那个信实的耐心的时刻了。逻辑智力的心智可能会向前冲，并看起来似乎准确地预测结果，而这个结果却并非实际上的结果，并逻辑智力的心智因而会在伴随着任何改变的必须的初始的混淆的顶部创造出混

淆。

How much better to respect the work in consciousness which has been done, and then to see the self as the first neighbor, the nearest one to the observing portion of the self. The conscious seeker moving through the frustration, pain and anger of not yet understood changes is a weary, broken, tired and needy traveler. Yet, there is a portion of the self which may remember to forget the rush towards the next appointment, to let go of the control of happenstance, because there is a neighbor, a self—which happens to be the self, rather than an other—which needs aid and comfort in his travail.

去尊重在意识中已经被完成的工作，接下来将自我视为第一个邻居，距离自我的那个观察的部分最近的一个邻居，这是要远远更好的。正在穿越对尚未被理解的改变的混淆、痛苦和愤怒的那个有意识的自我，是一个疲惫的、破碎的、劳累的且困窘的旅行者。而自我是有一个部分是可以回忆起，去忘记冲向下一个约会，去释放对意外事件的控制，因为有一个邻居、一个自我——它碰巧就是自我，而不是一个他人——是需要在这种苦工中的帮助和安慰的。

The seeker is so eager to go through the process of transformation, yet, it is a long, subtle process. The implications of any one decision seem, on the surface, limited; but, when one is transforming the being, the seemingly limited ripples of effect give way to a much more complex field of interwoven options or varieties of tone and color in the, may we call it, "sub-programs" within the mind, which are in fact effected by seemingly simple changes in the way of being.

寻求者是如此渴望去经历那个转变的过程，而它是一个漫长而微妙的过程。任何一个决定的牵涉，在表面上都是有限的，但是当一个人正在转变存在的时候，表面上有限的效果的涟漪会让位于一种在心智中的，我们可以称之为，“子程序”中的音调和色彩的相互交织的选项或者变化的一个远远复杂得多的场域，这个子程序实际上是被在表面上简单的在存在的方式中的改变所影响的。

To change an action is relatively simple in its effect upon the essential core meta-program of beingness. It often does not touch any deep programming to change a behavior. But you are asking about changing a beingness, changing the way of perceiving and experiencing one's own essence and this is endlessly subtle work.

改变一个行为在其对存在性的元程序 (meta-program) 的实质的核心的影响是相对简单的。改变一个行为举止，经常不会触及任何的深入的编程。但是你们正在询问关于改变一种存在性，改变感知和体验一个人自己的实质的方式，这是无尽地微妙的工作。

You can, and may well, take the uncomfortable self and visualize the giving of healing and love to this self. You would do just such for another. You also may do this for the self. When the self is somewhat comforted, the gaze again may be turned to the observation and watching of the working out of the destiny requested by the purified desire already spent. Faithfully and trustingly place the deeper observational self, with eyes clear and alert, at the right hand of all

that occurs; but ask for the patience and the faith to remain an observer while a process seems to be working itself out.

你们能够，并可以很好地，扶起那个不舒服的自我并想象将疗愈和爱给予这个自我。你们会为另一个人做的正是这样的事情。你们同样可以为自己做这个事情。当自我是有点安慰的，目光就可以再一次被转向对来自于命运的工作的观察和注意了，而这种命运是由已经被使用了的纯净的渴望所要求的。忠诚地且信实地安置那个更深的观察性的自我，清晰而警觉地着眼于正在打交道的的所有发生的事情，但却在一个过程看起来似乎是自己解决问题的时候，请求耐心和信心依旧是一个观察者。

All your work as an entity of spirit is groundwork laid in before confusion overtakes one. Once the cloud of confusion is there, the realization simply may be maintained and remembered that this was asked for, this is occurring, and this is a time-bound phenomenon. In this way, you are able to affirm your own desires, to comfort your own discomfort, and to position the heart open and lovingly addressing the confusion in tones of faith in the process and trust in the kindly nature of the Creator, which allowed you as co-creator to create this vortex of transformation and to go through it, powered by desire.

作为一个具有灵性的实体，所有你的工作都是在混淆压倒一个人之前在内之中被铺设的基础。一旦混淆之云出现了，领悟单纯地可以被保持并回忆起，这就是被请求的事物，这就是正在发生的事物，这是一个有时间限制的现象。用这种方式，你就能够肯定你自己的渴望，安慰你自己不适，并在开放而充满爱地解决混淆的过程中将心放置于对于过程的信心的音调之中，且信任造物者的仁慈的本性，这个过程会允许你作为共同创造者创造出这种转变的漩涡并穿越它，这个过程是藉由渴望而被赋能的。

You ask, "What can be done to aid the process of change, to ameliorate the discomfort of the confusion?" Firstly, we do not recommend attempts to become comfortable. If change is comfortable, it is likely not to be effectual. One wishing change is dealing with power which is moving in one direction. This power and all its ramifications are being asked to alter their vectors. In any study of movement of things with weight, one can see clearly the mechanics of turning to be those of the braking, the balancing, the changes in the steering, and so forth. A good deal of dynamic work is done when there is momentum to overcome and a new direction to be taken and then to be accelerated in the new direction.

你们问道，“要去帮助改变的过程，要去改善混淆的不适，能够做什么事情呢？”首先，我们并不推荐尝试去变得舒适。如果改变是舒适的，它就很可能不是有成效的了。一个希望改变的人，它是正在与在一个方向上移动的能量打交道的。这种能量以及它所有的衍生物都是被要求去改变它们的矢量的。在任何对于带有重量的物体的运动的研究中，一个人都可以清楚地看到，转向的力学就是那些刹车、平衡，在方向盘上的改变的力学了。大量的动力性的工作是在有一种动量要去克服，有一个新的方向要被采用并接着在那个新的方向上被加速的时候被进行的。

So, too, when doing work in consciousness, you have a certain amount of spiritual mass which has a certain amount of momentum. When change is

desired, prayed and asked for, visualized and preparations made, then there is a very graceful moment available when the realization may come that the spiritual visualization preceding change has been completed, and now the spirit, along with the conscious self in incarnation, must hang on for a bumpy ride, for there will be the braking to overcome momentum, the proper shift in direction which takes several adjustments, and then the process of gradual addition of power to the direction so that the pace is accelerated once again. The one who attempts to wrest change too quickly is doing work against the self and subverting his own spiritual, purified desires.

因此，当在意识中进行工作的时候，你同样拥有一定数量的灵性上的质量，这种质量是拥有一定数量的动量的。当改变被渴望、被祈祷、被请求并被想象，且准备工作被做好了的时候，接下来就会有一个非常优雅的在其中领悟会出现的时刻可以被取得了，那种领悟即，灵性上的观想是在改变之前就已经被完成了，现在灵性与那个在投生中的有意识的自我一起，必须将一个颠簸的乘车之旅坚持下去，因为将会有刹车以克服动量，将会有有在方向上的适当的变换，方向会进行数次的调整，接下来，将会是在那个方向上逐渐增加能量的过程，这样速度就会再一次被加速了。一个尝试去过快地与勉强取得改变的人，是正在做工作来反对自我并颠覆他自己的灵性上的，纯净的渴望。

The various helps mentioned as possibilities—such as working with dreams, changes in diet, and so forth—are valuable individually insofar as they offer to a seeker a comfort. What is most uncomfortable about confusion? It is the disorder. It is the feeling that one is out of control. Those who seek tend to see this feeling, which is natural, and say “I should not be feeling off-balanced; I should be clear.” But “should” is not a helpful word. The way one should be is the way one is. We do not mean to split hairs, but to take one word out of the language would be perhaps rewarding to those moving through change, and this word is “should.” The heart has a wisdom concerning time which the mind lacks. Thusly, it is well to let the heart choose what form of comfort it may appropriately and skillfully take to bolster the endurance while going through transformation.

会有各种各样的作为可能性而被提及的帮助——诸如与梦境一同工作，在饮食上的改变以及如此等等——在它们会为一个寻求者提供一种安慰的范围内，它们都是用个体性的方式是有价值的。在关于混淆的方面什么是最令人不舒服的呢？那就是无序。它是那种一个人正在失去控制的感觉。那些寻求的人会易于看到这种感觉，这是自然的，它们会说，“我不应该感觉到失衡，我应该是清晰的。”但是“应该”不是一个有帮助的词语。一个人应该处于的道路就是它正处于的道路。我们并不是打算要抠字眼，但是如果我从语言中删除出一个也许会对那些正在穿越改变的人有益处的词语，这个词语就是“应该”。因此，为了在经历转变的时候增强持久性，去让心选择什么安慰的形式是它可以适当地、且有技巧地采用的，这是很好的。

Such things as the cleansing of the diet may well give one a feeling of more control. The keeping of the dream notebook is a way of glimpsing the material which the deeper mind is discovering, recovering and restructuring, and this may give one a deeper sense of some control in understanding the

process. But, intrinsic to the process are two things: the willingness to endure through discomfort, and the faith that invokes unlimited patience, for the time of change is, in spiritual terms, timeless. Yet, that instant which in time/space exists for so long, being fully potentiated to come into manifestation in space/time, occupies a variable amount of space/time in the experience of one in incarnation. Thusly, there is not a standard waiting period, and patience needs to be given without limit.

诸如节食的清理之类的事情可以很好地给予一个人一种更有控制力的感觉。记录梦境的笔记是一种一瞥更为深入的心智正在探索，恢复并重构的材料的方式，这可以给予一个人在对过程的理解的方面的对于某种控制的一种更为深入的感觉。但是，两个事物对于那个过程是内在性的：忍受不适的乐意，祈请无限的耐心的信心，因为改变，在灵性的意义上，是无时性的。而那个在时间/空间中的瞬间，会如此长地存在，它会被完全赋能以进入到在空间/时间中的显化之中，并在一个在投生中的人的体验中占据一个可变数量的空间/时间。因此，没有一个标准的等待期，耐心需要无限制地被给予。

One thing we do recommend for all who experience confusion is a very well-encouraged sense of humor. The most helpful point of view for a changing spiritual seeker is light-hearted irreverence. Play with that which is occurring. Be playful. Allow the vision to relax, the eyesight to become less than entirely single-mindedly keen when the pressure mounts and the anxiety builds, when frustration and anger begin to accumulate. Lighten your own load with laughter. And if you can laugh with another, the strength of this joy is doubled. Part of the service spiritual seekers may be to each other is to exhort and encourage each other to take it easier with the situation and the self.

对于所有体验到混淆的人，我们确实推荐的一个事情是，一种被很好鼓励了的幽默感。对于一个改变中的灵性寻求者的最有帮助的视角就是轻松愉快的不敬。与那个正在发生的事物玩耍。变得快活。当压力增加而忧虑积累的时候，当挫折和愤怒开始积聚的时候，允许视野放松，允许视线变得不那么完全专心致志地敏锐。用笑声来减轻你自己的负担。如果你能够与另一个人一起笑，这种喜悦的力量会加倍。灵性寻求者可以对相互彼此进行的服务的一部分就是去勉励并鼓励相互彼此更为轻松地对待情况和对待自己。

Many are the times when a serious seeker feels very inadequate to that which he wishes to accomplish. The earnestness begins to become more tight and urgent. The seriousness is taken further and further until this beau geste consumes one. To a point, this intensity is helpful. Beyond that point, it always needs to be remembered that the most serious things in a life experience are made more clear and understandable by the enhancement of turning the spotlight off the seriousness of the situation and onto the beauty, the praiseworthy beauty, of the overall plan.

会有很多的时候一个严肃的寻求者会对于他希望去完成的事物感到非常地不足。热忱开始变得更为紧张且迫切。这种严肃会变得越来越深入一直到这种表面上的漂亮话耗尽一个人为止。在一定的位置上，这种强度是有帮助的。超出了那个位置，一直都需要去被回忆起的事情是，在一次生命体验中的大多数的严肃的事情都会因为让聚光灯离开情况的严肃性并转而投射在整体的计划的美丽、值得

赞赏的美丽上的增强作用而变得更为清晰且可被理解。

When one may praise the plan and give thanks for going through the necessary confusion, one is then taking very seriously and single-mindedly the transformation itself, but has let up the pressure on the self to do "such and such" or not do "such and such" in conjunction with this transformation. To take the principles, the ideals, seriously is excellent; to take the self seriously is folly. Let the self be human. Laugh at this humanity. Love it and see that it is perfectly normal to fear that which is painful.

当一个人可以赞美那个机会并对于经历了必须的混淆而致谢的时候，它接下来就在非常严肃且一心一意地进行那种转变本身了，而它已经逐渐减轻了在与这种转变的连接处被施加在自我身上的去做“这样和那样的事情”或者不去做“这样和那样的事情”压力了。去严肃地遵循原则与理想是优秀的，去严肃地对待自己是愚蠢的。让自我成为人类吧。取笑这种人类性。爱它并看到，去害怕痛苦的事物是完全正常的事情。

In this group there is not the holding of the fear to the self, for which we would need to request correction; there is only the judgment of the self by the self as the self sees that it has fear. May we say that, in our opinion, fear is a normal and healthy reaction to pain. When you were small you recoiled from the touch to the oven. This was wise. Now you put yourself to more subtle testing of the boundaries and nature of your journey. You will frequently touch something very "hot" and have the healthy fear which allows you to recoil and remove the self from spiritual or mental pain. Allow yourself to move naturally and vulnerably through the unknown. Accept and love the fear, the frustration, the anger. Note them. Honor them. Comfort the self experiencing them, but do not deny them their appropriateness.

在这个团体中并没有自我对恐惧的紧握不放，我们对这个说法需要请求纠正，仅仅只有当自我看到它已经害怕了的时候自我对自我的评判。容我说，在我们看来，恐惧是一个对于痛苦的正常且健康的反应。当你们是幼小的时候，你们会因为触碰火炉而退缩。这是明智的。现在你将你自己置于更为微妙的对于你的旅程的边界和属性的考验中。你将会频繁地触碰某种非常“热”的事物并拥有那种健康的恐惧，它会允许你退缩并让自己离开灵性和心智的痛苦。允许你自己自然而然地且易受伤害地穿越未知。接受并爱那种恐惧、挫折和愤怒。注意到它们。荣耀它们。安慰那个正在体验它们的自我，但是不要否认它们的适当性。

Why should you not feel the difficult process happening? Why should the changes not cause many bumps, stops and starts, and discomforts, which express themselves in manifestations of fear, anger and frustration? When the unknown has been penetrated by desire, the new country cannot even be seen. A transforming individual is mapping for the first of many times the new and changing territory of its road. The way is mazed and muddled, and, in many ways, the sensing self is blinded by so much incoming data concerning a novel situation. The computer mind of the physical body gives many, many alarms when receiving this kind of data from the meta-program. The resulting fear, anger or frustration is completely understandable and acceptable, at

least to us.

为什么你不应该感觉到正在发生的困难的过程呢？为什么改变不应该产生许多的在恐惧、愤怒和挫折的显化中表达它们自己的颠簸、停顿、启动和不适呢？当未知已经藉由渴望而被刺穿的时候，新的国度甚至是无法被看到的。一个转变中的个体是正在第一次为它的道路的新的改变的区域绘制地图。道路是令人迷惑且混乱的，在很多的方式上，感知的自我因为如此多的关于一个新的情况的传入的数据而变得目盲了。物质性身体的电脑的心智在接收到这种类型的来自于元程序的数据的时候会给出许许多多的报警。随之而产生的恐惧、愤怒或者挫折感是完全可以理解和可以接受的，至少对于我们是。

We hope we have enabled you to have compassion upon yourselves. You have asked a question which can only be asked by those who are consciously working within themselves and who have accomplished to have purified the desire and begun to co-create a life in faith. We speak to experienced wayfarers and we say to you: When did you expect to be perfect, comfortable or settled if you wish to be a pilgrim on this particular road to infinity? You know well you expected none of those things. Comfort yourself, therefore, through the frustration. Love yourself through the anger. And cherish yourself through the depression and the grieving at the loss of the old, familiar ways. Above all, release the spirit pilgrim from the strictures of perceived time and know with every fiber of the being that the Creator's time will become your time at the absolute moment of manifestation of transformation. Watch, wait, pray, praise and give thanks. Always give thanks. And this thanks and praise will inform to a great degree the attitude that must lighten up the load of negative emotion.

我们希望我们已经使得你们能够对你们自己拥有同情心了。你们已经询问了一个仅仅能够由那些有意识地在他们自己内在之中进行工作以及已经完成了这个工作的人所提出的问题，你们已经净化了渴望并已经开始共同创造一次在信心中的生命了。我们向那些有经验的赶路的人说话，我们对你们说：当你们期待成为完美的、舒适的或者稳定不变的时候，你们是否希望成为在这条特定的通向无限的道路上的一个朝圣者呢？你们清楚地知道你们不期待那些事情中的任何一个。因此，在经历挫折感的时候，安慰你自己。在经历愤怒的时候，爱你自己。在经历对老的、舒适的方式的失去的沮丧和悲伤的时候，珍惜你自己。最重要的是，从感知上的时间的束缚中释放那个灵性的朝圣者并藉由存有的每一根纤维知晓，造物者的时间将会在转变的显化的那个绝对的瞬间成为你的时间。留心、等待、祈祷、赞美并致谢。一直致谢。这种感谢和赞美将会激励一种巨大的程度的态度，这种态度必定会减轻负面情绪的重担。

We cheer you on in your desires and we are sympathetic with the painfulness of transformation, but we realize you wish to know not only comfortable words, but uncomfortable ones, if we feel them to be true. We do feel that it is just to experience negative emotions in an illusion which seems chaotic. We exhort you to lean on praise and thanksgiving, and then, filled with this buoyancy of spirit, gaze again and again with compassion on the weary, weary traveler that is your outer conscious self.

我们在你们的渴望中为你们喝彩，我们对于转变的痛苦感觉到同情，但是我们意

识到你们希望去知晓不仅仅令人舒服的言语，同样还有不令人舒服的言语，如果我们感觉到它们是真实的话。我们确实觉得，在一个看起来似乎是混乱的幻象中，它恰恰就是要去体验负面性的情绪。我们敦促你们依赖于赞美和感恩，接下来，为这送灵性的轻快所充满，一次又一次带着同情心注视着那个你的外在的有意识的自我之所是的，疲倦的、劳累的旅行者。

We apologize for taking this much time with this query, but we felt that there was no quicker way to express what are a fairly complex and subtle series of points which attempt to ground you in a new way of perceiving the spirit self in transformation. We would, at this time, thank this instrument and transfer from it that the one known as Jim may conclude the session. We leave this instrument in love and in light. We are those of Q'uo.

我们为对这个问题花了这样大量的时间而抱歉，但是我们感觉到没有更快的方式来表达一系列相当复杂且微妙的要点，这些要点是尝试去让你们扎根在一种新的感知在转变中的灵性的自我的方式之中。我们会在此刻感谢这个器皿并从它转移，这样叫做 Jim 的实体就可以结束这次集会了。我们在爱与光中离开这个器皿。我们是 Q'uo。

(Jim channeling)
(Jim 传讯)

I am Q'uo, and greet each again in love and in light through this instrument. It is our privilege at this time to offer ourselves in the capacity of attempting to speak to any further queries. Is there a query at this time with which we may begin?

我是 Q'uo，通过这个器皿在爱与光中再一次向各位致意。我们很荣幸在此刻提供我们自己来尝试去回答任何进一步的问题。在此刻有一个我们可以用来开始的问题吗？

Questioner: When one is cycling in the negativity, understanding that there may be a judgment of self occurring, a lot of times that manifests in the physical. One can feel it through tension headaches or through difficulty with stomach or intestines. It will affect you in the body in some manner. There's concern as to whether that negativity that is festering ... obviously it's turning into internal damage in the physical body.

提问者：当一个人正在负面性中循环，并同时理解可能有一种对自我的评判出现的时候，会有很多负面性会在身体中显化的时刻。一个人可以感觉到它经历了紧张、头痛，或者经历了胃部或者肠道的困难。它将会用某种方式在身体中影响你。会有担忧，是否那种正在恶化的负面性……很明显它正在转变成为在物质性的身体中的内部的损伤。

How do you define the difference between healthy negativism and negativism that actually goes deeper, and, in effect, ends up being destructive to that self who, in essence, is only trying to heal the self? It seems to be a paradox. Are there ways in which you can either attempt, through that period of negativity when you don't seem to be able to get to your higher self and

understand the higher concepts ... is there some other way or other methods that you can work towards healing the physical aspect of what you're feeling and what you're doing to yourself in terms of being able to block that from happening so that you don't further self-destruct with the negative patterns while you are attempting to heal yourself of being negative?

你们如何在健康的怀疑主义, 与实际上会变得更加深入且在效果上会最终造成对那个在实质中仅仅是在尝试去疗愈自我的自我的损伤的怀疑主义之间划分界限呢? 它看起来似乎是一个悖论。会有途径是你们能够通过其, 要么尝试去在你们并非看起来似乎能够接触你的高我并理解更高的观念的时候去通过那个负面性的时期的吗.....或者有某种其他的途径或者方法, 是你们能够朝向治愈身体上的面向进行工作的吗, 这种身体上的面向是对从能够去阻碍突发事件的方面你们正在感觉到的事物以及你们正在对你自己做的事物的面向, 这样你就不会在你正在尝试去自己你自己成为负面性的时候进一步藉由负面性的模式自我损伤了?

I am Q'uo, and am aware of your query, my sister. The overriding concept, in our opinion, as regards this query is the feeling that is at the heart of the entity as it is attempting to move itself into a new pattern of being, perceiving and doing. There is that fear of not living up to the ideals that is a kind of angst, which we have suggested may be utilized by the seeker in a manner which will have the overall effect of enhancing the transformation. This is that small, quivering fear that remains at the corner of the mind reminding one that there is the need to give the best effort at each moment. This kind of fear we find to be not deleterious in the usual sense, but that which spurs the entity on to its best effort.

我是 Q'uo, 我理解了你的问题, 我的姐妹。在我们看来, 在关于这个问题的方面的高于一切的观念是, 当实体正在尝试去让它自己进入到一种新的存在、感觉和行动的模式的时候, 在那个实体的心中的感觉。会有对没有依照理想而活的恐惧, 那是一种类型的苦恼, 我们已经建议过这种苦恼是可以被寻求者用一种将会拥有全面性的增强转变的效果的方式所利用的。这就是那种留在头脑的角落中的小小的、颤抖的恐惧, 它提醒一个人, 需要在每一刻去给予最佳的努力。我们发现这种类型的恐惧在通常的意义上并不是有害的, 而是那种刺激实体进行它最佳的努力的事物。

The kind of negativity that takes center place upon the inner stage of being and thinking, and tends to cause a gathering about it of further fear, is the fear which begins to rot, shall we say, various connective points within the mind/body/spirit complex, and eventually causes physical degeneration of those organs connected to the emotional bodies, as you have been studying them. This kind of fear is that which is indulged in by those who have either little reign upon their inner doubt or who have a tendency from time to time to indulge in self-destructive, as you would call them, behaviors and thoughts, tempting the good intentions of the entity itself, so that the entity becomes divided within itself as to how it shall expend its energies, attempting for a good portion of time to affect those positive changes in which it has invested its ideals and its concept of self, and, at the same time, seeking to undermine those ideals and the effort to match the life pattern with them.

那种占据了内在的存有和思考的舞台上的中心位置，并倾向于在它周围引发一种进一步的恐惧的聚集的负面性，是那种让在心身灵复合体之中的各种各样的连接点开始，容我们说，腐烂，并最终造成那些与情绪身体连接在一起的器官，如你一直在对它们研究的一样，的物质性的变质的恐惧。这种类型的恐惧是会被这样一种人所沉溺的恐惧，他们要么对于他们内在的疑虑拥有几乎没有掌控力，要么拥有一种倾向性不时地沉溺于自我毁灭性的，如你们所称的一样，行为举止和想法之中，这种恐惧会怂恿那个实体它自己的好的意愿，这样那个实体就会在关于它将要如何花费它的能量的方面在它自己内在之中变得分裂了，这种恐惧会尝试在一部分好的时间中去影响那些正面性的改变，在这些改变中它已经投资了它的理想和它对自我的观念，而同时它寻求去暗中破坏那些理想和努力以将它们与生命的模式进行匹配。

This darker side of fear is that kind of fear which has given a certain sort of pleasure to the entity in its previous experiences, a kind of punishment of the self which the entity has seen as necessary according to those experiences with the parental and other authority figures within the early life experience, so that the entity does, then, when there is the challenge that presents itself in the form of transformation and change, is to behave in a split fashion, so that one portion of the self exhorts the self to move to those high ideals, and the other portion of the self, for a variety of potential reasons, assumes the punishing parental figure and punishes the self with the kind of fear that not only undermines the desire and effect of the change, but also can cause the physical disease as well.

这种恐惧的较为黑暗的面向是那种类型的已经在那个实体之前的体验中给予了其一定程度的快乐，以及一种对自我的惩罚的恐惧，那个实体已经根据那些在早期的生命体验中与父母和其他的权威人物在一起的体验而将那种对自我的惩罚视为是必不可少的，因此，那个实体，在当有在转变和改变的形式中呈现其自身的挑战出现的时候，确实会用一种分裂的方式行为举止，这样，自我的一个部分就会劝告自我去移动到那些高尚的理想中，而自我的其他的部分，因为各种各样的潜在的理由，会采用惩罚性的父母的人物角色并用那种恐惧来惩罚自己，那种恐惧不仅仅暗中破坏了对于改变的渴望和改变的效果，同样也能够造成身体上的疾病。

For this kind of fear, and any other behavior or thought that moves one into the areas of disharmony and imbalance, we recommend the daily meditation and use of the balancing exercises which each in this group has utilized for some portion of time in the past. This looking at the inventory of mental and emotional experiences for each day can find the roots of such fear and remove them by balancing them with their polar opposite in the manner which those of Ra gave as the balancing exercises. We recommend the daily review in the meditative state of all thoughts and behaviors that have passed through one's being, as the water moves through the river channel, so that disharmonies may be detected as early as possible and balanced in a manner which makes more whole the entire range of experience of the seeker.

对于这种类型的恐惧，以及任何其他会让一个人进入到不协调与不平衡的区域中的行为举止或者想法，我们都建议每天进行冥想并使用平衡练习，在这个团体

中的每一个人在过去都已经利用过这些平衡练习一些时间了。这种对每一天的心智和情绪上的体验的清单的检查能够找到这样的恐惧的根部，并用 Ra 团体给予的平衡练习来通过用它们的相对的极性来平衡它们而消除它们。我们推荐每天在冥想状态中回顾所有已经，如同水流经河道一样，穿过了一个人的存有的想法和行为举止，这样不协调就可以尽可能早地被识破并用一种让寻求者的整个体验的范围变得更加完整的方式被平衡。

Is there a further query, my sister?
我的姐妹，有一个进一步的问题吗？

Questioner: I think I understand what you're saying, and the split I well understand. The only other question I have, I guess, are fears that I seem to have and confusion in reference to being able to identify them. I will certainly attempt to do so during my meditations. The only other concern I have is, are some of these fears so deep-rooted that I may not be able to consciously find them in my day-to-day experience? Are they things that will come up in the future as I do these practices? Or are there certain fears that are innate and part of the incarnational experience that will eventually cause this continued split? Is there a way to mend the split in this particular incarnation or is this going to be part of the learning lesson that I must experience? And are some of the negatives that I seem to be experiencing—are they "old" negatives that I seem to be harboring or are they just a continued perpetuation of a lot of little things that seem to add up and turn into a pattern, that seem to coagulate into this big huge pattern that then seems to self-perpetuate itself?

提问者：我想理解了你们正在说的事情，我非常理解那种分裂。我拥有的唯一的其他的问题，我猜想，是我看起来似乎拥有的恐惧，和在关于能够去识别它们的方面的混淆。我将肯定会尝试去在我的冥想中这样做。我拥有的唯一的其他的担忧是，这些恐惧中的一些是如此根深蒂固以至于我会可能无法有意识地在我的日复一日的体验中找到它们吗？它们是那些将会随着我进行这些练习在未来浮现出来的事情吗？或者会有一些的恐惧是天生的并且是投生性的体验的一部分，它们将最终产生出这种持续性的分裂吗？有一种在这次特定的投生中去融合这种分裂的方式吗，或者这种分裂将会是我必须体验的对课程的学习的一部分吗？有一些我看起来似乎正在体验到的负面性——它们是我看起来似乎正在避难的“旧”的负面性，或者它们仅仅是一种许多看起来似乎累积并转变成为一种模式的小事情的持续的永存，这些小事情看起来似乎融合成为这个巨大的模式以至于它接下来似乎是其自身就是自我延续的？

I am Q'uo, and am aware of you query, my sister. Within each entity there are fears, not because there is the necessity for fear to be a fundamental portion of this illusion or any incarnation, but because that which is mysterious, hidden within the depths of the self, unknown and which has obvious effects upon the conscious seeker, is that which poses the potential threat.

我是 Q'uo，我理解了你的问题，我的姐妹。在每一个实体内在之中都有恐惧，不是因为恐惧必须成为这个幻象或者任何投生的一个基础的部分，而是因为神秘的事物，被隐藏在自我深处之中的事物，未知的事物以及对于有意识的寻求者拥有明显的效果的事物，就是会那个摆出了是潜在的威胁的姿势的事物。

The seeker which moves upon the journey of illumination and which moves into the depths of the self is well advised to look at the overall perspective of each incarnation, and the creation as a whole, as that which is made of love. Any deviation from that love is, in some form, a distortion of love which may be discovered by the persistent application of daily meditation and the review of the experiences of each day's round of activities. There is no fear buried so deeply that the love-inspired seeker of truth cannot uncover and balance this fear with love.

在启蒙的旅程上前进并进入到自我的深处的寻求者，被建议去检查每一次投生的整体性的远景，以及作为一个整体，作为由爱所制成的事物的造物，这样的建议是很好的。对那种爱的背离，在某种形式上，是一种爱的扭曲，这种爱的扭曲是可以藉由对每日冥想的坚持不懈的应用以及对每一天的日常活动的体验的回顾而被发现的。没有任何恐惧会被埋藏得如此之深，以至于为爱所启发的真理的寻求者无法揭露并用爱来平衡这种恐惧。

We do not mean to seem to be naive in this regard, for our recommendation in many instances where seekers feel confusion and fear is to focus upon the fundamental quality of love. We continue to recommend this focusing upon love as the foundation stone of all creation and all incarnation, not only because this is so as we have experienced it, but because it is well for each seeker to look for that love within the life pattern in order that the desire to see and to seek this love may perform its part in attracting this love to the seeker. For it is a metaphysical principle that you shall find that which you seek. We recommend, therefore, that as you plumb those depths of mystery within that you remind yourself that you move within a creation of love, a creation which is in harmony with itself and with you.

我们并没有打算去在这个方面似乎成为天真的，因为我们在很多的寻求者在其中感觉到混淆和恐惧的场合中的建议，就是去聚焦于爱的基础的属性。我们会继续推荐这种聚焦于作为一切造物 and 一切投生的基石的爱，不仅仅是因为这种爱就是如我们已经体验到的样子，同样也因为，每一个寻求者去在生命模式中寻找那种爱以便于那种去看到和去寻求这种爱的渴望可以执行在将这种爱吸引到寻求者身上的方面的它的那部分的工作。因为你将会找到你寻求的事物，这是一个形而上学的原则。我们因此推荐，当你们探测内在的那些神秘的深度的时候，你提醒你自己，你是在一个爱的造物中，一个与其自身以及与你协调一致的造物中移动的。

These fears that motivate from the depths of one's being have power only because they are distortions of the power of love. When you are able to untangle the distortion of love, then you shall see how this distortion was first caused. The cause is almost always within the early portion of this life experience in accordance with choices that were made before this life experience regarding that which one wished to learn.

这些从一个人的存有的深处产生动机的恐惧是拥有力量的，仅仅是因为它们是爱的力量的扭曲。当你能够解开爱的扭曲的时候，接下来你就将看到，这种扭曲是如如何在最初被造成的。这种原因几乎一直都是在本次生命体验的早期的时期

的，它是与在这次生命体验之前在关于一个人希望去学习的事物的方面已经被做出的选择是一致的。

Is there a further query, my sister?
我的姐妹，有一个进一步的问题吗？

Questioner: Not at this time. Thanks.
提问者：在此刻没有了。谢谢。

I am Q'uo, and we thank you, my sister. Is there another query at this time?
我是 Q'uo，我们感谢你，我的姐妹。在此刻有另一个问题吗？

Carla: I have an observation and a query. Being the channel, I couldn't really catch everything, but it seems to me that in describing the way you go about getting through transformation it's a lot like the way you go about channeling, in that all of the work that a channel does is done before the channeling ever begins, and it has to do with cleansing the self of human opinion and world opinion and just the junk of everyday thinking, and trying to tune oneself to the highest and best in one, but then also to ask for the highest and best that one can carry in a stable manner. And when you were talking about change it seemed to me you were saying that the work that you do is done before the change really begins—it's when you desire to change something about yourself and that desire is purified to the point where it actually starts a change occurring. And, at that point, your work is over and what you need to do is, in the midst of your desire, to say that you want to approximate your ideals—the highest and best that you're capable of—and the change that you're capable of in a stable manner. Is this a just observation and is this a valid point?

Carla: 我有一个观察和一个问题。作为一个管道，我无法真正地听到每一个事情，但是，对我而言，看起来似乎在描述你们着手经历转变的方式的方面，它有点类似于你们着手进行传讯的方式，在其中一个管道做的所有的事情都是在传讯开始之前被完成的，它是与对讲人类的观点、世俗的观点以及每一天的思考的垃圾都从自我身上清理掉，并同时尝试去让自己调音到在一个人之中的最高和最佳的状态联系在一起，但是它接下来同样也要请求一个人用一种稳定的状态所能够携带的最高和最佳的振动。当你们正在谈论改变的时候，对于我，它看起来似乎是，你们正在说，你所做的工作是在改变真的开始前就被完成了的——就是在当你渴望去改变某种关于你自己的事情的时候，那种渴望是被净化到了这样一个位置，在那个位置上它实际上启动了一个正在发生的改变。在那个位置上，你的工作是结束了的，你需要做的事情是，在你的渴望之中，去说你想要接近你的理想——即你所能做到的最高和最佳的事情——你用一种稳定的状态能够处理的改变。这是一个有效的观察吗，这是一个正确的要点吗？

I am Q'uo, and am aware of your query, my sister, and we can agree wholeheartedly that you have made a point that is quite valid. For each seeker of truth is a channel for the life experience, and when one finds oneself in the midst of change or transformation, this experience is the result of much

desire previous to the beginning of the change, for first must come the recognition of oneself as one is at a particular moment. Then there comes, or perhaps does not come, the desire for change in a certain area of the life experience. Only after these recognitions have been achieved is the seeker able to undertake any portion of the change, which then may be manifested to the eye, the ear, or the emotions of the seeker undergoing the change.

我是 Q'uo, 我理解了你的问题, 我的姐妹, 我们能够全心全意地赞同, 你已经抓住了一个相当正确的要点了。因为每一个真理的寻求者都是一个生命体验的管道, 当一个人发现它自己处于改变或者转变之中的时候, 这种体验是大量在改变开始之前的渴望的结果, 因为当一个人处于一个特定的时刻的时候, 首先必须出现的是对它自己的认可。接下来也许会有, 也许不会有, 对于在生命体验的一定的区域中的改变的渴望的出现。仅仅是在这些承认已经被取得之后, 寻求者才能够承担改变的任何的部分, 这些部分接下来才可以向正在经历改变的寻求者的眼睛、耳朵或者情绪被显化出来。

By the time the changing and the frustration that comes with change is noticed, most of the work of the seeker has been accomplished as regards setting the change in motion. The work that remains for such a seeker, noticing the change within its being and experience, is the work of moving in harmony with the change. For this reason, we recommended the lighthearted approach which tends to see that all is well, that discomforts can be humorous and certainly can be survived, and can be survived most efficiently when there is this lighthearted approach.

在改变和伴随着那种改变而来的挫折感被注意到之前, 在关于启动改变的方面, 寻求者的大部分工作已经被完成了。在注意到在它的存有和体验中的改变的同时, 这样一个寻求者剩下的工作, 就是与改变协调一致地移动。就是因为这个原因, 我们推荐轻松愉快的处理方法, 这种方法倾向于看到一切都好, 不适是能够成为幽默性的并肯定是能够被经受住的, 当有这种轻松愉快的处理方法的时候, 不适是能够极其有效率地被经受住的。

Is there a further query, my sister?
我的姐妹, 有一个进一步的问题吗?

Carla: No, Q'uo. Thank you very much.
Carla: 没有了, Q'uo, 非常感谢你们。

I am Q'uo, and again we thank you, my sister. And, as we appear to have exhausted the queries for this session of working, we shall take this opportunity to thank each seeker present for inviting our presence into your meditation and circle of working this day. We are very happy to be invited and privileged to partake in your seeking. We offer our words and opinions freely, with the only admonition being that you take those which ring of truth to you and leave behind those that do not. Again, our great gratitude for your desire to seek and for your invitation to us that we might seek with you.

我是 Q'uo, 我们再一次感谢你, 我的姐妹。因为我们看起来已经耗尽了这次工作的集会的问题, 我们将利用这个机会感谢在场的每一个寻求者邀请我们处于你

们今天的冥想和寻求的圈子。我们非常高兴被邀请并很荣幸参与到你们的寻求中。我们自由地提供我们的言语和观点，仅仅伴随着这样的告诫，请你们采用那些你们听起来是真实的内容，并将那些听起来不是真实的都留在后面。再一次，我们对于你们寻求的渴望，以及你们对我们的邀请是极其感激的，这样我们就可以与你们一同寻求了。

D: Wait! Before you go, can I ask another question?

D: 等一等！在你们离开之前，我能够问另一个问题吗？

I am Q'uo, and we are happy to entertain another query from the one known as D.

我是 Q'uo，我们很乐意招待来自于叫做 D 的实体的另一个问题。

D: Okay, great. We were discussing earlier about tones and things that we receive here, and I guess as we become more aware, at least in my own experience, I've become more aware of certain things that would not seem to be the norm to most people. The discordant tones that I heard in one particular instance—which were all very loud and buzzing in my ears—I wanted to know why that occurred? What was happening when that did occur? What happens on other occasions when just one single tone occurs? Does this have something to do with discord always, or are there various reasons for these particular things?

D: 好的，太好了。我们在早些时候正在讨论关于我们在这里接收到的音调与事物，我猜想当我们变得更为察觉的时候，至少是在我自己的体验中，我已经开始更多地察觉到一定的对于大多数人并不会看起来似乎是通常的事物了。在一个特定的场合中我听到的不协调的音调——它们在我的耳朵里全都是非常的响亮且发出嗡嗡的声音的——我想要知道，为什么那会发生呢？当那确实发生的时候，正在发生什么事情呢？在其他的场合中，当仅仅只有一个音调出现的时候，发生了什么事情呢？这是一直都与不协调有某种关系的吗，还是这些特定的事物会有各种各样的原因呢？

And the other thing that I've been lately experiencing which was the freeze-frames of patterns which I see, which have only happened in the last couple of months. Is that just another awareness happening? They're interesting when they happen. They seem to crop up more and more as I become more aware, and I was wondering if you could define these? And, if there are reasons for the discordant tones, is there any way that I could work with them when they do occur so that I can either rebalance myself when it occurs, or is there another reason that it occurs?

另一个我在最近一直正在体验到的事情是，我看到图案的静止的画面，这仅仅是在最近的几个月时间中发生的。那仅仅是另一种察觉正在发生吗？当它们发生的时候，它们是有趣的。它们看起来似乎随着我变得更为察觉会越来越地突然出现，我想知道你们是否能够定义这些体验呢？如果不协调的音调是有原因的话，有任何的方法是我能够在它们确实出现的时候与它们一同工作，这样我就能够要么在它发生的时候重新平衡我自己，或者有另一个它发生的原因吗？

I am Q'uo, and am aware of your query, my sister. To begin, we must speak carefully in these queries, for we do not wish to infringe upon your own free will discovery of the symbols which your subconscious mind provides to your conscious mind as a means of focusing the attention. Those tones which sound disharmony are often utilized to signify just this. Look at that experience which was most important and which preceded such tones in your previous experience and correlate those experiences with these tones. As the number of tones of disharmony increase, look at this symbol of increased disharmony.

我是 Q'uo, 我理解了你的问题, 我的姐妹。作为开始, 我们必须在这些问题中小心谨慎地发言, 因为我们并不希望去侵犯你自己的自由意志对于这些你的潜意识的心智作为一种集中注意力的方式而提供给你的表面意识的心智的符号的探索。那些听起来不协调的音调是经常被使用来仅仅象征这一点的。检查那些重要的体验以及在这样的音调之前在你之前的体验中发生的体验, 并将那些体验与这些音调相互关联起来。随着不协调的音调的数量的增加, 请检查这种对增加的不协调的象征。

The query concerning the freeze-frames is one which we must be most careful with, for this means of communication from the subconscious mind is one which is more specific in its indication of the need for attention. Look at the frames. Meditate upon the images. Make the correlations which appear within your inner view as you meditate upon the images.

关于静止的画面的是一个我们必须对其极其小心谨慎的问题, 因为这种来自于潜意识心智的沟通的途径是一种在其所表示的对于注意力的需要的方面更为具体明确的途径。检查那些画面。对那些图像进行冥想。当你对图像进行冥想的时候, 将在你内在的视野中出现的事物相互关联起来。

Was there a further query, my sister?

我的姐妹, 有一个进一步的问题吗?

D: Just in reference to the freeze-frames. Right now, at this time, they appear to be so fast I can't grasp them, perhaps because it is just meant to be an attention-getter, seeing as my attention is not always there in meditation. Should I focus on attempting to draw them out so I can recognize those as patterns, or is it just occurring because my attention span is not where it should be when I am meditating? It's not just when I'm meditating though, it happens all the time now. So, when I close my eyes, and whether I eat or go into prayer or just attempt to close my eyes for a few minutes, they occur. And they occur quite frequently, so I take it as some kind of signal that I should be doing something, but I can't seem to grasp it. And I can't seem to grasp the patterns because they are so instantaneous. They're almost quicker than a second. I'm just not sure as to how I can do as you said and take those frames and meditate upon them, when I can't even seem to catch them.

D: 仅仅是关于静止的图像的方面。刚才, 就在此刻, 它们看起来如此快速以至于我无法抓住它们, 也许因为它就是打算要成为一种引起注意的事物, 鉴于我的注意力在冥想中并不是一直都在那里的。我应该聚焦于将它们拉出来的尝试, 这

样我就能够将那些画面识别为图案吗，或者它仅仅是因为我的注意力的范围在我冥想的时候并不在它应该在的地方吗？它并不是仅仅在我在冥想的时候出现，它现在在所有的时候都会发生。因此，当我闭上我的眼睛的时候，无论我在吃饭，或者在进行祈祷，或者仅仅就是尝试闭上我的眼睛几分钟的时候，它们就会出现。它们相当频繁地出现，但是我似乎无法抓住它。我似乎无法抓住图案因为它们是如此瞬间即逝。它们几乎比一秒还要快。我仅仅不确信，在我甚至无法看起来抓住它们的时候，我如何如你们说过的一样地去做，并使用那些图像并对它们进行冥想呢？

I am Q'uo, and am aware of your query, my sister. To meditate upon that which moves quickly before the inner eye is perhaps to move into a different kind of meditation. That is to say, that as the images move quickly, rather than attempting to stop the movement and capture an image, it would be helpful to feel the feeling tone that such rapid moving images leave as their residue. Perhaps an image will remain with a feeling tone. Perhaps just a feeling. Perhaps just an image. Perhaps a series of images. Whatever is the residue, the charge, the power of the experience, then, take that residue and meditate upon it and make whatever correlations present themselves.

我是 Q'uo，我理解了你的问题，我的姐妹。要对在内在于眼睛前快速移动的事物进行冥想，也许就是去进入到一种不同类型的冥想中。也就是说，随着图像的快速移动，毋宁是尝试去停止那种运动并抓住一个图像，去感觉到这样快速移动的图像作为它们的残留而留下的感觉上的音调，这会是更有帮助的。也许一个图像将会藉由一种感觉上的音调留下来。也许仅仅是一种感觉。也许仅仅是一个图像。也许是一系列的图像。无论残留物是什么事物，它们都是体验的负荷，体验的能量，接下来使用那个残留物并对它进行冥想，并对无论什么呈现其自身的事物建立相互关联。

In this way, we feel that you may begin to follow a trail, shall we say, which is being left for you by your subconscious mind which has been alerted by the conscious mind, through your intensity and desire of seeking, that information is desired in regards to a certain kind of level of seeking. This trail is that which is of importance. Follow the trail to the best of your abilities, realizing that the methods used are those to which you are the most susceptible or most able to glean information from.

用这种方式，我们感觉到，你可以开始跟随一条，容我说，小径，它是被你的潜意识的心智留给你的，它是已经被表面意识的心智所警觉了的，通过你的寻求的强度和渴望，在关于一定的类型的寻求的层次方面的信息是会被渴望的。这条小径就是具有重要性的事物了。尽力最大的能力去跟随那条小径，并同时意识到，被使用的途径就是那些你对其极其敏感且或者你最有能力从其收集信息的途径。

Is there a further query, my sister?
我的姐妹，有一个进一步的问题吗？

D: The only other query I had was in reference to the dreams. You had mentioned earlier that we were a series of complex illusions of dreams within dreams. In reference to the [framework] of information between my self and

my higher self, how can I go about deciphering what seems nonsensical dreams? I find patterns that I begin to recognize. Carla has been a great help in reference to helping me to decipher some of these. But is there a better way, is there some kind of thing, seeing as I have a tendency to work in the dream field ...It's very natural to concentrate on something before I go to sleep so that I may be able to attain the highest clarity of connection between myself and my higher self, so that I can begin to also work in conjunction with meditation and prayer. When I do this, is there a method of visualization or something that I can do just prior to sleeping—while just on the verge of going to sleep—so that I can mentally attune myself to receiving the highest or the best work, for either that particular day or for the particular situation that I'm in where I need help?

D: 我有的唯一——一个其他的问题是在关于梦境方面的问题。你们在之前已经提到过，我们是在梦境中的一系列复杂的梦境的幻象。在关于在我的自我和我的高我之间的信息的框架的方面，我如何才能着手对看起来似乎没有道理的梦境进行解码呢？我发现我开始识别的模式了。Carla 在帮助我破解一些梦境的方面已经给予了一种很大的帮助了。但是，有一种更好的方式吗，有某种类型的事情是我会拥有一种倾向在梦境的领域进行工作的吗……在我睡觉前去集中注意力在某个事情上面，这是非常自然的，因此我能够取得在我自己和我的高我之间的连接的清晰度，因此我能够开始同样与冥想和祈祷之间的连接上进行工作。当我进行这种工作的时候，有一种视觉化观想的方式或者某种我能够在睡觉前——在正好处于将要睡着的边缘上的时候——进行的事情吗，这样我就能够在心智上对我自己调音来接收最高或者最佳的工作了，要么是为了那个特定的一天，要么是为了那个我在其中需要帮助的我处于其中的特定的情况。

I am Q'uo, and am aware of you query, my sister. We feel that you have well prepared yourself for the work with dreams, and can only suggest that you provide yourself with the tools for recording your dreams as soon as you have experienced the dreams as is possible. The repeating and reminding to the self that you wish to remember the dreams is most important. And the preparation for the dreaming by mental contemplation upon the topic of most concern is also recommended so that the brain will have access to as much information as is possible to feed into the dreaming process. This is helpful as a preparation at all times.

我是 Q'uo，我理解了你的问题，我的姐妹。我们感觉到你已经让你自己充分准备好与梦境一同工作了，我们仅仅能够建议，你尽可能在你已经体验到梦境之后就马上为你自己提供记录你的梦境的工具。重复并提醒自己你希望去记住梦境是极其重要的。通过心智上的对最为关注的主题沉思来为梦境做好准备，同样也是被推荐的，这样大脑就将会接触到尽可能多的信息来喂养给梦境的过程了。作为一种准备，这在所有的时候都是有帮助的。

Is there another query, my sister?

我的姐妹，有另一个问题吗？

D: Yes. I've experienced, in the past, hearing telepathic messages through my dreams from what seems to be various different entities when I've asked

certain questions. One of the reasons I've refrained from doing this for the last year was the caution involved. But there were times when I telepathically received things. Was that coming from my higher self? Was that coming from guides? And should I continue to attempt to work with those who have obviously worked with me in the past through dreams, or should I really within the next year continue as I have been doing, working directly with the higher self and from the higher self into God?

D: 是的。当我已经询问了一定的问题的时候，我已经在过去体验过通过我的梦境从看起来似乎是各种各样的不同的实体听到心电感应的信息了。在去年我不愿意进行这个工作的一个原因是被涉及到的警告。但是，会有一些时候我会用心电感应的方式接收到事情了。那是来自于我的高我吗？那是来自于指导灵吗？我应该继续尝试去与那些显而易见地在过去通过梦境已经与我一同工作了实体一同工作吗，或者我应该在明年继续如我一直在做的一样继续做，直接与高我一同工作，并从高我进入到上帝吗？

I am Q'uo, and am aware of your query, my sister. We must apologize for being unwilling to give advice in this regard, for it is in the area that is of most importance in the exercise of your own choice-making ability to determine those practices which are more helpful than are others in your seeking. Thus, we leave these choices to you, reminding you that you are aware that your higher self portion does indeed communicate with you in your dream state.

我是 Q'uo，我理解了你的问题，我的姐妹。我必须为不愿意在这个方面给予建议而抱歉，因为这是在行使你自己的做出选择的能力来决定那些在你的寻求中比其他的练习更有帮助的练习的过程中具有极大的重要性的区域。因此，我们将这些问题留给你，并提醒你，你是一直都察觉到你的那个更高的自我的部分的，那个部分确实在你的梦境中与你进行交流。

Is there another query, my sister?

我的姐妹，有另一个问题吗？

D: No, but thank you very much for all the information.

D: 没有，但是为所有的信息而非常感谢你们。

I am Q'uo, and we would ask if there are any final queries at this time.

我是 Q'uo，我会请问是否在此刻有任何的最后的最后的问题吗？

(Pause)

(暂停)

I am Q'uo, and once again we shall thank each entity for the honor of spending time and opinion and inspiration with you. We are inspired by you as much as we hope that you are inspired by us, for you seek within the illusion of the third density, where so much of the Creator must be sought in darkness and in mystery. Brave and courageous souls are you who so seek ...

我是 Q'uo，再一次，我们将为与你们一起花时间、并为观点和启发的荣耀而感谢每一个实体。我们是为你们而感到启发的，我们希望你们因为我们而同样数量

的启发，因为你们在第三密度的幻象中寻求，在第三密度中，造物者的如此大量部分必须在黑暗与神秘中被寻求。你们是勇敢而英勇的灵魂，你们如此寻求.....

(Tape ends.)
(磁带结束。)

July 19, 1992

1992-07-19 不完美的交流

Group question: The question this afternoon has to do with how we accept those retrograde moments when the world around us does not seem to respond in a way in which we would either want it to or expect it to—whether it is a desire we have to control a situation and make it come out the way we think would be favorable; or relate to another person in a way we think is most harmonious, and yet the person or the situation does not seem to allow us to do that; or when we wish to live according to our highest ideals but find ourselves falling short, and we tend to make ourselves feel guilty because we have not done that which we feel is within our capability to do. How do we deal with our own feelings of falling short, how do we accept the moments when we are in the midst of anguish, and what is the most effective way of handling these moments where we find disharmony within ourselves or another and we feel that we have been responsible for that.

团体问题：今天下午的问题是与我们的如何接纳那些退步的时刻联系在一起，在那些退步的时刻中，在我们周围的世界看起来似乎并不会用一种我们想要或者我们期待的方式来回应——无论它是一种我们必须控制一个情况并使它产生出我们认为会是有利的途径的渴望，还是用一种我们认为是最协调的方式来与另一个人建立联系，而那个人或者情况看起来似乎都不允许我们那样做，或者当我们希望去依照我们最高的理想而生活的时候，但却发现我们自己做不到，我们会倾向于让我们自己因为我们没有做到我们感觉到我们有能力去做的事情而感觉到内疚。我们如何与我们自己的做不到的感觉打交道呢，我们如何接受那些当我们处于苦闷之中的时刻呢，对于那些在其中我们发现我们自己之中或者在另一个人内在之中的不协调并感觉到我们是要为那种不协调负责的时刻，什么是最有成效的与这些时刻打交道的方式呢？

(Carla channeling)

(Carla 传讯)

I am Q'uo. Greetings to each of you in the love and in the light of the one infinite Creator. We are gratified to be called to this session of working and especially greet the one known as C and the one known as J, who have not been with this group for some of your time. We are honored to offer our humble opinions on the topic of some of the balancing of relationships appropriate to those seeking polarity in service to others, and ask only that you be aware that our opinions are prone to distortions, as are all opinions. We therefore ask each to use the inner discrimination in evaluating our suggestions and thoughts; we would prefer you to forget that which we said rather than attempt to accept an opinion of ours that did not feel right for you personally, for you and you alone recognize your own truth and we would not put a stumbling block before any.

我是 Q'uo。在太一无限造物者的爱与光中致意。我们对于被这个工作的集会所呼唤感觉到感激，我们尤其向被知晓为 C 和被知晓为 J 的实体致意，它们已经与这个团体在一起有一段时间了。在关于适合于那些寻求在服务他人中的极性的人

们的某种人际关系上的平衡的方面，我们对于在这个主题上提供我们谦逊的观点感到荣耀，我们仅仅请求你们知晓，如同所有的观点一样，我们的观点是易于扭曲的。我们因此请求每一个人都在评估我们的建议和想法的过程中使用内在的分辨力，我们会宁愿你们忘记我们所说的内容而不是尝试去接受我们的观点中的一个对于你个人而言并不感觉到是正确的观点，因为你且仅仅只有你才会认出你自己的真理，我们不愿意在任何人面前放置一块绊脚石。

We shall begin the consideration of the balanced and non-controlling handling or treatment of seemingly disharmonious situations with some suggestions for consideration. We suggest that you retreat in mode of thought from the conscious self that sits in this circle, retreat until you have gained a stance outside of your circumstances, outside of your personal conditions in life, and gaze at the phenomenal illusion which you incarnated to enjoy and are enjoying. See that distance between that which phenomenally occurs and the way you construe in thought formations those many things which have risen in the phenomenal world. There is, shall we say, a world of difference between the two. We suggest that in your considerations and from this stance of increased objectivity you look at the long process that is long in description though seemingly very, very quick in your time, that proceeds from the original sensations by the physical body and its senses of the phenomena that are arising and the thought formation. 在关于对在表面上的不和谐的情况的平衡性的或者非控制性的掌控或者处理的方面，我们将开始对其进行考虑并同时会对这种考虑给予一些建议。我们建议你从那个坐在这个圈子中的有意识的自我隐退，并进入到想法的模式中，隐退一直到你已经取得了一种在你们的环境之外，在你们在生命中的个人的情况之外的立场为止，并注视着那个你投生来享受并正在享受的现象性的幻象。看到在用现象性的方式发生的事情与你在想法的构型中分析那些已经在现象性的世界中升起了的许多的事情的方式之间的距离。容我们说，在两者之间有一个世界的差别。我们建议，在你的考虑中以及从这个增强了的客观性的立场，你查看那个漫长的过程，那个过程在描述的方面是漫长的，虽然在你们的时间中它似乎是非常非常快速的，那个过程从物质性身体的原始的感知以及它对正在升起的现象以及想法的形成的感知前进的。

Many, many things arise in each moment. Feel with your senses now the sense of touch responding to the slight breeze of the fan, the pressure of gravity upon you as you sit in meditation, the comfort and discomfort of the position held. Listen, there are vehicles moving at a distance from this dwelling, there is the drone of the fan, the calling of a bird and so many other small sounds, even those within your own body. Follow this thought through the senses not covered by sight, through the sense of smell, the sense of taste. All of these sense impressions are thrown at you moment by moment, millions and millions of bits of information, ninety-nine percent of which you automatically tune out because they do not impinge upon your needs for survival, for comfort, for courtesy, or for those other qualities that you have prioritized in your own programs of what you will pay attention to.

许许多多的事情在每一刻中升起。现在通过你的感知去感觉那正在回应风扇的微

风的触觉，当你坐在冥想中的时候在你身上的重力的压力，以及那个被保持的姿势的舒适和不舒适。听，有距离这个住所的一个很远的距离的汽车正在移动，有风扇的嗡嗡声，一只鸟的呼唤以及如此多的其他的小声音，甚至是那些在你自己的身体中的声音。跟随这个想法穿越没有被视力所涵盖的感知，穿过嗅觉，穿过味觉。所有这些感官印象都在每时每刻向你投掷，数百万条的信息，它们中的百分之九十九是你会自动地不去注意到的，因为它们并不会侵犯你对于生存、对于安慰、对于礼貌，或者对于那些你已经在你自己对于什么是你将会注意到的事物的编程中优先排序的其他的特性的需要。

We suggest that each thought that is formed within you is in actuality the result of many, many calculations based upon sense impressions largely ignored, the one percent of sense impressions remaining being distorted by the somewhat biased attitude of each seeker, including yourself, towards the issues of survival, personal comfort, and so forth. When put in this way it may not seem outrageous for us to say that in a very substantial way your thought formations are not experience but recent memory, not that which is occurring but the carefully worked out summary and recapitulation of that which has occurred.

我们建议，每一个在你内在之中被形成的想法，实际上都是许许多多计算的结果，这些计算时基于大部分被忽略的感官的印象，只有百分之一的感官的影响是没有被包括你自己在内的每一个寻求者的多少有点偏向性的态度，朝向生存、个人性的舒适以及诸如此类的议题所扭曲了的。当用这种方式来看的时候，如果我们说，用一种非常实质性的方式，你的想法的构造不是体验而是最近的记忆，不是正在发生的事情，而是对于已经发生了的事情的被仔细完成的总结和扼要重述，这可能就不会看起来似乎是荒谬的了。

As each knows, when four people witness a traumatic event there will be four different versions of what occurred. They will agree on some points and disagree on others. Those instances wherein there is disharmony between people, part of the disharmony lies in the basic distance between the arising and dissolving of phenomena and the arising and dissolving of thought formation. That which you sense is not that which you live. In some we are suggesting the consideration that life and the experience of living is a story which you tell to yourself. Even in the most clear minded, quiet and objective individual this will hold true to some extent, therefore, that feeling of absolute surety that is the basis of righteous indignation and certainty of various kinds is, though useful and sometimes needed, also less than completely accurate, for if life is a story told to the self then there is the haunting knowledge that all thought formations coming into your mind are already biased.

如每一个人都知道的一样，当四个人见证了一个创伤性的事件的时候，见会有对于发生了什么事情的四个不同的版本。他们将在一些要点上达成一致而在其他的要点上却无法达成一致。那些在其中有人与人之间的不一致的情况，部分的不一致存在于在现象的升起与消散以及想法的构型的升起与消散之间的基本的距离之中。你感知到的事物并不是你活出的事物。在某种程度上，我们建议，对生命的考虑和生活的体验是一个你对你自己讲述的故事。即使在最为头脑清楚、安静且客观的个体身上，这在某种程度上将会是真实的，因此，那种作为正义的愤慨

的基础的绝对的确信的感觉以及各种各样类型的肯定, 虽然是有用处的并且有时候是需要的, 同样也是较不完全准备的, 因为如果生命是一个自己向自己讲述的故事, 接下来就会有这样一种萦绕于心灵的知晓, 所有出现在你的头脑中的想法的构型都是已经有偏向性的了。

When two biased entities interact, a portion of any seeming harmony or disharmony will be what you might call real, and what we would call less of an illusion. Then the portion that is already distorted, which we might call an illusion within an illusion—or less real, thusly—if there is the need to deal with disharmony it softens the heart and makes more fertile the ground for harmony to move in realization that in the simplest illusion things are simply arising and dissolving and that you have got a portion of what is arising and are dealing with it as it dissolves. But you are not getting the whole picture, you are not responsible for getting a whole picture; you are not getting it entirely accurate, nor are you responsible for such.

当两个有偏向性的实体相互作用的时候, 任何看起来似乎是协调或者不协调的事物的一部分都将会成为你们可以称之为真实, 以及我们会称之为较不是一种幻象的事物。接下来, 那个已经是扭曲了的部分, 我们可以称之为在一个幻象中的幻象——或者因此是较不真实的幻象——如果有去与不协调打交道的需要的话, 它会让心变得柔暖并为协调创造出更为肥沃的土地以在这样一种领悟中行动, 那种领悟即, 在最简单的幻象中, 事物是单纯地升起并消散, 你已经得到了正在升起的事物的一部分并在它消散的时候与它打交道了。但是, 你并没有得到全部的画面, 你并不为得到一个完整的画面负责任, 你既并没有完全准确地得到它, 你也不用为此负责任。

In this way you may already take a short moment to smile at your predicament, for you don't have all the facts, you are not hearing anyone else's sum total of all his facts. There is no possibility of perfect communication because there is no possibility of perfect realization within the illusion. There are those who seek perfect realization, but within the illusion we have the opinion that the purpose of the illusion is to present you with difficulties and frustrations in order that you may test the wings of your love and desire to serve, and test also the structure of your belief system of ethics, how you put into action the tools and resources you have gathered about you as ideals, ethical points of view, and tenets of faith.

用这种方法, 你们可能已经花了一小会儿时间来对着你的困境微笑了, 因为你们并未拥有所有的事实, 你们并未听到任何其他人的对它的全部的事实的完全的集合。没有完美的沟通交流的可能性, 因为在幻想中没有完美的领悟的可能性。会有那些寻求完美的领悟的人, 但是在这个幻象中, 我们的观点是, 这个幻象的目的就是去向你们呈现出困难和挫折, 以便于你可以在你的爱和对服务的渴望的翅膀上休息, 并同样也考验你的伦理的信念系统的构架, 考验你如何将你在你周围已经收集起来的工具和资源作为理想、伦理上的观点以及信心的原则而付诸实践。

Now, when one is asked to accept the self or another self there is fundamentally, precisely the same difficulty, but because of the

self-consciousness so important to your learning experiences within third density the work done in regard to the self and in regard to the other self will differ somewhat. When working with acceptance of the self there is the push towards a complete self-honesty. This is not so difficult for the spiritual seeker to accomplish. Then there is the desire for acceptance of and desire for the self. This is very difficult for all entities in third density to achieve. The ability to accept the self is hindered by the feeling that since the thoughts of the self are ever imperfect it seems reasonable not to accept the self totally but to continue to judge the self.

现在, 当一个人被要求去接纳自我或者接纳另一个自我的时候, 会有在根本上完全相同的困难, 但是因为自我意识对你们在第三密度中的学习的体验是如此重要, 在关于自我的方面和在关于其他自我方面被完成的工作将会多少有些不一样。当在与对自我的接纳一同工作的时候, 会有朝向一种完全的自我诚实的推动力。这对于灵性的寻求者而言并非如此难以实现。接下来, 就会有对接纳自我的渴望和对于那个自我的渴望了。对于所有在第三密度的实体而言, 这都是非常难以取得的。去接纳自我的能量会因为这样一种感觉而被阻碍, 既然自我的想法一直都是不完美的, 不去完全接受自我而是去继续评判自我, 这看起来似乎是有道理的。

In your density you are not privy to the private thoughts of other selves. You may think that other selves have more pristine thought processes. This assumption is likely to be false, yet you are able to forgive and accept other selves a hundred times more easily that you are able to accept the self. We say to you that you do not need to accept the self all at once. Since you are home to yourself at all times you have a long relationship with your own student persona. Trust in that relationship, and be to yourself as the excellent teacher, one who encourages the student, one who accepts the student's errors, pointing them out and then giving another quiz or test which the student now may pass with honors, having learned the facts as opposed to erroneous and mistaken facts of a given situation.

在你们的密度中, 你们是不会暗中参与到其他自我的私密的想法的。你们可能会认为其他自我拥有更为淳朴的想法的过程。这个假设很有可能是错误的, 而相比你们能够接纳自我, 你们能够一百倍地更为容易地宽恕并接纳其他自我。对你们说, 你们并不用立刻接纳全部的自我。因为你在所有的时候都是你自己的家, 你与你自己的学生的角色之间的拥有一个漫长的关系。信任那个关系, 就像一个优秀的老师一样对待你自己, 那个老师会鼓励学生, 会接受学生的错误, 会指出错误, 接下给予另一次学生现在可以带着荣耀通过的小测试或者考试, 学生已经学会了与在一个给定的情况中的错误的和不正确的事实相对的事实了。

Lean into the persona of the nurturing teacher to the self, the nurturing parent, the nurturing authority, and in the end, the nurturing Creator, and realize that you have no need to consign yourself to some perdition because of errors. The moment for an error comes and dissipates, and the process of healing may begin as soon as you allow yourself the charity that must needs accompany the beginning of such healing. This is important to your polarity in service to others for you have been told by the master known as Jesus to

love others as you love yourself.

依赖于那个对自我是抚育性的老师的人物角色，它是抚育的父母，抚育的权威，最终，抚育的造物者，并意识到你并不需要去因为错误而将自己交托给地狱。一个错误的时刻会出现并消散，你一允许你自己拥有那种仁爱，疗愈的过程就可以马上开始了，那种仁爱是必须一定要陪伴着这样的疗愈的开端的。这对于你在服务他人中的极性是重要的，因为叫做耶稣的大师已经告诉过你们，去如同你爱你自己一样地爱其他人。

Learning to love the self in the midst of perceived imperfection then is, we suggest, a key to going about the steady work of one who is of service-to-others polarity.

那么，我们建议，学会在被感觉到的不完美之中去爱自己，就是一个属于服务他人的极性的实体去着手进行稳定的工作的一个关键了。

Now, gaze at another self which has assaulted the senses with unexpected hostility or simply has presented some situation which is awkward or in which there is a high degree of possibility for miscommunication. If the life is a story, then it is well to tell the story to each other when there is the possibility for missed signals and confusing conversation. If there is an accepting ear and a willing communicator on the other side of the equation of the self and other self we suggest taking the time, and time is most valuable, to communicate in vulnerability and honesty with the other self, allowing yourself to be shinningly clear. This means not defending the position that you find yourself in but simply stating it and asking for clarification from the other self. When there is such a one there is formed at that moment a true bond. Two entities have entered into a heart-felt transaction, and that which was difficult has become clear, for there is open communication, there is an open heart, and where there are two open hearts there is always exchange of energy and the healing of breaches which were experienced.

现在，注视着已经凭借着未被预料到的敌意而已经攻击了感知的另一个自我，或者单纯地已经呈现出某种棘手的情况或者在其中有一种高度的误解的可能性的情况的另一个自我。如果生命是一个故事的话，接下来，当有错误的信号或者令人混淆的对话的可能性的时候，去向相互彼此讲述那个故事，这是很好的。如果在自我的方程式的另外一边和其他自我上有一只接纳性的耳朵和一个乐意的交流者的话，我们建议去花时间，时间是最为宝贵的，去在易受伤害和诚实中与其他自我交流，同时允许你自己变得闪亮地清晰。这意味着你发现你自己处于没有防守的位置，而是单纯地陈述它并请求来自于其他自我的澄清。当有这样一个沟通者的时候，在那个时刻会有一种真实的纽带被形成。两个实体已经进入到一种由衷的相互影响之中，困难的事物已经变得清晰了，因为有开放的交流，有一颗开放的心，在有两颗开放的心心的位置，就一直会有能量的交换和对被体验到的破裂的疗愈。

If the entity which is the other self is not at this moment ready to communicate openly and clearly but rather continues to be accusatory or frustrating or simply puzzled in some deleterious way then the matter is imperfect yet concluded, and the rest of the work is done within the self,

forgiving the self for being unable to create apparent harmony, forgiving the other self for the same, and accepting in the self the desire to control the harmony of the situation even though this control is positively intended and ends up seeming to be a negative value since control exercised without resolve is more apparent in its manipulatory aspects.

如过那个其他自我之所是的实体在这个时候并没有准备好开放地且清晰地交流，而毋宁是继续是责难的、或者阻挠的、或者单纯地用某种有害的方式是令人困惑的，接下来，问题就是不完美而却是结束了的，剩下的工作是在自我身上被完成的，宽恕自我无法创造出明显的和谐，宽恕其他自我相同的事情，在自我中接纳去控制情况的和谐的渴望，即使这种控制是用正面性的方式被打算的而在表面上结果却是一种负面的价值，因为在没有解决问题的情况下被行使的控制，在其操纵性的面向上是更为明显的。

Gaze at that seeming manipulation and realize that with self-consciousness comes the manipulation of objects and of thoughts to understand, to accomplish. The manipulations are not all of the same kind nor are they to be judged the same way. Negative manipulations are carefully to be recognized, but the attempts towards harmony, if not carried beyond the first attempt, are certainly not negative, except that each entity has the responsibility to manipulate the world of illusion, to mold it in love and in light. Mistakes may seem to be made—simply keep the intention high and the efforts to understand the other self intensive and persistent.

注视那个在表面上的操纵并意识到，伴随着自我的意识会出现对对象和对想法的操纵以理解和完成。操纵既不是全都属于同样的类别，它们也不会用相同的方式被评价。负面性的操纵是要被小心谨慎地识别出来的，但是朝向和谐的尝试，如果没有超越最初的尝试的范围的话，肯定不是负面性的，除非那个实体拥有去操纵幻象的世界，并在爱和光之中塑造它的责任。可能看起来似乎犯错了——单纯地让意愿保持高昂，让那些理解其他自我的努力保持集中且坚持不懈。

As for the recalcitrant-seeming other self, we suggest the use of prayer; realize that one which runs from love and compassion is a sorrowing and hard-pressed entity. The root causes of this sorrow or misery are not necessarily known even to the other self, yet you may pray that light may bless this self, that love may touch the heart of this self that you have no way of understanding unless that self speaks clearly to you, yet always is there the strength of praise and thanksgiving for the opportunity to hold another in the heart and offer that held other self up to the love and the light that streams infinitely from the infinite One.

在关于在表面上倔强的其他自我的方面，我们建议使用祈祷，意识到那个背离了爱和慈悲的人是一个忧伤且处于困境中的实体。这种忧伤或者悲惨的根本的原因甚至对于那个其他自我都是不需要被知晓的，而你可以祈祷光可以祝福这个自我，祈祷爱可以接触这个自我的心，虽然你没有理解的途径，除非那个自我清晰地和你说话，而对于那个在心中去拥抱那个另一个自我，并将那个被抱着的其他自我献给来自于无限太一的无限流动的爱与光的机会，一直都会有赞美和感恩的优点的。

Energies in a confrontation feel like jagged lines. What one wishes to do as a positive entity is to attempt through clear communication and the right use of compassion and compassionate manipulation to cause a mutual feeling of dancing in one spiraling circle, upwards in the light. When this is not possible you simply continue this dance by yourself, swirling and dipping in the rhythms of the eternal with a keen and loving ear to the music of love and light. This way of speaking of prayer is hardly literal but this is the sort of feeling we encourage in the prayers. One does not always know for what to pray for another's needs, yet one may, when in the flow of the eternal, pray those abiding prayers of love, praise and thanks for each and every experience which has been experienced with this entity, thereby offering this entity to the Creator in order that the Creator's love and light may be felt more and more in that other self's life to the end known best by the other self and its Creator.

在一种对抗中的能量就好像有锯齿的线条一样。一个人作为一个正面性的实体希望去做的事情是，通过清晰的沟通交流，对慈悲和富有同情心的操纵的适当的使用来尝试去引发一种在一个螺旋的圈子中，在一种向上进入光中的舞蹈的共同的感受。当这是不可能的时候，你单纯地继续独自一人进行这场悟道，在永恒的旋律中旋转并浸入其中，同时用一只敏锐而有爱的耳朵去聆听爱与光的音乐。这种谈及祈祷的方式几乎不是字面上的，但是这是我们在祈祷者中鼓励的那种类型的感受。一个人并不是一直都知道要为了另一个人的需要去祈祷什么事物，而一个人，可以在处于永恒的流动之中的时候，为已经与这个实体一同体验到的每一个体验而祈祷那些恒久的爱、赞美和感谢的祈祷词，并由此将这个实体献给造物者以便于造物者的爱与光可以被越来越多地在那个其他自我的生命中被感觉到，直到最后被其他自我以及它的造物者最佳地知晓。

At this time we would transfer this contact to the one known as Jim that it may conclude this session of working. We thank this instrument and this group again, and would at this time leave this instrument in love and in light. We would transfer now. We are those of Q'uo.

在此刻，我们会将这个接触转移到被知晓为 Jim 的实体，这样它就可以结束这个工作的集会了。我们再次感谢这个器皿和这个团体，我们会在此刻在爱与光中离开这个器皿。我们会在此刻转移。我们是 Q'uo。

(Jim channeling)
(Jim 传讯)

I am Q'uo, and greet each again in love and in light through this instrument. At this time it is our privilege to offer ourselves in the capacity of attempting to speak to any further queries which those present may have to offer us. Is there a query with which we may begin?

我是 Q'uo，再一次在爱与光中通过这个器皿向各位致意。在此刻我们很荣幸通过尝试去谈论在场的人可能会向我们提出的任何进一步的问题的能力来提供我们自己。有一个我们可以用来开始的问题吗？

Questioner: Yes, I have a query. Is channeling—the way Carla and Jim do that

here—is this something for everyone, is this the way of the future, or is this something that derives out of the desire upon the entity (inaudible) to do?

提问者：是的，我有一个问题。传讯——也就是 Carla 和 Jim 在这里进行的那种传讯——这是某种适合于每一个人的事情吗，这是未来的方式吗，或者这是某种由于在那个实体身上去做（听不见）渴望而派生出来的某种事情吗？

I am Q'uo, and we are aware of your query, my sister. Each seeker upon the path of truth seeks that which is most helpful upon the journey, and by far the great number of seekers is that kind of seeker which you would call unaware that there is a journey, and these entities utilize the daily round of activities in a sense which is less efficient, shall we say, but more filled with the mystery of the journey, and these entities utilize that which circumstance provides as they attempt to find a sense and a center to the life pattern.

我是 Q'uo，我理解了你们问题，我的姐妹。每一个在真理的道路上的寻求者都会寻求在那条旅程上极其有帮助的事物，远远绝大多数的寻求者是那种类型的你们会称之为并未察觉到有一条旅程的寻求者，这些实体会用一种，容我说，较不有效，但却充满了旅程的神秘的方式来利用日常生活的活动，这些实体会在他们尝试去为生命的模式找到一种意义和一个中心的时候去利用环境所提供的事物。

Those seekers who are conscious of the journey and who place themselves there in faith and in love utilize tools, methods and teachers which are drawn to them according to the manner in which they seek, some finding great comfort in the process which you have called the channeling and which we at this time partake in. This kind of catalyst is of an unusual nature in relation to the great number of alternate ...

那些察觉到了旅程并将他们自己置于其中的寻求者，会藉由信心并藉由爱来使用那些根据它们寻求的方式而被吸引到它们身上的工具、方法和老师，它们中的一些人会发现你们已经称之为传讯的过程中找到大量的安慰，这种传讯就是我们在此刻参与其中的过程。这种类型的催化剂是具有一种不同寻常的特性的，在关于极大数量的可替换的.....

(Side one of tape ends.)

(磁带一面结束。)

(Jim channeling)

(Jim 传讯)

We are again with this instrument. We shall continue.

我们再一次与这个器皿在一起了。我们将继续。

The unusual nature of the channeling process makes this kind of method of seeking difficult for some to utilize and makes it more attractive for others, for there is much notoriety which has been associated with this phenomenon through much of your recent past. We find as we observe those not only within this circle of seeking but the great number of conscious seekers upon

your planetary sphere that the movement into the utilization of channeled information has as its natural continuation the opening of each seeker's channel for finding the personal and internal sources of information so that each seeker is more nearly an instrument of a purified and rarefied nature, which is to say that all catalyst—such as channeling, astrology, tarot, numerology and so forth—serves as an intermediary for a certain portion of time for the seeker. Thence there is the movement towards refining that channel which is ever and always available to all seekers, for each entity upon your planet channels the life, channels the responses, the activities, the words, the thoughts, and so forth. This channeling of the life then provides the basis by which each entity may refine this movement of energy and inspiration through the life pattern.

传讯的过程的非同寻常的特性使得这种类型的寻求的方式对于一个人是很难利用,也很难使之对其他人是更有吸引力的,因为有大量的坏名声是已经通过你们近代的大量事件而与这种现象联系在一起。当我们观察不仅仅在这个寻求的圈子中的那些人,同样还有在你们星球上的巨大数量的有意识的寻求者的时候,我们发现,进入到对被传讯的信息的使用,随着它自然而然的继续,是拥有每一个寻求者的用来发现个人的和内在的信息源的通道的入口的,这样,每一个寻求者都会更多地是一个具有一种纯净而纯洁的特性的器皿了,这就是说,所有的催化剂——诸如传讯、星相学、塔罗、数字命理学以及如此等等——都可以用作寻求者的一个特定的时间的部分的一种媒介物。因此,会有移动是朝向对那个不断且一直可以为所有寻求者所利用的管道的精炼的,因为在你们的星球上的每一个实体都在传讯生命,传讯回应、活动、言语、想法以及诸如此类的事物。这种对生命的传讯接下来就会提供基础,每一个实体都可以藉由这个接触精炼这种通过生命模式的能量和启发的运动。

Thus, we would respond in short to your query by suggesting that channeling as a life endeavor and as a personal process is far more important than is the channeling in which we now engage, for we wish to serve as catalyst, and as each seeker channels his or her own journey there is where the treasures are truly found.

因此,我们会这样建议来简短地回应你们的问题,作为一种生命的努力并作为一种个人的过程的传讯,是比我们现在正在从事的那种传讯要远远更为重要的,因为我们希望去作为催化剂而服务,随着每一个寻求者传讯他或者她自己的旅程,会有在其中宝藏会被真正发现的位置。

Is there a further query, my sister?
有一个进一步的问题吗,我的姐妹?

Questioner: No, thank you.
提问者: 没有了,谢谢你们。

I am Q'uo, and we thank you, my sister. Is there another query?
我是 Q'uo, 我们感谢你,我的姐妹。有另一个问题吗?

Carla: I have one. I was surprised a little bit, even though I was the one

channeling—when we talked about the question beforehand, I had thought to myself that there is probably going to be some channeling on, oh, just surrender to that which was required of one or desired of one by the infinite Creator, just a faith in that, and I was sort of surrendering to faith instead of trying to work with things, and I noticed that in talking about how to deal with this particular question there wasn't any talk of surrender. It was really pretty well focused on the ways and means that we can work within our own minds and our own parts. I wonder if you can speak to that.

Carla: 我有一个问题。我有点吃惊, 尽管我是一个传讯的人——当我们提前谈论那个问题的时候, 我已经对我自己说, 很有可能会有某种关于, 哦, 仅仅向无造物者要求一个人或者渴望一个人的事物臣服, 仅仅对此有信心的传讯, 我是某种程度臣服于信心而不是尝试去在事情上进行工作, 我注意到在谈及如何触及这个特定的问题的方面, 没有任何关于臣服的内容。它真的很好地被聚焦在我们能够在我们自己的头脑中和在我们自己的部分上进行工作的方法和途径上了。我想知道, 你们是否能够谈论那一点呢?

I am Q'uo, and I am aware of your query, my sister. As we spoke on the query for this session of working we observed that each entity present was well aware of the value of the surrendering to the undeniable circumstance, for each has journeyed long upon the path and has felt the force and momentum of the daily round of activities, so that the need to surrender to that which seems inevitable and right is obvious to each. We wish, therefore, to build upon the concepts of action considered in the light of surrender, for all activities that you accomplish within your life pattern are of a nature where there is a necessity for interaction of some kind. The conscious seeker of truth will wish to give the effort that is of the highest quality, reflecting the essence of its deepest being and wishes, to know how to form the response that is loving, intelligent and flexible in any situation.

我是 Q'uo, 我理解了你的问题, 我的姐妹。当我们在对这次工作的机会的问题发言的时候, 我们观察到, 在场的每一个实体都是清楚地知晓臣服于无法否认的环境的价值的, 因为每一个人都已经在这条道路上旅行了很长的距离了, 每一个人都已经感觉日常生活的活动的力量与动量了, 因此, 对于看起来似乎无可避免的且合适的事物的臣服的需要对于每一个人是显而易见的。因此, 我们希望在臣服之光中构建被考虑的行动的概念, 因为所有你们在你们的生命的模式中完成的行为都是具有这样一种特性的, 在这种特性中会有进行某种类型的相互作用的需要。有意识的真理的寻求者将会希望去给予具有最高的质量的努力, 并反映出它最深的存有的和希望的实质, 它希望去知晓在任何情况中都形成那种有爱的、智能的且可塑的回应。

Thus, we spoke to activity and response as those means whereby entities may gather their resources, shall we say, and utilize them to the fullest within the boundaries of the illusion in which you move, and with the recognition that the surrendering heart and mind are the attitudinal components, shall we say, by which all such activity may be accomplished. Thus we thought to provide the paradox how one may act with the attitude of surrender.

因此, 我们将行为和回应作为实体藉由其可以收集它们的, 容我们说, 资源并在

你们在其中移动的幻象的边界中最大程度地利用这些途径来谈论，我们同时承认，臣服的心与心智是所有这样的行动可以被实现所凭借，容我说，态度性的组成部分。因此，我们想要提供一个人如何才能藉由臣服的态度去行动的悖论。

Is there a further query, my sister?
我的姐妹，有一个进一步的问题吗？

Carla: Let me just sum up and have you say "Yes, you have an understanding" or "No, you don't." You say that it is the living of a life in faith or the attempt to live a life in faith which is continuous surrender that enables one to raise the question "How can I best find honesty and acceptance in my personal interrelationships?" Would that be a fair summary of what you just said?

Carla: 让我仅仅总结一下，你们说的是，“是的，你们拥有了一种理解，”或者“不，你们没有。”你们说，它是活出一种信心中的生命，或者，尝试去活出一次在信心中的生命，这就是允许一个人了去提出“我如何才能最佳地在我个人的相互关系中找到诚实和接纳”这个问题的持续不断的臣服了。那是对于你们刚刚说过的内容的一个正确的总结吗？

I am Q'uo. Not only would we suggest that is a fair summary, but an eloquent one.

我是 Q'uo。我们不仅仅会建议那是一个正确的总结，它同样也是一个富有说服力的总结。

Is there a further query at this time?
在此刻有一个进一步的问题吗？

Carla: No, you old charmer, thank you very much. Q'uo, it's a pleasure to talk to you.

Carla: 没有了，你们是熟练的魔术师，非常感谢你们。Q'uo，与你们谈话是一个令人愉快的事情。

I am Q'uo, and I thank you, my sister. Is there another query?
我是 Q'uo，我感谢你，我的姐妹。有另一个问题吗？

(Pause)
(暂停)

I am Q'uo, and as we assess the energies and lack of queries at this moment we feel that we have spoken for the appropriate length of your time, and we thank each entity for providing us with the desire to know that which we have to offer and with the patience to listen to what we are aware has been a somewhat lengthy discourse. We are always grateful for the opportunity to speak to this group and to any group which seeks so wholeheartedly for the love and light that will illuminate the journey yet one step further. We cannot express our gratitude enough to each present. We thank you, my brothers and sisters, and we shall take our leave of this group at this time, leaving each,

as always, in love and in the light of the one infinite Creator. We are known to you as those of Q'uo. Adonai, my friends. Adonai.

我是 Q'uo, 当我们评估在此刻的能量和问题的缺少的时候, 我们觉得我们已经发言了适当长度的时间了, 我们感谢每一个实体提供给我们去知晓我们所要提供的事情的渴望, 并带着耐心聆听我们知道已经是一场多少有些冗长的讲道。对于向这个团体发言, 以及向任何如此衷心地寻求将会更进一步地照亮旅程的爱与光团体发言的机会, 我们一直都是感激的。我们怎么表达我们对于在场的每一位的感激都是不够的。我们感谢你们, 我的兄弟姐妹。我们将在此刻离开这个团体, 我们一如既往在太一无限造物者的爱与光中离开各位。我们是你们知晓的 Q'uo。Adonai, 我的朋友们。Adonai。

August 16, 1992

1992-08-16 生活与传讯

Group question: The question this afternoon has to do with the concept of releasing our mental plans and control enough in our lives in order to either in general channel alive and be in the moment and experience the moment as fully as we can, for what it has to offer us, or in some cases to specifically be able to verbally channel from other sources, our higher selves or perhaps guides or other entities that would wish to communicate information of spiritual evolutionary value to us. What would be your recommendation as to how we can be enough in the moment to be able to do any kind of channeling that we wish whether that would be to channel alive, a relationship, a job or a message from another entity?

团体问题：今天下午的问题是与我们的心智上的计划与控制有关的，我们这样做是为了要么一般性地传讯活生生的东西 (channel alive)，处于那个时刻中并尽我们所能地丰富地体验那个时刻，为那个时刻已经给予我们的事物，要么在一些情况中特定地能够从其他的来源、我们的高我，也许是希望交流对我们具有灵性上的演化的价值的信息的指导灵或者其他的实体进行垂直地传讯。在关于我们如何才能足够多地处于那个时刻之中以能够进行任何类型的我们希望的传讯的方面，无论那个传讯会是去传讯活生生的东西，一个关系，一个工作，还是传讯一个来自于另一个实体的信息，你们的建议会是什么呢？

(Carla channeling)

(Carla 传讯)

Greetings, my friends. We are known to you as those of Q'uo. We greet each of you in the love and in the light of the one infinite Creator whose property is to be infinite, invisible, everlasting and intelligent. We greet you in the love and in the light of this everlasting intelligence because that is all that there is, love and manifestation. Love in a manifestation built with light. We ask you to pause momentarily as we wish to take this instrument to a deeper level, so that we may speak more clearly through this instrument. We shall pause for a moment. We are those of the principle of Q'uo.

我的朋友们，向你们致意。我们是你们知晓的 Q'uo。我们在太一无限造物者的爱与光中向你们每一位致意，造物者的属性是无限的、看不见的、不朽的且智能的。我们在这种不朽的智能的爱与光中向你们致意，因为那就是一切万有，爱与显化。在一个显化中，爱与光一同建造。我们请你们暂时暂停一下，因为我们希望将这个器皿带到一个更深入的层次，这样我们就可以更为清晰地通过这个器皿发言了。我们将暂停一会儿。我们是 Q'uo 原则。

(Pause)

(暂停)

I am Q'uo, and we are again with this instrument. Again, we greet you in love and in light. It is our great privilege to be called to this circle of seeking to speak upon the question you have posed. Indeed we are with your peoples

for this purpose alone, and you give us the precious gift of an opportunity for us to serve and to learn. For we in our density also have lessons to learn. Ours are those of wisdom, whereas yours are those of the student learning to love and be loved. We ask you to realize firmly that we are prone to error, not great or exalted, but pilgrims upon the dusty road of spiritual seeking. You seek an accelerated pace of spiritual evolution. All beings evolve; that is their destiny. It is within each seeker's control to choose the rate of learning and the rate of changing or transforming. We happily share our thoughts with you; but use your discrimination. Any thought that you find not to be useful, we ask you to discard it. For you will not learn from us. We are only the catalyst for you to remember your personal truth. Thus, take only those thoughts of ours which you recognize and feel "Yes, I knew that, I only forgot!"

我是 Q'uo, 我们再一次与这个器皿在一起了。再一次, 我们在爱与光中向你们致意。被这个寻求的圈子呼唤来谈论你们已经提出的问题, 这是我们极大的荣幸。确实, 我们仅仅是为了这个目的而与你们的人群在一起的, 你们给与了我们珍贵的礼物, 它即是一个让我们进行服务和进行学习的机会。因为我们在我们的密度中同样有课程要去学习。我们是那些属于智慧的密度的实体, 而你们是那些学习去爱和被爱的学生。我们请你们坚定地认识到, 我们是易于犯错的, 我们不是伟大的或者高贵的, 而是那些走在灵性寻求的布满灰尘的道路上的朝圣者。你们寻求一种灵性演化的加速的步伐。所有的存有都在演化, 那就是它们的命运。去选择学习的速度和改变或者转变的速度, 这是在每一个寻求者的控制范围之中的。我们高兴地与你们分享我们的想法, 但请使用你们的分辨力。对于任何你们发现没有用处的事物, 我们会请你们丢弃它。因为你们将不会从我们身上学习。我们仅仅为了让你回忆起你个人的真理的催化剂。因此, 仅仅接受我们的想法中的那些你认出并感觉到, "是的, 我知道那个, 我仅仅是忘记了!" 的部分。

All in third density begin with a vast forgetting, then see only those things which are visible, hear only those sounds which the ear may transmit to the brain—and so forth through the senses. Your physical vehicle was designed to deal with this illusion, this grand illusion, this carnival which passes in third density for reality. However, at the very heart of all that is visible is both metaphysical and physical awareness that nothing can be truly understood on its larger terms. That is, telescopes show to the eye that which the eye cannot see, yet those scientists which use those telescopes always stress how much more there is beyond the limits of their measuring devices. Similarly, as the microscope becomes more and more powerful, it begins to see smaller and smaller particles.

所有在第三密度中的实体都是从一种巨大的遗忘开始的, 它们接下来仅仅会看到那些可见的事物, 仅仅听到那些耳朵可以传递给大脑的声音——以及诸如此类通过感官的事物。你们的物质性载具是旨在与这个幻象, 这个巨大的幻象, 这个在第三密度中经过嘉年华打交道的以得到实相的。然而, 在所有可见的事物的最核心指出是这样一种形而上学的和物质性的认识, 即没有任何事物是能够在它更大的方面上被真正理解的。也就是说, 望远镜会向眼睛显示眼睛无法看到的事物, 而那些使用望远镜的科学家会一直强调, 有远远更多的东西是在它们的测量的设备的局限性之外的。同样地, 随着显微镜变得越来越强有力, 它会看到越来越微小的粒子。

The cyclotron throws the atom, seeking the sight of the first particle which has mass. Yet, we hear from these scientists that only the path of energy of these electrons can be documented. Mass itself can not. This is because all things are created by light, by the revolutions and buildings of revolutions of the unit of light, called the photon, which has never yielded any suggestion of mass—only the wave of energy. Your illusion is perfect. It offers you that which you need to act out the learning which you came to this lifetime to receive.

回旋粒子加速器将原子抛出去，并寻求看到拥有质量的第一个粒子。然而，我们从这些科学家那里听说，仅仅只有这些电子的能量的路径是能够被证实的。质量本身是无法被证实的。这是因为所有的事物都是由光，由被称为光子的光的单元的旋转和旋转的积累所创造的，而光子是永远不会产生出任何微量的质量的——仅仅只有能量的波动。你们的幻象是完美的。它为你们提供了你们所需的事物来进行你们来到这次生命中来接收的学习。

You are old, old souls and you have given yourself your own choices of those relationships and environments which you feel will give you the most opportunity for learning. This is done by the friction of difficulty and trouble, frustration and other seemingly negative reactions, those things which trip up the attention and move your consciousness off the balance upon which you walk, balancing the various positive and negative catalyst which you receive, so that you may work with this catalyst and at your own pace continue the evolution of spirit. The evolution of third-density physical vehicles is at its end. Further evolution is all spiritual.

你们是很老很老的灵魂，你已经给予了自己你对于这些关系和环境的你自己的选择了，这些关系和环境是你觉得将会给予你最大的学习的机会的。这种学习是藉由困难和问题、挫折和在表面上是负面性的反应，以及那些让注意力绊倒并让你的意识失去平衡的摩擦而被进行的，你就是在这种平衡上行走并平衡各种各样的你接收到的正面性和负面性的催化剂，这样你就可以与这些催化剂一同工作并用你自己的步伐来继续灵性的演化了。第三密度的物质性的载具的演化已经到了它的终点了。进一步的演化是完全灵性上的。

It is written by one who was close to the master known as Christ through vision that you should look not at those things that are seen but at those things that are unseen. For those things which are seen are temporal, while those things which are not seen are eternal. Let us look at this thought, spoken by the one known as Paul, the Apostle. When you wish to work with spiritual evolution, you take that which is before you, say a mismatched relationship apparently or a great chasm betwixt boss and employee. There is a tendency to focus upon the physical, chronologically arranged events which have caused the disharmonious feeling of being swept off of balance, of being tumbled by [lies].

一个与被知晓为基督的大师接近的人写道，通过视觉，你们不应该去看那些被看到的事物，而是去看那些看不到的事物。因为那些被看见的事物是短暂的，而那些看不到事物却是永恒的。让我们看看这个由叫你们知晓为使徒保罗的实体谈到的想法。当你们希望在灵性的演化上进行工作的时候，你会拿起那个在你面前

的事物，假设是一种很明显地错配的关系，或者在老板和员工之间的一种巨大的隔阂。会有一种去聚焦于物质性，并用按时间顺序的方式对已经造成了失去平衡、因为谎言而被绊倒的不协调的感觉的事件进行排列的倾向。

It is much more difficult to look for the heart of the dilemma. To gaze not at the topology and chronology of the disharmony but rather to penetrate the illusion to move by faith alone through the veil of forgetting. And to by faith ask for help from the world of the spiritual on the level of those things which are not seen. The workings of the heart are not seen. The self-acceptance or lack of it is not seen. The love or hunger for love in relationships is not seen. Circumstances only are seen. There is, my friends, a reason for this. The design is to so baffle, frustrate and confuse the intellect with all the data of the senses that the student will be forced to move the center of investigatory energy from the intellectual mind, which is a creature of this illusion only, to the wisdom of the deep mind, which is vastly more informed and which resides in what you would call the heart energy center. This center is the gateway center wherein, when the lower energies have been cleared, the gate becomes opened so that you can effectively focus the heart's wisdom upon the situation you wish balanced within you.

去寻找两难境地的核心是远远更为困难的事情。不是去注视着不协调的局部结构和时间表，而是去刺穿幻象以单单藉由信心穿越遗忘的罩纱，去藉由信心请求来自于在那些看不见的事物的层次上的灵性的世界的帮助。心的工作是看不见的。自我接纳或者缺少自我接纳时看不见的。在关系中的爱或者对爱的渴望是看不见的。仅仅只有环境是看得见的。我的朋友们，这是有一个理由的。设计就是去让带有所有的感官数据的逻辑智力感到如此迷惑、受挫和混淆以至于学生将会被迫将研究性的能量的中心从逻辑智力的心智——它仅仅是这个幻象的一个造物——移动到深入心智的智慧，这种智慧是远远更多地被你们所称的心的能量中心所鼓舞并居住在其中的。这个中心是入口的中心，在其中，当较低的能量已经被清理了，大门就会被开放，这样你就能够富有成效地在关于你们希望在你们内在之中平衡的情况方面聚焦于心的智慧了。

Each of you is aware that it is well to keep the mind's eye upon the moment which is now. And many are those who feel guilty that they do not spend more of your time in the meditation, contemplation, prayer and simple reading of inspirational material that has been valued by you. The world, you say, is so much with me I cannot do these things which take too much time. We ask each to release the self from this judgmental frame of mind and firstly to realize that there is no physical time to seeking but only the energy of intention and desire. Secondly, that this can be called upon at any moment during which you are aware enough of how to judge and discriminate to choose what to look at. This meditation of the moment is not a will-o'-the-wisp. It is the dipping into the deep pool of peace in a moment, so that you may turn again and face the illusion without being drowned and overwhelmed by the information pouring in from your senses. Your body's mind would, if it could, speak only of the illusion. Thusly, it is only by conscious choice of the point of view that you may have the option of looking at what

forces shaped the situation at the present moment.

你们每个人都知晓，将心智的眼睛保持在当下一刻，这是很好的。会有很多人对于他们并未花费更多的时间在冥想、沉思、祈祷以及对已经被你们认为是有价值的灵性上的材料的简单的阅读中而感到内疚。你们会说，这个世界对于太过沉重了，我无法做这些会花费太多时间的事情。我们请每一个人都将自己种这种心智的评判性的框架释放出来并首先意识到，对于寻求而言是没有物质性的时间的，仅仅只有意愿和渴望的能量。其次，在任何你在其中足够察觉到如何评判并分辨的时刻期间，这一点都是可以被呼唤以选择你要去查看的事物。这种瞬间的冥想并不是一个鬼火。它是在一个瞬间之中浸入到的深深的平静的池塘之中这样你就可以再一次转过身并在不被从你的感知涌入的信息所淹没和压倒的情况下来面对幻象了。你的身体的心智仅仅会谈及幻象，如果它能够说话的话。因此，仅仅是藉由对视角的有意识的选择你才可能会拥有检查在当前的一刻塑造情况的力量是什么的选择权。

This, my friends, is not a theoretical training ground for soul! This, your third-density illusion, is boot camp for souls! You see, in third density you have one choice to make. It is the choice between service to the self and service to others. Upon this choice depends millions, of what you think of as years, of future evolution. For both the service-to-self path and the service-to-others path are viable ways to become one with the one Creator which is the source of all that there is, and indeed is all that there is.

我的朋友们，这里不是一个灵魂的理论上的训练场。这里，你们的第三密度的幻象，是灵魂的新兵训练营！你看，在第三密度中，你们拥有一个选择要去做出，它是一个在服务自我和服务他人之间的选择。基于这个选择，会有未来的演化的数百万的，你们所认为的年份的时间。因为服务自我的道路和服务他人的道路都是与太一造物者合一的可行的道路，太一造物者就是一切万有的源头，并确实就是一切万有。

Again, we shall pause as we find this instrument going to sleep. We shall bring the level up a bit. Please allow our apologies for another pause. We are Q'uo. 再一次，我们将暂停，因为我们发现这个器皿快要睡着了。我们将会将层次提高一点。请允许我们为另一次暂停抱歉。我们是 Q'uo。

(Pause)
(暂停)

We are again with this instrument. We cannot wake this instrument up. Therefore, we feel it best to speak only a bit longer. For while this instrument is perfectly safe, we wish not to intrude upon this instrument's free will. And as we are in trance with this instrument, she has no free will. This constitutes an unacceptable contact, for we believe above all things in the free will of each individual and would not speak our thoughts to any which did not ask. Nor would we enter into the trance state with an instrument without the prior agreement. Therefore, we simply will sum what we have said and then transfer.

我们再一次与这个器皿在一起了。我们无法唤醒这个器皿。因此，我们感觉到最

好发言稍长一点时间。在这期间这个器皿是绝对安全的，我们并不希望侵犯这个器皿的自由意志。当我们是与这个器皿一同进入催眠状态的时候，她是没有自由意志的。这构成了一种无法接受的接触，因为我们高于一切地相信每一个个体的自由意志，我们不会像任何并没有请求的人说出我们的想法。我们也不会没有之前的同意的情况下与一个器皿一同进入到催眠状态。因此，我们单纯地将对我们已经说过的内容进行总结，并接着转移。

Whether in channeling or in living, the focus upon the principles governing that which occurs rather than [on] that which seems to be occurring will yield to you the more accurate point of view from which to use your personal powers of discrimination and choices of action, so that you stop reacting to the illusion and begin the freer and more transforming activity of acting as you believe in the present moment to be your deepest understanding. This process is guarded by the one who loves you very, very much. The protection of the seeker is grounded in love. You are loved infinitely, and you are channels for infinite love. We thank this group for allowing us to speak, and we thank this instrument and would now transfer to the one known as Jim. We leave this instrument in love and in light. We are Q'uo.

无论是在传讯中还是在生活中，聚焦于支配着那个正在发生的事情的原则，而不是聚焦于看起来似乎在发生的事情，这将为你产生出更为准确的视角以便于从这个视角去使用你的个人的分辨力的力量以及选择的行动，这样你就会停止对于幻象做出反应而开始更为自由且更加令人转变的行为了，因为你相信在下下一刻之中的就是你最深的理解了。这个过程是被一个非常非常爱你的人所守护的。对寻求者的保护是以爱为基础的。你们是无限制地被爱的，你们是无限制的爱的管道。我们感谢这个团体允许我们发言，我们感谢这个器皿并会现在就转移到叫做 Jim 的实体。我们在爱与光中离开这个器皿。我们是 Q'uo。

(Jim channeling)

(Jim 传讯)

I am Q'uo, and greet each again in the love and in the light of the one infinite Creator. At this time we would offer ourselves in the responding to any further queries which those present would have for us. Is there a query at this time?

我是 Q'uo，在太一无限造物者的爱与光中向各位致意。在此刻我们会提供我们自己来回应那些在场的人会向我们提出的任何进一步的问题。在此刻有一个问题吗？

Carla: I have a question. Could you tell me what happened? I was channeling and then suddenly Jim pulled the microphone away from me and so I assumed I came to a dead stop. What happened?

Carla: 我有一个问题。你们能够告诉我发生了什么事情吗？我正在传讯，接着突然间 Jim 从我身上拔掉了麦克风，因此我假设我进入遇到了一个突然停止。发生了什么呢？

I am Q'uo. I am aware of your query and your confusion, my sister. We were unable to bring your level of consciousness up to a sufficient degree away

from that level you call sleep, so that we were of necessity bound to complete that portion of our message through your instrument. We can assure you that you did not stop and could have continued if we had wished to infringe upon your free will by utilizing the trance state. Since we had no prior agreement with you to utilize the trance level of communication, we found it necessary to give a summary of that information which we had been transmitting through your instrument and then transferred our contact to this instrument in order that questions and answers could be entertained, as is the practice of this group in its relationship to us.

我是 Q'uo。我理解了你的问题和你的困惑，我的姐妹。我们无法将你的意识的层次向上带到一个足够让你离开你们所称的睡眠的层次的程度，因此我们有必要的责任去通过你的器皿完成我们的讯息的那个部分。我们能够向你保证，你并没有停下来，如果我们希望去藉由利用出神状态来侵犯你的自由意志的话，我们本来是可以继续的。因为我们与你没有之前的协议，来利用沟通交流的出神地层次，我们发现需要对我们已经通过你的器皿被传递的信息进行一个总结并接着将我们的接触转移到这个器皿，以便于问题和回答可以被招待，如这个团体在它与我们关系中的实践一样。

Is there a further query, my sister?
我的姐妹，有一个进一步的问题吗？

Carla: Yes, Q'uo, could you please speak to me what I did incorrectly, to bring about this situation. This has not happened before.

Carla: 是的，Q'uo，你们能够和我说说，我有什么事情是做得不对以至于产生了这个情况。这个情况之前没有发生过。

I am Q'uo, and I am aware of your query, my sister. We find no error upon your part. Only the body's response to the opportunity for rest as it is suffering of that which you call the infection, which has weakened it significantly, and we applaud your desire to serve under these conditions, and that which occurred is not unusual in this instance. Therefore, we do not suggest any corrective action or further concern upon your part.

我是 Q'uo，我理解了你的问题，我的姐妹。我们发现在你的部分上是没有错误的。仅仅是身体对休息的机会的反应，因为它正在遭受你们所称的感染，这已经显著地削弱了它，我们赞赏你在这些情况下去服务的渴望，在这种情况下发生的事情并非不同寻常的。因此，我们并不建议任何纠正性的行为或者在你的部分上的进一步的担忧。

Is there another query, my sister?
有另一个问题吗，我的姐妹？

Carla: Yes, a last one. Is there a desire, is there a need in your opinion for any, let's say, series of special sessions in trance, such as we have done before, or is conscious channeling that which the Confederation prefers at this time, through me?

Carla: 是的，最后一个问题。在你们看来，有一种对于，让我们假设，在出神

状态中的任何特别的集会的系列的渴望，有一种这样的需要吗，或者，在此刻，通过我，星际联邦更喜欢的是有意识的传讯呢？

I am Q'uo, and I am aware of your query, my sister. We do not recommend the utilization of the trance level of contact for your instrument at this time but would continue with the conscious channeling as you have called it.

我是 Q'uo，我理解了你的问题，我的姐妹。我们并不推荐在此刻将你的器皿用于接触的出神状态，我们会继续有意识的传讯，如你们已经这样称呼它一样。

Is there another query, my sister?

我的姐妹，有另一个问题吗？

Carla: No, Q'uo, thank you very much. I appreciate it.

Carla: 没有，Q'uo，非常感谢你们。我很感激它。

I am Q'uo, and we thank you again, my sister. Is there another query at this time?

我是 Q'uo，我们再一次感谢你，我的姐妹。在此刻有另一个问题吗？

Carla: I do have one more before you stop. Do you wish to speak upon this subject again, to finish what you had to say?

Carla: 在你们停止之前，我确实还有一个问题。你们希望你们结束你们所要说的内容之前再一次在这个主题上发言吗？

I am Q'uo, and we find that as with all topics (laughter from Carla) there is an infinite amount of information available. At your request we feel that we have given a good beginning upon this topic, one which offers each food for thought shall we say and we shall be happy to speak further if it is requested of us.

我是 Q'uo，我们发现，如同与所有的主题一样（来自 Carla 的笑声）会有一种无限数量的可被取得的信息。在你的要求下，我们感觉到我们在这个主题上已经给予了一个好的开始了，这个开始会给予每一个人，容我说，思考的食物，我们将很高兴进一步发言，如果它对被请求的话。

Is there another query, my sister?

我的姐妹，有另一个问题吗？

Carla: No, Q'uo. And I thank you and am glad to talk with you as usual.

Carla: 没有了，Q'uo。我感谢你们，我如通常一样很高兴与你们谈话。

I am Q'uo, and we thank you, my sister. Is there another query at this time?

我是 Q'uo，我们感谢你，我的姐妹。在此刻有另一个问题吗？

Questioner: I have a query. First of all, are you familiar with my ... inquiry or ... ah, earlier what I was speaking of as an experience which I had in California in which I ...

提问者：我有一个问题。首先，你们对于我的……询问或者……啊，早些时候我正在谈及的我在加州有过的一次体验熟悉吗，在那个体验中我……

(Side one of tape ends.)
(磁带一面结束。)

(Jim channeling)
(Jim 传讯)

I am Q'uo, and am again with this instrument. We are aware of the information which you shared with this group, my sister, but do not choose to read further before you have given information, for we do not wish to infringe upon any entity's free will and therefore will respond only to this information which you have spoken and to which you wish further response. How may we speak, my sister?

我是 Q'uo，我再一次与这个器皿在一起了，我们知晓了你与这个团体分享的信息，我的姐妹，但是我们并不选择在你已经给予信息之前做进一步的解读，因为我们并不希望侵犯任何实体的自由意志，因此我们应该仅仅回应你已经谈到的信息，还是你希望进一步的回应呢？我们要如何谈论呢，我的姐妹？

Questioner: My query has to do with ... getting in touch with ... whether this is something with which I might continue or should continue?

提问者：我的问题是与……接触有关的……这是否是某种我可以继续的事情或者我应该继续的事情吗？

I am Q'uo, and I am aware of your query, my sister. Our response, in order to assure your free will in its action, is of necessity general. We may suggest that, if there is an interest in this kind of information and its method of transfer that indeed you may pursue this type of seeking. We would suggest that if there is a question or doubt upon your part that this is a topic upon which meditation would be helpful. For those areas of inquiry, which are of value to the seeker, will cause a feeling of rightness to rise from the subconscious to the conscious mind where it will become apparent that the next step upon the path is the one in question.

我是 Q'uo，我理解了你的问题，我的姐妹。为了确保你的自由意志是起作用的，我们的回应必须是一般性的。我可以建议，如果有对于这种类型的信息以及它传递的方法的一种兴趣的话，你确实可以进行这种类型的寻求。我们会建议，如果在你的部分上有一个问题或者疑虑的话，这是一个在其上进行冥想将会是有帮助的主题。因为那些对寻求者是有价值的探寻的领域，将会使得一种正确性的感觉从潜意识深入到表面意思，在表面意识中，在道路上的下一步就是那问题中的那一步，这就会变得明显了。

Is there a further query, my sister?
我的姐妹，有一个进一步的问题吗？

Questioner: I feel the doubt is only in my own ability, because there is

definitely a desire and an interest in pursuing this.

提问者：我感受到的怀疑仅仅是对我自己的能力的怀疑，因为在追寻这种接触的方面明确地有一种渴望和一种兴趣。

I am Q'uo, and we would respond by suggesting that it is appropriate that each seeker feel a certain amount of doubt as it approaches a new experience upon the spiritual path. For this kind of doubt or questioning is that which prepares the seeker in an inner sense to take the step from the cliff not knowing whether the foot that steps shall rest upon firm fundament or not. Thus, if there is interest upon your heart and doubt in your ability, we recommend that you rely upon that desire which you feel and that you put aside for the moment the doubt in order that your journey may continue along that path which is designated by the passion and desire within you. Is there a further query, my sister?

我是 Q'uo，我们会这样建议来回应，每一个寻求者在它着手处理在灵性的道路上的一种新的体验的时候都会感觉到一定数量的疑虑，这是合适的。因为这种类型的疑虑或者质疑就是让寻求者在一种内在的意义上准备好从悬崖迈出步子的事物了，而寻求者并不知晓是否那些步子将会落脚在坚实的基础上。因此，如果在你的心中有兴趣，并对你的能力有疑虑，我们会建议你依赖于那种你感受到的渴望，我们建议你暂时将疑虑放在一边以便于你的旅程可以沿着那条由在你内在之中的热情和渴望所指定的道路继续。我的姐妹，有一个进一步的问题吗？

Questioner: No further query, and I thank you.

提问者：没有进一步的问题了，我感谢你们。

I am Q'uo and we thank you, my sister. Is there another query at this time?

我是 Q'uo，我们感谢你，我的姐妹。在此刻有另一个问题吗？

(Pause)

(暂停)

I am Q'uo, and as it appears that we have completed those queries which have formed in the minds of those that are present, we shall take this opportunity to thank each entity for inviting our presence in this session of working. We are most grateful to be able to join you and to walk briefly with you upon your journeys of seeking. We applaud each entity's efforts at moving through this illusion which is filled with mystery and confusion, for it is a valiant effort which you make within such a heavy chemical illusion.

我是 Q'uo，如同它显现的一样，我们已经完成了那些已经在在场的人们的头脑中形成了的问题了，我们将利用这个机会再一次感谢每一个实体邀请我们出席这次工作的集会。我们极其感激能够加入你们并在你们寻求的旅程上短暂地与你们同行。我们赞赏每一个实体在穿越这个充满了神秘和混淆的幻象的过程中的努力，因为你们在这样一个沉重的化学性的幻想中所做出的是一种英勇的努力。

Each has friends, guides and teachers that walk with each, whether seen or unseen. And we can assure each of you that you are never alone upon this

path though each will feel a loneliness many times during the journey.
每一个人都有朋友、指导灵和老师，它们是与每一个人同行的，无论是否看的到。我们向你们每一个人保证，你们在这条道路上从来都不是孤单的，虽然每一个人都将在这条旅程期间很多次感觉到一种孤单。

Each time you are calling inwardly or outwardly for assistance, your calls are heard and if you will listen carefully with your inner ear, you will hear the response, for the one Creator cares for each of its children and hears each call. We shall take our leave of this group at this time, leaving each as always in the love and in the light of the infinite Creator. We are known to you as those of Q'uo. Adonai, my friends. Adonai.

每一次你们向内或者向外呼唤帮助的时候，你们的呼唤是被听到的，如果你们将会用你们内在的耳朵小心谨慎地聆听的话，你们将会听到回应，因为太一造物者关心祂的每一个孩子，并会听到每一个呼唤。我们将在此刻离开这个团体，我们一如既往在无限造物者的爱与光中离开各位。我们是你们知晓的 Q'uo. Adonai, 我的朋友们。 Adonai。

August 30, 1992

1992-08-30 头脑中的声音

Group question: The question this afternoon has to do with voices and emotions that we hear as we go through our daily round of activities, that might speak to us of fear, of memories of the past, of feelings of abandonment, of feelings of joy and peace, of anxiety, of wondering exactly how we fit our lives into the larger picture of the world scene. When we hear these voices, is there the need or any benefit to bringing the voices under any kind of supervision or control? Is it well to allow each voice to speak its own message and then determine what value the message has for us?

团体问题：今天下午的问题是与我们经历我们的日常活动的时候我们听到的声音和情绪有关的，那个声音可能会向我们谈及恐惧、忧虑、以及对于究竟我们如何才能让我们的生命适应更大的世俗的舞台布景的图像的担心。当我们听到这些声音的时候，将这些声音置于任何类型的监督或者控制之下，这是有必要或者有任何的益处的吗？去允许这些声音讲述它自己的信息并接下来决定这个信息对于我们的价值是什么，这是没问题的吗？

What value do these voices have as we go through our daily round of activities, and how can we make reliable decisions concerning our service and our growth as we listen to the variety of voices in our heads and in our lives?

当我们经历我们日常生活的活动的时候，这些声音的价值是什么呢，我们如何才能在听到在我们的头脑中和在我们的生活中的各种各样的声音的时候在关于我们的服务和我们的成长的方面做出可靠的决定呢？

(Carla channeling)

(Carla 传讯)

I am Q'uo. Greetings to each of you in the love and in the light of the one infinite Creator. How precious each of you is and how grateful we are that you would wish to call us to share in your meditation and to offer our service of speaking upon the topic of the inner dialogue and its reason for being, its way of working, and its relevance to your spiritual journey. To say that we are offering a service is true; yet, we also wish to say that we are fallible. Therefore, if any opinion of ours does not seem right to you, it would be very gratifying to us if you would leave it behind and keep for thought only those things which seem helpful and right to you, for each has a personal discrimination which is far wiser in its instincts than any outer authority.

我是 Q'uo。在太一无限造物者的爱与光中向你们各位致意。你们每个人是多么的宝贵，我们对于你们希望呼唤我们来分享你们的冥想并提供我们的服务是多么的感激呀，我们的服务是在关于内在的对话，它存在的理由，它工作的方式以及它与你们的灵性的旅程的关系的主题的进行发言。说我们正在提供一种服务是真实的，而我们同样也希望说，我们是易于犯错的。因此，如果我们的任何的观点看起来并不适合于你，如果你们愿意将它留在后面并仅仅留下那些看起来对你有帮助且适合于你的事物以供考虑，这对于我们是非常令人感激的，因为每一个人都拥有一种个人的分辨力，这种个人的分辨力在其天性上是比任何外在的权威都

要远远更为智慧的。

As foundation for this collection of thoughts, we would ask you to visualize the seeker that you are in meditation with the entire universe of meaning, both without and within you. You are perhaps more used to thinking of an inner and an outer experience. Yet, the outer experience is, at a deep level, formed sometimes decisively by the inner self. Thusly, the visualization of the self in meditation, bringing the outer world within by allowing, accepting and forgiving outer experience, becomes half of the self's realization that all of the infinite creation is within each seeker, each self-conscious entity. The outer struggles seem light except when those outer influences come too close, and resemble too much, the difficulties of the self within. The outer experience is most usefully thought of as a mirror reflecting to you your inner situation and the joys and challenges of it.

作为对这次想法的收集的基础,我们会请你们想象你们之所是的寻求者在冥想中与整个有意义的宇宙在一起,这个宇宙是同时在你们内在和外在的。你们也许更为习惯于想到一种内在的体验和一种外在的体验。而外在的体验,在一个深入的层次上,时常是由内在的自我用决定性的方式形成的。因此,在冥想中想象自我,藉由允许、接纳并宽恕外在的体验将外在的世界带入到内在之中,这会成为这样一种自我的领悟的一半,那种自我的领悟即,所有的无限的造物都是在每一个寻求者,每一个自我察觉的实体内在之中的。除了当那些外在的影响过于靠近,过于相似的时候,外在的努力才会看起来似乎会照亮内在之中的自我的困难。外在的体验用最为有用处的方式是被考虑为一面镜子的,它向你映射出你内在的情况、以及它的喜悦与挑战。

Within you lie all qualities: those that you think of as contradictory, those you think of as good and as bad. All imagined possibilities of self lie fallow within each person. Each is completely universal. You are all that there is. Within your consciousness lies this knowledge. Yet, as you come to your work of spiritual seeking, it is not usually one's desire to begin with the broad and untamed bewilderment of self-contradictory forces. Far more natural to one seeking is the urge to move into a positive service and love-filled environment.

在你内在之中存在有所有的特性:那些你们认为是矛盾的特性,那些你们认为是好的和坏的特性。所有的可被想象得到的自我的可能性都存在于每一个人内在之中的休耕的田地之中。在你们的意识中存在有这个知识。而当你们面对你们的灵性上的寻求的工作的时候,一个人的渴望通常不会是从自相矛盾的力量之广阔而又未被驯服过的迷惑开始的。对于一个寻求的人而言远远更为自然的是,那种进入到一种正面性服务和一个充满爱的环境中的推动力。

This is a good instinct, and for the student who is beginning to be aware of the choices that can be made, it is a functional and practical point of view. The decisions are normally fairly simple in an ethical or philosophical sense. Faced with a choice between loving behavior and self-serving, lying or other negative behavior, the student will either choose, usually, to do the positive thing or to fail to do the positive thing but to remember the preference in 20/20 hindsight, as this instrument would say, looking at the undone thing

that would have been positive or the error that was not positive and saying, "I will remember to affect future decisions because this decision did not satisfy me."

这是一种有益处的本能，对于正在开始去察觉到能够被做出的选择的学生，它是一种机能性且实用的视角。在一种伦理道德或者哲学性的意义上，决定通常是相当简单的。当面对着一个在有爱的行为和服务自我、说谎或者其他的负面性的行为之间的选择的时候，学生将会通常，要么选择去做正面性的事情，要么无法去做正面性的事情但却会以，如这个器皿会说的一样，清清楚楚的后见之明记得优先选择，并同时会查看那个本来已经是正面性的未被做到的事情或者查看那个并非正面性的错误并说，“我将记得去影响未来的决定，因为这个决定并不让我满意。”

However, the query that you have asked is about those times when there is no obvious positive choice. That control of choosing the positive thing is a kind of artifact of one doing work while attempting to open the heart. The choices at that level bloom like flowers and are often irresistible. The virtue of service, the joy of giving, the desire to make those you contact feel better—these are the choices made easily, lovingly and freely by those moving to open the center of heart energy.

然而，你们已经询问的问题是那些当没有明显的正面性的选择的时候。那种对于选择正面性的事情的检查，是一个做工作而同时尝试去开放心的人的一种类型的人造物。在那个层次上的选择会如同花朵一样绽放并经常是无可抗拒的。服务的优点、给予的喜悦，让那些你们接触的人感觉更好的渴望——这些都是会被那些开放了心的能量的中心的人所轻易地、有爱地、自由地做出的选择。

Yet, the spiritual path of evolution becomes like the planet that you rest upon—creatures of night as well as day—and after the heart is first opened on a reliable basis there yet remains the traversing of the twilight and evening and midnight of the spiritual journey. As you advance in your choices, they become less than obvious. The deepest, most profound darkness lies upon the advancement of the spiritual path. Within this darkness there is one light: the reflecting light as of your moon to this planet of yours. This spiritual reflective essence may be called your higher self, the larger self, the all-mind. It may be called the Christ within or simply guidance. Whatever it is called, it does not cast a clear and bright light, but casts an often deceiving, very subtle moonlight of the spirit. And in this light, with only your guidance to have faith in, you make the more subtle, more difficult, and very important choices having to do with the energies of communication and inner work. Most of the inner work is done in this spiritual, deep-shadowed twilight.

然而，演化的灵性上的道路会变得好像你们在其上休息的星球一样——它同时是黑夜和白天的造物——在心第一次用一种确实的方式被开放之后，横跨灵性的旅程的黄昏、夜晚与午夜仍旧留存下来。当你们在你们的选择的方面前进的时候，它们会变得较不明显了。最深入、最深刻的黑暗是存在于灵性的道路的前进之上的。在这种黑暗中，只有一个光源：你们的月球向你们的这个星球反射的光。这种灵性上的反射性的实质可以被称之为你们的高我、更大的自我以及全体心智。它可以被称之为内在的基督或者单纯地是被称为指引。无论它被称为什么，

它并不会投射一种清晰而明亮的光，而是投射一种经常是欺骗性的、非常微妙的灵性的月光。在这种光中，仅仅凭借着你们要去对其抱有信心的指引，你们做出了更为微妙、更为困难且非常重要的选择，这些选择是与沟通交流的能量和内在的工作联系在一起。绝大多数内在的工作是在这种灵性上的厚重的阴影中的微明之中被进行的。

Why is this so? The gates to learning the truth open only to those who are able to use the keys. The first key is the silence of meditation. And after the resources of meditation, contemplation and prayer have aided the seeker enough to open the heart, then the choices become those focusing into the universal nature of the self and an archetypical understanding that allows the seeker to have more keys minted and placed in the spiritual grasp.

为什么会是这样呢？通往学习真理的大门时仅仅向那些能够使用钥匙的人开放的。第一把钥匙就是冥想的静默。在冥想、沉思、祈祷的资源已经帮助寻求者足够大地开放心之后，接下来，选择就会变成那些聚焦于自我的全面性的特性和一种原型的理解的选择了，那种原型的理解会允许寻求者让更多的钥匙被创造出来并被放置在灵性上的领悟之中。

Each period of learning at this level is called initiation by your people, and it is, indeed, the beginning of a new subtle pattern which you shall choose. Yet, this choice is not simple, for it is a choice of an entire pattern, a pattern of thought, of intuition, certainly not a clear-cut process. Rather than working upon opening the heart to all that there is in service, the initiatory lessons have to do with solidifying the nature of the self, of envisioning and seeing the more desirable pattern or way of being the self, and, overarching all, the pattern by which the seeker chooses personally and only for the self to discipline itself.

在这个层次上的每一个学习的时段都会被你们的人群称之为启蒙，它确实是你们将会选择的一种新的微妙的模式的开端。而这个选择并不是简单的，因为它是一整个模式的一个选择，一个想法的模式，一个直觉的模式，它肯定不是一个清楚明了的过程。与其说是初始的课程在服务中向着一切万有开放心而进行工作，初始的课程毋宁是与对这样一种自我的属性的巩固练习在一起的，那种自我的属性即构想并看到更为理想性的成为自我的模式或者途径，以及最为首要的，寻求者藉由其用个人性的方式且仅仅为了让自我锻炼其自身而做出选择的模式。

The personality is a magical thing at this spiritual level. It is not the personality of your culture, the right word, the ready joke or laugh. We speak rather of focusing into the true unique nature of you, this one seeker. For you, the joy that awaits at the end of each choice is an enlarged vision, not only of the self, but of the nature of service. You know in your open hearts that you love very, very deeply, to the core of your being, the one Source of all that there is, the one great Thought that initiated and continues creation. You wish all good things. This is always so.

在这个灵性的层次上，人格是一个魔法的事物。它不是你们的文化的人格，**适当的词语是，现成的笑话或者玩笑**。我们毋宁是在谈及聚焦于你的，这一个寻求者的，真实的独一无二的属性。对于你，在每一个选择结束的时候等待着的喜悦是一个拓展了的视野，不仅仅是对于自我的视野，同样也是对于服务的属性的视野。

你们在你们开放的心中知晓，你非常非常深入地，直至你的存有的核心，爱着一切万有的太一的源头，那一个启蒙并继续造物的伟大的原初的想法。你们期待一切有益的事物。这一直都是如此的。

Yet, the later lessons are often tedious to the impatient spirit who wishes to get on with being of service. Yet, as you gaze backwards and see a completed initiation and testing and feel the enlarged strength and stability of your compassion, you feel that all the subtle inner discussion was, indeed, not pointless and not irritating and certainly not a sign of laziness or personal weakness, and you are encouraged by a feeling of inner strength. You see yourself not only open-hearted, but free, for the open-hearted one has not yet dealt with the murderer, the thief, the traitor, all of the negative possibilities that lie within, except by closing the door upon them.

对于希望继续进行服务的缺乏耐心的灵体，后面的课程经常是冗长乏味的。然而，当你向回注视并看到一个被完成的启蒙和考验，并感觉到你的同情心的拓展了的力量和稳定性的时候，你会感觉到所有的微妙的内在的讨论都确实不是无意义的，不是令人不快的，它们肯定不是一个懒惰或者个人的缺陷的记号，你们是被一种内在的力量的感觉所鼓励的。你看到你自己不仅仅是心灵开放的，同样也是自由的，对于一个心灵开放的人，它尚未与那个存在于内在之中的谋杀犯，小偷，叛徒，以及所有负面性的可能性打过交道，除了在它们面前关上门之外。

The last artifact of negativity in the open heart is the unforgiven universal self. You think you are serving all those you meet, and you are; but, in more advanced learning, you discover that you serve and are served with no breath between the two, that service is another way of saying praise or thanksgiving or intercession for forgiveness, and you begin working on the universal self within.

在开放的心中的最后的负面性的人造物就是尚未被宽恕的全面性的自我。你认为你在服务所有那些你遇到的人，你是的，但是，在更为高级的学习中，你发现你服务和你被服务，在两者之间是没有间隙的服务，你发现服务就是另一种说出赞美，感恩或者为宽恕而代祷的方式，你开始在内在的全面性的自我上进行工作了。

Now that we have described the basic path as we feel it to be, we can zero in a bit upon the so-called "voices within." Let us place them in three categories. Firstly, there are those voices within which are memories from very early times within this incarnation and sometimes having the feeling of experiences not limited to this incarnation. These voices of parents and those in the early world of incarnational time come plangently and persuasively across any number of years to tell you the first things that you heard regularly again and again. These voices may have been wise or unwise, or, as in most cases, a confusing mixture of acceptance and non-acceptance, of forgiveness and of punishment, of stability and abandonment, of security and insecurity. The tangle of emotions wells up within those who are parents and the child remembers so well.

既然我们已经将基本的道路描述为我们感觉到其之所是的样子了，我们就能够稍稍瞄准一点所谓的“内在的声音”了。让我们将它们放置在三个类别中。首先，会

有一些声音，在其中是来自于这次投生中的非常早期的记忆，有时候，那些记忆会有那种并不局限于这次投生的体验的感觉。这些父母以及那些在投生的早期的世界中的人的声音会用澎湃且有说服力的方式横跨任何数目的时间来一次又一次地告诉你那些你有规律地听到的首要的事情。这些声音可能已经是智慧的或者是不智慧的，或者如同在大多数情况中一样，是一种令人混淆的接纳和不接纳，宽恕和惩罚，稳定性和放弃、安全和不安全的混合物。情绪的缠绕会在那些是父母的人的内在之中涌起，孩子对此会如此清楚地记得。

In this first category of voices within, the voices are often fairly easy to pick out, for you hear almost the voice of that early authority speaking. It is fairly clearly not your voice, although you allow it to be so. In this first category of voices, it is well to examine the thought welling up within you for any possible aid. And if there is no real justice, fairness, or help in this voice, it is well to remove it regularly and for a period of time by saying, "You are my mother; you are not me," or whatever the entity and its relation to you is. These voices may be respected, but need to be taken very lightly, for now you are making these choices and that voice speaks to a young child no longer in need of harsh measures of protection.

这个内在的声音的第一个类别中，声音经常是相当容易挑选出来的，因为你们几乎都听到过那种早期的权威说话的声音。它相当清楚地不是你的声音，尽管你允许它成为你的声音。在这个声音的第一个类别中，去检查在你内在之中涌起的想法以取得任何有可能的帮助，这是很好的。如果在这个声音中没有真正的正确、公平或者帮助，有规律地并用一段时间来移除它，这是很好的，你可以说，“你不是我的母亲，你不是我，”或者无论什么实体，无论它和你的关系是什么。这些声音可以被尊重，但是它们需要被非常轻松地对待，因为现在你正在做出这些选择，而那个声音是在向一个不再需要对保护的苛刻的界限的年轻的孩子的孩子说话的。

To allow these voices full sway is the equivalent of failing ever to pick up the matchbook when you are cold and could start a good bonfire on a forest journey because the father or mother said, "Do not use matches." You are now in charge of your equipment for life. The use of any fire to warm body, soul or spirit can be both helpful and destructive, so you must be careful in your choice. Yet, to fear to pick up the tool by which you create the light and warmth is to refuse to move further upon your path.

允许这些声音盛行就是等同于，当你在一条森林之旅上感觉到寒冷并能够升起一个有益的营火的时候却一直无法拾起火柴盒一样，因为父亲或者母亲说过，“不要使用火柴。”你现在是掌管供你的生命使用的装备了。使用任何的火焰来温暖身体、灵魂或者灵性，是可以同时是有帮助和破坏性的，因此，你必须在你的选择中小心谨慎。然而，害怕去拾起你藉由其创造光和温暖的工具，就是去拒绝在你的道路上更进一步。

The second category of voices within is the category of, shall we say, the stray negativity which surrounds and envelops the third-density illusory experience which you call life. Within your density you are specifically guaranteed to be kept off-balance, continuously to encounter situations that baffle and confuse

your mind and make it necessary to abandon the intellectual logic and move into the feelings of the heart wherein lies wisdom. There is always the illusion of more negativity by far than positivity, for in the illusion it is often so that loss and limitation cause the spiritual seeker in its pain to do more good work in consciousness than it does during easier times. The easy times, so-called, are seldom well used. May we say that many of those issues which have been brought up this day at this working are of this type.

内在的声音的第二个类别是，容我说，包围和环绕着你们称之为生命的第三密度的幻象的令人迷失方向的负面性的类别。在你们的密度中，你们是明确地注定是要一直失去平衡的，并持续不断地遭遇到让你们的心智受挫并感觉到混淆的情况，以至于心智就必须放弃逻辑智力并进入心的感觉之中了，在这种心的感觉中存在有智慧。一直都会有比正面性远远更多的负面性的幻象，因为在幻象中，经常就是如此，这样失去和局限性就会使得灵性的寻求者在它的痛苦中在意识中进行，比它在更为轻松的时期所会进行的，更多的有益的工作了。所谓的轻松的时期，几乎很少被有效利用。容我说，在今天在这个工作中已经被产生出来的许多的议题都是属于这种类型的。

When the time is fairly joyful, the spirits and will to serve are high. Within this period of experience many entities slack off in their spiritual work. Each of you is expressing an extremely good aspect of spiritual seeking by focusing in, for the purpose of learning, on those motifs that keep reappearing in the inner life that are exceptions to your basic joy. That you not stress these difficulties is good. That you realize them and respect their value enough to do work in the indigo ray or brow-level area is that which will bring you more sharply into the position of initiation where a new key, an enlarged realization of the clarity of the pattern of the self, may begin its process of transforming you by enlarging your stable point of view. We hope that each values these voices that are not parental but are those inner portions which observe the self and speak to the self of patterns not yet fully realized, not yet fully conceived.

当时间是相当令人开心的时候，精神和去服务的意志都是高昂的。在这个体验的时期之中，许多的实体会在它们灵性的工作中松懈下来。你们每一个人都正在藉由为了学习的目的而聚焦于那些持续在内在的生命中重现除了你的基础的喜悦之外的事物的主题而表达一种灵性追求的极其有益处的面向。你们并不强调这些困难，这是有益处的。你们一直到它们并足够尊重它们的价值以在靛蓝色光芒或者眉部区域中进行工作，这就是将会更为剧烈地将你带入到启蒙的位置的事物了，在那个位置上，一把新的钥匙，一种拓展了的对自我的模式的清晰度的领悟，可以藉由扩大你们的稳定的视角而开始它转变你的过程。我们希望每一个人都尊重那些声音，它们并非父母的声音，而是来自于那些观察自我并向自我谈及尚未完全被实现，尚未完全被表述出来的模式的内在的部分的声音。

You see the pattern by the incompleteness which moves into manifestation in conscious life as the "fly in the ointment," the inner ambivalence, the something not quite comfortable. There need be none of this process, but, if there seems to be the need for some fear, then allow and accept that you have a concern, that there is something that makes you feel the negative rather than the positive. Allow this, for it is a part of the process. Only end

always with the realization that the process is positive, and the resulting seeker—that is, you—will learn from this quiet, constant testing, not any large detail of spirit, but, rather, the undergirding patterns that support continued spiritual evolution.

你们藉由不完整性而看到模式，这种不完整性因为“白璧之瑕”、内在的矛盾以及某种并不是特别舒服的事物而在有意识的生命中进入到显化之中。并不需要有这个过程，但是如果看起来似乎有对于某种恐惧的需要，接下来，允许并接纳你拥有一个担忧，有某种事情会让你感觉负面性而不是正面性。允许这个担忧，因为它就是过程的一部分。这个过程一直是仅仅是藉由这样一种领悟而结束的，那个领悟即，这个过程是正面性的，作为其结果的寻求者——也就是你——将会从这个安静而持续不断的考验中学习，不是学习任何灵性的大量的具体细节，而毋宁是学习支持持续的灵性上的演化的从底部支撑的模式。

As you evolve, the race which you are a part of evolves. You are all entities within your planetary sphere in that, as you evolve and are able reliably to be more of a clear, transparent channel for the infinite waters of love, so you shall be both less yourself and more yourself. You are attempting to move from the personal self to the magical or impersonal self, and these small voices within tell you of the pattern that you are just missing.

当你发展的时候，那个你是其一部分的路程发展了。你们都是在你们的星球中的实体，因为当你发展并能够可靠地成为一个爱的无限的水域的更为清晰和透明的管道的时候，你将因此同时成为更少的你自己和更多的你自己。你正在尝试去从那个个人性的自我移动到魔法的或者非个人性的自我，这些在内在之中的微小的声音将你讲述了你刚刚错过的模式。

This is subtle work. Do not be discouraged, but move forward, and in forgiveness of self—not the forgiveness of one who may confer from the outside, but forgiveness of the universal self by the universal self. To serve love is truly freedom; yet, to perfect that freedom, you move into and through the large choices involved in opening the heart in non-judgmental compassion to the realization that beyond all these choices there is a universal nature which includes all things, and as all-self there is forgiveness of the forever incomplete all-self being perceived as becoming. The more you become, the more freely and gladly you will take on this subtle and essential task.

这是微妙的工作。不要感觉到灰心失望，而是前进，在对自我的宽恕中——不是对一个可以从外面做参照的人的宽恕，而是那个全面性的自我对全面性的自我的宽恕。去服务爱是真正的自由，然而，要让那种自由变得完美，你会进入并穿越大量的涉及到通过非评判性的同情心向着这样一种领悟开放心的选择，这种领悟即，超越所有这些选择，会有一个包含一切事物的全面性的特性，作为全我（all-self），会有对于被感觉到正在成为的那个永远不完整的全我的宽恕。你越多地成为，你就将越发自由且快乐地承担起这种微妙而实质性的任务。

The third category of voices within is peopled by those presences to which you become sensitized. These are not, in your way of speaking, parts of the self. They seem to be people, entities, energies which are apart from you, which have their own lives, their own bodies and their own thinking. It may be

useful for you to think always of your inner guides or the Holy Spirit, or whatever you find to be your guidance. If that be so, then stop right there, for that is an excellent way to relate to these essences, these energies, these people. They truly are here to serve you as a seeker, to aid you in attaining that perfect clarity which lets the Creator shine through undiminished and undistorted.

第三个内在的声音的类别是被你会对其感到敏感的临在 (presences) 所占据的。这些人，在你们发言的方式上，并不是自我的一部分。它们看起来似乎是与你们分开的人、实体与能量，它们拥有它们自己的生命以及它们自己的思考。如果你一直这样考虑你的内在的指导灵或者圣灵、或者无论什么你发现你的指引的事物，这可能会是有用处的。如果是那样的话，那么就正好停在那里，因为那是一种与这些实质，这些能量，这些人建立联系的优秀的方式。它们真的是来这里服务作为一个寻求者的你的，它们真的是来这里帮助你取得那种完美的清晰度的，这种清晰度会让造物者无衰减且无扭曲地通过其闪耀。

There are, however, many who find it useful also to feel kinship with or to find themselves to be part of these presences. The way to consider them then might well be that there are energies, essences and traits within yourself which draw and attract these entities, energies and so forth to you. It is well always if a new voice is heard—and all voices are new until challenged—to be clear about being in charge of either accepting these voices or requesting that they leave in no uncertain terms. If you find a portion of guidance—one of the guiding voices—to be destructive, then you must do that which is natural for you to do to remove that voice from the opportunity to speak further. To do this is a matter of knowing where your essence lies so that you can stand solidly upon the spiritual rock upon which you have placed your journey and say, "By this imperishable ideal which I take most seriously, I command you to go and stay gone."

然而，会有很多人会发现，去感觉到与这些实质是有亲缘关系的或者发现它们自己是这些临在的一部分，这同样也是有帮助的。那么，考虑它们的方式就可以很好地是这样一种方式了，在你自己内在之中会有能量、实质和特性会拉拢并吸引这些实体、能量以及诸如此类的事物到你的身边。如果一个新的声音被听了——所有的声音在没有被挑战之前都是新的——要么接受这些声音，要么用毫不犹豫的方式要求它们离开，在进行这种掌管的方面是清晰的，这一直都是很好的。如果你发现指引的一部分——一个指引的声音——是破坏性的，那么你就必须做对于你而言是自然而然的事情以让那个声音无法获得进一步发言的机会。进行这个工作是一个知晓你的实质存在于何处的问题，这样你就能够坚定地站立在拿块你将你的旅程置于其上的灵性的石头上并说，“藉由这个我极其严肃地抱有的不朽的理想，我命令你们离开并不再逗留。”

You are not without power. Your thoughts have power. But for them to be full of your true power you truly need to become clear within your heart about your choice of path, for there are many, many paths to the one infinite Creator. For instance, we are such a voice through this instrument. This instrument spent some of your time in moving carefully over its basic faith, its basic way of relating faith theoretical to life specific. This instrument challenges us in the

name of Jesus the Christ, and because, to this instrument, Jesus the Christ is the way, the truth and the life, we may then say to this instrument, "We come in the name of Jesus the Christ; Jesus is Lord." We can say this because this is this instrument's true heart. There is no equivocation. This instrument has chosen.

你们不是没有力量的。你们的想法拥有力量。但是对于它们而言，如果你要充满你真是的力量，你真正需要去在你的心之中在关于你的道路的选择的方面变得清晰，因为会有许许多多通往太一无限造物者的道路。举个例子，我们就是这样一个通过这个器皿的声音。这个器皿花费了你们的一些时间来小心谨慎地跨过它基本的信心，它将理论上的信心与具体的生命联系起来的基本的方式。这个器皿用耶稣基督的名义来挑战我们，因为对于这个器皿，耶稣基督就是道路、真理和生命，我们可以接着对这个器皿说，“我们以耶稣基督的名义而来，耶稣是主。”我们能够这样说，因为这就是这个器皿的真实的心。没有含糊其辞。这个器皿已经做出了选择。

If you were to form your spiritual life upon conversations with your bedpost, we would have to come into harmony with what you and your bedpost conceived to be the way, the truth and the life, and we would see that this bedpost had given you the energy to move into serious consideration of the infinite nature of your spirit. And for you and you alone, we would, silly as it may seem, need to come to you in the name you had given your bedpost. This is very simplistic. However, we are attempting to crash through the barriers of words to express that when you speak to guidance, you must test it.

如果你们要去将你们的灵性的生命构建在你们同你们的床柱之间的亲密交谈之上的话，我们就会不得不与你们和你们的床柱所构想要成为的方式协调一致了，我们会看到，这个床柱已经给予了你们能量去进入到对你们的灵性的无限的特性的严肃的考虑之中。对于你且仅仅对于你，我们需要通过你已经给予你的床柱名义而来到你们身边，尽管这可能看起来似乎是愚蠢的。这是非常简单化的。然而，我们正在尝试去冲破言语的障碍来表达，当你同你的指引说话的时候，你必须检查它。

And do not think that, because you know the energy of your guides, that they are necessarily your guides. There are negatively oriented, spiritually advanced entities who are excellent mimics, shall we say, who work with as much light as do your guides, and their guidance moves in to those who do not take care, first fooling the instrument with positive information, then gradually de-tuning the instrument, asking it to turn from imperishable ideals to specific dogmas and doctrines, be they obviously spiritual or tangentially so, as in thoughts about the diet and the ways of being healthy or unhealthy. Eventually, an untested voice may well become quite negative. This occurs only to those who are already listening to the silent wisdom of guidance. This protects those who have not moved to a magical point, a powerful point, in terms of the infinite spirit, the journeying seeker within; ignorance is truly bliss.

不要认为，因为你知道你的指导灵的能量，它们就必定是你的指导灵。会有负面性导向的，在灵性上是高级的实体是出色的，容我们说，模仿者，它们会藉由和

你的指导灵一样多的光来进行工作，它们的指引会进入到那些不注意的人的声音，它们会首先藉由正面性的信息来愚弄器皿，接下来逐渐让器皿失去调音，并要求实体背离那种不朽的理想而转向具体的教条和教理，尽管它们显而易见地是灵性上的或者间接地是灵性上的，如同在关于饮食和健康或者不健康的方式的方面的想法中一样。最终，一个未经过测试的声音可以很好地成为相当负面性的。这仅仅会发生在那些正在听到指引的静默的智慧的人的身上。这保护了那些尚未移动到一个魔法的位置，一个强有力的点的人，从无限的灵性的方面，对于在内之中旅行的寻求者，无知真的就是无上的幸福。

To each of you, more knowledge has meant more care, for as you become powerful, you attract attention. As you serve and create light and radiate love of the infinite One, you also cast an ever sharper shadow. You become harder upon yourself, setting yourself up for the forgiveness of the universal self. My beloved ones, know that this query is one asked by those who already love and are already upon the path. Know that you now are working with the discipline of your universal personality. You are beginning to set archetypical habits for yourself and building, ever more polarized, a channel for compassion.

对于你们每一个人，更多的知识已经意味着更多的管理了，因为随着你变得强有力，你吸引了注意力了。当你服务、创造光并辐射无限太一的爱的时候，你同样也投射出一片非常锐利的影子。你对你自己变得更为严厉了，你让你自己开始着手对全面性的自我的宽恕了。我的亲爱的朋友们，请知晓，这个问题是一个由那些已经爱了并已经走在那条道路上的人询问的。请知晓你现在正在与对你的全面性的人格的修炼一同工作。你正在开始去为你自己设置原型上的习惯并，用越来越大的极性，构建一个慈悲的管道。

As you do this work, we hope you have the light touch, the sense of humor, the ability to take yourself lightly, for attaining the keys to learning the correct and appropriate use of personal power is a long, long process. You have moved into an area that will be continued in your development for many, many incarnations, and through at least one more density. This situation of loving, serving and trying to become the forgiving universal self, and, therefore, the forgiven universal self, is a sacred and a monumental task, and you are working in the all too dim light of inner work.

当你进行这个工作的时候，我们希望你们拥有轻触，幽默感，轻松对待你自己的能力，因为取得学习对个人性的力量的正确且适当的使用的关键是一条长长的道路。你们已经进入到一个区域中，这个区域会在你的发展中继续许多许多次的投生，并还要至少穿越一个密度。这种爱、服务、尝试去宽恕全面性的自我，并因而成为被宽恕了的全面性的自我的情境，是一个神圣的工作，是一种不朽的工作，你正在那内在工作的完全过于昏暗的光之中进行工作。

You now plumb the depths and wait for the flashes, rare though they are, of perfect realization. May you have faith in this process. May you help each other to bear the burdens and to meet the testings of this process. And may you see always before you the love that surrounds you, the support of that infinite love, and the utter clarity that is possible to achieve when once you

have freely forgiven, forgiven and forgiven.

你们现在探测了深度并等待着完美的领悟的瞬间，尽管它们是稀少的。祝愿你们在这个过程中拥有信心。祝愿你们彼此帮助以担负起重担并接受这个过程的考验。祝愿你们一直在你们前方开始包围着你们的爱，无限的爱支持以及全然的清晰度，一旦你们已经自由地宽恕、宽恕、宽恕了，这种清晰度是有可能取得的。

We know that we have spoken overlong, and this instrument has been very formidable in her disapproval; however, this was a subtle query and we could not leave it until we had said at least our outline. We thank you for allowing us to keep you in this circle, and at this time, if there are any queries that you wish to raise, we would answer them. However, we find that this instrument is very willing to transfer this contact to the one known as Jim, and, therefore, we shall take this opportunity to thank this instrument and transfer. We are known to you as the principle of Q'uo.

我们知道我们已经说得过于冗长了，这个器皿在她的不赞成的方面已经是非常庞大的了，然而，这是一个微妙的问题，我们要一直到我们已经至少说出了我们的梗概之后才会离开它。我们感谢你们允许我们让你留在这个圈子中，在此刻，如果有任何你们希望提出的问题，我们会回答它们。然而，我们发现这个器皿非常乐意于将这个接触转移到叫做 Jim 的实体，因此，我们将利用这个机会感谢这个器皿并转移。我们是你们知晓的 Q'uo 原则。

(Jim channeling)

(Jim 传讯)

I am Q'uo, and greet each again in love and in light through this instrument. At this time, it is our privilege to offer ourselves in the attempt to speak to any further queries which those present may have for us. Is there a query with which we may begin?

我是 Q'uo，通过这个器皿在爱与光中再一次向各位致意。在此刻，我们很荣幸提供我们自己来尝试去讲述在场的各位可能会向我们提出的任何进一步的问题。有一个我们可以用来开始的问题吗？

Carla: Can you give us some kind of insight on how to hold onto the humor and to not get so intense that we can't see where we are?

Carla: 你们能够在关于如何去紧紧抓住幽默且不对于我们无法看到我们所在之处变得如此紧张的方面给我们某种类型的洞见吗？

I am Q'uo, and am aware of your query, my sister. The sense of humor that is so valuable an ally upon the spiritual path may be described as a sense of proportion which allows you to see beyond the moment in which you are experiencing one motion, event, experience or another. This perspective allows you to place each individual experience within the larger continuum that moves ever onward as the river flowing.

我是 Q'uo，我理解了你的问题，我的姐妹。幽默感可以被描述为一种比例感，它是灵性的道路上的一个如此有价值的同盟，它允许你超越那个在其中你正在体验这样或者那样的一个行动、事件与体验的时刻去看到。这种远景会允许你每一

一个个体的体验放置在更大的连续体之中，这种连续体是如同河流流动一样一直向前移动的。

Look then at any moment in which your humor has seemingly evaporated, at the entire situation in which you find yourself. Look at the world about you, seeing those entities and events which are momentous and powerful. See yourself placed within the context of a Creator which has made an infinite variety of entities of Itself which seek their identity and the nature of the Creator through myriads of interactions that may or may not make what you call sense, and which may reveal to you the humorous nature of the human creature.

那么，去检查任何在其中你的幽默感已经看似消失了的时刻，检查你在其中发现你自己的整个情况。看看在你周围的世界，看到那些重要的和强有力的实体与事件。看到你自己是被放置在一个造物者的背景之中的，这个造物者已经制造了具有一种无限多样性的其自身的实体，这些实体通过无数的可能会或者可能不会产生出你们所称的感知的相互作用而寻求它们的身份和造物者的本性，这些相互作用可以向你揭露出人类生灵的幽默的属性。

This creature is one full of desire to know the truth, full of the energy of inspiration, full of the confusion of the illusion, and yet which moves valiantly forward, sideways, up, down and around in order that it might progress yet one step further. See the anguish, the confusion, the joys, the determination, all of the emotions that comprise the resources upon which you draw. See them moving with you as colors of the rainbow. Look at yourself upon this rainbow journey and remember that that which is of value is the love which you create in each moment and all else shall fall away, having little of impact in your future. As time progresses, only the love remains.

这个生灵是一种充满了去知晓真理的渴望，充满了启发性的能量，充满了幻象的混淆而又勇敢地向前、向边上、向上、向下以及四处移动以便于它可以更进一步地发展的生灵。看到苦闷、混淆、喜悦、决心以及所有组成了你可以拉近的资源情绪。看到它们是如同彩虹的色彩一般与你一同移动的。在这条彩虹之旅上检查你自己并记起具有价值的事物是你在每一刻创造的爱，而所有其他的都将逐渐消失并在你的未来几乎不会有影响。随着时间的发展，只有爱会留下来。

Is there a further query, my sister?
我的姐妹，有一个进一步的问题吗？

Carla: No, thank you, Q'uo.
Carla: 没有，谢谢你们，Q'uo。

I am Q'uo, and we thank you, my sister. Is there another query?
我是Q'uo，我们感谢你，我的姐妹。有另一个问题吗？

Carla: To follow that one up, I would like to ask if there is a way that we can trigger remembrance of all that you have said in the middle of having a fit of some kind, being intensely, overly involved, the way we all do get sometimes,

and not seeing anything funny about anything? What kind of trigger can we use to get out of that intense and ever-inwardly spiraling kind of way of concentrating and frustrating ourselves?

Carla: 紧接着那个问题, 我想要请问, 在进行某种类型一种准备的过程中, 如果我们过于紧张、过于投入, 那种我们全都时常会去做事情的方式, 并看不到任何有关于任何事情的有趣的事情, 是否有一种我们能够触发对于所有你们已经说了的事情的忆起的方法呢? 我们能够使用什么类型的触发物来摆脱那种让我们自己集中并受挫的强烈的, 不断向内的螺旋类型的方式呢?

I am Q'uo, am aware of your query, my sister. We are of the opinion that it is well for each seeker to experience fully the emotions of the moment without contrivance or control, for it is in these spontaneous responses to life's "slings and arrows," shall we say, that the truer nature of your inner self is revealed. And, as this nature is revealed, then you see those areas of strength and those areas of weakness and may work more successfully upon your weaknesses having them thusly revealed.

我是 Q'uo, 我理解了你的问题, 我的姐妹。我们的观点是, 每一个寻求者在没有巧饰或者没有控制的情况下去充分地体验那一刻的情绪, 这是很好的, 因为就是在这些对, 容我们说, 生命的“箭矢”的自发性的回应中, 你的内在的自我的更为真实的属性被揭露了。随着这个特性被揭露, 接下来你就会看到那些优点的区域和那些缺点的区域, 并可以更为成功地在你的缺点上进行工作, 并因而将让它们被揭露出来了。

Thus, we would not suggest that one attempt to impose a sense of humor, or of any other kind of control, upon the moment in which the experience is "hot," shall we say, and the emotions are turbulent.

因此, 对于一个在其中体验是, 容我们说, “炽热的”且情绪是狂暴的时刻, 我们不会建议一个人尝试去强加一种幽默感或者任何其他类型的控制。

However, to remain with such turbulence overly long provides the difficulty, much as the electrical circuit that has had too much voltage in the weakest point [and overloads]. Thus, it is at this time that we would suggest that the humor be invoked by any means which has value or shows efficacy. These possibilities would include the making of a taped reminder to yourself while you are feeling the inspiration of the overview and have with you the ally of humor. This tape could then be played back to yourself as a reminder that that which you have experienced has value. And when the value has been determined, then the humor may be invoked.

然而, 保持这样的狂暴过长的时间会产生出困难, 这非常类似于电路在薄弱的位置已经拥有了太大的电压且过载了一样。因此, 就是在这个时候, 我们会建议用任何有价值或者显示了成效的方式来唤起幽默。这些可能性会包含, 那些你正在感觉到一种概观的启发并在你身边拥有幽默的同盟的时候, 为你自己制作一盘磁带的提醒物。这个磁带可以被接下来作为一个提醒物向你自己回放, 它会提醒你已经体验到的事物是有价值的。当价值已经被明确的时候, 接下来幽默就可以被唤起了。

It may be that you find there are others in the field of consciousness expansion which have written upon the subject of humor and which give an overview that is felt by you to be valuable and which could be referred to at the appropriate moment. It may be that there are certain moving pictures that bring you this sense of humor and relief from the difficulty of the moment that might also be utilized. Find that procedure or method which has value to you and use it when you feel that the time is appropriate.

它可能是，你发现在意识的拓展的区域中有其他人已经在关于幽默的主题上已经写道过的并给予了一种概观的事物，你感觉到它是有价值的并会在适当的时刻是能够被参考的。它可能是一定的电影，它们会带给你这种幽默感并对那个时刻的困难感到一种安慰，这同样也是可以被利用的。找到对你有价值的步骤或者方法，并在你感觉到时间是适合的时候使用它。

Is there a further query, my sister?

我的姐妹，有一个进一步的问题吗？

Carla: Just a clarification. I take it that you mean not to attempt to move into that which is going on in your thoughts, not your actions. You're not talking about the world of manifestation here, you're talking about the world of internal thought, right? Because you obviously wouldn't want to allow yourself to give into your impulse to kill your employer or something like that.

Carla: 仅仅是一个澄清。我理解你们的意思是，不要尝试进入到在你们的想法中正在进行的事情，不是你们的行为，你们在这里不是在谈论显化的世界，你们是在谈论关于内在的想法的世界，对吗？因为你们很明显地并不想要允许你自己陷入到你去杀掉你的雇主的冲动或者某种类似那样的事情。

I am Q'uo, and am aware of your query, my sister. You are in the large part correct, for we do not advise the losing of the self-control to the point of infringing upon the free will of another, but were suggesting that the internal experience which moves you so mightily is that which must needs be expressed in order to be examined at a later time for the fruits of such experience.

我是 Q'uo，我理解了你的问题，我的姐妹。你在大部分是正确的，因为我们并不是建议失去自我控制到了侵犯另一个人的自由意志的位置，我们是正在建议，那种如此强有力地推动力的内在体验就是必须被表达以便于在一个之后的时间被检查以取得这样的体验的果实的事物。

Is there another query, my sister?

我的姐妹，有另一个问题吗？

Carla: Not at this time. Thank you very much, Q'uo.

Carla: 在此刻没有了。非常感谢你们，Q'uo。

I am Q'uo, and again we thank you, my sister. Is there another query at this time?

我是 Q'uo，我们再一次感谢你们，我的姐妹。在此刻有另一个问题吗？

Carla: Yeah, one more. No prejudice intended—could your answers not possibly be more direct and to the point, being as we here on the Earth plane think that way? Do you understand?

Carla: 耶，还有一个问题。不是打算要产生偏见——你们的回答有可能不更加直接且切中要点，而是成为当我们地球层面上在这里的时候的思考的那种方式吗？你们理解吗？

I am Q'uo, and we are not certain that we grasp your query. Could you find another means of stating it?

我是 Q'uo，我们并不肯定我们理解了你的问题。你们能够找到另一种陈述它的途径吗？

Carla: No. Thank you anyway.

Carla: 不用了。无论如何感谢你们。

I am Q'uo, and we shall speak to that which we feel we grasp. Our responses are tempered by two features of this illusion, the first being the limitations of the instrument and the language with which it is familiar; the second, being more important, and that is the free will of each entity, so that as we speak in response to any query, we give that which will inspire thought, rather than that which will completely sate the hunger, wishing not to do another's work for that entity, for it is the work that is the value of the decision-making and the choosing.

我是 Q'uo，我是 Q'uo，我们将就我们觉得我们理解了的内容发言。我们的回应会因为这个幻象的两个特性而被调和，第一个特性是这个器皿及其熟悉的语言的局限性，第二个特性是更为重要的，那就是每一个实体的自由意志，因此，当我们发言回应任何问题的时候，我们给予了将会启发想法的事物，而不是将会完全喂饱饥饿的人的事物，我们不希望去替代那个实体进行另一个人的工作，因为，就是这个工作是做决定和做选择的价值之所在。

May we speak in any further way to any other query, my sister?

我们可以用更进一步的方式来谈及任何其他的问题吗，我的姐妹？

Carla: No. Thank you.

Carla: 没有了。谢谢你们。

I am Q'uo, and we thank you. Is there another query?

我是 Q'uo，我们感谢你。有另一个问题吗？

Carla: I have one more. You're talking about having already opened the heart and working in communication and inner work, but I don't feel like my heart's open all the time at all. I feel like I'm frequently screwing up and blocking energies or over-spiking them so that they're overly active and so forth, and that my heart isn't always just great. I don't really feel that I could really say, "Well, yeah, I'm doing lots of inner work now because I'm all done with that

open heart stuff" I'm not. Could you comment on that, because I don't feel like I'm "here" and not "there." Maybe I'm "there," but I'm also back down in blocked personal relationships and stuff, too.

Carla: 我还有一个问题。你们正在谈到关怀与在已经开放心之后在沟通交流和内在的工作中进行工作, 我并不感觉我的心在有的时候都是完全开放的。我感觉到好像我时常会搞的一团糟、阻塞能量或者过度抑制它们, 以至于它们会过度活跃, 如此等等, 我觉得我的心并不是一直都是做的很好的。我没有真正感觉到, 我能够真正说, "好了, 耶, 我现在正在进行许多的内在的工作, 因为我完全将那个开放性的问题搞定了。"我没有。你们能够对那一点进行评论吗, 因为我并不感觉到, 我是在"此地"而不在"别处。"也许我是在"别处", 但是我同样也会返回到阻塞的人际关系和问题上。

I am Q'uo, and am aware of your query, my sister. As you learn any skill, whether it be how to open the heart in unconditional love, how to juggle, or how to cook a certain meal, there will be those expressions of the skill which are better done, shall we say, than others. There will be the dropping of the ball for the juggler. Yet, if the juggler can accomplish a certain skill or procedure, the ability is present. And it is to the entity that has moved into the opening of the heart that we speak in relation to the seeking of truth and the serving as an instrument or vocal channel. If an entity has the ability to do this, called "loving without condition," it is not important that the entity is not always able to express this loving without conditions, but it is important that the entity has the desire to do so and will examine its experience with that desire foremost in the mind.

我是 Q'uo, 我理解了你的问题, 我的姐妹。当你们学习任何的技巧的时候, 无论它是如何在无条件的爱中开放心, 或是如何变戏法, 或是如何烹饪一道特定的菜肴, 都将会会有那些是比其他的技巧的表达, 容我们说, 被更好地完成了的技巧的表达。对于玩杂耍的人, 将会有掉落的球。然而, 如果玩杂耍的人能够完成一定的技巧或者步骤, 能力就是存在的了。在谈及寻求真理以及作为一个器皿或者语音的管道而服务的方面, 我们正是在对那个已经进入到对心的开放中的实体发言的。如果一个实体拥有能力去做到这一点, 作为所谓的"无条件的爱", 那个实体不是一直都能够去表达这种无条件的爱, 这是不重要的, 而重要的事情是, 这个实体已经有渴望去这样做并将会首先在心智中检查它对那种渴望的体验。

Is there another query, my sister?

有另一个问题吗, 我的姐妹?

Carla: Just sort of a left turn into the question about why can't you speak more simply? Let's see how to put this. I realize that you want to teach and not do our learning for us. There are often teachers around that give you a very simple—and something you can hold onto—type of answer, and they seem to have real success in being able to deal with spiritual questions a lot of times. Does the infringement of free will sort of "catch up" to you after awhile, is that what you're saying, when the spiritual student goes over these own issues himself, looking basically at what you have said just for principles that he can use as resources ... that the student has then done a better job than if the

student just heard somebody that was absolutely brilliant just telling him everything, and said, "Okay, I'll believe that"? There is a difference between those two? If you both have the same belief in the end?

Carla: 仅仅是某种类型的一个左转进入到关于为什么你们无法更为简单地发言的问题。让我们看看如何表述这一点。我意识到, 你们想要教导但不想要替代我们进行我们的学习。在周围经常会有老师会给予你一个非常简单的类型的答案——某种你能够依附于其上的事物, 它们看起来似乎在能够多次与灵性上的问题打交道的方面是拥有真正的成功的。对自由意志的侵犯是某种类型的过一阵子之后“赶上”你们吗, 那是你们正在说的事情吗, 当灵性的学生反复经历这些他自己的议题, 并在基本的方面检查你们已经说过的事情, 仅仅为了他能够用作资源的原则……相比如果那个学生仅仅是听到某个绝对英明并告诉他一切事情的人并说到, “好的, 我将会相信那一点, ” 那个学生是已经完成了一种更好的工作的。在两者之间有一种区别吗? 如果你们在最终会同时拥有相同的信念的话?

I am Q'uo, and am aware of your query, my sister. In a large part, you are correct. However, we are as we are and we must, in order to remain true to that which we are, speak in the way in which we speak when given the constraints of the language, the ability of the instrument, and the free will of those to whom we speak. There are many teachers. There are as many teachers as there are entities and experiences, and each will teach with a certain voice, a style that will be unique to that teacher. Those words which have value to the student will find their way to the student's heart. This is why we always recommend that each student discriminate those words and concepts which we offer, and forget those that have no meaning, saving only those which ring of truth for that entity. We recommend that each student find those teachers with which the student is comfortable, for all teach and all learn.

我是 Q'uo, 我理解了你的问题, 我的姐妹。在一个很大部分上, 你是正确的。然而, 我们就是我们之所是的样子, 为了对我们之所是保持真实, 我们必须用当我们处于给定的言语、器皿的能力以及那些我们向其发言的人的自由意志的限制的情况下我们会发言的方式来发言。有很多的老师, 有多少老师, 就会有多少的实体和体验, 每一个人都将藉由一定的声音, 一种对于那个老师而言是独一无二的风格来进行叫到。那些对于学生有价值的言语将会再到它们前往那个学生的心道路。这就是为什么我们一直建议每一个学生都对所提供的那些言语和观念进行分辨, 并忘记那些没有意义的部分, 仅仅留下那些为那个实体响起了真理的铃音的内容。我们建议每一个学生都去找到那些那个学生会对其感到舒适的老师, 因为所有人都在教导, 所有人都在学习。

Is there a further query, my sister?

我的姐妹, 有一个更进一步的问题吗?

Questioner: No. I thought that that was a really helpful answer. Thank you very much.

提问者: 没有了。我想那是一个真正有帮助的回答。非常感谢你们。

I am Q'uo, and again we thank you, my sister. Is there another query at this

time?

我是 Q'uo, 我们再一次感谢你, 我的姐妹。在此刻有另一个问题吗?

(Pause)

(暂停)

I am Q'uo, and we feel that the queries have been exhausted for this session of working, and we would take this opportunity to thank each for inviting our presence in your meditation this day. We are greatly honored to be so invited and we cannot express to you the joy that we feel at the opportunity of walking with you upon your journey, even but a step, for as we walk with you, we walk with the Creator, and are overjoyed at the opportunity to learn from you as we share with you of that which is ours to share.

我是 Q'uo, 我们感觉到用于这次工作的集会的问题已经被耗尽了, 我们会利用这个机会感谢每一位邀请我们今天出席你们的冥想。我们对于如此被邀请是感到极为荣耀的, 我们无法向你们表达我们对于在你们的旅程上与你们一同行走的机会所感觉到的喜悦, 即使仅仅是一步, 因为当我们与你们一同行走的时候, 我们是与造物者一同行走的。当我们与你们分享我们要去分享的内容的时候, 我们对于从你们身上学习的机会是感觉到狂喜的。

At this time we shall take our leave of this instrument and this group, leaving each as always in the love and in the light of the one infinite Creator. We are known to you as those of Q'uo. Adonai, my friends. Adonai.

在此刻, 我们将离开这个器皿和这个团体, 我们一如既往在太一无限造物者的爱与光中离开各位。我们是你们知晓的 Q'uo。Adonai, 我的朋友们。Adonai。

September 6, 1992

1992-09-06 意志与信心的激励

Group question: The question this afternoon has to do with changes and transitions and the use of faith in making these transitions. The issues or lessons of our lives seem to be the lens through which we look at our lives, and we're wondering if, as we continue to walk on our path and go through the various changes and learning of lessons, if we are able to provide our own inspiration for this journey by simply making the journey—a kind of perpetual motion machine—so that we gain the confidence of being able to make transitions and to solve problems by doing it. And yet, we find that these issues or problems are with us at deeper levels, showing other aspects and requiring the continued application of faith and will in order to continue on the journey.

团体问题：今天下午的问题是与我们改变、转变以及在做出这些转变的过程中对信心的使用有关的。我们的生活的议题或者课程看起来似乎成为了我们通过其观察我们的生活的透镜，我们想知道，随着我们继续找我们的道路上行走并穿越各种各样的改变以及对课程的学习，是否我们能够藉由单纯地让旅程成为一种类型的永动机来为这个旅程提供我们自己的启发，这样我们就会对于能够做出转变并藉由进行它来解决问题而取得信心了。然而，我们发现这些议题或者问题是在更为深入的层次上与我们在一起的，并显示出其他的面向并要求对信心和意志的继续的应用以便于继续进行那条旅程。

So, what we would like to know is how this process actually works. Is it true that we can provide our own inspiration for this journey? And do we continue to work with the same kinds of issues as we make transitions in our lives, simply making them on different levels or with different applications?

因此，我们想知道的事情是，这个过程实际上是如何工作的。我们能够在这条旅程提供我们自己的启发，这是真的吗？当我们在我们的生活中做出转变的时候，我们会继续与相同类型的议题一同工作，并单纯地在不同的层次上或者通过不同的应用来做出转变吗？

(Carla channeling)

(Carla 传讯)

We are those of Q'uo. Greetings to each in the love and in the light of the one infinite Creator. It is a great privilege to be called to your group for this session of working by seekers such as you. We so enjoy sharing in the meditation of your circle. We would greet those from places distant upon your sphere to this domicile, and wish each love, peace and many blessings. You offer us a wonderful opportunity for service by asking for our opinion. We make mistakes; consequently, we would stress that these words must pass the authority of each seeker's own inner discrimination. If any thought we share is not your personal truth, we ask you please to lay it aside.

我们是 Q'uo。在太一无限造物者的爱与光中致意。为了这次工作的集会而被诸如你们这样的寻求者呼唤来到你们的团体，这是一种极大的荣幸。我们如此享受

在你们的圈子的冥想中进行分享。我们会向那些来自于在你们的星球上距离你们住所很远的地方的实体们致意，祝愿每一个人爱、平安与许多的祝福。你们藉由请求我们的观点而提供给我们一个美妙的机会来进行服务。我们会犯错，因此，我们会强调，这些言语必须通过每一个寻求者自己的内在的分辨力的权威。如果任何我们分享的想法不是你个人性的真理，我们请你将它放在一边。

There are two truths concerning the inspiration to will and faith. We shall offer them both. They contradict each other, which we have found to be a sure mark of true spiritual territory, for that which is mystery is self-contradictory and illogical, as all enigmas are. Yet, there is a resolution, if not solution.

关于对意志和信心的激励，有两个真理。我们将同时提供它们。它们是相互矛盾的，我们已经发现这种矛盾就是一个真实的灵性领域确切标志了，因为神秘之所是就是自相矛盾的和非逻辑的，如同一切的谜题一样。而会有一个解答，如果没有解除的话。

The first truth is that you inspire others; others inspire you. In your holy work called the Bible, the master known as Jesus spoke of sowing where one did not reap. There is no possible way to avoid taking others' fruit from them. This is a central lesson of love. When love is given, it is given away. It seems quite often not to be returned. That is due to the illusions of time, space and personal identity.

第一个真理是，你们启发了其他人，其他人启发了你们。在你们被称为圣经的神圣著作中，被知晓为耶稣的大师谈到在一个人没有收割的位置播种。避免从其他人那里得到他们的果实，这是不可能的。这是一个爱的中心的课程。当爱被给予的时候，它是被给出去的。它时常看起来似乎不会被返还。这是由于时间、空间和个人的身份的幻象。

The love coming to you can be thought of as the light of stars. The light of the nearby star which is your sun burns hotly from such a relatively close distance, and, perhaps, within the wisdom of this light, there seems also a danger. But the light from the distant stars is cool and moves through your time to shine upon your upturned face years after that star has disappeared.

来到你们身上的爱可以被考虑为星星之光。在附近的星星的光，也就是你们的太阳的光，炽热地从这样一个相对近的距离上燃烧，也许在这种光的智慧之中，同样看起来似乎有一种危险。但是，来自远处的星星的光是冷的，它穿越你们的时间照耀在你们向上仰起的脸庞上，甚至在那个星星已经消失之后。

The gift of love and light radiates to you from elsewhere and from other selves. You, in turn, radiate in essential being and in your thoughts and actions to serve as a channel for that light and love that inspires, comforts and soothes others. There is no way to keep an account ledger to be sure that what is given out is again received—not because there is not balance, but because love and light do not contain in themselves quantity but only quality. They are essences, not things to be measured: infinite qualities, rather than finite forces of a certain magnitude.

爱与光的礼物从其他的地方，从其他自我辐射到你的身上。你，相应地，在实质

性的存有之中，并在你的想法和行动中辐射以作为那种光与爱的一个管道进行服务，这个管道启发、安慰并缓和了其他人。没有办法来记录一本分类帐目以确信被给出去的事物是再一次被收到的——不是因为缺乏平衡，而是因为爱与光不会再其内在之中包含数量，而仅仅只包含质量。它们是实质，不是要去被度量的事物：它们具有无限的质量，而不是具有一种特定的量值的有限的力量。

Each is personally aware of the many inspirations received from others. We would reassure each that as each attempts to be of service, the attempt fosters and encourages the essence of each self so that even when efforts to serve and love seem to fail, yet that desire, that will, that love is effectual. It not only moves others' hearts in ways you do not ever know, but adds to the planetary transparency, to the limitless light of the one infinite Creator.

每一个人在个人的方面都知晓许多从其他人那里收到的启发。我们会再一次向每一个人保证，当每一个人尝试去进行服务的时候，那种尝试会鼓励并鼓舞每一个自我的实质，这样甚至当去服务和去爱的努力看起来似乎失败的时候，那种渴望，那种意志，那种爱却是有效力的。它不仅用各种你不曾知晓的方式推动其他人的心，它同样也增添了星球的透明度，增添了太一无限造物者的无限制的光。

Thusly, we encourage each to offer thanksgiving continually for blessings received, for inspiration received, for all blessings are that which comes to one. By no amount of exerted control can one control one's infinite source of all good.

因此，我们鼓励每一个人都持续不断地为接收到的祝福，为接收到的启发，为所有来到一个人身上的祝福而感恩。无论一个人藉由施加多少数量的恐惧，它都无法控制一个人全部的善的无限的源头的。

This instrument has, at this point, asked us to move on as this instrument feels the energy would be better spent in a shorter transmission. Therefore, we shall move on to the second truth concerning inspiration, towards loving and serving in new and expanding, changing ways. The door to the deep self is fairly carefully closed when a spirit enters into manifested third-density incarnation. Vision fails, awareness recedes, finely tuned senses within are muffled with flesh, and the incarnation grows darker as the child grows to be the adult. Yet, the small being survives in the growing complexity of the personal universal awareness that is the self's awareness of a subjective universe.

这个器皿已经，在这个位置，要求我们继续前进，因为这个器皿感觉到能量在一次较短的传递中会是更好地被花费的。因此，我们将继续前进到关于启发的第二个真理，向着用新的、拓展性的、改变的方式来爱与服务的方向前进。当一个灵体进入到显化的第三密度的投生的时候，通往深入的自我的大门时被相当小心谨慎地关闭着的。视野失去了，察觉减退了，被精细调音的内在的感知因为肉身而被压制了，随着孩子成长为成人，投生慢慢变得更为阴暗了。而在个人的宇宙性的察觉中的逐渐成长的复杂性之中的那个小小的存有会存活下来，那种宇宙性的察觉即自我对于一个主观的宇宙的自我的察觉。

In that first look at one's universe, the outcome is dim. Things look dark,

difficult and dreary. There is work in all directions to support the physical self, to corral the emotions, to find the truest heart of self amidst all the vicissitudes of change. Yet, there is within a universe of suns, of, shall we say, energies that represent, and in a holographic sense are, the vibrations of wisdoms represented by the outward sun and stars.

第一眼看一个人的宇宙的时候, 结果是模糊不清的。事情看上去是阴暗、困难且枯燥的。在所有的方向上都会有工作去支持物质性的自我, 去将情绪关在围栏内, 并在所有的改变的变迁中找到自我最信任的核心。然而, 在内之中有一个, 容我们说, 太阳的能量的宇宙, 它描绘了, 并且在一种全像性的意义上即是, 由向外的太阳与星辰所呈现出来的智慧的振动。

This door to the deep mind where this universe revolves and can gradually be seen is opened by the self and the self only. That is, it cannot be opened by another person in incarnation. Yet, in the inner room of meditation, when silence is truly reigning and the spirit somewhat freed, the desire to find inspiration taken into silent meditation yields an inner guidance. Inner resources come into more and more developed usefulness.

这扇通往深入心智的门是被自我并仅仅是被自我打开的, 在深入心智之中, 这个宇宙是旋转的, 它能够逐渐地被看到。也就是说, 这扇门是无法在投生中被另一个人所打开的。然而, 在冥想的内在的房间中, 当静默真正地盛行且灵性多少有些被解放了的时候, 被带入到静默冥想中的去找到启发的渴望就会产生出一种内在的指引了。内在的资源会变得越来越大有用处。

This occurs over a long period of time, and though one may sometimes feel one has made a breakthrough, yet always the most effectual ally is persistence. Patience, dogged persistence in practicing one's way of approaching infinite values and truth, becomes more and more clear with time, for the effort necessary to put aside that time says to the outward being that this being values the resources of the deep mind. Thusly, inspiration is felt by the self's efforts as the asset of the deep mind. It begins to be used constructively through looking at dreams, through ways of listening to one's own hunches and intuitions. Faith, then, does breed faith. The use of will aids greatly in the next use of will.

这是在一段很长的时期中发生的, 虽然一个人有时候会感觉到一个人已经实现了一种突破了, 而最有效力的同盟一直都是坚持不懈。在实践一个人接近无限的价值和真理的过程中的耐心与顽固的坚持, 会随着时间而变得越来越清晰, 因为将那个时间留出来所需的努力会对外部的存有说, 这个存有会重视深入心智的价值。因此, 启发会被自我的努力感觉为深入心智的有用的资源。它会开始积极地通过观察梦境, 通过聆听一个人自己的预感和直觉而被使用了。信心, 接下来, 就确实孕育出信心了。对意志的时候在下一次对意志的使用中会产生极大的帮助。

We spoke of a resolution to this seeming paradox, and there is truly the most lucid resolution; however, it is not logical in the usual sense. Those other selves that inspire and teach you are also allowing to move through them the same energy that is the energy of the deep mind's wisdom. In your illusion,

you may look at all other selves not only as teachers, but as mirrors also, reflecting yourself to you. Thusly, those things that inspire you in someone else equal those things that would inspire you from within if you were able to have access to the appropriate depth and location within the deeper mind. When inspiration comes from another, you are listening to that which you have already thought but were not able to bring close enough to surface awareness to deliver to yourself.

我们谈到了对于这个表面上的悖论的一个解决方案，有真正最清晰的解决方案，然而，在通常的意义上，它不是逻辑性的。那些启发并教导你的其他的自我同样也正在允许相同的能量流经它们，这种能量即使深入心智的智慧的能量。在你们的幻象中，你们可以不仅仅将所有其他自我视为老师，你们同样也可以将它们视为镜子，向你映射出你自己的镜子。那些在某个其他人内在之中启发了你的事物，是与那些会从内在之中启发你的事物是同等的，如果你们能够进入到在更为深入的心智之中的适当的深度和位置。当启发是来自于另一个人的时候，你正在聆听你已经思考过的但尚未能够足够接近地带到表面认识来传递给你自己的事物。

The desirable way to look at this is perhaps to be thankful and grateful and full of praise for those you feel teach and mirror to you well, while allowing these teachings that enter your awareness to stand not as the teachings of another given to you only, but also as the goad, the encouragement, or exhortation which coaxes you into a more persistent and regular attempt to work within the self to find deeper and deeper stability of awareness within the self. For the more work done within the self by allowing the infinite guidance to speak to you, the more you have your incarnational time free so that you may spend more time gathering new information and offering this awareness of yours, so long sought after, to be shared with others.

去查看这一点的理想性的方式，也许对于那些你们感觉到教导你并很好地向你映射了的人感觉到感谢、感激和充满了赞美，同时允许这些进入到你的认识的教导不仅仅成为被仅仅给予你的另一个人的教导，同样也成为刺激物，激励物或者劝诫物，它诱导你进入到一种更为坚持不懈且有规律的在自我内在之中进行工作以在自我内在之中找到越来越深入的认识的稳定性的尝试。因为越多的工作籍由允许无限的指引向你发言而被完成，你就会让更多的你的投生性的时间解放出来，这样你就可以花费更多的时间来收集新的信息并献出这种属于你的，已经被追寻了如此长的时间的认识来与其他人分享了。

The query ended by asking whether there was a recurring cycle of circular nature or a spiral of cyclical nature. We agree with each in this group that the lessons of a particular incarnation are largely of the spiraling variety. When a lesson has truly been learned in an incarnation, then it may not appear in that same form. However, the undertones and overtones or connotations of a lesson concerning how to love unreservedly are such that the layers of meaning are always capable of being added unto, and that original lesson seemingly learned moves into a challenging stance regarding the next seeming lesson. Look carefully, ask lovingly, for guidance. Listen to teachers and see yourself in the faces of others, and you will find that the learned lesson has become the jumping-off place for the present challenge.

结束的问题是询问关于是否有一种循环性的重复发生的周期或者一种具有周期的特性的螺旋。我们赞成在这个团体中的每一个人，一次特定的投生的课程在大部分是具有一种螺旋的特性的。当一个课程在一次投生中已经被学会的时候，接下来它就可以不用那种相同的形式出现了。然而，一个课程在关于如何无保留地去爱的方面的低音与泛音或者言外之意就是如此，以至于意义的层次一直都是能够在其上被添加的，在表面上被学会了的原来的课程移动进入到关于接下来的表面上的课程的一种挑战性的姿态。仔细观察并深情地请求指引。聆听老师并在其他人的面孔中看到你自己，你将会发现，那个学会了的课程已经成为了当前的挑战的出发位置了。

We feel that all is one. That is so simple that most cannot understand it. The faces, voices and all sensed impressions from the outer world and you are one. The guidance from those sources which aid you—whether they be called the spirit, the inner guide, or any other name—are you. Your nature seems limited; your life, abbreviated, begun and ended in the wink of an eye, cosmically speaking. Yet, you did not begin and will not end, and the learning goes on infinitely, with the truth always receding before one.

我们感觉到万物是一体的。那是如此的简单以至于大多数人都无法理解它。面容、声音以及从外在的世界杯感觉到的所有的印象，和你都是一体的。来自于那些来源的会帮助你的指引——无论它们被称之为灵体、内在的指导灵或者任何其他的名字——都是你。你的特性看起来似乎是受限的，你的生命，看起来似乎是被删减过的，从宇宙的方面而言，它是在一眨眼的时间中开始和结束的。而你并没有开始，你将不会结束，学习是无限地前进的，而真理一直都在一个人面前后退。

So, we encourage each to rejoice in the faith gained. Some has been due first to the inspiration of others; some has been the product of patient courting of the resources within one's own heart. All are of the one infinite Creator and partake in Its nature, which is love. May you love one another and love the self just as much, for inspiration comes from both places and is still of one piece.

我们鼓励每一个人都在被取得的信心中欢庆。一些信心是首先要归因于其他人的启发的，一些信心已经成为了向在一个人自己的心的内在之中的资源的有耐心的求爱的产物了。所有的信心都属于太一无限造物者并带有祂的特性，那个特性就是爱。祝愿你们爱相互彼此并一样多地爱自己，因为启发是同时来自于这两个位置并仍旧属于一份爱。

We would leave this query and this piece at this time, and open the meeting to any questions that you might have. Are there any queries at this time?

我们会在此刻离开这个问题和这个部分，我们向你们可能会有任何任何问题开放集会。在此刻有任何问题吗？

(Pause)
(暂停)

We find that we have no "takers" for our wise answers, so we had better get

on our horses and ride back to our own identity. How we have loved being with you, dear ones to us. We thank you for your courage, and encourage you to see changes as parts of an ever-rising spiral into the light. We leave you in that love and in that light. We are known to you as the principle of Q'uo. We leave you in the Creator's peace and bid you adonai. Adonai.

我们发现没有想要我们智慧的答案的“提问者”，因此我们最好骑上我们的马并返回到我们自己的身份。我们多么喜欢和你们在一起呀，你们对于我们都是亲爱的人。我们感谢你们的勇气并鼓励你们将改变思维一个一直上升的进入到光的螺旋的一部分。我们在那爱与那光中离开你们。我们是你们知晓的 Q'uo 原则。我们在造物者的平安中离开你们并向你们道别， Adonai. Adonai.

September 13, 1992

1992-09-13 接近幻象与保持距离

Group question: The question today has to do with accepting the limitations that are put on us by our own point of view, by physical illness, and by physical limitations. And we're wondering if there is a value to feeling the frustration of limitation, or if there is instead a need to separate oneself from the illusion, not be so affected by it—to be more, shall we say, at a distance? Or is it better for us to be immersed in the illusion, to be moved by it, to be emotionally swayed, and then to look at what results and do our balancing according to how the illusion has moved us?

团体问题：今天的问题是接受藉由我们自己的观点，藉由身体上的疾病以及藉由物质上的局限性被施加在我们身上的局限性有关的。我们想知道，感觉到局限性的挫折是否有一种价值，或者是否有一种将一个人自己与幻象分隔开的需要，不是如此受其影响——变得更多地，容我说，在一个远处？或者对于我们而言，沉浸于幻象中，被其所推动，在情绪上为其所动摇，接下来检查结果是什么，并根据幻象已经如何推动了我们而进行我们的平衡，这会是更好的吗？

(Carla channeling)

(Carla 传讯)

We are those of the principle known as Q'uo. Greetings in the love and in the light of the one infinite Creator. How blessed it is that we are invited to your circle this afternoon. Our enjoyment of your vibrations is surpassed only by our humble delight in accepting your invitation to share with you our opinions. Please remember to use your personal discrimination as you hear these fallible thoughts, and together we shall serve and we shall learn.

我们是属于被知晓为 Q'uo 原则的团体。在太一无限造物者的爱与光中致意。我们在这个下午被邀请来到你们的圈子，是怎样地有福呀。我们对于你们的振动的喜爱仅仅会被我们在接纳你们的振动的过程中对于与你们分享我们的观点的谦逊的快乐所超越。请记得在你们听到这些易于犯错的念头的时候去使用你们个人的分辨力，我们将一同服务，我们将一同学习。

We would ask you to come with us in your imagination as we take a mental journey. Begin in the seated consciousness that sits in your circle. Absorb the experience of feeling the energy, moving around the group, the sounds spilling into the ear, the many details that would meet the eye, were it open. Now move with us in thought away from the seated physical vehicle. Remain in the dwelling, but gaze at the seated figures below. See the postures, the way the hands fall in unconscious emotion and desire. See the quiet, waiting figures that house your consciousness.

在我们进行一场心智上的旅行的时候，我们会请你们与我们一起进入到你们的想象力之中。从坐在你们圈子中的固定的意识开始。感觉到在团体中移动的能量，感觉声音流入到耳朵中，感觉眼睛遭遇到的许多的具体细节，如果眼睛是睁开的话，吸收这些感觉的体验。现在，与我们一起在想法中离开那个坐着的物质性载具。留在住所中，但却注视着坐在下面的人物。看到姿势，手在无意识的情绪和

渴望中垂下的方式。看到那个容纳了你的意识的安静的、等待着的人物。

Move again now with us to an imaginary place somewhat above the dwelling in which you now are seated. Gaze down upon the abode in its nest of trees. Is the dwelling as large to the eye seen from this perspective, as large as it felt when your consciousness looked through your physical vehicle's eyes? Move again, far enough into the ethers to observe the village as a whole. And again, move until the topography of the terrain becomes clearly visible. No longer can one find the small village, much less the abode, much less the physical vehicle's awareness. And continue now, moving faster, until you can see the sphere upon which you dwell as it moves like a spinning ship through the ocean of what you call space.

再一次与我们一起移动到一个想象性的位置，它是多少有些高于你们现在坐在其中的居所的。向下注视着在树丛中的住所。这个住所从这个远景在眼睛看来，是与当你的意识通过你的身体的眼睛观察的时候它感觉起来的一样大的吗？再一次移动到足够远的地方，移动进入到苍穹之中来观察作为一个整体的村庄。再一次，移动一直到地面的地形图变得清晰可见为止。不久一个人就能够发现小小的村庄，远远更小的住所，远远更小对物质性载具的察觉。现在继续，更快速地移动，一直到你能够看到你们居住于其上的星球，在它好像一艘旋转的船一样穿过你们称之为太空的海洋的时候。

Now move still farther away from this planet of your nativity until it disappears but the sun is still visible. Stop and reflect upon the particular essence of light and love that is the gift of your sun being. And now move, once again, away until the surrounding stars eclipse any one small star and the galaxy gradually becomes visibly conjoined; and further back, until you have no reference point. Stay there. You have no reference point. This your mind can give you, this degree of removal from detail. This process is helpful to remember to use when reference points seem to be confusing. For fast, fast relief from the agony of unacceptable confusion, we may suggest this alternative to counting to ten, for it not only allows time to elapse, but also space.

现在更远地离开你们故乡的行星，一直到它消失了，但是太阳仍旧是可见的。停下来并对你们的太阳的存有的礼物之所是的特定的光与爱的实质。现在，再一次移动离开，一直到周围的恒星遮蔽了任何一个小的恒星，星系逐渐变得明显地结合在一起了，进一步后退，一直到你没有了参照点为止。停在那里。你没有参照点。这就是你的心智能够给予你的事物，这种程度的消除具体细节。在参照点看起来似乎是令人混淆的时候，去记得使用这个过程是有帮助的。要快的话，快速接触无法接受的混淆的苦闷，我们可以建议这个过程作为从一数到十的过程替代选择，因为它不仅仅允许时间流逝，它同样也允许空间流逝。

We would bring you now back into the manifested universe through myriads of stars, galaxy upon galaxy, until the sun system of your Earth is entered and the speed of travel is slowed to allow a gentle reentry into the planetary energies, those energies so colored by the unique beingness of your sun. Move into the atmosphere, and as the planet rotates upon its axis, gently enter into the arena of your particular life stream once again. There is your

nation state, there your village. Slowly now into the energy vortices of home, friends and kindred. And, so gently, rolling, rolling softly, move into the physical vehicle and again take up the experience of sensation. You are now again aware, to a greater degree, of stimuli and of your individuality.

我们现在将你们带回到显化的世界中，穿越无数的星辰，一个接一个的星系，一直到你们的地球的太阳系被进入，旅行的速度被降低以允许一种温和地重新进入到星球的能量，那些能量因为你们的太阳的独一无二的存在性而如此地被染色了。进入到大气中，随着行星在它的轴上旋转，温柔地再一次进入到你们特定的生命的溪流的竞技场之中。有你的国家，有你的村庄。现在，缓慢地进入到家、朋友以及亲属的能量螺旋中。如此地温柔，滚动，轻柔地滚动，进入到物质性载具并再一次穿上感知的体验。你们现在再一次，在一个更大的程度上，察觉到刺激物和你们的个体性了。

What have you learned? What has the distance taught you? Perhaps you may see that although distance is that which offers relief from confusion and frustration, it is not the teacher that speaks loudly. Indeed, that which teaches was simply quiescent during this expansion of the viewpoint—merely observing, merely recording, not coming to a cusp where a decision should be made. A great many things are to be honored about having a very wide point of view, but the clearing and crystallizing of desires and the schooling for choices perhaps may be seen not to reside in the distant, observing consciousness which gazes in safety at the tiny time-bound confusions of a living entity. However, there is likewise little of immediate value to confusion deep enough that it stops the mind and the heart from thinking and feeling in a coherent manner.

你们已经学会了什么事情呢？距离已经教导了你们什么事情呢？也许你们可以看到，虽然距离是提供了对混淆和挫折的减轻的事物，它并不是那个大声说话的老师。确实，那个教导的事物在这个视角的拓展的过程中单纯地是沉默的——仅仅观察，仅仅记录，不是来到一个在其中一个决定应该被做出的尖峰。在关于拥有一种非常广阔的视角的方面，大量的事情是要被荣耀的，但是，清空渴望、让渴望结晶以及对选择的训练，这些也许可以被看到是并非居住在远处的，请同时观察那个意识，它在安全中注视一个活生生的实体的小小的为时间所束缚的混淆。然而，混淆足够深入以至于它阻止了心智和心用一种协调的方式思考和感觉，这同样也是几乎没有直接的价值。

Now come again with us to the imaginary ability to stop the process of time. Imagine that this instant is captured in a photograph, or, shall we say, a frame of your film. The instant is, and is no more. Look at the picture. What is there in this picture to cause all this confusion? Let us again choose this instant, take a picture, look at this picture. What in this picture is causing the confusion?

现在，再一次与我们一起用想象力的能力来停止时间的进程。想象这个瞬间在一个照片中，或者，容我们说，在你们的电影的一帧中被捕捉到了。那个瞬间就是如此，没有更多了。查看那个照片。在这个照片中有什么事物产生出所有这种混淆呢？让我们再一次选择这个距离，照一张照片，看这张照片。在这张照片中什么事物正在引起混淆呢？

You may profitably consider time and space to be illusions, for it is our opinion that confusion lies in the illusion of motion. In this motion, you learn and choose and learn again. But to value the process is one thing, to use it maximally as a resource is another.

你们可以富有成效地将时间和空间考虑为幻象，因为在我们看来，混淆是存在于运动的幻象之中的。在这种运动中，你们学习，你们选择，并再一次学习。但是去重视过程是一个事情，去最大化地将其用做一个资源是另一个事情。

When you allow the self to move on, choosing and feeling very intensely and continuing not to resist the seeming flow of catalyst, the spirit is often weary and battered. However, when the catalyst is resisted, the resulting confusion and pain is far worse and less helpful. So, we do not advise the moving back from the situation as a kind of "doppelganger" that is wiser than the actor in the midst of the catalyst simply because neither point of view is more revealing of deeper wisdom than the other.

当你们允许自我继续前进，并同时做出选择和非常强烈地感觉，并继续不去阻碍催化剂的表面上流动的时候，灵性经常会疲惫与憔悴。然而，当催化剂被抵抗的时候，由此而产生的混淆和痛苦是远远更为严重且较不有帮助的。因此，我们并不建议作为一种类型的“双重身份”而离开那个情况，这种双重身份是比在催化剂之中的演员要更为睿智的，我们这样建议单纯地是因为两种视角中的任何一个都不会比另一个更多地揭露更深的智慧。

In the close point of view, you often must act and make intuitive guesses far beyond any logical ability to reason correctly. Yet, the process of transformation occurs better and in a way more attuned to your heart's desires. The pulling back from experience to control or affect the chosen actions taken, though sometimes necessary to solve ethical questions, removes from experience the richness of observed catalyst that can be retained in what you would call the matrix of your mind.

在靠近的视角中，你们必须去行动并做出直觉性的猜测，这种直觉性的猜测是超越任何去正确地推理的逻辑上的能力的。而转变的过程是通过一种更多地与你的心的渴望协调的方式而更好的发生的。从体验往后拉以控制或者影响被选择了的被采取的行动，虽然有时候需要去解决伦理上的问题，并从体验中移除被观察到的催化剂的财富，而这种财富是能够被保留在你们所称的你们的心智的母体之中的。

However, the deepest reality that we ourselves see is that there is no motion, but the present, rather, is. The still picture of each moment is as close to manifested reality as that moment can manifest. This means that if you perceive something happening, the truer statement is that this something is. And, rather than observing a process, you are, in the deeper sense, observing the essence. Nothing is occurring, nothing is happening. This is the standpoint from which you may most helpfully work with your own understanding of the self as it reacts to and creates more catalyst.

然而，我们自己观察到的最深入的实相是，没有运动，毋宁说，当下即是。每一个时刻的静止的图像都是如同那个时刻能够显化的一样是对于被显化的实相是

封闭的。这意味着，如果你们感觉到某个事情正在发生，更为真实的陈述是，这个某个事情即是。与其观察你们过程，在更为深入的意义上，你们毋宁是在观察实质。没有任何事情正在出现，没有任何事情正在发生。这就是你们可以极其有帮助地在自我对催化剂做出反应并创造出更多的催化剂的时候与你自己对于自我的理解一同工作的立足点了。

The truth is that all that is, is all that there is. Nothing comes into consciousness; nothing leaves consciousness; nothing is happening. You are experiencing an illusion. When you can see, in the moment, that a complex stack or series of levels of feelings and actions is at this moment adding up to a very rich tapestry which is being observed and recorded, and, at the same time, can sit and simply allow this tapestry to be as it is, you have within you what we would suggest to be a useful asset to use in moving, as one who is graceful, in the motion within the manifested illusion of time and space.

真理是，一切之所是，即一切万有。没有任何事物进入到意识之中，没有任何事物离开意识，没有任何事情正在发生。你们正在体验一个幻象。当你们，在那个时刻，看到一堆或者一系列复杂的感觉和行动的层次在这个时刻正在累积到一个非常丰富的正在被观察和被记录的织锦之上，并同时能够坐下来并单纯地允许这个织锦就是其之所是的样子的时候，你就在你内在之中拥有了我们建议是一种有用处的宝贵的财富的事物，以便于在作为一个优雅的人的移动中，在时间和空间的显化的幻象之中的运动中使用了。

All the intensity of desire and emotion may be honored. You are here to honor as well as observe and experience the incarnation. That which occurs so often seems cantankerous, wrong-headed, deliberately cruel, or simply confusing beyond words. Can you allow this richness to abide? Can you allow the illusion and also allow that it is illusion? It is this dynamic that enables you to choose which of the avenues of action is appropriate to this particular moment. Perhaps this moment is one where distance is needed for relief from too high a level of stimulation. If you allow the fullness of this moment to enter deeply into you and engage you, you shall perhaps know when you need the protection of distance.

所有渴望和情绪的强度都可以被荣耀，你们是在这里去荣耀并同样观察并体验投生的。发生的事情如此经常地看起来似乎是爱吵闹的，顽固的，故意地残忍或者单纯地是超越言语的混淆。你们能够允许这种财富继续吗？你们能够允许幻象并同样也允许它是幻象吗？就是这种动力性使得你能够选择哪一条行动的途径是适合于这个特定的时刻的。也许这个时刻是一个在其中距离被需要以减轻一种过高的刺激作用的程度的时刻。如果你们允许这个时刻的圆满性深深进入到你内在之中使你从事于它，你将也许会在你需要距离的保护的时候知晓。

We suggest it is better to stay distant until you are not overcoming any resistance as you walk into close, intimate experience of catalyst. As long as there is fear, the fear that produces all of the confusion, you may do wisely to honor that feeling—to allow protection, the protection of mental distance. Perhaps at another moment, you find you can move closer in mind to the present moment, for you are no longer threatened and off of your center,

your balance. Then move closer.

我们建议，更好是去留在原处，一直到你们在你们走入到临近的、直接的催化的体验之中的时候没有克服任何的阻碍为止。只要有恐惧，那种产生出所有的混淆的恐惧，你就可以睿智地这样做来荣耀那种感觉——允许保护，对心智上的距离的保护。也许在另一个时候，你会发现你能够在心智中接近当下一刻，因为你不再被威胁并偏离你的中心，你的平衡了。接下来，更加靠近。

The closer, the richer the experience; but the need is there to be able to experience and not to close the mind and say, "No, no, it is too much." Find your own balance, moment by moment—the balance between being too distant to feel the wealth and infinity of the moment, and being too close to experience this wealth as any quality but injury. You do not wish to be without experience, nor do you wish injury. You then use this technique of remembering to poise the self at the threshold between fear and its precincts, and chaos and its wilderness.

越靠近，体验就越丰富，但是会有能够去体验而不关闭心智并说，“不，不，这太多了”的需要。在每时每刻，找到你自己的平衡——在过远与过近之间的平衡，如果过远，你会无法感觉到那一刻的财富与无限性，如果过近，你会无法将这种财富体验为除了伤害之外的任何的特性。你并不希望去没有体验，你也不希望受伤。你接下来使用这种记得的技巧来在恐惧和它的附近区域之间，在混乱以及它的荒芜之间的门槛处，让自己保持平衡。

It has often been said that contemplation, meditation, the listening to the still, small voice within, is the greatest asset to one who wishes to accelerate the process of spiritual evolution. Why is this force within—which one finds access to in meditation or prayer—called "still," but that it is a descriptive term which applies to the source of aid and comfort which you find in the love and light of the one infinite Creator to which you have access through this technique. It is from infinite intelligence that the still, small voice broadcasts its silent message of harmony and peace.

我们已经经常说，沉思、冥想、聆听那内在的静默而微小的声音，就是对于一个希望去加速灵性演化的进程的人最大的有用的资源了。为什么这种内在的力量——一个人会在冥想或者祈祷中找到通往它的入口——被称之为“安静”，但是它是一个应用于你在太一无限造物者的爱与光中可以找到的你通过这种技巧已经取得的帮助和安慰的资源的描述性的词语。这个静默而微小的声音就是从智能无限广播它和谐与平安的安静的信息的。

We encourage each to refrain from judging the self as it moves off balance into fear or into unwise haste. These are illusory movements within an illusion, dreams within a dream. Allow this dream to remain fluid. Allow as much motion as you find optimal for comfort and desire. See the ideal of the balance, always. And take comfort, not in your judgments of your own progress, but in your focus upon observing and paying the infinite gift of loving attention to that which seems to be occurring with you.

我们鼓励每一个人都避免在自我失去平静进入到恐惧或者进入到不明智的轻率的时候评判自我。在一个幻象之中会有幻象性的行动，在一个梦境中会做梦。允

许这个梦保持流动。允许尽可能多的行动，只要你发现这对于舒适和渴望是最理想的。一直都看到平衡的理想。接受安慰，不是在你对你自己的前进的评判中，而是在你对于观察并将充满爱的注意力的无限的礼物放置于那看起来似乎正在发生在你身上的事物的聚焦之中。。

In reality, nothing is occurring, but this fact gives the Creator no information. The Creator infinitely loves you and feels enlarged in Its infinity by the burden of information that comes to It through the receptor of your unique consciousness. From the close point of view, lean into the wind of catalyst when you can freely and lovingly. When you cannot, remove yourself to the place where you can receive the most information, however distant that needs to be. But remember always that the gift you offer the infinite Creator is the still photograph of each moment.

实际上，没有任何事情发生，但是这个事实没有给予造物者信息。造物者无限地爱你，并感觉到因为通过你的独一无二的意识的接收器而来到祂身上的信息的负载在祂的无限性上被拓展了。从临近的视角，当你能够自由地且充满爱地向着催化劑之风倾斜的时候，那样做吧。当你不能的时候，让你自己离开那个在其中你能够接收到最多的信息的位置，无论那个距离需要是多少。但是一直记得，你提供给无限造物者的礼物就是每一刻的静止的照片。

How well do you observe? How deeply are you moved to praise, to thanksgiving, to new awarenesses? Or to pain, to horror? If the former, then we have no more advice on this topic. If negative emotions, so-called, continue to be part of the rich photograph that is this moment your complete sum of awareness, then perhaps you might wish to examine more closely each negative emotion to find the source of the discomfort. See that discomfort as an area which dependably exists because there is a fear ...

你们观察有多好呢？你们多么深入地移动到赞美、感恩和新的认识了？或者你们多么深入地移动到了痛苦，移动到了恐惧呢？如果是前者，那么我们在这个主题上没有更多的建议了。如果所谓的负面性的情绪，继续是那个丰富的照片的一部分的话，这个照片即是这个时刻你的全部的察觉的集合了，接下来，也许你可以希望去越来越密切地检查每一个负面性的情绪以发现不舒服的来源。将那种不舒服视为一个独立存在的区域，因为有一种恐惧.....

(Side one of tape ends.)

(磁带一面结束。)

(Carla channeling)

(Carla 传讯)

... only to observe it. Allow this observation to remain nonjudgmental. Allow yourself this fear that is. See it. Rest in it. Gather and collect your consciousness. And when you are moved by positive feelings to explore once again the unprotected consciousness beyond the cave of fear, allow that impact upon the senses to be felt. Is there fear now? If so, again honor it by paying attention to it, loving it in you. As you allow love to flow, you may find

the need for fear to be less. Thus, you can observe and note more of your moment, and your tapestry of experience is thereby enriched. Little by little, you may lead yourself into the heart of right action, even as you become more and more aware that nothing is occurring, but all is.

.....仅仅去观察它。允许这种观察保持非评判性。允许你自己如其所是地拥有这种恐惧。在其中休息。采集并收集你的意识。当你被正面性的感觉所推动去再一次探索在那个恐惧的洞穴之外的未受保护的意识的时候，允许那种那感知上的冲击被感觉到。现在有恐惧吗？如果是这样的，再一次藉由关注它，在你之中爱它来荣耀它。当你允许爱流动的时候，你可以找到让恐惧变得更小的需要。因此，你能够观察并注意到更多的你的时刻，你的体验的织锦由此而变得丰富了。一点一点地，你可以引导你自己进入到适当的行动的核心，甚至是在你开始越来越多地察觉到没有任何发生，而一切都是的时候。

You and we, my brothers, are alike: those who move and experience only by accepting illusion. This illusion is a brilliant and kindly way for that which is infinite to be reflected to Itself in some finite, dream-like form. Welcome to a dream so beautiful, so brilliant, and so crystalline that we could sing praises forever and never express our awareness of the wonder, the excellence, and the beauty of the illusion. But we share this joy with you insofar as we can and welcome you to the tenuous, lovely dream of becoming.

我的兄弟们，你们和我们是一样的：我们都是那些仅仅藉由接受幻象而移动和体验的实体。对于无限之所是要用某种有限的，梦境一般的形式被映射给祂自己而言，这个幻象是一条灿烂而体贴的途径。欢迎来到一个如此美丽、如此灿烂，如此结晶的梦境，以至于我们能够永远歌唱赞美并一直表达我们对于这个幻象的奇妙、优秀和美丽的认识。但是，我们在我们所能够的范围内与你们分享这种喜悦，我们欢迎你们来到这个成为的琐屑而又可爱的梦境。

At this time, we would open the session of working to questions.

在此刻，我们会向提问开放这次工作的集会。

Questioner: Sometimes cancer is said to be caused by holding anger. I wonder if there is some cause, in general, for colds?

提问者：有时会，癌症被认为是由于拥有愤怒而引发的。我想知道，一般而言，感冒有某种起因吗？

I am Q'uo. The energy that is in motion, shall we say, when the cold is experienced is, more often than not, the manifestation of intense requests upon the energy of the self, which in some way seems uncharitable to the body complex or to the spiritual complex. The body—or in some few cases, the spirit complex—then reacts by lowering the immune response to bacteria, for it is experiencing reluctance to move at that intensity. Thusly, it physically slows down the mental processes and requests a less intense configuration of all energies.

我是 Q'uo。当感冒被体验到的时候，处于运动状态的能量，更为经常地是，对自我的能量的强烈的请求的显化，这种能量在某种方式上看起来似乎对于身体复合体或者对于灵性复合体是无情的。身体复合体——或者在少数的情况中是灵

性复合体——接下来会藉由降低对于细菌的免疫反应来做出反应，因为它正在体验到在那个强度上的不愿意行动。因此，它用身体的方式减缓了心智的进程并要求一种较小强度的对所有能量的配置。

It may be seen that in any illness and its treatment, care may profitably be taken gazing at the energies in motion with regard to one's own movements. Evaluate each request made of the self. From what point of origin comes this request for action? What honing mechanism sharpens the desire to intensity with this particular energy? If this analysis is assayed when the body complex is expressing imbalance, insights often may occur.

在任何的疾病及其治疗中都可以被看到的事情是，当在关于一个人自己的行动的方面注视处于运动状态的能量的时候，照顾可以富有成效地被进行了。评估每一个在自我身上被做出的请求。从那个初始的位置出现这种对于行动的要求吗？是什么打磨的机制让对于这种特定的能量的强度的渴望变得锐利了呢？如果这个分析是在身体复合体表达不平衡的时候被进行了，洞见经常可能会出现。

May we answer further, my brother?
我们可以进一步回答你吗，我的兄弟？

Questioner: No. Thank you, Q'uo.
提问者：没有。谢谢你们，Q'uo。

We thank you also, and may we say how much fun it is to answer a query from the one who usually has all the answers.
我们同样也感谢你，容我们说，回答一个来自于通常拥有所有的答案的人的问题是多么有趣的事情呀。

Is there another question at this time?
在此刻有另一个问题吗？

Questioner: My query concerns feelings of fear and emotion coming over the physical body. Do they manifest as feelings of tightness in certain parts of the body that are where the energy centers are? Could that be used as an indication of where the work needs to be done? And is the disappearance of such a feeling an indication that progress has been made?

提问者：我的问题涉及到恐惧和感觉和发生在物质性身体上的情绪。它们会在身体的一定的能量中心所在的位置的部分上作为紧张的感觉显化出来吗？那能够被用作一种在哪里工作需要被进行的指示吗？这样一种感觉的消失是一种进展已经被取得的指示吗？

I am Q'uo. Rather than these two being always together, it is truer that sometimes the blockages of a certain chakra may affect the physical vehicle in the same general location. To diagnose and treat the self, judging the illness by its position in the body and working on the difficulties within the emotional and mental complex which apply to that center, is to oversimplify the nature of the physical vehicle. Secondary energy centers create many subtleties.

Furthermore, when any of the centers is going through a certain kind of process—for instance, the desire for control of a process—then that which is affected, whether it is work in red ray or in indigo ray, will be of a control position in the yellow ray of the mental emotional vehicle and will often show as difficulties with the stomach. We mean here to show that a stomach problem may be caused by any of the chakras that can be worked upon, being in the midst of a functional process.

我是 Q'uo。与其说两者一直都是在一起的，毋宁说更为真实的是，有时候一定的脉轮的阻塞可以在相同的一般性的位置影响物质性载具。要去诊断并治疗自我，藉由疾病在身体上的位置来进行判断并在与那个中心对应的情绪和心智复合体之中的困难上进行工作，这是过度简单化物质性载具的特性。次级的能量中心会创造出许多的微妙性。而且，当任何中心正在经历一定类型的过程——举个例子，对于一个过程的控制的渴望——接下来被影响的部分，无论它是在红色光芒还是在靛蓝色光芒中工作，将会在心智情绪载具的黄色光芒中具有一种控制的位置，并将经常会在胃部显现为困难。我们在这里想要显示的是，一个胃部的问题可能被任何脉轮所引发，在一种功能性的过程之中，任何脉轮都是可以在其上被工作的。

May we answer you further, my brother?
我们可以进一步回答你吗，我的兄弟？

Questioner: No, thank you. I'll have to think about that. But I want to also thank Q'uo for answering the original question in such a way which seems to reply so exquisitely to that which is in my mind at this time. I express my appreciation.

提问者：没有了，谢谢你们。我一定会思考那一点的。但是我同样想要感谢 Q'uo 用这样这一种看起来似乎如此敏锐地回应了在此刻在我的头脑中的事物的方式来回答原来那个问题。我表达我的感激。

We are those of Q'uo, and we find ourselves simply wishing to close the circle of love. Please know that as you find our opinions excellent, so we find your desire exquisite. We thank you for your single-mindedness, for your passion, and for your persistence. Merrily together, we move within stillness, we go forth within a circle, we exalt in illogical and infinite love of the fictional, yet all-important, road onward in our joint pilgrimage to light and love, and, ultimately, to the Source and Beginning of all that there is. Thank you for your companionship. May each of you be good, loving companions as you are at this moment. No more could be asked.

我们是 Q'uo，我们发现我们自己单纯地希望去关闭这个爱的圈子。请知晓如你们发现我们的观点是优秀的一样，我们一样发现你们的渴望是敏锐的。我们为你们的一心一意，为你们的热情，为你们的坚持不懈而感谢你们。一起快乐吧，我们在安静中移动，我们在一个圈子中前进，我们在虚构的，而又全然重要的非逻辑且无限的爱之中昂扬，在我们结合在一起的通往光与爱，并终极地通往一切万有的源头和开始的朝圣之旅的前进的道路上昂扬。为你们的伙伴关系而感谢你们。祝愿你们每个人都在这一刻成为如你们之所是的有益的、有爱的伙伴。没有更多的事物能够被要求了。

We leave you in the infinite love and light of the Logos. May you gird yourself in that love and light and go forth rejoicing. We are known to you as those of the principle, Q'uo. Adonai. Adonai, my friends.

我们在理则的无限的爱与光中离开你们。祝愿你将你自己包围在那爱与光中并喜悦地前进。我们是你们知晓的 Q'uo 原则。Adonai。Adonai。我的朋友们。

September 20, 1992

1992-09-20 星际联邦的服务

Group question: With today's question we are asking what kinds of service that the Confederation of Planets in the Service of the Infinite Creator has to offer the population of our planet. We are aware, of course, of the channeling service we offer here, we are also aware that there are inspirational dreams where people are helped with the direction in their lives and the services they are to offer, and the lessons they are to learn, with coincidental meetings, with people, books, ideas that are important for the person to be concentrating on ... and we are wondering if there are other services? In what ways does the Confederation offer itself to the people of our planet, and are there cycles or seasons of certain services so that it is felt that some are more helpful at a certain point in a person's or population's evolution and other services are more helpful at another time? For example, with so much channeling going on today all over the planet, and there being so much that is of questionable value, does channeling or any other service after a while tend to lose effectiveness so that there is the need to move on to other kinds of services?

团体问题：通过今天的问题，我们正在询问服务于无限造物者的星际联邦要提供给我们星球的人群的是什么类型的服务。当然，我们知道我们在这里提供的传讯的服务，我们同样知道有启发性的梦境，在其中人们在他们的生活、他们所要提供的服务以及他们要去学习的课程的方向上得到了帮助，藉由与人、书本以及对于那个人是重要的要去聚焦于其上的观念之间的相遇……我们想知道是否有其他的服务？星际联邦通过什么途径将其自身提供给我们星球的人群，一定的服务是否有周期或者季节，这样会被感觉到的事情是，一些服务在一个人或者人群的演化中就是会更有帮助，而其他的服务在另一个时刻就会更有帮助？举个例子，在今天在全球有如此大量的传讯正在进行，这些传讯是如此之多以至于它们有了一种不可靠的价值，传讯或者任何其他的服务在一段时间之后会倾向于失去效用，这样就会有继续前进到其他类型的服务的需要吗？

(Carla channeling)

(Carla 传讯)

We are Q'uo. Greetings to you in the love and in the light of the one infinite Creator. We greatly thank you for requesting the presence of the Confederation at your meditation, and are honored to share in your vibrations at this space/time. As we answer your question we, as always, request your appreciation of our fallibility and our hope that discrimination will be used in assessing the worth of our opinions in your own seeking for the truth.

我们是 Q'uo。在太一无限造物者的爱与光中向你们致意。我们极其感激你们在你们冥想的时候请求星际联邦的出席，我们对与在这个空间/时间分享你们的振动是感到荣耀的。当我们回答你们的问题的时候，我们一如既往，请求你们了解我们的易犯错误，我们的希望是，分辨力将会在评估我们的观点在你们自己对真理的寻求中的价值的过程中被使用。

As we begin the consideration of what our service to humankind consists in, we feel it wise to express that we and you who listen alike have the same service, that is to do the will of the infinite Creator, to live in such a way as to be continuously focused upon that will, surrendered to that will, and willing to either act or wait as the spirit makes itself known to you to do. That being said, we may turn to details of our particular service to humankind at this space/time.

当我们开始对于我们对于人类的服务包含了什么内容的考虑的时候, 我们感觉到表达这样一点是明智的, 我们和你们这些聆听的人是一样地拥有相同的服务的, 那个服务就是去行使无限造物者的意志, 去用这样一种持续不断地聚焦于那种意志的方式来生活, 并乐意于去行动, 或者在灵性让它自己为你所知晓的过程中等待去行动。在说过了那一点之后, 我们就可以转向我们在这个空间/时间中对于人类的特定的服务的具体细节了。

We have chosen for a season to attempt communications with your peoples. The communication is of several levels, and these begin with the level of introductory material having to do with the infinite love and light of the one Creator being all that there is and the author of all that there is, concluding with the need for daily, regular and persistent meditation, contemplation or prayer. This is perhaps to be considered as the kind of instrument such as this instrument's so-called telephone answering machine. When there is a request for this information which is below a certain vibratory quality, the automatic information begins flowing. This is, shall we say, in place about your sphere and has been for some of your years. It is only when entities begin attempting to realize their universal self aspect that we begin to be able to communicate more advanced material, whether it be in thoughts or images.

我们已经选择了一个季节来尝试去与你们的人群进行交流。这种交流是具有数个层次的, 这些层次是从介绍性的材料的层次开始的, 它们是与太一无限造物者的无限的爱与光就是一切万有和一切万有的创造者有关的, 这种一切万有包含了日常的需要, 规律性且坚持不懈的冥想、沉思或者祈祷。这也许要被考虑为诸如这个器皿之类的那种类型的器皿的所谓的电话应答机制。当有一个对于这种信息的请求时处于一定的振动的特性之下的时候, 自动的信息就会开始流动了。这种信息的流动已经, 容我们说, 在你们的星球周围就位, 并已经进行了你们的一些年的时间了。仅仅是在实体开始尝试去意识到它们的宇宙性(universal)的自我的面向的时候, 我们才会开始交流更为先进的材料, 无论它是通过想法还是图像。

By universal we mean that there is a distinction between personal sources of information and inspiration and universal sources, such as we. The inner planes of your sphere have many greatly wise inhabitants—and many not so wise—all of whom are moved to at times become involved with a living—that is, incarnationally lying—entity. These inner plane beings and energies have a right as those of a native land to be very frank and personally helpful to the extent of their knowledge with those to whom they may speak. We may speak to those whose vibratory level and ability to receive information is of a certain quality. Let us then look at this quality.

我们所说的宇宙性的意思是, 在个人性的信息与启发的来源, 与诸如我们这样的

宇宙性的来源之间会有一种区别。你们的星球的内在的层面拥有许多极其智慧的居住者——和许多不是那么有智慧的居住者——所有这些实体都时常会被推动以便于与一个活的实体——也就是一个以投生性的方式存在的实体——产生关联。这些内在层面的存有和能量拥有一种作为本土居民的权利，以至于它们会对于那些它们可能会向其发言的人在它们所知晓的事物的程度上变得非常坦诚且用个人性的方式是有帮助的。

The path of seeking moves each seeker through the trials of regularizing, crystallizing and clearing out the basic and central energies of self, self-love, love in relationships with others, and relationship with the society in groups and as a whole. The clearing of the heart and its opening is exceedingly important and usually much of a seeker's time is continually spent in keeping this heart energy flowing and radiant. The work turns, then, from the obviously radiant to a more tightly focused radiance in the development of communication skills which are based upon a certain depth of personality or depth of a point of view, that is in the blue-ray center.

寻求的道路通过对基本的和中心性的自我的能量、自我之爱、在关系中对其他人的爱，以及通过团体并作为一个整体与社会之间的关系的规律化、结晶与清空的考验而推动每一个寻求者。心的清空以及心的开放是极度重要的，通常，一个寻求者的大量的时间会被花费在保持这种能量的流动和发光的过程中。接下来，工作从显而易见地发光转移到在沟通交流的技巧的方面的一种更为紧密聚焦的发光上，这种沟通交流的技巧是以一定的人格深度或者观点的深度为基础的，也就是说，那种沟通交流是在蓝色光芒中心的。

We do not say that an entity has blue-ray energy simply because the entity speaks a great deal. The communication of one working in spiritually vibrant blue ray is of a certain quality or order. This in turn is based more upon work done in the brow or indigo-ray energy center than simply upon the open heart. Thusly, we are able to address this instrument in its highest tuning because we worked with our energies to find a harmony which was euphoniously interactive with this instrument's ability to receive in-depth information. This energy is one which will not endure beyond this particular channel's use of us as we formed this union in order specifically to work with this particular channel.

我们并不是说，一个实体单纯地因为说了很多话而拥有了蓝色光芒的能量。一个在灵性上振动的蓝色光芒中工作的实体的沟通交流是具有一定的特性或者次序的。这相应地是更多地基于在眉轮或者靛蓝色能量中心中被完成的工作，而不是单纯地基于在开放的心上被完成的工作。因此，我们能够通过这个器皿的最高的调音向这个器皿发言，因为我们与我们的能量一同工作来找到一种协调性，这种协调性是用悦耳的方式与这个实体的接受深入的信息的能力有相互作用的。这种能量如果超出了这个特定的器皿对我们的使用将不会持续下去，因为我们形成了这个联合是专门为了与这个特定的管道一同工作的。

We see the concept of the universal self as one which may bear some interest to you. When you receive a certain level of, shall we say, initiation or transformation a peculiar thing begins to occur. The self that has many, many

details to concern the self with begins a little at a time to receive from the deeper mind—that part of the deeper mind which speaks consciously. You may have noticed the growing tendency of your own mind to have a kind of knee-jerk response in terms of how one looks at events and occurrences. Spontaneously, there begins to be a larger part of the self which sees each thing occurring as being part of an universal experience, that is, one common to all beings.

我们将宇宙性的自我的观念视为一个可以为你们带来某种兴趣的观念。当你们接收到一定层次的，容我们说，器皿或者转变的时候，一种异常的事情就会开始发生了。那个拥有了许许多多的具体细节来让自我感到忧虑的自我，开始一次一点地从更为深入的心智接收到——那个更为深入的心智的有意识地发言的部分了。你们已经注意到你们自己心智在朝向在关于一个人如何查看事件或者遭遇的方面拥有的一种本能反应的类型的不断增强的倾向性了。

It is to this energy that we communicate. We have no right to interfere with your free will. For those who wish personal advice we have only spiritual principles to share, and often this is not satisfactory. However, we can only offer that which is rightfully ours to offer. It may be said that we who have been among your people have the right to be in your inner planes and speak from that standpoint. However, we see one kind of information as being, shall we say, horizontal and the other as vertical. The inner planes attitude is level with the mundane experience but has, in addition to the mundane, further mundane-oriented information which applies and somewhat crystallizes thinking about situations. We chose as each of two planetary groups to refrain from inner planes' work for our, shall we say, gifts lay more in the vertical or the transformative, universal information. The worth of this information, as all sorts of information, remains at the level at which it was delivered. Truth seen through various biases of contact and channel does not go out of fashion. It is a matter of entities choosing to continue to improve their abilities as channel which limits the excellence of the channeled material, not the cosmic rhythms which have to do with the perusal or use of such material. There are more entities attempting to create teaching tools and resources at your space/time present than at other earlier or later times. However, the material is timeless insofar as the channel has held to the universal viewpoint while preparing to make contact.

我们正是向着这种能量进行交流的。我们没有权利去干涉你们的自由意志。对于那些希望个人方面的建议的人，我们仅仅拥有灵性上的原则要去分享，这经常是不令人满意的。然而，我们仅仅能够提供适合于我们去提供的事物。我们这些已经处于你们的人群中的实体可以被认为是拥有权力去处于你们的内在层面并从那个立场发言的。然而，我们将一种类型的信息视为是，容我们说，水平的，而将其他类型的信息视为是，垂直的。内在层面的态度是带有世俗体验的层次，除了那种世俗性之外，它拥有更进一步的世俗导向的信息，这些信息是应用于情况并会将对于情况的思考多少有点具体化了。作为两个星球的团体中的每一个团体，我们都选择去避免内在层面的工作，因为我们的，容我们说，礼物更多地存在于垂直的或者转化性的，宇宙性的信息之中。这种信息的价值，如同所有类型的信息一样，是停留在它在其上被传递的层次上的。真理是通过各种各样的接触

和管道的偏向性而被看到的，这种真理是不会过时的。它是实体选择去继续增强它们作为管道的能力的问题，这种能力限制了被传讯的材料优秀性，而并不是宇宙性的旋律是与对这样的材料的研读或者使用是有关的。在你们当前的空间/时间，相比在其他的更早的时间或者以后的时间，会有更多的实体尝试出创造出教导的工具和资源。然而，在管道在准备好建立接触的时候已经紧紧抓住了宇宙性的观点的范围内，材料是不受时间束缚的。

If, for instance, this instrument asked us if we came in the name of Christ but did not love the universal Christ as well as the specific entity Jesus the Christ, we could not use this instrument. An inner source could, however, use this instrument very well. For us to accept a call the necessity is for the instrument to be aware of the omnipresent, omnipotent Creator, ever invisible and ever mysterious. This instrument has this point of view at a strongly fundamental level, thusly the contact is stable and we have enjoyed the privilege of communicating through this instrument for some time.

举个例子，如果这个器皿问我们是否我们是以基督的名义而来却没有和爱那个特定的耶稣基督的实体一样地去爱那个宇宙性的基督的话，我们是不能使用这个器皿的。然而，一个内在的源头，是能够非常好地使用这个器皿的。对于我们而言，接受一个呼唤的必要条件是器皿要去察觉到那个无所不在且无所不能的，一直看不见且一直是神秘的造物者。这个器皿在一个强有力地基础的额层次上拥有这个观点，因此接触是稳定的，我们已经享受通过这个器皿进行的交流的荣幸有一些时间了。

Do you then wish to be universal entities? This question is valuable to consider at this time, we feel. Are you able to look calmly upon the gradual decrease of a strongly personal service and judgment of service in favor of a nonjudgmental and nonpersonal attempt to be, in a spontaneous enough way that experience will be tempered in their formation by inner gifts of universal awareness?

那么你们希望去成为宇宙性的实体吗？我们觉得，这个问题在此刻是有价值去考虑的。你们能够平静地观察一种强有力地个人性的服务和对服务的评判的逐渐的减少，而为了要有利于非评判性和非个人性的尝试以至于，用一种足够自发性的方式，那种体验将在它们的形成中被宇宙性的认识的内在的礼物所锻炼吗？

In this regard we remind each of the request of the one known as Jesus the Christ, that if a man were to follow this entity it must hate its mother and father. This is what we speak of. The spirit of universal love and service speaks in silence, yet its urgings are strong and the time inevitably comes when the seeker must choose between personal preference and doing the will of the infinite One. This decision does not have exceptions for family, friends or convenience. It merely is offered without any tangible reward for turning one's back upon sources of financial plenty, emotional comfort or other excellent mundane benefits. It offers only the impersonal satisfaction of being totally willing to do the will of the infinite Creator.

在这个方面，我们提醒每一个请求被知晓为耶稣基督的实体的人，如果一个人是要去追随这个实体，它必须要怨恨它的母亲和父亲。这就是我们谈及的事物了。

宇宙性的爱和服务的灵性是在静默中发言的，而它的驱策是强有力的，寻求着必须在个人性的偏好和执行无限太一的意志之间做出选择的时刻会无可避免地出现。这个决定并不会对家庭、朋友或者便利有例外。对于让一个人背离财务上的丰盛、情绪上的舒适或者其他的优秀的世俗的益处的源头，这是不会有任何可触摸得到的回报的，这个选择的时刻仅仅会在那种情况下被提供。它仅仅会在完全乐意于去执行无限造物者的意志的非个人性的满意的情况下被提供。

Not all entities aspire to this type or quality of service. It is especially frustrating to those who seek a feeling of truly being of service that there is no one service more beneficial or high than any other service; the service is completely within in the total loving dedication of heart, mind, soul and strength to carrying into manifestation the Creator.

并非所有的实体都会渴望这种类型的或者这种特性的服务。这尤其对于那些寻求一种真正是有所服务的感觉的实体是令人受挫的，没有服务是比其他的服务更有益处或者更高的，服务是完全位于对于心、心智、灵魂以及将造物者带入到显化中的力量的完全充满爱的奉献之中的。

Consider that which this instrument does to prepare to channel. It always asks that it be completely transparent, so that all that flows from its mouth may be the words given by the spirit of the infinite Creator and not the instrument's own opinion. This seems an act of self abnegation, yet it is the key to this instrument's ability to receive fairly advanced material. Were the instrument to be requesting very wise-sounding material, wishing to be thought of well, inner planes energies would then be attempting contact with this instrument. We do not deal with those whose personal—or what you would call egoic—nature is the primary mover causing the entity to seek contact. We are able to make good communication establishments only with those who have surrendered to the will of the infinite One, to the point if nothing occurs the entity will simply carry on without any feeling of being less of a channel.

考虑一下这个器皿确实准备好去传讯的内容。它一直请求它是完全地透明的，这样，所有从它的嘴巴流出的事物就可以成为被无限造物者的灵性所给予的言语，而不是这个器皿自己的观点了。这看起来似乎是一种自我放弃的举动，而这就是这个器皿去接收相当高级的材料的能力的关键了。如果这个器皿是要求听起来非常智慧的材料，希望去成为漂亮的想法，内在层面的能量接下来就会尝试与这个器皿接触了。我们不会与那些其个人性的——或者你们可以称之为小我性的——特性是使得实体寻求接触的最主要的推动力的实体打交道的。我们仅仅能够与那些已经臣服于无限太一的意愿，以至于如果没有任何事情发生，实体将单纯地继续下去而不会有任何的是一个不足的管道的感觉的实体建立良好的交流的设置。

For those who are living in continuous prayer or meditation or are truly attempting to do so our help is ever present as a kind of keel underlying and strengthening the ability to be stable which each entity has in its seeking. This is perhaps the most used of our ways of communication, and we are not identified as a source other than the self. That is because selves who can receive us in this enspiriting manner think of themselves in a universal way.

对于那些通过一种持续性的祈祷或者冥想而生活，或者真正地尝试去这样做的人，我们的帮助是一直存在的，这种帮助是作为一种类型的龙骨而存在于每一个实体在它的寻求中所拥有的成为稳定的能力的下方并强化这种能力的。

At this point we would ask if there are questions which may help to clarify this material. Is there a query at this time?

在此刻，我们会请问，是否有问题是可以帮助澄清这个材料的。在此刻有一个问题吗？

Questioner: Not from me, thank you.

提问者：我没有了，谢谢你们。

I am Q'uo, and am again with this instrument in love and light. Perhaps the heart of this session's query is a consideration of the nature of service to others. It is obvious that this instrument serves as it channels. It is not obvious that this instrument serves as it observes and reacts to sense impressions by creating mental formations which bless charitably those events observed and reacted to. In each entity's life pattern there is the inevitable assumption that dramatic services are more important than non-dramatic services, that those who are healers or teachers are somehow more advanced than those whose service is to tend machines or to aid other entities in menial and mundane tasks. The truth is that what is most of service is the attitude of the heart. Each entity must work within its own self to create the holy of holies within, to become aware of that occasion within the self and to move gradually, a little at a time, the heart and the seat of the mundane self into the holy of holies that is being prepared within so that the life experience is mundane experience seen from a standpoint which is stably spiritual in its structures of perception.

我是 Q'uo，我在爱与光中再一次与这个器皿在一起了。也许这个集会的问题的核心是对于服务他人的特性的一种考虑。这个器皿在它传讯的时候进行服务，这是明显的。这个器皿在它观察并藉由创造出心智的构型而对于感官印象做出反应的时候进行服务，它创造出的实相的构型仁爱地祝福了那些被观察到与对其做出了反应的事件，这却不是明显的。在每一个实体的生命模式中，都会有无可避免的假设，戏剧化的服务比非戏剧化的服务是更重要的，那些作为疗愈者或者老师的人是比那些其服务是照顾机器或者去帮助其他的处于低下的或者世俗的工作中的实体的人是要多少更加高级的。真理是，最大的服务之所是，是心智的态度。每一个实体都必须在它自己的自我内在之中进行工作来创造出内在之中的圣中至圣，去开始察觉到在自我内在之中的那个时机并逐渐地，一次一点地，将心和世俗的自我的底座移动到那在内在之中被准备好的圣中至圣之中，这样生命体验就是从其感知的构架中的一个稳定地灵性上的观点在被查看的世俗的体验了。

As we have said, this is subtle work. We feel it is an appropriate direction, and encourage each to contemplate what true service is. Is there truly a necessity in order to be one's very best? To be obviously a leader among humankind? Or does it feel more likely to you that true service is involved in the surrender of the self, moment by moment, to the inspiring energies of the universal self.

The universal self is all of you, yet you are the universal self alone. You are holy and profane, you are as much a mystery as is the Creator. Your mystery and your service may be contained, convenient and finite, or you may choose the high road of attempting to universalize modes of perception so that you move more and more into an acceptance of that which the mind brings. Full and loving action in the face of circumstance is your path of service. Each is on that path. Sudden changes take place in such paths and the scenery changes. As long as the attention is kept upon the will of the infinite One whatever service lies before you will feel most blessed. It may also feel inconvenient, uncomfortable and not at all fun. The persistence and even stubbornness of entities as they move through paths of service which have encountered difficult terrain ...

如我们已经说过的一样，这是微妙的工作。我们感觉到它是一个合适的方向，我们鼓励每一个人都去沉思，真正的服务是什么。为了要成为一个人最佳的样子，为了要明显地成为在人群中的一个领袖，真的有这样一种必要性吗？或者，真实的服务对于你更加像是被包含在自我的臣服之中，并在每时每刻，去激励在那个宇宙性的自我的能量。宇宙性的自我就是你们全体，而你独自一人就是宇宙性的自我。你是神圣与亵渎，你和造物者是一样多的一种神秘。你的神秘和你的服务可以是被包含的，方便的和有限的，或者你可以选择尝试去将感知的模式一般化的大道，这样你就会越来越多地进入到对于心智会带来的事物的一种接纳之中了。在面对你的服务的道路的环境的时候，充满有爱的行动吧。每一个人都在那条道路上。突然的改变会在这样的道路上发生，风景会改变。一旦注意力被保持在无限太一的意志上，在你面前存在的无论什么服务都将感觉是极其有福的。它同样可以是感觉起来不便的，不舒服的且完全不是乐趣。当实体们通过已经遇到困难的地带的服务的道路的时候，实体的坚持不懈甚至是顽固.....

(Tape ends.)
(磁带结束。)

September 27, 1992

1992-09-27 Yom: 涡旋与金字塔能量

Group question: My name is K, and I will give a preamble to the basic question by giving some details on why I am interested in this question. My interest is in the Law of One, especially as it pertains to the manifested world. Current science states that many manifested variations are caused by multiple forces and laws, and is the outcome of compartmentalization brought about by specialization and the many scientific disciplines. There is but one law and one cause. Walter Russel produced the most comprehensive study of the Law of One and some of his writings are in this room now. Nicola Tesla, or Tesla's inventions, gave most practical demonstration of this law. Tesla's work was performed when the electrical applications were in their infancy, hence were somewhat crude and cumbersome, yet functional. Russel suggested the use of vortical coils to generate heat, and the details of that are also in the documents that are available in this room. The current need to find alternative power generation methods due to environmental pollution and ... crystal technology is not appropriate at present, although it is the preferred solution, therefore there is the need to investigate Russel's suggestions to determine the viability of vortical coils. Three possible solutions from vortical coils are as follows: the first is the one suggested by Russel which is to produce steam from water cooled centering units which are placed in the center of the vortical coils. One could also use the increased electrical energy at the vortical coils centers. The third possibility is to use vortical coils to generate torque to drive alternator shafts. Please discuss the viability of these options.

团体问题：我的名字是 K，我将要藉由在关于为什么我对这个问题感兴趣方面给出一些具体细节来对于基本的问题给出一个序言。我的兴趣是一的法则，尤其是当它是关于显化的世界的时候。当前的科学认为，很多的显化的变量是由多重力量或者法则所引起的，是由特异性和许多科学性的原则所产生的分门别类的结果。仅仅只有一个法则和一个原因。Walter Russel 对于一的法则进行了最为广泛的研究，他的一些作品现在就在这个房间里。Nicola Tesla，或者特斯拉的发明，对于这个法则给出了最为实用性的示范。特斯拉的工作是在电子应用还处于其婴儿期的时候被惊醒的，它的工作因此是有点粗糙和笨重的，而确是有效的。Russel 建议使用涡旋线圈来产生热，它的具体细节同样在这个房间中可以被取得的文件中。由于环境的污染，当前的需要是去找到替代性的能量发生器..... 水晶技术在当前是不合适的，虽然它是更好的解决方案，因此，会有去对 Russel 的建议进行调查研究以确定涡旋线圈的可行性的需要。来自涡旋线圈的三个有可能的解决方案如下：第一个是由 Russel 建议的方案，它是从被放置在涡旋线圈中心的冷却的中心单元的水产生出水蒸气。一个方案能够使用在涡旋线圈中心的被增强过的电子能量。第三个可能性是使用涡旋线圈来产生出扭矩来驱动交流发电机的旋转轴。请讨论这些选项的可行性了。

(Carla channeling)

(Carla 传讯)

I am Yom. Greetings to each present in this circle in the love and the light of

the one infinite Creator. We thank you for the privilege of this invitation to share our opinions with each of you. It is a service to us that we cannot overestimate, and we are grateful for the opportunity to attempt to be of service. We ask that it be accepted that our opinions are fallible and that each use his own discriminatory faculties.

我是 Yom。在太一无限造物者的爱与光中向在场的各位致意。我们为这次与你们各位分享我们的观点的邀请的荣幸而感谢你们。它对于我们是一种我们无法高估的服务。我们对于尝试去进行服务的机会感到感激。我们请求你们接受的事情是，我们的观点是易于犯错的，请每一个人都是用他自己的分辨力的机能。

We are limited in what we can verbalize using this instrument, however the contact is stable and we shall proceed.

我们在我们通过使用这个器皿能够用语言表达的内容上是受限的，然而，接触是稳定的，我们将继续进行。

The concern for methods of healing the effects of the indulgence of naturally destructive actions of humankind is certainly understandable. We find that what you might call destiny has rather overtaken the energies of those entities who have heard the sorrowing cry of the Creator's second density creation manifest before you. Further, it is greatly to be appreciated that there be visionary entities whose education and patterns of thought are scientific, focusing into issues concerning the removal of manyness from what is called scientific research. We shall come back to this thought but would like now to address the specific query insofar as we are able through this instrument.

关注对人类天生地破坏性的行为的沉溺的效果进行治愈的方法，这种关注肯定是可以理解的。我们发现你们可以称呼为命运的事物已经相当大地压倒了那些已经听到了在你们面前显化的造物者的第二密度的造物的忧伤的呼唤的实体们的能量了。更进一步，要极大地被欣赏的事情是，会有一些空想的实体，它们的教育和想法上的模式是科学性的，它们正聚焦于那些关于从所谓的科学研究中消除众多性 (manyness) 的议题。我们将返回到这个想法，但是我们现在要向在我们通过这个器皿所能够做到的范围内来解决具体性的问题。

It may be understood in our opinion that the key to the use of vortices for [weal or woe] depends in part upon that which overarches and overshadows the illusion which you now enjoy. The nature of light is such that within this density we have called third a relatively sparse degree or amount of radiant light is received into the gridwork of natural vortices within and upon your sphere. A portion of the information that is necessary to use the quanta of energy from vortices is unavailable to entities whose intelligences, shall we say, accept, recognize, appreciate and thrive under light that is denser than the light available within this density.

根据我们的看法，可以被理解的事情是，对涡旋的使用的关键，无论是福还是祸，是在部分上取决于从底部支持并维持你们现在所享受的幻象的事物的。光的特性就是如此，以至于在这个我们称之为第三密度的密度中，一种相对稀少的程度或者数量的辐射的光是被接收进入到在你们的星球内在和表面上的自然的涡旋之中的。对于那些其智能，容我们说，会接受、认出、欣赏那种比在这个密度中可

被取得光更为致密的光并能够在这种光下茁壮成长的实体们，对于使用来自于涡旋的能量的量子所必须的一个信息的部分是这些实体所无法取得的。

Given that this crystallized channel were to be found to speak to the essences which are full of life energy at each vortex, the crystallized entity must bid farewell to much, however, given that such a facilitator were present, some considerations might be interesting. The concept of the vortex, though not congruent in many minds with what is called pyramid energy, is indeed the same quality of manifestation. It may be helpful to visualize the shape of the triangle balanced upon triangle, both having the same base, then at the perpendicular to other triangles of the same base. When these four triangles are moved together, the outside of the figure is the square, indicative of the manifested illusion of third density, or, in many cases, of types of manifestation in other densities. The inner shapes are interesting, but the inner-most bears consideration.

假设这个结晶的管道被发现要去讲述在每一个涡旋中充满了生命能量的实质的话，那个结晶的实体就必须向大量的内容告别了，然而，这样一个促进者是存在的，一些考虑可能会是有趣的。涡旋的观念，虽然在很多的头脑中与被称之为金字塔能量的事物并不是一致的，它确实是相同的显化的特性。去想象三角形的形状在三角形上平衡，两个三角形都拥有相同的底面，并接下来处于相同的底面的其他的三角形的垂直面上。当这些四个三角形被移动到一起的时候，这个形状的外部是正方形，它表示第三密度的显化的幻象，或者在很多其他的情况中，是表示在其他的密度中的显化的类型。

The use of water connected with what you have called vortical energy, given the transducer of denser light, is benign, and it is probable that consideration of the crystalline properties of water and its interaction with qualities of light might prove helpful. The use of torque, while certainly practical in some ways, may be found to be not the dead end but the least desirable avenue of inquiry. We find considerations which cause us to refrain from speaking further at this moment.

假设有更为致密的光的转换器，使用水来与你们所称的涡旋能量连接是良性的，对水的晶体的特性的考虑是有希望的，它与光的特性之间的相互作用可能证明是有帮助的。对力矩的使用，虽然在一些方式中肯定是实用的，却可能会被发现虽然不是死胡同，但确却最不理想的探寻的途径。我们发现这些考虑使得我们回避在此刻进一步地谈论。

However, we shall accept queries when we have finished our consideration of two things. Firstly, we ask each to consider the depth of the illusion. To a non-scientist it seems that the world which is inhabited is secure and permanent. To the careful scientist this picture alters due to considerations of the ultimate total lack of knowledge of first principles. The unlimited and infinite beings that each entity is contribute to the waking consciousness the urge or impulse to question that unknown area left by authority. This is a consideration to be pondered.

然而，当我们完成我们对两个事情的考虑之后，我们将会接受提问。首先，我们

请每一个人都去考虑幻象的深度。对于一个不是科学家的人，看起来似乎这个有人居住的世界是稳固而永恒的。对于仔细的科学家，这个图像会由于对首要的原则的终极的彻底缺少知晓而改变。每一个实体之所是的不受限制且无限的存在会为清醒的意识贡献出驱动力或者推动力以对于那个被权威留下的未知的区域提问。这是一个要被沉思的考虑。

Our second concern is to speak of the preparation necessary to be a what may be considered a crystallized channel. We speak as those of the Confederation of Planets in the Service of the Infinite Creator when we say—not without regard or sympathy—that the key to the Law of One in its manifested form is, to our knowledge, not, nor will it ever be, any thing. Things may be created by a crystallized entity which would in history's memory overshadow that servant's identity or renown. However, the greatest single manifestation of the Law of One remains each of you. If you cannot master the universal self which you are, then other secondary manifestations will accordingly suffer.

我们的第二个关注点是去谈及成为一个可以被视为一个结晶的管道的事物所需的准备工作。当我们说一的法则在它的显化的形式中的关键，就我们所知，不是事物，它也将不会是什么事物，我们这样说并不是不带有尊重或者同情的，我们是作为那些属于服务无限造物者的星际联邦的成员而发言的。事物可以由一个结晶的实体创造出来，它在历史的记忆中会遮蔽献身的人的身份或者声誉。然而，一的法则的最大的单一的显化依旧是你们每个人。如果你们无法掌握你们之所是的全面性的自我，那么其他的次级的显化将相应地遭受困难。

To become crystallized is the work of an infinite number of incarnational experiences, no one number being correct. Even though the disciplines of personality are nearer to hand than the breath, yet such is most difficult to discover within one's self. Nothing that one may learn from another is sufficient to ignite the ultimate realization that places an entity in a state of purity of discipline within which allows all things to occur as the forces and tides of happy circumstance unfold. Much of what feels as though it were one's personal identity is stripped, not from the exterior of the worker in consciousness, but rather from the interior structure of self-perception.

成为结晶的，这是无限数量的投生体验的工作，没有一个数量是正确的。即使人格的修炼时比呼吸更加近在咫尺的，去在一个人的自我内在之中去发现，这是极其困难的。没有任何一个人可以从另一个人身上学到的事物是足以点燃那种终极的领悟的，那种终极的领悟会将一个实体治愈一种具有内在的修炼的纯度的状态中，这种状态会允许一切的事物随着快乐的周遭事物的展开的力量与潮汐而出现。大量感觉起来好像它就是一个人的个人的身份的事物都被剥离了，不是从那个在意识中的工作者的外部被剥离的，而毋宁是从自我观念的构架的内部被剥离的。

The releasing of effort is difficult for humankind, for it seems as though the harder one worked, the more one would prosper. In our understanding, the deep bio-programming alterations necessary to enkindle and engage the pure love within are those things which are sensed as deeply threatening to

the outer consciousness. The time, as you realize this illusion, needed to move in one's inner life into a choiceless, compassionate position which transparently radiates a fullness of available light is long in coming. When it arrives, it is a probability that the crystallized seeker will then find laid before it the manner of its service, which in great probability will be unexpected.

对人类而言，释放努力是困难的，因为看起来似乎，一个人工作越努力，一个人就会更加兴旺。我们的理解是，点燃并从事与在内在之中的纯净的爱所需的深入的生物编程上的改变，就是那些会让外在的意识感觉到深深地受到威胁的事物了。随着你们对这个幻象的领悟，在一个人的内在的生命之中进入都一个无选择、富有同情心的位置，这个位置会用透明的方式辐射一种可被取得光的完整性，这样的时刻要很久才会出现。当它到来的时候，会有一种可能性，结晶的寻求者接下来将会发现摆在它面前的它的服务的方式，这种方式会有很大的可能性将会是出乎意料的。

We would enlarge upon that spoken, or entertain other queries at this time. Is there a further query?

我们会在已经说过的内容上进行拓展，或者我们会在此刻招待其他的问题。有一个进一步的问题吗？

K: I thank you for your deliberations, and I fully appreciate that in order to fully understand the Law of One, one must become the Law of One, and only then will one not need to ask these questions.

K：我为你们的深思熟虑而感谢你们，为了要充分理解一的法则，一个人必须要成为一的法则，仅仅是在那个时候，一个人才不需要问这些问题了，我完全欣赏这一点。

I am Yom. My brother, we do not perceive a question. If there be one, please restate.

我是 Yom。我的兄弟，我们没有感觉到一个问题。如果有一个问题，请重新陈述。

K: There are no further questions at this time.

K：在此刻没有进一步的问题了。

I am Yom. As we leave this circle we pause to thank each for the intensity of seeking which brings you to this domicile to offer this call to us at this time. Knowledge seems to be that which contains truth, yet that which is known is not truth. To move this seemingly endless paradox is the rightful work and learning process of the children of paradox, those within the creation you now dance through. To each of you fan out the paradoxes which create the dynamics for causing each in his own way to hunger for the truth. Hold to that divine hunger.

我是 Yom。当我们离开这个圈子的时候，我们暂停一下来感谢将你们带到这个住所以提供这种在此刻对我们的呼唤的寻求的强度。知识看起来似乎是包含了真理的事物，而被知晓的事物不是真理。进入到这种表面上无止境的悖论就是悖论的孩子们适当的工作和学习的过程了，这些孩子们就在你们现在正舞蹈穿越的造

物之中。你们每个人如果要驱散那创造出了使得每一个人都用它自己的方式去渴望真理的动力性的悖论，紧紧抓住那种神圣的渴望吧。

One last clue, as the one known as K would say, is this: light is the first manifested thing, moreover, light is all manifested things. However, the energy that creates the whim of manifestation is inadequately but best described as love. We regret the nearly useless term, but feel each grasps that the one original Thought, the Logos, is unmanifest and remains the sole receptor of truth. You may embody that truth and then, through the quality of reflected love within the self, may open doors in service to one or a few or many entities. When light is considered, consider also that it is [not an] artifact of time and space nor does it transcend the illusion in the way logically or intuitively available to the educated mind. We encourage the consideration of ... We must pause.

最后一个线索，如被知晓为 K 的实体会说的一样，是这样子的：光是最初显化的事物，而且，光是所有显化的事物。然而，那种创造出显化的一时的念头的事物是被描述为爱的，这种描述是不充分地，但却是最佳地。我们为这个几乎无用的措辞而抱歉，但是我们感觉到每一个人都理解那一个原初的想法、理则，是不显化的，它却依旧是真理的唯一的接收器。你们可以体现出真理，接下来，通过在自我内在之中被反射的爱的特性，你们可以通过服务向一个实体、或者一些实体、或者许多实体打开大门。当光被考虑的时候，同样也考虑它既不是一个时间和空间的人造物，它也不是用在逻辑上或者直觉上可为受过教育的心智所取得的方式超越幻象的。我们鼓励考虑.....我们必须暂停。

We are those of Yom. We are again with this instrument, and find it has become uncomfortable enough to be less than adequate for good contact. Therefore, we thank and bless each with great affection. Thank you each for seeking with persistence and passion. May your journey be one which is irresistible. In the Creator's infinite love and light we leave this instrument. We are known to you as those of Yom. Adonai.

我们是 Yom 团体。我们再一次与这个器皿在一起了，我们发现它已经足够不舒服以至于不足以进行有效的接触了。因此，我们带着巨大的爱感谢并祝福各位。为你们带着坚持不懈和热情而感谢你们各位。在造物者的无限的爱与光中，我们离开这个器皿。我们是你们知晓的 Yom。Adonai。

September 27, 1992
1992-09-27 洞中棒喝

Group question: This afternoon we have talked about topics ranging from the feeling of the loss of control over the environment around us to the fear within ourselves that we might not be able to survive economically. Rapid change, frustration, learning how to balance various positive and negative aspects of our lives yet remain within an equilibrium that we feel is the quality that is most helpful in dealing with most of these various forms of catalyst and stimulus and also is the fruit, shall we say, of successfully balancing the opposites in our experience. We are aware that this centeredness and this feeling of equilibrium is important to incorporate into our lives. We are wondering if there are suggestions that you would have as to how we could more easily incorporate or find ourselves with that feeling of centeredness, equilibrium and balance. Are there certain attitudes that would help? Humor, meditation, or anything else?

团体问题：今天下午我们已经谈论了的主题的范围是从对于在我们周围的环境失去控制的感觉，到在我们自己内在之中的对于我们可能无法在经济上存活下来的恐惧，快速的改变，挫折感，学会如何平衡各种各样的我们的生活的正面和负面性的方面，而又同时保持在一种均衡状态之中，这样一种均衡状态是在与这些各种各样的催化剂和刺激物中的大多数打交道的过程中我们感觉到是极其有帮助的特性，它同样也是，容我们说，成功地平衡在我们的体验中的对立面的成果。我们意识到这种处于中心的状态和这种均衡的感觉对于整合进入到我们的生活中是重要的。我们想知道，在关于我们如何才能更为容易地整合或者发现我们自己带有那种处于中心、均衡与平衡的感觉的方面，你们是否有建议呢？有一定的态度是会有帮助的吗？是幽默、冥想还是任何其他事情呢？

(Carla channeling)
(Carla 传讯)

We are known to you as those of Q'uo. Greetings to each in the love and in the light of the one infinite Creator. It is on wings of joy that we obey your call at this session of working. We so appreciate the blending of your meditative spirits and feel privileged to mingle our vibrations with your own. As we speak, kindly remember that we are not without error. Use your own discrimination and accept nothing that is not your own personal truth.

我们是你们知晓的 Q'uo。在无限造物者的爱与光中向各位致意。我们在喜悦之翼上听从了你们在这次工作的机会的召唤。我们如此欣赏将你们冥想的灵性混合起来，我们对于将我们的振动与你们自己的振动混合在一起而感觉到荣幸。当我们发言的时候，请好心地记住，我们不是没有错误的。请使用你自己的分辨力并不要接受任何不是你自己的个人性的真理的事物。

We shall speak a story taken from one of yours religious systems. There was once a seeker who found a guru in a small village in the mountains. This guru recognized the student and without much discussion took the student to a cave, and bid her to sit until she had learned all she needed to know. Each day

he came to the cave and asked her if she had learned all that she needed to know. She replied in the negative, she had not learned all yet. At this the guru's hands raised high, holding a stout stick and the teacher firmly rapped the stick against the student's hapless head and went away.

我们将讲述一个来自于你们的一个宗教信仰系统中的故事。曾经有一个寻求者，它在一座小村庄你找到了一位古鲁。这个古鲁认识那个学生并没有进行很多的讨论就将那个学生带到一个山洞，并命令她坐在山洞里一直到她已经学会了所有她需要去知晓的事情为止。每一天他都去山洞并问她是否她已经学会了所有她需要去知晓的事情了。她的回答是否定的，她尚未学会全部。听到这个回答，这个古鲁的手臂高高举起，抓起一根粗大的棍子，这个老师结实地将棍子敲打在那个学生的倒霉的脑袋上并离开了。

One day he came into the cavern and asked again, for perhaps the thirtieth time, "Now, have you learned all you need to know?" "Yes," said the student, and ran from the cave. "Ah," said the guru, "that is all I have to teach."

一天，他来到洞中并再一次问道，也许是第三十次，“现在你已经学会了所有你需要去知道的东西了吗？”“是的，”学生说道，并跑出了山洞。“啊哈”古鲁说道，“那就是所有我所要教导的事情了。”

My dear ones, the energies of the biochemical mind are not all of your consciousness. The mind which lives and dies with your body complex is one geared towards knowledge which enables one to control its environment, to maintain survival and comfort, and to pursue goals within the reach of the horizon. It is your consciousness which neither lives nor dies but is infinite and eternal which asks the questions it cannot answer, which aims the incarnate self at goals which the self cannot encompass in total.

我亲爱的朋友们，生物化学的心智的能量并非是你的意识的全部。与你的身体复合体一同活着并死去的心智是一个旨在使得一个人能够去控制它的环境，去保持生存和舒适，并在地平线的范围之中去追寻目标的知识工具。正是你的那个既不会活着也不会死去的，而却是无限且永恒的意识，提出了它所无法回答的问题，意识为投生的自我所瞄准的目标是自我无法完全涵盖的。

And the role within incarnation of this consciousness which is infinite is quite often reduced in efficacy because the intellectual mind complex is fairly [sure] that it may know and be sure of anything which it sets out to know. How confident you are in the efficiency of the intellect. Yet the experience of incarnation as it passes shows again and again the error made by any which assumes that because it knows truths it will be able skillfully to propagate those truths in a life pattern.

这个无限的意识在投生中的角色会相当频繁地在效用被减轻，因为逻辑智力的心智是相当确信它是可以知晓的，并对于任何它着手去知晓的事情都是确信的。你们对于逻辑智力的效用是多么地忠诚呀。而投生的体验会随着投生的流逝一次又一次地显示任何做出这样一种假设的人所犯的错误的，那个假设即，因为它知晓真理，它将能够有技巧地在一次生命的模式中传播那些真理的。

We ask you to gaze inwardly at the physical vehicle. Is the head, the neck,

relaxed or do you strain for truth? Is the abdomen, the breathing, relaxed or is there tension? We ask you to breathe deeply and feel how the tension goes to a lower level with each breath. Allow the belly to become soft, allow the neck, the shoulders that carry so much thought to be relaxed and know in a completely non-mental way that you are receptive.

我们请你们向内注视物质性的载具。头部、颈部是放松的，还是你因为真理而紧张呢？腹部、呼吸时放松的，还是有紧张呢？我们请你们自由地呼吸并感觉，紧张是如何随着每一次呼吸进入到一个更低的层次的。允许腹部变得柔软，允许承载了如此多的想法的颈部、肩部放松，并用一种完全非心智的方式知晓，你们是接纳性的。

Feel that emptiness that few of our words have created within each, that delicious, restful feeling of the empty cup. No leaves in the bottom of some forgotten, previous drink but all clean and ready. Ready for what? Ah, you are ready to accept and allow the fullness of love. Feel that sweet wine filling your cup as the many workers in the spiritual realm that are concerned passionately with you bend to you lovingly, faithfully, continuously, freshening that living vine of love within. Now, allow this visualized self to be held up to the light and feel the energy, the creative power of quickening, enlivening, space-giving light.

感觉那种我们的一些言语已经在每一个人内在之中创造出来的那种空无、那种美妙的、休息的空杯子的感觉。在底部没有某种被遗忘的残留物，之前的饮料都清空了并准备好了。准备好了什么呢？你准备好去接受并允许爱的圆满了。随着在灵性领域中的许多的热情地关心你的工作者向你挚爱地、忠诚地致意，并同时添加那内在之中的活生生的爱之酒，感觉那甜美的酒正在装满你的杯子。现在，允许这个被想象的自我被举到光之中，感觉能量，那种振奋、活化并令人心胸开阔的光的创造性的力量。

You have friends you are not using, dear ones. You have covered your half-empty cups because of the fear engendered by the realizations that you shall not manifest the vision or ideal that lies within your faithful, open hearts. Why do you have this darkening, closing fear? You have it because it is needed. Your mind, the mind of the body, has said "This and this must be if I am to be as I wish," and then the mind judges because of a perceived error or a falling short of the ideal exists. Could it be that the self takes the self too seriously, and the irreplaceable, infinite ideal too lightly? To love the highest truth is very, very well. To love the self as the perpetrator and controller of this unlimited truth is a judgment error. Thusly, hold to the ideal but not to the extent that there are forces of judgment within which take the self into the cave of fear and thereby stop further catalyst from occurring.

你们拥有你们尚未使用的的朋友，亲爱的。你们已经因为恐惧而遮盖起了你们的半空的杯子，那种恐惧是因为意识到你们将不会显化出存在于你们的忠诚的、开放的心之中的愿景与理想而产生出来的。为什么你们会拥有这种令人愁闷且令人封闭的恐惧呢？你们拥有它因为它是被需要的。你的心智，身体的心智已经说，“如果我要去成为如我所希望的一样，这样或者那样的事情一定是要有的，”接下来心智就会因为一种被感觉到的错误或一种无法实现存在的理想而进行评判了。

它是自我太过于严肃地对待自我了吗，它是自我太过于轻松地对待那个无可取代且无限的理想了吗？去爱最高的真理是非常非常好的。去将自我作为这个不受限制的真理的行凶者和控制者来爱，这是一个判断上的错误。因此，坚持理想，但却不要坚持到了那种会有评判的强迫的程度，在这种评判中，这种坚持会将自我带入到恐惧的山洞并因此阻止更进一步的催化剂的出现。

Now, let us return to the student coming from the cave. Into the sunlight comes the student, not perceiving any truth except the desire to avoid being beaten about the head. This is your situation. Into this situation come a great company of those who would aid, not far from you or unavailable during activity but as near as memory. You are required to ask for help. When help is requested, mentally, that help flows and the open heart receives it and feels its healing touch in every cell. As each knows, so to speak, it is not the vision that fails, not the love, the compassion, the ideals, but that self which cannot empty itself of the dregs of used up experience. Trust the plangent cords of memory to sustain the learning implicit in each and every perceived error and block. Then allow the self to open slowly, slowly, until the feeling of relaxation is such that you are not threatened by the act of will of uncovering the self within and allowing these dregs to be poured out. Visualize even if this helps that you are giving this distillation of disappointment, frustration, and other seemingly negative emotions into the all-healing Earth energy which is all about you.

现在，让我们返回到那个从山洞中出来的学生。学生进入到阳光中，除了去避免在头上被敲打的渴望之外，学生没有感觉到任何的真理。这就是你们的情况了。会有大量的那些会帮助的实体进入到这个情况中，这些帮助的实体并不是距离很远的或是在活动期间无法被取得，而是如同记忆一样地临近的。你们需要去请求帮助。当帮助在心智上被请求的时候，那种帮助会流动，开放的心会接收它并在每一个细胞中感觉到它治愈的触碰。如每一个人知道的一样，可以说是，失败的并不是愿景，不是爱、同情心与理想，而是那个无法将用尽的体验的残渣从它自己身上清空自我。请相信记忆的澎湃的线条以支持在每一个感觉上的错误和阻塞中所内含的学习。接下来允许自我缓慢地，缓慢地开放，一直到放松的感觉是如此这般以至于你不再因为揭露内在的自我并允许这些残渣被倒空的意志的行动而感到威胁了为止。甚至去想象，这会帮助你们正在给出的事物，帮助那些对失望、挫折以及其他表面上负面性的情绪的蒸馏物，成为完全围绕在你们周围的全然治愈性的地球的能量。

Now, thirdly, empty and cleansed, having released the fears of failures, accept the love and compassion of those mystical beings, essences and energies of spirit that wish to support you to aid in filling the pot with new, living compassion, its liquid crystalline, sparkling beauty, soothing, invigorating and enlivening the small human self so that this self may take its place in the full identity that you are, for you are all of these manifestations, concerns, and thought patterns, and you are pure consciousness as well. This help from guidance moves into the portions of the deeper mind, not the conscious mind, so that help from without, in your way of discernment, finds the appropriate nodal [resonance] point which is the receptacle for that particular

guidance form.

现在，第三点，在清空和清理之后，在已经释放了失败的恐惧之后，接受那些神秘的存有、实质以及灵体的能量的爱与同情，它们希望在用新的、活生生的同情心，它的清澈的，水晶般闪亮的美丽填满罐子的过程中去支持你，并同时缓和、振奋并鼓舞那个小小的人类的自我，这样这个自我就可以承担起它在你之所是的完全的身份中的位置了，因为你们就是所有这些显化物、关注点、想法的模式，你们同样也是纯粹的意识。这中来自于指导灵的帮助会进入到更为深入的心智的部分，而不是进入到表面意识的部分，*这样那种来自于空无的帮助，通过你辨认的方式，就会找到用于那种特定的指导灵的形式的事物的适当的共鸣的节点了。*

All that comes to you, those blessings that touch the spirit with healing, touch not a human as you know yourself, but that portion deeper than the conscious human mind which profoundly resonates with the conscious mind if this is allowed, and enables you to see through moments of intense activity, as well as peaceful times, that all things truly are well. Allow your sources of help the invitation needed for you to be touched innerly and you will feel at the moment you ask the aid that is given. Gradually, the path winds as it will, difficulties and tests mount as the capacity to learn increases, but in those who have learned to pour out and leave behind now useless, inanimate dregs of exhausted experience, the marvelous, sparkling joy of one who is accepting of the gifts and blessings of and infinitely transforming energy of love.

所有那些来到你的身边的事物，所有那些带着治愈接触灵体的祝福，都不是接触如你对你自己的知晓一样的一个人，而是接触那个比表面意识的人类的心智更深的部分，这个部分是和表面意识的心智深入地产生共鸣，如果你允许这种共鸣发生的话，并允许你通过那些激烈的活动的时刻，同样也通过那些平安的时刻看到，一切事情真的都是没问题的。允许你的帮助的资源以及你所需的邀请在内在被触及，你将会在那个你要求的时刻感觉到被给予的帮助。逐渐地，道路会如其所愿地蜿蜒前行，困难和考验会随着学习的能力的增加而增长，但是在那些已经学会去倒空那些现在无用的、无生气的被耗尽的能量的残渣并将其留在后面的人身上，一个正在接受无限地转换性的爱的能量的礼物和祝福的人的奇妙而闪亮的喜悦就会出现。

This love created, this love destroys. All that is is within that which we must for lack of other words call love. This awesome and terrible love shall test and stretch each of you. That it does so with sure purpose is very hard to see. When you are emptied and the filling of your cup has begun, rest in the hollowness within, and allow the open heart to feel the peace of this one moment without fear. May you be sustained. As you are you shall be; transform the face of the Earth.

这种爱创造，这种爱毁灭。一切万有都在那我们因为缺少其他的词语而必须称之为爱的事物之中。这种极好的与可怕的爱将会考验并拉扯你们每个人。它是带着纯粹的目的而这样做的，这一点是非常难以理解的。当你们被清空了，且对你的杯子的填满已经开始了的时候，在内在的空无中休息，允许开放的心去无惧地感觉到这一时刻的平安。祝愿你们坚持不懈。当你就是你将会是的样子的时候，你就在转变地球的面庞了。

We would at this time transfer this contact to the one known as Jim, if the one known as Jim would wish to receive this contact. We shall attempt to transfer at this time. We are those of Q'uo.

我们会在此刻将这个接触转移到被知晓为 Jim 的实体, 如果被知晓为 Jim 的实体希望去接收这个接触的话。我们将尝试去在此刻转移。我们是 Q'uo。

(Jim channeling)

(Jim 传讯)

I am Q'uo, and greet each again in love and light through this instrument. It is our privilege at this time to ask if there are any further queries of a briefer nature to which we may speak. Is there a query at this time?

我是 Q'uo, 通过这个器皿在爱与光中再一次向各位致意。在此刻我们很荣幸请问是否有任何进一步的具有一种较为简短的属性的问题是我们可以谈论的呢? 在此刻有一个问题吗?

Questioner: How would you go about asking for guidance (inaudible) at the spur of the moment?

提问者: 你应该如何着手即刻请求指导灵 (听不见) 呢?

I am Q'uo, and I am aware of your query, my sister. For those who have little or no experience in requesting guidance from those whose honor it is to provide such, we would recommend that there be those times of meditations reserved for opening the heart in this seeking to the inner guidance, and during this time we would recommend that the seeker begin to familiarize the self with those sensations and feelings that rise up from within as this request is made. Thus, the seeker will come to feel the response to this request, and will come to recognize the feeling tone, shall we say, of those who respond.

我是 Q'uo, 我理解了你的问题, 我的姐妹。指导灵的荣耀就是去提供这样的指引, 对于那些在从这些指导灵请求指引的方面只有一点点经验或者没有经验的人, 我们会推荐那些为在这种寻求内在的指引的过程中开放心灵而保留下来的冥想的时间, 在这个时间中, 我们会推荐寻求着开始去让自我熟悉在这种请求被做出的时候的那些从内在之中升起的感知和感觉。于是, 寻求者将会开始感觉到对这种请求的回应, 并将会开始认出, 容我说, 那些回应的实体的感觉上的音调。

During these meditations it is helpful if the seeker is able to begin the meditations by centering the self upon those qualities of the self which are, shall we say, more securely set and which can be used as the building block. By centering upon the qualities that are stable the seeker offers its call and is in a position to remain open to the response according to the stability of centering qualities, be they humor, balance, care, devotion, intensity of desire or whatever the seeker feels are the most stable and available characteristics. Then, when the seeker has become familiar with the feeling of the response, it is then possible to ask for such in the normal round of activities, outside of meditations.

在这些冥想期间, 如果寻求着能够开始藉由让自我在那些被更为稳固地设置好的

特性以及那些能够被用于基石的特欣赏保持在中心位置的话，这会是有帮助的。藉由保持在那些稳定的特性的中心位置，寻求着提供了它的呼唤并处于一个位置以向着由于中性化的特性的稳定性而产生的回应保持开放，假设那些中心化的特性是幽默、平衡、关心、风险、渴望的强度，或者寻求着感觉到是最为稳定且可被取得的特性的无论什么事物。接下来寻求着就会开始对于回应的感觉变得熟悉了，接下来就有可能在日常活动中，在冥想之外请求这样的回应了。

Is there another query, my sister?
我的姐妹，有另一个问题吗？

Questioner: Not at this time, thank you.
提问者：在此刻没有了，谢谢你们。

I am Q'uo, and we thank you, my sister. Is there another query?
我是 Q'uo，我们感谢你，我的姐妹。有另一个问题吗？

Carla: I have one final one if no one has anything. I would like to have your opinion, if there is any opinion that you can offer, as to whether the longer group question is a better teaching tool at this time for this group, or questions that are answered in a shorter manner and then each question being answered leading to another question. Are you able at all to give some indication as to ... how you feel about the efficacy of these two ways?

Carla: 如果没有人有任何问题的话，我有一个最后的问题。关于是否更长的团体问题的时间是在此刻对于这个团体的一种更好的教导的工具，还是用一种较为简短的方式被回答的问题，接着每一个被回答的问题都导向另一个问题是更好的教导工具，我想要听一听你们的观点，如果你们能够有任何的观点能够提供的话。关于.....你们对于这两种方式的效果感觉是怎样的，你们能够给予某种指示吗？

I am Q'uo, and I am aware of your query, my sister. We are, as always, happy to serve in whatever manner is requested if it be within our abilities. As we look at the changing faces within your group we can see that there may be instances in which the shorter query would be more efficacious, other instances in which the group question of the longer nature would be more helpful.

我是 Q'uo，我理解了你的问题，我的姐妹。我们一如既往会乐于通过无论什么被请求的方式来进行服务，如果它是在我们的能力范围之类的话。当我们查看在你们的团体中的改变的面孔的时候，我们能够看到，可能会有一些场合，在其中更为简短的问题会是更有成效的，会有其他的场合，在其中，具有更长的特性的团体问题是会有帮助的。

We must leave this determination to your group, as its personality is formed from session to session, according to those entities that join your seeking and the concerns that each brings with him or her. However, as a general practice it is well to offer this segment of questioning at the end of your session so that those queries that arise in the mind may be offered for our opinion.

我们必须将这个判定留给你们的团体，因为团体的个性是根据那些加入到你们的

寻求的实体以及每一个人在他或者她内在之中带来的关注点而在不同的集会上被形成的。然而，作为一次一般性的练习，去在你们的机会的结束的时候提供这个提问的部分，这样那些在头脑中升起的问题就可以被提供以供我们选择，这是很好的。

Is there a further query, my sister?
我的姐妹，有一个进一步的问题吗？

Carla: No, that was helpful. Thank you very much for being here today.
Carla: 没有了，那是有帮助的。非常感谢你们今天在这里。

I am Q'uo. Again we thank you, my sister. Is there another query at this time?
我是 Q'uo。我们再一次感谢你们，我的姐妹。在此刻有另一个问题吗？

(Pause)
(暂停)

I am Q'uo, and as we are aware of no further queries we shall take this opportunity to thank each, once again, for inviting our presence and our opinions to your circle of seeking this day. We are most honored to have been able to join your group and walk with you always upon your journey of seeking as do many others, unseen to your physical eyes, but who wait for your inner call to lend their assistance and support on this arduous journey that you find yourself upon.

我是 Q'uo，因为我们察觉到没有进一步的问题了，我们将利用这个机会再一次感谢各位邀请我们出席你们今天的寻求的圈子并请求我们的观点。对于能够加入到你们的团体并在你们的寻求的旅程上与你们一同行走，如同很多你们的身体的眼睛说看不见但却等待着你们内在的呼唤来在这条你发现你自己处于其上的艰苦的旅程上借出它们的帮助的其他实体所做的一样，我们是感到极其光荣的。

At this time we shall take our leave of this group, leaving each as always in the love and in the light of the one infinite Creator. We are known to you Q'uo. Adonai, my friends. Adonai.

在此刻，我们将会离开这个团体，我们一如既往在太一无限造物者的爱与光中离开各位。我们是你们知晓的 Q'uo。Adonai，我的朋友们。Adonai。

October 3, 1992

1992-10-03 Yom: 涡旋线圈与原型

Group question: My name is K, and my first question is as follows. In our previous session the advice to the entity known as K was terminated due to the discomfort of the instrument. Would you kindly continue from the point as follows: "... you may embody that truth and then, through the quality of reflected love within the self, may open doors in service to one or a few or many entities. When light is considered, consider also that it is [not an] artifact of time and space nor does it transcend the illusion in the way logically or intuitively available to the educated mind. We encourage the consideration of ..." (Contact was terminated at this point in the last session.)

团体问题：我的名字是 K，我的第一个问题是如下所述。在我们之前的集会中，对被知晓为 K 的实体的建议由于器皿的不舒服而被终止了。你们愿意从如下的位置继续吗：“.....你可以体验真理并接下来，通过在自我内在之中被映射的爱的特性，可以为他人或者一些或者许多实体的服务的打开大门。当光被考虑的时候，同样也考虑，它既不是一个时间和空间的人造物，它也没有用在逻辑上或者在直觉的方面可被受过教导的心智所利用的方式超越幻象。我们鼓励考虑.....”(接触在上一次集会中的这个位置被终止了。)

(Carla channeling)

(Carla 传讯)

I am Yom. Greetings in the love and in the light of the one infinite Creator. We are most happy and pleased to have the privilege of meditating with this circle at this working, and thank you for calling us to your session to offer our humble opinions in response to your call. As always, please use your powers of discrimination, as we are fallible. The clue which we had intended to offer was this: consider whether manifestation is a creature of the powers of manifested physical energies or a creature of what you know as mind.

我是 Yom。在太一无限造物者的爱与光中致意。我们对于有幸在这次工作与这个圈子一同冥想而感到极为高兴与快乐，我们为你们呼唤我们来到你们的集会来为在对你们的呼唤的回应中提供我们谦卑的观点。一如既往，请使用你们的分辨力的力量，因为我们是会犯错的。我们本来打算要去给出的内容的线索是这样的：考虑一下，显化是被显化的物质性能量的力量的一种造物，还是你们所知晓的心智的一个造物呢？

May we respond further?

我们可以进一步回答吗？

K: I have a further question, which is as follows: Is the vortical electrical coil suggested by Walter Russel worthy of research, or can similar effects be obtained using the triangular or pyramid forms?

K: 我有一个进一步的问题，问题如下：由 Walter Russel 所建议的涡旋电子线圈值得研究吗，或者相似的效应能够通过使用三角形或者金字塔的形状被取得吗？

We are those of Yom, and appreciate your query. In our opinion it is equally fortuitous to experiment with the vortical coil as the one known as Walter has discussed and to consider the pyramid energies if it be seen that the pyramid shape is the replicated shape of the downward portion of the gathering force of the pyramid. The physical, shall we say, pyramid then would be that which received the windings of both clockwise and anti-clockwise spirals as the unmanifest reflection or gathering or blessing portion of the coil then be able to use the reflected grid to complete the same double-phased energy as expressed by the windings of the vortical coil.

我们是 Yom, 我们很感激你的问题。在我们看来, 去如被知晓为 Walter 的实体已经讨论过的一样地对涡旋线圈进行实验, 和考虑金字塔的能量相比, 是同等地偶然性的, 如果金字塔的形状是对收集金字塔的力量的朝向下方的部分的复制形状的话。容我们说, 物质性的金字塔接下来就会成为同时接收到顺时针和逆时针的螺旋的绕线的事物了, 因为未显化的反射或者线圈的收集的或者祝福的部分接下来就能够使用被反射的格栅来完成和藉由涡旋线圈的绕线而被表达的能量相同的双重相位的能量了。

May we say that it is, in our humble opinion, the work of the inner discipline whose moment in your space/time and time/space has arrived and that these energies shall meet with representational mind capable of ethical usage of power, not at this juncture but in the fourth density or density of the love or compassion vibrations more harmoniously and predictably being in balance.

容我们说, 在我们看来, 现在正是在你们的空间/时间和时间/空间中进行内在的修炼的工作的时刻了, 这些能量将与有能力在伦理道德上使用力量的表现性的心智相遇, 不是在这个位置相遇, 而是在第四密度或者爱或慈悲的振动的密度之中相遇, 这种相遇是更为协调一致且可以预见地是出于平衡状态的。

Is there a further query?

有一个进一步的问题吗?

K: Yes. I appreciate the need to become a transparent radiator of available light. Am I correct in believing that a closeness to nature will in my case aid this process?

K: 是的。我很感激对于去成为一个可被利用的光的透明的接收器的需要。我相信在我的情况中, 一种与大自然的亲密性将有助于这个过程, 我在这样相信的方面是正确的吗?

I am Yom. We answer in two portions. Firstly, the creation of the Father, as this instrument calls the second-density sphere and biota upon which you enjoy incarnation, is full and replete in undistorted love, therefore the Earth and its creatures are helpful whether or not the individual entity is aware of this aid. Secondly, to one whose spirit rejoices in the creation and the energies of this harmonious and beautiful creation these positive effects are many times magnified. We may note in this regard that the impulse to seek nature can be somewhat wayward when one finds oneself in a position athwart the forces of this natural, harmonious and sometimes inconvenient world of nature.

Therefore, it is well consciously to pause in good weather and evil days alike, sun and rain, to give praise to the infinite One for this perfected manifestation, and to offer thanks for beholding Its face.

我是 Yom。我们通过两个部分来回答。首先，天父的造物，如同这个器皿对于你们现在正在其上享受投生的第二密度的星球和生物群落一样，是充满并塞满了无扭曲的爱，因此，地球和它的生灵是有帮助的，无论个体性的实体是否察觉到这种帮助。其次，对于一个其灵性会在造物中和这种协调与美丽的造物的能量中感到快乐的实体，这些正面性的效果会许多倍地放大。我们在这方面可以注意到，去寻求大自然的本能是能够在一个人发现它自己处于一个违逆这种自然的、和谐的、有时候是不便的大自然的世界的力量上的时候变得多少有些违背意愿的。因此，在好日子和坏日子，在晴天和雨天都一样地有意识地暂停下来为这种完美的显化向无限太一献上赞美并为注视祂的面容而致谢，这是很好的。

May we answer further, my brother?

我们可以进一步回答吗，我的兄弟？

K: I have no further specific questions at this time.

K：我在此刻没有进一步的具体的问题了。

I am Yom. My brother, we are limited in that which we may relate to you. This we realize you understand and accept, further, we feel that your intentions are pure. Consequently, we encourage your heart to remain pure, your goal to become more pure, and your manifestation shall indeed surprise you and delight as well.

我是 Yom。我的兄弟，我们在我们可以与你建立联系的事物的方面是受限的。我们意识到你是理解并接受这一点的，更进一步，我们感觉到你的意愿是纯净的。因此，我们鼓励你的心去保持纯净，让你的目标变得更为纯粹，你的显化将确实会让你吃惊并同样让你高兴。

With our farewell we clear the way for our brothers and sisters of the principle known as Q'uo, as this entity is waiting to speak also. We leave this instrument and group in the love and in the light of the one infinite Creator. Adonai.

通过我们的告别，我们为我们的被知晓为 Q'uo 原则的兄弟姐妹清空了道路，因为这个实体同样也正在等待着发言。我们在太一无限造物者的爱与光中离开这个器皿和这个团体。Adonai。

(Carla channeling)

(Carla 传讯)

I am Q'uo. We greet each in the love and in the light of the one infinite Creator. As our brothers and sisters of Yom have said before us, the honor of sharing this discussion with this group is keenly felt and your service to us in calling us to you is greatly appreciated and hopefully deserved, however, we request that our error-prone nature be considered in evaluating our thoughts.

我是 Q'uo。我们在太一无限造物者的爱与光中向各位致意。如我们的兄弟姐妹

Yom 在我们之前已经说过的一样，与这个团体分享这次讨论的荣耀是被强烈地感觉到的，你们通过呼唤我们来到你们身边而对我们提供的服务是极大地被感激且有希望地是值得奖赏的，然而，我们请求在评估我们的想法时候请考虑我们易于犯错的本性。

We are called to this question not because of specifically physical work, physically oriented information which we have to share. We have nothing of that nature to offer; however, the structure of the empowering intention or desire of the one known as K inadvertently to this entity calls for a type of inquiry and way of viewing which we might share with some efficacy.

我们不是因为我们所要去分享的特定地物质性的工作，物质性导向的信息而被呼唤到这个问题。我们没有任何具有那种特性的事物要去分享，然而，被知晓为 K 的实体的赋能意愿或者渴望不可避免地为一个实体召唤了对于我们可以藉由某种效用来分享的事物一种类型的调查以及对其进行观察的途径。

The manifested world may be viewed in a terseness and plangent depth by study of that portion of the deep mind which you and we have termed the archetypal mind. The myths of the Titans, of Lucifer, and many other mythical examples of light bringers show the bringing into manifestation of this light which allows the consciousness within incarnation to expand. As the gaze turns to the archetypes of the mind and the archetypes of the body it may be suggested that the powers progress through the vortical coil, for example, might be seen to involve the archetypes of the Matrix and the Potentiator of the mind or of the body.

显化的世界可以通过对你们和我们已经称之为原型心智的那个深入的心智的部分进行研究而取得一种简洁性与锐利的深度而被观察。泰坦巨人的神话，路西法以及许多其他的荷光者的神秘的神话都显示出，它们将这种允许意识在投生中去拓展的光带入到显化之中了。当目光转向心智的原型和身体的原型的时候，可以被建议的事情是，举个例子，通过涡旋线圈发展的能量，可以被看到是包含了心智或者身体的母体和赋能者的原型的。

Let us gaze at the archetypes of the mind. Firstly, the Matrix of the mind. This essence or energy is the untaught seeker, the beginner's mind, reaching, reaching and again reaching. For what? The Potentiator of the Mind is that which receives the desire and enables it by a process of reflection and blessing. The Significator of the Mind is then the result of the Matrix entity or archetypal figure reaching or intending that which can only be potentiated by the seemingly passive Potentiator, that seated figure which has within the bosom great wisdom.

让我们首先注视心智的原型。首先，心智的母体。这个实质或者能量是未受过教育的寻求者，新手的心智，伸手、伸手、再一次伸手。伸手触及什么事物呢？心智的赋能者就是那个藉由一个反思和祝福的过程而接收渴望并使其成为可能的事物了。接下来，心智的形意者就是母体的实体或者原型的任务伸手触及并想要那个仅仅能够藉由表面上被动的赋能者而被赋能的事物了，那个赋能者是坐着的人物形象，在它的胸膛中拥有巨大的智慧。

Thusly, the Matrix of the Mind is able to record incoming data, and through the Potentiator once again is able to deliver to the archetype of the Catalyst of the Mind the catalyst which shall become experience.

因此，心智的母体能够记录传入的数据，通过赋能者，传入的数据再一次能够将催化剂传递到心智的催化剂的原型，这种催化剂将会成为体验。

In the archetypes of the body the process is reversed, the matrix of the Body being even-functioning or balanced. This equilibrium is moved one way or another by the interaction with the Potentiator of the Body which may be called informed judgment or wisdom. The Matrix then is the blessing, is, indeed, manifested perfection which moves it away from balance and the pattern repeats in reversal until we see in the Significator of the Body the entity which is completely suspended upside down, thus showering the manifested body energy with its treasure as it falls from the clothing of this archetypical figure.

在身体的原型中，这个过程是倒转的，身体的母体是均衡地运转或者是平衡的。这种均衡是藉由与身体的赋能者之间的相互作用而用这样或者那样的方式被推动的，身体的赋能者可以被称之为明达的评判或者智慧。那么母体就是祝福，母体确实是被显化出来的完美性，这种完美性会推动它离开平衡，模式会反向重复，一直到我们在身体的形意者中看到被完全上下颠倒地倒吊起来的实体，这个实体因此在它的财宝从这个原型的人物形象的衣服中掉落出去的时候让带有它的珍宝的显化的身体的能量如阵雨一般地倾泻而下了。

This has a relevance due to the triple—we correct this instrument—the three-fold cycle which is the pattern within the thought of the one known as Walter, that is, the first cycle which is not until it is manifest by the second cycle and recorded in the third cycle.

这个过程由于三倍——我们更正这个器皿——三重周期而拥有一种适当性，这种三重周期就是在被知晓为 Walter 的实体的想法中的模式了，也就是说，第一周期一直要到它藉由第二周期被显化并在第三周期中被记录之后才会完成。

We are having difficulty speaking upon this topic through this instrument and would ask this instrument to move a bit deeper that we may have a firmer contact. We shall pause. We are those of Q'uo.

我们在通过这个器皿来谈论这个主题的方面正在遇到困难，我们会请这个器皿移动到更为深入一点的地方，这样我们就可以拥有一个更为稳固的接触了。我们将暂停。我们是 Q'uo。

(Pause)
(暂停)

We are again with this instrument. Within the context of the questioner's concerns we would suggest the consideration of a fourth cycle, which may be called the cycle of blessing or enabling. The Matrix, then, of the Mind would equal, archetypically speaking, the voided first stroke; the Potentiator of the Mind, the second stroke which makes manifest; the matrix of the Mind is then

again the third stroke, as it has become enlivened by the Potentiator. However, until this is moving through the Potentiator's blessing or enabling it cannot become catalyst, or, in terms of physics, it cannot work. The fourth cycle, then, is that area which may be profitably considered, not for windings of coils manifested, but for the personality of the facilitator of such designs. For in order for these to work the potentiating position must begin within the mind of the observer or facilitator of the process. This intangible set of mind, body and spirit, but for beginning study the mind, is necessary in order that the device that effectively works might be conceived and manifest.

我们再一次与这个器皿在一起了。在提问者的关注点的背景中，我们会建议对一个第四周期的考虑，这个第四周期可以被称之为祝福或者授予能力的周期。接下来，心智的母体，从原型的方面而言，是等同于无效的第一击，心智的赋能者是产生显化的第二击，心智的母体接下来再一次，在它已经被赋能者所活化的时候，是第三击。然而，一直到这是通过赋能者的祝福，或者通过赋能者使其无法成为催化剂，或者在物质性的方面上移动的之前，它都是无法生效的。接下来，第四周期就是可以那个可以用有益的方面被考虑的区域了，不是为了线圈的绕线的显化，而是为了这样的设计的促进者的人格。因为为了让这些生效，赋能的位置必须在这个过程的观察者或者促进者的心智之中开始的。这种无法触摸到的心智、身体和灵性的设置仅仅是为了心智的学习的开始，为了要让有效地运转的方法可以被表达并被显化，这种设置是必不可少的。

These words are as slippery as the stem of a water lily, and we grasp them as one would who believes that where there are lily stems there are also water lilies in bloom. Before, during and after all attempts to manifest truth lies a shining, loving, powerful and wise mind which is in each of you. We ask that more and more you learn to rejoice not because of any one thing but because the true nature of creative love is more nearly truly expressed in joy than in most other states of emotional mind.

这些言语是如同荷花的叶柄一样地滑溜的，我们是作为一个相信哪里有荷花的叶柄，哪里就同样也有绽放的荷花的实体来理解它们的。在所有人尝试去显化真理之前，之中及之后，在你们每个人内在之中都存在有一个闪亮的、有爱的、强有力且智慧的心智。我们请求你们越来越多地学会去欢庆，不仅仅因为任何一个事物而欢庆，而是因为创造性的爱的真实的本性相比大多数其他的情绪性的心智状态是更多在喜悦中真正地被表达出来的。

Let the point of view remain as closely [attuned] as comfortable to the nascent spirit to remain with this joy, for it abides within and is not simply a response to that which is without or beyond the five external senses. Seek always this steady state of balanced joy and the mind that is the higher mind will more and more find itself at home and more and more shall the small one that each apparently is become graced with the overshadowing unity of a larger oneness.

让观点在让新生的灵性舒适的范围内尽可能保持紧密地调音以保持这种喜悦，因为它是居住在内在之中，它不是单纯地对于在外在五感之外或者超越五感的事物的一个回应。一直寻求这种平衡的喜悦的稳定的状态，更高的心智之所是的心智将越来越多地发现它自己是在家中的，每一个人在表面上之所是的那个小小的

实体就会因为一个更大的一体性的保护性的统一性而越来越多地变得是受到了恩典的。

We, as always, emphasize the patient, persistent practice of inner silent listening which is generically called meditation. And, further, encourage the use of those who guide, not for outer information but for the homing towards unity which the disciplined personality seeks to become.

一如既往，我们强调，对内在于的安静的聆听的有耐心的、坚持不懈的练习，它一般被称为冥想。我们更进一步鼓励对那些指引的实体的利用，不是为了获得外在的信息，而是为了朝向受过训练的人格寻求去成为的统一性的回归。

Are there any queries at this time?
在此刻有任何的问题吗？

K: No, there are no specific queries.
K: 没有，没有具体的问题了。

Does any have a query?
任何人有一个问题吗？

R: I don't have a query.
R: 我没有问题了。

Jim: Not I. Thank you very much, Q'uo.
Jim: 我没有了。非常感谢你们，Q'uo。

R: Thanks for the elaboration.
R: 为那种推敲而致谢。

We are those of the principle known to you as Q'uo. It has been like riding the tiger to get this transmission through, and we ask that care be taken to keep this instrument quiet until the next diurnal cycle. As usual, this instrument would not quit when it became discomfited, therefore we needed to use the proper energy. However, though we thank this instrument, we would encourage it to be careful when it is uncomfortable with an acute difficulty in your future. We smile at this instrument's desire to continue, for it is charming. May wisdom more frequently accompany such charm.

我们是你们知晓为 Q'uo 的原则。让这种传递完成就好像是骑着老虎一样，我们请求小心谨慎地让这个器皿保持安静，一直到下一个昼夜的循环。一如既往，这个器皿在它变得不舒服的时候是不愿意停止的，因此，我们需要使用适当的能量。然而，虽然我们感谢这个器皿，我们会鼓励它在它在你们的未来在对一种剧烈的困难感觉到不舒服的时候去变得小心谨慎。我们对于这个器皿去继续的渴望而微笑，因为它是迷人的。祝愿智慧更为频繁地陪伴着这样的魅力。

Each of you, how blessed we feel by you, and in return offer our love and like blessing. Truly you and we are loved and all that we do in return is only that

which has rippled through from you to return. This is your love, our love, your, our, your, our ... until there is one. In this oneness greet each other, always.

我们对于你们，你们每一个人，感觉到是怎样地有福呀，我们作为回报提供我们爱和类似的祝福。你们和我们是真正地爱着的，我们作为回报而做的所有的事情都仅仅是将那已经从你们身上如同涟漪一样传送通过的事物返还的事物。这就是你们的爱，我们的爱，你们的，我们的，你们的.....一直到只有一个爱为止。在这种一体性之中，一直都彼此致意。

We leave you and this instrument in the love and the light of the one infinite Creator. Adonai. Adonai.

我们在太一无限造物者的爱与光中离开你们和这个器皿。Adonai. Adonai.

October 4, 1992
1992-10-04 出体体验

Group question: In an out-of-body experience—which is the question this afternoon—when the exit is via the crown of the head there is impression of movement, at great speed, as if one were drawn up through a tunnel or a funnel. Please describe this process and account for this impression. We would like to know, in this area of out-of-body experience, if this feeling of movement is actual. Does it take place in time/space? Is it a movement in consciousness or is it simply a feeling of movement that accompanies a more profound experience or process?

团体问题：在一次出体体验中——这就是今天下午的问题了——当出口是经过头部的皇冠部位的时候，会有高速移动的印象，就好像一个人是通过一条隧道或者一个漏斗被向上拉起来一样。请描述这个过程和这种印象的原因。我们想要知道，在出体体验的这个区域中，是否这种移动的感觉是真实的。它是发生在时间/空间中的吗？它是一种在意识中的移动，或者它单纯地就是伴随着一个更为深入的体验或者过程的一种移动的感觉呢？

Also, what would you recommend that the seeker of truth take as the attitude or position regarding out-of-body experience. Of what value, in another words, is it to a person to experience out-of-body experience, and what would one think of such?

同样，在关于出体体验的方面，你们会推荐推荐真理的寻求者采用的态度或者立场是什么呢？换句话说，对于一个要去体验出体体验的人，它的价值是什么呢，一个人要将这样一种体验视为什么呢？

(Carla channeling)
(Carla 传讯)

I am Q'uo. Greetings, my friends, in the light and the love of the one infinite Creator. Thank you for asking for our participation in your session of working at this time. We are honored to be called to your circle and bless each with a whole heart. As always, we ask that our words carry no authority except that of opinion.

我是 Q'uo。在太一无限造物者的爱与光中致意，我的朋友们。为你们请求我们参与到你们在此刻的工作的集会而感谢你们。我们为被你们的圈子所呼唤感觉到光荣，我们用全部的心祝福各位。一如既往，我们请求我们的言语不带有权威，它们仅仅是观点。

The out-of-body experience about which you ask is a subject which many are focused upon because of an underlying desire to be shed of the heavy chemical machinery of the third-density physical vehicle, or body. The spirit or consciousness of an entity is bound by choice to its physical vehicle in order to persevere throughout an incarnative experience. It is no wonder that the consciousness often may yearn to be free of the seeming tyranny of flesh. However, there is much to be said for the consideration of that which is

uncomfortable and inconvenient being also far more useful in the production of catalyst.

你们询问的出体体验是很多人因为一种潜在的脱去第三密度的物质性载具的厚重的化学的机器或者摆脱身体的渴望而聚焦于其上的一个主题。一个实体的灵性或者意识是藉由选择被它的物质性载具所束缚，以便于在贯穿一次完整的投生性的体验的过程中坚持下去。意识经常可能会向往摆脱表面上的肉身专政，这并不奇怪。然而，令人不舒服且不方便的事物在产生出催化剂的方面同样也是远远更有用处的，在对于这一点的考虑中是有大量要被讲述的事情的。

Let us look briefly at the experience itself, of moving from within the physical vehicle to observing the physical vehicle through the eyes of the finer bodies which are within incarnative stricture, however are not necessarily tied within the physical vehicle permanently. The consciousness, as it were, in the most natural or easy way of egress from the physical vehicle may visualize the tucking and rolling motion of certain practiced falls or yogic postures. When the physical vehicle is exited and entered with this visualized method the trauma is minimal.

让我们简要地检查一下这种体验本身，这是一种从物质性载具内部移动到通过精微体的眼睛来观察物质性载具的体验，精微体是位于投生性的限制之类的，然而，精微体不必永远地被束缚在物质性载具的内部。在意识离开物质性载具的最为自然或者轻松的方式中，意识实际上可以观想一定的富有经验的下落或者瑜伽姿势的卷起与滚动的运动。当物质性载具被离开并藉由这种视觉化的方式被进入的时候，损伤是最小的。

The experiences spoken of in the query, of the squeezing feeling and the tunnel, are those feelings associated with a less skillful method of exiting the physical vehicle. The imagination, if we may use that term, is helpful to those who would wish not to experience the less than optimal symptoms of exit and entry, by visualizing the tucking and gently rolling, both leaving and entering the physical vehicle.

在问题中被谈及的体验，即挤压的感觉和隧道的体验，是那些与一种较不熟练的离开物质性载具的方式联系在一起的感觉。对于那些并不希望去体验到较不理想的离开和进入的症状的实体，想象力，如果我们能够使用那个词语的话，是有帮助的，你可以藉由观想卷起和温柔地滚动来同时离开和进入到物质性载具。

In most cases of unintended exit of the physical vehicle, the finer bodies carrying the consciousness are within the same illusion, or, depending on the vibratory patterns of the individual, there may be the precise location which one enjoys in the third density but the out-of-body experience may be in fourth density. This still appears to the consciousness senses as a normal, solid, seemingly third-density illusion, and though the electrical nature of energies between people is far more apparent, nonetheless the work which might be done in this out-of-body environment is no more or less effectual in creating new polarity than experiences within the third-density physical vehicle.

在大多数的无意地离开物质性载具的情况中，承载着意识的精微体是位于相同的幻象中，或者取决于个体的振动模式，可能会有一个人在第三密度中所享受的精

确的位置，而出体体验可能是位于第四密度之中的。这对于在意识的感知仍旧会表现为一种正常的、坚固的、看起来似乎是第三密度的幻象，虽然在人之间的能量的电子的属性是远远更为明显的，尽管如此，在这种出体体验中可能被完成的工作在创造出新的极性的成效的方面，仍旧是比在第三密度的物质性载具中的体验是不会较多或者较少的。

There is a very old tradition amongst your people of spiritual quest involving work done without the physical vehicle. For this type of moving out of the body a very precise and lengthy tradition or school of training has been followed by the aspirant to, shall we say, holy or magical orders. Within these orders the discipline of the personality is labored upon by visualization and austere practices which begin to reclaim the linkage between the physical mind and the mind of consciousness.

在你们的灵性寻求的人群中有一个非常老的传统是包含了在不使用物质性载具的情况下被完成的工作了。对于这种类型的离开身体，一种非常精确且长期的传承或者修炼的流派，已经被那些致力于，容我们说，神圣和魔法的仪式的人所追随了。在这些仪式中，人格的锻炼是通过观想和严格的修炼而被努力达成的，这种修炼是从收回在身体的心智和意识的心智之间的连接开始的。

Perhaps we could use the term "brain" to indicate the natural thinking capacity of a second-density animal which your physical vehicle is, to differentiate it from the term "mind," the mind being that of infinite consciousness. The linkage betwixt brain and mind is normally set within incarnation in a matrix which allows free communication from brain to mind and limited communication from mind to brain. The magical training—which may be called cabalistic or white magical traditional—attempts often quite successfully to restructure the matrices—we correct this instrument—the matrix so that the points of connection are denser between the mind and the brain so that subconscious material is made more available to the brain or that which controls the day-to-day living.

也许我们可以使用“大脑”这个术语来表明你的物质性载具之所是的一个第二密度的动物的天生的思考的能力，并将它与“心智”这个术语区别开，心智是无限意识的心智。在大脑和心智之间的连接通常是在一个母体中的投生之中被设置的，它允许从大脑大心智的自由的交流和从心智到大脑的有限的交流。魔法的训练——可以被称之为犹太神秘传统或者白魔法传统的修炼——经常会相当成功地尝试去重构母体，这样那些在心智和大脑之间的连接就会更为致密，以至于潜意识的材料就会更多地可为大脑或者那个控制日常生活的事物所利用了。

This application of out-of-body experiences is a form of information gathering. In and of itself we do not find it to be useful, however, when a desire is formed to examine the surrounding inner planes and the consciousness which is sent forth is carefully laden with instructions which move it into inner planes, then such a spiritual scientist may make notes and learn more of the subtle inner environments which in total make up the inner structure of the deep mind or deeper aspects of the self. We do not encourage entities to move out of the body without there being a spiritual goal involved, for as many have said

before us, it is a crowded universe and many of the citizens of it are particularly interested in those whose life force of spirit and will dims before the life force of the physical vehicle.

对于出体体验的这种应用是一种信息收集的形式。我们在其内在及其自身都没有发现它是有用处的，然而，当一种去检查周遭的内在层面的渴望被形成了，且被发送出来的意识被小心谨慎地装满了将其移动到内在层面的指令的时候，接下来，这样一个灵性上的科学家就可以做笔记并更多地了解微妙的内在的环境了，这些内在的环境全部加起来就组成过了深入的心智或者自我的更深入的面向的内在的结构了。我们并不鼓励实体们在没有一种被包含在其中的灵性上的目标的情况下离开身体，因为如同在我们之前很多实体已经谈到过的一样，这是一个拥挤的宇宙，很多它的居民是尤其对于那些灵性的生命力和意志会在物质性载具的生命力之前变得暗淡的实体感兴趣的。

The danger here is that those who do not yet value or respect the incarnation may yearn so to be spirits that the emphasis upon finding holiness and worship within the physically bounded experience is lost or tossed away, and instead the entity simply wishes to escape the bounds of the physical body. We encourage each to contemplate the manifold opportunities within the confines of the physical vehicle to be a spirit, that the house of flesh involved does not limit the desire to experience as a spiritual entity, a magical entity, but rather offers to such spiritual questing the sharpness and substance of experience which cannot be had outside of the physical body. This incarnation which each now enjoys is a rare gift. We encourage each to respect and love this gift of intense time, of intensive actions, of deeply difficult choices made perforce in the darkness of illusion. To escape the bounds of body is also to deeply blunt the efficacy of precious incarnational time, space and time where the questing spirit may make blind choices. This blindness, this darkness is precious, for choices made herein strike deeply into the infinite self.

在这里的危险是，那些尚未重视或者尊重投生的实体可能会如此渴望成为灵体，以至于被放置在用物质性的方式被束缚的体验之中的神圣性与崇拜之上的重点被失去了或者被抛弃了，实体取而代之单纯地希望去逃避物质性身体的束缚。我们鼓励每一个人都去沉思在物质性载具的限制之中的许多的机会，去成为一个被包含在肉色的房屋之中的灵体，并不会限制去作为一个灵性上的实体、一个魔法的实体去体验的渴望，它毋宁向这样的灵性上的探寻提供了在物质性身体之外无法被拥有的体验的锐度和实质性。这个每一个人现在所享用的投生是一个罕见的礼物。我们鼓励每一个人都去尊重并爱这个强烈的时刻，强烈的行动，在幻象的黑暗中不可避免地被做出的深深地困难的选择的礼物。去逃离身体的束缚同样也是去极大地让这种珍贵的投生的时间的成效变成迟钝，在这个空间和时间中，探寻的灵体是可以做出看不见的选择的。这种看不见，这种黑暗是宝贵的，因为在这里被做出的选择是深深扎根于无限的自我的。

I am Q'uo. Is there a further query?

我是 Q'uo。有一个进一步的问题吗？

(Pause)

(暂停)

I am Q'uo. We find many questions in this group, but none of them spoken aloud, so we are not allowed to answer them. We own the terrible pun. What can we then do, having exhausted the queries, but bid you every possible blessing of love and light in your journey towards the One. We leave this instrument with thanks and this group ditto, in the love and in the wondrous light of the one infinite Creator. Adonai, adonai.

我是 Q'uo。我们发现在这个团体中有很多的问题，但是它们中没有一个被说出口来，因此，我们不被允许去回答它们。我们的双关语是糟糕的。在我们耗尽了问题之后，我们接下来说能够做的事情，仅仅就是去祝愿你们在你们通往太一的旅程中拥有每一个有可能的爱与光的祝福。我们带着感谢在太一无限造物者的爱与奇妙的光中离开这个器皿，同样也离开这个团体。Adonai, Adonai。

(Carla channeling)
(Carla 传讯)

I Yadda. I greet you also in the love and in the light of one infinite Creator. Greetings and salutations to so many solemn minds today. We ask you who are here why are you so serious? Be less serious. The importance of your work is like clothing; you have on too many clothes. Take off some solemnity! Yes? A vest of serious, a tie of responsibility. Away with these things! And when you are naked and no longer so solemn ... solemn ... solemn ... so solemn—haha! We got it!—when you are not so solemn anymore then bounce and jiggle and jump for joy and feel the waters of love that you so solemnly seek now.

我是 Yadda。我同样也在太一无限造物者的爱与光中向你们致意。向今天的如此多的一本正经的心智致意与敬礼。我们问你们这些在这里的人们，为什么你们如此严肃呢？不要那么严肃吗？你们的工作的重要性就好象穿衣服一样，你们穿了过多的衣服了。脱去一些一本正经吧！是不是？一件严肃的汗衫，一条责任的领带。脱去这些东西吧！但你们是赤裸的并不在如此..... 一本正经..... 一本正经..... 一本正经..... 如此一本正经——哈哈！我们抓住它了！——当你们不再如此一本正经的时候，接下来，因为喜悦而跳起、轻轻地跳动并跳跃吧，感觉那个你们现在如此一本正经地寻求的爱的水域吧。

You know you keep yourselves from your own bliss by holding too tightly to the clothing of righteousness. We thank you for allowing us to share our thoughts with you, and would say good-bye with much blessing ... blessing ... ha! We are Yadda. Adonai.

你们知道你们是藉由过于紧紧地抓住正当性的衣服而让你们自己失去了你们自己的至福了。我们为你们允许我们和你们分享我们的想法而感谢你们，我们会带着大量的祝福说再见..... 祝福..... 哈！我们是 Yadda。Adonai。

October 14, 1992
1992-10-14 哀恸 (R)

特别冥想
1992 年十月 14 日

Question for S: The question we're considering this afternoon for S is why things seem to have gone so far astray from the path that allowed her to provide the most service to others, and that was when her husband R was alive she had the opportunity of being in a mated relationship and of helping a family to communicate and to live together and to grow together and she felt that in that role she was able to provide services that were hers to provide. Now that R is dead she is faced with possibilities that just don't feel like they are right—going to school and taking classes that she has no interest in and pursuing a career working outside the home, which also seems to be a dead end as far as interest and opportunity to be of service. The picture of her life seems to have a number of dead ends and we are wondering this afternoon what kinds of considerations should be foremost in her mind, what opportunities are presented by the seeming dead ends, is there something that she's missing, is there something wrong with this picture, and if so what is it?

S 的问题：我们这个下午正在为 S 考虑的问题是，为什么事情看起来似乎已经与那条允许她为其他人提供最大的服务的道路偏离得如此之远呢，当她的丈夫 R 还活着时，她本来是有机会处在一个伴侣关系当中，帮助这个家庭的沟通交流、一同生活并一同成长，她觉得在那个角色中她能够提供她所要去提供的服务。现在 R 已经死了，她面临的各种可能性似乎都不对劲了——去学校，上一些她不喜欢的课程，寻求一份在家庭外面的职业，这在兴趣和进行服务的机会的方面似乎同样也是一个死胡同。她的生命的图像看起来似乎拥有数个死胡同，在这个下午我们在想，她需要首先考虑哪些类型的考虑呢，被那些在表面上的死胡同所呈现出来的机会是什么呢，她是否错失了什么，在她的人生图像中什么东西出错了吗，如果是这样的话，是什么出错了呢？

(Carla channeling)
(Carla 传讯)

I am Q'uo. Greetings to you, my special friends. We thank you for calling us to this circle of seeking and are most privileged to offer our opinions, with the understanding that we are not imbued with perfect knowledge. These thoughts are our opinions. Please choose those thoughts which aid and leave the residue behind.

我是 Q'uo，向你们致意，我特别的朋友们。我们感谢你们呼叫我们来到这个寻求圈子，并至为荣幸地提供我们的意见，我们同时理解我们并非被灌注了完美的知识。这些想法是我们的观点。请选取那些有帮助的思想，将其他部分抛诸脑后。

Once, as the saying goes, upon a time all of those things in heaven and Earth, as this instrument would say, were one, and yet all existed in chaos. Into this

chaos came one great creative Thought: love or the logos. At this timeless time each of you and we were already created, the manifested universe no less than your manifested selves is the intimate abode created to house and offer an environment to the spirit that each of you is. For millennia your peoples have sought and sought to discover by what means they might find a comfortable, pleasant and productive existence, they have sought help from inspirational words and from the myths of their cultures, yet none who has awakened to a realization of the nature of evolution are very comfortable in this house of Earth created so carefully for spirits to dwell in and learn.

常言道，在很久很久以前，在天上和地下的一切事物，如这个器皿会说的一样，都是一体的，而一切都存在于混乱之中。在这种混乱中出现了一个伟大的创造性的想法：爱或者理则。在这个没有时间的时刻，你们和我们中的每一个人都是已经被创造出来了的，显化的宇宙和你们显化的自我一样是被创造出来以容纳你们每一个人之所是的灵体并为其提供一个环境的亲密的住所。千年万年以来，你们人群寻求又寻求，想要藉由它们可以找到的方式来发现一个舒适、愉快与有生产力的生存方式；他们寻求从启发性的言语以及从它们的文化的的神话中得到帮助；然而没有任何人是觉醒于这样一个领悟的：在这个被如此小心谨慎地位灵性创造出来以在其中居住和学习的地球的房屋中，演化的属性是非常舒适的。

How could this extreme discomfort be a part of the plan whereby love itself created an abode for those infinite parts of itself which it wished to offer experience to? How could such an unimaginably pure love create such pain and suffering? Once upon a time there was a point in your planetary sphere's development when it became able to support third-density beings such as yourselves. The gift of self-consciousness was offered and accepted and the human animal form based upon instinct was sacrificed to the third-density consciousness. This consciousness is your infinite self. It does not work logically or sequentially but rather by deep feelings and the persistently held desires of a seeker. However, there are no outward signs which may tell you when your second-density instinctual brain is thinking and when your infinite consciousness is running the show, only by hindsight can a guess be made as to from what part of the complex being that you are this thought or action came from. The experience of loss, of overwhelming confusion may be received either by the brain which thinks in black and white and is forever subject to duality.

这么极度的不舒适是如何成为那个计划的一部分，爱本身藉由那个计划为它希望向其提供体验的它自身的无限数量的部分创造一个居所的？这样一种无法想象的纯粹的爱怎么会创造出如此的痛苦与苦难呢？在很久很久以前，在你们的星球的发展中有一个位置，在那个时候，你们的星球能够支持诸如你们自己这样的第三密度的存有了。自我意识的礼物被提供并被接受了，基于本能的人类的动物的形体为了第三密度的意识做出了牺牲。这种意识就是你无限的自我。它不是通过逻辑或者有顺序的方式进行工作的，而毋宁是藉由被一个寻求者坚持不懈地抱有深入的感觉和渴望而进行工作的。然而，是没有外部的迹象是可以告诉你，什么时候你的第二密度的本能的大脑正在思考，什么时候你的无限的意识正在掌控局面，仅仅是藉由后见之明，在关于这个想法或者行动是来自于你之所是的存有的复合体的什么部分方面的一个猜测才能够被做出。失去的体验，压倒性的混淆

的体验是有可能被大脑所接收到的，而大脑是藉由黑白对立来思考的，它是永恒地受制于二元性的。

We pause to move this instrument somewhat deeper.
我们暂停以便于这个器皿移动到多少更为深入的位置。

When the brain copes with pain and difficult suffering, it wishes either to attack or to flee or both. In contrast, the consciousness which carries with it eternity looks at the same catalyst, it functions as all self-conscious things do, to observe, to analyze, to figure out what is occurring. Once this has been done, the way consciousness works is to take all of this ideated material and let it sift down through the roots of the deeper mind so that at some point dreams, visions or certainties will be clear, clarifying in lucidity beyond words, not the particulars of transformation, but the feeling of surrender and acceptance of the catalyst which occurs.

当大脑与痛苦和困难的苦难打交道的时候，它希望不是去攻击，就是去逃避，要么同时两者。与之相反，携带着永恒的意识会查看同样的催化剂，它会如同所有自我察觉的事物一样地发挥作用，去观察、分析、弄明白正在发生什么事情。一点这个工作已经被完成了，意识工作的方式就是将所有这种观念性的材料拿起并让它通过更为深入的心智被筛选，这样，在梦境中的某个位置、洞见与确定性将会变得清楚，并藉由超越言语的清晰度澄清，不是澄清转变的具体细节，而是澄清对出现的催化剂的臣服和接纳的感觉。

As we blend with your vibrations we find that we need not spend long portions of our precious time with you in speaking of meditation and other spiritual disciplines. Indeed, we must turn about and encourage the consideration that short, even momentary times spent asking for the Creator and It's silent messages are extremely effective. The time spent in company with the infinite One is timeless. The purified desire that leaves the seeker to the momentary thought of the Creator is the powerful portion of the meditation. The long sitting meditations are far more for the purpose of becoming a fairer observer, not becoming one with the infinite One. It is desire that moves each to that close relationship and continuing conversation with the Creator.

在我们与你们的振动调和之际，我们发觉我们不需要花费我们的宝贵的时间的很长的部分来与你们谈及冥想以及其他的灵性修练。我们确实必须转过身来并鼓励你们考虑被花费在请求造物主上的短期的，甚至一眨眼的时间，造物者的沉默的讯息是最有效的。花在与无限太一为伴的时间是无时性的(timeless)。被精炼过的渴望会允许寻求者在一瞬间想到造物者，这种渴望是冥想中强有力的一部分。长时间的静坐冥想远远更多地是为了成为一个更公正的观察者，而非与无限太一合而为一。正是渴望让每一个实体移动到与造物者之间的那种亲密关系和持续不断的对话之中。

It is often assumed by those who are not on a spiritual pilgrimage that the greatest boon of living a spiritually oriented life is the peace of having made such a deep choice and, indeed, there is that peace of commitment to a life in

faith. However, what those not on the path often forget or do not know is that the pilgrimage towards eternity, while greatly speeding up the pace of spiritual evolution, is terribly uncomfortable and inconvenient.

那些并未处于一条灵性上的朝圣之旅之上的人经常会假设，活出一种灵性导向的生命的最大的馈赠就是那种对于已经做出了这样一种深入的选择的平安，的确，会有那种将生命奉献于信心之中的平安。然而，那些并未走在那条朝圣之路上的人通常忘记或不知道的事情是：那条朝向永恒的朝圣之旅是骇人地不舒服与不方便，尽管它会大大地加速灵性演化的步伐。

Each in this circle is already aware that he does not come from around here; that is, each is aware of being a wanderer. Into this particular experience come entities who must plunge into the darkness of illusion and live through an incarnation to be of service by the quality of consciousness. Each of you volunteered to be here. From the point of view beyond the third-density environment the suffering which each has gone through or now goes through seems to be a very small thing. Within the illusion it swells and seems to become overwhelming and as deadly as any disease of the body. We can only encourage each to turn from the questions of "why" long enough each day to spend a few moments or minutes with the infinite Creator. The answers are within and there is far more help than each here can imagine which is available to those who call upon loving positive discarnate energies.

在这个圈子的每个人早已觉察自己并非来自这里；也就是说每个人已觉察自己是一个流浪者。那些进入这个特殊的经验之中的实体们，必须要纵身跃入这幻象的黑暗中，并在贯穿一次服务的生命的过程中藉由意识的特性而生活。你们每个人都志愿来到这里，从高于第三密度环境的视角来看，每个人已经或正在经历的苦难似乎都只是很微小的事情；在这个幻象中，它膨胀了并看起来似乎成为压倒性的，且如同身体的重症一般是致命性的。我们只能鼓励每一位在每一天都转身离开“为什么。”的问题足够长的时间，以花费一些片刻或者几分钟来与无限造物者相处。答案都在你的里内，在那里有比每一个在这里的人所能够想象的到的远远更多帮助，这种帮助是可以为那些呼唤充满爱、正面性的、非投生性的能量的实体们所取得的。

We encourage this leaning upon the invisible company of those who would support you. As you ask within you will feel that sympathy in the depths of your heart and so will know that truly no one suffering suffers alone. The invisible company of those who love is there just as close as the breathing or the thinking.

我们鼓励这种依赖于那些看不见的支持你的实体们的陪伴。当你在内在之中请求的时候，你将会在你的心的深处感觉到那种同情心，于是你将会知道，真的没有任何人士独自一人遭受苦难的。

Once upon a time two entities lived happily ever after. We know that few in the third density ever experience this fairytale, yet it is beyond all joy when such occurs. When one seeks hardest, on the other hand, for the fairytale romance then it comes that this is denied. This then places each, whether having loved truly or knowing no true love, in the position of wondering

"Why?" May we remind each that it is well to seek the Creator's will and in that seeking there is guidance available. This guidance may be found in any of your planet's holy works. We would use this instrument's Christian bias to state that it is said that those whom the Creator loves best are those who are tested.

很久以前，两个人就从此过着幸福快乐的日子了。我们知道在第三密度中，几乎没有人曾经验这样的童话，然而一旦它真的发生，它将超越所有的喜悦。另一方面，当一个人最为固执地寻求这种浪漫的时候，接下来会出现的情况就是，这种浪漫被否定了。这接下来会将每一个人，无论它是已经真心爱过还是尚未知晓真爱，放置在一个质问“为什么？”的位置上。容我们提醒每位，最好寻求造物主的意志，在那寻求中会有可被取得的指引。这种指引可以在你们的星球上的任何一本神圣著作中被找到。我们使用这个器皿的基督徒偏好来陈述：据说，造物主最爱的人是那些被考验的人。

As wanderers, you came for two reasons: to serve and to be tested. If there is comfort in knowing that the path that is in front of each now is the appropriate destined path designed by yourself then please take comfort in that. There is always in the illusion the feeling that to be without the heavy body and heavy experiences of third density would be greatly desired, yet as soon as the incarnation is naturally over the seeking spirit gazes backwards and thinks, "Why did I not learn more? What a great opportunity!"

做为流浪者，你们来此有两个原因：去服务与接受考验。在知晓那条现在就在每一个人面前的道路就是被你自己所设计的，适合的且命中注定的道路的方面，如果这种知晓是让人安慰的，那么请接受在其中的安慰。流浪者在这幻象中一直会有这样一种感觉，它会极其渴望那种没有第三密度的厚重身体与沉重的经验的感觉，然而一旦此生自然地结束之后，那个寻求的灵体立刻就会向后凝视，心里想着“为什么我当时没有多学一些？多么棒的一个机会啊！”

Once upon a time, there was to each seeking soul a moment. For each here this moment has come, the great incarnational decision has been made, the positive path will be striven for. Now that each is committed to love the source of all and to love the self and all other selves there now remains only acknowledgement of any emotional feelings, recognition and respect for the unique suffering of your own lives and the true peace which is not a comfortable peace, that peace which is the knowledge that the path of your destiny is true and its aim is straight towards infinity.

很久以前，对于每个寻求的灵魂都有一个机会。对于这里的每个人来说，这个机会已经到来，你们已经做出了伟大的投生的决定了，你们每个人都将为正面的道路而努力了。现在，每个人致力于爱全体的源头，致力于对自我和所有其他自我的爱，现在剩下的工作仅仅是去承认任何情绪上的感觉，认可并尊重你自己人生中的独一无二的苦难和真正的平安，这种真正的平安并不是一个舒适的平安，而是知晓你的命运之路是真实的，它的目标是笔直地朝向无限的。

When this path is through desert wastes and bleak wilderness there seems no hope. We urge each to encourage each other in the faith that this seemingly disharmonious and painful situation is the correct and worthwhile path. The

grass, shall we say, is in truth not greener elsewhere.

当这条路经过不毛的荒地，阴冷的荒野地带的时候，看起来没有任何希望；我们敦促你们每一位在信心中彼此鼓励，那种信心即，这种表面上不和谐与痛苦的情境是正确与值得的途径；容我们说，事实上别处的青草地不会比这里更绿。

We will come back to this instrument. However, we would wish to yield our speaking position in this instrument's energy web to an inner planes entity. Please accept the pause necessary to open this particular channel. We leave you briefly in love and light. We are those of Q'uo.

我们将来会返回这个器皿。不过，我们会希望将我们的在这个器皿的能量网络中的发言位置让与一个内在次元的实体。请接纳必要的停顿好开启这个特殊的管道。我们简短地在爱与光中离开你们，我们是 Q'uo 群体。

I am Michael. In love and light I come to you to speak those words of comfort which we may offer. We would wish to share the acceptable to free will information that we can concerning the one known as R. This entity may now speak to some extent through this instrument ...

我是米迦勒(Michael)，在爱与光中我来到你们这里来讲述一些我们能提供的安慰话语，我们想要分享在关于被知晓为 R 的实体的方面我们所能给予的可以为自由意志所接受的资讯。这个实体现在可以在某种程度上透过这个器皿发言.....

I am so glad to talk to you, sweetie. Hi, I am with you. I am so pissed that I had to go and you had to stay. I wanted so much to stay if one of us had to stay. Why couldn't it be me? I want you to know that there is never a single, single minute that I am not inside you, where I always wanted to be anyway. I am in your heart and I will never leave you. I just wish that Carla could make some cigar smoke and you could see me but this girl does not have that ability so I will just say, honey, you hold on and just flow because things are going to turn out. We did everything OK, and I know you will keep on doing that. I have to go but you know I am with you. Can I ask a favor?

甜心，我好高兴能对你讲话。嗨，我与你同在，我必须离开，而你必须留下来，我对此觉得十分不爽！如果我们当中有一个人必须留下来，我多么希望那个人是我。为什么不能是我？我想要你知道没有一刻、没有一分钟是我没有在你里边的，那是我一直想要去的地方。我在你的心中，我从未离开你。我只希望 Carla 能弄一些雪茄烟雾你就能看见我了；但这女孩没有这种能力，所以我只想说，蜜糖，你坚持下去，自然地流动，因为事情总会有结果的。我们以前做每件事都很顺，我知道你将持续这么做。我必须走了，但你知道我是与你同在的。我可以请你帮个忙吗？

S: Yes.

S: 可以。

Will you talk to me sometimes and say the special things? I would really like that, just tell me what you feel and stuff. Good-bye for now.

请你时常对我讲话，说一些特别的东西？我真的好喜欢那样，只要告诉我你的感觉是什么还有闲聊就好了。暂时再见了。

I am Michael. We could not use this instrument further this day for inner planes work. We are sorry we had to cut the one known as R short of expressing the immense love and unity he feels. Yet he is well and the waiting will be only as a few minutes, so he is happily awaiting the one known as S when her learning is done in this incarnation and together there will be a new experience, new lessons, and new suffering so that the Creator may learn and learn and learn.

我是米迦勒，我们今天不能进一步使用这个器皿从事内在次元的工作了。我们很抱歉必须切断被知晓为 R 的实体对他感觉到的巨大之爱与合一的短暂的表达。不过他很好，并且等待将只有几分钟，所以他快乐地等待被知晓为 S 的实体在她在这次投生中的学习完成的时候，他们将一起开展新的经验、新的功课、与新的苦难，这样造物者能够学习、学习、再学习了。

We would leave this instrument at this time that the one known as Q'uo may receive queries. If the one known as Jim wishes to channel, we shall transfer to this instrument at this time. We are those of Q'uo, and leave this instrument in love and in light ...

我们在此时离开这个器皿，好让 Q'uo 得以接受询问。如果被知晓为 Jim 的实体愿意传讯，我们将在此刻转移到这个器皿。我们是 Q'uo，我们在爱与光中离开这个器皿.....

(Jim channeling)
(Jim 传讯)

I am Q'uo, and greet each again in love and in light. At this time we would ask if there are any further queries to which we may speak?

我是 Q'uo，我在爱与光中再次向各位致意。在此刻我们会请问，是否有任何进一步的询问是我们可以发言的呢？

S: Yes, I do talk to Ron a lot, I'm bothered by the fact that I feel so cut off from him, when he was here I was able to feel his presence, whether I knew he was there or not. When I kissed Ron for the last time in hospital he was still alive, I knew he was not in that body, he was gone. I no longer felt what I knew [as] Ron to be in that body, he was not there. And now I'm expecting, I think, to feel something when he's with me and I don't and that scares me, and I know on some level that he's with me most of ...

S: 是的，我的确常常对 Ron 讲话，但我感觉与他之间是切断的，这个事实困扰着我，当他还在这里的时候，我能够感觉他的存在，不管我知道他是不是在那里。当我最后一次在病房亲吻 Ron 时，他仍旧是活着的，但我知道他不在那个身体里面了，他已经走了。我在也感觉不到我过去知晓为 Ron 的实体在那个身体中了，他不在那里了。现在，我想我期待在他与我在一起的时候去感觉到某种东西，但我没有感觉到，这吓着我了，我知道在某个层面上，他大多数时候与我在一起.....

(Side one of tape ends.)

(录音带一面结束。)

(Jim channeling)

... to approach you in the dream state and to communicate there his love and unity with you. There are many such dreams which are not in your memory but in which you and he have moved as one. If it is possible for you to again open a channel in your heart of the love of this life and experience there will be an easier means by which the one known as R may make himself known to you.

...在梦境状态中接触你，在那儿与他对你的爱与合一进行交流。有许多这样的梦没有存在于你的记忆当中，但在这些梦中你与他是已经如同一个人一样地行动了。如果你可能再一次在你的心中开放一个对这种生命和体验的爱的管道，被知晓为 R 的实体将可以找到一个更容易的方式让他自己为你所知晓。

Is there a further query my sister?
是否有进一步的询问，我的姐妹？

S: That's a tall order. Yeah I have another question. I'm really confused as to where ... I feel unable to go on, and basically that sums it up in a nutshell. I lack the ability to go forward, I lack the desire, I feel a real strong sense of wanting to die, I don't know where, I've tried to ... oh god, this is going nowhere. I feel like I'm lacking the ability to continue, it almost seems as if life has come to a point where the test is am I or am I not going to kill myself, which I really don't believe I will because I know there's a big price to pay for that one, so I find myself praying and hoping ... you know, it's really strange that I watch a show on breast cancer, I'm thinking, gee, I hope I get that soon, you know, and I've just, I don't know where to go from here, I don't know where to get what I need to go on. I'm so confused and no direction seems right, but at the same time in practical manners, I don't feel like I can sit back and wait for something to be shown to me, you know. I don't want to wait to the point where I'm a bag lady, to hopefully get an answer, if it gets that bad, I won't be around for the answer. If you could make any sense out of that?

S: 那是一个很高的要求水平。对啦，我有另一个问题，我真的很困惑 关于要去哪里.....我感觉无法继续走下去，简单扼要地说，基本上那就是加起来的全部了。我缺乏向前走的能力，我缺乏渴望，我有股强烈的感觉想要去死。喔.....上帝，这件事毫无进展。我缺乏继续下去的能力，我感觉生命走到这一点，这次的考验就是我会或者不会杀死我自己；我真的不相信我会这么做，因为我知道这么做需要付出一个很大的代价，所以我一直在祈祷与希望.....你知道，这真的很奇怪，有一次 我正在观看一个乳癌的电视节目，我心里想，嘿，我希望我很快得到这个病，你知道，我就是那么想的，我不知道要往哪里去，我是如此困惑看起来没有一个方向是对的；但同时，就实际而言，我不认为我可以坐着等待某件事向我显现，你知道。我不想要等到一个地步，我成了提着袋子流浪的女人，我只希望得到一个答案，如果情况变成那么糟糕了，我就不会四处寻找那个答案了。
你能否弄明白我的意思呢？

I am Q'uo, and am aware of your query, my sister, and aware of the great pain and sorrow which are yours to bear at this time. We feel great sympathy for you, for the experience of love which you enjoyed with the one known as R seems at this time to have been cut short, when in the larger view of the lives which continue before and after this Earthly illusion there is but a moment's experience to complete within this life, though it may take what you call years to do so.

我是 Q'uo, 我的姐妹, 我们理解了你的询问; 我们察觉到你在此刻所要去承受的巨大痛苦与忧伤。我们对你感到极大的同情, 因为你与 R 曾共享的爱之经验在此时看起来似乎已经被截短了, 但从在这次尘世的幻象之前就存在并将在其之后继续的更大的生命的视角来看, 在这次生命中要去完成的事情不过是一瞬间的体验, 虽然这样做可能要花费你们所称的多年的时间。

We may suggest that you re-examine those basic beliefs which you shared with the one known as R. We are aware that you have brought many of them into question as a result of the death of your beloved, but we would recommend that you look to that faith most especially that each of you shared, that lives do continue, that there is a purpose, however seemingly absurd in this life for this life, and that you, in general, begin to build again the foundation of attitude and ideals that were your foundation with the one known as R.

我们建议你重新检视你与 R 共享的基本信念。我们觉察到, 作为你所挚爱的人去世的一个结果, 你已经开始对很多信念都感到质疑, 但我们尤其推荐你去检查那个为你们每一个人所共享的信心, 那种信心即, 生命会继续, 一切事情有个目的, 不管这个目的在这次生命中对于这次生命看起来是多么地荒谬, 接着你开始重建你与 R 共享的态度与理想之地基。

There will be suffering and confusion throughout this illusion, for it is by such testing that these basic principles are forged in the fire of experience within each entity's heart. Be gentle with yourself, not expecting too much, yet placing before yourself the goal each day of renewing faith in the fact that there are truly no mistakes within this illusion. There are great puzzles and riddles and experiences of confusion and doubt which each seeker of truth will find placed upon the path and with which each seeker must grapple.

在这个幻象中到处都将会有苦难与困惑, 因为藉由这样的考验, 这些基本的原则得以在每一个实体的心之中的经验之火中被淬炼。对你自己温柔一些, 不要期望太多, 每天在你面前安放这样一个目标, 目标即藉由在这个幻象中真的没有错误的事实来更新自己的信心。每一个真理的寻求者将会发现在道路上会有庞大的谜题与拼图, 以及困惑与疑虑的经验, 每一个寻求者都必须与它们搏斗。

We encourage you in your struggle and would hope to give comfort with the suggestion that as this experience of sorrow and grief continues, that there will be born within you the ability to withstand it and even to overcome that which seems to overcome you at this time. There is a great plan within each entity's life which is the pattern, the dance within the illusion. Each entity has

before the incarnation chosen this pattern in order that it might balance and intensify and refine those qualities gathered before this illusion that are felt to be of primary importance in learning of the mystery of creation and in the honor of service. Each entity must trust the destiny that has been chosen and fuel that trust with the will to persevere, knowing that even if confusion and sorrow and suffering have their day, there is the resolution at some point within this illusion so that each seeker will find the indication that it is truly upon the right path.

在你的挣扎过程中，我们鼓励你并希望藉由这样建议来给你安慰，我们建议，随着这个悲痛与忧伤的经验持续，在你内在之中将会有一种去忍受它，甚至去胜过在此刻看起来似乎要压倒你的事物的能力被诞生出来。在每一个实体的生命的内在之中都有一个巨大的计划，这个计划就模式，在幻象中的舞蹈。每一个实体在投生前头已经选择了这个模式以便于它可以平衡、强化并精那些在这个幻象之前被收集起来的特性，这些特性是被感觉到在学习造物的神秘的方面以及在服务的荣耀的方面是具有首要的重要性的。每个实体必须信赖已选择的命运，并用去坚持下去的意志为那种信任提供燃料，并同时知晓纵使困惑、忧伤、苦难有它们风光的日子，在这个幻象的某个位置将有个解决方案，于是每个寻求者将找到某个征兆，它真的走在正确的途径上的。

We know that a great deal of anguish has been your lot for this past year in your time measure and we cannot express enough our sympathy, for few within your illusion have had the harmonious, loving, honest relationship which you have been privileged to experience and to lose such is to lose a great, great deal. But we encourage you, my sister, to persevere beyond confusion, beyond doubt, in whatever way you can find to do so, realizing that you have chosen well the path you travel, though it moves at this time through a deep and dark valley. It is only the shadow of death that haunts you, whether it be yours or your beloved's. There is truly no death, there is only life and the experience in this illusion has the purpose of verifying and ratifying the unity of the one Creator that can withstand even the most difficult of challenges.

我们知道在根据你们对时间的度量的过去这一年期间，你的命运已经承受大量的剧痛，我们无法充分表达我们内心的同情，因为在你们的幻象中很少人曾经拥有你已经有幸经验过的这种和谐的、充满爱与诚实的关系，失去这样一种关系真的是失去很多、很多。但我们鼓励你，我的姐妹，坚持下去，超越困惑、超越疑虑，以任何你找得到的方式去这么做，请同时领悟你已经很好地选择了你旅行的路径，虽然在这个时候，它正通过一条深远与幽暗的峡谷。那纠缠你的只是死亡的阴影，无论是你的死亡还是你挚爱的人的死亡的阴影。事实上，没有死亡，只有在这个幻象中的生命与经验，它的目的是证实与承认太一造物者之合一，那种合一经得起甚至最困难的挑战。

You are not alone, my sister. You move not only with your beloved in your heart and in your mind but with a great company of lighted souls that rejoice at your every determination to continue and who offer support when your determination flags and seems to fail.

你并不孤单，我的姐妹。你不只与你的挚爱在你的心和你的心智中偕同行动，还

有一大群光亮的灵魂，它们会欢喜于你每一个继续下去的决定，并在你的决心动摇并看起来似乎要衰弱时给予支持。

Is there a further query, my sister?
是否有进一步的询问，我的姐妹？

S: Yes, just briefly. Along this line of making decisions and things like that, I'm having trouble figuring out what criteria to follow. It seems like every decision that I make feels OK for the moment, but then comes to feel not OK, it doesn't feel right. I think this was a bad decision, this isn't working, this isn't ... I don't get any good feedback from the decisions and I'm sensing that when I make a right decision I will get some sense of "Yeah, this is the right thing to do." I haven't really felt spiritually great about any decisions I've made—other than to stay on the planet, that I know is the right one—but if I make a decision and it doesn't feel right and I want to back away from the decision, I'm confusing myself, you know, and what's the best way to approach this decision-making process?

S: 是的，仅仅是简短地问一下。沿着这条做决定的线路以及诸如此类的事情，我在弄明白可遵循的标准是什么的方面遇到了困难。似乎我做的每个决定有一瞬间都感觉没问题，但接着又感觉不是没问题，感觉不对。我想这是一个坏决定，这决定不管用，这决定不是……我从这些决定没有得到任何有效的反馈，我的感觉是，当我作出了一个正确的决定的时候，我将会得到某种感觉，“耶，这就是要去做正确的事情了。”对于我任何的决定，我都不真的感觉有什么灵性上的重要性——除了留在这个星球上，我知道这是正确的事——但是如果我做了一个决定，而它感觉是不对的，我想要从那个决定后退了，我对我自己感到困惑，你们知道，有什么最佳的方式去应对这个决策过程？

I am Q'uo, and am aware of your query, my sister. To make decisions is the great experience of this illusion, to use each opportunity to choose the light, to choose the love of that which is before you. This we know is difficult in itself, even under what you would call the best of the conditions that are to be found in this illusion. When you find yourself as you have with great sorrow and confusion, the making of decisions is even more difficult, but with this increased difficulty comes also the opportunity to reap the greater metaphysical benefit from even attempting the decisions.

我是 Q'uo，我的姐妹，我们理解了你的问题。做决定是这个幻象的伟大经验，使用每个机会去选择光，去选择爱你面前的东西。我们知道这在其自身就是困难的，即使在你们所称的在这个幻象中可以被找到的最好的状况下。当你发现自己心怀巨大的忧伤与困惑，做决定变得更加困难，但伴随着这种增强的困难，同样也会出现机会去从甚至尝试着做决定的过程而收获更大的形而上学的益处。

As to how those difficult choices may be best made by you at this time, we can say very little for it is these very choices that will form your experience in what you call your future and will thereby provide the greatest opportunity for you to learn that which you have set before yourself to learn and to be of the greatest service to those about you.

至于你在此时要如何最佳地做出困难的决定，我们能说的非常少，因为正是这些选择将在你们所称的未来形成的经验，从而为你提供最大的机会去学习你已经在你自己面前安排的事物以学习并对那些在你周围的人有所服务。

To approach each decision from the aspect of seeking to serve and seeking to love is that suggestion which we find is most appropriate at this time. As you look to those whom you love and under whose care they are awaiting, shall we say, these choices is to place the welfare of these entities in the greatest position of responsibility. We perceive some difficulty in interpretation and shall find additional words for this concept. Those entities which are yours to care for are those whose welfare we see is of primary importance in your life, as is your own life's journey and direction. Seek at each opportunity that presents itself to choose that opportunity which is most filled with love and service. This we find you are already attempting with a whole heart and we would reiterate our previous suggestion that if it is possible for you to once again open your heart in even the smallest degree of love for the life that is yours to live, then it will be easier not only to feel the presence of the one known as R, but to feel the direction that is yours to take, for it is the symbiotic love of life relationship—your love of life and life's love for you—that will allow you to feel that your movement is guided and is appropriate.

此时，我们发觉最恰当的建议是从寻求服务与寻求去爱两方面来着手处理每一个决定。当你检查那些你所爱的人和那些正在等待着你的照顾的人的时候，这些选择，容我们说，就是将这些实体的福祉放置在最大的责任的位置之中了。对于那些你所照顾的实体们，我们看见他们的福祉是你生命中的主要关切，跟你自己的生命旅程与方向同样重要。寻求在每个机会将其自身向你呈现出来的时候去选择那种最多地充满爱与服务的机会。我们发觉你早已全心如此尝试，我们重申先前的建议，如果可能的话，请你再一次向着甚至是最小程度的对你要去活出的生命的热爱开放你的心，接下来，你不只将发现感觉到被知晓为 R 的实体的在场变得更加容易了，你同时可以更为容易地感觉你要走的方向，因为这即是对生命的关系的共生性的爱——你对生命的爱，生命对你的爱——这种爱将允许你感觉到你的行动是被引导的，并且是适当的。

We may suggest the taking of time in the beginning or end of your day or at any time when you can sit in an uninterrupted fashion, meditating upon the feeling within your heart and visualizing a channel of love opening there and feeling the connection with your life and the opportunities and challenges before you, opening so that you are able to move not just from the intellectual assessment of possibility, but more importantly are able to feel and move from the flowing of sensitivity of love from your heart and to your heart. If you can be regular in this meditative practice you can begin to build once again the feeling of connection to this life that has been severed by the death of the one known as R.

我们建议在你的一天的开始或者结束的时候，或者在你能够用一种不受打扰的方式坐下来的时候的任何时刻，花时间对在你心中的感觉进行冥想，并观想一条爱的通道正在那里敞开，感觉你的生命与在你面前的各种机会与挑战之间的连接，保持开放，这样你就能够去不仅仅藉由对可能性的逻辑智力上的评估而行动，你

同样也，更为重要地、能够感觉到那来自于你的心并流入到你的心的爱的敏感性的流动并根据其而行动。如果能够规律地继续这个冥想练习，你可以再次重建与这个生命的连结感，那曾经因被知晓为 R 的实体的死亡而被切断的连结。

Is there a further query, my sister?
是否有进一步的询问，我的姐妹？

S: No. Thank you very much. I'll work on that.
S: 没有。非常感谢你，我将工作这些建议。

Carla: I have one. I would like to know something about an expectation that I didn't have met. I expected if we did hear from R at all, that R would be like Don was after his suicide, that he would be laughing at how seriously he had taken everything and be in really good shape, but I felt an entity that was deeply enraged and really angry and a lot of things about having to leave S. Does that mean that he too has not been able to let go, that he is just holding on really hard? What's going on here? Is it a personality shell that's holding on like that? I'm just totally befuddled by the fact that he was experiencing a lot of negative emotions? I just wonder where is he, what form-making body, the between incarnations thing, what's going on?

Carla: 我有一个问题，我想知道关于一个尚未被实现的期待的一些事情。我原本期待如果我们真的听见 R 的话语，R 会像 Don 在他自杀之后一般，他会取笑他在生前是如何地严肃地对待每件事，并且处于真的很好的状态中。但我感觉到一个实体深度地震怒，对关于不得不离开 S 的许多的事情真的感到生气。这是否意味他还没有放下，他仍旧是真正地紧握不放的？这里到底发生什么事？它是一个像那样紧握不放的人格躯壳吗？我完全糊涂了，他是正在体验到大量的负面情绪吗？我想知道他在哪里，塑形身体是什么，在中阴期的事情，这个在发生什么事情呢？

I am Q'uo, and I'm aware of your query, my sister. We are having some difficulty with this instrument but shall attempt a brief response. The one known as R spoke through your instrument in a manner which he felt would be of the greatest service to the one known as S, for the one known as R is of the awareness that the one known as S has great sorrow and suffering at this time and though he is well aware of those principles of love, light and unity which both shared during his incarnation, it was his opinion that the one known as S would be more comforted to know that he also felt a great splitting and loss when it came his time to depart the incarnation, for each of these entities had plans which did not include such an early departure, shall we say.

我是 Q'uo，我的姐妹，我理解了你的问题。我们与这个器皿(沟通)有些困难，但将尝试一个简短的答复。透过你们的器皿发言的被知晓为 R 的实体，他感觉这是一种对被知晓为 S 的实体进行最大服务的方式，因为被知晓为 R 的实体觉知被知晓为 S 的实体在此时有着巨大的忧伤与苦难，虽然他很清楚地知晓在这次投生期间被两个人所同时分享的爱的原则、光与合一的原则，他的看法是，如果被知晓为 S 的实体知道在他离开人世时，他同样也感觉一股巨大的撕裂与失落

感, 那么被知晓为 S 实体将得到更多的安慰, 因为这些实体中的每一个人都有过许多的计划, 这些计划是尚未包含这样一种, 容我们说, 早逝的。

The one known as R resides within the green-ray body this time, that body that is imbued with love and compassion and great passionate emotion. This entity is busying itself with the refining of those lessons that it was able to learn and process within its incarnation and awaits, as the entity known as Michael mentioned, the movement of the one known as S from this incarnation and awaits this rejoining with great joy, knowing that should the incarnation of the one known as S last many, many years in your measure, it will be but a brief moment as time is reckoned within the illusion now enjoyed by the one known as R. This entity has fulfilled its purpose, yet wished, as most positively-orientated entities, to do far more and to be of even greater service and sorrows that this was not possible. Yet, this entity knows that all is truly well and offers its encouragement in its own way at this time and shall continue to do so.

R 实体此时居住在绿色-光芒的身体中, 那个身体是被沉浸在爱与怜悯与巨大热情之情感之中的。这个实体正忙着精炼那些在它的投生中它能够去学会并处理课程, 并如米迦勒所言, 它正等待着被知晓为 S 的实体离开这次投生并带着巨大的喜悦等待着这种重聚, 它同时知晓, 如果被知晓为 S 的实体的投生[以你们的度量]还有许多、许多年, 但在在被知晓为 R 的实体现在所享受的幻象中, 这段时间将被认为是只不过是一个短暂的瞬间。这个实体已经实现了它的目的, 而他却希望去,, 如同大多数正面导向的实体一样, 进行远远更多事情并进行更大的服务, 他因为这是不可能的而感到忧伤。然而, 这个实体知晓一切都真是好的, 并在此时以他自己的方式提供鼓励, 它将会继续这样做。

Is there a further query, my sister?
是否有进一步的询问, 我的姐妹?

Carla: Just a follow-up. Is he with Don?

Carla: 一个后续的问题, 他是否跟 Don 在一起?

I am Quo, and I'm aware of your query, my sister. We find that the ones known as R and Don are members of a great grouping of entities of light that serve this planet at this time in a manner which is likened to a group consciousness, though each remains individualized in intention and ability to express love and to serve in a unique fashion.

我是 Q'uo, 我的姐妹, 我觉察你的询问。我们发现被知晓为 R 与 Don 的实体是一个巨大的光之实体的团体的成员, 他们在此时以类似一种群体意识的方式服务这个星球, 虽然每位成员在意愿与用一种独一无二的方面去表达爱并进行服务的能力的方面依旧是保持个体性。

Is there a further query, my sister?
是否有进一步的询问, 我的姐妹?

Carla: No, thank you Q'uo.

Carla: 没有。谢谢你, Q'uo。

I am Q'uo, and again we thank you, my sister, Is there a final query at this time?

我是 Q'uo, 我们再次感谢你, 我的姐妹, 此时 是否有一个最后的询问?

(No further queries.)

[没有询问]

I am Q'uo. It has been our great privilege to offer our selves and our opinions at this circle of seeking. We are grateful to be asked to serve in this manner and we cannot express enough the joy that such opportunity gives us. We thank you, my friends, and we hope that some of the words spoken this day may bring comfort to each heart present. We can only remind each doughty seeker that this illusion will test each fiber of your being and will refine your desire to seek and to serve. That is what this illusion is constructed to do and though it seems that it is a long and torturous journey it is in your larger span of life but an eye-blink in eternity and you shall be most grateful to have had the opportunity to experience this illusion when the opportunity has gone and you have found yourself on the other side of this illusion, shall we say, rejoicing for what you have gained, rejoicing even more for what you have given, for as the one known as R was well aware of, the love that you take with you is the love that you make.

我是 Q'uo, 我们很荣幸向这个寻求的圈子提供我们自己和我们的观点。我们感激能被要求以这个方式服务, 我们怎么表达这样机会给予我们的喜悦都是不够的。我们感谢你们, 朋友们, 我们希望今天说的一些话语能够带给每个在场的心一些安慰。我们提醒每位坚强勇敢的寻求者, 这个幻象将测试你存有的每根纤维, 同时将精炼你去寻求与服务的渴望。这是该幻象被打造的用途, 虽然看起来它是一个漫长与充满折磨的旅程, 在你更大的生命跨度中, 那只是永恒中一眨眼的瞬间, 当这个机会结束之后, 你发现自己位于这个幻象的另一边的时候, 你将至为感激拥有这个机会去经验这个幻象, 你会为你已收获的事物而欢庆, 并更多地为你已给予的事物而欢庆; 因为被知晓为 R 的实体清楚地知晓, 你所带走的爱即是你所制造的爱。

We are those of Q'uo, and we leave you at this time in the love and in the light of the one infinite Creator. Adonai, my friends. Adonai.

我们是 Q'uo 群体, 我们此时在太一无限造物者的爱与光中离开各位。Adonai, 我的朋友们。Adonai。

November 1, 1992

1992-11-01 心智与心的平衡

Group question: The question this afternoon deals with how we really accomplish whatever it is we accomplish in our lives. We know we have feelings that come from our heart, that direct us in certain ways, and we know that we can analyze with our minds any feeling or possibility, and we are wondering, particularly in Carla's case let us say, where she experienced what seems to be a rather miraculous healing, whether this kind of healing or growth is a product of chance, of luck, of application of the intellect, of the following of the heart, of the balancing of the intellect and the heart? How anybody in general can use the intellect to assess all of the possibilities in a situation, among them being the feeling that we have in the heart, the desire to be of service to others, and to express compassion to others at all times. What part does the intellect play, what part does the heart play, and is there a balance really possible? Or should we always go with the heart?

团体问题：今天下午的问题是与我们如何真正地完成两个我们要在我们的生命中所完成的无论什么事物。我们知道我们拥有来自于我们的心的感觉，它们用一定的方式指引我们，我们知道我们能我们的头脑来分析任何的感觉或者可能性，我们想知道，尤其是在 Carla 的情况下，让我们说，她是在什么位置体验过看起来似乎是一种相当奇迹的疗愈，这种类型的疗愈或者成长是一个机会的产物、还是一个好运、或是对智力的应用、或是跟随心，或是对心智和心的平衡的产物呢？任何人如何才能一般性地使用智力来评估在一个情况中的所有的可能性呢，在这些可能性中有我们在心中拥有的感觉，去服务他人的渴望以及在所有的时候都表达对其他人的同情的渴望。智力所扮演的角色是什么呢，心所扮演的角色是什么呢，可能真正有一种平衡吗？或者我们应该一直都跟随心吗？

(Carla channeling)

(Carla 传讯)

I am Q'uo. Greetings in the love and in the light of the one infinite Creator. It is a privilege, as always, to share our opinions with you. Please remember, as always, that our teaching has no authority past that of the opinion.

我是 Q'uo。在太一无限造物者的爱与光中致意。一如既往，与你们分享我们的观点是一种荣幸。请记住，一如既往，我们的教导没有权威，而仅仅是我们的观点。

The confusion which is the environment of your query at this opening working is considerable but completely understandable, given the position in space and time which those in third-density incarnation experience. In reality or, shall we say, in a more transparent illusion there is no distinction between the analytical and the heart-centered working upon catalyst. The two are seen from the broader viewpoint as resources belonging to an unique entity, which entity has its unique point of balance betwixt mind and heart. The healing or other changes, depending upon the individual, might be aided by a larger dose of the heart's wisdom than analysis, or exactly the opposite. Each

spiritual individual is moving along a path within the infinite creation which has a three-dimensional reality. In other words, each entity has its own creation. No two internally perceived creations are alike, although many will find comfort when sensing a kinship to another's way of approaching the experiences of incarnation, both limiting and expanding in nature.

在你们的工作的开始, 你们的问题的背景环境的混淆是相当多但却是完全可以理解的, 考虑到那些处于第三密度的投生体验中的人在空间和时间中的位置。在实相中, 或者, 容我们说, 在一个更为透明的幻象中, 在对催化剂的分析性的工作和以心为中心的工作之间是没有区别的。两者是从更为广阔的视角被视为属于一个独一无二的实体的资源的, 这个实体在心智和心之间拥有其独一无二的平衡点。疗愈或者其他的变化, 取决于那个个体, 可能是被一种比分析更大剂量的心的智慧所帮助的, 或者可能正好相反。每一个灵性上的个体都在拥有一个三维的实相的无限造物中沿着一条道路前进。换句话说, 每一人实体都拥有它自己的造物。没有两个人从内在被感觉到的造物是相似的, 虽然很多人将会在感觉到一种与另一个人处理投生体验的方式的亲缘关系的是时候找到安慰, 投生的体验在其特性上同时是限制性的与拓展性的。

Let us look at this particular instrument's situation, working toward generalization while doing so. It is commonplace among those who have chosen the manner of their incarnations that there should be more than one stopping place, shall we say call it, within the incarnation. The balance of wisdom and compassion in the mind of the entity before incarnation is automatic. It is a portion of the personality. The wanderer is likely to be wise enough in a balanced manner to offer to the incarnated manifestation of self before birth one central lesson on the personal level, and a series of attainable goals within the impersonal life in service. It is grasped by the individual before the incarnation that during the forgetting process the cold, clear logic of all the goals to be met will be greatly muddled if not obliterated from any conscious knowledge. Therefore, there are the stopping places, for it is not known before it is experienced how much of the lessons learning the spirit self may tolerate without needing healing beyond that which can be offered within incarnation.

让我们看看这个特定的器皿的情况, 并同时在这这样做的时候朝向概论来工作。在那些已经选择了它们的投生的方式的实体中, 将会有多于一个的在投生中的停靠站, 容我们这样称呼它, 这是平常的事情。在投生之前, 在实体的头脑中的智慧和慈悲的平衡是自动的。它是人格的一部分。流浪者很有可能用一种平衡的方式是足够的智慧, 以至于它会在出生之前就为自我的投生的显化在个人的层次上提供一个中心的课程以及在非个人的生命之中的一系列通过服务可被取得的目标。在投生前, 个体了解在遗忘的过程中, 所有的要被达成的目标的冷静而清晰的逻辑性都将被极大地搅乱, 如果没有从任何的有意识的知晓中被删除的话。因此, 会有停靠的站点, 因为在之前并不知道, 在不需要超越在投生中可以被提供的疗愈的情况下, 灵性的自我可以承受多少的学习的课程。

In this particular entity's case the stopping place was offered more than once up to this point within incarnation. At the younger ages, twice, and as a more mature entity also twice. This is due to the preincarnated realization that each

attainable goal or lesson of love to be brought into manifestation was adequate learning for one incarnation. Therefore, it is as though those who are spiritually hungry are like the cat with more than one life. Indeed, it is not unusual for entities eager to attack the plateful of incarnational fodder to generate the potentials for more than nine lifetimes of learning.

在这个特定的实体的情况中, 停靠站点在投生之中的这个位置之前已经多于一次被提供了。这是因为投生前的领悟, 每一个可被取得的目标或者要被带入到显化之中的爱的课程都是对于一次投生充足的学习。因此, 这就好像那些在灵性上饥渴的人是如同有九条命的猫一般。确实, 实体渴望去非难那一盘子的投生性的素材以产生出多于九条学习的生命的潜能, 这并不是不同寻常的。

You see, my friends, your incarnations are so much more precious than is usually palpably felt by entities during the incarnational process. Each moment of your illusory experience has been bought, shall we say, by much, much refining and preparation on the finer planes. When incarnation occurs the clock begins running down. Like a time bomb, that clock will one day ring and set off the explosion that opens the door for the entity, now without the physical form, to move through into a larger life, the life that you would call that of the spirit self.

你们看, 我的朋友们, 你们的投生是要比实体们在投生的过程期间通常会明白感觉到的要远远更为珍贵的。你们的幻象的体验的每一个时刻, 都是藉由在更为精微的层面上大量的工作, 大量的精炼和准备工作而, 容我说, 被产生出来的。当投生发生的时候, 时钟开始倒计时了。就好像一个定时炸弹一样, 那个时钟将有一天会响起并引发爆炸, 这爆炸会为实体打开大门, 现在, 在没有物质性的形体的情况下, 那个实体进入到一个更大的生命, 那个你们所称的灵性的生命之中。

When an entity approaches the end of an incarnational lesson, if that entity has been exhausted by this learning it will be given the opportunity either to embrace life with all of its confusions and distresses or to embrace the dropping of the physical body and the movement into whatever healing modes the learned lesson has created the need for. When this moment occurs the choice is freely offered in silence, and the love of life of the entity, or the disdain of life, create the potential for greater health within incarnation and a new lesson to be learned, or the gentle or rough path to the passage into larger life.

当一个实体接近一次投生的课程的结束的时候, 如果那个事情已经因为这次学习而精疲力竭了, 它将会被给予机会要么带着它所有的混淆和悲痛来拥抱生命, 要么拥抱丢弃物质性的身体并进入到那个被学会的课程已经创造出的对于无论什么疗愈的模式的需要之中。当这个时刻出现的时候, 选择是在静默中被自由地提供的, 那个实体对于生命的热爱或者对于生命的轻视, 会在投生中创造出更大的健康的潜能和一个要被学习的新的课程, 或者进入到更大的生命的温和或者颠簸的道路。

Neither analysis nor the wisdom of the heart create the convincing argument or balanced thought process which generated further incarnational life or the end to the incarnation. What is more vital is the simple hunger or appetite or

gusto felt for the rough and tumble of incarnational life, with all its buffeting and confusion. With enough enthusiasm the persistent seeker may go through many initiations, learnings, and then the experience of the fruit of these learnings.

现在, 分析或者心的智慧都不会创造出会产生出进一步的投生的生命或者投生的终止的令人信服的论据或者平衡性的思考的过程。更为关键性的事物是对于投生的生命的崎岖和颠簸, 带这其全部冲击和混淆的简单的渴望、或者胃口或者被感觉到的爱好。带着足够的热忱, 坚持不懈的寻求者可以经历许多次的启蒙, 学习以及接下来对这些学习的成果的体验。

When the words "wisdom" and "analysis" are set up as a dynamic it is as though there were an observer apart from the owner of the analysis and the wisdom which judges the way decisions are arrived at. What this observer self often fails to realize is that the observer self is a creation, a persona developed by the internal use of both wisdom and analysis. In the subconscious, or the roots of the mind, the two have an authentic, unique balance created by all that has accumulated throughout all incarnational previous experiences. It is difficult for the intellectual mind to grasp how little it truly has to do with the deepest choices in an incarnation. Yes, it may block the rhythmic, natural action of destiny, but in blocking that it simply stops a forward motion. If it appears that another course has been taken it may seem that analysis and/or wisdom provided a choice which changed the whole life. However, along both paths, seen at the crux lie the same lessons in variant forms.

当词语“智慧”和“分析”被设置为一种动力性的时候, 这就好像是有有一个与分析和智慧的所有者分开的观察者一样, 这个观察者会评判决定被抵达的方式。这个观察者的自我经常无法意识到的事情是, 观察者的自我是一个造物, 一种藉由在内部对智慧和分析的同时使用而被发展出来一个角色。在潜意识中, 或者在心智的根部, 两者拥有一种自动的、独一无二的平衡, 这种平衡是在贯穿所有之前的投身体验已经积累起来的事物创造出来的。逻辑智力的心智很难理解, 它实际上是与在一次投生中的最为深入的选择几乎没有什么关系的。是的, 它可以阻碍命运的有韵律且自然性的活动, 但是, 在阻碍那种活动中, 它单纯地是停止了一种向前的运动。如果看起来似乎另一条道路已经被选择了, 可能看起来似乎分析与智慧, 或者两者其一, 提供了一个改变整个生命的选择。然而, 如果同时沿着两条道路前进, 相同的课程会被看到是通过不同的形式存在于关键位置的。

The choices you work on making skillfully are choices in substance and quality of beingness. This beingness informs whatever choices are made. We are not in any way saying that it does not matter whether one makes choices; it truly does greatly matter. We simply wish you to grasp the thought that these choices are those which have to do with one's stance or attitude towards that which is facing it rather than having to do with one situation chosen over another. There is a saying in this instrument's mind, "You can run but you cannot hide." The destiny which you skillfully offered your future incarnational self before this experience holds sway in the amphitheater of your brief existence in this one incarnational opportunity. You need not attempt to

monkey overmuch with the tendencies or basic given of your incarnation. What you are here to do is refine and refine again and again, the choice of focus, of attitude, which—we correct this instrument—with which it faces the present moment which is destined to be just so.

你在关于有技巧地做出选择的方面所工作的选择是在存在性的实质和特性方面的选择。这种存在性激励了被做出的无论什么选择。我们绝对不是说，一个人是否做出选择是不重要的，它真的确实是极其重要的。我们单纯地希望你们理解这样一个想法，这些选择是那些与一个人朝向它正在面对着的事物的姿态或者态度有关的选择，而不是与选择一个情况而不选择另一个情况有关的。在这个器皿的头脑中有一个谚语，“你跑得掉却躲不掉。”在这次体验之前你富有技巧地提供给予未来的投生性的自我的命运在你在这次投生性的机会中的短暂的存在性竞技场中是占据统治地位的。你不需要尝试去过分嘲弄你的投生的倾向性或者基本的喜好。你在这里要去做的事情是去一次又一次地精炼并再次精炼焦点的选择，以及态度的——我们更正这个器皿——你用来面对注定如此的当下一刻的态度的选择。

How can we express to you the importance of your accepting the gifts of both intellect and heart's intuition and wisdom except to suggest that if one trusts one's destiny enough and if one trusts one's basic universal nature enough the balances will be offered in ways which engage both the intellect and the heart. Therefore, we suggest to you several things. Firstly, we suggest the entity respecting both tools, the intelligences of the mind, both shallow and limited, and deeper and broader, and the wisdom of the heart. Also, we suggest the focusing upon the worshipful side of the human, shall we say, nature. How natural it is to respond to the beauty about one, to flower under the kind attentions or smiles of friends or acquaintances or strangers. The more that trust in one's destiny and one's validity as an eternal and infinite being are taken as sure, the more sure-footed the entity shall be at utilizing in a skillful and graceful manner all of the assets which it has. The mistrust of self and circumstance create very nearly all of the confusions within one's incarnation. With enough trust and faith, that which is becomes transparently joyful and vital.

我们如何才能向你们表达同时接受心智和心的直觉与智慧的礼物的重要性呢，我们仅仅能够建议，如果一个人充分相信它的命运，如果一个人充分相信它的基本的全面性的特性，平衡将会用同时使用智力和心的方式被提供。因此，我们向你们建议几个事情。首先，我们建议实体同时尊重这两个工具，即心智的智能与新的智慧，心智的智能同时是肤浅且有限的以更为深入且更为广阔的。我们同样也建议聚焦在对，容我们说，人类属性的值得尊敬的面向上。去回应在一个人周围的美丽，在朋友或者熟人或者陌生人的好心的注意或者微笑中去如花一样开放，这是多么自然的事情呀。对一个人的命运和它的正确性越发信任，就好像一个永恒且无限的存有会将其视为理所当然一样，那个实体在用一种有技巧且优雅的方式利用所有它拥有的有用的资源的方面就会越发步伐稳健。对自我和环境的不信任创造出了在一个人投生中的几乎所有的混淆。藉由足够的信任和信心，那些混淆会成为清楚明了地令人喜悦和有生命力的事物。

We may say, to move back to this instrument's very different experience at

this juncture from the experience of the past, that when an entity is repeatedly tested and has made several choices to learn more, to serve more, and to be more in the same incarnation, there comes to the process a somewhat smoother or more speedy or more apparent alteration, change, or more correctly transformation. It is as though having trusted blindly, repeatedly, the next occasion which calls for the greatest trust, though it be one degree more difficult, it is also met by a more tempered incarnate entity, and, therefore, if the entity consciously realizes that there is a choice to be made, a new lesson to be taken up, it can then affirm its appetite for the vital push and shove, confusion and disturbance of the lesson to come.

我们可以说, 要从过去的体验, 也就是当一个实体重复性地被测试并已经做出了数个去更多地学习, 更多地服务并在同一次投生中更多地成为的选择的时候, 返回到这个器皿在这个节点的非常不同的体验, 会出现一个多少有些更为顺利或者更为快速, 或者更加明显的变更、改变, 或者更加正确地转变的过程。这就好像已经盲目地、重复地信任要求最大的信任的下一个时机一样, 虽然它会多一度的困难, 它同样也会被一个更多地被精炼过的投生的实体所满足, 因此, 如果实体有意识地认识到, 有一个要被做出的选择, 一个要去接受的新的课程, 它就能够确信它对于至关重要的推动和推进, 以及对于即将要到的混淆和不安的胃口了。

Thusly, in the more mature spirit there may be radical, seemingly quick changes in circumstance. This is due to the entity refusing to resist the change and instead deciding to back the change, to even accelerate the rate of change, to welcome the next muddle and confusion of new lessons to be learned. This may be a comfort to those who at the present time feel that transformation is all too slow in coming.

因此, 在更为成熟的灵体中, 在环境上可能会有彻底的、看起来似乎是快速的改变。这是由于实体不愿意抵制改变并反而决定去支持改变, 甚至去加快改变的速度, 去欢迎下一个新的要被学习的课程的混乱与混淆。对于那些在此刻感觉到转变在出现的过程中太过缓慢的人, 这可能成为对它们的一种安慰。

We ask you to consider the manner of being that you are. You seek to become aware of your basic nature, you seek to go beyond what can be known either by mind or heart. You are, shall we say, children of the one infinite Creator; no less than that are you. Shall a spark of fire choose the manner of its burning? See yourselves in relation to the infinite Creator, sense the back-pressure of the Creator's love of you. Can you know the Creator with either compassion or analysis, either intellectual thought or intuition? In no way shall you know the Creator. Through you the Creator knows Itself. You are precious for you are being that which the Creator experiences, you are experiencing the Creator being, both of these locutions being equally so. Sense your natures, give praise and thanks that this nature is, beyond all dynamics, unified.

我们请你们考虑你们之所是的存在的方式。你们寻求去察觉到你们的基本的属性。你们寻求去超越能够被心智或者被心所知晓的事物。你们是, 容我们说, 太一无限造物者的孩子, 你们不会比你们之所是更小。难道一个火花会选择它燃烧的方式吗? 在于无限造物者的关系中看到你们自己, 感觉造物者对你们的爱的背

压。你们能够要么藉由慈悲或者分析，要么藉由智力的想法或者直觉知晓造物者吗？你们将永远无法知晓造物者。通过你们，造物者知晓祂自己。你们是珍贵的，因为你们是造物者体验的事物，你们正在体验造物者的存在，这两种说法是同等地一样的意思。感知你们的本性，赞美并感激这种本性，这就是在所有的动力性之外的统一了。

Before we close this, as this instrument would say, cosmic sermonette ... I am Q'uo. This instrument was correct in refusing to channel further, as there was a momentary lapse of concentration, and this instrument felt correctly that it was not channeling our thoughts but its [own] diluted opinion. We have said that which we can say without further queries. Are there further queries upon this topic?

在我们结束这次，如这个器皿会说的一样，宇宙性的布道之前.....我是 Q'uo。这个器皿在拒绝更多的管道的方面是正确的，因为有一种暂时性的注意力的消退，这个器皿正确地感觉到，它不是在传讯我们的想法，而是它[自己]的被稀释过的观点。我们已经说了我们在没有进一步的问题的情况下所能够说的内容了。在这个主题上有进一步的问题吗？

Questioner: Not from me Q'uo, thank you.

提问者：我没有了，Q'uo，谢谢你们。

Very well, my brothers, may we work upon any other query at this time?

非常好，我的朋友们，在此刻我们可以在任何其他问题上工作吗？

Questioner: No, thank you.

提问者：没有了，谢谢你们。

I am Q'uo, and we gratefully acknowledge that we have exhausted this subject for this time and place. We ask you to look in two ways at the mind and heart. Your skill in working with this dynamic is very important in learning who you are. The seeking for ever deeper roots in the mind, the blending of ...
我是 Q'uo，我们感激地承认，我们已经耗尽了供这次时间和空间使用的主题了。我们请你们用两种方式来检查心智与心。你们在与这种动力性一同工作的方面的技巧在了解你是谁方面是非常重要的。对越来越深入的心智的根部的寻求以混合.....

(Tape ends.)

(磁带结束。)

November 8, 1992

1992-11-08 男性与女性的关系

Group question: The question this afternoon has to deal with the relationship both between males and females and the male and female portion of our brain/mind complex. We would like to know what you could tell us about this dynamic relationship, wherein the subconscious mind—the female portion—seems to be the potentiator, the one which sets into action the male portion of the mind, and in our human relationships, the male and female come together in a relationship and seem to go through the use of catalyst whereby the female undertakes the task, shall we say, of civilizing or training the male so that there is the opportunity for the male to learn the harmonious relationship and communication and sensitivity to emotions that is provided by the female, and the female has the opportunity to learn the abilities of the male to physically accomplish tasks, to go out into the world and, shall we say, "bring home the bacon."

团体问题：今天下午的问题是与在男性和女性之间的关系有关的，同样也是与在我们的大脑/心智复合体的男性和女性的部分之间的关系有关的。我们想要知道，在关于这种动态的关系的方面你们能够告诉我们什么事情，在这种动态的关系中，潜意识的心智——女性的部分——看起来似乎是赋能者，一个启动在头脑的男性的部分的事物，在我们人类的关系中，男性和女性在一个关系中来到一起并看起来似乎经历对催化剂的使用，在那里女性承担了，容我说，启发或者训练男性的任务，这样男性就会有去学习和谐一致的关系、沟通交流以及对于由女性提供的情绪的敏感性，女性就有去去学习男性在身体上去完成任务以及走出去进入到世界并，容我说，“谋生”的能力。

We are wondering how this process really works at its heart, how it helps each of us, both male and female, to become whole individuals, to add that other portion of ourselves that is exemplified either by the High Priestess, the subconscious, or the Magician, the conscious, for the male and for the female. And we would like for you to give us whatever information you feel is helpful, because most of us are engaged in relationships that provide us with a great deal of catalyst and a great deal of opportunity to learn compassion and to learn communication. These are the qualities that seem to bring us together and to keep us together in relationships. What can you tell us about them, and the male and female relationship in general?

我们感到好奇，这个过程在其核心之处是如何真正运转的呢，它如何帮助我们每一个人，同时男性和女性，去成为完成的个体并为男性和女性添加我们自己的另外的部分，那个另外的部分是要么有高等女祭司，潜意识所示范，要么是为魔法师，表面意识所示范。我们想要你们给我们你们感觉到有帮助的无论什么信息，因为我们大多数人都参与到那种为我们提供了大量的催化剂和大量的学习同情心和学习交流的机会的人际关系中。这些特性看起来似乎将我们带到一起并让我们在关系中一直在一起。关于这些特性，关于一般而言的男性和女性的关系，你们能够告诉我们什么呢？

(Carla channeling)

(Carla 传讯)

We greet you in the love and in the light of the one infinite Creator. We are known to you as those of Q'uo. Greetings and many blessings to this group. We are privileged to be with you and to have been called to your gracious selves. We see the determination of those who have much catalyst and much stirring and busyness, to come together as those who seek the truth. And we are grateful that you so choose to lead your incarnation that it becomes possible for us to be of service to you. Blessed are those who remember the true center of being and who continue to seek it out in the hustle and bustle of busy times. This persistence and dedication will serve you well, not only in this illusion but in all illusions to come.

我们在太一无限造物者的爱与光中致意。我们是你们知晓的 Q'uo。向这个团体致意并致以许多的祝福。我们很荣幸与你们在一起并已经被呼唤到你们优雅的自我跟前。我们看到了那些拥有了如此多的催化剂与如此多的活跃于忙碌的人们决心如同那些寻求真理的人们一样地聚集到一起。我们对于你们这样选择去引领你们的投生以便于我们有可能为你们进行服务而非常感激。那些记得存在的真实的中心以及在忙碌的时间的熙熙攘攘之中继续寻求这个中心的人们是有福的。这种坚持不懈和投入将会对你很有用处，不仅仅是在这个幻象中，同样也是在即将到来的幻象中。

This session of working is to be devoted to consideration of the nature of the so-called battle of the sexes. We would begin by considering the actions of the mind as opposed to the actions of the body complex, seen archetypically. Whereas in the archetypes of the body the potentiator is wisdom, which produces careful choices of action and inaction, within the mind complex it is the feminine principle which regulates, or potentiates action or the manner of inaction. The entity which finds itself to be male shall usually find itself to have a power within the body complex which cannot be explained simply by the size of the physical vehicle compared to the size of the feminine physical vehicle. There is a quality of the essence of power within that bodily strength which the female, biologically speaking, usually does not experience in the same way.

这次工作的集会致力于对所谓的性别的竞争的特性的考虑。我们会藉由考虑从原型的方面被观察的心智的行动相对于身体复合体的行动来开始。在这种考虑中，身体的赋能者的原型是智慧，它产生出了小心谨慎的行动和不行动的选择，在心智复合体中，是女性原则进行管理或者为行为或者不行动的方式赋能。发现它自己是男性的实体通常会发现它自己在身体复合体之中拥有一种力量，这是无法单纯地藉由物质性载具的大小相比女性的物质性载具的大小而被解释的。在身体的优势中会有一种力量的实质的特性，从生物的方面而言，这种特性是女性通常不会用相同的方式体验到的。

There is an intuition or sixth sense, if you will, which has a quality of power or of truth which the entity born biologically female usually experiences, not simply at a higher level than the male but often in a different quality of energy. The choice-maker for the physical complex can be seen to embody wisdom,

whereas the power of the potentiator of the mind has as its power a kind of depth of the wisdom of the heart, or compassion. And it is this compassion, in its many subtleties, to which the mind reaches for a depth of understanding of what the path of the seeker for truth might find helpful.

会有一种直觉或者第六感，如果你愿意这样说的话，是拥有一种那些以生物性的女性而出生的实体通常会体验到的力量或者真理的特性的，这种体验并非单纯地处于一个比男性更高的层次上，而是经常是通过一种不同的能量的特性。为身体复合体做出决定的人是可以被看到是体现了智慧的，而心智的赋能者的力量是将一种类型的心智或者慈悲的深度作为它的力量的。心智就是在这种慈悲许多的微妙性之中向它伸出手去触及以得到一种对真理的寻求者的道路可能会有帮助的事物的理解的深度。

There is a large portion of an incarnational experience wherein one is not living the archetype, at least not consciously. Yet these same dynamics continue to rest like the pillars holding up the tent of the illusion for both male and female entities. The converse and partnership between male and female is the way in which it is most efficient to discover, experience and learn from catalyst within third density. It is not the only way. However, when the partnership between male and female is not at the head of the organized method for dealing with the relationship central to an experience, the experience will seem quite skewed. The entity, however, who has had a primary relationship which partakes strongly of this male/female partnership may rely upon the lessons of a former partnership and thusly move very nearly as effectually through catalyst, using it wisely, if the partnerships already experienced are continually given the respect which suggest to the deep mind that the lessons learned have been accepted.

在一次投生体验中有一个很大的部分，在其中一个人是没有活出原型的，至少没有有意识地活出原型。而这些相同的动力性会如同同时为男性和女性的实体支撑起幻象的帐篷的柱子一样地继续休息。在男性和女性之间的交往和伴侣关系就是去发现与体验第三密度中的催化剂并其而学习的最有成效的方式了。它不是唯一的方式。然而，在与对于一个体验而言是中心性的人际关系打交道的方面，当在男性和女性之间的伴侣关系不是位于那种有条理的方法的主要位置的时候，那个体验将会看起来是相当扭曲的。然而，那个已经拥有了一个强烈地带有这种男性/女性的伴侣关系的特性的主要的关系的实体，可以依赖于一个之前的伴侣关系的课程，并因此几乎同样有效地穿越催化剂，并明智地使用它，如果已经被体验到的伴侣关系被持续不断地给予尊重的话，那种尊重向心智深处暗示，被学会的课程已经被接纳了。

Now, let us move closer and gaze at the questions of using the dynamic balance betwixt male and female energies. One way in which it is possible to use the partnership of male and female is that both male and female remain deeply defended, shall we say, in the relationship against contamination from the dynamic other, be it male or female. In this type of dynamic there is very surely a true battle betwixt the sexes, for if the male is not interested in the strengths of the female mind and sees only the inconvenience of dealing with it, it will become more and more distant from the female energy, and less and

less able to experience female energy in a positive, or fertile, way. Similarly, the more the female moves further into the intuition, and, shall we say, love for love or romance which marks the female energy, the less able the female will be to understand or experience the strengths of the archetypical male.

现在，让我们靠近一些并注视使用在男性和女性能量之间的动力性的平衡的问题。一种有可能去利用男性和女性的伴侣关系的方式是，男性和女性同时在关系中保持，容我说，深入地防御性以避免来自于动力上的另一方的污染，假设它是男性或者女性。在这种类型的动力性中，非常确定地会有一种在两性之间的真实的交战，因为如果男性对女性的心智的优势不感兴趣并仅仅看到与它打交道的不便，它将会变得越来越疏远女性能量，越来越较不能够用一种正面性的，或者多产的方式来体验女性能量了。类似地，女性越发深入地进入到直觉以及，容我说，对标志了女性能量的爱情或者浪漫的爱，女性就将较不能够去理解或者体验原型的男女的优势了。

Thusly, the battle is joined betwixt two mountains' populations, shall we say—the mountain of maleness and the mountain of femaleness. When a society moves as a whole in this direction there becomes the coarsening or roughening of the paths of peaceful interaction, and the attempt to enslave the energies and regulate the energies which are seen to be alien and threatening become a part of the societal picture. Insofar as your nation states have as populations tended to differentiate sharply between men and women and have dedicated the judgment of worthy of respect to the archetypical qualities—either of only male or only female—so the society shall show the imbalance of this hostility which creates sexual distancing.

因此，战斗就在在两座山，容我说——男性之山和女性之山——的人群之间被连接起来了。当一个社会作为一个整体在这个方向上移动的时候，在和平的互动的道路上会有粗糙和崎岖不平出现，去奴役那些被视为是相异的和威胁性的能量并对其进行管制的尝试会成为社会化的图景的一部分。在你们的国家中有一些人倾向于在男性和女性之间进行鲜明地区分并已经致力于对原型上的特性——要么仅仅是男性的特性，要么仅仅是女性的特性——的尊重的价值进行评判的范围内，社会将会如此显示出这种创造出性别上的距离的敌意的失衡。

Within the culture which you now enjoy, for instance, the male qualities of power and wisdom are seen to be, shall we say, more than equal to the more archetypical feminine qualities, and to that extent the society is impoverished by losing the close working or partnership of societal male and female. This may be seen to reflect the archetypical choice of conquering the subconscious by strength, no matter how brutally used, rather than by courtship. In a heavily matriarchal society, however, the same imbalance would exist, but those powers of physical and emotional toughness and intellectual strengths, or logical strengths, may be seen to be forced into a prostituted roughness.

在你们现在所享受的文化中，举个例子，男性的力量和智慧的特性是被观察到与原型的女性的特性，容我说，远远不平等的，以至于社会因为失去了社会性的男性和男女之间的紧密的工作或者伙伴关系而变得枯竭了。这可以被看到是反映了藉由力量而不是藉由求爱来征服潜意识的原型上的选择，无论这种力量是怎样

粗暴地被使用。然而，在一个严重母权的社会中，相同的不平衡是会存在的，但是那些具有身体和情绪上的坚韧性和智力上的优势，或者逻辑上的优势的力量，可以被看到是被强迫成为了一种被滥用的粗糙性。

Thusly, neither the matriarchal nor the patriarchal model for societal balance is accurate. The appropriate model for third-density illusion, however, may be seen not to matter in society nearly as much as in the individual, for it is the individual which is now choosing how to express love in relationship to others. The reason this query about balance between male and female is central is that it is in wisely, compassionately using this balance that an entity, whether male or female, may wend its way more and more to the "golden mean," the middle of the path of truth wherein, by becoming more and more whole within, the path becomes more and more telling and interesting as well as more productive.

因此，对于社会平衡，无论母权模式还是父权模式都不是准确的。然而，第三密度的幻象的适当的模式，可以被看到在社会中并不是和在个体中是一样地重要的，因为现在正在选择如何去在关系中向其他人表达的爱的正是个体。这种在关于男性和女性之间的平衡的追寻的原因是，就是在通过明智的，充满同情心的方式对这种平衡的利用中，一个实体，无论男性还是女性，可以越来越多地实现“中庸之道”，抵达真理的中间的道路，在这条道路上，藉由越来越多地在内在之中成为完成的，道路越来越生动且令人感兴趣，同样也更为富有成效了。

There is not the necessity so much to overbalance into the opposite sex's strengths as it is good to trend—we correct this instrument—to tend more and more towards automatic recognition of the assets and willingness to use the assets of the opposite sex's strengths. For instance, the male begins, when choosing a mate and setting out to live a jointly lived life, to be more and more the archetypical patriarch, the provider, the judge and the decision making leader. However, the decisions made by the male shall become more and more truly wise as the male learns from its partner in learning, not only to appreciate the female strengths and wisdoms but to find sympathetic resonance betwixt those strengths in the female and the deeper portions of its own female side or nature.

没有必要在相对的性的优势的方面有如此多的失衡，因为倾向——我们更正这个器皿——去越来越多地趋向于认出的有用的资源并乐意于使用相对的性的优势的有用的资源，这是有益处的。举个例子，当选择一个伴侣并开始着手活出一次联合的生活的生命的时候，男性开始成为越来越多地原型的家长，供应者、评判者和做出决定的领导者。然而，当男性在学习的方面从它的伴侣身上学习的话，男性将会变得越来越真正地睿智了，男性从女性身上不仅仅是学习去欣赏女性的力量和智慧，同样也学会在那些女性的力量与它自己的女性的面向或者特性的更深的部分力量之间找到有同情心的共鸣。

Thusly, men do not need to become creatures of intuition and vagaries, however, if the wooing of the physical female partner is then extended, not only to wooing the female's subconscious or Goddess-like side but also towards courting the same energy within self. Thusly, the male which is alone

or the female which is alone becomes, within itself, able to seek, woo and to court the subconscious, or in the female's case, is able to place intuition and whim which has the authentic ring of true punch in it, not simply into direct practice but may lean upon that portion of the deeper self which is male and may justly and cautiously work with the male energies, the male strengths, which may seat intuition and hunch into a plan of action which is logical and which has the strengths of intellectual structure to enable this compassion and wisdom [be] a more balanced expression.

因此，男人并不需要去成为直觉和异想天开的生物，然而，如果向身体上的女性的伴侣求爱接下来被拓展的话，它不仅仅是拓展到向女性的潜意识或者女神一般的面向求爱，它同样也向着对自我内在之中的同样的能量求爱拓展。因此，独自一人的男性或者独自一人的女性，在其自身内在之中，会变得能够去寻求并求爱，能够向潜意识求爱，或者在女性的情况中，变得能够将在其内在之中拥有真实的力量可信的共鸣的直觉和奇思怪想，不仅仅付诸直接的实践，同样也可以开始依赖于更为深入的自我的那个男性的部分并将直觉和预感安置在一种逻辑性的行动的计中，这个行动的计划拥有智力的结构的优势以使得这种同情心和智慧能够成为一种更为平衡的表达。

The male/female partnership of mates is intended to be central. However, the centrality of this relationship is echoed in any male/female relationship where energies are moving freely and without prejudice. Thusly, even those who live in the nunnery, for instance, may work with the male and female balancing because of the many relationships within any life between a father and children, a mother and children, various relatives, friends, teachers and all of those whom one meets in the course of life. Those who are willing to rest in the atmosphere or ambiance of the male or female energy, whichever is dynamically opposite of its own, may move ahead efficiently, although not as potentially quickly as the very powerful central male/female partnership which you often call marriage.

伴侣的男性/女性的伴侣关系是旨在成为中心性的。然而，这种关系的中心性是在任何的男性/女性的关系中产生回音的，在其中能量是自由地且没有偏见地流动着。因此，举个例子，甚至是那些在尼姑庵中生活的人，都可以与男性和女性的平衡一同工作，因为在任何生命之中，在一个父亲和孩子，一个母亲和孩子，以及各种各样的亲戚、朋友、老师以及所有那些一个人在生活的进程中遇到的人之间都有许多的人际关系。那些乐意于在男性或者女性能量的环境或者气氛中休息的人，无论它自己的动力性的对立面是哪一个，都可以有效地前进，尽管它不会如同你们经常称之为婚姻的男性/女性的非常强有力的中心性的伴侣关系一样是在潜在的方面是快速的。

It may be seen that the lack of skill possessed by most at accepting a feeling of vulnerability to another or alien energy creates in both sexes a fear: the fear of the unknown, the fear of the different or alien. This fear is only intensified by the maturing of the physical bodies of male and female if the physical bodies of the entities adjoining in physical—we look for the correct word and find there is not one. We shall begin the sentence again. If female or male carry these fears into their sexual relationships these fears will

become deepened and more and more fixed, for the power of sexual attraction is such that both male and female feel at risk and vulnerable at this insistent demand for nearness which the body complex has. Insofar as this nearness disturbs, the intimate experience shall be accounted a dangerous one, and its fruits, to an extent, will be squandered because of the profound fear of, shall we say, losing control, not only of the situation but of the very self. 在接受一种易受另一个人或者相异的能量的伤害的感觉方面会同时在两种性别中创出一种恐惧：对于未知的恐惧，对于不同的或者相异的事物的恐惧，这种被大多数人所拥有的技巧上的欠缺是可以被看到的。这种恐惧仅仅会因为男性和女性的物质性身体的成熟而被强化，如果实体的物质性身体在在物质性的方面临近的话——我们寻找正确的词语却发现没有一个正确的词语。我们应该重新开始那个句子。如果女性或者男性将这些恐惧带入到它们的性关系中，这些恐惧将会变得深化并越来越固定，因为性吸引的力量是如此之强有力以至于男性和女性同时会对于身体复合体所拥有的这种显著的临近性的要求感觉到有风险且易受伤害。在这种临近性使人感到不安的范围内，亲密的体验将会被视为一种危险的体验，它的结果，在某种程度上，将会因为对于，容我们说，失去控制——不仅仅是失去对情况的控制，还有对于核心的自我的控制——的深入的恐惧而被浪费。

What entity with this fear has not approached the sexual act feeling more and more, in the midst of pleasure, that it is somehow using a vital energy? This is true of both male and female. It is only in the atmosphere of shared trust that the energies which are indeed put out and lost in that way by both male and female in sexual release are taken in and used to balance both male and female. Fear stops this energy exchange, and in more subtle movements of male/female energy, the same kind of fear limits and distorts the experience and causes imbalance to progress within the entity which has fear.

当性行为在快乐当中越来越多地感觉到，它正在以某种方式使用一种生命能量的时候，带着这种恐惧的实体尚未处理的事物是什么呢？这对于男性和女性同时都是有效的。仅仅是在被分享的信任的氛围中，那种在性的释放之中正在同时被男性和女性所确实给出并用那种方式失去的能量，才会被吸收并被同时用于男性和女性的平衡。恐惧会停止这种能量交换，在更为微妙的男性/女性能量的运动中，相同类型的恐惧会限制与扭曲体验并招生造成在那个拥有恐惧的实体内在之中的发展的失衡。

Now, how can male and female, which have such complex powers over each other, find a way to be fearless in a relationship and therefore begin not only to be able to express the self in its conscious way, but also to begin a more inner balance? We might suggest above all other things any exercise between male and female in which the strengths of each are together used. The male which has been able, for instance, to express an idea in such a way that it is heard because it has listened to those with more intuition speaking about how to approach the matter in communication, has given respect to the female intuition. Likewise, and we realize these are simplistic examples, the female which is able to ask a stronger, more powerful male to aid in some situation, not needing to defend against that difference but being willing to

accept it enthusiastically, awakens that portion of the self which is deeply male.

现在, 对于那些已经在相互彼此身上拥有了如此复杂的能量的男性和女性, 它们如何才能找到一种方式在一个关系中成为无惧的, 并因此不仅仅开始用它有意识的方式表达自我, 同样也开始一种更大的内在的平衡呢? 我们可以首先建议任何在男性和女性之间的实践活动, 在这些实践活动中, 每一个人的优势都一起被利用了。举个例子, 如果男性已经聆听了那些带有更多的直觉的人谈论关于如何处理在沟通交流中的问题, 它会因此让它得以被聆听了, 一个已经能够用这样一种方式来表达一个观点的男性会对女性的直觉给予尊重。同样, 我们意识到这些都是简单化的例子, 如果一个旅行能够去请求一个更为强有力, 更有力量的男性在某种情况中帮忙, 而不需要去防御那种差别, 而是乐意于热情地接纳那种差别的话, 她就会觉醒于自我的那个深深地是男性的部分了。

For men and women in a culture, in general, to make fun of the stylized role differences betwixt male and female is an act of fear. Those who are supportive, not in a sense of (pause) but in the sense of true partnership, are winning for themselves that prize which is a growing inner balance, for within your query was a sure sense of the heart of the teaching. The battle between the sexes is only dimly seen as men and women in your culture play out the roles the culture offers them or seek somehow to find roles which are comfortable and sensible for them.

对于在一个文化中的男人和女人, 一般而言, 取笑在男性和女性之间的差异的具有某种风格的角色就是一种恐惧的举动。那些支持性的实体, 不是在一个(暂停)的意义上, 而是在真实的伙伴关系的意义上的支持的实体, 正在为它们自己赢得一种逐渐增强的内在的平衡的奖赏, 因为在你们的问题中的是一种对教导的核心的确信的感觉。在性别之间的战斗仅仅是被模糊地视为是在你们的文化中的男性和女性扮演了文化为它们提供的角色或者以某种方式寻求去找到对于它们是舒适且合情合理的角色。

The true treasure lies within each of you as you express the continuing effect of communications with the male and female strengths, each hearing each, so that eventually the male knows and respects without fearing its own deep and excellent intuition. The female in the same way is far more balanced when it has been able to find a comfortable way to express authority, a provider's way of thinking, logical and sound judgment and reasoning.

当你们表达对男性和女性的优势的沟通交流, 且每一个人都听到相互彼此的持续的效果的时候, 真实的宝藏存在于你们每个人内在之中, 这样最终男性就会知晓并无惧地尊重它自己的深入且优秀的直觉, 女性就会用相同的方式在它已经能够去找到一种舒适的方式去表达权威, 一个攻击者的思考的方式、以及逻辑性且合理的判断和推理的时候是远远更为平衡的了。

Often the true riches for inner balances are not seen by two within what seems to be the perfect match. Because, in the more extremely romantic relationships, it is quite often true that the dynamic betwixt the male and female has been so persuasive as to be seductive, turning the male ever more male, the female ever more female, and each being very archetypically

splendid, yet each remaining distant from the other to the extent that the balancing strengths of the opposite polarity in sex are not loved, accepted, assimilated and used within the self.

内在的平衡的真实的财富经常是不会被在看起来湿乎乎是完美的配对的关系中的两个人所看到的。因为，在更多极度浪漫的关系中，在男性和女性之间的动力性在富有吸引力的方面已经如此令人信服了，它会将男性更多地转变为男性，将女性更多地转变为女性，每一个人在原型上都是很非常闪耀的，而每一个人都会保持与相互彼此之间的距离，以至于在性别上的那种相对的极性的平衡性的优势是不被喜爱、接纳、消化并在自我内在之中被利用的，这一点经常是真实的。

This only begins to work with this complex of energies and does not constitute a very full coverage of this central query. However, we find this to be a beginning. May we ask if there are queries before we leave this session of working?

这仅仅是开始与这个能量的复杂性一同工作，它并没有构成一个对这个中心的问题的非常充分的涵盖。然而，我们发现这会成为一个开始。请问在我们离开这次集会之前是否有问题呢？

(Pause)
(暂停)

We are known to you as those of Q'uo. The mystery remains a mystery, my brothers and sister. In seeking, in questioning, the great work of incarnation is accomplished. If the solutions subtly evade in a maddeningly long stream of half-learned lessons, do not let this apparent situation discourage or cut short the querying, the questing and the desiring, for it is in knowing your own desires and seeking clearly that the lessons of love shall find full sway for the outworking of circumstance in a commendable teaching situation.

我们是你们知晓的 Q'uo。神秘依旧是一个神秘，我的兄弟姐妹们。在寻求中，在提问中，投生的伟大的工作被完成了。如果解答在一个令人发狂地漫长的一知半解的课程的溪流中微妙地躲避在一旁，不要让这个明显的情况让提问、探寻和渴望受挫或者使其被截短，因为就是在清晰地知晓你自己的渴望和寻求的过程中，爱的课程将会以一种值得赞赏的教导的情况中对环境的外部工作产生出充分的影响。

We are those of Q'uo, and thank you. We would leave you now, cautioning you that we only offer opinions. We leave you in the love and in the light of the one infinite Creator. Adonai. Adonai.

我们是 Q'uo，我们感谢你们。我们现在离开你们，我们同时提醒你们，我们仅仅是提供观点。我们在太一无限造物者的爱与光中离开你们。Adonai。Adonai。

November 15, 1992

1992-11-15 改变态度的途径

Group question: Today's question has to do with our attitude. We have various attitudes, each of us, that help us or cause us to look at situations in a certain way. We would like to know a number of things about attitude. First of all, does the attitude that we have have a direct relationship to the lessons that we wish to learn if we wish to affect our attitude in order to change the way we experience our lives on a day-to-day basis? Is this something that is worthwhile doing? If so, how can we affect our attitude in a way that is meaningful rather than in the usual judging ourselves by how much we do, what we do, or how well we do it [the accomplishment factor]?

团体问题：今天的问题是与我们态度有关。我们拥有各种各样的态度，我们每一个人都是，这些态度帮助或者使得我们用一定的方式来观察情况。我们想要知道一些关于态度的事情。首先，如果我们希望去用一种日常的方式影响我们的态度以便于改变我们体验我们的生命的途径的话，我们所拥有的态度对于我们希望去学习的课程拥有一种直接的关系吗？这是某种值得做的事情吗？如果是这样的话，我们如何用一种有意义的方式来影响我们的态度，而不是通过通常的藉由我们做了多少事情，我们做了什么事情，或者我们做得多么好之类的成就的要素来评判我们自己呢？

And just in general, what part does attitude play in the way we learn our lessons and live our lives?

仅仅是在一般性的方面，态度在我们学习我们的课程以及活出我们的生命的方式上所扮演的角色是什么呢？

(Carla channeling)

(Carla 传讯)

We are Q'uo. Greetings to you in the love and in the light of the one infinite Creator. What a blessing it is to be with you this day, and to share in the creations of each of you, for each of you possesses and is a complete creation. That which you have within you is continuous with and equal with and not separate from all that there is, yet as long as you have a personhood, your creation has a subjective component. We salute and celebrate the subjective components of each universe here, for within your creations, the mystery of faith and faith in the mystery is central. And each of you seeks truly.

我们是 Q'uo。在太一无限造物者的爱与光中向你们致意。在今天与你们在一起并在你们每个人的造物中进行分享，这是怎样一种福分呀，因为你们每一个人都拥有并且是一个完整的造物。你们在你们内在之中拥有的事物与一切万有是连续的、同等的且没有分开的，而只有你们拥有一种个人属性，你的造物就拥有一种主观上的成分。我们对每一个宇宙在这里的主观性的成分敬礼并赞颂它，因为在你们的造物的内在之中，信心的神秘和在那种神秘中的信心是中心性的。你们每一个人都在真正地寻求。

We feel so privileged to dwell in this meditative state with the energies of this

group and are very happy to speak on the subject of attitudes with the disclaimer that, as always, we wish each to know that we are fallible. We can and do make mistakes. Therefore, use the discrimination within your own subjective universe, for you and you alone are responsible for that creation which is a co-creation with the one infinite Father of all that there is. You create in fine company, as do we.

我们对于与这个团体的能量一起安住于这个冥想的状态之中是感觉到如此之荣幸，我们非常高兴在态度的主题上发言，我们同时提出免责声明，一如既往，我们希望每一个人都知道我们是易于犯错的。我们能够并确实会犯错。因此，请使用你自己的主观的宇宙内在之中的分辨力，因为你，只有你，才会为那个造物负责任，那个造物是一个与一切万有的太一无限的天父的共同造物。你和我们一样，在美妙的陪伴中创造。

We are speaking, we perceive, to those who have approached the living of the workaday life with vigor, energy and willingness to work. This basic positive attitude serves you well. Yet the attitude of those who work needs adjustment as the daily routine varies according to the individual needs of each person and the changing time allotments available for your work as the subjective river of time moves with you. Were we speaking to those who truly wished not to work, we would have to begin elsewhere, but the basic attitude which each has is productive of positive polarizing. However, this potential for the good can and does, if not watched, turn and become that which creates confusion and depolarizing effects.

我们感觉到，我们是正在向那些已经藉由活力、能量和去工作的乐意来面对工作的日子、生命的、生活的实体们发言的。这种基本的正面性的态度对你们很有用。而那些工作的实体的态度是需要调节物的，因为每日的惯例会发生变化，这是取决于每一个人的个人的需要以及随着时间的主观性的河流与你一同流动你的工作可以利用的时间的分配的改变。如果我们向那些真的希望不去工作的人发言，我们就不得不从其他的位置开始了，但是，每一个人拥有的基本的态度对于正面性的极化是富有成效的。然而，这种产生有益的事物的潜能，如果不被注意的话，是能够并确实会转变并成为创造出混淆和去极化的效果的。

However, we wish each of you to see your basic energy here. Let us pause a moment while you feel within yourself this positive enjoyment of what you would call work for the good. We see each of you lighting up, shall we say, from thoughts of enjoyable labor which is of service or bears a productive fruit which then can be used for service, be it a financial aid gained by earning money or free time which can be used like the money. This is the essential attitude for those who expect to learn positive lessons through the use of daily work. It is efficient to have this positive attitude. It is productive. And by itself, it does not have the kind of contact with the deeper roots of mind that enable this basic attitude to be more informed.

然而，我们希望你们每个人都看到你们在这里的基本的能量。让我们在你在你自己内在之中感觉这种你们所称的“为善而进行的工作”的正面性的愉快的时候暂停一会儿。我们看到你们每个人都在，容我说，因为令人愉快的辛苦工作的想法而发光了，这些辛苦的工作是服务性的，或者带有一种能够为服务利用的富有

成效的成果的，如果它是一种藉由赚钱而被取得财务上的帮助，或者能够类似金钱一样被利用的空闲的时间。对于那些期待去通过利用每天的工作来学会正面性的课程的人，这就是实质性的态度了。去拥有这种正面性的态度是有效的。它是富有成效的。它在其自身并不会与心智的更为深入的根部拥有那种使得这种基础的态度能够更多地被鼓舞的接触。

As you walk about, as you do your duties, as you spend your time, where does the attitude come from? How is it that one can move within the being in such a way to affect the attitude? Firstly, we suggest that the seeker when thinking about attitude realize firstly that the attitude on the outer level is a simple vision created by complex movements of data called up from the roots of mind. This calling up is done often subconsciously to the greater extent to the extent that a person wishes quick changes in attitude. For deep changes there will be a frustration. We feel you are hoping that we can tell you a way to change attitudes, that is, spontaneous attitudes quickly. However, this is not usually swift in its processing.

当你们四处走动的时候，当你们进行你们的职责的时候，当你们花费你们的时间的时候，态度是从何处产生的呢？一个人如何才能用这样一种影响态度的方式在存在内在之中移动呢？首先，我们建议寻求者在考虑态度的时候首先意识到，在外在层次的态度是一种由从心智的根部被召唤的数据的复杂的运动而被创造出来的简单的想象。这种呼唤是经常在更大的程度上是用潜意识的方式被完成的，以至于一个人会希望在态度上的快速的改变。对于深入的改变，将会有一种挫折。我们感觉到你们正在希望，我们能够告诉你们一种快速改变态度，也就是，自发性的态度的方式。然而，在它的过程中，这通常不是快速的。

The seeker who wishes to move quickly often will seize upon the quest and attempt to change the programming, to change the thinking in the direction considered helpful or appropriate for one polarizing in a positive way. However, the opposite is true. The one who fears and worries will grow closer and closer to the difficulty that is being perceived. The person who is not fearing does not hold on to the circumstance or piece of thought or programming which is or is not causing fear. Can you see how the tendency to focus on a problem simply moves you closer and closer to a surety that there is indeed a problem? The faith and will grow smaller, and the problem or difficulty grows larger. The seeker ends up feeling helpless and discontent. The fearless entity moves along and turns the attention to each thing before it, accepting it.

希望去快速地移动的寻求者将经常会紧紧抓住追求并尝试改变编程，并尝试在被认为是对于一个用正面的方式极化的人有帮助或者适合的方向上改变思考。然而，反过来是有效的。一个害怕和忧虑的人将会越来越靠近正在被感觉到的困难。不害怕的人是不会对环境或者想法的片段或者引发或者没有引发恐惧的变成紧握不放的。你们能够理解，去聚焦于一个问题的倾向单纯地会让你们越来越靠近一种确实存在有一个问题的确信吗？信心和意志将会逐渐变小，问题或者困难将会逐渐变大。寻求者最后会感觉到无助和不满。无惧的实体会一路前行并将注意力转向在它面前的每一个事情，并同时接受它。

Now there are many things about third-density entities that predictably will not sit well. The Catholic or universal nature of humankind promises a lifetime of introspection followed by some disgust, revulsion or horror, for all possible traits of personality are potentially there in every being within the human family. The tendency, then, is to attempt to think positively and emphasize the positive. This is taking the basic attitude of "I am living; I am glad to take action," and adding some supporting structure for the emotions, that is, in thinking positively about each task, one accepts and blesses the task.

现在, 关于第三密度的实体会会有很多的事情可预见地将是不会令人满意的。人类的普遍性的或者一般性的特性注定了一次跟随在某种忧虑、方案或者厌恶之后的反省的生命, 因为所有的人格有可能的特性都潜在性地存在于人类的家庭之中的每一个存有之中。那么, 倾向性就是尝试去积极地考虑并强调正面性。这就是采用那种基本的“我活着, 我很高兴采取行动”的态度, 并加上某种对情绪的支持性的结构, 也就是说, 通过对于每一个任务的正面性的思考, 一个人接受并祝福了那个任务。

However, an entity may go a lifetime attempting, through this method, to improve an attitude or widen its outlook and not find itself satisfied. The deepest influence upon attitude is the willingness to turn from the world picture and pay attention to the mystery, to stop time and space in the mind. And in that stopped moment, worship and adore, praise and offer thanksgiving. Then in the next moment turn to the world again.

然而, 藉由尝试去, 通过这种方法, 增强一种态度或者拓宽它的眼界并发现它自己是不满意的, 一个实体可以这样活出一次生命。对于态度的最深的印象是乐意于从世俗的图像上转身并注意神秘, 在头脑中停止时间和空间。在那个被停下来时刻, 崇拜并爱慕, 赞美并感恩。接下来, 摘下一个时刻再一次转向世界。

The Creator is seemingly far away. Seemingly, this wondrous mystery has created and then left the universe in which you exist. For all any can prove, this is the case. However, when the heart and emotions form the habit of turning momentarily or for a longer time to the infinite One, to the mystery of unity, there then opens a very, very primary and deep channel within the roots of mind, and joy, hope and kindness flower upward to blossom without fanfare or ado in the forefront of the mind, offering that inner home, the sweet smell and freshness that the flowers always do. Stopping to remember the Creator is like planting a seed within the self. It flowers and bears fruit in time.

造物者在表面上是遥远的, 在表面上, 这种令人惊奇的神秘已经创造出并接着离开了你们在其中存在的宇宙。对于所有任何能够证明的事物, 都是这种情况。然而, 当来自于暂时性地或者用一段更长的时间转向无限太一, 转向一体性的神秘的习惯的心和情绪, 接下来在心智的根部打开了一个非常非常底层的且深入的管道的时候, 喜悦、希望以及亲切就会如花一样向上盛开而不会有在心智的前方的夸耀或者纷扰了, 并同时提供那个内在的家园, 甜蜜的香味和花朵一直都会产生的清新了。它会及时开花结果的。

Now, there needs to be patience when attempting any spiritual work. We

have said often that persistence, regularity in the habit of turning toward the Creator, is the greatest virtue, the most effective trait. That which each wishes is the experience of a loving, giving self. How can you find this attitudinal posture and find it to fit the self? We have spoken before about the way females and males (inaudible) each other in learning the lessons of love. Consider how those seekers who have lacks perceived, and find these lacks to make them feel isolated and alone may by the technique of moving the point of view find the answer to the question.

现在, 在尝试去进行任何的灵性上的工作的时候, 会有变得耐心的需要。我们经常说, 在转向造物者的习惯中的坚持不懈、规律性, 就是最大的美德, 最有成效的性格了。每一个人希望的事物就是对一个充满爱的, 给予性的自我的体验。你们如何才能找到这种态度上的姿态并发现它是适合于自己的呢? 我们在之前已经谈到过女性和男性的途径 (听不见) 在学习爱的课程中相互彼此。考虑那些拥有被感觉到的匮乏并发现这些匮乏使得它们感觉到隔离和孤单的寻求者们是如何可以藉由转移视角的技巧来找到问题的答案。

In other words, if an entity is unhappy, because of a lack of companionship or lack of a right work to do, the focusing upon this is the first thing not to do. But then what can be done to ameliorate the situation while the fairly long process of attitudinal change, of praise and thanksgiving, [that] is going on can be effective? We would suggest taking the "I want" statement and gazing at it as if you were the one hearing this from another. For instance, if one says "I want a companionship," turn this around and you hear a voice saying "I want companionship." Now where are voices like this one in the surrounding neighborhood or town? What entities are alone that you may (inaudible) with your presence? If there is a lack of supply and the attitude is poor because one feels financially poor, turn this 180 degrees. You are listening to someone who is poor. Where are the poor people in your vicinity, and how might you help them?

换句话说, 如果一个实体因为一种缺乏友谊或者缺少一种要去做的工作而是不快乐的, 聚焦于这种缺乏是首先不要去做的事情。但是, 接下来, 在那个相当漫长的态度上的改变, 改变成赞美和感恩的态度的过程中, 能够做什么事情来改善那个情况, 以至于正在进行的事情是能够使有成效的呢? 我们会建议拿走那个“我想要”的说法并好像你是一个从另一个人那里听到这个说法的人一样。举个例子, 如果一个人说, “我想要一个友谊,” 将它调转过来, 你听到一个声音说, “我想要友谊。”现在, 在周遭的邻里或者乡镇中的类似于这样的声音在什么地方呢? 什么孤单的实体是你可以藉由你的在场而 (听不见) 的呢? 如果有一种供给的匮乏以及因为一个人感觉到财务上的糟糕而态度恶劣的话, 将这种匮乏一百八十度调转过来, 你正在聆听某个可怜的人。在你的附近的可怜人在哪里呢, 你如何才能帮助它们呢?

We suggest this reversal when a lack or limitation is perceived. If it is simply thought, it will not be very effective. If, on the other hand, one who perceives a certain lack continuously decides to serve from a feeling of abundance of love within and finds a way to serve those who are alone or those who are very poor, the activity will be coming from a place of plenty where you have

forsaken the thought of being alone, and instead asked, "How may I serve those who are alone?"

*当一个缺乏或者局限性被感觉到的时候，我们建议这种倒转。如果它单纯地是想
法，它将不会非常有效了。在另一方面，如果一个感觉到一定的匮乏的人持续不
断地决定去从一种在内在之中的爱的丰盛的感觉去服务并找到一种途径去服务
那些孤单的人或者那些非常可怜的人的话，它的行动将会是来自于一个丰富的位
置，在那里你已经舍弃了孤单的想法了并会作为替代询问，“我如何才能服务那
些孤单的人呢？”*

In brief, we may say to control the attitudes is a poor idea. To note them and pay attention to them is an excellent idea. When fear is part of the thought, do not hold that fear unless you need it. Whatever you can look at and accept makes your faith and will larger and the lack or limitation smaller. Then turn the self towards the Creator at every possible moment, simply allowing the momentary burst of praise and thanksgiving to rise. This refreshes in the present and has fruit in the future. And finally, when you do perceive a need, find the way to express abundance as regards that need in service to others, for that which you feel is that which all feel in some way. All are of one family. There are no true strangers. Nothing is alien to you. Allow the self to relax its boundaries of thinking and this shall sharpen the observational skills.

*简而言之，我们可以说，去控制态度是一个糟糕的主意。去注意到它们并留心它
们是一个很好的想法。当恐惧是想法的一部分的时候，不要抓住那个恐惧，除非
你是需要它的。你能够观察并接纳的无论什么事物都将让你的信心和意志变得更
大，让缺乏或者局限性变得更小。接下来，在每一个有可能的时刻将自我转向造
物者，单纯地允许赞美和感恩的瞬间的爆发升起。这会在当前振作精神并在未来
结果。最终，当你确实感觉到一种需要的时候，找到方式在关于那种需要的方面
通过服务他人来表达丰盛，因为你们感觉到的事物就是所有人都会用某种方式感
觉到的事物。所有人都是属于一个家庭的。没有真正的陌生人。没有任何事物是
与你相异的。允许自我在它的思考的边界之中放松，这将会让观察的技巧变得锐
利。*

Lastly, we would suggest that if you keep the basic attitude toward action positive and find delight in movement, then move. Do that which feels appropriate to do without worrying overmuch. Take the rough and tumble of living the everyday life and be rough and tumble with it. Let things be incomplete, imperfect and unfinished. See and accept all the errors and mistakes of judgment or of any other kind. Just see and accept and go forward. And in the middle of it all, you will find now and then that a threshold has been reached.

*最后，我们会建议，如果你保持朝向正面的行动的基本的态度并跟在行动中找到
快乐的话，那么就行动吧。去做那个感觉合适的事情，去做而不要过度的忧虑。
接受活出每一天的生命的颠簸和翻滚，并于它一起颠簸和翻滚。让事物成为不完
整的，不完美的和未被完成的。看到并接受所有评判上或者任何其他类型的谬误
和错误。仅仅看到、接受并前进。在它中间，你将会不时地发现一个门槛已经被
触及了。*

We would use the example of two of this group, both of whom had found a threshold passed within the same twenty-four hour day. Each entity had decided to accept some very basic things concerning the life pattern. This bore fruit in fearlessness, for what is accepted can be forgiven. The healing of the incarnation is this process of coming to accept life as it seems at all times, not necessarily the things in the life, but always and everywhere giving thanks and praise, simply because consciousness is either consciousness of something, of nothing, or of everything. We suggest simply that praise and thanksgiving move the mind and heart out of things into the absolute of all that there is.

我们会使用这个团体中的两个人作为例子，它们两个人都已经发现在同样日子的二十四小时中一个门槛被跨过了。每一个实体都已经决定去接受某种关于生命模式的非常基本的事物。这会在无惧中结果，因为被接纳的事物是能够被宽恕的。对投生的疗愈是这样一个过程，它会在所有的时候都如生命看起来的样子接受生命，**不一定是在生命中的事情，但却一直且在每一个地方都去感谢和赞美，这单纯地是因为意识要么是某个事物的意识，空无一物的意识，要么是一切事物的意识。**我们单纯地建议，那种赞美和感恩会将头脑和心智从事物中移出来并进入到一切万有的绝对性之中。

We have found again and again that we speak with this group on one aspect of a central subject, and that is perfecting or attempting to perfect the life experience. We can only say to you that this area of consideration will continue to deepen as the life patterns of each become fuller, not only with experience, but with the vital energy which creates the appetite for more intense or full experiencing. There is only so much space in a life experience, however, that space may be filled with different qualities of light, different qualities of understanding, of compassion, or of wisdom.

我们已经一次又一次地发现，我们与这个团体在一个中心的主题上的一个面向上发言了，那个面向就是让生命的体验变得完美或者尝试去让其成为完美的。我们仅仅能够对你们说，这个考虑的区域将继续随着每一个人的生命模式变得更加圆满而深化，不仅仅是在体验上，同样也是在生命的能量上，这种生命能量会创造出对于更为强烈或者充实的体验的爱好。在生命的体验中仅仅有如此大量的空间，然而，那个空间是可以被不同特性的光，不同特性的理解、同情心，或者智慧所充满的。

Thusly, seek not only the obvious or evident improvement of the life behaviors, thoughts, and feelings, but seek in a directionless way to be more and more able to accept a fuller and fuller space within. The light within you can transform, and as you allow this quality of light to intensify, so you become as the lighthouse. The light within is not the light of self, but that limitless light which is of the one source and ending of All. Deepen your cup to hold delight in the mystery.

因此，不仅仅寻求生命的行为、想法和感觉的明显或者显著的改进，同样也用一种没有方向的方式寻求去越来越能够去接纳内在之中的一种越来越圆满的空间。在你内在之中的光是能够转变的，当你允许这种光的特性增强的时候，你会因此变得如同灯塔一样。在内在之中的光并不是自我的光，而是属于万物的那一个源

头和终点的无限制的光。将你的杯子变深以承载在神秘之中的快乐吧。

We would ask if there are further queries at this time.

我们会在此刻请问是否有进一步的问题。

(Pause. Comments not transcribed.)

(暂停。评论没有被抄录。)

We thank you also. We find this instrument's weariness such that we would therefore, since there are no further queries we can address briefly, leave this instrument at this time. May we say again what a delight you are, what a delight the circle is. We circle it with you, and as you bless us with allowing our service, we bless and thank you for the energy and persistence of your seeking. We leave this instrument and you in the love and in the light of the one infinite Creator and the joy we ...

我们同样也感谢你们。我们发现这个器皿的疲倦了，既然没有我们能够简短地谈论的进一步的问题，我们因此会在此刻离开这个器皿。容我们再一次说，你们是怎样一种快乐，这个圈子是怎样一种快乐。我们用它围绕你们，当你们藉由允许我们的服务而祝福我们的时候，我们为你们的寻求的能量和坚持不懈而感谢你们。我们在太一无限造物者的爱与光中离开这个器皿，离开你们，喜悦我们.....

(Tape ends.)

(磁带结束。)

November 22, 1992

1992-11-22 失去的爱人的忧伤

Group question: The question this afternoon has to do with the general concept of how do we deal with loss, in a conscious manner, so that we are able to get the most benefit out of the experience? How do we either exercise our will or move our will aside or find a harmonious way of using a sense of grief of loss, of separation that comes when relationship ends, a relationship that has been emotionally satisfying and nurturing for us? That is the specific question, and, in general, how do we allow the greater will to move through our lives so that our small will, that may or may not be informed, can become a part of the movement of the pattern of our incarnation that brings us eventually to the realization of the unity and acceptance?

团体问题：今天下午的问题是与我们如何用一种有意识的方式与失去打交道，这样我们就能够从体验中得到最大的益处的一般性的观念有关的。我们如何要么行使我们的意志，要么将我们的意志移到一边，或者找到一种和谐的使用一种对失去、对分离的悲伤的感觉的方式呢，这种悲伤的感觉是当关系结束，当一个一直都在情绪上让我们感到满意并滋养我们的关系结束的时候出现的。那是具体的问题，一般而言，我们如何允许更大的意志流经我们的生命，这样我们的小小的意志，它可能是或者可能不是了解情况的，就能够成为我们的投生模式的运动的一部分了，这种运动会最终将我们带到对一体性的实现和接纳？

(Carla channeling)

(Carla 传讯)

Greetings. We are those of Q'uo. We come to you in the love and in the light of the one infinite source and ending of All. How privileged we feel to be called to speak to your group at this occasion and to have the blessing of blending our vibrations with this circle of seeking.

致意。我们是 Q'uo。我们在万物的太一无限的源头和终结的爱与光中来到你们这里。对于被呼唤在这个场合向你们的团体发言并拥有将我们的振动与这个寻求的圈子混合在一起的福分，我们感觉到怎样地荣幸呀。

Your query involves the merging of two kinds of illusion. When one is dealing with those deep emotional memories and desires that stem from the roots of the being, one is dealing with the infinite and eternal consciousness that each of you is. When one is asking about the manifestations of these desires in the present illusion one is dealing with the third-density mind of the physical vehicle which offers you the opportunity for incarnation. The first mind is often called the subconscious mind, although more accurate would be the term roots of mind. The latter mind is the—we correct this instrument—in the first mind we find the roots of mind to be the location which you may consider these thoughts and emotions to stem from. However, the higher subconscious and conscious mind are involved in all mergings of these deeper desires and emotions with the moment-by-moment transient mind of new actual experience which is being observed by the entity which you are.

你们的问题包含了两种类型的幻象的融合。当一个人在与那些源自于存有的根部的深入的情绪上的记忆以及渴望打交道的时候，一个人是在与每一个人之所是的无限而永恒的意识打交道的。当一个人正在询问关于这些渴望在当前的幻象中的显化物的时候，它是在与为你提供了投生的机会的物质性载具的第三密度的心智打交道的。第一个心智经常被称之为潜意识的心智，虽然更为准确的词语会是心智的根部。后一种心智——我们更正这个器皿——在第一个心智中，我们发现这种心智的根部是你可以认为这些想法和情绪所发源的位置。然而，更高的潜意识和表面意识的心智是被包含在所有这些更为深入的渴望和情绪与被你之所是的实体所观察到的新的实际性的体验的每时每刻的瞬间即逝的心智的融合之中的。

Therefore, we first ask your attention be drawn to the situation whereby most of the feelings which run through the stream of consciousness are dealing with the surface of the passing experience and observations which enable you to use, to control, and to shape the passing experience in a manner which conforms to your preferences. However, like deep melodies which surface again and again, those deeper energies excited and born from the entrance into the conscious mind, of fated or destined persons or events, cause the experience being overtaken by these deep desires which then move into a position of dominance in the mind and which then color for a period of time the passing experience with the deep tapestries of emotions and desires which you have created for this incarnational experience in order to learn the lessons of love which can only be taught by moving through the catalyst of entities or events processing themselves through the day-to-day experience.

因此，我们首先请你们的注意力被吸引到在其中流经意识的溪流的绝大多数的事物与正在发生的体验和观察的表面打交道的情况，这些体验和观察会使得你能够用一种顺应你的偏好的方式来使用、控制并塑造正在发生的体验。然而，就好像一次又一次地浮现在头脑中的深入的旋律一样，那些从入口被激发并被产生出来进入到表面意识更为深入的能量，那些属于宿命的或者命中注定的人或事物的能量，会使得体验被这些深入的渴望所压倒。这些深入的渴望接下来会进入到一个在头脑中的支配性的位置并在一段时间期间用情绪和渴望的深入的织锦为正在发生的体验染色，这些情绪和渴望的深入的织锦是你已经为这次投生体验创造出来，以便于学习那些仅仅能够藉由穿越实体或者事件的催化剂并通过日复一日的体验来处理它们自己而被教导的爱的课程。

As had been discussed previous to this sitting, one of these portions of personal destiny is sometimes the relationship which seems to be over. Now, in this case the relationship is over in the framework of the conscious mind of the entity which lives and dies within the flesh and personality of this incarnation. However, the relationship is anything but over from the standpoint of learning the lessons of love, for which reason both entities within this relationship chose to meet, to exchange desires, and to part, thus only beginning and setting up the conditions under which the lesson may be learned in a way which creates a lasting bias in consciousness which will polarize the consciousness that is infinite within you towards the unity with the

love and light which is the Source and Father of all that there is.

如同在这次集会之前就已经被讨论过的一样，个人的命运这些部分中的一个部分有时候就是那种看起来似乎要结束的关系。现在，在这个情况中，人际关系是在这次投生的肉身和人格之中活着和死亡的实体的表面意识的心智的框架中结束的。然而，关系从学习爱的课程的观点上是绝对不会结束的，就是为了这个原因，在这个关系中的两个实体同时选择去相遇，去交换渴望，去分开，因此，两个实体仅仅开始并设置条件，在这些条件下，课程可以用一种在意识中创造出一种持久的偏向性的方式被学会了，这种偏向性将会将在你内在之中的无限的意识朝向与爱与光的统一极化，而爱与光就是一切万有的源头和天父之所是了。

Let us look at the experience narrated within your the holy work called the Bible of the one known as Jesus the Christ. When this entity was upon the hard wood of the cross with arms outstretched to welcome its destiny there were two occasions when it is recorded that this entity dealt with relationships. In the first exchange a criminal which wished to turn from its behavior and find a deeper desire asked the teacher known as Jesus to pray for it, and the teacher spoke without hesitation. Dying though it was, it turned in compassion and acceptance and faith and said "This day thou shalt be with me in paradise." There was no confusion because the teacher was suffering, for this entity has learned hope and desire only to surrender the will to the will of its Father, as it thought of the infinite Creator.

让我们看看在你们的被称为圣经的神圣著作中被讲述的叫做耶稣基督的实体的体验。当这个实体被钉在十字架的坚硬的木头上，双臂张开迎接它的命运的时候，据记载，有两个这个实体与关系打交道的场合。在第一个交流中，一个罪犯希望去对它的行为进行悔改并找到一种更深的渴望，他请求叫做耶稣的老师为它祈祷，老师毫不犹豫地说出了祈祷。尽管它即将死去，它在慈悲、接纳与信心中转过身并说，“今天你将与我在天堂。”没有因为老师是在受苦的而发生的混淆，因为这个实体已经学会了，仅仅希望并渴望将它的意志交给它的天父的意志，当它想到无限造物者的时候。

In the second exchange the teacher viewing its own mother pointed with name to a beloved friend and in a brief sentence realigned relationship away from accidents, shall we say, of birth and adjusted this relationship for a loving and compassionate opportunity for both mother and friend, as each then might comfort the other. From the sorrow of the apparent loss in both cases there may be seen to be an absence of fear, of self-pity, and an abundance and acceptance of the way destiny moves.

在这位老师的第二个交流中，当老师看到它自己的母亲的时候，它将这个名字指向一个亲爱的朋友，并一个简短的句子将关系进行了重新校准为并非出生的，容我们说，偶然性的关系，而将这种关系调整为同时对于母亲和朋友是一种的挚爱且富有同情心的机会，因为每一个人接下来就可以彼此安慰了。同时在这两个情况中，从明显的失去的忧伤可以被看到的事情是一种恐惧、自我怜悯的缺席，以及一种丰盛和对命运移动的方式的接纳。

Let us move back onto the terra firma now, and gaze at the situation of lost love. Now the lover of the past is a memory. Were it a lesson learned, the

memory would not come up to disquiet or sadden one. That it haunts one is a good indication that there is a deep and destined lesson of love to learn. There are three ways one might work upon this lesson. Firstly, there is the work of forgiveness. Most seekers are far more willing to forgive the other self in a relationship than to forgive the self, whether the self feels that it could have changed destiny by an action or feels that it could have changed destiny by eschewing an action. The case is that often the lack of forgiveness of the self stems from the belief that things ended wrongly. May we offer our opinion that there are no true accidents or mistakes in the metaphysical life, only opportunities. Therefore, the greater part of the work of acceptance and forgiveness is allowing the self to feel all right, that and no more, simply all right.

现在让我们返回到地面上，并注视失去爱人的情况。现在，过去的爱人是一个记忆。如果它是一个被学会的课程，记忆就不会浮现出来打扰一个人或者使他悲伤了。它萦绕在心头，这是一个有效的指示，即有一门深入且命中注定的爱的课程要去学习。有三种方式是一个人可以在这门课程上进行工作的。首先，会有宽恕的课程。大多数寻求者是远远更加乐意于去宽恕在一个关系中的其他自我，而不乐意于宽恕自己，无论自己感觉到它本来能够籍由一个行动来改变命运，还是感觉到它本来可以藉由回避一个行动来改变命运。情况经常是缺少对于自我的宽恕，这种情况是源自于相信事物是错误地结束的信念。容我们提供我们的观点，在形而上学的世界中，没有真正的不幸或者错误，仅仅只有机会。因此，接纳和宽恕的工作的更大的部分是允许自我去感觉到没问题，就是那样，没有更多了，单纯地没问题。

The second way of working upon moving into a better framework from which to view and work with deep sorrows in a life path is to focus upon the opportunities for mulling over the treasure gained during this destiny-filled relationship. That which one did not have before one has now, a center of energy, a vortex of power absent before has now been made, allowing the merging of deep life path needs with the day-to-day manifestations of destiny and accident.

第二种进入到一种更好的框架以从其来观察在一条生命的道路中的深深的忧伤并与之一同工作的进行工作的方式是，聚焦于对在这个充满命运的关系期间被取得的珍宝进行反复思考的机会。一个人之前并不拥有的事物，它现在拥有了，一个在之前缺少的能量的中心，一个力量的漩涡，现在已经被制成了，它允许深入的生命的路径的需要与日复一日的命运和偶然性的显化物融合了。

You see, the sorrows of the lost love are not a negative quality but rather a praiseworthy, hollowing out and deepening of the capacity to love without expectation of any return. The reason that the lost love haunts the everyday experience is that there is still much work to do in praising and seeing the treasure in the learning of how to love so deeply in the first place. Only in this kind of sorrow does the incarnate spirit become tempered and transparent to infinity. Only in the darkness of seemingly negative emotions of loss and limitation does the deep prayer, the soulful song of love take wing and sweep the incarnate being to a point of view where the breadth of love, once felt for

one entity, may be turned at world dying and yearning for your deep love and compassion. Thusly, one does well not to turn from sorrow but to turn towards it, to merge with it, and to carry this loss as a shining ornament which honors the infinite Creator.

你看，失去爱人的忧伤不是一种负面性的特性，而毋宁是一个值得赞赏的特性，它将那种去爱而不期待任何的回报的能力清空并加深了。失去爱人会在每一天的体验上挥之不去，它的原因是在赞美并看到宝藏中，在学习如何去在最开始的位置如此深入地去爱之中，仍旧有大量要去进行的工作。仅仅是在这种类型的忧伤中，投生的灵性才会被淬炼并对于无限变得透明了。仅仅是在看起来似乎负面性的失去和局限性的情绪的黑暗之中，深深的祈祷，爱的灵魂之歌，才会张开翅膀并将投生的存有吹到一个视角，在那里爱的宽广，一旦为一个实体所感觉到了，就可以被转向即将逝去的尘世和对你深入的爱与同情心的渴望了。因此一个人不去转身背对忧伤而是去转向它，去与它融合，去承载这种失去就好像一个荣耀无限造物者的闪耀的礼拜用品一样地，这样做是很好的。

The third thing which is skillful to do when dealing with any seeming negativity is simply to, as this instrument would say, "Praise God from whom all blessings flow." We would change it in this case to say instead "Praise the Creator from whom all sorrows flow." The turning from the self and the concerns, whether shallow or deep, of the self to the infinite Creator in praise and thanksgiving is an orientation in intelligent infinity, that is, in the Creator, or what this instrument would call Christ consciousness. This consciousness is the essential portion of both the consciousness which is infinite and the incarnate being with the biocomputer which makes so many hasty judgments. Calling forth in the conscious mind the holy, worshipful attitude in which only the Creator exists reestablishes a center within the being which merges unconscious and conscious beings together in a useful and balanced way.

第三个当在于任何表面上的负面性打交道的时候要去做的有技巧的事情是，单纯地去，如这个器皿会说的一样，“赞美上帝，所有的福分都从上帝流来。”我们会在这个情况中改变它，并作为替代说，“赞美造物者，所有的忧伤都从造物者流来。”将自我和担忧，无论是自我的肤浅的担忧还是自我深入的担忧，都在赞美和感恩中转向无限造物者，这是在智能无限中，也就是在造物者之中，或者如这个器皿所称的，在基督意识中的一种取向。这种意识同时是无限之所是的意识和带着那个做出了如此多的急躁的批判的生物计算机的投生的存有的实质性的部分在有意识的心智中呼唤那种神圣、崇拜的态度，在这种态度中仅仅只有在我这存在，这会在存有内在之中重建一个中心，它将无意识和有意识的存有用一种有用处且平衡的方式融合在一起了。

It is not in any way easy to do that which we have suggested. The more intensive the desire has been to find love the more intensive the experience of love, the more the yearning for love, the more it will seem very, very difficult to so center the mind viewpoint that all these acceptances and forgivenesses and reorientations may have their just process. Therefore, we urge each to see that this is the work of not one but many incarnational experiences to deepen the source within during the incarnation. In a star-crossed, shall we say, relationship both entities, whatever the outcome in this experience, have

been working with this balance for many incarnations. But allow the normalcy of day-to-day experience to move you until the next occasion when this haunting desire for a known or an unknown person or relationship looms so largely before the conscious mind that it colors all of one's thought. Then see this occasion as the treasure it is. Let the fears fall, let the heart speak all it wishes until its well of words and threnaldy of pain is fully expressed. Honor and respect the deep emotions and give them full expression. Rather than feeling them as an ending of a real life experience and only a memory allow the feelings to become living. Birth them with your awareness of the beauty of love. You have desired truly, you have loved truly. This you have experienced. It may now be separated from the constraint of belonging to one entity and the self and become that potential for love and for acceptance and compassion which may be universalized by being aware that this love is an energy unto itself.

去做我们已经建议了的事情绝对不是容易的事情。去找到爱的渴望越发强烈，爱的体验越发强留，对爱的渴望越发强烈，去如此将心智的观点保持在中心就会越发看起来似乎是非常非常困难的，那种中心及即所有这些接纳、宽恕、重新定向都是可以拥有它们适当的过程。因此，我们敦促每一个去看到，在投生期间深化内在的源头，这不是一次投生体验而是多次投生体验的工作。在一场，容我们说，命运多舛的关系中，无论在这种体验中的结果是什么，两个实体同时都在许多次投生中一直都在与这个平衡进行工作。但是，允许日复一日的体验的正常状态推动你，一直到下一个机会为止，在那个时候，这种对一个已知的人或者一个未知的人或者一个关系的挥之不去的渴望，就会如此巨大地逼近表面意识的心智以至于它会让一个人的全部的想法都进行染色。接下来，将这个机会视为是其所是的珍宝。让恐惧掉落，让心讲述它全部希望的事情，一直到它言语的泉水和痛苦的挽歌被充分表达为止。荣耀并尊重那深深的情感并给予它们充分的表达。不是去感觉它们是一次真实的生命体验的一个结束，而仅仅只有一个回忆允许感觉变得生动。用你对于爱的美丽的认识将它们生育出来。你们已经真正地渴望过了，你们已经真正地爱过了。这就是你们已经体验到的事物了。它现在可以从属于一个实体和自我的束缚中被分离并成那种有潜力成为爱，成为接纳和同情的事物了，这种接纳和同情心可以藉由察觉到这种爱是一种在其自身上的能量而被一般化。

You are able to accelerate the process of spiritual evolution whereby you are learning from the deep expressions of personal destiny and in all you do. To offer thanks and praise in any moment is your way of moving quickly, instantaneously to the mind or consciousness of unity wherein you may see that there is no loss, there is no lack, there is no separation, even in the case of a loved one which has died or been permanently separated. This love is an entity unto itself, a vortex which may pull forth either a bitterness of a judged loss or a smooth vine of a judged treasure. It is always your choice.

你们能够加速灵性演化的进程，藉由其你们正在从个人的命运的深入的表达并通过所有你们做的事情学习。在任何时刻都给予感谢和咱们就是你去快速且立即转向一体性的心智或者意识的方式，在这种一体性中你们可以看到没有失去，没有匮乏，没有分离，甚至是在一个已经死去或者已经被永远地分开了的挚爱的人的情况下。这种爱在其自身就是一个实体，一个漩涡，从这个漩涡中可以将要么

拉出一种被判断为失去的苦涩，要么拉出一种被判断为珍宝的光滑的藤蔓。这一直都是你的选择。

Two things before we open this meeting to other queries. We are error-prone and request that each use any thought each may from that which we say and leave the rest behind. And also, to accelerate the process whereby one is more observant of that merging process between deep emotions and day-to-day experience, it is well to move into silent communion with the one infinite Creator, listening to the silent voice of love unlimited and inexpressible. To spend time wisely, spend some each day with the Creator.

在我们向着其他的问题开放这次集会之前有两个事情。我们是易于犯错的，我们请求每个人都使用任何它可以从我们所说的内容中得到的想法并将其他的都留在后面。同时，如果要去加速那个一个人凭借其对在深入的情绪和日复一日的心智之间的融合的过程更加留心的进程，去进入到与太一无限造物者的静默的交谈，聆听那个无限制且无法表达的爱的安静的声音，这是很好的。要想智慧地花费时间，每一天都花些时间与造物者在一起。

May we ask if there are any additional queries at this time?

请问在此刻是否有任何额外的问题？

(Pause)

(暂停)

We find that there are no queries upon this subject in addition to that which we have said. Therefore we would now ask if there be any queries upon other subject that we may address briefly at this time?

我们发现，关于这个主题，除了我们已经说过的内容之外没有问题了。因此我们现在会请问对于我们可以在此刻简要地陈述在其他的主题上是否有任何问题呢？

Carla: I have one about the trumpet. I would like to know about the functioning, or how to get it to really work.

Carla: 我有一个关于小号的问题。我想知道关于它的功能，或者如何让它真正地工作。

I am Q'uo, and we may speak in general upon this subject, my sister. We thank you for this opportunity. When one has opened the channel to useful work with entities of the inner planes which move into the energy web of your planet and yourself, one has basically established a way of being of service as a tuned instrument. When an instrument is played it is not the instrument alone which must be excellent. The excellence of the instrument being assured, then there is the allowing of the best possible, shall we say, contracted or focused line or channel between the two and through the instrument so that the most compelling music may be played.

我是 Q'uo，我们可以一般性地在这个主题上发言，我的姐妹。我们为这个机会而感谢你。当一个人已经向着有用处的工作开放了管道，内在层面的实体会随之

进入到你的星球和你自己的能量网络之中的时候，它就已经基本上建立了一个作为一个调音过的器皿进行服务的途径了。当一个乐器被演奏的时候，它就不再仅仅是一个乐器了，乐器必然是精良的。当乐器的精良是确切的时候，接下来就会有对在两个器皿之间以及通过器皿，容我们说，有可能最佳的压缩的或者聚焦的线路或者管道了，因此，最为动人的音乐就可以被演奏了。

In working with the energies which make the trumpet move, the voices speak, the (sounds like "aports") appear, and the other materialization phenomena which you are familiar with, the instrument which you are must be activated in a certain way. This is like unto the polishing of the inner surface of a reed, for instance, so that the energy moving through this reed may come forth or materialize in the manifested world with unabated vigor or energy. Any, shall we say, rough spots, any blockings, any ways in which the inner surface is not smooth will baffle and frustrate the energy or breath moving through it and add limit [to] the materialization phenomenon.

在与使得小号移动的能量一同工作的过程中，声音发出了，（听起来像是“aports”）出现了，其他的你们熟悉具体化的现象，以及你之所是的器皿是必定用一定的方式被激活了的。这就好像，举个例子，为一个芦笛的内部的表面进行抛光一样，这样通过这个芦笛的能量就可以向前并藉由未被减少的活力与能量在显化的世界中具体化了。任何，容我们说，粗糙的小点，任何的阻塞，任何内在的表面藉由其而不再光滑的方式，都将阻碍与阻挠流经它的能量和呼吸，并将限制添加到具体化的现象上。

There is a kind of energy which allows the materialization phenomena to occur, and this lively energy is one with each is familiar. However, it is not this energy which moves the trumpet. This lively energy is expended in poisoning the self without let or hindrance, without any reserve in such a way that the spirit moving through you, as the instrument, may use that generated potential for materialization in a crystallized and finely focused way. It is as though your personal, deeply felt commitment and substantive energy given to this liveliness of will may be seen as a broad spectrum potential which the breath of spirit moving through your vortex of self may pick up more and more powerfully the less tightly you personally are holding onto this energy.

会有一种类型的能量允许这种具体化的显化发生，这种活的能量是一种每个人都熟悉的能量。然而，它不是这种通过小号的能量。这种活的能量是通过让自我保持平衡而没有妨碍或者阻碍且没有任何的保留而被消耗的，通过这样一种，如这个器皿会说的一样，灵性可以流经你的方式，这种能量可以使用那种被产生出来的潜能而用一种结晶的且被精细地聚焦起来的方式来具体化了。这就好像你个人的，被深深感觉到的，被给予这种意志的活力的奉献且实质性的能量，可以被视为一种范围广阔的可能性一样，这种可能性是流经你的自我的漩涡的灵性的呼吸可以越来越强有力且越来越不紧张地挑选出你用个人性的方式正在抓住这种能量的可能性。

We might refer the mind to the Zen parable this instrument has within its experience of the archer who spends his entire concentration upon the focusing perfectly the visualization of the target, but does not at any point

while drawing the bow and releasing it open the eyes to look at the physical target. The careful medium's focus of attention is upon this static, permanent ideal of bow, of the powerful drawing of the bow, and of the releasing of the arrow, not when the personal will suggests but when the breath of spirit creates that choice.

我们可以将心智交托给这个器皿在它的体验中所拥有的禅宗的比喻，弓箭手会将他全部的注意力都集中在对目标的观想的完美聚焦上，而不会在拉弓并释放它的过程中的任何位置睁开眼睛去查看物质性的目标。留心的媒介的注意力的焦点就是在这个静止而持久的弓的观点，强有力的拉弓的观念以及释放弓的观念上，不是在个人的意志建议的时候，而是在灵性的呼吸创造出那个选择的时候释放弓。

Thusly, we suggest the encouragement of generation of this deep desire and this lively will, and then the utter and focused surrender of this and all gifts and talents to the one infinite Creator, that the breath of spirit may move through you in such a crystallized way that the personal energies become universal. In a way, it is the same objectification of deep emotions of which we spoke in talking of relationships, honoring the ability of the self to become capable of carrying those communications or attitudes which may benefit all people, and then surrendering this to the highest and best spiritual contact which is within your energies and which comes to you from that portion of the Creator, shall we say, which embodies for you your highest service.

因此，我们建议鼓励这种深入的渴望和这种活的意志的产生，接下来全然且集中地将这个以及所有的礼物和天赋都交托给太一无限造物者，这样，灵性的呼吸就可以用这样一种结晶的方式流经你，个人性的能量就会成为全体性的能量了。在某种方式上，它种具体化的过程与我们在谈及人际关系并荣耀自我能够承载那些可以让所有人都受益的沟通交流或者态度，并接下来将这种能力交托给在你的能量内在之中并从造物者的那个为你具体化你的最高的服务的部分而来到你身上的最高和最佳的灵性的接触的时候我们所谈及的对深入的情绪的具体化是相同的。

May we answer further, my sister?

我的姐妹，我们可以进一步回答你吗？

Carla: Do you pick up that I have the ability to do that?

Carla：你们挑选出我拥有进行那个工作的能力了吗？

I am Q'uo. It is our opinion that there is within each this potential, and it may be further said that deep desires are there not by mistake. The gifts and talents one has are not false; that which you desire you can do. Yes, my sister, we feel that you have this ability.

我是 Q'uo。在我们看来，在每一个人内在之中都有这种潜能，我们可以进一步说，深入的渴望不是因为错误而存在的。一个人所礼物和天赋不是错误的，你所渴望的事情就是它能够去做的。是的，我的姐妹，我们感觉到你用够这种能力。

May we answer further?

我们可以进一步回答吗？

Carla: Right, you are saying everybody has that ability or that potential, but ... I mean, like everybody has the potential to play music, but again, some people have the talent. Everybody can learn to do something, but some people have certain talents that they learn more quickly in their development of ... like music or art, where another person would have to work a lot harder, put a lot more energy into it. I am trying to feel out more in the sense of ... I mean, I realize that I have, that everybody has that potential, but I am trying to see, is this something that will happen quickly for me, or is it something that will take years to develop? I am trying to see exactly about my talents or ability in that area of spiritual development.

Carla: 是的，你正在说每一个人都拥有那种能力或者那种潜能，但是.....我的意思是，就好像每一个人都拥有潜能去演奏音乐一样，但是，再一次，一些人拥有天赋。每一个人都能够学会去做某件事情，但是一些人拥有一定的天赋以至于他们能够在他们发展.....好像音乐或者艺术的方面会更加快速地学习，在这种方法的方面另一个人会不得不更加努力地工作并将更多的精力投入到其中。我正在尝试更多地感觉到在某种意义上.....我的意思是，我意识到我拥有那种潜能，每一个人都拥有那种潜能，但是我正在尝试去看到，这是某种将会快速地为发生的事情吗，或者这是某种将会花费长年的时间去发展的事情吗？我正在尝试去精确地看在那个灵性发展的区域中我的天赋或者能力。

I am Q'uo. My sister, there is a respect which we have for your free will which inhibits us from describing to you those energies which you ask about. However, perhaps a more general statement might enable you to think further upon this. We would say that when there is, as in your case, a deep desire to serve as a channel, that this desire is true. The manner of manifestation of this desire is not fixed. Destiny does not say, "You shall do this and this," it says "You shall be put in this situation wherein you may attempt to learn of love and to be of service." We encourage you to move ahead with the learning while being extremely alert for indications from spirit as to the finer and finer choices which determine the direction of learning and service so that you may find your own unique way of serving and of loving.

我是 Q'uo。我的姐妹，会有一种我们对你的自由意志的尊重阻止我们向你们描述那些你所谈及的能量。然而，也许一个更为一般性的陈述可能会使得你能够进一步在这个方面进行考虑。我们会说，如同在你的情况中一样，当有一种深入的感觉去作为一个管道而服务的时候，这种渴望是真实的。显化这种渴望的方式不是固定的。命运不会说，“你应该做这个那个”，它会说，“你应该被放置在这个情况中，在其中你们可以尝试去学会爱并进行服务。”我们鼓励你们去藉由学习而前进，并同时在关于决定学习和服务的方面的越来越微妙的选择的方面对于来自于灵性的指示极其地警觉，这样你就可以找到你自己的独一无二的服务和爱的方式了。

Thusly, in the area of channeling, for instance, some channel as healers, some as teachers, some as prophets, some as those channeling this or that spiritual resource of an impersonal nature, some channeling from a source of a more personal or individual nature. So at each juncture be on the lookout for

synchronistic occurrences, for those small signs of happenstance which may seem coincidental to others but which are subjectively interesting to you. Notice and remember these occurrences and pay them attention, for it is by these signs that you will change and change again the seeming direction of your quest to serve so that as your personality within this life matures and ripens it may be informed as to its best avenue of service.

因此，在传讯的区域中，举个例子，一些管道是疗愈者，一些是老师，一些是预言者，一些管道会从这样或者那样的具有一种非个人性的特性的灵性的资源进行传讯，一些管道会从一个具有一种更大的个人或者个体的属性的源头进行传讯。因此，在每一个结合点都对同时性的遭遇留心，对那些偶然事件的小小的预兆留心，它们可能对于其他人看起来似乎是巧合的，但是，它们会在主观上让你感兴趣。注意到并记住这些遭遇并对它们留心，因为就是通过这些预兆，你将会改变并再一次改变你的寻求的表面上方向，这样，当你在这次生命之中的人格成熟并收割的时候，它就会在关于它最佳的服务的途径的方面得到启发了。

This is for all entities a process which has the characteristic of both occurring over a long period of time and of coming to a central crux, at which moment a great deal is made clear within you subjectively as a palpable realization. Therefore, surrender to patience and a complete lack of expectation in a day-to-day search, simply doing your inner work, and when the moment comes wherein you find your true voice as an instrument you will know it with a certainty which is beyond time and space, and it shall feel right for you. When that moment has come, cleave unto it and stand upon this rock and do not look back.

对于所有的实体，这都是一个同时拥有在一段很长的时间段中发生以及会在一个中心的关键时刻出现的特性的过程，在那个中心的关键时刻，大量的事物在你内在之中会用主观性的方式作为一种明显的领悟变得清晰了。因此，臣服于耐心并在日复一日的搜寻中完全放下期待，单纯地做你内在的工作，当那个你在其中发现你作为一个器皿的真实的声音的时刻出现时，你将会藉由一种超越时间和空间的肯定性而知晓它，它将会对与你感觉是合适的。当那个时刻出现的时候，坚守它并站在这块石头上，不要往回看。

May we answer you further, my sister?

我的姐妹，我们可以进一步回答你吗？

Carla: No, thank you very much.

Carla: 没有，非常感谢你们。

My sister, may we share our great joy in speaking with you. It is a true pleasure, and we are full of love for you and for your devotion.

我的姐妹，容我们在向你们发言的过程中分享我们巨大的喜悦。它是一种真实的快乐，我们对于你们和对于你们的奉献是充满了爱的。

Is there another query at this time?

在此刻有另一个问题吗？

(Pause)

(暂停)

We are known to you as Q'uo. Through this instrument's perceptors we feel the deepening of the evening upon your planet, the world is becoming less busy and more quiet about you as the energies of the day and the light put themselves gently to rest. It is a precious time, that time when the energies of your planet are very quiet, those of the daylight going to their rest, those of the powerful and magical night only just beginning to stir. Into this parentheses in time insert yourself, viewing the light and the darkness as one thing. Feel the unity of all that seems light and dark, sad and joyful, feel with us the perfection of the mystery-filled Creator. We know not this mystery but we rejoice in it.

我们是你们知晓的 Q'uo。通过这个器皿的感受器，我们感觉到在你们的星球上的夜色逐渐加深了，随着白天的能量和光线将它们自己温柔地平静下来，这个世界在你们周围正在变得较不忙碌且更加安静了。这是一个宝贵的时间，在这个时间中，你们的星球的能量是非常安静的，那些白昼的时间将要休息了，那些强有力且魔法般的夜晚的时间仅仅刚开始搅动。将你自己插入到这个在时间中的圆括弧中，并将光明和黑暗视为一个事物。感觉到所有看起来似乎是光明和黑暗，忧伤和喜悦的事物都是合一的，与我们一起感觉那充满神秘的造物者的完美。我们并不知晓这种神秘，但是我们在其中欢庆。

We leave this instrument and you in this love and this light, this one great original Thought, for that is all that there is. Until we speak with you again, we say to you adonai. Farewell in the Creator's love and light. We are Q'uo.

我们在这种爱与这种光中，在这一个伟大的原初的想法中离开你们，因为那个想法就是一切万有。一直到我们再一次向你们发言之前，我们向你们说 Adonai。在造物者的爱与光中告别。我们是 Q'uo。

November 29, 1992

1992-11-29 期待

Group question: The question this afternoon has to do with our expectations. It seems like we're always expecting, usually, more of ourselves than we actually accomplish and feeling poor about not having accomplished everything that we had in our expectations. We are wondering today what it is appropriate for the seeker of truth to expect both in the mundane everyday life and of the self in the spiritual life, the metaphysical world. What kind of expectations are reasonable, are helpful and are appropriate for the seeker of truth in both of these areas?

团体问题：今天下午的问题是与我们期待有关的。看起来似乎我们一直都在期待，通常我们对我们的期待比我们实际上完成的事情是更多的，并会为没有完成我们在我们的期待中所拥有的每一件事情而感觉糟糕。我们今天想知道，在每一天的日常生活的俗世中，同样也在灵性上的生命，在形而上学的世界的自我的生活中，真理的寻求者适合于去期待的是什么呢？同时在这两个区域中，什么类型的期待是有道理的，有帮助的且适合于真理的寻求者的呢？

(Tape ends.)

(磁带结束)

December 13, 1992

1992-12-13 痛苦与不舒服的意义

Group question: The question today has to do with the general kind or level of angst that we each find in our lives no matter what the particular experience, whether we are not being able to fulfill our creative identity and desires we know we have, or the ability to find the balance in our lives so that we are able to move through our lives without being swayed overly much either towards the sadness or the joy, the ability to find balance between being and doing. Each of us seems to have some kind of angst, some necessity for dealing with a situation that is difficult, that provides us with worries, with fears, with challenges, with work of some nature that needs to be done. We are wanting to know if there is some level of changing this angst or this way of perceiving our experience so that we are more in line of what we feel is fulfilling our abilities, of walking a balanced life, of being of service to others, and wonder what you may have to say to us in that regard.

团体问题：今天的问题是与我们每一个人在我们的生活中发现的一般类型的或者一般程度的担忧有关，无论具体的体验是什么，**我们要么担心无法实现我们创造性的身份和我们知道我们拥有的渴望，要么担心无法实现在我们的生活中找到平衡以便于我们能够在不过度地朝向要么悲伤、要么喜悦而被动摇的情况下穿越我们的生命的能力，以及在存在和行动中找到平衡的能力。**我们每一个人看起来似乎都拥有某种类型的担忧，某种与一个困难的情况打交道的必要性，它们向我们提供了忧虑、恐惧和挑战，并提供了具有某种需要被完成的特性的工作。我们想要知道是否有某种改变这种担忧或者这种感知我们的体验的方式的层次，这样我们就会更多地与我们感觉到是实现了我们的能力的事物，经历一次平衡的生命，以及为他人服务对齐了，我们想知道你们在那个方面可以对我们说什么事情。

(Carla channeling)

(Carla 传讯)

We are known to you as those of Q'uo. Greetings in the love and the light of the one infinite Creator whose blessing is upon us all. We feel most privileged to be sharing in this circle of seeking and thank you for giving us the opportunity to be of service to you. We ask that each seeker realize that we are not final authorities, we make mistakes, and are as you, seekers along an infinite path of learning and becoming more and more that which we seek. Therefore, we ask each to use his own discrimination to take up those thoughts which have an interest and to leave behind those which do not, for only in this way may we feel free, without infringing upon your free will, to offer our opinions.

我们是你们知晓的 Q'uo。在太一无限造物者的爱与光中向你们致意，造物者的祝福是在我们所有人的身上的。我们为在这个寻求的圈子中进行分享而感到极其荣幸，我们感谢你们给予我们机会去为你们服务。我们感谢每一个寻求者意识到我们不是最终的权威，我们和你们一样会犯错，我们和你们一样是沿着一条无限的道路的寻求者，这条道路及学习并越来越多地成为我们所寻求的事物。因此，我们请每一个人都使用他自己的分辨力来采用那些有一种兴趣的想法并将那些

没有一种有趣的想法留在后面, 因为只有用这种方式我们才会感觉我们可以在不侵犯你们的自由意志的情况下自由地提供我们的观点。

You ask us about the pain of living. What is the necessity of it, how can it be transformed? We must begin with a larger canvas, so if you would, come with us in mind. We take you to the point at which the infinite and eternal consciousness which you are chose to come into manifestation or an incarnational experience. What were you co-creating with the infinite One when you created the opportunities and overarching destiny which you did indeed co-create? It seems logical to assume that the choice to come into manifestation in this manner was based upon an advantage to be gained from so doing. There are things which entities in incarnational, physical bodies can do which discarnate spirits cannot. Those in incarnation cannot know. Those not in manifestation cannot escape knowing that all things are one, that there is one Source, one great original Thought in which all exist and which is in everything. In the illusion of manifestation this truth is escaped, cleanly and completely. There is no way of knowing while in incarnation that you are one with anything or anybody. All things seem to have limits and seem to be separate, whether these things are people, relationships or ideas.

你们向我们询问关于生命的痛苦。它的必要性是什么, 它如何才能被转化。我们必须从一个更大的画布开始, 因此, 如果你们愿意的话, 请和我们一起进入到心智之中。我们将你们带到那个你之所是的无限和永恒的意思选择去进入到显化或者进入到一次投生性的体验的位置。当你创造出机会和你与无限太一确实共同创造的从底部支撑的命运的时候, 你们与无限太一——一起共同创造了什么呢? 去假设用这种方式进入到显化的选择是基于一种藉由这样做而要取得的优势, 这看起来是合乎逻辑的。会有那些处在投生性的, 物质性的身体中的实体能够做而非投生的灵体不能做的事情。那些在投生中的实体是无法知道, 那些并未处于显化中的实体是无法不去知晓万物一体, 有一个源头, 有一个伟大的原初的想法, 万物都存在于这个想法之中, 这个想法存在于每一个事物之中。在显化的幻象中, 这个真理是彻底且完全地被忽略了。当处于投生中的时候, 没有知晓你是与任何事物或者任何人一体的途径。一切事物看起来似乎都拥有限制且看起来似乎是分开的, 无论这些事情是人、关系还是观点。

The darkness of the valley of the shadow of death, to quote one of your culture's holy works, is the setting of the stage for your journey through this incarnation, for are you not all born with the life sentence of inescapable death? Therefore, you live in the shadow of that known outcome throughout the incarnational experience. So you have chosen to enter into an illusion which blocks all knowledge of unity from the conscious, logical mind. Further, you have come into an illusion which is eternally mysterious; that is, nothing is known no matter whether one seeks to the limits of the microscope or the telescope. One cannot find the basic reason "why," a basic method of "how," or a good definition of "what" the essence of the experience of manifestation might be, for as telescopes grow more powerful infinity is simply seen in more depth. As microscopes grow more powerful all that may be seen is the path of energy left by your electron particle. Now, if you are fields of energy,

interacting in an illusion whose trademark is mystery and shadow there must be a reason not immediately obvious for your choice of coming into this illusion.

引用你们的文化的一部神圣著作，死亡的荫谷的黑暗，就是你们穿越这次投生的旅程的舞台的布景了，因为你们难道不全都是带着生命的无法逃避的死亡的宣判而降生的吗？因此，你们在贯穿整个投生性体验的过程中都是活在那种已知的结局的阴影之中的。因此，你们已经选择进入到一个幻象之中了，这个幻象将所有的一体性的知识都从有意识的、逻辑性的心智屏蔽掉了。更进一步，你们已经进入到一个幻象之中，它是永恒地神秘的，也就是说，无论一个人是寻求显微镜还是望远镜的极限，没有任何事物是被知晓的。一个人无法找到“为什么”的基本的原因，一种“如何”的基本的方法，或者对于显化的体验的实质可能“是什么”的一种有效的定义，因为随着望远镜变得越来越强有力，无限单纯地会用一种更大的深度而被看到。随着显微镜变得越来越强有力，所有可以被看到的事物都是你们的电子为你所留下的能量的途径。现在，如果你们是与一个幻象相互作用的其标志就是神秘和阴影的能量场的话，就必定会有一个你选择进入到这个幻象的原因了，这个原因并不是显而易见的。

We shall pause.

我们将暂停。

(Pause)

(暂停)

This illusion is the third such level, shall we say, of learning for the infinite portions of the one Creator. To experience the first being the level of the elements, the experience of being rock, sea, air. Those experiences are simple yet move deeply and slowly, and consciousness then graduates to another level of illusion. In this illusion, for those portions of consciousness which now know that they exist and begin to move in order to seek the light, the easiest example of this movement is the turning of the flower and leaf to the sun to receive light. In these two illusions there is not self-consciousness, but with graduation into the third-density illusion which you now experience, you as co-creator are in a physical vehicle which has the ability to be conscious of itself experiencing the illusion.

这个幻象是供太一造物者的无限数量的部分进行学习的，容我说，第三个这样的层次。对于体验而言，第一个层次是元素的层次，即成为石头、海洋和空气的体验。那些体验是简单的，而它却深入且缓慢地运动着，意识接下来毕业到另一个幻象的层次。在这个幻象中，对于那些现在知晓它们是存在的并开始移动以便于寻求光的意识的部分，这种移动的最简单的例子就是花朵和树叶转向太阳以接收光。在这两个幻象中，没有自我意识，但是，藉由毕业进入到你们现在所体验的第三密度的幻象，你们作为共同造物者是处于一个物质性的载具之中的，这个载具拥有能力去察觉到它自己正在体验幻象。

There is a purpose for this particular illusion, in our opinion. Just as the purpose in the first density is to experience manifestation at its basic level, and just as the second density's purpose is to experience and learn the

movement, the choice towards being fed, being comforted, being warmed, finding light, so in third density the individual seekers of light become self-conscious and decide to interact. Your illusion has everything to do with learning not only who and what and why you are as you are but also in learning how to interact with those about you. Upon graduation from this density the next series of lessons starts with learning to be a complex of entities which have all memories in common. In the next density this veil of mystery and forgetting which you now experience is gradually lifted, and, once again, you know that you are all One.

在我们看来, 这个特定的幻象有一个目的。就如同在第一密度中的目的是去在显化的基础的层次去体验显化, 就如同第二密度的目的是去体验并学习移动, 以及朝向被喂养, 变得舒适, 变得温暖, 找到光的选择, 在第三密度中广的个体的寻求者的目的是, 成为自我察觉的并决定去进行互动。你们的幻象拥有每一个与学习有关的事情, 不仅仅是学习你是谁, 你是什么, 为什么你是如你所是的样子, 同样也学习如何与那些在你周围的人打交道。从这个密度毕业的时候, 下一系列的课程是从学习去成为一个共同拥有所有的记忆的实体的复合体开始的。在下一个密度中, 这个你们现在体验到的神秘和遗忘的罩纱逐渐被升起了, 再一次, 你知道你们全都是太一。

Only in third density is the unity hidden. This is in order that each may make an all-important choice of how to proceed with the evolution of the spirit, for there are two paths to the one infinite Creator in general. One path is radiant, giving, loving and unifying, and is called service-to-others path or the positive path of seeking. The other path to the one infinite Creator is magnetic, attractive, charismatic, and may be called the path of service to self or the negative path. Each of these two paths is a valid path to follow and will bring the seeker to the growing awareness of the nature of the mystery of Creator and self. We are those of the positive path, as we find it to be the more efficient path, and in our opinion the more agreeable one to follow.

仅仅是在第三密度中, 一体性是被隐藏起来的。这是为了每一个人都可以做出一个至关重要的关于如何去发展灵性的演化的决定, 因为有一般而言有两条通往太一无限造物者的道路。一条道路是发光的、给予的、爱与合一的道路, 它被称之为服务他人或者正面寻求的道路。另一条通往太一无限造物者的道路是磁吸的、吸引的、有魅力的道路, 它可以被称之为服务自我的道路或者负面性的道路。这两条道路中的每一条都是去跟随的有效的道路, 它将会将寻求者带到对于造物者和自我的神秘属性的不断增长的认识中。我们是那些属于正面道路的实体, 因为我们发现它是更有成效的道路, 并且在现在看来, 它是一条更为适合于去追寻的道路。

Therefore, as you approach the choice of which path to follow, nothing can be known for sure, for it is all important that this choice be made in faith and not because of any proof or fact, for only in faith, only in the mid-air of that leap of faith is the choice truly made to love. Once the pilgrim's soul has made the choice to learn to love by attempting the positive path of service to others then there shall be the unfolding of the destiny which you co-created. This does not mean that free will is abridged thereby; it is as though you have

furnished yourself with a place to begin a journey and a place where that journey ends.

因此，当你们面对着要选择哪一条道路去跟随的时候，没有任何事情是能够被确切地知晓的，因为，这个选择是藉由信心而不是因为任何的证据或者事实而被做出，这是至关重要的，因为只有你在信心中，只有在信心的飞跃的半空中，那个去爱的选择才会真正地被做出。一旦寻求者的灵魂已经做出了选择去藉由尝试服务他人的正面性的道路来学习去爱的时候，接下来就将会有你们共同创造的命运的展开了。这并不意味着自由意志因此是被删减的，这就好像你已经为你自己提供了一个去开始一次旅程的地方以及一个旅程结束的地方一样。

See, you begin in Louisville and go to Chicago. In the journey there you may well travel through China but you will end up in Chicago. This is what you experience as the rough and tumble of the frustrations of your days. You have a destiny at work in you. The more clearly you make and remake the choice of polarity, the more you have the emotional calmness to be aware of whatever hints and synchronicities that are around to offer you the nudges you need to choose this or that way to be, to act and to respond to the seemingly good and seemingly bad things which occur to you. So you see, rather than your angst being a suffering without a context, this angst is as the ballast, the weight in your frail barque of being.

看，你从路易斯安那开始并前往芝加哥。在旅程中你完全可以旅行穿越中国，但是你将最后在芝加哥结束。这就是你们体验为你的日子的挫折的崎岖不平和跌倒了的事物了。你拥有一个在你内在之中运转的命运。你越为清晰地做出并再次做出那个极性的选择，你就会拥有更多的情绪上的平静去察觉到在周围的无论什么暗示和同时性以向你提供你所需要的轻推，以便于你选择这样或者那样的去成为，去行动，去对发生在你身上的在表面上是好的和在表面上是坏的事情做出反应的途径。因此，你看，与其说你的担忧是一种在没有一个背景的情况下的受苦，这种担忧毋宁说是如同在你的存在的脆弱轻舟上的压舱物与载重一样。

As you sail across uncharted waters your only rudder is your basic faith that all is well, that you have not misplanned these things which are occurring. The more you begin to realize that there are no mistakes the more you can move past wondering why the suffering was necessary and, therefore, the more time you have to take to pay attention to the situation in which you experience the suffering. Is this suffering necessary? Well, my friends, we may say that the discomfort of pain is necessary.

当你航行穿越未经测绘的水域的时候，你唯一的舵就是你的基础的信心，那种信心即一切都好，你并没有错误地规划这些正在发生的事情。你开始越多地意识到没有错误，你就更加能够穿越对于为什么受苦是必不可少的疑惑，并因此拥有更多的时间去留心那个你在其中体验苦难的情况了。这种苦难是必须的嘛？好的，我的朋友们，我们可以说，痛苦的不舒适是必须的。

Now, the more the discomfort is resisted the harsher the discomfort. As we are on the journey of the mind and the spirit you shall constantly be changing and transforming because of your experiences. These changes are uncomfortable and, therefore, there is pain. To the extent that you cooperate

with these energies of transformation, then to this extent the discomfort may not breed fear. You can look at the suffering and say, "I must be changing pretty well," but if you need the fear, allow it. There is nothing wrong with protecting your delicate and sensitive inner self. It is possible to allow this fear and then try just a little less fear, and then a little less, and move slowly, supporting the self, not discouraging the self by railing against the lack of courage or railing against destiny for the discomfort which change brings.

现在，对不舒适的抵抗越多，不舒适就会越发苛刻。当我们处于心智和灵性的旅程上的时候，你将会持续不断地因为你的体验而改变和转变。这些改变是不舒适的，因此，会有痛苦。你与这些转变的体验的合作到什么程度，这种不舒适就会在这个程度上不产生出恐惧。你能够检查苦难并说，“我一定是在相当充分地改变，”但是如果你需要恐惧的话，允许它，在保护你纤弱而敏感的内在的自我的方面，没有任何的错误。去允许这种恐惧并接下来尝试仅仅少一点恐惧，接下来再少一点，缓慢地移动，并同时支持自我，而不是藉由咒骂缺少勇气或者因为改变所带来的不舒适而抱怨命运而让自己感到灰心丧气，这是有可能的。

Perhaps what we would leave you with in this portion of this working is the thought that if you are learning lessons of love your first lesson is to love, accept and forgive yourself. In one of your holy works it is written that there are only two laws of being, to love the infinite Creator and to love all others as you love yourself. What entities often do not realize is that they are loving others more than they are loving themselves. How hard are you on yourself, my friends. Attempt to support and refresh your own self in your pilgrimage just as you would any friend. Attempt not the courage but the lack of discouragement. When you feel discouraged, find that portion of your spirit which cradles you and comforts you, and allow that comfort to fill and calm the rough seas, the rough seas of emotional pain. Then simply open your eyes and gaze upon that manifestation which barely hides the imminent glory of the one infinite Creator.

也许我们在这次工作的这个部分中留给你们的事物是这样一个想法，如果你们正在学习爱的课程，你首先得课程就是去爱、接纳并宽恕你自己。在你们的一部神圣著作中写道，仅仅只有两条存有的律法，去爱无限造物者与去如同你爱你自己一样地去爱所有其他人。实体们经常并没有意识到的事情是，它们对其他人的爱是比它们对它们自己的爱是要更多的。我的朋友们，你对你自己是怎样地苛刻呀。尝试去在你的朝圣之旅中支持并振作你自己，就好像你会对任何朋友做的一样。不是尝试去变得勇敢，而是不去灰心丧气。当你感觉到灰心丧气的时候，找到的你的灵性的那个将你放在摇篮中并安慰你的部分，允许那种安慰充满那个狂暴的海洋，那个情绪上的痛苦的狂暴的海洋并让其平静下来。接下来单纯地睁开你的眼睛并注视着那个几乎没有隐藏太一无限造物者的近在眼前的荣光的显化。

My friends, you are loved so very much by the infinite One, you are so precious. You are unique. Your nexus of experiences and biases is irreplaceable. Feel that jewel within yourself grow and glow and allow the Creator to move through each facet of this jewel of essence, and this shall be your rudder on the uncharted sea.

我的朋友们，你们是被无限太一如此大量地爱着的，你们是如此珍贵的。你们是

独一无二的。你们的体验和偏向性的节点是不可取代的。感觉在你内在之中的宝石变大、发光并允许造物者通过这个实质的宝石的每一个面向，这将是你在那个未经测绘过的海洋上的舵。

We would at this time open the meeting to any questions that any might have. May we take a first query?

我们会在此刻向任何人可能会提出的任何问题开放集会。我们可以拥有第一个问题吗？

Questioner: Yes, Quo, in the negative polarity, do they view themselves as being of negative polarity? Do they have a concept of polarity?

提问者：是的，Q'uo，在负面性的极性中，它们将它们自己视为负面极性的存有吗？它们拥有一种极性的观念吗？

I am Q'uo. My brother, there are very, very few which, having no concept of polarity, are nevertheless of the negative polarity. However, the negative polarity is far more difficult than the positive polarity to do work in consciousness using (inaudible). This is due to the fact that in order to graduate, shall we say, from the third-density illusion in the positive path it is necessary for an entity to be working in service to others at least 51 percent of the time, whereas in order to achieve graduation along the negative path of polarity it is necessary to be working in service to the self 99 percent of the time at a minimum.

我是 Q'uo。我的兄弟，只有非常少非常少的存有没有极性的观念而仍旧属于负面极性的实体。然而，负面性的极性是比正面性的极性要远远更难在意识中进行工作的，使用（听不见）。这是由于，为了要从第三密度的幻象通过正面性的道路，容我们说，毕业，一个实体必须要在至少百分之五十一的时间通过服务他人而进行工作，而为了要沿着负面性的极性的道路取得毕业，必须要在至少百分之九十九的时间通过服务自我而进行工作。

Therefore, those who follow the path of negative polarity are almost always quite well aware of the process whereby all energies and entities about that person are subsumed and consumed by that person in order to bring added strength and power to the self. The times of slavery, shall we say, of which negatively polarizing entities are capable is large, however all are to one extent or another conscious.

因此，那些追寻负面极性的道路的实体是几乎一直都会极其有效地察觉到在那个人周围的所有的能量和实体被那个人所包含和消耗的过程以便于将补充的优势和力量带给自己。负面性极化的实体所能够容纳的奴役的时间是庞大的，然而，所有人在这样或者那样的程度上都是有意识的。

May we answer you further, my brother?

我们可以进一步回答你吗，我的兄弟？

Questioner: Yes, do the negative polarity people or entities, do they view us as positive polarity and themselves as negative, or do they not use this

terminology or way of thinking? Perhaps I am not asking that clearly, I am not sure.

提问者：是的，负面极性的人或者实体，它们会将我们视为正面极性并将它们自己视为负面极性吗，或者它们不会使用这种术语或者思考的方式吗？也许我没有清晰地询问它，我不是很确信。

I am Q'uo. We believe we have the gist of your query. From the standpoint of the negative path the positive path is naive and weak. From the standpoint of the negative path the negative entity feels that it must look out for itself, and shall take all opportunities to take advantage of others who are naive and weak. It further feels that if these entities which are naive and weak learn from this experience to protect the self and use others who are naive and weak, then they have been of service in teaching a previously naive "babe in the woods" the nature of "the real world."

我是 Q'uo。我们相信我们得到了你的问题的要点了。从负面性道路的观点来看，正面性的道路是天真而无力的。从负面性的道路的观点来看，负面性的实体感觉到它必须为它自己而小心留意，它应该利用所有的机会去利用其他的天真而无力的人。它进一步感觉到，如果这些天真而无力的实体从这种体验学会去保护自我并利用其他的天真而无力的人，那么它们就已经通过教导一个之前天真的“没有经验的人”这个“真实的世界”的特性而进行服务了。

Indeed, almost no negatively oriented entity wishes to use such prejudicial language about its path. The language is more often couched in terms of affirming the self. This is not to be confused with the process of accepting the imperfect and universal self as a heart of preparation for loving others as you love yourself. Do you see this, my brother?

确实，几乎没有负面导向的实体希望对它的道路使用这样的有偏见的语言。语言更为频繁地倾向于肯定自我的措辞。不要将这种对自我的肯定与作为为如你爱你自己一样地爱其他人做好准备的一个核心而接受不完美和全体性的自我的过程搞混了。你理解了这一点吗，我的兄弟。

Questioner: Yes, thank you.

提问者：是的，感谢你们。

May we answer you further?

我们可以进一步回答你吗？

Questioner: Yes, I'd like someone else to have a turn.

提问者：是的，我想要其他人有机会提问。

Questioner: I have a question for you, Q'uo. What is the role of comfort—physical comfort—within the illusion, on the path of learning? If you can answer that question, what is the role of comfort in the metaphysical sense?

提问者：我有一个给你们的问题，Q'uo。在幻象中，在学习的道路上，舒适，物质性的舒适的角色是什么呢？如果你们能够回答那个问题，在形而上学的意义

上的舒适的角色是什么呢？

I am Q'uo. My brother, there is no inherent virtue in discomfort. The difficulties into which one falls by wishing for comfort have to do more with an addiction to a certain expectation than with comfort itself. One may indeed be comfortable, happy, wealthy or other seemingly good things, and be quite miserable because of need, for some form of discomfort lies within the soul. The notion of comfort, further, is one which suggests that there is a place in which one is comfortable. This invariably is not so. The true comfort is in accepting and cooperating with the destiny in which one flows like the raft in the torrent of the river.

我是 Q'uo。我的兄弟，在不舒适之中是没有固有的优点的。一个人藉由期待舒适而落入的困难，是更多地与对一定的期待的沉溺有关，而不是与舒适本身有关的。一个人确实可以是舒适的、快乐的、富有的、或者拥有其他表面上有益的事物，并因为需要而变得相当的悲惨，因为某种形式的不舒适是存在于灵魂之中的。更进一步，舒适的观念是一个暗示有一个在其中一个人是舒适的场所的观念。这个观念时常并非如此。真实的舒适是在接纳并与命运合作之中的，在这种合作中一个人会如同在河水的激流上的木筏一样地流动。

May we answer you more specifically?

我们可以更为具体地回答你吗？

Questioner: Is there then a place for wishing of discomfort, as far as, metaphysically speaking, wishing for learning? As opposed to wishing for comfort and being couched within the illusion?

提问者：那么，在从灵性的意义而言的对学习的期待的范围内，对不舒适的期待，有一个位置吗？它是与对舒适的期待相反并在幻象中会被倾向于吗？

My brother, the fine joke of comfort and discomfort is that at the beginning of any learning there is tremendous feeling of discomfort while there is very little seeming work being done. The wheels, shall we say, are spinning, and even the slight bit of change which is occurring is causing tremendous amounts of emotional, mental or physical discomfort. As the lesson begins to sink in, usually the fourth or fifth time the genre of experience has come around again and the seeker is getting the hang of this particular lesson of love, the strides being made towards transformation are far greater, change is occurring at a far more deeply biased level, yet the experience of discomfort is somewhat less because comfort actually lies, as we said, in accepting one's place in the flow of change.

我的兄弟，对于舒适和不舒适的漂亮的玩笑是，在任何的学习的开始，都会有巨大不舒服的感觉，而同时只有非常少的表面上的工作被完成了。容我说，轮子正在转动，甚至稍微一点点的正在发生的改变都正在造成巨大数量的情绪、心智或者身体上的不舒服。当课程开始沉入的时候，通常是体验的类型第四次或者第五次地一再出现，且那个寻求者正在掌握这门特定的爱的课程的诀窍，朝向转变被踏出的步伐变得远远更大的时候，改变就在一个远远成为深入地有偏向性的层次上出现了，而不舒服的体验是多少有点较少的，因为舒适实际上是存在于，如

我们说过的一样，接纳一个人在改变的流动中的位置之中的。

As the end of any lesson approaches, this realization of the flowing nature of learning and destiny is clearer and clearer. Finally, one is somewhat comfortable, and then of course it is time for another lesson to begin. Thus, there is always the discomfort, the angst, but the amount of angst is not necessarily consonant with the amount of change but is rather more nearly consonant with the amount of resistance to or standing athwart of that change because of preconceived ideas about what one's path of destiny is. It is well to release all expectations beyond a certain point in order for the play of the wind of destiny to aid rather than to seem to hinder.

随着任何的课程的结束的接近，这种对于学习和命运的流动的特性的领悟会越来越清晰。最终，一个人多少是舒适的，接下来，另一个课程开始的时间当然就到了。因此，一直都会有不舒适，忧虑。但是忧虑的数量并不一定是与改变的数量一致的，而毋宁是与因为关于一个人的命运的道路是什么的预设的观点而对那种改变的抵抗或者违逆的数量更为一致的。在一定的位置之外释放所有的期待以便于命运之风的吹动来给予帮助而不是看起来似乎产生阻碍，这是很好的。

May we answer you further, my brother?
我们可以进一步回答你吗，我的兄弟？

Questioner: No, Q'uo. I thank you for your patience with me. I appreciate the different viewpoint and will take time to think about it.
提问者：不用了，Q'uo。我为你对我的耐心而感谢你。我很感激不同的观点，并将花时间开思考它。

I am Q'uo, and we appreciate your patience with us, for we attempt to give answers on several levels at once in order to speak to each within the circle, and this, while perhaps helpful, at least we intend it to be, certainly does little to keep us simple.
我是 Q'uo，我们感激你对我们的耐心，因为我们尝试同时在数个层次给出回答以便于向在圈子中的每一个人发言，虽然这也许是有帮助的，至少我们指望它是有帮助的，却肯定会在让我们无法保持简单。

Is there another query at this time which we may obfuscate and confuse you with our answer to?
在此刻有另一个我们可以用我们的回答来让你们迷惑和混淆的问题吗？

(Pause)
(暂停)

I am Q'uo, and we find that our sense of humor has run away with us again. We shall put it differently. May we answer another query at this time?
我是 Q'uo，我们发现我们的幽默感再一次离我们而去了。我们将用不同的方式来说它。我们可以在此刻有另一个问题吗？

Questioner: Yes, Q'uo. I do not want to monopolize the time here because I am so full of questions, but I am curious as to ... We had so many reports of people having encounters with reptilian-type humanoid forms. I was wondering, this is just a thought that occurred to me, seems to make sense, if there could be a planet which would [have had] reptilian life forms, perhaps a third density or a fourth density, and their body forms made good vehicles for negative polarity entities to reside in. Does it work like that or is it somewhat different? Is that clear?

提问者：是的，Q'uo。我并不想要独占在这里的时间，因为我是如此充满了问题，但是我很好奇关于.....我们有如此多关于人遭遇到爬虫类型的类人形态的报告。我想知道，这仅仅是一个出现在我头脑中的想法，看起来似乎是有道理的，如果有一个星球有过爬虫的生命形态，也许是一个第三密度或者一个第四密度的星球，它们的身体的外形会成为负面极性实体居住于其中的很好的载具。是那样的吗，还是多少有点不一样呢？那是清晰的吗？

I am Q'uo, and yes, the query is clear. The physical vehicle which carries consciousness is not ever biased towards positive or negative evolution, for this is evolution of consciousness. This consciousness is infinite and eternal and uses physical vehicles in order to come into manifestation and experience the limitations which allow self-knowledge. This consciousness can use any vehicle. It is this consciousness which has the ability to choose, to learn, and to love the infinite Creator, either by loving others and serving them as the self or simply loving the self and serving the self.

我是 Q'uo，是的，问题是清楚的。承载着意识的物质性载具是不会向着正面性或者负面性的演化有偏向性的，因为这是意识的演化。这种意识是无限且永恒的，它使用物质性载具以便于进入到显化中并体验局限性，这些局限性允许了对自我的知晓。这种意识能够使用任何的载具。就是这个意识拥有去选择、去学习并去爱无限造物者的能力，要么是藉由爱其他人，并如同服务自己一样地服务它们，要么单纯地爱自己并服务自己。

The reason that both polarities are acceptable ways to move towards the infinite Creator is that the service-to-self entity is quite correct when it sees that service to self is the service to the infinite Creator. Nothing that exists is not the infinite Creator, there is nothing to be of service to except the infinite Unity. However, the consciousness can choose to separate the self from others and use others or it can choose to attempt to unify itself with all others in service as if each entity were the self.

两种极性同时都是可被接受朝向无限造物者移动的途径的愿意类似，服务自我的实体在它理解服务自我就是服务无限造物者的时候是相当正确的。没有任何存在的事物不是无限造物者，没有任何事物不是服务与无限的一体性的。然而，意识能够选择让自我与其他人分开并利用其他人，或者它能够尝试去让它自己通过服务与所有其他人合一，就好像每一个实体都是自我一样。

Does this answer your query or may we answer further?

这回答了你的问题吗，或者我们可以进一步回答吗？

Questioner: Yes, it answers it somewhat. I guess that I am still not clear. Do you not think that there are races ... perhaps I should state it this way—when you are in a negative polarity, when this is your choosing, do you form societies, do you all live together or do you intersperse among the populace of the positive polarities?

提问者：是的，它多少回答了它。我猜想我仍旧是不清晰的。你们不认为有一些物种……也许我应该这样陈述它——当你处于一种负面性的极性的时候，当这就是你的选择的时候，你们会形成社会吗，你们是全都在一起还是你会散布在正面性极性的人群中呢？

I am Q'uo. My brother, both polarities exist at this time upon your planet. Some examples of more or less negative polarities are the corporation where the credit for the work goes to the leader of a team, and those who are within the corporation attempt to use others in order to advance, and the married state in which each partner attempts to gain control over the other. You see, we are not speaking of negative races, of beings, but of negativity itself. The actual look of a predominantly negatively oriented society is handsome or beautiful, neat and tidy, the hallmark of service to self being control and order.

我是 Q'uo。我的兄弟，在你们的星球上的这个时刻，两种极性是同时存在的。一些或多或少负面性极性的例子是这样一种企业和这样一种婚姻状态，在这种企业中工作的功绩都归于一个团体的领导者了以及那些在公司中尝试去利用其他人以便于升级的人，在这种婚姻状态中，每一个伴侣都尝试去控制另一个人。你看，我们并不是在谈及负面性的物种或者存有，而是在谈及负面性本身。一个显著地负面导向的社会的实际上的样子是优雅而美丽的，干净而整洁的，服务自我的标志就是控制与秩序。

May we answer you further, my brother?

我们可以进一步回答你吗，我的兄弟？

Questioner: No, that is all I have right now.

提问者：没有，那就是我现在拥有的全部的问题了。

Is there a final query?

有最后一个问题吗？

Questioner: I wonder if there is any query that we may answer for you, Q'uo? (Inaudible) joke is on me.

提问者：我想知道，是否有任何我们可以为你回答的问题呢，Quo? (听不见) 那个笑话是说我的。

I am Q'uo. Your queries are to us a great blessing. They enable us to pursue our own path of learning. As we attempt to share our thoughts with you we learn a great deal from you and we are most grateful for that privilege. We would at this time rejoice in having been with you all. As you go upon your way may many blessings befall you and may you be merry with one another. We leave you in the love and in the light of the one infinite Creator. We are

known to you as the principle of Q'uo. Adonai.

我是 Q'uo。你们的问题对于我们是一种巨大的福分。它们允许我们追寻我们自己的学习的道理。当我们尝试与你们分享我们的想法的时候，我们从你们身上学到了大量的事物。我们对于那种荣幸是极其感激的。我们会在此刻在为与你们全体在一起而欢庆。当你们走上你们的道路的时候，祝愿许多的祝福降临到你的身上，祝愿你们与相互彼此愉快。我们在太一无限造物者的爱与光中离开你们。我们是你们知晓的 Q'uo 原则。Adonai。

January 3, 1993

1993-01-03 态度对生命的影响

Group question: How much can we either consciously or subconsciously affect the way we look at the experiences in our daily round of activities and what we can do to sow seeds of a wider perspective, a lighter perspective, one that takes the broader view and gives us the opportunity to go through our lives with less turmoil, less of the up and down, or if this is even advisable, is it better for us just to work with the way we go up and down—do people really have an effect upon their attitude or is it a figment of our imagination?

团体问题：我们能够在多大程度上要么有意识地，要么潜意识地影响我们观察在我们的日常生活的活动中的体验的方式，我们能够做什么事情来播撒一种更为宽广，一种更为轻松的远景的种子呢，这样一种远景会需要更广阔的视野并给我们机会用较少的混乱，较少的起伏来经历我们的生活，或者，对于我们更好的是仅仅去与我们走过的上下起伏的道路一同工作，是否这样是更加可取的呢——人真的对于他们的态度都拥有一种影响吗，或者这就是一种我们的想象力的虚构的事物呢？

(Carla channeling)

(Carla 传讯)

I am known to you as Q'uo. My greetings to you in the love and the light of the one infinite Creator. We feel our thoughts streaming to meld with yours in a unison of peace and praise, and we are most appreciative of the privilege of sharing the comfort of meditative awareness with this circle of seeking. You ask us this day about the effect one's attitude has upon one's life, whether it does, how it does, and so forth.

我是你们知晓的 Q'uo。我们在太一无限造物者的爱与光中向你们致意。我们感觉我们的想法在一种平安和赞美的合唱中流动并与你们的想法融合在一起，我们极其感激在这个寻求的圈子中分享冥想的察觉的舒适的荣幸。你们今天向我们询问关于一个人的态度对它的生命所拥有的影响，是否有影响，如何产生影响，如此等等。

To begin to answer that query, we would turn it around and say that the experiences which constitute an incarnation affect one's attitude and are designed to do that, so one cannot begin with a blank slate in speaking of attitudes, for there are lessons to be learned, catalysts to be experienced and reacted to in the life regardless of which attitude these programs of material or lessons are received.

开始回答那个问题，我们会将它掉转过来并说，构成了一次投生的体验会影响一个人的态度，并且是旨在产生那种影响的，因此，一个人在谈及态度的时候是无法从用一块空白石板开始的，因为会有要被学习的课程，在生命中会有要被体验并对其作出反应的催化剂，无论这些材料或者课程的程序是用什么样的态度被接收到的。

Let us spend a bit of thought upon this before moving forward. You are

already aware of so much in the field of metaphysics, having focused upon it intensively. However, sometimes the basic fundamental of a cosmological system such as the one we offer can seem fresh and new, because the material has not been dealt with in just this application. Such is the case with the plan which you as co-creators, with the aid of your higher self, set out to experience during this particular incarnation. There was a destiny, shall we call it, of kinds of human experience—that is, experience which can be had by humans or third-density creatures—that was the helping of food on the incarnational plate. These lessons of loving were meant only for your own learning and growth. There was not in your minds as you planned these lessons a mischievous or wicked impulse, but only the ambitions of the seeker who wishes to stretch and grow within while offering service in the name of the infinite One. Consequently, you gave to your future incarnational self a potential for incarnational experience that you yourself felt was the very best possible.

让我们在前进之前在这一点上进行一些思考。你们已经在形而上学的领域中察觉到了如此多的事情了，你们已经深入地聚焦在其上了。然而，一个诸如我们所提供的系统之类的宇宙论的系统的基本原理是能够看起来似乎是新鲜且新颖的，因为材料尚未通过这种应用而被处理。这就是你们作为共同造物者的计划了，即在你的高我的帮助下，在这次特定的投生期间开始着手体验。对种种人类体验——也就是能够由人类或者第三密度的生物所拥有的体验，这种体验是在投生的盘子上的有帮助的食物——会有一个命运，容我们这样称呼它。爱的课程仅仅是旨在供你自己的学习和成长所使用。当你规划这些课程的时候，在你的头脑中不会有一个恶作剧或者淘气的冲动的，而仅仅只有这样一种寻求者的雄心，它希望在以无限太一的名义提供服务的同时在内在之中拓展和成长。因此，你给予了你未来的投生的自我一个投生性的体验的潜在的可能性，你自己会感觉到那个可能性有可能是最好的。

Now, we all know how the eyes can be larger than the stomach, how that incarnational plate may have been loaded generously. Nevertheless, it is to be remembered that there is nothing intrinsically mischievous or wicked about the lessons that fly before you in the gale of experience as you experience it. No matter how fierce the winds and storms may seem they are as you yourself wished them to be in terms of that which was inevitability going to be dealt with as you lived through this incarnational time. When the difficulties seem overwhelming it is always easier to malign destiny than to buckle down and do the laborious work of digesting the catalyst instead. However, as a beginning to speaking of attitudes we may say that these attitudes do not address a random life plan of catalytic experiences; rather, they address the stuff of which lessons are made. The fractional broken pieces of a whole lesson come bit by bit into the net of your personal energies and are there for a blessing and for learning and growth.

现在，我们都知道眼睛是比胃部更大的，那个投生性的盘子是已经被怎样丰盛地装满了的呀。虽然如此，要被记住的事情是，在关于，如你体验到的一样，在一阵体验的风中飞到你的面前的课程的方面，是没有任何本质上地恶作剧或者淘气的。无论风与暴风雨可能看起来似乎是如何的猛烈，在随着你穿越这个投生性的

时间你将会无可避免地要去与之打交道的事物的方面，它们就是如你希望它们的样子一样。当困难看起来似乎是压倒性的时候，相比反过来努力从事于消化催化剂的辛苦的工作，去诽谤命运一直都是要更为容易的。然而，作为一个谈及态度的开始，我们可以说，这些态度并不会向一个催化剂的体验的随机的计划发言，毋宁说，它们向产生出的课程的素材发言。一个完整的课程的零散的碎片会一点一点地进入到你的个人能量的网络中，它们出现在那里是为了一种福分且为了学习和成长。

This having been said, we ask that you take some of your time when reflecting simply to put your being carefully within the awareness of yourself as an infinite and eternal being who wishes both to serve and to grow in the love of the infinite One. Into this arena where free will meets destiny and chooses its reaction comes that called the attitude. An attitude, we may note, is etymologically a word meaning "the way of leaning or tending." To take an attitude in the dance, for instance, is to turn the foot and leg sideways while raising it upwards instead of raising it straight. The attitude is the slant which you may put upon the straightforward march of life events. And, yes, the attitude one takes does have a great deal to do with how rough the incarnational experience seems as you progress through it.

在说过了这一点以后，我们请你们在沉思的时候花一些你们的时间单纯地去将你的存有小心谨慎地放置在对你自己是一个无限且永恒的存有的认识之中，这个存有同时希望去服务与在无限太一的爱中成长。那个被称之为态度的事物就是进入到这个在其中自由意志遭遇到命运并选择它的反应的竞技场之中了。我们可以指出，一个“态度” (attitude) 在词源上是一个意味着“倾斜或者趋向于的方式”的词语。举个例子，要在舞蹈中采用一种姿势，就是去将脚步和腿部转到一边同时将它向上升起，而不是笔直地将它升高。态度是你们可以施加在生命的事件的笔直的行进上的坡度。是的，一个人所采用的态度确实是与在你穿越投生性的体验的时候投生性的体验看起来是如何的崎岖不平有大量的关联的。

The attitude of those who hunger is that they wish food now. We say this to remind each that the consideration of an attitude is a luxury brought about by having a full stomach, a warm shelter, and comrades in arms, as it were. Those simply attempting survival have only the background attitude of desire for life. But most within your culture have the luxury of experimentation, with the inward turning of the mind as it meets new situations. We would say to you that that which has ripened within you will come forth as an attitude, and you may feel as if you have consciously done great things, when in fact the choice of attitude has been a small one in the present, the greater part of the work on that particular lesson being done beforehand so that you could respect and accept the incoming data as recognizable. It is the old lesson unlearned which becomes the new lesson, where the novelty of the experience catches one flatfooted, or with an old and still unlearned lesson. The boredom and distress which has accompanied past failure causes the attitude to change.

那些饥饿的人的态度就是，它们现在就想要食物。我们这样说是提醒每一个人，对于一个态度的考虑是一种因为拥有一个充满了的胃部，一个温暖的庇护所以及，可以说是，战友而产生出的奢侈。那些单纯地尝试去生存下来的人仅仅拥有

的渴望生命的背景的态度。但是在你们的文化中的大多数人都拥有进行这样一种实验的奢侈, 当它遭遇到新的情况的时候, 它可以是可以将心智转向内在之中的。我们会对你们说, 在你内在之中已经成熟了的事物将会作为一种态度表现出来, 当态度的选择实际上已经是一个在当前的小小的选择的时候, 你可以感觉到就好像你已经有意地做了大量的事情一样, 而在那个特定的课程上的更大的部分的工作是提前被完成的了, 这样你就能够去尊重并接受传入的数据是可以识别的数据了。成为了新的课程的事物是旧的尚未被学会的课程, 在新的课程中, 体验的新奇性会令人措手不及地或者藉由一种旧的、 仍旧未被学会的课程抓住一个人。伴随着对过去的失败的厌恶和苦恼会造成态度的改变。

So, we would look first at new lessons and then at the true culprit which you are after. In new, or novel to you lessons of love the remembrance that you are in tune with your own destiny is often enough of an attitudinal adjustment to allow you to accept and process new material without undue difficulty. However, when you are revisiting old tangles of emotion, you are attempting to let light, air and warmth into that which is dark, cold and closed. The very process of accepting the data is painful because it is recognized that this is difficult, that is, unlearned material and there is the feeling of "Oh no, here we go again!"

因此, 我们会首先查看新的课程, 并接下来查看你们正在追寻的真实的嫌犯。在对你而言的是新鲜或者新奇的爱的课程中, 回忆起你是与你自己的命运协调一致的, 这种忆起经常就足以成为一种态度上的调节以允许你在没有过度的困难的情况下接受并处理新的材料了。然而, 当你们再次访问旧的情绪上的缠绕的时候, 你们正在尝试去让光、空气和温暖进入到那个黑暗、寒冷且紧闭的事物之中。恰恰就是那个接受数据的过程是痛苦的, 因为被认出的事情是, 这是困难的, 也就是, 未被学会的材料, 会有这样一种感觉, "哦, 不, 我又一次来到这里了!"

Look for a moment at the fear at that turn of thought and see the dulling, freezing, darkening effect of fear. We do not encourage you to go forward as if you had no fear if your distress is considerable, but would indeed encourage you if you can do this at any crux, to recognize and accept these older and seemingly more painful lessons even though they are painful. The barriers put up by fear could seem to be an attitude barrier through which truth simply will not flow. So much of the work of having a positive attitude is clearing away the inevitable irritation that grows upon one at life itself for handing you your own failings, as seen by your self, then asking you with those failings to tackle that which is too hard for you.

在那个想法的转弯处观察一会儿恐惧, 并看到那种令人麻木, 使人颤栗并令人愁闷的恐惧。如果你的烦恼是数量可观的, 我们并不是鼓励你们就好像你们没有恐惧一样地前进, 但是, 我们确实鼓励你们认出并接受这些较为老旧且在表面上更为痛苦的课程, 即使它们是令人痛苦的, 如果你们能够在任何关键位置都这样做的话。藉由恐惧而被安置的障碍物能够看起来似乎是一种态度的障碍物, 真理单纯地无法流经它。因此, 在拥有一种正面性的态度的方面的大量的工作就是去清理在一个人身上逐渐增多的不可避免的对于生命本身的激怒, 因为生命将你自己的失败递交给你, 如被你的自我所看到的一样, 并接着要求你带着那些失败去与对你而言太过困难的事物打交道。

The first adjustment, then, is simply to accept difficult material. You may work in another density on accepting it with total and unconditional love. In terms of the choice made in third density for the light, it is well that you focus on the basic choice, of saying "yes" to whatever the incarnation brings. Accepting difficult material is in itself difficult. Simply to accept is excellent work for you as a soul, for in accepting this difficult lesson of love as it manifests to you you are expressing faith in the nature of this material. Do you see that in order (inaudible) this material you would have to say to life itself, "I do not believe that there is a reason for this suffering, limitation and loss. I do not believe I am a loved child in my Father's care."

那么，首先的调节，就是单纯地去接受困难的材料。你们可以在另一个密度中在藉由完全且无条件的爱来接受它的方面进行工作。从在第三密度中为光所做出的选择的方面上，你聚焦于那个对于投生带来的无论什么事物都说“是”的基本的选择，这是很好的。接受困难的材料在其本身就是困难的。单纯地去接受是你作为一个灵魂的杰出的工作，因为在如它向你显现的样子一样地接纳这种困难的爱的课程的过程中，你正在表达对这种材料的特性的信心。你会看到，为了要（听不见）这种材料，你会不得不向生命本身说，“我并不相信这种受苦、局限性和损失是有一个理由的。我不相信我是受到我的天父的照料的一个被爱的孩子。”

Now, in seeking the Creator we so often assume that, of course, we accept that we are children under the one great original Creator's care. However, in the day to day experience this seeming unconditional acceptance is refused and ignored by the thoughts of doubting the goodness of a destiny which would so bombard you with difficult situations and emotions. Once you have seen this portion of your attitude come into focus, that is a simple and profound faith in the system of learning lessons in your density. Then you may choose wisely how you may approach the sense impressions which make up the daily experience. If all things are good but often unknown, then it is with eager interest and positive hopes that one would take up every new thing that came forward to the sinecure of attention.

现在，在寻求造物者的方面，我们如此频繁地假设，当然，我们接受我们是在那一位伟大的原初的造物者的照顾之下的孩子。然而，在日复一日的体验中，这种表面上的无条件的接受是藉由对一种命运的善的质疑而被拒绝和被忽略的，因为那个命运会用困难的情况和情绪对你进行轰炸。一旦你已经看到了你的态度的这个部分开始聚焦了，那就是对于在你的命运中的学习课程的系统的一种简单而深入的信心了。接下来，你就可以睿智地选择你可以如何处理组成了日常体验的感官印象了。如果一切的事情都是好的但却经常是不被知晓的，接下来，一个人就会带着热情洋溢的兴趣和正面性的期待来接受每一件出现在注意力的挂名的差事前方的事物了。

Yet this remains not so, because the nature of one who is cut off from the processes of the deep mind cannot stay consciously at all times in the deep rhythms of existence. The feeling of being lost on the sea of troubles is quite literally cut off from the sea of consciousness in which all that is separate comes into one unified stem or root, and is ultimately lost in the mystery of

Godhead. So, persistently you shall, even though affirming the goodness of all experience and affirming the goodness of your lessons, come up again and again against the outrageous, unacceptable, painful experiences which, by subtle or bold means, shake your comfort apart and force you to deal not only with the situation but with your own feelings about that situation.

而这依旧并非如此，因为一个与深入的心智的进程分离的实体的特性是无法在所有的时间都有意识地停留在深入的存在性的旋律之中的。迷失在烦恼的海洋上的感觉实际上是完全与意识之海被隔绝开的，在那个意识之海中，一切分离的事物都进入到一个统一的主干或者根部之中并最终沉醉于神性的神秘之中。因此，即使你肯定了一切体验的善并肯定了你的课程的善，你将持续不断地一次又一次地遭遇到粗暴的、无法接受的、痛苦的体验，它们会藉由微妙的途径或者醒目的途径将你的舒适粉碎，并强迫你去不仅仅与情况打交道，同样也与你自己关于那个情况的感觉打交道。

You see, you can know that all is well and know that everything is for you to learn, but this does not keep the unruly emotions of a deeply sensitive being which has been cut off from the resting place of eternity from feeling many, many painful things, and seemingly having to feel them in the darkness of solitude, whether it be total solitude or simply the deep loneliness of inner solitude. You cannot expect any attitude whatsoever to buffer you from feeling emotions. This, we feel, is where your query was aimed. We hope you can see that all we said before stands as the foundation upon which we can talk about having attitudes.

你看，你能够知晓一切都好，并知晓一切事情都是供你学习的，但是，对于一个已经与那个永恒的休息的场所分开了的深入地敏感的存有，这不会让它的难以驾驭的情绪不去感觉到许许多多的痛苦的事情，看起来视乎它不得不在孤单的黑暗中感觉到它们，无论它是完全的孤单还是单纯地内在的孤单的深深的寂寞。你无法期待无论什么任何态度为你缓冲感觉上的情绪。我们感觉到，这就是你的问题的目标所在了。我们希望你能够看到，所有我们之前说过的内容都是作为我们能够在其上谈论拥有态度的基础而起作用的。

Yes, my friends, the practice of a particular bend of attention and way of consideration is a tremendous force in shaping your learning experiences and in performing the service which you came to offer. Part of the work of any wanderer is the living of the life itself, for when (that) which has been in a more compassionate vibration, or wiser one, has all of its forces in harmony inwardly then the breathing in and breathing out of everyday living is in itself the central portion of the service which you came to offer, that service being to enable consciousness within this planetary sphere to be lightened. Insofar as the eyes of your heart are lightened, so is the planetary vibration lightened.

是的，我的朋友们，对于一个特定的注意力的倾向性和考虑的方法的实践是在塑造你的学习体验的过程中以及在执行你前来提供的服务的过程中的一种惊人的力量。任何流浪者的工作的一部分就是去活出生命本身，因为当那个已经处于一种更为富有同情心的振动的实体，或者一个更为智慧的实体，已经将它所有力量都在内在之中协调一致的时候，接下来，每一天生命的吸入与呼出，在其自身之中就是你们前来提供的服务的中心的部分了，那种服务会使得内在之中的意识能

够让这个星球被照亮了。在你的心的眼睛被照亮的范围内，这个星球的振动同样也会被照亮了。

Now, as you go forward you may feel that this seems very easy: "I will just take what comes with good humor." However, the incarnation will turn around and surprise you as soon as you think thusly. Again, what is important in the creation of an attitude is largely that fundamental way in [which] you as a servant of the good are ready to deal with destiny. In doing this you shall again and again find in theory that you are doing well, but what are all these unhappy and turbulent emotions, why must you suffer? This is where we came in, this is what you asked and about this we may say that building upon the foundation of faith which undergirds all of your existence you may focus upon your emotions, not upon the events causing the emotions, with good results as far as aiding yourself by attitude.

现在，当你前进的时候，你可能会感觉到这看起来是很容易的：“我将会带着良好的幽默来接受出现的事物。”然而，**投生将会在你一这样想的时候就马上调转过来并让你吃惊。再一次，在一个态度的创造物中重要的事情大部分，是你作为善的一个仆人准备好去与命运打交道所凭借的那种基本的方式。在这样做的过程中，你将会一次又一次地发现，在理论上你是做的很好的，但是，所有这些不愉快和混乱的情绪是什么呢，为什么你必须受苦呢？这就是我们进入的位置了，这就是你们询问的事物了，关于这一点，我们可以说，如果你是构建在从底部支撑所有你的存在性的信心的基础上，你可以在你的态度所能帮助你的范围内藉由有益的结果而聚焦在你的情绪上，而不是聚焦在造成了情绪的事件上。**

If you focus on events you are lost in meaningless detail. If you focus on your emotions, you see that when you have pain in the emotional body, you resist, tighten up and say "no" in a speechless, silent way. Now, step back from this knot of negation and see that the work of the attitude is concerned with holding, loving and forgiving that self that is in a knot of pain. The attitude is not relevant to the facts in the way you meant it. It is relevant to how you deal with the emotions which you feel as you move through this lesson. If you are angry, a good attitude cannot make you not angry. However, it can kick in like the afterburner and say, "I accept myself angry as well as calm."

如果你聚焦在事件上，你就会在无意义的具体细节中迷失了。如果你聚焦在你的情绪上，你看到，当你在情绪身体上遇到痛苦的时间时候，你会反抗，紧缩，并用一种无言和无声的方式说“不”。现在，从这个否定的缠结向后退并看到，态度的工作所关心的是对那个处在一个痛苦的缠结之中的自我的拥抱、爱和宽恕。态度是与事实无关的，在你所指的事实方面。态度是与你如何在你经历这门课程的时候与你所感觉到的情绪打交道有关的。如果你是愤怒的，一个好的态度不会让你不愤怒。然而，它能够如同再燃烧器一样地发挥作用并说，“我接受我自己是愤怒的，如同我接受我自己是平静的一样。”

In this self-acceptance lies the compassion and love which the lesson was intended to teach. The events themselves do not teach, and one's reactions to the events do not fully teach; but the way one deals with one's unredeemed and lost emotions make a great difference. The attitude can be adjusted by

daily, silent meditation. This is a good foundation upon which to build each day. However, much of the day is spent in a far more active and less contemplative mode. Within this active mode there seems little time for the reseating of one's consciousness into the center of a life lived in faith. However, one small word is enough to change the attitude, whether it be "Love," or, as this instrument prays often, "Jesus," or any other short expression of truth. This is enough to feed the flame of balance within.

在这种自我接纳中存在有课程所旨在去教导的同情和爱。事件本身并不会教导，一个人对事件的反应并不会充分地教导，但是一个人与它未被缓和且迷失的情绪打交道的方式却会产生出很大的影响。态度是能够被每日的、静默的冥想所调节的。这是一个在其上去构建每一天的有益的基础。然而，大多数的日子是用一种远远更为活动性且较少沉思的模式被花费的。在这种活动性的模式中，看起来似乎几乎没有时间让一个人的意识重新固定到一次在信心中活出的生命的中心之中。然而，一个人的小小世界是足以改变态度的。无论它是爱，还是，如这个器皿经常祈祷的“耶稣”，还是任何其他的真理的短小的表达，这都是足以为内在的平衡的火焰提供能量的。

This, shall we say, balanced fire can pilot one emotionally. The fire is the fire of love. This engine which moves the attitude is fueled by love. And this love comes into the painful emotional reactions and accepts that painful, twisted, knotted self. It also accepts just the same the times when you are not in pain but feel wonderful, and then the acceptance is that of the fond relative which sees the children playing on the grass on a summer day and glows with the joy of it. You can be pleased with yourself, this is a good attitude. Just let yourself be equally pleased when you are having unlovable and unpretty reactions. Let your compassion flow to yourself. This is the best attitude.

容我说，这种被平衡了的火焰是能够在情绪上指导一个人的。那火焰就是爱的火焰。这种爱会进入到痛苦的情绪反应之中并接受那个痛苦的、扭曲的、打结的自我。它同样也会接受，恰恰就是与当你不处于痛苦之中而却感觉到美妙的时候同样的时候，接下来，接纳就是那种在一个夏日看到孩子们在草地上玩耍并因为对它的喜悦而面部发红的相对的喜欢了。你能够对你自己感到高兴，这是一种有益的态度，仅仅让你自己在你正在产生不可爱且不漂亮的反应的时候同等地高兴吧。让你的同情心流向你自己。这就是最佳的态度。

There are other ways to affect the attitude besides prayer. A song upon the lips or in the mind always helps. The joking with oneself or with another is almost always helpful. The attempts made to soften another's pain, when another comes to you for aid have a profound positive effect on you. So that we encourage each to rejoice in the outworking of destiny and to attempt to allow your frame of mind to be that which it must be because of what is happening, so that you are not thrown, or dismayed, or judgmental with yourself when you stumble and fall. Let your attitude be that all is well even as you pick yourself up again and yet again, dust yourself off, as this instrument's song goes, and start all over again.

除了祈祷之外，还有其他的影响态度的方式。一首在唇边或者在头脑中的歌曲一直都是有帮助的。对自己或者另一个人开玩笑，几乎一直都是有帮助的。当另一

个人来到你面前寻求帮助的时候，被做出的去缓和另一个人的痛苦的尝试，会对你产生一种深入的正面性的效果。因此，我们鼓励每一个人都在命运的外部工作中去欢庆并尝试去允许你的心智的框架成为由于正在发生的事情而必须成为的样子，这样你就不会在你绊倒或者跌倒的时候对自我放弃，对自己感到沮丧或者评判你自己了。即使当你，如这个器皿的歌中唱到的一样，让你自己再一次跳起来而又再一次跌入尘埃的时候，让你的程度成为那种一切都好的态度，并再一次重新开始。

The crux of having a good attitude is in that moment of recognition and forgiveness of the self by the self. May you rejoice in your destiny and find it within yourself, faithfully and persistently, to cooperate with it, for as you attempt through having an attitude to do these things the puzzles you encounter will be simplified to the extent you have ceased judging yourself as you do your lessons.

拥有一个好的态度的关键之处是在于那个自我认出自我并宽恕自我的时刻之中的。祝愿你在你的命运中欢庆，祝愿你在你自己内在之中找到它，忠诚地且坚持不懈地与它合作，因为当你通过拥有一种态度来尝试去做这些事情的时候，你所遭遇到的难以就将会被简化，以至于你们会在你进行你的课程的时候停止评判你自己了。

At this time we have finished with the direct communication to this one query. Are there further queries at this time?

在此刻，我们已经完成了对于这个问题的直接的交流。在此刻有进一步的问题吗？

Questioner: (Inaudible).

提问者：（听不见）。

I am Q'uo. We find this sentiment hilarious, and wish you the same. Are there any further queries?

我是 Q'uo。我们发现这种情绪是令人愉快的，希望你们有同样的感觉。有任何进一步的问题吗？

Questioner: Thank you very much.

提问者：非常感谢你们。

And we, my friends, thank you as you sit in the gently descending early darkness of winter in your pleasant domicile. We find ourselves, as always, reluctant to let go of this channel, yet we must. Please know, however, that although we have different concepts of time and space as our illusions are different, yet we are with you in your time and space in a faithful and stable way, a strength for you to call on. We are most happy that you do call upon us, for we can give one thing, and that is our unconditional love. And we do so enjoy being with those who call upon us not to share information, but just to be able to send the vibrations of love and support that are the other part of our service to you. We may speak to you of many things, but the vibratory

connection between us is that carrier wave of love, and this is never away from you simply because we do not have a voice. No words are necessary. Love is experienced in love. We let you now go away from the quiet of meditation and into the world at large for some more helpings of catalytic experience. May your attitude be full of joy and compassion, and always, my friends, good humor. Be merry with each other.

我的朋友们, 当你在你们的令人愉快的住所中坐在那温柔地降下的冬季的暮色之中的时候, 我们感谢你们。我们发现我们自己, 一如既往, 是不情愿放开这个管道的, 而我们不得不这样做。然而, 请知晓, 虽然我们拥有不同的时间和空间的观念, 因为我们的幻象是不一样的, 而我们是在你们的时间和空间中用一种忠诚且稳定的方式与你们在一起的, 我们是一种供你们召唤的力量。我们对于你们确实召唤了我们而极其高兴, 因为我们能够给予一个事物, 那就是我们无条件的爱。我们真的如此喜欢与那些呼唤我们的人在一起, 我们不是为了分享信息, 而是仅仅为了能够送出爱与支持的振动, 这是我们对你们的服务的另外的部分。我们可以向你们谈及很多的事情, 但是在我们的振动的连接就是那种爱的载波了, 这种载波是永远不会单纯地因为我们并不拥有一个声音而离开你们。言语不是必须的。爱是在爱中被体验的。我们现在从冥想的安静中让你们离开并为了某种更多的催化剂的体验的帮助而充分地进入到尘世之中。祝愿你们的态度充满了喜悦和同情心, 并一直充满了, 我的朋友们, 有益的幽默。祝愿你们相互彼此都轻松愉快。

We are known to you as the principle of Q'uo. We leave you in the love and in the light of the one infinite and glorious Creator. In that shining light we say adonai. Adonai.

我们是你们知晓的 Q'uo 原则。我们在太一无限且辉煌的造物者的爱与光中离开你们。在那闪耀的光中, 我们说 Adonai. Adonai.

January 10, 1993
1993-01-10 个人的辨别力 (R)

Group question: The question this afternoon is from V in San Diego, and she would like to know a little bit about some books, a group, and a contact that she has been getting information from, and inspiration from, and would like to know what Q'uo has to say as regards the nature of the information that she's been getting from Metatron, who's been working with her on an inspirational and a channeling basis, I believe. She would also like to know about a book called The Keys of Enoch, and her study of this particular book has been closely linked with her work with Metatron.

这个下午的问题来自圣地牙哥的 V 小姐，她想知道一点知识，关于某些书籍、一个团体，还有一个她一直在从其得到信息与灵感的接触，她想要知道 Q'uo 会在关于她一直从 Metatron 接收到的信息的属性的方面说些什么，Metatron 一直用一种启发性的方式以及，我相信是一种传讯的方式与她一同工作。她也想知道一本叫做 The Keys of Enoch 的书，她对这本特定的书籍的学习已经将她的工作与 Metatron 紧密地联系在一起了。

She would also like to know about a book called Love (and Love): Through the Doorway, written by Solera. It has to do with the date that passed in 1991, I believe ... January 11th ... At any rate, it was a time during which a special doorway was supposedly opened into the New Age so that there would be a greater intensity and variety of spiritually awakening experiences open to people.

她同样也想要知道一本书叫做 Love (and Love): Through the Doorway 的书，作者是 Solera。它是与在 1991 年已经通过的那个日期有关的。我相信是.....1 月 11 号.....不管怎么说，它是一个时刻，在其中一个特别的进入新时代的通道大概被打开了，因此会有一种更大的强度和种类的灵性上的令人觉醒的体验向人们开放了。

She'd also like to know about a group called Starborn Unlimited. This is a group that I believe concentrates on people who believe that they are from other planets and very likely other densities, what Ra calls wanderers ... a group formed around that concept that shares information about those from elsewhere and the nature of their mission or work upon this planet in being those who help to lighten the vibrations and aid with the birthing of the New Age upon this planet.

她也想一个叫做 Starborn Unlimited 的团体。这是一个我相信是专注于那些相信他们是来自于其他的行星并非常有可能是来自于其他的密度的实体，也就是 Ra 所称的流浪者的团体.....它是一个在这样一种观念周围被形成的团体，即分享关于那些来自于其他地方的实体的信息，以及它们作为帮助照亮振动并帮助新时代在这个星球上的诞生的实体，关于它们的使命的属性，或者它们在这个星球上的工作的信息。

And lastly she would like to know about a little book called E. T. 101 that is published by the Intergalactic Council Publications and written by Master

[Jho]. And they are supposedly related to the Council of Nine, and this also has to do with the nature of entities that are from elsewhere, and those, such as Q'uo, who have offered their services in the aid of growth of mind, body and spirit on this planet during its time of transition.

最后她想知道一本叫做《E.T. 101》的小书，由 Intergalactic Council Publications 出版，作者是大师[Jho]。他们似乎与九人委员会 (Council of Nine) 有关联，这本书同样是与来自于其他地方的实体的属性，以及诸如 Q'uo 之类的在这个星球的转换的时期通过帮助在这个星球上的心/身/灵的成长来提供它们的服务的实体有关的。

We would like to know what you have to say to V on these topics and any other comments that you would care to make.

我们想知道 Q'uo 对于 V 的这些话有何评论，或者有任何其他的你们想要做出的评论吗？

(Carla channeling)

(Carla 传讯)

Greetings in the love and in the light of the one infinite Creator. We are known to you as those of the principle Q'uo. It is our privilege to share your meditation and to speak with you concerning questions having to do with the correctness or authority of various entities and written volumes. We begin by saying that we do not have any authority over you. We are prone to error. Our opinions, though offered because we feel them to be worthwhile considerations, do not constitute error-free information, but rather careful opinion of one who is on the positive, or service-to-others, path. Each individual entity, each group of entities, in the end all the unity of entities, insofar as they have the capacity to activate, evaluate and judge have no capacity for logically, rationally proving any authority from the outside in. In our opinion, neither any entity's self, higher self, nor any teacher that still speaks or thinks or considers has knowledge of the mystery of the infinite Creator.

在太一无限造物者的爱与光中向你们致意。我们是你们知悉的 Q'uo 原则。我们很荣幸可以共享你们的冥想，并向你们谈论涉及到与那些各种各样的实体和书籍的正确性或者权威性有关的问题。我们首先要说，我们并不要拥有任何高于你们的权威，我们是易于犯错的。虽然我们的观点是因为我们感觉到它们在考虑的方面是有价值而被提供的，我们的观点并不会构成没有错误的信息，我们的观点毋宁是一个走在正面性的或者服务他人的道路上的实体的小心谨慎的观点。每一个个人性的实体，每一个实体的团体，以及最终所有的实体的统一体，在它们拥有去启动、评估和评判的能力的范围内，都没有能力逻辑地、理性地证实任何由外而内的权威性。就我们的意见，不管是自我、高我(higher self)、还是任何仍在思考、说话或者考虑的老师，没有实体拥有无限造物者的奥秘的知识。

By saying this we wish to establish a basis upon which we may build. The foundation of the right consideration of an entity's position as judge of its own creation depends firstly upon there being no authority that is final. No hand

or word has the master's authority over servants of the infinite One, for the infinite One has established that in all manifested creation there be no final, provable answers. As entities discover what seem to be definitive answers, the edge or furthest limit of knowledge is pushed back, and it is discovered that beyond that new pioneering frontier of knowledge there lies still an infinite mystery.

我们说这些话是想要建立一个我们可以构建于其上的基础。当一个实体处于它自己的造物的判官的位置的时候，它进行正确考虑的基础首先依赖于，没有最终的权威。没有任何一只手或话语拥有大师权威足以凌驾无限太一的仆人，因为无限太一已安置一个事实，那就是在所有显化造物中 没有最终、可证明的答案。当实体发现似乎具有决定性的答案的时候，他将发现知识的边缘和最远的界限又被推到更后面的地方，被发现的事情是，在知识的新的开拓的前沿地带之外，仍然存在有一种无限的奥秘。

Now, it is well for a student of any subject or field to do research, read, and gather tools and resources for coming to understand that field of inquiry. Those who seek along a spiritual path are not so different from those who seek to learn how to work one of your machines or learn a previously unknown skill. There is the studying, the processing of many facts into subjectively formed categories and organizations, and in the end there is [you] with a more enlightened point of view concerning the field of inquiry which has been studied.

现在，对于一个任何主题或者领域的学生，去从事研究、阅读，收集工具与资源以开始理解那个探究的领域，这是很好的。然而，那些沿着一条灵性路径寻求的人们与那些寻求去学习如何操作你们的一台机器或学习一个以前不知晓的技能的人相比，其实没有什么不同。会有学习，会有对许多事实进行处理并用主观性的方式形成类别与组织的过程，到最后，你在关于已经被研究过的探究的领域的方面会拥有一个更有启发性的观点。

We encourage those who hunger and are not yet filled by spiritual food to seek out experiences with entities visible or invisible and to read that which they consider helpful. All of the information on each page of written work, each thought from a channeling source, is to be enjoyed. However, this is not to say that all is simply to be accepted. Nor are we saying that if many things seem wrong about a source there is no good in it, for even the most inaccurate contact, dealing with the most fear-driven subjects, are attempting to serve the one infinite Creator. And those which listen to or read these perhaps wrong-headed thoughts may be offered much erroneously fearful information. Still, there is at least the gathering together for reasons of spiritual inquiry. And as this energy brings entities together to seek, so no matter how faulty the group may seem there is the effect of help from each consciousness present to each other as all form a circle of seeking.

我们鼓励每个饥渴的、尚未被灵性食物填满的实体们去寻求与有形或无形实体之间的体验，去阅读他们认为是有帮助的事物。尽情地去享受文字著作的每一页、每一个来自于一个传讯的來源的思维。然而，这并不是说单纯地接受所有的事物。我们也不是说如果在关于一个來源的方面有许多看起来似乎是错误的东西，在其

中就是没有有益的事物的，因为即使是最不准确的接触，即使它谈论充满恐惧的主题，它们都是在尝试去服务太一无限造物者。对于那些正倾听或阅读这些也许是思想错误的信息的人，他们可能会被提供大量的用错误的方式令人害怕的信息。至少他们仍旧是为了灵性的探究而聚集在一起的。当这股能量将人们聚集到一起寻求的时候，不管这个团体看起来似乎是怎样地有缺点的，当所有人形成一个寻求的圈子的时候，每个在场的意识都会对相互彼此有帮助的效应。

There are several ways to consider how to form one's own opinions and value them. We might suggest that when information is being evaluated the seeker stop to reflect as to which energy center or centers are being activated by this information. For instance, information which focuses upon matters of survival is driven by the instinctual energies of the red ray, [all in] the reflection, naturally, from the yellow ray physical existence. We speak of inner rays here, rather than densities.

有几种方式去考虑如何形成一个人的意见并予以评价。我们建议当寻求者正在衡量一份资讯时，他先停下来反思哪一个能量中心，或者哪些能量中心正在被这份资讯激活。举例来说，聚焦在生存议题的资讯是受到红色光芒的本能性的能量之驱动，所有的信息，自然而然地，会来自来自于黄色光芒的肉体的生存中被反映出来。我们在这里谈及的是内在的光芒，而非是密度。

If information is offered concerning the moving together of some who are different from others, or simply if there is information about groupings and joining or avoiding groups it may be seen that there are many energies of the yellow ray. And if there is information concerning this or that messiah or special chosen entity, then it must be left to the entity itself to evaluate whether the attraction of this savior is resonating with the red, the orange, and/or the yellow ray.

如果被提供的信息涉及到将某些与其他人不一样的人聚集到一起；或者如果信息单纯地是关于形成团体、加入团体或避开团体，那么，你们可以看出 这里头有许多黄色光芒的能量。如果信息是关于这个或那个弥赛亚(messiah) 或被特别挑选的实体，那么实体必须自行衡量这个救世主的吸引力是否与红色、橙色、或/和黄色光芒共振。

All of this sort of information tends not to activate or enhance the healing powers of the opened heart or green ray. It is within the more abstruse and abstract regions of theoretical considerations that the inspiration of words or thoughts might be offered which open the heart or the powers and energies of communication. And it is within the student only that the indigo ray is activated by any material whatsoever.

所有这类的资讯倾向不去启动或强化开放的心与绿色光芒的疗愈的力量。正是在在比较深奥与抽象的纯理论考虑中，那些开放心或沟通的力量与能量的具有启发性的话语或思想可以被提供了。靛蓝色光芒是仅仅只会被在学生的内在之中的无论什么任何材料所激活的。

For work to be done in consciousness, the consciousness must have its attention upon doing the work. We might take a different tack in this matter of

personal discrimination. Now, we are saying simply that each spiritual seeker, having its own universe, must and shall evaluate for itself all stimulus which comes into the sensory net of awareness. From the first impressions to the end of the most involved and recondite argument all that is processed by a spiritual student is accurate to that student, and the only authority is that student, for the infinite Creator Itself, while offering constant love and support, does not wish to influence the experiences of any being. All beings are free to experience what and as each chooses. This is that which is the seeker's gift to the infinite One.

对于要在意识中被进行的工作，意识必须专注地从事这个工作。关于这个个人辨别力的主题，或许我们可以从用一条不同的策略来探讨。现在，我们单纯地说，每一个灵性寻求者拥有自己的宇宙，它必须且应该为它自己评估所有进入知觉的感官网络之中的刺激。从第一印象到最为晦涩和深奥的论证，所有经过灵性学生处理过的东西对该学生即是准确的；因为虽然无限造物者提供恒常的爱与支持，祂自身并不想要影响任何存有的体验。所有的存有都可以自由体验每一个人所选择的事物，并如其所选择地一样地去体验。这就是寻求者献给无限太一的礼物。

No outer authority may be considered, in our opinion, a satisfactory substitute for an individual's inwardly moved framework of opinion. So we encourage each student to think of itself as responsible in that the will of the infinite Creator is that there be love. Each is love, and each experiences love. This is that which is the truth insofar as we know it. Putting this truth into manifestation is a task whose characteristic is polarity or apparent difference. Without this, there can be no manifestation, for love experienced as love is an eternal tautology when considered as a way of knowing as opposed to the way we grasp being[ness].

以我们的意见，没有一个外在的权威可以被认为是一个个体向内移动的观点的架构的令人满意的替代物。所以，我们鼓励每个学生将自己视为负责任的，因为无限造物者的意志即：要有爱。每个生命是爱，每个生命经验爱，就我们知晓的范围，此即是真理。将这个真理显化是一项任务，该任务的特征是极性或明显的差异，没有这个特征就不会有显化，因为当爱被认为是一种知晓的方式而不是我们理解存在性的方式的时候，爱被经验为爱是一种永恒的同义反复(tautology)。

So each of you is sovereign—the judge and jury of those things which come to each entity's attention. If that is accepted, then it can be seen that there is a certain desirable character, or group of characteristics, which may be attributed to a responsibly working spiritual student. The teacher known to you as Jesus the Christ spoke of this when it said to its students to be wise as serpents and innocent as doves. The serpent is a symbol for wisdom, and it is wise in apparent manifestation also. The first sense is that of the symbol. This symbol of wisdom is expressed in your cultural myth by the gift of the serpent which was making available the knowledge of good or evil. In other words, wisdom has to do with a personal ability to judge whether something is good to that person. This kind of decision is strictly personal, and cannot and should not be offered in dogmatic fashion for others.

所以，对于所有那些引起了每一个实体的注意力的事物，你们每个人都是最高的

——法官或者裁决者。如果你们接受这点，那么你们可以看见一个工作认真负责的灵性学生拥有一定的理想性的特征或一组特质。你们知晓为耶稣-基督的老师曾在对它的学生谈及这一点的时候说，睿智如蛇、天真如鸽。巨蛇是智慧的象征，它在表面上的显化也是睿智的。第一层的意义是具有象征性的意义。在你们的文化的传说中，这个智慧的象征是通过由蛇所赋予的善恶的知识的礼物而被表达的。换句话说，智慧与个人判断能力有关，即判断某个东西对那个人是否有益的。这种类型的决定是完全个人性的，任何实体都不能够且不应该以教条的方式为他人做这种决定。

The other way in which the serpent is wise is that when an enemy or possible enemy comes into hearing or sensory range the serpent removes itself cautiously. These both are good ways of being wise. When one considers the innocence of doves and asks how that can be applied to the judgment of information, we can only suggest that each entity knows of those individuals to whom all things are signs of disappointment, trouble and doom, while others with the same basic situation find much to make merry about and much to give thanks and praise for. The innocence, the purity, the untouched nature of the open and loving green-ray energy center—the open, loving, compassionate heart—can see beauty in almost any situation, for as it speaks to itself it hears the outer world.

蛇是睿智的另一种方式是，当一个敌人或者有可能的敌人进入到听力靠近或者感知的范围的时候，蛇会非常小心地让它自己远离敌人。这两种方式都是变得睿智的有益的方式。当一个人考虑鸽子般的纯洁并询问这特质如何才能被应用在对信息的判断上的时候，我们仅仅能够建议，每一个实体都知道这样一些人，对于这些人所有事物都是失望、麻烦、毁灭的征兆；而对于处于同样的基本状况的其他人，它们却找到许多欢乐的东西，许多值得感谢与赞美的事情。天真、纯洁，开放且充满爱的绿色光芒能量中心的原生特质——那种开放、充满爱且富有同情心的心——几乎可以在任何情境看见美，因为当它和它自己说话的实话，它听到了外在的世界。

We find that this is a good beginning upon this topic and invite further queries both now from this group and, in the future, from the one known as V. We hope that this transmission has been clear in why it refrains from offering opinions considering the validity of sources.

我们认这是关于这个主题的一个好的开始，我们欢迎现在来自于这个团体进一步的询问，我们同样也欢迎在未来来自于 V 实体的进一步的提问。我们希望这次的传讯已经清晰地说明，为什么我们避免提供关于不同来源的正确性的观点。

Before we leave this topic we would simply say that there is much, much of fear in any human experience. The physical vehicle is fragile, and it is known that it is mortal. Many of the fear-driven topics, which may be considered by many such as this instrument to have little effectual truth, have a truth in a larger or archetypical sense, for there is a wonderful urgency about this present moment, about this present cycle, about this present year, and so forth. These are the minutes, the last minutes, of each of your incarnations. There may be millions of these last minutes, but they can be counted. Thusly,

there is a deep and natural capacity to fear, for one's worst fears, those of annihilation, stand starkly, and without evidential answer, before each seeker's life. At the end of that last minute of the incarnational experience, that consciousness that is the seeker goes through a door and it closes behind that entity, leaving those who are still experiencing the illusion of third density to remain ignorant of that which occurs thereafter.

在我们离开这个题目之前，我们单纯地会说，在任何人类的经验中有着许多、许多的恐惧。肉体载具是脆弱的，人们知道它是注定要死的。诸如这个器皿之类的许多人都认为受恐惧驱策的话题几乎是没有任何有效力的真理的，这些人拥有一个更大的或原型的意义上的真理，因为在关于这个当前的时刻，关于这个当前的周期，关于这个当前的一年，以及如此等等的方面有一种美妙的迫切感。这些时刻是最后时分，你们的每一次投生的最后时分。你可能有百万千万的最后时分，但它们可以被数算。因此，存在一种深沉且自然的恐惧能力，因为一个人最糟的恐惧，那些灭绝的恐惧，就是赤裸裸地，在没有有证据的答案的情况下，站在每一个寻求者的生命的前方。在投生性的经验的最后时刻，寻求者之所是的意识穿过一扇门，接着那扇门在那个实体身后关上，留下那些仍在经验第三密度幻象的人们，这些人对于之后会发生的事情依旧是不知道的。

The more compassionate way to deal with this existential fear is to realize and affirm the wonder and blessing of each present moment. If disaster or catastrophe is to be part of an entity's destiny, it shall occur, regardless of planning attempts to protect the self from such a fate. If all is to be peaceful concerning a seeker's last days in this illusion, so it shall be, although the seeker stands within a hundred which are slain. The attitude of gazing with a full and loving heart at whatever is occurring is the more compassionate and loving approach to the quandary of existence without answers. Appreciate and attempt to inhabit fully each moment, each minute and hour of each day of this experience, one at a time, and whatever the outer circumstances, the inner spiritual journey shall be as full of light and blessing as the experiencer can hold.

与这种存在的恐惧打交道的更为充满同情心的方法，是领悟并确信每一个当下此刻的惊奇与祝福。如果灾难或者灾祸是要成为一个人命运的一部分的，它就会发生，不管这个人做了什么计划来尝试保护自己免遭这样一种命运。如果在关于一个寻求者在幻象中的最后的日子的一切事物都是平安的，寻求者就将会是平安的，纵使它站在一个被屠杀的人的中间。对于没有答案的存在窘境，有一条途径是比较慈悲的，那就是怀着一颗充满且挚爱的心去凝视这一切的态度。欣赏每一个时刻，并尝试去充分地住在这次体验每一天的每一刻、每一分和每一个小时之中，每次一个，那么，不管外面发生什么状况，内在的灵性旅程都将充满光照与祝福，只要体验者能够承载它们。

We would at this time ask if there be any queries? May we have a query at this time?

我们在此时停顿并请问是否有任何问题？在此刻我可以有一个问题吗？

Questioner: Not from me, Q'uo. Thank you very much. That was very helpful.

发问者：我没有，Q'uo，非常感谢你们，很有帮助的内容。

Questioner: Not from me, either, Q'uo. Thanks for (inaudible).

发问者： 我也没有， Q'uo， 感谢(听不见)。

I am Q'uo, and we have enjoyed being with you also, my brother, and are grateful that you allow us to be of service. We always wish to linger with this good company, but it is time for us to go. And so we caress each beautiful spirit in hugs of brotherhood and offer always our love and blessing in the name of the one infinite Creator. We leave you in that Creator, in love and insofar love is manifest, in love and light. It is the season of the growing light. May each ray of the Creator's love and light that enters your heart find a happy home. We are those known to you as Q'uo. Adonai, my friends, Adonai.

我是 Q'uo，我们同样也享受与你们在一起，我的兄弟，我们很感激你们允许我们提供服务。我们总是愿意与这群好同伴再相处久一些，但该是我们离开的时候了。因此，我们在兄弟式拥抱中珍爱每一位美丽的人灵；我们总是在太一无限造物者的圣名中，提供我们的爱与祝福。我们在那造物主中离开你们，在爱与爱被显化的范围中，在爱与光中离开你们。现在是光照逐渐变长的季节。愿造物主的爱与光的每一道进入你们的心之中的射线，都在那里找到一个快乐的家。我们是你们知晓的 Q'uo 群体。Adonai，我的朋友们，Adonai。

February 7, 1993

1993-02-07 做出选择的三个步骤

Group question: The question today has to do with the balance one seeks to achieve between accepting what the universe or the life pattern of catalyst has given one in the way of experiences and people, and then balancing that with using these very same situations, the catalyst of a life experience, and manipulating them in such a way as to attempt at least to achieve the goals which we feel are important, the learning of lessons, the loving and acceptance of others and so forth. How do we balance accepting what the Creator and the life pattern has given us and using it to progress along the evolutionary path?

团体问题：今天的问题是与一个人寻求去取得的这样一种在接受与操纵之间的平衡有关，前者是接受催化剂的宇宙或者生命的模式已经通过体验与人的方式而给予一个人的事物，接下来藉由使用这些同样的情景以及一次生命体验的催化剂来平衡它们，后者是用这样一种尝试去至少取得我们感觉到是重要的事情，对课程的学习，对其他人的接纳，以及诸如此类的事物的目标的方式来操纵它们。我们如何在接纳造物者和已经被给予我们的生命模式，以及使用它以沿着演化的道路前进之间进行平衡呢？

(Carla channeling)

(Carla 传讯)

We are those of Q'uo. Greetings and love to you, my brethren. It is in the mystery of the infinite One that we come to your calling. We thank you for asking us to offer our opinions and shall endeavor to make our words as wise as possible, asking each to discriminate as to those things which we say according to each entity's own light, for we are prone to error.

我们是 Q'uo。向你们献上致意与爱，我的同胞们。就是在无限太一的神秘之中我们来到了你们的呼唤前面。我们为你们请求我们提供我们的观点而感谢你们，我们将努力让我们的言语尽可能地智慧，我们同时请求每一个人都根据每一个实体自己的光来对那些我们所说的事情进行分辨，因为我们是易于犯错的。

In speaking of the best way to enable your mind and heart to be satisfied with the balance between surrender and active change we find we need to move to a larger canvas and ask each if there is a serious question as to the wisdom or the charity inherent in the life pattern which is now being enjoyed more or less by each. This decision is critical, for if the seeker finds a faith and a trust in the overall plan and agenda, metaphysically speaking, for this particular incarnational experience, then much of the obfuscation which shadows the clear path may be taken out of the way, for if the incarnational plan or agenda is accepted as one which yields lessons in love and opportunities for service, then the outer picture from day to day has less ability to shake the basic steadfastness of attitude and temperament.

在谈及使得你的头脑和心能够对于在臣服和主动的改变之间的平衡感到满意的最佳的途径的方面，我们发现我们需要移动到一个更大的画布并且向每一个人询

问, 在关于现在正在或多或少地被每一个人所享受的生命模式之中所固有的智慧或者慈悲的方面, 每一个人对此是否有一个严肃的问题。这个决定是至关重要的, 因为如果寻求者对于从形而上学的方面而言的对于这次特定的投生性的体验的整体性的计划或者议程找到了一种信心和一种信任的话, 接下来, 遮蔽了清晰的道路的大量的困惑就可以从道路上被驱散了, 因为如果投生的计划或者议程是作为一个通过爱与服务的机会产生出课程的事物而被接受了, 接下来日复一日的外在的图像就不那么有能力去撼动态度和性情的基本的稳固性了。

In any given situation there is always free will, and one is free to choose not only how to act but also how not to act. When there seems to be a difficult choice to make the seeker may sit with this situation asking only that light may be given. We suggest no more direction than this, for the direction of the Christ-conscious self or higher self are silent, sometimes subtle, and movement of mind and emotions does obscure the ability of the self to place inside the heart the true model of that which is occurring. During this period of waiting it is well to refrain from thought, and when thoughts occur, to allow them to go their way.

在任何给定的情况中, 一直都会有自由意志, 不仅仅在选择如何去行动的方面, 同样也在选择如何不去行动的方面, 一个人是自由的。当看起来会有一个困难的选择要去做出的时候, 寻求者可以与这个情况坐在一起, 并仅仅去请求光可以被给予。除了这个方向之外, 我们不会建议更多的方向了, 因为基督意识的自我或者高我的方向是安静的, 有时候是微妙的, 心智和情绪的运动确实会让自我去将正在发生的事物的真实的模型放置在心之中的能力变得不清楚。在这个等待的时间期间, 去回避想法是很好的, 当想法出现的时候, 允许它们自行离开。

This is a description of meditation in general to some great extent. However, when an entity is looking for resources which inform concerning the will of the infinite Creator one needs to become very quiet ... inside. One needs to request of the self a freedom from the timetable, for the first task of a seeker faced with a choice is to sit with the situation, to bathe in its feelings and its shapes and so move into it that the situation itself is clarified. We cannot offer a suggestion as to the time limit of waiting for clarification. However, we may say that the waiting time is often the opposite of that which is expected. That is, there may seem to be a very complex and difficult situation which the waiting and listening period clarifies all in an instant. Or there may be what seems to be a cut and dried arrangement or situation which has a fairly obvious either/or, asking only this or that, which may upon reflection be found rather to contain unsuspected complexities or layers of choice or decision-making.

这是一个对某种深度的一般性的冥想的描述。然而, 当一个实体正在寻求会告知关于无限造物者的意志的资源的时候, 一个人需要去变得非常的安静.....在内在之中。一个人需要为自我请求一种远离时间规划的自由, 因为一个面对着一个选择的寻求者的首先的任务是去与那个情况坐在一起, 去沐浴在它的感觉以及它的形状中, 并用如此进入到其中以便于那个情况本身被澄清了。我们无法在关于等到澄清的方面提供一个建议。然而, 我们可以说, 那种等待的时间经常是与被期待的时间相反的。也就是说, 可能看起来会有一个非常复杂和困难的情况, 它的

等待和聆听的时间会在一瞬间中将一切澄清。或者可能会有看起来似乎是一个削减过与风干过的协议或者情况是拥有一种相当明显的二选择一的，仅仅只要求这样或者那样，而它可能经过沉思后被发现是相反包含了未被预料到的复杂性或者选择或做决定的层次。

When the feeling has come that this situation is characterized in the heart and mind in an accurate, subjective manner then there comes a time and space for evaluating for the self the foreseeable spiritual or metaphysical pattern or shape of the road down which each of the options shall lead. In this evaluation one is not considering the surface qualities first. One does not seek, shall we say, contentment, for the path of the seeker is the path which goes onward and is often uncomfortable. This reflective period needs to be long enough that an unbiased or as nearly unbiased as possible evaluation of each option is attained.

当那种这个情况已经在心中和在头脑中用一种准确的、主观性的方式被特征化了的感觉已经出现的时候，接下来就会出现一个时间和空间来为自我评估可被预见到的灵性或者形而上学的模式，或者每一个选项将会导向的道路的形状了。在这种评估中，一个人首先不是在考虑表面的特性。一个人不是寻求，容我说，满意，因为寻求者的道路是持续向前的道路，这条道路经常是不舒服的。这种沉思的时期需要足够的长以至于一种对于每一个选项的无偏向性或者尽可能无偏向性的评估可以被取得。

So, firstly, you have surrendered to the still, small voice in order to receive a clarified picture of your situation. Secondly, you have turned to the intelligence and deeper intuitional faculties of the mind and heart and have actively applied the self to envisioning the benefits of each option, spiritually or metaphysically speaking. This ends the mid-part of your work.

因此，首先，你已经臣服于那个安静的，微小的声音以便于接收到一种对于你的情况的澄清过的图像。其次，你已经转向了智能和心智与心的更深入的直觉的机能，你已经主动让自我去想象每一个选项，从灵性或者形而上学的意义而言的益处。

The third portion is to move back into the contemplative or meditational phase of mind energy and again allow this still, small voice its place. Its place is always with you, in you, and of you. You are not exterior to your situation. You offered this situation to yourself. Now you have received it. There is the often quoted phrase of which this instrument is aware, in the form of a short prayer. It is "God, grant me the ability to see the difference between that which I can change and that which I need to accept." Often, when all three portions of the decision-making process have been accomplished, it shall be very clear that one alternative will tend more towards the learning by the self of love and the opportunity to be of service to others in a way which is spiritual or metaphysical. In short, you are looking for the highest proportion of any opportunities to experience helpful catalyst and to offer these gifts and talents which are yours to offer on others' behalf.

第三个部分即使去返回到心智能量的沉思或者冥想的相位，并再一次允许这个安

静而微小的声音拥有它的位置。它的位置是一直与你同在，在你内在之中且属于你的。你不是在你的情况的外面的。你向你自己提供了这个情况。现在你已经接收到它了。这个器皿经常用一个短小的祈祷辞的方式察觉到那个被引用的名言。它说，“主，允许我拥有能力去看到我能够改变的事物和我需要去接受的事物之间的区别。”经常，当这个做决定的过程的全部的三个部分都已经被完成了的时候，同一个二选一的选择将会更多地倾向于让自我了解爱以及用一种灵性的或者形而上学的方式服务他人的机会。简单地说，你是在寻找任何的机会的最高的比例去体验有帮助的催化剂并提供这些你要为了其他人的益处而去提供的礼物和天赋。

We feel that at this point a further direction in the form of a further query would be helpful, as we are through generalizing. We would therefore ask the one known as R if there is a further query on this topic?

当我们进行了概述之后，我们在这个位置感觉到用一种进一步提问的形式的一个进一步的方向会是有帮助的。我们因此会请问叫做 R 的实体是否在这个主题上有一个进一步的问题。

R: I will mention a line of thought that is coming to me, and will ask Q'uo to comment on it. When catalyst is experienced and is considered and an action or an active change in a direction comes to mind, when it stays there and seems to be harmonious, is it then appropriate to make the change within the illusion? To be more specific, how do you metaphysically know, feel or recognize the manifestation of reaching the point where there is a need to do rather than to surrender? Is that clear enough for a further comment?

R: 我将会提出一个出现在我的头脑中的思考的线路并将请 Q'uo 对它进行评论。当催化剂被体验到并被考虑过，且一个行动或者一个在方向上的主动的改变出现在头脑中的时候，当它停留在那里并看起来似乎是协调的时候，接下来去在幻象中做出改变是合适的吗？更加具体一些，你如何在形而上学的方面知晓、感觉或者认出到达了那个有一种去做而不是去臣服的需要的位置的显化物呢？那是对于一种更进一步的评论是足够清楚的吗？

I am Q'uo, and feel that sufficient amount of questioning has occurred for us to grasp your query, my brother. Perhaps in speaking to this point we may offer our opinion that either doing nothing and continuing with experience as it flows in the present moment, and making a change are viable and good options. The lessons of love which are yours to be exposed to shall be yours upon either path. Where skill can be learned is in the evaluation of the opportunities in each situation, based solely upon the feelings which come together in a moment during which the choice becomes perhaps not clear but distinct, in that whether you can explain it or not, you have found a peace, and this peace is the satisfactory validation of your end decision.

我是 Q'uo，我感觉到为了让我们掌握你的问题，足够的提问的数量已经发生了，我的兄弟。也许在谈及这个要点的方面，我们可以提供我们的观点，**当你不做任何事情并随着体验流过当下一刻而继续与那个体验在一起的时候，做出一个改变就是可行的且有益的选择了。**你将会面对的爱的课程将会是你在两条道路上的任何一条上的课程。在其上技巧能够被学会的位置，是位于在每一个情况中对机会

的评估中，它单单是取决于在一个时刻中聚集在一起的感觉的，在那个时刻中选择也许会变得不清楚但确实明确的，因为无论你是否能够解释它，你都已经找到了一种平安，这种平安就是对你的最终决定的令人满意的确定证了。

The emotions are treacherous if experienced only at face value. However, the emotions contain and can be refined so as more to contain enormous, infinite stores of wisdom. When the issue at hand has come into a place where one option makes all of the heart rest in an emotion of purified, dynamic peace, then you may feel you have done that which you needed to do. The decision is made. If there is no discovery of any peace, then the conservative suggestion would be to stay precisely as you are and continue doing that work which lies before you while awaiting that moment of inner insight which renders the whole entity—soul and body, shall we say—peaceful and relieved.

如果被体验到的仅仅是表面价值的话吗，情绪是靠不住的。然而，情绪包含了智慧并能够被更多地精炼以包含庞大且无限丰富的智慧。当在手边的议题已经进入到一个位置，在其中一个选项让所有的心都在一种纯净而有生气的平安中休息了，接下来你就可以感觉到你已经做了你需要去做的事情了。决定被做出了。如果没有任何平安被发现，那么保守的建议会是恰恰停留在你所在的位置上，并继续做在你面前存在的工作，并同时等待那个内在的洞见的时刻，那种内在的洞见将会让整个实体——容我说，灵魂和身体——都归于平安和放心。

To act when the situation is not enough clarified within to bring one to peace then you simply realize that you may have chosen a more crooked and bumpy detour upon your path. This does not mean that you have lost your way, but only that you may choose the harder or rougher or more catalyst-heavy road.

当情况在内在之中不够明朗的时候，如果你进行行动以将一个人带到平安，接下来你单纯地会意识到，你可能已经选择了一个在你的道路上的更为弯曲且颠簸的迂回的道路。这并不意味着你已经迷失了你的道路，它仅仅意味着你可能选择了更为艰难或者更为粗糙，或者带有更为沉重的催化剂的道路。

The free will seems just a joke, and a cruel one at that, when one is looking at one's limits. However, when one moves within to the point of present infinity and can see the starry heavens rather than the place two inches in front of the nose, or even the city or nation state, then one has become larger within and has given the self more room in time/space in which to allow this decision to become obvious.

自由意志将会看起来似乎就是一个笑话，一个当一个人查看它的局限性的时候的残忍的笑话。然而，当一个人在内在之中移动到那个当下的无限性的位置，并能够看到布满星辰的天空而不是看到在鼻子前面的两英尺的位置，或者看到城市或者国家的时候，接下来一个人就能够在内在之中变得更大并已经在时间/空间中给与了自我更多的空间以在其中允许这个决定变得明显了。

It is well to do nothing until some insight into the fears and other emotions concerning this choice have become part of self-knowledge that can be first

gazed carefully at and then surrendered. As long as any portion of the seeker is withheld from the inner surrender there will be that proportion of things occurring with extra bumps and fits and starts. Thusly, if one were able it could be said that the best way to make decisions is to wait and continue doing that which you are doing, while opening the self regularly and repeatedly in simple offering of thanks and praise and the desire to be sent forth to allow light to shine through you. As you ask for this light to shine through, you begin to have the feeling that any road is good as long as this light is shining through you, as there is no exhaustion of spirit as long as the heart lies open and the incoming undistorted light is then able to move through the transparent personality and out into the waiting and thirsty world. You yourself are thirsty for the light, yet that thirst in itself is a beginning of the deepest service.

什么事情都不做, 一直到某种对于关于这个选择的恐惧以及其他的情绪的洞见已经成为了自我知晓的一部分为止, 这是很好地, 这种自我知晓是能够首先被仔细注视并接下来向其臣服的。只要寻求者的任何部分是从这种内在的臣服被抑制住的, 就将会有事情的那个会带着额外的颠簸、抽搐和惊吓而出现的部分了。因此, 如果一个人能够的话, 可以说, 最佳的做决定的方式就是去等待并一直做那个你正在做的事情, 而同时通过简单地献上感谢、赞美和被送出去以允许光通过你闪耀的渴望而有规律且重复性地开放自我。当你请求这种光闪耀通过的时候, 你开始拥有这样一种感觉, 即只要光是在通过你而闪耀的, 任何的道路上都是有益处的, 因为只要心保持开放, 就不会有灵性的耗竭, 正在进入的无扭曲的光接下来就能够流动通过透明的人格并流出进入到等待着的且饥渴的世界中了。你自己是渴望那种光的, 而那种渴望在其自身就是最深的服务的一个开始。

May we answer further, my brother?

我的兄弟, 我们可以进一步回答你吗?

R: I would ask for one additional comment along the line of ... When this process is going on and there is apparently another entity involved, to which extent is it appropriate and helpful to communicate with the other entity of the process, of the work that you do, the work that you have to do on your own? I am looking for a comment on how this [work] affects another being. Is that clear enough for a comment?

R: 我会沿着.....的线路请求一个补充的评论。当这个过程正在进行的时候, 会明显地有另一个实体是被涉及到的, 去与这个过程的其他实体交流你所进行的工作, 你在你自己的部分上所要做的工作, 这种交流在什么样的程度上是合适的且有帮助的呢? 我正在寻求在关于这个工作是如何影响另一个存有的方面的一个评论。那对于一个评论是足够清晰的吗?

I am Q'uo. My brother, there is not a decision you can make which holds for any other person besides the self. When decisions are made they need to be considered upon the merits of the situation for the self and for maximizing the self's opportunity to learn love and to offer love in service to others. If there seems to be another or others involved in the decision then the decision has not yet the maturity to be ready for the decision-making process. Before one

may seize, shall we say, the moment and act in a spiritually wholesome way one needs to focus upon the self and gaze at those things which in freedom of will are options to one. In other words, as each seeker is responsible for the self, decisions are, shall we say, in our opinion better made focusing upon the direct and simple situation which is the harvest of removing, one by one, those things of which you as a seeker do not have control. Only those things which are yours alone to control come under the provenance of your own decision-making process.

我是 Q'uo。我的兄弟，每一个你能够做出决定是仅仅只包含你自己而不包含了除了自己之外的任何其他人的。当决定被做出的时候，它们需要为自我以及为了最大化自我去学习爱并在服务他人的过程中给予爱的机会而在那个情况的优点的方面被考虑。如果看起来似乎有另一个人或者其他人被包含在那个决定中，那么那个决定就尚未拥有成熟性来为那个做决定的过程做好准备了。在一个人可以用一种灵性上健全的方式来，容我们说，明了那个时刻和行动之前，一个人需要聚焦在自我身上并注视那些在自由意志的方面是对于它的选项的事物。换句话说，当每一个实体是为自我负责的时候，**如果决定是在聚焦于这样一种方向和简单的情境的情况下被做出的，那个方向即一个接一个地移除了那些你作为一个寻求者并不对其拥有控制力的事物之后的收获物，这个决定在我们看来这是更好的。**只有那些单单由你控制的事物是会进入到你自己的做决定的过程的范围之中的。

May we speak further, my brother?

我的兄弟，我们可以进一步谈论吗？

R: No, Q'uo, that is a lot of thinking to do for me, and I thank you very much for your comments. I would yield my place to other questions, if there are any at this point. Thank you.

R: 没有了，Q'uo，那对于我是很多的要去进行的思考了，我为你们的评论而非常感谢你们。我会将我的位置让与其他的问题，如果在此刻有任何问题的话，谢谢你们。

We thank you also, my brother, and can express only encouragement and our love as you seek to become more clear and more filled with the true freedom which is wholehearted service to the infinite One. If that service and that center are maintained the result will be a calm and steadfast heart in the end.

我们同样也感谢你，我的兄弟，当你寻求去变得更加清晰且更多地位真实的自由所充满的时候，我们仅仅能够表达鼓励和我们的爱，这种真实的只有就是对于无限造物者的全心全意的服务了。如果那个服务和那个中心被保持的话，在最后结果将会是一颗平静而稳定的心。

May we take any other queries at this time?

在此刻我们可以回答任何其他问题吗？

Jim: Thank you Q'uo. I don't have any. I appreciate what you have to say.

Jim: 谢谢你们，Q'uo。我没有任何问题。我很感激你们所说的内容。

I am Q'uo. Thank you, my brother.
我是 Q'uo。感谢你，我的兄弟。

It is our great pleasure and privilege to speak to you this day. We realize that choices are the essence of third density and that they do not simply disappear. Passive decisions are also decisions. However, we would ask each to reflect upon freedom, the freedom of the self, and attempt to see where this freedom comes from. If one is free in a chaotic way one will either be random or somewhat destructive, than somewhat positive. However, if a deeper singularity of self is sought, a deeper connection with unity, then many puzzled pieces which are not relevant to your decision-making can fall away and the true nature of the decision lies then uncovered in far more simplicity.
在今天与你们发言时我们巨大的快乐与荣幸。我们意识到，选择是第三密度的实质，它们不会简单地消失。被动的决定同样也是决定。然而，我们同样也会请每一个人都沉思自由，自我的自由，并尝试去看到这种自由是来自于何处的。如果一个人是用一种混乱的方式是自由的，它将会要么是随机的，要么是多少有些破坏性而不是多少有些正面性的。然而，如果一个更深入的自我的特异性，一种与一体性的更深的连接被搜寻，接下来，许多的与你的做决定的过程无关的令人困惑的碎片就可以脱落了，决定的真实的特性接下来就会在远远更大的简单性之中被揭露出来了。在自由和服务无限太一的基本的决定之间的连接将会给予你的心一种去寻求理解的强有力的结构和有可能最佳的方式以前进支持你自己的灵性的演化。因为这是远远不明显的，我们单纯地希望强调这种考虑。

You have your homework now and we thank you once again for allowing us to so tease you. Although we are, as always, reluctant to leave this group it is indeed the decision which we have reached, that it is time for our service to withdraw from this instrument and subside into that passive carrier wave of love to which each may avail itself during meditation. We are with you in silent love and support when you ask, and we feel very blessed that you do ask. We leave you as we began in the love and in the light of the infinite Creator ...
你们现在有你们的家庭作业了，我们再一次感谢你们允许我们这样取笑你们。虽然我们一如既往是不情愿离开这个团体的，它确实是一个我们已经抵达了的决定，现在就是我们的服务从这个实体身上撤出并下沉进入到那个被动的爱的载波中的时候了，每一个人在它冥想的期间都可以让它自己受益于这种爱的载波的。我们在静默的爱与支持中与你们同在，我们对于你们确实请求它而感谢非常的有福。我们如我们开始的时候一样，在无限造物者的爱与光中离开你们.....

(Tape ends)
(磁带结束)

February 14, 1993
1993-02-14 生命的定义

Group question: Well, the two issues that I have in mind are, first of all, if we can obtain a definition of life that would certainly be applicable to all creation and simple enough to be understood at our level. That is the first question that I had. And the second (it is the simpler one in the group), is why the rainbow colors are sort of upside down, with the purple on the bottom and the red on top. You and I spoke extensively yesterday and today, so you probably know better than I do what else I would like to ask.

团体问题：好的，我在头脑中拥有的两个议题是，首先，如果我们能够取得一个对于生命的定义的话，那个定义肯定是适用于所有的造物并足够简单以便于在我们的层次上是可被理解的。那就是我拥有的第一个问题。第二个问题（它是团体中的一个较为简单的问题），是为什么彩虹的颜色是某种类型的上下颠倒的，紫色在底部而红色在顶部。你们和我在昨天和今天已经广泛地谈论过了，因此你们很可能比我更好地知晓还有什么其他的事情是我想要询问的。

And as an addition to the question on what the definition of life would be, in a form that we could understand here, we would also like some information on how the death and removal from this illusion of any one of us would affect the others that we have incarnated with who don't remember the pre-incarnative plan; and who especially if, say, a child dies at a young age, the loved ones that are left behind may engage in some expression of grief as a result of the death, that would have effect on their karma. How does the life that we live affect other people, as we remove ourselves from this illusion through the death process?

作为对于生命的定义会是什么的问题的一个补充，用一种在这里我们能够理解的形式，我们同样想要知道我们中的任何一个人的死亡或者离开这个幻象会如何影响那些我们与之一同投生且不记得投生前的计划的其他人，尤其是如果，假设，一个孩子在一个年幼的年龄就死亡了，那些被留在后面的挚爱的人们可能会作为死亡的一个结果而进行某种被伤的表达，那种表达会对它们的业力产生影响。当我们通过死亡的过程让我们自己离开这个幻象的时候，我们活出的生命是如何影响其他人的呢？

(Carla channeling)
(Carla 传讯)

I am Q'uo. Greetings in the love and in the light of the one infinite Creator. What a pleasure and a privilege it is for us to be with you in your meditation this afternoon. The mingled vibrations are such a blessing to us, and it is a privilege to join in your circle of seeking and light. As always, we are sharing our opinion, and ask that each use his discriminatory powers in listening to this or any material offered for spiritual seeking. Trust in your discrimination, take what is for you—what seems remembered instead of learned—and leave the rest behind you, for we would not be a stumbling block for any.

我是 Q'uo。在太一无限造物者的爱与光中致意。在今天下午在你们的冥想中与

你们在一起，这对于我们是怎样一种快乐和怎样一种荣幸呀。混合在一起的振动对于我们是如此的一种祝福，加入你们的寻求和光的圈子是一种荣幸。一如既往，我们正在分享我们的观点，我们请每一个人在灵性这个材料或者任何的被提供以用于灵性寻求的材料的时候都使用他的分辨力的力量。信任你的分辨力，采用那些适合于你的内容——那些看起来似乎是被回忆起来而不是被学会的内容——并将其他的都留在后面，因为我们不愿意成为任何人的一块绊脚石。

We speak to your query about a definition of life. My friends, the subject, like all metaphysical subjects, defies the use of your words. However, if this be understood as a necessary limiting factor, then we may proceed in good humor, tripping over the nouns and verbs of your illusion. The most comprehensive definition of life is this life, is manifestation. To put this another way, life is movement. Because we do not feel that this basic a definition is helpful, we shall go further, but it is well to remember that all that is, is alive—that all was created by a thought which was the character and nature of the infinite Creator. This thought we call Love, for there is no appropriate designation. However, this Love is as terrible as it is filled with wonder, and loves as passionately destruction as it does creation, for the love that is the nature of the Father, shall we say, is a love that embraces the creation as a whole process, so that all phases of this movement are equally lovely.

我们谈论你们的关于对生命的一个定义的问题。我的朋友们，这个主题，如同所有的形而上学的主题一样，是会让对你们的言语的使用落空的。然而，如果这被理解为一个必要的限制性的因素的话，那么我们就可以通过有益的幽默前进并轻松地走过你们的幻象的名词和动词了。生命最为全面性的定义是，这个生命是显化。换句话说，生命是运动。因为我们并没有感觉到这基本上是一个有帮助的定义，我们将更进一步，但是，去记住一切万有，都是活的——一切都是被一个想法所创造了的，这是很好的，这个想法就是无限太一的特性和属性。因为没有合适的称呼，我们将这个想法称之为爱。然而，这种爱是可怕的，如同它是为奇观所充满的一样，这种爱在创造和毁灭上是一样充满热情地，因为天父之本性之所是的爱，容我们说，是一种作为一个完整的过程拥抱造物的爱，因为这种运动的所有的阶段都是同等地可爱的。

To focus more in on a definition of life that might be helpful, we would consider the way in which third-density entities come into the energy web of a physical vehicle. In terms of human existence, the human life is joined when the vibratory nexus of what you may call the soul enters into and mingles with a permanent bonding with a physical vehicle. There is a life of the body complex. This is inextricably enmeshed with the life of the spirit or soul, and the resulting harmony of vibratory patterns becomes a living being.

为了要更多地聚焦在一个可能有帮助的生命定义上，我们会考虑第三密度的实体进入到一个物质性载具的能量网络的途径。从人类的存在性的方面的而言，人类的生命是当你们可以称之为灵魂的振动性的连接进入到一个物质性的载具并藉由一种持久的连接与一个物质性载具结合在一起的时候被结合起来的。有一个身体复合体的生命。这个生命是不可分开地与灵性或者灵魂的生命被交织在一起的，所产生的振动模式的协调性成为了一个活的存有。

Similarly, when the movement of the spirit has ceased and separated itself from the energy nexus of the physical vehicle, that human being is not living. This occurs sometimes before the physical death and sometimes at the moment of physical death, and in some rare circumstances where there is a soul very tenacious of consciousness within this particular illusion, there remains the clinging of the soul to an unviable physical vehicle. This is usually described as a ghost or a haunting, and is a result of the spirit being unwilling to move forward.

类似地，当灵性的运动已经停止并将其自身从物质性载具的能量连接中分开的时候，那个人类就不是活的了。这有时候会在身体死亡之前发生，有时候会在身体死亡的时刻，在一些罕见的情况中，在其中有灵魂会对于在这个特定的幻象中的意识非常固执，灵魂会依旧依附在一个不再存活的物质性载具上。这通常被描述为一个鬼魂或者一个阴魂，这是灵性不愿意前进的一个结果。

Because there is the energy for more directed querying possible, we would like to open the meeting to a series of questions, if this is acceptable to each. We ask now if there is a query to be asked, or if each would prefer for us to go on with our, shall we say, sermonette, on our own. Is there a following query to guide our giving of information?

因为有能量会有可能提出更为直接的问题，我们想要向着一系列提问开放集会，如果这对于每一个人是可接受的话。我们现在请问是否有一个要被询问的问题，或者是否每一个人会更愿意我们继续我们的，容我说，布道，就靠我们自己。有一个后续问题要指引我们的信息的给予吗？

(Pause)
(暂停)

I am Q'uo, and we see that this circle wishes us to proceed. We shall. As each rests within this illusion, the questions of, "What is life?" and, "How fully am I living?" seem bright and obvious and pointed. The life looks to be obvious. If a person moves and thinks and expresses, this person is alive. If this person is not breathing, not thinking, and not moving, this person is not alive; however, this is not the simple truth. The truth is simpler, though still a mystery to us, and that is that all which proceeded, is proceeding, and will proceed from the one great original Thought or Logos of Love, lives, and this life moves with an ever more characteristic energy pattern as it moves through sub-densities of incarnation and experience, moving into matter or space/time coordinates with time/space coordinates within, and by your science largely unexplored.

我是 Q'uo，我们看到这个圈子希望我们继续进行。我们将会继续。当每一个人在这个幻象中休息的时候，对于“生命是什么？”以及“我的生活有多么充实？”的问题看起来似乎是明亮、明显且突出的。生命看起来是显而易见的。如果一个人移动、思考并表达，这个人就是活的。如果这个人没有呼吸，没有思考，没有移动，这个人就不是活的；然而，这并不是简单的真理。真理是更加简单的，虽然它对于我们仍旧是一个奥秘，真理即，所有从那一个伟大的远处的想法或者爱的理则出发了的，正在出发的，将要出发的事物，都是活的，当生命穿越投生和体验的子密度，并藉由内在之中的空间/时间的同等物进入物质或者空间/时间的对

等物的时候，这个生命是带着一种越来越更为典型性的能量模式移动的，这个内在的时间/空间的同等物大部分是尚未被你们科学探索过的。

We would if we could suggest in a specific way, that, "The key to further grasping the life that is within the illusion which you enjoy ..." however, we cannot. We can only point the way for those who would consider and do investigatory work along these lines; and that is that the so-called "inner planes" are time/space coordinate areas, shall we say, in the twin illusions of time and space, which are precisely out of phase in a sequestered but complete harmony which echoes the manifested space/time life, so that there is a strong bridge, a common center, shall we say, which connects space/time catalyst and time/space beingness, in such a way that that which occurs in the incarnational experience of the living being is able to have a skillful and complete interfacing with the appropriate coordinates of time/space, that is, of the metaphysical or inner bodies and beings of the entity, or spirit, or soul which is living this incarnational experience.

如果我们能够用一种具体的方式建议的话，我们会建议，“进一步理解这个在你们所享受的幻象中的生命的关键是”，然而我们做不到。对于那些会考虑并沿着这些沿路进行研究工作的人，我们仅仅能够指出道路，那条道路即，所谓的“内在层面”是在时间和空间的孪生的幻象中的，容我们说，时间/空间的同等物的区域，它是精确地处于空间/时间的反相位的，它是处于一种退隐的但却完全协调性之中，它反映了被显化的空间/时间的生命，因此，有一座强有力的桥梁，一个，容我们说，连接了空间/时间的催化剂和时间/空间的存在性的共同的中心，它是用这样一种方式建立连接的，发生在活着的存有的投生性的体验之中的事物是能够与适当的时间/空间的同等物拥有一种有技巧且完整的交流的，**这个时间/空间的同等物也就是形而上学的或者内在身体以及实体、或者灵体、或者灵魂的存在性活出这次投生性的体验的对等物。**

This is an enormous aid to the ongoing and eternal spirit, for by this conjoining of the inner illusions and the outer illusions, material may be refined and refined, again and again and again, until the mystery begins to be seen—that mystery which is beyond all definitions of life, and yet a mystery which gives all life and absorbs all spent life within itself, with no loss of coherence or energy, so that in no way, regardless of the passing pageantry of changing existence, is there any iota of beingness lost, no way of learning and loving and giving ceasing or at an end.

这对于前进的且永恒的灵性是一种极大的帮助，因为藉由这种对内在的幻象和外在于的幻象的连接，材料可以被精炼并一而再再而三地被精炼了，一直到神秘开始被看到为止——那个神秘是超越所有的生命的定义的，但它却是一个赋予了所有的生命并在其自身之中吸收了所有被耗费掉的神秘，没有连贯性或者能量的损失，因此，无论改变的存在性的正在经过的壮观是什么，绝对不会有任的存在性的最小的微粒丢失，没有学习、爱与给予的途径会停止或者到达一个终点。

The tools which humankind has to work with during an incarnational experience are those which can limit one. The tools of the intellect—or to use

a more neutral term, the intelligence—the intuition, the learning by experience, are all good, sound tools which will be faithful workers for the entity which, in seeking, remembers to focus first upon the mystery which is Love, so that the incarnational experience begins to be pointed towards allowing the living to become the being, and the being the living. Or, to put it in more emotional terms, to allow the manifestations—whatever they may seem to be within the illusion of which you as a seeker are conscious of within yourself—to become the living, so that you are not living “this and that” in life, but rather, you have become the purified, refined essence of the incarnational experiences, which, by faith and persistent request, have become more and more deeply grounded within the energy nexus of both physical self and spirit self.

人类所拥有的在一次投生体验期间进行工作的工具是那些能够限制一个人的工具。对于实体而言，智力的工具——或者使用一个更为中性的词语——智能的工具——以及直觉、藉由体验进行的学习，这些全都是将会成为忠实的工人的有效的且正当的工具，在寻求中，实体要记得去首先聚焦于爱之所是的神秘，这样，投生性的体验就会开始被指向允许活着成为存有，活着的存有。或者，用一种更富有情感的方式，允许显化——无论在你作为一个寻求者在你自己内在之中有意识地察觉到的幻象中它们可能看起来似乎是什么——就是去成为活着的，因此，你不是在生命中活出“这个和那个”，毋宁说，你已经成为了投生体验的纯净的提炼的实质，这种实质藉由信心和坚持不懈的请求，已经越来越深入地扎根于同时在物质性的自我和灵性的自我的能量连接之中了。

In this way one ceases being the questioner and becomes the question, and within that question knows that it is also the implicit answer. Thusly does the creation roll itself up until it is complete within you. Each seeker has its own infinite creation, and all of these unique creatures, in turn, are rolled up until there is no further manifestation and all has coalesced beyond that which knows or moves or manifests.

用这种方式，一个人停止成为提问者并成为了问题，一个人在那个问题中知晓，它同样也是内含的答案。因此，造物会将它自己卷起来一直到它完全在你内在之中为止。每一个寻求者都拥有它自己的无限的造物，所有这些独一无二的造物，都依次被卷起来，一直到没有更多的显化，一切都已经结合成为那超越了知晓、移动或者显化的事物为止。

We would wish to focus briefly upon the query concerning the rainbow and why its spectrum seems backwards. This instrument wishes us to go ahead with this thought, so we apologize for the bad joke. No, we think it is too bad to tell. We shall move on. “Now, seriously, folks,” as this instrument would say, consider if you will, the tree: its roots moving down gathering food, nourishment coming up into the tree, the leaves turning to the sun, pulling life from the surroundings, turning to the light ... Now, consider the tree of what you may call life, for that is a technical term used in your white western magical tradition. Its roots are where it gets its nourishment. The Logos, descending through the bole or trunk of the tree, [be]comes light in all of its manifestations; and the most articulated of this light becomes conscious of

itself in third density, and begins not only to turn towards the light but to turn in whatever way it might choose, gaining its light, its nourishment, leaf by leaf, not by instinct alone but by free will.

我们希望简单地聚焦于关于彩虹和为什么它的光谱看起来似乎是逆向的问题。这个器皿希望我们带着这个想法前进，因此我们为差劲的笑话而抱歉。现在，我们认为它太糟糕以至于无法讲述了。我们将继续前进。“现在，咱们说正经的，”如这个器皿会说的一样，如果你们愿意的话，考虑树木：它的根部向下移动收集食物、养分向上进入到树木之中，树叶转向太阳，并将生命中周围环境中拉入，转向光……现在，考虑你们所称的生命之树，因为那是一个在你们的西方白魔法传统中被使用的技术术语。它的根部就是它得到它的营养的位置。理则，通过树木的树干或者主干下降，理则在所有它的显化物中成为了光，这种光的最为清楚明了的部分开始在第三密度中察觉到它自己，它不仅仅开始转向光，同样也开始用无论什么方式转向它可能会选择的事物，并同时收集它的光，它的养分，一片叶子接着一片叶子，不仅仅由本能，同样也藉由自由意志。

That which you know as light comes from the Logos, and is the first manifestation of love of the infinite Creator. It draws its life from the center of love and moves into all of the vibratory quanta which comprise the arrangement of the universe which you behold; thusly, its frame of reference is not yours. To the metaphysical way of thinking and expressing Truth, this which you now experience is the final fruit of love's traveling into manifestation. Thusly, as through a mirror you see a reflection, so your living, your experiencing, is by reflection; and all that you see, in a metaphysical sense, is, shall we say, upside down or backwards. You see, feel and think by reflection, not by direct perception.

你们知晓为光的事物是来自于理则的，光是无限造物者的爱的最初的显化物。它将它的生命从爱的中心拉出来并进入到所有的振动性的量子之中，这种振动的量子包含了你所看到的宇宙的排列，因此，它的参考系并不是你的参考系。对于思考和表达真理的形而上学的方式而言，你现在体验到的这个光是爱旅行进入到显化之中的最后的果实。因此，就好像通过一面镜子里看到一个映射一样，你的生命，你的体验，是一样地是藉由映射被看到的，所有你看到的事物，从一个形而上学的意义上，都是，容我说，上下颠倒或者逆向的。你看，你是藉由映射，而不是藉由直接的感知而感觉和思考的。

Now, this is a large area and perhaps it would be well to stop before we begin another entire subject, and again ask if there be any queries at this time. We are those of Q'uo.

现在，这是一个巨大的区域，也许在我们开始另一个完整的主题之前停下来是很好的，我们再一次请问在此刻是否有任何问题。我们是 Q'uo。

(Pause)
(暂停)

I am again with this instrument. I am Q'uo. We thank each for the energies brought to this circle this day. We have spoken of life. All is life. We have attempted to focus into the way of thinking about being a living human being.

Firstly, the seven grosser aspects of life that is its basic definition, and secondly, the living of a life to the fullest, metaphysically speaking. We can share your hope that entities in the appropriate time/space shall decide to manifest within your illusion, to create instrumentation to measure those conjoining points between space/time and time/space which show to the eyes of those who can see what you call the aura, the existence of a human being as opposed to a physical vehicle whose silver cord has been severed. In a living being whose silver cord has been withdrawn, the aura lacks the motions characteristic of space/time time/space juncture—these junctures moving with emotion and thought in such a way that the resonating energy centers within the physical body are affected either by being regularized, spun more quickly, given more energy, given blockage, or given a glut of energy which creates its own interference difficulties.

我再一次与这个器皿在一起了。我是 Q'uo。我们为今天被带到这个圈子的能量而感谢各位。我们已经谈及了生命。一切都是生命。我们已经去聚焦于考虑成为一个活的人类的方式。首先，生命的七个更为浓厚的面向是它基本的定义，其次，从形而上学的方面而言，它的定义是，最为完整地活出一次生命。我们能够分享你们的希望，在适当的时间/空间中，实体们将会决定在你们的幻象中显化，并创造出测量仪器来测量这些在空间/时间和时间/空间之间的连接点，向那些能够看到你们所称的灵光的实体的眼睛显示一个人类存有的存在性，而不是一个其银线已经被切断的物质性身体的存在性。在一个活的存有中，如果它的银线已经被撤回了，灵光会缺少空间/时间与时间/空间的连接的典型性的运动——这些通过这样一种与在物质性身体中的能量中心共鸣的方式随着情绪和想法一同移动的连接，**是会被变得有规律，被更为快速地旋转，被给与更多的能量，被给予阻塞，或者被给予过多的能量中的任何一个所影响的，这会创造出它自己的妨碍物的困难。**

These things can be seen by those who have become aware of their ability to see the inner plane bodies, most especially the electrical body as you have called it, or as we would perhaps prefer, the form-maker body, which is so often worked upon by those who work with the aura, with color and so forth, in their healing modalities. The instrumentation for this will, undoubtedly, bring great relief to those who wish to know objectively and in a stable and provable manner the estate of the soul within a physical vehicle. In the meantime, we may simply say that there truly is no incorrect choice when determining life or death in the medical sense, for so much is beyond the ken at all times. When faced with what seems to be a life and death decision, it indeed feels crucial to be right. The intention of being right is central. The accuracy of rightness is acceptable in its variability. Because this is so much upon the heart of the one known as(name), we include these hopefully comfortable words. The following of the hunch, the knowing within and waiting for validation—these tools will aid. The use of what you call clairvisual entities to determine whether or not space/time and time/space nexi are still conjoined ...

这些事情可以被那些已经察觉到它们去看到内在层面的身体的能力的实体所看到，特别是电性身体，或者如我们也许更喜欢对它的称呼一样，塑形身体，它是

那些与灵光、色彩以及诸如此类一同工作的实体们通过它们的疗愈的方式如此频繁地在其上进行工作的身体。对于那些希望去客观性地且用一种稳定且可被证明的方式来知晓一个物质性载体中的灵魂的状况的实体，对于这个塑形身体的测量工具将，毋庸置疑地，会给他们带来极大的慰藉。与此同时，我们可以简单地说，当通过医疗的方式来确定生命或者死亡的时候，真的是没有正确的选择的，因为如此多的事物是在所有的时候都在知识范围之外的。当面对着看起来似乎是一个生命和死亡的决定的事物的时候，成为正确的确是会感觉是极其重要的。成为正确的意愿是中心性的。正确性的准确性在其易变性的方面是可被接受的。因为这叫做（名字）的实体的心头上是一个如此之大的问题，我们包含了这些有希望是舒适的言语。跟随预感，在内在中知晓，并等待确认——这些工具将会是有帮助的，利用你们所称的灵视的实体来确定是否空间/时间和时间/空间的节点仍旧是被连接的.....

(Side one of tape ends.)
(磁带一面结束。)

... that clairaudient ability, like any other ability, has its good and its not so accurate moments. Instrumentation rather than psychics, shall we say, will alone satisfy the mind of the scientist.
.....那种灵听的能力，就好像任何其他的能力一样，是拥有它的益处以及它不是如此准确的时刻的。将会让科学家的心智感到满意的事物，将仅仅是测量工具而不是，容我说，灵力 (psychics)。

We would move on now to some brief consideration ... This instrument laughed at us ... perhaps a "not-brief" discussion, of the query concerning the karma and what patterns it assumes when a young one is removed so quickly from incarnational experience. Instead of focusing upon a mother and child, we would wish to look at the term "karma." A misperception which seems quite widespread among your peoples is that karma is a way of keeping metaphysical books, that karma is a ledger which must balance—debits and credits equaling. However, this is not our considered opinion of the concept karma. It seems to us that karma is the energy of action. An action accelerates an energy within some combination of energy centers, and creates within the incarnational experience a conjoined movement betwixt the body, mind and spirit complexes. It is for this that each came into incarnation.

我们现在会继续前进到一个关于业力和当一个年轻的实体如此快速地从投生性的体验中被移除的时候它所采用的模式是什么的问题的某种简洁的考虑.....这个器皿嘲笑我们.....也许是一个的“不简洁”的讨论。与其聚焦于一个母亲和一个孩子，我们毋宁是希望查看“业力”这个措辞。一种看起来似乎在你们的人群中相当普遍性的误解是，业力是一种形而上学的记账的方式，业力是一个必须平衡的总账——相等的借方和贷方金额。然而，这不是我们考虑过的对于业力的概念的观点。在我们看来，业力是运动的能量。一个运动在一些能量中心的某种混合物之中加速了一种能量，并在投生体验中创造出了一个在身体、心智和灵性复合体之间的结合的运动。每一个实体进入到投生中就是为了这个运动。

You see, my friends, you are here to witness to the light and the love of the

infinite One. Yes, there are more and less skillful ways to witness this love and this light. Those with a certain lack of metaphysical rhythm or harmony may well spend an entire incarnational experience off-guard, behind, and confused, and without any seeming learning taking place, but rather simply aimlessly buffeted about by catalyst. This person would be seen to be collecting much karma, for its acts towards itself and others might or might not be centered in love and compassion. However, this, as well as the wisest sage's life, is full of witness.

你们看，我们朋友们，你们来到这里时来见证无限太一的光与爱的。是的，去见证这种爱和这种光，会有或多或少有技巧的方法的。那些带着一定的对形而上学的旋律或者协调性的欠缺的实体很有可能在没有准备、落后且混淆的方式花费一次完整的投生性的体验，没有任何在表面上的学习发生，而毋宁是单纯地毫无目标地被催化剂所蹂躏。这个人会被理解是正在收集大量的业力的，因为它对于它自己和其他人的行为可能会或者可能不是以爱和慈悲为中心的。然而，这个生命，和最为智慧的圣人的生命一样，都是充满了见证的。

Now, certainly such an entity asleep within the dream of living shall awaken, and see that it has accelerated itself in a non-cohesive manner and is scattered in its energies. In the next lifetime, then, this entity shall co-create with the higher self or infinite One, an incarnation which addresses the illusion in such a way as to go over the same material again. Entities do not run out of chances to learn a given lesson of love; further, when all that has been accelerated within has been grasped, the lesson taken, and the impetus of karma ceased, yet still, there is a—we correct this instrument—an irretrievable and permanent karma or acceleration which is the movement from source to source or from the Creator to the Creator.

现在，这样一个在生活的梦境中沉睡的实体肯定将会醒来并将会看到它已经用一种缺乏凝聚力的方式让它自己加速了，它在它的能量的方面是散乱的。那么，在下次生命中，这个实体将与高我或者无限太一一同共同创造出一次投生，这次投生会用这样一种再一次回顾相同的材料的方式来表达航向。实体是不会耗尽去学习一个给定的爱的课程的机会的，更进一步，当所有的已经在内在之中被加速过的材料都已经被掌握了，课程被接受了，业力动量被停止了的时候，仍旧会有一个——我们更正这个器皿——一种无法恢复且永久的业力或者加速，它是从源头到源头，或者从造物者到造物者的运动。

Mistakes appear to be numberlessly numerous, endlessly occurring, and it seems most risky to enter into the veil of illusion, to live the life and attempt to learn the lessons of love with no true knowledge or remembrance of the agenda. However, there is a keel, a rudder within which knows surely its destination; and from whatever place any seeming imbalance or karma might take this entity, from that precise place lies a straight and sure path along the lines of the lessons desired to be learned within the incarnation, so that what matters, metaphysically speaking, is not whether one chooses more correctly or skillfully one's actions; rather, what matters is the purity and genuine authenticity of the desire to express as a channel of the love and the light of the infinite One.

错误在表面上似乎是数不胜数的且无尽地出现的，去进入到幻象的罩纱中，活出生命并尝试去在没有真正的知晓或者没有对于议程的忆起的情况下学习爱的课程，这看起来似乎是极其冒险的。然而，在内之中有一种龙骨，一种舵，它确切地知晓它的目的地，从无论什么看起来似乎是不平衡的位置或者可能会抓住了这个实体业力，从那个精确的位置存在有一条笔直且确切的道路，这条道路是沿着在投生中被渴望被学习的课程的线路的，因此从形而上学的方面而言，重要的事情不是一个人是否更为正确地或者更有技巧地选择了它的行为，毋宁说，重要的事情是去作为一个无限太一的爱与光的管道表达的渴望的纯度与真正的确实性。

Begin to allow yourself to see that you are the Creator when you are in any emotional distress or state of anguish, just as much as you are when peace is a loving, living river within, and you have the uplifted knowledge that all is well. The report card, shall we say, is not dependent upon your abilities as choice-maker, but very much dependent upon your desire to love and serve the infinite One. This opportunity does not cease under any circumstance, and there is always an equal, whole opportunity in the present moment to choose life, and not the life that comes into manifestation and leaves, but the life that is One, and is infinite and eternal.

开始允许你自己看到，当你处于任何的情绪上的不安或者焦虑的状态中的时候，你就是造物者，相比与当平安是一条在内在之中的充满爱且活生生的河流且你拥有了对一切都好的提升了的知晓的时候你是造物者，是一样地多的。成绩单，容我们说，是不依赖于你作为做出选择的人的能力的，而是大量地依赖于你去爱和服务无限太一的渴望的。这种机会是不会在任何情况下停止的，一直都会有一种同等的、完整的机会去在当下一刻选择生命，不是选择进入并离开显化的生命，而是选择那个太一之所是，无限与永恒之所是的生命。

It is in that life, that love, and that light that we would leave this instrument and take leave of this group at this time. It has been a true pleasure to work with your queries, and we thank you for calling us to your group. If it is desired, we are very happy to be with you in meditation as a carrier wave, and that, too, is our pleasure. At this time we would leave so that our brothers and sisters of Hatonn may speak briefly. We are those of the principle of Q'uo. Adonai. Adonai.

就是在那种生命中，那种爱与那种光之中，我们在此刻离开这个器皿并离开这个团体。与你们的问题一同工作已经是一种真正的快乐了，我们为你们呼唤我们来到你们的团体而感谢你们。我们非常高兴作为一种载波在冥想中与你们在一起，如果它被渴望的话，这同样也是我们的快乐。在此刻我们会离开，这样我们的兄弟姐妹 Hatonn 就可以简短地发言。我们是 Q'uo 原则。Adonai. Adonai.

(Pause)
(暂停)

I am Hatonn. Greetings in the love and in the light of the one infinite Creator. How beautiful your mingled vibrations are. We join you in joy and rest within each of you, for you do give us rest. The giving of service is our rest and our

freedom, and we thank the one known as (name) for hoping that we would be with you at this time. Each of you is so radiant, so full of love. You do not know what you do as you seek and hope and love, but you are lightening the consciousness of your entire planetary sphere. We encourage each of you to consider yourselves worthy, to consider yourselves helpful, to acknowledge that you are channels of light. We do not say this to puff up the pride, but to stay the heart in trust and faith. We encourage you to make valid to yourself your nature, to know and affirm again and again that you are in the Creator and the Creator in you, and that as you breathe in and breathe out your entire creation is changed.

我是 Hatonn。在太一—无限造物者的爱与光中致意。你们混合起来的振动是多么美丽呀。我们在喜悦中加入你们并在你们每一个人内在之中休息，因为你们确实给与了我们休息。给予服务就是我们的休息和我们的自由，我们感谢叫做（名字）的实体希望我们在此刻与你们在一起。你们每个人是如此光辉，并因而充满了爱。你们并不知晓当你们寻求、希望和爱的时候你们所坐的事情，但是你们正在照亮你们整个星球的意识。我们鼓励你们每个人考虑你们自己是有价值的，去考虑你们自己是有帮助的，去承认你们是光的管道。我们这样说并不是要让骄傲膨胀起来，而是要让心停留在信任和信心之中。我们鼓励你向你自己确认你的本性，去一次又一次地知晓并确认，你是处于造物者之中，造物者是处于你之中，当你吸入并呼出的时候，你的整个造物都被改变了。

How delicate, how fleeting is your evanescent life within this beautiful illusion. Be of good cheer and merriment, my brothers, and share love with yourself and with each other, for that is your nature, and you simply are chipping away that which lies outside the radiant portion of your nature just as the gem is embedded in the living rock. Within the rock the gem lies whole, complete and fully functional. It simply is not seen. Then someone mines it, chips away what seems to be dross, facets the gem according to its makeup, and lo, it becomes obviously radiant. You are gems embedded in the rock of living flesh and bone, living thought and intellect of the body's brain. Graciously, gracefully, as you feel the losses and limitations of life, know surely that dross is being melted away, and the gem within will be that much closer to being visibly radiant.

你在这个美丽的幻象中的转瞬即逝的生命是多么的柔弱，多么的易逝呀。我的兄弟们，心情愉快并欢乐吧，与你自己并与相互彼此分享爱，因为那就是你的本性，你单纯地是在讲那存在于你的本性的发光的部分外面的事物剥掉，就好像宝石是被嵌入在活生生的岩石之中一样。在那个岩石中，宝石是完整的，完全的且完全有功能的。它单纯地不被看见。接下来，某个人开采了它，将看起来似乎是杂质的部分剥离，并根据宝石的组成打磨它的侧面，哦，它变得显而易见地是发光的了。你们就是被镶嵌在活生生的肉与骨的岩石和身体的大脑的活的想法和智力之中的宝石了。当你感觉到生命的失去与局限性的时候，请亲切且优雅地，确切地知晓杂质正在被融化掉，在内在之中的宝石将会成为那更加靠近看得见地发光的事物了。

Know that this process takes many lifetimes. Know that you are as you are—perfect, entire, whole and invisible—most of all to yourself. You see the

rock. Breathe in, breathe out love, and though your vision shall always be clouded as you view yourself, perhaps to the world, you shall more and more by your desire become a light that truly lightens the consciousness of your beloved planet and of all creation. May you rest in the peace of that knowledge, and forgive yourself for being born into rock with the gem tucked safely within forever.

请知晓这个过程是花费许多次的投生的。请知晓你就是你之所是——完美、完全、完整，你之所是的全部的大部分对于你自己是不可见的。你看到了岩石。吸入并呼出爱，当你看你自己的时候，虽然你的视线将会一直是被遮蔽的，你将越来越多地藉由你的渴望成为一种光，也许是对这个世界的光，它将真正照亮你挚爱的星球及其所有的造物的意识。祝愿你们在那种知晓的平安中休息，并为带着宝石而被降生到岩石中而宽恕你自己，那个宝石是永远安全地被卷在内之中的。

We are those of Hatonn, and we thank you for calling us to you. We make errors, so we ask, as always, that our words be taken lightly and used when they feel correct. We are those of Hatonn, and we leave you in the love and in the light of the infinite Creator. Adonai, my friends. Adonai vasu borragus.

我们是 Hatonn 群体，我们为你们呼唤我们来到你们身边而感谢你们。我们会犯错，因此我们一如既往地请求你们不要将我们的言语看得太严肃并当它们感觉是正确的时候使用它们。我们是 Hatonn 群体，我们在无限造物者的爱与光中离开你们。Adonai，我的朋友们。Adonai vasu borragus。

February 28, 1993
1993-02-28 适度

Group question: Today our question concerns moderation. Carla is concerned as to how she can modify her physical activity to avoid the kinds of injuries that her arthritis has been bringing about through sewing, singing and crocheting and needlepoint and all these heavy physical activities when over-doing in any particular area can bring about an injury. She would like to know what moderation would be in her situation, and R is wondering more generally about moderation in the spiritual seeking, how one can continue persistently and consistently on the spiritual path without becoming overly concerned about the situation that one is in and working so hard to be this or that that is considered ideal that you start working against yourself and start getting frustrated and begin taking your spiritual temperature and judging yourself.

团体问题：今天我们的问题是关于适度。Carla 关注的是，她如何才能调节她的身体的活动来避免她的关节炎已经通过缝纫、歌唱、编织、及刺绣而产生出来的各种类型的伤害，所有这些沉重的身体活动当在任何额定的区域被反复进行的时候都能够产生出一种伤害。她要知道在她的情况中，适度会是什么，R 想更为普遍性地知道在灵性的寻求中的适度，一个人如何才能在灵性道路上坚持不懈且首尾一致地继续下来而不会过度担心它正处于其中情况，在那个情况中你是如此努力工作来成为这样或者那样被认为是理想性的样子，以至于你开始与你自己作对并开始变得困惑，开始测量你的灵性上的问题并评判你自己了。

(Carla channeling)
(Carla 传讯)

We are those of the principle known to you as Q'uo. Greetings in the light and the love of the one infinite Creator. What a privilege and a pleasure to join our essence with your own in the warm and embracing circle of your meditation. We thank you for calling us to you this day, and hope that we may offer something of benefit, but as always, we wish for each seeker to choose carefully that which is taken in of what we or any may offer, for none that speak words is without error.

我们是那些属于你们知晓为 Q'uo 的原则的实体。在太一无限造物者的爱与光中向你们致意。将我们的实质在你们的冥想的这个温暖而包围的圈子中加入到你们自己的实质中，这是一种怎样的荣幸和怎样的快乐呀。我们为你们今天呼唤我们来到你们这里而感谢你们，我们希望我们可以提供某种有益处的事情，但是，一如既往，我们希望每一个寻求者都小心谨慎地从我们或者任何实体可能提供的内容中选择那些是要被采用的，因为没有任何说话的人是没有错误的。

You asked us to speak of moderation. To set the stage, we move to your myth of the Garden of Eden. Within this garden all was of a plain and pure vibration. The mother and father of the race of humans was described as being tillers of this perfect paradise. The so-called fall of humankind came about because that described as Satan, or the Devil, suggested that the pure, innocent tillers

and gardeners of this place could know of good and evil and yet still live. The choice of humankind was in this parable to know of good and evil. It is into this arena of dynamic opposites that humankind is, therefore, all born. The very foundation of third density is based upon what is described as a mistake; that is, a choice to know good and evil and, therefore, to die. All of the third-density environment is necessarily founded upon dynamic opposites and the choice for or against the radiance of living and dying as opposed to the magnetic pulling and grabbing at life and the fearful pushing away of death. It may seem that this choice to live and die, to be imperfect and to choose between imperfectly derived essences may be a foolish choice, but it is this very environment which creates the test conditions for the growth and the learning of that within each which may be called the seeker or the higher self, that is, that self which aspires to move more and more fully into the radiant energy of the one Creator.

你们请我们谈论适度。为了要设置好舞台，我们移动到你们的伊甸园的神话。在这个花园中，一切都是一种清楚而纯净的振动。人类种族的母亲和父亲被描述为这个完美的天堂的农夫。所谓的人类的跌落发生了，因为那个被表述为撒旦，或者恶魔的实体建议，那个纯净而天真无邪的农夫以及这个地方的园丁是能够知晓善恶而又仍旧活着的。在这个寓言中人类的选择是去知晓善恶。因此，人类全都被降生到的地方，就是这个动态对立性的竞技场了。第三密度的核心的基础就是基于被描述为一个错误的事物，也就是说，一个去知晓善恶，并因此去死亡的选择。在动态对立性，对于赞成和反对的选择，以及对于在活着和死去的时候都发光，与向着生命磁吸并紧握不放且恐惧地推开死亡之间，所有第三密度的环境都必须被建立对两者的选择的基础上。这种活着与死去的选择，这种成为不完美选择，以及在用不完美的方式被派生出来的实质之间进行选择的选择，这些选择可能看起来似乎是一个愚蠢的选择，但是，恰恰就是这个环境创造出了供成长和学习在每一个可以被称之为寻求者或者更高的自我内在之中的事物所使用的考验的条件，那个更高的自我就是那个渴望去越来越充分地进入到太一造物者的照耀的能量的自我。

This first pair, then, were immoderate, and the spiritual journey as well as physical, mental and emotional journeys of humankind may be seen to yield the greater fruits to those which seem immoderate. Examine, if you will, each his own story within this incarnation. The most productive of the choices made can be seen in retrospect to be immoderate, full of passion, and deeply, strongly felt. So our first point is that the essence of third density is dynamic balance between two extremes, and progress upon the seeker's path is aided by immoderate, full-hearted action moving towards choices which polarize the seeker's heart towards reaching out for the light and being a transparent conduit for that love and light that is the Creator.

这个最初的一对，就是不加节制的，人类的灵性的旅程，同样还有身体、心智和情绪的旅程，可以被看到是向那些看起来似乎是不加节制的人产生出了更大的果实的。如果你们愿意的话，请每一个人都检查他在这次投生中的他自己的故事。在被做出的选择中最为富有成效的选择在回顾中可以被看到都是不加节制，充满热情和被深深地、强烈地感觉到的选择。因此，我们的第一个要点即，第三密度的实质就是在两个极端之间的动力性的平衡，在寻求者的道路上的进程是藉由不

受节制的、全心全意的行动而被帮助的，这种行动会向着这样一种选择移动，它会让寻求者的心朝向向外伸手触及光的方向极化，并使寻求者成为造物者之所是的爱与光的一个透明的管道。

This being said, we move to the examination of what virtue moderation might have. Perhaps we could define moderation as that activity within which there is expressed an awareness of the limitations which pertain to the sort of moderate activity being sought. If an entity, for instance, is very, very strong a moderate exercise might be the careful, evenly paced climb to a great height of one of your mountains. Moderation, to one physically limited, might be walking for a short length of time. The mountain climber and the ambler through a field or two have nothing in common about their rightness. Moderation, then, is a subjective thing. Similarly, moderate activity for one of extreme intelligence or creativity might completely ruin the mental abilities of one whose resources are limited, and that which would be moderate to the latter would be starvation for the former.

说过了这一点之后，我们进入到对于适度可能会拥有的价值是什么的检查。也许我们可以将适度定义为这样一种行为，在这种行为中有一种对局限性的认识被表达出来，这种局限性是关于某种类型的被寻求的适度的行为。如果一个实体，举个例子，是非常非常强壮的，一种适度的锻炼可能是小心谨慎且速度均匀地攀登你们的山峰中的一座具有很高的高度的山峰。对于在身体上有限制的人，适度可能是走一小段时间。山峰的攀登者和穿越一个或者两个田地的漫步者在关于它们的合适性的方面是没有任何共同之处的。那么，适度就是一个主观的观念。类似地，对于一个籍由极大的智能或者创造性的人的适度的行为可能会完全毁坏一个其资源是有限的人的心智的能力的，对于后者是适度的事情对于前者会是挨饿。

Perhaps you may see the same as being so of emotional and spiritual capacities. Moderation being always subjective, judged only by one entity which is in command of the knowledge of itself, its native capacities and its rate of enlargement or learning or development. Addressing the specific query of the one known as Carla, we point out that the activities which have been obviously immoderate for this entity are not, in and of themselves, immoderate. For one of perfect health, these activities would barely be noticed and would not be more than just and moderate.

也许你们可以看到在情绪和灵性上的能力的方面同样也是如此的。适度一直都是主观性的，它仅仅是被一个掌握了对它自己的知晓、它天赋的能力和它的扩张或者学习或者发展的速度的实体所判断的。在解决被知晓为 Carla 的实体的具体的问题的方面，我们会指出，那些对于这个实体已经很明显地是过度的行为，在其内在及其自身，并不是过度的。对于一个具有完美的健康的人，这些行为几乎不会被注意到，且不会是不适当或者不适度的。

When entities are self-destructively immoderate what seems lacking may be the willingness to accept and use the accurate evaluation of the limits of one's capacity. It is this inaccuracy with regard to the self which sets the stage for those discomforts which come from having done so far too much of an activity that the abilities of the self are not only stretched but broken. The

result of this lack of accurate evaluation of the self, then, is a further limiting of that particular capacity, thus requiring a new accurate evaluation of capacity. Failure to be accurate in the self-estimate causes the cycle of being able to do less and less. Finally, at some point, the seeker is forced to reckon with the failure to be an accurate assessor of the limits of capacity.

当实体用自我破坏的方式是不适度的时候, 看起来似乎是缺少的事物可能是, 乐意于对一个人的能力的限制的准确的评估的接纳和使用。就是这种在关于自我的方面的不准确为那些不舒服设置了舞台, 那些不舒服是来自于在已经进行如此大量的一个行为以至于自我的能力不仅仅被拉升了, 同样也被拉断了。这种对自我的准确评估的缺少的结果, 那么就是, 一种对于那种特定的能力的进一步的局限, 并由此要求一种对能力的新的准确的评估。在自我评估的准确性方面的失败会造成存在的周期能够做的事情越来越少。最终, 在某个位置, 寻求者因为在成为一个对能力的限度的准确的评估者方面的失败而被迫对其进行考虑了。

Looking with these eyes at the spiritual life we may see that the seeker's goal, then, is not to press so far beyond the bounds of the present ability, but rather to move to the limit of what the instrument which has been given to the seeker in this incarnation can bear without injury. Thusly, the one who moves persistently, taking the small but frequent steps towards enlarging the spiritual capacity is that entity whose heed of moderation has allowed it to continue slowly but surely to press the envelop of personal limitation so that there is a maximal movement towards more and more discernment, compassion and transparency which allows the radiant energy of the One to flow most freely.

当我们藉由这些视线来查看灵性生命的时候, 我们可以看到寻求者的目标, 并不是去如此挤压以远远超出当前的能力的限度, 而毋宁是移动到在这次投生中已经被给予寻求者的器皿所能够承受而不受伤害的限度。因此, 一个坚持不懈地前进, 并同时向着扩大的灵性的能力迈出小而频繁的步伐的实体, 就是那个已经留心了适度的实体, 这种适度已经允许它继续缓慢但却确切地挤压个人的局限性的包围, 这样就会有一种朝向越来越大的分辨力、同情心以及会允许太一的辐射的能量极其自由地流动的透明度的最大的移动了。

Now why would entities wish to abandon accurate sense perceptions? Why would entities reject their own situations? Why is there intoxication, that is, great immoderation resulting in lack of function? The reason for this, basically, is that always that which may be termed the Devil or the negative principle delights in suggesting to the seeker that one can do that which one wishes as much as one may fantasize, even if it be forbidden, for this will not kill; this will aid in greater expansion, in greater expansion of living. This temptation moves deeply within the sea of consciousness of each. It is the energy of spiritual greed. And it says to the conscious self, "Eat of this. You will not die." And so those who heed this siren call do the equivalent of getting in one of your automobiles, moving the gas pedal to the floor, and when hitting that curve or that cliff or that rock which cannot be maneuvered around, the crash does kill, and there is an overwhelming sense of loss.

现在, 为什么实体会希望放弃准确的感官的知觉呢? 为什么实体会拒绝它们自己的情况呢? 为什么会有沉醉, 也就是那种导致失去机能的极大的过度呢? 这样的

原因基本上是因为，可以被称之为邪恶或者负面性的原则的事物一直都会乐于向寻求者建议，一个人所期待的梦想有多大，一个能够去做的事情就有多大，即使它是被禁止的，因为这将不会害死人，这将会有助于更大的拓展，有助于生命的更大的扩张。这种诱惑会深深地进入到每一个人的意识的海洋之中。它是灵性的贪婪的能量。它对有意识的自我说，“吃了这个，你将不会死亡。”因此，那些留心这种海妖的呼唤的人们会做等同于进入到你们的汽车中并将油门踩到底的事情，当撞到了无法被操纵的转弯、峭壁或者岩石的时候，撞击确实会害死人，会有一种压倒性的失去感。

We suggest that it is well, then, to heed [the] estimate of one's own abilities, neither puffing them up nor underestimating them. One last thought. There is one avenue in which moderation is not suggested. That is in the area of what you may call moral or ethical judgment. When faced with that which from within speaks to one of right and wrong, this sense within may be heeded without moderation as one searches for the choice which will polarize. In your holy work there is the admonition to let your yes be yes, your no be no. This immoderate firmness reflects not upon any subjective limitations of capacity but, rather, is the examination of the abstract principle. When this feeling of right and wrong is awakened, respect that ethical sense within and allow the yes to remain purely yes and the no to remain purely no. The importance of respecting this ethical impulse within cannot be overestimated. It is the foundation stone of the whole world of spiritual principles which simplify themselves more and more as experience is gained in trusting that sense of ethical rightness or justice.

接下来，我们建议，去留心对一个人自己的能力的评价，既不去吹嘘它们，也不去低估它们，这是很好的。有一条途径，在其中适度是不被建议的。那就是你们可以称之为道德或者伦理的评判的区域。当面对从内在之中想一个人谈及正确和错误的事物时，这种内在的感觉可以在一个人寻求那个将会产生极化的选择的时候不加节制地被留心。在你们的神圣著作中，有这样一个训诫，让你的肯定成为肯定，让你的否定成为否定。这种不加节制的稳固会不是反映在任何能力的主观的局限性上，而毋宁是在对抽象的原则的检查上。当这种正确和错误的感觉被唤醒的时候，尊重那种在内在之中的道德感，并允许肯定纯净地依旧是肯定，允许否定纯净地依旧是否定。对这种内在的道德的驱动力的重要性的尊重是怎么高估都不为过的。它是灵性原则的完整的世界的基石，灵性原则会随着体验在对那种道德上的正确性或者正义的感觉的信任中被取得而自我简化。

Now, when one moves from the examination of a principle to the consideration of the application of this principle, then it may be seen that moderation again becomes a valid and central concern. Yet, even in the application of the principle there is virtue in immolating oneself because of the sense that the incarnation itself has moved to its center and martyrdom of some kind is necessary in order to witness to the spiritual principle. So even when one attempts to live a strongly felt life holding one's convictions and expressing them moderately there is virtue in having an accurate enough sense of one's destiny that one may know when immoderation to the point of loss, or martyrdom, is appropriate.

现在, 当一个人从对于一个原则的检查移动到对这个原则的应用的考虑的时候, 接下来, 可以被看到的是, 适度再一次成为了一个有效的且中心性的专注。而甚至在对那个原则的应用中, 在因为这样一种感觉而牺牲自我的方面仍旧是有优点的, 那种感觉即, 投身本身已经移动到它的中心了, 而某种类型的殉道是需要的以便于去见证那个灵性原则。因此, 甚至当一个人尝试去活出一种用强有力的方式被感觉到的生命, 并同时抓住一个人的确信并适度地表达它们的时候, 如果它拥有一种对一个人的命运的足够准确的感知以至于它可以知晓, 什么时候不加节制到了失去或者殉道的位置是合适的, 这在方面仍旧是有优点的。

The tool most handy for use in applying the principle of moderation may be as simple as the use of the clock. To set the beginning and the end of activity of one kind or another. But any tool must be used by the self so that the self needs first and foremost to come into the accurate awareness of the capacities of the self. That this awareness is avoided is, shall we say, human, and those most immoderate by nature are often those whose capacities in some senses are extreme so that no effort seems to be immoderate. However, this sense of the self as indestructible must be avoided in favor of a more accurate gaze at the various kinds of capacity which make up the complex of activities of the self. Above all, this search for accurate perception takes the light touch. There is humor inherent in limitation. It is starkly compared with the joy of utter intoxication. One wishes to move somewhere between that intoxication and a lack of any use of an inherent capacity.

在应用适度的原则的方面对于使用最为便利的工具可能就如同对时钟的使用一样简单的。为这样或者那样一种活动的设置开始和结束。但是任何工具都必须由自我使用, 这样首先且首要地需要进入到对自我的能力的准确的认识之中。这种认识如果被回避了的话, 这就是(容我们说)人类属性了, 那些其本性上就是极其不加节制的人经常就是那些其能力在某种意义上是极端性的人, 因此没有努力看起来似乎是不加节制的。然而, 这种感觉到自我是不可摧毁的感觉必须被回避以有利于对组成了自我的活动的复合体的各种各样的类型的的能力的一种更为准确的观察。最重要的是, 这种对准确的知觉的寻求是要花费轻触的。在限制性中会有内含的幽默。与完全的沉醉的喜悦相比, 它是刻板的。一个人希望去移动到在沉醉与对于一种固有的能力的任何使用的一种缺乏之间的某个位置。

We ask again that that which we say be considered as opinion, and would ask if there are further queries before we leave this instrument?

我们再一次请求, 我们所说的内容被视为观点, 我们会请问, 在我们离开这个器皿之前是否有进一步的问题?

All: No. Thank you very much.

全体: 没有。非常感谢你们。

I am Q'uo, and we too are filled with joy at being part of the give and take of spiritual seeking. We have found this instrument to be somewhat fearful about channeling concerning its own queries, its own concerns. Insofar as this has escalated to a fear of being a poor instrument this concern has been regrettable. Why is there a fear of getting it wrong? Why not the giving up of

the self in complete trust? In each seeker's life there are times when the answers seem very, very important. Yet there need be no fear concerning the gathering of information about this matter, whatever it may be. Wherein this instrument, the lack of fear has worked against it in its evaluation of physical limitation, its fear has worked against it in the gathering of information about how to correct its behavior.

我是 Q'uo, 我们同样也对于成为灵性寻求的那个给予和接受的部分而感到充满了喜悦。我们已经发现这个器皿多少有点害怕关于它自己的问题, 它自己的关注点的传讯。在这种担心已经逐渐升级为一种对成为了一个糟糕的器皿的恐惧的范围内, 这种担心已经是令人遗憾的了。为什么会有一种对于犯错的恐惧呢? 为什么不在完全的信任中放弃自我呢? 在每一个寻求者的生命中, 都会有一些答案看起来似乎是非常非常重要的时候而在关于收集关于这个问题的信息的方面, 并不需要恐惧, 无论问题可能会是什么。在这个器皿的这个方面, **缺少恐惧已经在它对身体的局限性的评估的方面与之作对了**, 它的恐惧已经在收集关于如何纠正它的行为举止的信息的方面与之作对了。

We ask each to embrace an attitude that does not partake of any fear, and further ask that in each spiritual seeker the moderation employed in moving toward spiritual goals not be the result of any fear but rather be the embracing of freedom. As the prudent and enthusiastic course is chosen and the choices made never decide through fear, but, using the subjective knowledge of the self, choose by means of the illumination of spiritual principle and the confident application thereof in the activities of the loving and radiant life.

我们会请每一个人都拥抱一种不带有任何的恐惧的态度, 我们进一步请求, 在每一个灵性寻求者内在之中, 被应用在向着灵性的目标前进的方面的适度并不是任何恐惧的结果, 而勿宁是拥抱自由的结果。当小心谨慎而充满热情的课程被选择的时候, 被做出选择从未通过恐惧而被决定, 而是通过使用对自我的主观的知晓被决定的, 并藉由灵性原则的启蒙和大胆的应用的途径而在有爱和发光的生命的活动中进行选择。

We thank this group and this instrument for this opportunity to share, and may we say, reluctantly leave this vibratory nexus. We are with you in supportive silence at all times in which we are mentally called. This, too, is our abiding joy and we thank each for these opportunities to serve also and will be with each in meditation as requested. We leave you in the love and the light of the infinite One. We are those of Q'uo. Adonai. Adonai.

我们为这个分享的机会而感谢这个团体和这个器皿, 容我们说, 我们很不情愿地离开这个振动的节点。我们在所有的我们在头脑中被呼唤的时刻在支持性的静默中与你们同在。这同样也是我们持久的喜悦, 我们同样也为这些服务的机会而感谢各位, 我们将在冥想中与各位在一起, 如果我们被要求的话。我们在无限太一的爱与光中离开你们。我们是 Q'uo. Adonai. Adonai.

March 7, 1993

1993-03-07 幻象与实相的连接

Group question: The question today comes from N, and it is as follows: Q'uo mentioned the aura as the outward manifestation of the form-making body or electronic body perceivable by those aware of their time/space capabilities while in incarnation. It was also mentioned, or at least I understand that the form-maker or electronic body belonged to the inner planes and that the inner planes were in a space/time continuum that has its corresponding realities in time/space existence. Since I believe that the aura is a product of the emanations of the energetic vortices or nexi generally known as chakras, and these organs constitute the etheric body, can I conclude that the ether—not the gas used in anesthesia—is the synapses between reality and the illusion of the three-dimensional life?

团体问题：今天的问题来自于 N，问题如下：Q'uo 提到过灵光是塑形身体或者电性身体的向外的显化，它对于那些在投生期间察觉到它们的时间/空间的能力的实体是可被感觉到的。同样也被提到的的是，或者至少我的理解是，塑形身体或者电性身体是属于内在层面的，内在层面是处于一个空间/时间的连续体的之中的，这个连续体它在时间/空间的存在性之中拥有其相应的实相。因为我相信灵光是一个被一般性地知晓为脉轮以及这些构成了以太身体的器官的能量漩涡或者能量节点的放射的结果，我能够推论以太 (ether) ——不是在麻醉中被使用的气体——是在三维生命的实相和幻象之间的突触吗？

(Carla channeling)

(Carla 传讯)

Greetings in the love and in the light of the one infinite Creator. We are those of Q'uo and feel most privileged to be called to this working to offer our thoughts upon the subject of the juncture betwixt the illusion which you now inhabit and that of reality. A couple of introductory comments seem appropriate. Firstly, as always, we ask all our opinions be considered with an open mind but not taken as authority. Your discrimination is your authority. Secondly, the format of querying is acceptable.

在太一无限造物者的爱与光中致意。我们是 Q'uo，我们对于被呼唤到这个工作来对于在你们现在居住的幻象和实相之间的连接的主题提供我们的观点而感到极其荣幸。一些介绍性的评论看起来似乎是合适的。首先，一如既往，我们请求所有我们的观点都带着一种开放的心智而被考虑而不要被当作权威。你们的分辨力是你们的权威。第二，对提问的形式是可被接受的。

As we approach the question we note that the wording of the question moves our reply towards a vector probably not intended by the questioner, for the juncture of three-dimensional illusion with reality is within the spiritual complex only, and it is that direct linkage through the shuttle of intelligent energy to intelligent infinity. To move to intelligent infinity is to enter reality, however, it is also to cease being aware of the self or anything whatsoever. Intelligent infinity is all that there is with no variation within the infinity. Though

there is unlimited intelligence, there is only the one Thought, or Logos of love. All other states whatsoever are illusory.

当我们处理这个问题的时候, 我们会注意到问题的措辞将我们的回答向着一个可能提问者并没有预料到的矢量移动, 因为第三密度的幻象与实相的连接是仅仅在灵性复合体之中的, 它是通过智能能量的穿梭器与智能无限之间的直接连接。要移动到智能无限就是进入到实相, 然而, 它同样也是停止对于自我或者无论什么任何事情的察觉。智能无限是在无限内在之中没有变化的一切万有。虽然有不受限制的智能, 却仅仅只有一个想法, 或者爱的理则。所有其他的无论什么状态都是幻象。

To move from this statement, we go to what we consider may more be the intent of this query and that is where the juncture might be betwixt the space/time, conscious awareness of third density and the time/space or inner planes [levels of awareness] which contain the light bodies which govern the physical vehicle in space/time [This non-physical awareness] is partially a creature of the illusion itself, that is, [it contains] the resources, both physical and mental, of the creature which is your physical vehicle. There is, however, an overshadowing influence upon this physical vehicle and its life which is of the infinite and eternal creature which is your consciousness. This consciousness is carried in time/space during the space/time in which it is connected to the particular physical vehicle of this incarnation by an inextricable connection which is popularly known as the silver cord. The energies of the chakras, then, are a blending of the natural health or lack of comfort of the physical and mental state of the being in incarnation with the complex additions of those resources and biases brought by the consciousness into manifestation during the incarnation, so that the aura, as seen by those with clear inner sight, displays not only the physical, mental and emotional state of the entity, but to a variable degree, shows the native density of the wanderers, and overtones, shall we say, of vibration which belong not only to one incarnation, but to the continuing pattern of this image [or] being which goes through many incarnations.

要从这个陈述开始移动, 我们会前往我们所认为的更多地是这个问题的意图的部分, 也就是说, 在空间/时间, 即第三密度的有意识的察觉, 和时间/空间或者察觉的内在的层面之间的连接可能在什么位置, 这个察觉的内在的层面是包含了掌控在空间/时间中的物质性的载具的光体的。这个非物质性的察觉, 在部分上是一个幻象本身的创造物, 也就是说, 它包含了你的物质性载具的创造物的资源, 这种资源同时物质性和心智的资源。然而, 这种非物质性的察觉会有一种对于这个物质性的载具及其生命的遮蔽的影响, 而物质性载具的生命是你的意识之所是的无限与永恒的创造物。这个意识是在空间/时间期间在时间/空间中被承载的, 在空间/时间中它是通过通常被知晓为银线的一种无法解开的连接与这次投生的特定的物质性载具连接在一起的。那么, 脉轮的能量, 就是将自然而然的健康, 或者在投生中的存有的身体和心智的缺乏舒适的状态, 与在投生期间由意识带入到显化之中的那些资源和偏向性的复杂的附加物的一种混合物, 因此, 灵光, 如被那些具有清晰的内在的视线的实体所看到的一样, 不仅仅展现出那个实体的身体、心智和情绪的状态, 同样也在一个可变的程度上, 显示出了流浪者的故乡的密度, 以及不仅仅属于一次投生, 同样也属于这个形象或者存有的穿越许多次投

生的持续性的模式的振动的，容我们说，泛音。

The connection is not broken except through death. It may be released at some point slightly prior to physical death or shortly thereafter. However, the nature of this connection is such that it simply withdraws from a non-viable physical vehicle.

这个连接除了通过死亡之外是不会被打破的。在某个位置上，它可以在身体死亡之前或者在身体死亡之后短期内稍稍被释放。然而，这个连接的属性就是如此以至于它单纯地会从一个无法存活物质性载具上收回。

Before we can speak further to this we shall require a further query. This concludes this discussion, however, we would open the meeting to any other queries which might have the interest in asking.

在我们能够在这一点上进一步谈论之前，我们将请求一个进一步的问题。这包含了这次讨论，然而，我们会向有兴趣提问的任何其他的问题开放集会。

(Pause)

(暂停)

We see that there are no queries at this time ripe for the vibration. We therefore thank each. May we say that although sometimes the questions seem to be working upon a subject which has little inspiration in it, it is our opinion that there is no subject which cannot be viewed with a feeling of reverence and love. When those who attempt to be healers come to the study of spiritual principles of healing, they often are trained to be very accurate in a scientific manner. The ways in which your culture's medicine work are detailed and mechanically and biochemically complex. There is the concept of exactitude and a tremendous respect is given to detail. When someone working from the spiritual consideration of life or eternity then turns to the consideration of spiritual healing, such an entity moves as a poet or a dancer, expressing in generalities of grace, rhythm and aesthetic beauty. These two approaches harmonize to become synthesized as one broad holistic way of viewing health concerns.

我们看到在此刻没有准备妥当的问题。我们因此感谢各位。容我们说，虽然有时候问题看起来似乎是在一个在其中几乎没有灵感的主题上进行工作的，我们的观点是，没有什么主题是无法藉由一种尊重和爱的感觉而被查看的。当那些尝试去成为疗愈者的实体开始了疗愈的灵性选择的学习的时候，它们经常被训练用一种非常科学性的方式成为非常精确的。你们的文化的医疗的工作所使用的方式是具体的且在机械性和生物化学性的方面是复杂的。会有精确性的观念和一种惊人的尊重被赋予了具体细节。当某个从生命的灵性上的考虑或者永恒来进行工作的人接下来转向灵性的疗愈的考虑的时候，这样一个实体是如同一个诗人或者一个舞者一样地移动，并同时用过优雅、旋律和美学上的美丽的通则来表达。这两条途径协调一致以被结合称为一条观察健康方面的关注的宽阔的整体性的途径。

The physical body is the child of the form-maker body, which is the creature of the infinite and eternal unique consciousness that expresses the "I Am" of one

entity. This entity's disease may be approached through iatrogenic measures—we correct this instrument—through allopathic measures, through the workings of such remedies as laughter, meditation and visualization, or by fasting and prayer. What we hope may be seen is that all disciplines can work together harmoniously and cooperatively, not one being greater than the other, but all being used as appropriate. As each approaches its own health concerns, remember that there is virtue in the whole circle of ways of affecting consciousness, but above all these things for the greatest health of all turn always towards the infinite One in praise, in prayer, in silence and in thanksgiving.

物质性身体是塑形身体的孩子，塑形身体是那个表达了一个实体的“我是”的无限而永恒的独一无二的意识的创造物。这个实体的疾病可以通过医源性的手段——我们更正这个器皿——通过对抗疗法的手段被处理，也可以通过诸如笑声、冥想和视觉化观想之类的疗法的工作，或者藉由禁食和祈祷被处理。我们希望可以理解的事情是，所有的修炼都可以协调一致且合作地一同工作，没有一个比另一个更大，但是所有都要用适当的方式被使用。当每一个人处理它自己的健康方面的关注的时候，请记住在全部的影响意识的方法中都是有优点的，但是，比所有这些事情都更重要的是，所有的健康中最大的健康，即是在赞美中，在祈祷中，在静默中，在感恩中一直转向造物者。

Questioner: Can I come up with a question for Q'uo before we leave?

提问者：我能够在我们的离开之前提出一个给 Q'uo 的问题吗？

You may, my brother.

你可以，我的兄弟。

Questioner: I just thought to ask you to comment in general on this thought, and that is how people who are in the medical profession in our illusion, be it a general internist, or a doctor specializing in a certain field, or a nurse or radiologist, when they come to try to synthesize what they are trained in with helping people on the spiritual sense, is there some line of thought or contemplation to consider that they can fruitfully use towards increasing their service to others, not only within the training they have but also merging it with their metaphysical belief?

提问者：我仅仅想要请你们一般性地对这个想法进行评论，在我们的幻象中的那些从事医疗职业的人，假设它是一个一般性的内科医生，或者专门从事一定的领域的专科医生，或者一个护士，或者放射学家，当他们开始尝试去藉由在灵性的方面上帮助人而综合它们被训练的内容的时候，有某种想法的或者沉思的线路是要去考虑以便于他们能够富有成效地朝向增加他们对他人的服务的方向使用的吗，不仅仅是在他们所拥有的训练之中，同样也将其与他们形而上学的信念融合起来？

I am Q'uo. My brother, the overriding hope of all true healers is that the infinite One may smile upon such efforts as can be made by the practitioner to the patient. Those who believe rigorously in any particular regimen, whether it be chemicals used in medicine, or visualizations of thought forms,

will find that this dependence is not always rewarded. Happy is the doctor whose patient has a destiny still upon this plane. Happy is the doctor whose patient has some awareness of this destiny. The tools aiding healers the most in general besides being expert at their fields, include the glad awareness of a higher power and a recognition of the value of the patient's vital energy and will to live.

我是 Q'uo。我的兄弟，所有真正的疗愈者的高于一切的希望就是无限太一可以对着诸如一个医师对病人所能够做出的努力微笑。那些严格地相信任何的疗法的人，无论那个疗法是在药物中被使用的化学物质，还是对思想形态的观想，都将发现这种依赖并不是一直都会有回报的。医生的病人仍旧在这个层面上是拥有一个命运的，这就是医生的快乐了。医生的病人对于这个命运拥有某种认识，这就是医生的快乐了。一般来说，最大地帮助疗愈者的工具，除了对于它们的领域的专业之外，包含了对一种更高的力量的快乐的察觉和对于病人的生命能量的价值和生活的意愿的一种认识。

May we answer a further query, my brother?

我们可以回答一个进一步的问题吗，我的兄弟？

Questioner: This is a general concept for me. Let me try to move the direction somewhere else a little bit. If you were a doctor who for the first time was coming to realize that the illusion is the illusion, would you recommend using meditation at first to clear up what kind of service he can blend with what you are already doing? Is that clear enough to comment on this? I am just trying to feel my way through a question which I feel may bring some inspiration to whoever may read what you are saying.

提问者：这对于我是一个一般性的观念。让我尝试去将方向移动到某个别的地方一点点。如果你是一个医生，你第一次开始意识到那个幻象是幻象，你们会推荐首先使用药物来进行清理吗，他能够将什么类型的服务与你们已经在做的事情混合在一起呢？那是足够清晰以对此进行评论的吗？我仅仅正在尝试去感觉我通往一个问题的道路，我觉得那个问题可以给可能读到你们正在说的内容的无论什么人带来某种启发。

I am Q'uo, and we were not able to make sense of your query all together. Would you please query in another way?

我是 Q'uo，我们无法将你的问题汇集到一起并弄明白。你们愿意用另一种方式提问吗？

Questioner: Perhaps I do [need to] think about it myself before I ask a question. There's not really anything that comes out specific ... out very clearly, to ask a question that [may] not be the best way to ask it. I will decline to be more specific, and not ask a question at this point.

提问者：也许我确实需要在我问问题之前自己思考它。真的没有任何具体事情产生出来.....非常清晰地产生出来，问一个问题可能不是最佳的询问他的途径。我将会后退以更加具体，我在此刻不提出一个问题了。

I am Q'uo. We are aware that the one known as N has asked the session

question. It is our thought that the direction of questioning be left to this entity as it shall be moving with regard to examining some of the details of how vital forces are conjoined, inner to outer planes. We then await the next query to be well pointed in our responses. However, as we believe, my brother, that your concern was for the one known as N and other physicians to feel the inspiration, we would simply say that it is our understanding, if we may use that term, that physicians such as the one known as N are inspired to ask queries of sources such as this group because they already have an insight which gives a vision of the great potential of an universal healing center or combination of all of the various modes of healing so that entities which come with disease may through more than one kind of doctoring receive a more complete or more whole healing.

我是 Q'uo。我们知道叫做 N 的实体已经询问了集会的问题了。我们的想法是，提问的方向被留给这个实体，因为它将会在关于检查生命力是如何将内在层面和外层面结合在一起的一些具体细节的方面前进。我们接下来等待下一个问题在我们的回应中被很好地指出。然而，如我们相信的一样，我的兄弟，你的关注点是让叫做 N 的实体和其他的医生感觉到启发，我们会简单地说，我们的理解是，如果我们可以使用那个词语的话，诸如叫做 N 的实体之类的医生是被启发向诸如这个团体之类的源头提问的，因为他们已经拥有了一种洞见，这种洞见会看到一种全面性的疗愈的中心或者将所有的各种各样的疗愈的模式混合起来的巨大的潜能，这样，那些带着疾病而来的实体就可以通过多于一种类型的医治而接收到一种更为完全或者更为完整的疗愈了。

We would at this time thank each, especially this instrument whose faithfulness we have often noted. It is such a privilege to work with this group and to share love with you. We leave you in that love and in that light. We are those of the principle of Q'uo. Adonai. Adonai.

我们会在此刻感谢各位，尤其是感谢这个器皿，我们已经经常注意到它的忠诚了。与这个团体一同工作并与你们分享爱，这是一种怎样的荣幸呀。我们在那种爱和那种光中离开你们。我们是 Q'uo 原则。Adonai。Adonai。

March 28, 1993
1993-03-28 假如

Group question: The question today has to do with "If only I had done such and such in a certain situation, in my past, in a situation about which I now feel very badly, it would probably have turned out differently." We tend, as seekers, to beat ourselves up frequently and badly by this kind of thinking. What we would like today, Q'uo, is perception and perspective on what positive impulse it is in the seeker that causes him or her to say "If only I had done this" or "I should have done that." Is there some positive quality that we can accentuate, is there some negative or self-defeating quality there that we can be aware of to de-accentuate, and do seekers of truth really have too much to be concerned about in the way of psychic greetings or attacks in this area? How much of our worries of "I should have done that" or "If only I had done this" come from psychic greetings or are most of these of our own creations?

团体问题：今天的问题是与我们自己的创造物有关的，"假如在一个特定的情境中，在我的过去，在一个我现在对其感觉非常差劲的情况下我已经做了这样或者那样的事情了，它很有可能就会产生不同的结果了。"我们，作为寻求者，倾向于频繁地且严厉地藉由这种类型的想法来自我打击。我们今天想要的事情，Q'uo，是对于这样一个方面的看法和观点，在寻求者内在之中使得他或者她去说"如果我本来做了这个事情"或者"我本来应该那样做了"的事物之中，正面性的推动力是什么呢？有某种我们能够强调的正面的特性吗，有某种负面的或者适得其反的特性是我们能够察觉到以不去着重强调的吗，真理的寻求者在这个区域中的心灵致意或者攻击的方式上真的拥有太多的要去担忧的事情吗？我对于"我本来应该那样做"或者"如果我本来做个这个事情"的忧虑有多少是来自于心灵致意呢，或者这些忧虑大多数是我们自己的创造物吗？

(Carla channeling)
(Carla 传讯)

I am Q'uo. Greetings in the light and in the love of the one infinite Creator. We are very glad to be called to your session of working this day and to join in your meditation and share the vibration of your circle. We thank you for the privilege of being asked to share our thoughts. In doing so we ask that each preserve its own free will and discriminate between those thoughts which aid and between those which do not, leaving those that do not behind.

我是 Q'uo。在太一无限造物者的爱与光中致意。被你们今天的工作的集会所呼唤，并被呼唤加入到你们的冥想与分享你们的圈子的振动，我们对此是非常高兴地。我们为被请求分享我们的想法的荣幸而感谢你们。在这样做的过程中，我们请求每一个人都保留它自己的自由意志并在那些会有帮助的想法和那些没有帮助的想法之间进行分辨，并将那些没有帮助的想法留在后面。

We find that your query at heart is one which concerns that principle which is the—we correct this instrument—which is perhaps the most difficult spiritual principle for entities in third density to grasp. That principle is the charity of

forgiveness. When any query comes concerning regrets of the past, the regrets themselves and the emotions and mental formations concerning these regrets circle about the third-density misunderstanding due to the heavy illusion of third density of the principle of forgiveness. It is felt that though one may be forgiven by the infinite Creator, that one is not thoroughly or completely forgiven by the self or by another for there remains the memory which, according to the distorted understanding in third density, would disappear or transform itself if the forgiveness had truly taken place. This is a misconception.

我们发现你们的问题在核心之处是一个涉及到那个——我们更正这器皿——对于在第三密度的实体也许是最为难以掌握的灵性原则的问题。那个原则就是宽恕的慈悲。当任何的关于对过去的悔恨的问题出现的时候，悔恨本身以及关于这些悔恨的情绪以及心智的构型会围绕在第三密度的误解的周围，这种误解是由于第三密度对于宽恕的原则的沉重的幻象而产生的。被感觉到的事情是，虽然一个人可以被无限造物者宽恕，它是没有彻底地或者完全地被自己或者被另一个人所宽恕的，因为依旧留有记忆，根据在第三密度中的扭曲的理解，如果宽恕已经真正发生了，这和记忆就会自己消失或者转化了。

The great call of third density for objectification of forgiveness, acceptance and control of one's surroundings has been answered at various points in your third-density culture's long history by a series of those who came to forgive, redeem, accept and transform. We feel none of these was truer in its Christhood than the one known as Jesus the Christ which is the pattern or mythological structure into which each entity present was born. Each has made widely varying use of this mythological structure, however, it is real, for example, to this instrument that because it was absolved after a confession during this Lent season, it has begun a new life and is forgiven. This, however, does not stop this instrument from the repetition of regrets, thoughts of "if only," and desires that the past could be played again.

第三密度对于宽恕，接纳以及对一个人的周遭环境的控制的具体化的巨大的呼唤，已经在你们的第三密度的文化的漫长的历史中在各种各样的位置上被一系列前来宽恕、救赎、接纳和转变的实体所回答了。我们感觉到这些人在其基督身份的方面没有任何人比叫做耶稣基督的实体更加真实的了，它的基督身份就是每一个当前的实体被诞生进入到的模式或者神话学的构架。每一个人都已经对这个神话学的构架进行了广泛而多种多样的使用了，然而，它是真实的，例如，对于这个器皿而言它是真实的，因为它在这次四旬节期间的一次告解之后已经被赦免了。然而，这并不会让这个器皿不再重复悔恨，“假如”的想法以及对过去可以被重演的渴望。

So we have the situation where forgiveness is intellectually considered as being accomplished but within the emotional portion of the mind, body and spirit the forgiveness is not believed because the self deeply rejects the forgiveness since there remains unhealed memory. You have perhaps heard us before speak of something we call "healing of the incarnation." In your third-density incarnative experience this is the heart of work in consciousness, for if the incarnation be healed the potentiated and polarized servant is then

free to offer with purity the life to the infinite Creator. As each looks upon its "if onlys" we ask that each consider that these unhealed memories dim and make tenuous the pure light which is the manifestation of love, which empowers each servant of the one infinite Creator.

因此，我们拥有了这样一种情况，在其中宽恕是用逻辑智力的方式被考虑为被完成了的，但是心智、身体和灵性的情绪的部分之中，宽恕并未被相信，因为自我因为仍旧存留下来的未被疗愈的记忆而深深地拒绝宽恕。你们也许已经听过我们之前谈及了某种我们称之为“投生的疗愈”的事物。在你们的第三密度的投生性的体验中，这就是在意识中工作的核心了，因为如果投生被疗愈了，被赋能和被极化的仆人接下来就会自由地藉由其纯净而向无限造物者献上生命了。当每一个人观察到它的“如果”的时候，我们请每一个人都考虑，这些未被疗愈的记忆会让爱的显化的纯净的光变得暗淡而空洞无力，而就是这种纯净的光为太一无限造物者的每一个仆人赋能了。

Let us turn and look at the workings of the mind complex, the phenomenon of remembrance of unhealed memory on a continuous basis. That is, when the same regret or kind of regret keeps recurring without being solved or dissolved you may turn to your computers to grasp the nature of the error. To the computer it is not an error. The computer gives to the view screen that which has not been cleared from the view screen. When the situation is such that an entity thinks a series of thoughts frequently enough to create a kind of program the accidental or aided entry into any portion of the program will cause the program to run itself through. If the program is not cleared after it has run it will repeat. If the program is preempted by looking at other material that is not cleared then when the other material is cleared the program immediately again appears on the screen. It has not ever left; the computation has not been completed.

让我们转过来查看心智复合体的工作，以及用一种持续不断的方式回忆起未被疗愈的记忆的现象。也就是说，当相同的悔恨或者相同类型的悔恨不断重现而没有被解决或者被分解的时候，你可以转向你的电脑来理解那种错误的特性。电脑会向显示屏给出尚未从显示屏上被清除的内容。当情况就是如此以至于一个实体会足够频繁地考虑一系列的想法来创造出一种类型的程序的时候，偶然性的或者辅助性的进入到那个程序的任何部分的输入项目将会使得程序从头到尾自己运行。如果程序在它已经运行之后尚未被清空，它将会被重复。如果程序通过检查其他的尚未被清理的材料而被提前中断了，当其他的材料被清理的时候，那个程序立即会再一次出现在屏幕上。它从未离开过，计算尚未被完成。

So we are describing to you a situation in which the sorrowing or grieving entity creates a thought-form which can be triggered into appearing seemingly at random, whenever portions of the initial part of the program are run. If one can think further perhaps each can remember times when not only did one set up regrets [to] run but before the appetite for such a regret had been satisfied other regrets came into the program and were also run. Thus, if this program is not cleared it can gradually take precedence over all other programs and in extremity can cause the mind of an entity to become diseased. This is all due to the difficulty entities in the third density have at

forgiving themselves.

因此，我们正在向你们描述一个情境，在其中伤心和悲伤的实体创造出了一个思想形态，在无论什么这个程序的初始部分被运行的时候，这个思想形态是能够被触发形成在表面上似乎是随机的显现的。如果一个人能够进一步思考，也许每一个人都能够记起这样一些时刻，在那些时刻中一个人不仅仅将悔恨设置好去运行，它同样也在让对这样一种悔恨的胃口已经被满足之前就其他的悔恨进入到程序中并同样也被运行了。因此，如果这个程序尚未被清理，它能够逐渐排挤所有其他的程序，它在极端情况能够使得一个实体的心智生病。这是由于在第三密度中的实体在宽恕自我的方面所拥有的困难。

Now, each has had experience with complete forgiveness of others by the self. Each has achieved forgiveness with regard to others who have seemingly caused catalyst to occur for the self which was painful. With the passage of time the words "I forgive you" become entirely and wholly true. The memory remains but it has been healed. Why then is it difficult to imagine healing one's own memories? We feel that it is largely because the self, if privy to the self's constant displays of, shall we say, humanity, not meaning to insult the creature that humankind is but indicating that it is a flawed or distorted or relativistic portion of a flawed, imperfect, or relativistic illusion, all manifestation whatsoever then are flawed.

现在，每一个人都有过自我对其他人的完全的宽恕的体验。对于那些已经在表面上造成了痛苦的催化剂发生在自己身上的实体，每一个人都在关于这些其他人的方面取得了宽恕了。随着时间的流逝，“我原谅你”的话语变得完全且完全真实了。记忆依旧存在，但是它已经被疗愈了。那么为什么很难想象疗愈一个人自己的记忆呢？我们感觉到这很大程度是因为，自我如果知晓自我的持续不断的，容我们来说，人类属性的展现的话，那么所有的无论什么显化都是有缺点的，这样说的意思不是要去侮辱那个人类之所是的生物，而是要指出，它是一个有缺点，不完美或者相对性的幻象的一个有缺陷、或者扭曲的、或者相对性的部分。

This is difficult to accept. The thinker wishes the self not to be flawed, not to be relative, the seeker wishes to be whole, to be absolute, and so the seeker in truth is beyond the realm of the illusion. Yet each came here to pay close attention to the illusion, with all of its difficulties, and one of the points of business for each seeker in its work in consciousness is the work on achieving the healing of memories, the acceptance of the stream of incarnative experience as it has been experienced, and the forgiveness of the illusion and the manifested self for being flawed. The hardness of heart comes because there is not the instinct to move directly into the heart and open the self to the wholehearted request for forgiveness. Though the religious expression has enormous amounts to recommend it, the dependency upon religious expression to objectify the process of forgiveness to the greater Self—as an objectified and solidified other-self—numbs the inner sense of truth to the fact that this process of forgiveness is not external to the self.

这是很难接受的。思考者希望自我不要是有缺陷的，不要是相对性的，寻求者希望成为完整的，成为绝对的，因此，寻求者就超越了幻象的领域了。而每一个人来到这里都是来伴随着幻象的全部的困难来密切注意幻象的，每一个寻求者在它

在意识中的工作的要点都是在取得对记忆的疗愈，如其已经被体验到的一样地对
投生体验的溪流的接纳，以及对有缺陷的幻象和显化的自我的宽恕上进行工作。
心的冷酷无情会出现，因为没有本能去直接进入内心，并向着对宽恕的全心的
请求开放自我。虽然宗教信仰的表达拥有惊人数量的对宽恕的推荐，依赖于宗
教信仰的表达来向更大的自我——作为一个具体化且固化的其他自我——具体
化宽恕的过程，会让对真理的内在的感知对于这个宽恕的过程并不是在自我外部
的这个事实变得麻木。

The forgiveness by the one infinite Creator may be religiously expressed by
another self to one, yet the effects of true forgiveness of memories are
inconsequential unless it is also realized that this external expression of
forgiveness reflects, and is only a reflection of, the actual process that has
been transacted upon the metaphysical or time/space planes in the portion
of the being in which energy is blocked and the computer is stuck.

由太一无限造物者做出的宽恕可以被另一个自我向一个人用宗教信仰的方式表
达出来，而真正的对记忆的宽恕的效果却是不连贯的，除非这一点同样也被领悟
到了，即这种宽恕的外在的表达是反射的，它仅仅是对于在存在的那个在其中能
量被阻塞或者电脑被卡住的部分的形而上学或者时间/空间的层面已经被处理了
的实际的过程的一个映射。

Therefore, we ask that those with unhealed memories see this as an order of
business to be addressed. The self must in some way open the heart to the
self's need and ask with no reservation for forgiveness, and more than that,
be prepared to accept that forgiveness and to drop that program and allow
its spiritual energy to dissipate, allow the past to become the past. We
recommend that this kind of work be done promptly and persistently and be
given priority, for sorrows and hard-heartedness may make poor
combination of guests, and though they speak much they do not make a
good company. The time which is precious in each incarnation need not be
spent with such guests if the work be done.

因此，我们请那些带着尚未被疗愈的记忆的实体们都将这视为一种要被解决的工
作的条理。自我必须用某种方式向着自我的需要开放心，并毫无保留地请求宽恕，
比那更重要的是，准备好接受那种宽恕并放下那个程序，允许它的灵性的能量消
散，允许过去成为过去。我们建议这种类型的工作用即刻的且坚持不懈的方式被
进行并被给予优先级，因为忧伤和无情是可以产生出糟糕的客人的组合的，虽然
他们话很多，他们却不是一个好的陪伴。如果工作被完成了，在每一次投生中
珍贵的时间不需要被花费在这样的客人身上。

There are reasons that this work is work well done. Firstly, to allow any
thought-form to have control over the screen, if you will, of the mind's eye is
to release the stream of experience to flow into limited pools of stagnated,
situational experience where nothing new is learned. Thought-forms take the
place of acquiring new and transformative information. Third density is for
making choices, not for repeating the same program over and over with no
clearing or solution or moving on.

这个工作是要被好好完成的工作，这是有一些原因的。首先，允许任何的思想形

态对心智的眼睛的屏幕，如果你们愿意这样说的话，拥有控制力，就是去释放体验的溪流以流入到停滞的、情境性的体验的受限制的池塘之中，在那里没有任何新的东西会被学会。思想形态取代了获取新的，转变性的信息。第三密度是是为为了做出选择的，不是为了一遍又一遍地重复相同的程序而没有清理、或者解决方案、或者继续前进的。

Secondly, if held in mind with enough tenacity and allowed to run within the mind's eye, such programs can cause the need for another self which then must go through the entire trail of manifested learning, every density. To send a self and a universe off into a parallel or split existence weakens the strength of existence now being experienced, removes some portion of the limitless and eternal self which had been the spark of the manifested self which you are, thus making the process of spiritual evolution more complex and more baffled, that is, less open to pure experience.

其次，如果这样的程序藉由足够的固执被留在头脑中并被允许在心智的眼睛中运转，这样的程序能够造成对另一个自我的需要，这种需要接下来就必须经历被显化的学习及其每一个密度的完整的路径了。将一个自我和一个宇宙送入到一个平行的或者分裂的存在性之中会削弱现在被体验到的存在性的力量，消除那个已经成为了你之所是的被显化的自我火花的那个无限制且永恒的自我的某个部分，并由此使得灵性演化的进程变得更加的复杂，更加的令人困惑，也就是说，较少地向着纯净的体验开放了。

Thirdly, there is, when an "if only" has taken the mind repeatedly away, a kind of scarring which is obvious [and which] entities of either polarity from other densities can see, and if there is for some reason an entity or entities which does indeed have reason to greet an entity, such regrets are excellent targets for the temptation to become lost in them and take the rhythm and the impetus away from that polarized and potentiated action which has generated inner light to attract what this instrument calls the "loyal opposition" in the first place.

第三，当一个“假如”已经反复不断地让占据了你的头脑的时候，一种创伤就会变得明显了，来自其他的密度的具有任何一种极性的实体就能看看到它，如果有某种原因一个实体或者多个实体确实有理由要对一个实体进行致意的话，这样的悔恨就会成为诱惑物的优秀的目标以在其中迷失并将旋律和动量从已经产生出内在的光的有极性和赋能的行动中取走，以便于在最初的位置上吸引这个器皿所称的“忠诚的反对派”。

My friends, sorrow and sighing are deep within each entity just as laughter and glee are deep within your makeup. The purpose of incarnation is not to avoid either the tears or the laughter, either the sorrow or the joy; the goal rather circles around the respect and compassion which one may offer to each emotion felt without preferring one to the other, without denying any pure emotion. We ask you to love, accept and forgive yourselves and be brave and bold enough to open and allow the healing of the self, the healing of memories, the healing of the incarnation. Into such concerns does the light of love's spirit move.

我的朋友们，就如同欢笑和快乐是位于你们的构成的深处的，忧伤和叹息一样也是在每一个实体内在深处的。投生的目的不是去回避泪水或者欢笑，忧伤或者快乐，目标毋宁是围绕着一个可以向每一个被感觉到的情绪提供的尊重和同情，在不去偏好一个情绪多于其他的情绪，不去否认任何纯净的情绪。我们请你们去爱、接纳并宽恕你们自己，变得足够的英勇和大胆以开放并允许对自我的疗愈，对记忆的疗愈，对投生的疗愈。爱的灵性之光确实会进入到这样的关注之中。

One who seeks healing, who seeks loving, is never alone. There are strong forces which come in the name of love to aid, support and strengthen the attempts of the self to realize and know love. Express within the self the request for such help and you shall have, as this instrument says, a crowd of witnesses whose only hope is to deepen and strengthen this healing effort. Relax into that ambiance, feel the energy of those who truly come to serve those who seek the truth and the light and let your heart become easy.

一个寻求疗愈的人，一个寻求爱的人，是永远不会孤单的。会有强有力的力量以爱的名义前来帮忙，支持并增强自我去领悟并知晓爱的尝试。在自我内在之中表达对这样的帮助的请求，你将拥有，如这个器皿会说的一样，一大群的见证者，它们唯一的希望即使去深化并强化这种疗愈的努力。放松进入到那个氛围中，感觉那些真正前来服务那些寻求真理和光的人们的实体的能量并让你的心变轻松。

We do not sense any queries at this time. If there are no queries we shall take our leave of you. Are there queries at this time?

我们在此刻没有感觉到任何的问题。如果没有提问，我们将离开你们。在此刻有问题吗？

(Pause)
(暂停)

We are those of Q'uo and thank each again. We wish you many blessings, we wish you good work within your consciousness, we encourage you and give you a hug of the heart, and leave you in love and in the infinite light of the one infinite Creator. We are those known to you as the principle of Q'uo. Adonai, adonai.

我们是 Q'uo，我们再一次感谢各位。我们祝愿你们拥有许多的祝福，我们住院你们在你们的意识中工作顺利，我们鼓励你们并给予你们一个心的拥抱，我们在太一无限造物者的爱与无限的光中离开你们。我们是你们知晓的 Q'uo。Adonai, Adonai。

March 30, 1993

1993-03-30 Hatonn: 世俗的忧虑与每日的面包

Group question: The question this afternoon has to deal with how we can balance our concerns for worldly survival and spiritual perception of the real nature of things; how we can discern what of our concerns deserve our attention and those which perhaps are just a waste of time causing a lot of excess worry. When we have concerns, what kind of a yardstick, or measure, or feeling-tone can we access to determine where we really need to put our attention and our concern?

团体问题: 这个下午的问题是处理, 我们如何才能在我们对于世俗的生存的担忧与对于事物的真实的特性的灵性上的感知之间进行平衡, 我们如何才能在我们的什么忧虑是值得我们的注意力以及那些也许仅仅是一种浪费时间的造成许多的过度的担忧的忧虑之间进行分辨。当我们有担忧的事情的时候, 什么类型的一种衡量的尺度, 或者度量或者感觉上的音调是我们能够取得, 以确定我们真的需要将我们的注意力以及我们的关注放置于何处呢?

(Carla channeling)

(Carla 传讯)

I am Hatonn. Greetings, my friends, in the love and in the light of the Infinite Creator. It is a great blessing to come into your circle of seeking, to enter into your vibratory harmonies, and to rest with you in seeking and faith. As always, we ask that each of you choose those thoughts which aid and discard the rest. 我是 Hatonn。我的朋友们, 在无限造物者的爱与光中致意。进入到你们寻求的圈子, 进入到你们的振动的谐音并与你们一起在寻求和信心中休息, 是一种巨大的福分。一如既往, 我们请你们每一位都选择那些有帮助的想法并将其他的都抛弃掉。

Your question about how to judge your own concerns about provisions for the physical well-being and continuation, is one which is important simply because in the pursuit of third-density lessons - all of which have to do with learning how to love - the issue of providing a supply of those things needed can be a key one.

你们在关于如何判断你们自己对于身体上的健全与持续性所需的生活物资的关注的方面的问题, 是一个重要的问题, 这单纯地是因为在追寻第三密度的课程的过程中——所有的课程都是与学习如何去爱有关的——提供那些被需要的事物的一种供应的议题是能够成为一个关键性的议题的。

Your density has the strong tincture of yellow-ray concerns; that is, of concerns which involve the seeker in his participation in groups or institutional relationships. The going-out to find work is a going-out into the society, moving into and out of groups, other families, institutions who employ; and in each of these forays, the mind is guided by that attitude which points like the arrow at the prevailing wind of attitude and internal bias.

你们的密度拥有强有力的黄色光芒的关注的色泽, 也就是将寻求者包含在他参与

到团体以及机构性的关系中的关注。出去找工作就是一种走出去进入到社会中，进入和离开团体、其他的家庭以及雇佣的机构，在这些尝试中的每一个之中，心智都是被如同箭一样地指向流行的态度的风潮以及内在的偏向性的态度所指引的。

The prayer which you repeated says, among other things, "...give us this day our daily bread...". Focus upon this request and see how simple and limited this request is. See, too, where the weight of attitude is shifted. The prayer is a reaching to the Creator, not to the institutions of your society and culture.

在其他的事情之中，你们重复的祈祷说，“今天请给我们每日的面包。”聚焦在这个请求上，并看到这个请求是怎样地简单和有限度。同样也看到，态度的重量在何处被转换了。这个祈祷是一种向造物者伸出手，而不是向你们的社会和文化伸出手。

We would at this time, transfer to the one known as Jim. In this particular channeling working, we shall omit our signature at the end of each portion and simply begin with our identity. We ask each instrument to continue to be sensitive to the tuning, and we ask each in the circle to aid in the clockwise energy flow of light - the light of desire - so that each entity's desire to seek further may blend into a constantly energized stream which feeds the contact and aids in the channeling process.

我们会在此刻转移到被知晓为 Jim 的实体。在这个特定的传讯的工作中，我们将在每一个部分的结束省去我们的签名，并单纯地藉由我们的身份开始。我们请每一个器皿继续对于调音是敏感的，我们请在圈子中的每一个人都在光——渴望的光——的顺时针的能量的流动中帮忙，这样每一个实体去进一步寻求的渴望就可以混合成为一条不断被充能的能量流，它会为接触供能并在传讯的过程中帮忙。

We would now transfer to the one known as Jim. I am Hatonn.

我们现在转移到被知晓为 Jim 的实体。我是 Hatonn。

(Jim channeling)

(Jim 传讯)

I am Hatonn. The attitude which prays that the daily bread be given as it is needed, is an attitude which is not always available to those of your peoples who feel that the world in which they live is one with which they must contend, and wrest the provender from. This attitude that prays, does so in faith; for only in faith can one find that which is, shall we say, the direct link to the ability to move the self beyond the self. For as you work within your own resources, you often find that there are obstacles or limits beyond which it seems difficult, if not impossible, to move the self.

我是 Hatonn。对于你们的人群中的那些感觉到他们在其中生活的世界是一个他们必须与其斗争并从其夺取食物的世界的人，这种在面包被需要的时候祈祷每日的面包被给予的态度，是一种并非一直都会可以为他们所利用的态度。这种祈祷的态度，是藉由信心而祈祷的，因为仅仅是在信心中，一个人才能够找到与那种

让自我超越自我的能力有直接的连接的事物。因为当你们在你们自己的资源中进行工作的时候，你们经常会发现会有看起来似乎很难，如果不是不可能的话，让自我超越的障碍物或者限制。

Each of you, as you continue upon your journey of seeking the nature of yourself and its relationship to all other selves and the Creation, Itself, come to know certain things or characteristics about yourself; and as you come to know these characteristics, you, in a sense, become limited by them. And if this knowledge of yourself has proceeded only to the point of providing you an expanded limitation, then at some point, you will need to employ the faith to move beyond previous experience and previous knowledge. This is another way of saying that the way you look at yourself and your life and its possibilities, is an attitude which has allowed you to move to a certain point in your growth and balancing of mind, body, and spirit.

随着你们每一个人继续你寻求你自己的特性以及它与所有其他自我，与造物者及其自身之间的关系旅程，你们每一个人都会开始知晓关于你自己的一定的事情或者特征，当你开始知晓这些特征的时候，你在某种意义上就是被它们所限制的。如果这种对你自己的知晓已经仅仅前进到了那个为你提供了一种被拓展了的局限性的位置的话，接下来，在那个位置，你将需要去应用信心来超越之前的体验和之前的知晓。这是另一种表述你观察你自己、你的生命以及它的可能性的方式就是一种已经允许你在你的成长和对心智、身体和灵性的平衡中移动到一定的位置的态度的方法。

All children, and indeed, all entities moving through the incarnational pattern, move through stages of growth, of perception, of abilities, of goals, of means of achieving such. The entity which seeks to learn always encounters that which is new. The attitude with which you proceed upon this journey may, itself, at times need to be expanded, shall we say, or to be made more flexible, more able to allow possibility.

所有的孩子们，确实所有正在移动穿越投生模式的实体，都是在穿越成长、感知、能力、目标以及取得这样的目标的途径的台阶的。寻求者学习的实体一直都会遭遇到新的事物。你们藉由其在这条旅程上前进的态度，在其自身时常可能需要，容我们说，被拓展，或者被变得更加灵活、更加能够允许可能性。

We would now transfer to the one known as S.

我们现在转移到被知晓为 S 的实体。

(S channeling)

(S 传讯)

I am Hatonn. To continue with our thought, we now would direct your attention to the factor of your own desire, which works deeply and often in hidden ways within those situations which present themselves to you, colored in various ways. If you find that the situation which now serves as catalyst to you, has the feel or the coloration of frustration, it is well that you step back for a moment to examine what in the situation you find frustrating, and a step

further back to determine what desire of your own there may exist to make possible the kind of frustration that you feel. Where there is a confusion of desire, frustration is almost inevitable.

我是 Hatonn。继续我们的想法，我们现在会将你们的注意力指向你自己的渴望的要素，这些要素在那些将它们自己呈现给你们的情境中会深入地且经常是用隐藏的方式工作，并用多种多样的方式被染色。如果你发现那个现在作为催化剂对你起作用的情境拥有挫折的感觉或者染色，你后退一会儿来检查，在这个你发现挫折的情境中有什么东西，并再多后退一步以确定可能存在有你自己的什么渴望使得你感觉到的那种挫折感成为可能了。在会有一种渴望的混淆的位置，挫折感就是几乎无可避免的。

It behooves one, then, to ask ever more deeply, what is the true nature, what is the true object, of that which you desire? If one settles for a good that seems, for the moment, to satisfy the desire, one will surely be given such catalyst as will eventually show the limits of this desire, or more properly put, the limits of this self-image of what is desired.

接下来，一个人的义务就是去更为深入地询问，什么是你渴望的事物的真实的特性，什么是你渴望的事物的真实的目标。如果一个人决定要一个看起来似乎，在那个时候，满足渴望的物品，它就将会被给予将会最终显示出这个渴望的局限性的催化剂，或者更为准确地，将限制性施加在这种被渴望的事物的自我形象上。

And so, the great third-density quest continues: the desire seeking itself out, testing itself, finding resonance within those things and those other selves that seem to draw it out. And yet, again and again, it appears that what has drawn the desire out is of fleeting significance, and eventually is cast aside as a mere husk, the true kernel being the yet unexplored desire.

因此，伟大的第三密度的追寻继续进行：渴望将它自己找出来，对它自己进行考验并在那些看起来似乎引发了它事物中以及其他自我中找到共鸣。而一次又一次，在表面上已经将渴望引发出来的事物是短暂的重要性，并会最终作为一个纯粹的果壳而被放在一边，真实的果核是尚未被探索过的渴望。

There are times such as those small moments set aside for the meditation, when one in a controlled setting releases the active way of projecting one's desire and merely peers back into the wellsprings of this desire - the wellsprings which stem from that which may be called a yearning. When one avails one's self of such experience, the cares of the world seem far removed, and one has the opportunity to renew the sense of direction within the desire, that is called 'faith'. This faith, to be sure, carries with it no ready answers, no apparent solution for deeply ingrained problems; yet, it is the surest source of that hope and confidence, without which no solution to the pressing daily problems may be found.

会有诸如被留出来的那些小段的冥想的时间之类的时间，会有那些一个人在一种受控的环境中释放了将其的渴望投射出去的积极的方式并仅仅追溯这种渴望的源泉——源自于可以被称之为一种热望的事物的源泉——的时间。当一个人让它自己从这样的体验受益的时候，对于世俗的关切看起来就会被大大地消除了，一个人就有机会在渴望中恢复那种被称之为“信心”的方向感了。这种信心，无疑

是在它其上不会带有对于深植的问题的现成的答案以及明显的解决方案的，而它就是希望和信任的最为确切的源头，没有信心，就不会有对于可能被发现的迫切的日常问题的解决方案了。

Strangely, it may turn out that upon deeper reflection and closer and more precise scrutiny of the nature of the desire, that the solution to the frustration one formerly experienced or the difficulty that one formerly encountered, lies not so much in deciphering the riddle, or overcoming the problem as it is first conceived, but rather in re-configuring the nature of the problem, and perhaps even in deciding that the problem is not, after all, even a problem. All depends on the nature and on the focus of the own, most intimate and personal, desire; and yet, a desire which reaches so far beyond that personality which is available to you, as that working image of who you are.

奇怪的是，在对渴望的特性的更为深入的沉思和更为密切且更为准确的检查之后，结果可能被证明是，对于一个人之前感觉到的挫折感或者一个人之前遭遇到的困难的解决方案，并非如其一开始被想象的一样，如此大量地存在于对于谜题的破解之中或者对问题的克服之中，而毋宁是存在于对问题的特性的重新的配置之中，也许甚至是在弄明白问题根本就，甚至不是一个问题之中。一切都取决于对自己的，极其内在且个人性的，渴望的特性以及对这种渴望的聚焦，而这种渴望，随着那种对于你之所是的形象的工作的进行，是一个抵达了在那种你可以取得的人格之外如此之远的地方的渴望。

At this time, we of Hatonn, would transfer our contact to the one known as Carla.

在此刻，我们 Hatonn，会将我们的接触转移到被知晓为 Carla 的实体。

(Carla channeling)

(Carla 传讯)

I am Hatonn. We do not wish to trifle with questions of identity, but wish instead to ask each, in the mind's eye, to move inward, and inward, until there is that point, bright as a diamond, crystalline, and lovely - this tiny point which is the adit to the deep mind's union with the One Infinite Creator, to the deep heart's contact and unity with the Logos, the articulated expression of Love which is your crystalline nature. Feel that inmost point of light, that shuttle to Intelligent Infinity, and know, now, that all falls away before that One Identity. Enter into that point of light, and become the light. Allow that light to fill up your range of consciousness, and in the same breath, release it and move upward, coming back into the heavy, chemical body, and its millions of points of awareness, all sending millions and millions of messages to your mind.

我是 Hatonn。我们并不希望对于身份的问题进行闲聊，而反之希望请每一个人，在心智之眼，去向内移动，一直向内一直到有那个如同一颗钻石一样明亮、透明且渴望的位置出现了——这个小小的位置就是通往心智与太一无限的结合的入口，通往深入的心与理则以及你的晶体的特性之所是的爱清晰的表达之间的接触与合一的入口。感觉那个光的最深入的位置，那个通往智能无限的穿梭器，并知晓，现在，一切都在太一的同一性的面前消失了。进入到那个光的位置，并

成为那种光。允许那种光充满你的意识的范围，在相同的广度中，释放它并向上移动，同时返回到那个沉重的化学性的身体中，返回到它数百万的察觉位置，所有的位置都在将数百万的信息送到你的心智中。

Now, again, you take upon yourself the clothing of thought, the garb of condition; and yet, do you not now know that in any condition you are still the same? To move into that innermost identity is to feed the self within the incarnational trappings, with a spiritual supply which clarifies and deepens the awareness of a sure identity and a sure path - a vocation, if you will, that moves beyond - that vocation by which you earn your daily bread.

现在，再一次，你让你自己穿起了想法的衣物，情况的服装，难道你现在还不知道在任何情况中你都仍旧是一样的吗？要进入到那种最为内在的身份，就是去在投生性的装束中，用一种灵性上的供给来喂养自我，这种灵性的供给会澄清并深化对一种确定的身份和一条确定的道路——一种天职，如果你愿意这样说的话——的认识，那种天职是超越了你用来赚取你每日的面包的职业的。

Several comments made earlier concern how often things seem very difficult; yet, somehow, for that one day there is enough to eat, enough to be warm. It is so, that these things may be taken away. It is so, that all manner of suffering is possible in the midst of ease. Still, there is no guarantee that ease will continue. Indeed, at this moment, many upon your sphere hunger and thirst and sicken and die; and who has control? This instrument spoke earlier of her desire to control. Is there virtue in this desire, understandable though it may be? Is any control conceivable within the illusion, more than a shadow of control?

在早些时候被做出的数个评论涉及到事情如何会频繁地看起来似乎是非常困难的，然而，以某种方式，对于那一天，会有足够的东西吃，会有足够的东西取暖。就是如此，这些东西可能被拿走。就是如此，所有的受苦的形式在悠闲自在中都是有可能的。仍旧，不会有保证，那种悠闲自在将会继续下去。确实，在此刻，在你们的星球上有很多人是在饥饿、干渴、生病与死亡的，谁有控制力呢？这个器皿在早些时候谈及她对于控制的渴望。虽然它是可以理解的，在这种渴望中有优点吗？在幻象中，除了一种控制的阴影之外，有任何的控制是可以想象得到的吗？

We would transfer at this time.

我们会在此刻转移。

(Jim channeling)

(Jim 传讯)

I am Hatonn. The desire to control oftentimes is based upon the wish to aid others in a manner determined by the self to be helpful; and in this desire to be of service, we recommend that each entity realize that, indeed, each of you is a vehicle by which service is rendered. However, the desire to serve in a manner pre-determined by yourself is oftentimes a desire misdirected and a desire which can, if clung to overly much, cause one to miss an opportunity to serve that is more harmoniously and efficiently offered without pre-conditions;

for though your illusion seems securely fastened to immutable laws and proven pathways of action, we can assure you that the Creative Intelligence of Love can move beyond all pre-conceptions and make the grandest change in ritual and function imaginable. For when an entity truly wishes to serve and to do the will of the Creator, the opening of the self to this desire can become a channel through which this Creative Energy of Love moves with the power necessary to break limitations, to rearrange perceptions, and to allow new possibilities to be infused in any entity or situation. And as these new possibilities move into being through the vehicle of the surrendered will, then one is truly in the presence of the One Creator and experiences some facet of freedom and joyful exultation; for there is great joy in moving with the rhythm of the universe, shall we say. One may have the grandest design set in place, ready for implementation, with great expectation of success; however, if this design does not have the harmonious connection to one's own capabilities and the services that are possible for one to perform, this design is as nothing when seen from the viewpoint of a desire that has been surrendered to the greater Will of the Creator. And in place of the pre-conceived notions of propriety or correctness, faith has allowed one to move beyond the boundaries of self and previous attitudes.

我是 Hatonn。去控制的渴望时常是基于这样一种希望的，即去用一种被自我断定为有帮助的方法来帮助他们，在这种去进行服务的渴望中，我们推荐每一个实体都意识到，确实，你们每一个人都是一个藉由其服务被给予的载具。然而，用一种提前被你自己决定的方式去服务的渴望时常会是一种被指错了方向渴望，以及一种，如果过多地紧握不放，会使得一个人错过一个服务的机会的渴望，这个服务的机会是在没有前提条件的情况下用更为协调且有效的方式被提供的，因为虽然你们的幻象看起来似乎是稳固地被固定在永不改变的法则与被证明的行动的途径之上的，我们能够向你们保证，爱的创造性的智能是能够超越所有的预设的观念并在可以想象得到的仪式于机能中创造出最大的改变的。因为，当一个实体真正地希望去服务并行使造物者的意志的时候，自我向着这种渴望的开放式能够同为一个管道的，通过这个管道，这种爱的创造性的能量就会带着所需的力量移动以冲破局限性，重新安排感知并允许新的可能性被注入到任何的实体或者情况之中。当这些新的可能性通过臣服的意志的载具进入到有的时候，接下来一个人就真正出于太一造物者的临在之中并体验到某种自由和喜悦的狂喜的面向了，因为在与，容我说，宇宙的旋律一同移动的过程中会有巨大的喜悦。一个人可能拥有最为宏伟的设计是计划好了的，准备好去进行并对其带有巨大的对成功的期待的，然而，如果这种设计与一个人自己的能力以及它有可能去执行的服务之间的并不拥有协调的连接的话，这种设计在从一种已经被臣服于造物者的更大的意志的渴望的视角来被观察的时候就什么都不是了。在预想的适当性或者正确性的观点的位置，信心已经允许一个人超越自我和之前的态度的边界了。

Thus, the prayer to receive the daily bread is a prayer of faith, yet, not a faith which has no basis or experience within the life pattern; for, as was mentioned before this session began, each of you has experienced a great deal of life to this point in a manner which has been fruitful, and you have received much manna each of these days of your experience.

因此，接收每日的面包的祈祷是一种信心的祈祷，而它不是一种在生命模式中并

不拥有偏向性或者和体验的信心，因为，如在这次集会之前被提到的一样，你们每一个人都已经在这个位置上用一种已经是富有成效方式体验到了大量的生命了，你们已经在你们的体验的这些日子的每一天都接收到了大量的玛娜 (manna) 了。

At this time we would transfer to the one known as S.
在此刻，我们会转移到被知晓为 S 的实体。

(S channeling)
(S 传讯)

I am Hatonn. We come, now, to the question of how one may seek in more particular ways, to re-integrate the new-found core of desire into those daily activities and plans for activities which each, as an incarnate entity, must contend with. We have cautioned against the too ready belief that one's desire is held fully in hand. We have attempted to show the way to a vision of one's source...

我是 Hatonn。我们现在来到了一个人如何可以用更为具体的方式来寻求去将心发现的渴望的核心重新整合到那些日常的活动以及每一个人作为一个投生的实体必须要与之奋战的活动的计划之中。我们已经警告过，避免过分轻易地相信一个人的渴望是完全处于掌控之中的。我们已经尝试去显示那条通往一个人的源头的景象的道路.....

(Tape change.)
(磁带更换。)

...nothing short of the One Infinite Creator. Is my desire anything but a desire for the One Creator? Is the desire within me anything but the desire of the One Infinite Creator? Still, there remains the question of how this desire shall find more particular life, how it shall be carried forth, given where it may as a gift to others who similarly seek in the darkness of their own lives. This is a puzzle, is it not? One must formulate designs, one must plan, lest one be like the grasshopper who fiddled when he could have been hard at work laying aside store and provision against the cruel winter to come; and yet, one's desire is as much a voyage of discovery as it is a question of implementation or wise use of known resource. And so, one must be prepared to discover that one's plan wasn't really what one planned it to be; one's strategy was not, at heart, what one had thought it was. And how does one discover this? Simply by pressing forward with the available tools at hand, with the available plans and the available knowledge concerning the way the world turns.

.....太一造物者不缺少任何事物。除了一种对于太一造物者的渴望之外，我的渴望是任何其他的事物吗？仍旧，留下来的问题是这种渴望如何找到更为具体的生命，它如何被进行，它如何在它可以作为一个给予其他的类似地在他们自己的生命的黑暗中寻求的人的礼物的位置被给予。这一个谜题，不是吗？一个人必须系统表述设计，一个人必须计划，以免一个人好像虚度光阴蚂蚱一样，它本来能够努力工作来储存食物来对狂即将到来的严冬的，然而，一个人的渴望非常类

似于一场探索的航行，因为它是一个执行或者对已知的资源的睿智的使用的问题。因此，一个人必须准备好去发现它的计划并非真的就是它计划它去成为的事物，一个人的策略，在核心之处，并不是它已经认为它是的事物。一个人如何发现这一点呢？单纯地藉由用可以取得的手边的工具，藉由可以取得的计划和可以取得的关于世界运转的方式的知识来前进。

All of this is sufficiently clear to you. All of it seems sufficiently familiar to you. It is a familiarity, however, in which the core reality is one of utter unpredictability, complete mystery. If it were otherwise, what value would this experience truly have for you? It would not be a voyage of discovery; surprise would be precluded. But indeed, it is not so. Surprise, the novel, the new experience, is part of the very essence of this process which you undergo - the process called incarnate life.

这对于你全部都是足够清晰的。它在你看起来全都似乎是足够熟悉的。然而，它是一种在其中核心的实相是一种完全无法预测、完全神秘的实相的熟悉。如果不那样的话，这种体验真正对于你会有什么价值呢？它就不会是一场探索的航程了，惊奇就会是被排除在外的了。但是，确实，它不是这样的。惊奇、新鲜、性的体验，就是这个你进行的过程——被称之为投生的生命的过程——的核心实质的一部分了。

What we counsel, then, is but a humble point: the humble point that one's own humble joy in the process, and faith that the process is precisely the right process for one at this time. This is the truer although less known resource, that one brings to the experience of uncertainty, that one brings to the attempts to serve, in a way that is balanced from self to self, in a way that reaches for the very highest mode of service of which each is capable. This is the task to which we would commend you.

接下来，我们劝告的事情，*仅仅是一个谦逊的要点：这个谦逊的要点及，一个人自己在这个过程中的谦逊的喜悦，以及对这个过程就是在此刻对于它是完全适合的过程的信心。虽然这是较不被知晓的资源，这却是更为真实的资源，一种带来了不确定性的体验的资源，一种带来了服务的尝试的资源，这种服务是用一种在自我和自我之间是平衡的方式，用一种向着每一个人能够进行的最高的服务模式伸出手的方式。这就是我们向你们推荐的任务了。*

At this time those of Hatonn would desire to close the meditation through the one known as Carla.

在此刻，我们 Hatonn 团体会渴望通过被知晓为 Carla 的实体结束冥想。

(Carla channeling)

(Carla 传讯)

Welcome to the ocean of incarnational experience. Your maps are faulty. You must steer by hunch and hope. You shall not avoid that destiny which lies before you - that destiny which was chosen by you as the focus of an incarnational time and space. We encourage each to attempt always to move towards those goals one instinctively desires. We encourage each to attempt

to improve and to control the life experience for comfort and for joy, for rest and peace and love; yet also, we encourage each to rest back in the virtue of that situation in which each finds himself. There are always imperfections perceived in the ambient environment. There may well be many concerns about, "Is there enough?"..."Do I have enough?" We ask each to turn into that fear as if it were a wind and meet it straight on.

欢迎来到投生性体验的海洋。你们的地图是不完善的。你必须藉由预感和希望来掌舵。你将不会避开那个存在于你的前方的命运——那个命运是被你选择来作为一次投生性的时间和空间的焦点的。我们鼓励每一个人都一直尝试去朝向那些一个人本能地渴望的目标前进。我们鼓励每一个人都尝试去增强并控制对于舒适、对于喜悦、对于安歇、平安和爱的生命体验，而我们同样也鼓励每一个人都在那种每一个人会在其中找到他自己的情况的优点之中休息。在周遭的环境中一直都会有缺陷被感觉到。很可能会有很多的关于“这是足够的吗？”.....“我有足够的东西了吗？”的担忧。我们请每一个人转向进入到那种恐惧中，就好像它是一阵风一样，并直面它。

In your Holy Work called the Bible, the teacher known to you as Jesus observed two students vainly casting their nets into the sea. Again and again their nets came up empty of fish. They felt defeated, frustrated; they, no doubt, wished for control that they did not have. The one known as Jesus simply said, "Put down the nets again", and with renewed hope the nets were cast again into the sea; and suddenly the sea teemed with fish. The supply was overwhelming. The boat almost foundered with plenty. Such seasons shall your experience hold, of scarcity and plenty. Yet, in your perceptions, we ask each to focus again and again upon that knowledge that faith alone can give, that knowledge of where the center of the self is; for this, indeed, is the greatest control, shall we say, the highest form of control - that is, the control of the attitude.

在你们称之为圣经的神圣著作中，被你们知晓为耶稣的老师观察到两个学生徒劳地将它们的网撒入大海。一次又一次它们的网被拉上来的时候是没有鱼的。它们感觉到被打败了，感觉到受挫了，他们，毫无疑问，是希望控制它们并不拥有的事物的。被知晓为耶稣的实体单纯地说，“再一次撒网吧，”带着重建的希望，网再一次被撒入大海，突然间，海中充满了鱼了。供给是压倒性的。船几乎因为丰盛而沉没了。这样的匮乏和丰盛的时节是你的体验将会拥有的。而在你们的观念中，我们请每一个人都一次又一次地聚焦在单单只有信心能够给予的那种知晓上，那种对自我的中心所在之处的知晓上，因为，确实，这就是最大的控制了，容我们说，这就是最高的控制的形式了——也就是对态度的控制。

Let your fears cease as the wind drops after the storm. Let your joy expand as the sun expands the atmosphere breaking through the clouds. And in that atmosphere, any occupation is a beautiful, rich situation; for in that situation you can love and be of service and offer the heart of yourself.

让你的恐惧如同在暴风雨之后的风逐渐停下来一样地停止吧。让你的喜悦如同太阳冲破云层在空气中拓展一样地拓展吧，在那种氛围中，任何的事情都是一个美丽的、丰盛的情况，因为在那个情况中，你能够爱、进行服务并献出你自己的心。

Your incarnation is loving, and so we end with the request that you love each other and be of plentiful supply of that love, of that caring, so that you may be free and give others the freedom that you feel. That bottomless, endless, paradoxical ocean of illusion shall, indeed, support and supply your awareness with perception upon perception, and you shall be sustained until all has been concluded that you came to begin. And then you shall set sail in consciousness, afresh, to learn more lessons, to be of more service, and once again, to take sail upon an uncertain and confusing ocean of illusion. And in all weathers, in all illusions, in every portion and density and dimension of the infinite creation, there is that single point of diamantine light, that is for you, the gateway to Intelligent Infinity. We move into and burst through that entrance with you, in unity, in love, in faith. Thank you for being fellow voyagers with us. Blessings upon your journey.

你的投生是有爱的，因此，我们藉由这样的请求来结束，我们请求你们爱每一个其他人并成为那种爱，那种关心的丰盛的供给，这样你就可以自由的并将你感觉到的自由给予其他人。那个幻象的无底深渊、无尽的悖论的海洋，将确实会用一个接一个的感知来支持并喂养你的察觉，你将会被支持，**一直到一切都已经被断定，你来到出发的位置了。**接下来，你就将会在意识中全新启航，来学习更多的课程，来进行更多的服务，再一次，来航行在一个不确定的和令人混淆的幻象的海洋上。在所有的天气中，在所有的幻象中，在无尽的造物的每一个部分、每一个密度和维度中，都会有那个钻石般的光的单一的位置，那个位置是供你使用的，通往智能无限的大门。我们与你们一起，在合一中，在爱中，在信心中，进入并突破那个入口。为你们与我们一起成为同伴的旅行者而感谢你们。在你们的旅程上祝福你们。

We would transfer to close this session's questions, to the one known as Jim. We thank this instrument and each instrument for working with us this day, and we bid farewell to this instrument. We are those of Hatonn.

我们会转移到被知晓为 Jim 的实体来结束这次机会的问题。我们感谢这个器皿以及每一个器皿今天与我们一同工作，我们向这个器皿告别。我们是 Hatonn。

(Jim channeling)

(Jim 传讯)

I am Hatonn, and greet each again through this instrument. At this time, we would ask if there are any queries remaining upon the minds of those present that we may speak to.

我是 Hatonn，通过这个器皿再一次向各位致意。在此刻我们会请问是否有任何仍旧留在在场的人们头脑中的问题是我们可以谈论的。

Questioner: I have a question. There's been...I've noticed lately, a kind of fog in people's minds - certainly in mine -about supply, which is why we got the question today. And I was wondering if there is some strong current that is moving through, or that does occasionally move through everybody in this illusion. Times when it is not such a good or fortunate time, seems that that...it really seems to be cyclical. Would you speak to that?

提问者：我有一个问题。我最近已经注意到.....在人群的心智中已经有一种类型的关于供给的迷惘，在我的头脑中肯定有，这就是为什么我们有了今天问题的原因了。我想知道是否有某种强烈的风潮正在流经，或者偶尔流经在这个幻象中的每一个人。那些不是这样的一个好日子或者幸运的日子，看起来似乎.....它真的似乎是周期性的。你们愿意谈谈那一点吗？

I am Hatonn. The nature of your illusion at this time is that the permeability of illusory things grows more thinly veiled, so that the changes that are occurring at the sub-atomic level of the smallest of your atomic structures are reflected in each portion of your illusion. The relationships between entities, between groups, between your nation's states, and all interaction of peoples, feels the reverberations of change. The mystery of Being becomes more apparent. The infinity of possibility presents itself more forcefully to many, for the first time to most.

我是 Hatonn。你们在此刻的幻象的特性是，幻象性事物的渗透性逐渐变得更为薄弱，因此你的原子结构的最小的结构的子原子的层次上正在发生的改变是在你们的幻象中的每一个部分中被映射出来的。在实体之间、团体之间、你们的国家之间的人际关系以及所有的人群中的互动，都会感觉到改变的回声。存在的奥秘会变得更加明显。可能性的无限性会更为强有力地将其自身呈现给许多的人，对于大多数人这是第一次。

These reverberations of transition are reflected in many, many ways in your illusion and in your incarnation. For most entities upon your planetary sphere, the stability of governmental agencies and economic alliances and the commercial industries which provide the monetary supply, all are subject to this feeling of change, and thus, each entity connected to the entirety of these interactions will feel the possibility and the immanence of change - change that goes to the heart of what truly supports and enables one's life pattern to continue. Thus, as the material world about you reflects such changing feelings and relationships, it is a natural outgrowth of this change for entities to feel more anxiety, shall we say, in some cases hopefulness, in many cases a feeling of distress as regards the means by which the daily bread shall be realized. However, this crisis in plenty is also an opportunity to place the focus of attention and the faith, upon that which is eternal and that which makes itself more easily apprehended by those inner seekers who see somewhat darkly through the illusion and sense the opportunity and qualities of changes occurring, both within themselves and within the One Creator in whom each entity lives and breathes and has its being - surely, solidly, and carefully placed beyond the winds and waves of the illusion that move so carelessly and chaotically through many life patterns at this time. Is there a further query, my Sister?

这些转变的回声是在你们的幻象和你们的投生中用许许多多的方式被映射出来的。对于在你们的星球上的大多数实体，政府机关与提供了金钱的供给的商业与经济联盟的稳定性，全都是受到这种改变的感觉的支配的，因此，每一个与这些互动的全体联系在一起实体都将感觉到改变的可能性以及固有性——进入到真正支持一个人的生命模式并使其能够继续下去的事物的核心之中的改变。因

此，当在你周围物质性的世界映射出这样的改变的感觉和关系的时候，它对于实体就是这种改变的一种自然而然的副产物，以感觉到更大的焦虑，容我们说，在一些情况中感觉到无助，在很多情况中是在关于每日的面包藉由其将会被取得的途径的方面的一种苦恼的感觉。然而，这种大量存在恐慌同样也是一个机会去将注意力的焦点和信心放置在永恒的事物以及使得其自身更为容易被那些内在的寻求者们所理解的事物之上，这些寻求者们多少有些模糊地看穿了幻象并同时它们在它们自己内在之中以及在太一造物者之中感觉到正在发生改变的机会与特性，每一个实体都生活在太一造物者之中并在其中呼吸且拥有它的存在——它的存在性被确切地、稳固地且小心谨慎地放置在那在此刻如此不小心地且嘈杂地流经如此多的生命模式的幻象的风与浪之外了。我的姐妹，有一个进一步问题吗？

Questioner: No, Hatonn, thank you. Thank you very much.
提问者：没有了，Hatonn，谢谢你们。非常感谢你们。

I am Hatonn, and again we thank you, my Sister. Is there another query at this time?
我是 Hatonn，再一次，我们感谢你，我的姐妹。在此刻有另一个问题吗？

Questioner: I am curious about the role of meditation in obtaining the faith, it seems, that underlies action in the world to change the world, or circumstances that relate to us in the world. And I'm wondering if you can say something about how to hone our meditation skills to reach that faith, or if meditation is a direct route to that.
提问者：我对于冥想在取得信心的过程中的角色感到好奇，看起来似乎冥想位于在世界上改变世界的行为的下方，或者位于在世界中与我们有联系的环境的下方。我想知道，你们是否能够在关于如何打磨我们的冥想的技巧以取得那种信心的方面说一些事情，或者，是否冥想就是一条通往那种信心的直接的途径。

I am Hatonn. Meditation, my Brother, is our great injunction, shall we say.; We continually suggest that entities meditate upon a regular basis in order that the stabilizing quality of establishing a link with the mystery of the One Creator be available to each in times of great turmoil, both from within and from without; for in the meditative stance, one is able to begin to perceive the unified relationship of all things, and to begin to perceive the nature of one's own being as an integrated and whole entity, reflected perfectly in the unity of the One Creator. For each entity is a facet of this great jewel, and each entity must needs retreat to that silent room within, daily, in a place reserved only for this pursuit, and with a desire to seek purely, that connection with the Divine.

我是 Hatonn。我的兄弟，冥想是我们巨大的，容我们说，指令。我们持续不断地建议实体用一种规律性的方式进行冥想以便于那种与太一造物者的神秘建立一种连接的稳定性的特性在同时是来自于内在之中和内在之外的巨大的混乱的时刻中可以为每一个人取得，因为在冥想的状态中，一个人能够开始感觉到一切事物的同一性的特性，并能够开始感觉到它自己作为一个整合的和完整的实体的存有的特性在太一造物者的一体性中被完美地反映出来了。因为每一个实体都是这个伟大的宝石的一个侧面，每一个实体都必须每天退入到那个内在的安静的房

间中, 并带着一种去纯净地寻求与神性之间的那种联系的渴望进入到一个仅仅为这种寻求保留下来的地方。

Meditation offers the most available access to the everlasting waters that can quench all thirst. We heartily and happily continue to recommend meditation to all who feel any desire to seek beyond the illusion, and feel any need to find a peace within that can surpass all understanding from without. Is there a further query, my Brother?

冥想提供了通往能够解除所有干渴的永恒的水域的最为可以被取得的入口。我们衷心地且高兴地继续向所有感觉到任何去寻求超越幻象的渴望的人, 感觉到任何去找到一种能够超越所有来自外在的理解的内在的平安的需要的人推荐冥想。我的兄弟, 有一个进一步的问题吗?

Questioner: No, thank you very much.

提问者: 没有, 非常感谢你们。

I am Hatonn, and we thank you, my Brother. Is there a final query at this time?
我是 Hatonn, 我们感谢你, 我的兄弟。在此刻有一个最后的问题吗?

(Inaudible)

(听不见)

I am Hatonn, and we also thank each of you for inviting our presence to your circle of seeking this afternoon, as you reckon your time. We are most gratified to have the opportunity to put into words our humble opinions and our discoveries of many, many experiences lived both within the illusion that you now inhabit and within many other kinds of illusion, that provide the opportunity to discover once again, that all, indeed, is One Unified Creator, moving in a mysterious rhythm and an harmonious dance, each with the other, in a fashion which inspires entities such as are we, as we look upon entities such as each of you is, moving valiantly and carefully through what seems to be the darkness of night, searching for each sliver of light that may show one further step upon this long journey of seeking; and we walk with you, my friends, rejoicing at this opportunity to so.

我是 Hatonn, 我们同样也感谢你们每一位在今天下午邀请我们出席你们寻求的圈子。我们对于拥有机会将我们谦卑的观点以及我们在许许多多的体验中的发现讲述出来而感到极其感激, 这些体验是同时在你们现在居住的幻象之中以及在许多的其他类型幻象中被活出的体验, 所有这些幻象都提供了机会去再一次发现, 万物, 确实, 都是太——体性的造物者, 造物者用一种神秘的旋律和一种每一个人与相互彼此舞蹈, 用一种当我们观察诸如你们每一个人之类的实体的时候鼓舞诸如我们之类的实体的方式移动着, 你们每一个人都英勇且小心谨慎地移动穿过似乎是夜晚的黑暗的事物, 并寻求每一条光明的银线, 这种光明的银线可以向一个人展现出在这条漫长的旅程上的更远的一步, 我们与你们同行, 我的朋友, 我们为这样做的机会而欢呼。

At this time we shall take our leave of this instrument and this group, leaving

each, as always, in the love and in the light the One Infinite Creator. We are those of Hatonn. Adonai, my friends, Adonai.

在此刻, 我们将离开这个器皿和这个团体, 我们一如既往在太一无限造物者的爱与光中离开各位。我们是 Hatonn。Adonai, 我的朋友们, Adonai。

April 25, 1993

1993-04-25 失衡与重获平衡

Group question: The question today concerns how we get ourselves back in balance when we feel out of sorts, both physically, emotionally and metaphysically. What techniques could we use to regain our center so that we can get a sense of purpose and direction in our lives when we feel there are difficulties, whether it is illness, or money problems, or insecurity about what the next day will bring? What can we do to regain balance, or is it possible to live in a metaphysical balance; is it necessary to be somewhat out of balance to continue making progress? If so, this "angst" as it has been called, is the driving force, but then what is the proper proportion? Is there a need to be concerned in the area, when we are out of balance, is there an action we can take to regain this metaphysical balance?

团体问题：今天的问题是关于我们感觉到同时在身体上、情绪上和形而上学的方面都乱套了的时候，我们如何让我们自己返回平衡。我们能够使用什么技巧来重获我们的中心，这样我们就能够在感觉到有困难的时候在我们的生活中得到一种目的和方向的感觉，无论那个困难是疾病还是金钱上的困难，或者是对于明天将会带给我们的什么事情的不安全感？我们能够做什么事情来重获平衡，或者有可能用一种形而上学的平衡来生活吗，必须要多少有些失去平衡来继续前进吗？如果是这样的话，如果这种“焦虑”，如它已经被称呼的一样，是驱动力，那么什么是适当的比例呢？在这个区域中是否有一种要被关注的需要呢，当我们失去平衡的时候，有一种我们能够采取的行动来重获这种形而上学的平衡吗？

(Carla channeling)

(Carla 传讯)

We are those of Q'uo. Greetings in the love and in the light of the one infinite Creator. We are so delighted to be within your circle of seeking this day, and to be sharing in your fellowship and in the experiences which you have at this time of your year as the blooms fill the garden.

我们是 Q'uo。在太一无限造物者的爱与光中致意。在今天处于你们寻求的圈子中，并分享在你们的同心协力之中以及在你们的一年中的这个花朵遍布花园的时刻你们所拥有的体验，我们为是如此的快乐。

For us to discuss being in balance is to move first into a perception of the balance of the sphere. It is only human, shall we say, to think of balance as having the characteristic of balancing between two legs, as you do when you walk. In actuality, balance is more a characteristic of realizing the center of one's orb of beingness so that all of the happenstances of incarnational catalyst simply cause one to roll with the energies which are being manifested and expressed by the environment in the self. It is helpful for you to place that model of the self as the sphere in the mind simply in order to see that, metaphysically speaking, balance is not a matter of falling far, for the metaphysical being, when self-realized to any extent, is infinitely curved and not that with which catch one and bias one.

对于我们而言，要讨论处于平衡状态就是要首先进入到一种对于球体的平衡的观念之中。容我说，仅仅只有人类才会将平衡考虑为拥有在两条腿之间的平衡的特性，如当你们行走的时候你们所做的一样。实际上，平衡更多是一种实现一个实体的存在性的球体的中心的特性，这样所有投生性的催化剂的偶然事件都单纯地会使得一个人藉由正在被显化出来以及被在自我内在之中的环境所表达的能量而滚动了。对你们而言，将那个自我是球体的模型放置在头脑中单纯地以便于去理解，从形而上学的方面而言，平衡不是一个跌倒的问题，这是有帮助的，因为当形而上学的存有在任何的程度上自我实现的时候，**它都是无限弯曲的且不会带有会绊住一个人并让其产生偏向性的事物的。**

Perhaps one may see the stresses and harsher experiences of incarnational catalyst as being that which tends to more and more compactly press into the center all parts of the circle or orb of being. Perhaps from this beginning you may see that we do not have the opinion that to be in balance is to be static or fixed in position. Indeed, when all is well there is the feeling of process, the experience of ongoing energy flow. This feeling of beingness constantly moving and evolving in kind is the hope of one who sets out to know peace while seeking the truth. Such a nature is certainly not going to be fixed even if value is still held in the kind of peacefulness which is stationary. The desire to seek the truth quickly removes the probability of remaining in metaphysical place for long.

也许一个人可以将投生性的催化剂的压力和较为苛刻的体验都视为是那个倾向于将存有之圆或者存有之球的所有部分越来越紧密地压入到中心的事物。也许，从这个开始，你们可以看到我们所拥有的观点并不是，处于平衡状态就是处于静止或者在位置上是固定的。确实，当一切都好的时候，会有那种进程的感觉，以及对于前进的能量流的体验。这种持续不断地移动并在类型上演化的存在性的感觉就是一个在寻求真理的同时开始着手知晓平安的实体的希望了。**这样一种特性将肯定不是被固定下来的，即使在那种静止的平静中价值仍旧是被保留下来的了，去寻求真理的渴望会很快将长时间留在形而上学的位置的可能性消除。**

So we offer you the image of yourself as a spiritual being, as a sphere of energy which will always be rolling, yet whose center is more and more accurately and gracefully sensed so that as the abrasions of experiencing the illusion more and more refine the near-perfect roundness of your spirit you become more and more of the nature of the Infinite and less and less of the nature of that which is concerned with limitations.

因此，我们向你们提供了这样一个形象，你自己是一个灵性上的存有，是一个能量球，这个能量球将一直是在滚动的，而它的中心是越来越准确且优雅地被感觉到的，这样，随着体验幻象的磨损越来越多地精炼你的灵性的接近完美的球形，你就会越来越多地具有无限的特性，越来越少地具有与局限性联系在一起的特性了。

What keeps a sphere from rolling? What would cause the seekers of truth to find themselves stuck? There are two categories of difficulties, the first being the declivities of the happenstances of your incarnational catalyst. There are small and large valleys into which this entity moves, only to find that there is

no further downhill route and happenstance alone shall not aid in the process of moving onward one iota. Then it is that it is easy to fear, for in order to smooth the metaphysical self and be able to roll with the punches, as it were, work has not then been done on being disagreeable with circumstance, the impulse having been trained over and over to see what is occurring, to cooperate, to adapt to what is occurring and to act within the situation as you find it. Occasionally this excellent behavior lands one in a hollow and fear is very quickly offered a place around the campfire with you.

是什么让一个球不再滚动呢？是什么事物使得真理的寻求者发现它们自己被卡住了呢？有两个困难的类型，第一个困难的类型是你们的投生性的催化剂的偶然事件的倾斜面。会有这个实体进入到大大小小的山谷，它仅仅去为了发现，是否还有更多的下坡的道路和单独偶然事件会在前进微小的一点点的过程中是会有帮助的。那么，这是很容易感到恐惧，因为为了要让形而上学的自我变得平滑并能够，可以说是，从容应对 (roll with the punches)，如果工作尚未在与环境之间的不愉快的方面被进行，接下来推动力就会一直一而再再而三地被培养出来以，便于看看什么事情是正在发生的，与正在发生的事情合作，适应它，并在你发现它的时候在那个情境中行动。偶尔地，这种优秀的行为举止会让一个人在一个进入到一个凹地之中，恐惧会非常快速地在你的篝火的周围的场地上被提供。

Not to feel fear when feeling trapped by circumstance is unlikely. Therefore, let us look at what kind of companion fear may be. If fear be seen as an enemy, then it must be fought, and there are no true winners in a fight with fear, for it feeds upon itself, and if great attention be paid to it, it grows even greater. If fear be seen to be a guest, then the trappings of civility are found to be wise as well as courteous, for fear is after all a familiar friend, one to be greeted, offered a drink, a bite to eat, a warm place by the fire. "Of course you are here, fear," you say, "Welcome to my world." Fear then flowers into a true friend and says, "Thank you. You see me and honor me. For that, thanks. In return, I communicate to you that you may stay here for a rest, for you may get ready to climb out of this hollow, and I will help you." Then brother fear can get behind that rolling self and aid in the climb out of that hollow circumstance.

当因为环境而感觉到落入陷阱的时候，不去感觉到恐惧是不大可能的。因此，让我们看看陪伴的恐惧可能是什么类型的。如果恐惧被视为一个敌人的话，接下来它就必须被战斗了，在一场与恐惧的战斗中，没有真正的赢家，因为它是自给自足的，如果对它投以巨大的注意力，它就会生长得更大了。如果恐惧被视为是一个客人，接下来礼貌的服饰，同样还有殷勤，就会被发现是睿智的了，因为恐惧毕竟是一个熟悉的朋友，一个要被欢迎，被提供饮料、食物和火堆旁边的一个温暖的地方的朋友。“当然，你在这里了，恐惧，”你会说，“欢迎来到我的世界。”恐惧接下来就会如花一样开放成为一个真正的朋友并说，“谢谢你。你看到了我并荣耀了我。为此而感谢。作为回报，我会与你交流，你可以在留在这里休息，因为你可能准备好要爬出这个凹地了，我将会帮助你。”接下来，恐惧的兄弟就能够跟在那个滚动的自我的后面并帮助它爬出那个凹地的环境了。

(Pause)

(暂停)

I am Q'uo. We are having difficulty with this instrument. We ask your patience. We would appreciate a further tuning as this instrument deepens its state. We are those of Q'uo.

我是 Q'uo。我们在这个器皿身上正在遇到困难。我们请求你们的耐心。在这个器皿深化它的状态的时候，我们会感激一次进一步的调音。我们是 Q'uo。

(A tuning song is sung by all.)

(一首调音歌曲被所有人歌唱。)

(Carla channeling)

(Carla 传讯)

We are those of Q'uo, and we thank you for aiding this instrument. We are again with this instrument in love and in light.

我们是 Q'uo，我们为帮助这个器皿而感谢你们。我们再一次在爱与光中与这个器皿在一起了。

There are also those times when within the self there is the inner hollowing with inner stagnation or distress, the feeling of being stuck, this having not to do with circumstance or any outer manifestation. These are seasons of the soul and although they seem difficult and endless, they are extremely productive or potentially so. During these times, there is no true sense of balance, for the simple reason that the inner balance point, after a great deal of catalyst has been processed, is changing.

同样也会有那些在自我内在之中有因为内在的停滞和不幸而在内在之中形成的凹地，会有被卡住的感觉，这是与环境或者任何的外在的显化无关的。这些是灵魂的季节，虽然它们看起来似乎是困难且无止境的，它们是极其富有成效的或者潜在地是富有成效的。在这些时间中，没有对平衡的真实的感觉，这单纯地是因为，在大量的催化剂已经被处理之后，那个内在的平衡点正在改变。

Often it puzzles those who experience these seasons of desert within, for the outer planes are halcyon and lovely, yet within all is certainly an arid waste. The negative reaction to this is often not true fear but rather a cold and (inaudible) discomfort, a feeling that one is truly unworthy, thirsty and unfed, in the spiritual sense. Again, it is well to make a friend of this discomfort, even to allow some focus upon the discomfort, a writing in a journal, or telling to oneself of just how this feels, for by doing so, by being attentive to these feelings of discomfort within, one helps one's own process of recentering according to one's emerging character.

经常，它会让那些体验到这些内在的沙漠的季节的人们感到困惑，因为外在的层面是平静且可爱的，而内在之中的一切都肯定是一片贫瘠的荒地。对这片荒地的负面性的反应经常不是真正的恐惧，而毋宁是一种寒冷而（听不见）的不舒服，一种一个人是完全无价值的感觉，一种在灵性的意义上是饥渴的且得不到食物的感觉。再一次，去与这种不舒服成为朋友，甚至允许对于这种不舒服的某种聚焦，在一本日记中的一份记录，或者向自己讲述这种不舒服感觉是如何的，这是很好

的，因为藉由这样做，藉由注意到这些内在之中的不舒服的感觉，一个人就在根据它正在浮现出来的特性帮助它自己的重新回到中心的过程了。

We are attempting to give this instrument a vision of how the incarnational experience compact more and more beingness into the sphere of being so that the balance point does shift as entities become more polarized. We can only go so far with this imagery, and apologize for the limitations of this form of communication, but if you will picture a ball or field of energy in which there are shells of more and less density, and then see that this sphere has its cross-hatchings of energy and focuses of energy where lines cross, one may see that the learning that is done in an incarnation may compact one set of nodes of experience-gathering or another at different times, putting those portions under more pressure, and thus changing to some extent the way the sphere gets balanced.

我们正在尝试去给予这个器皿一个形象，它是关于投生体验是如何越来越多地将存在性压缩成为存有的球体，这样平衡点就会随着实体变得更加极化而确实改变了。我们仅仅能够藉由这个想象走到这么远的位置了，我们为这个交流的方式的局限性而抱歉，但是，如果你愿意想象一个球体或者能量的场域，在这个球体中会有具有或大或小的密度的外壳，接下来看到这个球体拥有它的能量和能量的焦点交叉影线，在其中线条是交叉的，一个人就可以看到在一次投生中被完成的学习是可以将一套收集的体验的打结和在不同的时间的另外一套打结都进行压缩，并同时将这些部分都放置在更高的压力下，并由此在某种程度上改变球体取得平衡的方式。

The hope of entities who attempt to accelerate the rate of their evolution in spirit is to so live that the maximum amount of pressure is exerted upon the orb of self so that more and more and more of love may flow into or within the sphere or field of that which is your unique spiritual entity. Were you upon the path of service to self it would be important to study how to manipulate experience so that the balance point was not moved, but rather all energy would go to the perfection, or sheen, and the regularity of the sphere of being, these being attractant qualities. Because we speak to those upon the path of service to others, however, we assure each that it is not the point to attempt to look graceful or to seem centered, rather, dealing with times of feeling off-center or unbalanced the point is to make friends with this situation and involve the self in accepting and assimilating the growth, not with an eye to appearances but solely with the goal of so accepting and loving this discomfort of self that the stage is set for the process continuing.

尝试去加速它们的在灵性上的演化的速度的实体们的希望，就是去用这种方式生活以便于最大数量的压力被施加在自我的球体之上，这样，越来越多的爱就可以流入，或者流到你的独一无二的灵性的实体之所是的那个球体或者场域之中了。如果你是走在服务自我的道路上，去研究如何操纵体验，会是很重要的，这样那个平衡点就不会被移动，毋宁是所有的能量都会进入到那个自我的球体的完美、或者光辉，或者规律性之中，这些就是吸引物的特性了。然而，因为我们是向那些走在服务他人的道路上的实体发言，我们向每一个人保证，尝试去看起来是优雅的或者看起来似乎是处于中心的，这并不是要点，相反，在与那些偏离中心或

者失去平衡的感觉打交道的过程中，要点是去与这个情境交朋友并将自我包含在接纳和消化成长之中，不是着眼于表面现象，而是完全着眼于用这样的方式接受并爱这种自我的不舒适的目标，这样，舞台就会被设置好以供发展继续进行了。

After all, if you are scrambling out of a huge pothole in your spiritual road you cannot hope to look very graceful. Consider, you are being pushed from behind by Brother Fear, you have grown what little legs spheres might hope to wear so you may scabble your way up to the surface of your spiritual path again. Where is it written that this posture is graceful? No, my friends, laugh and accept the sometimes grimy nature of the spiritual road with all its potholes. We mean by this to affirm that there is great use indeed in the disquieting experiences of being off balance, of being upset with the self, right up to the point where you as an entity have absorbed fully the material of the discomfort, have chewed through those issues that were part and parcel of removing you from your center. Indeed, to the spiritual seeker the straight and level road is a lovely thing but if it is endlessly peaceful and there is no perceived challenge the seeker turns and questions its path: is it learning enough? And it does well to do so for the seeker that asks, "Am I learning?" or, "Am I taking it easy?" is also moving into a potentiated desire for further catalyst, and that which is desired shall be received.

毕竟，如果你正在竭力爬出在你的灵性的道路上的一个巨大的路面的凹陷的话，你是无法希望看起来非常优雅的。考虑一下，你正在被一个恐惧兄弟从背后推，你已经长出了球体可能会希望去带有的小小的腿部了，因此你可以再一次向上爬到你的灵性的道路的表面上了。在什么地方写着这个姿势会是优雅的呢？没有，我的朋友们，笑着接受那条灵性道路的有时候是布满尘土的特性吧，带着其所有的路面的凹陷。我们这样说的意思是去肯定，在失去平衡，对自我感到心烦意乱的令人不安的体验中确实有巨大的用处，就是在那个位置上你作为一个实体已经充分吸收了不舒服的材料了，你已经咀嚼了那些让你离开中心的事物的大部分了。确实，对于灵性的寻求者，笔直而平坦的道路是一个可爱的事物，但是，如果它是无尽的平安，将不会被感觉到的挑战让寻求者转弯并质疑它的道路了：它正在充分学习吗？对于寻求者而言去询问，“我正在学习吗？”这是做得很好的，或者去询问“我会对它不激动吗？”同样也是进入到对进一步的催化剂的一种被赋能的渴望中，被渴望的事物将会被接收到。

We encourage each to rejoice at the broad and pleasant landscape when the spiritual path is such. We encourage questioning this peace as means of potentiating any further learning that may be available. This is the way of accelerating the rate of spiritual learning. When difficulties strike and one is in the potholes of the spiritual path we encourage moving in a very conscious way into a closer rapport with the difficulties of that pothole, whatever they may be, and a friendly alliance with fear. See it, accept it, and it will not limit you but be your friend.

我们鼓励每一个人都在灵性的道路就是如此的时候对那个宽阔而令人愉快的风景感到喜悦。我们鼓励将这种平安作为对可被你用的任何进一步的学习进行赋能的途径来询问。这是加速灵性学习的速度的方式。当遇到困难的时候，当一个人处在灵性的道路的凹陷处的时候，我们鼓励用一种非常有意识的方式进入到一种

与那个凹陷处的困难的亲密的友好关系中，无论那些困难可能会是什么，我们鼓励进入到一种与恐惧的友好的联盟之中。看到它，接受它，它将不会限制你，而会成为你的朋友。

Above all, whether on the broad and beautiful sunny path or in the depth of a dry, rocky waste we encourage the consciousness that the Creator is with you, for this is the true center at all times in or out of balance. The seemingly smooth and the seemingly rough both alike are manifestation of perfect love. No matter where your curiosity and your sense of adventure move you in spiritual seeking you are the same distance from love that is no distance. All you experience is love, all with which you experience is love; you are love perceiving love. Yet within your illusion there is subject and object and the verb between. Use this illusion, use this separation and allow the verb between to be love, allow [yourself] to enter into loving relationship with good times and with bad, with positive and with negative. Become involved and active within each portion of your spiritual seeking. The more you can embrace your condition the more you shall radiate that love which is of the essence of you, of the situation, and of any and all agencies whatsoever.

最重要的是，无论是处在美丽的布满阳光的道路，还是处在一个干燥、布满石头的荒野的深处之中，我们都鼓励意识到，造物者是与你同在的，因为这就是在所有的时刻的真正的中心了，无论是在处于平衡还是在失去平衡的时候。表面上的路上的顺利和表面上的粗糙都是一样完美的爱的显化。无论你的好奇心以及你的冒险的感觉在灵性的寻求中将你推向何处，你都是离爱同样的距离的，那个距离就是没有距离。所有你体验到的都是爱，所有你体验的途径都是爱，你就是正在体验爱的爱。而在你们的幻象中，会有主体和客体，以及在两者之间的动词。使用这个幻象，使用这个分离，并允许在两者之间的那个动词成为爱，允许你自己进入到与好时光和坏时光，与正面性和负面性的有爱的关系中。参与到你的灵性寻求的每一个部分之中并变得活跃吧。你越发能够拥抱你的情况，你就将越多地辐射你的实质，那个情况以及无论什么媒介之所是的爱了。

And my friends, what a service this is. To be able to bear witness in good and in bad weather, to the sun which forever shines, to the warmth of love which never grows cold, this is to be a sun to those who may share your circumstances, this is to radiate through your physical, mental and emotional beings that spiritual truth that you are love and you are surrounded by love.

我的朋友们，这是怎样一种服务呀！在无论好天气还是坏天气都能够去见证那永远照耀的阳光，见证永远不会变冷的爱的温暖，这就是去成为那些可能会分享你的环境的人们的一个太阳，这就是去通过你的身体、心智和情绪的存有辐射那灵性的真理，那个真理即，你就是爱，你是被爱所环绕的。

This instrument is asking us to finish our speaking, and we realize we must do that. We thank each for the privilege of speaking with you and encourage each in the sometimes difficult process of seeking the truth. We are with you in that search and we share love with you in each and every moment. We would close the channeling for this session through the one known as Jim. We would now leave this instrument. We are those of Q'uo.

这个器皿正在请求我们结束我们的发言，我们意识到我们必须那样做。我们为和你们谈话的荣幸而感谢各位，我们在寻求真理的有时候是困难的过程中感谢各位。我们在那种探寻中你们同在，我们在每一刻都与你们分享爱。我们会结束通过叫做 Jim 的器皿接触这次集会的传讯。我们现在离开这个器皿。我们是 Q'uo。

(Jim channeling)
(Jim 传讯)

I am Q'uo, and greet each again in love and in light. It is our privilege to ask if there may be any further queries to which we may speak before we take our leave of this group. Is there another query at this time?

我是 Q'uo，我在爱与光中再一次向各位致意。我们很荣幸请问，在我们离开这个团体之前，是否有任何我们可以回答的进一步的问题。在此刻有另一个问题吗？

Carla: So my feelings of pretty severe self-criticism during this time are a season where I am trying to assimilate some kind of changes, is that right? Is it important that I know what that change is?

Carla: 因此，在这个时间期间我的极其强烈的自我批评的感觉是一个在其中我正在尝试去消化某种类型的改变的季节，那是正确的吗？我知道那个改变是什么，这是重要的吗？

I am Q'uo, and I am aware of your query, my sister. Eventually, within your total beingness, it is necessary that you understand each change so that the total spectrum of your experiences will have meaning and integrity. However, at this time, as you are in a midst of such change, it is not as important that you know the specific nature of the change as it is that you prepare yourself for change by opening your attitude and your heart to that which is being born within you. You welcome a new being. This kind of change is that which occurs a number of times during the seeker's life experience. The conscious seeker will be more prepared to endure the rigors of change than the entity who is as yet still seeking in an unconscious or automatic fashion. Thus, it is important at this time to simply open the self in love and acceptance of all those difficulties you face, whether they are generated from without your being or from within your being, for in truth all that you perceive you personalize in a fashion which blends perceiver and perceived.

我是 Q'uo，我理解了你的问题，我的姐妹。最终，在你完全的存在性之中，你理解每一个改变是有必要的，这样你的体验的完整的光谱就将拥有意义和完整性了。然而，在这个时刻，当你处于这样的改变的中间的时候，相比你让你自己藉由向着正在你内在之中被诞生出来的事物开放你的态度和你的心，你知晓那种改变的具体的特性并不是一样地重要的。你在欢迎一个新的存有。这种类型的改变是在寻求者的生命体验期间会发生数次的事物。相比仍旧在用一种无意识或者自动的方式寻求的实体，那个有意识的寻求者将会更多地做好准备去忍受改变的严酷。因此，在此刻单纯地在对你所面对的所有的困难的爱与接纳中开放自我，无论这些困难是从你的存有外在还是从你的存有内在被产生出来的，这是很重要的，因为实际上，所有你感觉到的事物，你都会用一种混合了感知者和被感觉的

对象的方式将其个人化。

Thus, your experiences become a part of you and as you progress in your journey of seeking you will find that this blending of experience occurs most easily when there is as little resistance and as great vulnerability to it as you can stably withstand and accept within your being. It is not easy to place oneself within the swirling waters of change, for it is easy to believe that one may drown or be washed ashore in a distant location unfamiliar to the present self. However, we can assure each of you that you have placed within your incarnational patterns these opportunities for rebirth of this child-like self that laughs with glee at all catalyst that it perceives, looking at the world as a place in which there is endless opportunity for experience and excitement.

因此，你的体验会成为你的一部分，随着你在你的寻求的旅程上前进，你将会发现，当你在你的存有中所能够稳定地承受和接纳的范围内尽可能地对其不去抵抗，并尽可能地对其易受伤害的时候，这种对体验的混合是极其容易发生的。将你自己放置在改变的漩涡中，这是不容易的，因为很容易去相信一个人可能会溺水或者可能会一个遥远的地方被冲到岸上，那个地方对当前的自我是不熟悉的。然而，我们能够向你们每一个人保证，你们已经在你们的投生的模式中放置了这些给这个孩子般的自我的重生的机会，这个孩子般的自我会带着快乐而对所有它感觉到的催化剂发笑，并将这个世界视为一个在其中有无尽的体验和兴奋的机会的场所。

This child-like nature is balanced and focused by the maturing sensibility of a seeker. This is the strength of experience, catalyst which has been processed and placed carefully within the personality as a secure building block is placed within any builded structure. However, this maturing and adult-like attitude can also be an inhibitor to further change, in that it wishes to maintain that which it has and that which it is, for it is difficult enough to accept oneself as one sees the self, and to be asked to accept that which is perhaps more unknown within the self is an added challenge, which again requires the attitude of the child, looking at all about it without fear and with complete acceptance.

这种孩子一般的特性是被一个寻求者的逐渐成熟的敏感性所平衡和聚焦的。这就是体验的长处了，已经在人格内在之中被处理并被仔细安置的催化剂作为一个稳固的结构单元是被放置在任何被构建的结构内在之中的。然而，这个逐渐成熟且成人般的态度同样可以成为一个对进一步改变的抑制剂，因为它希望去保它拥有的事物和它之所是的事物，因为当一个人看到自我的时候，去接受它自己是足够困难的事情，而被要求去接受那个在自我内在之中也许更加未知的事物，这就是一个被增加的挑战了，它再一次要求那种孩子一般的态度，无惧且带着完全的接纳查看在它周围的一切事物。

Is there a further query, my sister?

我的姐妹，有一个进一步的问题吗？

Carla: Just when ... when I am in a state like this, any good that I ever was at meditating—and I don't have the experience at meditating and I am not even

sure I should call it meditation—I did notice you did not talk about meditation too much this time, you talked more about just remembering. Could you address the problem of not being able so well to meditate?

Carla: 当.....当我处于一种类似于这种状态的状态之中的时候, **我处于冥想状态有任何好处吗——我并没有在冥想的时候拥有体验**, 我甚至都不确信我应该称它为冥想——我确实注意到你们这次并没有过多地谈及冥想, 你们更多地谈论仅仅去忆起。你们能够解决那个无法很好地进行冥想的问题吗?

I am Q'uo, and I am aware of your query, my sister. As we spoke previously, the experience of change, especially when this experience is enhanced by a cyclical movement within the deeper being, is one which is felt to be chaotic and confusing, irritating and almost unable to be borne. Thus it is not surprising that one's meditations would also be affected by this confusing and chaotic experience, however, be assured that as you place yourself in a position to meditate and to open yourself to the experiences of love about you, that no matter what your perception of your experience of meditation might be there is work accomplished there, not just in the intention to meditate nor in the actual practice, whether perceived as well or poorly accomplished, but in those deeper portions of yourself to which contact is made during meditation, in order that these portions of your deeper self might be able to have their influence upon your perceptions in even the subtlest manner is the opportunity that is most helpful to the seeker of truth. For as you travel through the deeper portions of your mind and open yourself to any experience that you find there, you conduct an harmonizing expedition, shall we say, bringing together various resources that are uniquely yours, and applying them in a manner which is as mysterious as the heart of creation itself seems to each. Yet, in all the mystery and confusion, the intention, the practice, and the contact with the deeper portions of the self will provide you with the metaphysical food to fuel your journey further.

我是 Q'uo, 我理解了你的问题, 我的姐妹。如我们之前说过的一样, 改变的体验, 尤其是在这种体验被一种在更深的存有内在之中的一种周期性的运动所增强的时候, 是一种被感觉为嘈杂、混乱、令人不快且几乎无法忍受的体验。因此, 一个人的冥想同样也会被这种令人混淆且混乱的体验所影响, 这并不令人吃惊, 然而, 请确信, 当你将你自己放置在一个位置上去冥想并让你自己向着你周围的爱体验开放你自己的时候, 无论你对你的冥想的体验的感知可能会是什么, 在那里都有被完成的工作, 不仅仅是在去冥想的意愿中, 同样也在实际的实践中, 无论冥想是被感觉为很好地完成的, 还是很差劲地被完成的, 但是, 在那些在冥想期间接触与之被建立起来的你自己的更深入的部分之中, 为了要让你的更为深入的自我的这些部分能够有对你的感知拥有它们的影响, 在甚至最为微妙的方式中都有对于真理的寻求者极其有帮助的机会。因为随着你旅行穿越你的心智的更为深入的部分并让你自己向着你在那里发现的任何的体验开放的时候, 你就在进行一次协调一致的远征了, 容我们所, 这场远征会将那些独一无二属于你的各种各样的资源聚集到一起, 并用一种神秘的方式应用它们, 这种方式是和造物物的核心本身在每一个人看起来的方式是一样神秘的。而在所有的神秘和混淆中, 意愿、练习, 以及与自我更深的部分的接触, 将会为你提供形而上学的食物来为你进一步的旅程提供燃料。

Is there a further query, my sister?
我的姐妹，有一个进一步的问题吗？

Carla: No, Q'uo, thank you very much.
Carla: 没有，Q'uo，非常感谢你们。

I am Q'uo, and again we thank you, my sister. Is there another query at this time?
我是 Q'uo，我们再一次感谢你，我的姐妹。在此刻有另一个问题吗？

Questioner: I am just curious, Q'uo, if it is correct to say that when there is a great deal of change going on the inside then what seems to be happening on the outside is stagnant or calm. Also, the opposite of it, where there is stagnation on the inside that is mirrored by a great deal of catalyst happening to the outer self. Is that a correct observation or would you comment on it?
提问者：我仅仅是好奇，Q'uo，是否这样说是正确的，当有大量的改变在内在之中发生的时候，那么看起来似乎是在外在发生的事情就是停滞的或者平静的。同样，它的对立面，在内在一面有停滞的时候，它是被发生在外在的自我身上的大量的催化剂所映射的。这是一个正确的观察吗，或者你们愿意对其进行评论吗？

I am Q'uo, and am aware of your query, my brother. In the general sense, we would agree with your summation of the experience of change, for as you perceive change occurring within yourself this change has in many cases already seated itself within the deeper portions of your being and this change is now making itself apparent to your emotions and your senses, and you begin to analyze with your mind that which you experience. It is much like the aftereffect that you see as the change within the daily round of activities. As you experience the calmer waters in your daily activities you may also assume that there are inner preparations being made for future change as current catalyst is accreted, and as it is well or not so well processed there is the building of momentum so that at what you would call a future time there can be another shifting of perception that will allow you a clearer view of your path to love.

我是 Q'uo，我理解了你的问题，我的兄弟。从一般性的意义上，我们赞成你对于改变的体验的总结，因为当你体验到在你自己内在之中发生的改变的时候，这种改变已经在很多的情况中已经将其自身在你的存有的更深的部分之中固定下来了，这种改变现在正在让它自己对于你的情绪和你的感知变得明显，你会开始用你的头脑分析你体验到的事物。这非常类似于你视为改变的事物在你的日常生活的活动中的副作用。当你在你的日常生活的活动中体验到更为平静的水域的时候，你同样也可以假设，随着当前的催化剂被增大，在内在之中会为未来的改变做好准备，当催化剂被很好地，或者不是很好地被处理的时候，会有动量的积累，这样在你所称的一个未来的时间，就能够有另一中感知的转换，它将允许你对于你通往爱的道路拥有一个更为清晰的视野。

Is there a further query, my brother?
我的兄弟，有一个进一步的问题吗？

Questioner: I will ask your comment on this concept. When a change is occurring that is already being processed by the deeper self, and it only comes up to manifest as an aftereffect through the conscious mind, is it then to any advantage trying to use the conscious mind to process whatever comes up in it? What is the place of those concepts coming up in the conscious mind in the overall picture of experiencing and processing this catalyst?

提问者：我将请你们对于这个观念进行评论。当一个改变正在出现的时候，这个改变是已经被更为深入的自我处理过的，它仅仅是浮现出来并通过有意识的心智作为一种副作用显化，那么尝试去使用有意识的心智来处理在其中出现无论什么事物，这是有任何益处的吗？在体验并处理这个催化剂的完整的图像中，在有意识的心智中出现的那些观念的位置是什么呢？

I am Q'uo, and I am aware of your query, my brother. As in so much that you experience in this illusion, acceptance is the key in all of your growth and service. Thus, as you experience the washing about and spinning chaos that change brings to the outer self and which is perceived by the conscious mind, this conscious mind is best used which opens the self to acceptance of that which is occurring. There is little that the conscious mind can add to the deeper changes that occur within. The conscious mind can inhibit and make more difficult the seeking of change. The conscious mind is much like the entity—we give this instrument the picture of the one who surfs the great waves of your ocean upon a small board, and which places the self at the crest of the wave when it begins, and shoots for the tunnel of the breaking wave in order to continue the experience of surfing the wave. The conscious mind, as it accepts the balance necessary to remain on the board and the board within the wave, can enhance the experience by moving with it. To fight or overexert the analysis is the equivalent of shifting the weight to inappropriate position upon the board, and to risking potential capsizing, shall we say.

我是 Q'uo，我理解了你的问题，我的兄弟。在你在这个幻象中体验到的如此大量的事物之中，接纳是所有你的成长和服务的关键。因此，当你体验到改变带给外在的自我的以及被有意识的心智感觉到的冲洗和旋转的混乱的时候，这种有意识的心智最好被用于让自我向着正在发生的事情的接纳开放。有意识的心智几乎不会有能够添加到在内在之中发生的更为深入的改变的事物。有意识的心智能够阻止对改变的寻求并使其更为困难。有意识的心智非常类似于这样一个实体——我们给了这个器皿一个在你们的海洋的巨大的波浪上在一块小小的滑板上冲浪的实体的图像，当波浪开始的时候，它将自己放置在波浪的顶部，并向着断开的波浪的通道射出，以便于继续冲浪的体验。有意识的心智，当它接受在波浪中停留在滑板上所需的平衡的时候，是能够藉由与体验一同移动来增强体验的。去战斗或者过度使用分析，就是等同于让重量向着在滑板上的不合适的位置倾斜，并冒着有可能，容我们说，翻转过来的危险。

Thus, it is well to be able to move with any experience, whether one feels that a valuable change is occurring or not. One does what one can and what feels right and well and balanced within the heart of the being, then one releases all responsibility for action and reaction and moves with experience as the swimmer upon the board moves with the power of the waves.

因此, 无论一个人是否感觉到一个有价值的改变正在发生, 去与任何的体验一同移动, 这是很好的。一个人做他所能够做的事情和他感觉正确且合适的事情, 并在存有的核心之中保持平衡, 接下来, 他就会释放所有对于行动和反应的责任, 并如同在滑板上的游泳者与波浪的力量一同移动一样地与体验一同移动。

Is there another query, my brother?

有另一个问题吗, 我的兄弟?

Questioner: No, Q'uo, I would just add that I appreciate your tireless encouragement and kind words that bring in light, especially to me sometimes when I seem to be falling off the board all the time.

提问者: 没有了, Q'uo, 我仅仅想要补充我很感激你们不倦的鼓励和温柔的语言, 它带来了光, 尤其是对于我, 当我时常看起来似乎一直在滑板上摔下来的时候。

I am Q'uo, and we are extremely grateful to you as well, my brother, for the opportunity of speaking to those areas which are concerns in your path of seeking.

我是 Q'uo, 我们同样也对你极其感激, 我的兄弟, 为在那些涉及到你的寻求的道路的区域中发言的机会。

Is there a final query at this time?

在此刻有一个最后的问题吗?

(Pause)

(暂停)

I am Q'uo, and we thank each of you for inviting our presence to your circle of seeking this day. We realize that each of you is a diligent and conscientious seeker of truth, exerting every effort, applying every resource, and experiencing all that confronts you with the greatest amount of courage and honor. Yet we know that you feel, from time to time, that failure is your lot, and that you miss the mark far more frequently than you hit the mark. We would suggest to each of you that this may or may not be true, however, it is unimportant, for what is important is that you engage your experience with a whole heart and attempt to make some sense of all that occurs, knowing that all that occurs and all that exists exists within the greatest mystery one can imagine, and that there is at the heart of this mystery infinite love and support for all children of the one Creator that seek to return to their place of beginning, never knowing for sure until they have returned that they have never left.

我是 Q'uo, 我们感谢你们每一位邀请我们出席你们今天的寻求的圈子。我们意识到你们每一个人都是一个勤奋而认真负责的真理的寻求者, 你们用尽每一分努力, 使用每一个资源并带着最大数量的勇气和荣耀体验所有你们遭遇的事物。而我们知道, 你们会不时地感觉到你们的命运就是失败, 你们远远更为频繁地没有抓住要点且没有达成目标。我们会向你们每一个人建议, 这可能是真实的, 或者可能不是真实, 无论如何, 这并不重要, 因为重要的事情是你带着一颗完整的心来参与你的体验并尝试去明白所有发生的事情都是有一定的道理的, 请知晓, 所有发生的事情和所有存在的事情都是存在于一个人所能够想象的最大的神秘之中的, 在这个神秘的核心之处有对于所有太一造物者的孩子的无限的爱与支持。这些太一造物者的孩子们寻求去返回到它们的开始的地方, 但却从未确切地知晓它们从未离开, 一直到它们返回为止。

Your experience is your glorification of the Creator and the food for your own soul that you engage your experience with a whole heart and with all of your strength is the most important quality of your illusion and is that which shall serve you well in all of your learning and serving.

你们的体验就是你们对造物者的赞颂和给你们自己的灵魂的食物, 你们带着一颗完全的心并带着你全部的力量参与到你的体验中, 这就是你的幻象的为重重要的特性了, 这就是将会在所有你的学习和你的服务中有效地服务你的事物了。

At this time we shall take our leave of this instrument and this group, leaving each as always in the love and in the light of the one infinite Creator. We are known to you as those of Q'uo. Adonai my friends. Adonai.

在此刻, 我们将离开这个器皿和这个团体, 我们一如既往在太一无限造物者的爱与光中离开各位。我们是你们知晓的 Q'uo。Adonai, 我的朋友们。Adonai。

May 2, 1993

1993-05-02 心智的母体与无选择

Group question: The question this afternoon has to do with the concept of the new mind, the unblemished, the virgin mind, the mind that exists before experience has made any mark on it. And we're wondering how this new mind could be called upon or used in our daily round of activities to help us process catalyst, make decisions, or simply be in the moment. What is the value of the new mind to each of us as we live our third-density lives?

团体问题：今天下午的问题是与我们新的心智，清白无暇的，纯净的心智，在体验在其上产生出任何的印迹之前的心智的观念有关。我们想知道，这种新的心智如何在我们的日常生活的活动中被召唤或者被使用以帮助我们处理催化剂，做出决定，或者单纯地存在于当下一刻。当我们活出我们的第三密度的生命的时候，这种新的心智的价值是什么呢？

(Carla channeling)

(Carla 传讯)

I am Q'uo. Greetings in the love and in the light of the one infinite Creator. How radiant all of you seem this day and how very glad we are to be called to this circle of seeking. We cannot thank you too much for allowing us to share our thoughts with you. We would ask, however, that each be fully aware that we speak only our opinions. We would ask each to choose from our offerings only those thoughts which have a personal ring of truth to you and allow the rest to fall aside, for we would not be a stumbling block because of our supposed authority, but must insist that we remain travelers upon the long and dusty road of spiritual seeking and the evolution of spirit.

我是 Q'uo。在太一无限造物者的爱与光中致意。你们所有人在今天看起来是怎样地闪耀呀，我们是多么高兴能够被这个寻求的圈子所呼唤呀。对于你们允许我们与你们分享我们的想法，我们怎么感谢你们都是不够的。然而，我们会请求每一个人都充分地意识到，我们仅仅是在谈论我们的观点。我们会请每一个人都从我们所提供的想法中仅仅选择那些对于你们拥有一种个人的真理的铃音的想法并允许其他的想法都掉落在一旁，因为我们不愿意因为我们被假定的权威而成为一块绊脚石，而我们必须坚持，在那条漫长而又布满灰尘的灵性寻求和灵性演化的道路上，我们依旧是旅行者。

We come to you to speak concerning the value of a certain attitude of mind. Let us speak first of the value of attitude. Consider if you will, how removed from innocence each of your actions and, indeed, your very thoughts have come. What a long trail of judgments and processes of perception go into your becoming aware of any single thought or bias. Consider how bland the texture of life as you experience it might be were you not to have this loss of innocence of the senses, and how each bias, each peculiarity of your particular mind-set or attitude has had to do with a realizing for you a way of experiencing which has, only to a minority extent, to do with the raw facts or unjudged data of any ideation or experience.

我们来到你们面前来谈及一定的心智的态度的价值。让我们首先谈谈态度的价值。如果你们愿意的话，考虑一下，你们的每一个行动是怎样地远离了天真无邪，确实，你们的想法已经出现了。评判和感知的进程走了一条怎样漫长的道路才进入到你开始察觉到任何单一的想法或者偏向性呀。考虑一下，如果你不拥有这种对感知的清白无暇的失去的话，生命的质地，如你对它的体验一样，可能会是怎样地平淡无味呀，你的特定的心态 (mind-set) 或者态度的每一个特质，都已经与一个为你实现的一条体验的途径联系在一起了，这条体验的途径，仅仅在一个少量的程度上，是与任何观念化或者体验的原始的事实或者未被评判过的数据有关的。

What gives the flavor to your menu of sense perceptions is an attitude. For so many among your peoples, the deeper attitudes, as you have been discussing this day, toward the self are attitudes of judgment. As you treat yourself you also treat others. There is all the difference in the world between experiencing the self remaining without opinion in relationship with another entity or an idea, and reacting to that person or idea. The attitude, then, is that which moves seemingly from the virgin or untried mind and toward a characteristic signature of a certain matrix or cluster of builded opinion which functions as a basic attitude towards life typical of spiritual principles. It is a paradox.

为你的感官知觉的菜单赋予风味的事物就是一种态度。对于在你们的人群中的如此多的人，如你们在今天一直在讨论的一样，那种朝向自我的态度越为深入地是评判的态度，你就会如你对待你自己一样地对待其他人。在体验自我而同时保持与另一个实体之间的关系的关系的方面不带有观点或者一个观念，与对那个人或者观念做出反应，在这两个世界之间是完全不同的。那么，态度就是在表面上从纯净的或者无经验的心智开始移动并朝向一定的被构建的观点的母体或者集合的一种典型性的签名的事物了，这种被积累的观点的母体会作为一种朝向特有的灵性的原则的生命的基本的态度而起作用。它是一个悖论。

The value of new mind is that it is untested; yet to approach living the incarnational experience with this mind-set is to choose and intend to carry out living with an attitude. That which you seize upon as spiritual resource is, at the same time, your entry into polarity. The archetype of new mind is that which is as the struts and concrete and steel members of a structure, or like the skeleton of a structure. The archetype of new mind or the matrix of the mind is a solid structural member which is part of that structure which holds the potential for experiential process. Or to put that another way, it is a diagram in ideas rather than lines of drawing, of the processes of perception. The new mind is all about where perception begins and all about where perception ends, because new mind is that which begins each onset of experience.

新的心智的价值是它是无经验的，而要藉由这种心态来处理活出投生性的体验，就是去选择并打算要藉由一种态度来开始着手生活了。你作为一个灵性的资源而采用的事物，在同时就是你进入到极性的入口了。新的心智的原型或者心智的母体是一个立体的有结构的部分，它是那种支持了体验性的进程的潜能的构架的一部分。或者用另一种方式说，它是一个在观念的方面的图形，而不是观念的进程的绘画的线条。新的心智是完全关于知觉从何处开始以及完全关于知觉在何处结

束，因为新的心智就是开启体验的每一个开始的事物。

Stop here and pay attention to your environment for a moment. We shall pause. We are those of Q'uo.

在这里停下来并注意你们的环境一会儿。我们将暂停。我们是 Q'uo。

(Pause)

(暂停)

We are again with this instrument. We are those of Q'uo. Did your number of thoughts exceed one hundred? Perhaps. The possibilities, however, for noticing were almost endless. The hum of the busy electrical appliances, the various barely perceived scents of lilac and other flowers; of incense from earlier this day, of the newly cleaned floors, the smell of rain, the various sounds made by a circle of seated people breathing and making the small sounds; so much, just in physical sense perception. Then add to that the greedy amount of perception which is reached for by the mind, the emotions and the spirit's desire for truth. All of these things in one present moment and it is already gone, and there is another fullness to contemplate. If we are to praise attitudes—and we do indeed affirm that—then we must reconcile ourselves to defending or postulating the paradox of choiceless awareness which the phrase “new mind” denotes, and the value of choiceless awareness in making choices, which is what attitudes are about.

我们再一次与这个器皿在一起了。我们是 Q'uo。你们的想法的数量超过了一百吗？也许。然而，对于注意到的事情而言，可能性几乎是无限的。忙碌的电子设备的嗡嗡声，丁香花以及其他的花朵的各种各样的几乎感觉不到的香味，今天早些时候的烧的香的香味，新清洁过的地板的味道，雨水的味道，一个坐着的人的圈子所发出的各种各样的声音，他们在呼吸并发出微小的声音，仅仅通过身体的感官知觉旧有如此多的东西了。接下来，将被那个心智、情绪以及灵性对真理的渴望所伸手触及的事物添加到那种知觉的贪心的数量上。所有那些在一个当下一刻之中的事情，它已经消失了，会有另一个要去沉思的充实了。如果我们要去赞美态度——我们确实确认那一点——接下来我们必须让我们自己与对于为那个“新的心智”的措辞所意味的无选择的认识的悖论以及在做出选择的方面的无选择的认识的价值进行辩护且认为其是理所当然的协调一致了，而这就是态度之所是了。

Let us illustrate. One entity approaches a fence. Because the entity is inwardly looking, the entity does not mind where it goes, so it turns and walks along the fence. This is not only choiceless awareness in that there is a graceful and seamless acceptance of a change of direction to cooperate with the electromagnetic fields of wood and metal. There is another entity which is determined to go towards something on the other side of the fence. This entity is choicelessly aware of the fence and nonetheless climbs over it. Depending upon an entity's attitude, however, it might be considered unfortunate to have the necessity of going along the fence line. It might be equally offensive to another to climb the fence. The more sharp the choice,

the more precious the attitude of choiceless awareness. The more challenging the circumstance, the more useful is grace.

让我们举例说明。一个实体接近一个栅栏。因为这个实体是正在向内观察的，这个实体并不在意它要去的地方，因此他转身并沿着那个栅栏行走。这不仅仅是无选择的认识，因为有一种对于一个方向的改变的优雅且天衣无缝的接纳以便于与木头和铁的电磁场进行合作。有另一个实体，它决定要前往在栅栏的另一边的某个事物。这个实体无选择地察觉到了栅栏并仍旧翻过了它。然而，基于一个实体的态度，必须要沿着栅栏的线路前进，这可能会被认为是不幸的对于另外一个人而言，去翻过栅栏可能是同等地冒犯性的。选择越为强烈，无选择的认识的态度就越为宝贵了。环境越发是挑战性的，优雅就越为有用处了。

Each seeks beyond all reason due to what can be called a spiritual instinct. That instinct for a spiritual truth that endures is so strong that no system of distraction has kept each here present from attending to its demands. You by your very nature seek the source that is the key to your nature, seek to align yourselves squarely and truly with that which is most deeply true. The sum total of this, hopefully, is to create more and more awareness within the self of the abundance which your experience holds, for it is your nature, spiritually speaking, to open wider and wider as your experience deepens and accumulates, until all of creation is whole and entire within you, moment by moment.

每一个人都由于可以被称之为一种灵性上的本能的事物而毫无道理地寻求。那种持久的对一种灵性上的真理的本能是如此的强烈，以至于没有分心的系统会让每一个在这里的人一直不去注意到它的要求。你们藉由你们的本性而寻求那个对于你们的属性是关键性的源头，并寻求让你们自己笔直地且真正地与那个最为深入地真实的事物对齐。这全部加起来，有希望地，就是去找自我内在之中创造出越来越多的对于你的体验所包含的丰盛的察觉了，因为从灵性的方面而言，随着你的体验的深化和积累，越来越大地开放就是你的本性了，一直到所有的造物在你内在之中，在每时每刻都是完整和完全的为止。

In the concept of new mind, there is the connoted concept of the wholeness of that which comes before the processes of perception, and again is summed up as the end result of all working through of the processes of perception. In effect, then, the source and the ending of wholeness provide the basis for an attitude which then disposes the seeker to approach each present moment as if it were whole, entire and everlasting, which, by the way, each moment is. You live now in eternity, yet you are participating in a very deep and thorough-going illusion. This is not a particularly comfortable situation, of this we are fully aware. We remember this. Yet, how we regard with excitement each of your intense hopes and feelings, for without the illusion which you enjoy, with a much more light-filled and clear illusion informing us that all is well, we do not have the opportunity to live in blind faith. We have no particular value in choosing to think of ourselves as whole and not needing experiential processes to affirm our beingness, but you have the opportunity to express that blind faith that you actually are all right, that this or that destiny may befall you; nevertheless, your nature is whole.

Experience merely tells you a story about this wholeness, and tells it more or less in order depending upon the amount of awareness of the process you have achieved and the amount of honesty towards the self and the self's true feelings that you have achieved.

在新的心智的概念中，会有对出现在对知觉的进程之前的完整性的观念的暗示，再一次，它们被累加起来成为了通过知觉的进程的所有的工作的最终的结果。实际上，完整性的源头和终点会为一种态度提供偏向性，这种态度接下来会让寻求者倾向于去接近每一个当下下一刻就好像它是完整的、完全的和永久的一样，**随便说一下，每一刻就是如此。**你们现在活在永恒之中，而你们正在参与到一个非常深入且彻底的幻象之中。这不是一个特别舒服的情况，我们充分地知晓这一点。我们记得这一点。而我们是怎样带着激动尊重你们每一个强烈的希望和感觉呀，因为我们没有你们所享受的幻象，我们通过一个远远更多地充满光且清晰的幻象告知我们一切都好，我们并不拥有机会去活在盲目的信心之中。我们在选择去将我们自己考虑为完整的方面并不拥有特别的价值，我们不需要体验的进程来肯定我们的存在性，但是你们拥有机会去表达那种盲目的信心，即你们实际上是没问题的，这样或者那样的命运可能会降临到你们的身上，虽然如此，你们的本性是完整的。体验仅仅告诉了你们一个关于这种完整性的一个故事，它讲述这个故事的顺序或多或少是取决于你已经取得的对这个过程的认识的数量以及朝向自我和朝向你已经取得的自我的真实的感受的诚实的数量。

You can look at the value of new mind also in regards to freedom. The freedom to choose, the right to have free will is basic to the entire process of choosing that which you shall desire. Unless you are truly free, the choices of what to desire mean little or nothing. It is our opinion that each entity's freedom of will is complete. Each being which is here has chosen to be here, has chosen to enter upon the challenge of an incarnational experience. As you process the occurrences that arise you make thousands of choices, most of which you make automatically, yet those choices you do make are so deeply impressed by the choice that moves beneath, around and beyond the manifested choices.

你们同样可以在关于自由的方面查看新的心智的价值。去选择的只有，去拥有自由意志的能力对于你们将会渴望的整个选择的进程是基础性的。一直到你们真正地自由的之前，对于去渴望什么事物的选择都不具多少意义或者完全没有意义。我们的观点是，每一个实体的意志的自由是完全的。每一个在这里的存有都已经选择在这里，都已经选择进入到一次投生体验的挑战了。随着你们处理出现的遭遇，你们做出了上千个选择，它们中绝大多数都是你们自动地做出的选择，而那些你们确实做出的选择是如此深深地被那个在被显化出来的选择之下、周围和之外移动的选择所印刻了。

How very important, my friends, is such a choice as to accept everything that the present moment offers on faith. Yet, do not each of you do this in living a life? Does the attitude not come to you again and again? Accept ... allow ... assimilate ... seek again ... And do you not feel hope and joy springing from that affirmation made in ignorance, that, "Yes, this shall be acceptable, this shall be well. I am whole and can therefore encompass all." How can we achieve choiceless awareness? Each knows its own best ways. Meditation,

contemplation, prayer, these are just words unless they be seized and vigorously applied. At any level you may see the whole or untouched cheek-by-jowl with the most amazing wilderness of conflicting opinion and conjecture.

我的朋友们, 在关于凭借着信心接受当下一刻所提供的的每一件事情的方面的这样一个选择是怎样地重要呀。而你们每个人难道不都通过活出一次生命而进行了这个工作吗? 难道那个态度没有一次又一次地来到你们面前吗? 接受.....允许.....消化.....再一次寻求.....难道你们没有感觉到希望和喜悦从那种在不知道之中被做出的肯定中跃出吗, 那种肯定即, “是的, 这将是可被接受的, 这将是没问题的。我是完整的, 因此能够包含一切了。”我们如何才能取得那种无选择的认识呢? 每一个人都知晓它自己最佳的途径。冥想, 沉思, 祈祷, 一直到它们被抓住并被有力地应用之前, 这些都仅仅是词语。在任何层次上你们都可以看到那种完整或者原原本本的与最为令人惊讶的冲突的观点与猜想之间的亲密性。

You may choose that line of thinking, then, which suits you. But who chooses? Allow that thought to dissolve the intellect. Who chooses? If you choose, you are not choiceless. Yet the one who chooses, chooses most skillfully, most humanly, most full of polarity, when the choice is made with the new mind of entirety and wholeness. The one known as Jesus said, “I am come that you might have life, and have it more abundantly.” There is in the Christ consciousness that choiceless acceptance of the Creator’s will. There is for each entity the same potential for being true to and complete within the personal line of destiny that accompanies the complete freedom of choice—another paradox.

你们接下来可以选择那条适合于你们的思考的线路。但是, 谁选择呢? 允许那个想法分解逻辑智力。谁选择呢? 如果你选择, 你就不是无选择的了。而那个选择的人, 在选择是藉由具有完整性和完全性的新的心智而被做出的时候, 会极其有技巧地, 极其人类性地, 极其充满极性地进行选择。叫做耶稣的实体说, “我前来是为了你们可以拥有生命, 可以更为丰盛地拥有它。”在基督意识中会有那种对造物者的意志的无选择的接受。对于每一个实体, 都会有相同的潜能去对于命运变得真实并在那个命运的个人的线路中变得完整, 而这条命运的个人的显露是伴随着完整的选择的自由——另一个悖论。

You see, when speaking of spiritual matters, it is important to speak in such a way that the intellectual mind is buffaloes into surrender and the heart within, that is a far better representation of new mind, become ascendant. Move now in thought deeper and deeper. Picture the mind as a tree and move down the trunk through the roots, deeper and deeper until the tiniest particles of root are interacting with the soil and creating more abundant life. Down, down, down, until you feel the thousands and thousands of years your species has existed within these hills, these rocks, these rivers, and these oceans. How many generations, how many lives here amid the grandeur of your experiential home for this tiny portion of infinite experience that is yours within the present illusion. Feel the strength of the roots of mind and the security with which the archetypical mind enters into the soil of eternity.

你看, 当谈及灵性上的问题的时候, 用这样一种逻辑心智感到迷惑而屈服, 内在

的心占据支配地位的方式来谈论，这是很重要的，内在的心是对于心的心智的一个远远更好的代表。现在，越来越深地进入到想法中。将心智想象为一颗树，沿着树干向下，通过根部，越来越深入，一直到根部的最微小的颗粒正在与土壤相互作用并创造出更为丰盛的生命。向下，向下，向下，一直到你感觉到你的物种的数千年的时间都已经存在于这些山脉、这些岩石、这些河流和这些海洋中。对于在你在这个当前的幻象之中的无限的体验的这个微小的部分，在这里有多少世代，多少生命位于你对这个部分的体验的家园的宏伟壮丽之中呀。感觉心智的根部的力量，感觉原型心智藉由其进入到永恒的土壤之中的安全性。

Now picture this life as light being drawn up into the archetypical mind of your selfhood. See beyond that selfhood where there is eternity meeting the racial mind and, deeper than that, the archetypical, and then see how it acquires familiarity within the particular as you move into the subconscious and then the conscious mind. Do you feel that connection now with eternity? Can you feel how sturdy is that root of mind we have called choiceless awareness this day, and how it does inform your being? For in one sense you are thousands and thousands of feelings and thoughts and processes of perception. In another sense just as true, you are one with all, you are within the Creator, the Creator is within you, and there is only unity.

现在，将这次生命想象为光被向上拉入到你的自我属性的原型心智之中。在那种自我属性之外看到永恒与种族的心智相遇的位置，以及比那个位置更为深入的，永恒与原型心智相遇的位置，接下来，当你进入到潜意识并接着进入到有意识的心智的时候看看它是如何在那个特定的位置取得熟悉的。你们感觉到当下与永恒之间的那种连接了吗？你们感觉到那个我们在今天已经称之为无选择的认识的心智的根部是如何的坚强不屈了吗，它是如何告知你的存有的呢？因为在一个意义上，你们是数千种感觉、想法与知觉的进程。在另一个同样真实的意义上，你们是与万物一体的，你们是在造物者内在之中的，造物者是在你们内在之中的，仅仅只有统一性。

We have led you a merry chase this day. Perhaps you may smile when you remember the twists and turns of this speaking. We hope that the humor of choosing choiceless awareness sinks deeply into each. For truly, spiritual evolution is, among other things, extremely full of humor. May each laugh and love the self, and that selfless One which makes all one. May each love each other and share in the processes of learning and encouraging each other.

我们今天已经引导着你们进行了一场快乐的追寻。也许你们可能会在你们回忆起这次发言的曲折和转弯的时候微笑。我们希望那种选择无选择的认识的幽默深深地沉入到每一个人内在之中。因为，在其他的事情当中，灵性的演化是极其充满幽默的。祝愿每一个人都笑并爱自己，爱那个非自我的太一，太一将一切何为一体。祝愿每一个人都彼此相爱，并在彼此学习和彼此鼓励的过程中进行分享。

We now would turn to the questions. For this purpose we would transfer to the one known as Jim. We thank this instrument. We are those of Q'uo, and leave this instrument at this time.

我们现在回转向问题。为了这个目的我们会转移到叫做 Jim 的实体。我们感谢这个器皿。我们是 Q'uo，我在此刻离开这个器皿。

(Jim channeling)

(Jim 传讯)

I am Q'uo, and am again with this instrument. At this time we would ask if there may be any queries to which we may speak more briefly?

我是 Q'uo, 我再一次与这个器皿在一起了。在此刻我们会请问是否有任何我们可以更为简短地谈论的问题呢?

Carla: I'd like to ask if it might be said that through choiceless awareness, through choosing that choiceless awareness, we become truly creative in our third-density experience, more consciously creative?

Carla: 我想要请问是否可以说, 通过无选择的认识, 通过选择那个无选择的认识, 我们在我们的第三密度的体验中真正变得创造性了, 变得更加有意识地创造性了吗?

I am Q'uo, and am aware of your query my sister. It is a feature, shall we say, of choiceless awareness that that quality of working with energy fields and ideas that you call creativity is given the greatest opportunity for expression, for this energy of thought and inspiration runs ceaselessly through each entity's life experience and is available for inspiration as the entity is able to open the self in an unguarded and vulnerable way to this energy. Whether this choice to experience awareness without choice is made in the conscious sense or in the subconscious sense, the entity is able to feel the pulse of its own being and to express this sensation in any avenue available, whether it be of the physical creation, or of the mental creation, or of the simple experience and expression of awareness internally.

我是 Q'uo, 我理解了你的问题, 我的姐妹。容我说, 与你们称之为创造性的能量领域和观点一同工作的那种特性是被赋予的最大的表达的机会, 这是无选择的认识的, 容我说, 一个特性, 因为这种想法和启发的能量不停息地流过每一个实体的生命体验, 并且是在实体能量用一种无防守且易受伤害的方式对这种能量开放自我的时候可以为启发所利用的。无论这种去体验没有选择的认识的选择是在有意识的方面被做出的, 还是在潜意识的方面被做出的, 这个实体都能够去感觉到它自己的存有的脉动并能够用任何可被取得的途径来表达这种感觉, 无论它是属于身体上的创造, 还是属于心智上的创造, 或者是属于在内在的方面对认识的简单的体验和表达。

Thus, in short, our answer is yes, my sister, your ability to become a co-creator is in direct proportion to your ability to open yourself to the possibilities of the moment, as you offer yourself in your beingness to each moment.

因此, 简单地说, 我们的答案是是的, 我的姐妹, 你们去成为一个共同造物者的能力是与在你向每一刻在你的存在性中奉献你自己的时候你去向着那一刻的可能性开放你自己的能力成正比的。

Is there a further query, my sister?

我的姐妹, 有一个进一步的问题吗?

Carla: Thank you. I just wish to say that it seems that in our choiceless awareness we become—we realize that all of creation is something we do together and it inspires more honor and respect for our oneness. Thank you.

Carla: 谢谢你们。我仅仅希望说，看起来似乎在我们的无选择的认识中，我们成为了——我们意识到所有的造物都是某种我们一起做的事情，它激发了更多的荣耀和对我们的一体性的尊重。谢谢你们。

I am Q'uo. We agree with your eloquent statement, and thank you as well. Is there another query?

我是 Q'uo。我们同意你的动人的陈述，我们同样也感谢你。有另一个问题吗？

Carla: I would like to try. I didn't understand very much what I channeled. I had the idea that the archetype of the Matrix of the Mind, part of that image is that it's reaching out to the Potentiator of the Mind, so it seems like that there is a choice involved in the archetype. I'm a little confused. Could you speak to that at all?

Carla: 我想要尝试。我并不非常理解我所传讯的内容。我所拥有的观念是，那个心智的母体的原型，那个图像的一部分是，它正在向着心智的赋能者伸出手，因此看起来似乎有一个选择包含在那个原型中。我有一点混淆。你们能够对那一点多少谈谈吗？

I am Q'uo, and am aware of your query, my sister. There is in this first archetype the male entity, the magician standing, and as your cards show in their redesigned form, the entity holds a sphere. This sphere represents the nearness of spirit and the immanence of the archetype of the High Priestess, that is much as you would call the force which brings manifested spirit into the illusion as it potentiates thought and action in the conscious mind. The conscious mind has placed itself in this proximity with the hope, shall we say, that such potentiation shall occur. In this placing of itself in this proximity to the subconscious mind there is, indeed, a choice which has been made, much as you would make the choice for experiencing choiceless awareness. However, the choice in this case is made preincarnatively so that the Magician that is placed in proximity to the High Priestess has not of its own consciousness chosen, but has been, as are each of us, placed by the grace and creative power of the one Creator. The proximity, however, is that which presents the possibility of potentiation and the gaining of experience.

我是 Q'uo，我理解了你的问题，我的姐妹。在这个首先的男性实体的原型中，魔法师站立着，如你们的塔罗牌在它们被重新设计过的形式中显示的一样，实体握着一个球体。这个球体代表了灵性的接近性和高等祭司的原型的固有性，它非常类似于你们所称的力量，当它在有意识的心智中为想法和行动赋能的时候，这种力量将显化的灵性带入到幻象之中。有意识的心智已经将它自己放置在，容我说，这样的赋能将会发生的期待的附近了。通过这种将它自己放置在潜意识心智的附近，确实会有一种已经被做出的选择，这非常类似于你们会为了体验无选择的认识而做出的选择。然而，在这种情况下，选择是在投生前被做出的，这样被放置在高等祭司附近的魔法师就不会拥有属于它自己的被选择了的意识了，而

是已经，如我们每个人一样，是被太一造物者的恩典和创造性的力量所安置的。然而，这种接近性是呈现出赋能的和取得体验的可能性的。

Is there a further query, my sister?
我的姐妹，有一个进一步的问题吗？

Carla: No, I'll have to read that, but thank you very much, Q'uo.
Carla: 没有了，我将必须要阅读那个回答，但是非常感谢你们，Q'uo。

I am Q'uo, and we thank you once again, my sister. Is there another query?
我是Q'uo，我们再一次感谢你，我的姐妹。有另一个问题吗？

(Pause)
(暂停)

I am Q'uo, and as we observe the depletion of queries, we shall take this opportunity to once again thank each present for inviting our company to your circle of seeking. We are greatly inspired by the dedication to seeking that each of you possesses and which each brings to this circle with such daring and creativity, shall we say. We look at each entity and see the valiant warrior walking carefully in the darkness of the illusion, examining that which surrounds and which moves within it, and offering that which is found with sincerity and a certain childlike glee. This is quite moving to each of us, for we are aware of the difficulties of your illusion and we appreciate the effort required to keep moving in the mystery and to offer the services to others without fail, each aiding each upon the journey.

我是Q'uo，因为我们观察到问题的耗尽，我们将利用这个机会再一次感谢在场的各位邀请我们陪伴你们的寻求的圈子。我们因为你们每个人所拥有的对寻求的奉献以及每一个人藉由这样的勇敢与创造性而带到这个圈子的事物而感到极大的鼓舞。我们观察每一个实体并看到英勇的战士正小心翼翼地走在这个幻象的黑暗之中，它同时检查在它周遭的事物和进入到它内在之中的事物，并带着真诚和一定的孩子般的快乐将被发现的事物奉献出来了。这对于我们每个人是相当令人感动的，因为我们知道你们的幻象的困难，我们欣赏被要求去一直在神秘中前进并务必要向他人提供服务的努力，在这条旅程上，每一个人都在彼此帮助。

At this time we shall take our leave of this group, leaving each, as always, in the love and in the light of the one infinite Creator. We are known to you as those of Q'uo. Adonai, my friends. Adonai.

在此刻，我们将离开这个团体，我们一如既往在太一无限造物者的爱与光中离开各位。我们是你们知晓的Q'uo。Adonai，我的朋友们。Adonai。

May 6, 1993

1993-05-06 按手疗愈技术

Group question: The question this morning has to do with (inaudible) healing work with Carla. Her basic concern is that she not cause any difficulties for either Carla or herself. She is particularly concerned about various imbalances of a physical nature within her own body at this time; there are back pains, a growth in her vagina, and certain out of line areas in her spine, and she wants to be sure there's not any excessive flow of energy, either from her to Carla or Carla to her, and would like to know if there would be any difficulty in going ahead with the healing chelations, and would like to know if she could have more than one session with Carla or if one would be the most advisable? We would like your comments on these areas and the healing work, in general, D will be doing with Carla.

团体问题：今天上午的问题是与（听不见）与 Carla 一同进行的疗愈工作有关的。她的基本的担忧，她没有对于 Carla 或者她自己造成任何的困难。她尤其担忧在此刻在她自己的身体中的具有一种物质的属性的各种各样的不平衡，有背部的疼痛，阴道增生，以及在她的脊椎区域的一定的歪斜。她想要确信没有任何过度的能量的流动，要么是从她流向 Carla，要么是从 Carla 流向她，她想要知道，在继续进行疗愈的螯合作用（chelations）的方面是否会有任何的困难，她想要知道是否她能够与 Carla 多进行一次会诊，还是一次会诊是最为适当的呢？我们想要你们在这些区域上，以及在 D 将会与 Carla 一同进行的，一般而言的疗愈工作上的评论。

Let us pray together

让我们一起祈祷。

(Carla channeling)

(Carla 传讯)

We are those of Q'uo, and we greet you in love and in light in the name of the infinite Creator. We thank you for the privilege of being called to your group during this working. Your queries concern the non-chemical body of learning—we correct this instrument—of healing techniques and see that you are concerned as to their possible damaging effect.

我们是 Q'uo，我们以无限造物者的名义在爱与光中向你们致意。我们为在这次工作期间被你们的团体呼唤的荣幸而感谢你们。你们的问题是有关非化学身体的学习——我们更正这个器皿——疗愈的技术，我们看到你们在关于它们有可能的伤害的效果是感到担忧的。

Perhaps the concept with which we would begin our commentary is concerning the situation when a healer attempts to offer to one which is considered diseased the catalyst which may be taken advantage of by the patient. It is well that the healer continue. No matter what the details and stories to the contrary point might be, the healer offers an opportunity. Within this opportunity there is for the one who wishes to be healed the

choice that can be made to cooperate with and to affirm the healing that is being offered, thus doing the work itself, or it can feel that for some reason this opportunity is not one which is wished and then no cooperation is forthcoming.

也许我们会用来开始我们的评论的观念是关于, 当一个疗愈者尝试去向一个被认为患病的实体提供可能被那个病人利用的催化剂的时候的情境的。无论矛盾的位置的具体细节或者故事可能是什么, 疗愈者都提供了一个机会。在这个机会中, 那个希望被疗愈的人是能够做出的选择来与正在被提供的疗愈合作, 对那种疗愈进行肯定, 并由此自己进行工作, 或者它能够感觉到以某种方式这个机会不是一个被期待的机会, 接下来就没有合作会出现了。

In neither event has there been a difficulty because of a certain amount of irregularity in the various color balancings of the chakras of the healer. Neither healer nor healee must come to the eucharist of transformation already perfected. Rather, the healing ability moves through the one which has committed itself to be a healer. The healer's skill, then, is to a great extent involved in continuing to attempt to match the basic vibratory rate of the self with the vibratory rate of the one original Thought which is infinite intelligence or love.

在两种情况中的任何一种情况中都不会因为在疗愈者的脉轮的各种各样的色彩的不平衡之中的一定数量的不规则而出现一种困难。无论是疗愈者还是被疗愈者都不必进入到已经是完美的转变的圣餐。毋宁说, 疗愈的能力是通过一个已经将其自身奉献为一个疗愈者的实体而流动的。那么, 疗愈者的技巧, 在一个很大的程度上就被包含在继续尝试去将自我的基础的振动的频率与智能无限或者爱之所是的那一个原初的想法的振动的频率匹配之中了。

It is well that a healer not consider its detailed picture of balanced health as perceived by the self. The more skilful attitude is to persist in whatever circumstances with the attempt to move the vibrational focus in tuning to as close to the original Logos as possible in any given circumstance.

一个疗愈者不将其平衡的健康的具体细节的图像考虑为被自我感觉到的样子, 这是很好的。更有技巧的态度是在无论什么环境中坚持不懈, 并同时尝试去在任何给定的环境中将振动的焦点通过调音移动到尽可能接近原初的理则的位置。

Again, with that entity to be healed, the preparation involved is a surrender to one's own frailty as a being within incarnation, and to rejoice in the energy which is being shared, and to cultivate a willingness to experience change. None of this, however, has to do with the relative balance within. What we would like to make clear is that neither healer nor patient must need approach perfection. If the heart speaks its desire when the healer moves into readiness to heal, this energy of heart is the key empowerment which creates the open flow of the infinite love and light of the Creator.

再一次, 对于那个要被疗愈的实体, 准备工作包含了一种向它自己的作为一个在投生中的实体的弱点的臣服, 并在被分享的能量中欢庆, 培养一种对体验改变的乐意。然而, 这种准备工作没有任何部分是与内在的相对的平衡有关的。我们想要澄清的事情是, 疗愈者和病人都不必接近完美。如果在疗愈者进入到疗愈的准

备状态的时候心讲述了它的渴望了，这种心的能量就是关键的赋能了，它会创造出造物者的无限的爱和光的开放的流动。

So, healing being one more kind of channeling, you may see the same guidelines to apply: that is, purify the intention, be persistent in the practices, and refrain from judging the performance of the self or those worked upon. This is a beginning to the queries which are with this circle this day. May we ask more for more detailed queries at this time? We are those of Q'uo.

因此，疗愈是另外一种类型的传讯，你们可以看到相同的指导原则被应用了：也就是，对意图的提炼，在实践上的坚持不懈，避免对自我或者那些在其上进行工作的人的表现的评判。这是对于这个圈子今天提出的问题的一个开始。我们可以在此刻请求更多更为具体的问题吗？我们是 Q'uo。

D: I think I'd just like to clarify my understanding of what you've just said, which is basically the error(inaudible) has been to worry unnecessarily about the preparations, and so long as my intent is solid within the heart and provided I am myself, which is maintaining the ability to align myself during the actual treatment, [that] is really all that is necessary. Is this correct?

D: 我想要澄清我对于你们刚刚说过的内容的理解，你们刚刚说的基本上是，在关于准备工作上的不必要的担忧(听不见)错误的，只要我的意愿在心之中是坚定的，奉献出我自己之所是，并在实际的治疗期间保持对我自己进行校准的能力，这就是所有真正需要的事情了。这是正确的吗？

I am Q'uo. Yes, my sister, this is correct with but one small addition. Among your peoples' food bears an important part. Much energy is given to the procuring and consumption of foodstuffs. Therefore, one way in which the deeper self is most easily notified that there are strong desires for purification or for the raising of the vibration is to institute some sort of care on a routine basis concerning the foodstuffs ingested.

我是 Q'uo。是的，我的姐妹，这是正确的，只有一个小小的补充。在你们的人群的食物中承担有一个重要的角色。大量的能量被给予了获取和消耗食物了。因此，更为深入的自我会被极其轻易地告知有强烈的对于净化，或者对于升高振动的渴望的一种方式，就是在关于食物的摄取的方面设置某种类型用一种常规的方式的关注。

The difference in the diet does not make so much of the difference up as the persistent daily taking of the care with the vitamins, perhaps, or with a certain part of the diet. This is a way to keep within the mind the desire to be a purified channel. It does not mean that one should deprive the self, but that it aids the field of intention of the healer to readily be reminding the self of the desire to be a better instrument for the Creator. This has the excellent side effect of creating within the mundane life a certain pleasing relaxation which is [dependent] upon one whose decisions regarding such things as foodstuffs are in a comfortable and at least subjective feeling of balance.

这种在饮食方面的不同，与用维他命或者也许是用对一定的部分的节食来每天坚持进行照顾相比，是没有很多的区别的。这是一种在头脑中记住要成为一个纯净

的管道的渴望的途径。这并不意味着一个人应该剥夺自我的饮食，但是，欣然提醒自己去成为造物者的一个更好的器皿的渴望，这对于疗愈者的意图的区域是有帮助的。这会拥有在世俗的生命中创造一定的令人愉快的放松的优秀的作用，它是取决于一个人在关于诸如事物之类的事情是处于一种令人舒适的，至少是主观上的平衡的感觉之中的方面的决定。

May we answer further, my sister?
我们可以进一步回答吗，我的姐妹？

D: I appreciate you discussing the feeding thing. That's been very much on my mind in the last few months, most especially with the intention of clearing this imbalance, to balance the diet. There seems to be a sabotage effort, if I may call it that, with an intense warning that goes within. I'm sure that many other healers experience this as they're attempting to find that inner balance, but it seems the more one pushes with intent to clear out and to become of a higher vibrational level in all areas including meditation and balance of diet and what not, it seems that the old habits maintain their forces at an even greater level.

D: 我很感激你们讨论饮食的事情。那个事情在过去的几个月中已经让我非常惦记了，尤其是对于清理这种不平衡，去平衡饮食的意图。看起来似乎有一种暗中破坏的努力，如果我可以这样称呼它的话，它带有一种进入到内在之中的强烈的警告。我相信很多其他的疗愈者在它们正在尝试去找到那种内在的平衡的时候都体验过这种情况，但是看起来似乎一个人越多地在包括冥想、饮食的平衡以及各种各样的事物在内的所有的区域中藉由去清理以及成为一种更高的振动的层次的意图来推动，看起来似乎旧的习惯会在一个更大的层次上保持它们的力量。

Can you comment on this pushing/pulling process and is this just part of the process and it just needs to be given time, or are there, when you stir up with intent for positive, bringing more positive light into you and creating those positive things such as bringing in better foodstuffs, when you're attempting to bring that in to your lifestyle on a daily basis, what causes this great resistance and is it just a matter of time in which one will work itself out or are other factors involved within a particular healer itself that prevents this from occurring naturally?

你们能够对于这个推/拉的过程进行评论吗，这就是过程的一部分吗，它仅仅需要去被给予时间或者就是在那里吗，当你们激发起了对正面性的意愿，并同时将更多的正面性的光带入到你内在之中且创造出那些诸如产生了更好的食物之类的正面性的事情，当你们正在尝试去将那用一种每天的方式带入到你的生命模式中的时候，是什么事物引起了这种巨大的抵抗，它仅仅是一个在其中一个人将会自己解决问题的时间的问题吗，或者有其他的会阻碍它自然而然地发生的因素被包含在一个特定的疗愈者自身之中吗？

I am Q'uo. We struggle to give a concept to this instrument. Let us begin at the middle. The service a healer does for the one to be healed comes utterly through the healer and through to one to be healed and represents a potential where, shall we say tangled light may resume its proper arising of

hues. Because the healer wishes to create a channel where this light of love moves without hindrance it works upon the food and upon the attitude.

我是 Q'uo。我们努力给予这个器皿一个观念。让我们从中间开始。一个疗愈者为一个要被疗愈的人进行的服务完全是通过疗愈者而发生并到达一个要被疗愈的人，这种服务代表了一种潜能，在其中，容我说，缠绕的光可以恢复它适当的色彩的升起了。因为疗愈者希望去创造一个在其中这种爱之光可以不受阻碍地移动的管道，因此它在食物和态度上进行工作。

The main part, however, is involved in something which almost gets lost in the considerations of diet and meditation. That is, that the perfect channel has a life of its own to some extent. Before, however the healer opens this channel, whatever the level of work on the self beforehand, the channel then requests the most excellent flow of healing energy which it can carry in a stable manner. By requesting this privileged energy in this way, whatever the imperfections of the channel, the energy will be such as not to be too much for the channel to carry.

然而，主要的部分是被包含在某种在对饮食和冥想的考虑中几乎失去了的事情之中的。也就是说，完美的管道拥有一种，在某种程度上，属于它自己的生命。无论疗愈者之前如何开放它的管道，无论之前在自我上进行的工作的层次是什么，管道接下来都会请求它用一种稳定的方式所能承载的最为优秀的能量的流动。藉由用这种方式请求这种特许的能量，无论管道有什么样的不完美之处，对于管道所能够承载的能量，这样能量都将是不会过多的。

Could you please question further to point us in a more specific direction, my sister?

请你进一步提问来向我们指出一个更为明确的方向，我的姐妹。

D: Just give me a moment. Then, in reference to the clearing done this morning, I was fairly on target. Can you just tell me yes or no on that, and I'll go further?

D: 给我一会儿。那么，在关于在今天早上进行的清理的方面，我是完全正中目标的。你们能够在那个方面告诉我是或者不是吗？然后我将会更进一步。

I am Q'uo. We affirm that that which you did was good work.

我是 Q'uo。我们肯定你所做的是有益的工作。

D: OK, there are certain directions I would like to go, I'm just not sure which are the proper directions and the proper order for directions, so I will start, I suppose, with the pendulum leading on karma, which I would like to know whether it would be more effective to do this, just prior to treatment and after treatment, and if you would be able to take me through the procedure of guiding me how to take the proper measurement as I go down through chakra centers, so that I can get the best and most accurate reading. After that I would like to follow up with some questions in reference to the chakra centers, and go from there. Is this acceptable?

D: 好的，有一定的我想要前往的方向，我仅仅不确信哪一个方向是合适的的方

向和方向的合适的顺序, 我将要开始, 我假设, 通过关于业力的铅锤摆, 我想要知道是否进行这种工作更为有效的, 仅仅在治疗之前和治疗之后, 如果你们能够通过指导我如何在我通过脉轮的中心下沉的时候进行适当的测量的步骤来引导我的话, 这样我就能够得到最佳和最为准确的解读了。在那之后我想要在关于脉轮中心的方面接着问一些问题。这是可以接受的吗?

I am Q'uo. We are not able to do your learning for you. We therefore do not feel it wise to share our opinions with you upon a specific set of readings from the pendulum, shall we say. We leave you high and dry there. However, when this has been done and you as a student of this technique have thought concerning your experiences and have drawn queries from them, then those queries constitute a portion of your own struggles to learn which we may respond to without interference in free will. Is this alteration acceptable, my sister?

我是 Q'uo。我们无法代替你进行你的学习。我们因此并不觉得在关于(容我们说)一套特定的来自于灵摆的解读上与你分享我们的观点是明智的。我们当这个工作已经被进行了, 并且你作为一个这种技术的学生已经在关于你的体验的方面进行了考虑且已经从它们中提取出问题的时候了的时候, 接下来那些问题就会构成你自己去学习的努力的一个部分, 我们就可以在不侵犯自由意志的情况下对其进行回应了。这是一个可以接受的变更吗, 我的姐妹?

D: I understand completely and I apologize for asking that. I'm still educating myself in reference as to how to ask the specific questions. That's perfectly acceptable with me and in which case I would like to ask, there are two things I would like to do. I would like to ask in reference to doing meditational practice on myself, because it has been done, and I am concerned with the incorrect directions I am giving myself in reference to clearing.

D: 我完全理解, 我为询问那个问题而抱歉。我仍旧在关于如何问具体的问题的方面进行自我教育。对于我那是完全可以接受的, 在我想要询问的情况中, 有两个事情是我想要去做的。我想要在关于进行冥想的联系的方面进行询问, 因为它已经被惊醒了, 我对于在关于清理的方面我正在给予我自己不正确的方向而感到担心。

You have made reference quite a while ago in another session in having to do with ... we are as a people basically redundant and very detail orientated, and the general idea here I'm getting is that for all of the detail carrying out that we do, those details are basically for us to work out so that we can come to a higher concept of what is really occurring, in which case some of these questions I ask in reference to my chakra clearing may be very detailed, but they also might be helpful for me to be able to come to that higher point, and I ask if that's acceptable with you?

你们在很久以前在另一次机会中已经提到过关于.....我们作为一个人基本上是累赘的且非常以具体细节为导向的, 我在这里得到的一般性的观点是, 为了要让所有的具体细节产生出我们做的工作, 那些具体细节基本上是未来让我们解决问题, 这样我们就能够对于真正在发生什么事情取得一个更高的观念, 在一些情况中, 我在关于我的脉轮的清理的方面询问的问题可能是非常具体的, 但是它们同

样可以帮助我到达那个更高的位置，请问是否那是你们可以接受的吗？

I would also like to review, then, that work which was done on a friend of mine who is now not within this realm, and find out ... I do not want to go beyond the law of free will or confusion, but I'm curious as to whether or not I can ask certain questions in reference to those chelations in order to be able to determine either errors or mistakes that might have been made, or [are there] things that I might be able to do correctly in the future for others, having done that experience, and that's my question?

接下来，我同样想要回顾在我的一个朋友身上被进行的工作，他现在并不在这个区域中并发现.....我不想要超越自由意志的法则或者混淆的法则，但是我在关于是否我能够在关于那些螯合作用的方面问一定的问题以便于能够确定可能已经被犯下的错误或者差错，或者，在完成了那种体验之后，有什么事情是我可能能够在未来正确地其他人做的吗？那就是我的问题了。

We are Q'uo, and are aware of this last query which we find difficult to make into one question ...

我是 Q'uo，我理解了最后的问题，我们发现在将它们合并为一个问题的方面有困难.....

D: There are many ...

D: 有很多.....

May we just say that if your queries stem from experiences and those experiences already part of your healing experience bring queries to bear, we are gratified to listen to them and respond as we may, my sister.

容我们仅仅说，如果你的问题是源自于体验，那些已经成为你的疗愈的体验的一部分的体验会带来要提出的问题，我们会对于聆听它们感到满意并在我们可以回答的范围内回答，我的姐妹。

Is there another query to follow-up?

有另一个后续的问题吗？

D: Yes, in that case, may I begin with the questions that I wrote?

D: 是的，在那种情况中，我可以用我写下的问题开始吗？

I am Q'uo. Proceed.

我是 Q'uo。请开始。

D: OK. First I would like to know whether I can [have] permission from the entity known as E to release this information to this group. He was very willing as a patient during the time that we did work on this. It was great learning for me, and I need to know if it is necessary to ask permission and is it acceptable to be given, because much of these questions are going to be directly related to work done on him.

D: 好的。首先我想要知道是否我能够从叫做 E 的实体那里得到许可去向这个团

体给出这个信息。在我们在这个上进行工作期间他非常乐意于作为一个病人。这对于我是巨大的学习，我需要知道是否必须要请求许可，许可被给予是可被接受的吗？因为这个问题的大量的部分将会直接与在他身上被进行的工作有关。

I am Q'uo. We find that the entity released hindrance to you at the end of the time period wherein it was receiving aid, therefore you may query.

我是 Q'uo。我们发现在它在其中接收到帮助的时期的结束的时候给予了许可，因此你可以提问。

D: Great, thank you for that. In session one, there were three sessions, in session one I realized that the preparation work was quite inadequate and during [which] many mistakes were made. The first error was in skipping over the placement of the hand upon the ankles and then again I overlooked the first chakra when I went back. I then went back to try to rectify this. Does the order in which one moves make a significant difference when practicing or clearing in a generalized manner, and also when an error, and you make a mistake and move, is it best to continue moving upward, or should the healer retreat back to the area which has been overlooked, in which case, what is the proper procedure for backtracking and inserting this step?

D: 好极了，为此感谢你们。在第一次会诊中，有三次会诊，在第一次会诊中，我意识到，准备工作是相当不充分的，在其中犯了很多的错误。第一个错误就是在于跳过了将手放在脚踝上，接下来我在一次在我返回的时候忽略的第一脉轮。我接下来返回以尝试去修正这一点。我一个人移动的顺序在实践的时候或者在用一种一般性的方式进行清理的时候会产生一种重要的区别吗，同样有一个错误，你犯了一个错误并移动了，疗愈者是最好继续向上移动，还是疗愈者应该返回到那个已经被忽略了的区域呢，在返回的情况中，什么是走回头路并插入这个步骤的适当的步骤呢？

I am Q'uo. My sister, the ways that various healers choose to enter the body field are variously efficacious. Some have a knack of finding one way for all patients and this is good. Others feel sensitive to a specific patient and alter a routine for that reason. Routines then vary greatly. To some extent it does not greatly matter. Perhaps we would say simply that it is well to work either up the chakras or down the meridians. That is, working from the bottom up, the first work would go into working with the back and the trunk of the torso first, the head coming up at the top of the chakras and then all the muscles worked.

我是 Q'uo。我的姐妹，各种各样的疗愈者选择去进入身体的场域的途径是用多种多样的方式有效的。一些人会拥有一种诀窍，这种诀窍找到一种适合于所有的病人的方法的，这是有效的。其他人会感觉到对一个特定的病人是敏感的，并因为那个原因而改变一种例行程序。例行程序接下来就会极大地改变。在某种程度上，它并不是极其重要的。也许我们会简单地所，要么去沿着脉轮向上进行工作，要么从顶点向下进行工作，这是很好的。也就是说，当从底部向上进行工作的时候，首先的工作会首先进入到与身躯的背部和躯干的工作，接下来在顶部脉轮进行头部的工作，接下来对所有的肌肉进行工作。

The other most used technique is to begin with various movements and polarity work at the head and move slowly down the torso, arms and legs. To the extent that such order within the session gives to the healer a good feeling of having not left anything out, this is excellent to the healing forces within. A regular technique is also excellent because it allows the patient's emotions to remain calm as it knows where it shall be touched next.

另一种被大量使用的技巧是从在头部的各种各样的运动和极性的工作开始的, 缓慢地沿着躯干、手臂和双脚向下移动。在某种程度上, 在会诊中这样的顺序会给予疗愈者一种没有遗漏任何事物的有益的感觉, 这对于内在的疗愈的力量是极好的。一种规律性的技术同样也是优秀的, 因为它允许病人的情绪保持平静, 因为它知道它将会接下来在什么位置被接触。

Therefore, you are quite wise to have a technique that usually does not vary. When something is forgotten with the technique however, it is perhaps the more skillful option to fall back to that which has been forgotten, do it, and keeping the hand always in contact with the body, move gracefully and slowly and with confidence to the place where you left off, and begin again. The key here is slowness and calmness for the patient if the patient [that] is attempting to be a part of the healing process is relaxed and used to that rhythm which you have set up. Therefore, if the rhythm is broken the slow touch moving back to reclaim that portion of the healing technique and then the slow touch trailing back to where one left off keeps that patient's emotional and mental bodies open and receptive. Whereas if the hand were jerked off the physical vehicle of the patient and haste taken in running back to redo the left out portion, the harmony of the session would be broken and with that some of the potential the healing work in that session might have.

因此, 你在用过一种通常不会改变的技术的方面是相当明智的。当使用技术的时候某个事情被遗忘了的时候, 无论如何, 也许更有技巧的选项是返回到那个已经被遗忘了的部分, 进行它, 保持手一直与身体接触, 优雅且缓慢地移动, 并确信前往你漏掉的位置, 并再一次开始。在这里的关键是对于病人的缓慢和平静, 如果那个正在尝试去成为疗愈的过程的一部分的病人是放松的并习惯于你已经设置好的旋律的话。因此, 如果那个旋律被打破了, 缓慢地返回以修正疗愈技术的那个部分, 接下来缓慢的接触沿路返回到一个人漏掉的位置, 这会让病人的情绪和心智的身体保持开放和接纳性。反过来, 如果手背猛然离开病人的物质性载具并仓促返回以重做那个被漏掉的部分, 会诊的和谐性就会被打破, 在那次集会中可能会拥有的疗愈工作的某种潜能也会被打破。

May we answer you further, my sister?

我的姐妹, 我们可以进一步回答你吗?

D: You answered that one perfectly, you covered everything I had running through my mind when I did that. Due to the poor conditions in which we were operating, oftentimes I found myself uncomfortable and out of proper alignment due to the fact that I could not maintain my body vertically for very long without slumping forward or backward for better comfort. What happens when a healer cannot maintain this vertical posture? Does the

incoming energy reflect off the body instead of going through the body and how does it affect the healing?

D: 你们完美地回答了那个问题, 你们涵盖了当我进行那个工作的时候流经我的头脑的每一个事情。由于我们在其中操作的差劲的条件, 我时常发现我自己, 在不向前或者向后下跌以获得更佳的舒适的情况下, 因为我无法用垂直的方式保持我的身体非常长的时间而感觉到不舒服或者失去了适当的校准。当一个疗愈者无法保存垂直的姿势的时候, 发生了什么事情呢? 是传入的能量从身体反射离开了而不是流经身体了吗, 它会如何影响疗愈呢?

Listening to you this morning I am now going to interject this into the question, I am guessing that the energy we are working with is so intelligent that, so as it knows not to do harm to either one, and because the intention is there regardless of the moving back and forth or the incorrect positioning, if the energy will still flow properly and accordingly and in which case should the healer concentrate on personal comfort and intent alone, and disregard the fact that this vertical positioning may be off?

当我在今天早上聆听你们的时候, 我就想将这个插入到问题中了, 我正在猜想我们正在与之一同工作的能量是如此的智能, 它同样也知道不要去伤害任何一个人, 因为无论向前向后移动或者是不正确的姿势, 意图都是那里, 如果能量仍旧适当地并相应地流动的话, 在这种情况下疗愈者应该单单聚焦于个人的舒适和意图, 而不管这种垂直的姿势可能失去了的事实吗?

I am Q'uo, and yes, my sister, you have penetrated that problem easily. The goal in being a servant is to offer a service. The better the posture, the better the attitude, the better the frame of mind, the better of any attribute chosen, then the better the experience for the channel or healer. As to the feelings of the patient, it does not bear any meaning whether the healer is more or less totally comfortable or erect or not erect. So most thought then may always be taken for the work and only secondary thought need be taken for a passing discomfort. Of course, if there is a strong element of discomfort present it becomes very difficult to clear the mind and heart in order to tune and be a channel for healing. So you may see that this is one judgment call a healer must responsible for making.

我是 Q'uo, 是的, 我的姐妹, 你们已经轻易地刺穿了那个问题了。在成为一个仆人的方面的目标就是去提供一种服务。更好的姿势, 更好的态度, 更好的心智的框架, 更好的任何的被选择的特性, 接下来就会有对于管道或者疗愈者的更好的体验了。在关于病人的感觉的方面, 疗愈者是否更多或者更少完全是舒适的或者是竖直或者不竖直, 这并不带有任何的意义。因此大多数的想法接下来一直都是可能会为工作而被考虑的, 仅仅是附属的想法才需要为了一种流经的不舒适而被考虑。当然, 如果有一种强烈的不舒服的因素存在, 要清空头脑和心以便于调音并成为疗愈的一种管道, 这会变得非常困难。因此你们可以看到, 这是一个疗愈者必须对于做出判断负责任的要求。

Is there a further query, my sister?

我的姐妹, 有一个进一步的问题吗?

D: Just a confirmation then. In which case, if a healer becomes extremely uncomfortable, provided the healer moves slowly, with intent as to not to disturb the patient, the healer may, if the healer wishes to continue the treatment and not just adjust either a chair or whatever, provided the hands are kept on, or the healer goes through the drop/disconnect procedure and then moves the chair to better comfort, and then proceeds with the healing, this is perfectly acceptable provided the healer takes the care to do this slowly and so as not to disturb the patient. Can you choose to at that time discontinue the treatment, in which case, this is the second question, if that is the case and there is too much discomfort can the session be ended right there or does a clearing need to be continued through? Can you stop in the middle of treatment and will that leave the patient high and dry, or is there some procedure in which you can quickly close so as to remove yourself from the patient and allow the patient to absorb whatever energy has been given and the patient will be alright after that procedure has been cut in half?

D: 接下来仅仅是一个确认。在这个情况中, 如果一个疗愈者变得极其的不舒服, 假设疗愈者带着不去打搅病人的意图缓慢地移动, 如果疗愈者希望继续治疗而不去调整要么一把椅子或者无论什么事物, 假设手是保持放在上面的, 或者疗愈者进行放手/断开连接的步骤并接下来移动椅子以得到更佳的舒适, 接下来疗愈者可以继续进行治疗, 假设疗愈者缓慢地小心进行这种工作, 并不去打搅病人, 这是完全可以接受的。在那个时候, 你们能够选择中断治疗, 在那种情况中, 这是第二个问题, 如果那就是事情, 有过多的不舒服了, 会诊能够在那里被中止吗, 还是一次清理需要被继续完成呢? 你们能够在治疗的中间停下来吗, 那将会让病人留在剧烈和干涸的位置吗, 或者有某种程序是能够通过其快速地结束, 让你自己离开病人并允许病人吸收已经被给予的无论什么能量, 这样, 在那个程序在中间被切断的之后病人将会是没问题的吗?

We are Q'uo. When there is sufficient discomfort to end a session in an untimely manner [and] there is the energy which has been called for, it is appropriate to consign that energy which carries healing back to the one infinite Source. The ending without the completion of a certain series is acceptable. However, to stop, shall we say, cold is unwise. Better to take these energies, move them with hand to the last position and from this position ask these energies to move back to be released into the infinite light of the one Creator, thus sealing and blessing both the patient, the channel, and the mutual work.

我们是 Q'uo。当有足够的舒服以至于要用一种不合时宜的方式中止一次会诊的时候, 会有已经被呼唤的能量, 将那种承载了疗愈的能量托付返回到太一无限的源头, 这是合适的。在没有一定的结束的步骤的情况下结束是可以接受的。然而, 容我们说, 突然中止是不明智的。更好的是去拿起这些能量, 用手将它们移动到最后的位置, 并从这个位置请求能量返回以被释放进入到太一造物者的无限的光之中, 并由此关闭并祝福病人、管道与共同的工作。

Is there a further query, my sister?
我的姐妹, 有一个进一步的问题吗?

D: You answered that one fine, yes. When the procedure was completed E was very anxious to get up and I neglected to offer him a glass of water which was her instructions from the sessions that I had attended with Barbara Brennan I was curious as to the anxiousness on his part, if it was strictly due to his personality or was his insistence to get up a reflection of some of the healing in part, and it was also recommended that the patients rest a while after treatment. Can you comment on the purpose for this resting, as well to explain why the water was included as a required step. Also, should this water be previously charged as well prior to treatment and the drinking of it, and how does the water interact with the energetic healing process. Also if the patient does not rest immediately after this treatment will this in any way ...

D: 你们很好地回答了那个问题, 是的。当程序被完成的时候, E 非常着急想要起身下床, 我忽略了给他一杯水, 这是来自于我与 Barbara Brennan 一起参加的集会的指导, 我关于在他的部分的焦虑感到好奇, 是否它完全是由于他的个性吗, 或者这种坚持要起身是一种疗愈的某个部分的映射, 同样也被推荐的是, 病人在治疗之后休息一会儿。你们能够对这种休息的目的进行评论吗, 你们能同样解释为什么水是被作为一个必须的步骤被包含在内的吗? 同样, 这杯水应该提前被充能, 同时是在治疗前以及饮用钱, 谁是如何与能量的治疗过程相互作用的呢? 同样, 如果病人在这个治疗之后没有休息, 这将会用任何方式.....

(Side one of tape ends.)

(磁带一面结束)

(Carla channeling)

(Carla 传讯)

Not only is water an excellent thing to use, but oil is also excellent. Both of these substances carry electromagnetic charge, and therefore are helpful in the seating within and without of changes offered at the cellular level. When such are forgotten, it simply jolts this newly offered body memory and therefore it may not be well seated or as well seated in body memory as those things which then were given a nice space of quiet in which these energies could take hold.

不仅仅水在使用的方面是优秀的事物, 油同样也是优秀的。这两种物质都承载了电磁性的电荷, 并因此在内在之中的稳固以及不会出现在细胞层次上被提供的改变的方面是有帮助的。当这个步骤被忘记的时候, 它单纯地会让这种新被提供的身体的记忆受到惊吓, 因此, 它可能不会被固定下来, 或者不会如同因为那些接下来被给予了一种很好的安静的空间的事情而被有效地固定在身体记忆中一样有效地在身体记忆中被固定下来了, 在那个安静的空间中, 这些能量就能够固定下来了。

May we answer you further, my sister?

我们可以进一步回答你吗, 我的姐妹?

D: E experienced a great deal of dizziness for days afterwards, and mentioned that his taste buds were registering foodstuffs as hot. Was this due in part to

the healing or the energy activating certain things within him, or were these at this point just other symptoms of his disease?

D: E 在之后的日子体验到了大量的眩晕并提到他的味蕾将食物记录为热的。这在部分上是由于疗愈和在他内之中能量激活了一定的事物吗, 或者这些在此刻仅仅是他的疾病的其他的症状吗?

We are Q'uo. My sister, we find that this constitutes a question for your inquiry, not ours.

我是 Q'uo。我的姐妹, 我们发现这给你的调查构成了一个问题, 而不是给我们的问题。

D: OK, we'll move on. Did any movement whatsoever during those treatments cause injury to either E or myself. Understanding now that intent and everything that you've explained this morning, I'm just curious. At the time I did not have that complete understanding, and was concerned about backflow. I experienced afterwards dull burning headaches and what not, and again you may refer this back to me, but I am guessing that that was due to non-cleansing afterwards, in which case I'd like to move to cleansing procedures after chelations to find out what would be the best method to cleanse oneself of such energies as I found just treating oneself from the energies that it has been using. Are there other methods aside from taking a bath that a healer may use to clear oneself of the energies that have been exchanged during a session?

D: 好的, 我们将继续前进。在那些治疗期间有无论什么举动造成了对 E 或者对我自己的伤害吗? 我现在理解你们在今天早上已经解释了的意图以及每一件事情, 我就是感到好奇。在那个时候我尚未拥有那种完整的理解, 我担心逆流。我在之后体验到了隐隐灼热的头痛以及其他什么感觉, 你们可以再一次将这个感觉向回指向我, 但是我猜想那是由于在之后没有进行清理, 在这个情况中我想要在螯合作用之后进入到清理的程序以弄明白什么会是最好的将这样的能量从我自己身上清理干净的方法, 因为我发现我仅仅用一直在被使用的能量对我自己进行了处理。除了洗一个澡之外, 一个疗愈者有其他的可以使用的方法来从它自己身上清理在一次会诊中已经被交换的能量吗?

I am Q'uo. My sister, it is most important to your work that you do indeed form a very regular habit concerning cleanliness with laying on of hands. One such as yourself which is sensitive to the electrical body vibrations of entities, in working with the body you are working also with the finer bodies. It is the simple truth that when you work upon other being's pain you pick that up within your physical vehicle through the hands which you are laying on. Prior to a session there needs to be a moment, however long you personally feel it should be, where you protect the self and ask for angelic help for each, you and the patient. You then ask for this same white light within which no negative error may occur, to cover not only yourself but also the patient in the working itself.

我是 Q'uo。我的姐妹, 你确实在关于藉由按手礼的清洁的方面形成一种非常规律性的习惯, 这对于你的工作是极其重要的。一个诸如你自己这样的对于实体的

电性身体的振动敏感的实体，在与身体工作的过程中，你同样也在与精微身体一同工作。当你在其他的存有的痛苦上进行工作的时候，你会在你的物质性载体之中通过你正在放置于身体上的双手将那种痛苦拾起。在一次会诊之前，需要有一个时间，无论你个人感觉到它应该是多长，在之中你保护你自己并为每一个人，你以及病人请求天使的帮助。你接下来请求这种相同的光，在工作本身中，不仅仅涵盖你自己，同样也涵盖病人。

After such a session again you must needs cleanse the hands at least with the soap and the water. Any cleansing technique which you personally find symbolically satisfactory is a good way of symbolizing your desire to be a perfect, clean, clear channel. The portion that is physiological in the hand washing and so forth is a far more [important] consideration after a session than before.

在这样一个会诊的之后，再一次你必须需要清洁双手，藉由肥皂和水。任何你个人发现在象征性的方面令人满意的技巧都是一种有效的对于你去成为一个完美的、清洁的、干净的管道的渴望的象征的方式。在洗手的过程中的生理学上的部分以及诸如此类的部分，在一次会诊之后是比在一次会诊之前要远远更为重要的考虑。

May we answer in any more detail, my sister?
我们可以用更多的细节来回答你吗，我的姐妹？

D: If the healer is working on several patients that particular day, I'm assuming it would be wise to symbolically cleanse oneself after each patient. Would that be sufficient, and after a full day's worth of work, is there additional work the healer must do in reference to cleansing from all of the sickness and varieties of sicknesses that the healer has come in contact with, or is this basic cleansing after each patient sufficient considering that before it works on each patient it will certainly ask for the light to protect itself?

D: 如果疗愈者在那个特定的日子正在与数个病人进行工作，我假设在每一个病人之后用象征性的方式清理自己是明智的。那会是足够的吗，在一次全天的工作之后，在关于将疗愈者已经接触到的所有的病痛和各种类型的疾病都清理掉的方面，有疗愈者必须要做的额外的工作吗，或者，对照它在每一个病人身上进行工作之前，它将肯定会请求光来保护它自己，在每一个病人之后的这种基本的清理就是足够的吗？

I am Q'uo. For most entities which work to any substantial degree with such do prefer the bathing after the day's work. In fact, it is not strictly necessary, however, the water does rinse some remaining accumulated, shall we say, thought form grime from the finer bodies within the energy nexus of the physical body and there does seem a feeling of lightness that showering afterwards does bring.

我是 Q'uo。对于绝大多数用任何内容充实的程度与这样的情况一同工作的实体，他们确实偏好在一天的工作之后洗澡。实际上，它并不是严格地必须的，然而，水确实会从精微身体中冲洗掉在物质性身体的能量节点中的某种残留的，容我们说，思想形态的尘垢，确实看起来似乎会有一种在之后的淋浴会带来的轻松的感觉。

觉。

May we answer you further, my sister?
我们可以进一步回答你吗，我的姐妹？

D: In adding particular salts to (inaudible) and what not, does this make a tremendous difference as opposed to just taking a regular shower, or are all of those procedures no matter what one adopts, no matter what one finds comfortable for helping the self, I'm assuming and I'm guessing that no one thing is greater than the other. It is really a personal choice one makes in reference to how one chooses to bathe and what materials one chooses to bathe in, am correct in this assumption?

D: 在将特定的盐加入到（听不见）以及其他事物的方面，相比仅仅进行一次通常的洗澡，这会产生出很大的不同吗，或者所有这些步骤，无论一个人采取什么步骤，无论一个人发现什么步骤对于帮助自我的方面是舒适的，我假设，我猜想，没有一个事情是比另一个事情更大的。在关于一个人如何选择去洗澡和一个人选择什么物质来沐浴的方面，这真的是一人做出的个人的选择，在这个假设的方面是我是正确的吗？

I am Q'uo. Yes.
我是 Q'uo。是的。

D: OK, I just need a moment here to review. I want to recover some stuff to do with that session. Is there a degree of illness so progressed that it's wise for a beginner such as myself to refrain from attempting to give energetic healing? Are there danger signs one should heed during these treatments to avoid, well, I'm going to mix that question, I'm just going to say is there a point in which a healer should refrain from attempting to give energy to another who is in either terminal illness or very, very ill and the energy levels are very, very low, or is it perfectly acceptable to give healing right up until to the point of their passing through this incarnation, strictly due to the fact that you are offering that energy to the patient and it their choice no matter what they choose to do with it, therefore there should be no harm to you. I'm trying to determine whether or not there are certain levels that are too dangerous to work with, or whether you are really buffered by the intent of what you are doing throughout the entire process no matter who you work on?

D: 好的，我在这里仅仅需要一会儿来回顾。我想要覆盖于那次集会有关的一些材料。是否有一种疾病的程度是如此的高级，以至于对于诸如我自己这样的一个初学者而言，去回避尝试去给予能量的疗愈是明智的呢？有一个人应该在这些治疗中要去回避的危险的记号吗？好的，我将要把那个问题混合起来，我将要说的事情是，有一个位置是一个疗愈者应该避免尝试去将能量给予另一个人的吗，这个人要么是绝症，要么是病得很严重，要么能量层次是非常非常低下的，或者给予疗愈一直到它们离开投生为止是完全可以接受的呢，这完全是由于你正在提供能量给病人的事实，他们选择去用那个能量做什么这完全是他们的选择，因此，将不会有对你的伤害。我正在尝试去确定，是否有一定的程度是过于危险以至于无法对其进行工作的，或者，你是藉由你在贯穿整个过程中正在做的事情的意图

而真正受保护的，无论你在什么人身上进行工作？

I am Q'uo.
我是 Q'uo。

Carla: I'm sorry. I've got Q'uo, but Q'uo's not saying anything. Just repeat the question and maybe I can ...

Carla: 我很抱歉。我已经得到 Q'uo 了，但是 Q'uo 没有说任何事情。仅仅重复问题，也许我能够.....

D: I am concerned about the degree a patient may have, is there any danger to working with any patient with any degree of illness whatsoever, or does the entire procedure working with intent and understanding intelligent energy as it exists, does that buffer the healer from any negativity or darkness from the illness that may be within a patient?

D: 我在担心一个病人可能拥有的程度，与任何带有任何程度的无论什么疾病的病人一同工作会有任何危险吗，或者，当整个过程是与意图和对智能能量如其所是的理解一同工作的时候，整个过程会保护疗愈者免受来自于在一个病人内在之中可能有的疾病的任何负面性或者黑暗性的伤害吗？

(Carla channeling)
(Carla 传讯)

I am Q'uo, we are sorry for the pause but this instrument was too deep, and we simply had to bring her back forward. It is to be borne in mind that nothing is being done to engage the ill health of the entity, no outcome is intended when doing healing work. Let us specify, if someone comes to you with AIDS, say, and asks for a healing, [and] after the healing then continues to deteriorate, yet shows an improved spirit of charity, one may say that this entity is not cured, however it has been healed.

我是 Q'uo，我们为暂停抱歉，但是这个器皿太过深入了，我们单纯地必须将她带回来前进。在头脑中要被牢牢记住的事情是，在关于实体的疾病的方面没有任何事情是被做了，当进行疗愈工作的时候，没有结果是要被取得的。让我们具体说明，如果某个患有 AIDS 的人来到你的面前并请求一次疗愈，在疗愈之后病情却继续恶化，但它显示出一种增进了的仁爱的精神，一个人就可以说这个实体尚未被治好，然而它已经被疗愈了。

No healer or patient can truly judge the precise nature of an illness, nor is there any necessity to do so, rather the effort is made to create a bridge whereby a higher truth by grace and force of destiny may overshadow and thus transform some disease into a condition of ease or wellness. Therefore, no concern need be taken no matter how seemingly ill an entity is, for picking up, shall we say, severe illness from such a person. The realized or crystallized healer simply offers a catalyst with no outcome in mind and the prayer, "Not my will, but thine."

没有疗愈者或者病人能够真正地判断一个疾病的精确的特性，也没有任何必要这

样做，毋宁说，努力被做出以创造出一座桥梁，藉由其一种更高的真理藉由恩典和命运的力量就可以遮蔽并由此将某些疾病转变为一种容易或者健全的情况的。因此，无论一个实体在表面上是怎样地生病，都无需担心会从这样一个实体身上，容我们说，拾起严重的疾病。实现了的或者结晶的疗愈者但寻底提供了一个催化剂，它在头脑中不带有结果，而带有那个祈祷，“不是依照我的意志，而是依照汝的意志。”

May we answer further?
我们可以进一步回答吗？

D: That answer fairly summed up many, many questions, I just need a moment. I want to make sure I don't neglect anything here. Just a concern I had as a healer while working on the patient. My concentration was fairly there, I attempted during those sessions to remain as aware as I possibly could and in touch. As a healer in the state that I am at present I have much difficulty determining when to make a next move, due to the fact that I'm either not practiced enough or not sensitive enough to judge from the energy flows within my hands to know when to move on. During those chelations I relied on my guides to work with me and attempted to remain open enough to know when to move, but we're still basically in the dark, understandably. I understand that, but are there any other methods that as a healer I can incorporate while this procedure is moving along that might help aid my sensitivity to be able to understand when to move onward, or is this something that must be developed through many, many chelations and must be left up to me to determine?

D: 那个回答真的概括了很多很多的问题，我仅仅需要一会儿。我想要确信我没有在这里漏掉任何事情。这仅仅是我作为一个疗愈者在病人上进行工作的时候的一个担心。在那里我是相当集中注意力，在那些会诊期间，我尝试去尽我所能地保持察觉和接触。作为一个处于我在当前所处的状态之中的疗愈者，我在决定什么时候做出下一个行动的方面有大量的困难，因为我要么没有足够的练习，要么不够敏感以根据在我的双手中的能量的流动做出判断来知道什么时候继续行动。在那个螯合作用中，我依赖于我的指导灵来与我一同工作并尝试去保持足够的开放以知晓什么时候去行动，但是我仍旧基本上是无理解地处于黑暗之中的。我理解那一点，有其他的方法是作为一个疗愈者的我在这个过程中正在进行的时候能够合作以帮助我的敏感性能够理解什么时候前行的吗，或者这是某种必须通过许许多多的螯合作用被发展出来并必须被留给我来决定的事情吗？

I am Q'uo. Firstly, much must be left up to the student for its own good. To offer the easy shortcut is to cut you off from your own wisdom.
我是 Q'uo。首先，大量的事情是为了学生自己的好处而必须留给学生的。去提供简单的捷径就是去从你身上切除你自己的智慧了。

D: Alright ...
D: 好的.....

Carla: Was there another part to that question because I seem to keep going

to sleep ...

Carla: 那个问题有另一个部分吗, 因为我看起来似乎一直想要睡觉.....

D: No. Carla, don't even worry about it ...

D: 没有了。Carla, 不用担心它.....

Carla: OK.

Carla: 好的。

D: They're doing a great job here in being able to cut out a lot of the detail in that I needed to move through to get to the basic point. There is a point in, oh yes there is a point in which when I worked on E, and there was a dramatic release of pain when I touched his feet during the beginning of his chelations, he requested that I redo it because I guess the relief felt so great at the time. I did not feel good about doing this but went ahead due to his request anyway. And as I had finished the complete chelation treatment, went back to again place my fingers upon his feet and insert new energy. This caused immediate pain within him and I realized that this was not a correct thing to do. Under those circumstance was it best to do what I had done which was just attempt to withdraw, and can you give me any information whatsoever in reference to how going back over once treatment has been given to a patient, how this may hinder or hurt the treatment that's already been given, in the example that was given to us for clearing?

D: 在能够砍掉大量的具体细节的方面它们在这里正在进行一项伟大的工作, 因为我需要穿越以抵达那个基本点。有一个要点, 哦, 是的, 当我在E上进行工作的时候, 在其中有一个要点, 当我在这种螯合作用的开始期间接触到他的双脚的时候, 有一种能够强烈的痛苦的释放, 他请求我重新进行它, 因为我猜想在那个时候被感觉到的减轻是如此的巨大。我并没有在这样做的方面感觉很好, 但是因为它的要求我无论如何去做了。当我已经完成了全部的螯合作用的治疗的时候, 我返回以再一次将我的手指放在他的脚上, 并注入新的能量。这在他内在之中产生出了即可的痛苦, 我意识到, 这并不一个要去做的事情。在那个情况下, 最好去做我已经做了的合适的事情并尝试去后退吗, 你们能够在关于如何返回来再一次重新已经进行已经被给予一个病人的资料的方面给我无论什么任何信息吗, 在那个已经被给予我们的清理的例子中, 这可能会如何阻碍或者损害已经被给予的治疗呢。

I am Q'uo. In terms of the psychological portion of such healing it is well to move with dignity to an ending and allow that ending to be just, not thereafter going back to offer an encore on one particular portion. This creates a better atmosphere for healing, whereas going back to do this or that creates the atmosphere of not enough. If it is simply the back rub then one can go back and forth depending on what needs to be rubbed, but in healing one is not simply pressing muscles and asking them to relax, one is working at the cellular level in creating opportunities for the transformation of a life-form as a whole. Therefore, it is well simply to refrain from going back over that which has already been offered, completed and blessed.

我是 Q'uo。在这样的疗愈的精神现象的部分的方面，去带着庄重移动到一个结束，并允许那个结束成为适当的，而不是在之后返回提供在一个特定的部分上提供一次重做，这是很好。这会为疗愈创造出一个更好的环境，反过来，回去进行这个部分会创造出不够的氛围。如果它单纯地是背部抚摸，接下来一个人可以来回进行，取决于什么位置需要被抚摸，但是在疗愈的过程中，一个人不是单蹲地按压肌肉并请求它们放松，一个人正在细胞层面上通过为一个作为一个整体的生命形态的转变创造出机会而进行工作。因此，单纯地避免返回重做已经被给予、被完成与被祝福的工作，这是很好的。

May we answer you further, my sister?
我们可以进一步回答你吗，我的姐妹？

D: Just a moment here. At a certain point in the third session I requested that E's guides [work] along with mine. As my hands were placed on his second and third chakras I left them there, that if Ernie would accept it and if it were agreeable with all that his guides come in and do internal work that I was not adept at doing, which might further enable him while I was there acting as a channel, in which case because I had great difficulty determining how long to stay, or understanding, or being able to feel what was occurring, I had to use my judgment, in which case I felt inadequate in judging how much time was necessary for any particular guide to do anything without being able to communicate with those guides in some way, shape or form, sensing or feeling, emotionally knowing, I felt that I was rather blank in this area.

D: 在这里等一会儿。在第三次会诊中的一些的位置，我请求 E 的指导灵与我的指导灵一起工作。当我的双手被放置在他的第二和第三脉轮的时候，我将它们留在那里，如果 Ernie 会接受它的话，如果它是与他的指导灵进入并进行的我并不擅长于进行的内部的工作相协调的话，它可能会在我在那里作为一个管道工作的时候进一步赋予他力量，这个情况中，因为我在决定要停留多长时间的方面，或者在理解，或者在能够感觉正在发生什么事情的方面有大量的困难，我必须使用我的判断力，在这个情况中，在无法用某种途径、外形或者形式，通过感知或者感觉，或者情绪性地知晓来与那些指导灵进行交流的情况下，我感觉到在判断任何特定的指导灵需要多少时间来做任何事情方面是不足的，我感觉在这个领域我是相当空白的。

Also, when I retrieved some mucus from his chakras and lifted it up and gave it to the guides, again I questioned how much time was necessary to be able to give the guides the necessary time to neutralize that mucus. Are there tips or anything that I might be able to work with, knowing that I am working in the dark and I'm most concerned with not cutting off the efforts or the workings of those guides. If in the future I work on patients, how much time should I allow for these particular healings, knowing that I am completely in the dark, and having difficulty with accepting my own judgment in this area. Can you comment on this?

同样，当我从他的脉轮中取得一些黏液，将它提升并将它给予指导灵的时候，再一次，我怀疑需要多少时间才能够给予指导灵所需的时间去中和那种黏液。有诀窍或者任何事情是我可以与之一同工作的吗，我知道我是在黑暗中工作，我非常

担心没有中断那些指导灵的努力或者工作。如果在未来我在病人上进行工作，我应该为这些特定的疗愈允许多长时间呢，我知道我是完全在黑暗中的，我在这个区域中在接受我自己的判断的方面有困难。你们能够对此进行评论吗？

We are Q'uo. In dealing with the guides we suggest the practice, when there are no patients, in a form of address to the guides. Perhaps the visualization of greeting guide or guides, as you may feel them to be, giving them respect, bowing to their help and thanking them in a visioned way within. Then placing in the mind's eye so that the guides may move into this situation the condition of the patient as you find it. Then the requesting that this patient's guides move in their wise ways into the situation. Then an inner affirmation that this indeed is being done and that these essences are indeed now working to alleviate the illness. Once this has been respected, seen into the beginning of the functioning and thanked and blessed, that then need not be repeated in that same day at least, for that would indicate that there was some lack of faith that this had indeed had taken place.

我们是 Q'uo。在与指导灵打交道的方面，我们建议练习，当没有病人的时候，通过一种向指导灵求爱的方式进行练习。也许观想向指引或者指导灵致意，在你可能感觉到它们存在的时候，给予它们尊重，为它们的帮助鞠躬，用一种想象的方式内在感谢它们。接下来，安置好心智的眼睛，这样在你发现病人的时候指导灵就可以进入到这个病人的症状的情况中了。接下来，请求这个病人的指导灵用它们的智慧的方式进入到这个情况。接下来对于这确实是被完成了的，以及这些实质却是正在工作以减轻疾病有一种内在的肯定。一旦这已经被尊重了，洞悉机能的启动，感谢并祝福，接下来，至少在相同的一天中，那个步骤并不需要被重复，因为重复会表明，对于这确实已经发生了，有某种缺少信心。

Indeed, in general terms, it is important that a healer begin to accept its hunches, for no healer ever knew a bell to ring in the head when some energy work was finished, rather the healer of this kind of energy simply has a feeling that the energy has stopped, then it moves on. Over time experience brings not only the awareness of the energy flow and its surcease, but also the awareness that you were very close to being accurate before you had enough data to begin to perceive more clearly the ebb and flow of energy.

确实，在一般性的方面，一个疗愈者开始接受它的预感，这是很重要的，因为没有疗愈者曾经知道过有一个在头脑中的会在某种能量工作被完成的时候响起的钟声，毋宁说，这种类型的能量的疗愈者单纯地拥有一种感觉，能量已经停止了，接下来它就继续前进了。经过一段时间，体验不仅仅会带来对于能量流动和它的停止的察觉，同样也会带来这样一种认识，即在你拥有足够的数据来开始更为清晰地感觉到能量的潮汐和流动之前，你是非常接近准备的。

May we answer in one final query at this time?

我们可以在此刻回答一个最后的问题吗？

D: Yes. In all of my closings I felt inadequate before doing procedures, I had great difficulty determining the orb field, how far that extended. I, reading in the Hands Of Light book, Barbara describes this process most carefully as

moving with the heart towards the infinite oneness, and then this process cannot be mental. In the sessions I was working with, though, I was only able to at best create the mental picture of my interpretation of what the heart feeling might be, because I could not move into the heart and feel the emotional feeling, so I did this rather intellectually. In moving back to a session I worked on with an entity called S, when I worked on this procedure with her she did indeed remark that she saw angelic beings which was also described in the book and in which case I was also very mental at that point, or felt I was being mental.

D: 是的。在所有我的结束阶段，我在进行步骤之前都感觉到是不够的，我在确定光球的场域，那个场域延伸到多远的方面有很大的困难。我在《光之手册》的书中读到，Barbara 极其仔细地将这个过程描述为与心一同向着无限的一体性的移动，接下来这个过程是无法成为心智上的过程的。在我工作过的会诊中，虽然我最多仅仅能够创造出我对于心的感觉可能是什么的解释的心智的图像，因为我无法进入到心病感觉情绪的感觉，因此，我是用相当逻辑性的方式来进行这个步骤的。在返回到一次我在一个叫做 S 的实体上进行工作的会诊的方面，当我在这个步骤上对她进行工作的时候，她确实评论说，她看到了在书同样被描述过的天使的存在，在这个案例中，我同样在那个位置是非常心智性的，或者我感觉到我是心智性的。

Therefore, in comparing my intentions with those which are described in the book and attempting to do the best efforts that I can, I wish to have you comment on the difference between heartfelt rising and mental rising and perhaps you can offer me some tips in reference in being able to connect more closely to the heart and working around mental, or comment on the fact that the mental workings of my mind at the time were sufficient enough to create the closing. And that is my final query.

因此，通过与那些在书中被描述的实体比较我的意图并尝试去尽我所能地进行作家的努力，我希望你们对于在被心感觉到的升起和心智的升起之间的不同进行评论，也许你们能够在关于能够更为紧密地与心建立连接以及在心智周围的工作的方面给我一些窍门，或者你们能够对于在那个时候我的头脑的心智的工作是足够创造出那种结束的事实进行评论吗？那就是我最后的问题了。

I am Q'uo. My sister, the closing of the door of opportunity is an event at the end of a healing which has a magical function. There are those who actually create a noise such as a clap when such magical activity has been finished. The insistence of the one known as Barbara that the healer's perceived ending move from the heart is based on the magical aspect of the heart as opposed to the intelligence. A closing which has been perceived by the self as coming from the intellect may well be that which does not contain enough resonance to properly seal the working.

我是 Q'uo。我的姐妹，机会之门的关闭是在一次疗愈的结束的时候的一个事件，它是拥有一种魔法的功能的。会有一些人会在这样的魔法的活动已经被完成的时候实际上创造出诸如一个拍手声之类的一种噪音。叫做 Barbara 的实体强调疗愈者感觉到的结束时从心开始移动，这是基于心对比智力的魔法的面向的。一次已经被自我感觉为来自于逻辑智力的结束，很有可能是并不包含与适当地结束工作

有足够的共鸣的结束。

Thusly, the descent into the heart, if as a whole the ending is mixed between brain and heart, then perhaps while learning is taking place the student may offer what closing he may make at that time, but before leaving the ending move deliberately into the heart and give an unspoken or spoken thought along the line of "This is done, this is finished," or blessings that this may be well, and then the hands clap together once or simply the foot quietly stomped against the floor, thus preserving the form which respects and recognizes the magical that is the unusual portion to this form of healing.

因此, 下降到心之中, 就好像一次完整的结束是将头脑和心混合在一起一样, 接下来, 也许在学习发生的时候, 学生就可以提供他在那个时候进行结束的事情了, 但是在离开那个结束之前, 故意地进入到心之中并沿着“这个工作被完成了, 这个工作被结束了”的线路给出一个未说出来或者说出来的想法, 或者给出这个工作有效的祝福, 接下来, 双手再一次一起轻拍, 或者单纯地安静地用脚踩地板, 并由此保留那个尊重并认出那种魔法的形式, 那种魔法就是这种疗愈的形式的非同寻常的部分了。

We thank the one known as D for having these interests and asking these most interesting queries. We thank each in this group for calling us and offer each our blessings and love. We leave you now in the illimitable light and love of the one infinite Creator. Adonai. Adonai.

我们感谢叫做 D 的实体拥有这些兴趣并提出这些极其有趣的问题。我们感谢在这个团体中的每一个人呼唤我们, 我们想每一个人提供我们的祝福和爱。我们现在在太一无限造物者的难以言喻的光和爱中离开你们。Adonai。Adonai。

May 8, 1993

1993-05-08 疗愈的整合的途径

Group question: Our question to start this session off with is, since it seems that we on the edge of the Milky Way galaxy have evolved in a pattern that includes very concrete and minute and complex use of the conscious mind, we are wondering if it is necessary in our continued evolution for us to utilize any of the creations of the conscious mind that we have come up with that have furthered our evolution and if it's necessary to recapitulate this journey in an orderly fashion, take back in all of the creations of our mind and of our culture as part of our continued evolution, or is there another avenue of evolution that is more effective. Is the work we have done as a result of the veil dividing the mind to the conscious and the unconscious work that is useful in our evolutionary process?

团体问题：我们用来开始这次机会的问题是，既然看起来似乎我们是处在银河系的边缘上，这个星系已经用一种包含了每一种对有意识的心智的具体的、详细的且复杂的使用的模式演化了，我们想知道，在我们继续进行的演化中，我们是否必须去利用任何我们所遭遇到的已经加深了我们的演化的有意识的心智的创造物，是否必须用一种有序的方式扼要重述这个旅程，并将我们的心智和我们的文化的所有创造物作为我们继续的演化的一部分都收回，或者是否有另一种演化的途径是更有效率的吗？作为一个罩纱将心智分隔为有意识的工作和潜意识的工作的结果，我们已经完成的工作在我们的演化的进程中是有用处的吗？

(Carla channeling)

(Carla 传讯)

We are those of Q'uo. Greetings in the love and in the light of the one infinite Creator. We are thankful that you have called us to this session of working this bright and lovely morning.

我们是 Q'uo，在太一无限造物者的爱与光中致意。我们感谢你们呼唤我们来到这个明亮和可爱的早晨的工作的集会。

We feel blessed and privileged to blend our vibrations and our thoughts with your own. We shall embroider together. Your query is one which we shall attempt to take care to answer because queries along this line deal with matter which is slippery and not readily reduced to words. The query stands athwart one set of suppositions and looks at another kind of supposition. We [will] deal with each separately.

我们对于将我们的振动和我们的想法与你们自己的混合在一起而感觉到是有福的且荣幸的。你们的问题是一个我们将尝试去小心谨慎地回答的问题，因为沿着这条线路的问题是与难以解释且不易于简化为言语的内容打交道的。问题是与一系列的假设背道而驰且注视着另一种类型的假设的。我们将分别地处理每一个假设。

Firstly, we deal with the matter of colors. The taking back of the omega of all that was implicit in alpha in a universe of perceived motion is achieved by

quanta. Thusly, although the group consciousness or individual consciousness does not have the ordering of it, the various colors, if you will, or emanations of light which are the basis of all structure follow the laws of motion, this is so. *首先, 我们处理色彩的问题。将在一个具有感觉上的运动的宇宙中在阿尔法的开端中所内含的一切事物的欧格玛的结束的收回, 是藉由量子而被取得的。因此, 虽然团体意识或者个体意识并不拥有它的次序, 一切事物的结构的基础之所是的各种各样的色彩, 如果你愿意这样说的话, 或者光的放射性, 是服从运动的法则的, 就是这样。*

To address the other set of suppositions involved in the query, although the methods of learning about the self and the environment within third density involve a vast array of setting down of details, this method of learning about the self is not a method of learning that endures to a significant extent beyond your fourth density. There are other ways of learning about the self to which the third density begins to be privy that are expanded in the next density of experience and that rather take the majority of consideration thereafter.

要解决在问题中涉及到的另一套假设, 虽然了解自我和在第三密度中的环境的方法包含了大量的固定的具体细节, 这种了解自我的方法并不是一种在你们的第四密度之外会在一个很大的程度上持续的学习的方法。会有其他的了解自我的方法, 第三密度会开始暗中参与到这些方法, 它们会在下一个体验的密度被拓展并会在之后的密度占据考虑的主要的部分。

This is not to denigrate the scientific method, so-called by this instrument, or indeed to look down upon any means whatsoever which self-conscious entities use in the attempt to order and understand their environment. We do find the various earnest numberings and detailings of order counted off by your peoples in some wise humorous for facts are seen by some among your peoples to have the effect of a magical charm or protection. There is the addition of one fact upon another in a way which seems to us to be the intoning of familiar and safe and secure things, as if entities were made more and more solid and real as they enumerate details concerning the self and the environment.

这不是去贬低, 这个器皿所称的, 科学性的方法, 或者确实去看不起那些自我察觉的实体在尝试去安排并理解它们的环境的方面所使用的无论什么任何的途径。我们确实发现对次序的各种各样的认真的计数与详述, 因为已经被你们的人群中的一些人看到的事实, 而被你们的人群通过某种智慧而有幽默感的方法列举出来, 以便于拥有一种魔法般的诱惑力或者保护的效果了。用一种在我们看来就好像是对熟悉的、安全的且稳固的事物的吟咏一样的方法, 会有一个接一个事实的累加, 这就好像实体会被随着他们列举在关于自我和环境方面具体细节而变得越来越坚固且真实一样。

There is in this detailed ordering of the environment much to recommend. We recommend the suitable dependence upon such sets of facts as your biology and other life sciences. We recommend such orderings of your culture as may be found in your social arts and in your fine arts. The scientific

fact and the scientific systems of your peoples are monumental achievements of the intellect. The creations of artists are another ordering of the firmament of ideas and concepts. The latter method of ordering has one portion which is that which is the birthplace of methods of ordering which you shall develop in further densities. This being the whole self or melding style of adding detail in which details are compressed into emotion and this emotion given subjective color and form, thus creating a fused statement of essence or existence.

在这种对环境的具体细节的排序中有大量要被称赞的事物。我们称赞对诸如你们的生物学和其他的生命科学之类的事实的体系的适当的依赖。我们称赞诸如可以在你们的文学中以及在你们的艺术中被发现的对你们的文化的排序。艺术家的创造物是另一种对观点和概念的天空的排序。后一种排序的方法在你们将在之后的密度中发展出来的排序的方法的诞生地之中是拥有一个部分的。这种方法是完整的自我或者对添加的具体细节的合并的样式，在其中具体细节被压缩成为情感，这种情感接下来被赋予了主观上的色彩和形式，并由此创造出一种对实质或者存在性的融合的陈述。

Thusly, it is not so that the endless ordering of fact which may be proven is that system of ordering the self and environment which will produce the path of spiritual evolution through to the last beat of this creation. However, it is not to be scorned. We find the amusement you have noted creeping into our usually augustly calm minds when facts are held before one as a shield, or when it is felt that the correct ordering of facts shall in itself bring about an evolution in spirit.

这并不是说，对可以被证明的事实的无止境的排序就是那种将会产生出直到造物的最后的心跳的灵性演化的途径的对自我和环境的排序的系统。然而，它不是要被嘲笑的事物。当事实作为一个盾在一个人面前被举起来的时候，或者当它被感觉到，对事实的正确的排序将在其自身产生出一种在灵性上的演化的时候，我们发现你们已经注意到玩笑正在偷偷潜入到我们通常是庄重地平静的心智之中了。

We find much to recommend in the nascent skills of artistry and intuition which each seeker has also, and we encourage each to use the visual and auditory senses inwardly in creating ways of expressing the essence of the self as artists do when they produce the picture, the song, or the spoken performance, such as the play, the poem, or the dance.

我们发现在每一个寻求者同样也拥有的艺术创造和直觉初期的技巧上有大量要去称赞的事物，我们同样鼓励每一个人在创造表达自我的实质的途径的过程中都在内在之中使用视觉和听觉，就好像艺术家在创造图画、歌曲、或者诸如戏剧、诗歌或者舞蹈之类的口头的表演的时候他们会做一样。

We would now ask for [any] following query. We are those of Q'uo.

我们现在会请问任何的后续的问题。我们是 Q'uo。

D: Confirm what you just said, speaking, detailed speaking (inaudible) is not perhaps as directly flowing back towards oneness as the feelings and movement that we perceive, as we create (inaudible) in speaking of those facts as almost the shield in front of us which perhaps helps to blind us

towards that feeling of going back to oneness (inaudible) the natural movement that generally flows through us when we do not think so much, that we just do. This is a more natural a more elevated way of moving back towards oneness, am I correct in this?

D: 对你们刚刚说过的内容确认一下, 表述, 具体细节的表述 (听不见) 也许不是如同感觉和我们感受到的运动一样直接流回到一体性之中, 当我们在讲述那些事实的过程中我们创造 (听不见), 这几乎就好像是在我们面前的护盾一样, 它也许会有助于让我们看不见那种返回到一体性的感觉 (听不见) 当我们并不是思考那么多, 以至于我们仅仅去做的时候, 那种自然的流动就会一般性地流经我们。这是一种更为自然的, 一种更为提升的返回到一体性的方法。在这方面我是正确的吗?

We are those of Q'uo, you are right, my sister ...
我们是 Q'uo, 你是正确的, 我的姐妹.....

D: Then we must concentrate as seekers on pulling ourselves backward from that typical tendency of the mind to categorize and chart and detail and remind ourselves on a regular basis to remove ourselves from that activity more often and it would be more advantageous to focus within meditations on the whole general feeling. This concept which you introduced yesterday alleviated immediately a lot of questions that I had put together within my mind and I noted that when you spoke I resonated with what you were saying and the detailing somewhat disappeared and I understood the whole.

D: 那么我们作为寻求者必须专注于将我们自己从心智对于归类、制定计划和详述的典型性的倾向性往回拉, 并用一种规律性的方式提醒我们自己让我们自己更为频繁地离开那种活动, 在冥想中聚焦于完整的一般性的感觉会是更为有利的。这个你们昨天介绍的理念立刻减轻了我已经在我的头脑中聚集在一起的许多的问题了, 我注意到, 当你们发言的时候, 我会与你们正在说的内容产生共鸣, 详细描述多少消失了, 我理解了整体。

The question that I and other young seekers have when so honestly seeking, we have a tendency of not accepting that general feeling that wells within us, that wholeness, and I'm assuming that if we maintain that wholeness more within us, that flow, that comes more within us, we would be able to view our surroundings and our environment and our lives in a more removed way which would allow us to feel more light as we move through this seeking.

当如此真诚地寻求的时候我和其他的年轻的寻求者所拥有的问题是, 我们拥有一种不去接受那种在我们内在之中涌出的一般性的感觉, 接受那种完整性的倾向, 我正在假设如果我们更多地在我们内在之中维持那种完整性, 那种流动, 那种在我们内在之中更多地出现的事物, 我们就会能够去用一种更为超然的方式来观察我们的周遭, 我们的环境和我们的生命了, 这会允许我们在我们穿越这种寻求的时候感觉到更多的光。

I'm assuming that this is correct and I wanted to thank you for doing that for me because it is quite helpful to come here and remove myself from the meticulous line. So, in essence, I am thanking you and I am also asking you if

this correct, a correct manner in which to move?

我正在假设这是正确的，我想要为你们为我解答那一点而感谢你们，因为来到这里并让我自己离开过分琐屑的线路是相当有帮助的。因此，实际上，我感谢你们，我同样也想要问你们是否这是正确的，是否这是一个行动的正确的方式呢？

I am Q'uo. Yes, my sister in some the moving of the integrated self with feelings of wholeness turning always all of the self over and over again is the most efficacious way to most accurately record and memorialize in fitting tribute of emotion and manifestation the quanta of light and love that the entity moves through in the incarnational experience.

我是 Q'uo。是的，我的姐妹，藉由完整性的感觉移动整合的自我，一直将自我的全部一次又一次地转向，*在一些人身上，这是通过对情感以及实体在投生性的体验中穿越光和爱的量子的显化的适当的致意来最为准确地记录并纪念最为富有成效的方式。*

We would, however, state that there is no prejudice against the detailed study of the third-density physical environment and state further that this intellectual means of learning does constitute not only in the large sense a dead end, but in the closer sense it represents also that which furnishes the culture in which you live with those abilities to have personal leisure time which constitute the ability to spend the incarnational time working to integrate and fuse the expression of life so that these petty details needs must be honored as those learnings which produce the opportunity of the whole self to move forward metaphysically.

然而，我们会声明，我们对于对第三密度的物质性的环境的具体详细的研究是没有偏见的，我们进一步声明，这种学习的逻辑智力的途径确实不仅仅构成了在很大意义上的一条死胡同，它在更为紧密的意义上同样也代表了为你们在其中生活的文化提供了拥有个人性的闲暇的时间的能力的事物，这些能力构成了去将投生的时间花费在整合和融合生命体验上的能力，因此，这些琐屑的具体细节的需要就必须要被荣耀为那些产生出了机会让完整的自我在形而上学的方面前进的学习了。

However, the basic sense of our answer is that yes, indeed, to work to enlarge within the self that integrated expression of one's essence in manifestation is, shall we say, the high road towards what may be called compassionate understanding and if you will but think of entities which you have thought wise you will touch upon memories of those simple and unintellectual entities whose spirits were not at all enhanced by detailed knowledge, but whose metaphysical natures expressed themselves as those of the wise and masterful spirits, not because they understood any detail, or because they were able to speak to this wisdom, but because their nature was grounded in the whole life experienced unily or in a unified manner.

然而，我们的答案的基本的意义是肯定的，确实，进行工作来在自我内在之中扩大一个人的实质在显化中的那种整合性的表达，是朝向可以被称之为慈悲的理解的（容我们说）阳关道，如果你们愿意仅仅想到你们已经认为是睿智的实体的话，你们将会接触到对那些简单而又不明智的实体的记忆，这些实体的精神完全不是

被具体细节的知识所增强的, 而是他们的形而上学的特性将它们自己表达为那些具有睿智和大师的精神的实体, 不是因为他们理解任何的具体细节, 或者因为他们能够讲述这种真理, 而是因为他们的本性是被扎根于一体性地或者用统一的方式被体验到的完整生命的。

We welcome a following query.

我么欢迎一个进一步的问题。

D: Before I move with any of my questions, does anybody else want to query further about that?

D: 在我转向我的问题中的任何一个之前, 任何其他想要关于那一点进一步询问吗?

For the purposes of exploring some of my own perceptions here, I'm going to ask a few questions having to do with the aura and the chakra system (inaudible). Within our physical mind/body/spirit complex—and I would appreciate if you feel I am moving with that shielding you just spoke of, I would like you to know that, and I also understand that if there are things that are best left for me to further study I will accept that as your answering.

为了对在这里我自己的观念中的一些观念进行探索的目的, 我将要问一些与灵光和脉轮系统有关的问题(听不见)。在我们的物质性的心/身/灵复合体中——如果你们感觉到我正在带着你们刚刚谈到的那个护盾而移动的话, 我会很感激, 我想要你们知道那一点, 我同样也理解如果有一些事情是最好被留给我进行进一步的学习的, 我将会在你们回答的时候接受那一点。

The first question I have is that researcher have [divided] our aura and chakra system into seven layers for the purpose of labeling, into which resemble our concept of consciousness and light moving into physical manifestation. The chakras, then, have these seven layers which have been defined many times by many researchers. If I'm correct, the reality is that these layers, in fact, really reach out toward infinity, but in the limitation of our logos it holds us to viewing only the seven layers or concentrating on the seven layers, since our concentration within third density lies within clearing the first three layers to allow the universal light to flow from the seventh layer inwards. Is there purpose to exploring beyond the seven layers which would then prove useful in aiding in our healing techniques, or is this a diversion or unhelpful to the purposes of our third-density experience?

我的第一个问题是, 研究者已经为了标记的目的而将我们的灵光和脉轮系统分成七个层次, 分成类似于我们的意识以及进入到物质性显化的光的观念的事物。那么, 脉轮就拥有这七个已经被多次被许多的研究者定义了层次。如果我是正确的话, 真实的情况是, 这些层次, 实际上, 是真正向外抵达无限的, 在我们的理则的限制之中, 它现在我们仅仅看到七个层次或者集中在七个层次上, 因为我们在第三密度中的专注对象是存在于清理首先的三个层次以允许全面性的光从第七层次向内流动。存在有对七个层次之外进行探索的目的吗, 这种探索在帮助我们的疗愈的技巧的方面会证明是有用处的吗, 或者, 这是一种绕道或者对于我们的第三密度的体验的目的是没有帮助的吗?

I am Q'uo. My sister, the subjective nature of a healer's individual method of perception create for that one healer the needs and requirements of that healer's work. One healer might find the need for the grasp of a system of visualizing which involves only seven colors in seven simple bands. Another healer might find that the seven times seven, as you mentioned, of the bodies, each color existing in a band of ever finer material, one for each chakra, to be that visualization which makes that healer feel able to heal and therefore this is necessary information.

我是 Q'uo。我的姐妹，一个疗愈者的感知的个人性的方式的主观的特性为那个疗愈者创造出了它的工作的需要和要求。一个疗愈者可能会发现去掌握一个包含了在七个简单的光带中仅仅七种颜色的视觉化系统的需要。另一个疗愈者可能会发现在主体部分的，如你提到的一样，七乘七种颜色，每一个颜色都存在于一个更为精微的光带之中，每一个颜色都代表一个脉轮，那种视觉化的观想可以使得那个疗愈者感觉到能够去疗愈，因此这是必不可少的信息。

In effect, as long as the healer has a consistent and compelling individual method of visualizing the movement of light this system of visualization is virtually and functionally accurate. We are not attempting to be obscure but are saying that almost any consistent method of visualizing the passage of energy will work for the one which has healing gifts and the desire to manifest these gifts. The healing ability is not raised by these visualizations or managed or controlled in their nature because of this system of visualization, rather the healing energy is channeled through the instrument, and what occurs as the healer does its work is that the healer discovers a way of visualizing the procession of this light in motion or this energy in such and such a way which does not interfere with the healing energy's own intelligent movement.

实际上，只要疗愈者拥有一种一致性且激发兴趣的观想光的运动的个人性的方法，这个视觉化观想的系统在实际性和功能性的方面就是准确的。我们并不是正在尝试去变得含糊不清，而是正在说，几乎任何的对能量的移动的观想的一致性的方法，对于那个拥有疗愈的礼物以及去显化这些礼物的渴望的实体都是有效的。疗愈的能力不是藉由这些观想而被升起，或者因为这个观想的系统而在它们的特性上被管理或者被控制的，毋宁说，疗愈的能量是通过器皿被传送的，当疗愈者进行它的工作的时候，发生的事情是，疗愈者发现了一种观想这种光在运动中的前进的方法，或者用这样或者那样的方式观想这种能量的方法，这种观想的方法不会干扰疗愈的能量自身的智能性的运动。

The goal here is for the healer to become transparent to this energy so that it is completely calm and is functioning as conscious catalyst. However, in order that the mind of the healer be stayed and comforted some method or system of visualizing the traduction of this energy is necessary. Therefore, we urge that each healer—however modest or great the healing gift, each is a healer—that each healer find that level of detail and informative embroidery which is wholly sufficient and satisfactory for the self, knowing that the purpose of this visualization structure is to so secure and quiet the instincts of reason and so sweeten and make cooperative the nature that the infinite

energy of the one Creator may flow freely and intelligently to do its work.
在这里对于疗愈者的目标是对于这种能量变得透明，这样它就是完全平静的且起到有意识的催化剂的功用了。然而，为了要让疗愈者的心智被平息并且是舒适的，某种观想这种能量的运转方法或者系统是需要。因此，我们鼓励每一个寻求者——无论疗愈的礼物是怎样地有节制或者怎样地巨大，每一个人都是疗愈者——每一个疗愈者都会发现具体细节和增长知识的修饰的层次的，这些层次对于自我而言是全然足够且令人满意的，并同时知晓这种观想的结构的目的用这种方法来让那种推理的本能变得稳固且平静，并因此使其变得温和且与那种特性合作，这样太一造物者的无限的能量就可以自由地且智能性地流动以进行它的工作了。

(Pause)
(暂停)

We are those of Q'uo. We are those of Q'uo, and find that this instrument feels that we were not clear. We move over, we perceive that there was in the query a concern about how subtle the levels of colorings could be. We affirm that there is possible a detailing of sub-colorations which approaches infinity. We were saying that only as much of this detail as was necessary for the healer to feel a quietude of understanding was appropriate. We welcome a following query.

我们是 Q'uo。我们是 Q'uo，我们发现这个器皿感觉到我们是不清楚的。我们挪动一下，我们感觉到在问题中有一个关于色彩的微妙的层次是如何的关注点。我们确认，有可能会有一种对于染色的详细描述是会接近无限的。我们正在说，只要这种具体细节对于疗愈者是需要，那么去感觉到一种理解上的平安就是合适的。我们欢迎一个进一步的问题。

D: In pertaining to the two chelations I did on Carla, in which case I experimented with them myself, in the first session, more intent, more nervousness, more of that seeking of visualizations of (inaudible) attempting to bring myself to more awareness, the clues or things that may help me in my system.

D: 在关于我在 Carla 身上进行的两种螯合作用 (chelations) 的方面，在其中我已经在我自己身上实验过它们了，在第一次集会中，更多的意愿，更多的神经敏感，更多的寻求 (听不见) 尝试去将我自己带到更多的察觉中的视觉化观想，以及在我的系统中可能会帮助我的线索或者事情。

The first time I did the chelations on Carla and I had experienced this other time I felt an uncomfortable heat and I would visualize energy flowing, which at this point I'm not able to determine a pattern yet but I understand that that needs further working. The second time I attempted this chelation I removed myself from this attempt to find detail or find symptoms of what was occurring and I placed myself in a acceptance of what was occurring, utilizing love as more of the energies that were flowing through me and more of the essence of myself slipping through me and what I experienced was less of the censoring but still an overall feeling that the healing was somewhat complete.

第一次我在 Carla 身上进行螯合作用时，我已经在另一个时间体验过这种作用了，我感觉到一种不舒服的热量，我会观想能量的流动，在此刻我无法对这种能量的流动断定一种模式，但是我理解它需要进一步的工作。第二次我尝试这种螯合作用时，我让我自己摆脱了这种去发现具体细节或者发现正在发生什么的症状的尝试，我将我自己放置于一种对于正在发生什么事情的接纳性之中，并将爱更多地用作正在流经我能量和悄悄通过我的我自己的实质，我所体验到的是较少的批评，但仍旧有一种整体上的感觉，疗愈是多少被完成了的。

I could not determine between the first and the second whether or not this new awareness and understanding without this deep searching and just channeling through acceptance, whether this might have been of a higher level of channeling due to my own acceptance of what was occurring. My question, I suppose is, is the seeking and searching and attempting to learn while I'm doing these chelations in this instance hindering my ability which is flowing from my natural essence to Carla. I felt that I could not determine which was a better healing or whether it was necessary that I determine if one was better or not. I felt good about both just because the intent was there but I was curious as to if you could comment on the quality of each of those healings?

我无法在第一次和第二次集会之间断定，是否这种新的认识或者理解是是没有这种深入的搜索而仅仅是通过接纳的传讯，是否这可能已经是因为我自己的接纳而具有了一种更高层次的传讯。我的问题，我的假设是，在我正在进行这些螯合作用的时候，寻求、搜索、以及去学习的尝试在这种情况下阻碍了我的能力，我的能力正在从我的自然的实质流向 Carla。我感觉到我无法断定，哪一种是一个更好的疗愈，或者是否我必须断定，是否一个是更好的。我对两者都感觉很好，因为意图是在哪里的，但是我很好奇，你们是否能够对于那两种疗愈中的每一种的特性进行评论呢？

I am Q'uo. We can comment ...
我是 Q'uo。我们能够评论.....

(Side one of tape ends.)
(磁带一面结束。)

(Carla channeling)
(Carla 传讯)

... And the qualities of alertness and exactitude in the stance of watchfulness bring about a keenness of desire felt within the self. The session of healing approached from a whole self or integrated standpoint when the energy is allowed its work ...

.....在留心的姿态中的警醒和严格的特性会产生出在自我内在之中被感觉到的一种渴望的强烈。疗愈的集会从一个完整的自我或者整合立场来进行处理，当增量被允许进行它的工作的时候.....

(A noise is heard. Carla laughs.)

(一个噪音被听到了。Carla 发笑。)

Carla: It's OK, I've still got her I just need to get back down ...

Carla: 好了, 我仍旧是抓住她的, 我仅仅需要返回.....

(Carla channeling)

(Carla 传讯)

I am Q'uo, we remark at this instrument's sense of humor. The healing session done from the standpoint of one who accepts and allows the free flow of healing energy and which trusts and has faith in the intelligence of this energy is effective to perhaps a deeper degree than the session done from the standpoint of keen awareness, however, the keenness is especially useful in preparation for a healing session to bring the nerve within to a fine tuning so that the healer is fully awake and aware within the self. Then in the actual session this keenness rests ever so lightly on the unified ocean of serene calm in which metaphysical healing takes place. So, each attitude is effective, one more so before the session when preparations are made within the self, the other for use within the session when the energies of faith are most appropriate.

我是 Q'uo, 我们注意到了这个器皿的幽默感。藉由一个接纳并允许疗愈的能量的自由的流动, 信任这种能量的智能是有效的且对其抱有信心的实体的立场而被进行的疗愈的机会, 相比藉由敏锐的认识而被进行的集会也许是具有一种更深的程度的, 然而, 敏锐性在为一次疗愈的集会做准备以将内在的神经带到一种精密的调音的过程中是尤其有用处的, 这样, 疗愈者就会完全觉醒并在自我内在之中是察觉的了。接下来, 在实际的集会中, 这种敏锐性会一直在宁静平安的统一之海上如此轻松地休息, 在这个海洋中, 疗愈发生了。因此, 每一种态度都是有效的, 一个态度在集会同前在自我内在之中做准备的时候是更有效的, 另一个态度是在集会同被使用的, 在那个时候, 信心的能量是极其合适的。

Carla: I think that they're waiting for you to ask another question ...

Carla: 我想它们正在等待你问另一个问题.....

D: I do have another query. In relating to the white light experience that I had a year and a half ago where I saw a clear band, I wonder if you are referring to when you speak of a healer attempting to become clear and transparent. Was this visualization that I saw the actual reality of that transparency and can a healer or myself be able to utilize that transparency in my practice towards becoming transparent? I also notice that as I speak to you I get a lot of light flashing as we are speaking and I'm assuming that I'm registering the communication pattern here.

我确实有另一个问题。在关于我在一年半以前体验到的白光的体验的方面, 在其中我看到了一个清楚的光带, 当你们谈及一个疗愈者的时候, 我想知道你们是否值的是去变得清晰和透明的尝试。这种我看到的视觉化的观想是那种透明度的实际的实相吗, 一个疗愈者或者我自己能够在我向着变得透明的练习中使用那种透明度吗? 我同样也注意到, 当我和你们说话的时候, 在我正在发言的时候得到

了许多的光的闪烁，我正在假设我正在将在这里的沟通交流的模式牢记于心。

I am attempting to learn how to develop the inner eye to a greater degree, and need to know whether or not what I witnessed a year and a half ago can be utilized in my attempt to become clear, transparently clear, and I should use that as a tool to aim for or whether or not this is a product which just occurs and I should not concern myself with what occurs.

我正在尝试去学习如何在一个更大的程度上发展内在的眼睛，我需要知道是否我在一年半以前看到的事物是能够在我去变得清晰，透明地清晰的尝试中被利用，我应该使用那个事物作为一个要去瞄准的工具吗，或者，是否这是一个仅仅出现的产物，而我不应该让我自己担心出现的事情呢？

For instance, yesterday when I was doing my chakra clearing with the intent to be more whole and more pure and accepting, when I got to the upper levels clearing my charkas I noticed the movement was much faster, the light was moving much faster than it had ever before and these seemed to be products of my, perhaps, more mature attempts at clearing oneself. I am trying to determine whether or not I can utilize what I visualized in a prior session as a tool for aligning myself with that transparent core which I saw, and if this would be useful in the future to being able to maintain that alignment as well as being able to use that inner eye to see further into either the patient or into the situation at hand while I'm healing?

例如，昨天，当我正在藉由变得更为完整、更为纯净、且更多接纳的意图进行我的脉轮清理的时候，当我在清理我的脉轮到达上部的层次的时候，我注意到运动是更加快速的，光正在比它之前曾经的移动更快速地移动，这些看起来似乎是我在清理我自我的方面，也许是，更加成熟的尝试的产物。我正在尝试去明确，是否我能够使用我在一次之前的集会中观想到的事物作为将我自己与那个我看到的透明的核心校准的工具，在未来，要很够去维持那种校准并同时能够在我正在进行疗愈的时候去使用内在的眼睛进一步地洞悉病人或者东西即将发生的情况，这是否是有用处的呢？

I am Q'uo. We are aware of your query and at the same time find it impossible to answer simply. We shall attempt to be clear. The inner vision is such that were we to tell you a self-consistent system of seeing and were you to believe us you would thenceforth see innerly in the manner which it had been made possible for you to perceive. This does not mean that the visualizations of a healer are unreal but that the nature of actual consciousness is so plastic and so unaffected by the laws of motion that they can adapt to any set of expectations and can move intelligently within the sensing entity to fill in any blanks, as it were, that the system pulled to one had left out.

我是 Q'uo。我理解了你的问题，我们同时发现它是不可能简单地回答的。我们将尝试去澄清。内在的观想就是如此，以至于如果我们告诉你一个自我一致的观察的系统，如果你们相信我们，你们就会在此后用那种你们已经有可能去感觉的方式在内在的方面进行观察了。这并不是说，一个疗愈者的视觉化的观想是不真实的，而是意味着实际上的意识的特性是如此的可塑，并如此不受运动的法则的

影响,以至于它们能够适应于任何的期待的设置并能够在那个感知的实体内在之中用智能化的方式移动以填满已经被留下来的任何的空白,实际上,那个空白是那个系统拉到一个人面前的。

Therefore, were we to give a positive vote to your vision of transparency you would then feel it was a good image and a teaching or good for teaching the self-image. Were we to ask that this image not be followed then another way of sensing within would need to be found. The wiser, we feel, of the two ways of responding is to suggest that it be realized within that there is a dissolving nature to a true transparency, that as the healer seeks within for a more and more unified view of the self and a more and more generous view of the potential of the balanced self in offering as a healer, [one could] use such transparent energy as was visualized by you in your past as a reminder of that universal, penetrating, dissolving quality of transparency, so that the small roughnesses or unevennesses of personhood when viewed during preparations for a session may be then subjected by the self to that penetrating, dissolving light of transparency, so that the self [and] its various personal rough edges and uneven bits may be seen to subdue themselves into a non-interference with the work of the service which you wish to render. 因此,如果我们对于你对透明度的观想给出一个支持的投票的话,你就会感觉到它是一个有益的图像和一个教导性的,或者有益于教导的自我的图像的。如果我们要求这个图像不被追随,接下来另一种感知内在的方式就需要被发现了。我们感觉到,两种回答的方式中更为睿智的方式,就是去建议,在内在之中要被领悟的事情是,一种真实的透明度是有一种溶解的特性的,当疗愈者在内在之中寻求一种对自我的越来越统一的观点,对于平衡的自我在作为一个疗愈者而分享的方面的潜能的一种越来越丰盛的观点的时候,一个人是能够使用这样的透明的能量作为那种全面性的、渗透性的、溶解性的透明的特性的一个提醒物的,就如同你在过去所观想到的提醒物一样,这样,个人属性的小小的粗糙或者不均衡,当在为一次集会做准备期间被观察到的时候,就可以接着藉由自我受到那种透明度的渗透性的、溶解性的光的支配了,这样,自我和它的各种各样的个人性的粗糙的边缘和不均衡的部分就可以被看到让它们自己被驯服成为一种对你希望去提供的服务的工作不会产生干扰的事物了。

We ask that the healer not be limited by that visualization achieved already, but rather we would ask of the creative healer that he open within in each preparation for healing to any newly manifesting systems of perception or kinds of perception. If the healer feels comforted by one system of seeing energies and essences then that healer will be very effective along the lines of stress created by that structure. However, if a healer can be flexible in allowing new visualizations to occur and to allow thought to pour in on them only after such experiences are completed we feel that this latter path is the more creative and the more designed to maximize the path of service.

我们请求疗愈者不要被那个已经取得的观想所限制,我们毋宁是请求创造性的疗愈者在每一次为疗愈做准备的过程中向着任何新的感知或者感知的类型的显化的系统在内在之中开放。如果疗愈者因为一个观察能量和实质的系统而感觉到是舒适的,接下来那个疗愈者沿着那条由那个构架创造的重点的线路就将会是非常

有成效的了。然而，如果一个疗愈者能够在允许新的观想出现，并在这样的体验被完成之后允许想法倾注到那些观想之上，我们感觉到后一种途径是更为创造性且更多地旨在最大化服务的途径的。

We welcome following questions at this point.
我们会在此刻欢迎后续的问题。

D: I was just a little confused in reference to some visualizations I was having and I'm going to attempt to remain aware. There are two questions, actually, I'll start with. I don't know whether you can describe this or not. When I feel the uncomfortable heat throughout my body, can you explain in the metaphysical sense what is occurring and what is this sensation that is being felt, what exactly occurs within the body? I know the energy is running through and it is causing an effect. How is this effecting the organs and the skin so that I feel this somewhat burning from inside out that makes it highly uncomfortable at times? Is there any way that you can describe what is occurring in a better fashion than I am able to perceive other than the fact that light is flowing through me and I'm feeling hot?

D: 在关于我所拥有并将要尝试去保持察觉的一些视觉化观想的方面，我有一点点混淆。实际上，有两个问题，我将会从它们开始。我不知道你们是否能够描述着一点。当我感觉到不舒服的热量贯穿我的整个身体的时候，你们能够在形而上学的方面解释正在发生的是什么事情吗，这种正在被感觉到的感知是什么呢，在身体中到底在发生什么呢？我知道能量正在流过，它正在引起一种效果。这会如何影响器官和皮肤，这样我就会感觉到这种从内而外的多少有些灼烧的感觉，这时常会让它高度地不舒服。有任何方式你们能够用一种比我能够感觉到的方式更好的方式来描述，除了光正在流经我和我正在感觉热之外，正在发生什么事情呢？

I am Q'uo. If you perceive this heat as of the nerves and then allow an analogue to the physical nervous system in the form of the nervous system of the electrical body then you may see this heat felt as being a measure of the amount of electrical energy which is expressing in the physical analogue as pain in the electrical body analogue which is moving into your healing apparatus, shall we say, as heat. Basically, you are feeling a measure of heat equal to the measure of physical pain.

我是 Q'uo。如果感觉到这种热量是属于神经的并接下来允许一种身体的神经系统的同源体 (analogue) 以电性身体的神经网络的形式出现的话，那么你就可以将这种被感觉到的热量视为是在身体的同源体之中被表达的电性能量的数量的一种衡量了，因为在电性身体的同源体之中的痛苦正在作为热量进入到你的，容我们说，疗愈的器官之中。

This would, if allowed to go undealt with, create difficulties for you as a healer, for stress on this nervous system of the causal body allowed within the healer can create pain for the healer. Therefore, we strongly suggest that such heat or any other way you may have subjectively of recording stress or imbalance be visualized then as moving from within the healing apparatus, both physical and non-physical, and being shunted out along the exterior of this healing

apparatus and given back to the source, this strongly visualized during and after the healing work, especially afterwards.

这种被感觉到的热量，如果被允许不被处理的话，会为你作为一个疗愈者创造出困难，因为在这种因果体的神经系统上的压力如果在疗愈者内在之中被允许的话，能够对疗愈者创造出痛苦。因此，我们强烈建议你，这样的热量，或者任何其他的可能拥有主观上的记录的压力或者不平衡的方式，都被接下来观想为从疗愈的器官，同时是身体的和非身体的器官，之中流出，并被在这个疗愈的器官的外部被分流出去，并被送回到源头，我们建议，在疗愈工作期间和之后，尤其是之后，这种观想被强烈地想象。

As before, we would again recommend the washing of the hands or other ritually done actions which seat within the emotions the fact that the connection made during healing has now been broken, and any effects picked up from the subject or patient shunted harmlessly away from the self and given back to the one infinite Creator.

如同之前一样，我们会再一次建议洗手或者其他的用仪式性地方式被进行的行为，这会让这样一个事实在情绪中被固定下来，即疗愈期间被建立的连接现在已经被打破了，任何从对象或者病人身上被拾起的影响都无害地从自我身上被分流出去并被返还给太一无限造物者了。

We would ask for a closing query at this time.

我们在此刻会请求一个结束的问题。

D: My closing query is, I guess, would have to do with the color seen from my fingertips, which registered as an apple green, and I have with practice to a very small degree been able to stretch this energy outward and I know that this through intent can be stretched for long distances and what not. Again, must I rely on that intent alone to stretch that healing from the fingertips?

D: 我猜想，我的结束的问题是与我指尖被看到的颜色有关的，它指示为一种苹果绿，我通过练习已经能够在一种非常小的程度上将这种能量向外延伸了，我知道通过意愿这种能量能够被延伸到长距离以及各种各样的事物。再一次，我必须仅仅依赖于意原来从指尖延伸那种疗愈吗？

I also am curious about the coloring of that, because it is not the deep coloring of the primary colors, it is a very light tinted, and I'm just curious as to whether that is because it is a combination of white light that emanates in combination with the green heart color. And if you can somehow elaborate on those healings that occur, I know that from Barbara Brennan book they are able to, some healers are able to channel different colors through their fingers.

我同样也对于那种能量的染色感到好奇，因为它不是对原色的加深的染色，它是一种非常轻的着色，我仅仅感到好奇，是否那是因为它是一种散发的白光与绿色的心的色彩的混合的一种混合物呢？你们是否能够以某种方式在关于那些发生的疗愈上进行详细阐述呢，我从 Barbara Brennan 的书中知道，她们能够，一些疗愈者能够通过他们的手指传输不同的色彩。

This may be a little advanced for me at this point, but I was wondering if you could comment on the procedure, basic procedure, how this actually occurs. As a healer, would I be drawing down the higher energies, and would I concentrate on a particular color coming through or is it best to leave that at this time and just concentrate on allowing the energy as it intelligently moves through to heal others. Is it best at this point just to leave that as is.

这对于我在此刻是多少有点高级的,但是我知道,你们是否能够对于那个程序,基本的程序进行评论呢,这实际上是如何发生的呢。作为一个疗愈者,我要将更高的能量拉下来吗,我要集中在一种流经的特定的色彩吗,或者最好在此刻不要管它,而仅仅是在那种能量智能地流过来疗愈其他人的时候集中于允许那种能量呢?在此刻仅仅如其所是地不要管它,这是最好的吗?

The other question I have in reference to orb fields, is in noticing in photographs and attempting to view orb fields within photographs of individuals, the movements that I visualize or see, are they the state of the entity at the time the photo was taken? I understand to a degree that you can move deeper and see beyond into, I guess, further into that orb field of the individual, but I was just curious as to what it was I was viewing in those photographs, whether I was viewing something that was taken at the time or whether I am able to visualize that orb pattern of the entity in the present as well. That maybe a slightly confused question, but if you could make any sense out of it I would appreciate it.

我另一个问题是关于球体的场域的方面的,关于在照相上显示出来的,或者在对个体的照相中去观察球体的场域的尝试,我观想到或者看到的运动,它们是在照片被拍摄的时刻的实体的状态吗?我在一定程度上理解你们能够深入并观察到,我猜想,进一步深入到个体的球体的场域,但是我仅仅感到好奇,在那些照片上我正在看到的事物是什么呢,是否我正在观察到某种在那个时刻被拍摄的事物呢,或者是否我同样也能够观想那个实体的当前的球体的样式呢?那可能是一个稍稍有些混淆的问题,但是如果你们能够对它进行任何解释的话,我会感激它。

I am Q'uo. We shall attempt sense, my sister. Firstly, in the matter of the energy from the fingers this radiation may be affected by sharp intent. However, we would suggest a slightly different approach. We suggest that the sharp intent, the desire to stretch and to move further be applied to the self in preparation for this donning of a mantle of healing, shall we say. You—we correct this instrument—you may visualize, for instance, the self moving into a bath of white light, receiving from that bath a cleansing and purifying so that you are more and more one-pointed in service to the infinite One.

我是 Q'uo。我的姐妹,我们将尝试去说明。首先在从手指发出的能量的问题上,这种辐射是可以被强烈的意愿所影响的。然而,我们会建议一个稍稍不同的方法。我们建议那种强烈的意愿,那种去延伸和去进一步移动的渴望,在为这种穿上一件,容我们说,疗愈的斗篷做准备的过程中被应用在自我的身上。你们——我们更正这个器皿——举个例子,你可以想象自我进入到一种白光的沐浴之中,从那种沐浴收到一种清洁和净化,这样你就在服务于无限太一的方面越来越专一了。

When the mantle of healing is donned and that healer becomes the self, the transparent self then may be felt to have the lid taken off and the energy of self simply allowed to move to its real strength. This relaxation of visualization in the event shall find that healer self radiating far greater a strength of field, far more penetrating a field than the field of the healer that is still attempting to control, attempting to stretch, attempting to go further. These forceful emotions point the self and hone the spirit, however, the more relaxed or more feminine of the mindsets in allowing that radiation to swell produce a much more efficacious field in the actual healing work.

当疗愈的斗篷被穿上了且那个疗愈者成为自己了, 接下来那个透明的自我就可以被感觉到揭开了盖子, 自我的能量就单纯地被允许移动到它真实的力量了。相比那个仍旧尝试去控制, 尝试去延伸, 尝试去更进一步的疗愈的场域, 这种对观想的放松在过程中将会发现疗愈者自己正在辐射出力量远远更为巨大的一种场域, 远远更为穿透性的一种场域。这些强有力的情绪会对准自我并大门灵性, 然而, 在允许那种辐射扩张的方面更加的放松或者心态更多的女性化, 会在实际的疗愈的工作中产生出一种远远更为有效的场域。

Concerning the matter again of working with colors, the power of healing is limited only by an entity's considerations of how powerful healing is. We speak here not of curing or changing manifestations but of whether there is power available to heal or to make balanced that which is unbalanced. The more detailed color systems work for entities because they have built one visualization upon another and have found this system to make it possible to visualize very detailed work. We suggest that these color systems may be seen to be subjective and to represent choices made by entities which are attempting to order the bewildering universe of subjective perceptions.

再一次关于与色彩工作的问题, 疗愈的力量是仅仅受限于一个实体在关于疗愈是如何强有力的方面的考虑的。我们在这里不是在谈及治疗或者改变显化, 而是在谈及是否有可被利用的力量来疗愈, 或者让不平衡的事物变得平衡。更为具体的颜色系统对实体是有效的, 因为他们已经建立了一个接一个的观想并已经构建了这个系统以使得它有可能观想非常具体的工作。我们建议这些色彩的系统可以被视作是主观性的, 它们代表了由那些正在尝试去对令人困惑的主观感觉的宇宙进行整理的实体们所做出的选择。

Now, it is well not to be foundered and rendered helpless by one's own subjective or interior perceptions. It is nothing but the sense of self which demands that this inner wilderness be ordered and we fully accept that there is virtue in any good internally consistent method of visualizing the various fields and levels of energy using color. What keeps us from telling you that one way is more accurate than another is that in our opinion no one way is more accurate than another. For instance, there are a very complex series of color visualizations connected with the tree of life of the kabala. These color systems represent a ten chakra system which many find to be more useful than the seven chakra system which we have used. It is our feeling, however, that much can be learned by the one or by the other means.

现在, 不要因为一个人自己的主观的或者内在的感知而陷入泥潭或者招致无助,

这是很好的。它不过是自我的感觉，这种自我的感觉要求这种内在的荒野变得有序，我们完全接受，对于藉由使用色彩来观想各种各样的场域和能量的层次的方法，在任何的有益的且在内在是一致的的方法中是有优点的。让我们无法告诉你们一种方式是比另一种方式更加准确的原因，在我们看来，是因为没有一种方式是比另外一种方式更加准确的。举个例子，有一个非常复杂的色彩的视觉化观想的系统与卡巴拉的生命之树连接在一起。那些色彩系统代表了一个十个脉轮的系统，很多人会发现它比我们所使用的七个脉轮的系统。然而，我们的感觉是，藉由一种途径或者藉由其他的途径，会有大量的事物是能被学会的。

This alarming and perhaps reckless seeming attitude on our part is due to our perception that within each possibly described color field there lies the potential color field, there lie the potentials for all colors, and the shadings of the colors then affected by everything from the energies of heavenly bodies to the interpenetration of all color fields by a succeeding system of energies which are of a higher order so that any color can be taken apart to see the sub-colorations within that density or level of energy, not to mention those energies which are subsumed under it, yet color or tint it somewhat, or those overarching energies expressing themselves as colors which color the whole because of the overarching nature of that field.

在我们的部分的这种令人惊惶的，也许是满不在乎的表面上态度，是由于我们的观念，我们的观念是，在每一种对色彩场域的有可能的描述之中都存在有潜在的色彩场域，所有的色彩都存在有潜能，色彩的明暗接下来会因为来自于天体的能量的每一个事物而被影响，以至于所有的色彩的场域都会被一种随后的能量系统所贯穿，这个继承的能量系统是具有一种更高的色彩的，因此，任何的色彩都可以被分解以看到在那个密度或者能量的层次之中的次级染色，更不用说那些在其下被包含的能量，会对它多少有些染色，或者着色了，或者因为那个场域的支撑性的特性，那些支撑性的能量正在将它们自身表达为对整体染色的色彩了。

We realize this is frustrating information, however, we do wish to affirm the use of some imaging system and encourage that any individual healer choose a system such as the one given by the one known as Barbara, and work with it on a continuing basis using the color structure described therein until such time as this system is felt to be in any way lacking. In other words the working with the colors is all work in the area of the healer dealing with the healer's mind. The healer functions as a catalyst which offers healing to the patient. The energy itself is intelligent. What the visualization of the healer does more than anything else is so arrange the mind that the work of healing may go forward unimpaired.

我们意识到这是令人困惑的信息，然而，我们确实希望肯定对某个想象的系统的使用并鼓励任何的个体的疗愈者选择诸如由叫做 Barbara 的实体给予的系统之类的一个系统，并用一种持续性的方式通过使用在其中被描述的色彩系统来与它一同工作，一直到这个系统被感觉到以任何方式是不足的时候。换句话说，与色彩一同工作完全就是在疗愈者与疗愈者的心智打交道的区域中的工作了。疗愈者是作为一种向病人以供疗愈的催化剂而发挥作用的。能量本身是智能的。疗愈者的视觉化观想所做的事情不过就是让用这种方式来安排心智以便于疗愈的工作可以不受妨碍的前进了。

It is not that a visualization of color through the hand does not in some way help psychic surgery as described in the query, but rather that the psychic surgery and all other manifestations are created by the intelligent energy itself and are allowed that creation by the faith or certitude which the healer has achieved with regard to the lightness and goodness of this energy. Thus, if visualizing sub-colorations will in the future serve to aid in the building up of faith and a feeling of doing precise and fastidious work, then just as we encourage this instrument to pray to the one known as Jesus the Christ, we encourage you to work with these color visualizations in the way given in one particular system ...

这并不是说一种通过手对色彩的观想不会以某种方式帮助在这个问题中被描述的心灵手术, 毋宁说, 心灵手术已经所有其他的显化都是由智能能量本身所创造, 那种造物是藉由疗愈者在关于这种能量的轻松以及益处的方面已经取得的信心或者确信而被允许的。因此, 如果对次级染色的观想在未来的服务中将有助于构建信心和一种正在进行精准且挑剔的工作的感觉的话, 接下来, 就如同我们会鼓励这个实体向叫做耶稣基督的实体祈祷一样, 我们会鼓励你们用在一个特定的系统中被给予的方式与这些色彩的观想一同工作.....

(Tape ends.)

(磁带结束。)

May 9, 1993

1993-05-09 调音的技巧

Group question: We'd like to know this morning about the flow of energy that moves through the healer in a couple of different situations. Number one: when the healer is either attempting to clear his or herself and wishes the energy centers to be the most brilliant and active for the offering of the service of healing, where does the energy flow? Does it flow top down in the energy centers or from the bottom up, and when the healer is attempting to offer itself as a healer, does the energy flow in the same pattern or is it another pattern? Could you tell us how the energy flows in both situations where the healer wishes to purify itself or when the healer wishes to offer itself as a healer?

团体问题：我们在这个早晨想要知道关于在两种不同的情况中流经疗愈者的能量的流动。第一：当疗愈者尝试去清理他或者她自己，并希望能量中心对于提供疗愈的服务是最为明亮且最为活跃的时候，能量的流动在什么位置呢？它是在能量中心中从顶部往下流动的，还是从底部向上流动的呢，当疗愈者正在尝试去提供它自己作为一个疗愈者的时候，能量的流动是用相同的方式还是它是另一种模式呢？你们能够告诉我在这两种情况中能量是如何流动的吗，疗愈者是在什么位置希望去净化它自己呢，或者疗愈者什么时候希望去提供它自己作为一个疗愈者呢？

(Jim channeling)

(Jim 传讯)

We are those of Q'uo, and greet you in the love and in the light of the one infinite Creator. It is a pleasure to be called to this early meeting of your group and we are excited to be asked to share our thoughts on the subject of arranging the tuning or the vibration. We request, as always, that individual truth only be recognized and other statements we may offer which find no home be discarded.

我们是 Q'uo，我们在太一无限造物者的爱与光中向你们致意。我们很高兴在你们的团体的这个早晨的集会中被呼唤，我们为被请求在对调音和振动的准备的课题上分享我们的想法而感到兴奋。我们一如既往地请求，仅仅去认出个人性的真理，请将我们所提供的内容中的其他的找不到栖息地的陈述都抛弃掉。

The practice of cleansing one's vibrations and tuning and purifying them in preparation for spiritual work is a very simple process, yet one which lends itself to great varieties of adaptations depending on the preferences and the belief structures of the cleanser. The basic, shall we say, technique that this instrument uses suffices as well as any, and we would suggest it is the beginning of our answer. In this practice, the entity ritually cleanses the mouth, the hands and empties the bladder, thus expressing the desire to be washed thoroughly of all wickedness. It then asks to see within the chakra colors in their configuration, beginning with the red, or lowest center, working first with the red, the orange and the yellow. These may be viewed and adjusted

separately, then seen together and regulated. Then the heart chakra is called for, and the first three chakras, reanimated if necessary to form a more apt base for the actual size of the green energy center. Then the blue and the indigo centers are viewed, again spending enough time with each to achieve a visualization of all the chakras moving evenly and easily.

在为灵性上的工作做准备的过程中，清理一个人的振动，对它们进行调音并净化它们的练习是一个非常简单的过程，而取决于清理者的偏好和信念的构架，这个过程却是一个将极具多样性的适应性赋予了其自身的过程。容我说，这个器皿使用的基本的技巧是和任何技巧一样地充分的，我们会建议，这就是我们的回答的开始了。在这个练习中，实体用仪式性地方式清理了嘴巴、双手并清空了膀胱，并由此表达了彻底清洗所有的邪恶的渴望。它接着请求去通过脉轮的配置看到内在之中的脉轮的色彩，从红色，或者最低的中心开始，首先与红色、橙色和黄色中心一同工作。这些中心可以被观察到并分开地进行调节，接下来它们可以被一起看到并被调节。接下来，心的脉轮就可以被呼唤，前三个脉轮就会被激励，如果需要的话，以便于为绿色能量中心的实际的大小形成一个更为适当的基础。接下来，蓝色和靛蓝色的中心就可以被观察，再一次在每一个中心上花费足够多的时间以取得对于所有平衡地且流畅地运转的脉轮的一种视觉化观想。

The heart of the tuning process is just this much, however, in order to make this procedure more beautiful in offering of the self in service to the one infinite Creator, each entity which prepares develops its own system of progress and requests for help and protection. Many create movements which touch in some ritual way the four directions about the place of working, saluting each direction and calling upon that direction's power for protection. *调音过程的核心就是这么多了，然而，为了要让这个程序在为服务于太一无限造物者而奉献自我的过程中变得更为美丽，每一个准备的实体都会发展出它自己的步骤的体系并请求帮助和保护。很多人创造出用某种仪式化的方式接触在工作场所周围的四个方向的活动，并同时向每一个方向敬礼且呼唤那个方向的力量来保护。*

For instance, with this particular channel, the myth of the Christ is used and the archangels are called to their four stations, which are the four directions, and then [asked] as symbols of the heavenly host to stand as protection of the contact, the channel and the session of working when the time has come for the energies to be used.

举个例子，在这个特定的管道身上，基督的神话被使用了，大天使被呼唤到它们的四个位置，也就是四个方向，接下来，大天使作为天人的象征而被请求去当能量要被使用的时刻到来的时候作为对接触、管道以及工作的机会的保护而站岗了。

We suggest, rather than a directional visualization of energy flow, rather, the visualization of the awareness of the whole self in every cell all ready and empty, awaiting the flow through the self. In this awaiting, there need be no feeling of urging a direction, and when the hands are used to point the energy, it may be firmly visualized, not that the flow is quick or slow, but that the appendages are lightened of every normal burden of weight or substance

and are become hollow receptacles through which the infinite Creator may work.

我们不是建议一种能量流动的方向性的观想，而毋宁是建议对的完全的自我的察觉的观想，这个完全的自我在每一个细胞中是完全做好准备的，清空的，且等待着能量流经自我的。在这种等待中，不需要有对于一个方向的催促的感觉，当双手被用来指出方向的时候，它就可以被稳固地观想了，这并不是说那种流动是快速或者缓慢的，而是说，从手的附肢上将每一个通常的重量或者内容的重担都减轻，手就成为了无限造物者可以通过其工作的中空容器了。

We would welcome queries in more detail at this time, that we might be of more specific service. We are Q'uo.

我们会在此刻欢迎用更为具体细节的方式的提问，这样我们就可以进行更为具体的服务了。我们是 Q'uo。

Carla: R, do you have any questions? I do, but I can wait if you have some.

Carla: R, 你有任何问题吗？我有问题，但是如果你有一些问题的话，我可以等待。

R: I don't have a question at this time.

R: 我现在没有问题。

Carla: Okay. When attempting to clear blockages that one is aware exists, and in doing so, not for the purpose of healing others, but for the purpose of healing self, oftentimes the energy feels stagnant in one or two chakras, and I feel difficulty in releasing or understanding what is occurring, in which case, I don't understand if the energy is unable to move through and therefore it is creating backup and does not know where to go and I can feel that pressure in the physical sense. I am quite unsure how to release this energy which has somehow gotten stuck and do not know how to do it either through thought or emotion, and I was wondering if you could give me tips in reference to either diverting the energy or helping it to move through the blockages or sending it back out to release the pressure.

Carla: 好的。当尝试去清理一个人察觉到存在的阻塞的时候，在这样做的方面，不是为了疗愈他人的目的，而是为了疗愈自己的目的，时常能量感觉起来在一个或者两个脉轮中是停滞的，在释放或者理解正在发生什么事情的方面，我感觉到困难，在每一个情况中，我都不理解是否能量是能流经它们的，因此，它正在创造出阻塞，它不知道要前往何处，我能够感觉到在身体上的压力。我相当不确定如何释放这种已经用某种方式被卡住的能量，我不知道如何处理它，要么通过想法，要么通过情绪，在关于要么转移这种能量，要么帮助它流经阻塞，要么将它向回送出其来释放那种压力的方面，我想知道你们是否能够给我一些秘诀。

I am Q'uo. My sister, we would suggest two ways of working with these experiences. Firstly, your particular inner nature is profoundly affected by visualization, therefore we would suggest that this ability to visualize be harnessed for your own good use. In cases where stagnation of a center is perceived, there needs the feeling that one may but sit and become able to

separate from this blockage enough to have effect upon it. The method of doing this is in a rough way described, to move into a posture of request and mentally request the aid of your guidance and with that guidance felt some subjective way, then you with guidance might be suggested to establish a place for you both in time/space from which you together may visualize a prolonged process of clarifying, speeding up, regulating and brightening the energy center in which blockage is perceived. This way, you are able to harness the impersonal side of your own ability and use it upon the self.

我是 Q'uo。我的姐妹，我们会建议两种与这些体验一同工作的方式。首先，你们的特定的内在的特性是会被观想所深深地影响的，因此，我们建议这种去观想的能力为了你自己的有益的用途而被使用。在那些在其中一个中心的停滞被感觉到的情况中，会需要有这样的感觉，即一个人可以仅仅坐下来并开始能够从这种阻塞分开，到足以对它产生影响的程度。这样做的方法就是用一种粗略的方式被描述过的方法，进入到一种请求的心境并在头脑中请求你的指引的帮助，在那种指引用某种主观性的方式被感觉到的情况下，接下来你与那种指引一起就可以被建议去同时在时间和空间中为你建立一个场所，从那个场所，你与那个指引就可以一起观想一个延长的澄清、加速、调整和照亮那个在其中阻塞被感觉到的能量中心的过程了。通过这种方式，你就能够利用你自己的能力的非个人的面向并在自己身上使用它了。

Carla: That was very interesting. I'll certainly try that. The only other question I have in reference to the chosen path of self healing through the evening with asked guidance ... is there anything I can do to perhaps aid, either in visualization or in chakra opening, to aid the guides as they work with me through the evening to help clear this?

Carla: 那是非常有趣的。我将肯定会尝试它。在关于被自我选择的通过与被请求的指引在一起进行疗愈的途径的方面，我拥有的唯一的其他的问题.....为了要帮助，也许要么是通过观想，要么是通过脉轮的开放，在指导灵在夜晚与我一同工作以帮助我清理这种阻塞的时候去帮助它们，有任何事情是我能够做的吗？

I am Q'uo. My sister, your greatest aid to guidance is a repeated inward affirmation to their existence, to their power and their desire to serve the one infinite Creator on your behalf. The more firm and sure the foot of the one who stands to serve in the name of the infinite Mystery, the more sure shall be that aid, for in work with this mystery, all feet stand firm on nothing, and that nothing is called faith. Allow that faith to become more conscious, to become more part of the momentary experience. Allow the floor of faith to be under your feet along with the floors of Earth and carpet.

我是 Q'uo。我的姐妹，你对指引最大的帮助就是一种反复的在内在对它们的存在，对它们的力量，对它们以你的名义去服务太一无限造物者的肯定。一个人以无限神秘的名义而服务的人的站立得越发稳固和确信，那种帮助就将越发确信，因为在与这种神秘一同工作的过程中，所有人都是稳固地立足于空无的，而那种空无被称为信心。允许那种信心去变得更为有意识，并成为那个瞬间的体验的更大的部分。允许信心的地面与地球的地面和地毯一起处于你的脚下。

This establishing within the inner world of self of the holy of holies is the

beginning of a life truly lived not in the world. If only Earth be touched, those not of the world must still be in it. When the fair carpet of faith is overstrewn upon the mundane ground of experience, all of the mundane experience becomes charged with potential, for what would be called by this instrument magical work, that is, work which creates changes within your own consciousness.

在自我内在的世界中构建圣中至圣，就是一次真正地不活在这个世界中的生命的开始了。只要地球被接触到，那些不属于这个世界的人就必定仍旧处于其中。当信心的平坦的地毯点缀在尘世的体验的地面上的时候，所有的尘世的体验就会藉由潜能而为在一个器皿所称的魔法的工作，也就是在你的自我的意思中创造出改变的工作，被充能了。

May we speak further, my sister?

我的姐妹，我们可以进一步谈论吗？

Carla: Ha! I'd love for you to speak further always ... um ... running out of questions here. You are answering everything with such greatness. You've been wonderful for me these last few days, and I want to thank you for that. If there is further info, you can go into that. I think I am beginning to truly grasp what you are saying, and if there is further information, I'll take it. If not, I will leave the room open for other questions.

Carla: 哈！我喜欢你们一直进一步谈论……嗯……这里的问题用完了。你们正在带着如此的高尚而回答每一个事情。你们在过去的这些日子里对于我已经是美妙的了，我想要为此而感谢你们。如果有进一步的信息，你们可以对它进行深入的探讨。我想我正在开始真的掌握你们正在说的内容了，如果有进一步的信息，我将接受它。如果没有，我将离开那个对其他问题开放的房间。

(Pause)

(暂停)

My sister, there shall always be further information as long as there is the inquisitive ear and the inquiring mind We are also feeling most privileged for having been able to spend this time with your circle of seeking. It has been a great privilege and pleasure, and perhaps you know we do not speak fulsomely, but only honestly. We lift our hearts to the one Creator and know you stand with us with all love and amaze[ment], rejoicing in this mystery that calls us forth from dust to behold we know not what, yet must we continue to be about this business, seeking always the infinite Creator and Its service. We leave you in the love and the light of the one infinite Creator, and know that this love is bestowed each to each. We encourage all attempts to love and support each other.

我的姐妹，只要有具有好奇心的耳朵和好问的头脑，就将一直会有进一步的信息。我们同样也对于已经能够与你们的寻求的圈子一同花费这个时间而感到极其荣幸。它已经是一种巨大的荣幸和快乐了，也许你们知道我们并不会做作地说话，而仅仅是真诚地发言。我们将我们的心提升到太一造物者并知晓你们是带着所有的爱和惊奇而与我们站在一起的，那我们在这种从尘埃中呼唤我们前来注视我们

并不知晓的事物的神秘中欢庆，而我们必须继续着手进行这个工作，并同时一直寻求无限造物者和祂的服务。我们在太一无限造物者的爱与光中离开你们，我们知晓这种爱是每一个人赋予每一个人的。我们鼓励所有的人都尝试去彼此相爱并彼此支持。

Carla: Q'uo, can I ask you one last question?

Carla: Q'uo, 我能够问你们最后一个问题吗?

You may.

你可以。

Carla: It's just a curiosity of mine. In the friend that passed, who I know is full well taken care of and is on another journey wherever, due to the circumstances in which he left and the great love I felt towards that entity, I've wanted to know if it is common for those within an incarnation to offer a service to those who are not incarnate, and wanted to know if it was appropriate to offer the service of asking that entity if there was anything, while I am here, that might be helpful for his peace of mind or whatever, that I might do in reference to his loved ones. I don't expect to step beyond things which are beyond me, but if there is a way to offer that service, I would like to do so and as well wish him on his journey, that it may be well and full of love and light.

Carla: 它仅仅是我的一种好奇心。有一个过世的朋友，我知道他是被很好地照顾了并正处在无论何处的另一场旅程上，因为他离开了的那个环境和我对于那个实体感觉到的巨大的爱，我想知道，对于那些在一次投生中的人，向那些不再投生中的实体提供一种服务，这是否是平常的呢，去询问那个实体，是否有任何事情，在我在这里的时候，是可能会对他的心智的平安有帮助的，或者是否有无论什么我可以为他所爱的人去做的事情，我想知道提供这种服务是否是合适的呢？我并不想要踏入到我之外的事情，但是是否有一种去提供那种服务的方式呢，我想要去这样做，并同样也希望他在他的旅程上顺利，我希望旅程是顺利的并且是充满爱与光的。

We are those of Q'uo, and in our opinion the highest service for one who has moved recently into larger life is to intercede, that this entity may more easily look and see that which is hard to see until much is accepted. Prayers interceding for the orientation of the newly arrived friend are very much in order so that this entity may know where it is and be quickly moved within a comfortable set of circumstances seen subjectively.

我们是 Q'uo，在我们看来，对于一个刚刚进入到更大的生命中的实体的最高的服务就是去代祷，这个实体可以更为容易地查看并看到很难看到的事情，一直到大量的事情被接受为止。祈祷者在新抵达的朋友的找到方向的方面代祷是非常需要的，这样这个实体就可以知道它在哪里，并会快速地被移动到一种用主观性的方式被看到是舒适的环境的设置中了。

This instrument informs us we must depart, and so we shall, leaving ...

这个器皿告诉我们，我们必须离开，因此我们将离开.....

Carla: Thank you for that.

Carla: 为此而感谢你。

I am Quo. We are rude not to say "Thank you, my sister," however, we shall indeed take our leave of this instrument and each of you now in love and in the infinite light of the one great Mystery. Adonai. Adonai. We are those of Q'uo.

我是 Q'uo, 我们不说"谢谢你, 我的姐妹"是不礼貌的, 然而, 我们确实要离开这个器皿了, 我们现在在太一伟大的神秘的爱和无限的光中离开你们各位。

Adonai. Adonai. 我们是 Q'uo。

May 16, 1993

1993-05-16 Hatonn: 嘉年华的镜子

(S channeling)

(S 传讯)

I am Hatonn, and I greet you, my brothers and sisters, in the love and light of our one infinite Creator. It is a great joy to us to join you this evening, for so large a gathering of your peoples in the seeking for which you have come together is a wonderful sight for us, to blend our vibrations with yours, to become one, and to share in your oneness.

我是 Hatonn, 在我们的太一无限造物者的爱与光中, 我向你们致意, 我的兄弟姐妹们。今晚加入你们对我们而言是一种极大的喜悦, 因为在寻求你们聚集到一起寻求的事物的过程中, 你们的人群的一场如此大型的聚会, 将我们的振动与你们的振动混合在一起, 成为一体并在你们的一体性中分享, 将这对于我们是一个美妙的景象。

My friends, this evening we would share a few thoughts on the subject of becoming one with your brothers and sisters, with your other selves. There comes a time in each life when one will experience doubts in their seeking. One might wonder at the path that has been chosen when one struggles with the concept of seeing a brother or a sister who is not quite as one would expect, and still within the self would realize that though there are conflicts, there is still the oneness, the sameness, the reflection of the self in the entity that is causing the conflict.

我的朋友们, 今晚我们会关于与你们的兄弟姐妹, 与你们的其他自我合为一体的主题分享一些想法。在每一个生命中都会出现一个时刻, 在那个时刻一个人将会在他们的寻求中体验到疑虑。当一个人看到和他会期待的不大一样的一个兄弟和一个姐妹的时候, 他会与这个观念进行挣扎, 他可能会对于已经被选择了的道路感到惊讶, 但在自我内仍旧会意识到, 虽然会有冲突, 仍旧会有一体性, 同一性, 以及在引起那个冲突的实体的身上对自我的映射。

My friends, this opportunity which has been made available at a certain point in many lives is indeed a great step, one which with love, with the sharing of the heart and mind and the spirit will perhaps cause some of the doubts to be allayed. The path you have chosen, my friends, as you well know, may have many bends, many curves, but the blessings which are bestowed are so beautiful. The lessons you have chosen in the preincarnative state to undergo are those that have the capability of becoming one within your self, bringing the lesson home so to speak. As the harvest becomes closer, my friends, these lessons of love and of sharing yourselves, the learning, the experience of becoming one with those that you perceived as being troublesome to your spirit, are great lessons and are ones to be thankful for.

我的朋友们, 这个在很多的生命中的一个特定的位置上已经变得可被利用的机会确实是一个巨大的迈步, 一个带着爱, 带着心、心智和灵性的分享的迈步将也许会使得一些疑虑被减轻。你们已经选择了的道路, 我的朋友们, 如你们清楚地知

晓的一样，可能会有很多的弯曲，很多的曲折，但是那些正在被授予的祝福是如此的美丽。你在投生前的状态中已经选择要去承担的课程是那些拥有在你的自我的内在之中成为一个课程并那个课程，可以说是，带回家的能力的课程。随着收割变得更加接近，与那些你体验为让你的灵性感到麻烦的实体合为一体的体验，就是重大的课程和那些你要感谢的课程了。

At this time we would like to transfer this contact. I am Hatonn.
在此刻，我们想要转移这个接触。我是 Hatonn。

(Carla channeling)
(Carla 传讯)

I am Hatonn. I greet you now through this instrument once more in the love and the light of the infinite Creator. We shall continue through this instrument. Let us compare perception of other selves by consciousness as a type of mirror. The type of mirror which the illusion surrounding you provides for your use is the type which is used in your carnivals. Far from receiving an adequate reflection, each mirror is purposefully warped in order that an imperfect and distorted image is seen by the one who goes to the carnival. Some mirrors seem to reflect a jolly and harmonious image, and cause one to laugh. Other mirrors seem to reflect to us a looming and menacing shape. And so you go through the illusion, day by day perceiving and categorizing the images from the mirrors as good and as evil, as friend and stranger and enemy, as harmonious and inharmonious. And you do not realize that you are in a carnival and that, my friends, is the only reason that the carnival mirrors are in place. The more emphasis that is placed upon the distortions by the carnival-goer, the more distorted the images will become, the more complex, the more interesting. Each carnival-goer chooses the nature of his entertainment by choosing to see the image he prefers to see, by watching for it, by finding it, by naming it and calling it his own.

我是 Hatonn。我现在通过这个器皿再一次在无限造物者的爱与光中向你们致意。我们将通过这个器皿继续。让我们将意识对其他自我的知觉比作一种类型的镜子。这种类型的在你周围的幻象提供给你使用的镜子是在你们的嘉年华中被使用的那种类型的镜子。远远不是接收到一个差强人意的映像，每一个镜子都故意被扭曲以便于一个不完美且扭曲的形象被一个前往那个嘉年华的人看到。一些镜子看起来似乎反映出一个令人愉快且相称的形象，并让一个人发笑。其他的镜子看起来似乎向我们反映出朦朦胧胧且令人感到危险的外形。你就是这样穿越幻象并日复一日地从这些镜子中感觉到形象并将它们归类为善与恶，归类为朋友、陌生人和敌人，归类为和谐的和不和谐的。你们并没有意识到你们是处于一个嘉年华之中的，我的朋友们，那就是嘉年华的镜子在适当的位置上的唯一的原因了。被前往嘉年华的人放置在扭曲上的强调越多，形象就将会变得越发扭曲，越发复杂和越发有趣。每一个前往嘉年华的人都藉由选择去看到他更喜欢看到的形象，藉由找到它，藉由为它命名并叫它自己的名字而选择了它的游乐项目的特性。

At some point in the carnival, either by good fortune, by inspiration, or by the cold use of intellectual gifts, it may become apparent to the carnival-goer that

there is an exit from the house of mirrors. And so, the carnival-goer which has decided to seek the exit leaves the hall of mirrors. Behold, he has entered another hall of mirrors. Those you discard are discarded; those you do not recognize remain a portion of the reflecting surface of your consciousness. And so begins a new carnival, and at the new level of awareness that the seeker has found and cherishes and nurtures by imitation the carnival goes on, the flags wave, the merry-go-round plays a merry tune. And still you see a distorted image of each other self, less distorted than before in many cases. 在嘉年华的某个位置, 要被因为好运气, 要么因为启发, 或者因为对智力的礼物的冷静地使用, 会有一个镜子之屋的出口, 这会对前往嘉年华的人变得明显。因此, 那些已经决定去寻求出口的前往嘉年华的人就会离开镜子大厅了。看哪。他已经进入了另一个镜子的大厅了。那些你抛弃的人被抛弃了, 那些你尚未认出的人依旧是你的意识的反射性的表面的一部分。就这样开始了一场新的嘉年华了, 在寻求者已经发现并藉由模仿而抚育和滋养的认识的新的层次上, 嘉年华继续进行, 旗帜飞舞, 旋转木马演奏出一首愉快的旋律。你仍旧看到每一个其他自我的一个扭曲的新形象, 在很多情况中并不比之前的较不扭曲。

Until one day, by good luck or inspiration or the cold use of intellect, the carnival-goer again finds the exit. There are many, many mirrors, many rooms full of them and many exits, for your seeking and your learning is a process. We cannot offer to you the instantaneous realization that will last. We can promise you that such moments will come to you. The mirrors are blown away in the wind and you see clearly, as if through glass with no lead to keep an image reflecting, and you look at yourself in every one you see and you are indeed one with all that there is and you say again and again, "There, too, am I." And this realization is wonderful and joyful. But we cannot promise to you that you will keep it, for you are within the illusion which you inhabit in order to work with mirrors.

一直到有一天, 藉由好运气, 或者启发, 或者对智力的冷静地使用, 前往嘉年华的人再一次找到出口了。有许许多多的镜子, 许许多多的充满了镜子的房间和许多的出口, 因为你的寻求和你的学习时一个过程。我们无法向你们提供将会持久的即刻的领悟。我们能够向你们保证, 这样的时刻将会出现在你的身上。镜子将会在风中吹走, 你将会清晰地看到, 就好像玻璃不带有会让一个图像反射的铅一样, 你在每一个你看到的人身上看着你自己, 你确实是与一切万为一体的, 你一次又一次地说, "我同样也在那里存在着。"这种领悟是美妙的且令人愉快的。我们无法向你保证你将会保持它那种领悟, 因为你是处于你所居住幻象中以便于你与镜子一同工作的。

For a great portion of your incarnation you will be dealing with the carnival. It may be possible in a life-long friendship of mate, of bosom friend, that all the mirrors be vanquished and that you may see yourselves face to face, and rejoice that you have known the Creator. It is more likely that you shall only be able to do this intermittently. But to know what you are after is the key to seeking. As long as you seek, you shall find. This promise written in your holy works is not part of any lie. We can only ask that you take care in what you seek, for you shall find it. We ask that at any time you become discouraged

you stop at the first available moment and look into the one mirror that you carry with you that will give you a true image. We ask that you look into the silence, for there is a center and a hope, a joy and a love in the midst of that silence that can create a new kingdom for you, and for your family. Let your desire be turned to that which you have a proper need to attend to—your own consciousness.

在你的投生中的一个很大的部分中，你将会一直与这个嘉年华打交道。在一个一生的伴侣关系，或者亲密的朋友的关系中，所有的镜子被战胜，你们可以面对面地看到你们自己，并为你们已经知晓了造物者而欢庆，这是有可能的。更为有可能的是，你将仅仅能够断断续续地做到这一点。但是，知晓你正在寻求什么，这是寻求的关键。只要你的寻求，你就将会发现。这个被写在你们的神圣著作中的承诺不是任何谎言的一部分。我们仅仅能够请求你们在你们所寻求的事物中留心，因为你们将会找到它。我们请求在任何你变得沮丧的时候，你在可被利用的时刻的一开始就停下来并凝视那面你带在你身边的镜子，它将会给你一个真实的形象。我们请你们凝视静默，因为在那种静默之中有一个中心和一种希望，一种喜悦以及一种爱，它能够为你们，为你们的家庭创造出一个新的国度。让你们的渴望被转向那个你们拥有一种适当的需要去关注的事情——你们自己的意识。

My friends, when you lift up your consciousness into the great mirror of light, you offer a gift to yourself, to all those about you, and to your planet, the nature of which is indescribable. You can leave the carnival—there is a way out. And while you are gone, and have raised yourself up into a focus too fine for this illusion, you may descend once again and join the carnival and ride the horses on the merry-go-round, and eat the cotton candy and laugh and choose to find in your hall of mirrors good and kindly images. How do you choose to see yourself is your illusion; it is your choice. We do not deny any of those things which are negative, seen against the positive standard of a healthy, smiling, vibrant evolution. We do not deny hate or death or jealousy, pain or anguish or loss. We only say to you that they are a part of that which is an illusion, and that at the heart of each of these things is a transformation which is so positive that joy leaps from every tear that we may shed in the learning of these lessons.

我的朋友们，当你们提升你的意识进入到伟大的光之镜之中的时候，你向你自己，向你周围的所有人，向你的星球提供了一个礼物，这个礼物的特性是无法描述的。你能够离开那个嘉年华——会有一条出去的道路。当你离开了的时候，你已经将你自己提升进入到一个对于这个幻象太过精微的焦点了，你可以再一次下降并加入到嘉年华，骑上旋转木马上木马，吃棉花糖，大笑并选择在你的镜子的大厅中发现有益且亲切的形象。你如何选择去看你的幻象之所是的你自己，这是你的选择。我们并没有否认那些负面性的，被视作是与一种健康的、微笑的、生机勃勃的发展的正面性的标准相悖的事情中的任何的事情。我们并没有否认仇恨或者死亡或者嫉妒、痛苦或者苦闷或者损失。我们仅仅向你们说，它们是一个幻象之所是的事物的一部分，在这些事物中的每一个事物的核心指出都有一种转变，这种转变是如此的正面以至于喜悦会我们在学习这些课程中可能流出的每一滴眼泪中跃出。

Therefore, whatever face you see, it is your choice. Put your name to it and do

not let world opinion of any type or degree sway you, for you can be a messenger of light, and you may give that message to anyone whose path intersects yours simply by seeing that other self as the Creator. We ask that you begin always by attempting to gain a true reflection of yourself, for it is only when the carnival-goer is lifted from the hall of mirrors that the mirrors become part of a manageable, reasonable and loving consciousness. This day has the carnival become a bit hectic. Do you wish more for yourself? Very well then, my friends, begin that process by utterly forgiving yourself, by loving yourself most dearly, and by lifting yourself through meditation to the light. What consolation there is in that light. What healing there is in that love. 因此, 无论你看到什么面孔, 它是你的面孔。将你的名字放在它的上面, 不要让任何类型或者任何程度的世俗的观点影响力, 因为你能够成为一个光的信使, 你可以单纯地藉由将其他的自我视为造物者而将信息给予任何其道路与你的道路交叉的人。我们请你们一直藉由尝试去取得对你自己的一个真实的映像而开始, 因为仅仅是当前往嘉年华的人从那个镜子的大厅被提升起来的时候, 那些镜子才会成为一个易于驾驭的、合理的且有爱的意识的一部分。现在这场嘉年华变得有一点闹哄哄了。你会为你自己希望更多吗? 那么非常好, 我的朋友们, 藉由完全地宽恕你自己, 藉由极其深切地爱你自己, 并藉由通过冥想将你自己提升到光而开始那个过程。在那光之中有着怎样安慰呀。在那爱之中有着怎样的疗愈呀。

We are aware that there are questions in this group, and therefore we would pause only to offer our vibrations to those who find that it deepens their meditative states. If you would be patient we shall pause briefly to share our blessing on each of you. I am Hatonn.

我们会察觉到, 在这个团体中有问题, 因此, 我们会暂停, 仅仅为了将我们的振动提供给那些发现它深化了它们的冥想状态的人们。如果你们会有耐心, 我们将简短地暂停以在你们每一个人身上分享我们的祝福。我是 Hatonn。

(Pause)
(暂停)

I am Hatonn. I leave you, my friends, through this instrument but never in the unspoken sense. We are always pleased to be with you if you so desire. We ask that you be most discriminating as you listen to us as we are imperfect and fallible, much like yourselves. Use what thoughts we have that are of help to you. Discard the rest. Our own selves, our greater selves, we greet you and bid you farewell. We are those of Hatonn. We leave you in the ineffable love and the infinite light of the one Creator. Adonai.

我是 Hatonn。我通过这个器皿离开你们, 我的朋友们, 但是用一种无法言喻的方式, 我们从未离开你们。我们一直都会乐于与你们在一起, 如果你们如此渴望的话。我们请你们在你们聆听我们的时候是极其有分辨力的, 因为我们是不完美且易于犯错的, 非常类似于你们自己。请使用给我们的想法中的那些对你们有帮助的想法。将其他的都抛弃掉。通过我们自己的自我, 我们更大的自我, 我们向你们致意并向你们道别。我们是 Hatonn。我们在太一造物者的无法言喻的爱和无限的光中离开你们。Adonai。

(Jim channeling)

(Jim 传讯)

I am Latwii, and I greet you, my friends, in the love and in the light of our infinite Creator. It is with great joy that we join your group this evening. Again, it is our privilege to be asked to provide our humble service of attempting to answer those queries which may be of value to you in your seeking. May we then ask for the first query?

我是 Latwii, 我向你们致意, 我的朋友们, 在我们的无限造物者的爱与光中。今晚我们是带着极大的喜悦加入到你们的团体的。再一次, 被请求提供我们谦卑的服务, 这是我们的荣幸, 我们的服务就是尝试去回答那些在你们的寻求中可能对你们有价值的问题。接下容我可以请求第一个问题吗?

C: Latwii, in another meditation I channeled the one called Nona, and as I channeled vocally, I began to feel my hands beginning to move and gesture, and I had not experienced anything like this before. Could you make any comment about what was happening?

C: Latwii, 在另一次冥想中我传讯了被称为 Nona 的实体, 当我用语音的方式传讯的时候, 我开始感觉到我的手开始移动并做出手势, 我之前并未体验过类似这样的任何事情。你们能够在关于正在发生的是什麼做出任何的评论吗?

I am Latwii, and am aware of your query, my brother. As various instruments take part in the process of vocalized channeling, there is frequently an abundance of the energies being transmitted that requires some outlet so that there is not an overloading of the normal means of transmission. In your particular case, this outlet was the use of the manual appendages to serve as a diversion for the excess of energy that the ones known as Nona were providing that evening. Your particular sensitivity allowed what might be viewed as a mismatch in the energy to be transmitted as compared to the receptivity or normal level of receptivity of your particular instrument. Therefore, the one known as Nona found the use of your, as you call them, hands to be most efficacious in relieving your instrument of the excess of energy.

我是 Latwii, 我理解了你的问题, 我的兄弟。当各种各样的器皿参与到语音传讯的过程中的时候, 时常会有大量的被传递的能量是需要某种出口以便于在通常的传递的途径上不会有一种过载。在你的特定的情况中, 这个出口就是对手部的附肢的使用以起到一种对被知晓为 Nona 的实体在那个晚上正在提供的过量的能量的转移的作用。相比你的特定的器皿的接纳性或者正常层次的接纳性, 你的特殊的敏感性允许了可以被视为是一种在要被传递的能量中的一种错配的情况。因此, 被知晓为 Nona 的实体发现使用你的手部, 如你们对它们的称呼一样, 在从你的器皿上减轻能量的过量的方面是最有成效的。

May we answer you further, my brother?

我们可以进一步回答你吗, 我的兄弟?

C: No, thank you very much.

C: 不用了, 非常感谢你们。

We thank you, my brother. Is there another query at this time?
我们感谢你, 我的兄弟。在此刻有另一个问题吗?

K: Yes, Latwii. Are there more clairvoyants and psychics and healers now or at this point in time than there were, say, twenty years ago?

K: 是的, Latwii。现在, 或者在时间中的这个位置, 相比, 假设二十年前, 有更多的灵视者, 灵媒和疗愈者吗?

I am Latwii, and am aware of your query, my sister. You may notice an increase in not only the absolute number of such entities, but also in the percentage as a proportion of your planet's total population.

我是 Latwii, 我理解了你的问题, 我的姐妹。你们可能会注意到这样的实体不仅在绝对的数量上有一种增加, 它们在你们的星球的全部人群中所占的一个比例同样有一种增加。

May we answer you further, my sister?

我们可以进一步回答你吗, 我的姐妹?

K: So the answer is yes to my question. Is that right?

K: 因此, 我的问题的答案是是的。那是正确的吗?

I am Latwii. This is correct.

我是 Latwii。这是正确的。

K: Thank you.

K: 谢谢你们。

We thank you, my sister. Is there another query at this time?

我们感谢你们, 我的姐妹。在此刻有另一个问题吗?

Carla: Is this due to third-density, fourth-density kids being born, or to wanderers or what?

Carla: 这是由于第三密度, 第四密度的孩子们正在被诞生出来, 还是由于流浪者或者什么原因呢?

I am Latwii. There are, my sister, not only these factors to be considered but more as well. Not only have those known as wanderers incarnated with latent abilities awaiting activation in service to this planet, and not only have the children of the harvest of other third-density planets begun early incarnations on this planet which shall be, as you know, a positive fourth-density planet ...

我是 Latwii。我的姐妹, 不仅仅有这些因素要被考虑到, 同样还有更多的要被考虑的因素。不仅仅那些被知晓为流浪者的实体已经带着等待着在对这个星球的服务中激活的天生的能力投生了, 不仅仅其他的第三密度的星球的收割的孩子们已经开始了在这个星球上的早期的投生, 如你们知道的一样, 这个星球将会是一个

正面的第四密度的星球.....

(Side one of tape ends.)
(磁带一面结束。)

(Jim channeling)
(Jim 传讯)

I am Latwii. We shall continue. There are also those native to this density planet who have by what you may call seniority of vibration incarnated with hopes of achieving what you may call the harvest or the graduation into the next density of being. These entities have through many incarnations upon this planet developed certain abilities that are now available to be used in greater ease and facility than at any previous time, as you call it. You may also consider the increase in the vibratory level of the catalyst which each entity faces in the daily round of activities. This increased level or intensity of opportunities for growth allows many entities to be able to use the catalyst in a fashion which develops those abilities which may be called psychic or of a paranormal nature.

我是 Latwii。我将会继续。同样也会有那些对于这个第三密度的星球是本地人的实体已经藉由你们所称的振动的老资格而投生了，它们的希望是取得你们所称的毕业或者收割进入到下一个存有的密度。这些实体已经在这个星球上经历了许多次的投生，它们已经发展出了一定的能力了，这些在现在可被利用的能力是比在任何之前的时候，如你们对它的称呼一样，要远远更为容易且更为方便被使用的。你们同样也可以考虑每一个实体在日常生活的或从中所面对的催化剂在振动的层次上的增加。这种增加了的成长的程度的或者强度会允许很多的实体能够用一种发展那些可以被称之为心灵上能力或者具有一种超自然的特性的能力的方式来使用催化剂。

May we answer you further, my sister?
我们可以进一步回答你吗，我的姐妹？

Carla: No, thank you.
Carla: 没有了，谢谢你们。

I am Latwii. We thank you. Is there another query at this time?
我是 Latwii。我们感谢你。在此刻有另一个问题吗？

K: Yes, just one more question along the same line. I was talking with a clairvoyant yesterday, and she said that I had a healing aura about me, and I had not really heard of such a thing before. And, well, would you comment on that, about a healing aura about anybody?

K: 是的，沿着相同的线路仅仅还有一个问题。我昨天正在与一个有透视能力的人谈话，她说我在我周围拥有一种疗愈的灵光，我尚未在之前真的听到过这样一个事情。那么，你们愿意在关于那个方面，关于在任何人周围的一种疗愈的灵光进行评论吗？

I am Latwii, and am aware of your query, my sister. To one who is sensitive to the energies which surround each entity, the perception of those energies may vary according to the, shall we say, the depth of sensitivity of the clairvoyant, as you call it, entity. One may see the ease of the melding of the mind, the body and the spirit reflected in the aura and interpret this balance of the being as a healing aura, for, indeed, such an entity, having balanced the self to a certain degree, is able to generate the feelings of peace, serenity and joy which are most soothing and quite healing in their manifestations.

我是 Latwii, 我理解了你的问题, 我的姐妹。对于一个对围绕每一个实体的能量是敏感的实体, 对那些能量的感知可能会由于, 如你们对它的称呼一样, 灵视者的, 容我们说, 敏感度的深度而发生变化。一个人可以在灵光中看到心智、身体和灵性在融合上的顺利被反应出来并将这种存有的平衡解释为一种疗愈的灵光, 因为确实, 这样一个实体, 当它已经将自我平衡到一定的程度的时候, 是能够产生出平安、宁静和喜悦的感觉的, 这些感觉在它们的显化中是极其安慰性且相当疗愈性的。

Another entity of the clairvoyant nature may look at the same auric energies and note that, indeed, within the field of energies lie the specific abilities of this entity to serve as what your peoples call the healer, having incarnated with these abilities either in potentiation awaiting the activation or in partial activation.

另一个具有透视的特性的实体可能会查看相同的灵光的能量并注意到, 确实, 在能量场中存在有这个实体作为你们的人群所称的疗愈者去服务的特殊的能力, 这个疗愈者已经带着这些要么处于潜能状态并等待的激活, 要么部分激活的能力而投生了。

Therefore, it is both necessary to look at the one who is perceiving the auric energies and its ability to so perceive, and to look at the one being perceived to determine if there are those specific abilities defined as the healing abilities contained within the auric field or if there is a more general configuration of mind, body and spirit which in some also provide the faculty of healing.

因此, 为了要确定是否有那些具体的被定义为疗愈能力的能力被包含在灵光场之中, 或者在某个人内在之中是否有一种更为一般性的心智、身体和灵性的配置是同样会提供疗愈的机能的, 去检查一个正在感觉到灵光的能量以及它如此感觉的能力的实体, 和去检查一个被感觉到的实体, 这两者都是需要的。

May we answer you further, my sister?

我的姐妹, 我们可以进一步回答你吗?

K: No, that's fine, thank you.

K: 没有了, 好极了, 谢谢你们。

I am Latwii, and we thank you, my sister, and greet you after your absence.

我是 Latwii, 我们感谢你, 我的姐妹, 我们在你缺席之后向你致意。

K: Thank you also. We missed you.

K: 同样也感谢你。我们想念你们。

Is there another query at this time?

在此刻有另一个问题吗?

K: I have one. This morning my message was to forget what I feel are earthly moral responsibilities or obligations, and to let myself go on my path freely, not to tip myself down to one area. Can you expand on that?

K: 我有一个问题。今天早上我的信息是要忘记我所感觉到是世俗的道德上的责任或者义务并让我自己继续自由地进行我自己的道路,而不是在一个地方让我自己固定下来。你们能在那一点上进行拓展吗?

I am Latwii, and am aware of your query, my sister. We may speak in a general sense about the nature of such a message but cannot be specific, for when the self at its deeper levels begins the communication with what you might call the conscious waking self, there is the direction from the inner being which is being reflected as clearly as the conscious self can perceive such reflection, and the necessity in such cases is that the conscious self seek more and more to perceive more and more clearly those messages which arise from within.

我是 Latwii, 我理解了你的问题, 我的姐妹。我们可以用一种一般性的方式谈论这样一个信息的特性, 但我们无法变得具体, 因为当自我在它更为深入的层次上开始与你们可以称之为有意识的醒着的自我进行交流的时候, 会有来自于内在的存有的指引被映射出来, 它是与有意识的自我能够感觉到这样的映射一样地清晰, 在这样情况中需要的事情是有意识的自我越来越多地寻求去越来越清晰地感觉那些从内在之中升起的信息。

The concept of allowing the self to move along the path of evolution in a free and open manner is a concept which has meaning to an entity which works with the blue-ray energy center of the throat. Such a configuration of energy is then experienced by the seeker in a manner which promotes the clear communication of the self with the self and with other selves, accepting the self and other selves, and freely expressing the self to all which surround the self. In this manner, the giving of freedom and acceptance to others springs from the giving of freedom and acceptance to the self, for you are also a mirror and reflect that which is your being to those about you.

允许自我用一种自由且开放的方式沿着演化的道路移动的观念, 是一个对于在喉部的蓝色光芒能量中心上进行工作的实体有意义的观念。这样一种能量的配置接下来会用一种促进自我与自我以及自我与其他自我之间的清晰交流, 并同时接纳自我和其他自我, 且自由地向在自我周围的其他人表达自我的方式被寻求者体验到。用这种方式, 对其他人的自由和接纳的给予就会从对自己的自由和接纳的给予跃出了, 因为你对于在你周围人同样也是一面镜子并会向它们映射你的存有之说是。

Therefore, as you seek to move freely along your path of evolution, you shall

also give that freedom to others and shall inspire such freedom to those who come in contact with you. It is therefore helpful to consider the deeper ramifications and implications of such a message as you meditate upon it that you might continually refine that journey that lies before you and which you have long traveled, making refinement upon refinement. And as you continue upon this journey, you shall find those messages arising from within your deeper self to be more and more frequent, more and more clearly perceived.

因此，当你寻求去自由地沿着演化的道路前进的时候，你将同样会给予其他人自由并将会鼓舞那些与你建立接触的人的自由。因此，当你对这个信息进行冥想的时候去考虑它的衍生物与言外之意，这是有帮助的，这样你就可以持续不断地精炼在那条你面前的存在的旅程和你已经旅行了如此长的时间的旅程，并同时那种精炼物进行精炼了。随着你们在这条旅程上继续，你们将会发现那些正在从你们的更为深入的自我升起的信息变得越来越频繁，且越来越清晰地被感觉到。

May we answer you further, my sister?
我们可以进一步回答你吗，我的姐妹？

K: No, thank you, Latwii.
K: 不用了，谢谢你，Latwii。

We thank you, my sister. Is there another query at this time?
我们感谢你，我的姐妹。在此刻有另一个问题吗？

J: This is a hard question to get into words but I want to try. A friend and I this last week or week and a half have been experiencing a sense of pressure, of tension, almost a sense of reverberation from the planet, as if the planet itself was in some kind of especial pressure or tension, just a number of symptoms. And we wonder if there is a particular reason or cause. Could you comment on that?

J: 这是一个很难用言语表达出来的问题，但是我想要尝试。一个朋友和我在上一周或者一周半以前一直在体验到一种压力、紧张的感觉，几乎是一种来自星球的反射的感觉，就好像星球自身是处于某种类型的特殊的压或者紧张一样，就是一些症状。我们想知道是否有一个具体的理由或者原因。你们能在那一点上进行评论吗？

I am Latwii, and am aware of your query, my sister. The planet, the entity upon which you walk, is also partaking in the process of evolution, for all portions of the creation are one and move with the Creator as it becomes aware of Itself. As you know, the cycle which is now ending upon this planet is very close at hand, and its transformation has not been what you might call smooth, for many upon this planet have had difficulty in realizing the love that exists in each moment, each situation and each entity. Therefore, the seeming inharmonious expression or perception in the mirror has been experienced by many upon this planet's surface for a great portion of what you call time so

that these vibrations of disharmony have entered into the planet itself. And as the planet begins its transit into that density of love, there is the momentary mismatch of vibratory frequencies. This mismatch becomes apparent to those who are sensitive in many ways, but we can assure each that the mismatch or stress suffered is but momentary, and in its way also offers a greater opportunity for each entity upon the planet and for the planet itself to find that love in the moment which has not been found previously. For love is at the heart of all creation, and no moment is without its own infinite share of that love.

我是 Latwii, 我理解了你的问题, 我的姐妹。这个行星, 这个你们在其上行走的行星, 同样正在参与到演化的进程中, 因为造物的所有的部分都是一体的并随着造物者对祂自身的认识而与其一同移动。如你们所知晓的一样, 现在在这个星球上正在结束的周期是迫在眉睫的, 它的转变并不是你们可以成为顺利的转变, 因为在这个星球上的很多人在意识到存在于每一刻, 每一个情况和每一个实体内在之中的爱的方面是已经遇到了困难的。因此, 在镜子中的表面上的不和谐的表达或者感知已经被在这个星球的表面上的很多人在你们所称的时间的一个巨大的部分中体验到了, 因此这些不协调的振动已经进入到这个星球自身之中了。随着这个星球开始它进入到爱的密度的转换, 会有暂时的振动频率的错配。这种错配会用很多种方式对于那些敏感的人变得明显, 但是我们向每一个人保证, 这种被遭受到的错配或者压力仅仅是暂时的, 它通过它的方式同样也为在这个星球上的每一个实体, 为这个星球本身提供了一个更大的机会去在那一刻之中发现之前尚未被发现的爱。因为在是位于所有的造物的核心之处的, 没有任何时刻是没有它自己对那种无限的爱分享的。

Therefore, when such distressing feelings are felt, rejoice that the planet is giving birth to itself and each entity upon it, and that the birth is attended by love.

因此, 当这样的紧张的感觉被感觉到的时候, 请为这个星球正在生出它自己已经在其上的每一个实体而欢庆, 这种出生时被爱所照料的。

May we answer you further, my sister?

我的姐妹, 我们可以进一步回答你吗?

J: No, thank you. That is what I expected.

J: 没有了, 感谢你们。那就是我所期待的了。

We thank you, my sister. Is there another query at this time?

我们感谢你, 我的姐妹。在此刻有另一个问题吗?

K: Yes, let me go just a little bit further. These vibrations that are more intense now, that you mentioned a moment ago, are they beginning now to sift down to, well, say, the average person who has been going about his life totally unaware of what's happening?

K: 是的, 让我稍稍更进一步。你们刚刚提到, 这些振动现在正在变得更为强烈了, 它们是现在正在开始筛分出, 假设, 那些一直在进行他的生命而又完全没有察觉到正在发生什么事情的人的平均水平吗?

I am Latwii, and am aware of your query, my sister. This is correct with the qualification that for many upon your planet who do not yet feel with the sensitive inner being that the vibrations' intensity are reflected in a more gross or general manner; that is, many will be found to speak of what is called the "good old days," when times were more peaceful and there was time to reflect and a feeling of ease was more apparent. You will see the return to such days in mind, in entertainment, in clothing, and in the various ways that your peoples express their inner being and feeling. Therefore, such intensity of vibrations are—we correct this instrument—such intensity of vibrations is noticed by each entity upon your planet, yet noticed in an infinite variety of ways.

我是 Latwii, 我理解了你的问题, 我的姐妹。在这样一个限定的情况下, 这是正确的, 这个限定即, 对于在你们星球上的很多尚未藉由敏感的内在的存有来感觉的实体, 那种振动的强度是用一种更为不敏感且一般性的方式被反射的, 也就是说, 很多人将会被发现谈及所谓的“过去的好日子”, 那些更为和平的时间, 那些有时间去沉思且一种轻松感更为明显的时间。你们将会在头脑中, 在休闲娱乐中, 在衣着的方面, 以及用各种各样的你们的人群表达它们内在的存有和感觉的方式看到这样的日子回来了。因此, 这样的振动的强度是——我们更正这个器皿, 这样的振动的强度是被每一个在你们的星球上的实体所注意到的, 且用无限多种方式注意到的。

May we answer you further, my sister?

我的姐妹, 我们可以进一步回答你吗?

K: No, that makes sense. Thank you very much.

K: 没有了, 那是有道理的。非常感谢你。

We thank you once again. Is there another query at this time?

我们再一次感谢你。在此刻有另一个问题吗?

J: Well, just a little follow-up question on that one. When I first was asking the question, I was thinking that this is like a labor pain, but I didn't want to say that, but then you said those words. When human beings give birth, labor pains usually increase in frequency and in intensity. Is that going to be the pattern for the planet?

J: 好的, 仅仅是在哪个问题上的一个小的后续问题。当我一开始问问题的时候, 我正在思考, 这就好像一种分娩阵痛一样, 但是我并不想要那样说, 但是, 接下来你们说了那些话语。当人类出生的时候, 分娩阵痛在频率上和强度上通常是增加的。对于这个星球, 将会是那种模式吗?

I am Latwii, and am aware of your query, my sister. Though the future is not known, we can look upon the direction in which your planet and its various populations are moving, and can suggest that such shall be most likely the case, for the planet has for a great portion of what you call time known its populations by their hostile expressions of power over others, and these

vibrations have created an inertial residue which seeks to be balanced in the short period of time which remains. In order for the balance to be achieved it is most likely that it shall be allowed its full run, shall we say, and the intensity of catalyst shall continue to increase so that the use of catalyst in the remaining time might be most efficient.

我是 Latwii, 我理解了你的问题, 我的姐妹。虽然未来是未知的, 我们能够观察你们的星球及其各种各样的人群正在前进的方向, 我们能够建议, 这将会是极其有可能的情况, 因为这个星球已经在你们所称的时间中的一个巨大的部分中藉由它的人群对其他人的敌意的力量的表达而知晓了它们了, 这些振动已经创造出一种惯性的残留物, 它们会寻求在剩下的时间的一个短时期中被平衡。为了要让那种平衡被取得, 极其有可能它将被允许, 容我们说, 全速运行, 那种催化剂的轻度将继续增加, 这样在剩下的时间中对催化剂的使用就可以变得极其有成效了。

You might consider the great learning which comes with the situation which you call traumatic. In but a brief span of time great transformations can occur when the entities involved in the situation are, shall we say, made aware of the need to call upon the great and deeply held inner reserves with which each entity enters each incarnation, but which each entity is but faintly aware exists within.

你们可以考虑你们称之为创伤性的情况所伴随着的伟大的学习。在仅仅一小段时间中, 当那些被包含在这个情况中的实体, 容我们说, 察觉到需要去呼唤每一个实体进入到每一次投生所带有的那个巨大的且被深深地抱有的, 但每一个实体仅仅模糊地察觉到存在于内在之中的内在的储存的时候, 巨大的转变能够发生了。

May we answer you further, my sister?

我的姐妹, 我们可以进一步回答你吗?

J: No, thank you, that's fine.

J: 没有了, 感谢你们, 那是很好的。

M: Latwii, to what extent can one person send positive vibrations to another person?

M: Latwii, 一个人能够在什么样的程度上向另一个人送出正面的振动呢?

I am Latwii, and am aware of your query, my sister. Depending upon the entity's clearing and balancing of the energy centers, the degree of ability is variable and ranges from most ineffective to infinitely effective.

我是 Latwii, 我理解了你的问题, 我的姐妹。取决于实体对能量中心的清理和平衡, 这种能力的程度是可变的, 并在会从极其无效到无限地有效的范围内变动。

May we answer you further, my sister?

我的姐妹, 我们可以进一步回答你吗?

M: No, thank you.

M: 没有了, 谢谢你们。

I am Latwii, and we thank you, my sister. Is there another query at this time?
我是 Latwii, 我们感谢你们, 我的姐妹。在此刻有另一个问题吗?

Carla: How's the instrument holding up?
Carla: 这个器皿支持的情况如何?

We find the instrument somewhat weary, but able to continue for another short span of your time.
我们发现这个器皿多少有点疲倦了, 但是它能够继续你们的另外一小段时间。

May we ask if there is another query?
请问是否有另一个问题?

Carla: Well, as long as you've got a query left, Latwii. I ran across a very unusual situation recently. I met a friend's wife who had the most unusual thing happen to her twice. She became pregnant and a heartbeat was discovered and she went quite a ways with the pregnancy, four or five months so that she was big, and then the pregnancy disappeared. You would think it were an hysterical pregnancy except for the fact that her husband's a doctor and he heard the heartbeat of the child. What type of entity needs this form of nurture, and where are these children going? Let me add that I do not doubt this woman's word or ability of her husband to use his stethoscope.

Carla: 好的, 既然你们有一个问题剩下来了, Latwii。我最近遇到了一个非常不同寻常的情况。我遇到了一个朋友的妻子, 她遇到过极其不同寻常的事情两次发生在她身上。她怀孕了, 一种心跳被发现了, 她已经怀孕有一段时间了, 四个月或者五个月, 因此她是巨大的, 接下来, 怀孕消失了。你们会认为它是一种假怀孕, 除了他的丈夫是一个医生并且听到了孩子的心跳这个事实之外。什么类型的实体会需要这样一种养育的形式呢, 这些孩子去哪里了呢? 让我补充一下, 我不怀疑这个女人的话, 或者他的丈夫使用他的听筒的能力。

I am Latwii, and am aware of your query, my sister. In the situation of which you speak, you may see evidence of the entity which needs but a short span of time within your third-density illusion in order to accomplish the task which it has set before it. It is most common among your people's perception of the way of the incarnation that the incarnation shall begin with a, as it is called, normal pregnancy, birth, childhood, adolescence and some portion of the adult years experienced before the passing of the illusion is accomplished. Yet if one could look with unfettered eye at the experiences which are truly occurring within your illusion, one would see a great array and a variety of means of being and learning those lessons which this density has to offer.

我是 Latwii, 我理解了你的问题, 我的姐妹。在你们谈及的情况中, 你可以看到仅仅需要在你们的第三密度的幻象中的一小段时间以便于完成它已经在它面前安排的任务的实体的迹象。在你们的人群的感知中, 投生是通过一次, 如它被称呼的一样, 正常的怀孕开始, 并在离开幻象之前体验出生、童年、青少年和成年的一些部分, 这样一种投生的方式是极其平常的。然而, 如果一个人藉由不受束缚的眼光来查看在你们的幻象中真正在发生的体验的话, 它会看到大量的和多种

多样的存有以及学习那些这个密度所要提供的课程的途径。

The experience of which you have spoken is not as uncommon as one might believe. Many are the entities at this time in your planet's evolution which seek but specific and short term experiences within your illusion. The lessons which are then learned are of great value, for most usually such lessons are of the nature of completion, that is, the graduation is at hand and but one course credit remains.

你们已经谈及的体验并非如一个人可能会相信的一样地是不同寻常的。在此刻在你们的星球的演化中有很多的实体仅仅寻求在你们的幻象中的特定的和短期的体验。接下来被学会的课程是具有巨大的价值的，因为极其通常地，这样的课程是具有完成的特性的，也就是说，毕业即将到来但是还有一个学分剩下了。

May we answer you further, my sister?

我的姐妹，我们可以进一步回答你们吗？

Carla: Just one thing. These children were not stillborn. There was no physical evidence that they were ever there. Where did they go?

Carla: 仅仅一个事情。这些孩子并不是死胎。没有物质上的证据它们曾经在那里。它们去哪里了呢？

I am Latwii, and am aware of your query, my sister. These entities move into this illusion as each has moved into this illusion, and leave this illusion in the same manner, though the entities living, as you call it, within this illusion have not become totally aware of their presence.

我是 Latwii，我理解了你的问题，我的姐妹。这些实体如每一个实体已经进入到这个幻象中的方式相同的方式进入到这个幻象，并用相同的方式离开这个幻象的，虽然生活在这个幻象中的实体，如你们对它的称呼一样，尚未完全察觉到它们的存在。

May we answer you further, my sister?

我的姐妹，我们可以进一步回答你们吗？

Carla: Do you think there's any chance at all I could understand what you're saying or do you think that it's probably beyond me?

Carla: 你们是认为我完全没有任何机会能够理解你们正在说的事情吗，还是你们认为它是可能是超出我的理解的呢？

I am Latwii, and we shall attempt clarity. The concept is so simple that we apologize for assuming that the questioner was familiar with it. We suggest that all exits, shall we say, from this illusion are exits in which the third-density yellow-ray physical vehicle, whatever its degree of manifestation, is left so that the etheric or indigo-ray body may be entered, the incarnation reviewed, the lessons discerned, and the further needs for incarnation determined. Therefore, the exit is from the yellow-ray body to the indigo-ray body in each case, whether the incarnation has been what you call long in years or hardly

apparent at all.

我是 Latwii, 我们将尝试去澄清。这个概念是如此的简单以至于我们会为假设提问者是对它是熟悉了而抱歉。我们会建议, 所有从这个幻象中的出口, 都是在其中第三密度的黄色光芒的物质性载具, 无论物质性载具的显化的程度是什么, 被留下来的出口, 这样以太身体或者靛蓝色光芒的身体就可以被进入了, 投生会被回顾, 课程会被认出, 进一步的投生的需要被确定了。因此, 在每一个情况中, 出口是从黄色光芒的身体到靛蓝色光芒的身体, 无论投生已经被视为是你们所称的年数很长的还是几乎完全是不明显的。

May we answer you further, my sister?

我们可以进一步回答你吗, 我的姐妹?

Carla: So, what you're saying then, is that in the case of this unusual woman, she is capable of absorbing the physical material used to house the child which had such a short incarnation so that it did not have to be spontaneously aborted and gotten rid of all at once, but simply absorbed into the body of the mother. Is that what you're saying?

Carla: 因此, 你们正在说的是, 在这个奇特的女人的情况中, 她有能力吸收被用来容纳那个拥有这样一种短期的投生的孩子的物质性的材料, 这样它就不必自发性的流产并一次就被全部取走, 而是单纯地被吸收进入到母亲的身体中。那是你们正在说的事情吗?

I am Latwii, and am aware of your query, my sister. This is partially correct. The entity exiting the physical vehicle also provides some degree of assistance in the absorption of that vehicle which it exits. There are in other cases entities which may be seen as what you would call the guides or angelic presences which also provide such aid, as does the entity's higher self or oversoul, as you may call it. Each situation is unique and each situation will be provided the aid which is appropriate, that aid having been preincarnatively chosen by each entity involved.

我是 Latwii, 我理解了你的问题, 我的姐妹。这是部分正确的。存在于物质性载具中的实体同样也在吸收它所离开的载具的过程中提供了某种程度的帮助。在一些其他的情况中, 那些可以被视为你们所称的指导灵或者天使的存在的实体同样也提供了这样的帮助, 那个实体的高我或者超灵, 如你们可能会称呼它的一样, 一样也提供了帮助。每一个情况都是独一无二的, 每一个情况都将被提供合适的帮助, 那种帮助是被每一个被涉及到的实体在投生前就已经被选择了的。

May we answer you further, my sister?

我们可以进一步回答你吗, 我的姐妹?

Carla: Well, was this great service that R is performing the key to her inexplicable weight gain?

Carla: 好的, R 正在进行的这种巨大的服务是她莫名其妙的体重增加的关键吗?

I am Latwii, and am aware of your query, my sister. We find in this instance some bar upon the distance we may travel in attempting to reveal the nature

of this situation.

我是 Latwii, 我理解了你的问题, 我的姐妹。我们发现在这种情况下, 在尝试去揭露这个情况的特性的方面, 有一些我们无法跨越的障碍。

Carla: That's okay, I had a hunch about it anyway. Just checking. Thank you.

Carla: 好的, 我无论如何对它有一种预感。就是核对一下。谢谢你们。

I am Latwii. May we ask if there is another query at this time?

我是 Latwii。请问在此刻是否有另一个问题?

J: This feels like a personal question, but I'd like to try it anyway. Latwii, are you presently embodied in a space/time location?

J: 这感觉上像是一个个人的问题, 但是无论如何想要尝试它。Latwii, 你们现在是在一个空间/时间的位置上有肉身的吗?

I am Latwii, and am aware of your query, my sister. The nature of our existence at this, what you would call, time is such that we inhabit the analog of a space/time physical vehicle within the density of light. Therefore, the vehicle which we inhabit, though it is an analog of the vehicle which you inhabit, would not be able to be perceived by the great majority of your peoples in any way because of the, shall we say, density of light contained within it, which to your physical senses is quite without substance or perceptibility. When we communicate through instruments such as this instrument, we transmit in a time/space or thought form so that our space/time physical vehicle generates a form of thought that may penetrate the interlocking densities and planes within each density to reach the instrument which opens itself to our thought form.

我是 Latwii, 我理解了你的问题, 我的姐妹。我们在这个, 你们所称的, 时间的存在性的特性是这样的, 我们在光的密度中居住在一个空间/时间的载具的模拟物之中。因此, 我们居住的载具, 虽然它是一个你们居住的载具的一个模拟, 是无法用任何方式被你们的人群中的据大部分人所感觉到的, 这是因为被包含在它内部的光的密度, 它对于你们的身体的感官是没有内容或者无法感觉得到的。当我们通过诸如这个器皿之类的器皿进行交流的时候, 我们转换到一个时间/空间或者想法的形态, 这样我们的空间/时间的物质性载具就会产生出一种思想形态, 它可以刺穿每一个密度内在之中的相互连接的密度和层面以抵达向着我们的实相形态开放它自己的器皿。

Therefore, to answer your query, our normal, shall we say, existence is within a space/time physical vehicle of light, but when we communicate with groups such as this one, we partake in the analog to your meditative state and transmit our thoughts in a thought form vehicle.

因此, 回答你们的问题, 我们通常的, 容我说, 存在性是在一个空间/时间的物质性的光的载具之中的, 但是, 当我们与诸如这个团体之类的团体进行交流的时候, 我们进入到类似于你们的冥想状态之中并将我们的想法用一种思想形态的载具进行传送。

May we answer you further, my sister?
我们可以进一步回答你吗，我的姐妹？

J: No, thank you.
J: 不用了，谢谢你们。

I am Latwii. We thank you, my sister. May we ask for one final query at this time?
我是 Latwii。我们感谢你，我的姐妹。我们可以在此刻请求最后一个问题吗？

L: Thank you, Latwii. Where is it best to bring a new way of medicine into this society?
L: 谢谢你，Latwii。将一种新的医学的途径带入到这个社会中，什么位置是最佳的呢？

I am Latwii, and am aware of your query, my sister. We find that there is no place which does not call for the type of healing of which you speak, for the sorrow and suffering and ignorance of the truth of unity within each is great upon your planet at this time. There are many who seek wholeness, and do not know that already they are whole. There are many who seek love and acceptance, and do not know they are love, they are loved. There are many who exist within the illusion and believe that the illusion as they perceive it is all that there is, and they call in their subconscious mind for an exit to the illusion however it can be found. And yet they are unaware that to look within the self is the exit into unity.

我是 Latwii，我理解了你的问题，我的姐妹。我们发现没有地方不会呼唤你所谈及的疗愈的类型，因为在此刻在你们的星球上在每一个人内在之中的忧伤、苦难和对一体性真理的不知晓是巨大的。会有很多寻求完整性但却不知道他们已经是完整的实体。会有很多寻求爱和接纳，但却不知道它们就是爱，它们是被爱着的实体。会有很多存在于幻象之中并相信这个如它们所感觉到的幻象就是一切万有的实体，它们在它们的潜意识的心之中呼唤一个通往幻象的出口，无论如何，这个出口是能够被找到的，而他们并未察觉到，去在自我内在之中查看就是进入到一体性的出口。

Therefore, as one seeks to be that known as the healer in whatever form that healing may take, we may suggest that you cannot miss the mark, for all about you are those who call for that healing that you have to give. And may we humbly suggest to each that the greatest healing is that love which is at the heart of your being and may be shared at each moment of your existence with each entity you meet. There is no greater magic nor healing than the love, the forgiveness and the compassion for those who walk upon the path of evolution with you.

因此，当一个人寻求用无论什么疗愈可以进行的方式去成为被知晓为疗愈者的实体的时候，我们可以建议，你们是无法错过目标的，因为在你周围的所有人都是那些呼唤你所要给予的疗愈的人。容我们谦逊地向每一个人建议，最大的疗愈就是在你的存有之中的爱，这种爱是可以你与你所遇到的每一个实体在一起的每

一个时刻被分享的。没有比对于那些和你一起走在演化的道路上的人的爱、宽恕和慈悲更大的魔法或者疗愈了。

Therefore, give as you can, be as you are, and those gifts which are yours shall shine as beacons in the night and shall be noticed by all who call and the healing shall occur. For such is the way of the one infinite Creator that all cycles shall be completed, all the pieces of the creation shall be reassembled into one, and all who seek love shall find it all about them.

因此，在你所能够做到的范围内去给予，如你之所是地去成为，你的那些礼物将如同在夜晚的灯塔一样闪耀，并将被所有呼唤的人注意到的，疗愈将会发生。因为这就是太一无限造物者的途径了，以至于所有的周期都将被完成，所有的造物者的片段都将被重新合为一体，所有寻求爱的人都将在他们周围找到它。

At this time we feel it appropriate to take our leave of this instrument, for we find that this instrument is somewhat weary. We thank each present for calling for our humble service, and we remind each that we are but your brothers and sisters in light, fallible and imperfect. Take that we have offered which is of value to you; leave that which is not. It is our privilege to be with you whenever you call in your private meditations or in your group meditations such as this evening. We leave you now in love and light, in the power and in the peace of the one infinite Creator. We are known to you as those of Latwii ...

在此刻，我们感觉到，我们离开这个器皿是合适的，因为我们发现这个器皿多少有些疲倦了。我们感谢每一个在场的人呼唤我们谦卑的服务，我们提醒各位我们仅仅是你们在光之中的兄弟姐妹，我们是易于犯错且不完美的。请从我们所提供的内容中拿走那些对你们有价值的，并将没有价值的留下来。在你们的个人的冥想中或者在诸如这个晚上之类的你们的团体冥想中的无论什么时候被你们呼唤来与你们在一起，这是我们的荣幸。我们现在在爱与光中，在太一无限造物者的力量和平安中离开你们。我们是你们知晓的 Latwii.....

(Tape ends.)
(磁带结束)

May 23, 1993

1993-05-23 性别的选择

Group question: The question today has to do with why entities who incarnate in this particular illusion choose one sexual orientation over the other. Is there an advantage or are there opportunities to choosing male over female or female over male in dealing with the various catalysts and learnings that are available in this third density?

团体问题: 今天的问题与为什么投生在这个特定的幻象中的实体会选择一个性方面的取向而不是另一个取向有关。在与在这个第三密度中可被取得的各种各样的催化剂和学习打交道的方面, 选择男性而不是女性或者选择女性而不是男性, 会有一种长处或者有一些机会吗?

(Carla channeling)

(Carla 传讯)

Greetings and welcome. We are known to you as those of Q'uo. We greet you in the love and in the light of the one infinite Creator. It is a privilege and a blessing to join this circle of seeking and to share our thoughts with you. We thank you for calling for this type of information, and are most honored to be here. We do request that each seeker accept our lack of authority. We are fellow travelers rather than authoritative sources, therefore, we ask each to keep those thoughts of ours which may aid, and allow any that do not seem appropriate to be forgotten, for we would not represent a stumbling block for any.

致意并欢迎。我们是你们知晓为 Q'uo 的团体。我们在太一无限造物者的爱与光中向你们致意。加入这个寻求的圈子并与你们分享我们的想法是一种荣幸和一种福分。我们为你们呼唤这种类型的信息而感谢你们, 我们对于在这里是极为光荣的。我们确实请求每一个寻求者都接受我们的缺少权威。我们是同伴的寻求者而不是权威性的来源, 因此, 我们请求每一个人都保留我们的想法中的那些有可能帮助的想法, 并允许任何看起来似乎不合适的想法都被遗忘掉, 因为我们不愿意为任何人呈现一块绊脚石。

The query concerning the advantages of male or female sexuality begins with the note that sexuality itself has advantages. The advantages of being polarized are a fruitfulness which one cannot gain without polarity. This may be seen to be literally true in human sexuality, wherein male and female come together to allow the opportunity of a pregnancy to occur. In the sense of working with one's conscious awareness of the passing moments of experience, polarity is that which actively encourages the self to move into relationship. The sexual polarity creates a bias towards seeking companionship. The companionship may then move in any of a number of ways, all of which bear fruit in terms of an increased rate of catalyst, and therefore, an increased opportunity to learn from the catalyst.

关于男性或者女性的长处的问题是从注意到性别本身是有长处开始的。被极化的长处是一种多产性, 它是在没有极性的情况下无法取得的。在人类的性的

方面，这可以被看到是完全真实的，在人类的性中，男性和女性聚集到一起允许一次怀孕的机会发生。在与一个人对经历的体验的时刻的有意识的察觉一同工作的意义上，极性是积极地鼓励自我进入到关系中的事物。性的极性创造出一种朝向寻求伙伴关系的偏向性。伙伴关系接下来就可以通过数种方式中的任何一种来移动，在一种增强的催化剂的速度，以及由此而出现的一种增强的从催化剂学习的机会的方面，所有这些方式都会结出果实。

Archetypically speaking, this sexuality can be seen to be that difference between the Matrix of the Mind and the Potentiator of the Mind, in that the male energy is seen as that which reaches, as does the Matrix of the Mind. The female may be seen likewise as that which awaits the reaching. In the cultural roles prevalent among your peoples, these roles are seen to hold somewhat towards true; that is, to the male of a mated pair, there is given the most affirmative training towards the bias of feeling a responsibility to provide for a family, to nurture and tend a wife and children by working and offering the fruits of that labor. The cultural feminine archetype, as opposed to the archetype of the deep mind, is considerably clouded and complex compared to the cultural role of the feminine gender, say, one hundred of your years in the past. However, there is a tendency still, and an inevitable one, towards the female's perception of the self as one which nurtures and supports by the presence, by the loving and intuitive caring, by the qualities of compassionate gentleness, and intuitive hunching or guessing.

从原型的方面而言，这种性能够被看到是在心智的母体和心智的赋能者之间的区别，因为男性能量是被视为是伸手触及的能量，如同心智的母体伸手触及一样。女性可以一样地被视为是等待触及的能量。在你们人群中所盛行的文化角色中，这些角色是被看到多少包含了接近真实的事物的，也就是说，对于一个配对的伴侣中的男性，会有极其正面性的朝向这样一种感觉上的偏向性的训练被给予，那种感觉即一种为一个家庭提供生计，藉由工作并提供那种工作的成果来养育并照顾一个妻子和孩子的责任。文化上的女性的原型，与深入心智的原型相对，相比在过去的，假设，一百年的女性性别的文化上的角色，是相当大地被遮蔽且是复杂的。然而，仍旧会有一种倾向性，一种朝向女性将自己感知为一个藉由存在，藉由有爱且本能性的关心，藉由充满同情心的温柔，以及本能、预感或者猜想特性而滋养和支持的实体的倾向性。

In broad strokes, then, it may be seen that entities which wish to learn the lessons of unselfish service through labor away from the family are drawn to the male sexuality. Those wishing to work in relationships and to learn the lessons of unselfish loving and serving through presence, may well choose the feminine gender. However, at a more goal-oriented level, these goals having to do with what you may call karma, male or female gender may well be chosen regardless of the implications of any sexual bias in order to set up the appropriate relationship wherein lies the work of the incarnation.

那么，从大的方面来说，可以被看到的是，那些希望去通过离家在外的辛苦工作来学习无私的服务的课程实体会被吸引到男性的性别。那些希望在人际关系中工作并通过存在而学习无私的爱与服务的课程的实体，很有可能会选择女性的性别。然而，在一个更为以目标为导向的层次上，这些目标是与你们可以称之为业

力的事物有关的, 男性或者女性是可以在不管任何在性方面的偏向性的含意的情况下很好地被选择, 以便于设置适当的在其中存在有投生的工作的人际关系。

Thusly, if one with whom you have a tie which is karmic has the need to establish the sexuality as male, then in order to come into a desired mated relationship, for instance, you would choose the female gender in order to arrange the niceties of convention so that it would be possible to choose during the incarnation to take on this relationship. Within this relationship, you, as a woman, might be needing to work in what seems to be a more masculine series of lessons of responsibility and provision. However, the sexuality would have been chosen only in order to set the stage for the work in relationship.

因此, 如果一个你与之有一种业力上的束缚的人拥有需要去将性别构建为男性的话, 接下来, 为了进入到一种被渴望的伴侣关系中, 举个例子, 你会选择女性以便于安排在社会习俗上的细节, 这样, 在投生期间选择去承担起这种人际关系, 就会是有可能的了。在这个人际关系中, 你作为一个女人, 可能会有需要在看起来似乎是一系列更为男性化的责任和生计的课程中去进行工作。然而, 性别已经被选择仅仅是为了设置舞台来进行在人际关系中的工作。

It is quite common to choose gender for the purpose of aiding destiny, for most work done by men and women within incarnations this late in third density are working with the balancing of relationships, so that harmony and the kind of balance required to ride the bicycle with no hands might be achieved, not for one but for both. Thusly, one will see many relationships, none of which seem to be particularly similar, one with the other. This is because the soul choosing to do this work has acquired many, many lifetimes as both sexual choices—the biological male and female—and now are refining understandings gained in previous work with these relationships.

为了帮助命运的目的而选择性别是相当普遍的, 因为在这个第三密度后期的时间中大多数被男人和女人在投生中完成的工作是与人际关系的平衡一同工作的, 这样, 协调一致以及那种不需要双手来骑自行车的平衡就可以被取得了, 不是在一个人身上, 而是在两个人身上同时被取得。因此, 一个人将会看到许多的人际关系, 它们中没有一个看起来似乎是在相互彼此之间特别相似的。这是因为选择去进行这个工作的灵魂已经取得了很多很多的人生同时作为两种性别上的选择——生物上的男性和女性——灵魂现在正在精炼在之前的与这些人际关系的工作中所取得的理解。

It is to be noted that the refining process, though it takes place in a much smaller arena than the first learnings, is nonetheless as difficult—or usually more difficult—and intensive work. We find this to continue beyond your density, that is, that the work of refining the choice for service to others begins with one decision and then becomes more and more complex, decision by decision and relationship by relationship. This continues as far as we know, becoming more and more detailed and difficult or intensive, until that moment when all detail is first glimpsed clearly as irrelevant, and the face turns for the final time to gaze in infinite love at the source and ending of all

that is.

要被注意到的事情是，虽然这个精炼的过程是发生在一个比一开始的学习小得多的竞技场之中，这个精炼的过程仍旧是是一样困难——或者通常更为困难——且强烈的工作。我们发现这一点会在比你们的密度更高的密度中继续，也就是说，精炼服务他人的选择的工作是从一个决定开始的，这个工作会随着一个决定接着一个决定，一个关系接着一个关系而变得越来越复杂。就我们所知晓的范围，这个工作会继续变得越来越具体细节、越来越困难或者强烈，一直到那个所有的具体细节在第一眼就被清晰地看到是无关的，面孔最终在无限的爱中转过来看视着一切万有的起源与终结的时刻。

Each entity has the capacity to take advantage both of male and female orientations within one lifetime of experiential catalyst. We encourage seekers to investigate and deeply consider the perceptions from the standpoint of the opposite sexual gender. For instance, it is certainly reliably interesting for a woman to encourage those qualities the culture encourages and the archetype suggests: the bearing and raising of the children, the nurturing of the loved circle of family and friends through thoughtfulness and presence, the qualities of attractiveness and charm. These are most fruitful to investigate. Often the society and culture do not insist that the male viewpoint be included in this role-playing, yet how much more aware does a female become which has actively pursued the consideration of the male within the mated relationship?

每一个实体都拥有能力在一次体验的催化剂的人生之中去同时利用男性和女性的取向。我们鼓励寻求者去探索并深深地考虑来自于相对的性的极性的立场的观点。举个例子，一个女人去鼓励那些文化所鼓励以及原型所建议的特性：生育并抚养孩子，通过体贴和存在来滋养家庭和朋友的有爱的圈子，以及吸引力与魅力的特性，这肯定是确实引发兴趣的事情。这些特性在探索的方面都是极其富有成效的。时常，社会和文化并不会坚持要求男性的观点被包含在这种角色扮演之中，而一个女性又怎么会更多地察觉到那些已经对在伴侣的关系中的男性的考虑进行了积极地追寻的观点呢？

Two queries are relevant: Firstly, "Were I a male ..."—that "I" being the female—"Were I a male in this situation with these necessities, what pressures, what sensibilities, what cultural expectations would I then have access to that I do not as a female?" Conversely, although it is excellent for the male to wholeheartedly enter into those biases which the culture and archetypical mind suggest, it is very catalytic to focus upon creating adequate supply for the self and the loved ones, to be the leader and the tender of the physical plant of home and assets; yet, it is also fruitful for the male to ask himself, "If I were a woman, how would my perception of my role and its requirements be altered?"

两个问题是相关的，首先，“如果我是一个男性……”——那个“我”是女性——“如果我在是一个男性，这个带有这些需要的情况中，什么样的压力，什么样的敏感性，什么样的文化的期待是我接下来可以使用，而我作为一个女性不会使用的呢？”反过来，虽然对于男性去全心全意地进入到这些文化和原型心智所建议的偏向性之中是优秀的，虽然去聚焦于为自己和所爱的人创造出充足的供给，成为

家庭的物质上的设施以及财产的领导和照顾者是非常催化剂性的, 对于男性而言, 去问他自己, “如果我是一个女人, 我对我的角色和它的需要的观点会如何被改变呢?”

We bring to this instrument's mind the suggestion of an image from your holy work. In this scene from your Bible, there is a woman who has been unclean and very ill for many years. This woman strives merely to touch the hem of the robe worn by the teacher known as Jesus. The entity, Jesus, becomes aware that this woman has indeed touched the hem of his robe, for this entity feels the healing energy moving through him, and he asks, "Who touched me?" The woman owns her action and explains that she wished to be healed. The teacher known as Jesus then says, "Go, for your faith has made you whole." In this instance, the entity known as Jesus stands waiting as the female, and is literally reached by a biological female functioning as a male in reaching out. 我们将来自于你们的神圣著作的一个形象的建议带到这个器皿的头脑中。在你们的圣经的这个场景中, 有一个女人, 她是不干净的, 她已经重病多年了。这个女人仅仅挣扎着去触摸叫做耶稣的老师所传的衣袍的褶边。这个实体, 耶稣, 察觉到这个女人确实已经触摸到他的衣袍的褶边了, 因为这个实体感觉到治愈性的能量正在流经他, 他问道, “谁接触了我?” 这个女人承认了她的行为并解释说她希望被治愈。叫做耶稣的老师接着说, “去吧, 因为你的信心已经让你完整了。” 在这个场景中, 叫做耶稣的实体是作为女性站立着等待, 它实际上是被一个生物上的女性所伸手触及的, 那个生物上的女性在向外伸手触及的过程中是作为一个男性而运转的。

We may encourage each to feel within the self the full range of male to female qualities as they arise within, for all aspects of polarity teach. However, it is especially helpful to move in mind to the extreme that is the antithesis of the self, and so attempt to furnish the mind and the spirit with a more and more universal perspective. This perspective is certainly reached partially by swinging between male and female. However, in each case where an entity is more markedly in the cultural stereotype of its sex, therein lies the opportunity to increase one's depth of compassion by moving firmly and regularly into the opposite perspective.

我们鼓励每一个人都去在自我内在之中感觉到从男性的特性到女性的特性的全部的范围, 当它们在内在之中升起的时候, 因为所有的极性的面向都在教导。然而, 去在头脑中移动到自我的对立面之所是的一端并用这种方式尝试用一种越来越全面的观点来装备头脑, 这是尤其有帮助的。这个观点肯定会藉由在男性和女性之间摇摆而被达到。然而, 在每一个情况中, 如果在其中一个实体是更为显著地在处于它在性别的文化上的旧习之中, 在这个情况中就会存在有机会去藉由坚定且规律性地移动进入到相对的观点之中而增加一个人的同情心的深度。

Note within the mind's conversations as well as conversations with others, instances wherein generalities are made stating that women are such-and-such or men are such-and-such. It will be seen quickly that the generalizations cover, but do not obliterate, uneasiness and even fear of some aspect of the otherness of the other sexual gender. In terms of the red

ray, marked polarity is greatly beneficial betwixt the two biological sexes. In terms of orange and yellow-ray relationship potential, it is as helpful to be devoted to considering the antithetical point of view as it is to be an advocate for one's own gender.

注意到在头脑中的对话，同时也注意到与其他人之间的对话，注意到那些在其中诸如说女人是这样或者那样，或者男人是这样或者那样之类的概论被做出的场合。将会很快被看到的是，概论掩盖了，但却不会除去，对具有另一种性别的其他人的一些方面的不适甚至恐惧。在红色光芒的方面，显著的极性在两种生物上的性别之间是极其有益处的。从橙色和黄色的光芒的人际关系潜能方面，热衷于考虑对立面的观点和成为一个对于一个让人自己的性别的拥护者是一样有帮助的。

As one gazes at the third density, one may see a movement which seems, and in many ways very deeply seems, to tend more and more towards the feminine principle, for the goals of third density are the choice of how to serve the infinite One and how to become more and more a witness to and a co-creator of love. Lessons learned revolve completely around love, not around wisdom but around love. The one known as Jesus expressed deeply feminine approaches to the challenges of hostile environment and relationships. The qualities of verbal submissiveness and reaching in love to encourage peace and great tolerance were emphasized in this incarnation. Indeed, the principle which this instrument calls "Christ consciousness" is one of unrelieved compassion, that is, compassion unrelieved by wisdom.

当一个人注视第三密度的时候，它可以看到一种，看起来似乎是，在很多非常深入的方式上看起来似乎是，越来越多地倾向于女性原则的行动，因为第三密度的目标就是在如何服务无限太一以及如何越来越多地成为一个爱的见证者和爱的共同创造者的方面做出选择。被学习的课程是完全围绕着爱旋转的，不是围绕着智慧，而是围绕爱。叫做耶稣的实体深入地表达了对于有敌意的环境和关系的挑战的女性化的处理方法。在这次投生中，言语上的顺从以及在爱中伸出手去鼓励平安以及伟大的容忍的特性是被强调了的。确实，这个器皿称之为“基督意识”的原则是一种未被调和过的同情心，也就是说，没有被智慧所调和过的同情心。

Thusly, females in their cultural training find themselves more cognizant of what may be called, "the Mind of Christ," and find sacrifice more tolerable and acceptable, thereby creating much energy available for potentiating love and the learning of loving. It only awaits the male's decision, however, to work with attitudes of inner peace for this to be available to males as well as females.

因此，女性在她们的文化上的训练中会发现她们自己更多地知晓可以被称为“基督的心智”的事物并发现牺牲是更为可容忍和可接受的，她们由此创造出可以为赋能性的爱和对爱的学习所利用的大量的能量。然而，它仅仅等待着男性的决定来与内在的平安的态度一同工作，以便于这种能量可以男性所利用，一样也可以为女性所利用。

In the end, at this level of discussion, we come back to the benefits of having sexuality. We celebrate the fruitfulness of this polarity which brings entities together to learn, to love together, for the giving and accepting of love and all

its fruits, advantages and disadvantages, is the proper business of humankind. Each knows the depth of the illusion of sexuality. Each is aware of the self at levels which do not alter because of being male or female. This Personhood is infinite, and from this standpoint, we encourage each to be aware of one final thing, that is the person within that is the self, that is one with that great Self which is love embodied and incarnate in the great original Thought or Logos. The Creator is not male. The Creator is not female. Yet, the Creator is reached by both equally within illusion. When a point of view is needed, and the biases of male and female ... (inaudible).

最后, 在这个讨论的层次上, 我们返回到拥有性的益处上。我们赞扬这种极性的富有成效, 它将实体带到一起来进行学习, 来一起爱, 因为爱的给予和接受, 它的全部的成果、优点和缺点, 都是人类的适当的工作。每一个人都知晓性的幻象的深度。每一个人都因为在是男性或者女性而无法改变的层次上知晓自我。这种个人身份是无限的, 从这个观点, 我们鼓励每一个人都认识到一个最终的事情, 那就是那个在自我内在之中人, 那个与爱之所是的大我在一起的人, 是在那个伟大的原初的想法或者理则之中具体化和投生的。造物者不是男性。造物者不是女性。而造物者在幻象中是同时被两者同等地伸手触及的。当一个观点被需要的时候, 男性和女性的偏向性.....(听不见)。

We encourage each to move through considerations as male and as female, and then to reach within the self to that level where all selves are persons equally, and stand firmly and confidently gazing from that point of view to look at the biases brought about by gender, by birth, and by relationships.

我们鼓励每一个人都穿过作为男性和作为女性的考虑, 接下来在自我内在之中向那个在其中所有的自我都是同等的人的层次伸出手, 坚定地且确信地站着并同时从那个观点注视以检查因为性别, 因为出生, 因为人际关系而被产生出来的偏向性。

Although this instrument wishes to have had more aid to channel upon this topic, we find that sexuality is relatively shallow in terms of its ability to create unique perspective. Certainly from within the incarnation, women easily see men as generalities, and men see women as generalities and experience great differences betwixt the two. However, free will is such that these differences simply create alternate forms of the same catalyst, so that biological sexuality does not have deep reasons for being chosen. We consider the outworking of relationships to be focal and most central to learning of love. Yet, in each mated pair, both entities shall don and discard both male and female type roles depending upon the energies necessary to be expressed in order to balance the relationship.

虽然这个器皿希望在这个主题上有更多的有帮助的内容来传讯, 我们发现性在其创造独一无二的远景的方面是相对肤浅的。肯定地, 从在投生中的观点来看, 女人会容易将男人视为一般性的, 男人会看女人视为一般性并在两者之间体验到巨大的差别。然而, 自由意志就是如此, 以至于这些差别单纯地创造出了相同的催化剂的替代性的方式, 因此, 生物的性并不拥有深入的被选择的原因。我们认为人际关系的外部工作对爱的学习是焦点且极其中心的。而在每一个配对的伴侣中, 两个实体将同时穿上与抛弃同时男性和女性的角色, 这是取决于为了要平衡

人际关所需要被表达的能量。

We apologize to this instrument for disappointing it, and we thank this group that it has allowed us this opportunity to share these thoughts. At this time, we would take any questions that any might have and close the meeting. We would prefer to transfer at this time to the one known as Jim. We are those of Q'uo, and leave this instrument in love and in light.

我们为让这个器皿失望而向它致歉，我们感谢为已经允许我们拥有这个机会来分享这些想法而感谢它。在此刻，我们会回答任何人可能会有的任何的问题并结束集会。我们更喜欢在此刻转移到叫做 Jim 的实体。我们是 Q'uo，我们在爱与光中离开这个器皿。

(Jim channeling)

(Jim 传讯)

I am Q'uo, and greet each again in love and in light through this instrument. At this time it is our privilege to offer ourselves to any further queries which those present may have to offer to us. Is there a query at this time?

我是 Q'uo，通过这个器皿在爱与光中向各位致意。在此刻我们很荣幸提供我们自己来回答在场的人可能会向我们提出的任何进一步的问题。在此刻有一个问题吗？

Carla: Well, I noticed that at no time did you say that there is any actual difference between the two sexes. Did you intend that, and simply mean to say that all of the differences were apparent and shallow?

Carla: 好的，我注意到你们从未说过在两种性之间有任何的实际上不同。那是你们的意思吗，你们的意思单纯地是说，所有的不同都是表面的且肤浅的吗？

I am Q'uo, and am aware of your query, my sister. Let us begin by suggesting that it was our intention to speak to the strongest qualities of each of the sexes and not to move into areas of difference at this circle of seeking. There are qualities of the archetypical mind which gravitate to each sexual orientation which provide avenues of service and opportunity for learning to each of the two sexual possibilities. This is a study which is, in our opinion, one of great depth and breadth as well, and it was our intention at this working to move more upon the general nature of each of the two sexes, swimming, shall we say, in more shallow waters than choosing to dive deeply into those qualities which are significant to one or the other sex.

我是 Q'uo，我理解了你的问题，我的姐妹。让我们藉由这样建议来开始，我们建议我们的打算是去谈及每一个性的最为强有力的特性，而不是去进入到这个寻求的圈子所提及的不同的区域。会有倾向于每一个性方面的导向的原型心智的特性，这些特性为两种性方面的可能性的每一个都提供了服务的途径和学习的机会。在我们看来，这是一种具有极大的深度，同样也具有极大的广度的学习，在这次工作中我们的打算是更多地两种性中每一个的一般性的特性上移动，相比选择去深深潜入到那些对于一个性或者另一个性是重要的特性之中，我们是在更浅的水域中，容我们说，游泳。

Is there another query, my sister?
我的姐妹，有另一个问题吗？

Carla: No, I can accept that. Thank you, Q'uo.
Carla: 没有了，我能够接受那一点。谢谢你们，Q'uo。

I am Q'uo, and again we thank you, my sister. Is there another query?
我是Q'uo，我们再一次感谢你们，我的姐妹。有另一个问题吗？

Questioner: I have a question, Q'uo. I just wonder if the reason that so many prophets or enlightened ones seem to be in a male form—the archetypical concept of wisdom and seeking being the male—or is this concept that I am raising here misguided?

提问者：我有一个问题，Q'uo。我仅仅觉得好奇，如此多的先知或者觉醒的人看起来都是处于一种男性的形体之中——它的原因是否是智慧和寻求的原型的观念就是男性——或者我在这里正在提出的这个观念是被误导的吗？

I am Q'uo, and am aware of your query, my brother. There is the seeds—we correct this instrument—there are the seeds of truth in that which you have observed. However, there are also other factors to be considered, these also related to the quality of the Magician, or Matrix of the Mind, which is potentiated into the activity of seeking by the High Priestess, the Potentiator of the Mind. Thus, as this quality of seeking manifests in your illusion, especially within the more recent centuries of your illusion and its various cultures, there has been the predominance of the male influence upon most of the recorded histories of these cultures, which has had the effect of displaying the achievements of the male members of the culture, and, indeed, in making opportunities for them.

我是Q'uo，我理解了你的问题，我的兄弟。在你们已经观察到的事物中有真理的种子——我们更正这个器皿——有一些真理的种子。然而，同样还要有其他的因素被考虑到，这些因素同样是与魔法师，即心智的母体的特性联系在一起的，心智的母体被赋能成为有高等祭司，即心智的赋能者所进行的寻求的活动。因此，当这种寻求的特性在你们的幻象中显化的时候，尤其是在你们的幻象的更为近代的数个世纪及其各种各样的文化中，已经出现了男性对于这些文化的大部分的有记载的历史的影响力的优势了，这种优势已经对展现文化的男性成员的成就产生了影响了，确实，这种优势同样也在为男性创造出机会的方面产生了影响了。

This is a more, shall we say, common or traditional way of reflecting archetypical energies and has not always been the mode of cultural expression upon your planet, but has been more recent, shall we say, in its histories of culture. Thus, the feminine quality which potentiates the seeking has been less apparent than the masculine quality, which has been potentiated by the feminine qualities of both the subconscious mind of the male and of the conscious and subconscious qualities of the female in what is generally called the supporting role.

会有一种更为，容我说，通常的或者传统性的映射原型能量的方式，这种方式并不是在你们的星球上一直都拥有文化表达的模式，而是在文化的历史中的更为近代的时期才拥有文化表达的模式。因此，为寻求赋能的女性的特性相比男性的特性是较不明显的，男性的特性是已经被男性的潜意识心智的女性的特性和女性在通常被称之为支持性的角色中的表面意识和潜意识的特性所赋能的。

Is there another query, my brother?
我的兄弟，有另一个问题吗？

Questioner: Is it correct to say that in order to progress along the spiritual path in conscious seeking seekers must find a way how to fuse the masculine and feminine qualities inherent within each, to go on seeking?
提问者：为了在有意识的寻求中沿着灵性的道路发展，寻求者必须找到一种如何去将每一个人内在之中的男性和女性的特性融合的方式以继续进行寻求，这样说是正确的吗？

I am Q'uo, and we find this statement to be correct, my brother. Is there another query?
我是 Q'uo，我们发现这个陈述是正确的，我的兄弟。有另一个问题吗？

Questioner: No, there is no query from me. I just wanted to say that it has been great sharing company with you again, as it is always.
提问者：没有了，我没有问题了。我仅仅想要说，再一次分享你们的陪伴是极好的，如同它一直都是的一样。

I am Q'uo, and again we thank you, my brother, and may take this opportunity to express our great gratitude at sharing your presence as well as the presence of each entity in this circle. We take great joy in so doing.
我是 Q'uo，我们再一次感谢你，我的兄弟，我们可以利用这个机会对于分享你的存在，同样还有在这个圈子中的每一个人的存在表达我们的极大的感激。我们因为这样做而得到了极大的喜悦。

Is there another query at this time?
在此刻有另一个问题吗？

Carla: Not from me.
Carla：我没有了。

I am Q'uo, and we are greatly full of the joyful feeling that comes from sharing the spiritual journey in this manner with each of you. We are especially grateful to be able to utilize each of the two instruments and to be able to have our humble opinions expressed in your words. We hope that you will remember that we are but your brothers and sisters in seeking, and we would ask that you take only those words which ring of truth into your hearts, leaving all others behind.
我是 Q'uo，我们大大地充满了喜悦的感觉，这些喜悦的感觉是来自于与你们

每一个人用这种方式对灵性的旅程的分享的。我们尤其对于能够使用两个器皿中的每一个器皿以及能够用你们的言语表达我们谦卑的观点而感到感激。我们希望你们将记住，我们仅仅是在寻求中的你们的兄弟姐妹，我们会请你们仅仅拿走我们的言语中的那些在你的心中响起了真理的铃音的部分，并将所有其他的都留在后面。

At this time we shall take our leave of this instrument and this group, leaving each, as always, in great joy in the love and in the light of the one infinite Creator. We are known to you as those of Q'uo. Adonai, my friends. Adonai. 在此刻，我们将离开这个器皿和这个团体，一如既往，我们在太一无限造物者的爱与光中离开各位。我们是你们知晓的 Q'uo。Adonai，我的朋友们。Adonai。

May 29, 1993

1993-05-29 Oxal - 学生与老师的关系

Group question: The question this evening has to do with the definition and explanation of the concepts of guru, teacher and guide, the teacher and guide as are used in the terms of inner plane or spiritual and angelic presences that look out for us or have guardianship over us in some fashion. What is the difference in definition in guru, teacher and guide?

团体问题：今天晚上的问题死于古鲁、老师以及指引的定义与解释有关的，老师和指引从内在层面、或者灵性上的与天使的存有的意义上是被用作那些以某种方式照顾我们或者对我们有某种监护职责的存在。古鲁、老师和指引在定以上有什么不同吗？

(Carla channeling)

(Carla 传讯)

I am Oxal. Greetings in the love and in the light of the one infinite Creator. It is our privilege to be with you this evening, and we greet gladly each in love, in light, in harmony and in seeking. We especially greet the one known as S and thank this instrument for allowing us to work once again in that grand collaboration on behalf of the infinite intelligence which bears inadequate names such as love. To attempt to harmonize together in the service of the infinite One is not only, we feel, of service to those upon your sphere who call for this kind of information but also to us, for we are here to serve yet cannot break the laws of free will and are able to speak through instruments such as this one and the one known as S.

我是 Oxal。在太一无限造物者的爱与光中致意。我们很荣幸在这个晚上与你们在一起，我们在爱中，在光中，在和谐中，在寻求中愉快地向各位致意。我们尤其向叫做 S 的实体致意并感谢这个器皿再一次允许我们在那以智能无限的名义进行的宏伟的合作中进行工作，而智能无限具有诸如爱之类的不充分的名字。我们能够通过诸如这个器皿和叫做 S 的器皿发言，并尝试去在无限太一的服务中一同协调一致，我们觉得它不仅是对那些在你们的星球上的那些呼唤这种类型的信息的人的服务，它同样也是对我们的服务，因为我们在这里是来服务的，而我们无法打破自由意志的法则。

We do not say that we only can speak through instruments but rather that we prefer the most careful and fastidious observance of the law of confusion and do not choose alternative ways which in your past we have tried and have found wanting because of breaches in free will. Therefore, each instrument bears our thanks for allowing this collaboration and harmonization of the treasures of time and memory and service.

我们并不是说，我们仅仅只能通过器皿说话，毋宁说我们宁愿最为小心谨慎且苛刻地遵从混淆法则且不选择那些替代性的途径，我们在你们的过去已经尝试过那些途径并已经因为违背了自由意志而发现是它们不合格的。因此，每一个器皿都会因为允许这种在时间、记忆和服务方面的合作和协调一致而接受我们的感谢。

When the student approaches the quest for truth he finds himself upon that which your song discussed, the long journey, the journey without foreseeable end, the quest for truth without final or certain results, for in that spiritual walk the truth recedes infinitely before the progress of consciousness. We are not authorities, we simply have walked, as you would say, longer along the path of spiritual evolution. Our opinions and our thoughts are precisely that. Therefore, we ask each to take from our discussion those thoughts found personally helpful and to leave without a backward glance all other thoughts, for we would not be a stumbling block before any.

当学生处理对真理的追寻的时候，他发现他自己正处在，如你们的歌曲所讨论的一样，漫长的旅程，没有可预测的终点的旅程，在没有最终的或者特定的结果的情况下对真理的追寻之上，因为在那条灵性的道路上，真理会在意识前进之前就无止境地后退。我们不是权威，我们单纯只是沿着灵性演化的道路，如你们会说的一样，走了更长的时间。我们的观点和我们的想法恰恰就是如此。因此，我们会请每一位从我们的讨论中拿取那些你们个人发现有用处的想法并毫不犹豫地所有其他的想法都留下，因为我们不愿意成为任何人面前的一块绊脚石。

We thank each for grasping the centrality of personal discrimination with regards to spiritually orientated information, and each, of course, requests helpers in the search for the truth. The student has a certain kind of character or personality and to each student the way is unique. Therefore, to some one kind of second voice may offer the best communication and dialogue; to others another different style or different level, so that each kind of spiritual counselor, teacher and guide has its appropriate place and function. In this discussion please bear in mind that we do not offer judgment as to which path is appropriate, but recommend rather the individual's increasing knowledge of itself, its personality biases, and therefore its preferred kind of teacher, counselor or guide.

我们感谢各位理解在关于灵性导向的信息的方面的个人性的分辨力的中心位置，每个人，在对真理的追寻的过程中，当然都会寻求帮助者。学生拥有一定类型的特性或者个性，对于每一个学生而言，道路都是独一无二的。因此，对于一些人，一种类型的他人的声音可以提供最佳的沟通与对话，而对于另外一些人，会有不同的方式或者不同的层次的声音，因此，每一种类型的灵性上的顾问、老师或者指引都拥有其合适的位置和功能。在这次讨论中请记住我们并不会对于哪一条道路是合适的给予评判，我们毋宁是推荐个人增加对它自己，对它的人格偏向性的知晓，并因此增加对它偏好的老师、顾问或者指引的类型的知晓。

We would at this time transfer this contact to the one known as S. We leave this instrument in love and light, we are those of Oxal.

我们会在此刻将这个接触转移到叫做 S 的实体。我们在爱与光中离开这个器皿，我们是 Oxal。

(S channeling)

(S 传讯)

I am Oxal. Most humbly we speak to you in the love and in the light of the one

infinite Creator. We have been some time away from this contact with this instrument who even now is about the process of adjusting its energies to ours once again. We feel it important for this group to understand the process which this instrument has just undergone and which we would like to express our gratitude to this instrument for its fastidiousness and attending to. This is the process of challenging the contact. No less than three times were we challenged by this instrument in the name of what it holds highest. Most humbly and gratefully were we able to meet this challenge, for indeed the seeker who reaches into the darkness within third density for information which may avail in a spiritual way must be most scrupulous that the information that is obtained is used for the very highest purposes and in the very clearest way that the student of spiritual evolution is able to manage.

我是 Oxal。我们极其谦逊地在太一无限造物者的爱与光中向你们致意。我们已经与这个器皿分开有一些时间了，这个器皿甚至现在都在准备再一次根据我们的能量调节它的能量的过程。去理解这个器皿已经刚刚经历的过程，我们觉得这对于这个团体而言是重要的，我们想要对于这个过程向这个器皿表达我们对它的一丝不苟和关注的感激。这是挑战接触的过程。我们被这个器皿用它所持有的最高的事物的名义挑战了不少于三次了。非常谦逊且非常感激地，我们能够满足这种挑战，因为对于进入到了第三密度的黑暗之中来寻求用一种灵性的方式可能会有益处的讯息的寻求者，他确实必须极其严谨以至于被获取的信息是被用作最高的目的，并用那个灵性演化的学生能够掌控的最清晰的方式而被使用。

We ourselves have been long upon this very same path and as we lean back a little in the saddle, as this instrument would care to put it, to reach a helping hand to those who request it we are most acutely aware that no two requests are alike and that each student is ultimately its own master. Oh, the little that we have to offer to you who in some sense upon this evening are our students in comparison to what each has within, for each is the bearer of a light and a love which is that of the infinite Creator. Each has worlds wrapped in worlds wrapped in worlds without end within. This glorious divinity is accessible to all and to each, so the poor pittance of information which we may have to offer is only by way of pointing haltingly towards the one light that is the life of all.

我们自己已经在这条非常相同的道路上有很长的时间了，当我们在在马鞍上稍稍向后倾斜，如这个器皿仔细地描述的一样，来向那些请求帮助的人伸出一只帮助的手的时候，我们非常敏锐地察觉到，没有两个请求是相似的，每一个学生最终都是它自己的大师。哦，在这个晚上你们在某种意义上是我们的学生，而我们所拥有的能够向你们提供的事物相比每一个人在内在之中拥有的事物是很少的，因为每一个人都是无限造物者的一道光与一份爱的携带者。每一个人在内在之中都拥有一层接一层没有尽头地套叠起来的世界。这种辉煌的神性是所有人都和每个人都可以接触得到的，因此，我们可以向你们提供的少得可怜的信息仅仅是藉由含糊不清地指向一切生命之所是的太一之光的方式而被提供的。

We have been asked to address the question of the nature of the student/teacher relationship. Indeed, this is a question which can hardly be avoided for the teacher/student relationship is all about you. This instrument

regards as teacher the one known as Carla and the one known as Jim. In this respect we would hasten to point out this instrument to a great extent expresses its own personal biases. Now, these biases have great use for this instrument. They are in fact quite precious to the seeking which this instrument undertakes. Nevertheless, the biases work in part to obscure the natural relationship to other selves which to this instrument are equally teachers.

我们已经被要求去讨论学生 / 老师的关系的特性的问题。确实，这是一个几乎无法回避的问题，因为老师 / 学生的关系是遍布在你的周围的。这个器皿将叫做 Carla 的实体和叫做 Jim 的实体视为老师。在这种尊敬中，我们赶紧指出这个器皿在一个很大的程度上在表达它自己的个人的偏向性。现在，这些偏向性对这个器皿拥有很大的用处。它们对于这个器皿所承担的寻求实际上是相当的珍贵的。不过，这些偏向性在某种程度上会掩盖与其他自我的天然的关系，其他自我对于这个器皿而言同等地都是老师。

Brother, mother, father, friend, colleague, wife, husband, child—all of these and many more relationships involve the teaching function. Each and every experience [of] self to self is an experience of holding up the sacred mirror which can be shared in the precious experience of mutuality, which is in some way uniquely possible within the third-density working. Each self offers to one a reflection of the one self that one is. So even if it should be the case that the social and experiential nexus in which one relates to another self suggests a certain asymmetry in the relation, such that one is in the role of teacher while the other is in the role of student, even so it needs to be understood by both parties that in the very measure that one is teacher to another, one is also pupil.

兄弟、母亲、父亲、朋友、同事、妻子、丈夫、孩子——所有这些关系以及许许多多更多的关系都不包含有教导的机能。自我与自我的每一种体验都是一种举起神圣的镜子的体验，这种体验是可以在相互关系的宝贵的体验中被分享的，在某种程度上，这种相互关系是唯有在第三密度的工作之中才有可能发生的。每一个自我都向你提供了你之所是的那个自我的一个反射。因此，**即使在社会性以及经验性的连接中一个人与另一个自我的关系会在那种关系中暗示一种特定的非对称性**，诸如一个人是处于老师的角色而另一个人是处于学生的角色，即便如此，**两方都同时需要理解，恰恰就是用那种方式，一个人是另一个人的老师，而一个人同样也是另一个人的学生。**

We realize that this is a very difficult concept to work within a functional way within a density which is very conscious of social standing. It is nevertheless a central point and must not be neglected. The types of teaching function do vary considerably, however, and when it comes to the question of the type and the nature of the teaching which is offered it is necessary to take into account differences in the approach to the teacher/student relationship, differences which may for a time indeed involve the appearance of asymmetry.

我们意识到，在一个非常有意识地知晓社会地位的密度中，用一种功能性的方式来进行工作，这是一个非常困难的观念。然而，这是一个核心性且无法被忽略的

要点。教导的机能的类型的确会非常显著地变化，然而，当涉及到被提供的教导的类型和特性的问题的时候，将处理老师/学生关系的方式上的差异考虑在内，这是必须的，这些差异暂时可能确实会包含表面上的不对称。

Thus, for example, should one wish to acquire the skill of working with the machine you call the computer, one would search out another who had already acquired such skill and was willing to pass on this information. Now, to the extent that one wishes to learn the information which the skilled computer operator has to offer, one opens oneself to the teacher of the computer, and avails oneself of the wisdom which is forthcoming. Now, this is a rather easily circumscribed function even within your social complex for it is generally clear to most that there is a relatively easily circumscribed area of expertise in which the teacher of the computer works. One does not, for instance, feel compelled to use the same teacher that teaches computers for spiritual counsel or perhaps for counsel upon the athletic field. These are different areas and in this regard, a difference in the relationship teacher to pupil may well be appropriate and given the appropriate circumstances may well emerge.

因此，举个例子，如果一个人希望获取与你们称之为电脑的机器上一同工作的技能，一个人会寻找另一个已经具有这样的技能并乐意于传递这份信息的人。现在，在一个人希望去学习熟练的电脑操作者可以提供的信息的范围内，他会让他自己利用即将到来的智慧。现在，甚至在你们的社会复合体中，这都是一种相当容易划定界限的机能，因为有一个相对容易划定界限的计算机的老师在其中工作的专业技术的领域，这一点对于大多数人而言通常都是清晰的。例如，一个人不会感觉到不得不使用教导计算机的老师来作为灵性的顾问或者也许是作为运动领域的顾问。有不同的领域，在这个方面，在老师与学生的关系中的一种差异可以是非常合适的，前提是合适的环境可以很好地出现。

Thus, the first point that we would make upon the issue of the differentiated teacher/student relations is that they are not absolute relations for the most part, but involve regions of development. This end can be—we correct this instrument. The same thing can be said in the nature of spiritual work, that is to say that there are areas of spiritual development which each may be working on differentially at a given time and depending upon the nature of the spiritual development being worked upon, it may or may not be appropriate to put oneself in an apprentice relationship to another who serves as teacher.

因此，我们会在差异化的老师/学生的关系的议题上明确第一个要点是，它们在绝大部分都不是绝对的关系，而是包含了发展的领域。这个最终结果可以是一——我们更正这个器皿。在灵性工作的特性上可以说是存在有相同的情况，也就是说，会有灵性上的发展的区域，每一个人都可以在一个给定的时间并取决于正在其上进行工作的灵性发展的情况而有区别地在其上进行工作，将自己放置在与另一个作为老师而服务的人之间的一种学徒的关系中，这可能是合适的，也可能是不合适的。

We come then to that more highly potentiated teacher/student relationship

you have called the relationship to the guru. We have found as a result of our work with your peoples that this guru relationship is one which prevails within a particular cultural interpretation which is not primarily your own, that being the oriental tradition. This is not to say that some similar functions are not to be found within your own more immediate traditions. There is, however, a point of principal it is appropriate to address when considering the nature of the function of the guru. A guru is first of all a fellow human being and a fellow seeker. The guru secondly can well be regarded as a teacher in a special sense, that is, a teacher that has a particular kind of spiritual understanding which the student would acquire, but, thirdly, the guru offers itself as a teacher in an unique way when it takes charge, if we may put it in this way, of the spiritual development of the student.

我们接下来进入到那个你们已经称之为与古鲁的关系的具有更高潜力的老师 / 学生的关系。我们已经发现, 作为我们与你们的人群的工作的觉果, 这种古鲁的关系是一种在一个特定的文化阐释中盛行的关系, 这种文化起初并不是你们自己的文化, 而是东方的传统。这并不是说类似的功能不会在与你们自己更为密切相关的传统中被发现。然而, 有一个首要的要点, 在考虑古鲁的功能的特性的时候, 去论述这个要点是合适的。一个古鲁首先是同伴的人类, 一个同伴的寻求者。古鲁其次可以很好地被视为是在一种特别意义上的一位老师, 也就是说, 一个拥有那个学生愿意去取得的一种特定类型的灵性理解的老师, 而再次, 当古鲁为那个学生的灵性发展负责的时候, 如果我们可以用这种方式来使用负责这个词的话, 古鲁就用一种独特的方式提供它自己作为一个老师了。

We have found to our own experience that the question of free will is at issue when the guru too willingly takes charge of the spiritual development of the seeker. There are many different kinds of gurus and many different levels of development among gurus. Some, indeed, appreciate the value, even at the cost of a seemingly slower or more confused spiritual path, of allowing the student to find its own way. The guru all too often finds it easier to operate within a framework of belief, a framework of practice, and even a framework of faith which seems to work well enough for it, but does not necessarily translate into effective working for the student.

我们已经根据我们自己的经验发现, 当古鲁太过于乐意于负责寻求着的灵性发展的时候, 自由意志的问题是有待解决的问题。会有很多不同种类的古鲁, 在古鲁中也有很多不同的发展层次。一些古鲁确实会欣赏允许学生找到它自己的道路的价值, 甚至是以表面上更缓慢或者更为混淆的灵性道路为代价的。古鲁时常会发现在一个信仰的框架中, 在一个练习的框架中, 甚至在一个信心的框架中运转是更为容易的, 这个框架看起来似乎它而言是足够运转顺利的, 但是, 这个框架不一定意味着对于学生是有效的工作。

In fact, no matter how well matched may be student and guru there comes a time in the life of every student when the guru must detach itself and allow the student to find its own way. The guru does this without judgment, without expectation, but only in a genuine and heartfelt desire to seek and to assist in the manner which is most befitting the nature of the relationship that has uniquely evolved between that particular student and that particular guru.

实际上，无论学生和古鲁是怎样有效地被配对的，在每一个学生的人生之中会有一个时刻，古鲁必须将它自己分开并允许学生找到它自己的道路。古鲁在没有评判、没有期待的情况进行这项工作，而古鲁仅仅是藉由一种真诚且衷心的渴望去寻求，并用一种对在那个特定的学生和那个特定的古鲁之间已经用一种独特的方式发展出来的关系的特性最有适当的方式来给予帮助。

Thus far we have spoken primarily to those kinds of teaching which take place within third density with both the teacher and the student being incarnate mind/body/spirit complexes functioning within third density. There are other modalities of teaching as all those within this circle must be aware. Such a modality is that which we share with you this evening, and such a modality is that which other instruments channeling other sources likewise share with you upon the occasion of the assemblage of other circles of seeking.

到目前为止，我们已经主要谈及了在第三密度中发生的教导的类型，而老师和学生都是在第三密度中运转的心/身/灵复合体中投生的。有一些其他的教导的形式是这个圈子中的所有人都必须要意识到的。这样一种形式就是我们在今晚与你们分享的形式，这样一种形式就是其他的器皿进行传讯的其他的源头在其他的寻求的圈子的集会的场合同样与你们分享的形式。

In order to more clearly speak to the nature of the distinction that exists amongst many of these forms of service which the discarnate teachers engage in, it is useful to note so that we may be clear about the distinction between the inner planes and the so-called outer planes of your experiential nexus. Those planes which we designate inner are planes which are part of the third density of the current incarnational cycle now completing its revolution within the Earth planetary sphere. The inner planes are planes which are occupied by many, many, many other mind/body/spirit complexes, not presently incarnate. Many of these mind/body/spirit complexes have chosen as a mode of service to assist in those small ways it is possible to assist those who are currently working in incarnation within the third density.

为了更为清晰地讨论在未投生的老师们参与其中的许多的这些服务的形式中存在着的区别的特性，去注意到这些差别是有用处的，这样，我们就可以明白在内在层面和你的体验的节点的所谓的外在层面之间的区别了。那些我们叫做内在层面的层面是现在正在地球的行星范围之中完成其周期的当前投生性的周期的第三密度的一部分。内在层面是被许许多多的现在并不在投生状态的其他的心/身/灵复合体所占据的层面。这些心/身/灵复合体中的很多都已经选择去用那些有可能帮助现在正在第三密度的投生中进行工作的那些实体们的小小的方式来提供帮助作为一种服务的模式。

How might this service be availed you ask? It is as simple as listening for the chirping of a beloved bird upon a new spring day. One's inner guidance is always available to one for each here is an infinitely precious part of the one infinite creation, and each has a veritable host of loving administering spirits deeply caring about one's own personal destiny. Such spirits occupy themselves offering love, offering what gentle nudges and suggestions as may be given in silence, and let it be said that these spiritual ministers to the

struggling self are infinitely patient, for well they are aware how seldom it is possible to hear the beloved chirp of a single bird in the great cacophony of sounds that fill up your density. So rare is it for any to heed and yet the administrations continue unabated and undiscouraged.

你们询问, 这种服务如何才能被利用呢? 这是如在春日聆听一只可爱的鸟儿啁啾声一样简单的。一个人的内在的指引是一只可以被它所获取的, 因为在这里的每个人都是太一造物物的一个无限珍贵的部分, 每一个人都拥有名副其实地一大群的挚爱的管理性的灵体, 它深深地关心一个人自己的个人的命运。这样的灵体让它们自己忙碌于提供爱, 提供在静默中可以被给予的温柔的轻推以及暗示, 老实说, 这些奋斗的自我的灵性的管理者是无限地有耐心的, 因为它们清楚地意识到, 在充满你们的密度的极大的刺耳的声音中要听到单独一只鸟的挚爱的啁啾, 这几乎是不可能的事情。尽管留意的人是如此之稀少, 而管理工作却继续保持毫不松懈与毫不气馁。

Yes, there are a great many who speak through into your density via the channel from the inner planes. Some are greatly wise, some are less so. There is great love and comfort to be availed for one who allows the inner guides to have their say, to have their sway.

是的, 有大量来自内在层面的实体藉由管道而向你们的密度说话。一些是极其智慧的, 一些是较不那么有智慧的。对于一个允许内在的指引说话, 允许内在的指引产生影响的人, 有大量的爱和安慰是他可以利用的。

Now we come to an area which is perhaps somewhat more difficult to grasp. We ask as you consider this material that you bear in mind the nature of the task at hand, not just for you individually, but for all who have begun the great quest of being an individual consciousness. All seek, and the goal of all seeking is the one Creator. It happens that within the course of the development of the creations that there have evolved patterns for this seeking to find expression. These patterns we may express by means of the concept of densities. Seeking is not complete when one has achieved such focus, such balance as permits the completion ...

现在我们来到了一个也许多少有些更加难以理解的区域了。当你们考虑这个材料的时候, 我们请你们牢牢记住正在进行中的任务的特性, 这仅仅是你个人的任务, 它同样也是所有那些已经开始了成为一个个体性的意识的伟大的追寻的人们的任务。所有的寻求, 所有寻求的目标, 都是太一造物者。碰巧在造物发展的进程中, 有已经被发展出来的模式供这种寻求找到表达了。我们可以藉由密度的概念来表达这些模式。在一个人已经取得了焦点和平衡的时候, 寻求是不会完结的.....

(Side one of tape ends.)

(磁带一面结束)

(S channeling)

(S 传讯)

... and we are again with this instrument. Of tasting it to the fullest and of

beginning to understand the need for a sense of direction and focus within this experience of all embracing love. Even when this task which is by no means easy is achieved, there still lies before the evolving spirit still other densities.

.....我们再一次与这个器皿在一起了。充分体会它并开始理解对于在这种全然拥抱爱的体验中的一种方向和聚焦的感觉的需要。甚至当这个任务完成起来一点都不轻松的时候，在发展中的灵性的面前仍然有着其他的密度。

In the fifth density wisdom is developed. We ourselves are a social memory complex which has come together from many different sources representing many and various experiential nexuses in convergence with one another at the point that we are ready to transit to the density which is the sixth. For us, those who have worked long within the wisdom density, the task, as strange as it might seem to you is to be less wise and to rediscover the sources of compassion we originally encountered so long ago. Our task is to blend this compassion with the many wisdoms we have acquired. We feel more and more the call of this task and as we are called into this task we seek the opportunity to serve. For us your calling is a great and wonderful such opportunity and thus it appears to us that you who call from within the dark faith of third density seeking have so much you may teach us by your dedication that we who offer ourselves in service as teachers to you find that you appear to us as teachers to us.

在第五密度中，智慧得到了发展。我们自己是一个从很多不同的来源聚集到一起的社会记忆复合体，它代表了很多不同种类的体验的联结彼此汇聚在一起，我们在此刻正准备转变到第六密度。对于我们这些已经在智慧的密度中工作了漫长的时间的实体，我们的任务就是去变得较不智慧并重新探索我们在很久以前原本已经遭遇过的慈悲的源头，尽管这在你们看来似乎是奇怪的事情。我们的任务是去将这种慈悲与我们已经取得的许多的智慧混合起来。我们感觉到越来越多地受到这项任务的召唤，当我们被召唤进入到这项任务的时候，我们寻求服务的机会。对我们而言，你们的呼唤是一个如此伟大而美妙的机会，因此，在我们看来，你们这些从在第三密度的寻求的盲目的信心之中呼唤的人们藉由你们的奉献你们拥有如此多的可以教导我们的事情，以至于我们这些在服务中提供我们自己作为你们的老师的实体们会发现，在我们看来你们是我们的老师。

So we find that the question of the proper relation between student and teacher is a very complicated one indeed. There is no formula for right teaching; there is no formula for the proper [way] for right teaching; there is no formula for the proper way to go about being a student. We would prefer to say that the teacher/student relationship is ephemeral and is essentially an event that is of the order of an opportunity. It is an opportunity or mutual sharing in a way that does not bias in advance the outcome of that sharing. Only teaching which is given without expectation and openly is teaching which partakes of this unique and seemingly paradoxical effect whereby the student is simultaneously teacher to the teacher.

因此，我们发现，学生和老师的适当的关系的问题确实是一个非常复杂的问题。没有正确的教导的公式，没有供正确的教导使用的适当的方式的公式，没有着手

成为一个学生的适当的方式的公式。我们宁愿说，老师 / 学生的关系是瞬息万变的，它实质上是一个机会的次序上的事件。它是一个机会，或者说，它是一种相互彼此的分享，而这种分享是用一种对那个分享的结果没有提前的偏向性的方式进行的。仅仅在没有期待且开放的情况下被给予的教导才是带有这种独一无二且在表面上自相矛盾的效果的教导，藉由这种教导，学生同时成为了老师的老师。

We speak to you by the grace of the Council that sits in protective concern keeping an ever watchful eye upon the doings within this planetary influence. We have been given permission to attempt to achieve within this planetary influence at this time that unique balance of teaching and learning which shall simultaneously permit the growth, the evolution, of those mind/body/spirits incarnate within third density Earth and ourselves. We ourselves are equally at risk in the offering of this service as you are in performing the service, for us, of requesting it.

我们是藉由委员会 (Council) 的特许而对你们发言的，这个委员会处于保护性的关注之中并同时密切注意在这个行星的影响范围之中的事件。我们已经被得到许可在此刻尝试去在这个行星的影响范围之中取得那种独特的教导与学习的平衡，这种平衡同时允许那些在第三密度中投生的心 / 身 / 灵复合体和我们自己的成长和演化。我们自己在提供这种服务的方面与你们在履行这种服务的方面是同等地冒险的，对我们而言，你们所履行的服务就是请求我们的服务。

This is our understanding of the nature of the balances at work within the teacher/student relation. It is a most complex and compelling relation, this teacher/student relation. We ask that you consider well and consider deeply when broaching the subject of entering into such a relation with any other, for it is a sacred bond of mutual seeking which is thereby established, is it not?

这是我们对在老师 / 学生的关系之中运转的平衡的特性的理解。它是一种非常复杂且引人注目的关系。对于进入到这样一种与任何其他人的关系的主题，当你们钻研这样主题的时候，我们请你们充分考虑并深入考虑，因为它是共同寻求由此而被建起起来的事物中的一个神圣的联结，难道不是吗？

We feel that we have said enough upon this inexhaustible topic to make a beginning. For us this will suffice for the narns. May we, however, offer ourselves in response to any queries which those present may yet have upon their minds? We are those of Oxal.

要这个无法穷尽的主题上开一个头，我们感觉我们已经说得足够多了。对于我们而言，这暂时将是充足的了。然而，请问我们可以提供我们来回应在场的人们可能在他们的头脑中会有的任何问题吗？我们是 Oxal。

Questioner: I will pose a question for those of Oxal, and the question concerns a seeker who wishes to avail himself or herself more in the listening to the guidance from within that is sometimes called angelic presences or the inner guides or personal guides. Would you comment on ways to increase one's sensitivity, if you just desire for this communication to come through to the conscious mind and not fall, if I can call it that way, [into] common pitfalls or distractions that also lie along the way of this type of seeking. Is that query

clear enough for comment?

提问者：我将向 Oxal 群体提出一个问题，问题是如果一个寻求者希望让他自己或者她自己在聆听来自于内在的指引的方面更多地受益，这种来自于内在的指引有时候被称为天使的存在或者内在的指导灵或者个人的指导灵，对于这样一个寻求者，你们能够对增强一个人的敏感性的途径进行评论吗，如果你仅仅希望通过有意识的心智进行这种沟通交流，而不希望，如果你们可以用那种方式来称呼它的话，落入到在这种类型的寻求的道路上存在着的常见的陷阱或者分心物。那个问题足够清晰以进行评论吗？

I am Oxal. We are again with this instrument. My brother, your query is amply clear and we will comment to the best of our ability. It seems to us to be appropriate to point out at this juncture that the most important single task facing any seeker is the task of knowing the self, for if the self is a babble of voices struggling to be heard it is not likely that any clear sense of direction shall come from attending to one particular voice within the babble.

我是 Oxal。我们再一次与这个器皿在一起了。我的兄弟，你的问题是足够清晰的，我们将尽我们所能进行评论。任何寻求者所面对的最重要的一个任务就是去知晓自我的任务，在我们看来在这个时刻指出这一点是合适的，因为如果自我是一种努力要被听到的嘈杂的声音，在这种嘈杂声中藉由注意到一个特定的声音而出现任何的清晰的方向感是不大可能的。

Observe, if you will, the experience of taking a stroll upon a pleasant sunny day. One is surrounded by plants in full bloom, the soft leaves of the sheltering trees rustling gently overhead, the thousand different sounds, many of them too small to be singled out, in the plant life all around; the light slanting softly through the rustling leaves forming patterns upon the ground that change like the shifting colors of the kaleidoscope. Surrounded by all this beauty the walker nevertheless takes in so very little of it, for the walker is beset by an internal dialogue, thoughts which seemingly possess the mind, going where they will besetting the attention with a continuing bombardment of concepts, associations, desires. How then does one learn to see the shimmering light, how then does one learn to hear the rustling leaves, how then does one learn to watch for or listen to the thousand subtle sights and sounds that are part of the minute kingdom all around?

如果你愿意的话，观察在一个令人愉快的阳光灿烂的日子散步的体验。一个人正在被繁茂的植物所包围，蔽日的树木的柔软的叶子在头顶沙沙作响，千万种不同的声音，很多的声音过于微小以至于无法从周围的植物中被挑出来，光先轻柔地通过沙沙作响的树叶斜射进来在地面上形成图案，这些图案就好像万花筒的变换的色彩一样地改变。尽管散步者被所有这些美丽所包围着，它们中仍然只有非常少的部分会被散步者接收到，因为散步者是被一种在内部进行的对话，被在表面上占据了头脑的想法所围困的，这些想法将藉由一种持续不断的观念、联想和渴望的轰击来围攻注意力。那么，一个人如何学会去看到闪烁的光呢，一个人如何才能学会听到树叶的沙沙作响呢，一个人如何才能学会观察或者聆听那数千种微妙的景物和声音呢，它们都是周遭的微小的王国的一部分？

One must listen past the internal dialogue. It does not help to propose

another dialogue running counter to the first in the hopes of achieving victory over the first and thereby gaining access to the sights and sounds. One needs only to let go. One does not even need to let go, one needs only to listen, to watch.

一个人必须越过那种在内部进行的对话去聆听。提出另一个与最开始的对话背道而驰的对话以希望胜过最开始的对话并由此接近那些景象和声音，这并不会有帮助。一个人仅仅需要放手。一个人甚至不必去放手，一个人仅仅需要去聆听，去观察。

A similar experience happens in relation to one's inner guides, the angelic presences and the higher sources of inspiration. They are constantly available. There may even be a word inserted edgewise into one's internal dialogue. Listening back to these voices may be likened to that reaching back after the vanishing dream upon the awaking and the reintroduction into the round of daily affairs. The more one tries often the less one succeeds in reaching back for that dream that has eluded one. The more one merely allows the dream to once again have its sway the easier it becomes to explore what has transpired within the dream.

在关于一个人的内在的指引、天使的存在和灵感的较高的源头的方面，会有一种类似的体验发生。它们是一直都是可以获取的。甚至可能会有一个词语从侧面被插入到一个人在内部进行的对话中。反向聆听这些声音可以被比作在睡醒并重新介入到日常事务之后对消失的梦境的回忆。一个人越频繁地进行努力，它在回忆起那躲避它的梦境的方面就会越不成功。一个人越发仅仅允许梦境再一次发挥其影响力，去探索在那梦境中已经透露出来的事物就会变得越发容易。

This, we realize, speaks somewhat indirectly to your query, but we desire to observe the law of free will in responding to such a query and therefore must needs limit our response to the general principle of allowing oneself to open to one's very rich inner resources of which the voices of guides and angelic presences are some.

我们意识到这多少有点是间接地谈论你的问题的，但是我们在回应这样一个问题的方面希望去遵守自由意志的法则，因此我们必须将我们的回应限制在一般性的原则的范围以允许一个人去向着它非常丰富的内在的资源开放，这种内在的资源即指导灵和天使的存在的声音了。

Have we spoken to your query, my brother?

我们已经回答了你的问题吗，我的兄弟？

Questioner: Yes, you have spoken well to my query and I thank you for offering more food for thought, so to speak ...

提问者：是的，你们已经非常好地回答了我的问题了，我感谢你们为思想提供了更多的食粮，可以这么说.....

I am Oxal, and we thank you, my brother. Are there further queries at this time?

我是 Oxal，我们感谢你，我的兄弟。在此刻有进一步的问题吗？

(No further queries.)
(没有进一步的问题)

We find that we have spoken rather long, it being for us a pleasure once again to be reunited with this instrument which so gladly serves. At this time we leave you growing in the love and light of the one infinite Creator. I am Oxal. Adonai, my friends. Adonai.

我们发现我们已经发言相当长的时间了, 对我们而言, 再一次与这个如此乐于服务的器皿重新联结在一起是一件令人愉快的事情。在此刻我们将你们留在太一无限造物者的爱与光中逐渐成长。我是 Oxal。Adonai, 我的朋友们。Adonai。

May 30, 1993

1993-05-30 Hatonn: 生活与灵性

Group question: This afternoon we would like to know how we can balance our concerns for worldly survival and spiritual perception of the real nature of things; how we can discern what of our concerns deserve our attention and those which are perhaps a waste of time and cause a lot of excess worry. When we have concerns, what kind of a yardstick can we access to determine where we need to place our attention?

团体问题：今天下午我们想要知道我们如何才能平衡我们对于世俗的生存的关注和对于事物的真实的本性的灵性上的知觉作用，我们如何才能在我们的关注中的那些值得我们注意的部分和那些也许是一种浪费时间并造成了许多过度的担忧的部分之间进行分辨呢？当我们有关注的事情的时候，一种什么类型的准绳是我们能够用来决定我们需要将我们的注意力放在什么地方的呢？

(Carla channeling)

(Carla 传讯)

I am Hatonn. Greetings, my friends, in the love and in the light of the infinite Creator. It is a great blessing to come into your circle of seeking, to enter into your vibratory harmonies, and to rest with you in seeking and faith. As always, we ask that each of you choose those thoughts which aid and discard the rest.

我是 Hatonn。我的朋友们，在无限造物者的爱与光中致意。进入到你们的寻求的圈子，进入到你们的振动的谐波之中并在寻求与信心中与你们一同休息，这是一种极大的祝福。一如既往，我们请求你们每一个人都选择那些有帮助的想法并将其他的都抛弃掉。

Your question about how to judge your own concerns about provisions for the physical well being and continuation is one which is important simply because in the pursuit of third-density lessons, all of which have to do with learning how to love, the issue of providing a supply of those things needed can be a key one. Your density has the strong tincture of yellow-ray concerns; that is, of concerns which involve the seeker in his participation in groups or institutional relationships. The going out to find work is a going out into the society, moving into and out of groups, other families, institutions who employ, and in each of these forays the mind is guided by that attitude which points like the arrow at the prevailing wind of attitude and internal bias.

你们的问题是关于我们如何判断你自己在关于身体上的健康和持续性所需的生活物质的方面的关注，它是一个重要的问题单纯是因为在对第三密度的课程的追寻中。所有的课程都是与学习如何去爱联系在一起，提供一种对那些被需要的事物的供给，这个议题是能够成为一个关键的议题的。你们的密度拥有强大的黄色光芒的专注的色调，黄色光芒的关注也就是将寻求者包含在他所参与到团体或者机构的人际关系之中的关注。出去找工作就是一种走入社会，进入和离开团体、其他的家庭以及雇佣的机构，在这些尝试中的每一个尝试中，心智都被像箭一样地指向流行的态度的风气的态度和内在的偏向性所指引。

The prayer which you repeated says, among other things, "give us this day our daily bread." Focus upon this request and see how simple and limited this request is. See, too, where the weight of attitude is shifted. The prayer is a reaching to the Creator, not to the institutions of your society and culture.

除此之外，你们所重复的祈祷辞说，“今天请给予我们每日的食粮。”聚焦在这个请求上并看到这个请求的是怎样地简单和有限。同样也看到，在什么位置上，态度的重量被转变了。这个祈祷是一种向造物者伸出手，而不是向你们的社会机构和文化伸出手。

We would at this time transfer to the one known as Jim. In this particular channeling working we shall omit our signature at the end of each portion and simply begin with our identity. We ask each instrument to continue to be sensitive to the tuning and we ask each in the circle to aid in the clockwise energy flow of light, the light of desire, so that each entity's desire to seek further may blend into a constantly energized stream which feeds the contact and aids in the channeling process. We would now transfer to the one known as Jim. I am Hatonn.

我们会在此刻转移到叫做 Jim 的实体。在这个特定的传讯的工作中，我们将在每一个部分的结尾省去我们的签名并简单地用我们的身份开始。我们请求每一个器皿继续对于调音保持敏感，我们请求在这个圈子中的每一个人都在光的能量，渴望之光的顺时针的流动中给予帮助，这样，每一个实体去进一步寻求的渴望就可以混合形成一条持续不断地被充能的溪流，它会为接触供能并在传讯的过程中给予帮助。我们现在转移到叫做 Jim 的实体。我是 Hatonn。

(Jim channeling)
(Jim 传讯)

I am Hatonn. The attitude which prays that the daily bread be given as it is needed is an attitude which is not available to those of your peoples who feel that the world in which they live is one with which they must contend and wrest the ...

我是 Hatonn。这种祈祷每日的食粮如其所需地被给予的态度，是一种你们的人群中的那些感觉到这个他们在其中生活的世界是一个他们必须与之争斗和扭打的世界的人所无法取得的态度。

(The second page of the original transcript is missing.)
(原来的磁带的第二页不见了。)

(Carla channeling)
(Carla 传讯)

[译注：下面的原稿与《1996-01-21 亚威与耶稣》重复了]

... become ladders and thoughts become structures, structures of logic upon which the entities which dwell in the darkness of flesh attempt to use those imprecise items you call words to express the relationship between the self

and the Creator.

.....变成了梯子，想法变成了构架，而居住在肉身的黑暗之中的实体所凭借的逻辑的构架会尝试去使用那些你们称之为言语的不精确的事物来表达在自我和造物者之间的关系。

All of those within the Confederation of Planets in the Service of the Infinite Creator are those who are people of this mythology and people of this history. Yet time and space are not as they are in space/time when one attempts to delve beneath the surface of the story of the race of humanity upon Earth. Thusly, while we are real we are also metaphysical as opposed to physical, just as your thoughts have no flesh but are as they are. So are we within your space/time continuum.

所有那些在服务于无限造物者的星际联邦中的实体都是那些具有这种神话和具有这种历史的实体。而当一个人尝试去在地球上的人类的种族的故事的表面之下挖掘的时候，时间与空间同它们在空间/时间中并不是一样的。因此，当我们是真实的时候，我们同样也是与物质性相对的形而上学的，就好像你的想法是没有肉身的，而它们就是它们之所是的样子。我们在你们的空间/时间的连续体中也是如此。

That which the entity Jehovah or Yahweh did among your peoples was within history and yet also of the quality of the thought that has no place within history. We say this in order to deflect the intellectual desire of the seeker of truth from aiming directly into this matter as though it were logical or linear. That which has to do with the relationship of consciousness in the personal sense with consciousness in the creative sense or the sense of being the Creator will always fly before any gust of wind that attempts to chase it and the more words that are thrown at it, the faster it will flee.

耶和华或者亚威实体在你们的人群中所做的事情是在历史之中的事情，却同样也具有想法的特性的事情，这种特性在历史中是没有位置的。我们这样说是为了让真理的寻求者不再直接地瞄准这个问题就好像它是逻辑性或者是线性的一样。对于在个人意义上的意识与在创造性的意义上或者成为造物者的意义上的意识，与两者之间的关系有关的事物将会一直都随风飞舞，以至于尝试去追逐它以及将越多的言语投向它，它都将会更快地飞走。

So, at the very beginning of anything that we say at this time, we ask that you understand that we are using analogy, and we are mixing mythology and historicity because that is the way the creation is melded within your illusion.

因此，在我们在此刻要说的任何事情的最开始的位置，我们会请你们理解，我们是在使用类比，我们正在将神话和历史混合在一起，因为那就是在你们的幻象中造物被融合的方式了。

The entity, Yahweh, as the one known as Jim surmised within his question, was indeed one who had the plan of enabling those who wished to transfer to your planet with that move. The concept seemed to them fairly direct; that is, to improve the intelligence and the curiosity and the physical and emotional strength of the type of physical vehicle which had been the native physical

vehicle for those within the Martian sphere. And as was surmised, this entity discovered, to its discomfiture, that it had caused great distortion, worse distortion, shall we say, than the distortions would have been without the aid. 实体亚威，如叫做 Jim 的实体在他的问题中猜测的一样，**确实做过使得那些希望转移到你们的行星上的实体能够进行那种转移的计划。**这个概念在它们看来是相当直接的，也就是，去增进那种类型物质性载具的智能、好奇心以及身体与情感上的力量，这种类型的物质性载具对于那些在火星上的实体而言已经是它们生来就有的物质性载具了。如被猜测的一样，这个实体发现，让它遇到了挫折的事情是，它已经造成了极大的扭曲，比假使在没有帮助的情况下会产生的扭曲，容我们说，更糟糕的扭曲。

This kind of situation occurs at all levels of consciousness. The mistake is made. There it is. One cannot go back. One simply learns and moves forward. However, this people indeed did crave and wish for a continuing source of, shall we say, God-given help. Its expectations were very high because there had been interaction betwixt a god-like being and humans. The remarkable nature of this history speaks for itself.

这种类型的情况是在所有的意识的层面上发生的。错误被犯下了。就是这样。一个人无法回头重来。一个人单纯地学习并前进。然而，这个人确实渴望并希望提供一种持续不断的，容我们说，神授的帮助的来源。它的期待是非常高的，因为在一个神一般的存有和人类之间已经有过互动了。**这个历史的非同寻常的特性是自圆其说的。**

The entity which succeeded the first Yahweh—calling itself by the same name and using the same frequency of light to express—simply continued to offer aid and comfort when it wished but with the ever increasing distortions towards belligerency and aggressiveness that is the hallmark of a negatively oriented being or culture. The echoes of this action which was transmitted long ago redounds even now and shall continue to echo and re-echo as long as there are those within third density within this sphere who wish to claim power and who seek a god of power.

在第一个亚威之后的实体——它用相同的名字称呼它自己并使用相同的光的频率来进行表达——单纯地是在它希望的时候继续提供帮助和安慰，但是它却带有不断增强的朝向好战性与侵略性的扭曲，这种好战性与侵略性是一个负面导向的存有或者文化的标志。这个行为在很久以前就被传送出来的回音甚至现在都还在回响并将一直回响并反复回响下去，只要在这个星球的第三密度中还有那些希望去宣称力量的人和去寻求一个力量之神的人。

Now, let us look at the promise first made and the promise that took its place. The hunger which many among your peoples have had revolves around knowing what is right. It is instinctive within your physical vehicle to watch out for the safety and the comfort of the body, the mind and the spirit. The continual proclamations and greatly detailed taboos, prohibitions and schedules of sacrifice that characterized the relationship of your so-called Old Testament God constituted an order, a structure, a logic within which entities felt comfortable living. Through this structure they knew what was right. The

tendency was to enunciate finer and finer points of law until all possible actions with ethical consequences or consequences of safety and health were covered and the entities within this system were safe.

让我们看看一开始被做出的承诺和那个占据了它的位置的承诺。在你们的人群中的很多人已经拥有了的渴望，是围绕着知晓什么是正确的事情的渴望。去留意身体、心智与灵性上的安全和舒适，在你们的物质性载体中，这是的本能性的。持续不断的宣言、极为具体的戒律、禁忌以及以与你们所谓的旧约的上帝的关系为特征的献祭的清单，这些构成了一种制度、一种构架以及一种逻辑，在其中实体们会感觉到生活是舒适的了。通过这个构架，它们就知晓什么是正确的事情了。这种倾向性是去宣布越来越精细的律法的要点，一直到带有伦理上的影响或者安全与健康的影响的所有可能的行为都被覆盖到，并且在这个系统中的实体是安全的为止。

We ask you to look about you within your present world scene and see the entities about you looking for a way to be safe. Look upon your leaders who wish to prohibit freedom in order to guarantee safety. The spirit of Yahweh is strong and it survives. It is part of that mixture of light and dark which makes up all that is. In other words, we are saying that entities continue to have a choice between the many laws of moral rectitude in such a logic as Yahweh's. They can also choose a logic and a path which is not rational or linear, which does not hold, which does not insist, and which is not aggressive. This spirit was before the one known as Jesus the Christ. It exists, as does Yahweh, within each entity, for each of you is the universe. You are looking out at a world that is actually interior. Such is the illusion created by flesh.

我们请你们在你们当前的世界的场景中环顾四周，并看到在你周围的实体正在寻求一种成为安全的方式。观察你们的领袖，他们希望去禁止自由以便于确保安全。亚威的精神是强有力的，它还活着。它是那个组成了一切万有的光明与黑暗的混合物的一部分。换句话说，我们正在说的是，实体们会继续用这样一种和亚威相同的逻辑来在许多的道德上的正确性的律法之间进行选择。它们同样能够选择一种并非理性或者非线性的逻辑或者道路，这条道路是不去占有，不去坚持，且没有侵略性的道路。这种精神就是在叫做耶稣基督的实体面前的精神了。它和亚威的精神一样，是存在于每一个实体内在之中的，因为你们每一个人都是天地万物。你正在向外观看一个实际上是在内在之中的世界。这就是被肉身所创造的幻象了。

In the testament of the one known as Jesus the place of the law is simply turned upon its head, as the one known as Jesus is quoted as saying, "Man was not made for the Sabbath, but the Sabbath for man." The direction to love the one infinite Creator and to love each other self as the self is not a detailed, closed or encapsulated direction. It is specifically open-ended, and the one known as Jesus goes to some pains in the body of teaching that survives to impress upon those whom he taught that there is never an end to love. There is never the need to return to the old prescriptions and old taboos. These are not either/or situations but rather either/or processes, and as each student works upon its personal polarity perhaps it will aid the student to ponder and remember these two kinds of promises, these two kinds of ways

of thinking. And perhaps this can be instructive in showing the way, the balance, when that way seems unclear.

在叫做耶稣的实体的新约中，这条律法的位置单纯地就是将它的头转过来，如同叫做耶稣的实体被引用的一样，他说，“人不是为了安息日而被创造的，而是安息日是为了人而被创造的。”去爱造物者并就如同爱自己一样地彼此相爱，这条指引并不是一条具体的、封闭性的或者囊括性的指引。它明确地是没有限制的，**@叫做耶稣的实体在流传下来的教导中通过一些身体上的痛苦来让那些他所教导的人留下印象，爱是永无止境的。**永远都不需要去返回到旧的法规和旧的禁忌中。这些不是二选一的情况，而毋宁是二选一的过程，当每一个学生在它的个人性的极性上进行工作的时候，去沉思并记起这两种类型的许诺，这两种类型的思考的方式，这是将会对那个学生有帮助的。当道路看起来似乎是不清楚的时候，这也许能够在显示出道路与平衡的方面成为有启发的。

We wish to tell you that your model of the universe is very, very limited. The attempt to nail down a history which is replete with metaphysical subject matter shall always be unending and full of lacunae, holes, gaps and spaces where there is no logic, there are no words, there is no road, there is no structure. Not that there is no structure, just that there is beyond all structure, love. The illusion is so very, very deep, for you are a dream, yet when you leave the flesh and enter a larger life you will still be a dream, for we also are but illusions and ahead we see illusion. Yet always that siren call which beckons you and beckons us calls us all forward.

我们希望告诉你们，你们的宇宙的模型是非常非常有限的。去将一个充满了形而上学的主题的历史用钉子固定下来的尝试，将一直会是无穷无尽并充满了空隙、空洞、裂缝与空白，在其中没有逻辑，没有言语，没有道路，没有结构。这并不是说没有构架，这仅仅是说，在超越所有的构架之外有爱存在。幻象是如此非常非常深入的，因为你是一场梦，而当你离开肉身并进入到一个更大的生命的时候，你将仍旧是一场梦，因为我们同样仅仅是幻象，在前方我们看到了幻象。然而，那吸引你们和吸引我们的海妖的召唤，呼唤着我们所有人前进。

And yet are we forward-going? We do not think so. We feel at this point the comfortable awareness that we do not know what is occurring. We only know how to be faithful to love. When it is accepted within the heart that nothing can be known and that a sea of confusion will always surround love, then the mind and the heart are better armed to take up the walk of the pilgrim who seeks truth, peace and love.

而我们是在前进吗？我们并不这样认为。我们在这个位置感觉到的令人舒适的认识是，我们并不知道正在发生的是什麼。我们仅仅知道如何对爱有信心。没有任何事情是能够被知晓的，一个混淆的海洋将一直包围着爱，当这一点在心之中被接纳的时候，接下来头脑和心就会被更好地武装起来以从事那寻求真理、平安和爱的朝圣者的旅程了。

That call has come to many who wander within this world of yours at this time, listening for a sound, a tone, a letter from home, waiting, hardly hoping at some times, yet holding onto the faith that that which is within, that which is so hungrily sought, does exist. And we say to you, "Yes, love exists. Love is

before, after and around all that is." You do not seek after ephemera. You seek that which is and that which exists perfectly. We encourage all lines of thinking which fascinate your minds, and we hope that we can, within your meditative periods, be with you as strengtheners of your own vibration. But we do continue to remark that the ways of seeking which are scholarly and of the mind yield a limited harvest. This is acceptable to us. We can look at what is possible within your world and see that it will be helpful and useful. And we encourage those who are drawn to this material, to this subject, to continue that process of thinking, meditating and reflecting, for these are helpful things not simply to the self, but in terms of service to others as well.

那召唤已经出现在此刻在你们的这个世界中流浪的人的头脑中了，它们在聆听一个声音，一个音调，一封家乡来信，它们等待着，有时候几乎没有希望了，而又紧紧抓住对那在内在之中，那被如此饥渴地寻求的，那确实存在的事物的信心。我们对你说，“是的，爱是存在的。爱在一切万有之前、之后和四周。”你确实不是在追逐瞬间即逝的事物。你寻求那其之所是的，那完美地存在着的事物。我们鼓励所有让你的心智着迷的思维的线路，我们希望我们能够在你的冥想的时段中作为你自己的振动的增强器来与你在一起。但是我们确实会继续说，学术性的以及头脑的寻求的方式只会产生出一种有限的收获物。这对于我们是可以接受的。我们能够查看在你们的世界中有可能的事物并看到它将是有帮助和有用处的。我们鼓励那些被这个材料，被这个主题吸引的人去继续那个思考、冥想和沉思的进程，因为这些都是有帮助的事情，并非单纯是对自我有帮助的，在服务他人的方面同样也是有帮助的。

Let those truths that you seek remain small enough for you to remember that beyond all that can be understood or discussed is the truth, and that is a vibration which has created all that is and into which we hunger and yearn to move again. That should keep your intelligence and your heart on a sturdy road that has good perspective.

让那些你们寻求的真理保持足够的短小以便于你记起，真理是超越一切能够被理解或者被讨论事物的，它是一个已经创造了一切万有的振动，我们极其渴望进入到那个振动中并渴望再一次前进。这将会让你的智能和你的心灵保持在一条稳固的道路上，这条道路是拥有有益的远景的。

We would at this time transfer this contact to the one known as Jim. We do thank this instrument and leave it in love and in light. We are those known to you as Q'uo.

我们会在此刻将这个接触转移到叫做 Jim 的实体。我们感谢这个器皿并在爱与光中离开它我们是你们知晓的 Q'uo。

(Jim channeling)
(Jim 传讯)

I am Q'uo, and we greet each again in love and in light through this instrument. It is our privilege at this time to offer ourselves in the attempt to speak to any further queries. Is there another query at this time?

我是 Q'uo，我们通过这个器皿再一次在爱与光中向各位致意。我们很荣幸在此

刻提供我们自己来尝试去回答任何进一步的问题。在此刻有另一个问题吗？

K: I understand you to say that there were two Yahwehs? The original who brought the entities from Mars to Earth and then a second entity using his vibration?

K: 我理解你们要说的是，有两个亚威吗？最初的那个是来自于火星的实体带到地球的亚威，接下来第二个实体使用了它的他的振动？

I am Q'uo, and am aware of your query, my brother. This is correct, with the second entity being of a negative orientation and utilizing the name of the first as a means of gaining control of the entities to whom the first Yahweh had spoken.

我是 Q'uo，我理解了你的问题，我的兄弟。这是正确的，第二个实体是具有一种负面性的导向的，它将第一个实体的名字用作一种对第一个亚威已经对其说过话的实体们取得控制力的途径。

Is there a further query, my brother?

我的兄弟，有一个进一步的问题吗？

K: The second Yahweh then gave the Laws of Moses to the people as well as the curses that attended them?

K: 第二个亚威接下来将摩西的律法给予了人民，同样也给与了吸引它们注意力的天罚。

I am Q'uo, and this is correct, my brother. Is there a further query?

我是 Q'uo，这是正确的，我的兄弟。有一个进一步的问题吗？

K: Ra said that the first Yahweh gave the Law of One in a very simple form to Moses. Is this the saying, "I am that I am," or was this the Ten Commandments, or something else? What was this exactly that he was talking about?

K: Ra 说过第一个亚威用一种非常简单的形式将一的法则给与了摩西。这个非常简单的形式是“我即我是”的格言，还是十诫或者某个其他的事物呢？这个他正在谈及的非常简单的形式究竟是什么？

I am Q'uo, and am aware of your query, my brother. The entity, Yahweh, from the Confederation of Planets in Service to the Infinite Creator, was one who spoke with those entities from the Mars influence in a manner that reflected the unity of all creation and the attempt to be of service to others. Through this speaking and intermingling, shall we say, the attempt was formed or fashioned in a way or in a philosophy that attempted to weave all experience, desires and expenditures of energy as portions of one great tapestry of energy, love and unity. All communications were based upon this simple recognition of the unified nature of all creation. It was the foundation upon which the interrelationship was built.

我是 Q'uo，我理解了你的问题，我的兄弟。来自于服务无限造物者的星际联邦的实体亚威，是用一种反应了一切造物的统一以及对他人进行服务的尝试的方式

对那些来自于火星的实体发言的。通过这种发言与（容我们说）混合，尝试是通过这样一种方式或者这样一种哲学而被形成的，它尝试去将所有的体验、渴望以及能量的消耗作为一个巨大的能量、爱与一体性的织锦的一部分而编织起来。所有的沟通交流都是基于这种对于一切造物的统一的特性的单纯的认识的。它就是相互关系基于其被构建的基础了。

Is there a further query?
有一个进一步的问题吗？

K: The Ten Commandments were given by the second, negative Yahweh? Is that correct?

K: 十诫是被第二个、负面性的亚威给予的吗？这是正确的吗？

I am Q'uo, and am aware of your query, my brother. This is basically correct, for these commandments were seen as the pillars upon which would rest the many laws that would protect and guide the chosen people in a manner that was in accordance with the desires of the Orion-based Yahweh. These commandments included previous concepts given by the first Yahweh contact and then there was added unto those concepts a turning or twisting toward the negative orientation so that the commandments were, shall we say, then restrictions upon entities more than inspiration to affirmative or positive action and imaging of concepts.

我是 Q'uo, 我理解了你的问题, 我的兄弟。这基本上是正确的, 因为这些戒律是被视为支柱的, 有众多的用一种与那个猎户基础的亚威的渴望相一致的方式去保护和指引那些被选定了的人的律法就是停留在这些支柱之上的。这些戒律包含了之前被第一个亚威的接触所给予观念, 接着在那些观念上添加了一种朝向负面导向的转向或者缠绕, 这样, 那些戒律(容我们说)对实体产生的束缚就比对于肯定性的或者正面性的行动的启示以及对观念的意向更大了。

Is there a further query, my brother?
我的兄弟, 有一个进一步的问题吗？

K: In the Old Testament we have this record of Yahweh speaking. It is a strong personality. Can we take this strong personality to be the creation of later editors or writers, or is this a faithful reproduction of the negative Yahweh?

K: 在旧约中, 我们拥有了这份亚威的发言的记录。它是一个强有力的人格。我们能够认为这个强有力的人格是之后的编辑者或者作者的造物吗, 或者这是对于那个负面性的亚威的一个忠实的再现吗？

I am Q'uo, and am aware of your query, my brother. We find in most instances there is, as you have surmised, the faithful reproduction of words spoken and recorded carefully. However, as in all recording by human hand there is the possibility of coloration or distortion which has occurred in some instances.

我是 Q'uo, 我理解了你的问题, 我的兄弟。我们发现, 在大多数情况中, 如你已经猜测了的一样, 对于被说出来的言语是有着忠实的再现和仔细的记录。然而, 如同在由人手所产生的所有的记录中一样, 会有染色或者扭曲的可能性, 这

在一些情况中是已经发生了的。

Is there a further query?
有一个进一步的问题吗？

K: Was the negative Yahweh responsible for the miracles on the journey out of Egypt such as the parting of the Red Sea, the manna from heaven, or the water from the rock? Or did these not happen at all?

K: 那个负面性的亚威要为在离开埃及的旅程上的奇迹负责吗，诸如分开红海，来自天堂的玛娜，从石头上产生的水？

I am Q'uo, and am aware of your query, my brother. We find here that there is some mixture of influence and there is some difficulty in interpretation although much is carefully recorded and in a reasonably accurate manner. We would take this opportunity to remind each entity present that though the details of such an interaction are quite interesting upon many levels, that it is well to remember that the process of the evolution of the entities involved is one which is at its heart in accordance with the free will choices of the peoples of this time who, though laboring under dual influences, did have enough previous understanding of the heart of the evolutionary process being love and compassion that this positively oriented source of information was for the most part ignored by the majority of these entities who were evolving according to the energies set in motion ...

我是 Q'uo，我理解了你的问题，我的兄弟。我们发现在这里有某种影响的混合体，尽管大量的事情是被仔细地且用一种合理地准备的方法记录下来的，在解释的方面会有某种困难。我们会利用这个机会提醒每一个在场的实体，虽然这样一种互动的具体细节在很多的层次上是相当有趣的，去记得实体被包含在其中的演化的过程是一个在其核心之处与在那个时代的人们自由意志的选择相一致的过程，这些人虽然在二元性的影响之下辛苦劳作，它们确实拥有了足够的之前对于演化的进程的核心是爱与慈悲的理解了，以至于这种正面导向的信息源的大部分都被这些正在根据开始启动的能量演化的实体中的绝大多数实体所忽略了.....

(Side one of tape ends.)

(磁带一面结束)

(Jim channeling)

(Jim 传讯)

I am Q'uo, and am again with this instrument. As we mentioned previously, these entities had access to information of a positive nature but chose through their own free will to move with those energies which had originated with their experience on the red planet known to you as Mars, and there was indeed much interaction and influence offered to these entities by both positively and negatively oriented entities who were interested in the evolution of these Mars entities.

我是 Q'uo，我再一次与这个器皿在一起了。如我们之前提到过的一样，这些实

体已经触及了一种正面属性的信息了,但是它们通过它们自己的自由意志选择去与那些源自于它们在你们知晓为火星的行星上的体验的能量一同行动,确实有过大量的互动和影响同时由正面和负面导向的对于这些火星的实体的演化感兴趣的实体提供给了这些人了。

Is there a final query at this time?
在此刻有最后一个问题吗?

K: I would ask about what Ra said about giving some visionary information to some philosophers of ancient Greece about 600 BC. Can you tell me what this information pertained to and how it showed up in Greek philosophy?

K: 我想要询问, Ra 所说的在大概公元前 600 年将一些视觉性的信息给与了在古希腊的一些哲学家。你们能够告诉我, 这个信息是有关于什么事情的, 它是如何向希腊的哲学家显现出来的呢?

I am Q'uo, and am aware of your query, my brother. And we would answer by suggesting that the Law of One was the primary information given in the distortion of the ways of love and understanding, so that there were those philosophers within the Greek culture and experience which made this assumption the foundation of their philosophy and their view of the nature of creation, its purpose, direction and ultimate conclusion.

我是 Q'uo, 我理解了你的问题, 我的兄弟。我们会藉由这样建议来回答, 一的法则是在爱与理解的途径的变貌中被给予的主要的信息, 因此, 在希腊文化和体验中会有一些哲学家让这种假设成为了它们的哲学和他们对于造物的属性、它的目的、方向以及最终的结局的观点的基础。

Is there any further query?
有任何进一步的问题吗?

K: Do we have time for some more?
K: 我们还有时间多问一些问题吗?

I am Q'uo, and we would entertain one final query, my brother.
我是 Q'uo, 我们会招待最后一个问题, 我的兄弟。

K: I am interested in Jesus of Nazareth. He often had the term, "Son of God," attributed to him. Is this to be taken literally or was this a reference to the Logos of Philo Judeas of Alexandria, who often used that term for his Logos?

K: 我对拿撒勒的耶稣感兴趣。他经常将“上帝的孩子”这个措辞归因于他。这是要从字面意义上被理解的吗, 或者, 这是对于 Philo Judeas of Alexandria 的理念的一个引用呢, Philo Judeas of Alexandria 经常用那个措辞来代表他的理念。

I am Q'uo, and am aware of your query, my brother. The phrase, "Son of God," or the phrase, "The Christed One," are means of expressing the kind of consciousness available to those who have been able to open the green-ray energy center in sufficient degree to feel and experience this creative force of

love that has made all that there is. This quality of consciousness or attitude of beingness is the goal or opportunity which is offered each third-density entity as a means of passing from this illusion to the fourth density where the study of this creative power of love is that which is the focus of all energy expenditure. Thus, the one known as Jesus was able to offer itself as a model or pattern by which entities could move their own consciousness to a larger view in which the acceptance of self and others as one being was far more easily facilitated.

我是 Q'uo, 我理解了你的问题, 我的兄弟。"上帝之子"这个措辞或者"一个基督性的人" (The Christed One) 这个措辞是表达是这样一种类型的意识的方式, 对于那些已经能够用足够的程度开放绿色光芒能量中心以感觉和体验到这种已经创造了一切万有的爱的创造性的力量的实体, 这种类型的意识是可以为这些实体所取得的。这种意识或者存在性的态度的特性就是作为一种穿过这个第三密度的幻象进到到第四密度的途径而被提供给每一个第三密度的实体的目标或者机会了, 在第四密度, 对于这种爱的创造性的力量的学习是能够将其自身作为一个模式或者样式提供出来的事物, 籍由这种模式实体们能够将它们自己的意识移动到一个更大的观点, 在这种更大的观点中, 对自我的接纳以及将其他人作为一个存有的接纳时远远更易于被促进的。

We are those of Q'uo and we would take this opportunity to thank again those who have gathered in this circle of seeking this day and who have graciously offered us the opportunity to speak our words and to share our thoughts in those areas that are of interest to you. We are always most grateful for this opportunity to walk with you upon this journey which all make together. At this time we shall take our leave of this instrument and this group, leaving each, as always, in the love and in the light of the infinite Creator. Adonai. Adonai.

我们是 Q'uo, 我们会利用这个机会再一次感谢今天在这个寻求的圈子中已经聚集在一起的人们, 它们已经宽厚地向我们提供了机会来说出我们的言语并在那些你们有兴趣的领域中分享我们的想法。我们对于与你们在这条道路上同行的机会一直都是极其感激的, 这条旅程将一切都聚集在一起了。在此刻我们将离开这个器皿和这个团体, 一如既往, 我们在太一无限造物者的爱与光中离开各位。 Adonai, Adonai。

June 6, 1993

1993-06-06 忧虑与祈祷

Group question: The question this afternoon has to do with the process of worry and prayer. It seems that when one worries overmuch about a situation, one is really sowing seeds for allowing that situation to take root and to sprout, to grow, to become more likely to be a reality. And the suggestion was made that a form of prayer might be the more helpful of the paths to choose in dealing with a situation that you are quite worried about; that talking out your worry to the Creator, to an angel, to a saint, to your higher self, to whomever, is much more helpful in creating the internal environment that not only gives you a peace of mind and a feeling of perspective, but sows the seeds of greater possibilities, so that that which you are concerned about has more chance of turning out in a favorable fashion rather than in the way which you fear that it might turn out, and the way which you tend to worry about. And we would like Q'uo's comments on the concepts of worry and its effect upon a situation, and the concept of prayer and its effect upon a situation.

团体问题：今天下午的问题是忧虑和祈祷的过程有关的。看起来似乎当一个人对于一个情况过度担忧的时候，一个人实际上正在播洒种子以允许那个情况生根发芽，成长并更有可能成为一种实相。在与这样一个你感到相当忧虑的情况打交道的方面，被给出的建议是一种祈祷的形式可能会是要去选择的更有帮助的途径，向你的造物者，向一个天使，向一个圣人，向你的高我，向无论什么人谈论那个忧虑，在创造出那种不仅仅给予你一种头脑的评判和一种远景的感觉，同样也播洒了更大的可能性的种子的内部的环境的方面，这是远远更有帮助的，这样你所担忧的事情就会有更多的用一种顺利的方式产生出来的机会，而不是用你害怕它可能产生出来的方式，用你倾向于担心的方式产生出来。我们想要 Q'uo 对担忧的观念以及它对于一个情况的影响，对祈祷的观念以及它对一个情况的影响进行评论。

(Carla channeling)

(Carla 传讯)

I am Q'uo. Greetings in the love and the light of the one infinite Creator. We are gratified to be with you this afternoon and to be that source called to your circle to comment upon your query concerning worry and prayer. As always, we request that personal discrimination be used as you listen to these thoughts, for we speak not as authorities, but as your brothers and sisters.

我是 Q'uo。在太一无限造物者的爱与光中致意。我们对于能够在这个下午与你们在一起并能够成为被呼唤到你们的圈子来对你们关于忧虑和祈祷的问题进行评论的源头而感到满足。一如既往，我们请求个人的分辨力在你聆听那些这些想法的时候被使用，因为我们不是作为权威，而是作为你们的兄弟姐妹而发言的。

In responding to your query, we begin by observing the estate of your species and your density. It has been written that man is a little lower than the angels. What separates the estate of third density from that angelic host is an illusion

in which the truth is hidden, so that the generator of either positivity or negativity is chosen—we correct this instrument—is chosen in faith alone, not because the circumstances of any situation are or become clear.

在回应你们的问题的方面，我们会藉由观察你们的物种和你们的密度的等级来开始。已经被写道的是，人类是比天使要稍稍低一点的。将第三密度的等级与天使群体分开的事物是一种幻象，在其中真理被隐藏起来了，因此，正面性或是负面性的发生器是仅仅凭借信心被选择的，而不是因为任何情况的环境是清晰的或者变得清晰了而被选择的。

The essence of third density is the striving for clarity in the midst of unremitting confusion and darkness. In this situation it would be miraculous for any not to worry. There seems to be a continual stream of circumstance which cannot be controlled; efforts to control are often useless. In the absence of action that is effective the concern and returning to the concern is natural. Yet, as your question posited, it is true that over-concern and worry cooperate with what may be called desire-driven destiny in such a way as to more nearly solidify the matter about which the worry and concern is expressed.

第三密度的实质是在永不停息的混淆和黑暗之中对清晰度的努力。在这种情况下，对于任何人而言，不去忧虑会是不可思议的。似乎有一条无法被掌控的持续不断的环境的溪流，去控制的努力经常是无用的。在缺少有效的行动的情况下，忧虑以及重返忧虑是自然的。如你们的问题所假定的一样，过度的担忧和忧虑会，用这样一种几乎更大地固化那个忧虑和担忧对其而被表达了的问题的方式，与被称之为被渴望驱动的命运合作。

We ask you to sit for a moment with the sheer inevitability of worrying circumstance. You have come into this density and into this incarnational experience fully aware of and willing to undergo the dropping of the veil of forgetting. Before your present physical vehicle was created, you chose this circumstance and this continuing line of circumstance. What about this was so valuable? The gem which you chose was this very veil of forgetting and the blindness of the choices you would be making within this density and this incarnation. It is to this present worrying moment that you have come, not by mistake or error and not by chance, but step by step you have moved hither in chosen blindness and each issue before you now is faced in this blindness.

我们请你们与全然无可不免的令人担忧的环境一起坐一会儿。你们已经在完全察觉并乐意于去经受遗忘的罩纱的落下的情况下进入到这个密度并进入到这个投生的体验之中了。在你们当前的物质性载具被创造之前，你们选择了这个环境和这个持续不断的环境的线路。这个环境有什么东西是如此有价值的呢？你们选择的珍宝恰恰就是这个遗忘的罩纱和在这个密度以及这次投生中你会做出的选择的盲目性了。你已经来到的恰恰就是这个当前的令人担忧的时刻了，你不是藉由错误或者差错，不是凭借运气，而是通过被选择了的失明以及在这种失明之中在你面前现在正在被面对着的每一个议题，而一步一步地来到这里的。

What is the supreme value of this blind choice, but that it is blind. We emphasize this repeatedly because, although it feels as though those of

spiritual discretion and learning will have a greater and greater ease and pleasantness of incarnational experience, yet, in terms of the matter which acts as catalyst, the reverse is true: the greater the activity of the seeker within incarnation, the more frequent the choices and the more heartily each choice is tested.

这种看不见的选择的至高的价值，就是在于它是看不见的。我们重复地强调这一点是因为，虽然感觉起来就好像那些具有灵性上的分辨力与学问的人将会拥有一种能够越来越大的投生体验的愉快，而在起到催化剂的作用的事物的方面，反过来是有效的：在投生中的寻求者的活动越大，选择就会越发频繁，每一个选择就会越发完全地被考验。

So, this situation which precipitates worry is the common coin of third-density incarnation, and as such, we recommend a quiet and contemplative consideration on each occasion in which worry arises of this fact. You did not come here to dispel worry and to be comforted; rather, you came into the arena of third density to strive in darkness. Your greatest sight is the blind but loving heart, for one sees with the heart the light which is not visible to the mind; for within the heart rests the spirit of love.

这种促成了忧虑情况是第三密度的投生的常识，正因如此，对于每一个在其中忧虑升起的场合，我们都推荐对于这个事实的一个安静且深思熟虑的考虑。你们不是来到这里来驱散忧虑并变得舒适的，毋宁说，你们进入到这个第三密度的竞技场来在黑暗中努力。你最大的视野就是那个看不见但却有爱的心，因为一个人会藉由心看见那对于心智而言不可见的光，因为爱之灵性在心之中休息。

This spirit is a side of wisdom which has no words in your density, and it expresses its wisdom in the more and more purified emotions. When the seeker comes first to the conscious study of the processes of spiritual choice-making, at first the heart is less than optimally pure in its expression. The seeker begins, day-by-day and meditation-by-meditation, to empty out of the heart the less pure of that heart's contents, as though the heart were a pocket in which many things had been placed, some of which were not desirable. After a time meditating and seeking, the heart begins to be released from having to hold so much of that which is less than pure; and then the heart may begin to shed its wisdom upon the conscious mind. This purifying process is not short, and we do not wish to suggest that you must become consciously pure in heart. We simply encourage each to do the work of opening in meditation regularly and allowing the heart to empty itself of the petty trivia so that its strain may be deeper and ever more pure.

这个灵性是在你们的密度中无法用言语表达的智慧的一个面向，它在越来越纯净的情绪中表达了它的智慧。当寻求者第一次来到对灵性上的做出选择的过程的有意识的学习的时候，一开始心在它的表达中是较不完全纯净的。寻求者开始日复一日且一次冥想接着一次冥想地将心的内容中的较不纯净的部分从心中清除出去，就好像心是一个在其中已经被放置了很多事物的口袋一样，其中有一些东西是不令人满意的。在一段冥想和寻求的时间之后，心开始从不得不紧紧抓住如此多的较不纯净的事物上被释放了，接下来，心就可以开始将它的智慧倾注到有意识的心智上了。这种净化的过程并不是短暂的，我们并不希望建议你必须有意识

地在心中变得纯净。我们单纯地鼓励每一个人都在冥想中有规律地进行开放的工作并允许心去从它自己身上清空无价值的琐屑，这样它的血统就会变得更为深入且越来越纯净了。

The path to the deep mind goes through what we call the heart. This is why we focus upon this word, "heart." We wish, centrally, to disengage the mind from the intellectualizing capacity of your brain, for although one may speak intellectually of spiritual truths, the truths are only true in and as a whole when they are felt rather than intellectually understood.

通往心智深处的道路会通过我们所称的心。这就是为什么我们会聚焦在“心”这个词语上。我们，中心性地，希望将心智从你的头脑的逻辑智力的能力的束缚中解脱出来，因为虽然一个人可以用逻辑智力的方式谈及灵性上的真理，真理仅仅当它们被感觉到而非用逻辑智力的方式被理解的时候才，在一个整体之中并作为一个真理，是真实的。

Now, we have placed you in the situation and legalized worrying to an extent. Yes, you shall worry; you shall not break this habit entirely. Yet, we have suggested that the truth of the situation is not best served by worrying.

现在，我们已经将你们放置在这个情况之中并在一定程度上让忧虑得到认可了。是的，你们将会忧虑，你们将不会完全地打破这个习惯。而我们已经建议过，这个情况的真理并非是藉由担忧而最佳地发挥作用的。

What, then, is the manner of moving in harmony with desire-driven destiny in such a way as to make the most effective and positive choices? We ask that you recall from one of your holy works that the one known as Peter saw the one known as Jesus walking upon the water. Peter, it is written, was excited to see this miracle and leapt out of the boat to walk to his teacher. But then Peter realized that he was doing the impossible, and immediately he stopped walking upon the waves and began to sink; however, the one known as Jesus reached his hand to Peter, and Peter was again able to walk upon the water with his teacher.

那么，如果要用这样一种做出最为有效且最为正面性的选择的方式与被渴望驱动的命运协调一致地移动，这种移动的方式是什么呢？我们请你们从你们的一部神圣著作中回忆起，叫做彼得的实体看到叫做耶稣的实体走在水面上。彼得，被写道，对于看到这个奇迹很激动并跳出小船走上他的老师。但是彼得意识到他正在做不可能的事情，它立即就停止在波浪上行走并开始下沉了，然而，叫做耶稣的实体向彼得伸出手，彼得再一次能够和他的老师一起走在水面上了。

This reaching of the hand to the infinite intelligence that is source and ending, is an image showing the essence of prayer. It is a direct communication with that which surrounds and makes possible the illusion now experienced. To pray is to organize the energies within the self and point them directly at communication with, and ultimate congruency with, the great Original Thought of Love.

向智能无限伸出手就是一个展现了祈祷的实质的形象了，智能无限是源头与终点。与这是一种与包围着现在被体验到的幻象并使之成为可能的事物之间的直接

的交流。去祈祷就是去组织在自我内在之中的能量并将它们直接指向与那一个爱的伟大的原初的想法之间的交流以及与其最终的协调一致。

Thusly, prayer needs not to be answered to be effective. It is not given that a seeker see clear answers to each and every prayer; rather, it is given that communication and interaction with the infinite and the divine is not only possible, but inevitable. Prayer organizes this direct communication and identification in a polarized way; worry makes the connection with the divine in an unorganized way. The very process of communicating with infinite intelligence causes the seeker to refine, reconsider, restate and begin to see the truer dimensions of that situation about which he has been concerned.

因此，祈祷并不需要被回答以成为有成效的。寻求者并不会被假定会对于每一个祈祷都看到清晰的回应，毋宁说，被假定的事情是，与无限和神性之间的交流与互动不仅仅是可能的，同样也是无可避免的。祈祷用一种极化的方面组织了这种直接的交流与认出，忧虑用一种无组织的方式与神性建立了连接。就是那个与智能无限之间的沟通交流的过程使得寻求者去精炼，重新考虑、重新陈述并开始看到那个他们已经担忧了的情况的更为真实的维度。

We do encourage more than prayer, however. The praying to be led is most helpful and efficacious; yet, there is also the great energy which dwells in this connection with infinity, which may then be released from intended communication as a reflex of this communication, as, if you will, an answer to prayer. To the open-hearted there comes that spirit which enlivens hope and faith; and in its turn, this faith organizes the intellectual mind so that it is more worry-resistant when next the situation causing worry arises.

然而，我们确实鼓励比祈祷更多的事情。祈祷被引领是更为有帮助且更为富有成效的，而在这种与无限之间的连接中确实同样存在有巨大的能量，这种能量接下来就可以通过被想要的沟通交流被释放出来，成为一种对这种交流的反射，成为一种对祈祷的回应，如果你愿意这样说的话。对于开放的心，会有为希望和信心赋予生气的灵性的出现，相应地，这种信心会组织逻辑智力的心智，这样它就会在下一个引发了忧虑的情况升起的时候对于忧虑更有抵抗性了。

The answer to prayer is not only the response of infinite intelligence to the matter for which intercession has been offered, but also a feedback which more and more informs the intelligence of that seeker who has prayed. Indeed, we would substitute for "prayer" the term "conversation," for prayer is a word which in your culture has many negative connotations concerning the feelings of lack of faith, lack of confidence, lack of worth, and similar shadows. It also is connoted with the concept of the elite, as though some were more able to pray or had more right to pray than others. We would instead call prayer a conversation with infinite intelligence. In this conversation, the seeker speaks his mind as it is given him to do. Infinite intelligence responds in silence and in power; and free will being observed, destiny moves on, affected to some degree by this interaction. More than this, he who converses with infinity grows more and more full of this energy which is the reflex of this conversation—the silent encouragement of the infinite for the seeker within

illusion.

对于祈祷的回应不仅仅是智能无限对于那个调解已经被给予了的问题的回应，它同样也是一个会越来越地让那个已经祈祷了的寻求者的智能充满活力的反馈。确实，我们会用“对话”这个词语来替代“祈祷”，因为祈祷是一个在你们的文化中拥有许多的消极的言外之意的词语，这种言外之意涉及到那些缺乏信心、缺乏信任、缺乏价值以及类似的阴影的感觉。它同样带有精英的观念的含义，就好像某些人是更加有能力祈祷，或者某些人比其他人拥有更多的祈祷的权利。我们作为替代会称呼祈祷为一种与智能无限之间的交谈。在这种交谈中，**寻求者说出了他心智中的想法，如同心智被给予他去做的一样。**智能无限在静默中，在力量中回应，自由意志被遵守了，命运继续前进，命运在某种程度上被这种互动影响了。比这更重要的是，对于那个与无限交谈的实体，他逐渐越来越多地充满了这种交谈的反射之所是能量——无限对在幻象中的寻求者的无声的鼓励。

We would suggest that as the seeker moves through the illusion day-by-day, and repeatedly goes through the practice of worry, of noting the worry, and of turning to communicate this concern in an organized way to infinite intelligence, there is the self-contradictory need both to release the free will to circumstance and to enter into that worrisome situation in imagination, to turn and face that about which the seeker is worried. Again, this turning and facing of catalyst does not bring about simply an answer to prayer, but rather, it acts as a teaching aid, if you will, opening more and more the seeker's heart, enlarging the scope of the seeker's identity to itself, and bringing about more and more in the thinking patterns of the seeker an awareness of the self as a universal Self.

我们会建议，随着寻求者日复一日地经历这个幻象，并重复性地经历忧虑、注意到忧虑，转向用一种有组织的方式与智能无限对这种担忧的交流的练习，会有一种自相矛盾的需要，这种需要既要自由意志释放给环境，同时又要要在想象中进入到那个令人担忧的情况，转过身来面对那个寻求者正在担忧的事情。再一次，这种转过身来面对催化剂不会简单地产生出一个给祈祷的回应，毋宁说它会用作一种教导辅助，如果你们愿意这样说的话，这种教导辅助会越来越地开放寻求者的心，扩大寻求者与它自己的同一性的范围，并在那个寻求者的思考模式中越来越多地产生出一种对自我是一个全面的大我的认识。

Much of what prayer and worry do is offer a definition or qualification of selfhood. Much of what seekers do in blind faith is seek and seek outwardly, reaching and reaching, yet learning more and more about the heart of the self, for the creation reflects that self, and those circumstances which are so obviously happening outside the self within the illusion are, in fact, reflecting part of the nature of the inner self.

祈祷和担忧所做的大量事情就是提供对自我属性的一个定义或者限定。寻求者在盲目的信心中所做的大量事情就是寻求，向外寻求并向外伸出手，向外伸出手而又同时越来越多地了解自我的心，因为造物映射了那个自我，在幻象中正如如此明显地发生在自我之外的那些环境，实际上是内在的自我的一部分的特性的映射。

Behold your own visions and all sense impressions not only as outer events,

but also as a grand system of mirrors reflecting your own inner nature, for all that seems outer, all that seems divergent, all that seems to have this and that quality in and of itself, is that within the illusion which is positioned in a way that shall teach the seeker of his inner nature.

将你自己的视觉以及所有感官印象不仅仅视为外在的时间, 同样也视为一个映射你自己的内在的特性的巨大的镜子的系统, 因为所有看起来似乎是外在的事物, 所有看起来似乎是有分歧的事物, 所有看起来似乎在其内在及其自身拥有这样或者那样的特性的事物, 都是用一种将教导寻求者它内在的特性的方式被放置在幻象中的事物。

We join you in moving along this bewildering path. We encourage each in that cosmic conversation which shall reveal the seeker to itself, and the self to the infinite One.

我们在沿着这条令人手足无措的道路前进的过程中加入你们。我们鼓励每个人处于那种将会向寻求者揭露其自身, 向无限太一揭露自我的宇宙性的交谈中。

We would close this sitting through the one known as Jim. We are those of Q'uo, and leave this instrument in love and light.

我们会通过叫做 Jim 的实体关闭这次集会。我们是 Q'uo, 我们在爱与光中离开这个器皿。

(Jim channeling)

(Jim 传讯)

I am Q'uo, and greet each again in love and in light. At this time it is our privilege to offer ourselves for the further query if those present have additional queries. Is there a query at this time?

我是 Q'uo, 在爱与光中再一次向各位致意。在此刻我们很荣幸提供我们自己来回答任何进一步的问题, 如果在场的人拥有额外的问题的话。在此刻有一个问题吗?

Carla: I have a question. Let me see. I don't exactly know how to frame it. First of all, I would very much like to know—did I get any part of what you were trying to give me? It was very difficult to go through some of those concepts; and if I didn't, could you re-say them—whatever I didn't get—another way through Jim?

Carla: 我有一个问题。让我看看。我并不确切地知道如何表述它。首先, 我非常想要知道——我说出了你们正在尝试去给予我的内容的任何部分吗? 完成那些观念中的一些观念是非常困难的, 如果我没有说出来的话, 你们能够重新讲述它们——无论什么我没有说出来的内容——通过 Jim 用另一种方式来说。

I am Q'uo, and we are quite pleased that you were able to move through what was indeed difficult conceptual framework, shall we say. This is not material that is easily apprehended, and we are happy that you have applied yourself with such determination and ...

我是 Q'uo, 我们对于你能够穿越的确很困难的, 容我们说, 观念性的框架是相

当高兴的。这不是容易被理解的材料，我们很高兴你已经带着这样的决心与.....应用你自己了。

(Side one of tape ends.)
(磁带一面结束。)

(Jim channeling)
(Jim 传讯)

I am Q'uo, and am again with this instrument. Is there a further query, my sister?

我是 Q'uo, 我再一次与这个器皿在一起了。我的姐妹, 有一个进一步的问题吗?

Carla: Yes. I think I grasp what you're saying about how worry is good to the extent that we need it to alert ourselves to the fact that we need to pray; and that prayer is good, or communication with the divine is good. But there is a trigger in there where you're worrying about something and you hope that you somehow could get a trigger in there, so that you move right on from worry to dealing with it in a prayerful and communicative way. And I think the original impetus for this question was, "What trigger can I use to point out to myself the fact that I'm worrying, and get me into a frame of mind in which I can do something about it?" What keeps us from just worrying and worrying and worrying? What kind of trigger can we put in our consciousnesses that alerts us to this in ourselves?

Carla: 是的。我想我理解了你们在关于忧虑如何在我们需要它来让我们自己警醒于这样一个事实的方面是有益处的, 这个事实即, 我们需要祈祷, 祈祷是有益处的, 或者与神性的交流是有益处的。但是, 在你正在担忧某个事物的位置上会有一个触发物, 你希望你以某种方式能够在那里得到一个触发物, 这样你就可以马上从忧虑向着用一种祈祷和交流的方式与它打交道移动了。我想这个问题的最初的推动力是, "我能够使用什么触发物来向我自己指出我正在担忧的这个事实, 并让我进入到一个心智的框架之中, 在其中我能够对它做某种事情。" 什么事物会让我们不再仅仅担忧、担忧、担忧呢? 我们能够将什么类型的触发物放置在我们的意识中, 它会在我们自己内在之中提醒我们这一点呢?

I am Q'uo, and am aware of your query, my sister. The threshold of worry, shall we say, varies from entity to entity. There are entities who feel comfortable only as they are able to worry about a situation. There are others who feel little distortion towards worry and allow whatever situation is occurring to continue with little concern for their part in the situation.

我是 Q'uo, 我理解了你的问题, 我的姐妹。忧虑的门槛, 容我们说, 在不同的实体之间是变化的。会有一些实体仅仅在他们能够担忧一个情况的时候才会感觉到舒适。会有其他的一些实体会对忧虑几乎感觉不到扭曲并会允许无论什么正在发生的情况继续发生, 而在它们在那个情况中的角色几乎没有什么担忧。

Each entity must determine when worry has begun to wear out one's ability to find peace and equanimity concerning a given situation. There is the necessity,

as we have previously mentioned, of giving enough concern and worry to a situation to alert the deeper self that there is the need for creative problem-solving, shall we say. When an entity has thusly alerted not only the deeper levels of its own mind—reaching into that which is below conscious awareness—but has through this same process alerted those presences which serve as guides and teachers, then it is that these presences along with the more whole self must be allowed to present their comments, shall we say. *每一个实体都必须在忧虑已经开始耗尽一个人在关于一个给定的情况的方面去找到平安与沉着的能力的时候做出决定。如我们在之前已经提到过的一样，有必要对于一个情况给予足够的担心和忧虑以警醒更为深入的自我，有对于创造性的，容我们说，解决问题的需要。当一个实体已经由此不仅仅警醒了它自己的心智的更为深入的层次——延伸进入到那个在有意识地察觉之下的心智的层次——它同样也已经通过这个过程警醒了那些作为向导和老师而服务的存在的时候，接下来，那些存在于那个更为完整的自我一起就必须被允许去，容我们说，呈现它们的评论了。*

When these resources have been heard and whatever action that is possible has been taken—even if only to prepare for action—then it is that the entity must trust and have faith that all it can do and all that is appropriate to be done, it has done. By having this faith, the entity is affirming that all is, indeed, well, and has added that ingredient of faith into the mix of catalyst to serve as what you may call a kind of yeast that will affect the outcome, shall we say, in a manner which is most appropriate, considering the various qualities, energies and entities involved.

当这些资源已经被听到，当无论什么有可能的行动已经被进行了——即使仅仅是为行动做好准备——接下来就是那个实体必须相信所有它能够做的事情，所有合适去被做的事情，它都已经做了，并对此抱有信心的时候了。藉由抱有这种信心，那个实体正在肯定，确实一切都好，确实一切事物都已经将那种信心的要素添加到那个催化剂的混合物之中以起到你们所称的一种酵母的作用，这种酵母将用一种最为合适的，考虑到各种各样的特性能量和涉及到的实体的方式，容我们说，影响结果。

Is there a further query, my sister?
我的姐妹，有一个进一步的问题吗？

Carla: Just one. I sense that we could study this topic further to good advantage. Would you confirm that, if it's true?

Carla: 仅仅只有一个问题。我感觉到我们能够进一步研究这个主题以取得有益的优点。你们能够肯定是否它是真实的吗？

I am Q'uo, and we agree that this is fertile ground for further consideration, for there is much of foundation attitude formation and its effect upon the external environment that reflects the nature of your illusion and the general field of that which you may call magic.

我是 Q'uo，我们赞成，这是进一步的考虑的肥沃的土地，因为会有大量基础的态度形成以及它对外部环境的效果，这种效果会反应你们的幻象的特性以及

你们可以称之为魔法的一般性的领域。

Is there a further query, my sister?
我的姐妹，有一个进一步的问题吗？

Carla: No, thank you, Q'uo. This has been an interesting session.
Carla: 没有，感谢你们，Q'uo。这已经是一个有趣的集会了。

I am Q'uo, and again we thank you, my sister.
我是 Q'uo，我们再一次感谢你，我的姐妹。

Is there another query at this time?
在此刻有另一个问题吗？

Questioner: No, not from me, Q'uo. It's been good to continue (inaudible).
提问者：没有了，我没有问题了，Q'uo。继续（听不见）是有益处的。

I am Q'uo, and we have also enjoyed this session. We feel that the queries which come from your mutual concern are those which are rich in possibility for study, and we study with you that which you seek, for are we not all One? We thank you, each of you, for your dedication, your courage, and your sense of proportion which you call humor. We are most grateful to be able to join you in your meditation and in your seeking of truth.
我是 Q'uo，我们同样已经享受这次机会了。我们感觉到那些来自于你们共同的关注的问题是那些富含可能性以供研究的问题，我们与你们一起学习你们寻求的事物，因为难道我们全体不是一体的吗？我们感谢为你们的奉献、你们的勇气、你们的称之为幽默的你们的比例感而感谢你们，你们每一位。我们对于能够加入你们的冥想和你们对真理的寻求是极其感激的。

At this time we shall take our leave of this group and this instrument, leaving each, as always, in the love and in the light of the one infinite Creator. We are known to you as those of Q'uo. Adonai, my friends. Adonai.
在此刻我们将离开这个团体和这个器皿，一如既往，我们在太一无限造物者的爱与光中离开各位。我们是你们知晓的 Q'uo。Adonai，我的朋友们。Adonai。

June 13, 1993

1993-06-13 孤单的价值与误区

Group question: The question this afternoon has to do with solitude. We would like to know what the value of solitude is to the seeker of truth and why it is that some people seem to need more solitude or others less, and are there any problems or pitfalls with too much or too little solitude? Is it sort of like dreaming in the sleep stage? Do you need so much of it?

团体问题：今天下午的问题与孤单有关。我们想要知道对于真理的寻求者孤单的价值是什么，为什么一些人看起来需要更多的孤单而其他人需要较少的孤单，太多的孤单或者太少的孤单有任何的问题或者易犯的错误吗？它是某种类似于在睡梦状态的做梦吗？你需要如此多的孤单吗？

(Carla channeling)

(Carla 传讯)

I am Q'uo. I greet you in the love and in the light of the one infinite Creator. Thank you for calling us to your circle of seeking that we may offer our thoughts to you on the subject of solitude.

我是 Q'uo。我在太一无限造物者的爱与光中向你们致意。感谢你们呼唤我们来到你们的寻求的圈子，这样我们就可以在孤单的主题上向你们提供我们的想法了。

(Pause)

(暂停)

We are those of Q'uo and apologize for refraining from speaking. This instrument is experiencing flares of pain which temporarily removed the instrument from tuning. We shall proceed but we'll attempt to be shorter than our usual lengthy discussion. This instrument feels that (inaudible) remains unlikely.

我们是 Q'uo，我们为发言的抑制而抱歉。这个器皿正在体验到痛苦的爆发，它们暂时性地让这个器皿失去调音了。我们将继续进行，但是我们将尝试比我们通常长度的讨论更短一些。这个器皿感觉到（听不见）不大可能继续存在。

The uses of solitude are various. Thusly, there is not one clear answer to a question attempting to evaluate this condition. If the goal of the seeker is to assimilate truth, then certainly it may be seen that solitude has a part to play to some extent in this search. Perhaps looking at the question from the standpoint of what a seeker is working toward is helpful. If a seeker seeks to move its vibration more and more nearly into attunement with the one great original Thought whose vibration is called love, if the seeker already is feeling that it needs to seek more this growing attempt at a congruency between the vibration of the self and the greater Self, then the entity will look more favorably upon solitude and its right uses spiritually. If a seeker is considering itself as moving well in attunement, but needing the work of service for others,

then the seeker will find solitude less spiritually appropriate. This is one clear and simple way of evaluating the spiritual uses of solitude in that, to be of manifested service to others, the servant usually must spend time with those others whom he serves.

对孤单的使用是多种多样的。因此，对于一个尝试去评估这种情况的问题，不会有一个清楚的答案。如果寻求者的目标是去消化吸收真理，那么，孤单在这种探寻中在某种程度上是扮演了一部分的角色，这一点是可以被看到的。也许从一个寻求者正在朝向其工作的视角来查看这个问题是有帮助的。如果一个寻求者寻求让它的振动越来越接近与那个被称之为爱的那一个伟大的原初的想法的协调，如果寻求者已经感觉到它需要更多地寻求这种向着在自我的振动和那个更大的大我的振动之间的一种一致性的不断增强的尝试，那么那个实体就将会用为赞成的方式看待孤单以及它在灵性上的适当的使用了。如果一个寻求者正在将它自己考虑为在协调一致的方面是发展顺利的，但是却需要服务他人的工作，那么寻求者就将会发现孤单在灵性的方面是较不合适的。这是评估对孤单的灵性上的使用的一个清晰而简单的方式，因为要对他人进行显化的服务，那个服务者通常必须花时间与他所服务的那些其他人在一起。

However, within the cultural attitude—we correct this instrument—attitudinal ambiance which you enjoy at this space and time, it is very nearly guaranteed that those seeking solitude will not already be in a vibratory state congruent with the one great original Thought. It is probably that the entity may not even be seeking solitude for a spiritual reason, but rather seeking solitude as a surcease from suffering and pain of some kind. So let us look at the right use of this gift.

然而，在你们在这个空间时间所享受的在文化的态度之中——我们更正这个器皿——文化性的态度氛围中，几乎可以被保证的事情是，那些寻求孤单的人将不会已经处于一种与那一个伟大的原初的想法协调一致的振动的状态之中。那个实体可能甚至不是为了一个灵性上的原因而寻求孤单，而毋宁是寻求孤单作为对受苦以及某种类型的痛苦的中止。因此，让我们看看对这个礼物的正确的使用。

Perhaps the solitude which is often spoken of in your literature as the “desert experience,” or “forty days and forty nights in the wilderness,” in this situation, the seeker is in crisis. The seeker has been stimulated and its sensory systems overtaxed by wisdom, by sense perceptions, by the opinions of others. In this crisis, the seeker often typically must needs walk by itself in terms of sharing with another third-destiny entity the verdance and thirst of this journey.

也许孤单在你们的文化中经常被作为“沙漠体验”或者“在荒野中的四十个白天和四十个夜晚”而被谈到了，在这种情况下，寻求者是处于危机之中的。寻求者已经是被刺激了，它的感官系统已经因为智慧，因为感觉的感知，因为其他人的观点而疲劳过度了。在这个紧要关头，在与另一个第三密度的实体分享这条旅程的陌生 (verdance) 与饥渴的方面，寻求者经常典型性地必须需要独自一人行走。

As the old folk song says, “You’ve got to walk that lonesome valley. You’ve got to walk it by yourself. Ain’t nobody else gonna walk it for you.” This, my friends, is true to the best of our knowledge. You walk though the valley of the shadow of death as your holy work is quoted. And although you have your

higher self and the inner planes, [entities] who come to your request, although in fact you are not alone ever nor cut off from the love of the infinite One, yet in terms of someone to help with the burden of the learning, each seeker perforce must do this work for and by itself.

如同古老的民歌所唱道的一样，“你必须要走过那个人迹稀少的山谷。你必须要独自一人走过它。没有任何其他人会替代你走过它。”我的朋友们，就我们最佳的知晓，这是真实的。如你们的神圣著作被用用的一样，你们走过死荫的幽谷。虽然你们拥有你的高我、内在层面以及那些会依照你们的请求而来到你们身边的实体们，虽然实际上你们既不是孤单的，你们也没有与无限太一的爱隔断，而在某个人会在学习的重负的方面帮助你的方面，每一个寻求者的都不可避免地必须为它自己且独自一人来进行这个工作。

The next great category of reasons people yearn for solitude is the category which is a dynamic of sensitivity. There are many to whom relating to the self has been in some way blocked. This usually occurs in the younger years of incarnation. Part of the young experience has caused the entity to seek solitude in order to be comfortable, for there is perceived the discomfort in company, and this discomfort builds up within such an entity. When such a one reaches a solitary place, there is the feeling of safety and of relaxation. It is almost as though the mind and emotions constituted another organ such as the lungs, and as the lungs need to breathe for the organism to live, so the entity must be solitary in order for the emotional and mental faculties to remain acute, for if this need is ignored, there is the equivalent lack of oxygen to the brain—that is, oxygen to the emotions and mind.

人会渴望孤单的原因的下一个巨大的类型是一种敏感性的动力性的类型。会有很多人，它们在与自我之间的关系的是已经用某种方式被阻塞了的。这通常发生在投生的较为年幼的时期。一部分的年轻的体验已经使得实体去寻求孤单以便于成为舒适的，因为在陪伴中有不适被感觉到了，这种不适会在这样一个实体内在之中累积。当这样一个实体抵达了一个孤单的场所的时候，会有安全和放松的感觉。这几乎就好像心智和情绪构成了诸如肺部之类的另一个器官，和肺部需要呼吸以供器官的存活一样，实体同样必须是孤单的以便于情绪和心智的机能保持敏锐，因为如果这种需要被忽略的话，会有等同于大脑缺乏氧气的情况——也就是说，孤单就是对于情绪和心智的氧气。

Such an entity is correct in assessing the need for solitude. However, it is well for a seeker of this character type to look well to the right use of solitude, for the potential is there for distraction and the lessening of the impact of this gift to the self by a lack of considered thought as to how to create within solitude. 这样一个实体在估计对孤单的需要的方面是正确的。然而，对于一个具有这种类型的性格的寻求者而言，去好好检查对孤单的正确的使用，这是很好的，因为会有分心物以及由于在关于如何在孤单中创造的方面的一种缺乏深思熟虑的思考而减轻这种礼物对自我的效果的可能性。

"Create what?" this instrument asks us irritably. However we leave this a blank on purpose, for those who seek solitude are often given within that solitude, when it is used well, creations and fantasies of the heart, the mind, the

emotions, and of the spirit.

“创造什么？”这个器皿急躁地问我们，然而，我们故意将这一点留出一个空白，因为当那种孤单被有效使用的时候，那些寻求孤单的人经常会在那种孤单中被给予心、心智、情绪以及灵性的创造与奇思妙想。

Thusly, we say to those seekers whose way is solitary, be aware of the joy of this gift and if riches pour into you, pour them through yourself and into manifestation, so that that which has been given you and you alone in the darkness of the sanctum sanctorum within you may open-handedly allow such creation to occur through yourself and bless all who may hear or see.

因此，我们对那些其道路是孤单的寻求者说，认识到这个礼物的喜悦，如果丰盛倾注到你内在之中，将它们通过你自己倾注到显化之中，这样，在你内在之中的至圣所黑暗之中已经被给予你并且仅仅只给予了你的事物，就可以慷慨地允许这样的创造通过你自己而出现，并祝福所有可能会听到或者看到的人了。

There is that to be considered which is inclined towards the negative path of service to self in most desires for solitude, and the threads or the strain of this can be picked out and discovered by the seeker, that the times of solitude may become more productive. And we use the term “productive” to include, first of all, the lightening of the planetary consciousness. These service-to-self portions or threads or melodies, entwined within the tapestry of incarnational experience in solitude, occur naturally. This tendency to desire to be distracted is an artifact of the blockage of energy which is almost inevitable within the dense chemical distillery of the human frame.

在大多数对孤单的渴望中都会有被认为是倾向于服务自我的负面性的道路的事物，如果这种倾向性的线索或者张力能够被挑选出来并被寻求者探索，孤单的时间可以是变得非常的富有成效。我们使用“富有成效”这个词语来首先包含照亮星球的意识。这些服务自我的部分、或者线条、或者曲调，在投生体验的织锦之中是被缠绕在孤单中的，它们是自然而然地出现的。这种渴望被分心的倾向性是一种阻塞的能量的人造物，它在人类的身体的沉重的化学精炼厂之中几乎是不可避免的。

The exhaustion of living occurs frequently, and certainly more frequently as the physical vehicle becomes more aged and less able. This is not to say that it is always service to self to allow the self to be distracted. Occasionally, and more for some than others, such distraction within solitude is salutary and salubrious, for this method enables one who is uncomfortable to achieve a more pleasant state of mind. However, the seeker may look carefully at the service-to-self entity's habit and custom of considering the self separate from all else. Solitude, you see, is among many other things, an illusion. There is no solitude in a full, teeming, living creation. The force of life about all is unbelievable, literally. You cannot even imagine how crowded the universe is. It bursts with life.

生活的疲惫会频繁地发生，并肯定会随着物质性载具变得更为老化和能力不足而更为频繁地发生。这并不是说，允许自我被分心一直都是服务自我。偶尔地，在孤单中的这样的分心是有益处且有益健康的，一些人会比其他人更为显著，因为

这种方式使得一个不舒服的人能够取得一种更为愉快的心智的状态了。然而，寻求者可以仔细检查服务自我的实体考虑自我与所有其他人是分离的习惯与惯例。你看，与许多其他的事情一样，孤单是一个幻象。在一个充满的、丰富的、活生生的造物中，没有孤单存在。在一切事物周围的生命力，真的是难以置信的。你甚至无法想象宇宙是多么的拥挤。它充满了生命。

You dwell within a deep, deep illusion. Out of the unknown, yet felt, glory of the great Self within, you come to a realization that you wish to walk what this instrument would call the "King's Highway." You put your pack on your back, your walking stick in your hand, and you set out with one tunic and one pair of sandals. Your situation grants to you one opportunity after another to so choose your environment and your actions that you may be the most aware of the love of the infinite One, and may be most able to be a channel for that infinite vibration to others. It is completely dependent upon each situation, each entity, as to the appropriate amount of solitude. There is no one best way, just as there is no one best path.

你居住在一个深深的，深深的幻象中。由于不被知晓，而却被感觉到的，内在的大我的荣耀，你获得了一种领悟，即你希望去走上这个器皿所称的“国王的大道。”你的背上背着背包，你在手中握着手杖，你穿着一身外衣和一双凉鞋就出发了。你的情况给与了你一个接一个的机会来选择你的环境和你的行动，以便于你可以最大地察觉到无限太一的爱，可以最有能力成为给其他人的无限的振动的一个管道。在关于孤单的合适的数量的方面，这是完全取决于每一个情况与每一个实体的。没有一种最佳的方式，就好像没有一条最佳的道路一样。

However, there is one form of solitary practice [which] deserves notice above all else, and that is the solitude within in which one turns to the holy of holies within the self. In meditation, a link is sought in spiritual solitude. Through that solitude the seeking soul stretches out its purified desire, and the silence answers in thought too poignant, too profound, too deep for words. Treasure those moments with the infinite One, and know that each moment wherein the Creator has been sought is lightening the consciousness of your people and doing needed work in establishing the generation of an ever fuller light upon your sphere.

然而，会有一种孤单的练习的形式是比所有其他的形式更值得注意的，那就是一个人在其中转向自我内在之中的圣中至圣的内在的孤单。在冥想中，一种连接在灵性的孤单中被寻求了。通过那种孤单，寻求的灵魂将它纯净的渴望延伸出去了，在想法中的静默的回答对于言语而言是太过强烈、太过深刻且太过深入的。珍惜那些与无限太一在一起的时刻，并知晓每一个造物者在其中已经被寻求的时刻都是在照亮你们的人群的意识并在构建在你们的星球上的一个越来越充满的光的世代的过程中进行必须的工作。

We would at this time transfer to the one known as Jim. We are those of Q'uo and we leave this instrument with thanks in love and light.

我们会在此刻转移到叫做 Jim 的实体。我们是 Q'uo，我们带着感谢在爱与光中离开这个器皿。

(Jim channeling)

(Jim 传讯)

I am Q'uo, and greet each again in love and in light through this instrument. May we say that it is a privilege to be able to utilize each instrument present in the dissemination of our thoughts and opinions in response to your queries. At this time we would ask if there may be any further queries to which we may respond.

我是 Q'uo, 我通过这个器皿再一次在爱与光中向各位致意。容我们说, 能够在通过回应你们的问题来传播我们的想法和观点的过程中使用每一个在场的器皿, 这是一种荣幸。在此刻, 我们会请问是否有任何我们可以回应的进一步的问题呢?

Carla: You didn't say anything about when people are depressed and like to be off by themselves. I was wondering about that.

Carla: 当你们感觉到沮丧并想要一个人走开的时候, 你们并没有对此说任何事情。我对那一点感到好奇。

I am Q'uo, and am aware of your query, my sister. The second designation of the conditions that one may experience that would cause the seeking of solitude is that in which the entity is greatly sensitive to the movement of the world about it and feels, in a sense, easily jostled by the disharmonious vibrations, and which seeks the condition of solitude as a means whereby a refuge can be taken and the life pattern explored in a less threatening environment. The condition of depression, as you have called it, is a special example of this sensitivity that has been distorted by an imbalance of personal experience and the difficulty in processing a catalyst to clear the, shall we say, line to the inner self. When an entity experience—we correct this instrument—experiences the condition of depression, there is [at] the one time over-sensitivity and yet there is the distancing or numbness, shall we say, to hope and to faith which causes the entity to feel the despair that will, at some point, cause the entity to retreat into a smaller, safer and solitary environment, much as the turtle retreats into the shell when danger is perceived. An entity with the feeling of despair in the mental and emotional energy systems oftentimes attempts to lick its wounds, shall we say, by seeking solitude.

我是 Q'uo, 我理解了你的问题, 我的姐妹。一个人可能会体验到的会造成对孤单的寻求的情况的第二个指定, 就是在其中实体对于在它周围的世界的运行时极其敏感的并在某种意义上感觉到易于因为不协调的振动而受刺激的情况, 那个实体会寻求孤单的情况作为一种藉由其一种庇护可以被取得, 生命的模式可以在一种较不令人感到威胁的环境中被探索的途径。沮丧的情况, 如你们对它的称呼一样, 是这种敏感性的一个特别的实例, 它已经由于一种个人体验的不平衡和在处理一个催化剂以清理通往, 容我们说, 内在的自我的线路的方面的困难而已经被扭曲了。当一个实体体验——我们更正这个器皿——体验到沮丧的情况的时候, 在一个时间会有过度刺激性, 而在希望和信心的方面会有, 容我们说, 隔阂与麻木, 它会使得那个实体感觉绝望以至于将会在某个位置使得实体退入到一个更小

的、更安全的孤单的环境中，这非常类似于乌龟在危险被感觉到的时候缩回到龟壳中。一个在心智和情绪的能量系统中带有绝望的感情的实体时常尝试去藉由寻求孤单来，容我说，舔它的伤口。

Is there a further query, my sister?
我的姐妹，有一个进一步的问题吗？

Carla: No. Thank you very much, Q'uo.
Carla: 没有。非常感谢你们。

I am Q'uo, and we thank you, my sister. Is there a further query?
我是 Q'uo，我们感谢你，我的姐妹。有一个进一步的问题吗？

(Pause)
(暂停)

I am Q'uo, and we thank each for offering the support for this circle of seeking and for searching the heart for the part each has to offer in bringing this query to us. We are full of gratitude at the opportunity to be with you in your seeking and to share with you that which we have found helpful in our own journey. At this time it is our great and joyous privilege to please the instrument known as Carla with a shorter than usual session. We realize that we speak at great lengths more frequently than not and we are happy that we are able to, at this time, offer a more succinct answer to your query.
我是 Q'uo，我们为向这个寻求的圈子提供支持，并为搜寻在将这个问题带给我们的过程中每一个人所贡献的部分的核心而感谢各位。我们对于在你们的寻求中与你们在一起并与你们分享我们在我们自己的旅程中已经发现是有帮助的事物的机会而充满了感激。在此刻，用一个比通常的集会较短的集会来让叫做 Carla 的实体感到高兴，这是我们极大且喜悦的荣幸。我们意识到我们长篇大论比不这样是更为频繁地，我们很高兴我们能够在此刻向你们的问题提供一个更为简明的答案。

We shall take our leave of this group at this time, leaving each, as always, in the love and in the light of the one infinite Creator. We are those known as Q'uo. Adonai, my friends. Adonai.
我们将在此刻离开这个团体，离开各位，一如既往，我们在太一无限造物者的爱与光中离开各位。我们是你们知晓的 Q'uo。Adonai，我的朋友们。Adonai。

June 20, 1993

1993-06-20 选择困难与自然的寻求

Group question: The question this afternoon has to do with the metaphysical appropriateness, or value, in consciously choosing the more difficult path when we are aware of more than one path facing us in a particular direction. Is there a value, metaphysically, to consciously choosing more difficult paths or more difficult catalyst and being able to find joy anyway?

团体问题：当我们察觉到我们在一个特定的方向正在面对着多于一条道路的时候有意识地选择更为困难的道路，这个下午的问题是：与在这种有意识地选择更为困难的道路的方面的形而上学的适当性或者价值有关的。有意识地选择更为困难的道路或者更为困难的催化剂并无论如何都能够找到喜悦，从形而上学的方面而言，它是有一种价值吗？

(Carla channeling)

(Carla 传讯)

I am Q'uo. Greetings in the love and in the light of the one infinite Creator. We greet you with undiluted pleasure and thank you for calling us to your circle of seeking. It is our pleasure to share our thoughts on the subject of difficulty and would—we correct this instrument—we would ask of you only that you hear our thoughts with the awareness that they are our opinions and have no authority over you except that authority you give them because you recognize them as your personal truth.

我是 Q'uo。在太一无限造物者的爱与光中致意。我们用未被稀释过的喜悦想你们致意，我们感谢你们呼唤我们来到你们寻求的圈子。我们很高兴在困难的主题上分享我们想法并会——我们更正这个器皿——我们仅仅会请求你们，你们带着这样一种认识来聆听我们的想法，这种认识即我们的想法是我们的观点，它们并不拥有高于你们的权威，除非因为你们将它们识别为你个人的真理而给予它们权威。

Move with us in your mind to the gardens outside this dwelling place and gaze about you at the various flowers, bushes, shrubbery, grasses and trees. Walk along the brick pathways looking at the perfection in each leaf, each blossom, be it clover or rose, green thing or colorful. Turn towards the light and visualize the beauty of this tranquil environment. Listen to the songs of the small birds twittering in the trees. The Creator moves through each fiber of each thing whatsoever that your eye can fall upon. Shall the lilies find some labor to justify their existence? Indeed, in your holy works the teacher known as Jesus asks to behold the lilies for they are so lovely not even a great king could be dressed in such splendid apparel yet they had done no work, put out no special effort to gain this glorious beauty. It was simply the Creator's gift.

在头脑中与你们一起进入到在这个居所外面的花园并注视着在你们周围的各种各样的花朵，矮树丛，灌木，青草与树木。沿着那条石砖的道路行走，在每一片树叶，每一朵花中看到完美，无论它是三叶草还是玫瑰，无论它是绿色的东西还是彩色的。转向光并观想这个安静的环境的美丽。聆听在树上叽叽喳喳地叫的小

鸟的歌声。造物者通过每一个你们的视线能够落在其上的无论什么事物的每一根纤维而流动。百合会为了合理化它们的存在而找到某种辛苦工作吗？确实，在你们的神圣著作中，叫做耶稣的老师要求去观察百合，因为它们是如此的美丽，甚至一位伟大的国王都无法穿上这样华丽的服装，而百合花没有做任何工作，它们没有花费任何特别的努力来取得这种极好的美丽。它单纯地就是造物者的礼物。

Turn within now to look at the self. How, within, is your self arrayed? What clothing do you use to dress your thoughts, your personality, your character? Is the character that is your inner self that which has come to you by taking thought or is this self of yours that which you have by some effort chosen? We ask you to see yourselves as natural creatures like the lilies and the roses. There is a beauty and a virtue in the self that is natural. There is a truth within which is given and by no thought can this truth be duplicated. Indeed, all who seek truth seek out in the world only as a reflection of the seeking within to strip away the illusions of shadow which cover from one's own inner eyes the truth that lies at the heart of self.

现在转向内在来观察自我，在内在之中，你的自我是如何被打扮的呢？你使用什么衣物来为你的想法，你的人格，你的特性穿上衣服呢？那个特性是那个已经藉由思考而来到你的面前的你的内在的自我吗，或者你的自我是你已经藉由某种被选择的努力而拥有的事物吗？我们请你们将你们自己视为就好像百合与玫瑰一样的大自然的生灵。在自我之中会有一种美丽和一种价值，这种美丽与价值是天然的。在被给予的事物中有一个真理，这个真理是不会藉由任何想法而被复制的。确实，所有寻求真理的人在这个世界中向外寻求的事物，都仅仅是内在的寻求以将遮蔽一个人自己内在的眼睛使得无法看到存在于自我的核心之中的真理的阴影的幻象剥掉的一个映射。

The spiritual journey is a journey of taking away those things which are not natural until the natural beauty, the natural truth of the self is at last uncovered and is able to stand free of the fetters of darkness and radiate as the light bulb. Let us then move to another image. The self is now the light bulb. It is in itself simply a clear, empty channel. When that which is exterior to the bulb places it in a position in which it can receive energy and then this pathway is opened the bulb becomes radiant. As the lily radiates in its fragrant color the love of the infinite One so does the creature of spirit, the natural man stand in its empty openness of heart and radiate the love and light of the infinite One.

灵性的旅程是一个拿走那些不自然的事物的旅程，一直到自然的美丽，自我的自然的真理最终被揭露出来并能够不受黑暗的束缚且如同电灯泡一样地发光为止。让我们接下来移动到另外一个比喻。自我现在是电灯泡。它在其自身单纯地是一个清晰的、空空的管道。当在电灯泡的外部的事物将它放在一个在其中它能够接收能量的位置上，接下来这条通道就被打开你，电灯泡发光了。当百合在其芬芳的色彩中辐射无限太一的爱的时候，灵性的生物就是如此，自然之人会站在它的心空无的开放性之中并辐射无限太一的爱与光。

You ask if one should choose difficulty in order to express love under more difficult circumstances. We say to you, rather, the circumstances are before

each. There is a period where no choices seem to need to be made and the seeker expresses its nature in peace and harmony. Inevitably, however, the seeker comes to some choice. Say it is the choice of one activity over another. The activity, say, of riding the bicycle or the activity of listening to the concert of music. Shall the entity choose the physical effort of riding the bicycle or shall the seeker choose to sit quietly and listen to beautiful music? One is physically difficult, another is physically easy.

你们询问是否一个人应该选择困难以便于在更为困难的环境中表达爱。我们宁愿对你们说，环境是在每一个人的面前的。会有一个时期，在其中没有选择看起来似乎是需要被做出，寻求者会在平安与和谐中表达特性。然而，无可避免地，寻求者会面临某个选择。假设它是选择一个活动而不是另一个活动。假设，是骑自行车的活动或者听音乐会的活动。实体是会选择骑自行车的身体上的努力，还是会选择安静地做着并聆听美妙的音乐呢？一个活动是在身体上困难的，另一个是在身体上容易的。

Do you then choose to ride the bicycle so that you may choose the difficult path? We suggest, rather, that the seeker consult its desire. Which activity is the more natural to it? Some would find the bicycling, though physically more difficult, yet still preferable because the nature of that particular seeker is to find joy in activity, in feeling the muscles working, the body moving and the harmonies and beauties of the natural second density creation of the infinite One delightful. Another seeker might well choose to listen to music and feel its inner nature expand in feelings of positive joy and praise at the beauty of the creation of the race of humankind in all of its harmony and its joyous expression.

你会接下来选择去骑自行车以便于你可以选择困难的道路吗？我们宁愿建议寻求者去询问它的渴望。哪一个活动对于它是更为自然的？一些人会发现骑自行车，虽然在身体上是更为困难的，它们却仍旧更喜欢，因为那个特定的寻求者的特性就是在活动中，在感觉肌肉的工作、身体的工作以及快乐的无限太一的第二密度的造物的自然的协调与美丽中找到喜悦。另一个寻求者可能会选择听音乐并感觉到它内在的特性在正面的喜悦以及对人类的创造在全部的其和谐与喜悦的表达中的美丽的赞美中拓展了。

This seeking for some way to intensify the offering of love to the infinite One has a long history among your peoples. There are those in every generation who seek to wear the hair shirt next to the skin, to make this creation uncomfortable in as many ways as possible so that joy will be found not in this world but in the Creator only and the world of the Creator which is not here. There are many seekers who instinctively attempt to find the hardest jobs, the most difficult and intractable people to befriend, all for the sake of the infinite One. To those who find this an expression of their true nature we say go and do that which is natural to you for the path to the infinite Love and infinite Light in its purest manifestation within your illusion is that path which is—we correct this instrument—which has attained most purely a realization of the natural self within.

强化向无限太一的爱奉献，对于这样的某种道路的寻求在你们的人群中拥有一

个很长的历史。在每一代人中都会有那些寻求去贴身穿者苦行者的粗毛衬衣 (hair shirt) 以使得这个造物在尽可能多的方式是不舒服的人, 这样喜悦就将被找到了, 不是在这个世界中被找到, 而是仅仅在造物者中, 在造物者不在这世界的世界中被找到。会有很多的寻求者本能性地尝试去找到最为困难的工作最为困难且最为难以打交道的人成为朋友, 这都是为了无限太一的缘故。对于那些发现这种方式就是这它们的真实的特性的一种表达的人, 我们会说, 去做对你而言是自然的事情, 因为通往无限的爱和无限的光的道路在其在你们的幻象中的最为纯净的显化中, 就是那条是——我们更正这个器皿——就是那条已经最为纯净地取得了对内在的自然的自我的一种实现的道路。

There is no intrinsic value either in ease or in discomfort. There is no special learning in arbitrarily choosing the more difficult or the more easy paths. What the seeker is attempting to do is to attain the inner vibration which is most natural and true, which most expresses the core of the self, the heart of that which is infinite and everlasting.

无论在轻松中或者在不适中都没有内在的价值。在任意地选择更为苦难或者更为容易的道路的方面, 是没有特别的学习的。寻求者正在尝试去做的事情是取得最为自然且最为真实的内在的振动, 这种振动最大地表达了自我的核心, 那个无限且不朽的事物的核心。

Thusly, to one seeker one way is the most straight path to that original Thought. Each entity will have its own way of moving towards that vibration of love and light. Perhaps we would say that as each seeker attempts to vibrate in the vibration which is most close to the original Thought which is the Logos or the Love of the infinite One the attempt is aided not by questions concerning difficulty or ease but rather the seeking to express and echo the original Vibration is aided by those who are willing to become transparent to that original Vibration.

因此, 对于一个寻求者, 一条道路就是通往那个原初的想法的最为笔直的道路。每一个实体都将拥有属于它自己的朝向爱与光的振动移动的道路。也许我们会说, 当每一个寻求者尝试去在那种最为接近理则或者无限太一的爱之所是的原初的想法的振动中振动的时候, 那个尝试不会因为关于困难或者容易的问题而得到帮助, 毋宁说, 去表达并回应那个原初的振动的寻求, 会因为那些乐意于对于那种原初的振动成为透明的人而的得到帮助。

When one is transparent then all things whatsoever color one, touch one, affect one. When one opens in transparent trust and love allowing the radiance of the original Thought to pour through one then that which is natural to that entity simply is in front of that entity. The choice has been to bear witness to the infinite Creator. Thus, if this purely vibrating entity is offered either the bicycle or the concert the transparent entity simply gazes upon each activity with the question, "How may I serve in this environment?" If the entity vibrates more in love and praise while physically active then this is the greater path. If the transparent entity vibrates more radiantly as a passive listener then the entity joyously sits and serves in praise and thanksgiving for this beauty all about.

当一个人是透明的时候，所有的无论什么事情都会让一个人染色，触及一个人并影响一个人。当一个人向着会允许原初的想法的光辉倾泻流过一个人的透明的信任和爱开放的时候，接下来，那个对于那个实体是自然的事物就会单纯地出现在那个实体的面前了。因此，如果这个用纯粹的方式振动的实体正在被提供要么自行车，要么音乐会的话，那个透明的实体单纯地藉由“我如何才能在这个环境中服务”的问题注视着每一个活动。如果那个实体在身体上是活动的同时是更多地 在爱和赞美中振动的话，那么这就是更大的道路了。如果那个透明的实体作为一个被动的聆听者是用发出更多的光的方式振动的话，那么那个实体就是喜悦地坐着并在对周围所有的美丽的赞美和感恩中服务的了。

Now, when there are choices which are partaking of the incarnational level, such as the choice of life mate and the choice of worldly vocation, it may seem more difficult to determine which of two choices is the more natural choice, yet in this too we suggest the process of becoming transparent to the original Thought, becoming able to be a channel for that great original Thought, so that there is allowed the self the process of choosing that life mate or that vocation in which the entity might most deeply bear witness to the love and light of the infinite One. This takes more and more awareness of the true nature of the self. The Creator does not ask of its children that it choose those things which are unnatural. It rather allows complete freedom. However, it is our observation that the more a choice conforms individual nature with the more representative way of relating or way of working the more profound will be the expressions of praise and thanksgiving that become possible as this relationship or this vocational activity is pursued.

现在，当有选择涉及到投生的层次的时候，诸如生活的伴侣的选择或者世俗的职业的选择，看起来似乎很难决定两个选择中的哪一个是更为自然的选择，而在这个方面我们同样也建议对于原初的想法成为透明的，变得能够成为那个原初的想法的一个管道的过程，因此，会有那个允许实体选择生活的伴侣或者选择职业的过程，在这个过程中那个实体可以最为深深地见证无限太一的爱与光。这需要越来越多的对于自我的真实属性的认识。造物者并不会要求祂的孩子们去选择那些不自然的事物。祂毋宁是允许完全的自由。然而，我们的观察是，如果一个选择藉由更有代表性的建立关系的方式或者工作的方式而更多地顺应一个个体的特性，赞美和感恩的表达就将会越为深入了，随着这种关系或者这种职业的活动被追寻，这种赞美和感恩的表达就会成为有可能的事情了。

To all who may listen to the voice of spirit comes suffering, limitation, difficulty, loss and the experience of death. To any activity that the sons and daughters of the infinite One may move there comes the difficulty, the pain, the time in which stamina, nerve and determination are called upon. It is not necessary to choose a more difficult path for all paths will contain the difficulties which you have prepared for yourself. Each of you has great trials in the past and in the future. That is the nature of the illusion in which you have chosen to pursue the learning of the lessons of love. If you attempt to choose an easy path, difficulties shall come to you. If you attempt to choose the difficult path, difficulties will come to you. It is impossible to avoid them.

所有那些可以聆听灵性的声音的人都会遭遇到苦难、局限、痛苦、损失以及死亡

的体验。对于无限太一的儿女们可能会进行的任何的活动，都会有困难、痛苦以及那些在其中毅力、勇气和决心会被召唤的时刻。并不需要去选择一条更为困难的道路，因为所有的道路都将会包含你已经为你自己准备好的困难。你们每个人都在在过去和未来拥有巨大的考验。那就是你们已经选择在其中去追寻爱的课程的学习的幻象的特性了。如果你们尝试去选择一条容易的道路，困难将会出现在你面前。如果你们尝试去选择困难的道路，困难将会出现在你面前。去避免困难是不可能的。

So the virtue lies not in choosing difficulty, for difficulty is inevitable. The choice well made is that choice which seeks the most opportunity for service to others. We do not find it necessary to encourage any to wear hair shirts and make themselves uncomfortable thereby, for each will be very uncomfortable and feel as though he were indeed wearing the hair shirt again and again throughout the incarnational experience. It is just as futile to attempt to avoid difficulty. Those who attempt to make their lives easier and choose the easier path will still find the same lessons learned and every single iota of difficulty experienced whether the attempt to avoid the experience is made or not. You cannot move from your own nature and your nature as you experience yourself will be that which recedes before your understanding's grasp.

因此，优点并不存在于选择困难之中，因为困难是无可避免的。被有效地做出的选择是那个寻求最大的服务他人的机会的选择。我们并没有发现有必要去鼓励任何人去穿苦行者的粗毛衬衣并由此而让他们自己变得不舒服，因为每一个人都将是非常不舒服，每一个人都将会感觉到就好像他确实贯穿整个投生体验的过程中都一次又一次地穿上了粗毛衬衣一样。这与尝试去避免困难是一样无用的。那些尝试去让它们的生活变得更为容易并选择更为容易的道路的人将仍旧会发现相同的课程被学习了，每一个单一的困难的微粒都被体验到了，无论其避免那种体验的尝试是否被做出了。你们无法远离你自己的特性，在你体验你自己的时候，你的特性将会是那在你的理解力的前方后退的事物。

We began this talk thinking of the flowers in the garden who turn towards the sun. Just so, we encourage each to consider itself as that which by its very nature turns towards the sun which is the one great original Thought. Unlike the lilies in the garden you in third density have legs, you are mobile, you can move and express with mind and heart by using your voice and in all of your communication ways, writing, singing, drawing and expressing again and again. In your expression seek to allow to drop away those things which you do not find to be congruent with the attempt to express that great original Thought. Sometimes this will occasion the choice of the more difficult way. Sometimes it will prompt the choice which seems the easier way. The choice, however, we encourage you to make on the basis of its rightness for you as you attempt to praise and serve the infinite One. Follow your nature and know that your nature is joy, light, peace and love. Yes, you shall strive, you shall find difficulty, you shall perform feats of overcoming difficulty and still bearing witness to the light, but in any choice between two paths follow your light, follow your joy, follow your nature so that you may be your own unique

self, most wholly and most entirely.

我们是通过思考在花园中的转向太阳的花朵来开始这次谈话的。就是用这种方式，我们鼓励每一个人都将它自己考虑为藉由其本性转向那一个伟大的原初的想法之所是的太阳的事物。与在花园中的百合花不同，你在第三密度中是拥有双脚的，你是运动的，你能够移动并通过你的声音和所有你交流的方式，写作、歌唱、画画以及一次又一次地表达，来藉由你的头脑和心进行表达。在你的表达中，寻求去允许那些你发现不再与去表达那个伟大的原初的想法的尝试协调一致的事物掉落。有时候，这将会引起对更为困难的道路的选择。有时候，它将会鼓励对看起来似乎是较为容易的途径的选择。然而，我们鼓励你去做出的选择是当你尝试去赞美并服务无限造物者的时候以它的适当性为接触的选择。跟随你的本性并知晓，你的本性就是喜悦、光、平安和爱。是的，你将会努力，你将会发现困难，你将会展现克服困难并同时仍旧见证光的功绩，但是，在任何在两条道路之间的选择中，跟随你的光，跟随你的喜悦，跟随你的本性，这样你就可以，极其完全且极其完整地，成为你自己的那个独一无二的自我了。

As you give up yourself to service you simply seek to maximize that service by choosing those ...

当你将你自己奉献给服务的时候，你单纯地寻求藉由选择那些.....来使得服务最大化。

(Side one of tape ends.)

(磁带一面结束。)

(Carla channeling)

(Carla 传讯)

We see that we have overspent our allotted time once again and apologize for this length. We sense a low energy within this group, however, we do thank each for opening this channel this day. Perhaps you may see in this activity the example you seek. There were two ways to work with that with which you came to this circle today. You came to this circle without a clear and intense desire to seek the truth. You could have chosen not to sit in this working yet you chose to be faithful to a practice which you consider a portion of your spiritual seeking, and you turned toward the light and sat in faith, hoping in faith that light would be given. In that energy you created that vehicle through which we were able to contact this instrument. Was it the more difficult of the two choices? We believe so, yet this is not why this choice was your proper choice but rather it is because the choice was made to be of service and to open the self to the seeking of truth. In this you fulfilled your nature as you understand it at this point in your development. We thank you for this attempt to seek to grow closer to the one original Thought. We thank you for allowing us to be of service by your seeking and allowing us to speak.

我们看到我们已经再一次耗尽了 we 被分配的时间了，我们为这个长度而抱歉。我们感觉到在这个团体中的一种能量低下，然而，我们确实感谢各位在今天开放这个管道。也许你们可以在这个活动中看到你们寻求的范例。有两种与你们藉由其来到今天这个寻求圈子的渴望一同工作的方式。你们来到这个圈子的时候并不

带有一个情绪和强烈的去寻求真理的渴望。你们本来可以不选择坐在这个工作中，而你选择去忠实于一个你们认为是你的灵性寻求的一部分的练习，你们转向光，你们坐在信心之中，并同时有信心希望光会被给予。在那种能量中，你们创造出了通过其我们能够与这个器皿接触的载具。它是两个选择中的能为困难的选择吗？我们相信是这样的，然而，这并不是这个选择是你的合适的选择的原因，毋宁说，它是因为选择是为了进行服务并为了让自己向着对真理的寻求开放而被做出了。在这个选择中，你实现了你的本性，因为你在你的发展中的这个位置理解了它。我们为这种去寻求越来越靠近那一个原初的想法的尝试而感谢你们。我们为你们允许我们藉由你的寻求而进行服务，为你们允许我们发言而感谢你们。

And as you leave this circle we ask you to look not for difficulty but for opportunity to bear witness to the light by your very nature. Thusly, may your beauty shine and the Creator manifest Itself in the outworking of your life. We leave each in the resting and abiding of that selfhood which is the true nature of all. We leave you in love and in light, holograms of the one infinite Creator. We are those of Q'uo. Adonai. Adonai.

当你离开这个圈子的时候，我们请你们不是去寻求困难，而是去寻求藉由你的本性为光做见证的机会。因此，祝愿你们的美丽闪耀，祝愿造物者在你的生命的外部工作中显化祂自己。我们在万物的真实的本性之所是的那种自我属性的休息和等待之中离开各位。我们在爱与光中，在太一无限造物者的全像之中离开你们。我们是 Q'uo. Adonai. Adonai.

June 21, 1993

1993-06-21 死荫的幽谷

Question for S: The question this afternoon has to do with walking through the valley of the shadow of death in our daily lives, and in our metaphysical apprehension of our lives. Can you talk to us about what it is like, metaphysically, to feel the feelings of hypocrisy, of being worn out, burned out, angry, resentful, feeling that the Creator and the creation have, more or less, let you down? That things aren't the way they should be?

来自 S 的问题: 这个下午的问题是与我们在我们的日常生活中, 在我们对我们的生活的形而上学的感知中穿过死荫的幽谷有关的。你们能够和我们谈谈, 当你感觉到虚伪的感觉, 感觉到筋疲力尽以及被耗尽的感觉, 感觉到愤怒、愤慨, 感觉到造物者和造物, 或多或少让你失望了的时候, 从形而上学的方面而言, 这是什么样的感觉呢? 那个事情不是它们应该是的样子吗?

(Carla channeling)

(Carla 传讯)

I am Q'uo. Greetings in the love and in the light of the one infinite Creator. What a privilege and a blessing it is to be with this group. To blend our vibrations with yours, and to welcome the one known as S. We are most blessed by this opportunity to share our humble service with you and thank you for calling us to this session of working. How radiant is this circle. How deeply does each wish to know the truth and to bear witness to it. The courage of those who choose to live a life governed by blind faith astounds us afresh each time we are able to blend with this dedication of self in a circle such as this one. We ask as you listen to our thoughts that you use discrimination and accept as truth only those things which seem to you to be your own personal truths.

我是 Q'uo。在太一无限造物者的爱与光中致意。与这个团体在一起, 将我们的振动与你们的振动混合在一起, 并欢迎叫做 S 的实体, 这是一种怎样的荣幸和一种祝福呀。我们为这个与你们分享我们的谦卑的服务的机会而感到极其有福, 我们为你们呼唤我们来到这个工作的机会而感谢你们。这个圈子是怎样地光辉呀。每一个人是怎样深深地希望去知晓真理并为真理做见证呀。对于那些选择去活出一度被盲目的信心所掌控的生命的人, 每一次当我们能够在一个诸如这个圈子之类的圈子中与这种对自我的奉献混合在一起的时候, 他们的勇气都重新让我们感到惊讶。我们请你们在聆听我们的想法的时候使用分辨力, 并仅仅将那些在你看起来是你自己的个人性的真理的事情作为真理而接受。

We use this instrument's knowledge of the context of the phrase, "The valley of the shadow of death," to quote that part of one of your holy works, "Yea, though I walk through the valley of the shadow of death, I shall fear no evil for thou art with me. Thy rod, thy staff, comfort me."

我们使用这个器皿对于“死亡的幽谷”这个措辞的背景知识来应用你们的神圣著作的那个部分, “主, 我虽行过死荫的幽谷, 也不怕遭害, 因为你与我同在, 你的杖, 你的竿, 都安慰我。”

This psalmist whose works have praised the infinite Creator and given voice to many a desperate prayer, spoke most truly of third-density incarnational experience. Third density is the first self-conscious density; therefore, it is the density in which consciousness deals with the paradox of life and death.

这个诗篇的作者的作品已经赞美了无限造物者，表达出了许多绝望的祈祷，并极其真实地谈到了第三密度的投生体验。第三密度是第一个自我察觉的密度，因此，就是在这个密度中意识与生命和死亡的悖论打交道了。

To the flower, there is only the experience of the moment. The flower is whole and entire. Each moment of its life, its nature is fixed. It responds to love and to light; it is moved by these things and flourishes and thrives, or wilts and dies in utter contentment with its lot for it knows only the seeking towards the light. Though these second-density creatures have no wit and no voice, yet they manifest wisdom, which is lost in the migration into third density.

对于花朵，仅仅只有对那一刻的体验，花朵是完整和完全的。它的生命的每一刻，它的属性都是固定不变的。它回应爱并回应光，它被这些事情所推动，它在对它的命运的全然的满意中兴旺并繁茂，或者枯萎与死亡，因为它仅仅知道朝向光寻求。虽然这些第二密度的生物并不拥有理智和声音，而它们却显化出智慧，而这种智慧在迁移进入到第三密度的过程中却被失去了。

The tasks of humankind, then, are marked by the first consciousness aware of its own surcease. This life and death is the first of many self-contradictory and paradoxical opposites or pairs of opposites that are met in this density of the valley of the shadow of death. The magnitude of this shadow and its complexity and reach is hidden from those of third density not yet ready to awaken to the call of the inner self, to make the choice of light or darkness. When a seeker first becomes aware of the hunger to know of the mystery it has apprehended then comes the time of the taking up of the journey of pilgrimage, which [is] the life lived in faith.

人类的任务，接下来，是因为意识第一次察觉到它自己的终止而被注意到的。这种生命和死亡就是在这个死荫的幽谷的密度中被遭遇到的许多的自相矛盾和悖论性的对立面或者配对的对面中的第一个了。对于那些第三密度的尚未准备好觉醒于内在的自我的呼唤，尚未准备好做出光明或者黑暗的选择的实体，这种阴影的巨大以及它的复杂性和所及的范围是被隐藏起来了的。当一个寻求者首先觉醒于知晓神秘的渴望的时候，它就已经领悟到，进行朝圣的旅程的时间到了，这场朝圣就是在信心中被活出的生命。

At each juncture, each pivotal choice, the entity who seeks first becomes aware of a new level of unknowing and then finds itself in the position of dealing responsibly with this new level of awareness. One word for this quantum move from level of awareness to a fuller level of awareness is called initiation. It may be called that or any other term as long as the seeker grasps that at this level there is the full flowering of previous work and study. The onset of a new awareness of the depth of the shadows of death is in this way a compliment which destiny pays to the seeker. For as the new level of

unknowing strikes one, as one begins working with the raw materials of the universal self thrown up by this new awareness, all that has been learned before is now integrated into the wider and deeper awareness of that universal self. In this way, when a time of testing comes, this time, in addition to being a beginning, is also the servant well done, which resounds within the heart of self.

在每一个节点, 每一个关键性的选择的位置上, 寻求的实体首先会认识到一个新的不知道的层次, 它接下来会发现它自己处于用负责任的方式与这种新的认识的层次打交道的位置上。对于这种从一个认识的层次移动到一个更为圆满的认识的层次的量子(quantum)的一个合适的词语被称之为启蒙 (initiation)。只要寻求者理解在这个层次上会有之前的工作和学习的圆满的绽放, 它可以被称为启蒙或者任何其他词语。对死亡的阴影的深度的一种新的认识的开始就是运用这种方式给予寻求者的一种赞美。因为当新的不知道的层次冲击一个人的时候, 当一个人开始与被这种新的认识所抛出来的全面的自我的原始材料一同工作的时候, 所有在以前已经学会了的事物现在都被整合到一个对全面的自我的更为宽广和更为深入的认识之中了。用这种方式, 当一个考验的时刻出现的时候, **这个时刻, 除了成为一个开始之外, 同样也是在自我的核心之中回响的干得很不错的仆人。**

A seeker who has a keen awareness of suffering is also a seeker who has reaped the bloom and blossom of much effort before.

一个拥有一种对受苦的敏锐的认识的寻求者同样也是一个已经收割了大量之前的努力的繁茂与花朵的寻求者。

Do we then suggest you rejoice at the new awareness that bites like a sword at the consciousness? Yes, my friends, indeed, we ask you to turn to the one infinite Creator and offer thanks and praise. Then we ask further, that the seeker be aware that in addition to thanks and to praise there are those communications which the one infinite Creator delights in hearing. These are those confessions of anger, of disappointment, of sorrow, and of suffering. To share these gifts with infinite One, it is to give to this mystery the most precious of gifts, for as each emotion whatsoever goes through the continuing process of refining and purification, so does the infinite One become infinitely more than It was. This is the greatest gift, to share all things, seemingly positive and seemingly negative, in a continuing and honest, heartfelt dialogue with the infinite One.

我们接下来会向你们建议为那种就像一把剑刺穿意识的新的认识而欢庆吗? 是的, 我的朋友们, 我们确实请你们转向太一无限造物者并献上感谢与赞美。接下来, 我们进一步请求, 寻求者认识到, 除了感谢和赞美之外, 会有那些太一无限造物者乐于听到的交流。这些交流就是对愤怒、失望、忧伤和苦难的告白。与无限太一分享这些礼物, 就是向这个神秘献上最为珍贵的礼物, 因为当每一个无论什么情绪流经精炼和净化的持续不断的过程的, 无限太一就用这种方式变得无限地比祂之所是更大了。用一种与无限太一之间的持续、诚挚的且衷心的交谈去分享所有的事情, 无论是表面上正面还是表面上负面的事情, 这就是最伟大的礼物了。

This is a dialogue whose part is silence. This is the inner working of

consciousness and it is a great gift that each offers, as each continues to seek steadily, doggedly, persistently, unwaveringly for the truth, the light, the fuller awareness of life moves to the heart.

这是这样一种谈话，它的一部分就是静默。这是意识的内在的工作，当每一个人继续稳定地、固执地、坚持不懈地且毫不动摇地寻求真理和光的时候，生命的更为圆满的意识就移动到心了。

We wish each of you to do this now. Focus the attention upon this energy center. Touch, if you will, into that pool of sorrow. You are a stranger in a strange land. You seek amidst the deepest illusion. You are lost in solitude of spirit, feeling abandoned, stranded upon an alien shore. Allow this sorrow to become intense and then give it to the infinite One.

我们希望你们每个人现在就进行这个工作。将注意力聚焦在这个能量的中心。如果你愿意的话，触碰那个忧伤的池塘。你是在一片陌生的土地上的一个陌生人。你在最深的幻象中寻求。你迷失在灵性的孤单之中，感觉到被抛弃、被搁浅在一个异乡的海滩上。允许这种忧伤变得强烈，接下来将它给予无限太一。

We pause briefly ...

我们短暂地暂停.....

(Pause)

(暂停)

We are again with this instrument.

我们再一次与这个器皿在一起了。

As you allow these feelings their silent expression, there was the answering expression ... silent and unmanifest. Truly, each sorrow is a treasure and the thankfulness and love of the infinite Creator speaks directly to that deep heart within, wherein lies a true intelligence and true knowledge.

当你们允许这些感觉拥有它们静默的表达的时候，会有回应的表达.....静默的且不显化的。真的，每一个忧伤都是一个宝藏，无限造物者的感谢与爱是直接向那心的内在处发言的，在那里存在有一种真实的智能和真实的知晓。

This walk through the valley may be seen with the eyes of faith as other than it seems. It may, if the seeker chooses, gradually begin to seem not only the valley, but also the high place. Not only the dark path but also that path which streams, full of light, (inaudible). Both perceptions are equally true and to refrain from seeing things both ways is to refrain from wholeness.

这场穿越山谷的旅程是可以用心眼的眼睛被看到是与它看起来的样子不一样的。如果寻求者选择的话，它可以逐渐开始看起来似乎不仅仅是山谷，同样也是高地。不仅仅是黑暗的道路，同样也是充满了光的溪流（听不见）的道路。两种感知都是同等地真实的，去回避同时用这两种方式看到事物就是回避整体性。

This instrument spoke earlier of a phrase we have used, "The healing of the incarnation." We feel that as a third-density incarnational experience begins to

mature and to be shaped by the growing consciousness within one distortion is added to another. Until, bias upon bias, the life has attained its characteristic shape. Within this shape, in virtually every instance, there is a fairly regular system of distortions which need a certain kind of healing which is unique to each biased yet balanced entity.

这个器皿在早些时候谈道过一个我们已经使用过的措辞，“对投生的疗愈。”我们感觉到，随着一次第三密度的投生体验开始成熟并被在一个人内在之中逐渐成长意识所塑造，扭曲会被累积起来。一直到随着偏向性的累积，生命已经取得了它典型性的外形为止。在这种外形中，几乎在每一个情境中，都会有一个相当规律性的扭曲的系统，它是需要一定类型的疗愈的，这种疗愈对于每一个有偏向而又平衡的实体都是独一无二的。

As the self does enough work in consciousness to have the capacity of looking upon the life experience as an whole, then the opportunity comes to offer a new level of commitment to the spiritual path, or what this instrument would call "The King's Highway."

当自我在意识中进行了足够多的工作以拥有能力去将生命视为一个整体的时候，接下来，机会就会出现以提供一个新的层次的对灵性的道路，或者这个器皿所称的，“国王的大道”的承诺了。

We do not urge any to make commitments that do not feel right to the seeker, but we suggest when that time of testing comes and the new lesson of love begins, there is the opportunity to turn deliberately and with greatest desire to the mystery of all that there is and say, "Yes, I accept this lesson and through harsh experience, rediscovering the joy at the heart of my self." Do not do this quickly or before there is the inspiration to make this commitment to the forces of life, evolution and destiny, but when there is that moment when the grand Quixotic quest is clearly seen and there is that foolish, heartfelt impulse to accept, again, the process of healing and self-forgiveness, then we encourage each to leap in joy and faith with that affirmation that through long experience can be carved out of what would otherwise be a wilderness of sorrow.

我们并不是催促任何人去做出任何那个寻求者感觉不适合的层次，我们是建议，当考验的时刻出现且新的爱的课程开始的时候，会有机会去故意地且带着最大的渴望转向一切万有的神秘并说，“是的，我接受这个课程，通过严苛的体验，我将会在我的自我的核心之处重新发现喜悦。”不要快速地，或者在有那种向着生命、演化和命运的力量做出这个承诺的启发之前就这样做，而是当有那个宏大的堂吉珂德式的追寻被清晰地看到的时刻的时候，当有那种愚蠢的、衷心的推动力去接受，再一次，疗愈和自我宽恕的过程的时候，接下来我们就会鼓励每一个人都在喜悦和信心中带着这样一种肯定跃出，那种肯定通过漫长的体验是能够被雕刻成为大量的忧伤的。

You cannot, of yourself, create order out of the chaos of suffering. Any manmade order imposed upon such, in order to avoid pain, also avoids further knowledge of the self and diminishes the self's capacity to know and heal the self's balance within.

你无法，凭借你自己，从苦难的混乱中创造出秩序。任何为了要回避痛苦而被施加在这样的混乱上的人造的秩序，同样也回避了对自我的进一步的知晓并减弱了自我去知晓和治愈自我内在的平衡的能力。

The road recedes before each. It shall continue, as far as we are aware, to do so infinitely.

道路在每一个人面前后退。在我们察觉的范围内，它将会继续无限地这样后退。

Turn in mind and heart so in strength then to that companion that is never absent, the higher self or spirit within. Welcome all those, such as we, who move in thought to love, support and undergird the seeking strength of those who call upon our names and turn ever and again to those precious ones whom you serve and who are for you companions upon the way. To love one another. To share one another's sorrows and to walk hand in hand, rejoicing and singing upon that precious, dim, shadowy walk through the valley of the shadow of death.

在头脑和心中，接下来同样也在力量上，转向那从未缺席的高我和内在的灵性的陪伴。欢迎所有那些，诸如我们这样的，在想法中向着爱移动，并支持和加固那些呼唤我们的名字的事体的寻求的力量的事体，一次又一次地转向那些你所服务的人们以及在道路上是你的同伴的人们。去彼此相爱。去分享相互彼此的忧伤，在那条珍贵的、昏暗的、阴暗的穿过死荫的幽谷的道路上手牵着手前进，并欢庆与歌唱。

Life and death are but shadows. The Creator is all that there is. Rest then in shadow and in sunlight, and feel compassion flood you in your innermost being for your own courage, as you struggle with light and darkness and choose again and again, in blind faith, the manifested light.

生命和死亡不过是影子。造物者就是一切万有。接下来在阴影中，在阳光中休息，当你在与光明和黑暗斗争的时候，感觉对你自己的勇气的同情在你最内在的存有中冲刷你，一次又一次地，在盲目的信心中，选择显化的光。

We would at this time transfer this contact to the one known as Jim. We thank this instrument. We are those of Q'uo, and leave this instrument in love and light.

我们会在此刻将这个接触转移到叫做 Jim 的实体。我们感谢这个器皿。我们是 Q'uo，我们在爱与光中离开这个器皿。

(Jim channeling)

(Jim 传讯)

I am Q'uo, and greet each again in love and in light through this instrument. It is a privilege at this time to ask if there might be any further queries to which we may speak. Is there another query at this time?

我是 Q'uo，我通过这个器皿在爱与光中再一次向各位致意。我们很荣幸在此刻请问是否有任何进一步的问题是我们可以谈论的呢？在此刻有另一个问题吗？

Questioner: I have a comment and see what you can say about it. A feeling this whole year has been that it has not been my third density personality, fourth density, whatever density personality that is going through the difficulties that I, in the past, have always gladly with light heart and, as Carla would say, as "keeper of the watchtower" offer back to the Creator gladly the hardships that I would travel and meet. But something has happened this year that has, I feel very firmly about, has affected my magical self, a part of me that I never really thought would ever be attacked, because of my utmost naiveté and faith and automatic turning to the light.

提问者：我有一个评论，我想看看你们能够关于它说些什么。一种对这一整年的感觉是，我在过去一直都会带着轻松的心，愉快地，如同 Carla 会说的一样，如同“瞭望塔的守护者”一样经历困难，我会将我会路过并遇到的困难愉快地交还给造物者，而它尚未成为我的第三密度的人格，第四密度以及无论什么密度的人格。但是在今年已经发生某某种事情，我非常坚定地感觉到它已经影响了我的魔法的自我，一个我从未真的认为曾经被攻击过的部分，因为我最深质朴与信心，以及我会自动地转向光。

The valley and the shadows that I have been walking through have shaken the very foundation of my magical place, something that I find frightening. It's only been because of the habit of turning to the light that I have held on. Because I have heard self say, "No." And that in itself ... something has happened, and it's only been in the reservoir of having led the life on the magical path that has kept a darkness at bay, but I am concerned because I am finding myself, my magical self, growing less purposeful in experiencing and giving back to the Creator the experiences of my magical identity, the purpose for my being here. I need to know more than just giving back to the Creator the experience that seems very arrogant, the purpose of my magical identity, because the price this year has been incredibly high and the pain, incredibly deep.

我已经在穿越的那个山谷和阴影已经动摇了我的魔法的位置的根基了，这是某种我发现令人害怕的事物。它仅仅是因为我转向我所拥有的光的习惯。因为我已经听到自我说“不”。在其自身内在之中，某种事情已经发生了，它仅仅是在已经将生命导向那条魔法的道路的事物的存储之中的，那条魔法的道理已经阻止了黑暗了，但是我担心因为我正在发生我自己，我的魔法的自我，在体验并将我的魔法的身份，我在这里的密度的体验交还给造物者的方面逐渐变得较不果断了。相比仅仅将看起来似乎非常傲慢的体验，将我的魔法的身份的目的交还给造物者，我需要知道更多的事情，因为这一年的代价已经是惊人地高昂了，痛苦已经是惊人地深入的了。

I am Q'uo, and we listened with great sympathy to the pain and anguish which you describe and we feel a great kinship with you, for each of you who walk through the valley of the shadow of death that is the third-density illusion walks with great courage and as you have said this day, a kind of naiveté, that is at once a shining light and a protection to those who walk in the valley of illusion.

我是 Q'uo，我们带着对你所描绘痛苦和苦闷的巨大的同情而聆听，我们感觉到

与你之间的一种巨大的亲属关系，因为你们每一个走过第三密度的幻象的死荫的幽谷的人，都是带着巨大的勇气和你在今天已经说过的，一种质朴而行走的，对于那些走在这个幻象的山谷中的人们，这种质朴同时是一种闪耀的光和一种保护。

We would hasten to suggest that it is not your magical personality that has suffered the blows that you have felt, for each entity such as yourself that has come to this illusion to serve in the light has a magical personality which is unblemished, as is yours. That which you have experienced as your magical personality is, in relation to your true magical personality, but the barest beginnings of a description of its fullness.

我们会赶紧建议，并不是你的魔法人格已经遭受到你已经感觉到的打击，因为每一个诸如你自己这样来到这个幻象中来在光之中服务的实体都拥有一个没有缺点的魔法人格，就好像你的魔法人格一样。你已经体验为你的魔法人格的人格，是与你的真实的魔法人格联系在一起的事物，但是它只是对你的魔法人格的完整性的一个描述的最为单薄的开始。

For as you work in magical sense in this illusion, you establish a contact with this personality that is truly magical in its essence. This contact is made of but the finest fibers of light and love, constructed with the greatest of efforts by you in your work that is metaphysical in nature. As you continue to travel this pathway, this light and love woven thread leading to the magical personality, you strengthen this pathway, Even the strongest of magicians, shall we say, in your third density illusion, touch only a portion of that personality which resides, safely and securely, within the six-density level of experience.

因为，当你在魔法的意义上在这个幻象中进行工作的时候，你与这个人格之间建立了一种接触，这种接触在其实质之中是真正有魔法的。这种接触是由爱和光最精细的纤维所制成的，是用你在你的工作中的最大的努力所构建的，你的工作在属性上是形而上学的特性的。随着你继续在这条道路上旅行，这种光和爱将导向魔法人格的线编织起来，你就强化了这条道路了。在你们的第三密度的幻象中，甚至是最为强有力的魔法师，都仅仅只是触及了那个人格的一部分，而那个人格安全而稳固地安住于体验的第六密度的层次中。

What you have felt in this past year, as you have described it, is more the pathway becoming less and less accessible, or so it would seem to you in your experience. Yet, may we also suggest that this pathway is accessible though it may seem to be not so accessible as previously. This is as because as you go through those experiences of difficulty which we have described as initiation, there is the changing perception of your third-density personality as it seeks for that which it once knew as a pathway, and finds brambles and stones and dryness of experience.

你在这个过去的一年已经感觉到的事情，如你已经描绘的一样，更多是那条道路变得越来越无法进入了，或者在你的体验中看起来似乎就是这样子的。而容我们同样建议，它可能看起来似乎不像之前一样地易于进入的。这是因为，随着你经历那些我们已经描述为启蒙的苦难的体验，当你寻求那个曾经被知晓为一条道路的事物而却发现了荆棘、石头和体验的干涸的时候，会有对你的第三密度的人格

的改变的感知。

This is a part of this transformative experience which, when completed, will have served to temper even more precisely and finely that pathway which you travel to the magical personality, but there will be a new you, for the third-density entity which you have been, and are now, is that entity which is being transformed by the difficulties of the experience. Thus, the tempering is by fire and seems to destroy that which once was.

这就是这个转变性的体验的一部分了，当这个体验被完成的时候，它将会发挥作用更为精确且微妙地锻炼那条你通往魔法人格的道路，但是，将会有一个新的你，因为你过去已经是和现在之所是的第三密度的实体，就是那个正在被体验的困难所转变的实体。因此，锻炼是通过火焰进行的，它看起来似乎是破坏了曾经之所是的事物的。

As the ...

随着.....

(Side on of tape ends.)

(磁带一面结束)

(Carla channeling)

(Carla 传讯)

I am Q'uo. We shall continue. Those of your friends and your guides and teachers are with you always and are aware of your difficulty and give aid where they can and guidance where it is possible. However, this particular kind of transformation is that which requires the one undergoing the transformation to seek with one's own efforts, as fully as possible. Thus, the darkness seems far more black and full of difficulty than has any previous experience.

我是 Q'uo。我们将会继续。那些你的朋友，你的指导灵和你的老师们是一直都与你同在的，他们知晓你的困难并会在他们能够给予帮助的位置给予帮助，在有可能给予指引的位置给予指引。然而，这种特定类型的转变就是那种需要一个承受转变的人去藉由它自己的努力去尽可能充分地寻求的转变。因此，黑暗看起来会比任何之前的体验要远远更为黑暗且更加充满困难。

However, we assure you, my sister, that there is aid at hand, and even though you feel there is no response to your call for assistance, there is the love and the light sent by all those whose honor it (inaudible) is to walk with you upon this journey.

然而，我们向你保证，我的姐妹，会有在手边的帮助，即使你感觉到没有对于你对帮助的呼唤的回应，会有被送出的爱与光，这种爱与光是由那些其荣耀（听不见）就是与你一同走在这条旅程上的实体送出的。

We counsel you to have faith and take heart that in these times of trials and testings that you will survive. You will make the feeling of unity that once was

yours become again as the steady state of your experience. This testing is a great gift that is given, both to you, as you experience it, and given by you to the Creator, as you are victorious in your testing.

我们建议你在这些磨难与考验的时刻拥有信心并鼓起勇气，相信你将会经受得住。你将会让你过去曾经拥有的那些统一感再一次成为你的体验的稳定的状态。这种考验就是一个伟大的礼物，它既是当你体验到它的时候被给予你的礼物，同时也是当你在你的考验中胜利的时候你给予造物者的礼物。

We can say to you that you are doing well, though it may seem such is not the case. Be of good spirits, my sister, for we walk with you, always.

我们能够对你说，你是做的很好的，虽然可能看起来似乎这并不是实情。振作精神，我的姐妹，因为我们一直都与你同行。

Is there a further query?

有一个进一步的问题吗？

Questioner: No, thank you.

提问者：没有，谢谢你们。

I am Q'uo, and we thank you, my sister. Is there another query, at this time?

我是 Q'uo，我们感谢你，我的姐妹。在此刻有另一个问题吗？

Carla: I have one. You said, "Don't be afraid." You said it somewhere. "Take courage," I think you said and the verse says, "I will fear no evil." But it is scary. It is terribly frightening. It's terrifying, especially when you feel like the negativity's right within yourself and it's you and you're sort of attacking yourself, in the end.

Carla：我有一个问题。你们说过，“不要害怕。”你们在某个位置说过它。我想你们说的是，“鼓励勇气”，“诗中说，“我将无惧邪恶。”但是它是可怕的。它是极其令人害怕的。尤其是当你感觉到就好像负面的事物就在你自己内在之中的时候，它是令人可怕的，最终，它就是你，你正在某种程度上攻击自己。

I had that after Don died. I really just felt very suicidal and hopeless and the only thing that kept me going was, like S said, the habit of turning to the light. I just was determined to keep my faith, but it didn't make it the less hurtful or terrifying and I had lots of nightmares.

在 Don 死后，我有那种感觉。我真的就是感觉到非常的自我毁灭且没有希望，唯一让我继续前进的事情，如同 S 说过的一样，就是转向光的习惯。我仅仅在保持我的信心的方面是决断的，但是这并没有使得它较少造成伤痛或者令人害怕，我做了很多的噩梦。

Is there some way that you can reduce the terror factor while you're having to go through it? I mean, I realize what you're doing is building a whole new personality that takes in the fruits of everything that was learned before and I know that means pain, because change always mean pain. But how can you get comfort when you're so wretched?

有某种方式是你能够在你不穿越恐惧的时候减少恐惧的因素的吗？我的意思是，我意识到你们正在做的事情是构建一个完整的新的人格，它会吸收在之前已经学会了的每一件事情的成果，我知道那意味着痛苦，因为改变一直都意味着痛苦。但是你怎么才能在你如此悲惨的时候得到安慰呢？

I am Q'uo, and am aware of your query, my sister. We must suggest that there is but little comfort in this transformation experience. There is the strength that comes from faith, continually exercised. Faith that there is an end to this experience. Faith that there is strength within to overcome that which seems to be overwhelming, and we can assure each of you that as you move from this illusion and look back upon your experiences here, you shall rejoice at those areas of darkness, that you have been blessed with light, with love, and with the faith in your journey and in your efforts and in the unity of all things. 我是 Q'uo, 我理解了你的问题, 我的姐妹。我们必须建议, 在这种转变的体验中只会很少的安慰。会有来自于信心的理念, 如果信心持续不断地被实践的话。有信心这种体验会有一个结束。有信心在内在之中会有力量去超越看起来似乎是压倒性的事物, 我们能够向你们每个人保证, 当你离开这个幻象并回顾你在这里的体验的时候, 你将会对那些黑暗的区域感到喜悦, 你已经藉由光, 藉由爱, 藉由你在旅程中, 在你的履历中以及在一切事物的一体性中的信心而被祝福了。

Is there a further query?
有一个进一步的问题吗？

Carla: No. Thank you very much for that.
Carla: 没有。为那个回答而非常感谢你们。

I am Q'uo, and we thank you, once again, my sister. Is there another query, at this time?
我是 Q'uo, 我们再一次非常感谢你, 我的姐妹。在此刻有另一个问题吗？

(No further queries.)
(没有进一步的问题。)

I am Q'uo, and as it appears that we have exhausted the queries for the nonce, we shall once again express our great gratitude at being invited to join you in this circle of seeking. It is not often that we are able to bathe in these vibrations of harmonious interaction that are born at the meeting of these entities present. We especially are grateful for being able to speak with, and walk with, the one known as S. 我是 Q'uo, 因为看起来我们已经暂时耗尽了问题了, 我们将再一次表达我们对于被邀请加入到这个寻求的圈子的极大的感激。我们能够沐浴在这些协调的互动的振动中, 这并不是经常发生的事情, 这种协调的互动是在这些在场的实体的集会上被诞生出来的。我们尤其对于能够与叫做 S 的实体说话和同行而感到感激。

At this time, we shall take our leave of this group and this instrument, leaving each, as always, in the love and in the light of the one infinite Creator. Adonai,

my friends. Adonai.

在此刻，我们将离开这个团体和这个器皿，一如既往，我们在太一无限造物者的
爱与光中离开这个各位。Adonai，我的朋友们。Adonai。

June 27, 1993

1993-06-27 赞美造物者

Group question: We Earth-dwellers are exhorted to praise and worship our Creator by both our earthbound religions and extraterrestrial sources alike. It is inconceivable that the Creator would perform the stupendous feat of the creation simply in order to provide an adulating audience. Can you please explain this seeming enigma?

团体问题：我们地球居民被同时被我们世俗的宗教信仰和相似的外星的来源倡导，要去赞美并崇拜我们的造物者。造物者行使了造物的惊人的伟绩单纯地是为了要提供一个拍马屁的听众，这是难以想象的。能请你们解释这个表面上的谜题吗？

(Carla channeling)

(Carla 传讯)

Greetings in the love and in the light of the one infinite Creator. We are known to you as those of Q'uo. It is a privilege to be with you and to be called to respond to your queries. We thank you for this beneficial request. That is, we express that it is beneficial for us to be able to attempt to serve you in this way. We ask that if we do say that which you feel is beneficial to you, that you may consider this thought, but not the thought which you do not find helpful. Those thoughts which are not recognized by you, by your inner guidance, are thoughts to be left behind. With this understanding we may begin.

在太一无限造物者的爱与光中致意。我们是你们知晓的 Q'uo。与你们在一起并被呼唤来回应你们的问题，这是一种荣幸。我们为这种有益请求而感谢你们。也就是说，我们表达的是，能够尝试去用这种方式服务你们，这对于我们而言是有益处的。我们请求如果我们确实说了你们感觉到对你有益处的内容，你们可以考虑这个想法，但是请不要考虑你们发现是没有帮助的想法。那些没有被你，被你的内在的指引所辨认出来的想法，是那些要被留在后面的想法。藉由这个理解，我们可以开始了。

When in the primeval unity of the creation the Creator chose through free will to express Itself the creation was articulated. The proper response to this Being has in your culture formed around itself a large number of ways and means which are deemed to be appropriate so that one gives one's rightful response to a Creator which has chosen to manifest that which is the seeker. Each of these instructions seems wise and proper to some and inappropriate to others. Therefore it would seem that there is no consensus as to what the Creator Itself might want from Its creation.

当造物者通过自由意志在造物的原始的一体性之中选择去表达祂自己的时候，造物是清楚明了的。对这个存有的适当的回应在你们的文化中已经在它周围形成了大量的被认为是合适的方式和途径了，这样一个人就可以给出它对一个已经选择去显化出寻求者之所是的造物者的适当的回应了。这些指导中的每一个看起来似乎都是智慧的，它们对于一些人是适当的而对于其他人是不合适的。因此，在关于造物者自身可能想要从祂的造物中得到什么的方面，看起来似乎是没有一致意

见的。

This seems to be the situation; however, the Creator, as we feel this mystery, is unworldly and incompletely grasped by us, [and] seems to us not to desire any response over other responses, but rather, the Creator acts and continues in action rather than reaction. The seeker wishing to address the infinite One in most cases is addressing a logos or sub-logos, the love manifest, or some expression of love manifest, such as the higher self. To this higher self, still, no one mode of address is preferred precisely, rather the praise and thanksgiving are accepted without emotion.

情况看起来似乎就是这样子的，然而，造物者，如我们对这个奥秘的感觉一样，是不属于尘世且完全不被我们所理解的，造物者，在我们看来似乎，并不渴望任何回应高于其他的回应，毋宁说，造物者会行动并继续行动而不是做出反应。寻求者希望去向造物者求爱，这在大多数情况是在向一个理则或者子理则，向爱的显化，或者诸如高我之类的爱的显化的某种表达求爱。对于这个高我，仍旧没有一种求爱的模式是恰好被偏好的，毋宁说，赞美和感恩是不带有情绪而被接纳的。

Questioner: Then why do so many sources state that it is good and just to offer praise and thanksgiving to the infinite Creator?

提问者：那么为什么如此多的源头说，向无限造物者献上赞美和感恩是有益且合适的呢？

I am Q'uo. The Creator created a great original Expression or Thought. This we have called the logos or love. This principle, this love, created all that there is by the quantizing articulation of light. Yet all that is created is of the nature of its parent source, which is love. The reason for offering love, appreciation, a blessing and thanksgiving to the infinite One is that the entity within incarnation is attempting to form its vibratory frequency more and more like that of the vibrational frequency of the one great original Thought, which is love. The closer the seeker comes to matching that vibratory frequency, the more that entity will be perceived as offering praise and thanksgiving. This is true far beneath any articulation of words or even what you consider thoughts. Rather, it is in the nature of the way creation is built. That is, original Thought expresses in love, thanks, blessing, praise and rejoicing. Thusly, it is not a Creator hungry for praise and thanks that requires homage of its worshippers, but rather it is love, it is reflected in love, and in that infinite reflection lies truth.

我是 Q'uo。造物者创造了一个伟大的原初的表达或者想法。这个想法我们已经称之为理则或者爱了。这个原则，这个爱，藉由光的量子化的发音创造出了一切万有。而一切被造物都是具有它的母体的源头，也就是爱，的属性的。向无限太一提供爱、感激、一种祝福与感恩的原因是在，在投生中的实体正在尝试去形成它的振动的频率，越来越多地与那一个伟大的原初的想法，也就是爱，的振动的频率相似。寻求者与那种振动的频率越发靠近，那个实体就将会越多地被感觉到是在给予赞美和感恩。在任何的言语的发音或者甚至你们认为是想法的事物下方深处，这是真实的。毋宁说，这是在造物被构建的方式的属性之中的。也就是说，原初的想法就是通过爱、感谢、祝福、赞美和喜悦表达的。因此，不是一个渴望

赞美和感谢造物者要求它的崇拜者的尊敬，毋宁说，是爱要求尊敬，爱在爱中被映射，在那种无限的映射中存在有真理。

Questioner: We are also encouraged to fill ourselves with inner joy. To maintain a state of inner joy whilst entombed in the physical body and being constantly inundated with horrific scenes of worldwide death and destruction is far from easy. Would it be correct to say that we must endeavor to convert our feelings of anger and despair to those of compassion, for we do not experience these dreadful acts directly and we upset our equilibrium by becoming emotionally involved?

提问者：我们同样也被鼓励去用内在的喜悦充满我们自己。去保持一种内在的喜悦的状态，而同时被埋葬在物质性身体的坟墓之中且持续不断地被世界范围的死亡和破坏的可怕的景象所淹没，这是极其不容易的。我们必须努力将我们的愤怒和绝望的感觉转变为那些同情的感觉，这样说是正确的吗，因为我们确实直接体验到这些可怕的行为，我们因为在情绪上被卷入其中而搅乱了我们的平衡。

I am Q'uo. As the seeker moves into the world scene, it moves from that inner pathway which at times seems shadowed and at times seems a wonderful King's Highway into a theater, if you will, wherein there is all sorts of entertainment. Reliably, some of this entertainment will be terrible, horrific and pitiable. Provision is made within each of your cultures for sheltered places wherein the gentle entities, there protected, may not have to deal with the seeming ugliness of the world. Good and loving persons move into these cloistered environments and the purity of love generated by these protected ones is beautiful. However, some hardy souls there are, who though not personally starving, or hunted, or otherwise in terror and desperation, still allow these experiences occurring with others to have a substantial place in the waking consciousness.

我是 Q'uo。当寻求者进入到世界的舞台的时候，它是从那条内在的通道进入到，如果你们愿意那样说的话，一个戏院之中，那条内在的通道有时候看起来阴暗的，有时候看起来似乎是一条美妙的国王的大道，在那个戏院中会有各种各样娱乐节目。确实地，这种娱乐节目中的一些将会是糟糕的、可怕的且可怜的。在你们的每一个文化中都制订了对于安全场所的规定，在安全场所中文明的实体是被保护的，在其中他们就可以不必与世界的表面上的丑陋打交道了。善良和有爱的人会进入到这些隐蔽的环境中，被这些被保护起来的人们产生出来的爱的纯度是美丽的。然而，会有一些鲁莽的灵魂，它们尽管没有个人方面的匮乏，或者被驱赶，或者在其他方面处于恐惧和绝望之中，它们仍旧允许这些与其他人在一起的时候发生的体验在清醒的意识中有一个相当大的位置。

Many of those who are riveted by the grisly side of the world scene are those which are attracted to the negative clustering emotions surrounding these events. This in turn makes more metaphysical darkness to appear around these happenings, which makes it seem even more appealing to protect the self, or those which are deemed most delicate, from having to experience, even in thought, these horrors.

很多被这个世界的舞台的可怕的一面所吸引的人，是那些被在这些事件的周围的

负面聚集的情绪所吸引的人。这相应地会使得更多的形而上学的黑暗在这些事件周围出现，这使得去保护自我，或者保护那些被认为是极其脆弱的事物不必去体验，甚至是在想法中体验，这些可怕的事情变得更为有吸引力了。

However, it is our opinion that when the seeker feels called upon in its rhythms of being guided to bear witness to the universal nature of the self, the addressing of the self to the universal nature of the world which it inhabits is a very good entrance point into the challenging business of seeking to address the universal self, which must be done by those who wish to graduate into the density of compassion.

然而，在我们看来，当寻求者感觉到在它被指引旋律中被呼唤去见证自我的全面的属性的时候，自我对它居住于其中的世界的全面的属性求爱，这是一个进入到寻求去表达全面的自我的挑战性的工作的一个非常好的入口，而这个工作必须由那些希望毕业进入到慈悲的密度中的人所完成。

It seems foolish and inappropriate even to consider gazing with thanks or rejoicing upon such suffering, yet this too is a portion of the one infinite Creator. This too is perfect.

带着感谢或者喜悦注视着这样的苦难，甚至去考虑这一点看起来似乎都是愚蠢且不合时的，而这一点同样是太一无限造物者的一个部分。这同样也是完美的。

We would suggest that when the seeker is struck by this situation, it may be productive to enter into the life experience of an entity within that war or that starving population which has drawn the attention. In thought, the seeker may become one of those suffering. We suggest that it is helpful then to move deeply into that persona, to experience as intensely as imagination allows the suffering and horror of this situation. Not simply touching into the thought and then leaving, but staying with this suffering, keeping company with this suffering, embracing this suffering, exploring and affirming this suffering, until the whole vibration re-echoes with this suffering in its fullness.

我们会建议，当寻求者被这个情况所冲击的时候，去进入到这样一个实体的生命体验之中可能会是富有成效的，这个实体是处于已经吸引了寻求者的注意力的战争或者挨饿的人群之中。我们建议，去深深地进入到那个人物的内在之中，去在想象允许范围内尽可能激烈地体验这种情况的苦难和可怕，这会是有帮助的。不是单纯地接触想法并接着离开，而是与这种苦难呆在一起，陪伴这种苦难，拥抱这种苦难，探索并肯定这种苦难，一直到全部的振动都在这种苦难的完整性之中与其产生回音为止。

When this is done to the extent possible by the seeker, then allow this frame of mind to be offered as the offering of money to the one infinite Creator, for this suffering has been suffering in love of the fellow self. This is a goodly presentation to the infinite Creator. Each time the seeker re-experiences this horror, the feelings of helplessness and powerlessness, being unable to aid the situation, then we suggest repeating this, embracing the full extent of this suffering.

当这个工作在有可能的程度上被寻求者完成的时候，接下来允许这个心智的框架

被奉献出来，就好像将金钱奉献给太一无限造物者一样，因为这种苦难已经是在同伴的自我的爱中的苦难了。每一次寻求者重新体验这种恐惧，重新体验那些无助、失去力量以及无法帮助那个情况的感觉的时候，我们接下来会建议重复这个体验，并拥抱这种苦难的完成的程度。

It is well also to send light to these situations. This is work well done and we do not wish to discourage this practice in order to encourage the embracing of the unrelieved and unchanged and unhealed situation, rather we wish to enable a seeker to use the resource of its own structure, that is, there lies within each the deep mind structure as part of the archetypical mind, wherein each may suffer as each, each may experience anything whatever as each. There is that deep within the mind in which all entities within one influence are together, and the change from individual-to-universal-to-individual is but a blink or thought away. To move in sympathy into another's illusion fully is to take this black and bitter harvest, and in the way possible only to one which does this consciously and deliberately, to embrace the full travel and extent of suffering and so relieve by that imagining the bite of pain for all.

向这些情况送出光，这同样也是很好的。这是干的很漂亮的工作，我们并不希望为了去鼓励拥抱未被缓和、未被改变和未被治愈的情况而去劝阻这种练习，我们毋宁是希望使得一个寻求者能够使用它自己的构架的资源，也就是存在于每一个人内在之中的作为原型心智的一部分的深入的心智的构架，在这种构架中每一个人都可以和每一个人一样受苦，每一个人都可以和每一个人一样体验无论什么任何事情。在心智中会有那种深度，在其中所有在一种影响之中的实体都是在一起的，所有从个体到全体到个体的改变不过是一眨眼的时间或者一个想法的距离。在同情心中充分地进入到另一个人的幻象，就是去进行这种黑暗而辛苦的收割，这种方式仅仅是对于一个有意识地且故意地进行这种收割，且拥抱苦难的全部的路程与程度，并由此藉由想象所有人的苦痛的刺痛而缓和的人是有可能的。

Questioner: In an earlier session, Yom commented on the fact that humankind finds the need to adopt a choiceless, compassionate position as deeply threatening. Is this sensed threat, that of loss of identity, brought about by the need to do the will of the Creator, or as Jesus said, "not as I will, but as Thou wilt"?

提问者：在一次较早的机会中，你们对于这样一个事实进行了评论，人类发现在感觉到深受威胁的时候去采用一种不做选择且富有同情心的位置的需要。这种被感觉到的威胁，那种身份的损失，会因为行使造物者的意志，或者如耶稣说过的一样，“不是依照我的意志，而是依照你的意志”而被引发出来吗？

I am Q'uo. To those who do find the attitudes of non-judgment a threat, we would say that it is so, that these so threatened fail to perceive that the attitude of choiceless compassion can possibly express the truth, for within the incarnational experience it would seem that all things have some positive or negative aspect, that is, seldom do entities experience people and situations without some bias governing the way the situation or entity is perceived. To let go of this judgment and embrace non-judgment seems if not actually threatening, at least poor judgment. The entire world of observed

data is based upon choices and judgment. This, not that, is the way to proceed. That, and not this, is the way to react skillfully. Indeed, an entity which embraces non-judgment may certainly be seen to lack the appropriate cultural responses.

我是 Q'uo。对于那些确实发现不评判的态度是一种威胁的人，我们会说，正是如此，这些感觉到威胁的人会无法感觉到那种不做选择的同情心的态度有可能能够表达出来的真理，因为在投生的体验中，看起来似乎所有的事物都拥有某种正面性或者负面性的面向，也就是说，很少有实体会在不带有某种偏向性的情况下体验人和情况，那种偏向性支配了情况或者实体被感觉到的途径。要释放这种评判并拥抱不评判，这看起来似乎是，如果没有实际的威胁，至少评判是糟糕的。整个由被观察到的数据组成的世界都是基于选择和评判的。是这个，不是那个，这就是去处理的方式。是那个，不是这个，就是去有技巧地做出反应的方式。确实，一个拥抱不评判的实体肯定可能会被视为是缺少适当的文化性的回应的。

Within the processes of creating and transforming one's consciousness there are paradoxical requirements for the seeker who is asked both to choose the manner of its seeking in polarizing and to attempt to apprehend all incoming data with no bias. Entities within incarnation will almost surely fail to express a complete lack of bias, but the paradox we wish to point out is that the seeker needs both to choose decisively the system of biases it wishes to encourage within the self and is at the same time attempting to see its catalyst more and more clearly, which involves removing both attraction and repulsion from the processes of perception.

在创造和转变一个人的意识的过程中，对于寻求者会有自相矛盾的要求，寻求者会既被要求去选择它在极化的方面的寻求的方式，又同时被要求尝试去不带有偏向性地理解所有的传入的数据。在投生中的实体在表达一种完全的没有偏向性的方面将会是几乎必定会失败的，但是我们希望指出的自相矛盾，寻求者既需要去果断地选择它希望在自我内在之中鼓励的偏向性的系统，寻求着同时与正在尝试去越来越清晰地看到它的催化剂，这包含了同时从感知的过程中移除吸引和排斥。

To choose to be choiceless seems ultimately nonsensical, yet in the process of perception this is precisely what is required, and then, when perceptions have been formed, the seeker is required to move in a positive, purposeful way, either towards the light, metaphysically speaking, or towards the darkness.

选择去不做选择看起来似乎是终极地没有道理的，而在感知的过程中，这恰恰就是被需要的事情了，接下来，当观念已经形成了的时候，寻求者被要求去用一种正面的，有目的的方式移动，要么朝向在形而上学的方面而言的光，要么朝向黑暗。

The mind and metaphysical vehicle which is your second-density self does not involve itself with these niceties. Its instinct is to sort and catalogue all incoming catalysts and to give it importance in accordance with its agenda. That is, said impressions having to do with the survival of the physical vehicle are given priority over all other stimuli, and so forth, until the instinctual needs of body and brain are satisfied. To this entity it seems excessively poor

judgment to withhold bias to maintain choiceless awareness. It makes no sense, and more than that does seem to represent a way of perception which could result in the cessation of life for the physical vehicle. If something is obstructing the air passages in a physical vehicle, it does not make sense to the physical vehicle to note this fact choicelessly. Action definitely seems necessary.

心智以及你的第二密度的自我之所是的形而上学的载具并不会让其自身牵涉到这些微妙之处。它的本能就是去对所有传入的催化剂进行分类与真理并根据它的议程而赋予其重要性。也就是说，上述与物质性载具的生存有关的印象是被给与了高于所有其他的刺激物的优先级的，如此等等，一直到身体的本能的需要和大脑被满足为止。对于这个实体，在抑制偏向性来维持不做选择的认识的方面，它看起来似乎是有着分外糟糕的判断的。这是没有道理的，更为甚者，这确实看起来似乎是呈现了一种能够导致物质性载具的生命的中止的感知的方式。如果某个事物堵塞了在一个物质性载具中的呼吸道，物质性载具会用不做选择的方式注意到这个事实，这是没有道理的。行动必定是看起来是需要的。

The threat of which the ones known as Yom spoke stems from this portion of the seeking entity. It is when work is beginning to be done in consciousness, when the second-density creature begins to work in harmony with the third-density consciousness which is your infinite selves, that the requirements of spiritual seeking begin to apply. Many there are among your peoples which at the present moment have no clear perceptions of their own infinite nature, or their eternal span of being. And to communicate from the spiritual being aware of non-sensation with that entity which is completely aware of its probable dissolution and ending of self seems impossible. Many entities attempting to walk the spiritual path are still deeply involved in that second-density consciousness which knows of its own dissolution, and the third-density consciousness then is much taken up with material having to do with catastrophes and difficulties, those things which we see in this instrument's mind labeled as "conspiracy theories" and the "last days syndrome." This is the effect of third-density consciousness, whose natural rhythms are based upon a choiceless awareness, interacting with, and acting as, second-density consciousness which has become aware of its forthcoming end.

叫做 Yom 的实体说过的威胁是源自于寻求中的实体的这个部分。就是当在意识中要被完成的工作正在开始的时候，就是当第二密度的生物开始用协调一致的方式与你的无限的自我之所是的第三密度的意识一同工作的时候，灵性上的寻求的要求开始应用了。在你们的人群中会有很多人在此刻对于他们自己的无限的特性，或者他们的存有的永恒的范围，并不拥有清晰的观念。从察觉到非感知 (non-sensation) 的灵性与那个完全察觉到它有可能的分解和自我的终结的实体之间的交流，看起来似乎是不可能的。很多尝试去走灵性上的道路的实体仍日被深深地卷入到那种第二密度的意识之中，第二密度的意识知晓它自己的分解，第三密度的意识接下来就会大量地被与灾难和困难有关材料，以及那些我们在这个器皿的头脑中看到的被标记为“阴谋理论”和“末日综合症”的事物所占据了。这就是第三密度的意识的效果了，它的自然的旋律就是基于一种不做选择的认识的，它会与已经开始察觉到它即将到来的终结的第二密度的意识相互作用并做出

行动。

The two consciousnesses, each of its kind, are excellent and express divinity. The mixture is confusing and creates confusion within the seeker. As the seeker becomes more and more familiar with how third-density consciousness actually feels, it may become more and more skillful at timely notings or notation of those thoughts which seem to be less than the desired third-density level. The seeker then can turn and gaze upon that which has been created in fear, that by which the consciousness without choice seems threatening, and can move to embrace that fear.

两个意识，每一个在它所属的类型上，都是杰出的且表达了神性的。混合起来是令人混淆并会在寻求者内在指着那个制造混乱的。随着寻求者越来越熟悉第三密度的意识实际上是如何感觉的，在适时地记录或者标记那些看起来似乎是不如被渴望的第三密度的层次的想法的方面，它可以变得越来越有技巧。寻求者接下来就能够转过身来并注视那个已经在恐惧中被创造出来的事物了，藉此，看起来似乎是令人感到威胁的没有选择的意识，就能够前去拥抱那种恐惧了。

It is not skillful to drag one's consciousness into a fuller expression of compassion or understanding. It is far more skillful to stop when the threat is perceived, when the feelings are engaged that are called fear and other negative emotions, to turn and go to meet that fearful or threatened entity, to metaphysically put the arms around that entity and to witness with that entity each iota of pain, to accept this limited entity and to be one with it.

将一个人的意识拉入到一种更为完整的同情或者理解的表达中，这并不是有技巧的。远远更有技巧的是，在威胁被感觉到的时候，去停下来，在感觉被牵涉到被称之为恐惧或者其他负面性的情绪之中的时候，去转过身来去面对那个害怕的或者受威胁的实体，在形而上学的方面用双臂拥抱那个实体，去与那个实体一同见证每一个痛苦的微粒，去接纳这个受限制的实体，去与之成为一体。

When this has been done the seeker may then move forward in praise and thanksgiving until it next finds its processes of perception in a snag or snare, feeling threatened and fearful. Then the same process may be begun, completed without hurry and the journey continued.

当这个工作已经被完成的时候，寻求者接下来就可以在赞美和感激中前进，一直到它下一次发现它的感知的进程处于一种障碍或者陷阱之中，感觉到受到威胁且害怕为止。接下来，相同的过程就可以被启动，不还不忙地被完成，旅程继续进行。

This constant turning back to keep the straggling portions of the self-awareness at one with those which would march ahead, is most diligently encouraged by us, for we are of the opinion that when the laggardly portions of the recording self are offered the same compassion offered to others in pain, the actual rate of spiritual learning is greater than the rate of true spiritual learning which is achieved by those entities which leap forward from good thought to good thought and ignore if possible any portions of the self which will not come along for the ride. This is living in a judgment of the self,

and in the long run does hinder and seriously slow the seeker's steps.

这种持续不断的转过身来以使得自我认识的散乱的部分与那些会前进的部分保持一致，就是我们最为勤奋地鼓励的事物了，因为我们认为，当自我记录的落后部分被赋予了与被赋予那些在痛苦中的其他人的相同的同情的时候，灵性学习的实际速度，相比由那些从好的想法向前跃进到好的想法，并忽略，如果有可能的话，任何自我的将随之而来的事物的实体可以取得的真实的灵性学习的速度，是要更大的。后者是活在一种对自我的评判之中，在漫长的道路中，它确实会妨碍并严重地放慢寻求者的步伐。

We encourage each, therefore, to turn back again and again, always attempting to practice toward the self's fears, be they light or very deep in nature, with that love which is felt from the infinite Creator. Ministering to the self in this way, the universal nature of the self may in a graceful way, which is full of rhythms of compassion, be put forward and practiced more and more. 因此，我们鼓励每一个人都一次又一次地转过身来，一直尝试去对着自我的恐惧练习，无论它们是轻松的还是在属性上是非常深入的，藉由那种从无限造物者身上被感觉到爱。用这种方式帮助自我，自我的全面的属性可以用一种优雅的充满了同情的旋律的方式被推在前面并越来越多地被练习。

Is there one more query before we leave this instrument?

在我们离开这个器皿之前有多一个问题吗？

Questioner: No.

提问者：没有。

We are those whom you call Q'uo. It has been our pleasure and our privilege to work with this instrument and this group. We thank the one known as K, who has made it part of his practice to be a witness with this group. We thank this entity and are thankful for these queries which allow us to be of some humble service. At this time we would leave this instrument and this group, wishing all the utmost awareness of the love and the light of the one infinite Creator. Adonai. Adonai.

我们是你们称之为 Q'uo 的实体。与这个器皿和这个团体一同工作是我们的快乐和我们的荣幸。我们感谢叫做 K 的实体，成为这个团体的一个见证者已经成为了它的练习的一部分了。我们感谢这些实体，我们对于这些问题非常感激，这些问题允许我们进行我们谦卑的服务了。在此刻我们会离开这个器皿和这个团体，我们祝愿所有人都拥有太一无限造物者的爱与光的最大的察觉。Adonai. Adonai.

July 10, 1993

1993-07-10 Hatonn: 调节作用

(Carla channeling)

(Carla 传讯)

I am Hatonn. Greetings in the love and in the light of the one infinite Creator. We are privileged to be called to your group this afternoon and we thank you very much. For it is greatly enabling us to perform our service that you call upon us to share our thoughts.

我是 Hatonn。在太一无限造物者的爱与光中致意。我们很荣幸在这个下午被你们的团体所呼唤，我们非常感谢你们。因为你们呼唤我们来分享我们的想法，这大大地使得我们能够执行我们的服务了。

We are especially glad to be working with the one known as M, for as our brothers and sisters of Laitos have noted, each voice which collaborates with our Source adds one more universe of potential ways to state the simple truth we come to bring to your peoples.

我们尤其高兴与叫做 M 的实体一同工作，因为如我们的兄弟姐妹 Laitos 已经指出过的一样，与我们的源头合作的每一个声音都添加更多的潜在的途径来陈述那个我们前来带给你们的人群的简单的真理。

We would say a few words concerning the conditioning, so-called. The stronger conditioning can occur, spontaneously, however, we have used it in order to satisfy a channel who wished to have some indication that there was a contact.

我们会在关于所谓的调节作用 (conditioning) 的方面说一些话。更为强有力的调节作用是能够自然而然地发生的，然而，为了让一个希望拥有某种有一个接触的迹象的管道感到满意，我们已经使用过这种更为强有力的调节作用了。

One may request the conditioning and we attempt then to intensify its effect. It is, however, a byproduct, rather than something to which one can attach true importance. Its simply the effect of one life stream being overshadowed, or undershadowed, or combined with another energy nexus, such as ourselves.

一个人可以请求调节作用，我们接下来会尝试增强它的效果。然而，它是一种副产品，而不是某种一个人能够将真正的重要性附加在其上的事物。它单纯地是一种生命的溪流被荫蔽，或者被遮蔽，或者与诸如我们自己之类的另一个能量结点混合起来的效果。

In the case of a new channel, it can serve as a focal point when the conditioning is felt that can become to the instrument who chooses to use it that which is focused upon and deepened by attention. This adds to the self-confidence of the channel and it is our intention that its use might relax the channel which may be somewhat concerned about whether it is indeed receiving a contact.

在一个新管道的情况中，当调节作用被感觉到的时候，它是能够起到一个焦点的作用的，对于选择去使用这个焦点的器皿，这个焦点是能够成为被聚焦并藉由注意力而被深化的事物的。这增添了管道的自信，我们的意图是，对于多少有些担心它是否确实正在收到一个接触的观点，它的使用可以让管道放松。

You will notice that this instrument does not request conditioning, although it occasionally will receive a mouth movement or something of that kind. However, this instrument has much experience in learning to trust in the contact once the work of tuning and challenging has been done and perhaps we would encourage the new instrument to think of conditioning and indeed the concern about whether there is a contact, as part of a process whereby the instrument simply gains experience so that the process becomes known and the rhythm can be felt as the channeling continues from the first phrase. 你们将注意到，这个器皿并没有请求调节作用，虽然它将会不时地接收到一种嘴巴的移动或者那种类型的一些事情。然而，这个器皿在一旦调音和挑战的工作已经被完成了的时候学会去信任接触的方面是拥有大量的经验的，也许我们会鼓励新的器皿去将调节作用以及是否确实有一个接触的担心考虑为器皿单纯地藉由其而取得经验的一个过程的一部分，这样，随着传讯从第一阶段开始继续进行，那个过程就可以被知晓，旋律就可以被感觉到了。

However, for now, we are most happy simply to work on the basic fundamentals. The instrument needs to be very conscious of the tuning process and very interested in learning enough about the self to begin to find those techniques of tuning and becoming more purely desirous of service. The more carefully the instrument amasses knowledge of the self and the mental, emotional energies are exalted and raised, the better able that instrument shall be to hold a stable contact at the higher reaches of the range at which the instrument can relax as a steady state of consciousness within. 然而，我们目前是极其乐于单纯地在基础的原则上进行工作的。这个器皿需要对于调音的过程非常察觉并对于足够多地了解自我非常感兴趣，以开始找到那些调音的技巧并开始更为纯净地渴望服务。器皿越发仔细地积累对自我的知晓，心智和情绪的能量越发高昂且高涨，那个器皿就将越发能够，在在那个器皿能够作为在内在之中的意识的一种稳定状态而放松的区域的更高的范围，保持一种稳定的接触。

We ask about this circle to continually envision the light energy moving clockwise about the circle. For this functioning like a battery, if you will, does aid the new instrument and indeed any which are instruments in maintaining that steady contact which is so much at the heart of good channeling. 我们请这个圈子持续不断地想象光的能量顺时针地绕着圈子移动。因为这会好像一个电池一样发挥作用，如果你们愿意这样说，并确实在保持那种稳定的接触的方面帮助新的器皿以及任何确实是器皿的实体，保持稳定的接触在有效的传讯的核心之中是如此重要的事情。

We ask the one known as M to relax and insofar as it is possible do as has been said this day several times, "go with the flow." This instrument would say,

"Rome was not built in a day," and neither, my friends, are channels. So we, at this time, ask the one known as M to open to our presence and we would, at this time, like to transfer this contact to the one known as M. We are those of Hatonn.

我们请求叫做 M 的实体放松。并在它有可能的范围内如同这今天已经数次说过的“跟随着流动”一样地去做。这个器皿会说，“罗马不是在一夜建成的，”“我的朋友们，管道同样也不是。因此，我们在此刻请求叫做 M 的实体向我们的临在开放，我们会，在此刻，想要将这个接触转移到叫做 M 的实体。我们是 Hatonn。

(Inaudible)
(听不见)

(Pause)
(暂停)

(Carla channeling)
(Carla 传讯)

I am Hatonn, and am again with this instrument. This instrument was impatient to begin again, but we wished to work with the one known as M at some depth and we thank this instrument for allowing us to continue for a while.

我是 Hatonn，这个器皿渴望重新开始，但是我们希望与叫做 M 的实体在某种深度上一同工作，我们感谢这个器皿允许我们继续一段时间。

We find that although we have a seemingly stable connection within the one known as M there is the desire to be sure that the contact is accurate and actual, and the desire not to guess. This is a praiseworthy attitude, which, in the case of one which is too closely attached to the desire to be sure, becomes that rigidity within which [one] can never be sure.

我们发现虽然我们拥有一个在表面上稳定的连接，在叫做 M 的实体的内在之中会有一种渴望去确认接触是准确的且现存的，他渴望不去猜测。这是一种值得赞赏的态度，在一个过于紧紧抓住去确认的渴望的实体的情况中，这种态度变成了顽固，在那种顽固中一个人是永远无法确信的。

We would suggest that the first several times the contact is exercised, that the new channel begin with the greeting, "I am Hatonn." As the one known as S has said, although much can be greatly doubted about the experiences it is certain that we shall begin with our humble identification and the careful greeting in the name of the infinite One in love and light, in joy and in power beyond.

我们会建议，在最开始的几次练习接触的时候，新的管道用“我是 Hatonn”的问候开始。如叫做 S 的实体说过的一样，虽然关于体验的方面会有大量的事情是能够被极大地质疑的，我们将会用我们谦卑的身份以及以无限太一的名义在爱与光中，在喜悦和无上的力量中的仔细的致意开始，这是肯定的。

This certainly, the feeling of security slips away quickly, however, this beginning can be taken in—we correct this instrument—on faith and perhaps as has happened often before, something about the experience of venturing forth with these opening greetings may break that dam of concern which has hardened into too much strength for the needs of this circumstance. The group is a good protection against any real error and working with more experienced channels there is the certainty that a wrong step shall be quickly pointed out and repaired.

这种肯定性，这种稳固的感觉会快速地溜走，然而，这个开始能够被吸收——我们更正这个器皿——这个开始能够藉由信心而被接纳，也许，如之前经常发生的一样，某种关于通过这些开场的致意而冒险前进的体验的事情可以冲破那个因为对这种情况的需要而已经将过多的力量固化于其中的担忧的堤坝。团体是一种团体是对于任何真实的错误的一种有益的保护，当与更有经验的管道一同工作的时候，会有那种确定感，即一个错误的步子将会被快速地指出并被修复。

This instrument indeed is willing at any and all times to stop the session completely if that seems to be desirable and indeed this instrument has done so occasionally in the past.

这个器皿确实乐意于在任何时候以及在所有的时候都完全停止集会，如果那看起来似乎是令人满意的，确实这个器皿已经在过去不时地这样做了。

So there is much support within this environment. This being said, we would again like to transfer this contact to the one known as M and say only a couple of sentences through this instrument.

因此，在这个环境中大量的支持。说过了这一点后，我们想要再一次将这个接触转移到叫做 M 的实体，我们仅仅会通过这个器皿说几句话。

We would now transfer this contact. I am Hatonn.

我们现在转移这个器皿。我是 Hatonn。

(M channeling)

(M 传讯)

I am Hatonn, and I greet you in the love and the light of the one infinite Creator. I have some difficulties ...(inaudible), but the connection is a stable (inaudible). There are some principal difficulties that need to be addressed.

我是 Hatonn，我在太一无限造物者的爱与光中向你们致意。我拥有一些困难.....(听不见)，但是接触时一种稳定的 (听不见)。有一些首要的困难时需要被解决的。

I leave this instrument, now. I am Hatonn.

我现在离开这个器皿。我是 Hatonn。

(Carla channeling)

(Carla 传讯)

I am Hatonn, and am with this instrument, once again. We are most pleased and gladdened that the one known as M has indeed taken that leap from the cliff. We thank this instrument for its courage and feel very positive that although the contact is always a subtle thing, the one known as M begins now to be truly aware that thoughts do come into the mind of one who is willing to say one thing quickly and then hear another, say another, and so forth.

我是 Hatonn, 我再一次与这个器皿在一起了。我们对于叫做 M 的实体确实已经从悬崖上跃出而感到极其的高兴与欢喜。我们为这个器皿的勇气而感谢它, 虽然接触一直都是一个微妙的事情, 叫做 M 的实体现在却开始真正认识到, 对于一个乐意于快速地说一个事情, 接着听到另一个, 说另一个, 如此等等的人, 想法确实会进入到这样一个人的头脑中, 我们对此是感觉非常积极的。

We would appreciate the circle's patience, because we would like to spend a bit more time working with our connection with this instrument to alleviate any discomfort ...

我们感激这个圈子的耐心, 因为我们想要多花一点时间在我们与这个器皿之间的连接上进行工作来减轻任何的不适.....

We shall pause at this time. I am Hatonn.

我们将在此刻暂停。我是 Hatonn。

(Pause)

(暂停)

I am Hatonn, and am again with this instrument. We have adjusted the connection and would ask the one known as M if the change was helpful.

我是 Hatonn, 我再一次与这个器皿再一次了我们已经调整了连接, 我们会询问叫做 M 的实体, 是否改变是有帮助的。

M: (Inaudible).

M: (听不见)。

We shall continue to work with this tuning as we speak briefly through each instrument. Now we would enjoy the opportunity to speak further, though the one known as S. We leave this instrument and transfer at this time. I am Hatonn.

我们将在我们简短地通过每一个器皿发现的时候继续与这种调音一同工作。现在我们将享受去进一步发言的机会, 通过叫做 S 的实体。我们离开这个器皿并在此刻转移。

(S channeling)

(S 传讯)

I am Hatonn. We greet you again in the love and in the light of the infinite One through this instrument. It was with some amusement that this instrument greeted us. For it felt that had been thrown the "curve ball," so to

speak, the normal pattern being that this instrument receives the contact from the one known as Jim. This instrument is accustomed to ready itself for this contact by focusing particularly upon the effort to control the material at hand.

我是 Hatonn。我通过这个器皿再一次在无限太一的爱与光中向你们致意。这个器皿用某种消遣向我们致意。因为它感觉到，可以说是，“曲线球”已经被扔出来了，因为通常的模式是这个器皿从叫做 Jim 的实体收到接触。这个器皿习惯于藉由特别地聚焦于控制在手边的材料的努力而让它自己为这个接触做好准备。

To some extent, this is a crutch this instrument has requested and which we are most happy to cooperate with. However, it is the mark of a maturing instrument to be willing to take up the task of speaking with less and less expectation concerning what precisely it is that lies ahead, what precisely it is that will be said. There is always some degree of anticipation involved in the process of being an instrument as a certain horizon unfolds within the process of supplying words for the concept which blossom in the deeper or less conscious part of the mind.

在某种程度上，这是一个这个器皿已经请求了的拐杖，我们极其乐于与这个拐杖合作。然而，乐意于承担起带着越来越少的关于存在于前方的到底是什么事物，待地将要被说的是什么期待而发言的，这是一个正在成熟的器皿的标志。随着一定的地平线在为在心智的更为深入或者较少察觉的部分中绽放的观念提供言语的过程之中展开来，一直都会有某种程度的期待被包含在成为一个器皿的过程中。

This instrument is currently in the process of developing that greater faith and confidence that the concepts shall indeed continue to blossom even when a clear structure of thought has not been delineated or laid out beforehand.

这个器皿现在正处在发展更大的信心和信任的过程中，那种信心即，观念将确实会继续绽放，甚至是在一个清晰的想法的结构尚未被勾勒出来或者提前被摆放出来的时候。

This blooming of concepts within the deep mind is the manner in which our thoughts came to you, in the blended energies of our two selves. Thus, if one reaches down to the source it is not wholly possible any longer to distinguish self from self, as indeed within the process of this greeting we do not distinguish ourselves from those embracing energies of All That Is, the infinite and creative love which is source to us and to you all alike.

在心智深处的观念的绽放，就是在我们两个自我的混合在一起的能量中我们的想法藉由其而出现在你们的头脑中的方式。因此，如果一个人向下抵达了源头的话，就完全不再可能会有任何自我与自我之间的区分了，因为在这种致意的过程中，我们确实没有将我们你自己与那些一切万有以及无限和创造性的爱的拥抱的能量区分开，那无限且创造性的爱就是我们和你们所有人一样的源头了。

The fear which separates self from self shall gradually, my brothers and sisters in the light, fall away as do the petals of a spent blossom, even as the blossom closer to its heart continues to unfurl.

在光之中的我兄弟姐妹们，将自我与自我分开的恐惧将逐渐如同一朵凋谢的话的花瓣一样地掉落，甚至是在与它的心更接近的花朵继续开放的时候。

We encourage each in the process of tuning and of allowing this deeper self greater and greater access and greater and greater voice within the life experience, which is your gift to be able to enjoy at this time.

我们鼓励每一个人在调音的过程中允许这个更为深入的自我拥有越来越大的入口，允许它在生命的体验中拥有越来越大的声音，这种声音就是你在此刻能够去享受的礼物了。

We now would transfer this control to the one known as Jim.

我们现在讲这个控制权转给叫做 Jim 的实体。

(Jim channeling)

(Jim 传讯)

I am Hatonn, and greet each of you in love and in light through this instrument. It has been a great privilege to be able to utilize each instrument this afternoon. We are especially gratified to have been able to initiate contact through the new instrument known as M. It is a great honor for us to be asked to provide our services in this regard and we wish to thank the one known as M with all our hearts.

我是 Hatonn，我通过这个器皿在爱与光中向你们各位致意。能够在今天下午使用每一个器皿，这已经是一种极大的荣幸了。我们尤其对于能够通过叫做 M 的新的器皿启动接触而感到满足。被请求在这方面提供我们的服务，这对我们而言是一种极大的荣耀，我们希望用我们全部的心感谢叫做 M 的实体。

At this time, we would ask the new instrument or any other entity who may have queries for us.

在此刻，我们会请问新的器皿或者任何其他可能会有给我们的问题的实体。

M: At the present time, I'm experiencing moods ... (inaudible).

M: 在此刻，我正在体验到情感.....(听不见)

I am Hatonn. We shall look at our vibrational harmonics and readjust, momentarily.

我是 Hatonn。我们将检查我们的振动谐波并重新调节，一会儿。

(Pause)

(暂停)

I am Hatonn. We would ask the one known as M if there has been any relief?

我是 Hatonn。我们请问叫做 M 的实体是否有任何的减轻。

M: (Inaudible).

M: (听不见)

I am Hatonn. We see that there is some discomfort from the position of the head and neck area that has resulted from the initial experience of voicing the thoughts transmitted. This is not unusual for a new instrument to find that the position of its body has, due to unfamiliarity, become a stress point. We shall work with your instrument and our contact with you in future work to attempt to alleviate this side effect of the newly experienced contact.

我是 Hatonn。我们看到从头部和颈部区域的位置有某种不适，这是由于最初的说出被传递的想法的体验而导致的。发现身体的那个部分，因为不熟悉，而成为一个压力点，这对于一个新的器皿并非不同寻常的。我们将在未来的工作中在你的器皿以及我们和你之间的接触上进行工作，以尝试去减轻这种新体验到的接触的副作用。

Is there another query?

有另一个问题吗？

Questioner: No. Not at this time. Thank you Hatonn.

提问者：没有了。在此刻没有了。谢谢你，Hatonn。

I am Hatonn, and again we wish to thank each in this group for inviting our presence into this circle of seeking. We are overjoyed at this opportunity and thank each of you. We would take this opportunity to greet each again with our conditioning vibration and would at this time leave this instrument and this group in the love and in the light of the one infinite Creator. We are known to you as those of Hatonn. Adonai, my friends.

我是 Hatonn，再一次我们希望在这个团体中感谢各位邀请我们出席这个寻求的圈子。我们对于这个机会是感到狂喜的，我们感谢你们各位。我们会利用这个机会再一次用我们的调节性的振动向各位致意，我们会在此刻在太一无限造物者的爱与中离开这个器皿和这个团体。我们是你们知晓的 Hatonn。Adonai，我的朋友们。

July 11, 1993

1993-07-11 Hatonn: 得到与失去

Group question: The question this afternoon has to deal with the fact that life seems to be composed of gains and losses, and we're wondering about how we can use the losses that we feel in our life as means by which to increase our spiritual seeking or our service or our knowledge of ourselves. In a world of dualities, how is this duality of gain and loss, especially the loss, of help and of a tempering quality, shall we say. How does it aid our spiritual evolution, or how can we use it to aid our spiritual evolution?

团体问题今天下午的问题是和与这样一个事实打交道有关的, 即生命看起来似乎是由得到和失去组成的, 我们想知道我们如何才能将我们在我们的生命中感觉到的失去用作藉由其增加我们的灵性的寻求, 或者我们的服务, 或者我们对我们的自己的知晓的途径。在一个二元性的世界中, 这种得到和失去的二元性, 尤其是失去, 是如何成为帮助和一种, 容我们说, 锻炼的特性的呢? 它是如何帮助我们灵性上的演化的呢, 或者我们如何才能使用它来帮助我们的灵性上的演化呢?

(Carla channeling)

(Carla 传讯)

I am Hatonn. Greetings to all in the love and in the light of the infinite Creator. It is our privilege and blessing to be with you this day. We are most grateful to be allowed to share our thoughts with you and to enjoy not only the blending of our vibrations, but also the beauty of your surroundings as we see them through your consciousnesses. You ask us to speak about a certain kind of harvest this day, that plenty which is reaped, and garnered, and treasured when the seeking conscious self is faced with loss.

我是 Hatonn。在太一无限造物者的爱与光中向全体致意。在今天与你们在一起是我们的荣幸和福分。我们及其感激被允许与你们分享我们的想法, 我们不仅仅享受将我们的振动混合起来, 我们同样也享受你们的周遭环境的美丽, 当我们通过你们的意识看到它们的时候。你们请我们在谈论这一天中的一些类型的收获, 以及当正在寻求的有意识地自我面对损失的时候, 被收割, 被积累与被珍藏起来的丰盛。

We would at this time transfer to the one known as S. I am Hatonn.

我们在此刻转移到叫做 S 的实体。我是 Hatonn。

(S channeling)

(S 传讯)

I am Hatonn. We give to this instrument the concept of passion, and we would note that passion has its sorrowful side as well as its joyful side. We find that a life lived with an eye only to joy is a life which is bereft of half of life's full passion. The task, not just for the conscious spiritual seeker, but for any who walk upon the highways and byways of this existence you now share, is to fully immerse oneself in the process of living, to accept life in all of its many colors

and all of its many hues, to feel the full brunt and carry the full weight in all earnestness. To live a life of passion means to love living, and this includes even one's sorrow.

我是 Hatonn。我们给予这个实体了热情的概念，我们会注意到那种热情拥有它喜悦的面向，同样也拥有它悲伤的面向。我们发现一次仅仅藉由着眼于喜悦而被活出的生命是一次被剥夺了生命的完整的热情的一半的生命。任务是去让自己完全地沉浸于生活的过程中，去在生命的全部的色彩中和它全部的色调中接纳生命，这个任务不仅仅是对于那些有意识的灵性寻求者的任务，同样也是对任何走在你们现在享受的存在性的大路与小道上的实体的任务。要活出一次热情的生命意味着去爱生活，这甚至包含了一个人的悲伤。

At this time we would transfer the contact to the one known as M, expecting that M shall give our greeting and then pass the contact to the one known as Jim. In the love and light of the one Creator, we are those of Hatonn.

在此刻，我们会将接触转移到叫做 M 的实体，我们期待 M 将向我们致意并接着将接触转移到叫做 Jim 的实体。在太一造物者的爱与光中，我们是 Hatonn。

(M channeling)

(M 传讯)

I am Hatonn, and greet you again in the love and the light of the one infinite Creator. Transfer now to the one known as Jim. I am Hatonn.

我是 Hatonn，我再一次在太一无限造物者的爱与光中向你们致意。现在转移到叫做 Jim 的实体。我是 Hatonn。

(Jim channeling)

(Jim 传讯)

I am Hatonn. The passion with which one lives the incarnation is that energy which assures one that there shall be the joy and the pain combined in full so that one may experience the total vibrational frequency of this illusion and have at one's disposal the full range of responses that one makes and which one may utilize in the formation of the character of the conscious spiritual seeker. Were there less range and choices, the seeker would have less to utilize in this construction. It is for advanced work, shall we say, that the seeker remembers that all is one, and that there is no true loss or gain, but a realization of unity that becomes more finely tuned as one feels the joy and the pain.

我是 Hatonn。一个人藉由其而活出投生的热情是这样一种能量，这种能量让一个人确信，将会有喜悦和痛苦被充分混合起来，这样一个人就可以体验到这个幻象的全部的振动的频率并由他来自由决定一个人做出的反应以及一个人可以在形成有意识的灵性的寻求者的性格的过程中可以利用的事物的全部的范围。如果范围和选择是较少的，寻求者就会在这种构架中拥有较少去利用的事物了。寻求者回忆起万物一体，没有真正的失去或者得到，而仅仅只有一种对一体性的实现，这是为了进行，容我们说，高级的工作的，随着一个人感觉到喜悦和痛苦，这种一体性的实现就会被越来越精妙地调音了。

We shall now transfer to the one known as Carla. I am Hatonn.
我们现在将转移到叫做 Carla 的实体。我是 Hatonn。

(Carla channeling)
(Carla 传讯)

When the seeker beholds the harvest of joy, it seems natural and right to give praise and to offer thanks for the bounteous harvest which one may embrace with all of one's passion. However, this passion seems to grow weak and ineffectual when presented with the bounteous ingathering of deep and deeply felt loss. The passionate heart cannot reason how to embrace, to praise, and to give thanks for this plenty, although that same entity may easily observe how much this harvest is an aid to the seeker of truth and love as it looks back in memory to reconfigure for the mind's own understanding of self how the path to a new level of awareness was first graded and made passable by that very difficult harvest of loss.

当寻求者观察到喜悦的收获的时候，对一个人可以带着它全部的热情去拥抱的丰盛的收获给予赞美和致谢，这看起来似乎是自然且合适的。然而，当被呈现在面前的事物是深入且被深深感觉到的损失的大量的收获物的时候，这种热情看起来似乎逐渐变得逐渐变弱与慢慢变得无效了。充满热情的心无法弄明白如何去拥抱，去赞美这种丰盛，去为这种丰盛而致谢的原因，虽然，在它在记忆中回顾以重新配置心智本身对自我的理解，以及通往一个新的意识的层次的道路是如何恰恰藉由损失的困难的收获物而首先形成坡度并成为可通行的时候，相同的实体可以轻易地去观察到这个收获物对于真理和爱的寻求者是怎样巨大的一种帮助。

We now transfer to the one known as S.
我们现在转移到叫做 S 的实体。

(S channeling)
(S 传讯)

I am Hatonn. The sense of loss bespeaks a separation. It is a separation, in the case of one who has died, that is easily understood, for one is no longer able to communicate in those old familiar ways with the beloved one. At a deeper level, however, the sense of separation registers as a kind of disharmony with all that is. One perhaps feels torn out of the sense that one may have had of being rooted in, or belonging to, an environment that is nurturing and welcoming, staring now at a hostile and unforgiving land. The separation then cuts quite deep.

我是 Hatonn。损失的感知表明了一种分离。在一个已经死去的人的情况下，它是一种分离，这是很容易理解的，因为一个人不再能够通过那些旧的熟悉的方式与挚爱的人进行沟通交流了。然而，在一个更为深入的层次上，分离的感知作为一种类型的与一切万有之间的不协调而留下了印象。一个人也许会感觉到这样的一种撕裂感，即它可能已经是扎根于，或者从属于一个令人滋养且受到欢迎的环境，而它现在正注视着一个有敌意且不宽恕的土地。那么这种分离就是深入骨髓

的了。

We would at this time again transfer the contact to the one known as M, expecting once more that this instrument shall give our greeting, express whatever thought may come to mind, and then again pass the contact to the one known as Jim. We are those of Hatonn.

我们会在此刻将接触转移到叫做M的实体，我们再一次期待这个实体将会给予我们致意，并表达无论什么可能出现在头脑中的想法，接下来再一次将接触转移到叫做Jim的实体。我们是Hatonn。

(M channeling)

(M 传讯)

I am Hatonn. I greet you in the love and light of the Creator. I would again transfer this contact to the one known as Jim. I am Hatonn.

我是Hatonn。我在造物者的爱与光中向你们致意。我会将这个接触转移到叫做Jim的实体。我是Hatonn。

(Jim channeling)

(Jim 传讯)

I am Hatonn. To feel the pain of loss is to feel, firstly, to awaken those inner sensing qualities that are also the same qualities that may experience joy. Loss is a way of sensitizing one's fine perceptions, shall we say. This, of course, also includes the necessity for healing the self that feels torn and overly sensitized to pain. The healing that works upon the pain comes when the feeling of loss is placed within a larger framework for the mind, the emotions, and the spirit to feel as whole, thus placing the entity within a harmonized universe, yet retaining the increased sensitivity to all stimuli. With this increased sensitivity, the seeker then goes forth to renew its gathering of the harvest of catalyst.

我是Hatonn。感觉到失去的痛苦就是首先去感受，首先去觉醒于那些内在的感知的特性同样也是与那些可能体验到喜悦的特性相同的特性。失去是一种对一个人的，容我们说，微妙的感知变得敏感的方式。这当然同样也包含了去疗愈自我的对于痛苦感到撕裂且过度敏感的必要性的。在那种痛苦上进行的疗愈是在失去的感觉被放在一个更大的框架中以便于心智、情绪和灵性感觉到是完整的时候出现的，因此，疗愈的工作将实体放在一个协调的宇宙之中，而又对所有的刺激物保持增强的敏感性。藉由这种增强的敏感性，寻求者接下来前向去更新他对催化剂的收获物的收集了。

We shall now transfer to the one known as Carla.

我们现在将转移到叫做Carla的实体。

(Carla channeling)

(Carla 传讯)

I am Hatonn. How hard it is for those in your illusion to become able clearly to

perceive any sense of comfort or nearness of truth or spirit when this cutting edge has cleft the world that was in twain. It is as though the seeker were suddenly stranded upon a hostile beach, from which stretched forward mile upon mile, mile upon mile, nothing but heat, dust, dryness and the thirst and starvation that comes to one far too long unwatered and unfed. How to grasp that larger picture which sees the true value of this dark bounty? How to stay within that desert in authentic mindfulness, and from that desolation bring forth that thanks and praise that is, seen in retrospect, the faith at this point [that] is truly, utterly and completely blind.

我是 Hatonn。对于在你们的幻象中的人，能够清晰地感觉到任何舒适感或者与真理或者灵性的靠近的感觉，当这个锋利的边缘已经将这个一分为二的世界劈开的时候，这是多么艰难的事情呀。这就好像寻求者突然间在一个不友善的海滩上搁浅了一样，从那个海滩开始向前延伸，除了一里接着一里，一里接着一里地炎热、灰尘和干燥以及在一个太长时间没有喝水且没有食物的人身上出现的饥渴之外什么都没有。如何去掌握那个看到这种黑暗的馈赠的真实的价值的更大的图画呢？如何凭借着真实的正念 (mindfulness) 中留在那个沙漠中呢，如何从那种荒凉中产生出感谢和赞美呢？这种感谢和赞美，回想起来，就是在这个位置上真正、彻底且完全盲目的信心了。

We now transfer to the one known as S.

我们现在转移到叫做 S 的实体。

(S channeling)

(S 传讯)

I am Hatonn. Though the vocation of the wayfarer involves an inveterate blindness, yet still the seeker yearns to see; and through the tears of anguish and the groans of pain may make out a sense of a greater meaning lurking and looming behind the events, the very events, which seem otherwise so dark. The seeker, bereft of all comfort and alone, finds yet there is some prospect of help, some prospect of solace in knowing that there is a meaning and a value to the experience which is currently endured, though the precise nature of this meaning lies just beyond the outstretched fingertips.

我是 Hatonn。虽然行者的使命包含了一种根深蒂固的看不见，寻求者却仍旧渴望去看，恰恰就是那些看起来在其他方面如此黑暗的事件，通过烦恼的泪水和痛苦的呻吟可能会产生出一种更大的在这些事件背后潜伏着的，隐隐出现的意义。失去了所有的舒适且孤单的寻求者，却会藉由知晓在当前正在被忍受的体验中有一种意义和一种价值而发现有某种帮助的景象，有某种安慰的景象，虽然这种意义的精确的特性是存在于向外伸出的指尖的范围之外的。

While it would often seem, oh, so easy to have resort to the wisdom that this experience after all is but an illusion, the sense of loss but a temporary blip on an ephemeral radar screen, yet to resort to this feeling overmuch is simply to anesthetize the self and to rob it of the very experience which it seeks.

虽然去求助于这样一种智慧经常看起来似乎是如此容易的事情，那种智慧即这种体验毕竟不过是一个幻象，失去的感觉在一个转瞬即逝的雷达的屏幕上不过是一

个暂时的可视信号, 去过多地求助于这种感觉单纯地是去让自我变得麻木并将它所寻求的核心的体验从它身上剥夺了。

There is a universal passion that one may aspire to. Did the teacher known to you as Jesus the Christ not have a passion which reached out to the very sorrow of humanity itself? In order to appreciate the enormity of the task of this teacher, however, one must realize that the passion of the Christ was not a comfortable experience. It was not a wise experience, but it rather was an experience in which a humble seeker reached as deeply as it could reach into a compassion which opened as on to a floodgate of pain. The pain, my brothers and my sisters, was there to be felt. It is not to be circumvented.

会有一种一个人可以赞赏的普世的热情。叫做耶稣基督的实体难道在向着悲伤的人性的自己伸出手的方面没有一种热情吗? 然而, 为了去体会这位老师的任务的巨大, 一个人必须意识到耶稣的热情不是一种舒适的体验。它不是一种智慧的体验, 它毋宁是一个在其中一个谦卑的寻求者尽其所能地深入地进入到一种慈悲之中的体验, 这种慈悲是向着大量的痛苦开放的。我的兄弟姐妹们, 痛苦就是在哪里要被感觉到的事物了。它不是要被绕道而行的。

At this time we would transfer the contact to the one known as M. We are those of Hatonn.

在此刻, 我们会将接触转移到叫做 M 的实体。我们是 Hatonn。

(Pause)

(暂停)

(Carla channeling)

(Carla 传讯)

I am Hatonn. We thank the one known as M and assure this instrument that the amount of seating or grounding that has been accomplished during this time of working is quite excellent. The new channel being opened is still delicate and the energy of the beginning of the message is much like your starting load upon your electrical appliances wherein a great deal of energy, more than is needed for running, is needed for starting to run. This opening intensity which is required at the beginning of a contact has fairly thoroughly numbed the channel, and this is quite normal. We therefore encourage the new instrument and suggest that each attempt at bearing this starting load, as it were, refines and deepens the channel which has been opened in a tuned and focused manner so that there comes the time when that starting load is easily borne and is not that which takes the full focus and energy of the instrument.

我是 Hatonn。我们感谢叫做 M 的实体, 我们向这个器皿保证, 在这个工作的时间期间已经被实现的固定或者接地的数量是极其优秀的。正在被开放的新的管道仍旧是脆弱的, 信息的开始的能量非常类似于你们开始在你们的电子设备上的启动负载, 在其中开始运转所需要的能量是巨大的, 比电子设备运行所需的能量更多。这种在一个接触的开始被需要的开始的强度已经完全让管道彻底麻木了, 这

是相当常见的。我们因此鼓励新的器皿并建议，每一次在承受这种启动的负载的方面的尝试都会，可以说是，精炼并深化已经通过一种调音和聚焦的方式被开放的管道，这样，启动负载被轻松地承受并且不再是会花费器皿完全的聚焦和能量的事物时刻就会出现。

We would at this time transfer to the one known as Jim.

我们在此刻转移到叫做 Jim 的实体。

(Jim channeling)

(Jim 传讯)

I am Hatonn. The loss of any portion of that which is perceived as important within the life experience makes one equal, shall we say, to all those who have suffered such loss. It is hoped that by working with loss the seeker will develop compassion, first for the self and the healing of the self for the loss, then in compassion for others who feel the same kind of loss. Eventually, this will hopefully develop compassion for all entities who suffer any loss. And as the seeker looks deeper within its own being at the many experiences gathered during the incarnation, it begins to see that all entities share the same in this illusion: the joy and exhilaration of being alive and of gaining those things which have value in this illusion, and the use of such for the growing and serving of others then balanced with the pain of loss, the removal of that which one thought was irreplaceable and of inestimable value. To realize that all is but temporary and illusory causes the seeker to find a means to understand, to use a poor term, the meaning of the life as it is lived. This impetus to search is yet another great fruit of loss.

我是 Hatonn。在生命体验中被感觉为重要的事物的任何部分的失去都会让一个人所有已经遭受过这样的失去的人，容我们说，成为同等的。被希望的事情是，藉由与失去一同工作，寻求者将会发展出同情心，首先是对自我的同情和为自己疗愈那种失去，接下来，对其他的感觉到相同类型的失去的人感觉到同情。最终这将会有希望发展出对于所有遭受了这样的失去的人的同情。随着寻求者更为深入地在它自己的存有内在之中检查在投身期间被收集起来的许多的体验，它会开始看到所有的实体在这个幻象中都共享了同样的事情：活着与取得那些在这个幻象中被重视的事物的喜悦与高兴，为了成长和服务他人而使用这样的事物，接下来平衡那种失去与切除了一个人认为是无可取代且具有无法估量的价值的事物的苦痛。去领悟到一切事物都只不过是短暂的且幻象性的，这会使得寻求者找到一种方式去理解，使用一个差劲的措辞，生命的意义就是它被活出来的样子。

We shall now transfer to the one known as Carla.

我们现在将转移到叫做 Carla 的实体。

Carla: Could we please sing "Row, Row, Row Your Boat"? Chocolate Bar (a cat) has just caught my attention and I'd like to retune.

Carla: 我们能唱“划，划，划你的船”吗？巧克力条（一只猫）刚刚吸引了我的注意力，我想要重新调音。

(Song)

(歌曲)

(Carla channeling)

(Carla 传讯)

I am Hatonn. We thank each for aiding this instrument in reestablishing the depth of contact that this instrument prefers. The purring of the kitten that shall mystify the scribe which places this message upon paper is that joy which rejoices in the ...

我是 Hatonn。我们感谢各位帮助这起器皿重新建立这个器皿偏好的接触的深度。使得将这个信息写在纸上的记录变得神秘的猫咪的咕噜声是在.....中的快乐的喜悦。

(Side one of the tape ends).

(磁带一面结束)

(Carla channeling)

(Carla 传讯)

There is beyond this joy a passion and joy which contains a fullness which is the eventual realization of the great blessing of those desert times, those seemingly insufferable limitations, losses and agonies which take that which was the awareness of the self by the self and remove, while still living, that tissue of personal structure that seemed quite necessary.

在这种喜悦之外有一种热情和包含了一种完整性的喜悦，这种完整性是对于那些沙漠的时间，那些在表面上无法承受的局限性、失去以及苦恼的伟大的祝福的最终的心得，*这些在表面上无法承受的局限性、失去以及苦恼拿走了自我对自我的认识并移除了看起来相当必须的个人的构架的组织，在这些组织还有生命的时候。*

The hollowing out of the rock by those forces of nature which cause the caves to be made, the hollowing out of clay which makes of the lump upon the potter's wheel the empty and waiting chalice ... this hollowing, this refining, this harvest of that which shall be transformed—how painful, yet how full of the terrible beauty that is that which we greet you in—the one great original Thought which is love, love that is seen in creation, love that is seen in destruction, love that speaks with thunderclap, as well as flower and tree and bird. How blessed are those who suffer. With what riches are they furnished. Only the one who has found the strength to offer praise and thanksgiving, not in spite of but because of suffering, may speak the greater and transforming passion and joy that endures throughout experience.

当藉由使得洞穴被形成的大自然的力量来掏空岩石，将形成了陶工的轮子的接团的土块掏出来的时候，空空的且等待着的圣杯.....对于将会被转化的事物的这种淘空，这种精炼，这种收割——它是怎样地痛苦而又怎样地充满了惊人的美丽呀，这就是我们在——爱之所是的那一个原初的想法中向你们致意的事物了，

这种爱就是在创造中被看到的爱，在毁灭中别看到的爱，藉由雷声，同样也藉由花朵、树木和鸟说话的爱。那些受苦的人是怎样有福呀。它们被提供了怎样的丰富呀。只有一个已经找到了力量去——不是不管苦难，而是因为苦难——给出赞美和致谢的人，才可以讲述在贯穿整个体验中持续的更大的转变性的热情与喜悦。

We would, if we could, spend your time in whatever amount you allowed us. However this instrument requests that we move onward. May we say how exhilarating it is for us to be able to work in this way, to be able to use the mind's experience of each channel as we express our thoughts. We do thank each, and especially the one known as M, for the acceptance of our contact, and also for the desire each has to become ever more carefully and aimlessly aware of our contact, allowing our thoughts to flow throughout the group. This is indeed an advanced lesson, but we do feel that the results of such work are those which have the strong tendency to more and more balance those who function as channels in their willingness to be without need for knowledge of the portion of the information which is yet to come.

如果我们可以的话，我们愿意将我们的时间花费在你们允许我们的无论多少数量的时间中。然而，这个器皿请求我们继续前进。容我们说，能够用这种方式工作，能够在我们表达我们的想法的时候使用每一个管道的头脑的体验，这对我们是怎样的令人兴奋的事情呀。我们确实为对我们的接触的接纳而感谢每一个人，尤其是叫做 M 的实体，我们同样也为每一个人所拥有的去变得越来越小心谨慎且无目的地察觉到我们的接触，并同时允许我们的想法在整个团体中流动的渴望而感谢你们。这确实是一次高级的课程，但是我们的确感觉到这样的工作的结果是拥有强有力的倾向性去越来越多地平衡那些藉由乐意于在不需要知晓即将到来的信息的部分的情况下而作管道发挥作用的实体的。

We would at this time open the meeting, therefore, for queries. If there is a query, please ask it at this juncture. I am Hatonn.

因此，我们会在此刻向提问开放集会。如果有一个问题，请在这个节点提出它。我是 Hatonn。

(Pause)
(暂停)

I am Hatonn. Again we thank each, and would at this time close through the one known as S. We leave this instrument in love and in light and transfer now. I am Hatonn.

我是 Hatonn。再一次，我们感谢各位。我们会在此刻通过叫做 S 的实体结束。我们现在在爱与光中离开这个器皿。我是 Hatonn。

(S channeling)
(S 传讯)

I am Hatonn. It is a source of tremendous joy for us to be able to participate in an offering which is like that of a table spread before a robust company of

hungry guests. There are many servers at this table, and it is somewhat tempting for each who would serve to offer all that bounty the table has to supply. Yet it takes a certain faith in the greater process of serving and being served that one serves only that portion which is most readily available to one and leaves for others that service which is theirs to give in the conviction that all that shall be served shall in this manner find its home. We are most pleased.

我是 Hatonn。对于我们而言，能够参与到一次给予是一个具有极大的喜悦的原来，这就好像摆在一大群饥饿的客人的面前的一张桌子一样。在这张桌子边上有许多的服务员，对于每一个服务的人而言，去提供那张桌子所要提供的所有的馈赠，这多少是令人诱惑的。而在服务和被服务的更大的过程中，一个人仅仅服务那个可以被一个人毫不勉强地取得部分，而将它们要去给出的服务留给其他人，因为它确信所有将用这种方式被服务的人都会找到它的家，这是需要一定的信心的。我们是极其高兴的。

We are most especially pleased to be able to greet the one called M into this robust company of guests and servers, for all serve. Those who remain silent serve just as surely as those whose tongues wag the most eloquently, vibrating with the joy of overt service. We, too, serve as we may, and we feel that it is most propitious now for us to serve again in silence. We are with any who request our presence in silent meditation. You need only ask. We are those joyful servants of the one infinite Creator, Hatonn. Adonai, my friends. Adonai.

我们尤其对于能够欢迎叫做 M 的实体加入到这一大群客人与服务员中而格外高兴，因为所有的人都在服务。那些保持静默的人和那些口齿伶俐地并带着公开服务的喜悦而发言的人是一样确切地服务的。我们同样尽我们所能地服务，我们感觉到，现在我们再一次在静默中服务，这是极其合适的。我们会与任何在静默的冥想中请求我们的在场的人在一起。你们仅仅需要请求。我们是太一无限造物者的喜悦的仆人，Hatonn。Adonai，我的朋友们。Adonai。

July 18, 1993

1993-07-18 Hatonn: 关系的葡萄树

Group question: The question this afternoon has to do with relationships and how we choose relationships. We think we know things about emotions, and intellect, and perhaps family before we get into relationship with people, but, in general, is there another level to the reason why we might choose to be in relationship with those people around us, something that would have to do with other parts of our being, our learning, our growth?

团体问题：今天下午的问题是与人际关系以及我们如何关系有关的。我们认为我们知道关于情绪、智力以及在我们与人建立关系之前的家庭方面的事情，但是，一般而言，在关于为什么我们可能会选择进入到与在我们周围的那些人的关系之中的原因的方面，有另一个层次吗，有某种与我们的存有、我们的学习以及我们的成长有关的事情吗？

(Carla channeling)

(Carla 传讯)

I am Hatonn. Greetings to each of you in the love and in the light of the infinite Creator. We are most grateful to have been called to your group this afternoon and to be asked to share our opinions with you. This is of great service to us, for sharing our thoughts is the nature of our path of service at this time in our development and this opportunity is one for which we are grateful. We do request that each discriminate in listening to our thoughts and choose to consider only those thoughts which seem to the seeker to be of truth. We ask that other thoughts which do not find so happy a home be dropped and left behind, for each entity is his own best judge of what is true.

我是 Hatonn。在无限造物者的爱与光中致意。我们极其感激在这个下午被你们的团体所呼唤并被请求与你们分享我们的观点。这对于我们而言是巨大的服务，因为分享我们的想法就是在此刻在我们的发展中的我们服务的道路的特性，这个机会是一个我们对其非常感激的机会。我们请求每一个人在聆听我们的言语的时候都去进行分辨并仅仅选择考虑那些在寻求者看起来是真理的事物。我们请求其他的那些并没有如此找到一个如此快乐的家想法都被丢下并被留在后面，因为每一个实体在对于什么是真实的事物的方面都是他自己最佳的评判者。

In speaking with you about relationships, we would begin with the concept of the vine with many branches. The branch that may represent one entity seems to have little to do with a far flung branch of that same rambling vine. And only as the path of growth is traced backwards to these two branches' common root can the branches begin to grasp the nature of the union which is the true nature of each entity's relationship to each. For there is truly one being and one great self, one great Thought which is love, (and in that creative love are all, and all of that love.) *

在于你们谈及关于人际关系的方面，我们会从带有许多的分枝的葡萄树的概念开始。可以代表一个实体的分枝与那个蔓生的相同的葡萄树的一个离得很远的分枝看起来似乎没有什么关联。仅仅根部是当成长的道路被向会追溯到那两个分枝的

共同的根部的时候，那两个分枝才能够开始掌握每一个实体与相互彼此的关系的真实特性之所显示的合一的特性。因为真的有一个存有和一个大我，有一个伟大的想法，那个想法就是爱，（在那个创造性的爱中是一切以及一切属于爱的事物。）

*

Yet, within that illusion which you now enjoy as your incarnative experience this union seems of the veriest folly and to be palpably untrue: how could two entities' deepest reality be union? None of this is at all apparent. And this is the very purpose of the illusion you now enjoy. It is important to you in your evolutionary path that you grasp no deep commitment to union, for it is in the illusion of differences and the working with situations in which the spiritual principles are tested that the lessons of love which you have incarnated to learn are brought forward and laid before each in patterns which engage the mind and heart and launch one, as it were, upon that road which you may call the spiritual path.

然而，在那个你现在作为你的投生性的体验而享受的幻象中，这种合一性看起来似乎是十足的愚蠢并很有可能是不真实的：两个实体的最深的实相如何能够是合一呢？这种合一性完全没有任何部分是明显的。这恰恰就是你们现在享受的幻象的目的了。在你演化的道路中，你不会领悟对合一性的深入的许诺，这对你是很重要的，因为就是在这个差别的幻象中和在与在其中灵性的原则被考验的情境一同工作的过程中，你已经投生来学习的爱的课程被产生出来并通过这样一些模式被摆在每一个人的面前了，这些模式会使的头脑与心参与其中并让一个人在那条你们可以称之为灵性的道路上，可以说是，启程了。

(The seeker, having once begun this walk, attempt[s] to grasp what is true, attempt[s] to learn consciously to help the self along in this spiritual quest, and in this walk each spirit has its own solitude, its own pace, its own unique lessons to learn.) Each choice which comes before the seeking self is a new crux, a juncture, and from this juncture there are at least two and perhaps more paths which can be chosen. In making these choices the relationships which the seeker has shape and focus the seeker in the most efficient way in order to enable the most lucid choices to be available.

(寻求者一旦已经启动了这条道路，它会尝试去掌握什么是真实的事物，尝试去有意识地学习去沿着这条灵性上的追寻的道路帮助自我，在这条道路上，灵性拥有它自己的孤单、它自己的速度，它自己独一无二的要去学习的课程。)来到寻求中的自我的面前的每一个选择都是一个新的十字路口，一个节点，从这个节点，至少会有两条，也会多条路径是可以被选择的。在做出选择的过程中，寻求者已经拥有的人际关系用最有成效的方式对那个寻求者进行了塑形和聚焦，以便于使得最为清楚明白的选择可以被取得。

Each has expressed thoughts this day concerning the mystery of the call to relationship: why this branch of the vine? Why not another? Yet the path of each is a long one, and in its time—if we may use that term—the entities with whom each has relationships have been in relationship perhaps many times. Each time, each incarnational opportunity, the two, the seeker and its relation, have worked in the tips of the vine, as it were. And as each lifetime's choices

deepen each entity, the two entities in relationship move about, being in different relation to each other, yet still working upon the harmonic, the euphonious, which more and more might be found to exist between the two seemingly separate entities. And each time the relationship deepens, each time the two selves involved are able to move farther down the vine whose identity is the common root, [both self and other-self come] a little bit closer to that unity which exists in the very heart of the root of this vine of being or consciousness.

每个人都已经在今天表达了关于对关系的呼唤的神秘：为什么是这个葡萄树的分枝呢？为什么不是另一个呢？而每一个人的道路都是一条漫长的道路，在道路的时间中——如果我们可以使用那个词语的话——每一个人与之建立关系的实体已经也许多次处于关系之中了。每一次，每一个投生的机会，两个人，寻求者以及它的关系，都已经，可以说是，在葡萄树的尖端中工作过了。随着每一次生命的选择深化了每一个实体，在关系中的两个实体四处移动，与相互彼此处于不同的关系中，而同时仍旧在那个和谐而悦耳的事物上进行工作，这种和谐和悦耳的事物会越来越多地被发现存在于两个在表面上分开的实体之间。每一次关系深化的时候，每一次两个被包含的自我能够更进一步沿着葡萄树向下移动到其身份之所是的共同的根部的时候，自我和另一个自我同时都更加接近一点那种存在于这个存有或者意识的葡萄树的根部最核心之处的一体性了。

Thusly can one entity so move one that the seeker finds itself in the deepest and most wrenching of emotions. "How could this depth be?" the seeker asks. "Why am I so vulnerable, so easy to wound, so easily happy, so desperately sad because of this one being?" Yet that one being and you may have worked many, many incarnational times in order that this depth of pain, of joy, this level of choosing love may be reached.

因此，一个实体能够如此推动另一个实体以至于寻求者会发现它自己处于最深入和最令人扭曲的情绪之中了。“这种深度如何能够出现呢？”寻求者问道。“为什么我会因为这一个存有而如此易受伤害，如此易于受伤，如此易于快乐，如此绝望地悲伤？”而那一个存有与你可能已经工作过许多次的投生的时间，以便于这种痛苦与喜悦的深度，这种选择爱的层次可以被取得。

Each entity, in its relationship to others, has some degree of ability, depending upon previous history to some extent, to encourage, aid, exhort and support each in that entity's attempts to seek the truth. (And each entity which you, the seeker, faces may find in you that power to aid and change.) This is in the ideal sense love reflected in love, which is then reflected in love, and in each variation love speaks the same truth of unity.

每一个实体，在它与其他人的关系中，都拥有一定程度的去在每一个实体去寻求真理的尝试去鼓励、帮助、劝勉以及支持那个实体的能力，这在某种程度上是取决于之前的历史的。（你，也就是寻求者，所面对的每一个实体都可以在你内在之中找到帮助和改变的力量。）这就是在理想的意义上在爱中被反射的爱了，这种爱接下来在爱中被反射了，在每一次的变化中，爱都讲述了相同的一体性的真理。

I am Hatonn. We must pause as this entity is most dry in the mouth.

我是 Hatonn。我们必须暂停，因为这个实体在嘴中是极为干燥的。

(Pause)
(暂停)

We may continue, and we thank you for your patience. One may look to the heavens, to the universal and seemingly far away level at which all is ideal, all is clear and there is no illusion, and think that there is no way to proceed to that level where all things are clear. How could each step, one foot after another on a slow and often uncomfortable path, lead to perfect light, perfect realization and unity? What does this cosmic grandeur have to do with the plodding human self?

我们可以继续，我们为你们的耐心而感谢你们。一个人可以查看天堂，查看宇宙性的以及在表面上遥远的层次，在那个层次上，万物都是理想的，一切都是清晰的，没有幻象，一个人会认为没有途径向着那个在其上一切事物都是清晰的层次前进。在一条缓慢且经常不舒服的道路上，每一个脚步才能，一步接着另一步地，朝向完美的光，朝向完美的实现与统一呢？这种宇宙的宏伟与沉重地行走的人类的自我有什么关系呢？

Yet we feel that each of you is in truth a universe, a creation within, as infinite as can be imagined. That which you see outwardly, that which seems clearly to be real, is in the metaphysical sense far less real than the universe within. And it is in that inner universe that each may best position the self to attempt to maximize the opportunities to grow and to share the journey towards greater realization.

而我们感觉到，你们每个人实际上在内在于之中都是一个宇宙，一个造物，如同造物可以被想象得到的一样地无限。你向外看到的事物，看起来似乎清晰地是真实的事物，在形而上学的意义上，相比内在的宇宙是远远较不真实的。就是在那个内在的宇宙中，每一个人都可以将自我摆在最佳的位置上来尝试去最大化成长的机会，并尝试分享那条朝向更大的实现的旅程。

If you as a seeker can be aware of the goal of relationships, that is, to aid each other in learning the lessons of love, then each as seeker may have the beginnings of an idea as to how to proceed. For if each is seeking the truth of relationship, the truth lies in commonality. If a branch speaks to another branch of the same vine and says "You have poor leaves; your fruit is unacceptable; that twig is out of the question," you speak not only to that other twig but to your very own twig self.

如果你作为一个寻求者能够察觉到关系的目的，也就是说，去在学习爱的课程的方面彼此帮助，接下来每一个人作为寻求者就可以在关于如何前进的方面拥有一个观点的开始了。因为如果每一个人都正在寻求关系的真理，真理是存在与共性之中的。如果一个分枝与相同的葡萄树上的另一个分枝说话并说，“你有难看的叶子，你的果实是无法接受的，那个枝杈是完全无法不行的，”你不仅是在对那个其他的枝杈说话，你同样也是在对你自己的那个枝杈的自我说话。

Grasp, if you will, the thought that relationship is basically with the self. Each

entity with which you are in relationship is basically a mirror reflecting to you your face, your nature, your, as this instrument would say, issues, your lessons. That which you admire and encourage you are encouraging in yourself. That which you judge and question in another you are questioning in yourself.

去掌握，如果你愿意这样说的话，这样一个想法，关系基本上是与自我的关系。每一个你与之处于关系中的实体基本上都是一面镜子，它向你映射你的脸，你的属性、你的(如这个器皿会所得一样)议题，你的课程。那个你所尊敬和鼓励的事物，就是你现在你自己身上鼓励的事物。那个你在另一个人身上评判和质疑的事物，就是你现在你自己身上质疑的事物。

It takes much pain out of dealing with another if you can take responsible realization in the knowledge that that which you say to another is also true of the self. The more you are able to see and hold this dear the more clearly and purely may your service flow from you, for then if you are angry or upset, that issue lies within yourself, and you have removed from your speaking and actions to the other self the bitterness and the judgment. And that which flows from you then, even if it is a (home) truth, flows shinningly and clearly without the taint of anger or disappointment.

如果你能够在知晓你对另一个人说的事情同样对自我也是真实的方面取得负责的认识的话，这会在你与另一个人打交道的过程消除大量痛苦。你越发能够去看到并珍惜这个认识，你的服务就会从你身上越发清晰且纯净地流出来，因为接下来如果你是愤怒或者不快的，那个议题是存在于你自己内在之中的，你已经从你的对一个自我的言语和行动中除去了讽刺与评判了。那个从你身上流出的事物，接下来会闪耀而清晰地流动，而没有愤怒或者失望的污染，即使它是一个(严厉的)真理。

The lessons of love are infinitely many, yet, in each lesson the love is the same: one Principle, one Thought, one Logos. We call it love to you, yet that word is pallid. For the love that created all that there is is a thought infinite in intelligence and expressing itself in one creative nature, bound into manifestation by free will, and then seemingly many, infinitely many.

爱的课程是无限地众多的，而在每一个课程中，爱都是相同的：一个原则，一个想法，一个理则。我们对你们称它为爱，而那个词语是苍白的。因为那种创造了一切万有的爱是一个在智能中无限的想法，它在一种创造性的属性中表达它自己，它藉由自由意志被形成显化，接下来它看起来似乎是众多的，无限地众多。

Yet each of you is as the hologram of this one original Thought. And as each seeker attempts to learn the lessons of love that previous biases have brought that seeker to, the goal is one. All entities seek from each unique viewpoint to grasp the same basic thought. And each is attempting more and more to express as consciousness in the vibratory rate of unity, unity in one thought, one love, which has birthed all that there is.

而你们每一个人都是这一个原初的想法的全像。当每一个寻求者尝试去学习之前的偏向性已经带给那个寻求者的爱的课程的时候，目的是一个。所有的实体都从每一个独一无二的视角寻求去掌握那个基本的想法。每一个人都正在越来越多地尝试去表达为用一体性的振动的速度的表达，在那一个想法，那一个爱中的统一

体，那一个爱已经诞生出了一切万有了。

Each relationship consists of two entities who have so plaited their consciousness together time and time again that each is more able with the other's help to come a little closer to an approximation of some awareness of love. As you attempt to be of service in relationship allow that seemingly far away perfection that ideal love seems to be to color your thinking so that regardless of what you choose to do or say you have the sense of proportion which allows you to form, as well as possible, responses to each other that contain the openness to love that enables each to be a channel through which infinite love may flow.

每一个关系都包含有两个已经用这种方式将他们的意识一次又一次地编织在一起的实体，以至于每一个实体都能够在彼此的帮助下更为接近一点对爱的某种认识的一个近似值了。当你尝试去在关系中进行服务的时候，请允许那种在表面上遥远的完美，允许那种爱看起来似乎是的理想为你的思考染色，这样，无论你选择去做什么或者说什么，你都会拥有那种比例感，这种比例感会允许你去，尽可能有效地形成向相互彼此的回应，这种回应包含了向着那种允许每一个人成为无限的爱可以通过其而流动的一个管道的爱的开放性。

The human heart, to use the instrument's language, has a very limited amount of love. The energy which created each and which is each entity's true being has infinite love, for love is the nature of consciousness at that level. More and more may you feel transparent to that infinite love and may each so open the heart that each may serve shiningly.

人类的心，用这个器皿的语言来说，拥有一种非常有限的数量的爱。创造了每一个实体的能量，每一个实体的真实的存有之所是的能量，拥有无限的爱，因为爱在那个层次上就是意识的特性。祝愿你们越来越多地对那种无限的爱感觉是透明的，祝愿每一个人都开放那颗每一个人都可以闪亮地服务的心。

We thank this instrument for its service and would now transfer to the one known as Jim. We are those of Hatonn.

我们为这个器皿的服务感谢它，我们会转移到叫做 Jim 的实体。我们是 Q'uo。

(Jim channeling)

(Jim 传讯)

I am Hatonn, and greet each again in love and in light through this instrument. At this time it is our privilege to offer ourselves in the capacity of attempting to answer any further queries which those present may have for us. Are there any queries at this time?

我是 Q'uo，我通过这个器皿在爱与光中再一次向各位致意。在此刻我们很荣幸能够提供我们自己来尝试去回答在场的人可能向我们提出的任何进一步的问题。在此刻有任何问题吗？

Carla: I have one. In choosing whether to speak or whether to be silent, there are things to be said for both avenues. Is there one way to look at choices like

that where you could either speak a good word and maybe spark some thinking, or you could just be silent and pray about it, say, worry about it, whatever. Is there one way of doing that's better than the other?

Carla: 我有一个问题。在选择是要去说话还是要沉默的方面, 有什么事情是同时对两条途径都要被说的吗? 诸如你能够在什么位置要么去说出一段有益的言语并有可能激发某种思考, 或者你能够仅仅是沉默的并对它进行祈祷, 假设, 对关于它的忧虑, 或者无论什么事情进行祈祷, 有一种方式去检查诸如这样的选择吗? 在进行那种选择的方式的方面, 有一种方式是比其他的方式要更好的吗?

I am Hatonn, and am aware of your query, my sister. In this regard we can only recommend that the path be taken which one feels is drawn by love. Whatever action or inaction is possible, imagine love being that which is most helpful to include. If you can move in love, then so move. If love would keep your silence, then remain silent.

我是 Hatonn, 我理解了你的问题, 我的姐妹。在这个方面, 我们仅仅能够推荐去走那条一个人感觉到是被爱所吸引的道路。无论什么行动或者不行动都是可能的, 想象爱就是要去包含的最有帮助的事物了。如果你们能够在爱中行动, 那么就如此行动吧。如果爱会让你保持沉默, 那么就保持沉默吧。

Is there a further query, my sister?

我的姐妹, 有一个进一步的问题吗?

Carla: No, Hatonn, that was a very succinct answer. Thank you very much.

Carla: 没有了, Hatonn, 那是一个非常简明的回答。非常感谢你们。

I am Hatonn, and we thank you once again. Is there another query?

我是 Hatonn, 我们再一次感谢你。有另一个问题吗?

Carla: Well, I have—I have one more. We were talking earlier about how fragile relationships are, and I was especially thinking of a friend of mine that I've had since high school. In one letter that I sent her, I seemingly offended this person, and the relationship that had lasted for twenty-five years was suddenly no more. What's the purpose of that kind of heartache, spending so much time on a relationship and then having it break?

Carla: 好的, 我有——我还有一个问题。我们在早些时候正在谈论关系是如何的脆弱, 我特别地想到了我的一个自从高中我就拥有的朋友。在一封我发给她的信件中, 我看起来似乎冒犯了这个人, 已经持续了二十五年的关系突然间就不再继续了。在一个关系上花了如此大量的时间, 接下来将它打破, 那种伤心的目的是什么呢?

I am Hatonn, and am aware of your query, my sister. All experience has the purpose of extending those limits to love which you have within your being. Each of you feel pain, and each of you question the self as to whether there is love enough to heal. Thus, as you explore those reasons for pain, you will hopefully find reasons to heal. And this healing energy will have love as its primary force. Thus, each experience offers some opportunity for testing the

limits of love, until the seeker at some point discovers that there are no true limits. However, this journey is long and offers much variety, shall we say.

我是 Hatonn, 我理解了你的问题, 我的姐妹。所有的体验都有延伸那些你在你的存有之内拥有的爱的限制的目的。你们每一个人都感觉到痛苦, 你们每一个人都关于是否有足够的爱去疗愈的方面质疑自我。因此, 随着你探索这些痛苦的原因, 你将有希望找到疗愈的原因。这种疗愈的能量将拥有爱作为它最主要的力量。因此, 每一个体验都提供了某种机会去检验爱的限制, 一直到寻求者在某个位置上发现, 没有真正的限制。然而, 这条旅程是漫长的, 它提供了大量的, 容我们说, 变化。

Is there a further query, my sister?

我的姐妹, 有一个进一步的问题吗?

Carla: Not for me, Hatonn. Thank you.

Carla: 我没有了, Hatonn。感谢你们。

I am Hatonn, and we thank you, my sister. Is there another query?

我是 Hatonn, 我们感谢你, 我的姐妹。有另一个问题吗?

R: I would just say to the brothers and sisters of Hatonn it's wonderful that we walk on the path together.

R: 我仅仅想要对 Hatonn 兄弟姐妹说, 我们一同走在这条道路上是多么的美妙呀。

I am Hatonn, and we return the gratitude for joining on this path with you to the one known as R. And as it appears that we have exhausted the queries and perhaps those present as well, we shall take our leave of this instrument and this group, leaving each, as always, in the love and in the light of the one infinite Creator. We are known to you as those of Hatonn. Adonai, my friends. Adonai.

我是 Hatonn, 我们将对于加入到这条道路感激返还给叫做 R 的实体。看起来似乎我们已经耗尽了问题了, 也许我们同样与让那些在场的人疲惫了, 我们将离开这个器皿和这个团体, 一如既往, 我们在太一无限造物者的爱与光中离开各位。我们是你们知晓的 Hatonn。Adonai, 我的朋友们。Adonai。

Note: The brackets enclosing this sentence and several others are in the original transcript.

注释: 包围这个句子和几个其他的句子的括号是在原始的稿件中的。

August 22, 1993

1993-08-22 灵性聚焦的技巧

Group question: The question this afternoon has to do with our spiritual focus, or our spiritual attention span. R was concerned that he was going through his days only occasionally remembering that he was in an illusion and most of the time getting so caught up in work that he was thinking about nothing but the work. When he would get home he would be more able to remember that it was an illusion but wanted to know more how focus could help in his life. Carla was concerned that she was focused on too many projects and energy expenditures and by focusing on too many projects might not be able to do what she wanted to with any one of them, and I was concerned about the focus that a creative person or a skilled artisan of any kind uses in order to bring forth the creativity that is their expression, and also the practical focus of hanging your little toes on the side of the roof so you don't fall off. So we would like to know something about the spiritual attention span and the focus of our consciousness as we go through our daily round of activities.

团体问题：今天下午的问题是与我们灵性上的焦点，或者我们灵性上的注意力的范围有关的。R正在担心当他经历他的日子的时候他仅仅偶尔地会记起他是出于一个幻象之中的，他在他多是的时间如此地被卷入到工作中以至于他除了工作之外不会考虑任何事情。当他回到家的时候，他会更为能够记起这是一个幻象，但是他想要更多地知晓如何聚焦会在他的生命中有帮助。Carla正在担心她被聚焦在过多的项目和能量的消耗上了，由于聚焦于太多的项目，她无法做她想要对它们中的任何一个去做的事情，我关注的是一个创造性的人或者一个任何类型的熟练的工匠为了要产生出他们的表达之所是的创造性所使用的聚焦，我同样也关心将你的小脚趾悬挂在房顶边上这样你就不会掉下来的实用性的焦点。因此我们想要知道某种关于在我们经历我们的日常生活活动的时候的灵性上的注意力的范围以及我们的意识的焦点的事情。

(Carla channeling)

(Carla 传讯)

I am Q'uo. Greetings to each, and in the love and in the light of the one infinite Creator it is our blessing to be with you at this meeting, and we gratefully thank you for calling for this information. It is a blessing to us, for we are by this means able to offer our service, that of sharing our thoughts and opinions with those of your density who wish to work consciously upon the study of spiritual principles which animates and enlivens the incarnation, and creates a far more intensified and accelerated rate of potential spiritual evolution and transformation.

我是 Q'uo。向各位致意，在太一无限造物者的爱与光中，在这次集会上与你们在一起是我们的福分，我们为你们呼唤这个信息而感激地感谢你们。它是我们的一个福分，因为我们就是藉由这种方式而能够提供我们的服务的，我们的服务就是与你们的密度中的那些希望在对那些为投生赋予活力并使得其有生气的灵性的原则的学习的方面有意识地进行工作并创造出一种远远更为的强烈且加速的潜在的灵性演化与转变的人们分享我们的想法和观点。

You wish to know more about lengthening the spiritual attention span. You wish that the weaknesses in your natures, the places where you perceive yourself less skillful, can be made stronger and more crystallized, and these are the wishes of one who seeks to do the work of consciousness in a conscious manner.

你们希望更多地知晓关于灵性上的注意力的范围的延伸。你们希望那些在你们的属性中的缺点，那些你们感觉到你自己是较不富有技巧的位置，能够变得更加强有力且更加结晶，这些都是一个寻求去用一种有意识的方式进行意识的工作的人的希望。

Each entity in your density works upon these spiritual principles in an unconscious manner and if you were to bury the self and the consciousness in all manner of distraction and labor, yet still would you move forward along the path of evolution. There is no ultimate resistance possible to the truth, no matter how greatly the truth has been deleted and biased as it has traveled through the increasing distortions away from the infinite oneness of unpotentiated Love. However, there is substantial percentage of this journey which can be walked at a quicker pace, shall we say, and we do encourage each to continue to work consciously.

在你们的密度中的每一个实体都在这些灵性原则上用一种无意识的方式进行工作，如果你们想要将自我和意识掩埋在所有类型的分心物与辛苦工作中的话，你仍旧会沿着演化的道路前进。没有可能对于真理有根本性的抵制，无论在真理穿越不断增加的对未赋能的爱的无限的一体性的扭曲的过程中真理已经怎样极大地被删除或者被偏转了。然而，这条旅程会有相当大的百分比是能够用一种，容我们说，更为快速的步伐被走过的，我们确定鼓励每一个人继续有意识地进行工作。

This conscious working may seem to be repetitive, your questions may be perceived by you to be less than inspired. However, we ask each to continue asking, for it is to the persistent questioner that the universe reveals itself. Yet at the same time it is equally true that when the revelation occurs it shall occur not as you expected it. The transformations of the third density almost always come from an oblique angle and are not possessed of those obvious hints that this instrument would call "telegraphing the punch."

这种有意识的工作可能看起来似乎是重复的，你们的问题可以被你们感觉为较不令人鼓舞的。然而，我们请每一个人都继续询问，因为宇宙就是向那个坚持不懈的提问者揭露其自身的。而同时，当启示出现的时候，它将会并非如你所期待的一样地出现，这是同等地真实的。第三密度的转变几乎会一直从一个拐弯抹角的角度出现，并几乎一直都是不会拥有那些这个器皿称之为“发电报的打击声”的明显的提示的。

So, the situation as regards the basic seeking is that it is excellent to seek intensely and to practice a regularity of meditation, contemplation and prayer. But it is well to widen the inner definition of environment to include that spiritual environment into which each is permanently imbedded, in and out of

incarnation. It is from this bedrock of spiritual selfhood that the moments of transformation shall rise and the angle of perceptions of these transformations shall almost always be confusing at first but not necessarily obvious. The state of mind, then, that we can recommend is that of the utmost intensity, and at the same time, that of one who is dancing in and out of the steps of living, feeling the rhythms that murmur through the endless hallways of self.

因此，在关于基础的寻求的方面的情况是，去认真地寻求并练习一种有规律的冥想、沉思与祈祷，这是优异的。但是，去拓宽对环境的内在的定义来将灵性上的环境囊括在每一个人，在投生之中和投生之外，被持久地嵌入其中的事物，这是很好的。就是从这个灵性的自我属性的岩床上转变的时刻将会升起了，对这些转换的感知的角度将会一直一开始就是令人混淆的并且不一定是明显的。那么，我们所推荐的心智的状态，就是那种具有极大的强度的心智的状态，这种心智的状态同时属于一个正在生活的台阶上翩翩起舞并感觉到那种穿越自我的无尽的过道沙沙作响的旋律的实体的。

Firstly, there is that energy to recommend which does indeed take one out of the world while one is yet quite active within this same world. Indeed, it is a useful practice to find the triggers in the daily routine which fire almost automatically and act as reminders of who the true self is which is perceiving the experiences which you perceive and experience. What sort of triggers which each can think of within the daily round? Perhaps there is the bell that strikes, or the clock which strikes the hour. Perhaps there is one symbol which can be invested—we correct this instrument—by the seeking self with a mnemonic meaning, for instance, perhaps there is a doorway through which the seeker goes quite often. This seeker can then create a secondary illusion for this door, and in the mind it becomes a magical doorway. Each time the doorway is passed the reminder becomes visible and tangible. Each time there is that momentary opportunity which reminders offer to center the self and to orient the self with regard to that overarching principle of truth which is love and service.

首先，当一个人仍旧在这个世界中是相当活跃的时候，有一种能量是要推荐的，它即使确实会将一个人从这个相同的世界中带出来的事物。确实，在日常的惯例中找到那些机会自动地发射的触发物并将其用作对真实的自我之所是就是那个正在感受体验你感觉和体验到的体验的自我的提醒物，这是有用处的练习。每个人能够在日常生活中想到的什么类型的触发物呢？也许会有敲响的钟声，或者每小时报时的时钟。也许会有能够被投资的一个象征物——我们更正这个器皿——也许能够有被寻求的自我用一种记忆上的意义投资的象征物，举个例子，也许会有一个寻求者相当经常地穿过的大门。这个寻求者接下来就能够为这个大门创造出一种次级的幻象了，在头脑中那个它成为了一个魔法的大门。每一次大门被通过的时候，这个提醒物变得可见且可触摸得到了。每一次都会有那个提醒物所提供的瞬间的机会来让自我回到中心并依照那种爱与服务之所是的支配一切的真理的原则来为自我定向。

The second principle requires that each who listens turn the self around mentally so that the self is seated in the portion which does work in

consciousness. From this point of view you are gazing at the incarnation strictly with regard to the primary environment which is a spiritual environment. This environment is within each but it must be named, expected and sought before it can be perceived. Yet, once it is perceived, this environment recreates the day-to-day environment so that whatever the environment within the illusion yet the consciousness is to some degree stayed, settled and rooted in spiritual truth so that the self continues to vibrate in harmony with the one great original Thought while it is in the midst of the busy, humming day.

第二个原则需要每一个聆听的人在心智中将自我转过身来，这样自我就能够在那个在意识中进行工作的部分中被固定下来了。从这个观点来看，你正在注视的投生严格来说就是在关于一个灵性的环境方面的首要的环境了。这个环境是在每一个人内在之中的，但是它命名，被期待并在它能够被感觉到之前，它是必须要被寻求的。而一旦它被感觉到了，这个环境就会再造日复一日的环境，以至于无论在幻象中的环境是什么，意识都会在某种程度上被留下来，被固定并被扎根于灵性的真理之中，这样自我就会在它处于忙碌和活跃的日子之中的时候继续与那一个伟大的原初的想法协调一致地振动。

You may practice for these attitudes in various ways. We shall discuss a very few. In meditation, you may with the out breath visualize the bringing in of the truth, the light, the love, bringing in the truth of love in every circumstance. With the out breath, you may visualize the releasing of all spent energies, including those judgments and self-judgments, those businesses and distracted thoughts, so that with each outbreath there is the emptying of darkness and fatigue and the inbreathing of truth, love, light. Each—we correct this instrument—we would request each to, at this time, take a few deep breaths and practice this technique. We are those of Q'uo.

你们可以用各种各样的方式来实践这些态度。我们将讨论非常少数的几种方式。在冥想中，你们可以在呼吸吸入的时候观想将属于真理、光和爱的事物都带入进来，将在每一个环境中的爱的真理带入进来。在呼吸呼出的时候，你可以观想释放所有的失去了效能的能量，包括那些评判与自我评判，那些忙碌以及分心的想法，这样，在每一次呼出的时候就会有对黑暗和疲倦的清空与对真理、爱与光的吸入了。每一个人——我们更正这个器皿——我们会请求每一个人在此刻做几次深呼吸并练习这个技巧。我们是 Q'uo。

(Pause)
(暂停)

We are again with this instrument. We are Q'uo, and greet each in love and light once more. Perhaps you shall have felt the health being breathed in as the out breath cleansed the self of that which was used up. This cleansing of the energies does indeed strengthen the stability and the spiritualized awareness of the seeker. Each is familiar already with the basic principles of working with the day's experiences in such a way as to balance these experiences, but we would mention at this time that this a technique which is very useful for consistent and constant realignment of the self in the direction

which the seeker perceives to hold more and more of truth. That technique is to, within meditation, allow the mind to ripple through the day's experiences, searching for those things which have distracted or attracted, repelled or drawn the self during that diurnal period. Those things which were perceived as negatively oriented, then, would be brought to the conscious mind and the memory replayed.

我们再一次与这个器皿在一起了。我们是 Q'uo, 我们再一次在爱与光中致意。也许你们将会感觉到随着呼吸的呼出将那些被耗尽的事物从自我身上清理干净, 健康被吸入进来了。这种能量的清理确实会强化寻求者的稳定性和灵性化的认识。每一个人都已经很熟悉用这样一种平衡生活的体验的方式与这些的体验一同工作的基本的原则了, 但是我们会在此刻指出, 在对自我的协调一致且持久的在寻求者感觉到包含了越来越多的真理的方向上重新校准的方面, 这是一种非常有用的技巧。那个技巧就是, 在冥想中, 去允许心智如涟漪一般穿越那一天的体验, 寻找在那个白天期间那些已经让自我分心或者吸引了自我的事物, 已经推开了自己或者将自己拉近的事物。那些被感觉为负面导向的事物, 接下来, 就会被带到表面意识的心智, 记忆就重播了。

When the self feels that emotional distortion which was the initial reaction during the day's busy rush, this feeling or ideation shall be allowed to express and intensify within the emotional self, or more precisely, within that portion of complex of energies which is the self which deals with the emotional and mental perception, allow these feelings and ideations to become ever stronger until you feel they are well intensified. Then mentally lay down that emotion and sit with that emotion without any attempt being made to change it. Allow the complementary emotions and/or ideations to arise, allow the other side of the coin to become slowly visible. When the opposite of the first emotion is felt and has been respected and honored allow the thesis and antithesis, the original feeling and its complimentary one, to exist side by side within the mind's eye. Both of these things is you, for each self is universal and contains all that there is. If you see that you are both things then you may also see that you are neither. These events are then transitory, as is the entire incarnation which you now enjoy. Then all may be dropped aside, for by this route you have arrived at the position in mind and heart where you recognize that fundamental environment which is spiritual and which lies around, beneath, above and beyond any of your illusion characteristics, features or realities, so-called.

当自我感觉到那个情绪上的扭曲的时候, 这种扭曲是在那一天的忙碌期间的最初的反应, 这种感觉或者观念作用将会被允许在情绪的自我中, 或者更为准确地说, 是在能量复合体的那个与情绪和心智的观念打交道的自我的部分中, 表达和强化, 允许这些感觉和观念作用变得越来越强有力, 一直到你感觉到它们是被很好地强化了为止。接下来, 在头脑中将那个情绪放下来, 与那个情绪坐在一起, 而不进行任何的尝试去改变它。允许互补的情绪以及/或者观念作用升起, 允许硬币的另一面缓慢地变得可见。当首先的情绪的对立面被感觉到并已经被尊重且被荣耀的时候, 允许论点及其对立面, 最初的感觉及其互补的感觉, 肩并肩地存在于心智的眼中。这两个事物都是你, 因为每一个自我都是宇宙性并且包含了一切万有。如果你看到你同时是两个事物的话, 接下来你就可以同样也看到, 你不

是两者中的任何一个。这些事件是转瞬即逝的，如同你现在所享受的整个投生一样。接下来，一切都可以被放到一边了，因为通过这条途径，你已经在头脑和心中抵达了这样一个位置，在这个位置上你认出了基本的环境的特征或者所谓的实相，这个基本的环境是灵性的，它是存在于你的任何幻象周围、之下、之上和之外的。

A third technique for increasing the focus is to choose to undertake a short visualization on a regular basis. Some entities prefer visualizations which are static, others those which flow. Whichever the seeker chooses, we recommend the object be simple. That is, if a specific object is chosen let it be a colored object, for instance a blue circle, or a red square, or a rose. One object. Demand of the self that it continually visualize this for, say, one of your minutes to begin with. At two week intervals, if the visualization is going well, begin to lengthen that time of gazing within at that visualized object. If the preference is for a flowing visualization let it be that of watching the waves upon the shore, or the clouds rolling past, or the gazing out at the passing countryside as though one were on a train, or in a small airplane within which one may look out and see the countryside. The time constraints are the same. This is difficult work, however, it has often had good results for those who are persistent.

第三个增强焦点的技巧是选择去用一种规律性的方式进行一次短期的视觉化观想。一些实体会更喜欢静止的观想，其他人会更喜欢流动的观想。无论寻求者选择哪一个，我们会推荐对象是简单的。也就是说，如果一个具体的对象被选择了，让它成为一个有颜色的对象，例如一个蓝色的圆形，或者一个红色的方形，或者一朵玫瑰。一个对象。要求自我持续不断地观想这个物体，假设一分钟来作为开始。在两周的间隔后，如果这个观想进展顺利，开始延长在内在之中凝视那个被观想的对象的时间。如果偏好是以一个流动的观想，让它成为观察海滩上的波浪，或者卷过的云朵和在一个小的飞机中一个人可以向外看并看到乡村。时间上的约束是同样的。这是困难的工作，然而，它经常会对那些坚持不懈的人产生出有益的结果。

A fourth technique is the technique of reduction. This is especially helpful when the seeker is facing more than it can do. The principle here is to reduce the point of view, the focus, shall we say, of attention until only the part which is in front of one is receiving notice. This often might be a matter of physical rearrangement of workplace, for instance, if the desk is full of several projects, allow the time to remove all but one project from the desk. This affects the point of view and makes it materially easier to do the mental work of reduction.

第四个技巧是减少的技巧。当寻求者正面对着比它所能做的事情更多事情的时候，这个技巧是尤其有帮助的。在这里的原则是去减少观点，减少，容我们说，注意力的焦点，一直到仅仅在一个人面向的事物的部分是正在接收到关注的。这经常可能是一个对工作场所的物质上的重新布置的问题，举个例子，如果桌子是摆满了数个计划的，花一些时间将除了一个计划之外的所有的计划都从桌子上移走。这会减少观点并使得在它显著地更为容易去进行心智上的减少的工作了。

This should, for best results, be integrated with the meditative work on a daily basis for without this silent listening time the energy necessary to focus down upon that one thing which one wishes to do well now will often sorely flag. It is difficult to convince seekers how much work is done within those flawed meditations which to the seeker's own perception are not done very well. But we do assure each that it does not matter how one perceives the experience of meditation as being. What is perceived spiritually is the intensity of commitment of the continued attempt. Fidelity to the truth within one is won day-by-day, meditation by meditation, and distraction upon distraction.

为了取得最佳的结果，这个技巧应该与每天进行的冥想的工作整合起来，因为没有这个静默的聆听的时间，去聚焦在那个一个人希望在现在好好去做的事情所需的能量会剧烈地衰减。很难让寻求者确信在那些有缺陷的冥想中有多少工作被进行了，那些有缺陷的冥想对于寻求者自己的感知而言是没有被很好地进行的。但是我们确实向每一个人保证，一个人将冥想的体验感觉为是什么样的，这是不重要的。在灵性上被感觉到的事物是持续不断的努力的奉献的强度。在一个人内在之中对真理的忠诚是日复一日地，一次冥想接着一次冥想，一个分心接着一个分心地被赢得的。

The fifth and final of the techniques we would describe best as holy silliness or silly sanctity. Many are the third-density luminaries which have offered redemption to many souls by helping each entity spill forth the unhealthful tensions of perceptions, those perceptions which carry pain in their arms, burden and trouble each soul, and blessed is the entity which can learn to laugh. We recommend in the spirit of silly sanctity seeing any situation—we correct this instrument—of gazing at a situation which for some reason has involved you to the extent that you are exercising the emotions within you, and see this "gestalt" as a cartoon. Consider then what caption you would write under the picture of this moment. Allow the self to make a little fun of all of the emotions, all of the perceptions, all of the energies. It often will generate at first the kind of humorous caption which contains sarcasm, irony and bitterness. But as the work continues the seeker may well find itself generating gentler and more sweetly humorous captions as the lighting up of the whole environment begins to come more and more into [alignment] as the one great original Thought.

第五个技巧，也就是最后一个技巧，我们会将其最佳地描述为神圣的傻子或者傻子的神圣。很多第三密度的杰出人物藉由帮助每一个实体将那些感觉上的不健康的紧张，那些将痛苦抱在他们的手臂中并让每一个灵魂负重与苦恼的观念倒出来而已经为很多的灵魂提供了救赎了，能够学会去笑得实体是有福的。我们推荐在愚蠢的神圣的灵性之中看到任何的情况——我们更正这个器皿——注视着一个情况，这个情况因为某种原因已经牵涉到你，以至于到了在你内在之中正在运用情绪的程度了，将这个“完形” (gestalt) 看作一个卡通。接下来考虑，你会在这个时刻的画面的下面写上什么样的插图说明。将允许自己对于所有的情绪，所有的感知，所有的能量开一点点玩笑。它经常会在一开始产生出那种幽默的，包含了讽刺、反语和挖苦的插图说明。但是随着工作的继续，寻求者可能会很好地发现它自己产生出更为温和且更为甜美的幽默的插图说明了，因为对整个环境的照亮开始越来越多地进入到与那一个伟大的原初的想法的对齐之中了。

If you have difficulty feeling that laughter is holy, think back to the last time in which you laughed and laughed. Was there not a full feeling of receiving the expression of love, forgiveness and healing within the heart of that laughter? Laughter is the fire's communication with the Earth as mercy is the rain's communication with the Earth. Laughter first burns away pain, then it builds golden castles and offers to the joyous recipient the universe.

如果你在感觉到笑是神圣的方面遇到了困难，回想上一次你笑了又笑的时间。在那种笑声的核心之中难道没有一种接收到爱、宽恕和疗愈的表达的充满的感觉吗？笑是与火与土之间的交流，就好像慈悲是雨与大地之间的交流一样。笑一开始会燃尽痛苦，接下来它会建造金色的城堡并为喜悦的感受着提供宇宙。

All of these techniques have in common the perception on our part, fundamentally, that there is a country within that is native. You are at home in this spiritual country which is reached only when one is willing to go deeper than the surface of things. With the will to recognize this comes the opportunity. We hope these techniques enable each to make use of the opportunity. Once this country within is truly sensed it can be re-entered in the split second that the thought ...

所有这些技巧从根本上在我们的部分都拥有共同的观念，即有一个国度，在那个国度中有一个故土。你在这个灵性上的国度中是在家中的，这个国度仅仅会在一个人乐意进入到比表面的事物更深的事物的时候才会被抵达。藉由去认出这个国度的意愿，机会就会出现。我们希望这些技巧会使得每一个人都能够利用这个机会。一旦这个内在的国度被真正地感觉到了，它是能够在思想撕裂的时刻被再次进入的.....

(Side one of tape ends.)

(磁带一面结束。)

(Carla channeling)

(Carla 传讯)

Work in consciousness tends to deepen feelings of isolation until it is seen that work in consciousness simply creates channels whereby memories and knowledge of that native land may be routed through the higher subconscious levels of mind to cross the threshold of consciousness and be perceived consciously as characteristics of whatever environment the seeker is inhabiting at any moment. There is nothing that is not full of glory and beauty and truth in the fundamental sense that higher truth, deeper truth, interpenetrates and shows the truth of all other environments of conscious living. By consciously becoming aware that as a seeker you are always in the native land of spirit and only visiting in the foreign land of incarnation, that incarnational web of perceptions shall be transformed. Where can the spirit not travel? It is said within your holy works "If I take the wings of the morning, yet you are there. If I go even to the depths of hell, yet you are with me." There is no unspiritual environment. It is only that instance of intent that lies closed

between the seeker and the living of every moment in the presence of the infinite One.

在意识中的工作会倾向于加深孤单的感觉一直这一点被理解为止，即在意识中的工作单纯地会创造出管道，通过这些管道那个故土的记忆和知识就可以被运送通过心智的较高的潜意识的层次，以跨越意识的门槛并被有意识地感觉为寻求者在任何时刻所居住的无论什么环境的特性了。从根本性的意义上，没有任何事物不是充满荣耀、美丽和真理的，更高的真理，更深的真理会渗透并展现出所有其他的有意识的生活的环境的真理。当你藉由有意识地开始察觉这一点的时候，即作为一个寻求者，你一直都是在那个灵性的故土之中的，你仅仅是在投生的异乡之中做短期访问，在那个时候，感知的投生性的网络就将会被转变了。什么地方是灵性无法旅行的呢？在你们的神圣著作中说过，“如果我插上早晨的翅膀，你是在那里的。即使我前往地狱深处了，你还是与我在一起。”没有灵性的环境是不存在的。在寻求者和在无限太一的临在之中的每一刻的生活之间，仅仅存在有那种意图的情况。

We encourage each to seek the peace of moment by moment living. This shall serve you well as you seek your focus, and, indeed, this is the key to focus—to look not back nor forward except insofar as it is necessary to inform this present perfect moment. If the attention strays, then bring it back, and if you do this a million times in a day and still forget, then when you remember, bring it back. No judgment, no expression to the self of disapproval, just realign. The habit is hard to make but once made it is even harder to break. May the joy of this journey enliven and transform your daily experience.

我们鼓励每一个人都寻求每时每刻的生活的平安。这将会在你寻求你的焦点的时候很好地为你服务，确实，这就是聚焦的关键——除了在为这个当下的完美的一刻赋予活力的范围内，既不是去往后看，也不是去往前看。如果注意力迷失了，接下来将它带回来，如果你们在一天中做了这个工作一百万次却仍旧忘记了，接下来，当你记起的时候，将它带回来。没有评判，没有像自我表达的不赞成，就是重新校准。这个习惯是很难形成的，但是一旦被形成了，它是更为难以打破的。祝愿这条旅程的喜悦使你的日常体验充满了活力并将其转换。

At this time we would transfer to the one known as Jim, and would continue with this instrument. We leave this instrument with thanks and transfer now. We are those of Q'uo.

在此刻，我们会转移到叫做 Jim 的实体，我们会继续与这个器皿在一起。我们带着感谢离开这个器皿并在现在转移。我们是 Q'uo。

(Jim channeling)

(Jim 传讯)

I am Q'uo, and greet each again in the love and in light through this instrument. At this time it is our privilege to offer ourselves in the answering of any further queries. Are there any further queries at this time?

我是 Q'uo，我通过这个器皿再一次在爱与光中向各位致意。在此刻，我们很荣幸提供我们自己来回答任何进一步的问题。在此刻有任何进一步的问题吗？

Carla: I have a question, Q'uo. When I was on vacation, immediately that I started the journey, I began ... the first time that I got involved in thinking about a spiritual question, I began getting a very strong signal. It seemed to be giving me very good information, but I had not tuned, I had not challenged, I had not asked for any channeling to be done. There were only two of us in the car and I did not want to channel without three. It was very persistent and that made me question its polarity. However, once I had explained this carefully within my mind the contact did stop as I requested, and has not resumed except on the way back. Again, I was relaxing in the car and I began thinking about some spiritual question and again this occurred. The strong contact, the very strong and clear flow of information, almost like I could read it, hear it. Very specific. Again I asked it to stop and it did, this time much less reluctantly.

Carla: 我有一个问题, Q'uo。当我在度假的时候, 我一开始旅程, 我就马上开始.....从我第一次被卷入到考虑一个灵性上的问题, 我就开始得到一个非常强烈的信号了。这个信号看起来似乎正在给予我非常有益的信息, 但是我并未调音, 我并未传讯, 我并没有请求任何的传讯被进行。在汽车里, 仅仅只有我们两个人, 我并不想要在没有三个人的时候进行传讯。信号是非常持久的, 它使得我质疑它的极性。然而, 一旦我已经在我的心智中仔细揭示了这一点之后, 那个接触如我所要求的停止了, 除了在回来的路上之外, 它都没有重新开始。再一次, 我在车里感觉到放松, 我开始考虑一些灵性上的问题, 再一次这个信号出现了。强有力的接触, 非常强烈而清晰的信息流, 几乎就好像我能够阅读它, 听到它一样。信号非常的明确。再一次, 我请求它停下来, 它停下来了, 这一次是不怎么情愿地。

I want to investigate what that was. Would it be in my best interest to work with it, using my own channel; would it be in my best interest to work with it using Aaron, Barbara's inner guide? Would it be in my best interest to let it go, as being most probably negative? And finally, the other option I guess is this ... the way personal guidance is received, and should I now be looking at trying to more fully develop that inner guidance that I call the Holy Spirit?

我想要对那个信号是什么进行调查研究。通过使用我的管道来与它一同工作, 这是符合我最佳的利益的吗, 通过使用亚伦, 芭芭拉的内在的指导灵来与它一同工作, 是符合我最佳的利益的吗? 让它离开, 因为它极其有可能是负面性的, 这是符合我最佳的利益的吗? 最后, 我猜想另一个选项是, 这种.....个人的指引被接收到的方式, 我应该现在进行检查并尝试去更为充分地发展我称之为圣灵的内在的指引吗?

I am Q'uo, and we are aware of your query, my sister. The response to this query is somewhat complex. We shall begin. Firstly, the inner guidance of which you have spoken is available to all entities through the serious and heart-felt seeking of information leading one along the path of spiritual evolution. The means by which any seeker is able to perceive the response of such guidance depends upon each seeker's avenues of opportunity, shall we say. The avenues of opportunity are those means by which any seeker has attempted to receive information or inspiration from those angelic presences which you may for convenience call guides.

我是 Q'uo, 我理解了你的问题, 我的姐妹。对于这个问题的回答是多少有点复杂的。我们将会开始。首先, 你已经谈到的内在的指引是可以通过对信息的严肃且由衷的寻求而为所有的实体所利用的, 这些信息会引导一些人沿着灵性寻求的道路的前进。任何寻求者藉由其能够感觉这样的指引的回应途径是取决于每一个寻求者的(容我说)机会的途径的。这些机会的途径是任何寻求者藉由其已经尝试去那些你们为了方便而可以称之为指导灵的天使的存在接受信息或者灵感的途径。

Your particular means of perception moves along the line of your channeling ability, that is, your ability to clear a pathway through the conscious and subconscious mind, through which sources of information may move, be they the contact of Confederation entities such as we are or the movement of energies of those guides which look over your incarnational experience, or any other entity for that matter which may wish to communicate with you through this channeling ability.

你特定的感知的途径是沿着你的通灵的能力的线路的, 也就是说, 你去清空一条通过表面意识和潜意识的心智通道的能力, 通过这条通道, 信息的源头就可以移动了, 它们可能是诸如我们这样的星际联邦的实体的接触, 或者是照看你的投生体验的那些指引的能量的移动, 或者是为了可能希望通过这种通灵的能力与你沟通交流的原因的任何其他的实体。

The desire to know certain spiritual principles which you exhibited upon this recent journey, combined with your developing channeling ability, further combined with the substance which enhances your receptivity, allowed you to be aware of the response to your query in a much more immediate fashion than is normal, shall we say, for your experience. It is our opinion that it is indeed possible to work with these guides in furthering your own understanding, if we can use this misnomer, of your spiritual journey. However, it is our recommendation that the pursuing of this source of information and inspiration be accomplished under more normal, shall we say, conditions, such as those now utilized, that is, without the use of the enhancing substance that was a portion of your recent experience. The holding forth with the challenge is, of course, also necessary at each working, and it would be well that the group be numbered at least three. There is the possibility of receiving concept information using only your own tuning and energies, however, this information would remain in the form of concept rather than words being utilized to convey information. Thus, you would need to be able to remember the concepts for later elucidation and refinement in your conscious expression of them—words or images set to paper.

当这种去知晓你在这次近期的旅程上所表明的一定的灵性原则的渴望, 与你正在发展的通灵的能力结合在一起, 并进一步与增强你的接受性的材料混合在一起的时候, 它允许你用一种比对于你的经验而言, 容我说, 的通常的方式远远更为即刻的方式, 察觉到对你的问题的回应了。我们认为, 确实有可能与这些指导灵一同工作来深化你自己的对你的灵性的旅程的理解, 如果我们能够使用这个用词不当的话。然而, 我们的建议是, 追寻这个信息与启发的源头是可以在更为, 容我说, 通常的情况下被完成, 诸如那些现在被利用的情况, 也就是说, 在没有

使用作为你近期的体验的一部分的增强性的内容。在每一次工作中进行挑战，当然，同样也是有必要的，团体至少有三个成员，这会是很好的。会有在仅仅使用你自己的调音和能量的情况下接受观念上的信息的可能性，然而，这种信息会留在观念的形式中，而不是被以用来传递信息的言语的形式。因此，你会需要能够回忆起那些观念以供之后在你的有意识地对它们的表达中的阐明和精炼——无论这种表达是言语还是固定在纸上的图像。

Is there a further query, my sister?
我的姐妹，有一个进一步的问题吗？

Carla: There is a query but I don't know if there is an answer right now, and that just has to do with why I would want to do this. I feel that I have in the Confederation entities an excellent source of information and I fail to really see why I would need a personal guidance, other than the Holy Spirit that I always trusted and that I probably felt was moving me around by hunch and by guess rather than by anything, kind of A, B, C ... you know, out there where you can write it down and prove it. I always was satisfied to live my life that way and it's always worked so far. So for myself I never have desired to seek any further about guidance than just knowing that the Holy Spirit will guide me.

Carla: 会有一个问题，但是我不知道是否现在有一个答案，那个问题是与为什么我想要做这个工作有关的。我感觉到我通过星际联邦的实体拥有了一个优秀的信息源，除了我一直信赖的圣灵以及我有可能会感觉到的正在藉由预感、藉由猜测而不是藉由任何 ABC 类型的事情.....你们知道，是在那种你能够将其写下来并证明它的位置之外的事情.....而推动我的事情之外，我无法真正地理解为什么我会需要一个个人的指引。我一直都对用那种方式活出我的生命感觉到满意，它迄今为止一直都是有效的。因此，对于我自己，我从未有过渴望在关于指引的方面做任何进一步的寻求，而仅仅是知晓圣灵将会指引我。

The reason that I thought to pursue this was monetary. I thought if I could in all conscience develop a good personal guide, as Barbara has Aaron, I could charge money for readings which I feel I cannot do with the Confederation's universal messages. So I kind of question whether I should move forward with this at all. I can ask your opinion, that is about as far as I can question on that. Do you have an opinion as to the excellence of offering people personal readings in general, and of my doing it specifically?

我认为去寻求这种指引的原因是财务上的原因。我认为如果我能够凭着良心发展出一个有效的个人的指导灵的话，就好像芭芭拉有亚伦一样，我就能够用解读来收取费用了，这是我感觉到我无法用星际联邦的普世的信息来进行的工作。因此，我在某种程度上质疑，到底是否我应该因为这个原因而前进呢？我能够请求你们的观念，那是在我能够对其提问的范围之内的。在关于向人们提供一般性的个人的解读的优点，以及我具体地做进行它的有点的方面，你们有一个观点吗？

I am Q'uo, and I am aware of your query, my sister. We must withhold any opinion about this portion of your query, for it is a portion of your experience which must be left to your own discretion. We feel that you have already

answered your query, and refer you to your own feelings.

我是 Q'uo, 我理解了你的问题, 我的姐妹。我们必须回避在关于你的问题的这个部分的任何的观点, 因为它是你的体验的一个必须要被留给你自己来做决定的部分。我们感觉到我们已经回答了你的问题了, 我们请你注意你自己的感觉。

May we respond to any other query, my sister?

我的姐妹, 我们可以回答任何其他的问题吗?

Carla: No, I would just repeat the part in general. Is there in your opinion useful information, helpful information to be gained through personal guides that is unavailable to the universal guides? Concerning spiritual principles.

Carla: 没有了, 我仅仅会重复那个一般性的部分。在你们看来, 有任何有用的信息, 有帮助的信息, 无法为普世性的指导灵所取得的信息, 是可以通过个人的指导灵被取得的吗?

I am Q'uo, and again we move most carefully, wishing not to step over the boundary of infringement. For those who feel there is such value, indeed there is such value.

我是 Q'uo, 再一次, 我们会极其小心谨慎地移动, 我们不希望踏过侵犯的辩解。对于那些感觉到这样的价值的人, 确实会有这样的价值。

Is there any further query, my sister?

我的姐妹, 有任何进一步的问题吗?

Carla: Are inner guides and universal guides one and the same?

Carla: 内在的指导灵和宇宙的指导灵是一体的和同样的吗?

I am Q'uo, and am aware of your query, my sister. In truth, are we not all one? We do not mean to be facetious, but refer you again to that which is the nature of your service and your journey.

我是 Q'uo, 我理解了你的问题, 我的姐妹。实际上, 我们难道不全是一体的吗? 我们并不是要开玩笑, 我们是再一次向你提及你的服务和你的旅程的特性之所是的事物。

Is there a further query, my sister?

我的姐妹, 有一个进一步的问题吗?

Carla: No, thank you. Thank you very much.

Carla: 没有了, 谢谢你们。非常感谢你们。

I am Q'uo, and we thank you, my sister. Is there another query at this time?

我是 Q'uo, 我们感谢你, 我的姐妹。在此刻有另一个问题吗?

(No further queries.)

(没有进一步的问题。)

I am Q'uo, and we thank each for the inspiration of your experience. We are gratefully blessed to have been able to join in this circle of seeking. We walk with you at all times and enjoy the diligence, the humor, and the patience with which you grapple in this illusion. It is an inspiring sight and we cannot express enough our admiration for your efforts. At this time we shall take our leave of this instrument and this group, leaving each, as always, in the love and in the light of the one infinite Creator. We are known to you as those of Q'uo. Adonai, my friends. Adonai.

我是 Q'uo, 我们为你们的体验的启发而感谢每一位。能够加入这个寻求的圈子, 我们是令人感激地有福的。我们在所有的时候都与你们同行并享受你们在这个幻象中扭打所凭借的勤奋、幽默与耐心。它是令人鼓舞的, 我们怎么表达我们对于你们的努力的敬仰都是不够的。在此刻, 我们将离开这个器皿和这个团体, 一如既往, 我们在太一无限造物者的爱与光中离开各位。我们是你们知晓的 Q'uo。 Adonai, 我的朋友们。 Adonai。

August 29, 1993
1993-08-29 命运的子弹

Group question: The question this afternoon has to do with destiny. We are wondering if our destinies are fixed, more or less, or if we can affect our destiny. And we would like to know just a little bit about how destiny works and how it manifests in our lives.

团体问题：今天下午的问题与命运有关。我们想要知道，是否我们的命运，或多或少是固定的，或者是否我们能够影响我们的命运。我们会想要知道一点点关于命运是如何工作以及它是如何在我们的生活中显化的事情。

(Carla channeling)
(Carla 传讯)

I am Q'uo. Greetings in the love and in the light of the one infinite Creator. We are most pleased to be called to this group to discuss destiny with you and we humbly thank each for allowing us to share our opinions through this instrument.

我是 Q'uo。在太一无限造物者的爱与光中致意。我们极其高兴被呼唤到这个团体来与你们讨论命运，我们谦卑地感谢各位允许我们通过这个器皿分享我们的观点。

Our personal destiny, in the short term, is to await the call of spiritual seekers such as you, and to respond either through channels such as this one or in the dreamings of those who are seeking. Through this instrument's senses we feel the sun as its rays warm her and each of you through the window of your dwelling place. The light is golden and clear, the temperature balmy and warm. And it is easy to find—we correct this instrument—to feel that golden hours such as this shall never end. Yet each knows that the seasons will cycle around to the winter and where there is now golden warmth, there will one day, not too far away, be chill and cold where now the skies brim with light. This is the destiny of the home upon whose surface you live—to turn ceaselessly, moving through days and seasons and cycles.

简单地说，我们个人的命运，就是去等待诸如你们这样的灵性寻求者的呼唤，就是去要么通过诸如这个器皿之类的器皿回应，要么在那些正在寻求的梦境中进行回应。通过这个器皿的感知，在太阳的射线通过你们的住所地窗户温暖了她和你们每个人的时候，我们感觉到了太阳。光是金色的且是清晰的，温度是柔和且温暖的。很容易发现——我们更正这个器皿——很容易感觉到诸如这样的时光之类的金色的时光是永远不会结束的。而每一个人都知道季节将会循环到冬季，在现在有金色的温暖的地方，将会有一天，并不是非常遥远的一天，在现在天空充满光的地方，天气将是刺骨且寒冷的。这就是你们在其表面上生活的家园的命运了——无尽地转变，并同时经历岁月、季节与周期。

So, too, it is with the beings which we could call heavenly bodies which are your true selves. Each, before the beginning of incarnation, has either of his own volition or with the aid of guidance chosen the lessons to be learned

within the incarnation. This sets up one axis of event stream.

我们称之为神圣躯体 (heavenly bodies) 的存有同样也是如此，这些神圣躯体就是你们真实的自我。每一个人，在投生开始之前，要么通过他自己的意志，要么在指导灵的帮助下，都已经选择了在这次投生中要被学习的课程。这为一个人设置好了事件的溪流的轴心了。

Agreements also have been made, before the beginning of incarnation, with each entity which shall be in key relationship to you—the mother and father, the brothers or sisters, the mate, the children. These relationships, be they informal—called friends—or formal—such as marriage and family—represent the perpendicular axis of what you could loosely call personal destiny.

在投生开始之前，协议同样也已经与每一个将与你处于关键的人际关系中的实体被做出——母亲、父亲、兄弟或者姐妹，伴侣、孩子。这些关系，它们可能是非正式的——被称为朋友的关系——或者是正式的——诸如婚姻或者家庭之类的关系——代表了你可以松散地称之为个人的命运的事物垂直的轴心。

Freedom of will is retained throughout the outworking of the long trail of a personal history. There is almost always far more than one option from which to choose at any juncture in which the seeker attempts to mold his destiny. One might, as this instrument has in the past, use the concept of a trip to Chicago. If three seekers go from Louisville to Chicago, they may well go three different ways. What is destined is the eventual arrival in Chicago. Within the bounds of this destination, free will may be used to choose the manner of conveyance and the rate of speed with which this destination is approached.

自由意志是在贯穿一个个人的历史的整个漫长的足迹的外部工作中被保留下来的。在任何寻求者尝试去在其中塑造他的命运的节点上，几乎一直都会有比一个从中去进行选择的选项远远更多的选项。一个人可以，如这个器皿在过去已经用过的观念一样，使用一个前往芝加哥旅程的观念。如果三个寻求者从路易斯安那前往芝加哥，他们很有可能会走三条不同的道路。被注定的事物是最终抵达芝加哥。在这个目的地边界之中，自由意志可以被使用以选择藉由其这个目的地被接近的运输工具以及速度。

To move into a somewhat deeper consideration, we would suggest that the destiny may be thought of as that which comes into and captures the heart and the spirit within a seeker so that, even though many other options may be available, there is a sense of gazing into a lane or avenue which is simply more appealing than other options. Although a seeker has his destiny, that—we correct this instrument—it does not follow that the seeker knows or can fully know his destiny.

为了进入到多少更为深入的考虑，我们会建议，命运可以被考虑为进入并抓住在一个寻求者内在之中的心和灵性的事物，即使很多其他的选项是可以被取得的，会有一种凝视着一条单纯地比其他的选项更有吸引力的小路或者道路的感觉。虽然一个寻求者拥有它的命运，以至于——我们更正这个寻求者——这并不意味着寻求者知道或者能够充分地知晓他的命运。

Consequently, when attempting to cooperate with destiny, as you discussed earlier, it is well to attempt to become ever more sensitive to that feeling of rightness, of clarity, and the feeling of fitting well into one particular option. When once this feeling is followed, then for those willing to live by faith and the feeling of rightness, the life may feel that it is being lived more and more without effort, more and more like the well-oiled rifle which accepts the bullet and powers it most swiftly and straightly to the target through all the air in between.

因此，当尝试去与命运合作的时候，如你们之前讨论过的一样，尝试去变对于那种正确感，清晰感以及那种很好地适应一个特定的选择的感觉变得越来越敏感，这是很好的。一旦这种感觉被跟随了，接下来，对于那些乐意于藉由信心以及那种正确感而活的人，生命就可以感觉到正在被越来越不费力地活出来，并越来越像是被上好了油的来福枪一样，它会接受子弹并极其迅速且笔直地将子弹穿过在中间的所有的空气射向目标。

The spirit within has the capacity to live as the bullet does: swiftly, straightly, accurately and with substantial force. Even those who are without any sense of personal destiny may well find events quickening and becoming more simple, simply because there has been, for whatever reason, a willingness to move forward without resistance when change of some kind is seemingly necessary.

内在的灵性拥有能力去如同那个子弹一样地生活：快速、笔直、准确并带有实质性的力量。甚至是那些对个人的命运没有任何的感觉的人都可以很好地找到令人振作且变得更为简单的事件，这单纯地是因为，当某种类型的改变看起来似乎是必须的时候，已经有一种去在没有抵抗的情况下前进的乐意了，无论这种乐意因为什么原因。

So, we would say to you that the greatest skill which the spirit may offer, when working with one's destiny, is that skill which surrenders the intellectual and logical modes of thought, and instead adopts a willing and flowing attitude which allows the seeker to feel its way until that which feels right within has been discovered.

因此，我们会对你们说，当与一个人的命运一同工作的时候，灵性可以提供的最伟大的技巧就是那种让想法的智力和逻辑的模式臣服，并作为替代采用一种乐意与流动的态度的技巧，这种态度将允许寻求者感觉到它的途径一直到在内在之中感觉正确的事物已经被发现为止。

The permeability of destiny to accident is variable, depending upon how far from the target or hub of destiny a seeker may be. When a lesson has just been begun, that is the equivalent of being in Louisville and having enough supply of money to afford a variety of ways to Chicago. As choices are made and the lessons go forward, that is, analogously, as Chicago is neared, there are fewer uncertainties about how the next few occurrences will unfold, for there is less room in which to work, less latitude concerning the approach to the, shall we say, punch line of the lesson.

命运对于偶然事件的可渗透性是可变的，这是取决于一个寻求者可能会与命运的

目标或者轴心之间的距离有多少远。当一个课程已经被启动的时候，这就等同于处于路易斯安那并拥有足够的金钱的供给来负担一种前往芝加哥的道路的多样性。当选择已经做出并且课程显露出来的时候，也就是说，类似地，当芝加哥被接近的时候，在关于接下来的少数的事件将会如何展开的方面的不确定性就会更少了，因为在其中去进行工作的空间更少了，在接近课程的，容我们说，关键部分的方面的活动余地更少了。

And in terms of living and cycling into the end of your particular incarnation, this holds true, so that at the beginning of the incarnation, there is at least one locus or point at which the opportunity to end the incarnational lesson shall be great. This opportunity may come, however, more than once, and this is due to there being not one lesson upon most entities' agendas for an incarnation, but more than one. And after a certain minimum number of lessons, which varies, has been reached, there is the choice to allow this lesson to be the last or to work through another lesson. So we cannot say that the time of an entity's death is fixed. However, in the sense that there is perhaps one extra choice or perhaps two extra choices to be made and know, more than certainly the destiny awaiting each may be seen to be inevitable.

在活着并循环进入到你的特定的投生的结束的方面，这是有道理的，因此，在投生的开始的时候，至少会有一个场所或者位置是，在那个位置上去结束投生的课程的机会将会是巨大的。这个机会可能会，无论用什么方式，一再出现，这是由于大多数实体在一次投生的议程上的课程不是一个课程，而是多门课程。在一定的最小数量的课程之后，这个最小数量是变化的，会有选择去允许这门课程成为最后的课程或者允许这门课程通过另一门课程进行工作。因此，我们无法说，一个实体的死亡的时间的固定的。然而，从也许会有一个额外的选择或者也许会有两个额外的选择要被做出的方面，请远远更为肯定地知晓，等待着每一个人的命运可以被视为是不可避免的，

We are having some difficulty using this instrument at this time and would appreciate the retuning of the group. We shall pause for this to occur. We are those of Q'uo.

我们在此刻在使用这个器皿的方面正在遇到某种困难，我们会感激对团体的重新调音。我们将暂停以便于让这种重新调音发生。我们是 Q'uo。

(Singing)
(唱歌)

(Carla channeling)
(Carla 传讯)

I am again with this instrument. I am Q'uo. We thank this group for retuning, as this instrument had begun to slip in its focus, and we wish to revivify the strength and depth of the relaxation into which this instrument is best suited to maintain during a channeling working.

我再一次与这个器皿在一起了。我是 Q'uo。我们为重新调音而感谢这个团体，因为这个器皿已经开始在它的聚焦的方面松脱了，我们希望恢复对这个器皿在一

次传讯的工作期间最为适宜去保持的放松的力量与深度。

So you may see each entity's destiny as moving as does the bullet, straight and cleanly. However, although this makes no sense in terms of your physics, at the same time that destiny is bullet-like, it also varies in its travel depending upon the strength of the relations—we correct this instrument—relationships which intersect and interweave other entities with their destinies with one's own. If a true loner chooses continually throughout the incarnation not to seek company, that entity's destiny is completely undisturbed except by those changes which learned lessons might make to him.

因此，你们可以将每一个实体的命运如同子弹一样地移动，直线且干净利落。然而，在命运是子弹一般的同时，它在它的行进中同样也是变化的，虽然这在你们的物理学的方面是没有道理的，这种变化是取决于关系的强度——我们更正这个器皿——取决于与其他的将他们的命运与一个人自己的命运交叉和交织起来的实体之间的关系的强度。如果一个真正的独来独往的人在贯穿整个投生期间持续不断地选择不去寻找陪伴，除了被那些已经学会的课程可能会在他身上产生的改变之外，这个实体的命运就是完全不受干扰了的。

However, most entities are much involved with the family and the mate and the family made with that mate. The dance of two whose destinies are intertwined is also straight and clean, yet somehow the tracks of two become one to the extent to which the other has become important to the self. As the choice of mate especially is made, the two tracks become fused, as the two enter into the relationship fully. Much confusion among your peoples has been, and continues to be generated because the mutually planned learnings of lessons for two entities within a relationship are ignored and the relationship splits before the lesson has been completed. Thusly, it is in our trip to Chicago scenario, as though the two arrived at Indianapolis and began to back up, to turn around, and to attempt to retrace the steps. However, destiny is such that Louisville, once having been left, no longer exists and cannot be returned to. No, those who avoid the work of a cooperation with destiny find not the exact same cycle repeated as the lesson is posed again. Rather, they will find the lesson to have been made more pointed, the difficulties more pronounced, and the options fewer.

然而，绝大多数实体是大量地牵涉到家庭、伴侣以及由与伴侣组成的家庭的。两个其命运相互交织的实体的舞蹈同样也是直线且干净利落的，而以某种方式，两个人的轨道会成为一条轨道以至于到了另一个人已经变得比自己更加重要的程度了。尤其是随着伴侣的选择被做出，两条轨道随着两个实体完全地进入到关系之中而融合了。在你们的人群中有大量混淆已经被产生出来并将继续被产生出来，因为在一个人际关系中的两个实体对被共同地计划的课程的学习被忽略了，而关系在课程已经被完成之前就分裂了。因此，在我们前往芝加哥的旅程的场景中，这就好像两个人抵达了印第安纳波利斯，并开始后退，折返并尝试去走回头路一样。然而，命运就是如此，以至于路易斯安娜一旦已经被离开了就不再存在且无法返回了。这并不是说，那些回避了一种与命运之间的合作的工作的人，它们会发现随着课程被再一次提出来，并不是完全相同的周期被重复了。毋宁说，他们将发现课程已经变得更加明显了，困难变得更加显著了，选项变得更少了。

You may see the effect of this walking away from the hard work of learning the lessons reflected in so many of your people who find themselves within what they feel to be an empty existence without rhyme or reason. Once a sufficient number of lessons have been avoided, it is very difficult to get into the rhythm of the dance which destiny, in its outwork, truly is.

你们可以看到这种逃离学习课程的辛苦工作的效果在你们的人群中的如此多的人的身上被反应出来了，这些人在它们自己内在之中发现了它们感觉是一种没有韵律或者理由的空无的存在性的事物。一旦足够足量的课程已经被逃避了，就很难，在命运的外部工作中，真正地，进入到命运之所是的舞蹈的旋律之中了。

This is an interesting subject and there is much to say concerning it. However, we feel this is as far as we wish to go this day. We encourage queries, and would transfer from this instrument to the one known as Jim for the remainder of this working. We are those of Q'uo, and leave this instrument in love and in light.

这是一个有趣的主题，在关于它的方面有很多要说的内容。然而，我们感觉到这就是我们希望在今天进行的范围了。我们鼓励提问，我们会从这个器皿转移到叫做 Jim 的实体来进行这次工作的剩余的部分。我们是 Q'uo，我们在爱与光中离开这个器皿。

(Jim channeling)

(Jim 传讯)

I am Q'uo, and greet each again in love and in light through this instrument. At this time we would ask if there may be any further queries to which we may speak?

我是 Q'uo，我们通过这个器皿再一次在爱与光中向各位致意。在此刻，我们会请问是否有任何我们可以谈论的进一步的问题？

M: I have a question for Q'uo which concerns (inaudible) channel or getting (inaudible) seeker getting more(inaudible) to feeling (inaudible) in which case the factor I suspect that mediation would be used for(inaudible). Are there some other ways or methods to encourage to make this feeling more obvious?

M: 我有一个给 Q'uo 的问题，问题是关于 (听不见) 管道或者变得 (听不见) 寻求者变得更加 (听不见) 感觉到 (听不见) 在那个情况中，我猜想冥想是会被用作 (听不见) 的要素。有其他的方式或者方法去鼓励让这种感觉变得更为明显吗？

I am Q'uo, and am aware of your query, my brother. We can always be assured that to recommend meditation is to recommend a path that will eventually succeed, for in mediation all experience is available to the seeker for its examination and more full understanding. However, we may also turn the attention to utilizing the catalyst of one's daily round of activities. As one moves within the illusion and partakes in the destiny of the day, one may

observe many opportunities to exercise the feelings in any fashion, whether it be to accentuate a certain aspect of feeling, or simply to open the heart to a greater sense of feeling in general. There is much that comes before the attention of every entity within your illusion upon a daily basis which can be utilized to expand the ability to feel and to sympathize and even to empathize with others and the plight that might befall them.

我是 Q'uo, 我理解了你的问题, 我的兄弟。我们一直都能够肯定, 去推荐冥想就是去推荐一条将会最终成功的途径, 因为在冥想中, 所有的体验都是可以为寻求者所利用来对它进行检查以及更为充分的理解的。然而, 我们同样也可能将注意力转移到去利用一个人的日常生活的活动的催化剂。当一个人在幻象中移动并参与到那一天的命运之中的时候, 一个人可以观察到许多的机会来用任何方式训练那些感觉, 无论这种方式是去着重强调感觉到一定的面向, 还是单纯地向着一种更大的对一般而言的的感觉的感知开放心。在你们幻象中每一天都会有大量的来到每一个实体的注意力面前的事物, 这些事物是能够被用来拓展你去感觉并同情其他人的以及可能降临到它们身上苦境, 甚至于对它们产生移情作用的能力。

If you will look at the variety of catalysts that presents itself to you in any of your days, and concentrate upon any portion of the catalyst which calls from you the feeling of one emotion or another, it is as though the microscope has been applied to experience and all that is available in each experience is enhanced by your focused perception. This, done on a regular basis and aided by the further use of meditation, can allow the seeker to increase its appreciation of feeling in general and to refine its feelings of any particular nature.

如果你愿意在你的任何日子检查将其自身呈现给你的催化剂的多样性, 并聚焦在那个从你身上唤起了对这样或者那样的一种情绪的感觉的催化剂的任何的部分的话, 这就好像显微镜已经被应用于体验一样, 所有在每一个体验中可被利用的事物都藉由你的聚焦的感知而被增强了。当这种检查用一种规律性的方式进行并藉由更进一步使用冥想而被帮助的时候, 它能够允许寻求者增强它对于一般而言的的感觉的欣赏并精炼它的具有任何具体的特性的感觉。

Is there a further query, my brother?

我的兄弟, 有一个进一步的问题吗?

Questioner: Yes. I have, like, this burr sticking out of my life. I have this thing about something that relates to what you talked about back there when there are two in a relationship and how their tracks, reaching Indianapolis, and then they try to backtrack. I don't get a clear question out of it. I'll just ask you if you can comment as much as you feel comfortable on that destiny as it relates to two entities who agree to work together in an incarnation. If it is too vague, just pass it up.

提问者: 是的。我有问题, 就好像这是一个从我的生命中伸出来的毛口一样。你们谈到当在关系中有两个人的时候, 他们的轨道是如何抵达印第安纳波利斯, 接下来他们尝试去走回头路, 我有某种与你们已经谈到的事情有关的问题。我并没有从中得到一个清晰的问题。我将仅仅问你们, 是否你们能够在你们感觉舒适的范围内尽可能多地在关于这样一种命运的方面进行评论, 如果这种命运与两个实

体有关，这两个实体达成协议在一次投生中一同工作了。如果它太模糊了，忽略它就好了。

I am Q'uo, and we feel that we may speak briefly here. As two entities join their destinies in relationship there is the merging of two distinct paths. And as the work of relationship is accomplished by both entities when it is necessary, then the halves begin to merge so that eventually there is one path being traveled by two entities. Eventually, there is one path being traveled by one entity as the process is perfected.

我是 Q'uo，我们感觉到我们可以在这里简要地说说。当两个实体在关系中将它们的命运结合起来的时候，会有两条不同的道路的融合。随着关系的通过同时被两个实体所实现，当需要的时候，接下来，两半开始融合，因此，最终有一条道路被两个实体所旅行。最终，随着这个过程被贯彻，有一条道路被一个实体所旅行。

Is there a further query, my brother?
我的兄弟，有一个进一步的问题吗？

M: No, I thank you for the comment, Q'uo. I don't come up with any good queries at this time.

M：没有了，我为那个评论而感谢你们，Q'uo。我在此刻没有想到任何好的问题。

I am Q'uo, and we thank you, my brother. Is there another query at this time?
我是 Q'uo，我们感谢你，我的兄弟。在此刻有另一个问题吗？

Carla: Let me take a stab at restating the question that I think M had in mind. think he was wondering about what happens to a couple that splits. They can't go back and they can't go forward together. Either he was wondering how to avoid that or how to deal with it after it's happened.

Carla：让我尝试一下重新陈述我认为 M 在头脑中想到的问题。我想他想要知道在一对分开的配偶身上发生的事情。它们无法返回，它们无法一起前进。他想要知道如何避免那种情况，或者如何在它发生以后与它打交道。

I am Q'uo, and am aware of your query, my sister. When two entities find it impossible to continue in a relationship that has attempted to join each entity's path, there is the continuation of the journey for each entity upon separate tracks, shall we say. These entities then are as any other entities—that is, they have the choice of continuing as individual entities or of joining ...

我是 Q'uo，我理解了你的问题，我的姐妹。当两个实体发现无法在一个已经尝试去将每一个实体的道路结合起来的关系中继续的时候，对于每一个实体而言，会有在，容我们说，分开的轨道上的旅程的继续。这些实体接下来是如同任何其他实体一样的——也就是说，它们拥有继续作为个体的实体继续的选择或者加入.....

(Side one of tape ends.)

(磁带一面结束。)

(Jim channeling)

(Jim 传讯)

I am Q'uo, and I greet each again in love and in light. We shall continue.

我是 Q'uo, 我在爱与光中再一次向各位致意。我们将继续。

Thus, each entity would have the ability to create a path that would reflect its own individuality. This would include the possibility of again joining the path with the entity from whom the spilt was made if there has been sufficient repairing of the perception of the journey that would again allow this joining. Each seeker has complete free will at all times to continue its journey as it is, or to alter that journey to include any other entity's situations or opportunities.

因此, 每一个实体都会拥有能力去创造一条会反应它自己的个体性的道路。这回包含了再一次与那个与之分离了的实体的道路的再一次的结合的可能性, 如果已经有足够的对那种会再一次允许这种结合之旅的感知的修复的话。每一个寻求者在所有的时间都拥有完整的自由意志去如旅程之所是的样子继续它的旅程, 或者去改变那个旅程以包含任何其他实体的情况或者机会。

May we speak further, my sister?

我的姐妹, 我们可以进一步谈论吗?

Carla: Yes. It is implied, I believe, by you and certainly it's stated by channels from Ra, that there is an advantage to joining forces with a mate in order to better pursue one's destiny. Is that so? And I wondered how does it strengthen one's abilities or improve one's ability to perceive the right, the path of the right, the simplest, the clearest, the straightest destiny?

Carla: 是的。我相信你们所暗示的事情, 以及在 Ra 的传讯中肯定被陈述的事情了事情是, 为了要更好地追寻一个人的命运, 将力量与一个伴侣结合起来是有一种优势的。是那样吗? 我想要知道它是如何强化一个人的能力或者增强一个人去感知真实的事物, 正确的路径, 以及最简单、最清晰、最笔直的命运的能力的呢?

I am Q'uo, and am aware of your query, my sister. As that portion of our principle which is made up of those of Ra has stated previously, those who of like mind together seek shall far more surely find. As that portion of our principle that is made up of Q'uo—but we would paraphrase: two heads are better than one. Thus, what one misses the other may find.

我是 Q'uo, 我理解了你的问题, 我的姐妹。如组成我们的原则的那个 Ra 的部分在之前陈述过的一样, 那些具有相似的心智的人一起寻求将会远远更为确信地找到。如我们组成 Q'uo 原则的那个部分一样——但是我们会解释: 两个脑袋是比一个更好的。因此, 一个人漏掉的事物, 其他人是可能找到的。

Is there a further query, my sister?

我的姐妹，有一个进一步的问题吗？

Questioner: No, it was very clear. Thank you.

提问者：没有了，它是非常清晰的。谢谢你们。

I am Q'uo. Again we thank you, my sister. Is there another query?

我是 Q'uo，我们再一次感谢你，我的姐妹。有另一个问题吗？

Questioner: (Inaudible).

提问者：(听不见。)

I am Q'uo, and we also appreciate the good humor with which this group accepts our contact, for we are often perceived as somewhat tedious and speak overlong as we have been reminded. But we can assure each that we take great pleasure in joining your group and we thank you with our whole heart for inviting our presence this day.

我是 Q'uo，我们同样感激这个团体用来接收我们的接触的良好幽默，因为我们经常被感觉到是有点乏味，且如我们已经被提醒过的一样，是发言过于冗长的。但是我们能够像向每一位保证，我们在加入你们的团体的方面是感到极大的快乐的，我们用我们的全部的心感谢你们邀请我们在今天的出席。

At this time we will take our leave of this group, leaving each in joy, in peace and in wonderment at the perfection of all creation. We are those of Q'uo, and we leave each in this great love and light at this time. Adonai, my friends. Adonai.

在此刻，我们将离开这个团体，我们在喜悦中，在平安中，在对一切造物的完美的惊奇中离开各位。我们是 Q'uo，我们在此刻在这种巨大的爱与光中离开各位。Adonai，我的朋友们。Adonai。

September 4, 1993

1993-09-04 OXAL: 对传讯的怀疑

Group question: The question this session deals with the doubt that all the instruments feel as to whether or not the contact is actually themselves making up the information, or are they receiving information from an external source and simply relaying it. What is the best procedure for a new instrument to use to deal with this doubt?

团体问题：这次集会的问题是处理所有的器皿的怀疑的，这种怀疑是在关于传讯到底实际上是他们自己在制造信息，还是他们从一个外部的源头接收信息并单纯地转播信息的方面的。在处理这种怀疑的方面，适合于一个新的器皿使用的最佳的程序是什么？

(Carla channeling)

(Carla 传讯)

I am Oxal. Greetings in the love and in the light of the infinite Creator. We are privileged to come to join in your session of working and to share with you thoughts concerning doubt and its place in the channeling process.

我是 Oxal。在无限造物者的爱与光中致意。我们很荣幸加入到你们的工作的集会并与你们分享关于疑虑及其在传讯过程中的位置的想法。

We ask each to take the step backwards and gaze at the self as it is seated within your domicile. Note that within the entire life of experience of this small, fragile being that walks upon the surface of your planet, note the vulnerability and the lack of knowing.

我们请每一位后退一步并在自我在你的居所之中安住下来的时候注视自我。在这个行走在你们星球表面的小小的、脆弱的存有的整个人生体验之中，请注意易受伤害和缺乏知晓。

Each entity chooses to live with free will made manifest strictly because no moral course of action can be proven to be correct. Each individual seeker walks his own path, balancing between doubt and the rational mind, and overzealous faith and an irrational mind. On the one hand, [there] looms a petty system of small correctnesses; on the other, the chaos of feelings allowed to have full sway without discipline. However, although both the intellectual and the zealot believe and feel that they have the truth and know it, neither knows the truth, nor does any other entity know the truth.

每一个实体都藉由自由意志而生活，因为没有任何道德上的行动步骤是可以被证明是正确的，所以这种自由意识被完全地展现出来了。每一个个体性的寻求者都走在他自己的道路上，同时在疑虑和理性的心智与狂热的信心和无理性的心智之间取得平衡。在一方面，有一个隐约可见的价值不大的小小的正确性的系统，在另一方面，在缺少修炼的情况下，感觉上的混乱是被容许全面掌控的。然而，尽管凭借理智做事的人和狂热者同时都相信并感觉他们拥有真理并知晓真理，他并不知晓真理，也没有任何其他实体知晓真理。

Within your vibrational system your environment is such that each entity may hope to become a witness to the truth, that is, as close to knowledge of truth as there is within your density, and indeed, those of higher densities may have far more well developed systems, however, if the gaze is just, the eyes shall see not provable truth.

在你的振动系统中，你的环境是这样一种环境，每一个实体都可以希望去成为真理的一个见证者，也就是说，尽可能地接近在你们的密度之中存在着的对真理的知晓，确实，那些更高密度的实体可能会拥有远远更为充分发展了的系统，然而，如果公平地看，**双眼所见之事是无法证实的真理。**

Each life is lived either without faith, or with faith. The choice of those who choose to have faith is the nature and character of that faith. Being true to the self is important and this importance is far more easily seen when one realizes that, in any event, there is no knowing. There are no shortcuts to truth. Truth shall bloom within each seeker as does the desert flower and we encourage each to treasure and cherish this inner self planted in the desert soil of deep mystification. Praise it and the Creator, when a glimpse of that precious bloom is seen.

每一个生命都是要么是在有信心的情况下而被活出的，要么就是在没有信心的情况下被活出的。那些选择去有信心的人们的选择是那种信心的特性与属性。真实地对待自我是很重要的，当一个人意识到在任何事件中都没有知晓的时候，这种重要性是远远更为容易被理解的。没有通往真理的捷径。真理将如同沙漠之花一样在每一个寻求者内在绽放，我们鼓励每一个人去珍藏并珍爱这个被种植在深深的神秘的沙漠的土壤之中的内在自我。当对那珍贵的花朵的一瞥被看到的时候，赞美它与造物者吧。

To be more specific and to aid in the channel's development of its instrument, we ask the instrument to consider that there must be the start somewhere. The way which is far mellower and seemingly easier is that way which simply requires that the new instrument sit in meditation each day and invite contact. However, we have developed opinions, as has this instrument, upon the subject through practice, and our current opinion at this point is that the one known as Carla is doing well to, shall we say, "Toss the new swimmer into the water." For no matter how long the interval is between deciding to take that first long step into the chasm of not knowing, nevertheless, when the first attempt is actually made, there will be that strong and substantial feeling of not knowing, feeling of alarm, even at the possibly or the possibly not glimpsed contact.

为了更具体并帮助这个器皿的管道的发展，我们请这个器皿考虑必须要在某个地方有个开始。远远更为成熟且在表面上更为容易的方式是单纯地要求新的器皿每天在冥想中静坐并邀请接触。然而，在这个主题上我们已经发展出的观点是通过练习，如这个器皿已经做到的一样，我们在此刻的当前的观点是，叫做 Carla 的实体，容我们说，在"将新学游泳的人扔入到水中"的方面是做得很好的。无论在作出决定迈出那首先的一大步进入到那个不知晓的深渊的中间的间隔时间有多长，当实际地作出第一次的尝试的时候，都将会会有那种强烈的、大量的不知晓的感觉与惊慌的感觉，**甚至是在有可能被瞥见或者有可能没有被瞥见的接触上。**

As this instrument has said, the experience of processing the words of a channeling message is quite like the process of ideation within an instrument's conscious mind. The concept of—we correct this instrument—the concept arises from the subconscious and passing through the threshold into consciousness is quickly or laboriously cloaked with logic and actual words, becoming a thought and then a spoken assertion or question. Consequently, there is no clear and provable way to know that a contact is positive and is the highest and best contact.

如这个器皿已经说过的一样，处理一个传讯信息的言语的体验非常类似在一个器皿的有意识的心智中的构思的过程。观念的——我们更正这个器皿——从潜意识升起并通过门槛进入到意识之中的观念会迅速地或者辛苦地被逻辑性和实际性的言语所覆盖，它同时变成了一个想法并接着变成了一个被说出的主张或者问题。因此，没有明确且可证明的方式来知晓一个接触是正面性的，知晓一个接触是最好和最佳的接触。

Also, this instrument has said a great deal of the total effort of an instrument is made prior to opening to channel as that instrument tunes itself more and more skillfully. Thus, in answer to the query concerning opening to channel, without sure knowledge, we may summarize by saying that there is no provable way to be sure one has made contact.

在关于随着一个器皿越来越熟练地对它自己的调音，那个器皿会在向一个管道开放之前会进行的所有的努力的方面，这个器皿同样也已经说过大量的事情。因此，在回答关于在没有确切的知晓的情况下向管道开放的问题的方面，我们可以总结说，没有可证明的方式来确认一个人已经建立接触了。

However, the most aid one can give oneself towards assuring itself that it will receive the appropriate contact is to focus and observe closely the results of tuning sessions. As the experience mounts, some particular ways or elements of a way of preparing shall show themselves to you as being the most efficient and efficacious means for you, personally. Note these and repeat the use of them until there has been developed within you a kind of awareness which is ritualistic. As you then go through the process over and over again, its ritualistic nature will reward you a familiarity of the deep mind. When the deep mind becomes aware that you are going through this ritual that deep mind will perforce open with much more balance and correctness of opening so that the way for the channeling is made well. Each entity, being on an unique path, will and must develop his system of or process of opening the channel in a protected way for himself.

然而，在让一个人自己确信它将接收到合适的接触的方面，一个人可以给他自己的最大的帮助是去聚焦并密切观察调音对话的结果。随着经验的增长，某些特定的做准备方式或者一种做准备方式的要素将会作为对于你个人而言最有效且最有效率的方式而将它们自己向你展现出来。注意到这些方法并重复使用它们，一直到在你内在之中已经有一种类型的仪式性的察觉被发展出来了为止。随着你一遍又一遍地经历这个过程，它的仪式性的特性将用一种深入的心智的熟悉感来回报你。当深入的心智察觉到你正在经历这个仪式的时候，深入的心智必然性地带

着更大的开放的平衡和连接而开放了，这样，适合于传讯的途径就会很好地建立起来了。每一个实体都走在一条独一无二的道路上，他将会并必然会为他自己发展出用一种受保护的方式开放管道的系统或者过程。

We are glad to answer queries, before we move on, if there are any with regard to this basic point. May we develop this material further, my brother?
在我们继续前进之前，我们很乐于回答问题，在关于这个基本的要点的方面有任何问题吗？我们可以进一步发展这个材料吗，我的兄弟？

Questioner: No. I think that gave me enough to work with. Thank you.
提问者：没有问题了。我想它给了我足够的进行工作的材料了。谢谢你。

We thank you, brother. Very well then. We would like then to move on to the portion of the session with the new instrument.
我们感谢你，我的兄弟。那么很好。我们接下来想要继续前进到这次集会的与新器皿的工作的部分。

Very briefly, we remind the instrument that the way of moving forward in learning this skill lies in a balance between disciplined care at opening the channel and being able to take the process lightly enough that there is a relaxing and loosening of concern and worry, so that when contact is perceived, or hunched, the instrument feels free to make an error if it is wrong, and then simply begin.
非常简要地，我们提醒器皿，在学习这种技巧的过程中的前进的方式是存在于一种平衡之中的，这种平衡是在对管道的开放的有条不紊的关注和对这个过程足够不太当回事以至于会有一种对关注和忧虑的一种放松和释放之间的平衡，这样，当接触被感觉到或者被隐约察觉到的时候，这个器皿就会在有错误出现的时候对犯错感觉到放松，并接下来单纯地开始了。

We would also note that those of Latwii request that the new instrument be aware that there is no simple way for a discarnate entity to refrain from speaking if a contact is left open, consequently it is encouraged that when practicing the processes of tuning and challenging, that there be a polite request made, if necessary, after the greeting to move immediately to the closing, so that the channel is neatly and carefully guarding the conscious mind of the instrument.
我们同样会注意到 Latwii 群体要求新的器皿意识到，如果一个接触是保持开放的，一个非投生的实体是没有去避免发言的简单的方式的，因此，当调音和挑战的过程正在进行练习的时候，我们鼓励器皿作出一种有礼貌的要求，要求在致意之后，如果有必要的话，立刻进入结束，这样管道就正在熟练且小心谨慎地守护那个器皿的有意识的心智了。

The few sentences, perhaps, of other thoughts are not anything to concern the instrument about. However, it is more appropriate when practicing with three entities together that any message be politely, but firmly rejected.
也许其他的想法的几句话不是任何要器皿需要去担心的事情。然而，当与三个实

体一起练习的时候，任何的信息都被有礼貌且坚定地拒绝，这是更为合适的。

This is, as we said, simply for the most respect to be expressed for the process of receiving a full message, that is, respect for the process of channeling and for the message itself.

如我们已经说过的一样，这单纯是为了向收到一条完整的信息的过程表示最大的尊敬，也就是说，对传讯的过程以及信息本身表示尊敬。

We would like to speak at this time concerning love. The desire to speak of love to each present is always there, for that is at the heart of our message. We bring a simple message to your peoples, that love is. That "is" expresses its nature in all that there is and that each may accelerate the rate of its development and evolution by seeking more and more closely to match that original Vibration, which is love. However, this message is too simple to seize the minds and hearts of most of your peoples and so we speak in many ways concerning love. Therefore, we find this a good topic when the channel is exercised.

我们想要在此刻谈谈爱。这种向每一个在场的人谈及爱的渴望一直都存在着，因为它是我们的讯息的核心。我们为你们的人们带来一条简单的讯息，那条讯息就是“爱是” (Love is)。那个“是”在一切万有中表达了它的本性，藉由寻求越来越靠近地与那种原初的振动相匹配，每个人都加速了它的发展和演化的速度，那种原初的振动即是爱了。然而，这条讯息太过于简单以至于抓住你们大多数人的头脑与心，所以我们用很多的方式谈论爱。因此，我们发现当训练传讯的时候，这是一个很好的主题。

What we would enjoy doing, if it meet with each entity's approval, is simply to pass the channeling around, while each entity each entity receives a relatively short portion of the continuing message. We feel it shall give each the best opportunity to exercise its channel and also will give the somewhat more advanced channels the opportunity to work on their skills in harmonizing a message, which moves through several different sensibilities and frames of reference. This is a delicate and subtle skill once the initial practice opens this kind of channeling up within the mind of the more experienced channel.

我们会喜欢进行的工作是，如果它得到了每一个实体的允许的话，单纯地绕着圈子传递通讯，同时每一个实体都收到了持续不断的讯息的一个相对简短的部分。我们觉得它将给予每一个人最佳的机会来训练它的管道，它同样也将给予那些多少有点更为先进的管道机会，利用这个机会，在对于一条穿过了数个不同的感受性与参考系的信息进行协调的方面，他们就可以在他们的技巧上进行工作了。一旦初步的练习在更有经验的管道的才智中打开了这种类型的传讯，这就是一个精细且微妙的技巧了。

"Love"—such a word in your language is almost guaranteed to become weak, for so many things are called "love" among your peoples. The word, therefore, loses more and more power as time goes on. However, the creative and sometimes terrible love of the infinite One is that strong and powerful love which we speak at love's bidding. All that you see was brought into

manifestation and each when seeing the beauty of the natural world is gazing at a primary manifestation of love itself. For all beauty is wrought with that light which love created.

"爱"——在你们的语言中的这样一个词语是几乎注定要被削弱的，因为在你们的人群中，有如此大量的事情被称之为"爱"了。因此，这些词语随着时间的发展失去了越来越多的力量。然而，无限太一的创造性的，且有时是令人生畏的爱，就是我们遵照爱的要求而谈论的那种强有力的爱了。一切你看到的事物都是被带入到显化之中的，每一次当你看到大自然的世界的美丽的时候，你都在凝视着爱本身的一个主要的显化。因为所有的美丽都是用那种由爱所创造的光被锻造出来的。

Many among your peoples walk down the lovely summer lane of trees, looking up at the sun which warms all, seeing no leaf, or small animal, or warmth of sun that might suggest that there is in the deity a most loving nature.

在你们的人群中很多人会沿着美妙的夏日的林间小道散步，抬头看见那温暖一切的太阳，看不到树叶，或者看到小动物，或者看到阳光的温暖，它也许暗示了在神性中有一个极其有爱的大自然。

We would at this time transfer this contact to the one known as M. I am Oxal. 我们会在此刻将这个接触转移到叫做 M 的实体。我是 Oxal。

(M channeling)
(M 传讯)

I am Oxal. The beauty of nature has inspired many men and women throughout time. The love that flows through the trees and streams is the love of the Creator.

我是 Oxal。大自然的美丽从古至今已经启发了很多的男人和女人。那通过树木和溪流流动的爱就是造物者的爱。

At this time, we will transfer to the one known as Jim. I am Oxal. 在此刻，我们将转移到叫做 Jim 的实体。我是 Oxal。

(Jim channeling)
(Jim 传讯)

I am Oxal. We shall continue. The love of the Creator enlivens all creation for there is no other thing than this love, formed in an infinite array of images, each exercising free will and moving in harmony with some with that same love. Thus, the dance of creation is the dance of remembering and experiencing this love.

我是 Oxal。我们将继续。造物者的爱为一切造物都带来了生机，因为没有任何其他的事物能如这种爱一样形成无穷无尽的形象，每一个形象都在实践自由意志并在和谐中与那种相同的爱一同移动。因此，造物的舞蹈就是记起并体验这种爱的舞蹈。

We shall transfer now to the one known as Carla. I am Oxal.
我们现在将转移到叫做 Carla 的实体。我是 Oxal。

(Carla channeling)
(Carla 传讯)

One way of looking at the process of learning to be of service is indeed the realization that the original gift, which any may give to another, is that gift of uncompromising and unstinted love. How difficult it is to move in one's mind from the many judgments and cautions of a people bound in fear, to relating to others as one who loves unconditionally, yet what a great gift this sheer love is. Somehow those who receive this gift recognize it, no matter how stumbling or seemingly imperfect the attempt may be.

在学习有所服务方面，去查看这种学习的进程的一种方式确实就是去意识到，任何一个人可以给予另一个人的原初的礼物，就是那个无保留且不受限制的爱的礼物。对于一个被束缚在恐惧中的人，要在他的心智中从他的许多的评判和警惕移动到作为一个无条件地爱的人与其他人建立联系，这是多么困难的事情呀，然而，这种纯粹的爱是一个怎样伟大的礼物呀。无论那个尝试可能会怎样的跌跌绊绊或者在表面上看起是来是怎样不完美，那些收到这个礼物的人总会以某种方式认出了它。

We would now transfer to the one known as M. We are those of Oxal.
我们现在会转移到叫做 M 的实体。我们是 Oxal。

(M channeling)
(M 传讯)

I am Oxal. The love that is of the utmost importance is the love of self and to be free of self-judgment.
我是 Oxa。那种具有最大的重要性的爱就是对自我的爱和对自我评判的释放。

We will transfer at this point to the one known as Jim.
我们将在此刻转移到叫做 Jim 的实体。

(Jim channeling)
(Jim 传讯)

I am Oxal. To judge the self is to place a bar against the love of self, and if one is unable to love the self, that one is, then, it is difficult to love any other self, for the connection with each other self is unity. Thus, it is important that each seeker discover that it contains not only what you may call the full array of human characteristics, both those thought of as acceptable and unacceptable, but the seeker must also discover that those portions of the self felt to be unacceptable are as acceptable as any other, for all are distortions of the one Creator set in motion that the one should know itself more fully with greater

intensity and variety than would be possible should these distortions not exist. Therefore, it is to the seeker's benefit to begin the process of self-knowledge that will eventually lead to self-acceptance.

我是 Oxal。去评判自我就是在给对自我的爱设置一道障碍，如果一个人无法爱自己，那么一些人就很难去爱其他自我，因为与每一个其他自我的连接都是统一的。因此，每一个寻求者都不仅仅要去探索你所包含着的你所称的人类的特性的全部范围，同时包含那些被认为是可接受和不可接受的特性，寻求者必须同样也去探索自我的那些被感觉到是如任何其他人一样可接受或者不可接受的部分，这是很重要的，因为太一造物者的所有的扭曲都在运动中，相比如果这些扭曲并不存在的情况，一个人将会带着更大的强度和多样性更充分地知晓它自己。因此，开始自我知晓的过程是符合寻求者的利益的，这个自我知晓的过程将最终导向自我接纳。

When the small self is accepted then this acceptance may move outwards, as the ripples in a pond from a thrown stone move outward, and begin to include entities within the circle of friends, entities beyond the circle of friends, until all is accepted as the Self, the one great Self.

当小小的自我被接纳的时候，接下来这种接纳就可以向外移动了，如同在一个池塘中因为一个被投入的石头产生涟漪向外移动一样，它会开始包含那些在朋友圈子中的实体们，在朋友圈子之外的实体们，一直到一切都被接纳为自我，太一伟大的自我。

We shall transfer now to the one known as Carla. I am Oxal.

我们将现在转移到叫做 Carla 的实体。我们是 Oxal。

(Carla channeling)

(Carla 传讯)

I am with this instrument. I am Oxal. Although seekers may wish they were not such universal entities, yet still each is. The concern of the spirit within, filtered through biases of moral good and evil, express themselves as concern that the self is far too unworthy of love to be loved. As a seeker becomes more clear and honest concerning the true nature of the perceived self within, there are always those times when the seeker must wrestle with the feelings of unworthiness. May we suggest to each that the one who feels unworthy is heavily judging.

我现在与这个器皿在一起了。我是 Oxal。虽然寻求者可以希望他们不是这样的宇宙性的实体，而每一个实体却仍旧是。内在的灵性的关注，通过道德上的善与恶的偏向性被过滤，将它们自己表达为对于自我是完全不值得被爱的担忧。当寻求者在涉及到内在被感觉到的自我的真实本性的方面变得更为清晰且诚实的时候，就一直会有那些在其中寻求者必须全力对付无价值感的时候了。容我们向每一位建议，一个感觉到无价值感的人是严重地评判性的。

The judgment, then, bars that door to love of which we spoke and the clinging to this self-opinion of apparent unworthiness can then stop an entity still in its tracks and gradually, even cause the entity to begin to back up and

lose some awareness ...

那么，评判就阻挡了那扇通往我们所谈及的爱的大门了，这种明显的无价值感的自我观念的附着物接下来就会让一个仍然处于它的轨道之中的实体停下来，甚至会逐渐使得那个实体开始后退并失去一些察觉.....

(Side one of tape ends)

(磁带一面结束)

(Carla channeling)

(Carla 传讯)

... and allow that loving nature to forgive the errors that are inevitable and to heal that sense of frailty that might make the seeker stumble against its own perceived misdoings.

.....并允许那种挚爱的本性宽恕那些无可避免的错误并治愈那种可能会让寻求者因为它自己被感觉到的错误而失足绊倒的意志薄弱的感觉。

Beyond all action and reaction lies love. We would transfer to the one known as M. We are Oxal.

在所有的行为和反应之上都存在有爱。我们转移到叫做 M 的实体。我们是 Oxal。

(M channeling)

(M 传讯)

(Inaudible)

(听不见)

(Carla channeling)

(Carla 传讯)

We are again with this instrument. We are those of Oxal. We thank the one known as M for availing himself of our contact and wish at this time to work to adjust for any discomfort. We ask the one known as M to mentally express any discomfort and we shall attempt at this time to begin to make the small corrections in what this instrument would call "the hookup." We shall pause at this time for a brief time and then would transfer to one known as Jim, in order that any queries which have come up during this session might be addressed. We now pause. We are those of Oxal.

我们再一次与这个器皿在一起了。我们是 Oxal。我们感谢叫做 M 的实体将他自己借给我们的接触使用，我们在此刻希望进行工作来对任何的不舒适进行调节。我们请叫做 M 的实体在心智上表达任何的不适，我们将尝试在此刻开始在这个器皿所称的“接合 (hookup)”中做出小小的修正。我们将在此刻暂停一小段时间并接着转移到叫做 Jim 的实体，以便于任何在这次集会中已经出现的问题可以被解决。我们现在暂停。我们是 Q'uo。

(Pause)

(停顿)

(Jim channeling)

(Jim 传讯)

I am Oxal, and am again with this instrument. At this time, we would ask if we may respond to any further queries?

我是 Oxal, 我再一次与这个器皿在一起了。此刻, 我们请问是否有任何进一步的问题是我们可以回答的?

Carla: If no one has a question, I have a small one and that is, would you speak anymore at all on the subtleties of working as an ensemble in harmony with other channels as opposed to working to offer one message with one contact?

Carla: 如果没有人有问题, 我有一个小问题, 在作为一个与其他的管道的和谐一致的合作而进行工作的方面, 对照与一个接触一同工作来提供一个信息, 你们可以在这个工作的微妙性的方面再多谈一点吗?

I am Oxal, and am aware of your query, my sister. We find that the, as you call it, ensemble method of offering information is one which benefits both the new instrument and the more experienced instrument for the new instrument is offered both the support of the other instruments and the multiple opportunities to perceive the contact and then speak the words that are given.

我是 Oxal, 我理解了你的问题, 我的姐妹。我们发现, 如你所称呼的提供信息的方式是一个同时对新的管道和更为有经验的管道都有益处的方法, 因为新的器皿不仅仅被其他的器皿提供了支持, 它同时也被提供了多次感觉到接触并接着说出给予的言语的机会。

This, then, is a more intensive means of learning this part and because of this intensity, the new instrument is developing the skill necessary to be an instrument on a dependable basis. The more experienced instrument also are exercised in their abilities to allow their contact to move freely between them and to speak without reservation.

那么, 这就是一个学习这个部分的更为密集的方式, 因为这种强度, 新的器皿正在用一种可依赖的方式发展出成为一个器皿所需的技巧了。更为有经验的器皿同样也在他们的能力上被训练来允许他们的接触在他们之间自如地移动并毫无保留地发言。

Thus, both new and old instruments can benefit from this method and thus we offer it for the exercising of any instrument.

这样, 新的器皿和旧的器皿就同时都能够从这种方法受益, 因此我们提供它以供对任何器皿的训练了。

Is there a further query, my sister?

有进一步的问题吗, 我的姐妹?

Carla: Another small one. I can always encourage people who want some kind of proof, subjective proof of contact, to ask for conditioning. I wonder if you of the Confederation have any problems whatsoever with this. Is there any reason why I should not suggest this?

Carla: 还有另一个小问题。对于那些想要某种类型的证据, 主观上的接触的证据的人们, 我可以一直鼓励他们去请求调节作用。我想知道你们星际联邦是否对这一点有任何无论什么问题。有任何我不应该建议这一点的理由吗?

I am Oxal, and we cannot think of any reason why this should not aid the new instrument who would wish a physiological signal that would indicate our presence and our desire to exercise the instrument. Such training ids are valuable, especially in the initial stages of learning the channeling process.

我是 Oxal, 我们无法想到任何的理由为什么这一点将不会帮助会希望一种生理上的信号的新器皿, 这种信号会指出我们的存在和我们去训练新的器皿的渴望。这样的训练性的标识 (ids) 是有价值的, 尤其是在学习通灵过程的最初的阶段。

Is there any further query, my sister?

有任何进一步的问题吗, 我的姐妹?

Carla: No thank you, Oxal. That's just all there is today.

Carla: 不用了, 谢谢你们, Oxal。那就是今天的全部问题了。

I am Oxal, and we thank each for the great opportunity to work with the new and the more experienced instruments. We are not often able to join your group for our vibration is somewhat more obscure and less requested and we are full of joy at this opportunity. We shall be available for any future calling and we at this time shall take our leave of this group leaving each in that great ineffable light of the one infinite Creator. We are known to you as those of Oxal. Adonai, my friends. Adonai.

我是 Oxal, 我们为这个与新的器皿和更有经验的器皿工作的机会而感谢每一位。我们并非经常能够加入你们的团体, 因为我们的震动多少有些更模糊并较少被请求, 我们对这次机会充满了喜悦。我们将在任何未来的召唤中都是可以获取的, 我们在此刻在太一无限造物者的伟大的难以言喻的光中离开这个团体并同时离开每一位。我们是你们知晓的 Oxal. Adonai, 我的朋友们。Adonai。

September 5, 1993
1993-09-05 简单的生活

Group question: The question today has to do with how we open ourselves to the awareness of non-dedication to an outcome. When we do anything during a day, whether it's attempt to apply a spiritual principle to a situation, or earn money, or reflect upon ourselves—anything that we do—we tend to have a yardstick by which we measure the outcome, so that we set ourselves up with expectations for how the things shall be done and the final product that we produce. So, we're aware that if we can achieve the non-dedication to the outcome—open ourselves to whatever comes through our experience—that things tend to turn out a whole lot better than we could ever imagine. And when we put expectations on outcomes, then we tend to find that our experience isn't so harmonious, and we tend to judge ourselves. So we would like to know something about how to open ourselves to the awareness of acceptance of any situation and any process that we find ourselves in.

团体问题：今天的问题是与我們如何向着不执着于一个结果的认识开放我们自己有关的。当我们在一天之中进行任何事情的时候，无论它是尝试去将一个灵性原则应用在一个情况上，或者是去赚钱，或者对我们自己进行反思——任何我们做的事情——我们倾向于拥有一个衡量的标尺，藉由它我们会衡量结果，因此，在事情将会如何被完成以及我们将产生出的最终的结果的方面，我们就为我们自己设置了期待了。因此，我们意识到，如果我们能够对结果实现不执着，向通过我们的体验的无论什么事物开放我们自己——事情会倾向于最后证明是比我们所能想象到的结果要更好的一种完全上帝的安排。当我们对于结果有期待的时候，接下来我们会倾向于发现我们的体验并不是那么和谐一致了，我们会倾向于评判我们自己。因此，在关于如何向着接纳我们发现我们自己正处于其中的任何的情况或者任何的过程的认识开放我们自己的方面，我们想要知道一些事情。

(Carla channeling)
(Carla 传讯)

We are those of Q'uo. Greetings in the love and the light of the one infinite Creator. It is a privilege and a blessing to be called to this session of working to share our service with you. We are humbly thankful and are happy, indeed, to share our opinions and experiences. We do, however, request that as we are not those with perfect authority, but rather seekers of truth such as you are, that each here present use his own discrimination in listening and taking to heart that which each hears. We would not be a stumbling block before any. With this understood, may we say that this particular session of working is a real treat for us, as each present brings something new to the vibratory patterns which we have become more and more familiar with through what you would call the passage of time. We thank each. And so, to our subject.

我们是 Q'uo。在太一无限造物者的爱与光中致意。被这次工作的集会所呼唤来与你们分享我们的服务，这是一种荣幸和一种祝福。我们谦逊地致谢并确实为分享我们的观点和经验而感到高兴。然而，我们确实请求在场的每一个人都在聆听

每一个人听到的事物并将其带给心的过程中使用他自己的分辨力，因为我们不是那些带有绝对的权威的人，毋宁说，我们是和你们一样的真理的寻求者。我们不愿意成为在任何人面前的一块绊脚石。带着这个理解，容我说，这次特定的工作的集会对于我们是一次真正的难得的乐事，因为，随着你们所称的时间的流逝，每一个在场的人都为我们已经而越来越熟悉的振动的模式带来了一些新的事物了。我们感谢各位。现在，开始我们的主题。

Picture, if you will, the tree in the early spring. It has been bare of all foliage except a few dead leaves for the long sleep of winter. As the air and earth gradually thaw, there is created within the living tree that life-giving food which pours upward and outward from the tree's roots, systematically feeding and encouraging growth in the whole tree with all of its members. As each bud begins to be distinct and to show its tiny head on each limb of each part of the great trunk of the tree, does each leaf consider what it shall do? Each small creation, each bud, being of second density, has full unconsciousness awareness of the perfection of the enormously complex process of developing the leaflet to the leaf, and the process occurs perfectly.

如果你们愿意的话，请想象在初春的树木。它在冬季漫长的沉睡中除了一些枯叶之外一直都没有任何的叶子。当空气和大地逐渐解冻，在活着的树木中会有那种赋予生命的食物被创造出来，它们从树木的根部上涌并向外倾泻，有条不紊地为整个树木以及它的全部的成员供应养分并鼓励它们的生长。当每一个幼芽开始变得明显并开始从树木的巨大的主干的每一个部分的每一根分支上显露它微小的头部的时候，每一片树叶会考虑它应该做什么事情吗？每一个小小的造物、每一个幼芽、每一个第二密度的存有，都对从嫩叶发展成叶片的无限复杂的过程的完美性以及这个过程会完美地发生，拥有完全的无意识的察觉。

When third density begins, those entities which have been individuated from second density and are harvested to third density receive great gifts, whereas before, all awareness and knowledge was unconscious but full. So now, third density offers the gift of self-consciousness, of self-awareness, but there is a balancing gift as well, and that is that a veil is dropped between the conscious and the unconscious minds or levels of mind, so that there is no longer that perfect unconscious awareness of the perfection of processes which is occurring. The third density, then, is one which begins with the unconscious mind completely opaque.

当第三密度开始的时候，那些已经从第二密度被个体化并被收割到第三密度的实体们接收到了伟大的礼物，而在之前，所有的察觉和知晓都是无意识的，但是却是完整的。因此，第三密度现在给予了自我意识、自我察觉的礼物了，但是，同样有一个平衡性的礼物，那即是在表面意识的心智和潜意识的心智或者潜意识的心智层次之间有一个面纱被掉落下来了，因此，不再有对正在发生的过程的完美的无意识的察觉了。那么，第三密度就是一个从无意识的心智完全不透明开始的密度。

Among your peoples, those entities which have by choice or by geographical design been left to form societies which are simple have been more successful in reaching a re-committed relationship with what we could call

destiny, so that the attitude toward good and seemingly bad things remains one of cooperation and acceptance. However, a great majority of people within your culture do not lead and do not have the obvious opportunity to lead, simple lives—the life small enough to be lived in one place with the small tasks not associated with the earning of your money. These tasks become luxuries, and entities choose under great pressures to do so, to have ambitions and to pursue these ambitions, whether they be within the world of material supply or intellectual advancement or spiritual seeking.

在你们的人群中, 那些藉由选择或者藉由地理上的设计而已经被安排去形成简单的社群的实体们, 在取得一种与我们所称的命运之间的重新托付的关系的方面已经是非常成功了, 因此, 他们对待好的事物与表面上的坏的事物的态度依旧是一种合作和接纳的态度。然而, 在你们的文化中绝大多数人并没有过简单的生活, 或者并不拥有显而易见的机会去过简单的生活——这种简单生活足够的小以至于可以在一个地方并藉由与赚钱没有关系的小的工作而生活。这些小的工作成为了奢侈的事物了, 实体们在巨大的压力下选择去拥有野心并去追寻这些野心, 无论这些野心是在物质供给的世界中, 还是在逻辑智力上的进步中, 或者是在灵性上的寻求中。

The basic attitude is often that which seems obviously to be at work in the processes of the educating of the self throughout the school years—to read, to do, to learn, to gather, to amass, to become more aware. These ambitions create tremendous complexity. To relocate so that the living of the complex lifestyle is possible while retaining the attitude of one who lives a simple life is a seeking which is, we would say, close to universal among those entities who have consciously chosen to pursue the living of a life by faith rather than by words.

这种基本的态度经常就是那在贯穿整个学习时期的对自我的教育的过程中看起来似乎显而易见地是有效的事物了——阅读、行动、学习、搜集、积累、变得更加的察觉。这些野心创造出极大的复杂性。进行重新安排以便于有可能以复杂的生活方式生活而同时保留一种活出一次简单的生命的人所拥有的态度, 对于那些已经有意识地选择去追寻一种藉由信心而不是藉由言语而活出一次生命的实体而言, 我们会说, 这种寻求是一种在这些实体中是接近普遍性的寻求。

The one known as Jesus was a teacher whose words often addressed the process of choosing to be a pilgrim, seeker or disciple of truth during a busy incarnation. This entity often suggested the very difficult possibility—to look at, to choose—of actually becoming the whole and complete pilgrim, giving away all things of the world except one outfit of clothing, not worrying about money, taking to the road ... And this is one good way to begin to simplify one's worldly, shall we say, concerns. However, the effects of an ethos or "cultural type" are subtle, and into any chosen lifestyle, no matter what its seeming simplicity, the cultural pressures to think along certain paradigms almost inevitably create as much complexity revolving around what this entity would call "chopping wood and carrying water" as they would create for a professional person with extended responsibilities. In other words, although choosing a simpler lifestyle may seem to aid in the development of a more

harmonious attitude, any outer, physically described circumstance offers only the potential for such results. In each case, it is the mind of the seeker which creates that which it desires by desiring it.

叫做耶稣的实体是一个老师，他的言语经常表述了在一次忙碌的投生中选择去成为一个真理的朝圣者、寻求者或者弟子的过程。这个实体经常建议那种非常困难的可能性——去查看，并去选择这种可能性——实际上地成为完全而彻底的朝圣者，放弃除了一个人的衣服之外的所有世俗的事物，不去担心关于钱的问题，并走上那条道路……这是一种开始简单化一个人的，容我们说，世俗的忧虑的有效的方式。然而，一种社会风气或者“文化类型”的影响是微妙的且涉及到任何被选定的生活方式的，无论其在表面上的简单性是什么，按照特定的模式进行思考的文化性的压力几乎会无可避免地在这个实体所称的“劈柴挑水”的生活方式周围创造出复杂性，这种复杂性是和它们会藉由延伸的责任而在一个专业人士身上所创造出的复杂性一样多的。换句话说，虽然选择一种较简单的生活方式可能看起来似乎有助于发现一种更为和谐的态度，任何外在的，用物质性的方式被描绘的环境仅仅为这样的结果提供了可能性。在每一个情况中，正是寻求者的心智藉由渴望创造其所渴望的事物。

What is the process of desiring? One, perhaps, could describe desire as “a falling in love with.” Certainly, the desires of the heart are deeply felt and etched with the pen of love. The yearning for that centered, flowing, effortless living which each seeker has experienced at certain times is constant, and sometimes nearly overwhelming. How the seeker yearns to feel wholly connected with the wellsprings of life, light, love and truth! It is within each seeker’s ability to so discipline the thoughts and the attitudes that, more and more, there is an increased potential for returning to a centered position of heart and mind, within which a true simplification of the improving of the centered stance is achieved.

渴望的过程是什么呢？一个人也许可以将渴望描绘为“一种陷入爱河。”肯定地，心的渴望是被深深地感觉到并用爱之笔清楚地勾勒出来的。对每一个寻求者都已经在特定的时候体验过的那种处于中心的、流动的、毫不费力的生活的强烈的渴望是持久的，有时候这种渴望几乎是压倒一切的。寻求者多怎样地热望去感觉到与生命、光、爱和真理的源泉全然地连接在一起呀！每一个寻求者都拥有能力去如此训练他的想法和态度，以便于越来越多地拥有一种增强了的潜能返回到一种处于中心的心和心智的位置，在这个位置中，在增强那种处于中心的姿势的方面，一种真正的简单性被取得了。

Let us ask another question: What is each seeker’s process of perception, for this question is the beginning of a more interesting way of approaching becoming that centered entity which each wishes to become. The processes of perception are enormously many. In order to perceive anything, the five physical senses are, at all times when an entity is awake, sending millions, literally millions, of bits of information all the time to that biocomputer which you call the brain. Your brain uses programming which it began receiving before coming out of the womb. In order to prioritize the incoming data, perhaps one or two percent of the combined total of all sense information is actually chosen for use in any moment, and the rest is stored in that very, very

spacious storage which you may call the brain. Therefore, if an entity wishes to alter the attitude, it is a good idea, we feel, to address the question of what sense data achieves the priority to be considered by the conscious mind as the moments fly by.

让我们询问另一个问题：每一个寻求者的感知的过程是什么呢，因为这个问题就是着手成为那种每一个人都希望去成为的处于中心的实体的一种非常有趣的方式的开始了。感知的过程是极其众多的。为了要感知任何事物，物种身体的感官在一个实体醒着的时候无时无刻都在向你们称之为大脑的生物计算机发出数百万条，确实是数百万条信息。你的大脑在它从子宫出来之前就对它开始接收到的信息使用编程系统了。为了对流入的数据进行排序，也许在任何时刻，所有感官信息的混合体的百分之一或者百分之二会实际上被选择出来以供使用，而其他的信息被储存在那个你可以称之为大脑的非常非常宽敞的存储之中。因此，如果一个实体希望改变态度，去解决随着时间的流逝什么感官数据取得了被表面意识的心智考虑的优先性的问题，我们觉得这是一个好主意。

How can a seeker communicate with that unconscious portion of the mind which filters sense perceptions? The entity simply communicates with that portion of the self. The beginning of this communication is silent meditation. This is different for each entity. Some are refreshed by one method of silent listening, another by a second, and so forth. Each path is good for that one entity; each is unique. To improve that communication, then, the beginning is to meditate in your own unique way, to be faithful to the remembering each in your own way. For you see, it is remembering who you are to sit in meditation for a few moments, and within that silence, however imperfectly you may feel you are keeping that silence, you are doing the equivalent of knocking at that door to the subconscious or deeper mind and saying, "Yes, I am ready for material from you, I hope, in this way, in this set of emotions and attitudes with which I come questing to this silence." And the deep mind hears and understands, and one more small step has been taken to move the seat of living from the brain and its intellectual circumstances to the heart, with its lack of justification and its purity of feeling, for the true wisdom lies within the emotions which are progressively purified by focus.

一个寻求者如何才能与那个筛选感官感知的心智的无意识的部分进行沟通交流呢？实体单纯地是在与自我的那个部分沟通交流。这种沟通交流的开始是静默冥想。对于每一个实体，这种静默冥想是不一样的。一些人藉由一种静默的聆听的方式得到更新，另外一些人会藉由第二种方法，如此等等。每一条途径对于那一个实体都是有效的，每一条途径都是独一无二的。接下来，为了增强那种沟通交流，用你自己的方式进行冥想，并对用你自己的方式忆起每一条途径抱有信心，这就是开始了。因为你理解，在冥想中静坐一段时间就是在回忆起你是谁了，在那种静默中，无论你可能觉得你在保持那种静默的方面是多么不完美，你在做的事情是等同于敲那扇潜意识心智或者更深入的心智的大门并说，“是的，我为来自于你的材料做好了准备，我希望用这种方式，通过这种情感和态度的配置来对这种静默进行探索。”深入的心智听到并理解了，又一个小小的步伐已经被迈出了，藉由它的不再去合理化以及藉由它的感觉的纯净，它将生活的位置从大脑及其逻辑智力的环境移动到心了，因为真实的智慧存在于情感之中，而情感是藉由聚焦而逐步被净化的。

Once the habits have been set and experiences have been had of that feeling of life flowing freely, the feeling then can be, not created, but accessed by the seeker with more and more grace and ease, with simple repetitive—we correct this instrument—repetitive practice, for what you seek to be whole is already there, as each is truly aware. It is an allowing of that feeling to be there that is needed, an allowing that calls to your processes of perception and says, "I want information about love in this moment. Where is it? I want to be there working cooperatively with these energies."

一旦这种习惯形成并已经体验到了那种生命自由地流动的感觉了, 这种感觉接下来就能够, 带着越来越多的优雅与轻松, 藉由单纯的重复——我们更正这个器皿——藉由单纯的重复性的练习, 不是被寻求者创造, 而是被寻求者存取了, 因为你所寻求去成为整体的事物已经在那里了, 如你们每个人真正察觉到的一样。这是对于处于被需要的位置的感觉的一种允许, 这是对那个召唤你的感知的过程的事物的一种允许, 它说, "我想要关于在此刻之中的爱的信息。它在哪里呢? 我想要在那里与这些能量一同和谐地进行工作。"

We know that each will be self-disappointed many times. We encourage each to consider that this, too, is a lovely portion of a process by which change within is achieved for each grain of transformation, each new ability to choose spiritually based information rather than other priorities. Some that were priorities will be lost, and as the heart and mind change their habits, that which is old and stale must fall away. This is perceived as painful.

我们知道每个人都将许多次地对自己感到失望。我们鼓励每个人考虑, 这同样是这样一个过程的一个美好的部分, 就是藉这个过程内在的改变被取得了, 这种改变是为了每一粒转变的谷物, 为了每一种新的选择以灵性为基础的信息而不是选择其他的优先级的能力。一些优先排序是将会被失去, 随着心和心智改变它们的习惯, 老旧和陈腐的事物必然会脱落。这就是被感觉为痛苦的事物了。

Consequently, what we are saying is that along with the flow of living life cooperatively with destiny, there is a continuing discomfort which comes from changing faster than other entities because that is what you wish to do. However, it is a simple choice to make for most who prefer being awake and in the conscious presence of the Infinite to being those who are asleep in a dream within the dream of incarnation itself, and do not ask themselves to do aught except flow along the lines of the society.

因此, 我们正在说的事情是, 伴随着与命运合作的方式而活出的生命的流动, 会有一种持续不断的不适, 这种不适是来自于比其他人更为迅速的改变, 而这就是你希望去做的事情了。然而, 对于那些宁愿醒着并对无限的临在保持察觉, 也不愿意去成为那些在投生的自我的梦境中在一场梦中沉睡, 除了在社会中随波逐流之外不要求它们自己做任何事情的人, 这是一个要去作出的简单的选择。

We do encourage each not only to partake in this speeding up process of conscious living, but we encourage and exhort each to find within the attitude a growing awareness of how love felt within is a channel through which the infinite love of the Creator may flow to others. Let that light within be. Let the

self open and flow consciously, so that you may be part of the good in the lives of those whom you touch. Sometimes it is nothing more than a supportive smile to a stranger that makes the difference for that stranger that particular moment. As you are given grace to lift away from the stains of sorrow and toil into the ethereal beauty of that ever flowing love which is the Creator, remember to be generous, and know that that which comes through you is in utter abundance—completely unlimited in supply.

我们的确鼓励每一个人不仅仅去参与到这个有意识的生活的加速的过程，我们同样也鼓励并敦促每个人在态度中找到一种不断增强的认识，即在内在之中被感觉到的爱是如何成为了一个管道，通过这个管道造物者的无限的爱就可以流到其他人身上了。让那内在之中的光出现。让自我开放并有意识地流动，这样，你就可以成为那些你所接触到的人们的生命之中的美好的事物的一部分了。有时候，仅仅就是对一个陌生人的支持性的微笑，在那个特定的时刻对那个陌生人造成影响了。当你给赐予恩典从忧伤与辛劳的尘垢中提升起来并进入到造物者的一直流动着的爱的天堂般的美丽的的时候，请记得慷慨大方，并知晓那流经你的事物是完全丰盛的——它的供应是完全无限制的。

How, then, does this translate to not worrying about lacks of perfection? My friends, when one does remember that one is a portion of love, much begins to fall away. Work with these thoughts and be patient with the self. We believe you may one day look back and say, "Why yes, I believe I can feel the difference and see the progress." However, do not look for your getting better, but simply turn the heart and mind towards the infinite Creator, Whose creation expresses Its loving nature.

接下来，这是如何转译为不用对缺乏完美感到忧虑呢？我的朋友们，当一个人确实记得一个人是爱的一部分的时候，很多的事物会开始掉落了。在这些想法上进行工作并对自我保持耐心。我们相信你会在某一天向回看并说，“是的，我相信我能过感觉到不同并看到这个过程了。”然而，不要去寻求你在变得更好，而是简单地将心和心智转向无限造物者，祂的造物会表达祂爱的本性。

The trees now are in full leaf offering oxygen to each of you as you pass them offering to them, as you breathe, the carbon dioxide which the leaves need to grow. How loving and complete are the interrelationships of life to life! It is love reflected in love, over and over and over. The teacher known as Jesus said, "Let your light so shine before men that the Creator is seen, not you." We paraphrase, this instrument is reminding us. Let your light—let that light which flows through you—shine before all, and remember to enjoy that light as it pours through you.

树木现在枝叶繁茂，它向你们每个人提供了氧气，而当你经过它们的时候，你同时在你呼吸的时候给予了它们二氧化碳，树叶需要二氧化碳来成长。这种生命与生命之间的相互关系是怎样的有爱而完整呀！它是爱在爱中反射，一次又一次又一次。叫做耶稣的老师说，“让你的光在人前闪耀吧，这光会被造物者看到，而不是被你看到。”这个器皿正在提醒我们，我们是在意译。让你的光——让那流经你的光——在所有人面前闪耀，并记得在它通过你而倾泻的时候享受那种光。

We thank you for allowing us to speak, and we thank this instrument. We

would at this time, transfer to the one known as (name) that we may offer questions an opportunity to be asked before we leave this group. Thusly, we do leave this instrument in love and light. We are those of Q'uo.

我们感谢你们允许我们发言，我们感谢这个器皿。我们会在此刻转移到叫做（名字不详）的器皿，以便于我们可以提供一个机会在我们离开这个团体之前进行提问。因此，我们在爱与光中离开这个器皿。我们是 Q'uo。

(Jim channeling)

(Jim 传讯)

I am Q'uo, and greet each again in love and in light through this instrument. At this time, it is our privilege to offer ourselves for any further query which those present may have for us. Is there a query at this time?

我是 Q'uo，再一次通过这个器皿在爱与光中向各位致意。在此刻，我们很荣幸提供我们自己来解答那些在场的人可能向我们提出的任何进一步的问题。此刻有一个问题吗？

Questioner: I have a question. How does grace come into our lives and into our experience?

提问者：我有一个问题。恩典是如何进入到我们的生活和我们的体验之中的呢？

I am Q'uo, and am aware of your query, my sister. The quality of consciousness which you would call "grace" is that quality that is nurtured in each seeker, as the seeker is able to open itself to the awareness of the perfection of all creation. Thus, it is also a process of realization. You may, in a moment of great desire, fling all predetermined expectations to the wind and become as hollow as the pipe through which the water moves, and this water for you is grace. The movement of the Spirit aligning with your open heart causes the feeling of perfection, purpose, place and identity with all to occur, so that your experience is the perfect reflection of the one Creator smiling through your face.

我是 Q'uo，我们理解了你的问题，我的姐妹。你们称之为“恩典”的意识的特性，是那种当寻求者能够向着一切造物的完美性的察觉开放它们自己的时候在每一个寻求者中被滋养的特性。因此，它同样是一个领悟的过程。你可以在一个极大的渴望的时刻，将所有预设的期待都抛掷到风中并变得如同一个管子一样地空，通过这个管子，水就可以流过了，而对于你，这水就是恩典。灵性的运动与你开放的心的对齐，引发了这种完美的感觉，@而目的、位置以及与一切事物的认同也随之出现了，这样，你的体验就是太一造物者通过你的脸而微笑的完美的映射了。

Is there another query, my sister?

有另一个问题吗，我的姐妹？

Questioner: Thank you very much, but no. I'll think about that. Thank you.

提问者：非常感谢你，没有问题了。我将会考虑它。谢谢你。

I am Q'uo, and we thank you, my sister. Is there another query?
我是 Q'uo, 我感谢你, 我的姐妹。有另一个问题吗?

Carla: I'm having trouble moving from ... I understand what you're saying about, "re-think what your priorities are," but moving from just a commitment to doing that and a commitment to regular meditation, to a place in life where you really are OK with letting things be ... I'm not real clear on how you put that into effect—how you actually, positively do that. Could you give me some light here?

Carla: 我理解你们所说的关于"重新考虑你的优先排序是什么," 但是, 从一种致力于行动和一种致力于规律性的冥想, 移动到一个在生命中的位置, 在这个位置你真的对于让事情如其所是地发生感觉到没问题, 我对于这个转移感到困惑.....我没有真的弄明白你是如何使之生效的——你是如何实际地、正面地做到那一点。你能在这一点上给我一些解释吗?

I am Q'uo, and am aware of your query, my sister. Again, the persistent practice of remembering is that means whereby you begin to uncover your relationship to all things, discovering that that relationship is balance, is unity, is harmony. The seeker looks and seeks and asks and knocks many times at the door of understanding, and receives many times a glimpse to remind the seeker that there is a relationship of unity. This seeking is like unto moving from the conscious mind through that veil of forgetting, blazing a trail that can be traveled backward and forward into the subconscious mind which is full of the feeling of wholeness and unity. Thus, as you knock and seek, and repeat in heartfelt persistence this desire to remember, so do you remember that reality of unity. The process in your terms seems slow and ...

我是 Q'uo, 我理解了你的问题, 我的姐妹。再一次, 坚持不懈地练习忆起就是你用来开始揭露你与一切事物之间的关系的方法了, 你同时会发现这种关系是平衡的, 是统一的, 是和谐的。寻求者观察、寻求、询问并很多次地敲那扇理解的大门, 它很多次地接收到隐约的闪光, 这闪光提醒寻求者, 有一种合一的关系。这种寻求就好像从表面意识的心智移动穿过遗忘的面纱, 闪耀出一道轨迹, 它可以来来回回地被追寻进入到潜意识的心智中, 在其中充满了完整性和统一性的感觉。因此, 当你敲门并寻求的时候, 当你藉由真诚的坚持不懈重复这种去忆起的渴望的时候, 你就会记起统一的实相的。这个过程在你们看起来似乎是缓慢且.....

(Side one of tape ends.)
(磁带一面结束)

(Jim channeling)
(Jim 传讯)

I am Q'uo, and am again with this instrument. We shall continue. As you continue to seek and to ask, so do you remember and receive the inspiration of that wholeness that is the true reality of your being. The process is filled, it would seem to you, with the pain of missing the mark, the slowness of repetition. Yet, in truth, this process is seen by us to be one of great vividness,

great intensity, and great persistence, occurring in but the blink of an eye when seen from the eye of infinity.

我是 Q'uo, 我再一次与这个器皿在一起了。我们将继续。当你继续寻求并询问的时候, 你就会记起并接受启发, 即合一性就是你的存有的真实的实相。这个过程是充满了没有击中目标的痛苦和重复性的缓慢的, 在你们看起来就是这样。然而, 实际上, 这个过程在我们看来是一个具有极大的鲜明度、极大的强度和极大的持久性的过程, 当这个过程中无限的眼睛来被观看的时候, 它仅仅是在一眨眼之间发生的。

Thus, the seeker is well counseled to depend upon the faith and the will—the rod and the staff—as it moves through that valley of darkness that is your incarnation, seeking the light upon the way.

因此, 去依赖于信心和意志, 这对于寻求者而言是很好的建议——当寻求者穿过你的投生黑暗的山谷并在道路上寻求光的时候, 信心和意志就是杖与杆了。

Is there a further query, my sister?

有进一步的问题吗, 我的姐妹?

Carla: Just one small one. Perhaps that's why I really love to sing so much. I do find sometimes when I'm singing, especially sacred music, that—I don't know, things sort of feel better, as if I am accessing that place where everything is whole.

Carla: 只有一个小问题。也许那就是为什么我真的如此热爱唱歌。在我唱歌的时候, 尤其是唱神圣音乐的时候, 我有时候会发现——我说不出来, 某种感觉更好的事情, 就好像我在进入到那个在其中一切事物都是完整的地方。

I am Q'uo, and we shall comment briefly upon your comment. It is so that each seeker shall find an unique pathway through the veil of forgetting, and perhaps shall discover a number of avenues or entrances to the feeling of wholeness and one's complete and absolute connection to that unity. Thus does each entity channel a life experience distorted in more or less degree, and fashioned by the uniqueness of its own personality. Thus, each journey proceeds apace from every direction homeward to the center of unity.

我是 Q'uo, 我们将会简短地对你的陈述进行评论。就是通过这样的方式每一个寻求者都将找到一种通过遗忘的面纱的独一无二的途径, 对于那种整体性的感觉和一个人那种一体性的完全且绝对连接的感觉, 也许寻求者将发现通往这种感觉数个途径或者入口。因此, 每一个寻求者都传递了一种人生体验, 这种人生体验或多或少是有某种程度的扭曲的, 它由那个实体自己的人格独特性所塑造的。因此, 每一条通往合一性的中心的旅程, 都是在每一个朝向回家的方向上急速前进的。

Is there a further query?

有进一步的问题吗?

Carla: No, Q'uo, thank you very much.

Carla: 没有了, Q'uo, 非常感谢你们。

I am Q'uo, and again we thank you, my sister. Is there another query at this time?

我是 Q'uo, 我们再一次感谢你, 我的姐妹。此刻有另一个问题吗?

(Pause)

(暂停)

I am Q'uo, and it appears that we have exhausted the queries for the nonce. Before we take our leave of this instrument and this group, we would wish to offer our conditioning vibration to the one known as (name), and if this entity is willing we would speak our identification through its instrument and speak a few sentences following. We would at this time, then, transfer this contact to the one known as (name). We are those of Q'uo.

我是 Q'uo, 看起来我们已经暂时耗尽问题了。在我离开这个器皿和这个团体之前, 我们希望向叫做 (名字) 的实体提供我们调节性的振动, 如果这个实体乐意的话, 我们会通过它的器皿说出我们的身份并接着说一些话。那么, 我们会在此刻将这个接触转移到叫做 (名字) 的实体。我们是 Q'uo。

(Pause)

(暂停)

I am Q'uo, and am again with this instrument. We feel that there is the work for us to do in adjusting our vibrations to those of the new instrument, and at this time we would leave this group and allow the complex known as Oxal to close this session of working, for this entity has already achieved some adjustment which allows more comfort to the new instrument. Consequently, we would bid this group hail and farewell, in the love and light of the One which is All. That All is Love, and all that comes from It is etched by light. Adonai. We are those of Q'uo.

我是 Q'uo, 我再一次与这个器皿在一起了。我们感觉到在根据这个新的器皿的振动调节我们的振动的方面我们还有需要进行的工作, 此刻我们会离开这个团体并允许叫做 Oxal 的复合体结束这次工作的会议, 因为这个实体已经取得了某种调节, 它会让这个新的器皿感觉到更多的舒适。因此, 我们在太一的爱与光中向这个团体告别, 太一即是一切。一切都是爱, 一切都是从爱而来的事物都是藉由光而被描绘的。Adonai。我们是 Q'uo。

I am Oxal. Greetings in the love and in the light of the infinite Creator. This instrument, you may note, has some difficulty with the strength of our signal; however, the one known as (name) finds it very comfortable, and this is why we are here. We wish to close this session encouraging each to put value in the self without reservation, for the love that is infinite can only shine through an entity which is comfortable enough to open a channel to that love. The heart engaged in clinging to concern has more difficulty opening to the love which is always present. If each could picture the inner self as a child which needs a hug, it would aid each in becoming able to love all that is. Those who

attempt to do service work before they have successfully fallen in love with the self find themselves unable to access that flow which is infinite, and instead find themselves burning out and becoming exhausted spiritually. You are loved, each of you, and it is in that love that you truly reside. Finding that center is truly a matter of asking, and the asking is well to do each day if possible. We would now transfer to the one known as (name). We are those of Oxal.

我是 Oxal。在太一无限造物者的爱与光中致意。你也许注意到这个器皿对我们的信号的力量有某种困难，然而，叫做 (名字) 的实体会发现它是非常舒适的，这就是我们在这里的原因了。我们希望结束这次集会并同时鼓励每一位都毫无保留地认为自己是很有价值的，因为无限的爱仅仅只能够通过一个对于向那种爱开放一个管道感觉到足够的舒适的实体而闪耀。被忧虑所牵绊的心在向那种一直在场的爱开放的方面会有更大的困难。如果每个人都能够将内在的自我想象为一个需要一个拥抱的孩子，这会有助于每个人变得能够去爱一切万有。那些在他们尚未成功地爱上他们自己之前就尝试去进行服务工作的人会发现他们自己无法接近那种无限的流动，却反而发现他们自己燃尽并在灵性上耗竭了。你们是被爱着的，你们每个人都是被爱的，你们正是真正地居住在那种爱中。找到那个中心真的就是一个请求的问题，如果有可能的话，每天都进行请求，这是很好的。我们现在转移到叫做 (名字) 的器皿。我们是 Oxal。

(? channeling)
(? 传讯)

I am Oxal. The love that we spoke of—the love of the inner child—is one which is close to the heart of the Creator. Have compassion for this inner child as you would any other. We leave this instrument now, and would transfer back to the one known as (name). I am Oxal.

我是 Oxal。我们谈到的爱——对内在的孩子的爱——是一种靠近造物者的心心的爱。如同你会对任何其他他人抱有慈悲一样地对这个内在的孩子抱有慈悲。我们现在离开这个器皿，我们会转移返回到叫做 (名字) 的器皿。我是 Oxal。

(Jim channeling)
(Jim 传讯)

I am again with this instrument. I am Oxal. As you begin to become used to ministering to your self, to that inner child, may each become aware, as if for the first time, of the universal inner child that is your common truth, for that which carries you about, thinks the thoughts of the world, and functions within the illusion is not the end of the self. Indeed, you may think of yourself as having two life forms: the second-density animal which faithfully serves and carries consciousness, thinks and makes decisions for the self is joined by the unlimited and infinite Self, which is the consciousness which is you and is also all others.

我再一次与这个器皿在一起了。我是 Oxal。当你开始习惯于照料你的自我，照料那个内在的孩子的时候，每个人都会开始察觉到，就好像是第一次一样，那个全体性的内在的孩子，它即是你们共有的真理，因为那个携带着你四处移动，考

虑这个世界的想法并在幻象中运转的事物并不是自我的终点。确实，你可以将你
自己考虑为拥有两种生命形态：第二密度的动物与无限制且无限的自我结合在一起，
那个第二密度的动物会忠实地提供服务，承载意识，进行思考并为自我做决定，
而那个无限制且无限的大我就是你之所是，同样也是所有其他人之所是的意思了。

There is one consciousness. Yet, due to free will, that consciousness expresses
within you in a unique way. As the little child is cared for, so is that awareness
of what consciousness truly is. It is born within each. That spiritual self must be
nurtured and cared for, for it is young. Each of you is, in one sense, an old soul.
In another, in the sense that each is facing the lessons of third density, each is
a new and untried spirit, newly conscious of self, newly conscious of the true
nature of existence, and very hungry for more. Yet, this is a fragile child, and it
exists in sometimes inhospitable climes. Therefore, love that inner identity and
know those things that faith alone can give knowledge of. All is well. All will be
well, and destiny will bring every harsh and sweet lesson which you need in
order to grow. Turn to the sun which is love, and bloom gloriously.

有一个意识。而由于自由意志，那个意志用一种独一无二的方式在你内在之中表
达。当小孩被照顾的时候，那个意识真正之所是的察觉也同样被照顾了。它在每
个人内在之中出生了。那个灵性的自我必须被抚养并被照料，因为它是年轻的。
你们每个人，在某种意义上，都是一个年老的灵魂。而在另一方面，在你们每个
人正在面对着的第三密度的课程的方面，你们每个人都是一个新的且未经考验的
灵体，刚刚开始察觉自我，刚刚开始察觉存在的真实本性，非常的渴望更多的察
觉。然而，这是一个脆弱的孩子，它活在有时候会不友好的氛围中。因此，爱那
个内在的身份并知晓那些只有信心才能够给予知识的事物。一切都好。一切都
将是好的，命运会将你所需要的每一个严酷而甜蜜的课程带给你以便于你的成长。
转向那爱的太阳并光荣地绽放吧。

Blessings to each as we, too, leave through this instrument. We leave you in
love and in light, and in the care of each other and consciousness itself. My
friends, you are not alone. Adonai. Adonai. We are those of Oxal.

在我同样离开这个器皿的时候，祝福每一个人。我们在爱与光中，在对彼此和对
意识本身的照料中离开你们。我的朋友们，你们不是孤单的。Adonai. Adonai。
我们是 Oxal。

September 6, 1993

1993-09-06 OXAL: 传讯的保护

(Carla channeling)

(Carla 传讯)

I am Oxal. We greet you in the love and in the light of the infinite Creator. It is a privilege to share this morning offering with you and we thank you for requesting our service at this time. The bright new energies of the day are most to enjoyable to us as we sense the many small sounds of your creatures, the birds as they sing at your windows. To hear with physical senses such as yours is a keen pleasure.

我是 OXAL。我们在无限造物者的爱与光中向你们致意。与你们分享这次早晨的奉献是一种荣幸，我们感谢你们在此刻请求我们的服务。当我们感觉到你们的生物的许多微小的声音的时候，当我们听到鸟儿在你们的窗边歌唱的时候，一天的全新的能量是让我们极为喜爱的。

Before we would exercise the new instrument, we would say a few words concerning the so-called "armor of light." Were we to suggest that you protect yourselves in the spirit of fear, we would be treating you to poor advice. For truthfully, there is not anything or essence to fear in terms of negativity. However, the energies which each instrument seeks to employ are those which are those which have been potentiated greatly more and more intensely towards the polarity of service to others. It is in this mode of intention that the work of channeling is undertaken.

在我们对新的器皿进行训练之前，我们会谈谈关于所谓的“光之盔甲”。如果我们建议你们通过恐惧的灵体保护你们自己，我们就正在给你差劲的建议了。因为说实话，在负面性的意义上的恐惧是没有任何内容或者实质的。然而，每一个器皿寻求去运用的能量是那些在越来越强烈地朝向服务他人的极性上已经被极大地赋能了的能量。就是通过这种意图的模式，实体们得以从事传讯的工作了。

This desire places the instrument close to the source of light, and when one stands in very bright light, one casts a very visible shadow, sharp and black. In metaphysical terms, this shadow is to be respected. This instrument calls it the loyal opposition. The energies of service to self which offer their service to this planetary influence are most delighted when they can sway a channeled messages content to the point that the original intention to serve others is vitiated due to the mixed and increasingly service-to-self content of the messages received. This is done simply by the negative entity aping, or imitating the way the positive source was channeling in terms of both the way the channeling felt and the way the message was worded.

这种渴望使得器皿靠近光之源头，但一个人站在非常明亮的光中的手，一个人投射出了一个非常明显的阴影，锐利而黑暗。从形而上学的意义，这个阴影是要得到尊重的。这个器皿称之为忠诚的反对派。当服务自我的能量能够动摇一次被传讯的信息的内容，以至于被传讯的信息的最初的服务他人的意图由于被接收到的信息的混杂且不断增强的服务自我的内容而被污染了的时候，这些向这个星球提

供其服务的能量是非常高兴的。这单纯地是通过负面性的实体模仿或者仿效正面性的源头正在进行的传讯的方式而被完成的，这种模仿是在传讯被感觉到的方式与信息被表述的方式这两个方面同时进行的。

When a positive channel has been compromised in this way, and has become avid for more and more specific answers, the negative entity or energy offering this service simply continues to give more and more specific information, which, however, becomes less and less accurate. Eventually, due to the inaccuracy of the channelings, that particular attempt to be a servant of the light has been foiled.

当一个正面性的管道已经用这种方式被损害并开始渴望越来越具体的答案的时候，提供这种服务的负面性的实体或者能量会单纯地继续给出越来越具体的信息，然而这种信息也会变得越来越不精准。最后，由于传讯的不精准，那次特定的去成为一个光的仆人的努力就已经被挫败了。

There are simple things which one may do. In addition to inner cleansing and purification or what this instrument calls the tuning process and we would suggest some form of this protecting effort be used.

有一些一个人可以去做的简单的事情，除了对内在的清理和净化或者这个器皿所称的调音过程之外，我们会建议进行某种形式的保护性的努力。

We have found it easiest to work with the seven energy centers by color in suggesting a visualization technique which is fairly clear and simple to generate. Picture the spine, mentally, and see the chakra points: red, then orange, yellow, green, blue, indigo and violet as those centers are located upon the spine.

我们已经发现藉由建议一种视觉化观想的技巧来通过色彩对七个能量中心进行工作是最容易的，这个视觉化观想的技巧是相当清晰且在易于产生出来的。在头脑中想象脊椎，并看到脉轮点：红、橙、黄、绿、蓝、靛、紫，将这些能量中心视为是位于脊椎上的。

Ask to see these energies and you shall see some representation of what your energies are like at that moment. If the energy is sluggish, ask it to spin, to rotate, and to brighten to clarify or in every way to suggest that is become clear and bright. And even insofar as that is possible with other energies, do this for each ascending energy center, until you see the chakras spinning like, shall we say, a beautiful, large roll of your Lifesavers.

请求看到这些能量，你将看到你的能量在那个时刻看起来的样子的某种表达方式 (representation)。如果能量是行动迟缓的，请它转动、旋转、变亮、澄清，或者用任何方式去暗示，它正在变得清晰且明亮。甚至在有可能与其他能量一起的范围内，为每一个上升的能量中心进行这项工作，一直到你看到脉轮，容我们说，如同一个美丽而巨大的筒状物一样地旋转，就好像你的救生圈一样。

After this has been visualized and you feel that your chakras are open and productive together, visualize the swirling together of the violet, swirled to the clockwise way to the red color and back to violet, so that you have a

red-violet color, then visualize yourself being drenched in this red-violet ray, inside and outside every cell. This is representative of the body's protection of itself. Then move on to a visualization of the limitless light, or the white light that is pure and again drench yourself in this light, inside and outside in every cell. Breathe this white light in. Feel it move into every sense. Can you, as we describe this, sense even by one telling the clarifying energy of this procedure? If you do not feel brightened and strengthened by this visualization, we urge each to discover another representation which has this effect.

在这个观想已经被完成并且你感觉到你的脉轮在一起是开放且有生产力的时候，脉轮一起从紫罗兰脉轮开始盘旋，用顺时针的方式盘旋到红色脉轮并接着返回到紫罗兰脉轮，这样你就有了一种红色 - 紫罗兰色的色彩了，接下来观想你自己被这种红色 - 紫罗兰色的光芒浸透，浸透每一个细胞的内部和外部。接下来，继续前进到一种对无限制的光或者纯净的白光的视觉化观想，再一次在这种光中将你自己浸透，浸透每一个细胞的内部和外部。将这种白光吸入。感觉它进入到每一种感知中。你能够，如我们对这个程序的描述一样地，即使是藉由一种显著的能量澄清的感觉，而感觉到这个程序的能量吗？如果你没有藉由这种观想感觉到变亮与增强，我们鼓励你们每个人探索另一种拥有这种效果的表达方式 (representation)。

The use of the mind is poorly grasped among your peoples, yet we assure each that as entities work with visualizations such as these, these entities are using that skill which your minds, that is your consciousnesses, have in great abundance.

对心智的使用在你们的人群中是被掌握得很差劲的，而我们向每一个人保证，当实体们与诸如这些视觉化观想之类的观想一同工作的时候，这些实体们就在使用你们的心智的技巧了，那即是你们的意识，你们的意识是极其丰富的。

The benefit of such cleansing processes is perhaps best felt when one looks back upon an experience and is able to see that there was a positive addition of poise and peaceful feelings, which in turn aided the clarity of the contact. 这样的净化的程序的益处也会在一个人的回顾一次体验并能够看到有一种正面的平衡和平静的感觉的附加物的时候被最好地感觉到，这种平衡和平静的感觉会反过来帮助那次接触的清晰度。

We of Oxal have worked with few among your peoples for we are fifth density and are not often contacted, however, due to circumstances of, shall we say, kinship between the new instrument, the one known as M, and our particular vibration. We move into what, for us is a new area seldom visited, that being the opening of a channel.

我们 Oxal 只与你们的人群中的很少人一同工作过，因为我们属于第五密度，我们并不会经常被接触到，然而，由于在这个新的器皿，即叫做 M 的实体和我们的特定的振动之间的，容我们说，亲密关系的环境，我们进入到了对我们而言是一个很少被访问的新的区域，这个区域就是一个管道的入口了。

We feel privileged to be offered this opportunity for service and express to the one known as M our affection and our enjoyment of this honor.

我们为被给予了这次服务的机会而感到荣幸，我们向叫做 M 的实体表达我们的喜爱和我们对这种荣耀的快乐。

We also express that we feel our way here for we have not, as we said, become experienced at this most pleasant task, consequently, we do ask the one known as M to express mentally to us any discomfort or any other concern, which would be aided by the sharing ... we must pause for this instrument to clear her throat.

我们同样也表达我们对我们在这里的方式感觉非常令人愉快，因为，如果我们已经说过的一样，我们尚未在在这个极其令人愉快的任务中被体验到，因此，我们会请叫做 M 的实体在心智中向我们表达任何的不适或者任何其他的担心，这会藉由分享而得到帮助.....我们必须暂停以便于这个器皿清理她的喉咙。

(Pause)
(暂停)

This instrument just said to herself, "You talk too much." May we say to this instrument, that in terms of this contact, you talk just enough. We look for a way to more accurately aid in the new instruments perceptions of when to begin with a contact.

这个器皿刚刚对她自己说，“你说得太多了。”容我们对这个器皿说，在这次接触的方面，你说得是恰好足够的。我们寻求一种方式来更精准地在新的器皿对于什么时候开始一次接触得感知上给予帮助。

As we search this instrument's experience, we find that this instrument simply has a feeling, a sense of rightness. The equivalent in each instrument's way in sensing is what a new instrument needs to be looking for. Each time that the tuning and challenging procedures have been followed and a contact is initiated, allow some portion of the sensibilities to record, consciously, the way that induction of shared energy has felt and store this memory as high priority so that when that sensation is again experienced, it may be sensed in a quicker and heightened fashion.

当我们搜寻这个器皿得经验得时候，我们发现这个器皿单纯拥有一种感觉，一种正确性的感觉。在每一个器皿进行感知的方式上的等价物就是一个新的器皿需要去寻求的事物了。每一次当调音和挑战的步骤已经被完成了的时候，一次接触就被启动了，允许感知的某个部分有意识地进行记录，分享的能量的引导的方式已经感觉到并将这种记忆以高优先级存储起来了，因此当感觉再一次被体验到的时候，她可以用一种更快和增强了的方式被感觉到。

Some who channel find it helpful to request some signal which this instrument would call conditioning, such as the involuntary opening of the mouth, or the movement of the tongue.

一些进行传讯的人会发现去请求某种这个器皿称之为调节作用的信号是有帮助的，诸如无意识地张开嘴或者舌头的运动。

We feel this answers one persistent query in one way and we shall entertain further questions at the end of this session. As to what we hope to accomplish through channels such as this one and the one known as M, we hope to accomplish a witnessing of a very simple concept which we feel to contain all the truth we know. That concept is that there is one great original Thought, or vibration. That vibration is love. It created all that is, beginning with the first creation, the photon or what you call light. Graduated rotations of this light have articulated all physical phenomena whatsoever. Your world, your illusion, and all that you can imagine is made of light that is the manifestation of love.

我们觉得这在某种程度上回答了一个反复出现的问题，我们将在这次集会的结束的时候回答进一步的提问。关于我们希望通过诸如这个管道和叫做 M 的实体的管道之类的管道来实现的事情是什么的问题，我们希望实现对一个非常简单的概念的一种见证，我们感觉这个概念包含了我们知晓的所有真理。那个概念即，有一个伟大的原初的想法或者振动。那个振动就是爱。它创造了一切万有，从最初的造物开始，它创造了光子或者你们所称的光。这种光的分等级的旋转清晰地表达初所有的无论什么物质性的现象。你的世界、你的幻象、所有你们能够想象的事物都是由光组成的，这光就是爱的显化。

When we greet you and leave you in love and in light, we carry with those words our feeling that this is all that there is. Now this is a very simple truth, but when we say you are love [and] that which you seek is love, become more and more conscious of that love and vibrate as that love vibrates, more and more closely resembling the vibration of the one original Thought, and all the paths to union with the infinite Creator shall be light and love. Entities say, "Yes, but how can I apply this in daily life?" and so we find our treasure in the storehouses of opinion and personal thinking, reading and evaluation which is in each instrument's mind. Using conscious channels such as this one, and the one known as M, we hope to tell our simple story in an infinitely various number of ways, knowing your that people are greatly individualistic in their needs and there cannot be too many ways to share this truth.

当我们在爱与光中向你们致意和离开你们的时候，我们藉由这些言语来承载我们的感觉，即这就是一切万有。现在，这是一个非常简单的真理，但是，当我们说你就是爱的时候，你所寻求的事物就是爱，你所寻求的事物是变得越来越了解那种爱并如那种爱一样地振动，越来越近似那一个原初的想法的振动，而所有与无限造物者合为一体的途径都将是光与爱。实体们说，“是的，但是我在日常生活中应用这一点呢？”因此我们在观点、个人的思考、阅读以及对在每一个器皿的头脑中的事物进行评估的储藏室中找到了我们的珍宝。藉由使用诸如这个器皿、做 M 的实体之类的有意识的管道，我们希望用无限数量的方式来讲述我们的简单的故事，我们同时知晓你们的人们在他们需求上是极大地个体化的，无法有太多的途径来分享这种真理。

We pause to feel the energy dancing around the circle of seeking. The light which you gather is beautiful. We honor it as we transfer this contact to the one known as M. We are those of Oxal.

我们暂停以便于感觉能量正绕着这个寻求的圈子舞蹈。你们聚集起来的光是美丽的。我们荣耀它，我们将这个接触转移到叫做 M 的实体。我们是 Oxal。

(M channeling)
(M 传讯)

I am Oxal. We again greet each in the Creator's eternal love and light. The love which is continually expressed from that which you call your sun in the form of light penetrates all that you see.

我是 Oxal。我们再一次在造物者的永恒的爱与光中向各位致意。正在持续不断地从你们所称的太阳被表达出来的爱通过光的形式贯穿你们看到的一切事物。

This light as it moves through the nature of creation can inform those entities who pay close attention to the seemingly mundane of life. The flight of a bird or the splash of a fish, when looked at closely, are expressions of that love.

当这种光经过造物的大自然的时候，它能够告知那些密切注意在表面上平凡的生命实体们。一只鸟的飞翔或者一条鱼的溅起的水花，当被仔细观察的时候，它们就是那种爱的表达。

(Pause)
(暂停)

(Carla channeling)
(Carla 传讯)

I am Oxal, and am again with this instrument. It is a helpful thing to remember that all form whatsoever, is love. If all is beautiful this is love, yet too, if there are things that seem unpleasant or harsh or difficult, this too is love. There is no escaping the unified nature of all that there is.

我是 Oxal，我再一次与这个器皿在一起了。去回忆起所有无论什么形式的事物，都是爱，这是一个有帮助的事情。如果一切美丽的事物都是爱，而同时，如果有一些事情看起来不令人愉快的，或者严酷的或困难，这同样也是爱。没有任何事物能够超越一切万有的统一的本性。

We would again transfer to the one known as M. We are those of Oxal.
我们会再一次转移到叫做 M 的实体。我们是 Oxal。

(Pause)
(暂停)

(Carla channeling)
(Carla 传讯)

I am Oxal. We are again with this instrument and we say to the one known as M that this instrument has done well in sustaining the contact, in expressing our intended thoughts with style and accuracy. There is still the natural limit of ability to sustain the focus, however, we stress that this is peculiarly difficult work as is all work of this kind for the work of receiving spiritual information is

abstract and metaphysical and takes place in utmost darkness. The light of what one may archetypically call the moon is the only light and this light is difficult that is it is difficult to see clearly in moonlight yet such is the way of spiritual teaching.

我是 Oxal。我们再一次与这个器皿在一起了，我们会对叫做 M 的实体说，这个器皿在维持接触的方面，在带着风格和准确度来表达我们打算表达的想法的方面已经做得很好了。仍旧存在有维持聚焦的能力的自然的局限，然而，我们强调，这是尤其困难的工作，如同所有这种类型的工作一样，因为接收灵性信息的工作是微妙且行而上学的工作，它是在几乎完全的黑暗中发生的。一个人可以形而上学地称之为月亮的事物的光是仅有的光，这种光是困难的，在月光中要清晰地看到，这是很困难的，而这就是灵性上的教导的方式了。

Therefore, be merciful to the self and realize that this work is careful and slow and in some ways never becoming easy. However, we believe that there is a call. We sense this call coming forth from your peoples for messages of light and love, words of truth and love, and therefore we welcome and hope only to assist such channels and we thank each who serves in this way.

因此，对自己宽容一些，并意识到这个工作是小心谨慎且缓慢的，在某种程度上，它从来不会变得容易。然而，我们相信会有一种呼唤。我们感觉到这种对光和爱的信息，对真理和爱的言语的呼唤正从你们的人群中发出，因此我们欢迎并仅仅希望去帮助这些管道，我们感谢每一位用这种方式服务的人。

We do not say that this service is greater than other services. We by no means suggest this yet this is one more way of sharing in the heritage of love with those about you and we thank each channel for without such, we could only speak in dreams and visions.

我们并不是说这种服务并其他的服务更伟大。我们绝不会这样建议，然而，这是与你周围的那些人分享爱的传承的另外一种方式，我们感谢每一个管道，因为没有这样的管道，我们就仅仅只能在梦境和异象中说话了。

We would at this time transfer to the one known as Jim for the close of this session of working. We are those of Oxal.

我们会在此刻转移到叫做 Jim 的实体以结束这次集会。我们是 Oxal。

(Jim channeling)

(Jim 传讯)

I am Oxal, and greet each again in love and in light through this instrument. At this time may we ask if there might be a query upon any mind to which we may respond?

我是 Oxal，我们再一次通过这个器皿在爱与光中向各位致意。此刻我们会请问在任何人的头脑中是否有一个我们可以回应的问题呢？

M: I have one. As you were talking about protecting ourselves and the challenging process, I remembered reading in a newsletter about a challenging process, or even the voices that we hear and was wondering if I

could get a little clarification on that because I spend a great deal of time speaking with my inner guidance and ever since reading that was a little confused as to how to approach that.

M: 我有一个问题。当你们谈到关于保护我们自己和通灵的过程的时候, 我记得在一份新闻邮件中读到过一个通灵的过程, 或者甚至是我听到的声音, 我想知道是否我可以那一点上得到一点点澄清, 因为我花了大量的时间与我的内在的指导灵谈话, 而自从读到那个新闻邮件之后, 我对于如何着手进行那个过程有一点困惑。

I am Oxal, and am aware of your query, my brother. When one hears voices or guidance from within it is well that you offer to these voices the challenge that asks if they come in the name of that quality for which you live most passionately and would die most willingly. This can be a simple process and need not take a great deal of your effort or your time, yet it is well that it be accomplished with a purity and intention at each communication. For as each seeker grows more fully open to the service-to-others polarity and gains in the power of this polarity, there will be attracted to the seeker those entities of a negative nature whose wish it is to control the power of this light now developing. The means by which such control is gained is that means by which we described at the beginning of this session, thus it is well to ask if whatever voice you hear comes in the name of [that] which you hold most dear.

我是 Oxal, 我理解了你的问题, 我的兄弟。当一个人听到来自于内在的声音或者指引的时候, 你对这些声音进行挑战并询问, 它们是否是以那种你愿意最为热情地为之而活着并最为乐意于为之而死去的名义而来的, 这是很好的。这可以是一个简单的过程, 它不需要花费大量的你的努力或者你的时间, 而在每一次沟通交流的时候, 藉由一种纯净度与意图来完成它, 这是很好的。因为当每一个寻求者慢慢变得更为充分地向着服务他人的极性开放并在这种极性的力量上取得增长的时候, 那些具有一种负面属性的实体们将会附着在寻求者的身上, 这些负面属性的实体们的希望是控制这种光的力量当前的发展。这样的控制被取得的途径就是我们在这次集会开始的时候描述过的途径, 因此, 去询问你所听到的无论什么声音是否是以你最为珍贵的事物的名义而来的, 这是很好的。

Is there a further query, my brother?

有进一步的问题吗, 我的兄弟?

M: Just a short one. Should this be done each time the voice is heard, or just the beginning of the conversation? And then assume that the person you are holding the conversation with stays the same?

M: 仅有一个简短的问题。这个过程应该在每一次声音被听到的时候被执行吗, 或者仅仅在对话开始的时候就可以了? 接下来假设那个你正在进行对话的人是仍旧是同一个人吗?

I am Oxal. This is correct, my brother. At the beginning of each contact is the time for the challenge and the challenge then may respond as it will and be relied upon to be as it says it is for the remainder of that contact.

我是 Oxal。这是正确的，我的兄弟。在每一次接触的开始就是进行挑战的时间，**这个挑战接下来就可以回应了**，因为它将在那次接触的剩下的时间都将是受到信赖的了。

Is there a further query, my brother?

有进一步的问题吗，我的兄弟？

M: No, thank you.

M: 没有，谢谢你。

I am Oxal, and we thank you, my brother. Is there another query?

我是 Oxal，我们感谢你，我的兄弟。有另一个问题吗？

(No further queries.)

(没有进一步的问题。)

I am Oxal. We give you our blessing and prosperity in your seeking, and we thank you again for asking us to join your morning offering and for allowing us to utilize the instruments here. It is a great honor to walk with you in this fashion. Know always that you are not alone for each has those guides and angels ...

我是 Oxal。我们向你们致以我们的祝福，祝你们在寻求中成功，我们再一次为你们请求我们加入你们的早晨奉献并为你们允许我们使用这里的器皿而感谢你们。用这种方式与你们同行是我们的一种极大的荣耀。请一直知晓你们不是孤单的，因为你们每个人都拥有指导灵和天使.....

(Tape ends.)

(磁带结束)

September 12, 1993
1993-09-12 金钱与灵性

Group question: The question this afternoon has to do with the effect our constant pursuit of having enough money to survive and pay our bills causes in our spiritual seeking. We were wondering if that basic attitude of our working from 9 to 5 for most of the days of the week has an effect on our spiritual seeking, and we were wondering if there was another attitude that would have a more beneficial effect, keeping in mind that, well, I'll suggest that the Egyptians began some of their difficulties with disease and famine when they changed from the barter system and the common ownership of all things to private property and the institution of a monetary system. So we would like to know what the effect of our monetary pursuits have on our spiritual seeking and if there is an alternative attitude that may be more beneficial.

团体问题：今天下午的问题与我们对于拥有足够的金钱来生存和支付我们的账单的持续不断的追寻在我们的灵性的寻求中产生的影响有关的。我们想知道，我们对在一周中的大部分日子的朝九晚五的工作的基本的态度是否对我们的灵性的寻求拥有一种影响，我们想知道是否有另一个态度，当记在头脑中的时候，是会有一种更为有益处的影响的，好的，我将会建议，在埃及从以物易物的系统以及对所有的事物的公有制转变为私有制以及一种货币系统的体系的时候，埃及开始了它们在疾病和饥荒的方面的一些困难。因此，我们想要知道，我们对金钱的追寻对我们灵性上的寻求的影响是什么，是否有一种替代的态度是可以更为有益处的。

(Carla channeling)
(Carla 传讯)

I am Q'uo. Greetings in the love and in the light of the one infinite Creator. We are blessed to be called to your group this day. The sun streams into the domicile in which you sit, touching this channel's body with warmth, and we feel the metaphysical warmth of your welcoming to us. Thank you for this privilege. As always, we request that each entity use his personal discrimination in choosing those of our thoughts which may seem interesting to you. Leave others behind, please.

我是 Q'uo。在太一无限造物者的爱与光中致意。我们在今天被呼唤到你们的团体是有福的。太阳照耀进入到你们坐在其中的住所，并用温暖接触这个管道的身体，我们感觉到了你们对我们的欢迎的形而上学的温暖。为这种荣幸而感谢你们。一如既往，我们请求每一个实体都在从我们的想法中选择那些可能看起来让你们感兴趣的想法的过程中使用他的个人性的分辨力。请将其他的都留在后面。

You ask if your monetary system has an effect on the life of the spirit. We may start by saying that it is clear that your sphere has great feelings concerning this system whereby a symbol of wealth is used in order to purchase goods or services. The globe upon which you dwell has in some form a monetary system regardless of where, in which culture, or at what level you may look.

你们询问你们的金钱系统是否对于灵性生活产生一种影响。我们可以这样说作为开始，你们的星球在关于这个系统的方面拥有巨大的情感，凭借着这个系统，一种财富的象征物可以被使用以便于购买货物或者服务了。你们居住于其上的星球，无论在哪里，在哪个文化中，或者在你们可以观察的什么层次上，都通过某种形式拥有一种金钱的系统。

Earlier, the one known as R was wondering if the brain was capable of giving good information considering that its makeup is a portion of the delusion. The brain is quite effective at dealing with problems within the illusions. One of the problems it perceives is the need for a supply of your money which not only shall cover the daily need, but shall also extend beyond that need to some possible future need for which there must be a supply which is more than enough for today.

较早的时候，叫做 R 的实体想知道，在考虑到大脑的组成就是谬误的一部分的情况下，是否大脑有能力给予有益的信息。大脑在与幻象中的问题打交道的方面是相当有效。它感觉到的问题中的一个问题就是需要有一种你们的金钱的供给，这种供给不仅仅将会涵盖日常的需要，它同样将会延伸超越那种需要到某种有可能未来的需要，因为对于未来的需要必须要有一种是比足够今天使用的供给更大的供给。

As your peoples' cultures become more sophisticated, the perception of your biocomputer brain grows continually so that in the technically sophisticated culture which you now experience there is the universal perception that whatever is being received is probably not enough, for there is not enough extra.

当你们的人群的文化开始变得更为复杂的时候，你们的生物电脑的大脑的感知持续不断地成长，因此，在你们现在体验的那个在技术上富有经验的文化中，会有那种全面的感受，被接收到的无论什么事情都是很可能不够的，因为没有格外地充足。

We could encourage each to take the mind and lead it into a more wise configuration. However, the spiritual uses—we correct this instrument—the spiritual nature is not greatly linked with the biocomputer brain. The key, then, to a more elevated view of the relationship of money to the self is gained through the use of consciousness rather than the brain. To better gain access to a right relationship with money it is well to place concerns about finances within that holy of holies which lies within your deep mind. The consciousness of One is a consciousness of infinite plenty. The creation is full of all that there is. Every need has that which can meet the need. This consciousness of infinite supply sheds a welcome light upon the soul besieged by financial worries.

我们会鼓励每一个人都去使用心智并将它引入到一种更为智慧的配置中。然而，灵性上的使用——我们更正这个器皿——灵性上的特性并非很大地与这个生物电脑的大脑联系在一起。那么，对于自我与金钱的关系的一种更高的观点的关键，就是通过对意识的使用而不是通过对大脑的使用而被取得的。为了要更好地进入到与金钱的一种合适的关系，将关于财务的担忧放置在那种存在于你的心智深处

的圣中至圣之中，这是很好的。太一的意识是具有无限的丰盛的意识。造物是充满了一切万有的。每一个需要都拥有那种能够满足需要的事物。这种具有无限供给的意识将一种欢迎的光照耀在那个被财务上的担忧所包围的灵魂上。

To backtrack, please move in mind to that prayer which began this session. You asked for daily bread. The teacher known as Jesus recommended that prayer include the concern over money. That is, that there be enough for today. If entities worried only when there was not enough for this day, a great deal of worry would cease and hearts would calm and feel soothed. However, though this is true, it is not definitively helpful because there is so much of world opinion which screams that enough for today is not at all a satisfactory end to concern.

走一下回头路，请在头脑中移动到启动这次机会的那个祈祷辞。你们请求每日的面包。被知晓为耶稣的老师建议，那个祈祷涵盖了在金钱之外的忧虑。也就是说，会有足够今天使用的事物。如果实体仅仅在今天要使用的东西不够的时候担忧的话，大量的忧虑将会停止，心会平静下来并感觉到镇定了。然而，虽然这是真实的，它并不一定是会有帮助的，因为会有如此大量的世俗的观点会尖叫，足够今天完全不是对于忧虑的一个令人满意的目标。

But what if you were to alter the term "money" and subsume it in the term "energy"? When the term "energy" is used this may aid somewhat, for that which is energy does not need to be hoarded, but rather expresses its nature in its potentiation. Thusly, the general rule of thumb is that entities may do that which they must to gain enough energy to survive and be comfortable. This energy may be transmuted by those who see the spectrum of energies so that many things become money. And we feel sure that each can think of many instances where seemingly impossible things have occurred because of the trading of goods and services rather than the insistence upon some single form of energy.

但是，如果你们用将“金钱”这个词语改变一下，并它包含在“能量”这个词语之中，会怎么样呢？当“能量”这个词语被使用的时候，这可能是会多少有些帮助的，因为能量并不需要被储藏，而毋宁是在它的潜能中表达它的属性。因此，实体可能会拥有的一般性的常识就是，它们必须去取得足够的能量来生存并变得舒适。这种能量可以由那些看到理解能量的光谱的人所转换，这样很多事情就可以变成金钱了。我们肯定每一个人都能够想到很多的情况，在其中在表面上不可能的事情是因为货物或者服务的交换而不是因为对一个单一的能量的形式的坚持而发生的。

Why, then, do entities feel that they must be concerned beyond today with money? For this is the place where concern over money does have a deep metaphysical result, [that is, thinking and worrying about the future.] Each is familiar with this habit of thinking, "Is there enough to pay this and this and this?" As each touches into this feeling, we suggest that each is gazing at a temporal being in fear that it may cease to exist, or that it may exist less comfortably.

那么，为什么实体感觉到他们必须对今天之外的金钱担心呢？因为这就是在金钱

之外的担忧，也就是，对未来的考虑与担忧，确实拥有与一个深入的形而上学的结果的位置了。每一个人都熟悉这个心智的习惯，“有足够的钱付这个或者那个吗？”当每一个人都接触这种感觉的时候，我们建议每一个人注视着一个转瞬即逝的存有并害怕它可能停止存在了，或者它会可能较不舒适地存在着。

Even with those who amass great quantities of money, the motivation continues to be at heart based upon fear. Indeed, money is but one example of the way persons within your culture perceive energy. We said earlier that the word “energy” would help those who hoard money, for they see that the use of energy is in being used, consumed or spent. But upon another level, those who have ambitions to gain power, for whatever reason, will amass as much extra power or energy as they can, there being no ceiling on the need for more.

甚至是在那些积累了巨大的金钱的数量的人的身上，这种驱动力在其核心是依旧以恐惧为基础的。确实，金钱仅仅是在你们的文化中任何感觉能量的方式的一个范例。我们之前说过，“能量”这个词语会对那些存钱的人有帮助，因为它们看到对能量的使用是处于被使用，被消耗或者被花费的过程中的。但是在另一个层次上，那些拥有野心去取得能量的人，无论为了什么原因，将会积累它们所能积累的大量额外的能量，在对更多的能量的需要的方面是没有天花板的。

In your culture, there has been more and more an unspoken assumption that there can never be too much energy, money, power, call it what you will, that there is literally no end to ambition or greed—all in the name of being more secure. Yet where is your security? In the bank which may fall? In the job which may cease? In the legal agreements which may be broken? Seek for that security, seek to amass energy saved against possible need, and feel the footsteps wander off the path.

在你们的文化中，已经有越来越多的一种未说出口的假设，能量、金钱、力量，是永远都不会过多的，无论你愿意称之为什么，野心或者贪婪实际上是没有止境的——一切都是以更多的安全感的名义。而你的安全在哪里呢？在可能会倒闭的银行中吗？在可能会停止的工作中吗？在可能会打破的法律协议中吗？寻求那种安全，寻求去积累能量以备不时之需，你会感觉到脚步偏离道路了。

The solution each day is to reorient the way of perceiving on a conscious level when you see yourself turning to that grasping concern for more than enough. Say to the self, “Let go of fear.” We realize we speak to those who must work long hours in order to pay for food and lodging and all necessities and desired objects. Yet we suggest that those who do not need to spend long hours working are still just as capable of losing sight completely of their true nature and of their true orientation with regard to plenty, if you must go to the place you would not wish, to do a job you would not choose. Yet, still, those who have no need but to please themselves spend at least as much of their time in fear.

每一天的解决方案就是去，在你看到你正在转向那种对超出足够的担忧的紧握不放的时候，在一个有意识的层次上去对感觉的方式进行重新定向。对自己说，“释放恐惧。”我们意识到我们是对那些必须工作很长的时间以便于为支付食物和

住所以及所有必需品和渴望的目标的人发言的。而我们建议那些并不需要花费很长的时间工作的人是仍旧一样能够完全无视它们真实的本性以及它们在关于丰盛方面的真实的导向的，如果你必须前往一个你不希望的地方去做一个你不会选择的工作，(你会将一些时间花费在恐惧中,) 而对于那些除了让他们自己高兴之外没有需要的人，它们仍旧在恐惧中花费了至少是一样多的时间。

The question of supply is perhaps the deepest chasm of irrational concern which seduces your peoples. In the face of this, we simply suggest that as the healthy regard for money is in being sure of the daily bread and then allowing concerns to fall away as appropriate, each simply move each day or each time he feels this concern into a conscious reorientation.

供给的问题也许是引诱你们的人群误入歧途的无理性的忧虑的最深的裂谷。在面對这个问题的方面，我们单纯地建议，在对于金钱的关注的健康即是确信每天的面包，并接下来允许忧虑在合适的时候消散，每一个人都单纯地在每一天或者每一次他感觉到这种忧虑的时候进入到一种有意识重新定向中。

Step back now and gaze at the illusion. Money is a perfect symbol for this entire illusion. It is a polarized concept. Not only is it "more" and "less," but "all" and "nothing." To the prudent, there is more money and less money. To the large majority, there is the state called, "I have money," and the state called, "I don't have enough." It is all or nothing. Such is the radicalizing effect of fear. 现在后退并注视着幻象。金钱是这整个幻象的一个完美的象征。它是一个极化的概念。它不仅仅是“更多”和“更少”，它同样也是“全部”与“没有”。出于谨慎，有更多的金钱和更少的金钱。对于绝大多数人，会有陈述说，“我有钱”，会有陈述说，“我没有足够的钱。”这就是全部或者没有。这就是恐惧的令人激进的效应。

Your situation surrounds you and seemingly would be obvious to you. Yet it is carefully structured, that is, the illusion is carefully structured so that you do not catch on to the depth of illusion. We praise this illusion in which you struggle, even though the struggle is not necessary in terms of sheer metaphysics. Within third density, each of you came to struggle, came to be confused and befuddled, came to develop fears, to do all the wrong things, to clutch and grasp at everything from money to ideas, feeling needy. And why? Because it is in working with these honest feelings that the entity within you, the spirit, the consciousness, may float about the being with all these concerns and may interact with it in such a way that consciousness is transferred into the working brain, the working mind.

你们的情况包围着你们，它在表面上对于你们会是显而易见的。而它是被小心谨慎地构建的，也就是说，幻象是被小心谨慎地构建的，这样你就不会弄明白幻象的深度了。我们赞美这个你们在其中挣扎的幻象，即使这种挣扎从纯粹的形而上学的方面是是没有必要的。在第三密度中，你们每个人都是来这里来挣扎的，来这里来变得混淆和迷惑的，来这里来发展恐惧的，来做所有错误的事情，来抓住并紧握从金钱到观点的每一件事情并同时感觉到贫困。为什么呢？因为就是在于这些诚实的感觉一同工作的过程中，那个在你内在之中的实体，那个灵性、那个意识，就可以与所有这些担忧一同四处漂流，并可以用这样一种意识被转换成为工作的大脑，工作的心智的方式与之进行互动了。

Basically, your job here is to, within incarnation, begin to allow the programming of consciousness to replace the programming of your mind which deals with the illusion in a polarized manner. See the concern for money as the challenge it is. What consciousness does to this concern is to lend it the awareness that there is enough, for consciousness is infinite.

基本上,你在这里的工作就是去在投生中开始允许意识的编程替代你的心智的编程,你的心智的编程是使用一种极化的方式与这个幻象打交道的,将对于金钱的忧虑视为其之所是的挑战,意识对于这种忧虑做的事情就是将这样一种认识借给它,这种认识即,有足够的事物,因为意识是无限的。

Celebrate your problems. They bring you to the point of desiring and seeking a higher truth. We encourage every discomfort of mind that leads you to seek and seek and seek again.

欢庆你的问题。它们将你带到那个渴望和寻求一个更高的真理的位置。我们鼓励每一种心智上的不适,它引导你寻求,寻求,再一次寻求。

This entity just thought to itself that it tends to seek and seek and seek again to have enough money to spend. Very well, that seeking, too, may provide material for an entire lifetime. However, there is an alternative to seeking within the illusion. That is simply seeking the consciousness and its infinite plenty-essness.

这个实体刚刚对它自己想,它会倾向于寻求,寻求,再一次寻求去拥有足够的金钱去花。非常好,那种寻求,同样也可以给予供一次完整的人生使用的材料。然而,在幻象中会有一种替代性的寻求,那就是单纯地寻求意识以及它无限的丰盛性。

We would at this time transfer this contact to the one known as Jim. We are those of Q'uo.

我们会在此刻将这个接触转移到叫做 Jim 的实体。我们是 Q'uo。

(Jim channeling)

(Jim 传讯)

I am Q'uo, and greet each again in love and in light. We would ask at this time if there might be any further queries to which we may speak?

我是 Q'uo, 在爱与光中再一次向各位致意。我们会在此刻请问是否有我们可以发言的任何进一步的问题呢?

Carla: I guess the only thing that I would say—it's not a question—is that in my mind, anyway, the situation where you've got somebody who is spending most of his day at work and he gets really tired and he says, "Well, how can I have time to seek spiritually when I'm just wearying myself at work?" I just don't feel that's been addressed entirely, and I was wondering if you could go into that. Because I see where it's consciousness, if we had a consciousness of plenty we'd be a lot better off, and, still, how do you find the time?

Carla: 我猜想唯一我会做的事情是——它不是一个问题——无论如何, 在我的头脑中会有这样一种情况, 以会遇到某个人, 他将他的一天的大多数时间都花费在工作上了, 他真的非常的疲倦, 他说, “好的, 我如此才能在我在工作上已经筋疲力尽的时候拥有时间进行灵性上的寻求呢?” 我并不觉得那个问题是被完全解决了的, 我想知道是否你们能够对那一点进行深入的讨论。@**因为我看到在意识存在的位置上, 如果我们拥有一种丰盛的意识, 我们就会情况更好了, 可是仍旧, 你如何找到时间呢?**

I am Q'uo. And am aware of your query, my sister. The time, as you experience it within your illusion, is oftentimes lacking for the pursuit of the metaphysical foundation for that which occurs in your physical illusion. And too often, for those who labor from sunrise to sunset, there is no time to consider the meaning of the life that seems so hard and unyielding. It is for these entities that there is a primary purpose for the life that includes nothing other than dedication to a goal and honing the desire to survive, not so much because this is of importance, but because the entity needs to focus its spiritual awareness upon a single concept. And, perhaps, at some point in this persistent practice, it will feel the need to move its awareness to a higher goal. 我是 Q'uo。我理解了你的问题, 我的姐妹。如你们在你们的幻象中对时间的体验一样, 时间对于寻求在你们的物质性的幻象中发生的事情的形而上学的基础时常是缺乏的。对于那些从日出到日落辛苦劳作的人, 过于经常地, 没有时间去考虑那种看似如此艰难和强硬的生命意义。就是对于这些实体, 生命会有一种首要的目的, 那个目的除了去奉献给一个目标并打磨那种去生存的渴望之外是不包含任何其他事物的, 在很大程度上并不是因为这个目的是具有重要性的, 而是因为实体需要去将它的灵性上的认识聚焦于一个单一的观念。也许, 在这种持久不变的实践中的某个位置, 它将会感觉到将它的认识移动到一个更高的目标的需要。

But for those who have the ability to survive without expending all of one's energies to do so, there is the luxury, shall we say, of being able to pursue the finer ramifications of the focus of spiritual awareness upon goals that are more intricately delineated. Each entity has this life agenda that provides for it the opportunity of that which is most important in its overall soul pattern. Thus, [for] those who are able to find their purpose within the illusion of supply and survival, there is the constant repetition of this opportunity. 但是对于那些拥有能力去在不花费一个人全部的能量情况下去生存的能力人, 会有能够去进行这样一种追寻的, 容我们说, 奢侈, 这种追寻即将灵性的认识的焦点的更为精妙的分枝的放在那些用更为错综复杂的方式被描绘的目标上。每一个实体都有这种生命的议程, 这个议程会为实体提供在它的整个灵魂的模式中最为重要的事情的机会。因此, 对于那些能够在供给和生存的幻象中找到他们的目的的人, 会有持续不断的这种机会的重复。

Is there a further query, my sister?
我的姐妹, 有一个进一步的问题吗?

Carla: No. Thank you, Q'uo.

Carla: 没有了。谢谢你们, Q'uo。

I am Q'uo, and we thank you, my sister. Is there any other query at this time?
我是 Q'uo, 我们感谢你, 我的姐妹。在此刻有任何其他的问题吗?

(Pause)
(暂停)

I am Q'uo, and we are most grateful to each present for inviting us to join your meditation this day. We are grateful to be able to offer that which is ours in metaphysical understanding in response to your heartfelt queries. We appreciate the difficulty of your illusion and the confusion that is, of necessity, experienced. We wish each well as each attempts to untangle the confusions that are the threads of your life pattern, and we assure each that your work is being accomplished with steady and sure hands whose Source moves beyond this illusion, and the work that is done stretches far beyond this illusion.

我是 Q'uo, 我们极其感激每一位在场的人邀请我们在今天加入你们的冥想。我们极其感激能够通过回答你们衷心问题而提供在我们的形而上学的理解中的回应。我们欣赏你们的幻象的困难以及必定被体验的混淆。我们希望每一个人在尝试去解开你们生命模式的线条的混乱的过程中都一切顺利, 我们向每一个人保证你们的工作是正在用稳固而确信的手被完成的, 这双手的资源超越了这个幻象, 被完成的工作是延伸远远超出这个幻象的。

At this time we shall take our leave of this instrument and this group, leaving each, as always, in the love and in the light of the one infinite Creator. We are known to you as those of Q'uo.

在此刻, 我们将离开这个器皿和这个团体, 我们一如既往在太一无限造物者的爱与光中离开各位。我们是你们知晓的 Q'uo。

September 19, 1993

1993-09-19 灵性上的沙漠体验

Group question: The question this afternoon has to deal with what is sometimes called the spiritual desert-like experience, in which one feels that one is in a wasteland and that the sustenance or the spirit in whatever way it was perceived is no longer present, that one is not connected to, or really partaking in that same experience; a feeling of being isolated and alone, abandoned even. We've noticed also that in the rushing through our daily round of activities we can also create something like the desert experience, in which we're not connected to what we're doing and we're passing by so quickly that things and people just seems to be barely marking our days, and we're wondering if the desert experience has a purpose, if it's part of a spiritual cycle, and how we can be in that cycle and not be overly concerned about it, and just wondering in general what you might have to say about the spiritual desert experience.

团体问题：今天下午的问题是与有时被称为灵性的沙漠一般的体验打交道的，在这种体验中一个人会感觉到它是处于一个荒野之中的，食物以及无论用什么方式被感觉到的精神，都不再存在了，一个人不再被连接到，或者真正参与到那种相同的体验之中了，会有一种被隔绝的、孤单的，甚至是被抛弃的感觉。我们同样也注意到，在我们的日常活动的匆忙之中，我们同样也能够创造出某种类似于沙漠体验的事物，在其中我们并未被连接到我们正在做的事情以及我们如此快速地经过的事情，以至于事情和人仅仅看起来似乎完全没有在我们的生活中留下印记，我们想知道，这种沙漠体验是否拥有一种目的，是否它是灵性的周期的一部分，我们如何才能处于那种周期中而又不会过度担心它，我仅仅想知道，在关于那种灵性的沙漠的体验的方面，一般来说你们有什么可以说的事情呢？

(Carla channeling)

(Carla 传讯)

I am Q'uo. Greetings to each of you in the name of the One Who Is All. In love and in light we and you exist, and in that one creative love we greet you. In that pure and limitless light we salute you. We are asked to speak about the spiritual desert experience and are most happy to share our thoughts. However, we ask that each listen to these thoughts with the ear that is tuned by personal discrimination, for each person has his own truth, and to each person who hears that truth it seems as though it were being remembered rather than learned. If our thoughts do not evoke this feeling then we encourage each to lay them gently aside.

我是 Q'uo。以太一的名义向你们各位致意，太一就是一切。在爱与光中，我们和你们存在着，我们在那一种创造性的爱中向你们致意。在那种纯净且无限制的光中，我们向你们敬礼。我们被请求去谈论灵性上的沙漠的体验，我们极其乐于与你们分享我们的想法。然而，我们请每一个人都带着用个人性的分辨力调音过的耳朵来聆听这些想法，因为每一个人都拥有它自己的真理，对于每一个听到那个真理的人，它看起来就好像它是正在被回忆起来而不是被学习的一样。如果我们的想法并没有唤起这种感觉，那么我们鼓励每一个人都将它们温柔地放在一

边。

As you rest in this domicile upon this sun drenched day, listening to the small sounds of silence, there is the sensation of, shall we say, deceleration, as though the mind and its thoughts, which had been racing, were now slowed by the inactivity. We recommend meditation often, and our reason for doing so is precisely its effect upon the spiritual seeker, for the incarnational experience is one of action, and yet, if there is constant action, how can the fundamental nature of the pure self be felt or perceived? And without that self-knowledge, how then can the seeker move skillfully back into action in ways which address the deep concerns of seeking? How can one become more aware of one's true nature unless one is willing to sit with the self, listening to that inner silence through which spirit and guidance speak to the conscious mind?

当你们在这个阳光普照的日子在这个住所中休息，并同时聆听静默的微小的声音的时候，会有那种，容我们说，降低速度的知觉，就好像一直都在奔跑的心智及其想法现在因为不活动而被减缓了。我们经常推荐冥想，我们对于这样做的理由完全是因为它对灵性寻求者的效果，因为投生的体验是一种一种行动的体验，而如果会有持续不断的行动，纯粹的自我的基本的属性如何才能被感觉到或者被感受到呢？在没有那种自我知晓的情况下，寻求者如何才能更为有技巧地通过各种表达了那种寻求的深入的专注的方式返回到行动之中呢？除了一个人乐于与自我坐在一起并聆听那内在的静默之外，一个人如何才能更多地察觉到它的真实的本性呢，就是通过那种内在的静默灵性和指导灵向表面意识的心智说话了。

The feeling of being not present is a deadening and disturbing sensation, for the essence of your human experience is intense and continuing experience of action taken and choices presented and made to involve yourself in this process of perceiving choices and then making them is to be involved in the most nearly central work of your density of conscious seeking. It fulfills a deep portion of your nature, both to focus upon these perceived choices and to find one's creative strength in applying choices already made. We say creative because this process of defining the self by its choices is peculiarly open to creative inspiration and insight.

不在场的感觉是一种令人麻木且令人不安的感知，因为你们的人类体验的实质是沉重的，它是持续不断的被采取的行动、被呈现出来的选择以及被做出的选择的体验，让你自己被包含在这个感知选择并接下来做出选择的过程中，就是去被包含在这个你们的密度的有意识的寻求的几乎最为中心性的工作之中。它满足了你的本性的一个深入的部分，以便于聚焦于这些被感觉到的选择，并同时应用已经被做出的选择的过程中找到一个人的创造性的力量。我们说创造性是因为这个藉由自我的选择定义自我的过程是特别地向着创造性的启发和洞见开放的。

When entities begin to feel hurried in the everyday life, there is the tendency to encourage within the self activities that numb the creative powers of perception. This is in order to avoid pain, for it is painful to spend the waking hours ceaselessly performing actions which the self feels are unimportant. Thusly, even when a meditation period is perceived by the self as being a

failure because of an unremitting flow of inner noise, yet still the attempt to sit with the self and listen resensitizes the perceptions of self so that the self within feels stronger and more real. This in turn opens the inner door to the effect of that creative love which is the one great original Thought.

当实体们开始在日常生活中感觉到忙碌的时候，会有在自我内在之中鼓励活动的倾向性，这会使得知觉的创造性的力量变得麻木。这是为了去避免痛苦，因为将清醒的时间花费在不停息地进行自我感觉到重要的行动是令人痛苦的。因此，甚至当一个冥想的时段由于一种不停歇的内在的噪音的流动被自我感觉到是一种失败的时候，那种去与自我坐在一起并聆听的尝试人就会使得自我的恢复敏感，这样，内在之中的自我就会感觉到更加的强有力和更加的真实了。这相应地会向着创造性的爱的效果打开内在的大门，那种创造性的爱就是那一个伟大的原初的想法了。

Thusly, one important way to approach the feeling of the spiritual desert experience is to place within the routines of each day those moments when the only goal is to sit with that inner reality and offer the self to the experience of being present with all that there is, for as you meditate you touch within that gate to eternal things, and the meditation becomes larger and larger until all the starry heavens dwell within the tiniest point of that meditative silence, and literally, the universe, the creation in totality, is tucked into the perception of self, and you are all that there is, and all that there is is part and parcel of your self.

因此，因此，去处理那种灵性上的沙漠体验的感觉的一个重要的途径就是在每一天的那些惯例中放置这样一些时刻，在这些时刻中的唯一的目标就是与那个内在的实相坐在一起并向着那种与一切万有在一起的体验提供自我，因为当你冥想的时候，你触及了内在之中的那个通往永恒的事物的大门，冥想变得越来越大，一直到所有的布满星星的天空都居住在那个冥想的静默的最微小的部分之中为止，实际上，宇宙，在整体性中的造物，是被塞入到自我的感知之中的，你就是一切万有，一切万有是你的自我的一部分。

For each of you perceives that he works upon the small self in the context of the day, the season, the moment, and these moments in the conscious mind seem to add up to a life too quickly experienced and are too soon over. When the self is feeling this disconnection, and the self feels less and less a portion of a beautiful creation, yet how to address the longing felt by one who does feel disconnected?

因为你们每个人都感觉到，他在日子、季节以及时刻的背景之中是在那个小小的自我上进行工作的，在表面意识的心智中，这些时刻看起来似乎都添加到了一个太过快速地被体验到并太过快速地结束的生命之上了。当自我正在感觉到这种脱节的时候，当自我越来越少的感觉到一个美丽的造物的一部分的时候，如何去表达那种被一个感觉到脱节的人所感觉到的那种渴望呢？

This instrument was speaking earlier of the feeling which her faith had given her within this spiritual desert experience, and we feel this is a good example of the ways seekers can use those choices already made. If one has the faith in one's previous perceptions and respects one's previous conclusions, this

certainly aids materially in keeping an entity in balance. However, it is often that part of the desert experience is that one doubts and even rejects one's previous perceptions and feels to be—we correct this instrument—and feels itself to be stranded, having no continuing beliefs. It is not that the pilgrim soul wishes to turn upon its past and rend it, but rather that the experience of the spiritual desert seems to openly and lucidly delineate a self which has been taken out of all previous patterns which comforted, so that there is in the truth seeking heart of the pilgrim the solemn and sure belief that all previous states were now left behind. When one's context is not respected and a new one must be built, then there is a true desert experience.

这个器皿在之前谈到过在这种灵性上的沙漠的体验中她的信心已经给予她的那种感觉了，我们觉得这是一个寻求者能够用来使用那些已经被做出的选择的方式的有益的例子。如果一个人对他之前的观念拥有信心并尊敬他之前的结论，在让这个实体保持平衡的方面这肯定会有显著地帮助的。然而，一个人会对它之前的观念感到疑惑甚至拒绝那些观念，它会感觉到——我们更正这个器皿——它会觉得它自己是触礁了并没有持续性的信念了，这经常是那种沙漠体验的一部分。这并不是说，那个朝圣者的灵魂希望去背离它的过去并撕裂它，毋宁说，灵性上的沙漠的体验看起来似乎开放且清晰地描绘了这样一个自我，这个自我已经被拉出了所有之前舒适的模式，因此，在朝圣者的寻求的心中实际上会有那种严肃且确信的信念，即所有之前的状态现在都被留在后面了。当一个人的背景没有被尊重的时候，一个新的背景必须被构建，接下来，就会有一种真实的沙漠的体验了。

Let us address this state of perception in which previous truths, previous patterns and previous emotions concerning spirit have been left behind, and the seeking self must be invented entirely. What would you do if suddenly you were not the sex you are, or the nationality that you are, the intelligence that you perceive in yourself, or the kind of entity you perceive yourself to be? Would these definitions of self, shall we say, then become irrelevant, or would the seeker need to reinvent each of these ways of thinking about the self? We suggest that the reason qualities such as nationality, sexuality and type of character are valued and are a part of each person's web of perception is that they are fundamental building blocks of that milieu in which you have come to learn the lessons of love. These are not things you outgrow in third density. These are tools you use often in attempting to better perceive the day-to-day nature of your world.

让我们陈述一下这种在其中在涉及到灵性的方面的之前的真理，之前的模式，之前的情绪已经被留在后面，而寻求的自我必须完全地被再造的感知的状态。万一突然间你不再是你之所是的性别了，或者不再是你之所是的民族了，或者你不在拥有你在你自己内在之中感觉到的那种智能了，或者你不再是你感觉到你自己的那种类型的实体了，要怎么办呢？我们建议诸如民族、性别或者性格的类型之类的特性被重视并且是每一个人的感知的网络的一部分的原因是，它们是在其中前来学习爱的课程的环境的基础的构件。这些事物不是你们在第三密度中会因为成长太快而不再需要的事物。这些事物是你们在尝试去更好地感知你们的是世界的日复一日的特性的过程中经常会使用的工具。

Thusly, the first thing to avoid when feeling annihilated and full of desert times is the casual flinging away of identity. The small changes of everyday identifications of self are not unspiritual. These homely truths of self are portions of the self which has come to learn those things which are greater than any description of that which goes into them can possibly encompass. You use these building blocks, and many, many other, not simply to distinguish the self from others or each entity from another, but to do work in consciousness in which words are given burdens greater than words can bear. This is the reason poetry and music are so compelling to those sensitive to the freight that they do carry, for the common places within the life do not remain common when one is sitting with them in faith that there is that nature of self which is more than its circumstances or its expression.

当感觉到幻灭以及充满了沙漠的时刻的时候, 第一个要去避免的事情就是将身份漫不经心地抛开。每一天对自我的认同感的小小的改变并非是不灵性的。这些自我的不好看的真理就是自我的那些前来学习这样一些事情的部分, 这些事情要比对进入到它们之中的事物的任何描述所可能包含的内容都要更大的。你使用这些构件以及许许多多的其他的构建并非单纯地是要将自我与其他人区分开, 或者将每一个实体与相互彼此区分开, 而是为了在意识中进行工作, 在这种工作中言语被赋予了比言语所能够承受的负担更大的负担。这就是诗歌和音乐对于那些对他们确实承担的负重敏感的人是令人着迷的原因了, 因为在生命中的平凡的位置在一个人有这样一种信心中与它们坐在一起的时候是不会依旧平凡的, 这种信心即, 会有那种比自我的环境或者自我的表达更大的自我的特性。

In music, the tones create words which carry more feeling, more deep emotion than could be explained. In poetry, the words themselves are twisted together until they make a rope stronger in evocative truth than the words used to make the rope. And when two hearts touch, whether silently or with words, a commerce is achieved from self to self that far outstrips the power of expression, for you are within an illusion in which every possible means of distraction is purposefully placed to allow the full travel of free will to give the self who seeks the largest stage upon which to improvise.

在音乐中, 音调创造出了携带着比所能被解释的更多的感觉与更多的情绪的言语。在诗歌中, 言语本身被扭到一起一直到它们形成了一根绳子为止, 这跟绳子在唤起真理的方面是比被用来形成绳子的言语更为强有力的。当两颗心接触的时候, 无论是静默地还是通过言语, 一种从自我到自我的交流被取得了, 这种交流是远远超越了表达的力量, 因为你们是在一个幻象中, 在这个幻象中每一个可能的分心的方式都是故意被安排以允许自由意志的完整的旅程, 以便于给予那个寻求的自我在其上去即席演奏的最大的舞台。

We do not encourage walking away from the world of too much to do. Not for long, my friends, for this is the world into which you came to learn the lessons of love, and this is the incarnation which is your present opportunity to, shall we say, achieve a state of realization which transforms the everyday into that which rings true.

我们没有鼓励离开那个有太多的要去做的事情的世界。不要离开太长时间, 我的朋友们, 因为这就是你进入其中来学习爱的课程的世界, 这个投生就是你当前去,

容我们说，取得一种领悟的状态的机会，这种领悟的状态会将日常生活转变为那发出真理的声音的事物。

The key here is to respect this incarnation, to respect the times of celebration and the times of suffering, however they may be perceived. You came into this illusion because you wished for these complications and distractions, not to look at them and then turn aside and move out of the world necessarily, but rather to so orient the self that the limitless and unbounded truth that overflows each moment may in the present incarnation be encouraged to express the deeper and deeper nature of the self which transforms all the everyday experiences into those freighted with that precious burden of the immanence of love.

在这里的关键是去尊重这次投生，去尊重庆祝的时光和受苦的时光，无论它们可能被感觉到是怎样的。你们进入到这个幻象因为你们希望这些混乱与分心，不是去查看它们，接着转到一边并一定要离开这个世界，毋宁是让我用这样一种方式来定向，即那个在每一刻中溢出的无限且不受束缚的真理是可以在当前的投生中被鼓励去表达自我的越来越深入的属性的，这种自我的属性会将所有日常的经验都转变为那些承载着珍贵的爱的固有的重担的事物。

When you feel most trivial, most dry and most disconnected, there is the natural tendency to turn away, to fill the time or the mind with something which may distract and release one from the uncomfot, the discomfort. Yet, we do suggest that these feelings be respected, that the time may be well spent, when the self simply sits with these feelings and honors the self as it expresses itself in these sometimes hard or uncomfortable feelings and thoughts. For you are here not to feel good all the time, but to attempt more and more to know the truth of each thing which is perceived, and to honor that truth. The sitting, the meditating, the high and holy words and work, yes, these are truth, but true too is the poorly done, the mishandled, the tumbled, the messed up, as this instrument would say. In the dirt and grime and struggling of day-to-day living lies the most transcendent beauty, the deepest passion, the most intense of perceptions of overarching infinity.

当你感觉到极其琐屑，极其干涸且极其脱节的时候，会有那种自然的倾向去转过身来，用某种可以分心并让一个人脱离那种不适，那种不舒服的事物来充满时间和头脑。而我们确实建议这些感觉被尊重，时间是可以很好地被花费在当自我单纯地与这些感觉坐在一起，并在自我在这些有时候是困难或者不舒服的感觉与想法中表达它自己的时候去荣耀那种自我的时候的。因为你们不是来这里来在所有的时间都感觉良好的，而是来这里尝试去越来越多地知晓每一个被感觉到的事情的真理的并荣耀那个真理的。坐下来，冥想，那些高尚而神圣的言语与工作，是的，这些是真理，但是真理同样也是被很糟糕地完成的事情，是被弄错的事情，是被搅乱的事情，如这个器皿会说的一样，是一团混乱的事情。在淤泥、尘垢与日复一日的生活的挣扎中存在有极其超验的美丽，最深的热情，最为强烈的支持无限的感知。

We therefore encourage each to continue in the desert times to hold in respect those positive frames of perception which temporarily seem to have

been invalidated; but more than that holding of the past, to continue in a state of mind that does not contain the fear that this dry desert period will continue. If one may become fearless concerning one's state of mind so that discomfort is seen without fear, then the groundwork has been done for the present moment to touch the heart anew, so that that deep wisdom of the heart may transfigure the perceptive web and suddenly the self feels itself in green pastures, strengthened, straightened and strong once again.

我们因此鼓励每一个人都在这些沙漠的时光中继续保持对那些感知的正面的框架的尊重，虽然这种正面的框架暂时看起来似乎是已经被失效了的，但是，不是去对过去紧握不放，而是去继续处于这样一种心智的状态中，这种心智的状态是不包含对于这种干涸的沙漠的时期将会继续下去的恐惧的。如果一个人可以在关于一个人的心智的状态的方面变得无惧，这样不舒服就可以无惧地被观察了，接下来基础工作就已经为当下一刻被完成了来接触全新的心了，这样，心的深入的智慧就可以转变感知的网络，突然间，自我感觉到它自己处于绿色的牧场了，并再一次感觉到是被增强了的，被矫正了的，并且是强壮的。

We hope each may cultivate, not an indifference to the state of mind, but rather a willingness to appreciate the difficult times without asking that they be soon over ...

我们希望每一个人都可以培养，不是一种心智状态上的冷漠，而毋宁是一种去感受困难的光光的乐意，而不会要求它们快速地结束.....

(Side one of tape ends.)

(磁带一面结束)

(Carla channeling)

(Carla 传讯)

... (inaudible) is most fundamentally about respect. This incarnation is but a moment. You have treasure in your moments within this illusion. The unknowing of an incarnational experience is its most potent characteristic. Open your hearts without fear to these times and find yourself striding among the stars, yet still very much focused upon the daily life. You cannot do this by turning from the demands of the illusion, but in turning to them with love and without fear, for each perceives the nature as one who does work, and we say to you your first vocation is the creation and maintenance of your web of that which is true and that which is love.

.....(听不见)关于尊重是极其基础性地。这次投生仅仅是一个瞬间。你们在这个幻象中在你们的时刻中是拥有珍宝的。一次投生体验中的不知道是其极其强有力的特性。无惧地向着那些时间开放你的心，并发现你自己正在群星之间迈步，而同时极大地聚焦在日常的生活中。你是无法藉由背离幻象的需要进行这个工作的，而是通过带着爱和无惧转向它们而进行这个工作的，对于每一个都作为一个进行这个工作的人而感觉到这种特性的人，我们会对你们说，你们首先的天职就是对你们的那个属于真理和属于爱的网络的创造和维护。

We would at this time conclude through the instrument known as Jim. We

thank this instrument and would leave it in love and light. We are those known to you as Q'uo.

我们会在此刻通过叫做 Jim 的实体结束。我们感谢这个器皿并在爱与光中离开它。我们是你们知晓的 Q'uo。

(Jim channeling)

(Jim 传讯)

I am Q'uo, and greet each again in love and in light through this instrument. At this time it is our privilege to offer ourselves in the attempt to speak to any further queries which those present have for us. Is there a query with which we may begin?

我是 Q'uo, 我再一次通过这个器皿在爱与光中向各位致意。在此刻我们很荣幸提供我们自己来尝试去谈论在场的人会向我们提出的任何进一步的问题。有一个我们可以开始的问题吗?

Carla: I guess what I didn't hear in the previous part was if you have—if you have any suggestions that you can use to refocus quickly if your mind is really bugged and really bothered.

Carla: 我猜想我在之前的部分没有听到的内容是, 如果你的心智是真的被激怒并真的被打扰了, 你们是否有——你们是否有任何你们能够用来快速聚焦的建议呢?

I am Q'uo, and am aware of your query, my sister. Each seeker will have had experience with a variety of inspirational material, be it that of the written word, the spoken word, the words of music, or of the appreciation of paintings and the appreciation of the natural surroundings themselves which will have been helpful in focusing the essential quality of the spiritual journey for this seeker. Thus, any of these previous experiences, having been crystallized in a word, a picture, or any passage whatsoever may be recalled at those moments when it is felt that there is no center to the life, no fabric that holds all together. We would recommend that those most favored and inspirational passages be recalled at this time and utilized for the refocusing of the attention and the sharpening of that which has become diffused and depleted.

我是 Q'uo, 我理解了你的问题, 我的姐妹。每一个寻求者都将已经有过对各种各样的启发性的材料的体验, 无论它们是被写下的词语, 被说出的词语, 音乐的言语, 或者是对图画的欣赏和对它们自己周围的自然环境的欣赏, 这些事物在让这个寻求者聚焦于灵性旅程的实质的特性的方面将会一直都是有帮助的。因此, 任何这些之前的经验, 当它们已经被结晶为无论什么一个文字, 一个图像, 或者一段文章的时候, 它们都是在那些在其中感觉到没有生命的中心没有将一切维系在一起的质地的时刻可以被回忆起来的。我们会推荐那些极其有益处且令人启发的文章的段落在这样的时刻被回忆起来并被用作重新聚焦注意力以及对已经变得散乱和耗尽的事物的强化。

Is there a further query, my sister?

我的姐妹，有一个进一步的问题吗？

Carla: Yeah, on a completely different level. I had no awareness of time going past this time and I hear that click on the tape recorder and I just couldn't believe it. What was different about how you—was there anything different about the way you were working with me that I should ponder? Because I—it was a little bit different as to how I experienced the contact.

Carla: 是的，在一个完全不同的层次上。我这次与没有察觉到时间的流逝，我听到在录音机上的滴答声，我仅仅无法相信它。关于你们如何——关于你们与我一同工作的方式的方面，有任何不同的事情是我应该去仔细考虑的吗？因为我——在关于我是如何体验接触的方面它是有一点点不同的。

I am Q'uo, and am aware of your query, my sister. We would refer you to that cycle of experience that you know as the cycle of the adept and remind you that there are portions of that cycle during which you are more able to practice your art, and it is during these favorable periods that you will find such practice less of an effort and more harmonious, shall we say. You will discover that the passage of time seems to be that which is rapid during such cyclical and enhanced periods.

我是 Q'uo，我理解了你的问题，我的姐妹。我们会向你提及你知晓为行家周期的体验的周期，我们会提醒你，在那个周期中会有一些部分是在其中你会更有能力去实践你的技艺的，就是在这些令人喜欢的时期中，你将会发现这些实践是不怎么费力且更为，容我们说，协调一致的。你将会发现在这样的周期性且被强化了时期中，时间的流逝看起来似乎是那种快速的事物。

Is there another query, my sister?

我的姐妹，有另一个问题吗？

Questioner: One last one. I have heard from other channels, I've read in the spiritual literature of the New Age here and there that time is speeding up, that there's a difference in time. Do you think that there is a difference in time now, or do you think that there's a difference in people? Or is there a difference at all? Is it just what people always say?

提问者：最后一个问题。我从其他的管道听说过，我在新时代的灵性文学中已经读到过，会有时间的加速，会有在时间上的一种不同。你们认为现在在时间上有一种不同吗，或者你们认为在人群中有一种不同吗？或者在一切事物上有一种不同吗？那就是人们一直在说的事情吗？

I am Q'uo, and am aware of your query, my sister. We find that the measurement of your time periods is as it has always been. However, it is a phenomenon of your aging process that, as you continue to gain experience and years, that the passage of time seems to accelerate, for you have recorded in your memory much experience and are able to process that experience far more efficiently than when you were in the younger of your years and experience was more, it would seem, drawn out and the learning time progressed more slowly. Thus, we find the aging of your physical vehicles

and the mental notation of that aging and gathering of experience to be the responsible factors in this perception.

我是 Q'uo, 我理解了你的问题, 我的姐妹。我们发现你们的时间周期的衡量是如它一直都是的样子。然而, 这是一个你们的老化过程的现象, 当你们继续取得积累经验和年份的时候, 时间的流逝看起来似乎加速了, 因为你们已经在你们的记忆中记录了大量的体验, 并能够比你在你更为年轻的时候远远更为有效地处理那种体验了, 体验会看起来似乎更像是被拉出来的一样, 学习的时间的进展看起来似乎是更为缓慢了。因此, 我们发现你们的物质性载具的老化以及心智对那种老化以及对体验的收集的标记是在这种感知中负责任的要素。

Is there a further query, my sister?

我的姐妹, 有一个进一步的问题吗?

Carla: No, Q'uo, and rub it in, why don't you? That's okay, that's okay. Thank you, Q'uo.

Carla: 没有了, Q'uo, 为什么你们要故意触人的痛处呢? 那是没问题的, 那是没问题的。谢谢你们, Q'uo。

I am Q'uo, and we thank you, my sister, once again. Is there a further query at this time?

我是 Q'uo, 我们再一次感谢你, 我的姐妹。在此刻有一个进一步的问题吗?

Questioner: I have a question, Q'uo, [on some feeling] that I remember. It seems that when I watch weather patterns—a storm, or when I feel wind blowing my hair around—it resonates with something in me, and I seem to be fascinated or riveted by it ... very powerful. Are there some suggestions you can offer that I can ponder about this experience [so vividly observed]?

提问者: 我有一个问题, Q'uo, 问题是关于某种我回忆起来的的感觉的。看起来似乎当我观察天气模式的时候——一场暴风雨或者当我感觉到风在我的头发边上吹拂的时候——它会在内之中与某个事情产生共鸣, 我看起来似乎因为它而着迷或者被吸引了——非常强有力的。有一些建议是你们能够提供以便于我能够关于这种如此鲜明地被观察到的体验的方面进行思考的吗?

I am Q'uo, and am aware of your query, my brother. We again refer you to those younger years within this incarnation, during which there was a fascination with the patterns of weather as they move through your natural environment. There was an affinity for the natural elements and the activity that they brought as you were able to appreciate the effect that the patterns of weather brought to the environment about you. This effect was internalized in the changing of your own mental and emotional attitudes as the patterns of weather moved hither and yon. Thus, we would suggest that the continued fascination of these patterns in your experience harkens back to those earlier and more expansive years, that is, expansive in the growing sense of appreciation that was developing in your life pattern.

我是 Q'uo, 我理解了你的问题, 我的兄弟。我们再一次向你提及在这次投生中的那些较为年轻的岁月, 在其中当天气的模式穿过你们的自然环境的时候会有对

于它们的一种着迷。当你能够欣赏天气模式带给你周围的环境的效果的时候，会有对于自然元素以及它们的活动的一种亲密关系。这种效果是在你对你自己的心智和情绪的态度随着天气模式的四处移动而改变的过程中被内化的。因此，我们会建议在你们的体验中对这些模式的继续的着迷会反过来倾听这些较早的和更为拓展性的岁月，也就是说，在你的生命模式中正在发展的逐渐变大的感激的感的方面是拓展性的。

Is there a further query, my brother?
我的兄弟，有一个进一步的问题吗？

Questioner: No, not for now, Q'uo. I'd just like to thank you (inaudible).
提问者：没有，暂时没有了，Q'uo。我仅仅想要感谢你们（听不见）。

I am Q'uo, and we thank you, my brother. Is there another query?
我是Q'uo，我们感谢你，我的兄弟。有另一个问题吗？

Questioner: This isn't exactly a question, it's an observation. As I was listening to the words today I felt that my chest was vibrating—around the center of my chest or my esophagus was vibrating with each word. This is a very unusual and strange experience for me, and one that I haven't experienced before. I just wondered what was going on?

提问者：这准确地说并不是一个问题，它是一个观察。当我正在聆听今天的言语的时候，我在我的胸膛中感觉到一种振动——在我的胸膛的中心的周围，或者我的食管正在于每一个词语一同振动。这对于我是一种非常不同寻常且奇怪的体验，一个我在之前没有体验过的体验。我仅仅想知道，正在发生什么事情呢？

I am Q'uo, and am aware of your query, my sister. The phenomenon of which you speak was one in which you felt that there was some resonance of truth, shall we say, or application to your own experience by the words which were being spoken, thus this was your means by which the feeling of harmony was expressed, since you have developed in your own life experience the ability to utilize that portion of your physical vehicle to speak and sing those words of praise that have been written and recorded by various authors throughout the history of your peoples. Thus, this was simply your unique means of feeling a harmony with the basic message that was being given.

我是Q'uo，我理解了你的问题，我的姐妹。你谈到的现象是一个在其中你感觉到有某种，容我们说，对于真理的共鸣的现象，或者藉由被讲述的言语而在你自己的体验上的应用的现象，因此，这就是你的和谐感藉由其而被表达的途径了，因为你已经在你自己的生命体验中发展出了那种这样一种能力了，它就是去使用你的物质性载具的那个部分来讲述或者歌唱那些赞美那些在贯穿你们的人群的整个历史中已经被各种各样的作者写下或者记录下来的话语。因此，这单纯地就是你独一无二的感觉一种与正在被给予的基础的信息之间的协调性的方式。

Is there a further query, my sister?
我的姐妹，有一个进一步的问题吗？

Questioner: No, thank you.
提问者：没有了，谢谢你们。

I am Q'uo, and we thank you, my sister. Is there a final query at this time?
我是 Q'uo, 我们感谢你们, 我的姐妹。在此刻有一个最后的问题吗?

Carla: I'd like to follow up on hers and ask, I've heard of the rising of the kundalini and all that, and I've also heard a lot about the various energy centers, and I was wondering if another way to express that answer would have to do with that concept of energy rising, and for the blue energy center there, that center of communication ... it almost sounded like it was being activated. It sounded like experiences that people have talked to me about that have had kundalini experiences. Can you relate those two, or am I on the wrong track here?

Carla: 我想要接着她的问题提问, 我已经听说过昆达里尼的提升, 我同样也听说过很多关于各种各样的能量中心的内容, 我想知道是否另一种表达那个答案的方式会与能量提升的观念有关呢。对于蓝色能量中心.....它几乎听起来就好像它是被激活了的一样。它听起来就好像是人们已经和我谈论过的那种已经体验到的昆达里尼的体验。你们能够将两者联系起来吗, 或者我在这里是在错误的轨道上的吗?

I am Q'uo, and am aware of your query, my sister. The experience of the rising of the kundalini is one in which the feeling of energizing would occur throughout the centers of energy, from lower to higher. Thus, this experience was more localized and was properly a portion of this phenomenon. However, in this particular entity, the throat and chest region are of primary importance throughout the life experience, and therefore we would suggest that their activation has been of a more normal and natural progression, rather than the momentary experience of the kundalini energy rising.

我是 Q'uo, 我理解了你的问题, 我的姐妹。昆达里尼的提升的体验是一种对在贯穿整个能量中心, 从较低的能量中心到较高的能量中心发生的激活的感觉。因此, 这种体验是更为局部性, 它更为适当地是这种现象的一个部分。然而, 在这个特定的实体中, 喉部和胸部的区域是在贯穿整个生命是具有首要的重要性的, 因此, 我们会建议它们的激活已经是一种更为通常且更为自然性的发展, 而不是昆达里尼能量的提升的瞬间的体验了。

Is there a further query, my sister?
我的姐妹, 有一个进一步的问题吗?

Carla: No, thank you.
Carla: 没有, 谢谢你们。

I am Q'uo, and again we thank you, my sister. We would ask if there would be a final query at this time?
我是 Q'uo, 我再一次感谢你, 我的姐妹。我们会请问在此刻是否有最后一个问题?

Carla: No, I'm through.

Carla: 没有了, 我问完了。

I am Q'uo, and we would thank each once again for the great opportunity that has been extended to us in being allowed to join your circle of seeking this day. We are very grateful to be able to speak our humble words and opinions utilizing the instruments present. We would at this time take our leave of this instrument and this group, leaving each, as always, in the love and in the ineffable light of the one infinite Creator. We are known to you as those of Q'uo. Adonai, my friends. Adonai.

我是 Q'uo, 我们会为在被允许加入到你们今天的寻求的圈子的方面已经被延伸到我们身上的伟大的机会而再一次感谢各位。我们非常感激能够通过使用现在的器皿来讲述我们卑微的言语和观点。我们会在此刻离开这个器皿和这个团体,, 一如既往, 我们在太一无限造物者的爱与无可言喻的光中离开各位。我们是你们知晓的 Q'uo。 Adonai, 我的朋友们。 Adonai。

October 17, 1993
1993-10-17 太阳与光

Group question: The question this afternoon comes from Session Number 41, Book II of The Law of One. We would simply like Q'uo to comment on any or all portions of this question.

提问者：今天下午的问题来自于一的法则第二册第四十一场集会。我们单纯地想要 Q'uo 对这个问题的任何部分或者所有的部分进行评论。

QUESTIONER: In trying to build an understanding from the start, you might say, starting with intelligent infinity and getting to our present condition of being, I think that I should go back and investigate our sun since it is the sub-Logos that creates all that we experience in this particular planetary system.

提问者：在尝试去从开始，你们可以说是，从智能无限开始构建一种理解并弄明白我们当前的存在的状况的过程中，我想我应该返回并对我们的太阳进行调查研究，因为它是创造了我们在这个特定的行星系统中的所有的体验的子理则。

Will you give me a description of our sun?
你们愿意对我们的太阳给出一个描述吗？

RA: I am Ra. This is a query which is not easily answered in your language, for the sun has various aspects in relation to intelligent infinity, to intelligent energy, and to each density of each planet, as you call these spheres. Moreover, these differences extend into the metaphysical or time/space part of your creation.

Ra：我是 Ra。这是一个用你们的语言难以简单回答的问题，因为太阳在与智能无限、与智能能量以及与每一个行星，如你们对这些星球的称呼一样，的每一个密度的关联的方面有许多的面向。而且，这些差别延伸进入到你们的造物的形而上学或者时间/空间的部分了。

In relationship to intelligent infinity, the sun body is, equally with all parts of the infinite creation, part of that infinity.

在与智能无限的关联的方面，恒星体是与无限性的部分，与无限造物的所有的部分都是同等的。

In relation to the potentiated intelligent infinity which makes use of intelligent energy, it is the offspring, shall we say, of the Logos for a much larger number of sub-Logoi. The relationship is hierarchical in that the sub-Logos uses the intelligent energy in ways set forth by the Logos and uses its free will to co-create the, shall we say, full nuances of your densities as you experience them.

在与利用智能能量的被赋能的智能无限的关联的方面，它是理则在一个远远更大数量的子理则的方面的，容我们说，后代。关系是等级性的，因为子理则通过由理则产生的方式使用了智能能量，以共同创造出你们的密度的，容我们说，完整的细微差别。

In relationship to the densities, the sun body may physically, as you would say, be seen to be a large body of gaseous elements undergoing the processes of fusion and radiating heat and light.

在于密度的关系的方面，恒星体可以，如你们会说的一样，用物质性的方面被视为是一个巨大的气态元素的物体，它正在经历聚变的过程并发射出热与光。

Metaphysically, the sun achieves a meaning to fourth through seventh density according to the growing abilities of entities in these densities to grasp the living creation and co-entity, or other-self, nature of this sun body. Thus by the sixth density the sun may be visited and inhabited by those dwelling in time/space and may even be partially created from moment to moment by the processes of sixth density entities in their evolution.

在形而上学的方面，太阳取得了一条通向第四密度直至第七密度的途径，这是取决于在这些密度中的实体不断增强的去掌握活得造物与共同实体，或者其他实体以及这个恒星体的特性的能力。因此，在第六密度之前，太阳都可以被那些居住在时间/空间中的实体所访问并居住，它甚至可以在部分上由第六密度的实体在他们的演化中的进程在每时每刻被创造。

QUESTIONER: In your last statement did you mean that the sixth density entities are actually creating manifestations of the sun in their density? Could you explain what you meant by that?

提问者：在你们最后的陈述中，你们的意思是，第六密度的实体实际上在它们的密度中创造出太阳的显化了？你们能够解释你们那样说的意思吗？

RA: I am Ra. In this density some entities whose means of reproduction is fusion may choose to perform this portion of experience as part of the beingness of the sun body. Thus you may think of portions of the light that you receive as offspring of the generative expression of sixth-density love.

Ra：我是 Ra。在这个密度中一些实体的繁衍的方式是聚变，这些实体可以选择去在这个体验的部分表现为恒星体的部分的存在性。因此，你们可以将你们接收到的光的一部分视为是第六密度的爱的生殖性的表达的后代。

QUESTIONER: Then could you say that sixth-density entities are using that mechanism to be more closely co-creators with the infinite Creator?

提问者：那么你们能够说，第六密度的实体正在使用那个机制更为紧密地成为与无限造物者的共同造物者吗？

RA: I am Ra. This is precisely correct as seen in the latter portions of sixth density seeking the experiences of the gateway density.

Ra：我是 Ra。如在第六密度的稍后的部分在寻求入口的密度的体验的过程中被观察到的一样，这是完全正确的。

(Carla channeling)

(Carla 传讯)

We are those of Q'uo. Greetings in the love and in the light of the one infinite Creator. The pause which you have experienced before this contact has been somewhat more lengthy than our usual time of adjustment with this instrument. However, this instrument was also picking up other signals and there was time needed, as you would say, for straightening out the traffic jam.

我们是 Q'uo。在太一无限造物者的爱与光中致意。你们在这个接触之前已经体验到的暂停相比我们通常的与这个器皿进行调节的时间相比是多少有些更为冗长的。然而，这个器皿同样也在拾起其他的信号，如你们会说的一样，解决交通阻塞是需要时间的。

We always try to mention these bits of detail concerning the mechanics of the channeling process in order that those who study it may become more nearly able to use the practices more and more skillfully. It is always well to take any amount of time needed by a channel in order for that channel to assure itself that it does indeed have the desired contact. We cannot overemphasize the centrality of this concern to the practice of channeling.

我们一直尝试去提醒这些关于传讯的过程的机制的具体细节以便于那些学习它的实体可以变得更加有能力去越来越有技巧地使用这些练习。去花费一个管道所需的任何数量的时间以便于那个管道让它自己确信它确实拥有被渴望的接触，这一直都是很好的。对于这种对传讯的练习的关注的中心地位，我们怎么强调都是不为过的。

You wish to investigate further into the sun-body which we shall call "sun," as that is your appellation for it. And indeed, you may well find this sun-body to be provocative and interesting, for it quite obviously and literally is the light of the world. All that each of you thinks of as a life within the Earth plane thrives because of the sun, its radiant warmth, and the energies which it and its co-entities in creation have upon the world as seen, as you would say, and indeed upon each of you.

你们希望进一步对恒星体进行调查研究，我们将会称之为“太阳”，因为那就是你们对它的称呼。确实，你们可以很好地发现这个恒星体是引发讨论且令人产生兴趣的，因为它相当明显且实质性地是世界的~~光~~。所有你们每个人认为是地球层面中的一个生命的事物都是因为太阳，因为它的辐射的温暖，以及它的能量而繁茂的，~~这些能量是它和它在造物中的合作的实体，如被观察到的一样，照耀到这个世界上，就好像你们会说的一样，并确实照耀到你们每个人身上的。~~

Let us move to the beginning where there is only intelligent energy created by free will, which creates unpotentiated love, which in turn, it being the first articulation of singular characteristic, out of this singular characteristic, creates one thing—the photon.

让我们移动到开始的位置，在那里仅仅只有由自由意志创造出来的智能能量，这种智能能量创造出了未赋能的爱，~~这种未赋能的爱相应地成为了具有单一的特性的首先的发音，从这种单一的特性创造出了一个事物——光子。~~

This photon is timeless and spaceless. It is unity and infinity. It does not have number. It is solid, that is, in its estate as light limitless, it is solid. All that there

is, dwells in (inaudible) of that one original Thought. And at the level of this one great original Thought there is, eternally, the endless creation of light or what you call the photon.

这个光子是无时性且无空间的。它是统一与无限。它并不拥有数量。它是实质的，也就是说，在它作为无限制的光的的状态上，它是实质的。一切万有，居住在（听不见）那一个原初的想法。在这个原初的想法的层次上，永恒地存在有无尽的光或者你们所称的光子的造物。

We refrain from calling the first emanation of the sun-body light, for we wish to distinguish between the timeless, spaceless light which is limitless and a child of this light which is radiation of the light as you experience it upon your level of existence and as others experience it in theirs.

我们回避提及恒星体的最初的发光，因为我们希望在不时性，无空间的无限制的的光与这种光的一个孩子之间进行区分，这种光的一个孩子就是你们在你们的体验的层次上以及其他实体在它们的体验的层次所体验到的光的辐射了。

At the photon level, light is all that there is. This limitless light is the background created by Love before any articulated creation made from Light. This Light Everlasting, shall be as always, infinitely creating in an infinite and eternal present. At this level, light is a thought. That is, it is a perfect creation of a thought. It does not contain error but is a creature of utter Love containing the infinite intelligence without distortion.

在光子的层次上，光就是一切万有。在任何由光所产生出来的有形的造物存在之前，这种无限制的光是有爱所创造出来的背景。这种光是永存的，这种光将一直，在一种无限且永恒的存在之中，无限地创造。在这个层次上，光是一个想法。也就是说，它是一个想法的一个完美的造物。它并不包含错误，而是一个包含了没有扭曲的智能无限的完全的爱生灵。

Within the context of third-density lessons of love, this plane of light has little substance in reference to questions of moving from third to fourth density, learning the lessons of love. It is to the light which interests your peoples as an ideal is to a philosopher. Yet this is the environment, shall we say, within which the infinite Creator has being. This is for that mystery which is the Creator.

在第三密度的爱的课程的背景下，这个光的层面在从第三密度移动到第四密度，以及学习爱的课程的问题的范围内是几乎没有实质意义的。它与让你们的人群感兴趣的光之间的关系，就如同一个理想对于一个哲学家的关系。而这是在其中无限造物者拥有存在的，容我们说，环境。这个环境是用于造物者之所是的奥秘的。

The way entities seeking to love the one Creator may visualize moving into the highest of all tabernacles, pure, limitless light, there is this place where light is still, for it completely fills all that there is. At this zero time/space intersection, there is the seed of all infinity and all eternity.

寻求去爱太一造物者的实体的途径可以想象为进入到所有至圣所中最高的，纯净且无限制的的光之中，会有这样一个在其中光是静止的地方，因为它是完全充满一切万有的。在这个零的时间/空间的交叉处，会有所有的无限与所有的永恒的种子。

Once free will begins to operate and that great Logos begins its creation, the interest of seekers in investigating light often moves toward that radiation from the sun. Each already realizes that we have said before that the light which seems to radiate from your sun-body is that which has builded all that you see. All things are made of light—this instrument, the microphone which this instrument has about its neck, the clothes, the furniture, the Earth, the sky. These things all are created of light.

一旦自由意志开始运转，那个伟大的理则开始了它的创造，寻求者在探索光的方面的兴趣经常会移向来自太阳的辐射。每一个人已经意识到，我们之前已经说过看起来似乎从你们的恒星体辐射出来的光是已经构建了所有你们看到的事物的光。万物都是由光形成的——这个器皿，这个器皿在它的脖子边上的麦克风，衣服、家具、地球、天空。这些事情全都是由光所创造的。

The characteristic of light to your plane is such that entities cannot see or often imagine how literally all things are made of light. This is in part due to the fact that the functions of light operating within your density cause the formations to lack obvious resemblance to that which is light. The operation of light and building structures is such that light appears as magnetism or electromagnetism or fields. We apologize for this instrument's lack of proper vocabulary.

你们的层面的光的特性就是如此，以至于实体无法看到或者经常会想象，万物是如何实际上由光所形成的。这在部分上是由于在你们的密度中的运转的光的机能的事实，这种机能使得光的形态缺少光之所是的事物的明显的外观。光的运转和构建的结构就是如此，以至于光看起来就好像磁性或者电磁性或者场域一样。我们为这个器皿缺少适当的词汇而抱歉。

Thus, when the intelligent light creates, it does indeed use light. However, this is seen as form, color, shading, size—characteristics measurable, visible and so forth. The objects are seen that they are in the way they are, that is, that they have the shape and form they have, [which] is known to be the result of each object having a field of energy that somehow keeps all together. In investigating questions concerning the use of alternative ways of healing, this point is well to remember.

因此，当智能的光创造的时候，它确实是使用光的。然而，这是作为外形、色彩、明暗和大小——可测量、可见以及如此等等的特性——而被看见的。物体是用它们之所是的方式被看到的，也就是说，它们拥有它们所拥有的形状和外形，这被知晓为是每一个物体都拥有一个能量场的结果，这种能量场用某种方式将一切聚集在一起了。在对关于疗愈的替代性的方式的使用的问题进行调查研究的时候，这个要点是要好好记住的。

A characteristic of light, which is indicative of the range of its metaphysical characteristics, is that light is inherently intelligent and, therefore, any amount of infinite light can grasp, as though it were an entity, the heartfelt communications made to it. This ranges from something as simple as the sun-body being aware when the radiation of the sun touches your skin and

you praise the light and the love of the infinite One. You have communicated with the infinite Creator.

一个典型性的光，即表示了其形而上学的特性的范围的光，是那种在内在有智能的光，因此，任何数量的智能的光都能够掌握那种向它做出的由衷的沟通交流，就好像它是一个实体一样。这是涉及到某种和在太阳的辐射接触你的皮肤和你赞美无限太一的光与爱的时候恒星体会察觉到一样简单的事情。你已经与无限造物者进行过沟通交流了。

Entities who have followed sun worshipping practices have been known among your peoples for all of your history, the reason being that there is indeed that opportunity to converse with the, shall we say, as this instrument does, Lord of Light. And these conversations uplift the entity within. Again, when an entity goes into meditation and calls for the limitless light, and then remains in that light, basking in its glow, that entity is tabernacling with the one infinite Creator.

在你们的所有的历史中在你们的人群中的那些已经从事过太阳崇拜仪式的实体是已经被知晓了的，它的原因是，确实有机会与，容我们说，如这个器皿会说的一样，上主之光，对话。这些交谈让实体在内在之中提升了。再一次，当一个实体进入冥想并呼唤那种无限制的光，并接着停留在那种光之中，沐浴在它的光辉之中的时候，那个实体就是在与太一无限造物者共处至圣所了。

At this time we would have this entity open the meeting to questions.

在此刻，我们会让这个实体向着提问开放集会。

Questioner: Could you tell me how the sixth-density reproductive function of creating light by what we see as fusion is accomplished and is there more there than what we see?

Q'uo: 你们能够告诉我，第六密度创造光的生殖性的机能是如何籍由我们视为聚变的过程被完成的吗，有比我们看到的事物更多的事物吗？

We are those of Q'uo. That which you see as radiation from the sun is an offspring of the mating by fusion practiced by some of sixth-density entities. You would more likely find accuracy in grasping that such who choose to become a portion of the sun-body to create offspring move to the center of that celestial body. The immediate offspring of this mating is more a "quality" than a "thing," more a tiny being than a measurable substance.

我们是 Q'uo。你们视为来自于太阳的辐射是一种籍由一些第六密度的实体所进行的聚变而进行的交配的产物。在这样一种理解中你们会更有可能找到精确性，这样的选择成为恒星体的一部分以创造出后代的实体是向着那个天体的中心移动的。这种交配的直接的后代更多是一种“特性”而不是一个“事物”，更多是一个微小的存在而不是一种可测量的实质。

This tiny being, created as the Logos Itself has created, is a special class, shall we say, of light. Not all rays from the sun are the children of sixth-density love, however, that aspect of light which is healing is aided greatly by the working of the immediate offspring of those who choose to create their progeny by

fusion within the sun. This is a sacrifice for the sixth-density entities in that they are not able then to enjoy the company and the living, shall we say, with their offspring. However, the offspring have the advantage of being only half way, shall we say, aware of free will. Thus, during their tenure within the sun-body, they may intelligently choose to drench the radiation, in general, which comes from the sun to those upon your sphere so that the maximum amount of healing energy moves into that sphere and into those locations wherein a prayer or pain has announced the existence of need for healing.

这个微小的存在，是随着理则本身的创造而被创造出来的，它是一种特殊的，容我们说，光的玻璃。并非所有来自太阳的射线都是第六密度的爱的孩子，然而，光的那个疗愈性的面向是由于那些选择去在太阳中藉由聚变创造它们的子孙的实体直接的后代的工作而极大地受到帮助的。这对于第六密度的实体是一种牺牲，因为它们接下来就无法享受，容我们说，它们的后代的陪伴与在一起的生活了。然而，这些后代拥有仅仅一半地，容我们说，意识到自由意志的优势。因此，在它们在恒星体内在之中的占有的期间，它们可以在智能的方面选择去浸泡在那种一般而言从太阳到你们的星球上的人们的辐射之中，这样，最大数量的疗愈的能量就会进入到那个星球并进入到那些在其中一个祈祷或者痛苦已经宣称了对于疗愈的需要的存在性的位置了。

Is there another query, my brother?

我的兄弟，有另一个问题吗？

Questioner: The rays of the sun provide light for the Earth which causes photosynthesis to happen in our second-density plants. It causes the cycle of rain and evaporation that continues to bring life. I'm wondering if these are some of the reasons that human beings from thousands of years in the past have worshipped the sun or have they also been aware of the metaphysical qualities of the sun as the reason for their worship?

提问者：太阳的射线为地球提供了光，它使得在我们的第二密度的植物中的光合作用发生了。它使得雨水和蒸发作用的循环继续带来生命。我想知道是否这些就是人类在过去的几千年的时间里崇拜太阳的原因中的一些原因，或者它们同样也已经意识到太阳的形而上学的特性是他们的崇拜的原因呢？

We are those of Q'uo. In most cases, there is the sun worship because of the reasons you placed forth. In a few instances, some metaphysical material concerning the sun has been known in much distorted form, such as during the ancient Egyptian civilizations.

我们是 Q'uo。在绝大多数情况中，因为你们已经提出的原因会有对太阳的崇拜。在少数的情况中，一些关于太阳的形而上学的材料已经用有很大的扭曲的方式被知晓了，诸如在古埃及文明的时期。

May we answer further, my brother?

我们可以进一步回答你吗，我的兄弟。

Questioner: No, thank you very much. I appreciate everything you had to say.

提问者：没有了，非常感谢你们。我很感激你们所说的每一件事情。

Very well, my brother. Thank you for most interesting questions. Is there another query at this time?

非常好，我的兄弟。为你们极其有趣的问题感谢你。在此刻有另一个问题吗？

Questioner: I was wondering, Q'uo, when our third-density fusion is achieved by scientists who manipulate matter to achieve it, is there a sixth-density entity involved in it? Can you comment on this phenomenon?

提问者：我想知道，Q'uo，当我们的第三密度的核聚变被那些操纵物质来实现它的科学家所实现的的时候，有一个第六密度的实体被包含在其中吗？你们能够对这个现象进行评论吗？

I am Q'uo. My brother, as you rest upon your seat within this domicile, you are immediately touching all densities. Every possibility lies directly at the zero point of your present moment. It is difficult to express in your language the fullness of creation. In a [man-]made fusion power [plant] there would be no more sixth-density entities than if that power plant were not there. However, there would be other beings, which also are children of light, sometimes called elementals, which enliven and particularize light and act as ambassadors, shall we say, to those upon whom light falls.

我的是 Q'uo，我的兄弟。当你在这间住所中的你的椅子上休息的时候，你是正在直接接触所有的密度的。每一种可能性都直接存在于你们当下一刻的零点处。很难用你们的语言表达造物者的完整性。在一种人造的聚变的能量装置中，如果那个能量装置不在那里，就不会有更多的第六密度的实体。然而，会有其他的存有，它们同样是光的孩子，它们有时候被称为元素，这些元素活化并使得光特殊化，并用做那些光落在其身上的实体的使节。

May we answer further, my brother?

我们可以进一步回答你吗，我的兄弟？

Questioner: So what you are saying, if I grasp it in my thinking, is that thermonuclear fusion does not necessarily mean sixth-density beings are there as they choose to be in the sun. Is that correct?

提问者：因此，你们正在说的是，如果我在我的思考中理解了它的话，那种热核反应的聚变并不一定意味着第六密度的存有是在那里的，如同它们选择存在于太阳中一样。那是正确的吗？

We are Q'uo. It is correct that there would not be sixth-density mating within a thermonuclear fusion in a power plant. Nor would such be desirable, for some of the operations of entities living within fusion create in that fusion a perpetual motion machine, shall we say, in effect of an ever enlarging kind as seen within your relative mathematical picture. This would be extremely undesirable for one of your power plants, for it would blow up. Thusly, one would not wish to have that particular activity going on in a power plant.

我是 Q'uo。在一个能量装置中的一个热核反应聚变中，是不会有第六密度的交配的，这是正确的。这样的交配也不是令人满意的，因为活在那种聚变之中的实

体的一些操作, 在那种巨变中创造出了一种, 容我们说, 永动机, 它在你们的相对性的数学的图像中是被看到是具有一种不断扩大的效果的。因此, 一个实体并不希望在一个能量装置中进行那种特殊的活动。

Is there a further query, my brother?
我的兄弟, 有一个进一步的问题吗?

Questioner: No.
提问者: 没有了。

We are those of Q'uo. We feel very full of gratitude that you have once again sat for a working with desire to seek and know the truth. We thank you for allowing us to speak our thoughts to you, knowing that you will subject them to your discriminative faculty. With you we feel the beauty of this occasion. The blending of vibrations is beautiful to us. And with reluctance, as always, we take our leave of you through this instrument, encouraging each to seek and keep the light touch, to hope and to dream in the love and in the light of the one infinite Creator. We are those of Q'uo. Adonai. Adonai.

我们是 Q'uo。对于你们再一次带着对寻求和知晓真理的渴望而坐下来进行一次工作, 我们感觉到是充满了感激的。我们为你们允许我们向你们讲述我们的想法而感谢你们, 我们同时知晓你们将让它们受到你们的分辨力的机能的支配。我们在你们身上感觉到了这个场合的魅力。振动的混合对于我们是美丽的。一如既往, 我们带着不情愿通过这个器皿离开你们, 我们鼓励每一个人都寻求并保持轻触, 在太一无限造物者的爱与光中去期待和梦想。我们是 Q'uo, Adonai. Adonai。

October 31, 1993
1993-10-31 朝九晚五

Group question: The question this afternoon has to do with how the average spiritual seeker who works for a living from nine to five and who has other responsibilities and who feels quite rushed and pressed for time, how this person can find time and space for spiritual seeking and for making contact with that sense of unity and self that can sustain the rest of the week, or how the seeker finds the spiritual self in the week or in the meditation.

团体问题：今天下午的问题与朝九晚五工作谋生，拥有其他责任并感觉到相当的忙碌且有时间压力的灵性的寻求者有关的，这个人如何才能找到时间和空间进行灵性上的寻求并与那种一体性的感觉接触，这个人如何才能那个能够在工作日的剩余的时间中维持下去的自我，或者寻求者如何才能在工作日中或者在冥想中找到灵性的自我呢？

(Carla channeling)
(Carla 传讯)

I am with this instrument. I am Q'uo. Greetings in the love and the light of the one infinite Creator. It is a privilege and a blessing to speak with this group of beloved entities at this time/space. We are most grateful for the opportunity to share our thoughts with you and appreciate greatly this company and chance to blend our essence with your own. As always we ask for the privilege of being heard as brothers and sisters, not as those with any final authority. We always encourage each to discriminate carefully and take in only those thoughts and perceptions which feel to you to be your personal truths.

我与这个器皿在一起了。我是 Q'uo。在太一无限造物者的爱与光中致意。在这个时间/空间与这个挚爱的实体的团体谈话是一种荣幸和一种福分。我们对于与你们分享我们的想法的机会是极其感激的，我们极其感激这种陪伴以及这个将我们的实质与你们自己的实质混合在一起的机会。一如既往，我们请求被作为兄弟姐妹，而不是作为那些具有任何最终的权威的实体而被聆听的荣耀。我们一直都鼓励每一个人去小心谨慎地分辨并仅仅采纳那些在你们感觉起来是你们个人的真理的想法和观点。

We come to this question with a wry smile upon our faces for we frankly envy you the confusion and struggle which form the background for your query. We are able to expend a nearly infinite amount of time and space with things which in your density would be considered ecclesiastical or philosophical but certainly metaphysical. There is not the necessity for busying ourselves with the gathering of assets which occupies so much of your peoples' time and energy. And to the degree that we do not go, as this instrument would say, out into the world we lack the context from which we might put into vibrant action those truths of the heart which sustain the spiritual life of us each and all. It is in your density, in your thick atmosphere of confusion which your illusion so richly furnishes which has the great privilege and the great teaching situation of forcing souls into direct confrontation with time and space and

the appropriating of those things that is time and space either to show forth that which is in the heart or not to show forth that which is in the heart.

我们在我们脸上带着一种苦笑来到这个问题的面前，因为我们真心地羡慕那种形成了你们的问题的背景的混淆与挣扎。我们能够几乎无限数量的时间和空间花费在你们的密度中会被认为是教会的或者哲学的，但肯定是形而上学的事情上。我们没有让我们自己忙碌于对有用的资源的收集的必要，而这种对有用的资源的收集占用了你们的人群的如此多的时间和能量。在我们不会，如这个器皿会说的一样，走出去进入到这个世界的范围内，我们缺少了我们藉由其可以将支持我们每个人以及所有人的那些属于心的真理付诸实践的背景。就是在你们的密度中，就是在你们的沉重的混淆的氛围中，你们的幻象如此丰富地供应了的事物，那种是拥有巨大的特别照顾且巨大的教导性的情境，强迫灵魂直接面对时间和空间以及对时间与空间的占用了，这种对时间和空间的占用要么是要将在心之中的事情展现出来，要么并未将在心之中的事情展现出来。

This may be hard to appreciate and we grasp that, however, from our biased point of view we look at the crowded time schedules of your peoples and we see the opportunity for great witnessing in that. We witness at all times and in all places, one might say is so, yet we have no choice, actually, for in our density our thoughts and experiences are very much, not precisely had in common but held in common, each witnessing to each with every moment. To your peoples is given the blindness, deafness and dumbness of the, what you would call, flesh. You cannot hear others' thoughts nor can you perceive the place within each other which you have in common which is the heart of common worship, shall we call it.

这可能是难以去欣赏的，我们理解那一点，然而，从我们有偏向性的视角来看，我们看到了你们的人群的拥挤的日程表，我们看到了对其做伟大的见证的机会。我们在所有的时间，在所有的场所中都在做见证，一个人是可以这样说的，而我们实际上没有选择，因为在我们的密度中，我们的想法和体验在很大的程度上是被共同拥有的，并非是完全地共同拥有，每一个人在每一刻都在见证每一个人。你们的人群被赋予的，你们所称的肉身，是瞎的，是聋的，是哑的。你们既无法听到其他人的想法，你们也无法感觉到在相互彼此内在之中你们共同拥有的空间，那个空间就是共同的崇拜的心了，容我们这样称呼它。

Without being able to say precisely why, your peoples have gathered together to express spiritual feelings since the beginning of your density as an instinct. Like all instincts, it is true. You do have every reason to gather at a time and place to express love, compassion, worship or whatever words you personally would choose to show forth your love of the mystery that is Deity and to anchor the outworking of this love within your environment.

因为无法准确地说出为什么，自从你们的密度的开始，你们的人群已经作为一种本能聚集在一起来表达灵性上的感觉了。如同所有的本能一样，它是真实的。你们确实拥有很好的理由在一个时间与一个地方聚集在一起来表达爱、慈悲、崇拜，或者无论什么你们个人会选择来展现你对神性之所是的奥秘的爱并将这种爱在你们的环境中的外部工作固定下来的词语。

Now, just such an occasion of common worship, shall we call it, is taking place

and giving to us the opportunity to share thoughts. Let us express some of why this is efficacious or perceived by us to be so. It is within the context of your brothers and sisters that each seeker has his personal pilgrimage. No entity within third density is truly alone or isolated, spiritually speaking. This is foreign to your basic nature. The context for life as we understand it is social. When the purpose for gathering is the desire to express love and the desire to serve that occasion becomes a very big party in ways you cannot see. Many discarnate entities which this instrument would call angels flock to the planned site of this common gathering of spirit. This then strengthens and clarifies the energies which are coming to that occasion and enables those who do attend to feel differently. It is as though the simple room becomes the holy place, the empty church suddenly filled with invisible energy.

现在，就是这样一个共同崇拜(容我们这样称呼它)的场合正在发生并正在给予我们机会去分享我们的想法。让我们表达一些为什么这是有成效的，或者在我们感觉上是如此的原因。就是在你们的兄弟姐妹的环境之中，每一个寻求者都进行他个人的朝圣之旅了。从灵性上说，在第三密度中没有实体是真正孤单或者隔绝的。这对于你的基础的本性是陌生的。生命的环境，如我们对它的理解，是社会性的。当聚集在一起的目的是去表达爱的渴望以及去服务的渴望的时候，那个场合就会用你无法看到的方式成为一个非常大型的聚会了。很多这个器皿称之为天使的离世的实体会成群结队地前往这个共同的灵性的聚集的被计划的地点。这接下来会强化并澄清正在前往那个场合的能量并使得那些确实留心的人有不一样的感觉。这就好像一个简单的房间变成了神圣的场所，空空的教堂突然间充满了无形的能量一样。

The first way, then, that entities who are too busy with things of the world, as this instrument would put it, the first way they can reclaim time and space for worship of the one infinite Creator and filling of the heart is by gathering. One alone who meditates and seeks is tremendously powerful. Two together are far more than their addition and three or more become the universe. It is difficult simply to express how the gathering of a precious few charges the occasion with such power. However, we assure you that as you sit and listen to these words you are in a vast and powerful company, witnessed each by many whose only hope is to strengthen the light and clarify the life within the combined energies of the group.

对于那些过于忙碌于，如这个器皿会说的，尘世的事务的实体，它们能够开发时间和空间以崇拜太一无限造物者并让心充满的第一种方式，就是通过集会了。一个独自一人冥想并寻求的人是极其强有力的。两个人在一起时比把它们加到一起要远远更大的，三个人或者更多的人就会成为宇宙了。很难简单地表达，一个非常少的人的聚集是如何用这样的能量为那个场合充能的。然而，我们向你们保证，当你们坐下来并聆听这些言语的时候，你们是处于一个巨大且强有力的聚会之中的，你们每一个人都是被许许多多的实体所见证的，这些实体的唯一的希望就是去增强光并澄清在团体的混合的能量之中的生命。

This entity is channeling at this time not in one of your usual religious places but in a small abode, a home, and yet this humble venue might as well be a cathedral, for it hosts a mighty company and indeed those who wish to

experience common worship need not necessarily go to a place that has already been created or join where they may not feel welcome, for any small group can dedicate the treasure of time and position and begin to have such gatherings. The small gatherings do indeed gather and express an infinity of that which marks the uplifting or spiritual, that is, each feels the blessing of presence and intention and as these energies interweave there is spun a beautiful tower which stretches to your heavens which lifts all spirit within the charmed circle and as this energy is lifted to the infinite One the reflection of this energy rains down not just upon each present but upon all of the planetary energy into which each is grounded. So that the gathering together is not just for those present but indeed brings as witnesses all of those upon your planet who seek the one infinite Creator and lift their eyes to search [for] the light.

这个实体在此刻不是在你们的通常的一个宗教场所中，而是在一间小住所，一个家中进行传讯的，而这个卑微的地点同样也可以是一个大教堂，因为它容纳了一个巨大的机会，确实，那些希望去体验共同崇拜的人并不一定要去一个已经被创造出来的场所，或者加入到它们可能会感觉到受欢迎的地方，因为任何小小的团体都能够奉献时间和地点的珍宝并开始进行这样的集会。小的集会确实聚集在一起并表达了一种标记扬升或者灵性上的事物的无限性，也就是说，每一个人都会感觉到临在和意图的祝福，当这些能量相互交织的时候，它们会被纺织形成一个美丽的高塔，高塔伸展到你们的天堂并将在这个迷人的圈子中的所有灵体都提升起来了，随着这种能量被升高到无限太一，这种能量的倒影不仅仅降临到每一个在场的人的身上，它同样也降临到每一个人都扎根于其中的全部的星球能量之上了。因此，聚集在一起不仅仅是为了那些在场的人，它同样确实将在你们的星球上所有寻求太一无限造物者并抬头去搜寻那种光的人都带来作为见证者了。

There are other ways in which that powerful treasure of time may be better spent but none is quite as powerful as the decision to set aside the time and the place to say, "First I will be here. First I will provide for my heart to touch its true home, to breath the air of things holy and innocent of the dirt of living."

会有其他的途径，通过它们时间的强有力的礼物可以被更好地花费，但是没有任何的途径是如同决定将时间和空间放在一边并这样说完全一样强有力的，它会说“首先我将在这里。首先我将要提供我的心去接触它真正的家园，去呼吸的神圣且无罪的尘土的事物的空气”。

Let us for the rest consider how time is used because a common meeting to worship is so powerful many times entities who so gather perhaps once within your week might feel that this one occasion will put into the energies of the spirit, mind and body enough to furnish good memories all the week. However, this is not normally the case. Normally, the morning does not automatically call the seeker to rivet its attention upon the Creator. Normally, the morning light calls the seeker to more mundane and daily considerations. What to be done? What to wear to do that which is to be done? Where to go in those clothes to do that which is to be done? How then to insert into this, shall we say, this running program of activities a time for stillness wherein that connection is remade with things holy and untouched by relativity and

process?

让我们在剩下的时间考虑时间是如何被使用的，因为一场去崇拜的共同的集会是如此强有力，以至于很多时候那些也许一周一次地这样聚集在一起的实体们可能会觉得，这样一个场合会将灵性、心智和身体的能量充分地投入以让整个一周都装备有美好的记忆了。然而，这通常不是实情。通常，早上并不会自动地呼唤寻求者将它的注意力集中在造物者身上。通常，早晨的光线会呼唤寻求者将注意力集中在更为世俗和日常的考虑上。什么事情要被进行呢？要去做那个要被进行的事情，要穿什么衣服呢？穿着那些以服务要去哪里去做那个要被进行的事情呢？接下来，如何在这个，容我们说，流动的活动的计划中插入一个供安静使用的时间呢，在这个时间中与那些神圣的，尚未被相对性和过程触及的事物之间的连接被重建了。

There is the capability within each of you so to order the mind that a bell, shall we say, rings within every so often that says it is time to seek and know the infinite One. To make this occur within your mind there is the necessity for discipline. We suggest looking at the states of mind which you visit throughout the day, not an unusual day but the most normal and hectic of days and practice this looking at the self, listening to the self and ascertaining, gently but accurately, the most used states of mind. Find within this moving context of inner thought a comfortable place to insert the centering identification of self which is the marker for a location in time and space which is transformative, and when you have identified for yourself your subjective most favored state for inserting this centering then practice this repetitively.

在你们每个人内在之中都有那种能力去为头脑安排一个闹钟，容我们说，这个闹钟将会如此频繁地在每一个情况中响起铃声，那铃声说，寻求并知晓无限太一的时间到了。要让这个铃声在你的头脑中出现，需要有训练。我们建议在贯穿一天的过程中去检查你所遇到的事物的心智的状态，不是在一个不同寻常的日子，而是在最为通常与闹哄哄的日子，去练习这种对自我的检查，对自我的聆听，并温和但准确地确定最为习惯于的心智的状态。在这个内在的想法的移动的环境之中找到一个舒适的位置来插入对自我的认同的中心化，这种中心化就是对于一个在时间和空间中的是转换性的位置的标记物了，当你已经为你自己识别出了你主观上最喜欢的状态来出入这种中心化的时候，接下来反复不断地练习这种中心化。

The instructions are of necessity vague but we may be quite strict about this direction, that is, practice assiduously for this is the second way to move in mind into that identification of self in the context of seeking the one infinite Creator in all ways, in all things, which is the key to living the busy, hectic and seemingly confusing life of one who is active within third density and yet who has become able to remain within a spiritual context regardless of the physical location or the number of items which might be of necessity upon the mind of a daily and worldly nature.

指导必须是模糊的，但是我们可能对于这个方向，也就是刻苦练习，是相当严格的，因为这就是在所有的途径中，在所有的事物中，在头脑中进入到那种对在寻求太一无限造物者的背景中的自我的认同的第二种方式了，对于一个活跃于在第三密度之中而又已经能够留在一个灵性的环境之中的人而言，这就是去活出一个

忙碌, 兴奋且在表面上是令人混淆的生命的關鍵了, 无论在物质上的地点是什么, 无论可能需要被放在头脑中的具有一种日常的且世俗的特性的东西的数量是什么。

There is much more that we can say upon this subject but for this working we feel this is enough material. We would circle about and close with that with which we opened, that is, our opinion that yours is a wonderful position to be in. It simply does not feel that way to you for you cannot see that which we can nor will you be able to discern the true nature of your condition. You simply must go on trust and faith and hope and that inspires all of us. We see you as love's witnesses within an illusion so thick that you do not feel each other's thoughts. This is something that we can only vaguely remember. For you to honor and love the infinite, original Logos and to so order your lives as to attempt to show forth your love and the Creator's love of you in all that you do is greatly inspirational to us for we know you are going on faith. You cannot see the beauty of your hopes, dreams and desires. You cannot know how successful you are.

在这个主题上有远远更多我们能够做的事情, 但是, 对于这次的工作, 我们感觉到这就是足够的材料了。我们会绕圈子并用我们用来开头的内容来结束, 它即是, 我们的观点是, 你们处于其中的位置是一个美妙的位罝。它单纯地是在你们感觉起来不是那样子的, 因为你们既无法看到我们所能看到的事物, 你们也无法分辨你们的情况的真实的特性。你们单纯地必须继续抱有信任、信心与希望, 这就是激励了我们所有人的事物。我们将你们视为在一个幻象中的爱的见证者, 这个幻象如此的厚重以至于你们无法感觉到相互彼此的想法了。这个幻象是某种我们仅仅能够模糊地记得的事情。你们去荣耀与爱无限与那个原初的理则, 去如此安排你的生活, 去尝试在所有你做的事情中将你的爱和造物者对你的爱展现出来, 这对于我们是极其激励的, 因为我们知道你们是在信心中前进的。你们无法看到你们的希望、梦想和渴望的美丽。你们无法知晓你们是多么的成功。

It is our opinion that you in third density making the great choices between giving and receiving, between loving and risking, and being loved and not risking, we find your courage heartening and your hopes and desires and intentions beautiful and as each choice is made and that which blooms within unfolds yet one more petal we can only give thanks and rejoice. Please know that we are always with you, very willing to serve as one who meditates or as this instrument would say, prays with you, not in words but simply by our presence.

在我们看来, 你们在第三密度中正在做出在给予和接受中间, 在爱与冒险和被爱与不冒险中间的伟大的选择, 我们发现你们的勇气是令人振奋的, 你们的希望、渴望和意图是美丽的, 当每一个选择被做出的时候, 那在内在之中绽放的事物会多展开一片花瓣, 我们仅仅能够对此致谢与欢庆。请知晓, 我们是一直与你们在一起的, 我们非常乐意于作为一个与你们一起冥想, 或者如这个器皿会说的一样, 与你们一起祈祷的实体而服务, 我们不是藉由言语, 而单纯地藉由我们的在场而服务。

We thank you for your presence for together with you as we have focused

upon this query we have been able to praise the one infinite Creator with a beauty and a joy that we could not have approached by ourselves. The blessing of humankind is humankind. The blessing of love is love and you are truer than you know or can ever know within your experience to the love which loved you first.

我们为你们的在场，为与你们在一起而感谢你们，因为我们已经聚焦于这个问题上，我们已经能够用一种美丽和一种喜悦来赞美太一无限造物者了，这种美丽与喜悦是我们无法藉由我们自己而取得的。人类的祝福是人类。爱的祝福是爱，对于那个首先爱你的事物的爱，你们是你们所知晓的，或者在你们的体验中所可能知晓的更为真实的。

We would conclude this session through the one known as Jim. We are those of Q'uo, and leave this instrument in love and in light.

我们会通过叫做 Jim 的实体结束这次集会。我们是 Q'uo，我们在爱与光中离开这个器皿。

(Jim channeling)

(Jim 传讯)

I am Q'uo, and greet each again in love and in light through this instrument. At this time it is our privilege to ask if there may be any further queries to which we may speak.

我是 Q'uo，我再一次通过这个器皿在爱与光中向各位致意。在此刻我们很荣幸请问是否有任何进一步的问题是我们可以谈论的。

Carla: I have two questions. Firstly, I would like to know your opinion on the possible effects that working as much as I expect I may have to this year for the church will have on my state of mind as a channel. Will being busier in the world mean that I need to do something different than I do usually in order to channel well? Will being busier affect that? Can you speak to that?

Carla：我有两个问题。首先，在关于我今年对于教会的工作所期待的数量有可能将会对我作为一个管道的心智的状态上产生的影响的的方面，我想要知道你们观点。在世界中变得更加忙碌意味着我需要做某种与我通常做的事情不一样的事情以便于更好地传讯吗？变得更加忙碌将会影响传讯吗？你们能够谈论那一点吗？

I am Q'uo, and am aware of your query, my sister. We can speak in general terms to suggest that as you are expending the energies of your mind, body and spirit complex in the increased energy required by experiencing the daily round of activities you will feel a certain need to feed yet another hunger and that hunger is the desire that each seeker has, to dwell with the One and to rest therein, that you may be nourished and supported in your life pattern. We would recommend that you keep your inner ear open that you may hear when the feeling for this nurturing is present and feed that hunger as it is asking to be fed. We can recommend only that you listen and feel as carefully as you work in the world of activity.

我是 Q'uo, 我理解了你的问题, 我的姐妹。我们能够用一般性的方式谈论, 我们会建议, 当你正在将你的心/身/灵复合体能量花费在由于体验日常的活动而被需要的增强性的能量之中的时候, 你将感觉到一定的去喂养另一种饥饿的需要, 那种饥饿就是每一个寻求者所拥有的, 与太一呆在一起并在其中休息的渴望, 这样你就可以在你的生命模式中被滋养并被支持了。我们会推荐你保持你内在的耳朵的开放, 这样你就可以在这种滋养的感觉存在并如同它被要求去喂养一样地喂养那种饥饿的时候听到了。我们仅仅会推荐你去如同在你在世俗的活动中工作一样仔细地去聆听与感觉。

Is there a further query, my sister?
我的姐妹, 我一个进一步的问题吗?

Carla: Yes, but I'd like to thank you for that answer because I think that's really straightforward and I am very much the kind of person that does do my work by thinking and feeling rather than thinking and knowing, so I appreciate that answer very much and I will ...

Carla: 是的, 但是我想要为那个回答而感谢你们, 因为我想那那真的是直截了当的, 我在很大程度上就是那种藉由思考和感觉而不是藉由思考和知晓来做我的工作的人, 因此, 我非常感激那个回答, 我将要.....

Well, actually I have three questions because I just thought of another one, but along this same line, this week I have been more aware than usual of the people that depend on me to be a home to them. They're people that live all over the place and they have in common mostly that they are not particularly comfortable in the world and there is something about my nature that says to them, "This is a safe place," and I seem to function as a moving, living, walking-around home, in my being, in my having a big heart and I wonder—I can't be the only one and it can't just be women that do this. I know that some women and some men function as this kind of home.

好的, 实际上我有三个问题, 因为我刚刚想到了另一个问题, 但却是在这条相同的线路上的, 这一周我已经比通常更多地察觉到那些依靠在我身上作为他们的一个家园的人。它们是那些是各地生活的人们, 他们所拥有的极大的共同之处是, 他们在这个世界中是格外不舒服的, 在我的特性周围有某种事情对他们说, "这是一个安全的地方, "我看起来通过我的存有, 通过我拥有的一颗巨大的心而发挥了一个移动的、活的、四处走动的家的作用, 我感到好奇——我不会是唯一的一个, 不会仅仅只有女人会做这个事情。我知道有一些女人, 有一些男人是发挥了这种类型的家园的作用的。

Now, I was trying to think of a context for it and I couldn't, really. I know that it's like being a mother or a father, being a home. It's hard for me to know precisely what it is, but I do know if one of the people that needs me is thinking about something that's troubling them, whether it's S or whether it's N or whether it's D or who. Maybe this is a question for another time but as I get busier, still, when something like this, something like N's pain hits me this morning I have to respond. So I know that it works, regardless. That I guess that I have been concerned that getting busier I wouldn't be as good a home.

Could you speak to that at all?

现在,我正在尝试为它考虑一个背景,我真的做不到。我知道这就好像一个母亲或者一个父亲,成为了一个家一样。我很难准确地了解它是什么,但是我确实知道,如果一个需要我的人正在考虑某种让他们感到为难的事情,无论它是 S, 或者 N, 或者 D, 或者是谁。也许这是一个要在另一个时间处理的问题,但是,当我变得忙碌的时候,当某种诸如这样的事情,某种诸如在早上冲击了我的 N 的痛苦之类的事情出现的时候,我仍旧不得不去回应。因此,我知道它无论如何是有用处的。我猜想我已经对变得忙碌感到担忧了,以至于我无法成为一个好的家。你们能够对那个方面谈谈吗?

I am Q'uo, and am aware of your query, my sister. To some degree, we may speak, though we do not wish to influence your choices by speaking inappropriately. It is true that you have the quality of acceptance and freely given love that provides others with a safe haven and we are aware that there are many upon your plane who serve in this capacity. As you have surmised there are those of both of your biological sexes that offer themselves in this service as a result of their seeking ...

我是 Q'uo, 我理解了你的问题, 我的姐妹。在某种程度上我们可以谈论, 虽然我们不希望由于不恰当地发言而影响你的选择。你拥有那种接纳以及自由地给予爱的特性, 这种特性为其他人提供了一个安全的避风港, 这是真实的, 我们察觉到在你们的层面上有很多通过这种能力服务的人。如你已经猜测到的一样, 你们的两个生物上的性别的人同时都在这种服务中提供它们自己作为他们的寻求的一个结果.....

(Side one of tape ends.)

(磁带一面结束。)

(Jim channeling)

(Jim 传讯)

I am Q'uo, and am again with this instrument. It is more nearly the case that those of the female gender serve more frequently in this capacity for it is, in your culture, the female who provides the first and the most encompassing nurturing for the infant child. Thus, as you enter your round of activities you will find that the connections that you have formed with those who are within your care will be more apparent to you in those times where you are quiet in mind and body, those times of the beginning and the ending of your days. Thus you will find that there is a kind of communications center that will be functioning at these moments and the calls that are made will be felt more frequently and more intensely then.

我是 Q'uo, 我再一次与这个器皿在一起了。在差不多更多的情况中, 那些具有女性的性别的人更为频繁地通过这种能力而服务了, 因为在你们的文化中, 正是女性为婴儿的孩子提供了最初的以及几乎涵盖一切的养育了。因此, 当你进入到你的日常活动中的时候, 你将会发现你与那些在你的关心范围内的人已经形成了的联系, 在那些你在其中你的头脑和身体是安静的时候, 在那些你的一天的开始和结束的时间中, 是对于你而言更为明显的。因此, 你将会发现在这些时刻有一

种类型的沟通交流的中心将会是在运转的，被发出的呼唤在那个时候将会更为频繁且更为强烈地被感觉到。

Is there a further query, my sister?
我的姐妹，有一个进一步的问题吗？

Carla: Yes, Q'uo. It's been a concern of mine for some time that the one known as Jim and I are not making the absolute best use of these contacts that we have with you and that it would be even better to channel as equals, going back and forth the way Barbara and I do and I wondered ... well, let me just say this, too. Also, the one known as Jim is channeling right now, this is ... so it's not very easy to channel, I'm aware, but when the one known as Jim is being Jim the person he has a human opinion that I channel better and that is due to the fact that, culturally speaking, I have more use of more words and am more productive ... I use more words to say things whereas I am aware, because I am not the one known as Jim, of the value of his seemingly brief and economical sentences.

Carla: 是的，Q'uo。有一段时间我有一个担忧，叫做 Jim 的实体和我并没有对于我们与你们之间进行的这些接触进行最好的利用，作为平等的管道进行传讯，就好像芭芭拉和我进行的传讯的方式一样地来回进行，这会是更好的……好的，让我同样也说说这一点。叫做 Jim 和实体现在正在传讯，这同样也是……因此，我察觉到，去传讯并不是非常容易的，但是当叫做 Jim 是 Jim 那个人时候，他有一个人类的观点是我会更好地传讯的，那是因为，从文化的方面而言，我使用更多的词语，我是更加有成效的……我使用更多的言语来说那些事情，而反过来。我察觉到了，因为我并不是叫做 Jim 的实体，他的表面上的简洁和节省的语句的价值。

It is my feeling that the very best use of the channel that we have would be going back and forth and using both of our energies to the fullest rather than mine, largely. Without your having to take sides, I wonder what you could say that would eliminate us both on this subject.

我的感觉是，我们对于传讯的最佳的使用会是来回进行并同时在最为完整的程度上使用我们的能量，而不是更多地使用我的能量。在你不必去选择一边的情况，我想知道你们能够说什么来让我们两个同时对这个主题打消疑虑。

I am Q'uo, and am aware of your query, my sister and we shall attempt to speak through this instrument in some degree, though there is some resistance. This instrument has certain qualities that could be useful in the channeling process as they are being utilized at this time. The one known as Carla has the ability to receive information of a finer and more precisely tuned nature that is expansive and quite intricate in its detail. The one known as Jim finds it more easy to channel both the life energies and the contact energies in forms which are more concrete and usable, as you may say. Thus, each instrument has abilities which are pronounced and which give each certain—we search for the correct terminology—talents and abilities are best utilized here.

我是 Q'uo, 我理解了你的问题, 我的姐妹, 我们将尝试去在某种程度上通过这个器皿发言, 虽然会有某种抵抗。这个器皿拥有一定的在传讯的过程中能够有帮助的特性, 如这些特性在此刻正在被使用的一样。叫做 Carla 的实体拥有能力去接收具有一种更为精细, 被更为精确地调音过的特性的信息, 这种信息在其具体细节上是拓展性且相当复杂的。叫做 Jim 的实体发现去同时传讯生命的能量与在形式上更为具体且, 你们可以说是, 更为易于使用的接触的能量是要更加容易的。因此, 每一个器皿都拥有显著的能力, 这些能力给予了每一个器皿一定的在这里要被最佳地使用的天赋与才能。

Thus, though it would be possible to utilize each instrument in an exchange of contacts as you have experienced with the one known as Barbara, it would affect the nature of our contact by giving it two flavors, shall we say. This is, of course, at your discretion and we seek always to serve as we are asked.

因此, 虽然有可能去通过一种接触的交换来使用每一个器皿, 如你们已经与被知晓为芭芭拉的实体体验过的一样, 藉由给予接触两种风味, 这会影响我们的接触的特性。当然, 这是由你们决定的, 我们一直寻求在我们被请求的时候去服务。

Is there a further query, my sister?
有一个进一步的问题吗, 我的姐妹?

Carla: Can you give a value—relative value—to the channeling as we have it now and the channeling that we would have if we traded it back and forth?

Carla: 你们能够给予数值——比值——如我们现在进行传讯的方式的传讯和如果我们来回交换它我们会拥有的传讯之间的比值吗?

I am Q'uo, and we are aware of your query, my sister. Again, we shall attempt to speak upon this topic without going past that point of encouraging a decision in one direction or the other.

我是 Q'uo, 我们理解了你的问题, 我的姐妹。再一次, 我们将尝试去在不超越那个鼓励在这样或者那样的方向上的一个决定的位置的情况下发言。

Carla: I understand.
Carla: 我理解。

[I am Q'uo.] It would be as though one message were spoken in different languages or dialects, shall we say. Again, the choice is yours.

[我是 Q'uo。] 它就好像一条讯息用一种不同的语言或者方言被说出来一样。再一次, 这是你们的选择。

Is there a further query, my sister?
我的姐妹, 有一个进一步的问题吗?

Questioner: Not at this time. Thank you. Thank you very much and then thank the one known as Jim for trying, really.

提问者: 在此刻没有问题。谢谢你们。非常感谢你们, 接下来感谢叫做 Jim 的实体的尝试, 真的很感谢。

I am Q'uo, and we again thank you, my sister. Is there another query at this time?

我是 Q'uo, 我们再一次感谢你, 我的姐妹。在此刻有另一个问题吗?

(Pause)

(暂停)

I am Q'uo, and we would take this opportunity to thank each present for again allowing us to join your circle of working. We are most inspired by your efforts and your dedication to continue upon this journey even though the journey seems difficult and confusing a great deal of your time.

我是 Q'uo, 我们会利用这个机会感谢每一个在场的人再一次允许我们加入你们工作的圈子。我们为你们在继续这条旅程的努力和奉献感到了极大的鼓舞, 即使这条旅程在你们的大量的时间中看起来似乎是困难且令人混淆的。

Carla: Can I ask one more question that I thought of late?

Carla: 我能够多问一个我刚刚想到的问题吗?

I am Q'uo, and we welcome your query, my sister.

我是 Q'uo, 我们欢迎你的问题, 我的姐妹。

Carla: Bless you, Q'uo. It occurred to me just when I was letting what you said sink in, how would you rate the work that Barbara and I have done together because certainly we are coming at subjects from different points of view, certainly, yet I have felt very, very good about the ... doing it together.

Carla: 祝福你们, Q'uo。在我正在让你们所说的内容沉入到心智之中的时候, 我刚才突然想到, 你们是如何评价芭芭拉和我一起进行的工作的呢, 因为我们肯定是正在遇到来自不同的观点的主题的, 而我肯定地已经感觉到, 在一起进行它是非常非常有益处的。

I am Q'uo and we are aware of your query, my sister. We are pleased with the efforts you have made with the one known as Barbara and, indeed, are quite pleased with all efforts which you have made for they have been made with a whole heart. We do not seek to rate any effort above another.

我是 Q'uo, 我理解了你的问题, 我的姐妹。我们对于你与叫做芭芭拉的实体一同做出的努力使非常高兴地, 确实, 我们对于你们已经做出的所有的努力都是相当高兴的, 因为它们是用一颗完全的心而被做出的。我们并不寻求评价任何努力高于另一个努力。

Is there any final query, my sister?

我的姐妹, 有任何进一步的问题吗?

Carla: No. Thank you very much.

Carla: 没有, 非常感谢你们。

I am Q'uo, and again we thank each for inviting us this day to join you. At this time we shall take our leave of this group and this instrument, leaving each as always in the love and in the ineffable light of the one infinite Creator. We are known to you as those of Q'uo. Adonai, my friends. Adonai.

我是 Q'uo, 我们再一次感谢给位在今天邀请我们加入你们。在此刻, 我们将离开这个团体和这个器皿, 我们一如既往在太一无限造物者的爱和难以言喻的光中离开各位。我们是你们知晓的 Q'uo。Adonai, 我的朋友们。Adonai。

November 14, 1993
1993-11-14 努力的价值

Group question: The question this afternoon has to do with the concept of spiritual pride as it is balanced with an honest appreciation of your own efforts. We're all engaged in one kind of big effort, to earn money, to do a life's work, to complete a certain job or task and we were wondering just how much motivation one can hope for from appreciating your own efforts and where to balance the amount of appreciation with developing it into spiritual pride and being overly pleased with yourself and perhaps complacent and ... who knows what else.

团体问题：今天下午的问题是于灵性上的骄傲的概念有关的，当这种骄傲藉由对你自己的努力的一种真诚的感激而被平衡的时候。我们全都从事与一种类型的巨大的努力，去赚钱，去做一生的工作，去完成一定的工作或者任务，我们想知道，一个人从对于你自己的努力的欣赏能够期待多大的动力，在什么位置去藉由将感激发展成为灵性上的骄傲并对于你自己过度的高兴也许是过于得意而平衡感激的数量.....谁还知道什么其他的。

(Carla channeling)
(Carla 传讯)

Greetings in the love and in the light of the one infinite Creator. We are known to you as those of Q'uo. May we say what a privilege it is to be with this group at this session of working. We especially wish to greet the one known as G as this is the first time he has joined this particular group. We hope that our thoughts may helpfully inform and offer directions for further consideration. However, we as always wish to emphasize that we have opinions rather than the absolute truth. These opinions are earned, shall we say, by experience, however, we as each of you are pilgrims still seeking that mystery which we know not as it recedes ever before our approach.

在太一无限造物者的爱与光中致意。我们是你们知晓的 Q'uo。容我们说，在这次工作的机会与这个团体在一起，这是一种怎样的荣幸呀。我们尤其希望去向叫做 G 的实体致意，因为这是他第一次加入到这个特定的团体。我们希望我们的想法可以有帮助地告知并提供进一步的考虑的方向。然而，我们一如既往地希望去强调，我们拥有的是观点而不是绝对的真理。这些观点是，容我们说，藉由体验而被赢得的，然而，我们和你们每一个人一样是仍旧在寻求那我们并不知晓的神秘的朝圣者，因为这种神秘在我们接近的时候是不断后退的。

Take those opinions which feel to you like the remembrance of that which was already half-known. Leave behind any thought which constitutes a stumbling block before your own discriminate—we correct this instrument—discrimination.

请采用那些在你们感觉起来就好像回忆起了已经是部分知晓的事情的观点。将任何构成了在你自己的分辨——我们更正这个器皿——分辨力前面的一块绊脚石的想法都留在后面。

Let us begin focusing upon the query about spiritual pride and good works by looking at the various stories the teacher known to you as Jesus told concerning good works and money, the parable concerning the stewards who were given money to keep for the owner who was to be gone. This parable focuses upon the amount of energy put into using the gift rather than the amount of each gift in monetary value. The one with the five dollars made five dollars more and was considered equal to the one who had two dollars and made two dollars more. However, to the one who simply kept that wealth of spirit even that which that slave had was taken away.

让我们藉由查看你们知晓为耶稣的实体在关于有益的工作以及金钱的方面讲述过的各种各样的故事而开始聚焦于关于灵性的骄傲和有益的工作的问题，其中有一个寓言是关于为离家的主人管理钱财的管家的。这个寓言聚焦与在使用礼物的方面被投入其中的能量的数量，而不是聚焦在每一个礼物在金钱的价值的方面的数量。一个拥有五美元并多赚了五美元的人是被认为与一个拥有两美元并多赚了
两美元的人是同等的。然而，对于一个单纯地将灵性的财富留下来的人，甚至是那个仆人已经拥有了的财富都会被拿走。

So, we feel that the positive acceptance of spiritual responsibility is not only that which seems good but that which has great value. Nor would we encourage those who serve the Creator to, shall we say, slap down the rising feelings of joy in service. Given the amount of spiritual gifts which you have, the parable would suggest moving further, attempting more, striving to be even more full of service, using all that you have to offer, ever more of that which is the bloom and blossom of your own inner spiritual life.

因此，我们感觉到对于灵性上的责任的正面的接纳性不仅仅是看起来有益的事情，同样也是拥有巨大的价值的事情。我们也不会鼓励那些服务于造物者的实体去将在服务中升起的喜悦感，容我们说，一巴掌打倒在地上。考虑到你所拥有的灵性上的礼物的数量，这个寓言建议向更进一步地移动，更多地尝试，并努力去甚至更加充满服务，使用所有你所要提供的事物，越来越多地成为那绽放的事物以及你自己的内在灵性的生命的花朵。

The currency of the spiritual life, the money, is the energy with which the seeker is willing to accomplish the attempt of doing that which the seeker's unique spiritual gifts suggest for his proper vocation. One entity may have a dramatic spiritual gift, a gift of healing, for instance. Another may have the spiritual gift of nurturing and spend the life dwelling with the children and the spouse and extended family. That one who has healed in its—we correct this instrument—in the process of living the devotional life has done the excellent thing. However, this excellence lies equally with that entity who has the modest gift, that does not shine before the eyes of all men, if that entity offers heart and flesh in the attempt to give that which he has.

灵性上的生命的流通货币，金钱，是寻求者藉由其乐意于实现去做这样一个事情的尝试，这个事情即寻求者的独一无二的灵性上的礼物为他合适的职业所建议的事情。一个实体可能拥有一种惊人的灵性上的礼物，举个例子，一种疗愈的礼物。另一个人可能拥有抚育并将生命花费在与孩子与配偶以及拓展的家庭居住在一起的灵性上的礼物。那个已经治愈了的实体——我们更正这个器皿——那个已

经在在活出奉献的生命的过程中被治愈了的实体是已经完成了优秀的事情了。然而，对于一个拥有不大的礼物的实体，一个并没有在所有人的眼前闪耀的实体，如果这个实体在尝试去给出他所拥有的事物的方面是奉献了身心的，相比这样一个实体所完成的事情的优秀，这种优秀是同等地存在的。

Again, as we gaze at the parable given by the one known as Jesus, the Christ ...

再一次，当我们注视着由叫做耶稣基督的实体给予的寓言的时候.....

(Pause of sixty seconds.)

(暂停六十秒。)

... we see that the sheer amount of labor when using the spiritual gift is not in and of itself that which makes one effort greater or better than another. That is to say, that in the parable concerning the payment of money to those who had worked all day and those who had worked a half a day and those who worked only one hour, all gained the same amount for their seemingly uneven labors.

.....我们看到了在使用灵性上的礼物的时候的纯粹的努力的数量，在其内在及其自身，都不是使得一种的努力比另一个种努力更大或者更好的事物。也就是说，在那个关于付钱给那些已经工作了一整天的人和那些已经工作半天的人和那些仅仅只工作了一小时的人的寓言中，所有人都因为他们在表面上不平均的劳动而得到了相同的数量的金钱。

We suggest that there is no accuracy in maintaining that one entity has done more than another because the effort was longer or harder. Rather it is the moving into the work which stems directly from the spiritual gifts given to the seeker that the assessment of value considers. The one who moves into service with the prayer of being used in accordance with the Creator's will, whether this entity wash the dishes or found the nation, it is the equal desire to serve which has the equal value metaphysically.

我们建议，因为在而坚持一个实体已经做了比另一个实体更多的事情因为努力是更长的或者是更努力的方面是没有准确度的。毋宁说，对价值的评定所考虑的事情，恰恰就是在进入到直接源自于被给予寻求者的灵性的礼物的工作的方面。对于一个藉由祈祷服务用与造物者的意志协调一致的方式被使用而进入到服务中的实体，无论这个实体是洗盘子还是建立国家，它是拥有同等的形而上学的价值的同等的服务的渴望。

Now, what we are suggesting is that one cannot judge one's effort by the amount of time it has taken, by its difficulty or any other way except insofar as the consideration remains focused upon the opening of the heart in service to the one Creator. This instrument is often fond of saying that one should take something in life very seriously, some great ideal or truth. However, this something should never be the self.

现在，我们所建议的事情是，除了在这项考虑的方面依旧是聚焦于在对太一造物者的服务中的心的开放之外，一个人无法藉由它已经花费的时间的数量，藉由它

的困难或者任何其他的方式来评判一个人的努力。这个器皿非常喜欢这样一个格言，一个人应该非常严肃地对待生命中的某个事情，某个伟大的理想或者真理。然而，这个事情将永远都不应该是自我。

Consider with us then how one can approach that greatly desired knowledge of "What are my spiritual gifts and how may I offer them?" The process of meditation, over time, is helpful in familiarizing the self with who that self is on the deeper levels. The whole process of attempting to become formally open to listening to the silent will of the one Creator is that which works many deeper levels to increase the flow of subconscious material through the limen * of consciousness so that more and more the meditator becomes aware of deeper truths or deeper gifts within its own self so that more and more it becomes easier to recognize the opportunities for service along the lines of one's particular spiritual gifts.

接下来，和我们一起考虑，对于那个极大地被渴望的对于“我的灵性的礼物是什么以及我应该如何提供它们？”的知识，一个人应该如何接近这个知识呢？冥想的过程，随着时间的推移，在让自我在较深的层次上熟悉那个自我是谁的方面是有帮助的。尝试去正式地向着聆听太一造物者的静默的意志开放，这整个过程就是会在很多较深的层次上进行工作以增强潜意识材料流经意识的门槛的过程了，这样就会有越来越多的冥想者开始察觉到在它自己的自我内在之中更深的真理或者更深的礼物了，这样它就会变得越来越容易去认出沿着一个人特定的灵性的礼物的线路上的服务的机会了。

Once one has gone through this process and begun a life of service or perhaps simply begun serving in hopes of finding a life of service, [one] may simply open the consciousness to the fullest extent, having within that spoken desire that is spoken to the self to serve, not as "I will" but as "the Creator wills." This stance or posture of keen desire and open willingness will in time always produce not one but often several ways of moving into more service. It is the one focused all along on spiritual value or quality that the circumstances will become clear as a pattern for good works, as this instrument would call them. In other words, it helps greatly when seeking proper spiritual work to know consciously that you are looking for it.

一旦一个人已经经历了这个过程并已经开始了一种服务的生命，或者也许是单纯地藉由希望找到一种服务的生命而已经开始服务的时候，它就可以单纯地在最大的程度上开放意识，并同时在那种被说出来的渴望中拥有那种向自我说出的去服务渴望，不是如“我意愿”地服务，而是如“造物者意愿”地服务。这种锐利的渴望和开放的乐意的立场或者姿态将会一直适时地产生出不是一条而经常是数条进入到更多的途径。就是对于一个一直聚焦于灵性上的价值或者特性的人，环境将作为一种进行有益的工作的模式，如这个器皿对它们的称呼一样，而变得清晰了。换句话说，当寻求适当的灵性上的工作的时候，去有意识地知晓你正在寻求它，这是会极大地有帮助的。

And again we say, spiritual service is the substance of all of those exchanges betwixt people and people or people and ideas wherein the seeker does attempt to witness to that point of view which is that of the servant desiring

only to be called forth into service.

再一次，我们说，灵性上的服务是所有那些在人与人或者人与观点之间交换的事物的实质，在这种灵性上的服务中，寻求者确实尝试去为这样一种视角做见证，那种视角即仅仅渴望被召唤前去服务的仆人的视角。

Now, let us suppose that all have found their spiritual service. This never occurs but for this discussion let us assume that one need look no further. Shall each seeker then be satisfied with the quality of good works it has produced? Perhaps by mentally answering this query in the head one can see that somehow there is no proper answer to that query. Somehow if one attempts to put the value here or there in work done by those who are serving one has again missed the point.

现在，让我们假设所有人都已经找到了他们灵性上的服务。这绝不会发生，但是为了这次讨论让我们假设一个人不再需要更进一步地检查。那么，每一个寻求者都将对于它已经产生出来的有益的工作的特性感到满意了吗？也许藉由在头脑中回答这个问题，一个人能够看到，这个问题以某种方式是没有适当的答案的。以某种方式，如果一个人尝试将价值放置在由那些正在服务的人所完成的工作中的这里或者那里的话，它已经又一次错过了要点了。

Those who pat the back after accomplishing spiritual works are not harming themselves in terms of the value of the work. The harm to the self has nothing to do with whether the work is good or not. The harm comes to the servant when it allows the work to be subjected to this reasoning process. Yes, it is incorrect and distinctly unhelpful for a spiritual seeker to be proud of its accomplishments but more, it is irrelevant. As each attempts to increase the polarity of one's service, one is always caught and stopped abruptly in one way or another when it attempts to quantize [quantify] or qualify the particular value of any spiritual work. Better is it to release these considerations completely.

那些在完成了灵性上的工作以后拍拍背表示赞赏的人并不会在工作的价值的方面伤害他们自己。对自我的伤害是与工作是否是有益的是没有任何关系的。当仆人允许工作由这个推理的过程而支配的话，伤害就会发生在那个仆人身上了。而对于一个灵性的寻求者而言，去对它的成就感到骄傲，这是不正确且明显地没有帮助的，而更重要的是，它是不恰当的。当每一个人尝试去增加一个人的服务的极性的时候，在它尝试去为任何灵性上的工作的特定的价值确定数量或者确定质量的时候，它一直都会用这样或者那样的一种方式突然地被卡住或者被阻碍。去完全释放这些考虑是更好的。

When one gazes within attempting to become a better servant think not of the greatness of accomplishment or the other characteristics concerning such. Simply continue to ask, "How may I serve?" for there is no entity given Brownie points, as this instrument would say. Each seeker works upon itself and no other regardless of the spiritual work. Strip all from the mind that would suggest otherwise. Naked are you. You cannot be clothed with righteousness. You are clothed, each of you, my children, by the light of your desire to abandon all except the desire to serve.

当一个人凝视内在之中并同时尝试去成为一个更好的仆人的人后，不要想到成就的伟大或者关于这样的方面的其他的特性。单纯地继续问，“我如何才能服务？”因为没有实体会被给予印象分，如这个器皿会说的一样。无论灵性上的工作是什么，每一个实体都在它自己身上而不是在其他的人身上进行工作。你是赤裸的。你无法用正当性来为你自己穿衣服。你们每个人，我的孩子们，你们都是用你除了服务的渴望之外放弃一切的渴望的光来为你自己穿衣服。

How then will you know when you have gotten it right, as this instrument would say? May we say that to each of you the moment when you are one with the work, or, to put it another way, when there is a feeling of complete freedom when doing that activity you hope will serve, then shall you be able, not to pat the self upon the back, but to turn and give thanks, for the feeling of complete liberty is at the heart of the state of mind which does often signify service well done.

那么，你将如何知晓，什么时候你已经，如这个器皿会说的一样，正确地进行了服务呢？容我们对你们每一个人说，那个当你与工作合为一体的时刻，换句话说，在进行那个你希望将会有作用的活动的时，假如你有一种完全的自由的感觉，那么你就能够，不是去拍拍自己的背表示赞赏，而是去转过身并致谢，因为这种完全解放的感觉是在那种确实经常会表示服务做的很好的心智的状态的核心之处的。

Any pride whatsoever is, though understandable, not relevant to the spiritual walk which attempts to express the bias towards compassion more and more. 无论任何的骄傲，虽然是可以理解的，确实与灵性上的道路无关的，灵性上的道路是尝试去表达越来越多地朝向慈悲的偏向性的。

At this time we would deal with one detail and then would continue through the one known as Jim. The detail concerns that pause which occurred during this transmission. We feel that to point out what is occurring during the channeling process from our point of view may be helpful to those who attempt to understand this particular phenomenon. This instrument had moved too deeply into the trance state and the request needed to be made to move more into energetic alertness. When this instrument felt the difference in vibration it spent some of your time moving completely throughout the environment being sure that there was the appropriate protection of the place, the working, and those within the circle. Only then was this instrument prepared to move forward.

在此刻，我们会处理一个具体细节，我们接下来会通过叫做 Jim 的实体继续。这个具体细节是关于在这次传讯期间发生的暂停的。我感觉到，去从我们的视角指出在传讯的过程中正在发生的事情，是会对那些尝试去理解这个特定的现象的实体有帮助的。这个器皿太过于深入地进入到出神地状态了，请求需要被做出以便于更多地进入到能量上的警醒之中。当这个器皿感觉到在能量上的不同的时候，它花费了你们的一些时间完全地贯穿了那个环境来确信对场所，对工作，以及对在这个圈子中的实体有适当的保护。仅仅是在那个时候，这个器皿才做好准备前进。

This process was important in achieving the appropriate—we search for the word here—this instrument's word is setup or arrangement. It was only after some period that the arrangement of connections between source and instrument was appropriately made.

在取得适当的——我们在这里搜寻词语——这个器皿的词语是设置或者布置——的方面，这个过程是重要的。仅仅是在一段时间之后，那种在源头和器皿之间的连接的布置才是被使当地做出了的。

We thank you for your patience during this pause. It is always the good idea for the instrument who feels some change in energy to investigate that change rather than attempting to override it and we thank you for your patience in allowing us to express these last thoughts.

我们为你们在这个暂停期间的耐心而感谢你们。对于感觉到在能量中的某种改变的器皿，去对那种改变进行调查而不是尝试去压倒它，这一直都是好主意。我们为你们在允许我们表达这些最后的想法的方面的耐心而感谢你们。

We would at this time move to the one known as Jim for the conclusion of this session of working. We leave this instrument in love and light. We are those known to you as Q'uo.

我们会在此刻移动到叫做 Jim 的实体来结束这次工作的集会。我们在爱与光中离开这个器皿。我们是你们知晓的 Q'uo。

(Jim channeling)

(Jim 传讯)

I am Q'uo, and greet each again in love and in light through this instrument. At this time it is our privilege to offer ourselves in the attempt to speak to any other queries which those present may have for us. Is there another query at this time?

我是 Q'uo，我通过这个器皿再一次在爱与光中向各位致意。在此刻我们很荣幸提供我们自己来谈论在场的人可能向我们提出的任何其他的问题。在此刻有另一个问题吗？

Carla: If no one else has a question, I have one but it's not really on this subject. I wonder if you could comment, Q'uo, on the unusually strong feeling I had of being levitated during the time where I was waiting to find out what was wrong during that pause. The whole beginning of the channeling I felt like I was almost being lifted off my seat. If you could comment in any way, I'd be interested.

Carla: 如果没有其他人有一个问题的话，我有一个问题，但是它不是完全关于这个主题的。在关于在我正在等待去弄明白在那个暂停期间什么事情出错了的时间中我拥有的非同寻常地强烈的被升高的感觉的方面，我想知道你们是否能够评论，Q'uo。在传讯的整个开始的过程中我感觉就好像我几乎被抬离我的座位了。如果你们能够用任何方式评论的话，我会感兴趣的。

I am Q'uo, and am aware of your query, my sister. We find as the contact with

your instrument and indeed with any instrument over a period of time continues that there are side effects, shall we say, that go with the prolonged intensive contact. That you feel the sensation of weightlessness is simply a portion of this process by which you give yourself over to serving as an instrument and move into that portion of your subconscious mind that is partaking of the time/space portion of your illusion more fully than is normal.

我是 Q'uo, 我理解了你的问题, 我的姐妹。我们发现, 随着与你的器皿之间的接触, 确实与任何的器皿之间的接触, 在经过了一段时间的继续之后, 会有伴随着被延长的强烈的接触的发生的, 容我们说, 副作用。你感觉到的失重感单纯地是这个你藉由其将你自己奉献给作为一个器皿的服务的过程的一部分, 你通过这个过程进入到你的潜意识的心智中的那个比正常的程度更为充分地参与到你们的幻象的时间/空间的部分了。

Thus you feel the sensation of levitation or of a floating that corresponds to a more malleable environment in which your physical laws have little impact. Is there another query, my sister?

因此, 你感觉到了升高感或者一种漂浮的感觉, 这种感觉是响应一个在其中你的物质性法则几乎没有影响的更为可塑的环境的。有另一个问题吗, 我的姐妹。

Carla: Yes. Thank you for that answer, though. So, we're not supposed to slap ourselves on the back and say, "Good job, good job," OK? But encouraging and exhorting and empowering others is always, has always seemed a part of being a servant and it just seems to me that encouraging the self along those lines—I don't know, I guess maybe when you're encouraging others it's more obvious that you're really praising the Lord, shall we say. When you're patting yourself on the back perhaps you forget that you're basically praising the Creator. It certainly seems that someone should get the praise! Can you comment on that feeling? And I'm a little confused, I mean I do feel that it is a spiritual thing—definitely you're supposed to encourage people in their efforts, so why not yourself?

Carla: 是的。不过还是为那个回答而感谢你们。因此我们并没有被指望去拍拍我们自己的后背并说, "做的好, 干的不错," 是吗? 但是鼓励、劝勉并准许其他人一直都是, 且已经一直看起来是成为一个仆人的一部分了, 在我看来似乎沿着那些线路鼓励自我——我不知道, 我猜想也许是当你正在鼓励其他人的时候, 你正在真正地, 容我们说, 赞美主。当你拍拍你自己的背的时候, 也许你忘记了你正在本质上赞美造物者。肯定看起来似乎某个人应该得到那个赞美! 你们能够对那种感觉进行评论吗? 我有一点混淆, 我的意思是我确实感觉到它是一个灵性的事情——你明确是不被打算要去在他人的努力中鼓励人的, 因为为什么不能鼓励你自己呢?

I am Q'uo, and am aware of your query, my sister. The encouragement, to be most effective in hitting the heart of the illusion and its opportunities, needs to be focused upon the one Creator as fully as one is able at any given moment, which is to say that as one is able to see the effort and the entities involved as the Creator and is able to give praise and thanksgiving for both then one is giving the highest encouragement. We realize that there are

many steps to this point and encouragement may take any form and serve a useful purpose. We know that those here gathered wish to give the utmost in all efforts. Thus we give you the ideal, reminding each that one will always fall short. To accept whatever one can do is to give the encouragement that is appropriate.

我是 Q'uo, 我理解了你的问题, 我的姐妹。鼓励如果要在击中幻象的核心以及它的机会的方面最为有效, 鼓励需要在任何给定的时刻用一个人所能取得的最为充分的方式被聚焦在太一造物者上, 这也就是说, 当一个人能够去将努力和被涉及到的实体都视为造物者并能够对两者都给予赞美和感恩的话, 那么一个人就是在给予最高的鼓励了。我们意识到要到达这个位置有许多的步骤, 鼓励可以采用任何的形式并服务于一个有用的目的。我们知道那些聚集这里的人希望去在所有的努力中都去最大限度地给予。因此, 我们给你们那个理想, 我们同时提醒每一个人, 一个人将会一直无法达到标准。去接受一个人能够做的无论什么事情就是去给出适当的鼓励了。

Is there a further query, my sister?
我的姐妹, 有一个进一步的问题吗?

Carla: No, Q'uo, there isn't. Thank you very much.
Carla: 没有了, Q'uo, 没有问题了。非常感谢你们。

I am Q'uo. Again we thank you, my sister. Is there another query at this time?
我是 Q'uo。再一次我们感谢你, 我的姐妹。在此刻有另一个问题吗?

Questioner: I have a question, Q'uo, and it is a sort of a personal question so (inaudible) could possibly to comment in any way that you feel appropriate, including not at all. I was just wondering about my difficulty to stay in meditation and concentrate that I was noticing lately. Is there a way that I can look at it to be fruitful or am I missing something just in seeing that it is difficult? How can I work with it somehow?

提问者: 我有一个问题, Q'uo, 它是某种类型的一个个人性的问题, 因此 (听不见) 有可能能够用任何你们感觉到合适的方式来评论, 包括完全不评论。我仅仅想要知道关于我最近注意到的我在停留在冥想中以及聚焦上的困难。是否有一种方式是我能够看到它是有成效的, 或者在看到它是困难的方面我仅仅错过了某个事情吗? 我如何才能用某种方式与它一同工作呢?

I am Q'uo, and am aware of your query, my brother. We would recommend that as any activity of the mind is noticed while you are pursuing the meditative state that you take one step backwards in your mind and observe the activity as a passing event, thus redefining your meditative position in a larger context so that you always are aware that you seek that metaphysical moment of unity while observing the activities of your mind. Thus, the larger perspective will allow you to move more in harmony with the moment of meditation which you seek. Is there a further query, my brother?

我是 Q'uo, 我理解了你的问题, 我的兄弟。我们会建议, 当你在追寻冥想的状态的时候, 随着任何的心智的活动被注意到, 你在你的头脑中后退一步并将那个

活动观察为一个经过的事件，并由此在一个更大的背景中定义你的冥想的位置，这样你就一直会察觉到你在寻求那个形而上学的一体性的时刻而同时观察在你的头脑中的活动了。因此，更大的远景将会允许你更为协调一致地与你所寻求的冥想的时刻一同移动。有另一个问题吗，我的兄弟？

Questioner: When I think about meditation I think the effort going into it is important rather than the actual amount of time spent within the illusion, yet there is a period to be devoted to tuning so there, I assume, is some minimum, perhaps I could say, minimum time required to get in tune and then move into the moment. Can you comment (inaudible) that?

提问者：当我考虑冥想的时候，我认为重要的是被投入到冥想中的努力而不是在幻象中实际被花费的时间，而会有一段时间被投入到调音，因此，我假设，会有某种最小的限度，也许我可以这样说，进行调音并接着进入到那个时刻说需要的最小限度的时间。你们能够评论（听不见）那一点吗？

(Side one of tape ends.)
(磁带一面结束。)

(Jim channeling)
(Jim 传讯)

I am Q'uo, and am again with this instrument. The most important portion of the meditative experience is cultivating the desire to meditate. This may be done in an instant. All other effort is an addition to this foundation effort. Thus, if you wish to tune or to practice any form of meditation after desiring to do so, you refine this desire and work with it in a specific fashion and this working may take any amount of your time. However, to desire to meditate can be done in an instant. Is there a further query, my brother?

我是 Q'uo，我再一次与这个器皿在一起了。冥想的体验的最终重要的部分是培养对冥想的渴望。这可能不会在一瞬间被做到。所有其他的努力都是对这种基础的努力的一种补充。因此，如果你在渴望这样做之后希望去调音或者希望去练习任何形式的冥想，你会精炼这种渴望并用一种具体的方式来与它一同工作，这个工作可能会花费任何数量的时间。然而，渴望冥想能够在一瞬间被做到。我的兄弟，有一个进一步的问题吗？

Questioner: No, Q'uo, (inaudible) is ... thank you for the answer. I appreciate your (inaudible).

提问者：没有了，Q'uo，（听不见）是……为那个回答而感谢你们。我很感激你们的（听不见）。

I am Q'uo, and we thank you, my brother, once again. Is there another query at this time?

我是 Q'uo，我们再一次感谢你，我的兄弟。在此刻有另一个问题吗？

Questioner: I guess not, Q'uo.

提问者：我猜想没有了，Q'uo。

I am Q'uo, and we would take this opportunity to express our great gratitude to each present for asking for our presence in your circle of working this day. We feel very privileged to be able to share our opinions with you and, as always, ask that you remember that we share that which has been helpful to us and we hope that you will take only those concepts that are helpful to you, leaving all others behind.

我是 Q'uo, 我们会利用这个机会为你们请求我们在今天出席你们了工作的圈子而表达我们对于每一个在场的人的极大的感激。能够与你们分享我们的观点, 我们感到非常荣幸, 一如既往, 我们请你们记住我们分享已经对我们有帮助的事物, 我买了希望你们将会仅仅 拿取那些对你们有帮助的概念, 并将其他的都留在后面。

We, at this time, shall take our leave of this group, leaving each as always in the love and in the ineffable light of the one infinite Creator. We are known to you as those of Q'uo. Adonai, my friends. Adonai.

我们, 在此刻, 将离开这个团体, 我们一如既往在太一无限造物者的爱和难以言喻的光中离开各位。我们是你们知晓的 Q'uo。Adonai, 我的朋友们。Adonai。

Note: limen: a threshold.

注释: limen: 一个门槛。

November 21, 1993
1993-11-21 秘密房间

Group question: The question this afternoon has to do with the forgetting process that each of us goes through as we enter an incarnation. Ra has suggested that lessons we learn here with the forgetting process in place carry so much more weight in our total beingness than lessons learned when the forgetting process is not in place—when we remember our total nature and the total unity of all creation. And we're wondering some about how the forgetting process works, how it is put into place, and then how our remembering takes place and the progress that we make in our lives that's due to a remembering of the purpose and the goals.

团体问题：今天下午的问题与我们每一个人在我们进入到一次投生的时候经历的遗忘的过程有关。Ra 已经建议过，与当遗忘的过程不存在的时候相比——当我们记得我们全部的本性以及所有的造物的全部的一体性的时候——被学会的课程，我们在这里藉由遗忘的过程的存在而学会的课程是在我们的整体的存在性之中带有远远更大的重量。我们想要知道遗忘的过程是如何工作的，它是如何被安置的，接下来我们的忆起是如何发生的，以及一些关于我们在我们的生活中由于一种对目的和目标的忆起而产生的进展的信息。

(Carla channeling)
(Carla 传讯)

We are known to you as those of Q'uo. Greetings in the love and the light of the one infinite Creator. It is a privilege and a blessing to join your group's meditation this day. We thank you and bless you for this request to share our thoughts with you, for in this request you aid us in performing that which we do to be of service to the one infinite Creator at this time. As always with those who have opinions, no matter how carefully held, it is well for each to discriminate in the thoughts chosen to take and use. We ask that only thoughts which are deemed helpful by you be retained. The rest may comfortably be left behind. Thank you for this courtesy.

我们是你们知晓的 Q'uo。在太一无限造物者的爱与光中致意。加入你们今天的冥想的团体是一种荣幸和一种祝福。我们为这个与你们分享我们的想法的请求的而感谢你们并祝福你们，因为在这个请求中，你们在我们在此刻执行为了服务于太一无限造物者而要去做的的工作的方面给与了我们帮助。一如既往，对于那些拥有观点的实体，无论这些观点被怎样小心谨慎地提出来，每一个人都在想法中对被选择去接受并使用的内容进行分辨，这是很好的。我们请求仅仅那些被你们认为是有帮助的想法被保留下来。其他的想法都可以被舒适地留在后面。我们为这种恩惠而感谢你们。

We would say that there is an over-shadowing of this group at this time by the one known as Hatonn. This is in order that there be an appropriate confluence of vibratory patterns placed upon your taping machine. However, this entity has no desire to speak to this group at this time, but merely wishes that we express that they are with this group and also thank each for

requesting Confederation presence.

我们会说，在此刻这个团体有一种有叫做 Hatonn 的团体提供的庇护效应。这是为了有一种适当的振动模式的汇流被安置在你们的录音的机器上。然而，这个实体在此刻并没有渴望向这个团体发言，而仅仅只是希望我们表达他们是与这个团体在一起的，它们同样也为你们请求星际联邦的临在而感谢你们每一位。

Picture with us, if you will, a large mansion with many, many rooms as has been the style off and on for centuries. In this dwelling there are secret passageways and staircases, secret rooms and secret tunnels. A visitor might enter this immense dwelling and abide therein for a long time without ever being aware of the secret portion of the house. There would be, seemingly, all that was in the house to proclaim that this is all there is. Yet, this space would continue to exist on the other side of that secret door. That the visitor did not know the door was there would have no effect upon the door. It is in this kind of way that the forgetting process occurs.

如果你们愿意的话，与我们一起想象一个拥有很多很多房间的巨大的宅邸，如同在数个世纪的时间中会断断续续出现的风格一样。在这个住所中有神秘的通道和楼梯、秘密房间以及秘密的地道。一个访问者可以进入到这个巨大的住所中并在这里居住一段很长的时间而不成察觉到这个房屋的秘密的部分。在表面上，在这个房屋中的所有的事物都宣称这就是全部存在的事物了。而这个空间会在那扇秘密的门的另一侧继续存在。而那个并不知道那扇门在那里的访问者不会对那扇门产生影响。遗忘的过程就是用这种方式发生的。

When you picture an infant, newborn into the world of illusion, you see a tiny bundle of raw need and that tiny spark of life existing so purely and innocently; yet, this infant contains all of the space for its memories that it has ever had and ever will have. Some of these memories are from the many, many times of being incarnate in third-density physical vehicles; however, some of the content of this memory is that memory which is gained as a portion of essential beingness given from the original Thought, which is divine Love. The truth, shall we say, is ineluctably placed within each entity as a portion of the basic consciousness with which individual characters are injected, shall we say, to form that which one could call the soul or the whole entity.

当你们想象一个新出生到这个幻象的世界中的婴儿的时候，你们看到一小团生肉 (raw meat) 和那个如此纯净且纯洁无暇地存在着的小小的生命的火花，而这个婴儿包含了所有供它曾经拥有过和将会拥有的记忆使用的空间。这些记忆中的一些是来自于许多许多次被投生在第三密度的载具之中，然而，这个记忆的一些内容是作为有原初的想法，即神圣之爱，给予的实质性的存在性的一部分而被取得的记忆。容我们说，真理是作为基础的意识的一部分而被无可避免地安置在每一个实体内在之中的，藉由这种基础性的意识，个体的特性被(容我们说)注入以形成一个人称之为灵魂或者完全的实体的事物。

Up until the breath is drawn for the first time, this newborn infant is a functioning portion of second-density, in many cases. The consciousness which is individually an entity's may well hover about the forming physical vehicle rather than take its seat within the physical vehicle, so that there is

often no presence there except the physical vehicle within the mother. However, when the time of birth approaches, then must the entity which shall use this functioning physical vehicle go into the physical vehicle and form that bond betwixt lighter bodies and the physical body which bind the two together until the cessation of the physical body. This represents a true marriage, shall we say, of Earth and heaven, or of the elements of that which lives and dies and that which has not been born nor shall die—that which is forever the Mystery.

一直到第一次呼吸被吸入之前，这个新出生的婴儿，在很多情况中，都是一个运转中的第二密度的部分。一个实体的个体性之所是意识可以很好地在正在形成的物质性载体周围盘旋而不会在物质性载体中就位，因此，经常在母亲体内除了物质性载体之外没有存在。然而，当出生的时间接近的时候，接下来，那个将要使用这个运转中的物质性载体的实体就会进入到物质性载体中并形成那个在光体和物质性身体之间的纽带了，这个纽带会将两者绑在一起一直到物质性载体的中止。这代表了一种真实，容我们说，地球与天堂的婚姻，或者，那有生有死的元素和那不会出生也将不会死亡的事物——即永恒的神秘之所是的事物——之间的婚姻。

It may seem a cruel joke that such perfectly formed and pure infants must be taken from that consciousness of the truth in which inhabitants of second-density dwell. However, as the query itself notes, the advantages of functioning without these memories are great. To the conscious mind there is given what is more a shadow than a substance of the actual memories which are stored within the deep mind. It is as though the very workings of the most essential aspects of each personality were necessarily so ordered as to leave many hints and innuendoes suggesting that there is such a thing as a more ethical way to live or to decide between two things. This bare instinct for the right is that flag or token or suggestion that there is much more of a metaphysical or ethical nature which forms a system of deeper truth.

如此完美地形成了的且纯净的婴儿必须从那个第二密度的居民在其中居住的真理的意识中被取出来，这可能看起来似乎是一个残忍的玩笑，在那种真理的意识之中的。然而，如同问题本身注意到的一样，在没有这些记忆的情况下运转的优点是巨大的。对于表面意识的心智，被给予的事物更多地是被储存在心智深处的实际的记忆的一个影子而不是实质。这就好像每一个人格最为实质的面向的核心工作是必须如此被处理以便于留下许多线索与暗示，它们建议有诸如一种更为合乎伦理的生活或者在两个事情中间做决定的方式之类的一个事情，这种方式是形成了一个具有更深入的真理的系统的。

This deeper truth is protected from that quick and easy access by the conscious mind which entities are used to having in general. It is neatly and cleanly cached, not merely out of sight, but secreted and truly hidden, for there is extreme power which is released when the truth is claimed; and it is a worthy goal to seek and find more and more deep levels of truth. Were this truth not so well hidden, it would not have the power to move and offer transformation to that entity which perseveres in ceaseless asking and desiring of the Creator that more and more of truth be opened to one.

更为深入的真理是被保护起来以防止被实体一般来说习惯使用的表面意识的心智的快速且轻易地进入的。它是被干净利落且彻底地隐藏起来的，不仅仅是看不见，而且是隐秘且真正被藏起来了的，因为当真理被主张的时候，会有极大的被释放出来的能量，去寻求并找到越来越深层次的真理，这是一个有价值的目标。对于那个不停息地请求造物者并渴望越来越多的真理向它开放的实体，如果这个真理不是被如此好地隐藏起来，它是不会拥有力量去推动那个实体并为其提供转变的。

You dwell in a deep and convincing illusion—this you know. Each has already discovered some degree of personal power. Each desires and attempts to use that power rightly. As each continues that pilgrim's path, seeking always the higher truth, the higher compassion and wisdom, doors do open, and to the entity who watches and pays close attention, each and every situation can hold revelation. Yet, know that it is only insofar as one continues to apply those truths already learned that these doors do open.

你们居住在一个深入而令人信服的幻象之中——你们知道这一点。每一个人都已经发现了某种程度的个人的力量了。每一个人都渴望并尝试去正确地使用那种力量。随着每一个人继续那条朝圣者的道路，并一直寻求更高的真理，更高的慈悲和智慧，门确实打开了，对于那个观察并密切留心的实体，每一个情况都能够包含意外的发现。然而，仅仅是在一个继续应用那些已经被学会了的真理的范围内，这些门才会确实打开。

The nature of seeking is such that many attempt to speed up the process of discovering truth far beyond that rate at which they may reasonably expect to learn and retain information. Therefore, we encourage each to allow for reflection and reiteration of lessons and truths, for the process of imbibing these heady waters of truth is much longer and more subtle than a simple model of the memory of an entity might suggest.

寻求的特性就是如此以至于很多人尝试去将那个探索真理的过程加速到远远超过他们可以合理地期待去学习并记住信息的速度。因此，我们鼓励每一个人都去允许对课程和真理的反思与重复，因为吸收这些令人兴奋的真理之水的过程是比一个简单的一个实体可能会建议的记忆的模型要更长且更为微妙的。

We suggest that each of you is a marvelously complex creature, and that many times when you may be most aggravated at the delays in learning lessons are the times when it would be far better simply to allow the waiting and the process of seating these growing perceptions of truth in the stable connection betwixt newly opened subconscious material and its emergence through the threshold of consciousness into the fully conscious mind.

我们建议你们每一个人都是一个惊人地复杂的生灵，会有很多你可能会对在学习课程的过程中的延迟而感到极度恼怒的时候，在这些时候，单纯地允许等待和让这些逐渐成长的真理的感知通过稳定的连接就位的过程是要远远更好的时候，这种连接是在新开放的潜意识的材料和它通过意识的门槛在完全有意识的心智中浮现之间的连接。

It is as though these secret places within the mansion of your beingness are

the treasure trove which the dragon guards in your mythology. The dragon is that portion of the universal Self which aids the self in staying whole and entire, for that which you seek—that great original Truth—is powerful enough to have created all that there now is, and is powerful enough to end all that there is. Contact with this energy is a thing which it is well to allow to occur in natural ways with no heightened expectations. In quietness and in peace shall truth be yours, which you have earned through desire purified through discipline, through emotion purified by wisdom.

这就好像这些在你的存在性的宅邸之中的秘密的空间是在你们的神话中龙守护的宝库的一样。龙就是宇宙性的大我那个帮助自我保持完整和完全的部分，因为那个你寻求的事物——那个伟大的原初的真理——是足够强有力以至于已经创造出了现在的一切万有了，它是足够强有力以至于会终结一切万有的。接触这种能量是这样一个事情，去允许它用自然的不带有被提高的期待的方式发生，这是很好的。在安静中，在平安中，真理将成为你的真理，它是你通过被净化过的渴望，通过训练，通过藉由智慧而被净化过的情绪而赢得的事物。

Rather than moving forward from this point, we would pause and ask if there is a direction which any within this circle would have a desire to appoint.

与其从这个位置前进，我们宁愿暂停并请问是否有一个方向是在这个圈子中的任何人会有一种渴望去指定的呢？

Questioner: What would be your recommendation for the best way to aid this remembering process?

提问者：什么会是你们推荐去帮助这种忆起的过程的最佳的方式呢？

We are those of Q'uo. The door into that secret part of the mansion of your self has a key which opens it. This key is meditation, contemplation or prayer. These words suggest ways of expressing a relationship. We wish to use a term which points to that relationship, that truth within is to the self which functions daily as the bottom of a lake is to the bubble upon the surface. There is no actual touching of conscious mind to the ground of being, if you will.

我们是 Q'uo。进入你的自我宅邸的那个秘密的部分的门是拥有一把打开它的钥匙的。这把钥匙就是冥想，沉思或者祈祷。这些词语建议了表达一种关系的途径。我们希望使用一个指出那种关系的措辞，那个内在之中的真理对于每天运转的自我，就如同一个湖的底部对于在湖表面上的泡泡。表面意识的心智与存有的基础，如果你们愿意这样说的话，是没有实际的接触的。

When one meditates or in some way seeks to impress within the self its relationship to the one infinite Creator by whatever means, this intention to seek the Mystery triggers a kind of instinct within the conscious portion of the deep mind, thereby focusing energy and personal power around this mountaintop which has poked up from the subconscious into the conscious mind—that little peak which shows above the threshold of consciousness as the instinct for an ethical or moral right, or that little mountaintop which says that there must be a Creator. The act of meditation, then, not only works upon the mind and body to relax and open up the flow of energy, it also triggers a

closer alignment of the self which is conscious with the fundamental or basic nature of that great mountain within the subconscious or deep mind which is the area which contains those deep and vast truths which have structured and formed all that there is.

当一个冥想或者用某种方式寻求在自我内在之中将它与太一无限造物者的关系藉由无论什么途径印刻下来的时候，这种去寻求奥秘的意图会触发在深入心智的有意识的部分的之中的一种类型的直觉，并由此将能量和个人性的力量聚焦在这个从潜意识戳入到表面意识的心智中的山顶的周围——那个出现在意识的门槛之上的小小的顶峰会是一种伦理或者道德上的正确的直觉，或者那个小小的山顶会说必定有一个造物者。那么，冥想的行为就不仅仅是在心智和身体上进行工作来放松并开放能量的流动了，它同样也会触发在有察觉的自我与在潜意识或者深入心智之中的那个巨大的山的根本的或者基础的特性之间的一种更为紧密的对齐，深入的心智是那个包含了那些深入且庞大的真理的区域，就是这种真理构建和形成了一切万有。

You carry the blueprint of all things within, and the potential to activate any or all of this knowledge. That you are protected from burning yourself out in discovering these fiery truths before times is to be expected in a universe where there is the possibility of advancing. The Creator has not hidden these truths in order to cause hardships, but in order to prevent premature awareness. Each entity is intended to open itself to transformation in this natural way, so that there shall be no loss of incarnation that is not necessary. 你们在内在之中携带着一切事物的蓝图以及去激活任何或是所有类型的这种知晓的潜能。你们是被保护起来以免在提前探索这些炽热的真理的过程中让你自己灼伤，在一个在其中有前进的可能性的宇宙中，这是被期待事情。造物者将这些真理藏起来不是为了产生困难，而是为了去防止早熟的认识。每一个实体都打算要用这种自然的方式让它自己向着转变开放，这样就不会有不必要的投生的损失了。

May we at this time request a further direction?
我们可以在此刻请求一个进一步的方向吗？

Questioner: No, that's very good. Thank you, Q'uo. I appreciate what you've had to say.
提问者：没有了，那是非常好的。谢谢你们，Q'uo。我很感激你们已经说了的内容。

We are Q'uo, and we thank you, my brother. This instrument is asking us why we dally. We say to this instrument, "Relax." We rest in the harmony of this circle, reluctant to leave, yet, having fulfilled our function, we simply float within the vibratory patterns which are so beautiful to us in each of you. 我们是 Q'uo，我们感谢你们，我的兄弟。这个器皿正在问我们为什么我们延误了。我们对这个器皿说，“放松。”我们在这个圈子的和谐中休息，我们不愿意离开，而我们已经实现了我们的功能，我们单纯地在你们每个人内在之中对于我们如此美丽的振动的模式中漂流。

We thank you again for requesting our service, and, reluctantly, we do at this time desire to leave this instrument. We leave each of you in the love and in the light of the one infinite Creator. We are known to you as those of the principle Q'uo. Adonai. Adonai. We leave you in love and in light.

我们再一次为请求我们的服务而感谢你们，我们在此刻确实不情愿地想要离开这个器皿。我们在太一无限造物者的爱与光中离开你们每一个人。我们是你们知晓的 Q'uo 原则。Adonai. Adonai. 我们在爱与光中离开你们。

(Carla channeling)

(Carla 传讯)

I Yadda. Hah! We take this instrument by surprise. She say love and light for you can speak. We greet you in love and in light. We look at your hopes and dreams and say to you, "Let no one discourage you." If someone seems to have authority yet discourages your efforts, then you must say, "He is not what he seems." Then to yourself you give encouragement. Perhaps there is not someone besides yourself to strengthen you, then you must stand on your two feet and encourage yourself. Be never faint of heart, and know always that energies such as ours are numerous.

我是 Yadda。啊哈！我们出其不意地使用了这个器皿。她因为你们能够发言而说爱与光。我们在爱与光中向你们致意。我们观察你们的希望和梦想并对你们说，“不要让任何人让你们泄气。”如果有某个人看起来似乎拥有权威而又劝阻你们的努力，那么你们必须说，“他并不是他看起来的样子。”接下来给你自己鼓励。也许除了你自己之外没有某个人会激励你，那么你就必须依靠你自己并鼓励你自己。永远不要让心软弱，并一直知晓诸如我们的能量之类的能量是为数众多的。

We cluster about those who seek to hasten the day of perfect balance. Open the heart to that company which wishes to support you, and feel that wordless encouragement. We thank the one known as (name) for allowing us to share this thought, and now would leave. I am Yadda. I leave you in love and in light. Adonai.

我们聚集在那些寻求去促进那一天的完美的平衡的人的周围。向那些希望去支持你们的伙伴开放心，并感觉那种无言的鼓励。我们感谢叫做 (名字) 的实体允许我们分享这个想法，我现在离开。我是 Yadda。我在爱与光中离开你们。Adonai.

November 28, 1993

1993-11-28 星象学

(The tape begins in the middle of a reply to a question having to do with astrology.)

(磁带是从对于一个关于星象学的问题的一个回答的中间开始的。)

(Carla channeling)

(Carla 传讯)

[I am Q'uo.] ... we seek at this time to do.

[我是 Q'uo。].....我们在此刻寻求去做。

We are most happy to share our thoughts on astrology, with the disclaimer that our thoughts are to be heard as the thoughts of a friend, rather than those of an all-wise teacher, for we make errors. The request we have of you is that you simply leave behind any thought which does not seem worthwhile to you.

我们极其高兴与你们分享我们在关于星象学的方面的想法，我们做出这样一个否认，我们的想法是要被作为一个朋友的想法而不是作为一个全知的老师的想法而被听取的，因为我们会犯错。我们对于你们的请求是你们单纯地将任何在你们看来是没有价值的想法都留在后面。

We give this instrument the picture of the world that lies in darkness. A kind of waiting, or anticipatory darkness such as the eve of a great holiday. The present period among those upon your sphere's surface at this time is an increasingly exciting one as there has been more and more of this consciousness among all of your world's peoples that some great event seems to be in the offing, so that the coming of the night is more acceptable.

我们给与了这个器皿存在于黑暗之中的世界的图像。诸如一个伟大的节日的前夜之类的一种类型的等待着的或者期待着的黑暗。在你们的星球表面上在此刻的当前的时期是一个越来越令人激动的时期，因为已经越来越多的这种意识存在于你们的世界的人群之中，以至于某种伟大的事件看起来似乎就来临了一样，因此黑夜的来临就是更为可以接受的。

It is into such a frame of consciousness, if you will, that we bring this discussion of astrology. This instrument wonders what we do, but we ask it to relax and go with us on this. There have been centuries in which it would not have aided most to look more closely into the archetypical mind. These centuries have passed for this third-density experience which you enjoy at this time. The end truly is near, if you will. Not physically, but more and more mentally and spiritually. There is that subconscious or unconscious awareness amongst your people that there are special reasons to look more deeply into natural phenomena and their possible effect upon the self, be it body, mind or spirit that is affected.

我们将这场对于星象学的讨论带入到的正是这样一个意识的框架之中，如果你们

愿意这样说的话。这个器皿对于我们所做的事情感到惊讶，但是我们请求它放松并与我们一起进行这场讨论。已经有多个世纪，在其中去更为密切地观察原型心智是本来是不会有极大的帮助的。对于你们现在所享受的这个第三密度的体验而言，这些世纪已经过去了。终点真的接近了，如果你们愿意这样说的话。不是在物质性上的终点的接近，而是越来越多地在心智上和灵性上的终点的接近。在你们的人群之中会有那种潜意识和无意识的认识，以至于会有特别的理由去更为深入地检查自然的现象以及他们对自我的有可能的影响，假设被影响的是身体、心智和灵性。

Astrology is a complex and detail driven technology, if you will, a system of ephemeral, mathematical constructs having to do with the configurations of heavenly bodies.

星象学是一个复杂且注重细节的技术，如果你们愿意这样说的话，它是一个与天上的星体的布置有关的瞬息万变且数学性的构架。

To the student who wishes to probe more deeply within the self to become more and more familiar with those uncharted regions of the self represented by the marker in consciousness which you would call sub-awareness, it [astrology] offers one way of learning more about the deeper mind. There is this sub-awareness that the deeper studies at this crux may be those which have fruitful results. On this level, let us say, the awareness of specific and personal detail is not that of which we speak at this time. Rather, the archetypical mind finds explication by the relationships of heavenly bodies to each other and to the planetary sphere upon which you presently enjoy incarnation.

对于希望去更为深入地在自我的内在之中探索的学生，当它对于自我藉由在意识中的你们称之为潜在的察觉 (sub-awareness) 的标记物所呈现出来的那些未经过测绘的区域变得越来越熟悉的时候，星象学会为一个人提供一条越来越多地学习更为深入的心智的途径。会有这样一种潜在的察觉，在这个关键位置上的更为深入的学习可能会是那些拥有富有成效的结果的事物。在这个层次上，让我们说，特定认识以及个人的具体细节并不是我们在此刻谈及的事物。毋宁说，藉由天上的星体与相互彼此之间以及与你们当前享受投生的星球之间的关系，原型心智会得到阐释。

At this level, much deep awareness can be encouraged by immersion in that complex set of relationships of star to star and star to the system of star and planets which you call home. On another level, the personal level, yield of useful information from continued study of and awareness of the progression of one's own—this instrument would use the word "chart"—is shall we say, a good way to develop both an instinct for influence and a relatively authentic feeling of control over the continuing life experiences which is so precious to you. To one entity, such a study would be work, a difficult chore done in order for the learning. To such a one, we would suggest investigating other avenues for learning more attuned to the environment and for aid in the feel of control over the life experience.

在这个层次上，藉由沉浸在那个恒星与恒星、恒星与恒星的系统以及与你们称之

为家园的行星之间的关系的复杂的配置，大量的深入的察觉能够被鼓励的。在另一个层次上，在个人的层次上，通过对于一个人自己的——这个器皿会使用“曲线图”这个词语——发展的持续性的研究以及认识而产生出有用的信息，这是一条去同时发展一种对于影响的直觉以及一种在关于掌控对于你们如此珍贵的持续进行的生命体验的方面的一种相对真实的感觉的有益的途径。对于一个实体而言，这样一种学习会是有用处的，一份困难的工作会为了进行学习而被完成。对于这样一个实体，我们建议为了学习与环境更大的协调以及为了对那种掌控生命体验感觉有帮助的事物而探索其他的途径。

Astrology, then, is that for which some entities are well suited, others not. To the entity which feels positively or affirmatively concerning keeping up with the chart's progression for the self, astrology can bear that aid in consciousness which creates for the seeker a vantage point, consciousness which can act as a collecting area for the amassing of one's psychic self. The gift of being psychic or aware in non-physical ways is within all persons. The means of developing this gift are tremendously large, infinite, we would think. However, to a fairly large percentage of those now seeking to increase the rate of learning, spiritually speaking, a substantial number would, indeed, find in astrology that place from which to continue to learn how to gather more and different information from the environment, for the environment is illusory and more than that is an illusion with many sub-illusions which further color the catalyst which is retained for use by your minds.

那么，一些实体会非常地适合于星象学，而其他的实体却会不适合于星象学。对于在关于跟上自我学习曲线的发展的方面有正面性的或者肯定的感觉的实体，星象学是能够承载在意识中有帮助的事物的，它会为寻求者创造出一个有利位置，这样意识就能够起到一个人灵性的自我的集合的一个聚集的区域的用处了。成为灵性的或者用非物质性的方式察觉的天赋是在所有人内在之中的。发展这种天赋的途径，我们会认为，是惊人地巨大且无限的。然而，对于那些正在寻求去，从灵性的方面而言，增加学习的速度的实体中的一个相当大的百分比，一个相当多的数量的实体，确实会在星象学中找到这样一个位置，从那个位置上，它们会继续学习如何从环境收集更多的且不一样的信息，因为环境是幻象性的，环境更进一步是一个带有许多的子幻象的幻象，它们会进一步为被保留下来以供你的心智使用的催化剂染色。

Now let us speak more in general, for there is a point to be made as regards the use of systems created by the mind and observations of mankind. Insofar as any system is internally valid in its logic, that system may be to the entity which plumbs its depths that crutch or aid which acts as the collector for the abilities and gift of the seeker. In general, it is well to choose as a system, whether it may be astrology or numerology, the study of the eye or head or hand and we could list systems for a substantial length of your time. What avails then to the seeker as efficient tools is that very systematic nature, for the mind within incarnation has the instinct for the pattern.

现在，让我们用更为一般性的方式来谈论，因为在关于对于由心智和人类的观察所创造出来的系统的使用的方面有一个要点要被提出来。任何系统在它的逻辑性的方面都是内在地有确实的根据的，在这个方面，对于那个探测其深度的实体，

系统可以成为起到用作寻求者的能力或者礼物的收集器的作用的拐杖或者辅助物。一般而言，去选择一个系统是很好的，无论它可能是星象学还是八卦，还是对于眼睛、头部或者手的研究，我们能够用你们的一段相当长的时间来列举这些系统。那么，作为有效的工具而可以有益于寻求者的事物就是那种非常系统化的特性了，因为在投生中的心智是拥有本能去寻求模式的。

Each entity in each experience is, in part, working internally to place the present moment into a context which will yield the maximum amount of information. This information is usually heavily biased towards comfort and well-being. However, the mind can be increasingly trained to retain catalyst which is presented to the mind which perhaps has little, if any, survival use but which does indeed aid in spiritual learning. And the way to become more able to do the work in consciousness is to persist in experiencing one system, be it of myth, science, philosophy or ethics or any system whatsoever which—we correct this instrument—to which the seeker is personally and individually drawn.

每一个实体，在每一个体验中，在部分上都是在内部进行工作来将当下刻放入到一个将产生出最大的信息量的背景之中。这种信息经常是严重地偏向于舒适和幸福的。然而，心智是能够越来越多地被训练去将被呈现给心智的这样一种催化剂保留下来的，这种催化剂也许只有很少的，如果有任何一点的话，生存方面的用途，但却的确在灵性的学习上是有帮助的。去变得更为有能力进行在意识中的工作的方法就是去在体验一个系统的方面坚持不懈，无论它是神话、科学、哲学、伦理或者无论什么任何——我们更正这个器皿——任何寻求者用个人性且个体性的方式被吸引到其上的无论什么系统。

For you are, indeed, living on the eve of that which shall come to be. It is almost impossible to describe the nature of the shift of consciousness from basic third density to basic fourth density. This shift shall take you with it, if you dwell now on planet Earth. Therefore, we encourage the twin awarenesses that it is a great time to be watchful and that it is a good time to celebrate that which astrology or any "ology" might do, which is to aid in the development of that sharply tuned hunger for the truth that is revealed in the present moment.

因为你确实是生活在即将出现的事物的前夜的。要去描绘从基础的第三密度转变到基础的第四密度的意识上的转变的特性，这几乎是不可能的。这种转变将会带上你，如果你居住在行星地球上的话。因此，我们鼓励成对的认识，即这是一个要去留心的伟大的时刻以及这是一个要去欢庆星象学或者任何的“学问”可以做的事情的时刻，这个事情即在发展那种对在下一刻被揭露出来的真理的被敏锐地调音过的渴望的方面去产生帮助。

How we do encourage each to more and more dwell and marinate the complete entity in the present moment. It may seem odd that the mind's structure is such that the entrance to the present movement is often roundabout, moving not through the invisible door into the fully accepted present, but rather going completely around the entire structure of living to surprise the present moment, only after the long walk has sharpened the

appetite.

我们是如何地鼓励每一个人都越来越多地让全部的实体都居住并浸泡在当下这一刻之中呀。心智的构架就是如此以至于进入到当下这一刻的入口经常是绕道的，不是通过看不见的门进入到被完全接纳的当下，而毋宁是完全地在整个的生活的构架周围绕圈以仅仅在漫长的道路已经打磨了欲望之后才对当下这一刻感到吃惊。

Astrology is, shall we say, the hors d'oeuvre which encourages an entity to more aptly fit the intellect to accept an increasing number of inferences. This ability to loosen the self from the physical and move into an abstract system of gazing at the self is key.

星象学，容我说，是鼓励一个实体去更为巧妙地让智力去接纳一种数量逐渐增加的推论的开胃食品。这种让自我从物质性上松脱并进入到一个注视自我的抽象的系统的能力是关键。

What you do in gazing at astrology is to sharpen the intellect's ability to let go enough so that the gifts which are called psychic may express themselves intelligibly to that mind which has been softened to accept increasing numbers of inferences, for that which you seek cannot be deduced or received.

在注视星象学的方面你们所做的事情就是去打磨智力去释放足够多的事物的能力，这样被称为灵性的礼物才可能用可以理解的方式向心智表达它们自己了，那个心智已经被软化来接纳数量上不断增加的推论了，因为你所寻求的事物是无法被推论或者被接收到的。

Discuss what you will. You cannot bring instrumentation, as you know that, to bear on the nature, which is the original Thought of the one infinite Creator.
讨论你们愿意讨论的事物。你们无法让，如你们所知的，测量设备，来承载那种太一无限造物者的原初的想法的特性。

We would at this time declare with regret that this is the substance of our discussion at this time, unless there is a query which would take this line of reasoning further. Might any have the desire to proceed further at this time with this particular query?

我们会在此刻抱歉地说，除非有一个问题让这条推理的线路更进一步，这就是我们在此刻的讨论的内容了。任何人会有渴望在此刻在这个特定的问题上更进一步吗？

(Pause)

(暂停)

In that case, we would close this particular session through the one known as Jim. We leave this instrument in love and light. We are known to you as Q'uo.
在那种情况下，我们会通过叫做 Jim 的实体结束这个特定的集会。我们在爱与光中离开这个器皿。我们是你们知晓的 Q'uo。

(Jim channeling)

(Jim 传讯)

I am Q'uo and greet each again in love and in light through this instrument. It is our privilege at this time to ask if there be any queries upon any other topic that we may attempt a response to.

我是 Q'uo，我在爱与光中通过这个器皿再一次向各位致意。我们很荣幸在此刻询问是否在其他主题上有任何问题是我们刻意尝试去回应的。

Questioner: I have another question, Q'uo. Prior to the session the situation was discussed of helping ourselves. (Inaudible) to be at a disadvantage in our particular society and my observation was that the feelings that come to me during that Sunday were unexpected. I was wondering if there is any use for logical reasoning in trying to observe one's own reaction in giving aid or helping another, or if it is more useful for a seeker just to accept it as it is and sort of try to do the best every time that situation or event comes up. I wonder if you could comment on it?

提问者：我有另一个问题，Q'uo。在集会前帮助我们自己的情况被讨论了。（听不见）在我们的特定的社会成为了一个不利之处，我们的观察是在周日期间出现在我身上的感觉是没有预料到的。我想知道，在尝试去观察在对给予帮助或者帮助另一个人的过程中的一个人自己的反应的方面是否有任何的用处，或者仅仅去如其所是地接受它并在某种程度上尝试去在每一次情况或者事件出现的时候去做到最好，是否这是对于一个寻求者是更有用处的。我想知道你们是否能够对它进行评论。

I am Q'uo, and am aware of your query, my brother. The situation of which you speak is one in which you were offered the opportunity to be of service to another in a very direct and immediate fashion. This quality of immediacy is that which catches the seeker, shall we say, in an off-guard position, as you may put it. The spontaneous response of any entity to any stimulus is to act in this off-guarded moment in a pure and unpretentious fashion, to look at this experience as it has been completed, and to review one's reactions, thoughts and emotions is the archetypical path of the seeker for the examination of the life pattern is the seeking of truth. The illusion exists for your seeking and your learning. Thus we applaud the care taken in investigating one's responses to significant stimuli. The significance is chosen by each of you according to that which moves your inner rhythms, those patterns programmed previous to the incarnation. Thus is well to spend time daily reflecting upon the day as it has passed to note those experiences where there was movement in your own consciousness, those felt and [that] left behind a strength and a mark upon your memory.

我是 Q'uo，我理解了你的问题，我的兄弟。你们所提到的情况是一个你们在其中被提供了机会去用一种非常直接和即刻的方式去为另一个人服务的情境。这种即刻的特性是，如你们可能会说的一样，在一个没有防备的位置上去抓住寻求者的特性。一个实体对于任何的刺激物的自发性的反应就是去在这个没有防备的时利用一种纯净且不矫情的方式去做出反应，在这个体验已经被完成的时候去检查这个体验，去回顾一个人的反应、想法和情绪就是寻求者的原型上的道路了，因

为检查生命模式就是去寻求真理。幻象是为了你的寻求和你的学习而存在的。因此，我们赞赏在对一个人对于重要的刺激物的反应的调查研究的过程中所给予的关注。重要性是由你们每一个人都根据那个推动你的内在的旋律的事物，根据那些在投生之前被规划好的模式而被选择出来。因此，每天去花时间在一天已经过去了的时候对那一天进行反思以注意到那些在你自己的意识中有运动存在的体验，注意到那些被感觉到并在你的记忆中留下了一种强度或者一个记号的事物，这是很好的。

May we speak in any further fashion, my brother?
我们可以用任何进一步的方式来谈论吗，我的兄弟？

Questioner: I will take it further by saying that when I agreed to help, I had some expectations in the way it would feel and it did not feel that way and so I would ask you what kind of experience does the seeker set himself up for with the approach he is giving it? Would you give some preconceived idea of what it might be like? What it should be like?

提问者：我将会进一步提问并说，当我同意去帮助的时候，我会对它会感觉到帮助的方式有一些期待，而它并没有感觉到那种方式，因此，我想要问你们，对于寻求者正在给予帮助的途径，寻求者要为他自己设置什么样类型的体验呢？你们会对于帮助可能会是什么样子的给出某种预设的观点吗？

I am Q'uo, and am aware of your query. To have a preconceived idea as to the outcome to any event is to confuse the perception of that event when it occurs. This provides additional catalyst to the seeker and it is not inappropriate to have these preconceptions, however, it may be noted to be inconvenient. It may also be noted by the seeker that there are a great many responses possible as a result of the giving of service and each response may be carefully noted and investigated so that the connection with giving without condition can be made.

我是 Q'uo，我理解了你的问题。在关于任何事件的结果的方面拥有一种预设的观点就是在那个事件发生的时候去混淆对那个事件的感知。这会为寻求者提供额外的催化剂，去拥有这些先入之见是不合适的，然而，寻求者可能被注意到它是不便的。寻求者同样可能会注意到，作为给予服务的一个结果，有大量的有可能的反应，每一个回应都可以被仔细注意并被调查研究，这样，那种与无条件的给予之间的联系就可以被建立了。

Is there any further query, my brother?
我的兄弟，有任何进一步的问题吗？

Questioner: No, Q'uo. Thank you for that.
提问者：没有了。谢谢你们的回答。

I am Q'uo, and we thank you once again, brother. Is there another query at this time?

我是 Q'uo，我们再一次感谢你，兄弟。在此刻有另一个问题吗？

Carla: Well this is personal, but I was talking with Jim the other day and we were wondering what had changed since the readings that I was given by Ra that have enabled me to [do] things that, at the time, I simply could not do. If this is not a subject you can speak upon, that's fine. If you cannot comment, great.

Carla: 好的, 这是个人性的问题, 但是我在另一天正在与 Jim 谈话, 我们想要知道, 自从由 Ra 给予了我的解读已经使得我能够做那些在那个时候我单纯无法去做的事情之后, 什么事情是已经改变了的呢? 如果这不是一个你们能够谈论的主题, 没问题。如果你们不能评论, 很好。

I am Q'uo. We first [must] ask if we spoke too soon?

我是 Q'uo。我们首先必须询问, 我们是否说话太快了

Carla: Well, Q'uo, only because I always have something else to say, I was just going to say that, in general.

Carla: 好的, Q'uo, 仅仅因为我一直都有某个别的事情要去说, 我一般来说只是将会去说那个事情。

I am Q'uo. Still ... (laughter from group) and we give this instrument the image of the steel door, locked carefully, and apologize for the lack of information. Is there any other query, my sister?

我是 Q'uo。仍旧.....(来自团体的笑声)我们给予了这个器皿被仔细地锁闭了的铁门的图像, 我们为缺乏信息而抱歉。有另一个问题吗, 我的姐妹?

Carla: Would it aid my understanding of the energies at work in my life to meditate on this door?

Carla: 对这扇门进行冥想会帮助我对在我生命中正在运转的能量的理解吗?

I am Q'uo, and we would suggest that the query itself be the focus of meditation.

我是 Q'uo, 我们会建议这个问题本身成为冥想的焦点。

Carla: Very well. Thank you, Q'uo.

Carla: 非常好。感谢你们, Q'uo。

I am Q'uo, and again we thank you, my sister. Is there another query, at this time?

我是 Q'uo, 我们再一次感谢你, 我的姐妹。在此刻有另一个问题吗?

Carla: No, thank you.

Carla: 没有了, 谢谢你们。

I am Q'uo, and we thank each for your patience and most especially for your invitation to us for we are always filled with joy to receive it and to have the opportunity to blend our vibrations with yours. We are most grateful to walk with you this portion of your journey and assure each of you that there are

many such as we who walk with you always and there are those who rejoice at your every step. We shall take this opportunity to leave this instrument and this circle of working, leaving each, as always, in love and light of the one infinite Creator. We are known to you as those of Q'uo. Adonai, my friends. Adonai.

我是 Q'uo, 我们为你们的耐心, 尤其为你们对我们的邀请而感谢各位, 因为我们对于接受到邀请, 对于拥有机会将我们的振动与你们的振动混合起来是一直充满了喜悦的。我们对于在你们的旅程的这个部分与你们一同行走时极其感激的, 我们向你们每一个人保证, 有许多的诸如我们这样的实体一直都与你们同行, 会有对于你的每一步欢呼的实体。我们将利用这个机会离开这个器皿和这个工作的圈子, 一如既往, 我们在太一无限造物者的爱与光中离开各位。我们是你们知晓的 Q'uo。Adonai, 我的朋友们。Adonai。

December 12, 1993
1993-12-12 重复的问题

Group question: The question this afternoon has to do with what the Confederation contacts that we speak with think about our continually asking basically the same sorts of question. We seem to need a lot of repetition concerning "being and doing" in our lives, controlling and allowing things to work for their own ends, or, basically, the lessons of love. And we're wondering how this all looks to the Confederation contacts as they observe our behavior, listen to our questions, and see our concerns—our sort of orbiting in small circles.

团体问题：今天下午的问题与我们与其谈话的星际联邦会对于我们持续不断地询问基本上相同类型的问题有什么想法有关的。我们看起来需要许多的在关于在我们的生活中的“存在与行动”，控制与允许事情为它们自己的目的而运转，或者基本上是在爱的课程的方面的重复。我们想知道，当星际联邦的接触观察我们的行为举止，聆听我们的问题并看到我们的关注点的时候——我们是在某种小圈子中的绕圈的，这在星际联邦的接触看来是如何的。

(Carla channeling)
(Carla 传讯)

We greet you in the love and in the light of the one infinite Creator. We are those of the principle known to you as Q'uo, and the love and light of the One with which we greet you is our way of expressing all that there is, so that in this greeting we have offered to you all that we have to offer in service. We are in service to your people to promulgate this one deeply held opinion of ours: that is, that there is but one great original Thought, that Thought called Love which is the Creator and the nature of all that there is, with light being that instrument with which the grand tapestry of your world scene is woven.

我们在太一无限造物者的爱与光中向你们致意。我们是你们知晓的 Q'uo 原则，我们用来向你们致意的爱与光就是我们表达一切万有的途径，因此在这种致意中，我们向你们提供所有我们在服务中所要提供出来的事物。我们通过向你们的人群的服务来宣传这样一个我们深深地相信的观点：那个观点就是，仅仅只有一个伟大的原初的想法，那个被称之为爱的想法就是造物者以及一切万有的特性，爱与光一起成为了你们的世界的布景的宏大的织锦藉由其而被编制起来的工具。

We come to answer your query concerning repetition. We were unaware that we ever do any other thing but iterate and reiterate the one simple truth, that all that there is is one thing, that thing being a mystery which recedes before us as we move in that which we hope is a positive evolutionary way. Therefore, we have a very favorable opinion of that which you conceive of as your repetitive queries.

我们来回来你们关于重复的问题。我们并不知道我们除了重复并再次重复一个简单的真理之外曾经做过任何其他的事情，一切万有是一个事物，那个事物是当我们用那种我们希望是一种正面性的演化的方式前进的时候会在我们面前后退的一个神秘。因此，我们对于你们视为你们的重复的问题的事物拥有一种非常良好

的观点。

The admonition, "Be ye perfect as your Father is perfect," is attributed to the teacher known to you as Jesus. We, too, encourage the attempt to be perfect, that is, be perfectly loving just as the infinite Creator is infinitely loving and purely loving. Yet, this instrument himself was a broken and imperfect entity within the veil of third-density incarnation. [However,] this teacher encouraged this drive towards perfection again and again. However, this teacher, in the ministry which expressed without words the nature of this entity's love, chose again and again to bestow that love, charity and wisdom upon those which any civilized culture would call imperfect—the tax collector, the prostitute, the halt and lame and those possessed—a veritable rogues' gallery of failed and sinful entities.

“你要成为完美的，因为你天父是完美的，”这个训诫是由你们知晓为耶稣的老师提出的。我们同样也鼓励去成为完美的尝试，也就是说，如同无限造物者是无限有爱而纯粹地有爱的一样，去成为完美地有爱的。而这个器皿他自己是一个在第三密度的罩纱之中的破碎且不完美的实体。然而，这个老师一次又一次地鼓励这种朝向完美的驱动力。然而，这个老师在它的服务中一次又一次地选择去对任何文明的文化都会称之为不完美的人献上爱、慈悲与智慧，这些人是税吏、妓女、跛子和瘸子以及那些拥有财产的人——一个真正的失败的且有罪的实体的罪犯的集合。

These profoundly imperfect entities were those to whom the one known as Jesus expended the most care, going after that one in the hundred which is lost, forgiving all for faith. To one who had faith, this entity was able to effect healing. Was any who was healed described as perfect or deserving? Not at all. We, too, encourage you to strive at your very highest level of effort to "fight the good fight," as this instrument would say, gazing upon the present moment and the future as the ever unfolding opportunity to become perfect. Yet, in this endeavor, we predict that the odds are great that you shall not perceive yourselves as being anywhere near to perfection.

这些深入地不完美的实体是那些叫做耶稣的实体对它们花费最多的关怀的实体，它跟随在一百个人中的那个迷失的人的后面，它因为信心而宽恕了所有人。对于一个拥有信心的人，这个实体能够施展疗愈。任何被疗愈了的人是被描述为完美的或者是值得的吗？完全没有。我们同样鼓励你们用你最高层次的努力来努力去，如这个器皿会说的一样，“好好打一场仗，”并同时将下一刻和未来都视为是不断展开的去成为完美的机会。然而，在这种努力中，我们预测，差距是巨大的以至于你们将不会感觉你们自己是在任何位置接近完美的。

This instrument earlier stated that she was in despair because she looked at the actions and thoughts of several different present moments, asking the self, "Is this the way you live in the Creator's presence?" May we point out that this entity was, in each instance, thinking of the Creator, with the relationship of the self to Creator inevitably and intrinsically characterized within the heart of self, so that there was no chance for the entity to be away from the Creator's presence.

这个器皿在早些时候说，她感到绝望，因为她检查数个不同的当前的时刻的行为和想法，她问自己，“这就是你活在造物者的临在之中的方式吗？”容我们指出，这个实体，藉由无可避免且从本质上在自我的核心之中被描绘出来的自我与造物者的关系，在每一个情况中都在想到造物者，因此，实体是没有机会离开造物者的临在的。

In each and every self-perceived imperfection of thought and action, each of you, as you criticize yourselves, gaze at who is criticizing and who is criticized. These are both the self. The dialogue with self would not be possible were not the self composed of voices which include that voice which calls to remembrance.

在每一个自我感觉上的想法和行动的不完美之中，在你们批评你们自己的时候，你们每个人都注视着谁在批评和谁在被批评。这两者同时都是自我。如果自我不是有那些包含了那个唤起回忆的声音组成的话，与自我的对话是不可能。

When the seeker begins the conscious portion of its incarnational work in consciousness, all is unknown. The desire to learn is great, and the first lessons are transformational, as the conscious mind begins to deal with our opinions of how, within incarnation, entities might speed up the rate of their spiritual evolution. They are able to make large changes quickly. The meditation is placed in a kind of routine, and the entity begins experiencing fairly rapidly the results of that daily meditation. The world of nature is seen with brand new eyes which gaze upon the creation of the Father, seeing that which we, too, see: the euphonious harmony of all things in the visible world, vital, alive and praising the infinite Creator. The rhythms of life are seen in an entirely different way as the processes of meditation and contemplation go forward, and it begins to be a world in which there are things which the seeker can see to do, in the way of their service towards the Creator and others.

当寻求者开始他在意识中的投生的工作的有意识地部分的时候，一切都是未知的。去学习的渴望是巨大的，随着表面意识的心智开始与我们对于实体在投生中如何才能加速它们的灵性演化的速度的观点打交道，最初的课程是变换的。它们能够快速做出巨大的改变。当冥想被安排为一种类型的惯例的时候，实体就会开始相当快速地体验到每日冥想的成果了。当凝视天父的造物的时候，大自然的世界会用全新的眼睛被看到，看看我们同样也看到的事物吧：在可见的世界中的悦耳的和谐，生机勃勃的、活生生的，一切都在赞美无限造物者。随着冥想和沉思的过程的前进，生命的旋律是用一种完全不同方式被看到的，它开始成为这样一个世界，在其中会有寻求者，用他们服务于造物者和其他人的方式，能够看到要去做的事情。

These things are noticeable changes. The difference it makes to the living a life based on faith is palpable, but the seeker moves onward, and each step takes the seeker into that new world in which things have not yet been constructed. Soon the changes within, meeting and reacting with the environment, begin to cause that which one might experience as a dying away of some of the self, the turning towards a different or transformed view of how the spiritual journey shall be run, and more and more as this process

continues, the seeker finds itself torn loose from all that previously maintained equilibrium. The path moves onward, yet, the self is transforming and is not any longer a set character. The seeker begins to wish to have some kind of structure within which to seek, yet, that structure is constantly being torn down to some extent by the progression of the spiritual evolution which was desired.

这些事情是可以注意到的改变。它对于活出一次基于信心的生命所产生的改变是明显的但是寻求者会继续前进，每一步都将寻求者带入到那个在其中事物尚未被构建的新世界中。很快，当内在之中的改变遭遇环境并与之作用的时候，这些改变会开始引起一个人可能会体验为自我的一些部分的一种死亡以及在关于灵性的旅程将会如何进行的方面转向一种不同的或者被转换过的观点，随着这个过程越来越多地继续，寻求者会发现它自己从所有之前被维持的平衡上被解脱出来了。道路继续前向，自我正正在转变，自我不再是一个固定的性格了。寻求者开始希望去拥有某种类型的在其中寻求的构架，而那个构架会持续不断地在某种程度上被渴望的灵性的演化的进程所推倒。

Thusly, as this desire for spiritual evolution is progressively satisfied, just so it becomes that which is not familiar. And in the middle of this seemingly effortless meditational practice, one finds the self becoming very full of effort, attempting to digest and inwardly mark all that is taking place in a balanced and truthful way. The self becomes less known, for much is in motion. And as the question itself implies, the odds are good that quite often within the stretch of years of a seeker's conscious spiritual walk the self will be, again and again, rather frequently out of balance, or shall we rather say, perceiving the self as out of balance, and there is the wishing and hoping for more balance, for more skill in expressing the life in love and in service.

因此，随着这种对灵性演化的渴望逐渐被满足，就是用这种方式它成为了那个你并不熟悉的事物了。在这种表面上毫不费力的冥想的练习中，一个人会发现自我正在变得充满了努力，并正在尝试去消化所有正在发生的事情并在内部将其用一种平衡和诚实的方式将其标记出来。自我变得不是那么被了解了，因为大量的事物是在运动中的。如这个问题本身暗示的一样，差异相当经常地是有益处的，在一个寻求者的有意识的灵性的道路的一段持续数年时间中，自我将会，一次又一次地，相当频繁地失去平衡，或者容我们说，感觉到自我是失衡的，会有对于更大的平衡以及对于在通过爱与服务表达生命的方面的更多的技巧的希望与期待。

Perhaps our greatest message to you in this regard is: keep walking. Do not be disappointed in the self because there seems to be the repetition of message. This simply indicates where in a particular group or circle, the rubber, as this instrument would say, is hitting the road.

也许我们在这方面给你们的最大的信息是：继续前进。不要因为看起来似乎有信息的重复而对自我感到失望。这单纯地表明，在一个特定的全体或者圈子中，如这个器皿会说的一样，轮胎接触地面的地方。

Shall you wish for a pure heart? Then, inevitably, shall you notice each and every impurity which you perceive in the self. Do you wish to be always the one who offers love? Just as strong as this desire is, so is the strength of your

ability to notice unloving acts. And if your desire is to balance being and doing, then you shall surely notice, again and again, that you wish to be given more tools and resources to aid you in combating and working with the self as it is perceived by the self to be acting out of balance.

你将会期待一颗纯净的心吗？那么，你将不可避免地注意到每一个你在自我内在之中感觉到的瑕疵。你祈祷一直都是那个提供爱的人嘛？你在注意到缺少爱的行为的能力上的力量，就恰恰如同这种渴望是一样地强有力的。如果你渴望去平衡存在和行动，那么你将必定会，一次又一次地之一到，你们希望被给予更多的工具和资源来帮助你在自我被自我感觉到是失去平衡的时候与自我交战并与自我一同工作。

So those things which concern or worry, like this repetition, are not in our opinion negative, but rather merely indicative of where the energy is within each of you in the circle. Please consider how long this spiritual journey is, and how infinitely fine the distinctions and the enlightenments become as the Spirit progresses through the densities to gaze at the long view. Not only are you attempting within incarnation to balance the being and the doing, the resting and the acting, but there are millions and millions of your years ahead in which you shall only tighten and magnify the scope of that which you observe, looking always not at what has been gained, but at what there is to do. These lessons, shall we call them, go on forever, until time itself becomes meaningless and spiritual gravity takes over.

因此，那些诸如这种重复之类的担忧或者忧虑的事情，在我们看来并不是负面性的，而毋宁说仅仅是在这个圈子中的你们每个人的能量所在的位置的指示。请考虑这条灵性的旅程有多么漫长，随着灵性通过密度发展，当用长远的目光来看的时候，差别和启发会变得多么无限地精细。你们不仅仅正在投生中尝试去平衡存在和行动，休息与工作，在前面同样还有数百万年的时间，在其中你们将仅仅收紧和放下你观察的事物的范围，你不会一直看着已经被取得的事情，而是会看到要去做的事情。这些课程，容我们对它们的称呼一样，会永远地继续，一直到时间本身变得无意义，灵性的重力接管为止。

We ask, then, that the heart rest in a peace which does not come from settling differences or realizing truths. We hope for each of you a peace that is full of the striving of entities to rest in the Creator. That Creator is not still. The Creator in which you rest builds up and tears down all possible avenues. Dwell within the precinct of this peace. This peace is not still. This peace may be full of noise and full of prayer also, yet, this peace is simply the awareness of the Creator in direct relation to you, and in direct identity with the heart within, which contains that spark of pure Love which enlivens the whole.

接下来，我们请求心在一种平安中休息，那种平安不是来自于分析差异或者领悟真理。我们希望你们每一个人都拥有一种平安，那种平安是充满了实体们在造物者中休息的努力的。造物者不是安静的。你在其中休息的造物者会将所有有可能的途径都构建起来并推倒。这种平安不是安静。这种平安可能是充满了噪音并同样也充满了祈祷的，而这种平安单纯地是对于造物者与你的直接的关系，造物者与内在之中的心的直接的同一性的认识，它包含了那种为全体带来生命力的纯粹的爱的火花。

You are mortal, experiencing incarnation within a heavy illusion. Those things you came here to learn you are indeed learning; but it takes your time, not simply one lifetime, but again and again called into incarnation to repeat and repeat that lesson not perfectly grasped as yet. If we felt that we should not repeat ourselves, my friends, we would soon be out of talk.

你们是凡人，你们在一个沉重的幻象中体验投生。对于那些你们来到这里来学习事情，你们确实正在学习，但是它要花费你们的时间，不是单纯地一次生命，而是一次又一次被呼唤进入到投生之中来一再重复那个你们尚未完美地掌握的课程。如果我们感觉到我们不应重复我们自己，我的朋友们，我们会很快停止说话。

We are attempting to show to this instrument the image of the ice which forms on top of the pond or puddle. The sheet of ice across the top is solid to the touch. It is strong and holds weight. It is one shape only, and can only be changed by breaking and scattering its crystalline nature. Yet, below the ice is living water, the habitat of beings—fish and plant life thrive beneath the solid ice. This is as you in incarnation. The form which you have taken is crystalline in its own way, and marvelously wrought, and each entity has its own beauty and cleanness of form. This solid entity which greets you in the mirror shall be your physical identity until you leave both the illusion and that physical form behind. Yet, that solid entity is not the end of you, but merely the surface of your form. Within you are deep and living waters in which the flora and fauna, shall we say, of archetypical images which live in those deep waters may thrive and bloom. Does the physical form change because of this life which moves within? Usually not, yet this is your self, mostly unknown by you except that you can feel that pressure of vitality coming from the depths within and you can experience this depth and fullness of being.

我们正在尝试向这个器皿显示出在池塘或者水坑的顶部形成的冰的图像。横跨顶部形成的冰层接触起来是坚固的。它是强有力且承重的。它仅仅是一个形状，它仅仅能够藉由打破并粉碎它的结晶的特性而被改变。而在冰的下面是活水以及存有的生长环境——在坚固的并的下面鱼类与植物生命是兴旺的。这就如同在投生中的你们一样，你们已经采用的形式在其自身的方式是结晶的，是被不可思议地精炼过的，每一个实体都拥有它自己的美丽和形式上的整齐。这个在镜子中向你们打招呼的固体的实体将会是你的物质性的身份，一直到你同时将幻象和那个物质性的形体留在后面为止。而那个固体的实体并不是你的终点，而仅仅是你的外形的表面。你的内在是深深的且活的水域，在其中在那些深水中生活的，容我们说，原型图像的植物群落和动物寻求就可以兴旺与繁茂了。物质性的外形会因为这种在内在之中移动的生命而改变吗？通常是不会的，而这就是你的自我，它在绝大多数的时候是不被你所知晓的，除了那些你能够感觉到来自于内在深处的生命力的压力以及你能够体验到这种存在的深度和完整性的时候。

The crystalline form will indeed need to be battered with that blunt instrument called repetition, a hundred or a thousand times before the dent is made—the form changes, the mental formation changes, the emotional changes—the work is slow, and you feel pokey and petty and tired of not quite getting it yet. We encourage and exhort each in the regular allowing of

the definition of the self to be consciously altered by the bringing into remembrance and awareness that living, breathing, vital part of the deep self. Breathe deeply of that living water. Inhale it into the form which is the physical health. Consciously irrigate and marinate the self in these living waters of deep mind, then allow that consciousness to fade, so that you may, once again, take up the attempt daily, hourly, moment by moment, to live the life of faith, as witness. And in that witness, whether by expression or aura or any word or deed, may you celebrate that imperfection which is the perfect outworking of a life lived in faith and service.

这种结晶的外形将确实需要用那种这个器皿称之为重复的钝器被打扁，在进展被做出之前，一百次或者一千次的重复——外形的改变，金属的构造的改变，情绪上的改变——工作是缓慢的，你会感觉到无聊、琐屑并对尚未将它完全弄明白而感觉到厌烦。我们鼓励并勉励每一个人都用有规律的方式藉由忆起并察觉到那个深入的自我的活生生的、呼吸的、有生命力的部分而允许自我的定义被有意识地转变。深深地呼吸那活水。将它吸入到身体健康之所是的形体之中。有意识地灌溉自我并将自我浸泡在这些深入心智的活水之中，接下来，允许那种意识逐渐消失，这样你就可以再一次，作为见证者，在每时每刻，每小时，每一天都进行那种去活出信心的生命的尝试了。在那种见证中，愿你们为那种在信心和服务中被活出的一次生命的完美的外部工作之所是的完美而欢庆，要么藉由表达，或者藉由灵光、或者藉由任何言语或者行动。

Do you seem to need repetition? Very well then, my friends, repetition it is. And with each repetition, the total of Love does not expand but simply intensifies, so that as each lesson is repeated, new and deeper graspings and understandings are found. The entity has not been dealt, may we say, that can do the same thing twice—not in the world of spirit.

你们看起来似乎是需要重复的吗？那么非常好，我的朋友们，它就是重复。藉由每一次重复，全部的爱并没有拓展，而是单纯地强化了，这样，当每一个课程被重复的时候，新的和更为深入的掌握与理解就会被找到了。如果不在灵性的世界中，实体是不会与，容我说，能够两次做同样的事情的情况打交道的。

We ask each to lift the criticism that is implied in being aware that you are working towards an unattained goal. Feel each day both the perfection which is the true nature of all things, and the imperfection which is consciousness expressing through a medium. The medium of third-density is that which consciousness can do very little about, comparative—we correct this instrument—compared to its action upon other densities. Therefore, allow the self its nature, and be at peace with the repeated lessons.

在知晓你是正在向着一个尚未被达成的目标进行工作的方面，我们请每一个人都放下在这种知晓中所隐含的批评。感觉到每一天同时是完美的和不完美的，这种完美是一切事物的真实的本性，这种不完美是通过一个媒介表达的意识之所是。相比意识在其他的密度的上的行动，意识对第三密度的媒介所能够做的事情是非常少的。因此，允许自我拥有它的特性，并对于重复性的课程感到平安吧。

We would at this time transfer this contact to the one known as Jim. We are those of Q'uo, and leave this instrument in love and in light.

我们会在此刻将这个接触转移到叫做 Jim 的实体。我们是 Q'uo，我们在爱与光中离开这个器皿。

(Jim channeling)
(Jim 传讯)

I am Q'uo, and greet each again in love and in light through this instrument. At this time may we ask if there might be any further queries for our consideration?

我是 Q'uo，我们通过这个器皿在爱与光中再一次致意。在此刻请问是否有任何进一步的问题供我们考虑呢？

Carla: I didn't understand what he—what they meant, when they were talking about the deep mind. The images ... It was just unclear to me about the deep mind, and the living, almost like beings in that deep mind, which are living. Somehow there was the suggestion that they're not precisely us, they're living like fish in the water of us in the deep mind. And I couldn't make anything out of that so I didn't express it. And I wonder if you could try again through Jim, because I was interested in that image but I couldn't express it well enough to use it.

Carla: 我不理解，当他们正在谈论深入的心智的时候，他——他们的意思是什么。那些形象——那些关于深入的心智，活的心智的形象对于我仅仅是不清楚的，它们几乎就好像在那个深入心智中的存有，活的存有的一样。以某种方式会有这样的建议，他们并非完全是我们，它们就好像在我们的深入心智的水中的鱼一样活着。我没有从中弄明白任何事情，因此我没有表达它。我想知道你们是否能够再一次通过 Jim 尝试，因为我对于那个形象很感兴趣，但是我无法足够有效地表达它以使用它。

I am Q'uo, and am aware of your query, my sister. And we would agree that this concept is one which is difficult to comprehend within your normal reference points of existence, for there is little of the deeper mind that your peoples choose to investigate beyond the individual subconscious. However, if an entity is successful in traveling to the roots of the mind beyond that that can be called the personal subconscious, there is the racial consciousness of its own kind, shall we say, and here there are experiences that have been gathered by those of the same racial heritage that affect the individual entities of that grouping ...

我是 Q'uo，我理解了你的问题，我的姐妹。我们会赞同，这个概念是一个在你们通常的存在性的参照点之中很难理解的概念，因为你们的人群选择在个人的潜意识之外的部分去调查研究的事物只有很少是属于深入心智的。然而，如果一个实体成功地旅行到那个在被称之为个人潜意识的部分之外的心智的根部的话，会有，容我说，属于它自己的种族意识，在这里会有那些已经被属于相同的种族传承的实体收集起来的体验，这种种族意识会影响属于那个团体的个体的实体.....

(Side one of tape ends.)

(磁带一面结束。)

(Jim channeling)

(Jim 传讯)

I am Q'uo, and am again with this instrument. We shall continue. Beyond the racial mind there is the planetary mind that is different than the racial mind on this particular planetary influence. For, as you are aware, many there are upon your planet that have had their beginnings elsewhere upon other planetary influences, so that there are various racial minds which compose your planetary mind. It is possible for a third-density planet to evolve with only its original second-density population progressing to the third, so that the racial and planetary minds are more alike if not identical.

我是 Q'uo, 我们再一次与这个器皿在一起了。我们将会继续。在种族心智之外有星球的意识, 它是与在这个特定的星球上的种族意识不一样的。因为, 如你们知道的一样, 在你们的星球上有很多的种族是在其他的星球上的别的地方拥有它们的起源的, 因此, 会有各种各样的种族意识组成了你们的星球的意思。一个第三密度的星球是有可能仅仅通过它本地的第二密度的群体演化并发展到第三密度的, 因此, 这样的星球的种族意识和星球意识是更为类似的, 如果不是同等的话。

Moving further into the roots of the tree of mind, we come to that portion which is called the archetypical mind. It is here that the blueprint for your evolutionary process is found, so that the influences that you experience from this source are of a fundamental nature, and provide insight and inspiration into your daily experience only in the form of echoes, hints and shadows. At the level of the archetypical mind there is the participation, both of the individual entity such as yourself and entities of quite another nature, though all are one in truth. The creative forces or intelligences that are responsible for this portion of the creation in its very essence are those which work upon the level of the archetypical mind, refining that cosmic mind of the one Creator in such and such a fashion, so that there is the possibility that the Creator may know Itself with greater variety and intensity than if the cosmic mind did not experience further refinement.

如果更深地进入到心智之树的根部, 我们来到了那个被称为原型心智的部分。就是在这里你们的演化的进程的蓝图被找到了, 因此, 你们从这个源头体验到的影响是具有一种基本的特性, 它仅仅通过回音、暗示或者阴影的方式来将洞见和启发提供到你们的日常体验之中。在原型心智的层次上, 同时会有诸如你自己之类的个人性的实体以及具有相当不一样的属性的实体们的参与, 虽然所有的实体实际都是一个实体。为这个造物的一部分负责创造性的力量或者智能在其核心实质中就是在原型心智的层次上进行工作, 并用这样或者那样一种方式精炼那种太一造物者的宇宙心智, 这样造物者就有可能籍由比如果宇宙心智没有体验到进一步的精炼的情况的更大的多样性和强度来知晓祂自己了。

It is here, at this level, that we were speaking previously in suggesting that there are concepts that are basic to third-density experience which have their

origin at this level of archetypes. And because of this similarity of lessons to be learned there is the seeming repetition of experience for the seeker of truth within your illusion. Thus, you draw from the same well waters that nourish your life-being and give it its flavor, its élan.

就是在这里，就是在这个层次上，我们在之前在建议中谈到，会有那些对于第三密度的体验是基础性的观念，这些观念在这个原型心智的层次上是拥有它们的源头的。因为那些要被学习的课程的这种相似性，对于在你们的幻象中的真理的寻求者，会有体验在表面上的重复。因此，你是从相同的水井中汲水，那水会滋养你的生命的存有并给予它风味，赋予它生命的活力。

Is there a further query, my sister?
我的姐妹，有一个进一步的问题吗？

Carla: No, thank you. That was fascinating.
Carla: 没有了，感谢你们。那是令人着迷的。

I am Q'uo, and we are grateful to you as well, my sister. Is there another query?
我是 Q'uo，我们同样也对你是感激的，我的姐妹。有另一个问题吗？

Carla: Not from me, Q'uo.
Carla: 我没有了，Q'uo。

We are those of Q'uo, and are aware that we have spoken for a goodly portion of your time this day, and we are most grateful to each of you for inviting us to do so. We are overjoyed at this opportunity, and we can assure you that though it seems there is repetition upon repetition within your illusion, that the effort you make to greet each experience with love and with light is unique, and adds its own portion not only to your experience but to the experience of the one Creator. And each effort, each breath, and each thought that you take is treasured by those who observe and have responsibility for this progress as your teachers, your friends, and your guides, shall we say.

我们是 Q'uo，我们意识到我们已经在今天发言了你们一段相当长的时间了，我们极其感激你们每一个为邀请我们发言。我们对于这个机会是感到狂喜的，你们在用爱与光来向每一个体验致意的过程中所做出的努力，虽然它在你们的幻象中看起来似乎是一次又一次的重复，我们能够向你们保证它是独一无二的，它将它自己的部分不仅仅添加到你的体验上，同样也添加到太一造物者的体验上了。你所做出的每一个努力、每一次呼吸，每一个想法都会被那些作为你们的老师、你们的朋友，你们的，容我说，指导灵而观察并对这个过程负责任的实体们所珍惜，

At this time, we shall take our leave of this instrument and this group, leaving each, as always, in the love and in the light of the one infinite Creator. We are known to you as those of Q'uo. Adonai, my friends. Adonai.

在此刻，我们将离开这个器皿和这个团体，我们一如既往在太一无限造物者的爱

与光中离开各位。我们是你们知晓的 Q'uo。 Adonai, 我的朋友们。 Adonai。

December 19, 1993

1993-12-19 梦境中的母亲与父亲

Group question: (Inaudible) ... (name) concerning a dream he had, which he felt was an extremely enlightening dream. We will ask the questions in parts. The first one is: "Who are those who played the parts of my spirit mother and fathers?"

团体问题：(听不见) (人名) 关于一个他做的梦，它感觉到这个梦是一个极其令人启发的梦。我们将要分开几个部分来问问题。第一个问题是，“那些扮演了我的灵性上的母亲和父亲的人是谁呢？”

(Carla channeling)

(Carla 传讯)

I am Q'uo. Greetings in the love and in the light of the one infinite Creator. We are privileged to attend your session of working at this time and gratefully thank this group for calling us to share our opinions with you. It is our privilege and we are most heartily pleased and blessed by the company, asking only that our opinions be accepted as just that. So we ask each to consider what we offer, rejecting those things which do not immediately seem to aid in your particular spiritual journey, and if there remain any which do aid you, then we are most delighted.

我是 Q'uo。在太一无限造物者的爱与光中致意。我们很荣幸在此刻参加你们的工作的集会，我们带着感激感谢这个团体呼唤我们来与你们分享我们的观点。这是我们的荣幸，我们因为陪伴而感觉到由衷的快乐与有福，我们仅仅请求我们的观点仅仅作为观点被接受。因此，我们请每一个人都去考虑我们所提供的事情，拒绝那些并没有立即看起来似乎是在你的特性的灵性的旅程上有帮助的事情，如果有任何剩下的内容是确实对你有帮助的，那么我们会是极其高兴的。

We speak this day concerning the interpretation of a dream. Such is often the platform upon which information necessary to a spiritual seeker is offered, the dream state being marvelously outfitted and equipped to handle complex and shifting values and concerns which are being considered by the seeker on many levels, some conscious and most subconscious. This dream state, then, is marvelously wrought for maximal lading or layering of information. To one who is not yet working with the dream state, dreams may seem ephemeral, nonsensical and useless. However, to the seeker who spends the care and attention to prepare for remembering and considering dreams this resource of the mind is a stout friend and a wise teacher to the conscious self, expressing in rich detail the tapestry of deep energies which move through the self within the incarnation.

我们在今天谈及对一个梦境的解释。这样的梦境经常是在其上一个灵性寻求者需要的信息被提供出来的平台，梦境状态是不可思议地被装备和被配备起来以处理在很多的层次上正在被寻求者考虑的复杂而多变的价值与关注点的，一些考虑是有意识的，大多数是潜意识的。那么，这种梦境状态，就是为了最大化的信息的装载或者堆放而用非凡的方式被制造出的。对于一个尚未与梦境状态一同工作的

人，梦境可能看起来似乎是瞬间即逝、没有道理且没有用处的。然而，对于花费了关注和注意力来为记住并为考虑梦境做好准备的寻求者，这个心智的资源对于有意识地自我而言是一个坚定的朋友和一个睿智的老师，它用丰富的细节表达了流经在投生中的自我的深入的能量织锦。

The denizens of dreams have various identities when gazed at from various points of advantage. In a very real sense, and perhaps one of the most important, all figures within a dream are the self. This seems confusing at first glance, for if all figures in a dream are the self, then where is the dynamic which expresses thought and carries instruction? Yet the self is a large entity, an entity of a level or order of complexity which is difficult to express. Within each self there exist the pre-traces or foreshadowings of all potential possible states of mind, all feelings and emotions, indeed, all situations.

当从各种各样的有利方面来注视梦境的时候，梦境中的居民拥有各种各样的身份。在一个非常真实的意义上，也许是最重要的一个意义，在一个梦境中的所有的人物都是自我。这在一开始看起来似乎是令人混淆的，因为如果在一个梦境中的所有人物都是自我，那么表达想法并呈现在了指引的动力性在哪里呢？而自我是一个巨大的实体，一个具有一种难以表达的复杂性的层次或者顺序的实体。在每一个自我内在之中都存在有所有潜在有可能的心智的状态、所有的感觉与情绪，确实所有的状况的先兆或者预兆。

In a dream in which all entities are the self, then, the interpreter of the dream is looking at the characters of the dream with the hope of penetrating the symbol or figure or motif which the figure represents. In this regard, it is helpful to have some familiarity with the archetypal mind in one of those disciplines, such as the tarot, which attempt with some degree of success to capture the complex and many-layered values and colors of this tapestry of the self.

在一个在其中所有的实体都是自我的梦境中，接下来，对梦境的解释者正在观察梦境的特性寄希望于刺穿象征或者形象或者那个形象所代表的主旨。在这个方面，去一个对诸如塔罗之类的修炼中的原型心智拥有某种熟悉，这是有帮助的，这样的训练带着某种程度的成功尝试去抓住这种自我的织锦的复杂与多层次的价值与色彩。

When one gazes at a mother, within the dream, looking for the archetypal match for this particular entity one may perhaps find some degree of success holding each archetype in mind and allowing the dream figure to be matched to it. The figure of mother contains, shall we say, the essence or heart of the dynamic called female. Those incarnate—we correct this instrument—incarnated in physical vehicles which are female contain the world within them, for to their wombs and through their wombs all must come who come into manifestation.

当一个人在梦中注视着一个母亲的时候，如果去查看这个特定的实体的原型上的匹配物的话，一个人也许可以带着某种程度的成功在头脑中找到每一个原型所包含的内容并允许梦中的形象与它匹配起来。母亲的形象包含了，容我们说，被称为女性的动力性的实质或者核心。那些投生——我们更正这个器皿——被投生

在女性的物质性的载体之中的实体在它们内在之中包含了世界，因为那些进入到显化之中的事物必须进入它们的子宫并穿越它们的子宫。

The female is the doorway through which all life essences stream. Within the heart of the father, then, is that which acknowledges the high position or ruling standard of the feminine. Before that door, that gateway, all men kneel, all give homage. Toward the female, then, is felt an irresistible love, often experienced as a darker or more convoluted love bearing in its folds the pain of that within the male which is not alive as is the female.

女性是所有的生命的实质通过其流动的出入口。那么，在父亲的心之中就是那种对女性的崇高的位置或者支配性的标准的知晓。在那扇门，那个入口前，所有的男人都跪下来，所有人都表示臣服。接下来，在一个女性身上被感觉到的是一种无可抗拒的爱，这种爱经常会被体验为一种更为阴暗或者更为曲折的爱，这种爱在它的皱褶之中承载着在男性内在之中的痛苦，男性不是和女性一样地有生气的。

Thus, we encourage the one known as (name) in its consideration of the various female archetypes to illuminate this search for self and further to illuminate that within the self which now stops searching.

因此，我们估计被知晓为(人名)的实体在它对各种各样的女性的原型的考虑的过程中去为自己启发这种探寻并进一步启发在那个现在停止探索的自我内在之中的事物。

(Pause of thirty seconds.)

(三十秒暂停)

The three images of father—that which is rough, that which is strong, that which is wily—are not mutually exclusive images, yet what, archetypically speaking, within the male is rough, is wily? What depths do these words suggest? What divisions within the self do the unification of these three characteristics foreshadow? We suggest consideration of the mind, the physical vehicle and the spiritual self, moving always back from the detail to the essence, from complexity of detail towards unity of wedded understanding.

父亲有三个形象——粗暴的形象、强有力的形象、狡猾的事物的形象——这些形象并不是相互排斥的形象，然而，从形而上学的方面而言，在男性内在之中什么是粗暴的呢，什么是狡猾的呢？这些词语的深度暗示了什么呢？这三种特性的联合预示了在自我内在之中的什么区域呢？我们建议对心智、物质性载体以及灵性上的自我的考虑，并一直从具体细节返回到实质，从具体细节的复杂性移动到被结合了的事物的一体性。

To the student which has achieved comes the clear dream which points both to the completion of one season of the self and to the moment of beginning, the next season of the self. In what way, then, does the incarnation, as its events lie in the present moment, provide resonances with this dream of mother and of fathers? These considerations may well produce further

queries.

已经取得预期效果的学生的身上会出现清晰的梦境, 这种梦境会同时指出自我的一个季节的完结和自我的下一个季节的开始的时刻。那么, 当投生的事件呈现在当下一刻的时候, 投生用什方式提供了与这个母亲和父亲的梦境的共鸣呢? 这些考虑可以很好地产生出进一步的问题。

May we answer further at this time?

我们可以在此刻进一步回答吗?

Jim: The second part of the question is: "What of an helpful or clarifying nature could be said regarding my spirit mother's answer to my question about the constancy of my experience of being?"

Jim: 问题的第二个部分是: "在关于我的灵性的母亲回答我关于我的存在的体验的恒久性的问题的方面, 有什么能够被说的事情是具有一种有帮助或者澄清的特性的呢?"

Carla: Could you read that again?

Carla: 你们能够再读一次吗?

(Repeated)

(重复)

(Carla channeling)

(Carla 传讯)

The metamorphosis that occurs in some life forms is far more striking than transformation within the third-density consciousness. When the tadpole becomes a frog, there has been quite an obvious change. When the pupa becomes a butterfly, there is an obvious change, but when a seeker has unwittingly fulfilled an archetypal task, the transformation is not obvious or even visible, necessarily.

在一些生命形态中的发生的变形 (metamorphosis) 是在第三密度的意识中的转变要远远更为惊人的。当蝌蚪变成一只青蛙的时候, 已经有一种相当明显的改变了。当蛹变成一只蝴蝶的时候, 有一种明显的改变, 但是当一个寻求者已经不知不觉地实践了一个原型上的任务的时候, 转变不是明显的, 甚至未必是可见的。

Further, this transformation takes place at two very different levels of being. In one level, the subconscious level, time/space holds sway and there is no veil, so that clarity of color and detail is seen. However, the portion of the personhood, shall we say, which is conscious is like that of the iceberg. The conscious self is often tempted to think of itself as it sees itself in the mirror as the whole self. However, most of that which makes a seeker that particular and unique seeker lies forever hidden, and as an entity continues to do work in consciousness, great magnitudes of change are seen below the threshold of consciousness and rainbows of colors detail this marvelous melodrama of evolving selfhood, while above the threshold of consciousness the changes

are muted and the desire to see these changes, be it ever so keen, must make itself comfortable working largely with the palest and dimmest of hues compared to the richness of color in the time/space portions of consciousness which lie below the veil.

更进一步，这种转变是发生在两个非常不一样的存在的层次的，在第一个层次，即潜意识的层次中，时间/空间是占据支配地位的，没有罩纱，因此，色彩和具体细节的清晰度是被看到的。然而，容我说，人类属性的表面意识的部分，就好像冰山一部分一样。当表面意识的自我在镜子中将它自己视为完整的自我的时候，表面意识的自我经常被引诱去想到它自己。然而，绝大多数让一个寻求者成为那个特定的且独一无二的寻求者的事物是永远地被隐藏起来的，随着一个实体继续进行意识中的工作，改变的巨大的广度就在意识的门槛之下被看到了，色彩的彩虹详述了这种逐渐演化的自我属性的不可思议的戏剧性的事件，而在意识的门槛之上改变是无声的，去看到这些改变的渴望，尽管它一直如此地强烈，是必须通过大部分地与相比存在于罩纱之下的意识的时间/空间的部分中的色彩的丰富性的最暗淡且最模糊的色彩一同工作来让它自己变得舒适的。

Thusly, it is well that there be in a seeker attempting to learn new ways the willingness to accept upon—we correct this instrument—on faith alone that the work done faithfully and persistently is indeed creating new selfhood below the veil of forgetting, even though that which appears within the conscious experience may not at all times have the brilliance and clarity which is instinctively felt as the work of seeking revolves and moves the seeker in its orbit of evolution.

因此，在一个寻求者内在之中，会有去学习新的途径的尝试以及去接纳的乐意——我们更正这个器皿——仅仅由于信心去接纳的乐意，这是很好的，那个信心即，用有信心且坚持不懈的方式被完成的工作确实会在遗忘的罩纱之下创造出新的自我属性，即使在表面意识的体验中出现的事物可能不会在所有的时候都拥有光辉与清晰度，随着寻求的工作的旋转并在它的演化的轨道上推动那个寻求者，这种清晰度会用直觉性的方式被感觉到。

It may be seen, then, that on one level a state once experienced becomes the basic state and further evolution holds this value as its ground value. On the conscious level, however, the value which is stable subconsciously seems to be anything but stable as the conscious entity working within this shadowed valley of existence which is your normal waking consciousness must work to understand what it can amid the ever changing emotional mind-sets which bias most entities' web of perceptions according to those defenses and adjustments which have fed into the increasingly eccentric and individualistic web of characteristics which is the evolving personality of the conscious self.

接下来，可以被看到的是，在一个层次上一种状态一旦被体验到了，这种状态会成为基础的状态，进一步的演化会将这种价值作为它的基础的价值。然而，在表面意识的层次上，这种在潜意识上是稳固的价值看起来似乎是完全不是稳固的，因为对于那个在这个你的通常的清醒的意识之所是的存在性的有阴影的山谷中工作的有意识的实体，它必须进行工作来理解，在一直变化的情绪性的心态之中什么是它能够做的，这个情绪性的心态就是让大多数实体的感知的网络根据那些防守以及调节而产生偏向的事物了，它已经为那个有意识地自我的演化的人格之

所是的越来越离心且个人主义的性情的网络供应养分了。

Thusly, there is always change, but the fruits of these changes, the completion motifs of cycles within incarnation, though steady and stable within the deep self, will not seem stable at all within the conscious life. How to evaluate oneself with regard to this holding of the steady state? We encourage any seeker with this kind of query simply to lay it aside, for the least among your peoples can judge the self but the greatest among you cannot judge wisely. Therefore, we encourage the lack of the taking of the spiritual temperature and also the releasing of the opinion concerning which state it would be best to be in.

因此，一直都会有改变，但是这些改变的果实，在投生中的周期的主旋律的完成，尽管它们在自我深处之中是稳定且稳固的，它们在表面意识的生命之中看起来将完全不是稳定的。如何在关于对这种稳定状态的拥有的方面来评估自己呢？我们鼓励每一个寻求者对于这种类型的询问单纯地将它放在一边，因为你们人群中很少有人能够评判自我，而你们中的最好的情况也无法明智地评判。因此，我们鼓励不要去测量灵性上的问题，**我们同样也鼓励释放关于它在最好的情况下会处于的状态的观点。**

Certainly one wishes to always run the straight race with a pure and full-hearted effort. Yet we suggest that the running of this race is in itself that satisfaction which truly endures. The grasping or holding on to that which has occurred, we suggest, is not necessary, for such clear dreamings generally signal the ending or completion of one cycle of learning and the momentary or new entry into the next cycle which shall be the next lesson of love.

肯定地，一个人会希望带着一颗纯净而全心全意的心来一直在跑步比赛中跑直线。而我们建议这场跑步比赛本身就是那种真正会持久的令人满意的事物。我们建议，对已经发生的事情的掌控或者紧握不放是没有必要的，因为这样清晰的梦境一般来说是对于一个学习的周期的结束或者完成，以及那个即时的或者新的进入到下一个周期的入口的信号，下一个周期将会是下一门爱的课程。

The entity which began the cycle, now ended, is no longer that which calls itself (name) and now that this cycle begins, to turn back and reach for these experiences felt within the dream queried about is just a holding on to that which is rather a signal, a fairly complex signal, which suggests without specific delineation the nature of what may be called the initiation which has been gone through.

对于那个开始了周期并现在结束了周期的实体，它不再是那个称呼它自己(人名)的实体了，既然这个周期开始了，去转过身来伸手去拿这些在梦境中感觉到被询问的体验，这仅仅是对于那些体验的一种紧握不放，它毋宁是一个信号，一个相当复杂的信号，它在没有具体的描绘的情况下暗示了已经被经历了的可以被称之为启蒙的特性。

May we ask if there is a further query?

请问是否有一个进一步的问题？

Jim: The third portion asks: "How did the nature of my question to my spirit mother constrain the form that her answer took?"

Jim: 第三个部分问: "我对我的灵性上的母亲的问题的特性是如何限制了她的回答所采用的形式呢?"

Carla: Could you read that again?

Carla: 你们能够重读吗?

(Repeated)

(重复)

(Carla channeling)

(Carla 传讯)

I am Q'uo. This instrument is not aware of the content of this particular part of the dream, so we shall have the difficulty of working without this instrument's awareness of what we refer to within our words. Therefore, this response is less than complete.

我是 Q'uo。这个器皿并不知道梦境的这个特定的部分的内容, 因此, 我们在没有这个器皿对于我们在我们的言语中所指的内容的认识的情况下进行工作会遇到困难。因此, 这个回应是较不完全的。

Let us consider the archetype of the two women, one of the negative polarity and one of the positive polarity. The central figure which is male has his hands crossed across the breast holding in each hand one of the women's. The moment comes when the choice between these two women, between that which they represent in all of its richness, must be made. The particular energy which goes into that moment of choice constrains or configures the shape of that level or way which opens before the male which has made the choice. Therefore, we suggest a consideration of this archetype known to this instrument as The Choice, one of the tarot images.

让我们考虑两个女人的原型, 一个是负面极性的, 一个是正面极性的。中间男性的形象将它的手在胸前交叉并用握住每一个女人的一只手。在这两个女人之间的选择, 在它们在其全部的丰富性之中所代表的事物之间的选择必须被做出的时候到了。进入到那个选择的时刻的特定的能量限制了或者塑造了在那个已经做出了选择的男性的面前开放的程度或者途径的形状。因此, 我们建议对塔罗图形中的一个图形, 即这个被器皿知晓为"选择"的原型进行考虑。

May we ask if there is a further query?

有一个进一步的问题吗?

Jim: The fourth portion asks: "Why did the experience occur in the dream state instead of during waking hours?"

Jim: 第四个部分问道: "为什么这个体验是发生在梦境状态之中而不是在清醒的时间之中呢?"

We encourage the one known as (name) to rejoice, for the dream which has been given is of a certain level or kind in which what may be called reality or ground of reality is enhanced so that there is a reality to the dream which is greater than the waking reality.

我们鼓励被知晓为 (名字) 的实体去欢庆, 因为已经被给与了的梦境是具有一定的层次或者类型的, 在这个层次上可能会被称为实相护着实相的地面的事物是被增强了的, 因此, 梦境会有一种比清醒的实相更大的实相。

In actuality, the subconscious is always far more fully conscious than the waking entity. So the, shall we say, syntax and vocabulary which in ...

实际上, 相比清醒的实体, 潜意识一直是远远更为充分地有意识的。因此, 句法和词汇表.....

(Side one of tape ends.)

(磁带一面结束。)

(Carla channeling)

(Carla 传讯)

... which informs these images is of an order impossible to contain within the waking state. Were this material to be given with this degree of clarity within the waking state the consensus reality which the self depends upon would tend to be greatly shaken, the energy of this harvest being that which the waking self could not bear.

鼓舞了这些形象的.....是具有一种在清醒的状态中不可能包含的条理的。如果这种材料在清醒的状态中用这种清晰度被给出来的话, 自我所依赖的共识性实相就会倾向于极大地被动摇了, 这种收割的能量是清醒的自我所无法承受的事物。

Thusly, were this same information to be given in a waking vision, there would of necessity be some bias within the self which would form the pattern for the translation of these bright images into the grays, the pearl, off-white and tan of human experience as you know it, all the shades of gray and tan, the colors of shadow, rather than substance. Yet that which is so gray seems to the physical eye quite bright. Imagine the impact of that which would make the colors of your sky and your sea, your land and your earth, seem drab. Such brightness pierces the eye and blinds it. Thusly, the dream is skillfully knitted up for the self by the self in the way which allows the self to remain sturdily within the incarnational set of biases which define the perceptions of self to self at the moment.

因此, 如果同样这个信息要在一种清醒的视野中被给予的话, 就会有对在自我内在之中的一些偏向性的需要了, 这些偏向性会在这些鲜艳的图像转变成为如你们所知的人类的体验的灰白、珍珠白、米黄色以及黄褐色的过程中形成图案, 所有的图案都是灰色和黄褐色的色调以及阴暗的颜色, 而不是实质内容。而那个如此灰暗的事物在肉眼看来是相当鲜艳的。想象那种造就了你们的天空, 你们的海洋, 你们的大陆以及你们的土地的色彩的事物的产生的影响看起来似乎是单调乏味的。这样的鲜艳会刺穿眼睛并致盲。因此, 梦境是用那种允许自我在投生性的偏

向性的设置中保持健壮的方式有技巧地由自我为自我编织起来的，就是这些偏向性定义了在那个实体的自我对自我的感知。

Is there another query?
有另一个问题吗？

Jim: The last portion asks: "My own opinion on how to best appreciate this experience is to continue to meditate on the observations and items of experience that depended from it. What else, either in my considerations or actions, might be beneficial in this same quest?"

Jim: 最后的部分问道：“我自己对于如何最佳地欣赏这种体验的观点是去继续对观察以及基于其而产生出来的体验的项目进行冥想。要么在我的考虑中或者在我的行动中，还有什么别的事情是在这种相同的探寻中有益处的吗？”

We are those of Q'uo, and we suggest, first of all, that the skill which is able to move forward from such a dream-vision is encouraged, for to stay with the lesson, which is today, tomorrow and tomorrow and tomorrow is that energy which is baffling the natural flow of ongoing experience. Thusly, in the most general sense, it is well for the mind to open the hand, as it were, metaphorically speaking, to release from any bondage or prison that great gift which has been given to the self by the self. This self will continue to supply to the conscious mind that material which ennobles and illuminates the experiences now causing catalyst or material for the self to push and wrestle against and learn from.

我们是 Q'uo，我们首先会建议能够从鼓舞了这样一个梦境的景象的事物前进的能力，**因为去留在那个今天的课程上，明天，明天和明天就是那种正在对持续发展的体验的自然流动起阻碍作用的能量了。**因此，在最为一般性的意义上，头脑在形而上学的意义上，可以说是，张开手，去释放已经由自我给予被给予自我的伟大的礼物的任何束缚和囚禁。这个自我将继续向表面意识的心智提供会使得现在引发了催化剂的体现变得高贵，变得光辉材料，或者为自我提供去与其推挤、扭打并从中学习的材料。

It is more efficient to cooperate with that ongoing flow, to open the self forward and gaze into the present moment and the near future, having faith that that which has been harvested and accomplished within is safe and cannot be denied or stolen from the self.

去与那种一直前进的流动合作，去向前方开放自我并凝视当下下一刻与不久的未来，并同时**对已经在内在之中被收割了的和已经被实现了的事物是安全的、是无法被否定或者从自我身上被偷走的抱有信心，这是远远更有成效的。**

In terms of those studies which move positively from this recorded group of images called the dream, we again suggest pondering and musing over the archetypical male and female roles played by each, whether reluctantly or gladly, throughout the incarnative experience.

在那些从这种被称为梦境的被记录的形象的集合开始的用正面性的方式移动的学习的方面，我们再一次建议仔细考虑并沉思在贯穿整个投生性的体验中由每一

个人所扮演的原型的男性和女性，无论是不情愿地扮演，还是高兴地扮演。

Let us pull back then, and gaze at this experience. What is it to be male? What is it to be female? What power lies within the female? To what, within woman, does man bend the knee, and rightly so? And what within the present experience mimics these archetypal images in quality or feeling?

接下来让我们往后拉，注视这种体验。去成为男性是什么呢？去成为女性是什么呢？什么样的力量存在于女性之中呢？男人向女人内在之中的什么事物跪下了呢，是理当如此吗？在当前的体验中什么事物在特性上或者感觉上模仿了这些原型的形象呢？

May we ask if there are any queries from those present?
我们会请问在场的人是否有任何问题？

Jim: None from me, Q'uo. Thank you very much.

Jim: 我没有了，Q'uo。非常感谢你们。

We thank you, my brothers.
我们感谢你们，我们兄弟们。

As we take our leave of each for this working we rejoice with you that you are able to pursue that spiritual quest which is every man's with joy and faith. We applaud the courage it takes to persist beyond any limitations in intending and desiring with a whole heart to learn the truth, to witness to the light and to live serving in love for love's sake.

在我们离开各位的时候，我们为这次工作而与你们一同欢庆你们能够追寻那个灵性上的探求，这个探求每一个人带着喜悦和信心的探求。对于在用一颗完全的心去意愿与渴望的过程中坚持不懈地超越任何的局限以学习真理，见证光并以爱的名义在爱中服务而活所需要的勇气，我们为这种勇气鼓掌。

When dreams occur there is a glamour cast over the experience. The dream is fantastic, immediate, the speaking a reality beyond that which you may see with the physical eyes. Yet this waking world into which we speak at this time is the place where, as this instrument would say, the rubber hits the road. This frustrating, confusing, chaotic, ongoing experience which entities rush through, calling it life only if it is thought about, this is the ground upon which lessons are learned, love is taken in and given out and all of worth is collected through the webs of perception.

当梦境出现的时候，会有一种魔法被施加在体验之上。梦是奇异的、即刻的，它讲述了一个超越你用肉眼可以看见的事物的实相。而这个我们在此刻正在向其发言的清醒的世界是一个在其中，如这个器皿会说的一样，轮胎接触道路的地方。对于这种实体急速穿越的令人挫败的、令人混淆的、混乱的且持续进行的体验，即使它在被考虑的时候才称之为生命，这种体验就是课程在其上被学习，爱在其上被接受与被给出，以及所有有价值的事物在其上通过感知的网络被收集的地面了。

When studying something like the dream about which the queries were asked, always keep in mind that respect which one has for a teacher, no matter how difficult. This illusion is your teacher. Your ability to learn is enhanced by information such as is within this dream but this information always turns back into the waking self, pointing the way for further service, defining the nature of passages of seasons within the learning self.

当对某种诸如问题被问道了的梦境之类的事情进行研究的时候，一直都在头脑中记住，去尊重一个人所拥有的作为一个老师的事物，无论有多么困难。这个幻象就是你的老师。你去学习的能力是藉由诸如在这个梦境中的事物之类的信息被增强的，但是这种信息一直会返回到清醒的自我之中，它同时指出进一步的服务的途径，并定义在那个学习的自我内在之中的季节的流逝的特性。

Above all things, respect the incarnational self. Respect and offer homage to the intransigent and often negatively seeming face of everyday life. The mind turned towards the present moment with respect and charity is that mind which is ever closer to the veil of forgetting. That which accepts and reaches for the conscious life with gusto, though that gusto were for seemingly petty and everyday life, expresses great wisdom. You need not cling to any information but allow the information to travel as it will, occurring and recurring, and when recurred, thought about.

最重要的是，去尊重投生的自我。尊重那个不妥协且经常在表面上是负面性的日常生活的面孔并对其宣誓效忠。带着尊敬转向当下一刻的心智就是那个会越来越接近遗忘的罩纱的心智。带着热忱来接受并伸手触及那个有意识的生命，虽然那种热忱是对于表面上琐屑的日常生活的热忱，它依旧表达了伟大的智慧。你不需要去依附于任何的信息，而仅仅是允许那个信息如其所愿地旅行，发生并重现，当信息重现的时候，考虑它。

Yet, what does the entity hope for from the physical incarnation but the opportunity to make and remake the choice of how to serve?

然而，除了在如何服务的方面去做出选择并再次做出选择的机会其外，实体还要对物质性的投生有什么期盼呢？

Unbind the mind always and ask it freely to ramble. Then each day do some reflective considering of the flavor of the day's perceptions. By such means the material of the day is seated and works down into the roots of mind. The unexamined in life is far less likely to be used by the subconscious to teach the conscious self, so look to the perceptions. How are the biases of the seeker that you are in mind affecting the priorities which order the perceptions which are allowed into the conscious mind? Look always, when reflecting upon experience, towards ways to improve that gathering of perceptions so that there is better information given to the self which makes the choices. And always, as always, we encourage the steady, persistent, daily meditative times, be they short or long, for these meditations seat and stabilize learning and open the door into the silence which births the creation.

一直都去解开心智的束缚并要求它自由漫步。接下来，每一天都对那一天的感知的风味进行某种反思性的考虑。藉由这样的途径，那一天的材料就被就位并在心

智根部的深处进行工作了。在生命中未经过检查的事物是远远不大可能被潜意识用来教导表面意识的自我的，因此去检查感知。你之所是的寻求者在心智中的偏向性是如何影响优先级的呢？就是这种优先级为被允许进入到表面意识的心智的感知进行排序。在对体验进行反思的时候，一直去方式去寻求增强那种对感知的收集，这样就会有更好的信息被给予那个做出选择的自我了。一如既往，我们一直鼓励稳定的，坚持不懈的，每日冥想的时间，无论它们是长还是短，因为这些冥想会让学习就位并使其稳固，并向着那诞生了造物的静默开放。

We leave you in this silence, above all things. It is made of the love of the one infinite Creator. And we leave you in the builded and constructed universe, which is all light. We are those of Q'uo. Adonai. Adonai.

我们在这种高于万物的静默中离开你们。静默是由太一无限造物者的爱所制成的。我们在被构建和被建造的宇宙中离开你们，这个宇宙全都是光。我们是 Q'uo. Adonai. Adonai.

January 2, 1994

1994-01-02 原型与周期

Group question: The question today is from N. The first part is about the cycles. Since "as above, so below," only by understanding the universe, cosmos, celestial bodies and finding correlations with the activities of the mind, the human body, cells, tissues and molecules, atoms and subatomic particles, down to the etheric body, can we comprehend the whole. Could you comment on the correlation between cycles and the relationship to the human body?

团体问题：今天的问题是来自于 N。第一个部分是关于周期。既然“如其上，如其下，”仅仅藉由理解世界、宇宙、星体并找到它们与心智、人类身体、细胞、组织与分子、原子以及亚原子微粒，向下直到以太身体的活动之间的相互作用，我们能够理解整体吗？你们能够在周期同它与人类身体之间的关系之间的相互作用的方面进行评论吗？

(Carla channeling)

(Carla 传讯)

We are those of Q'uo. Greetings in the love and in the light of the one infinite Creator. We feel pleasure that we have been called to this session of working in order to share our thoughts with you. Thank you for this honor. Please, as always, take what is meaningful from our opinions, discarding the rest.

我们是 Q'uo。在太一无限造物者的爱与光中致意。我们为我们已经被呼唤到这个工作的机会以便于与你们分享我们的想法而感到高兴。为这个荣耀而感谢你们。一如既往，请从我们的观点中拿取有意义的内容，并将其他的都抛弃掉。

The physical makeup of your visible universe is most impressive, the systems, seeming rigidly hierarchical until there is a closer look, at which time anomalies begin to mount. The part of the crystallized creation which is withheld is great. This withholding is not in order that visibility be restricted, rather the withholding is due to the lack of sufficient sight, or opportunity for sight. In other words, neither the third density physical vehicles nor the consciousness inhabiting these physical vehicles is at your present equipped with receptors capable of assimilating the amount of data which exists.

你们的可见的宇宙的物质性的组成是极其令人印象深刻的，系统在表面上似乎是严格地等级性的，一直到会有一种更靠近的观察之前，在更加靠近的观察的时候，反常现象开始积累了。具体化的造物的被保留起来的部分是巨大的。这种保留不是为了可见性被限制，无论说，保留是由于缺少足够的眼界或者视野的机会。换句话说，第三密度的物质性载体与居住在这些物质性载体之中的意识，在此刻都不会被装备有能力吸收那种存在的数据的数量的感受器。

We say this because the attempt to match perceived cyclical hierarchies is made non-useful by this fact. It is indeed so that that which exists, as you say, above, is indeed reflected in that which is, as you have said, below. However, that which is above is other than can be conjured or mentally figured out.

That energy which created all that there is may be seen to be the center of all that there is. This field of love is of a nature which is reproduced and is the stuff of all levels of vibration which stem therefrom.

我们这样说是因为，去将被感觉到的周期性等级匹配起来的尝试会由于这个事实而变得没有用处的。存在于如你们所说的，上方的事物，确实是，如你们所说的，在下方的事物之中被映射的，确实如此。然而，在上方的事物是无法被想象或者用心智的方式被弄明白的。那种创造了一切万有的能量可以被视为是一切万有的中心。这个爱的场域是具有一种被复制的特性的，它是由其而发生的所有的振动的层次的原材料。

This nature is an essence or a fullness of field. The energy is saturated, that is, there is fullness of love. You seek in understanding cycles to better understand healing. However it is an understanding, shall we say, of fields and of the amount of saturation or fullness of love in the fields, in field strength, shall we say, that aids in the efficacy of healing. That is, the more saturated the awareness of love is the more fullness of health there is.

这种特性是一种实质或者一种场域的完整性。能量是饱和的，也就是说，会有爱的完整性。在理解周期的方面，你们寻求去更好地理解疗愈。然而，它是一种对场域以及对在这个场域中，对在场域强度方面的爱的饱和量或者完整性的，容我们说，理解，容我们所，这种场域强度会在疗愈的成效上起帮助。也就是说，爱的察觉越发饱和，就会有越大的健康的完整性。

To work on the influences of heavenly objects, as you call these, is instead to do fairly subtle work in the area of the archetypical mind. The influences upon these archetypes from celestial objects varies according to the native ground or earth of a particular entity and the study of these correspondences yields a wealth of detailed information in each individual which undertakes such study. *要在，如你们所称的，天上的东西的影响上进行工作，就是要作为替代在原型心智的区域中进行相当微妙性的工作。这些来自于天上的东西的原型的影响是会根据一个特定的实体的天生的地面或者土壤而变化，对这些一致性的研究会每一个进行这样的研究的个体身上产生出丰富的具体的信息。*

This touches only tangentially upon healing information in that it is so that in working with the archetypes and their relationships there is much opportunity for the skilled student to take fire from a newly perceived gracefulness of relationship that clarifies in some way the student's thinking or, as you so often say, understanding.

这仅仅会间接相关地触及疗愈相关的信息，因为，就是用这种方式，在对原型以及它们的关系进行工作的时候，有技巧的学生会有大量的机会去从一种新感觉到的关系的优美之中获得灵感，这种关系上的优美性会用某种方程澄清那个学生的思考或者，如你们如此经常说的一样，理解。

May we ask if there is a further query?

请问是否有一个进一步的问题？

Jim: A minor harvest cycle is related to the solar year which is the amount of

time it takes our sun to go around the zodiac, about 25,000 years. The master cycle is said to be 75,000 years. Is there a star around which our sun or solar system moves that is the center of this 75,000 year cycle and, if so, can you tell us is it Alcyone or some other star?

Jim: 一个收割的子周期是与太阳年联系在一起，它是我们的太阳绕着黄道运转的要花费的时间的数量，它是大概两万五千年。主周期被认为是七万五千年。有一颗我们的太阳或者我们的太阳系绕其运行的恒星是这个七万五千年的圆的中心吗，如果是这样的，你们能够告诉我们它是昴宿六，或者是某个其他的恒星吗？

We are those of Q'uo. While it is so that the numbers 25,000 and the turning of sun about solar system—we correct this instrument—Earth around solar system are similar, there is not the importance placed upon the connection between these two similar numbers. The timing, shall we say, of cycles of spiritual living or advancement are as they are because of quite sensitive factors involving the energies of the group of entities moving through third density. In other words, since your Earth sphere has certain populations of entities from various planetary influences the timing of these cycles of spiritual evolution is set in such and such a mold. As the group populations' biases collectively are altered through what you know as time the timing of the cycles also evolves.

我们是 Q'uo，两万五千的数字与太阳围绕太阳系——我们更正这个器皿——地球围绕太阳系的转动的数字是近似的，虽然确实如此，在这两个相似的数字之间的联系上却没有重要性要被放置于其上。灵性上的生活或者前进的周期的计时是这样，是因为包含了穿越第三密度的实体的团体的能量在内的相当敏感的因素。换句话说，因为你们的地球拥有一定的来自于各种各样的星球的实体的人群，这些灵性上的演化的周期的计时是用这样或者那样一种模式被设置的。随着团体的人群偏向性通过你们所知晓的时间而集体性地被改变的时候，周期的计时同样也会演化。

The setting of these cycles is ever liquid and is regulated quite, quite precisely according to every single entity and thought of each entity. This energetic whole has a nascent life which expresses its times of blooming and learning in such and such a way while stars wheel above in the heavens according to your physical sight, the constellations of thought and intention infinitesimally added until a towering largeness and fullness of information has been assimilated. This living entity expresses as a field and this entity's expressions create the exact timing of the cycles of learning.

这些周期的设置是一直流动的并相当精准地根据每一个单个的实体以及每一个实体的想法而被调节的。这种能量上的完整性拥有一种新生的生命，它会用这样或者那样一种方式表达它绽放和学习的时刻，随着星辰根据你们的身体的视觉在天上旋转，想法和意图的星座无限小地添加，一直到一个高耸的信息的巨大性和完整性已经被消化吸收为止。这个活生生的实体表达为一个场域，这个实体的表达创造出了学习的周期的精确的计时。

The cycles of learning have only tangentially, again, to do with the concerns of

healing which we believe we understand these questions to be directed to. It is difficult to express how this perfectly logical seeming set of correspondences actually has an effect because the archetypical mind is most deep and for that reason most difficult to penetrate. We are happy to work upon the metaphysical implications of cycles concerning the archetypical mind, however, it is our feeling that this is not germane to a study of healing except as a rather advanced and subtle portion of healing which has to do with abstract or mental body healing at certain levels. We would suggest working from other assumptions than the assumption that cycles of spiritual learning are correlated with the cycles concerning healing.

学习的周期，与我们理解这些问题是被指向疗愈的关注点，再一次，仅仅只是间接相关的。这个完全有逻辑的对一致性的表面上的设置是如何实际上拥有一种效果的，这是很难表达的，因为原型的心智是极其深入的，就是因为那个原因，原型心智是极其难以刺穿的。我们很高兴在涉及到原型心智的周期的形而上学的含义上进行工作，然而，我们的感觉是，这是同一种对疗愈的学习不大相关的，除了作为一个疗愈的一个相当高级且微妙的部分之外，这个部分是与在一定的层次上对抽象或者心智身体的疗愈有关的。对于这个灵性学习的周期是与涉及到疗愈的周期相互关联的假设，我们会建议从其他的假设进行工作。

Is there a further query?

有一个进一步的问题吗？

Jim: He also mentions a 206,000 year cycle and he would like to know if there is any relationship between this 206,000 year cycle and Arcturus or Aldebaran and if there is a metaphysical significance to this cycle.

Jim: 他同样也提到了一个二十万六千年的周期，他想要知道，在这个二十万六千年的周期和大角星或者毕宿五之间是否有任何关系，这个周期是否有一个形而上学的重要性。

We are those of Q'uo. We do not find the comparisons listed to be useful.

我们是 Q'uo。我们没有发现被列出的比较是有用处的。

Is there a further query?

有一个进一步的问题吗？

Jim: Yes. He would also like to know if there is any significance in a 26 million year cycle and if it has any relationship to a specific star or location.

Jim: 是的。他同样想要知道在一个二千六百万年的周期中是否有任何的重要性，它是否与一个特定的星星或者地点有任何关系。

We are those of Q'uo. And again we do not find a significance to the 26 million year cycle. Perhaps we could suggest that the center of the universe is the center of each entity's heart. The open heart of the great Self which each self is is that center which is a unity. All of the portions of the Creator, shall we say rather misleadingly, seem to themselves to be in time and space each unique, each separate and each apart. Yet, in truth, the center of the

constellations is the open heart. All measurement, all numbering, all ways of detailing and patterning the observed creation fall to dust before the open heart. Love is of a certain nature. The fullness, breadth, depth and height of the nature of love is both revealed and concealed by its visibility and ready accessibility for each self contains this center without distortion within the open heart.

我们是 Q'uo。我们再一次没有发现在两千六百万年的周期上有一个重要性。也许我们可以建议，宇宙的中心是每一个实体的心的中心。每一个自我之所是的大我的开放的心就是一个一体性的中心了。所有的造物者的部分，在它们自身看来似乎都是在时间和空间的各自独特，各自分离，各自分开的，容我们所，这是相当令人误导的。而实际上，星座的中心是开放的心。对于被观察到的造物的所有的度量，所有的记数，所有的详述以及模仿的方式，都会在开放的心前面化为灰烬。爱是具有一定的特性的。爱的特性的完整、宽度、深度以及高度是同时因为它的可见性以及现有的可接近性而被揭露和隐藏起来的，因为每一个自我都在开放的心中包含有这个无扭曲的中心。

It is both blessing and curse that those who seek so longingly and yearn so profoundly for scientific information to aid in being of service must have their hopes thwarted by the illusive and ever receding face of spiritual knowledge, for this knowledge is not that which has to do with the kind of measuring which is used to calculate the hierarchies of the observable, physical universe, but love moves and its traces dwell within all things. The keys to healing echo the ways or nature of love itself.

对于那些如此渴望地寻求且如此深入地渴望科学性的信息来对服务起到帮助的人，它们必定会因为灵性上的知识的令人迷惑且一直后退的面孔而让他们的希望受挫，这同时是福分与灾祸，因为这种知识不是那种与被用来计算可被观察的，物质性的宇宙的等级的度量的类型有关的，而爱是运动着的，它的足迹存在于一切事物中。疗愈的关键就是去对爱本身的这些途径或者特性产生回响。

We find that to speak further at this juncture is to infringe upon the free development of the awareness which would ask further queries upon this healing subject and consequently we feel that to speak further at this working is not appropriate. We thank this instrument for bearing with us while we attempted to use some concepts which stretched the instrument's ability to understand, if we may again use this term. We also thank the questioner and encourage study and further queries on this interesting subject. Our hearts are full of a love and desire to be of service, as always, and we are most thankful for the energy and desire and longing to be of service that this group expresses with these queries. It is truly a privilege to be able to blend our energies with your own and we cannot thank you enough.

我们发现要在这个节点进一步发言会是去侵犯那种会在这个疗愈的主题上询问进一步的问题的自由的自由的发展，因此我们感觉到在这个工作上去进一步谈论是不合适的。当我尝试去使用一些会拉伸这个器皿去理解（如果我们可以再一次使用这个词语的话）的能力的观念的时候，我们感谢这个器皿对我们的忍耐。我们同样也感谢提问者并鼓励在这个有趣的主题上的学习和进一步的问题。我们的心是充满了爱和服务的渴望的，一如既往，我们极其感谢这个团体藉由这些问问

题表达的能量、渴望以及进行服务的热望。能够将我们的能量与你们自己的能量混合在一起，这真的是一种荣幸，我们怎么感谢你们都是不够的。

Is there any other query at this time?
在此刻有任何其他的问题吗？

Jim: Not from me, Q'uo. That was very good. I'm sure he appreciates that a good deal. Thank you.

Jim: 我没有了, Q'uo。那个回答是非常好的。我相信他会极其感激那个回答的。谢谢你们。

We are those of Q'uo, and we greatly appreciate your kind words. May we close by simply spending a few moments stating the wonder, the marvelous wonder of hope when hope is not logical. The wonder, the miraculous wonder of faith, when the faith is not logical. May we encourage each to live in hope and in faith, forgetting not one iota of the darkness perceived but knowing that no darkness eradicates light. Live, then, in light, for [inwardly] you may always be standing beneath the bright sun.

我们是 Q'uo, 我们极其感激你们好心的言语。容我们藉由简单地花一些时间来表述当希望不是逻辑性的时候的奇观, 非凡的希望奇观。当信心不是有逻辑的时候, 这种奇观, 这种奇迹般的信心的奇观。容我们鼓励每一个人都藉由希望和信心而活, 同时不忘掉被感觉到的黑暗的任何一个微粒, 但是却知晓没有黑暗会扑灭光。接下来, 活在光之中, 因为, 在内在之中你可以一直站在明亮的太阳之下。

As your spirit basks in its intelligent warmth the body is most positively effected. So may the time of cold and darkness be for you lighted within by the sun of hope and faith. We leave you rejoicing in this faith, in the love and the light of the one infinite Creator.

当你们的灵性沐浴在它有智能的温暖之中的时候, 身体是会极其正面性地被影响的。因此, 祝愿寒冷与黑暗的时刻在内在之中被希望和信心的太阳所照亮。当我们在这种信心中欢庆的时候, 我们在太一无限造物者的爱与光中离开你们。

We are known to you as those of the principle Q'uo. Adonai. Adonai.

我们是你们知晓的 Q'uo 原则。Adonai。Adonai。

January 16, 1994
1994-01-16 改变与命运

Group question: The question this week has to do with how we accept change and the attitude that we can best utilize to meet change. Then we would also like some information on what it is exactly that changes. What is this sense of ourselves that changes and uses various tools like the mind, dreams, archetypical mind and whatever to change?

提问者：这一周的问题是与我们如何接受改变以及我们能够最佳地用来迎接改变的态度有关的。接下来，我们同样也想要一些关于改变的事物究竟到底是什么的信息。改变并使用诸如心智、梦境、原型心智之类的各种各样的工具以及无论什么要改变的事物，这对我们自己的意义是什么呢？

(Carla channeling)
(Carla 传讯)

Greetings from the love and the light of the infinite Creator. We are those of Q'uo, and we are privileged to bless you in the love and the light of the infinite One. We thank each for calling us to your meeting this afternoon and cannot adequately express our feelings of honor, for it is privilege indeed to be able to blend our vibrations with your own and to share our humble opinions with you. As always, we remind each that we are fallible beings prone to error. We need to request that each choose those opinions which seem to resonate within the unique web of energies which are your evolving self and to lay the rest aside, for we would not be a stumbling block before any.

从无限造物者的爱与光中致意。我们是 Q'uo，我们很荣幸在无限太一的爱与光中祝福你们。我们感谢每一位呼唤我们来到你们今天下午的集会，我们怎么表达我们的荣耀的感觉都是不够的，因为能够将我们的振动与你们自己的振动混合在一起并与你们分享我们谦逊的观点，这确实是荣幸。一如既往，我们提醒每一位我们是易于犯错的有错误的存有。我们需要请求每一个人都选择那些看起来似乎在你演化的自我之所是的那个独一无二的能量网的内在之中有共鸣的观点，并将其他的观点都放在一边，因为我们不愿意成为任何人面前的一块绊脚石。

This concept of change is interesting. Imagine if you will the unity and infinity which characterize the creation and all within it. That which is various is infinitely various. That which is infinite is made of one thing. Where, then, is the change? Where the manyness? Each entity focuses within itself every energy within the unified creation. Within each unique and infinitely precious soul lies all that there is.

这个改变的观念是有趣的。如果你们愿意的话，想象作为造物以及在造物中的一切的特征的统一与无限。多种多样的事物是无限地富于变化的。无限的事物是由一个事物形成的。那么，改变在何处呢？众多性 (manyness) 在何处呢？每一个实体都在它自己内在之中聚焦于在统一的造物中的每一个能量。在每一个独一无二且无限珍贵的灵魂之中存在有一切万有。

Thusly, the changes and chances of incarnation take place against a grand backdrop. You now see this backdrop as though it were the universe; you cannot see the stage beneath your feet for it seems to be Earth, nor can you see the self within each character that you play, nor can you see each character that you choose not to play, for you are of tho[se]—we correct this instrument—within the train which spends its speed into gathering twilight, the cars filled with light, the travelers talking and drinking and eating and sleeping and gazing out the windows at the passing scenery.

因此，投生的改变和机会是在一个宏大的背景之下发生的。你们现在看到这个背景就好像它就是宇宙一样，你们既无法看到在你们的脚下的舞台，因为它看起来似乎是地球，你们同样也无法看到在你所扮演的每一个角色之中的自我，你们也无法看到你们选择不去扮演的每一个角色，因为你们是属于那些——我们更正这个器皿，因为你们是在那列飞速驶入逐渐聚集的黎明的微光之中的列车上的人，车厢充满了光，旅客们正在谈话、喝水、吃东西，睡觉与凝视窗外飞逝的风景。

How much of this landscape that you see have you made yours? This image is intended to funnel your conceptual mind into a configuration within which you may see that the incarnated experience which to you seems greatly various and changeable is in a more light-filled illusion—which is your metaphysical counterpart at this space/time—straight as an arrow. The change you perceive is just that: perception of change, not change. You are on the incarnational train. It is not a local. It does not stop until you disembark. The concept of destiny is (inaudible) to most who chase under its heavy hand. Yet, we say to you that this (inaudible) destiny is your greatest ally. This train which shall keep you on track regardless of what scenery you view will ride through its destination well in mind, all the curves, and mountains, valleys and great chasms that seem to toss and fling you through life are the scenery of your spirit's learning, the visual aids of the great college which is your incarnation.

这个你看到的风景有多少是你已经使之成为了你的风景呢？这个形象化的比喻是打算要将你们的观念的心智汇聚形成一种构型，在其中你们可以看到，在你们看来似乎是极其多种多样且可变的投生性的体验是处在一个更多地充满光的幻象之中的——它就是你们这个空间/时间的形而上学的对应物——你们的投生体验是如同一支箭一样地笔直的。你们感觉到的改变仅仅就是：对改变和没有改变的感知。你们是在投生性的列车上的。它不是一个本地的列车。一直到你下车之前它都不停下来。对于绝大多数在命运的重压之下追逐的人，命运的观念是（听不见）。而我们对你们说，这个（听不见）的命运是你的最大的同盟。无论你看到的风景是什么，这列火车都将会让你位于轨道之上，这列火车将会在头脑中直达它的目的地，所有的曲折、所有看起来似乎会将你在生命中四处抛掷的山脉、峡谷以及巨大的裂缝都是你的灵性的学习的风景，都是你的投生之所是的那个巨大的学院的视觉上的辅助物。

To focus upon change is skillful for the one who works to accelerate the rate of spiritual evolution, but we greatly encourage each to couch this focus upon change within the larger picture in which you may see that there is a strong

and substantial reason to trust and have perfect faith in destiny.

要聚焦在改变上对于一个进行工作来加快灵性演化的速度的实体是有技巧的，但是我们极其鼓励每一个人都将这种对于改变的聚焦横卧在更大的图景之中，在其中你可以看到有一个强有力且内容充实的理由去相信并对命运抱有完美的信心。

You have put yourself on this train. This trip is planned by you. You did not ask yourself to be happy or sad, to do well or to do poorly, not at all. You asked yourself to experience this exact incarnation. This is your responsibility, to experience as fully as possible each moment—to be hungry for food, that food being all that you can pay your attention to.

你已经将你自己放置在这列火车上的。这个旅程是由你规划的。你并没有要求你自己去高兴或者悲伤，去做得好或者做的差，完全没有。你要求你自己去体验这次分毫不差地投生。这就是你的责任，去尽可能完整地体验每一刻——去为了食物而饥渴，那种事物就是所有你能够注意到的事情了。

Therefore, the first thing we would say about change and the entity changing is, remember that the changes are apparent as great and sweeping (inaudible) changes in direction, but in a more true sense you are simply moving from car to car on that train of destiny. You are beyond all changes secure, safe and held with the greatest tenderness by the love of the infinite One. When all overwhelms you it is well to remember that you need do nothing but rest in those arms. As change occurs the disoriented and torn consciousness which is often experienced can be most unsettling, yet there is always beyond the unsettling emotions the comfort which you may claim, that comfort of the one who loves, the one [whose] love is greatly (inaudible) of you. Love created you and love loves you.

因此，我们在关于改变和改变的实体要说的第一个事情就是，记住改变是如同在方向上的巨大且彻底的（听不见）改变一样地明显的，但是在一个更为真实的意义上，你们是单纯地在那列命运的列车上从一个车厢移动到另一个车厢。你在超越所有的改变的位置上是稳固的、安全的且被无限太一的爱用最大的温柔所抱着的。当一切势不可挡地压倒你的时候，去记得你不需要去做任何事情，而仅仅只需要在那些臂膀之中休息。当改变发生的时候，经常会被体验到的迷失了方向且被撕裂的意识是可以成为极其不安的，而在那种不安的情绪之外是一直都有你可以请求的安慰的，对于那些去爱的人，它的爱是极大地（听不见），这样一个人的安慰是（听不见）。爱创造了你，爱是爱你的。

This resting and abiding certainty can heal the most tattered spirit, but the gaze must be shifted away from the torn and bleeding circumstances, relationship or whatever is perceived as changing and making vulnerable and afraid that self which is your conscious self. To attempt to get a true grounding from the other passengers, shall we say, is not to invoke the higher or more overarching energies, rather, to turn to the infinite Creator for solace and comfort is the effective action, for consider that each entity who you interact with is also on that train which his destiny has chosen.

这种休息和等待的确定性是能够疗愈最为破碎的灵体的，但是目光必须从那个被撕裂的和流血的环境、人际关系或者无论什么被感觉为让自我改变，让那个你的

有意识地自我之所是的自我变得易受伤害并让其害怕的事物上被转移开。尝试去从其他的，容我说，乘客那里得到一种真正的接地，不是去祈请更高或者更为支配一切的能量，毋宁说，是去转向太一造物者以获得慰藉和安慰，这是有效的行动，因为你可以考虑，每一个你与其互动的实体都同样是在那列这个命运已经选择了的列车上的。

Let us now gaze at who it is that changes, and who it is that records or witnesses change. Imagine the self standing in the desert at night. The entity you [are] imagining reaches one hand to (inaudible) sky. Moving finally from this (inaudible) attitude this figure begins to dance, and as this figure dances and spins, the stars above begin to whirl (inaudible) until all of creation is drawn star by star into the self. This figure, then, has all within, all of star, all of space, all of emotion, all of life, all within. This is the entity which witnesses change. You see the manifestation of yourself, it seems to have dimension, to be the daughter of time and space, or the son of time and space.

让我们现在观察，那个改变的人是谁，那个记录并见证改变的人是谁。想象自我正站在黑夜的沙漠之中。那个你正在想象的实体向（听不见）的天空伸出一只手。当最终从这个（听不见）的态度移动的时候，这个人物开始跳舞，随着这个任务跳舞和旋转，头顶的星辰开始形成漩涡（听不见），一直到所有的造物都被一个星星接一个星星地拉入到自我之中。这个人物，那么，就在内在之中拥有一切了，一切的星星，一切的空间，一切的情绪，一切的生命，一切都在内在之中。这就是见证改变的实体。你看到你自己的显化，它看起来似乎是拥有维度，看起来似乎是时间和空间的女儿，或者时间和空间的儿子。

We say to you that in actuality all that you have experienced as rock, as tree, as human, as what you call angel, as sun, as Creator, all of these things are the witness that flings the hand to beckon the stars. All that moves moves and has being in an instant and within this instant the millions and millions of years of a whole creation beginning, (inaudible), and ending has taken place. You now experience the instant before the Creator coalesces once again. Time is an illusion, space is an illusion. The witness knows at some level the depth of this illusion, and through all change it keeps its feet steadily upon the desert floor. There is that within you which has such power that you could not image or believe this selfhood to be yours.

我们对你们说，实际上所有你们已经体验为石头、树木、人类，你们所称的天使、太阳、造物者的事物，所有这些都是那个挥舞手臂来召唤星星的见证者。所有移动的事物都会移动并在一瞬间之中拥有存在，在这个瞬间之中，一个完整的造物的数百万年的时间的开始、（听不见）与结束就已经发生了。你们现在体验在造物者再一次合并之前的那个瞬间。时间是一个幻象，空间是一个幻象。那个见证者在某种程度上知晓这个幻象的深度，它在通过所有的改变的过程中将它的双脚稳固地立足于与沙漠的地面上。在你内在之中拥有如此的力量以至于你无法想象或者相信这个自我属性就是你的自我属性。

You ask how to meet change? We say to you the second thing that is you do not have to meet change. You have only to remember who you are. You are the witness; pay attention. Remember the desert floor and the out-flung hand,

remember the stars spinning into your consciousness and meet change with love, for you have nothing to fear. You commanded this change.

你们询问如何面迎接改变呢？我们对你们说的第二件事情就是，你不必迎接改变。你仅仅必须去记住你是谁。你是见证者，留心吧。记住沙漠的地面和向外挥舞的手，记住星星旋转进入到你的意识之中并用爱来迎接改变，因为你没有任何要害怕的事物。你指挥着这个改变。

The third and final thing we would say about change is most skillfully taught by the one known as Jesus. This teacher said to worry not about what to eat or what to wear or what things to say, for food and clothing and words will all be supplied as the destiny kindly arranges one day at the time, as this instrument is fond of saying. Yesterday's change is moving away behind you, tomorrow's change is not imagined. You need only focus upon the present moment as you perceive it.

关于改变我们会说的第三个和最后的事情是由叫做耶稣的实体极其有技巧地教导的事情。这个老师说，不要担心要吃什么，要穿什么，要说什么，因为食物、衣服以及言语，都将随着命运仁慈地安排好那一天而，如这个器皿喜欢说的一样，适时地被供应。昨天的改变正在你身后远离你，明天的改变是无法被想象得到的。你仅仅需要聚焦于当下这一刻，当你感觉到当下下一刻的时候。

The impulse of the manifestation of yourself which is human has the instinct to grasp and hold those things which are perceived as being needed. There is the stretching and the reaching for enough to withstand what might occur. Yet change does not happen well to entities which are holding on to anything. What if in this instant the gravity you experience was reversed. Would you do a somersault or would you fall all over yourselves while explaining that this was impossible. How much of change is painful because it is resisted? There is in the makeup which you have supplied yourselves with a great tool; as always, we mention this tool, that being meditation. The levels upon which are lived the life are several. You see, to unite the spirit, the mind, and the body to promote that unity which appears as health, that health may be greatly aided by the frequent remembrance of the ground of being during meditation, even if it is only for a second. The various pieces of self are knitted up in that opening to the presence within that loved you before you ever hoped to love it. How precious each of you is.

你自己作为人类的显化的冲动是拥有本能去掌控并紧紧抓住那些被感觉到是被需要的事物的。人会有竭尽全力去得到足够的东西以经受的住可能发生的事情。而改变是不会很好地发生在那些对任何事物都紧握不放的实体身上的。万一在此刻你体验的重力被倒转了怎么办。你会做翻一个筋斗，还是你会在解释这是不可能的方面使出浑身解数呢？有多少改变是因为它被抵制了而变得是痛苦的呢？在你已经为你自己提供的构架中有一个伟大的工具，一如既往，我们提到这个工具，它就是冥想。生命在其上被活出的层次是有数个层次的。你看，要将灵性、心智以及身体统一以促进那种在表现为健康的统一性，那种健康可以藉由在冥想期间频繁地回忆起存在的地面而得到极大的帮助。自由的各种各样的片段是在向着内在的临在开放之中被编织起来的，那个内在的临在在你希望去爱它之前就爱你了。你们每个人是多么的宝贵呀。

It is as though within the meditation, regardless of how scattered it seems, there is a pure and distilled waterfall of light which irrigates and illumines cell by cell the body, mind and spirit. It is like being rinsed and polished to relax into that presence which is holy. And do not simply confine the self to one kind or form of meditation, for various experiences request various kinds of coherent illumination or meditation. Sometimes you may wish to contemplate a certain eye-catching thought or question, sometimes the meditation may be very active, the sacred dance, the sacred song. Sometime the true need is for the self to rail and complain bitterly to the infinite Creator, to say, "This does not seem to be a lesson in love at all. This hurts, this is painful, and I don't like it." Complaining is allowed, my children, complaining is encouraged. Too much is made of the wonderfulness of the infinite Creator and not enough said about the intimate love of this love itself that engages you in conversation and responds caringly and intricately to the way you speak your experience and tell your story to [it].

这就好像在冥想中，无论它看起来似乎是如何的散漫，会有一个纯净与被蒸馏过的光之瀑布，它滋润并照亮了身体的一个接一个的细胞。它就好像是被漂清并被擦亮以放松进入到那个神圣的临在之中一样。不要单纯地让自我限制在一种类型或者一种形式的冥想中，因为各种各样的体验要求各种类型的协调一致的启蒙或者冥想。有时候你可能会希望去沉思一个特定的引人注目的想法或者问题，有时候冥想可能是非常活跃的，神圣的舞蹈，神圣的歌曲。有时候真正的需要就是让自我去咒骂并剧烈地向着无限造物者抱怨，“这看起来似乎完全不是一个在爱中的课程。这是伤害，这是痛苦的，我并不喜欢它。”抱怨是被允许的，我的孩子，抱怨是被鼓励的。有太多的事物是由无限造物者的奇妙的事物所构成的，在关于这种爱本身的亲密的爱的方面，怎么讲述这种爱都是不够的，这种爱使你参与到交谈并关心地且错综复杂地回应你谈论你的体验并向其讲述你的故事的方式。

We encourage each, especially in times of dislocating change, to tell your story either mentally or out loud to the infinite One. The infinite One is never happier than when being addressed, and you, in addressing the infinite One, receive reflections you cannot imagine, reflections of the highest of truth and beauty. Each of you is waiting to flower and bloom from moment to moment. To most ably assist the self in [blooming] through change we encourage each to remember who you truly are. Remember the true magnitude of your infinite self. Remember the impossibility of ever judging a circumstance or combination of feelings in any accurate way, and shed the responsibility for that. You are responsible only as you will yourself to pay attention to that which is before the eyes and then to address that situation, curious to find the most love within the self and the most appropriate way to share that love—first with the infinite One and then with the self and others, looking in times of change for ways to love and ways to be love, and accepting all with a brave heart.

我们鼓励每一个人，尤其是在令人混乱的改变的时候，去向无限太一讲述你的故事，要么是在头脑中讲述，要么是发出来声来讲述。无限太一没有比在被求爱的时候更加快乐的时候了，而你，在向无限太一求爱的时候，接收到了你无法想象

的映射，最高的真理和美丽的映射。你们每个人在每时每刻都在等待着开花与绽放。为了要在穿越改变的绽放的过程中最适宜地帮助自我，我们鼓励每一个人都去回忆起你真正之所是。回忆起你的无限的自我的真实的广阔。回忆起要用任何精确的方式来评判一个环境或者将感觉混合起来都是不可能的事情，并为此承担起责任。仅仅是在你愿意让你自己去留心在眼前的事情并接下来向那个情况求爱，并同时热衷于找到在自我内在之中的最大的爱和分享那种爱的最合适的途径的时候，你才是负责的——首先是与无限太一分享那种爱，接下来是与自我和其他人分享那种爱，同时在改变的时候寻找爱的方式与成为爱的方式，并带着一颗勇敢的心去接受一切。

(Inaudible) in the deeper and deepening consciousness of the witness self that watches all change yet remains the self within the rock, the self within the Creator and all points between. Then may you be tossed about by experience only a little, only to the extent that you accept with a high and courageous heart. We feel you cry out in this change's occurrence. We feel the pain within the voices that ask "Why?" and we do not wish to be cold-hearted. Yet, it is the perception of the animal within that change is dangerous, and that mind which is the mind of the second-density animal which carries your consciousness about in this lifetime resists and demands a cessation of change, for it does not have faith, is not self-conscious. Its instinct rule and its intellect rationalizes instinct. Yet, you are not this life-form but another. You are consciousness, and you have accepted partnership with this entity which walks and talks and moves about.

对于那个观察了所有的改变而依旧在石头中，在造物者中，以及在两者之间的所有的位置都保留了自我的见证者的自我，在那个自我的更为深入且不断加深的意识之中（听不见）。那么祝愿你被体验四处抛掷仅仅一点点，仅仅是在你藉由一颗高昂且勇敢的心来接受的程度上。我们感觉到你在这种改变的遭遇中哭喊。我们感觉到在那个问“为什么？”的声音中的痛苦，我们并不希望成为冰冷的心。而改变是危险的，这是内在之中的动物的感知，那个心智是第二密度的动物的心智，这个第二密度的动物携带着你的意识在这次生命中四处移动，那个心智抵制改变并要求一种改变的停止，因为它并不拥有信心，它不是自我意识的。它的本能支配者，它的智能合理化了那种本能。而你并不是这种生命形式，而是另一种生命形式。你是意识，你已经接受了与这个走路、说话并四处移动的实体之间的伙伴关系了。

It is not wise to be driven by this animal or its very capable mind. Retain the awareness of that consciousness that does not resist destiny, and school yourself as far as possible to create the response to stimulus which is positive and says, "Yes, I will accept this change and will be sustained in it by the presence of love." Call upon your own faith, feel strongly the hope which abides, and attempt to remember that all those changes have to do with lessons about loving. You are experiencing manyness; you seek infinity. You are experiencing concern and questioning doubt and worry. Bring in, too, remembrance, love. All things will pass away except love. You are love, you just don't know it yet. Give yourself and the illusion time.

被这个动物或者它非常有能力的心智所驱使，这是不明智的。保持对意识的察觉，

意识是不会抵制命运的，在有可能的范围内去约束你自己来创造出对刺激物的正面性的回应，这种回应说，“是的，我将会接受改变并将在改变中被爱的临在所支持。”唤起你自己的信心，强有力地感觉到那等待着的希望，尝试去回忆起所那些与关于爱的课程有关的改变。你正在体验众多性，你寻求无限。你正在体验担忧并对怀疑和忧虑提出问题。同样也带入忆起、爱。除了爱之外的一切事物都将逝去。你是爱，你仅仅尚不知晓它。将你自己和幻象的时间献出来。

We would at this time leave this instrument and transfer to the entity known as Jim. We thank this instrument and leave it in love and in light. We are those of Q'uo.

我们会在此刻离开这个器皿并转移到叫做 Jim 的器皿。我们感谢这个器皿并在爱与光中离开它。我们是 Q'uo。

(Jim channeling)

(Jim 传讯)

I am Q'uo, and greet each again in love and in light. It is our privilege at this time to ask if there may be any further queries for us from those within this group. Are there any further queries at this time?

我是 Q'uo，我再一次在爱与光中向各位致意。我们很荣幸在此刻询问是否有来自于这个团体中的人的任何要向我们提出的进一步的问题。在此刻有任何进一步的问题吗？

Carla: I just—I have one question. Is there something within women that is fundamentally different than men, in that woman seem to want so much more than men ... comfort. Is that part of the archetypal nature of woman, that they wish for reassurance more, comfort, reassurance, hugs, approval, that kind of thing, or is it training?

Carla: 我仅仅——我有一个问题。在女人中有某个事情是在根本上与男人不同的吗，因为女人看起来似乎想要比男人多得多的……安慰。她们希望更多的保证、安慰、安心、拥抱、认可和那种类型的事情，那是女人的原型的特性的一部分吗，或者这是训练吗？

I am Q'uo, and I am aware of your query, my sister. This is a query which reaches deeply within the nature of the biological female within your third-density culture, and indeed beyond and before as well. We shall speak briefly and rely upon further queries for specificity.

我是 Q'uo，我理解了你的问题，我的姐妹。这是一个深深进入到在你们第三密度的文化之中的生物性的女性的属性之中的问题，这个问题同样确实是在文化之外和文化之前的。我们将简要地谈论并依赖于进一步的对于特异性的提问。

The female of your peoples is that entity through which the force of life manifests itself, and knowing this both consciously and subconsciously the female nurtures that life force in every way possible, seeking as all mothers to guarantee the circumstances of the birth and rearing of that life force in manifestation. Thus, the female is more disposed to seek and preserve those

situations which shall enhance its abilities to give the life force manifestation through its being as are all such (inaudible) or distortions within your illusion. This distortion also has those echoes and ramifications that attend to each individual female's interpretation, both that which is conscious and that which is subconscious, so that the desire to nurture the life force may occasionally express itself as the desire for the more comfortable environment that will allow it to do that which is its destiny.

你们的人群中的女性是生命力通过其而显化其自身的实体，在同时有意识地与潜意识地知晓这一点的情况下，女性用所有有可能的方式来滋养那种生命力，女性如同所有的母亲都会保证生育的环境一样地寻求并抚育在显化中那种生命力。因此，女性是更为倾向于去寻求并维护那些将增强它通过它的存有为生命力赋予显化的能力的情境，如同所有在你们的幻象中的这样的（听不见）或者扭曲一样。这种扭曲同样也拥有那些回声和分枝，它们会照料每一个个体的女性的演绎，同时包括有意识的演绎和潜意识的演绎，这样去滋养生命的渴望就可以不定期地将其自身表达为对于更为舒适的环境的渴望，这种渴望将允许它去做它的命运之所是的事情。

Is there a further query, my sister?
我的姐妹，有一个进一步的问题吗？

Carla: No, thank you, Q'uo.
Carla: 没有了，谢谢你们，Q'uo。

I am Q'uo, and we thank you, my sister. Is there another query?
我是Q'uo，我们感谢你，我的姐妹。有另一个问题吗？

E: I have one related to the male/female difference, that is, given that females are inherently more nurturing than man, why is it that all major cultures on this planet are dominated by males?

E: 我有一个问题是关于男性/女性的差异的，也就是说，假设女性是在内在固有地比男性更为滋养性的，为什么在这个星球上的所有的主流的文化都是被男性所统治的呢？

I am Q'uo, and I am aware of your query, my brother. Again, we do not wish to oversimplify that upon which we speak but we may in brief reply that the male of your peoples is an entity that has its part to play in the preserving and the enhancing of the life force as it manifests in succeeding generations. Thus, as the male finds itself physically superior in most cases, it has the task in symbolic form, if not always in practical form, of finding those shelters and food sources that it shall provide for the family, that is the means by which the evolution of the species is accomplished.

我是Q'uo，我理解了你的问题，我的兄弟。再一次，我们并不希望在我们发言的主题上过度简单化，但是我们可以简要地回应，你们的人群中的男性是一个当生命力在随后的世代中显化的时候在对生命力进行维护和强化的方面拥有它要去扮演的角色的实体。因此当男性发现它自己在身体上在大多数情况中是更有优势的，它就在象征性的形式上，如果不是一直都是实际的形式的话，拥有了找到

那些庇护所以及它将要为家庭提供的食物资源的任务了，那就是藉由其物种的演化被完成的途径了。

As we mentioned previously, this protective aspect of the female nature to provide safe surroundings for its young has the distortion that can be personally expressed; so does the male have the personal and somewhat more profound distortion of taking that nature of providing physical sustenance and distorting it in a fashion which allows the preeminence of the male to be expressed. Thus, each function of male and female, and indeed of any entity, may be echoed in various portions of the environment that is created by the interaction of individuals and groups. Thus, the physical strength may be overemphasized to such a degree that the male claims physical dominance, or a dominance in any number of avenues. This quality is one which sets up the dynamic tension, shall we say, that works many times in [retrograde] nature, as the male does not always see how it may relate in a more civilized sense with those about it, both the male and the female.

如我们在前面提到过的一样，这种女性对于为它的幼儿提供安全的环境的特性的保护性的面向是拥有能够用个人性的方式被表达的扭曲的，用一样的方式，在拥有那种提供物质性的供给的特性并用一种允许男性的卓越被表达出来的方面，男性是拥有个人性的以及多少有点更为深入的扭曲的。因此，男性和女性的每一个机能，确实每一个实体的机能，都可能在由个体与团体的相互作用而被创造出来的环境的各种各样的部分中产生回音。因此，身体的力量可能会被过度强化到这样一个程度以至于男性会宣称拥有物质性的统治或者用任何数量的途径的一种支配性。这种特性是一种会设置动力性的张力的特性，容我们说，它在很多时候会用倒退的方式工作，因为男性并不会一直都理解它要如何以一种更为文明的意义与它周围的人建立关系，同时包括男性和女性。

The tendency to view the self as superior because of looking at one quality only is a common feature of many of your peoples. Thus, there are individuals who judge themselves well because of mental brilliance, because of physical strength, because of creations of one kind or another for which they give themselves credit. These are means by which distortions maybe noted and may be set up for balancing, shall we say.

因为观察仅仅一种特性而将自我视为更为高级，这是在你们的人群中的很多人的一种共同的特性。因此，会有个体因为心智上的杰出，因为身体上的优势，因为这样或者那样类型的他们归功于他们自己的创造物而评判他们自己是好的。这些都是扭曲藉由其可以被注意到并可以被设置以，容我们说，平衡扭曲的途径。

There have been other times upon your planetary influence when the male was not in all cultures in the position which it finds itself at this time. However, you may note that the cycles of relationship move and change and there is much of this change evident now within various cultures at this time, moving as always from the pioneer individuals, shall we say, to those about it, and spreading as the ripple effect to others as well.

在你们的地球上已经有过其他的时期，在其中男性并不是在所有的的文化中都处于它在此刻发现它自己处于的位置。然而，你们可能会注意到关系的运动和改变

的周期，在此刻在各种各样的文化中现在会有大量的这种显著的改变，运动一直都是从那些，容我们说，先锋的个体到那些在它周围的人，并同样也如同涟漪效应一样地扩散到其他人。

Is there a further query, my brother?

有一个进一步的问题吗，我的兄弟？

E: No, thank you. That was very helpful.

E: 没有了，谢谢你们。那是非常有帮助的。

I am Q'uo, and we thank you, my brother. Is there another query?

我是 Q'uo，我们感谢你，我的兄弟。有另一个问题吗？

Carla: No, Q'uo. Thank you.

Carla: 没有了，Q'uo。谢谢你们。

I am Q'uo, and we seem to have exhausted the queries at this time. We are hopeful that we have not exhausted your patience as well. We are most grateful for your invitation to join your circle of seeking and we rejoice with you at every stop upon the journey, for indeed we and many others walk with you, perhaps unseen but forming a goodly company nonetheless. We shall at this time take our leave of this instrument and this group, leaving each, as always, in the love and in the ineffable light of the one infinite Creator. We are known to you as those of Q'uo. Adonai, my friends. Adonai.

我是 Q'uo，我们看起来已经耗尽了在此刻的问题了。我们希望我们尚未同样也耗尽你们的耐心。我们对于你们邀请我们加入到你们的寻求的圈子是极其感激的，我们在旅程上的每一个停顿处与你们一同欢庆，因为我们和很多其他实体确实是与你们同行的，也许这些实体是看不见的，但是它们仍旧形成了一种很好的陪伴。我们将在此刻离开这个器皿和这个团体，我们一如既往在太一无限造物者的爱和难以言喻的光中离开每一个人。我们是你们知晓的 Q'uo。Adonai，我的朋友们。Adonai。

January 23, 1994
1994-01-23 朝圣之旅

Group question: The question this afternoon has to do with the phenomenon that we've noticed over the years—a number of people have read the Law of One books and have become interested enough in the information to want to come visit us, and have indeed done so for a period of days, or even just a few hours, so that as time goes on we collect a growing family of very close and harmonious spiritual seekers, all of whom are focused around the Law of One information, and when they're here they feel like there is some sort of transformative experience, of some kind, in differing degrees of intensity, I guess you'd say, and we're kind of wondering just how this works.

团体问题：今天下午的问题与我们在这些年已经注意到的现象有关——许多人已经阅读过了一的法则，他们已经开始对于信息足够地有兴趣以至于想要前来拜访我们，一些人确实在一段时间中这样做了，或者甚至仅仅是几个小时，这样随着时间的发展，我们聚集了一个不断壮大的非常亲密且和谐的灵性寻求者的家庭，这些寻求者中的所有人都聚焦在一的法则的信息的周围，当他们在这里的时候，他们会感觉到有某种类型的转变性的体验，这种转变性的体验有某种类型的，我猜想你们已经说过的，在强度上的差异，我们想知道这是如何工作的。

We know that we don't do anything in particular—we just live our lives here and people come and feel very much akin to everything that's going on and become a member of a family. How does this work? Do you have any comments on this for our group and for any group that seeks to be of service to others?

我们知道我们并没有特别地做任何事情，我们仅仅在这里活出我们的生命，人们会来到这里并感觉到与每一件正在进行的事情都有非常密切的联系，人们成为了一个家庭中的一个成员。这是如何工作的呢？你在这个方面对于我们的团体，对于任何寻求去服务他人的团体有任何的评论吗？

(Carla channeling)
(Carla 传讯)

I am Q'uo. Greetings in the love and in the light of the one infinite Creator. We are most privileged to come to your circle of seeking this evening to share with you our thoughts concerning your question. We thank each for the gift of presence and the further gift of direction to our remarks. We enjoy being able to address a certain topic or question and thank each for taking the care in shaping your query that you do. As always, we ask each to take from our opinions those that seem to have that personal ring of truth and let the balance go, for we are fallible and prone to error.

我是 Q'uo。在太一无限造物者的爱与光中向你们致意。我们极其荣幸在今晚来到你们的寻求的圈子来与你们分享我们在关于你们的问题上的想法。我们为每一个人的在场的礼物和对进一步的我们的发言的指引的礼物而感谢各位。我们喜欢能够阐述一个特定的主题或者问题，我们你们为在塑造你们提出的问题的过程中你们所付出的关注而感谢各位。一如既往，我们请求各位从我们的观点中拿走那

些看起来似乎拥有个人性的真理的铃声的观点，并将剩余的都抛弃掉，因为我们是会犯错并易于犯错的。

As we focus upon this question of what it is that is occurring with entities making the pilgrimages to your dwelling, we find we need go no further than the present moment to begin the discussion. At this present moment there is a small group gathered expressly to seek along lines of spiritual inquiry. To this modest gathering have—we correct this instrument—has come myriads of what you would term inner planes and outer planes entities, which flock to those places where light is being generated by natives, shall we say, of your sphere in order both to join in the joy of the experience and to lend their limitless light to the light which, by your seeking together, you have also begun to create yourselves.

今天的问题是当实体们前往你们的住所朝圣的时候，在这些实体身上正在发生什么事情，当我们聚焦于这个问题的时候，我们发现我们并不需要走到比当下一刻更远的地方来开始这场讨论。在当下一刻，有一个小团体特意地聚集在一起来沿着灵性的探寻的道路寻求。已经有无数的你们所称的内在层面和外层面面的实体来到了这个谦逊的集会了，这些实体成群结队地前往那些光正在被你们的星球的，容我说，本地人产生出来的地方，以便于加入到体验的喜悦之中并同时将它们无限的光借给你们已经藉由你们在一起的寻求而同样也开始创造出的你们自己的光。

In this present moment, then, your small group has fulfilled that for which a group would exist—that is, that there has been aid given to those who are in this circle, for each entity alone could be prayerful, or meditative, and certainly do much beautiful work in consciousness. However, when the small group gathers, the one and one and one become more than two or three, they become, indeed, the entirety of creation. And to that universe, so well represented by so few, comes the one infinite Creator in the active or energetic mode.

在这个当下一刻之中，你们的小团体已经实现了一个团体存在的目的了——也就是说，已经有帮助被给予了在这个圈子中的实体了，因为每一个实体独自一人都是能够进行祈祷，冥想并肯定能够在意识中进行大量的工作的。然而，当小团体聚集起来，**一加一加一是变得比二或者三更大的**，他们确实成为了造物的整体了。太一无限造物者会用一种主动或者积极的方式进入到那个被如此好地被如此少数人所呈现出来的宇宙之中。

If we were to ask any of those present how well they could attract the love and the caring of the infinite One, perhaps the answer would seem to be along lines of hard personal spiritual work, prayer and fasting, or some difficult task, such as the silence over an extended period. Yet we say to you that when even the smallest group gathers, seeking the Creator, the Creator is immediately present, and listens carefully to the requests made by seekers.

如果我们打算要询问在场的人中的任何人，它们究竟是如何才能吸引无限造物者的爱与关心的，也许回答会看起来似乎是沿着辛苦的个人灵性工作的线路的，祈祷、节食或者某种诸如在一段很长的时间中静默之类的困难的任务。而我们对

你们说，甚至是在最小的团体聚集在一起寻求造物者的时候，造物者都是立即到场并仔细聆听由寻求者做出的请求的。

A light center, then, fulfills that quoted from the one known as Jesus: "When two or three are gathered together in my name, there I am in the midst of them." To this small group, then, of the one known as R, the one known as Jim and the one known as Carla, come countless hosts, some which you would call angels, others which you might call extraterrestrials. All who seek to add to the lightening of this sphere—all these come and lend their aid, seeking, as you seek, the presence of the eternal within the finite—that magic point of flame where spirit touches matter and the creation is forever altered by that light.

接下来，一个光的中心就实践了那句来自叫做耶稣的实体的名言了：“当两个人或者三个人以我的名义被聚集在一起的时候，我就会出现在他们中间了。”那么，有数不清的实体来到了这个由叫做 R 的实体，叫做 Jim 的实体以及叫做 Carla 的实体组成的团体，你们会将它们中的一些称为天使，你们可以将其他的实体称为外星人。所有寻求去增加这个星球的光亮的实体——所有这些实体都来到这里来借出它们的帮助，在你们寻求的时候，这些实体同时在有限之中——在那个灵性触及物质以及造物永远地被那光改变的魔法般的火焰的顶点之中——寻求永恒的临在。

When entities such as yourselves decide to live lives of devotion and service, there are many, many avenues for how to proceed—we correct this instrument—avenues along which one may proceed. The organizational questions seem important, and indeed to some extent they are, for in the, shall we say, legal skeleton of such a group as yours, it is well to align the legal organization along lines of ethical and general impeccability.

当诸如你们自己这样的实体决定去活出奉献于服务的生命的时候，会有许许多多的如何去前进的途径——我们更正这个器皿——会有许许多多的一个人可以沿着其前进的途径。组织上的问题看起来似乎是重要的，确实在某种程度上它们是重要的，因为在诸如你们的团体这样一个团体的法定的构架的方面，去依照合乎道德且总体上的无缺点的线路来为法律上的组织进行校准，这是很好的。

But there is much more to the organization than the framework on paper. There is that living edifice which walks upon two legs. Each of those which associates itself with such an organization is also that which is always intended to be most clean and without lie. With these requirements carefully met insofar as humanly possible, the organization then has simply to abide.

但是，组织有比纸面上的框架远远更多的事情。会有那个在两条腿上走路的活得构架。那些将它自己与这样一个组织联系在一起的实体中的每一个实体同样也是那个一直想要成为正大光明且没有谎言的实体。在这些要求都在人的有可能的能力范围内被小心谨慎地满足的情况下，组织接下来就单纯地必须去等待了。

The power of abiding is deep, and its roots lie solidly within the archetypical. We are aware that you seek more information along this archetypical line of query, and would say that in grasping just how the entity called L/L works one

may see the archetype being called upon. The way of this group has been to sacrifice this or that within the personal lives of those who began it in order to create the sure and certain time when the meditation, the study, the questioning might be trusted and counted upon to occur. Even within the physical dwelling which houses both the personal and the organizational portions of the existence of the ones known as Jim and Carla [there] have been sacrifices, the former living room becoming office and so forth.

等待的力量是深入的，它的根部稳固地存在于原型之中。我们意识到你们沿着这条原型上的提问的线路寻求更多的信息，我们会说，正是在领会被称为 L/L (爱/光研究机构) 的实体是如何工作的方面，一个人可以看到原型被呼唤了。这个团体的道路已经是这样一条道路了，它牺牲了在那些创始它的实体们的个人的生活中的这样或者那样的事物以便于在冥想、学习和提问可以被信任并被期待要发生的时候创造出那个确信与肯定的时刻。甚至是在这个同时容纳了叫做 Jim 和 Carla 的实体的个人性与组织性的存在的部分的物质性的住所之中都有已经有牺牲了，之前的客厅变成了办公室，诸如此类。

Each having done what was necessary in order to bring L/L into manifestation, each now may simply abide. We look to the archetype of the Hanged Man. This is your archetype. Into manifestation you offer the self and all the life, knowing that it literally turns one upside down. This you accepted, and so it comes into manifestation with plenty and bounty as its characteristics.

当每一个人都已经做了需要做的事情以便于将 L/L 带入到显化之中的时候，现在每一个人都可以单纯地去等待了。我们会查看倒掉人的原型。这是你们的原型。在显化中，你们将自我和所有的生命都提供出来，你们知道它实际上是将一个人上下颠倒过来了。

Insofar as these sacrifices of time and money and talent have been given purely, and indeed we do find this to be so, just to that extent this nexus of spiritual light and energy may then be used as that beacon to which other spiritual seekers may set their course.

在这些时间、金钱和天赋已经被纯净地给予出来的范围内，我们确实发现正是如此，正是在那个程度上，这种灵性的光与能量的连接接下来可以被用作其他的灵性寻求者可以根据其而设定他们的道路的灯塔了。

Now switch with us from the point of view of the lighthouse to the point of view of those who seek to come to that place of light. Those who set sail upon a spiritual journey or pilgrimage sail in trackless blackness. The winds blow the thin cloud before the moon, and the spiritual sea is never quiet. Where is the North Star for those who sail so? To most no direction is found, no star may guide. For most there is only the faintest of directions which can be counted upon.

现在，与我们一起从那个灯塔的视角转换到那些寻求去来到那个光的位置的实体们的视角。那些起航开始了一条灵性上的旅程或者朝圣的人们是在没有道路的黑暗中航行的。风吹动月亮前方的薄云，灵性的海洋从来都不是安静的。对于那些如此航行的人，北极星在哪里呢？大多数人是找不到方向的，没有星辰是可以指引的。对于大多数人，可以被指望的仅仅只有最为模糊不清的方向。

Yet when an entity seeking in this sea manages to come across the work of a positively oriented organization, such as yours, there is the aid or push from what we might call kind destiny. It is as though the sailor, having known surely that there is no direction to be found, settles itself down upon the dock and simply says, "All right. I know there [is] no outer answer, no visible direction. This is all of me, all that I am. I lay it before my Creator. Yield to me in your good time the star of hope. Show me a way." This prayer does not have to be aloud or in words, but it must be heartfelt and single-minded.

而当一个在这个海洋中寻求的实体成功地遇到了诸如你们的组织之类的一个正面导向的组织的的工作的时候，会有来自于我们所称的仁慈的命运的帮助或者推动。这就好像那个航行者，当它已经确切地知晓没有方向会被找到的时候，它当它自己停泊在码头上并单纯地说，“好的。我知道没有外部的答案，没有可见的方向。这就是我的全部，我之所是的全部。我将它摆在我的造物者的面前。在你合适的时间给予我希望之星吧。向我展现一条道路。”这个祈祷不必出声或者用言语说出来，但是它必须是有种且一心一意的。

To one who holds up this hope, the star of hope does appear, and sometimes that star has the label "L/L." And destiny has kindly given a direction.

对于一个抱有这种希望的人，希望之星确实会出现，有时候那颗星星会拥有“L/L”的标签。命运已经仁慈地给出了一个方向了。

What do entities who find L/L, and come, find when they arrive? Perhaps now you may see that while outwardly they find simply the one known as Jim and the one known as Carla and a living room office, yet inwardly there is the certainty which comes from experiencing the tides and ways of destiny, that herein lies the infinite and the eternal, touching into manifestation.

那些找到了 L/L 实体，当他们抵达的时候，他们是来寻找什么的呢？也许，现在你们可以看到，虽然在外面他们单纯地找到了叫做 Jim 的实体和叫做 Carla 的实体以及一间起居室的办公室，而内部会有那种来自于体验到命运的潮汐和道路的确定性，在其中存在有无限和永恒正在接触进入到显化之中。

We are aware that the ones known as Jim and Carla are amazed at the fire that is ignited when seekers find L/L. Yet they may put aside amaze and likewise put aside that inner guilt from feeling that they are not worthy, insofar as all are unworthy—that is, prone to error. Certainly each contains much error. Insofar as entities perceiving them without error, we suggest the concern be removed, for as entities see the ones known as Jim and Carla they see not Jim and Carla, for these entities have gotten themselves out of the way and it is the spirit within, the Creator present within, which is seen.

我们知道被知晓为 Jim 和 Carla 的实体对于当寻求者找到 L/L 的时候被点燃的火焰而感到惊讶。而他们将惊讶放到一边并同样地将那种来自于他们是没有价值的感觉的内在的愧疚感放在一边，在这个范围内，一切都是没有价值的——也就是说，一切都是易于犯错的。在实体们感觉到他们是没有错误的范围内，我们建议那种担心被移除，因为当实体们看到被知晓为 Jim 和 Carla 的实体的时候，他们没有看到 Jim 和 Carla，因为这些实体已经让他们自己离开了那种方式，被看

到的是内在的灵性，呈现在内在之中的造物者。

When entities create a place with a physical address which has as its only and heartfelt purpose the aiding of spiritually oriented seekers seeking the one Creator ...

当实体们藉由一个物质上的地点创造了一个场所的时候，这个场所的唯一的、衷心的目的就是去帮助寻求太一造物者的灵性导向的寻求者.....

(Pause)

(暂停)

We are sorry for this pause. The one known as Carla went to sleep. We are those of Q'uo, and are with this instrument.

我们为这个暂停抱歉。叫做 Carla 的实体睡着了。我们是 Q'uo，我们与这个器皿在一起了。

We are with this instrument. However, we are having some difficulty bringing this instrument to a working level of consciousness, and we were very close to the end of that which we had for you this day before asking for queries, therefore we would go ahead and transfer this contact to the one known as Jim in hopes that this entity is somewhat more alert than the one known as Carla, who is somewhat fatigued.

我们与这个器皿在一起了。然而，我们在将这个实体带到一个意识的工作的层次的方面遇到了某种困难，我们非常接近我们在询问问题之前我们要给予你们的内容的结尾了，因此我们会前进并将这个接触转移到叫做 Jim 实体，我们希望这个实体比叫做 Carla 的实体多少是更为清醒的，叫做 Carla 的实体多少有点疲倦了。

We would at this time transfer. We are those of Q'uo, and thank this instrument.

我们会在此刻转移。我们是 Q'uo，我们感谢这个器皿。

(Jim channeling)

(Jim 传讯)

I am Q'uo, and greet each again in love and in light through this instrument. Thus it is that [for] each entity which comes through the doors that are opened to L/L Research there is the fulfilling of the destiny for the one. And those who find this experience with those of L/L are those whose vibrational destinies, shall we say, resonate in harmony for the experience that is shared, each thus teacher to each, learning as the preparations have allowed, providing opportunities for further experience.

我是 Q'uo，通过这个器皿再一次在爱与光中向各位致意。因此，就是为了每一个穿过了那些向着爱/光研究机构开放的大门的实体，会有对一个人的命运的实现了。那些找到了这种与那些属于爱/光研究机构的实体在一起的体验的实体是那些其振动上的命运，容我们说，对被分享的体验协调一致地共鸣的实体，由此每一个人都是相互彼此的老师了，在准备工作已经允许的时候，学习就会为进一

步的体验提供机会了。

We who speak with those who gather feel the greatest of honor, for we know that the love and light of the one Creator which we are privileged to share is that which attracts all, and as each entity on the path of seeking moves from light to light, there is the growing union with all light everywhere. Thus does each seeker and each group provide light for the great unveiling of unity that all consciousness partakes in.

当我们与那些聚集的人们发言的时候，我们感觉到最大的荣耀，因为我们知道，我们有幸去分享的太一造物者的爱与光是那吸引所有人的事物，当在寻求的道路上的每一个实体都从光移动到光的时候，就会有逐渐增强的与无处不在的光的联合了。因此，每一个寻求者与每一个团体都为了对所有意识都参与其中的一体性的伟大的揭露而提供光了。

At this time we would ask if there might be any further query to which we may speak?

在此刻，我们会请问是否可能会有我们可以谈论的任何进一步的问题呢？

Carla: Q'uo, when people come here, quite frequently I end up listening and sharing and doing some teaching, and I wonder, is there a way that I could improve my listening ability or my openness to offering right counsel, because these people give an enormous, and really kind of a scary, amount of authority to people like me and Jim, and of course we really try to be really careful about what we say, but you can just be who you are and do the best you can, and I certainly feel there is room for improvement here. Do you have any suggestions or comments?

Carla: Q'uo, 当人们来到这里的时候，相当频繁地我会结束聆听和分享并进行某种教导，有一种方式是我能够增进我的聆听的能力或者我对于提供适当的咨询的开放性的吗，因为这些人向类似于我和 Jim 这样的人给予了一种极大的，真的是一种可怕的数量权威的权威，当然，我们真的尝试去对于我们所说的事情真正地小心谨慎，但是你仅仅能够成为你之所是并尽你所能地去做，我肯定感觉到在这里有改进的空间。你们有任何的建议或者评论吗？

I am Q'uo, and am aware of your query, my sister. We would not wish to play the mechanic and tinker with various portions of this finely tuned engine, but would simply recommend that you do as you have done, that is, to live as you are and to take advantage of those opportunities to witness or share as they arise. There is no need to be concerned about what will be said or how it shall be spoken, for there is the flow of energy that is apparent to each, and as the life is lived more in accord with the flow of experiential energies that are all about, then those opportunities that are appropriate for sharing present themselves as surely as does the leaf to the light.

我是 Q'uo, 我理解了你的问题，我的姐妹。我们并不希望去扮演技师并对这个被精确地调教了的引擎的各种各样的部分进行拙劣地修补，但是我们会单纯地推荐你们如你们已经做了的一样地去做，也就是去如你们之所是生活并当机会出现的时候利用那些机会去见证或者分享。没有必要去担心什么将要被说出来或者它

应该如何被说出来, 因为会有那种对于每个人都是明显的能量的流动, 随着当生命用与在周遭的体验的能量的流动更为协调一致的方式被活出来的时候, 接下来, 那些适合于进行分享的机会就会将它们自己呈现出来, 这是与树叶向光呈现出来一样地确切的。

We would ask if there is any further query, my sister?
我们会请问是否有任何进一步的问题, 我的姐妹?

Carla: Not at this time, Q'uo, thank you.
Carla: 在此刻没有了, Q'uo, 谢谢你们。

I am Q'uo, and again we thank you, my sister. Is there another query at this time?
我是 Q'uo, 我们再一次感谢你, 我的姐妹。在此刻有另一个问题吗?

R: I have a query, Q'uo, that concerns something that is on my mind when I come and join the circle, and that is that I wish to bring in as much love and light to the circle, with—and minimize the flaws, so to speak, that come from my personality. So my question is if you can comment on how to improve on it, or if it is something that I need not worry about.

R: 我有一个问题, Q'uo, 问题是关于某个当我来到并加入到圈子的时候在我的头脑中的事情, 那个事情是, 我希望将尽可能多的爱与光带到圈子中, 带着——将来自于我的人格, 可以说是, 缺点最小化。因此, 我的问题是, 你们是否能够在关于如何改进它的方面进行评论, 是否它是某种我不需要担心的事情呢?

I am Q'uo, and am aware of your query, my brother. Again, we would simply recommend that you do as you have done, for it has been well done, and that is to join in the circle of seeking with as happy a heart and as clear a mind as is possible, and we find that each within this circle is diligent in this regard. Thus, removing worry or concern for improvement is the only suggestion we can make at this time.

我是 Q'uo, 我理解了你的问题, 我的兄弟。再一次, 我们会单纯地建议你如你已经做了的一样地去做, 因为它已经是做得很好的了, 我们的建议是带着尽可能快乐的一颗心和尽可能清晰的一个头脑加入到寻求的圈子中, 我们发现在这个圈子中的每一个人在这个方面都是勤奋的。因此, 消除你对于改善的忧虑或者担心是我们在此刻能够给予的唯一的建议。

Is there a further query, my brother?
我的兄弟, 有一个进一步的问题吗?

R: No, Q'uo, that is all I have. Thank you.
R: 没有了, Q'uo, 那就是所有我拥有的问题了。谢谢你们。

I am Q'uo, and we thank you, my brother. We would ask if there is a final query.
我是 Q'uo, 我们感谢你, 我的兄弟。我们会请问是否有一个最后的问题。

Carla: I do have one query, and it is just—I have been hearing more and more people getting AIDS, and as we pray for AIDS, and as we pray for aid for people who have AIDS, is there one image or one kind of healing that we could yearn for, because it's just—it's just a horrible problem. So many of the most kindly and beautiful souls that I know—earnest, seeking souls being just laid completely down to the earth and just killed by this.

Carla: 我确实有一个问题, 它就是——我一直在听说越来越多的人正在患上艾滋病, 当我们为艾滋病祈祷的时候, 当我们为帮助那些患上了艾滋病的人祈祷的时候, 有一个形象或者一种类型的疗愈是我们能够渴望的吗, 因为它就是——它就是一个可怕的问题。如此多的我知道的最为善良与美丽的灵魂——热情的、寻求的灵魂正在完全被打倒在地上并被这种疾病杀死了。

I am Q'uo, and am aware of your query, my sister. We can only recommend that prayer for courage, for strength of faith, and for the purpose of the life well lived in the opening of the heart be offered, for all within your illusion shall find its end, and each will walk through the door of that you call death, and for each, the experience completed will be that which was the destiny of the incarnation, and each shall look upon that experience as that which is most cherished. Pray for the happy heart to come soon, for soon it shall come, indeed.

我是 Q'uo, 我理解了你的问题, 我的姐妹。我们仅仅能够推荐勇气, 祈祷信心的力量, 祈祷在心的开放中被好好活出的生命的目的地被给予出来, 因为所有在你们的幻象中的事物都将有它的结束, 每一个人都将走过你们所称的死亡的大门, 对于每一个人, 被完成的体验都将是那次投生的命运之所是, 每一个人都将会视那个体验为最为宝贵的事物。祈祷快乐的心马上来到, 因为它确实很快就会来到。

We would at this time thank each again for inviting our presence. We are full of joy at each such opportunity and give thanks to the One for the blessings of your queries and your desire to seek that truth which we seek, too.

我们会在此刻再一次感谢给位邀请我们的出席。我们对于每一个这样的机会都充满了喜悦, 我们为你们的问题的福分和你们去寻求那个我们同样也寻求的真理的渴望而向太一致谢。

At this time we shall take our leave of this instrument and this group, rejoicing with each step and with each word spoken, leaving each in the love and in the light of the one infinite Creator. We are those of Q'uo. Adonai, my friends. Adonai.

在此刻我们将离开这个器皿和这个团体, 我们为每一步和每一个被说出的词语欢庆, 我们在太一无限造物者的爱与光中离开各位。我们是 Q'uo。Adonai, 我的朋友们。Adonai。

January 30, 1994
1994-01-30 真理与自由

Group question: The question this afternoon has to do with facing the truth, telling the truth and feeling a balancing or release of limitations of fears, and we're wondering how the facing of fears, the telling of truth, affects our growth either mentally, emotionally, spiritually or physically. It is said, "Know the truth and it will set you free." How exactly does this work in our daily lives as we're trying to recognize the truth and tell the truth?

团体问题：今天下午的问题与面对真理，讲述真理并感觉一种平衡或者对恐惧的局限性的释放有关，我们想知道如何面对恐惧，讲述真理并通过心智上的、情绪上的、灵性上的或者身体上的方式来影响我们的成长。常言道，“知晓真理，它将让你自由。”当我们正在尝试去认出真理并讲述真理的时候，究竟这句话是如何在我们的日常生活中工作的呢？

(Carla channeling)
(Carla 传讯)

We are those of Q'uo. Greetings in the love and in the light of the one infinite Creator. It is our pleasure and privilege to join your circle of seeking this evening. We bless and thank each of you for calling us to your group to share our thoughts and opinions with you. As always, we ask that our words be listened to as you would listen to any friend, taking that which seemed to you to be helpful and leaving the rest behind, for we do not claim infallibility, but rather assure you that we are far from perfected. There is much for us to learn. We are as you, those who seek the truth.

我们是 Q'uo。在太一无限造物者的爱与光中致意。我们很高兴并很荣幸加入你们今晚的寻求的圈子。我们祝福并感谢你们每一个人呼唤我们来到你们的团体来与你们分享我们的想法和观点。一如既往，我们请求我们的言语在被聆听的时候就好像你们在聆听你们的任何的朋友一样，拿取那些在你们看来是有帮助的内容并将其他的都留在后面，因为我们并不会宣称我们是一贯正确的，毋宁说，我们会向你们保证，我们是远远不够完美的。有大量我们要去学习的事物。我们和你们一样，是那些寻求真理的实体。

Perhaps that is where we shall start to discuss the concept of healing by the truth. This instrument's mind is furnished with much detail concerning the practice of the religion which you call Christianity. Consequently, we find the nearest example available to us is often, when working with this instrument, one which comes from the scripture which you call the Holy Bible. In this particular instance, the scene within which truth is sought is that scene of the one known as Jesus' trial, scourging and crucifixion. While the process of the trial was working itself out, the civil authority having to do with the one known as Jesus—the one known as Pilate—pondered long that which the one known as Jesus offered and this entity's comment was, "What is truth?" This entity could not find within the true statements made by each entity an overriding truth which would create choice. Consequently, this entity walked

away from the debate giving control over to others rather than answering that question.

也许那就是我们将会开始讨论藉由真理的疗愈的观念的位置了。这个器皿的头脑中装满了关于你们称之为基督教的宗教的仪式的大量的具体细节。因此，当我们与这个器皿一同工作的时候，我们发现可以为我们所利用的最近的例子是一个来自于你们称之为圣经的经文中的例子。在这个特定的情况中，真理在其中被寻求的场景是那个叫做耶稣的实体的审判，鞭笞并钉在十字架上的场景。在审判的过程正在自身做出决定的时候，那个与叫做耶稣的实体联系在一起的民众的权威——叫做彼拉多的实体——长时间地沉思叫做耶稣的实体所给予的事物，这个实体的评论是，“什么是真理？”这个实体无法在由每一个实体所做出的真实的供述中找到一个高于一切的真相以便于创造出选择。因此，这个实体避开了争论，它将控制权交给了其他人而不是回答那个问题。

One truth seemingly obvious was the sincerity and the ultimate dignity of the one known as Jesus. The one known as Pilate wrote a sign for this entity as this entity suffered and died. The sign read, "The King of the Jews." This was Pilate's truth. Those who wished this entity stopped, if not killed, saw that this entity known as Jesus had the capacity to rouse his countrymen to civil rebellion. They feared that this entity would indeed ascend to an Earthly throne, disturbing greatly the peace and tranquility of the empire of Rome.

一个在表面上明显的真相是叫做耶稣的实体的真诚和终极的威严。叫做彼拉多的实体在叫做耶稣的实体受难并死亡的时候为这个实体写了一个标志。那个标志写道，“犹太人之王。”这是彼拉多的真理。对于那些希望这个实体被阻止，如果不是被杀死的话，的人而言，他们看到这个被知晓为耶稣的实体拥有能力去鼓动同胞进行国民革命。他们害怕这个实体确实会上升到一个世俗的王位并极大地搅乱了罗马帝国的和平与平静。

The one known as Jesus also possessed a truth. The scope of this entity's truth was overarching a truth of another level of beingness and witnessing to the truth. For the one known as Jesus, the truth of its being was not applicable to the world of temporal affairs. Yet to witness to this truth that was otherworldly, this entity saw virtue and value and truth in the sacrifice of all Earthly energy and this entity moved willingly and deliberately towards that cross upon which it was indeed crucified. This truth was that for this entity, there was a freedom. That freedom was complete service. This entity felt that it was given the job of so dying and then showing itself to bear life that the world would come by this truth to its own truth and ultimate freedom.

叫做耶稣的实体同样拥有一个真理。这个实体的真理的广度是涵盖了在存在性的另一个层次上的一个真理并为那个真理做见证的。对于叫做耶稣的实体，它的存在的真理是不会被应用于这个世界的尘世的事务的。而为了要见证这个超越尘世的真理，这个实体看到了在对所有的世俗的能量的牺牲的过程中的优点、价值和真理，这个实体乐意于并故意地向着十字架前进，它确实在那个十字架上被处死了。这个真理就是对于这个实体而言的真理，有一种自由。那种自由是完全的服务。这个实体感觉到他被给予这样一个工作，**它即是用这种方式死亡并接着在显示其自身承载着生命，这样这个世界会藉由这个真理抵达它自己的真理和终极的自由了。**

To find the truth in this story is impossible, for there were several levels of true feeling, true fact, true intention. The truth is most slippery. It recedes from the attempt to pin it down, for that which you experience is not truth. That which you experience within your own consciousness is seldom truth. Truth is living and truth alters constantly in its appearance as the processes of perception circle the concept of truth, looking for a way to settle upon a complete surety of truth.

在这个历史中要找到真相是不可能的，因为有数个真实的感觉，真实的事实，真实的意图的层次。真相是极其不可靠的。它会回避去将其固定下来的尝试，因为你们体验到的事物并不是真相。你们在你们自己的意识之中体验到的事物很少是真相。真相是活的，真相是在感知的进程绕真理的观念打转并同时寻找一种方式将一种对于真相的完全的确信固定下来的时候在其表面迹象上持续不断地改变的。

Now, let us pull back to a position where we examine simply what brought each here. Each feels within an identity and that identity is felt by each to be authentic and true. Each comes to this circle of seeking hoping to encounter the truest part of the self, for within the energies of a group lie tremendous power, that power of hope and intention of desire and yearning. We come to share our perception that all things are one, and that one thing is love.

现在，让我们后退到一个位置上，在那里我们会单纯地检查将每一个人带到这里的事物。每一个人都在内在之中感觉到一个身份，那个身份被每一个人感觉到是可信而可靠的。每一个来到这个寻求的圈子都希望去遭遇自我的最为真实的部分，因为在一个团体的能量中存在有惊人的力量，那种希望和渴望与热望的意图的力量。我们前来分享我们的观点，那个观点就是万物是合一的，那一个事物就是爱。

The love that created all that there is is a concept, an original Thought of such a powerful nature as is unimaginable. This articulated thought or logos called love has a vibration. This vibration is the truth, for it is all that there is and each of you is at heart that vibration and that vibration alone. The rest is illusion.

那种创造了一切万有的爱是一个观念，一个原初的想法，它具有这样一种难以想象的强有力的特性。这个清楚明了的想法或者被称之为爱的理则拥有一个振动。这个振动就是真理，因为它是一切万有，你们每一个人在其核心之处都是那个振动并仅仅只是那个振动。其他的都是幻象。

We speak to groups like this simply encouraging each to more and more attempt to vibrate in accordance with the one original Vibration, and as the vibratory level rises from the sea of confusion which is the life experience, it partakes more and more of vibration closer to that one original Thought.

我们与诸如这个团体之类的团体发言单纯地是去鼓励每一个人都越来越多地尝试去用一种与那一个原初的振动协调一致的方式来振动，随着振动的层次从生命体验之所是的混淆的海洋中升起，它会越来越多地带有那种更为接近那一个原初的想法的振动。

Each of you is not the God in some conscious sense but love, and you hunger for the freedom of your true nature and seek to move into more and more close vibratory similarity to that true vibration or nature which is love. When the truth is a vibration, perhaps it can be seen that the truth is a very difficult concept about which to speak, for after one says the simple truth, so called, that there is a vibration which each intuits within and seeks and hungers for, after this each entity moves out of the original concept into manifestation.

在某种表面意识的意义上，你们每个人都不是神而是爱，你们渴望你们真实的本性的自由，你们寻求进入到越来越接近爱之所是的那种真实的振动或者属性的振动上的相似性之中。当真理是一种振动的时候，也许可以被看到的是，真理是一个非常难以谈论的观念，因为在一个人说出那个，所谓的，简单的真理之后，就会有那种每一个人都会在内在之中通过直觉知道，寻求并渴望的振动，在这之后，每一个实体都从那个原初的观念进入到显化之中了。

Before your incarnational experience begins, already you are isolated from the truth because you have self-consciousness as a spirit or entity with a soul. Before you entered your mother's womb, already you were a stranger to truth, hungering to return to that vibratory configuration in which truth is known but the self is lost. And then, illusion already completely surrounding and filling you, you entered into a heavy chemical body, a physical vehicle which moves your consciousness around and generously supplies that consciousness with that which the senses pick up and report to the brain. Each impression is a true one, yet each impression is biased by your perception of it.

在你们的投生的体验开始之前，你已经被与真理隔离开来了，因为你作为一个带有一个灵魂的灵体或者实体是拥有自我意识的。在你进入到你的母亲的子宫之前，你已经是一个真理的陌生人了，你渴望去返回到那中振动的配置中，在这种配置中，真理是被知晓的，而自我是失去的。接下来，当幻象已经完全地包围你并充满你的时候，你进入到一个沉重的化学性的身体之中，一个物质性载体之中，这个物质性载体让你的意识四处移动并慷慨地为那种意识供应感官接收到并报告给大脑的事物。每一个印象都是一个真实的印象，而每一个影响都是因为你对其的感知而被偏转了的。

You have perhaps heard the old adage that no two witness' report an accident the same. What is truth? Yet you seek and experience a growing amount of truth. The energies within you bring that present moment in a cyclical manner so that each entity will have its cycles, times when—we correct this instrument—within which they are more well suited to do work in consciousness attempting to find a higher truth and times when it is better to simply shower the self with compassion, for compassion is a truth regardless of the object of that expression of self.

你分也许已经听说过那个古老的格言，没有两个见证者对于一个事故的报告会是一样的。真相是什么呢？而你们寻求并体验到一个数量不断变大的真相。在你内在之中的能量会用一种螺旋形的方式带来那个当下一刻，这样每一个实体都会拥有它的周期，以及那些当——我们更正这个器皿——在其中他们更为适合于进

行在意识中的工作来尝试去到一个更高的真理的时间, 那些在其中单纯地让自我沐浴在同好之中是更好的时间, 因为同情是一种真相, 无论自我的表达的目标是什么。

We encourage each to loosen and free this concept of truth from any rigid limitations, for the seeker on this journey towards truth walks with much aid. Each seeker has cooperation and support from the world which is unseen. There are guides and essences which live in order to serve the seeker and to further that seeker's search, so that instead of there being the truth here and then the truth further on, lesson one and lesson two, rather there is a process whereby each step the pilgrim takes has a point of balance which is graceful and skillful. The seeker then simply attempts to sense where that beam lies, how that ray falls, that ray of light unseen, for it lies directly down the middle of the spiritual path.

我们鼓励每一个人都将这个真理观念从任何的僵硬的局限性上松开并释放, 因为在这条朝向真理的旅程上的寻求者是带着大量的帮助行走的。每一个寻求者都拥有来自于无形的世界的协作与支持。为了要服务寻求者并深化那个寻求者的探索, 会有指导灵和活的实质, 因此, 与其说在这里有真理, 接下来那个真理会继续更进一步, 会有第一课与第二课, 毋宁说会有一个过程, 在其中朝圣者所走的每一步都有一个平衡的位置, 这个位置是优美且熟练的。寻求者接下来单纯地尝试去感知光存在于何处以及那光线是如何落下的, 那光线是看不见的, 因为它是直接落在灵性的道路的中间的。

We would encourage you to think of the levels of truth as you go through your moments, your hours, your days and your years. There is the light and the momentary truth. The fact, the schedules and processes of your worldly life contain vast numbers of these facts, these simple truths. "The garbage is picked up on Monday. I am supposed to be at work at 9 a.m. The Superbowl is today." These are truths. They are not truths which in any way better equip you to live according to spiritual principles. There is no healing in them, yet they are the truth.

我们会鼓励你们在你们穿越你们的时刻, 你们的小时, 你们的日子和你们的年月的时候考虑真理的层次。会有光和瞬间的真理。你的世俗的生命的现实、日程安排以及进程都包含有大量的这些事实, 这些简单的真理。"垃圾在周一被收走。我打算要在早上九点上班。今天是超级碗。"这些都是真理。它们在任何方式上都不是会让你更好地准备好根据灵性上的原则而活的真理。在它们中没有疗愈, 而它们是真理。

At a deeper level, there is a true self. That true self within has its vagrant moods and there is emotional truth in hewing with fidelity to these inner moods. It is excellent practice to know what is going on within, to be as aware as possible of the deeper energies, the emotions which underlie the experiences. Without judging the self, there is great healing in simply acknowledging the nature of the self as it is self-perceived. The acceptance of the emotional makeup of the self is very freeing if it is wholehearted, for there is great difficulty in altering that nature if it is not first completely accepted, yet

the truth for which each seeker yearns is that truth which cannot be accessible, not by words, not by converse, but only by the inner experiencing of things far too inimitable to be available for description.

在一个更深的层次上，有一个真实的自我。那个在内在之中的真实的自我拥有其变化无常的情绪，在藉由忠诚来恪守这些内在的情绪的过程中会有情绪上的真理。去知晓在内在之中正在发生什么事情，去尽可能地察觉到更为深入的能量以及在体验下方的情绪，这是优秀的练习。在不评判自我的情况下，在单纯地承认自我的属性就是它被自我所感觉到的样子的过程中，会有极大的疗愈。对自我的情绪上的构造的接纳是非常令人解脱的，如果它是全心全意的话，因为在如果它没有首先被完全地接纳，在改变那种属性的方面会有极大的困难，而每一个寻求者渴望的真理就是那个无法藉由言语，无法藉由谈话，而仅仅是藉由对事物的内在的体验才能被接近的真理，而这种体验是过于难以言喻以至于无法为描述所利用了。

The hunger within the seeker is to see the face of the infinite One, and there is no face for that infinite intelligence, rather that face is your own, and that face is the entity next to you and that face is the face of nature. Everything that you see both displays and completely obscures that face of deity. Spiritual seeking is a process in which the attempt is made and made and made again to be honest with the self; to submit the self to the disciplines which strip away illusion, how the seeker strives to clear the mind, to become more authentic, to become more self-aware, to confront the self where it is hiding from the self.

在寻求者内在之中的渴望是去看无限太一的面孔，那个智能无限是没有面孔的，毋宁说，那个面孔是你自己的面孔，那个面孔就是你旁边的那个人的面孔那个面孔就是大自然的面孔。你看到的每一个事物同时在展现与完全地模糊那个神性的面孔。灵性的寻求是一个在其中尝试被一次又一次反复不断地被做出的过程，那些尝试即尝试去变得对自己诚实，并让自己顺从于那些剥离幻象的锻炼，寻求者会多么地努力清空头脑并变得更为真实，努力变得更为自我察觉，努力在它躲避自我的位置上去面对那个自我。

You speak in your query of fears in attempting to speak truth to those fears, yet we suggest that these fears are also a truth and fear is not something to be rooted out before its time. Each of you has an infinite amount of time in which to seek and find the one infinite Creator. You have no need to rush. The Creator will not leave. The creation may fade away, yet you and the Creator shall seek each other until, in the glory of final awareness, the self is given away so that that separate self might become a portion of the only portion that there is in reality: intelligent infinity or love.

你们在你们的问题中谈到了在尝试向那些害怕的人说出真理的过程中的恐惧，而我们建议这些恐惧同样也是一个真理，恐惧不是某个在它的时刻到来之前会被连根拔起的事物。你们每个人都拥有无限数量的时间来在其中寻求并发现太一无限造物者。你们没有必要匆忙。造物者将不会离开。造物可能会凋零，而你和造物者将会寻求相互彼此一直到在最终的察觉的荣光中，自我被给予出来，这样那个分离的自我就可以成为在实相中存在的那个唯一的部分——即智能无限或者爱——的一部分了。

Now let us come back from the ethers to the self struggling to know more of the truth, struggling to face the fears that hold the self captive. We spoke earlier of compassion being a truth. It is well to equip the self with the awareness that compassion is always truth. When entities such as you attempt to be, as you call it, "too nice," yet in this attempt is truth. It is not a truth that makes you feel good, for in expressing compassion, you are allowing the other to see only the truth of love in its unabridged form. You become a witness to the truth that nothing matters as much as loving.

现在，让我们从灵性的以太返回到那个正在挣扎着去知晓更多的真理，那个正在去去面对将自我囚禁起来的恐惧的自我。我们在早些时候谈及同情是一个真理。去让自我具备那种认识，即同情一直都是真理，这是很好的。当诸如你们之类的实体尝试去成为，如你们所称的，“过于好心”的时候，而在其中尝试就是真理。它不是一个让你感觉良好的真理，因为在表达同情的过程中，你正在允许其他人仅仅通过爱的为被删减的形式看到爱的真理。你成为了这样一个真理的见证者，即没有任何事物是和爱一样重要的。

Over against this truth is another truth that is involved with where you are as an entity in your cycle of expressing and not expressing. If you are in a strong and powerful place in your spiritual cycles, it is possible that manifesting the truth of compassion is more satisfying to you than expressing your emotional feelings. At a weaker or more transparent part of this cycle, it is actually harmful to you as an entity—or we could perhaps say self-sacrificing—to express compassion, for there is the emotional lack of ability to give up the truth of another color which would be the truth of the emotions which may have the need to express seemingly negative information. Therefore, it is not always skillful to be compassionate. It is well to know the self well enough to see when compassion alone is the truth to tell and when instead it would be more skillful to speak seemingly selfishly but honestly in expressing the limitations and the needs of the self.

与这个真理截然相对的是另一个真理，它是涉及到你作为一个实体在你表达和没有表达的周期中的位置的。如果你正处于你的灵性周期中的一个强壮而有力的位置上，会有可能显化同情的真理相比表达你的情绪上的感觉是会让你更为满意的。而在这个周期的一个更为虚弱或者更为透明的部分上，你作为一个——或许我们可以说是自我牺牲的实体——去表达同情实际上是有害处的，因为在放弃另一个色彩的真理的能力的方面会有情感上的不足，而这种色彩会成为那种可能拥有需要去表达在表面上负面性的信息的情绪上的真理。因此，去成为富有同情心的并不是一直都是有技巧的。去足够充分地知晓自我以看到，什么时候单单同情心就是要去讲述的真理，什么时候作为替代在表达自我的局限性和需要的方面在表面上看起来似乎是自私地但确实真诚地说话，这是很好的。

The truth, it is said, shall set you free. This was in your query. How does it set you free? We hope that you may see that there are levels of truth. The more deep or profound truths set the spirit free at a more profound level. The use of the intelligence is encouraged in the attempt to accurately estimate the capacity of the self to be at any one level of the truth. For instance, in the one

known as Jesus, this entity's truth was at the profound level which moves beyond all fear of death or dissolution. The truth this entity saw was that it could embrace the grave and willingly go down into it because the entity's true nature was the Creator and this entity's true place was eternity. This is your highest truth also, but you will note that the one known as Jesus did not go to his death before the various levels of truth of all others so coagulated and combined as to be that time destiny had provided for the one known as Jesus to in one moment express that truth.

常言道，真理将让你自由。这是在你们的问题中的措辞。它如何让你自由呢？我们希望你们可以看到，真理是有层次的。更为深入或者深刻的真理会在一个更为深入的层次上解放灵性。在尝试去准确地评估自我是出于任何一个真理的层次上的能力的方面，对智力的使用时被鼓励的。举个例子，在叫做耶稣的实体身上，这个实体的真理是出于超越所有对死亡或者解体的恐惧的深入的层次上的。这个实体看到的真理是，它能够拥抱坟墓并乐意于进入到坟墓之中，因为这个实体的真实的本性是造物者，这个实体的真实的位置是永恒。这同样也是你们的最高的真理，但是你们将会注意到，叫做耶稣的实体并没有在所有其他人的各种各样的真理的层次面前走向他的死亡，而这些各种各样的层次，在成为那个命运已经提供给叫做耶稣的实体以在一个时刻表达出那个真理的时间的时候，是如此的凝结与结合的。

Each of you do well to open your sensing mechanisms and look to your perceptions. Certainly it is well to seek that truth which lies in and beyond the fears of each, but more than that, know yourselves as pilgrims which have many, many levels and be not harsh with yourself when you find yourself expressing that which you perceive is not entirely true. For the freedom truth promises is involved in that release from trying, seeking and making things happen. The truth, in a way, is a process. That process is one in which we often encourage each to come to the place of ultimate quiet within, that all the worlds tears and hopes and untruths and fears may at last cease and a door open within. Across that threshold each walks into the silence of the heart. Within that silence lies all that there is and it is all holy. Each of you now stands on holy ground. The truth of your being is within your silent heart. Listen each day if you can to that silence. Within that silence a silent voice speaks love to you. This is truth. All your fears shall fetch up against this rock and flow away.

你们每个人确实在开放你的感官的机能并检查你的感觉的方面是做得很好的。肯定地，去寻求那存在于每一个人的恐惧之中和之外的真理是很好地，但是比那更重要的是，知晓你们自己是拥有很多很多的层次的朝圣者，当你发现你自己正在表达你感觉并非完全真实的事物时，不要对你自己严厉。因为真理所许诺的自由是被包含在那种对努力、寻求以及让事物发生的释放之中的。在某种方式上，真理是一个过程。那个过程是一个在其中我们经常鼓励每一个人都前往那个内在之中的终极的平静的位置的过程，在那个位置上所有的尘世中的泪水、希望、不真实以及恐惧都可以最终停止，一扇门在内在之中打开了。跨过那个门槛，每一个人都走入到心的静默之中了。你们的存有的真理是在你们的静默的心的内在之中的。如果你们能够的话，在每一天都聆听那种静默。在那种静默中，一个安静的声音向你讲述爱。这就是真理。所有的你的恐惧都将在这块石头上碰壁并流走。

We would at this time thank this instrument for its service, and transfer this contact to the one known as Jim. We leave this instrument in love and light. We are those of Q'uo.

我们会在此刻为这个器皿的服务感谢它，我们将这个接触转移到叫做 Jim 的实体。我们在爱与光中离开这个器皿。我们是 Q'uo。

(Jim channeling)

(Jim 传讯)

I am Q'uo, and greet each again in love and in light. At this time we would offer ourselves in the attempt to speak to any further queries which those present may have for us. Is there a query at this time?

我是 Q'uo，我们再一次在爱与光中向各位致意。在此刻我们会提供我们自己来尝试去回答那些在场的人可能向我们提出的任何进一步的问题。在此刻有一个问题吗？

Questioner: I am still interested in the physical manifestation in our bodies of the ... perhaps the tension that's produced by this seeking of the truth, or the time when you're searching for the truth. Can you speak to that further?

提问者：我仍旧对于在我们的身体中的物质性的显化感兴趣.....也许它是由于这种对真理的寻求或者当你正在搜寻真理的时间而被产生出来的紧张。你们能够进一步谈论那一点吗？

I am Q'uo, and am aware of your query, my sister. We shall attempt to do so. As an entity perceives the life experience moving through it and before and around it, it has those means of dealing with this basic element of life that you would call the belief system. This is a means of containing that which is perceived as truth but which has been in some ways distorted by the very attempt to perceive it and define it in such and such a way so that it will be useful to the entity as it grows. Such distortions are necessary in order to be able to utilize the life experience in a certain fashion that is congruent with what you would call preincarnative choices or lessons.

我是 Q'uo，我理解了你的问题，我的姐妹。我们将尝试去这样做。当一个实体感觉到生命体验正在通过它，在它面前并围绕着它流动时候，它是拥有那些与这种你们称之为信念系统的基本的生命的要素打交道的途径的。这种信念系统是一种包含了你们感觉为真理的事物的途径，但是它因为那种去用这样或者那样的方式来感知它和定义它以便于它将会在实体成长的时候对实体有用处的尝试而在一些方面已经是扭曲了的。为了要能够用一定与你们所称的投生前的选择或者课程相一致的方法来使用生命体验，这样的扭曲是必不可少的。

Thus, as a means of setting the stage, shall we say, each entity defines, confines and refines the truth so that the opportunities it desires are likely to be presented. To hold that which is true, that which is love without end and with complete compassion in a confined or compacted way that you would call your own illusion, the stage upon which you move, is to invoke or require

a certain amount of what you have called tension—mental, emotional, physical and spiritual attention, shall we say. The belief system that has been chosen, then, confines in a, shall we say, intense or restrictive fashion, that which is limitless, that which has no bounds. This takes an effort on all levels of energy; this effort you perceive as tension. This is why a great feeling of relief and release is experienced by those who are able to extend or in some cases remove the boundaries of definition upon that which is love.

因此，作为一种，容我说，设置舞台的方式，每一个实体都定义了，限制了并精炼了真理，这样它所渴望的机会就有可能被呈现出来了。在一条狭窄而紧凑的道路上——你们将其称之为你们之间的幻象，你们在其上移动的舞台，要去无止境地且带着完全的同情心抓住真实之所是，爱之所是，就是去祈请或者请求一定数量的你们所称的紧张——容我说，心智的、情绪的、身体的以及灵性上的紧张。已经被选择了的信念系统，接下来会用一种，容我说，强烈的或者限制性的方式来约束无限制且没有束缚的事物。这会在所有的能量的层次上花费一种努力，你们会将这种努力感觉为紧张。这就是为什么一种巨大的释放与解脱感会被那些能够去拓展或者在一些情况中消除在爱之所是的事物上的定义的边界的人体验到的原因了。

Thus, your physical vehicle takes upon itself various conformations that are symbolic representation of mental belief boundaries. There are possible an infinite number of bodily responses that you would see as a disease of some form that are a result of the mental configuration. As the mind/body/spirit complex that each entity is makes choices to move in other belief directions there is often the release of the tension, the configuration of the body corresponding to that release of the mind, the emotions as well. Thus, you see in many cases that the change of belief system or component of that system affects the actual configuration of the physical vehicle.

因此，你们的物质性的载具会让它自己呈现出各种各样的形态，这些形态是心智的信念的边界的象征性的呈现。会有可能有无限数量的你会视为某种形式的一种疾病的身体上的反应，它们是心智的构架的一个结果。当每一个实体之所是的心/身/灵复合体做出选择在其他信念的方向上移动的时候，经常会有对这种紧张的释放，经常会有身体的配置会回应那种对心智，同样也是对情绪的释放。因此，你会在很多的情况中看到对信念系统或者那个系统的组成部分的改变会影响物质性载具的实际上的配置。

Is there a further query, my sister?
有一个进一步的问题吗，我的姐妹？

Questioner: No, thank you.
提问者：没有了，谢谢你们。

I am Q'uo, and we thank you, my sister. Is there another query?
我是 Q'uo，我们感谢你，我的姐妹。有另一个问题吗？

Questioner: D had a question that I was interested in, and it had to do with when you have experienced a feeling of release—a place where you have

gotten at a truth and seen a true, purified version of what held you in thrall in times past, and you've seen that and you've experienced that—how can you complete this release so as to finish most appropriately that energy and really, really release that whole complex of held tension that has really sort of been an untruth ...

提问者：D 有一个我很感兴趣的问题，它是关于当你已经体验到一种释放的感觉的时候——在一个你已经得到了一个真理并已经看到了在过去时常束缚你的事物的一个真实的，纯净的版本，你已经看到并已经体验到了那个真理的位置上——你如何才能完成这种释放以便于最为适当地完成那种能量并真正地，真正地释放被抓住的紧张的全部的复合体，这种紧张已经真正地成为了某种一个不真实的.....

Questioner: Actually, also, after listening to what you have just said, I'm beginning to question as to whether or not the intensity was the actual holding onto a belief system and perhaps it wasn't even a releasing but it was, rather, a battle of wills between the mental belief system still holding on to something and another kind of truth attempting to come through, and perhaps that was really inappropriate tension felt as opposed to healing tension that would have been released.

提问者：实际上，在听了你们刚刚说过的内容之后，我同样正在开始在关于是否那种强度就是对于一个信念系统的实际上的紧握不放的方面有问题了，也许它甚至不是一种释放，而毋宁是一种在仍然对某个事物紧握不放的心智的信念系统和正在尝试去通过的另外一种类型的真理之间的意志上的交战，也许那真的就是被感觉到的不适合的紧张而不是对那个已经被释放的紧张的疗愈。

Questioner: Can you make anything of that ... can you comment?

提问者：你们能够对那个方面进行任何.....你们能够评论吗？

I am Q'uo, and we have sufficient information for a response, we believe. We give this instrument the image of a stream full of rocks of various sizes which divert the flow of water according to the size and the placement of the rock. The freeing of one's belief system, the removing of the boundaries, is much like removing of the rocks one by one from the stream so that the full force of the water's flow may be felt without distortion.

我是 Q'uo，我们相信我们已经给予了充足的信息来作为一种回应了。我们给予了这个器皿一副一条溪流的图像，这条溪流布满了各种各样大小的石头，这些石头根据石头的大小与位置的不同而让水流发生偏转了。对一个人的信念系统的释放，即对边界的消除，就是非常类似于将这些石头一个接一个地从那条溪流中移开，这样水的流动的完整的力量就可以在没有扭曲的情况下被感觉到了。

Thus, when one moves in consciousness to alter the beliefs, one allows the intelligent energy that is love and life itself to move in a less restricted fashion which is more freely able to express the power of love to transform. Thus, the release can be seen as a harmonizing effort that allows energy to be more available to the entity to be—we correct this instrument—to be consciously used. The seating of this release or healing may best be accomplished by

observing in the meditative state the condition as it was, the nature of the distortion, the removal of same and the giving of thanksgiving to the one Creator for the opportunity to more fully experience and express the energy of love.

因此，当一个人在意识中移动以改变信念的时候，一个人就允许爱和生命本身之所是的智能能量用一种较不受束缚的方式流动了，这种流动的方式会用更为自由的方式能够表达爱的转变的力量了。因此，释放可以被视为是一种协调一致的努力，它会允许能量更多地可为实体所利用——我们更正这个器皿——它会允许能量会被实体更为有意识地被使用。这种释放的确立或者疗愈可以藉由在冥想状态中如其所是地观察那个状况，观察那个扭曲的特性，将相同的扭曲移除，并为更为充分地体验和表达爱的能量的机会而向太一造物者致谢而最佳地被完成。

Is there a further query, my sisters?
我的姐妹，有一个进一步的问题吗？

Questioner: Not for my part, thank you.
提问者：我的部分上没有了，谢谢你们。

Carla: I'm still a little confused here. I still can't determine whether or not there are a couple of boulders in that stream, and although I may be consciously attempting to allow that stream to flow, there is an unwillingness to allow that due to the belief system, and although I can go and meditate on such a situation, I'm just a little confused about how to go about that because I don't quite understand if what has occurred was a healing process or was the exact opposite, in which case I need to know which it were, so that if it were the exact opposite I would be able to go about healing that in another way than I attempted to do so with Jim earlier. I would be ... maybe less tense on my physical vehicle. Can you comment in any way without infringing?

Carla：我仍旧在这里有一点混淆。我仍旧无法确定是否在那条溪流中有几块大石头，虽然我可以有意识地尝试去允许那种溪流流动，由于信念系统，在那种允许上会有一种不乐意，虽然我能够对这样一个情况进行冥想，我仅仅在关于如何着手进行它有一点点困惑，因为我不是非常理解是否已经发生的事情是一个疗愈的过程还是正好相反的呢，在每一个情况中我都需要去知晓它是哪一个情况，这样，如果它是正好相反的，我就会能够用与我和 Jim 在早些时候尝试过去进行的方式不同的另一种方式来着手进行那种疗愈了。我会.....也许在我的物质性载具上就会有更少的紧张了。你们能够在不侵犯的情况下用任何方式进行评论吗？

I am Q'uo, and we may speak in a general fashion to suggest that the experience which you describe is one which heals, that is the facing of fear, the recognition of truth. There is the removal of restriction which is a portion of the realignment of mental beliefs; as each pebble is removed from the stream there is the healing, as you would call it, however, it must be recognized that each pebble, rock or boulder allows water to move around in such a fashion as to carve, shall we say, a certain groove within the entity's mind/body/spirit complex that is in accordance with preincarnative choice so that the analogy which you mentioned earlier holds true: if one can

experience great pain carved by much experience in the life pattern, then one can also experience its opposite, the great joy as well. Each entity has come to incarnation to be able to move from chosen parameters to other chosen parameters. The parameters for each incarnation include greater and greater opportunity for experiencing and expressing love. However, there must be the distortion of that which is whole into that which is many for the many to be able to choose the path back to the One.

我是 Q'uo, 我们可以用一种一般性的方式来谈论, 我们会建议, 你所描述的体验是一种疗愈的体验, 也就是面对恐惧并认出真理。会有对于限制的移除, 这是对心智的信念的校准的一部分, 当每一个卵石都从溪流中被移除的时候, 就会有如你们所称的疗愈了, 然而, 必须被承认的是, 每一个卵石, 石块或者大圆石都允许水用这样一种就好像在那个实体的心/身/灵复合体中切开了一定的投生前的选择一致的沟纹的方式绕过其而流动, 这样, 你们在早些时候提到的类比就是真实的了: 如果一个人体验到由在生命模式中的大量的体验所刻画出来的巨大的痛苦的时候, 接下来一个人就同样能够体验到它的对立面, 同样体验到巨大的喜悦了。每一个实体都已经来到投生以便于能够从已经选择好的参数移动到其他的已经选择好的参数。每一次投生的参数都包含了越来越大的体验和表达爱的机会。然而, 必须要有对完整的事物的扭曲以便于能够选择返回到太一的途径了, 有多少途径, 就会有多少的扭曲的存在了。

Is there a further query, my sister?
我的姐妹, 有一个进一步的问题吗?

Carla: The only other thing I was just curious about was what happens energetically when your physical vehicle does go through such a jolting thing? How does the energy as it is pulsing and raging through your physical vehicle—what does that do? Does it kind of vibrate off, what has been held in? Can you describe the process energetically, speaking of what happens when what has otherwise been termed as a healing crisis comes through? We experience the trauma in order to be able to release it. Can you explain that process briefly in an energetic way?

Carla: 我感到好奇的唯一的其他的事情是, 当你的物质性载具确实在经历这样一个令人震惊的事情的时候, 在能量上发生了什么事情呢? 当能量脉动并猛烈穿过你的物质性载具的时候, 能量是如何的呢——能量在做什么呢? 它是某种类型的将已经被紧握的事物的消除振动吗? 你们能够从能量的方面描述那个过程并谈谈当在其他的方面已经被称之为一个疗愈的危急关头发生的时候发生了什么事情吗? 我们体验到了创伤以便于释放它吗? 你们能够简要地通过一种能量的方式来解释那个过程吗?

I am Q'uo, and we shall attempt this, my sister. As the energy is allowed to flow more freely, the vehicle that is physical and the vehicle that is mental and emotional as well tends to vibrate more harmoniously, that is to say, there are less discordant vibrations. It is as though a loose nut or bolt within your automobile has been tightened so that there is less jarring vibration upon the road.

我是 Q'uo, 我们将尝试这一点, 我的姐妹。当能量被允许更为自由地移动的时候

候,身体的载具,同样还有心智和情绪的载具,都会倾向于更为协调一致的振动,也就是说,会有较少的不协调的振动。这就好像在你们的汽车中的一个松开的螺帽或者螺丝一样已经被拧紧,这样在路上就会有较少的刺耳的振动了。

Is there a further query, my sister?
我的姐妹,有一个进一步的问题吗?

Questioner: Then what is the jarring that is experienced—is that a result of releasing? Why do we feel the exact opposite of what you have described has occurred? To the human physical vehicle, it feels like uncontrollable vibration ... it feels as if this is fully electric and cannot ... or is that the potential for being able to hold that kind of energy? I just feel the opposite of what you have just said is occurring.

提问者:那么,那种被体验到的刺耳声是什么呢——它是释放的一个结果吗?为什么我们感觉已经发生的事情是正好与你们所描述的是相反的呢?对于人类的物质性载具而言,它感觉就好像不受控制的振动.....它感觉就好像这是完全带电的并且无法.....或者那是能够保持那种类型的能量的潜能吗?我感觉是到正在发生的事情是与你们刚刚说的相反的。

I am Q'uo, and am aware of your query, my sister. The process by which the physical vehicle comes into greater harmony and less jarring vibrations is one in which the mental configuration which has been holding that which we have called love or truth in a confined manner, allows that truth now to flow by removing the boundary. The boundary belief is that which has been, shall we say, out of place in the true alignment of energy and has been holding the energy of love in a difficult position, shall we say. To release that energy requires that which held that energy—the mind and emotional components—to fall into a new alignment.

我是 Q'uo, 我理解了你的问题, 我的姐妹。物质性载具藉由其而进入到更大的协调和更少的刺耳的振动的过程是这样一个过程, 在这个过程中那种一直对那种我们称之为用一种受限的方式的爱或者真理紧握不放的心智的配置, 现在允许那种真理藉由移除边界而流动了, 这种边界的信念就是在能量真实的排列的方面, 容我们说, 已经不协调并一直在, 容我们说, 一个困难的位置上紧紧抓住爱的能量的事物了。要释放那种能量需要紧紧抓住那种能量的事物——心智和情绪的组成——落入到一种新的排列之中。

This falling into place, even though it is from that which is less harmonious to that which is more harmonious with energy flow, yet is a jar to the system which was held in such and such a fashion; however, the energy of love will eventually allow this new configuration to express itself in a more harmonious fashion which then is the new steady state of the mind/body/spirit complex.

这种就位, 即使它是从与能量流动较不协调的事物转变为更为协调的事物, 对于那个用这样或者那样一种方式被紧握不放的系统, 仍旧是一种刺耳的声音, 然而, 爱的能量将最终允许这种新的配置用一种更为协调一致的方式表达其自身, 这种新的配置接下来就是心/身/灵复合体的新的稳定状态了。

Is there a further query, my sister?
有一个进一步的问题吗，我的姐妹？

Carla: No, thank you.
Carla: 没有了，谢谢你们。

I am Q'uo, and we thank you again, my sister. Is there another query at this time?
我是 Q'uo，我们再一次感谢你，我的姐妹。在此刻有另一个问题吗？

Carla: One other thing, and it may be irrelevant and you can certainly say if it is. R and I were attempting to do some healing work and we only had a concern that what we were attempting to do might have been insignificant, or invalid or transient or just not worthy of our attempts, and we were wondering if you could comment on the purpose or if there is validity to uniting through dreamwork purposefully to be able to rebalance and heal more with the power with two as opposed to one individually. And whether or not that reverberated out in any direction other than just the two working on that, if there was any purpose or any reason that we should see continuing in that direction?

Carla: 还有一个事情，它可能是不相关的，如果它是的，你们可以肯定地说。R 和我正在尝试去进行某种疗愈的工作，我们仅仅拥有一个担忧，我们正在尝试去做的事情可能是不重要的或者无价值的或者是短暂的或者仅仅是对于我们的尝试是有价值的，我们想知道，你们是否能够对于那个目标进行评论，或者故意地通过梦境的工作联合起来以便于能够藉由两个人能量而不是一个人个人的能量获得更大的重新平衡与疗愈，是否在这种联合上是有某种正确性的呢？除了两个人在那种联合上进行工作之外，是否有任何的方向是会产生回响的呢，是否有任何的目标或者任何的原因是我们应该在继续那个方向的过程中看到的呢？

I am Q'uo, and am aware of your query, my sister. We find that the desire to be of service to others through the healing process is one which has great merit within your illusion. The task which you have set for yourselves is one which is difficult enough and which requires the mastery of many skills, is one which through the practice through these skills will reverberate to other areas of your incarnation and perhaps others as well. The practice of each of these skills will require the intensive dedication of effort. This, in the service of others, is quite helpful in the polarizing process and in the disciplining of the personality in particular.

我是 Q'uo，我理解了你的问题，我的姐妹。我们发现通过疗愈的过程去服务他人的渴望是一种在你们的幻象中拥有巨大的价值的渴望。你们已经为你们自己设置的任务是一个足够困难并需要对许多的技巧的掌握的任务，对于这些技巧的练习将会在你们的投生的其他的区域，同样也许会在其他的投生中产生出回响。对于这些技巧的每一个技巧的练习将需要对努力的深入的付出。在服务他人的方面，这种练习在极化的过程中以及在对特定的人格修炼的方面是相当有帮助的。

Is there another query, my sister?

我的姐妹，有另一个问题吗？

Carla: I guess we picked a tough nuts thing to do, huh, R? I don't think so, not for me.

Carla: 我猜想我挑选了一块硬骨头，是吗，R? 我认为没有问题了，从我这里没有了。

I am Q'uo. Again we thank you, my sister. Is there another query at this time?

我是 Q'uo。我们再一次感谢你们，我的姐妹。在此刻有另一个问题吗？

Questioner: Are you aware of my discomfort at this time?

提问者：在此刻你们察觉到我的不舒服了吗？

I am Q'uo, and we are not specifically aware of your discomfort, however, if there is discomfort in the perception of our vibration we would ask that you mentally alert us to this fact so that we might change our approach to your vibrational field.

我是 Q'uo，我们没有具体地察觉到你的不舒服，然而，如果在感觉我们的振动的方面有不舒服，我们会请你们在头脑中提醒我们这个事实，这样我们可以改变我们对你的能量场域的处理方法。

Questioner: I feel like I am the one that has to change because I am resisting out of fear.

提问者：我感觉好像我是一个必须改变的人，因为我正在由于恐惧而抵抗。

I am Q'uo. We would ask if there is some fear to which we may speak or some way that we might be of service? Could you speak more of your fear?

我是 Q'uo。我们会请问是否有某种恐惧是我们可以谈论的，或者是否有某种方式是我们可以进行服务的呢？你能够更多地谈谈你的恐惧吗？

Questioner: Well, I've had this really hard time hanging on to myself, like I feel like I am being lured away and I was wondering if there was someone like you that was trying to speak through me?

提问者：好的，这种真正困难的时刻在我自己身上是挥之不去的，就好像我感觉到似乎我正在被勾引走，我想知道是否有某个类似你们的实体正在尝试通过我发言呢？

I am Q'uo, and am aware of your query, my sister. We have not attempted to speak through your instrument nor are we aware of other entities attempting that as well, however, we are aware that you are a sensitive instrument which is open to impression and we perceive that you have felt our vibration in a more accentuated manner than most entities are able to perceive. We would recommend that the request be made that we reduce the amount of the conditioning vibration which we make available to those who sit in the circle of working with us.

我是 Q'uo, 我理解了你的问题, 我的姐妹。我们尚未尝试去通过你的器皿发言, 我们同样也没有察觉到其他的实体正在尝试那样做, 然而, 我们察觉到你是一个向印刻开放的敏感的器皿, 我们感觉到你已经用一种比大多数实体所能够感觉到的更为着重的方式感觉到我们的振动了。我们会推荐做出这样的请求, 即请求我们降低我们让那些坐在这个圈子中与我们一同工作的实体可被取得的调节性振动的数量。

Questioner: So I need to tell you guys to turn it down a little?

提问者: 因此, 我需要告诉你们的人将它调低一点点?

I am Q'uo, and this is basically correct.

我是 Q'uo, 这是基本上正确的。

Questioner: Okay. I am really uncomfortable. You spoke earlier about beings who we can't see but who help us. You said that there are those [who] are only [here] to serve. Is that what you do?

提问者: 好的。我真的不舒服。你们在之前谈到过我们无法看到但是会帮助我们的存有。你们说过会有那些在这里仅仅为了去服务的实体。那就是你们做的事情吗?

I am Q'uo, and am aware of your question, my sister. The entities which serve the third-density population of your planet as guides are those who are much like yourselves in many cases except that at this time they are not incarnate and have chosen a means of service that is the guide, the teacher, the helper, the unseen hand that aids in the helpful coincidences, shall we say, within each entity's life pattern.

我是 Q'uo, 我理解了你的问题, 我的姐妹。作为指导灵而服务于你们的星球的第三密度的人群实体们, 在很多的情况中是那些非常类似于你们自己的实体, 除了在此刻它们不在投生之中并已经选择了一种的服务的方式之外, 这种服务的方式是向导、老师、帮助者, 以及在每一个实体的生命模式中, 容我说, 在有帮助的巧合中帮助的看不见的手。

We are those which come from elsewhere other than your own planetary sphere who answer the call of many upon your planet for information pertaining to the nature of the creation, the one original Thought that we see as the one Creator. Thus, we answer a call and serve as we are asked in the name of the one Creator.

我们是那些来自于你们自己的星球之外的实体, 我们回应了在你们的星球上的许多人对于与造物的属性, 以及与那一个原初的想法有关的信息的呼唤, 我们将那一个原初的想法视为太一造物者。因此, 当我们被询问的时候我们以太一造物者的名义回应一个呼唤。

Is there a further query, my sister?

我的姐妹, 有一个进一步的问题吗?

Questioner: Do you ever get bored?

提问者：你们感到过无聊吗？

(Carla begins laughing.)
(Carla 开始笑。)

Carla: I'm sorry ... (chuckles).
Carla: 我很抱歉.....(咯咯笑。)

I am Q'uo, and we may assure you, my sister, that the creation is varied enough that we find no opportunity for boredom, as you would call it. We are overjoyed at the opportunity to observe the one Creator in the process of knowing Itself in as many ways as any entity could possibly imagine. We see the one Creation as a great field of energy playing with energy.

我是 Q'uo, 我们可以向你们保证, 我的姐妹, 造物是足够变化多端以至于我们找不到, 如你们对它的称呼一样, 无聊的机会。我对于在太一造物者知晓其自身的过程中观察太一造物者的机会而感觉到狂喜, 造物者知晓祂自己的方式是多到任何时刻都不可能想象得到的。我们将太一造物者视为一个巨大的与能量玩耍的能量场。

Is there a final query at this time?
在此刻有最有一个问题吗？

Questioner: Can you hear us thinking our questions or do we have to speak them?
提问者：你们能够听到我们思考我们的问题或者我们必须说出它们吗？

I am Q'uo, and we ask that entities verbalize queries so that we do not infringe upon free will by, as you would say, reading the thoughts.
我是 Q'uo, 我们请求实体们将问题说出来, 这样我们就不会藉由, 容我说, 阅读想法而侵犯自由意志了。

Is there a final query?
有最后一个问题吗？

Carla: I would ask as a final query that you give suggestions on ways to put one's mind at ease when one does feel somehow invaded by energies which seem to want to invade—even if that perception is incorrect, there is still stress. Could you just suggest some resources for when that would occur, how she would perceive?

Carla: 作为最后一个问题, 我想要提问, 在关于当一个人以某种方式感觉到被那些似乎想要侵犯的能量所侵犯的时候——即使那种感觉是不正确的, 仍然会有压力——让一个人的头脑放松下来的方式的方面, 你们给予了建议。你们能够建议一些当那种情况发生的时候的资源吗, 她要如何去感知呢？

I am Q'uo, and am aware of your query, my sister. If any entity feels that it is being, as you would say, invaded or overtaken by any other entity of an

unseen nature, that the one feeling invasion request the entity invading to leave, and that this request be made in the name of that concept, entity or quality which the entity being invaded holds most dear in the life pattern, be that the quality of love, of truth, of service or an entity such as in the name of Jesus the Christ, the name of the Buddha or the name of any saint or angel that an entity may feel affinity, for that if this request is given with the whole heart that the entity invading will be required to leave, and then the entity giving the request would be advised to circle the self in light and in love so that the shield of light and love might be in place.

我是 Q'uo, 我理解了你的问题, 我的姐妹。如果一个实体感觉到它正在, 如你们会说的一样, 被其他具有无形的特性的实体所侵犯或者被压倒的时候, 那个感觉到侵犯的人可以请求那个侵犯的实体离开, 这种请求可以用那个被侵犯的实体在生命模式中最珍惜的观念、实体或者特性的名义而被做出, 比如爱的特性, 真理的特性, 服务的特性, 或者一个诸如耶稣基督的名字, 佛陀的名字, 或者那个实体可能感觉到有亲密关系的任何圣人或者天使的名字之类的实体的特性, 因为, 如果这个请求是用全心全意的方式被给出的, 那个侵犯的实体将会被要求离开, 接下来那个给出请求的实体就会被建议用光和爱将自己环绕其中, 这样, 光和爱的护盾就可以就位了。

At this time ...
在此刻.....

Carla: Wait, Q'uo! Could we stop for a sec'? I really need to drag this back to this point. I just had this question that was bothering me. Just stepping back to the chakras, and the experience that you had described which was the releasing of the mental belief system, which is the yellow ray, as I believe. How come the upper portion of the body was what went through the "trauma," as opposed to the lower rays which were being adjusted? Why would the vibration be from, say, the heart up, as opposed to ... from what was felt from the heart up, not from the lower rays? They seemed to be rather relaxed.

Carla: 等一等, Q'uo! 我们能够暂停一秒钟吗? 我真的需要将这一点拉回到这个位置上。我刚刚想起了这个正在困扰我的问题。仅仅后退到脉轮, 你们已经描述过的体验是释放心智的信念系统的体验, 如我相信的一样, 它是黄色光芒的信念系统。怎么会身体的上部是经历“创伤”的部分, 而不是正在被调节的较低的光芒呢? 为什么振动是从, 假设心向上的, 而不是.....被感觉到时从心的位置向上的, 而不是从较低的脉轮。它们看起来似乎相当的放松。

I am Q'uo, and am aware of your query, my sister. However, we must apologize for being unable to answer, for we find that the answer would be an infringement upon your own choice-making ability and responsibility. We do not wish to do that work which we find you have set for yourself.

我是 Q'uo, 我理解了你的问题, 我的姐妹。然而, 我们必须抱歉无法回答, 因为我们发现那个答案会是一个对于你自己的做出选择的能力和责任的侵犯。我们并不希望去做那个我们发现你已经为你自己安排好的工作。

Carla: I gotcha. Thanks anyway.

Carla: 我明白了。无论如何谢谢。

I am Q'uo, and we thank you once again, my sister. We find that we must leave this group and this instrument at this time, for we have spoken overly long and have wearied many here, and we apologize for the length of our discourse but we are overjoyed at the opportunity to be with you and to feel the intensity of your desire to seek that which you call the truth. We seek with you that same truth, and walk as brothers and sisters, offering a hand when asked and offering love at all times. We are known to you as those of Q'uo, and leave each in the love and in the light of the one infinite Creator. Adonai, my friends. Adonai.

我是 Q'uo, 我们再一次感谢你, 我的姐妹。我们发现我们必须在此刻离开这个团体和这个器皿, 因为我们已经发现过长时间并已经让在这里的很多人疲倦了, 我们为我们的说教的长度而抱歉, 但是我们为与你们在一起并感觉到你们寻求你们所称的真理的渴望的强度的机会而感到狂喜。我们与你们一同寻求相同的真理, 并作为兄弟姐妹而与你们同行, 我们在被请求的时候提供一只手并会在所有的时候都提供爱。我们是你们知晓的 Q'uo, 我们在太一无限造物者的爱与光中离开各位。Adonai, 我的朋友们。Adonai。

February 6, 1994

1994-02-06 疾病与疗愈

Group question: The question this afternoon is from N and it's concerning healing disease. The basic statement is that it appears that illness or disease, not chosen pre-incarnationally, are the last resources of evolution for the processing of catalyst during incarnation. This basic imbalance is addressed by the healing modalities in one or both of two ways that depend on the degree of Christ awareness possessed by the one to be healed.

团体问题：今天下午的问题来自于 N，它是关于疾病的疗愈的问题。基本的陈述是，看起来似乎，有一些并非是在投生前被选择的疾病或者病症，是用于处理在投生期间的催化剂的最终演化的资源。这种基本的不平衡是由通过一种方式或者同时通过两种方式的疗愈的疗法而被解决的，而这是由那个要被疗愈的实体所拥有的基督意识的程度决定的。

Then N lists two different possibilities: the one to be healed may be aware that the illusion has presented the disease as a means of showing a deeper imbalance that can be healed, with the one to be healed working on him or herself and receiving assistance from a healer. The basic change would take place mentally with the realignment of beliefs.

接下来，N 列出了两个不同的可能性，一个要被疗愈的实体可以察觉到幻象已经将疾病作为一种显示一个可以被治疗的更深入的不平衡的途径呈现出来了，这样那个要被治疗的人就可以在他或者她自己身上进行工作并接收来自于一个疗愈者的帮助了。基本的改变会藉由对信念的重新校准而在心智上发生。

There is also another chance for healing by a person that is not aware of the relationship of disease to the spiritual journey and in this case the one to be healed would go to an allopathic healer and surgery or medication or some sort of an allopathic treatment would be given and it would seem that this removes from the one to be healed the chance to grow, the opportunity being removed by the allopathic treatment.

对于一个并未察觉到疾病与灵性上的旅程之间的关系的人，这样一个人同样也有另一个疗愈的机会，在这种情况下，一个要被疗愈的人会前去找一个对抗性的治疗者，外科手术或者药物治疗或者某种类型的一种对抗性的疗法就会被给予，看起来似乎这会从一个要被疗愈的人身上消除成长的机会，机会被对抗性的疗法消除了。

The first question, of four that will address this area, is, "How does the learning occur, the unbalance addressed and the catalyst processed in the unaware person?"

在这个区域中将要表述的四个问题中的第一个问题是，“在那个没有察觉到的人的身上，这种学习是如何发生的，不平衡是如何被解决，催化剂是如何被处理的。”

(Carla channeling)

(Carla 传讯)

We are those of Q'uo. Greetings in the love and the light of the one infinite Creator. It is a privilege and a pleasure to commune with this group. We thank each for calling us to your presence to share our thoughts with you on healing. Please be aware at all times that we give not dogma nor doctrine but rather opinion and thoughts to consider. Those which help any, each is free to choose. Any thoughts or concepts in which the receiver is not interested may quickly be placed aside for each shall recognize his own personal truth. Therefore, we leave these opinions to your discretionary use.

我们是 Q'uo。在太一无限造物者的爱与光中致意。与这个团体进行交流是一种荣幸和一种快乐。我们感谢各位呼唤我们来到你们的身边来与你们在疗愈的主题上分享我们的想法。请在所有的时间都察觉到，我们不会给予教义或者教条，我们毋宁是给予供你们考虑的观点和想法。对于那些有任何帮助的想法，每一个人都可以随意选择。对于任何接收者对其不感兴趣的想法或者观点，它们都可以被迅速地放在一边，一边每一个人都将认出他自己的个人性的真理。因此，我们将这些观点留给你们酌情使用。

In addressing the stated question we find we would make introductory remarks. This step is taken because there are assumptions within the introductory paragraphs which we find to be other than our own understanding. Consequently, we will back up, as it were, from the stated inquiry and later ask that that query be read again, if this is satisfactory to this circle.

在陈述那个问题说明的过程中，我们发现我们要做一个介绍性的评论。这个步骤要被进行是因为在序言的段落中有一些假设是我们发现与我们的理解不同的。因此，我们将，可以说是，从被表述的问题后退，并请那个问题在稍后被再一次朗读，如果这是让这个圈子满意的话。

Jim: Yes, that's fine.

Jim: 是的，那是没问题的。

We are those of Q'uo. Very well, then.

我们是 Q'uo。那么，非常好。

It is a distinct privilege to be able to view the light of your sun using this instrument's eyes which, needless to report, perceive much differently than other physical vehicles belonging to other densities. In such a beautiful, glowing creation it is difficult from a long distance to realize how much of the total of an incarnational experience is involved with issues of healing. Indeed, healing is a much misunderstood concept for healing and cures are not the same. Furthermore, the term of healer suggests a definition which is incorrect. That is, the healer does not do anything. The healer does not heal. The healer presents to the one requesting healing an opportunity.

能够使用这个器皿的眼睛来看到你们的太阳的光，这是一种特别的荣幸，不用说，这个器皿的眼睛是用与属于其他密度的其他的物质性载体大大不同的方式来感知的。在这样一个美丽而光辉的造物中，很难从一个长距离上来领悟，一次投生体验的全部的部分中有多少是涉及到疗愈的议题的。确实，疗愈是一个有大量的

误解的观念，因为疗愈和治疗并不是相同的。而且，疗愈者这个措辞暗示了一个不正确的定义。也就是说，疗愈者是不用做任何事情的。疗愈者是不进行疗愈的。疗愈者向一个请求疗愈的人呈现了一个机会。

In healing which has been termed psychic healing or absent healing or many other noninvasive healing procedures, the opportunity which is tendered to an entity is created from the crystallization of the healer's personality, shall we say, so that the healer becomes the equivalent of the healing chamber within the Great Pyramid. When surgery or chemicals are used by a healer this represents a physically objective means, visible to the eye, touchable by the hand, of offering the self-same healing opportunity. In every case the actual healing is a process which involves the unmanifested self.

在已经被命名为精神疗愈或者远程疗愈或者许多其他的非侵入式的疗愈的程序的疗愈中，被提供给一个实体的机会藉由，容我说，疗愈者的人格结晶作用而被创造出来的，因此疗愈者成为了与在大金字塔中的疗愈是同等的事物。当手术或者化学药品被一个疗愈者使用的时候，这表现了一个物质性的方面客观性的途径，它是眼睛可以看见的，可以被手触摸得到的，它向自我提供了同等的疗愈的机会。在每一个情况中，实际的疗愈是一个包含了未显化的自我的过程。

Therefore, to the healer, we would always suggest the surrendering of that personal agenda which is natural for any healer upon viewing an illness or the physical evidence of an illness. It is so easy to feel that one shall do this and that and it shall operate in a healing modality. Actually, it is well to remain humble as a healer for the healer works upon its own self and in no case does the healer heal.

因此，对于疗愈者，我们一直会建议将那种个人性的议程交托出来，对于任何疗愈者而言，在观察到一种疾病或者对一种疾病的物质性的迹象的时候，这种个人性的议程是非常自然性的。很容易感觉到一个人应该去做这样或者那样的事情，很容易感觉到它应该使用一种治疗方法。实际上，作为一个疗愈者，去保持谦逊是很好的，因为疗愈者是在它自己的自我上进行工作，在任何情况中，疗愈者都不会进行治疗。

The strong and invasive avenues of affecting bodily health do in most cases affect the physical vehicle of the patient in the way expected by the healer. However, these are means of curing or masking the symptoms of ill health. They work to make a body function differently and, hopefully, more normally. In no case can a curing by invasive means function as a healing of the imbalance which the ill health is addressing. It is well to make a careful distinction, therefore, between the objectively provable change in health between before a pill was taken or an operative procedure applied and afterwards. This remains in the precinct of curing a physical condition.

那些对影响身体健康的强有力且侵入式的方法确实在大多数的情况中会用一种被疗愈者期待的方式来影响病人的物质性载体。然而这些方法是矫正或者掩盖不良的健康的症状的方法。它们进行工作来让一种身体用不同的方式，并且有希望是更为正常的方式来运转。在任何的情况中，一种就有入侵的方式的治疗都无法作为对不良的健康正在表达的不平衡的一种疗愈而发挥作用。因此，在一个药片

被服用或者一个手术的过程被应用之前以及之后，在两者之间的在健康上的客观上可证明的改变中间进行一种仔细的分辨，这是很好的。这依旧是位于对一种身体的病症的治疗的范围之中。

Thusly, at all times, the one who wishes healing makes good use of the service rendered by a physician or healer but remains completely responsible for its own processes of healing. To the healer, therefore, all patients are the same. The processes of actual healing are in each case the same. This is hard to see for healing modalities range from the work done in thought by spiritual practitioners to the most obviously invasive and life changing healing modalities of your allopathic practitioners. Yet, in all cases, the healer offers an opportunity and in all cases the healing is the choice and the business of the patient.

因此，在所有的时间，一个希望去治愈的人会有效利用由一个医生或者疗愈者所提供的服务，但是他会完全地对保留它自己的疗愈的过程的责任。因此，对于疗愈者，所有的病人都是一样的。实际的疗愈的过程在每一个案例中都是相同的。从由灵性的从业者在思想中被完成的工作到你们的对抗疗法的从业者极其明显地入侵式且改变生命的治疗方法，在这些疗法的范围内，这是很难理解的。而在所有的情况中，疗愈者都提供了一个机会，在所有的情况中，疗愈都是病人的选择和病人的工作。

It may indeed aid in the attitude of healers who find themselves frustrated by seemingly uncooperative patients to realize that the patient's seemingly nonsensical complaints do make more sense when the struggle of the entity to heal itself, which is going on beneath the threshold of the conscious mind, is actually taking place. There are often strong unconscious motivations which drive a patient to alter and often worsen the medical picture. This is not the healer's concern and the failure to groom the patient so that it does all that it should is often not a battle the true healer wishes to win. When given the choice between a cure and a healing, which would each choose as patient? Which would each choose as a healer serving the infinite One? To whom, or to what agency lies the responsibility for asking these questions?

对于那些发现他们自己因为在表面上不合作的病人而感到沮丧的疗愈者而言，疗愈者意识到病人在表面上没有道理的抱怨，在那个实体疗愈它自己的努力实际上正在发生的时候，确实是更有道理的，而这种自我疗愈是在有意识的心智的门槛之下进行的。经常会有强有力的无意识动因驱使一个病人去做出改变并经常会让医疗的景象变得恶化。去修饰病人这样它就会做它所有应该去做的事情，这不是疗愈者要去担心的事情，它不是一种失败，这经常不是一场真正的疗愈者希望去打赢的战斗。当病人在一种治疗和一种疗愈之间被给予了选择的时候，作为病人，每一个人会选择那一个呢？作为一个服务于无限太一的疗愈者，每一个人会选择哪一个呢？向谁，向什么机构存在有提出这些问题的责任呢？

We would at this time request the first query.
我们会在此刻请求第一个问题。

Jim: The first query concerns, "How does the learning occur, and how are the

unbalances addressed and catalyst processed in the unaware person?" It seems that you've spoken to this topic which means that we could ask the second question about, "Does the healer who's aware of the spiritual aspects of healing incur any karmic debts? Does the healer who is not aware of the spiritual aspects incur any karmic debts by helping with the healing process?"

Jim: 第一个问题是关于, "在没有察觉的人中, 学习是如何发生的呢, 失衡是如何被表达, 催化是如何被处理的呢?" 看起来似乎你们在这个主题上已经谈到的内容的意思是, 我们能够询问第二个问题, 它是关于, "关于察觉到疗愈的灵性上的面向的疗愈者会招致任何业力上的负债吗? 尚未察觉到灵性上的面向的疗愈者会因为疗愈过程中给予帮助而招致任何业力上的负债吗?"

We are those of Q'uo. There is no karma involved in the work of healing, per se, for the healer works upon itself, attempting so to balance and empower its personality, if you will, in such a stable and open condition that the opportunity can be offered to the patient for healing. The concern of the physician, then, is with its own spiritual situation. We refer not to the mood of the day or to surface frequencies concerning subjectively perceived spiritual states. One may be, as this instrument would say, in the desert, where the spiritual topography is alien and mystifying or it may be in the most exalted of subjectively perceived spiritual states. To the healer which is mature and therefore efficacious, this will make no difference for the healer who is mature has become aware that the Creator is always present, that the power of the unnamable mystery is always infinite and that this power exists in every location, at every time and under any and all conditions. In other words, the healer learns to tap into that which lies beneath the experiences of the desert or the oasis. That deep level is as a sea which once tapped into offers the absolute inner subjective surety that faith is real and hope exists to save. The healer, in other words, turns from all appearances within itself before it turns away from the appearances presented in the patient.

我们是 Q'uo, 在疗愈的工作本身的方面, 是不会涉及到业力的, 因为疗愈者是在它自己身上工作, 疗愈者同时尝试用这种方式去平衡它的人格并为其赋能, 如果你愿意这样说的话, 这种疗愈的工作是在这样一种稳定且开放性的情境中进行的, 以至于机会能够被提供给病人进行疗愈。那么, 医生的关注点, 就是与它自己的灵性上的状况在一起的了。我们所指的并不是一天之中的情绪或者在主观上被感觉到的灵性上的状态的方面的表面的频率。一个人可能是, 如这个器皿会说的一样, 位于沙漠之中的, 在其中灵性上的地形是陌生且令人迷惑的, 一个人可能是处于主观上被感觉到的灵性的状态的最为兴奋的状态之中过的。对于成熟并因而使有成效的疗愈者而言, 这将不会产生不同, 因为成熟的疗愈者已经察觉到造物者是一只在场的, 无法命名的奥秘的力量一直都是无限的, 那个力量是存在于每一个地点, 存在于每一个时刻以及任何情况之中的。换句话说, 疗愈者学会去挖掘那存在于沙漠的体验之下的事物或者学会去开发绿洲了。那个深入的层次是如同一个海洋一样, 一旦这个海洋被开发了, 它会提供那种绝对的内在的主观上的确信, 即信心是真实的, 去拯救的希望是存在的。换句话说, 疗愈者在它背离在病人身上呈现出来的表象之前就背离在它自己内在之中的所有的表象了。

Karma is a phrase [which is overused] by those meaning various things by it

to the point that we feel it may be helpful to state our grasp of this concept. We see karma as a kind of spiritual momentum, [where] unbalanced acts concerning another, and unforgiven by the self and perhaps by the other as well, remain in motion in an entity's incarnational experience. Energies which have not been balanced on the level karma was incurred, or above that level, are carried over into another incarnational experience. This, then, provides for distortion of that experience in such a way as to provide for the entity the opportunity to balance this energy, to stop the momentum of this imbalance. The ...

业力是一个因为其所代表的各种各样的事物而被滥用了的词语，以至于我们感觉到去说明我们对这个概念的理解可能是有帮助的。我们将业力视为一种类型的灵性上的动量，在其中涉及到另一个人的不平衡的行为。那些没有被自我宽恕，也许同样也没有被其他人原谅的行为，会在一个实体的投生性的体验中持续运转。在业力被招致的层次上，或者在高于那个层次上尚未被平衡的能量，被携带进入到另一次投生体验之中。这接下来会用这样一种为那个实体提供去平衡这种能量，去停止这种不平衡的动量的机会的方式提供那种体验上的扭曲。

(A loud crash of something toppling over is heard.)

(一个某个东西倒塌的响亮的撞击声被听到了。)

(Laughter)

(笑声)

Carla: OK. OK. A little bit of retuning here.

Carla: 好的。好的。回到这里一点点。

(Singing)

(唱歌)

(Carla channeling)

(Carla 传讯)

I am Q'uo, and am with this instrument again. We actually did not leave this instrument, however, the instrument's ears seemed to be much disturbed by the noises of your feline playmates. Therefore, we are glad to make a fresh start, as it were.

我是 Q'uo，我再一次与这个器皿在一起了。我们实际上并未离开这个器皿，然而这个器皿的耳朵看起来似乎因为你们的猫的玩伴的噪音而被大大地干扰了。因此，我们很高兴，可以说是，重新开始。

We were saying that perhaps it can be seen, then, that there is no karma between healer and healed. The actual predictable difficulty or incorrectness of perception for healers is that it is easy to forget that the healer is actually working upon the self. Then the healer takes responsibility where there was none.

我们正在说，接下来，也许可以被理解的是，在疗愈者和被疗愈者之间是没有业

力的。对于疗愈者而言，实际上的可被预计的感知上的困难或者不当是，很容易忘记疗愈者是实际上在它自己身上进行工作的。接下来，疗愈者就要在没有责任的位置承担起责任了。

Now, in the matter of curing, the healer applies the skill, whether it be with the surgeon's scalpel or with the specialist's detailed knowledge and pharmacopoeia. To cure conditions the healer which chooses also to cure has the responsibility to apply this curing as sensitively and well [as possible]. There still, however, is no karma between the healer and the one who is cured, for the healer has but altered some personal circumstances of the entity needing healing. Another opportunity will replace the opportunity for healing which seemed to be taken away when the condition of the patient was cured. 现在，在治疗的问题上，疗愈者会应用技术，无论它是外科医生的手术刀，还是专科医生的具体细节的知识和处方。要治疗病症，同样也选择去治疗的疗愈者拥有责任去尽可能敏锐且有效地应用这种治疗。然而，在疗愈者和那个被治疗的人之间仍旧没有业力，因为疗愈者已经改变了那个需要疗愈的实体的一些个人性的环境了。当病人的病症被治愈的时候，另一个机会将会替代那个看起来似乎为了疗愈而被拿走的机会。

Thusly, the healer simply needs to do that curing work it chooses to do in a spirit of joy. Joy that there is some way to reduce suffering. Joy in being of service, but not joy at changing a patient's experience for the patient itself will change its experience in response to its own inner agenda. It is well for the healer which is an allopathic practitioner, then, to speak to this when the healer finds it helpful, that is, stating that these are ways in which the condition presented can be controlled or altered to some extent but that the true work of healing will come from the patient as it deals with its new circumstances.

因此，疗愈者单纯地需要去用一种喜悦的精神来进行它选择去进行的治疗的工作。对于有某种方式去减少苦难而感到喜悦。对于进行服务而感到喜悦，而不是因为改变一个病人的体验而感到喜悦，因为病人自己将会在回应它自己的内在议程的过程中改变它的体验。那么，对于一个对抗疗法的从业者的疗愈者而言，当疗愈者发现它是有帮助的时候，去这样说是很好的，那个疗愈者会说明，这些病症通过其而呈现出现的途径是能够在某种程度上被控制或者被改变的，但是真正的疗愈的工作将会在病人与它的新的环境打交道的时候从病人身上出现。

Is there another query?
有另一个问题吗？

Jim: I believe you've just spoken to whether or not the healer abridges the free will of the patient so I guess we can move to the last one and that is, "If the person seeking healing dies are these imbalances that it dies of worked on in the astral plane or is another incarnation necessary or how effective can the person do healing after the incarnation is over?"

Jim: 我相信你们刚刚已经谈到了是否疗愈者会删除病人的自由意志了，因此我猜想我们能够移动到最后一个问题，问题是，“如果寻求疗愈的人死亡，这些造

成了它死亡的不平衡会在星光层中继续工作吗，后者另一次投身是需要的吗，或者那个人在投生结束后进行的疗愈能够多大成效呢？”

We are Q'uo. There is healing which takes place outside of the environment of the physical incarnation, however, that healing is on a level of metaphysical wholeness and does not address physical, mental or emotional conditions as experienced while the entity was alive. Between incarnations, within the form-maker body, the spirit or soul will undergo much healing, not of the—we correct this instrument—not of this condition or that condition, rather inter-incarnational healings address the process within which the entity, shall we say, looks through the book of self, missing no pages, and then reintegrates the substantial significant self in a way which more accurately and lovingly places the various distortions and patterns within the unique entity, gradually preparing that entity for its next incarnation. It is within physical incarnation, not outside of it, that questions raised or imbalances, shall we say, within a previous incarnation are taken up again.

我们是 Q'uo。在物质性的投生的环境之外有疗愈发生，然而，那种疗愈是在一个形而上学的完整性的层次上的，它不会解决当那个实体活着的时候所体验到的那些身体、心智或者情绪上的病症。在两次投生之间，在塑形的身体中，灵性或者灵魂将会进行大量的疗愈，不是那个——我们更正这个器皿——不是对这样或者那样的病症的疗愈，毋宁说，这种中阴期疗愈 (inter-incarnational healings) 会表达那个实体在其中，容我说，通读自我的书本的过程，这个过程不会遗漏任何页面，并接下来用一种更为准确且有爱地将各种各样的变貌和模式放置在那个独一无二的实体之中的方式重组那个实质性的有意义的自我，并逐渐让那个实体为它的下一次投生做好准备。是在物质性的投生之中，而不是在它之外，问题产生了，在一次之前的投生中的，容我说，不平衡被再一次承担起来了。

The work of inter-incarnational healing, that is, the healings between incarnations, is, indeed, most necessary and does constitute a vast array of healing modalities. However, these do not shine through to those within incarnational experience unless the entities deliberately pursue the creation within incarnation of a, shall we say, window whereby the entity within incarnation can climb, shall we say, into a special place which has access to the higher self, as the form-maker body does between incarnations. This can be done in some cases by what this instrument calls regressive hypnosis.

中阴期疗愈，也就是在两次投生之间的疗愈的工作，确实是极其必要，且由大量的疗愈的方式构成的。然而这些疗愈不会照耀到那些处于投生期间的体验之中的实体的身上，除非实体故意地寻求在一次投生中创造出，容我说，一个窗口，藉由其，那个在投生中的实体能够，容我说，攀爬进入到一个特殊的位置，那个位置拥有进入到高我的入口，就好像在两次投生期间这个塑形的身体所做的一样。藉由这个器皿所称的回溯催眠，这个工作在一些案例中是能够被进行的。

My brother, is this the last query?

我的兄弟，这是最后的问题吗？

Jim: I believe that was it, Q'uo. We appreciate your responses and I'm sure N

does as well. Thank you very much.

Jim: 我相信它是的, Q'uo。我们感激你的答复, 我相信 N 同样也会感激它们的。非常感谢你们。

Thank you for your thanks. Is there a query which any would make which has come as a result of that which we have offered at this time of working?

为你的感谢而感谢你们。作为在这个工作的时间我们已经提供了的内容的一个结果, 是否有任何人有一个要提出的问题呢?

Jim: Not from me, Q'uo. Thank you very much, once again.

Jim: 我没有问题, Q'uo。再一次非常感谢你们。

We are Q'uo, and thank each for the kind words. We would speak finally requesting the continuation of queries concerning this area. We realize the difficulties involved in asking questions from a distance and because of this instrument's thoughts shared fully with us earlier we know that the one known as N is full of regret that it cannot put these queries to us in person. We would address this.

我们是 Q'uo, 我们为善良的言语而感谢各位。我们最后发言并同时请求在关于这个区域的方面继续提问。我们意识到在从一个远处的具体提问的方面所涉及到的困难, 因为这个器皿的想法在早些时候是完全地与我们分享了, 我们知道叫做 N 的实体非常后悔它无法以个人的方式像我们提出这些问题。我们会对这一点进行发言。

Within this instrument's mind are many stories from her holy work called the Bible. There are many, many instances within this work in which healing occurs. The one known as Elijah demonstrated the extent to which a healer will go to express a literal understanding of healing ...

在这个器皿的头脑中有很多来自于她的被称为圣经的神圣著作的故事。在这部作品中有许许多多的在其中治愈发生的实例。叫做以利亚的实体展现了一个疗愈者在表达一种实际的对治愈的理解的方面将会达到的程度.....

(Side one of tape ends.)

(磁带一面结束)

(Carla channeling)

(Carla 传讯)

... asked to heal one who was dead, lay upon the body of the patient, hand to hand, foot to foot, mouth to mouth, literally breathing life into the patient. The one known as Jesus healed even when it was not aware it had been asked. We refer to the incident where a woman who was ill touched the hem of the one known as Jesus' robe and was healed. The one known as Jesus knew healing had taken place for it felt the power go forth. It did not intend this personally. It was an instrument through which healing came.

.....被要求去治愈一个死去了的人, 它躺在病人的身体上, 手对手, 脚对脚, 嘴

对嘴，它真的将生命吸入到那个病人身体中。叫做耶稣的实体甚至会在它没有意识到它已经被请求了时候进行疗愈。我们指的是那个小事件，在其中一个病了的女人触碰叫做耶稣的实体的袍子的褶边并被疗愈了。叫做耶稣的实体知道疗愈已经发生了，因为它感觉到力量发出了。它个人并没有打算进行这个疗愈。它是一个器皿，通过它，疗愈产生了。

We would ask simply that the healer to whom we now speak, the one known as N, if this entity would find it desirable to allow the concerns, and there are many, to recede on a daily basis, perhaps there is energy for a good meditation, perhaps there is not. We ask in this latter case, then, that the one known as N simply begin to contemplate a few concepts. Primary among these concepts is the practice of the simple presence of the infinite One. How can one practice this presence without the meditating? In the case where meditation has become difficult or impossible to the self as it perceives the situation we would suggest some physical means, however momentary, of dwelling within the creation of the Father. Contemplate the sun, which gives so generously that life and light which is so welcomed as the springtime nears. Stand beneath the tree which is generating itself from light and offering oxygen to its companion upon the earth plane, the human and all animals, while all animals move about their business, breathing out just that which trees and plant life need, your carbon dioxide. Observe the way in which events fall, seeming, when looking back upon them, so right, so inevitable. Gaze about the self to find any arrhythmic or out of place detail in the creation of the Father. Is there any except that which man has imposed upon the creation of the Father?

我们会单纯地请求我们现在向其发言的疗愈者，即叫做 N 的实体，如果这个实体发现去允许这些担忧——会有许多的担忧——逐日减少是令人满意的话，也许会有进行一次有效的冥想的能量，也许不会有。在后一种情况中，我们接下来会请求叫做 N 的实体单纯地开始沉思一些观念。在这些观念中最重要的就是练习无限太一的简单的临在。一个人如何才能在不进行冥想的情况下练习这种临在呢？当自我感觉情况的时候，在冥想对自己而言已经变得困难或者不可能的情况下，我们会建议一些在身体上居住在天父的造物之中的方式，无论它是怎样地短暂。沉思太阳，它如此慷慨地给予了生命和光，随着春天的临近，这种生命和光是如此地受欢迎。站在树下，树通过光自我生长并向它在地球层面上的同伴，人类和所有的动物提供氧气，在所有的动物都在忙于它们自己的事情的时候，它们呼吸出了树木和植物的生命需要的事物，你们的二氧化碳。观察事物在表面上死亡的方式，当回顾它们的时候，它们是如何适当，如此不可避免。凝视自我的周围在天父的造物中找到任何的没有节奏或者不协调的具体细节。除了人类已经强加在天父的造物之上的事物之外还有任何其他的不协调之处吗？

The nature of faith is that it is what one claims it is. Questioning faith is useful only in the context of a life in faith where the seeker has become able to posit faith as the promise that never becomes a lie, regardless of all appearances. Thusly, faith is often quite incomprehensible. However, faith is served by the simple act of will, the refusal to stop believing. We commend this to the attention of all seekers. The simple assertion of a life in faith creates, when

persistently invoked, the life in faith. Harder and more rewarding work for the spiritual seeker cannot be conceived.

信心的特性即，信心就是一个人宣称信心之所是的事物。对信心的质疑仅仅是在一个在信心中的生命的背景中才是有用处的，在这样一种在信心中的生命中，寻求者已经能够断定信心就是永远不会变成一个谎言的承诺了，无论所有的表象是什么。因此，信心经常是是相当无法理解的。然而，信心是藉由单纯的意志的行动，藉由拒绝停止相信而起作用的。我们推荐所有的寻求者注意这一点。对于一次在信心中的生命的简单的坚持，当被坚持不懈地祈请的时候，会创造出在信心中的生命。对于灵性上的寻求者而言，无法想象比这更为艰难且更有回报的工作了。

May each, while crashing upon the craggy reefs of doubt and disbelief, confusion and inner anguish, stand firm on one thing: that is, love. You may call it faith or love or truth or, as this instrument often does, Christ, but the claiming of this precious thing is a most creative choice.

祝愿每一个人，在粉碎质疑和不相信，混淆和内在的苦闷的多岩石的脉矿的过程中，坚定地站立在一个事物之上：那个事物就是爱。你们可以称之为信心，或者爱，或者真理，或者如这个器皿经常会称之为，基督，但是，宣称拥有这个宝贵的事物就是一个极有创造力的选择了。

We leave this instrument reluctantly. We so enjoy these workings, so enjoy the converse with each dear entity. We bless each, thank each and leave each as always in the love and the ineffable light of the one infinite Creator. We are known to you as those of the principle of Q'uo. Adonai. Adonai.

我们不情愿地离开这个器皿。我们如此喜欢这些工作，如此享受与每一个亲爱的实体的谈话。我们祝福每一个人，我们一如既往在太一无限造物者的爱和难以言喻的光中感谢各位并离开各位。我们是你们知晓的 Q'uo 原则。Adonai。Adonai。

Carla: If you don't mind waiting just a little bit more, there's a lot of pressure here. Is that all right? I think there may be ... OK, thank you.

Carla: 如果你们不介意多等一小会的话，这里有很多的压力。那是没问题的吗？我想可能会有.....好的，谢谢你们。

(Carla channeling)

(Carla 传讯)

I am Hatonn. Greetings in the love and in the light of the one infinite Creator. We wish to thank the one known as Carla for being aware of our presence for this instrument is somewhat fatigued as is its nature and practice within this particular incarnation and could easily have missed our request. We have no need to speak at length at this time, however, we are aware of the call of the one known as N. We simply wish to confirm this entity's knowledge that it has our constant company when we are so requested, not to give answers but to aid in what this instrument would call practicing the presence of the one infinite Creator.

我是 Hatonn。在太一无限造物者的爱与光中致意。我们希望感谢叫做 Carla 的

实体察觉到我们的在场，因为这个器皿多少有点疲惫了，由于它在这次特定的投生中的特性和实践，它可以轻易地漏掉我们的请求。我们没有必要在此刻发言很长时间，然而，我们察觉到叫做 N 的实体的呼唤。我们单纯地希望去肯定这个实体的知晓，即它是拥有我们持久的陪伴的，当我们被如此请求的时候，我们不会给予答案，但是我们会在这个器皿所称的练习太一无限造物者的临在的过程中给予帮助。

This is all we wished to communicate and would therefore leave this instrument and this group, thanking each and praising and thanking the infinite Creator. May each comfort himself with the knowledge that all desire and seeking for that vibratory level which is the love of the one infinite Creator is felt and does indeed change the inner balance. Therefore, we do encourage a steadfast desire for love, truth and a life of service. No matter what the outer appearance, these thoughts result in the desired inner changes.

这就是所有我们希望去交流的事情了，我们会离开这个器皿和这个团体，我们同时感谢各位，我们赞美并感谢无限造物者。祝愿每一个人都藉由这样一种知晓来安慰他自己，这种知晓即，所有对于太一无限造物者的爱之所是的那个振动的层次的渴望和寻求都会被感觉到并确实会改变内在的平衡。因此，我们确实鼓励一种对于爱、真理和一次服务的生命的坚定的渴望。无论外在的表象是什么，这些想法都会创造出被渴望的内在的改变。

We leave you in love and in light. We are Hatonn. Adonai vasu.
我们在爱与光中离开你们。我们是 Hatonn。Adonai Vasu。

February 13, 1994

1994-02-13 第三密度的健康与疗愈

Group question: The question this afternoon is from N and it is, "How would Q'uo go about designing a healing strategy that would encompass all of the needs of third-density entities if Q'uo were itself a third-density entity, here with that purpose in mind?"

团体问题：今天下午的问题来自于N，问题是，“Q'uo会如何着手开始设计一个涵盖了所有第三密度的实体的需要的疗愈的策略，如果Q'uo自己是一个第三密度的实体，并在头脑中带着那个目的在这里？”

(Carla channeling)

(Carla 传讯)

We are those of Q'uo. Greetings in the love and in the light of the infinite One. We are most pleased and privileged to be called to your circle for this working and would thank each who has come to this opportunity for the sharing of thoughts.

我们是Q'uo。在太一无限造物者的爱与光中致意。我们非常高兴并极其荣幸被你们的团体呼唤来进行这次工作，我们感谢每一位已经来到这个分享想法的机会的实体。

Your query addresses the concept of healing in a provocative way in that the question asks what we, that is, we of another density, would do within your third density in order to best maximize universal healing. It is one thing to be where we are, looking upon the Earth scene and philosophizing concerning the prospects of improving that world scene according to our views. It is quite another to be within that third density which you now enjoy, for not we, with our experience, but you, with your limitations and challenges, are the ones called to service at this particular juncture.

你们的问题用一种引发争论的方式表达了疗愈的概念，在问题中问道，我们这些属于另一个密度的实体会在你们的第三密度中做什么以便于最佳地最大化全面性的疗愈。我们处于我们所在的位置，观察地球的舞台布景，并根据我们的视角在关于改进世界的布景的观点的方面进行哲学化的思考，这是一个事情。而处于你们现在正享受的第三密度之中，这完全是另一个事情，因为那些在这个特定的节点被呼唤来服务的实体，不是带有我们的经验的我们，而是带着你们的局限性和挑战的你们。

Were we you, we also would be equally limited. Let us rephrase and say that were each of you to be able to have access to that portion of your totality of self which vibrates within our range of vibrations in our density you, then, would find yourself completely unable to take those understandings and attempt to affix them into the net of third-density illusion reality. Perhaps the best way to say that is there is always the 20/20 vision of hindsight, yet it is to those who have no hindsight but only the situation as it appears who act. It is you who are called to act and to serve, you with all of your self-perceived

limitations.

如果我们是你们的话，我们同样会是同等地受限的。让我们重新措辞并说，如果你们每个人能够进入到那个在我们的密度中在我们的振动的范围中振动的你的自我的全体性的那个部分的话，那么你会发现你自己是完全无法拿起那些理解并尝试将它们附加到第三密度的幻象的限制的网络之中的。也许去表述那一点的最佳的方式是，一直都会有那种后见之明的 20/20 完好的视力，**而就是对于那些没有后见之明的人，当情况出现的时候，似乎仅仅只有那个行动的人了。而那个被呼唤去行动并去服务的人就是你，就是那个带着所有的你自我感知上的局限性的你。**

The Creator encapsulates Itself within each, so the true self that you are is in one sense beyond any limitation, beyond any distortion, beyond any impurity. Within each of you does lie truth, does lie healing, does lie grace, beauty and justice. And we would have to say that were we one of you or many of you, we would, as do you, feel profoundly confused by the illusion of third density. You have no easy task, you who seek to serve. So one response to your query is that your fine, hard-earned understanding does not translate into a master plan for third-density healing. Only those who are within third density have the right to attempt to create such conditions as universal healing.

造物者将祂自己囊括在每一个人内在之中，因此，你之所是的真实的自我在一个意义上是超越任何的局限性，超越任何的扭曲，超越任何的瑕疵的。在你们每一个人内在之中确实存在有真理，确实存在有疗愈，确实存在有恩典、美丽和公正。我们必须要说，如果我们是你们中的一个人或者你们中的许多的人，我们会和你们一样，因为第三密度的幻象而深深地感觉到困惑。你们没有简单的任务，你们是寻求去服务的人。因此，对于你们的一个问题的回答是，你们的优秀的、辛苦赢得的理解并不是要转译成为一种对于第三密度的疗愈的总体规划的。仅仅只有那些在第三密度中的实体才拥有权力去尝试去创造出诸如全面性的疗愈这样的情境。

We see the concept of healing or health having to do fundamentally with not the physical vehicle nor simply with the mind or mental vehicle but, rather, we see healing as that which creates a broader or deeper faith, for what is health but the just proportion or balance of energies within the individual self. Health is not simply a matter of sickness and curing sickness. Health has to do with the balance of energies within the self so that the self is tuned, shall we say, as much as can be achieved by the seeker to a continuing awareness of the self as a child of the infinite Creator. Healing begins with the realization that love and loving constitute wellness.

我们将疗愈或者健康看作既从根本上是与物质性载体没有关系，又不是单纯地是与心智或者心智载具有关系的，毋宁说，我们将疗愈视为是创造了一种更为宽广或者更为深入的信心的事物，因为健康仅仅就是在个体性的自我内在之中的能量的调和或者平衡。健康并非单纯地是一个疾病或者治愈疾病的问题。健康是与在自我内在之中的能量的平衡联系在一起，这样自我就是在，容我们说，能够被那个寻求者尽其所能地取得的程度上，被调音到一种对于自我是无限造物者的一个孩子的持久的认识上了。疗愈是从这样一种领悟开始的，那种领悟即，爱和有爱事物构成了身心的健康。

More than any one method of medical treatment the philosophical, metaphysical or religious paths of service offer a way to teach those who wish to learn how to call inwardly and move toward that inner room wherein the heart of silence speaks its blessed and hallowed chant: love praising love, love thanking love, love having any emotion whatever to love. The soul which seeks persistently this inner sanctuary, the mercy seat of the heart, is as the one who chooses to go into the grand hall and to set the table for a sumptuous banquet. To the human eye the banquet hall may not exist. To the heart within, beating in faith, the hall shall fill to overflowing and the feast shall take place.

相比任何一种医疗上的治疗的方法，哲学的、形而上学的或者宗教信仰的服务的途径，更多地提供了一种方式去教导那些希望去学习如何向内呼唤并向着那个内在的房间移动的实体们，在那个内在的房间中，静默的心讲述着它受祝福且深深的赞美诗：爱赞美爱，爱感谢爱，爱拥有要去爱的无论什么任何的情感。坚持不懈地寻求这个内在的至圣所的，这个心的慈悲的座位的灵魂，就如同一个选择去进入到宏伟的大厅之中并为一场豪华的宴会布置桌子的实体一样。对于人类的眼睛，这个宴会的大厅可能并不存在。对于藉由信心而跳动的内在的心，那个大厅将会充满以至于溢出，宴会将会发生。

The over-arching energy which heals is accessed through faith. Then what each seeker does with that open channel of love and faith is very much dependent upon that seeker's particular journey. Many are the ways to teach faith. Each who is a parent teaches, by the way it deals with its children, the ways of faith and blessed indeed is that child whose parents have retained a strong sense of the importance of living faithfully. Blessed indeed is that child who learns not only to value knowledge, wisdom and power but also to value the ways of faith and the ways of service.

产生疗愈的那种贯穿整体的能量是通过信心而被存取的。接下来，每一个寻求者藉由那个爱与信心的开放的管道所做的事情就是在很大程度上取决于那个寻求者的独特的旅程了。很多的事情都是去教导信心的途径。每一个父母都是藉由它与它的孩子们打交道的方式来教导信心的途径，如果孩子的父母已经取得了一种强有力的对于用信心的方式生活的重要性的感觉，那个孩子确实是有福的。如果孩子不仅仅学习去重视知识、智慧和力量，同样也学习去重视信心的途径和服务的途径，那个孩子确实是有福的。

Those within your churches who preach according to some religious system have great opportunity to teach in healing ways. Indeed, when one discovers any path of service one may see that this too is a way to bear witness to the forces and energies of wellness or healing. Let us gaze at the simple concept of wellness or health here, for it is our perception that the third density is not intended to be universally healed. The perceived imperfections of the illusion are innumerable and it is a virtue of third density illusion that it continues rough, unfinished and unhealed. These are the conditions which promote rapidity of learning. The real health of the soul is not risked by the third-density conditions, whatever they be. It is necessary and desirable, in

terms of the opportunity to grow and to go forward upon the journey of seeking, that the physical conditions, mental conditions, and emotional conditions experienced be perceived as broken.

在你们的教堂中的那些根据某种宗教信仰的系统而布道的人拥有大量的机会通过疗愈的方式进行教导。确实，当一个人发现了任何服务的途径的时候，它可以看到，这同样也是一条去见证健全或者疗愈的力量与能量的方式。让我们注视健全或者健康的简单的观念，因为我们的观点是，第三密度确实不是打算要全面地被疗愈的。幻象的感知上的不完美是数不胜数的，第三密度的幻象会持续是粗糙的、未完成的和未被治愈的，这是第三密度的幻象的一个优点。这些就是促进学习的迅速的情境了。真正的灵魂的健康是不会被第三密度的情境所危及的，无论那些情境是什么。在成长和在寻求的旅程上前进的机会的方面，被体验到的物质性的情况，心智上的情况，情绪上的情况是被感知为破碎的，这是必不可少且令人满意的。

This is a difficult concept to grasp. Why would the Creator allow, much less determine, that suffering on a continual basis be part of the excellent and beautiful plan for spiritual seeking? This does not have an obvious answer, yet we feel it is true. The virtues of your environment contain none greater than that virtue of predictable imperfection and limitation. What the Creator has in mind, we feel, is not an increase in health of the body or of the mind or of the emotion but rather a continuing possibility for improvement in the balancing and aligning of mind, body, emotions and spirit.

这是一个很难掌握的概念。为什么造物者会允许，却没有下很大的决心，用一种持续不断的方式的受苦成为灵性寻求的优异而美丽的计划的一部分呢？这个问题并没有一个明显的答案，而我们感觉到它是真的。你们的环境所包含的优点中的最大的优点就是可以预见的不完美和局限性。我们觉得，造物者在头脑中所拥有的事物，不是一种增进身体，或者心智，或者情绪上的健康，而毋宁是一种持续不断的在对心智、身体、情绪和灵性的平衡和校准的方面的改进的可能性。

Health, then, can be seen to be within third density that state in which the entity—and each is unique—has achieved a stable balance within the self so that each energy has space for clarity and focus, much as you would see a color become more pure so one could envision the energies of the entity becoming more true, more just in balance and proportion, one to the other. This point of balance is unique for each unique entity.

那么，健康就可以视为是在第三密度中的这样一种状态，在这种状态中，实体——每一个实体都是独一无二的——已经取得了在自我内在之中的一种稳定的平衡，因此，每一种能量都拥有了空间去澄清和聚焦了，这非常类似于你们会看到一种颜色变得越来越纯净，这样，一个人就能够想象那个实体的能量，慢慢变得更为真实，在一种能量和另一种能量之间，在平衡和协调的方面变得更为恰当。这个平衡的位置对于每一个独一无二的实体都是独一无二的。

Were we to attempt to teach perfection, that concept might, in one powerful moment, dismiss all illusion. However, we cannot move into your perceived reality and hook perfection out of the sea of confusion like a fish, nor would we be doing the Creator's work to attempt to lift any bodily into perfection.

We count ourselves most blessed if we are simply able to suggest to even one entity that a stubborn focus upon infinite perfection will take the energies as they are and will, through time, produce for that entity such visions and clues concerning balance as are necessary for that individual's progress.

当我们尝试去教导完美的時候，那个观念，在一个强有力的瞬间，是可以驱散所有的幻象的。然而，我们无法进入到你们的感觉上的实相并从幻象的海洋中就好像钓起一条鱼一样地将完美钓出来，我们也不会尝试去让任何有形的事物提升进入到完美之中，这会是在做造物者的工作。如果我们单纯地能够向即使一个实体建议，一种固执的对于无限的完美的聚焦将会如其所是地使用那些能量，并将在经过一段时间之后，为那个实体产生出诸如在关于平衡方面的洞见与线索之类的对于那个个体的发展必不可少的事物。

How does this relate to a concerted attempt to put in[to] manifestation the ideal healing environment? This question is a large one. We would suggest that there is no higher standard than that which is implicit in this question. It is to—we correct this instrument—it is a call to a great adventure to seek with great energy to materialize such an environment. This environment shall be visualized more and more frequently as your time moves forward for many entities now have become aware, both of the many, many ways of affecting cures and healing and also of the supreme place that faith has within an entity's individual health. These two concepts are ones we would suggest for contemplation.

这是如何与一种将那种理想性的疗愈的环境显化出来的协同的尝试联系在一起的呢？这个问题是一个大问题。我们会建议没有比在这个问题中所隐含的事物更高的标准了。它是——我们更正这个器皿——这是对一次伟大的冒险的一种呼唤，这种冒险即藉由极大的能量寻求去使这样一种环境成形。这个环境将会随着你们的时间的前进越来越频繁地被显现出来，因为现在很多的实体已经开始不仅仅察觉到许许多多的影响治疗和疗愈的方式，他们同样也开始察觉到信心在一个实体的个人的健康中所拥有的至高无上的位置。这两个观念就是我们建议进行沉思的观念了。

We would wish to allow this response to be received by the one known as N before responding further, if that is acceptable to those within this circle. We pause for communication.

在进一步的回答，我们会希望允许这个回答之前被叫做 N 的实体接收到，如果这对于在这个圈子中的实体是可以接受的话。我们暂停以进行通讯。

Jim: That's fine with us, Q'uo. Thank you.

Jim: 那对于我们是很好的，Q'uo。谢谢你们。

Very well, my brother. Then we would ask if there is a query upon the material given or another line of questioning at this time.

我的兄弟，非常好。接下来我们会请问，在关于已经被给出的材料上是否有一个问题，或者在此刻是否有另一个提问的线路呢？

Jim: I have no other questions myself, Q'uo. I appreciate what you've said.

Jim: 我自己没有其他的问题了, Q'uo。我很感激你们已经说过的内容。

We are those of Q'uo and we thank you, my brother. We are not quite ready to leave this delightful gathering and would speak a bit further but did not wish to move forward in that which we specifically gave in answer to the opening question.

我们是 Q'uo, 我们感谢你, 我的兄弟。我们不是很乐意于离开这个令人愉快的机会, 我们会多说一点, 但是, 我们不希望前进到在回答开放性的问题的过程中我们明确地给出过的内容中。

We would speak to this entity's question, for we are aware, of course, when a channel such as this one questions whether it is still being of service. We encourage each to ask questions such as this. It is not wise to be smug or to feel that one has gotten the final answer. It is quite healthy, shall we say, for this question to come up when the world does not beat a path to your door, when meetings are small, when, as we see in this instrument's thinking, that physical parameters are unmet, such as money for the publications, it is perfectly logical to question one's path of service.

我们会谈论这个实体的问题, 因为我们意识到, 当然, 当诸如这个管道之类的一个管道提问, 是否它仍旧是在在进行服务的时候, 我们会鼓励每一个人都去问诸如这个问题之类的问题。自以为是或者去感觉到一个人已经得到了最后的答案了是相当不明智的。因为提出这个问题, 容我说, 相当健康的, 当这个世界没有上门来求你的时候, 当集会是小规模的时候, 如我们在这个器皿的想法中看到的一样, 当诸如用于出版的钱之类的物质性的参数没有被满足的时候, 去询问一个人服务的途径, 这是完全有道理的。

We then must say where is the heart of service, for you? Where is love, for you? Where are your gifts? Which gifts do you wish to use? When seeking answers to questions concerning service we encourage the exploration of one's own gifts for each entity moves into the third-density illusion with all of its woes and wonders with a certain package of gifts, a certain combination of virtues and darker virtues, which you call vices, and out of this broken and seeking existence blooms forth all of the beauty and generous harmony of that same entity's blossom of selfhood.

我们接下来必须说, 对于你而言, 服务的核心是在于何处呢? 对于你而言, 爱在何处呢? 你的礼物在何处呢? 你希望去使用哪些礼物呢? 当寻求关于服务的问题的答案的时候, 我们鼓励对一个人自己的礼物的探索, 因为每一个实体都是带着一定的礼物的包裹, 一定的优点与你们称之为恶习的较为阴暗的价值的组合藉由第三密度所有的灾祸与奇观而进入到第三密度的幻象的, 就是从这种破碎的、寻求的存在性之中绽放出了那个相同的实体的自我属性的花朵的全部的美丽与丰盛的和諧。

So we ask the instrument to take the time in the following days to contemplate its gifts and to seek an inner feeling of certitude concerning the service which is desired to [be given] so that the service may once again be made calm and unruffled by self-doubts. Always, it is not the outer

appearance which determines the success of employing one's gifts but, rather, one must simply move as one feels to move, always being aware that the service is service to love, in love, for love, by means of love alone.

因此，我们会请这个器皿在接下来的日子中花时间去沉思它的礼物并寻求一种在关于被渴望去给予的服务的方面的一种内在的确信的感觉，这样，能量就可以再一次变得平静并不会因为自我怀疑而动荡不安了。决定引用一个人的礼物的成功的事物，一直都不是外在的表象，毋宁说，一个人必须单纯地在它感觉到要去行动的时候去行动，并一直察觉到服务就是去爱、通过爱，为了爱并仅仅藉由爱的途径的服务。

We would encourage each to lift the heart, lift the mind, lift the viewpoint, just as the sun seems to lift the flower bud, lift the grasses and the leaf. Attempt to give yourselves the freedom within to turn to ...

我们会鼓励每一个人都去提升心灵，提升心智，提升视角，就好像太阳看起来似乎抬起了花苞，抬起了青草，抬起了叶片一样。尝试去给予你自己自由在内在之中转向.....

(Side one of tape ends.)

(磁带一面结束)

(Carla channeling)

(Carla 传讯)

... [towards] the light, as that light is most deeply and purely perceived.

.....转向光，当那种光杯极其深入且极其纯净地被感觉到的时候。

To sharpen these perceptions, again we say, spend time contemplating. Certainly it is good to have the meetings together, for those who seek together band together in a way which improves the hearing, shall we say, of all involved and creates a much improved atmosphere for seeking, but more than this, spend the time alone seeking, whether in prayer, meditation or in the joy, the laughter and the fellowship. Spend time praising and rejoicing.

要去打磨这些感觉，再一次，我们会说，花时间进行沉思。肯定地，去一起进行集会是有益处的，因为那些一同寻求的人会用一种提高对所有涉及到的事物的听力的方式结合在一起并创造出一种被大量改善了的寻求的氛围，但是，比这更重要的是，独自一人花时间寻求，无论是在祈祷中，冥想中，或者在喜悦、笑声和友谊中。

Why rejoice? Why give thanks and praise? Because the greatest energy of all is always the same: love is always the over-mastering power and creator. No matter what the experience, praise, joy and thanks are appropriate. When one can, even for a moment, see and feel the truth of the turning to love above all things then shall healing truly multiply.

为什么要欢庆呢？为什么要致谢和赞美呢？因为万物中的最伟大的能量一直都是相同的：爱一直都是掌控一切的力量与造物者。无论体验是什么，赞美、喜悦与感谢都是合适的。当一个人能够，即使是一会儿，看到并感觉到转向那高于一

切事物的爱的真理，接下来疗愈就会真正地加倍了。

We would at this time leave this instrument and this group, apologizing for the lack of satisfactory answers. However, we are dealing, when we deal with healing modalities, in an area in which, through this instrument at this time, the information we may share is, and will continue to be, of a nature more abstract than practical. However, we would not wish to employ this instrument differently. And there you are—a situation.

我们会在此刻离开这个器皿和这个团体，我们为缺少令人满意的答案而致歉。然而，当我们与疗愈的方式打交道的时候，我们是在一个这个器皿在此刻正在穿越的区域之中打交道的，我们可以分享的信息是，并将持续是，具有一种更为抽象而非实用的特性的。然而，我们不会希望用不同的方式使用这个器皿。这就是你们所处的——一个情境了。

As we close, we would say to the one known as N, that portion of us which is Latwii greets and blesses the one known as N and thanks the one known as N for enjoying our jokes.

在我们结束的时候，我们会对叫做 N 的实体说，在我们中的那个 Latwii 的部分向叫做 N 的实体致意，祝福他，并感谢叫做 N 的实体喜欢我们的笑话。

We would leave you in the love and in the light of the one infinite Creator. Adonai. Adonai. We are those of Q'uo.

我们会在太一无限造物者的爱与光中离开你们。Adonai. Adonai. 我们是 Q'uo。

March 27, 1994

1994-03-27 Hatonn: 寻求与服务

Group question: ...information about the nature of our spiritual seeking in general and perhaps the role that those such as Q'uo have to play in that seeking and how you are a service to us and how we might be of service to each other in this seeking.

团体问题：.....关于我们一般性的灵性寻求的特性的信息，也许是诸如 Q'uo 之类的实体在那种寻求中扮演的角色，你们如何成为对我们的一种服务，我们如何有可能在这种寻求中相互服务。

(Carla channeling)

(Carla 传讯)

Greetings in the love and in the light of the one infinite Creator. We are those of Hatonn. We thank each for calling us to your group this day. It is a privilege and a blessing to join in your meditation and to blend our vibrations with yours.

在太一无限造物者的爱与光中致意。我们是 Hatonn。我们感谢各位呼唤我们来你们今天的团体。加入到了你们的冥想并将我们的振动与你们的振动混合在一起，这是一种荣幸和一种福分。

We are those who come to your peoples at this time in hopes of being of service by providing information and opinion concerning spiritual evolution. It is our understanding that this present period which you now enjoy is part of a season of harvest or completion upon your Earth world. In this time of transition to a more densely lit illusion there is great opportunity, we feel, for entities who are seeking to accelerate their process of spiritual evolution to do so. We are those who wish to assist, as we may, those who request our opinion and presence.

我们是那些在此刻来到你们的人群中寄希望于藉由提供关于灵性演化的信息和观点来进行服务的实体。我们的理解是，你们现在所享受的这个当前的时期是你们的地球世界上一个收割的季节或者完结的季节的一部分。在这个转变到一个由更为致密的光所组成的幻象的时刻，我们感觉到，对于那些正在寻求去加速他们的灵性演化的进程的实体们，会有去这样做的伟大的机会。我们期望去帮助那些，容我说，请求了我们的观点和我们的在场的实体们。

We are those of the Confederation of Planets in the Service of the Infinite Creator. Institutions equivalent in general nature to ours among your peoples might include the Peace Corps or those who work with Vista in the inner city. Not missionaries, not religions do we present in ourselves but, rather, counselors attempting to inform those who request our service of our understanding of the basic nature of the creation, the Creator and each seeker's place within this cosmology or world view.

我们是那些属于服务无限造物者的星际联邦的实体。在你们的人群中有一些机构，它们的一般性的性质是与我们的性质同等的，这些机构包括了和平工作团

(Peace Corps) 或者那些在内城区与美国自愿服务队(Vista)一同工作的实体们。我们在我们自己内在之中不代表传教士，不代表宗教信仰，毋宁说，我们代表的是正在尝试去向那些请求我们的服务的实体提供信息的咨询顾问，我们所提供的信息就是我们对于造物，造物者以及在这种宇宙论或者世界观中每一个寻求者的位置的基本的特性的理解。

In many, many ways through the years which we have spent speaking to your peoples, we offer again and again a very simple message: the Creator, we feel, is of a nature which is unified which may be summed up by a vibratory level. This vibration we call love. The Creator, to us, is a mystery. We know, or feel we know, that the Creator is indeed the Creator, that this Creator is possessed of an infinite intelligence. This infinite intelligence is expressed in that vibration which is love. Each entity also has a vibration, indeed a complex of vibratory levels harmonizing to make your unique signature or pattern of vibration.

我们已经在贯穿多年的时间中用很多很多种方式来向你们的人群发言了，我们一次又一次地提供一个非常简单的信息：我们感觉到，造物者是具有一种统一的特性的，这种特性可以用一个振动的层次来总结。我们将这个振动称之为爱。对我们而言，造物者是一个奥秘。我们知道，或者我们觉得我们知道，造物者确实就是那个拥有一种无限智能的造物者。这种无限智能是通过那个爱之所是的振动被表达的。每一个实体同样也拥有一个振动，确实，这个振动是一个振动层次的复合体，这些振动的层次协调一致产生出了你独一无二的签名或者振动模式。

The teaching we offer is this: as each seeker moves its vibratory complex closer and closer to the vibration of love, so does the infinite self within each seeker begin to sound its true note and identity. Thusly, as it is written in your holy work, one might say as did the teacher known to you as Jesus, "Be perfect, even as your Father is perfect." That this is an unreachable goal within the illusions we both experience is undoubtedly so. However, as the seeker sharpens its desire for and its hunger for more harmonious vibratory patterns, as this seeker then persists stubbornly in seeking again and again to move the personal vibratory complex closer to the pure vibration of love, so does desire create the perfect work within.

我们提供的教导是这样教导：随着每一个寻求者让它的振动复合体越来越接近爱的振动，在每一个寻求者内在之中的那个无限的自我同样也会开始发出它真实的音符或者真实的身份的声音。因为，如在你们的神圣著作中被写道的一样，一个人可以如同你们知晓为耶稣的老师一样地说，“成为完美，因为你的天父是完美的。”在我们同时体验到的幻象中，这是一个无法企及的目标，毋庸置疑，确实如此。然而，随着寻求者打磨它渴望和它对于更为协调一致的振动模式的饥渴，随着这个寻求者接下来顽固地在寻求中一次又一次地坚持去让个人的振动复合体更为接近那种爱的纯粹的振动，渴望就会用这种方式创造出内在之中的完美的工作了。

In any human terms these attempts to be as the Deity are useless. In the metaphysical world, where intention and desire are as real as a chair or a person, such seeking is effective and as the seeker persists in seeking this vibration the seeker begins to experience more and more spiritually-based

coincidence or synchronicity which acts as a kind of feedback, letting the seeker know that it is cooperating with its destiny and has begun to accelerate the rate of its spiritual evolution.

在任何人类的意义上，这些去成为神性的尝试是无用的。在形而上学的世界中，意图和渴望是如同一把椅子或者一个人一样真实的，在形而上学的世界中，这样的寻求是有效，随着寻求者在寻求这种振动的方面坚持不懈，寻求者会开始体验到越来越多的以灵性为基础的巧合或者同时性，它们是用作一种类型的反馈并让寻求者知晓它正在与它的命运合作并已经开始加速它的灵性演化的速度了。

We come not to move people away from paths of seeking which are satisfying to the entity. We wish to place no stumbling block before any. However, in many cases among your peoples those who seek most fervently are themselves alienated from the traditional, cultural, religious systems. To those entities we present a general and non-dogmatic way of looking at creation, the Creator and each seeker's place within that creation. By doing this we hope to be of service, by affording those who may need a home, spiritually speaking, such a home. We hope for no church nor do we hope for any power within your world, rather, we simply make ourselves available through channels such as this one in order to present that alternative for those who may find it useful.

我们不是来让人离开那些让那个实体感到满意的寻求的途径的。我们并不希望在任何人面前放置绊脚石。然而，在很多的情况中，在你们的人群中的那些最为热忱地寻求的实体是在其自身远离了传统性的、文化性的以及宗教信仰的系统的。我们向那些实体呈现了一种综合性且非教条性的观察造物、造物者和在那个造物中的每一个寻求者的位置的方式。藉由这样做，藉由向那些需要一个从形而上学的方面而言的家园的实体们提供这样一个家园，我们希望有所服务。我们既不期待教堂，我们也不期待在你们的世界中的任何力量，毋宁说，我们单纯地通过诸如这个管道之类的管道让我们自己可以被利用，以便于向那些可能会发现那种非传统的途径是有帮助的人们提供那条途径。

It is our understanding that each who sits within this circle existed in perfect potentiation before the world you know as Earth was formed. Each unique spark of love, each entity, was already loved and cared for before all that you see as the creation came to be, for the essence of each of you is a thought. The manifestation of that thought, your flesh and blood, bone and sinew, is as a garment. You clothe yourselves for your few years of incarnation in this flesh and wear it until you have truly worn it out and then, like a garment, it is laid aside and that unique spark of love which is you moves onward and where you move onward to is dependent upon how you have dealt with those issues which you chose for your own learning within this incarnative experience. You are love and you seek love, yet this love is biased and distorted in many, many crazy ways. Crazy, we say, like the images in the fun house of mirrors at a carnival.

我们理解是，每一个坐在这个圈子中的实体，在你们知晓为地球的世界被形成之前，就存在于完美的赋能状态了。每一个爱的独一无二的火花，每一个实体，在所有你们视为造物的事物开始存在之前就已经是被爱并被关怀的了，因为你们每

一个人的实质都是一个想法。那个想法的显化，你的肉与血，骨与筋，就如同一件衣服一样。你在你的投生的一些年的时间中让你自己穿上这件肉身的衣服并穿着它一直到你真正将它穿破了为止，接下来，就好像一件衣服一样，它被放在一边，而你之所是的那个独一无二的爱的火花继续前进，你继续前往的地方是取决于你是如何与在这次投生中你已经为你自己的学习选择好的议题打交道的。你就是爱，你寻求爱，而这种爱是用许许多多疯狂的方式有偏向性且扭曲的。我们所说的疯狂，就好像是在一次嘉年华上的哈哈镜中的形象一样。

Why would the Creator place each entity within such a heavy and crazy illusion? What is the point behind all of this manifestation which seems to offer suffering, loss and limitation at least as often as it offers those things which you think are good? We see each of you in a very, very long view. To us, you belong to infinity, for we see each of you as eternal. We also see that the great glory and purpose of your experience is that you shall suffer as you learn and in that suffering you shall be transformed.

为什么造物者会将每一个实体放置在这样一种沉重而疯狂的幻象之中呢？显化看起来似乎提供苦难、损失和局限性，而显化却几乎从未一样频繁地提供那些你认为是有益的事物，在所有这样的显化的背后的要点是什么呢？我们是用一种非常非常长远的观点看待你们每一个人的。对于我们，你们属于无限，因为我们将你们每一个人都视为是永恒的。我们同样看到，你们的体验的伟大的荣耀和目的就是在你学习的过程中你将会遭受的苦难，在那种苦难中你将会被转变。

Now, not all of your peoples wish to hear our words and this is entirely acceptable. Many there are who do not yet wish to take control of their own spiritual evolution. They do not yet desire the responsibility of considering the possibility that it does make a very real difference how one chooses to be and to act. To those entities we bow with respect and say, "Sleep on." But we say to those who are awake, "Watch and pray for you know not the hour when that which is yet to come shall arrive."

现在，并不是你们所有人都希望听到我们的言语，这是完全可以接受的。会有很多人尚不希望去掌控他们自己的灵性的演化。他们尚未渴望考虑这样一种可能的责任，即一个人如何选择去成为和如何选择去行动确实会产生出一种非常真实的区别。我们带着尊重会向那些实体们敬礼并说，“继续睡觉吧。”但是我们会对那些觉醒了的人说，“留心并祈祷，因为你并不知道即将出现的事物将会抵达的时刻。”

Now we quote again the teacher known to you as Jesus. This entity spoke of a wedding feast. To this feast were invited the high and the mighty, the comfortable and the well-off. Yet one must have business here and another there and so the wedding feast had empty places. Therefore, the father sent out people to comb the neighborhood for anyone on the street to come to the feast. There is a feast and we do invite each to come. That feast is love and each of you may be more and more one who dwells in the presence of that divine love.

现在，我们再一次引用你们知晓为耶稣的老师的话。这个实体谈到过一次婚宴。这次宴席邀请的是地位高的人，非凡的人、生活舒适的人和富有的人。而一个人

不得不去忙于这里的工作而另一个人不得不去忙于那里的事务，因为婚宴有空的座位。因此，父亲派人去搜寻附近的地方来找任何在街上的人来参加婚宴。有一场宴席，我们确实邀请了每一个人前来参加。那场宴席就是爱，每一个人都可以越来越多地成为一个安住于那种神圣的爱的临在之中的人。

In terms of the practical—for this instrument requested mentally that we be more practical—we suggest a commitment of some of your time and attention to the process of seeking the one infinite Creator. This commitment of time need not be a great one but, rather, it needs to be regular. We suggest to each what you might call silent prayer or meditation. Now, there is much good in prayers of thanksgiving, praise and intercession. There is much good in speaking to the infinite One, to having a relationship with this infinite intelligence. Yet does not a part of any relationship depend upon listening? Just so, we suggest that each seeker spend some time each day, if it be only a few moments, actively practicing the listening to that still, small voice which your Bible speaks of.

在实用性的方面——因为这个器皿在心智上请求我们更为实用性——我们建议将你们的一些时间和注意力奉献给寻求太一无限造物者的过程。这种事件的奉献并不需要是一种大量的时间的风险，毋宁说，它需要是规律性的。我们向每一个人建议你们可以称之为默祷或者冥想的事物。现在，在致谢、赞美和代人祈祷之中有大量的益处。在与无限太一说话，与这种智能无限拥有一种关系之中有大量的益处。在任何关系中有一个部分是不依赖于聆听的吗？就是这样，我们建议每一个寻求者在每一天都花一些时间，即使它仅仅是一会儿，来积极地练习聆听那个你们的圣经谈到过的安静而微小的声音。因为造物者不是用雷声或者灾难或者巨大的噪音来说话的，毋宁说，造物者是通过静默说话的。因为，没有可以承载无限太一的能量的言语。因此，无限太一与你之间的关系是一种存在的关于，是一种临在的关系。我们鼓励每一个人在每一天花一些时间来练习无限太一的临在，单纯地允许自我意识到他坐在其上的地面是神圣的地面，因为造物者是无处不在的，一切事物在那个神圣轨道之中到来。

When we speak of love we do not speak of the love of friends or the romantic love of men and women. Indeed, we realize that this word, love, is itself confusing for it means so many different emotions, not one of which has the power or purity of the one infinite Creator's love. This love is as a creative thought and energy which has literally manifested all that there is. The nature of the universe is love which affects light in ways which build all that is manifest. You gaze at a creation builded entirely of light governed by love. When we greet you in the love and in the light of the infinite Creator we ground ourselves and you in all that there is.

当我们谈及爱的时候，我们并不是在谈及朋友之爱或者男女之间的浪漫的爱。确实，我们意识到，这个词语在其自身是令人混淆的，因为它意味着如此多不同的情感，而这些情感中没有一个拥有太一无限造物者的爱的力量或者纯度。这种爱是作为一个创造性的想法与能量的，它已经实际上显化了一切万有。宇宙的本性就是爱，爱用各种构建一切显化的事物的方式影响了光。你们注视着完全有光所构建的造物，而光是由爱所管理的。当我们在无限造物者的爱与光中向你们致意的时候，我们是将我们自己和你们放置在一切万有的基础之上的。

We would at this time stop and ask if there are questions at this time. We are those of Hatonn.

我们会在此刻停下来并请问在此刻是否有问题。我们是 Hatonn。

(Thirty second pause.)

(30 秒暂停)

We are those of Hatonn, and would then go forward.

我们是 Q'uo, 我们接下来会前进。

Questioner: I have a question, Hatonn. I have a question concerning communicating with others, those that we are meeting in everyday life and sharing with them the world of seeking and our feeling about it in such a way as not to infringe upon their free will. I wish if you would comment about talking about what is important for me, for example, with somebody else who doesn't ask. Do I wait until they express desire to hear or what is a harmonious way to go about doing this, spreading the light?

提问者: 我有一个问题, Hatonn。我有一个关于与其他人进行交流的问题, 我们在日常生活中遇到一些人并与他们分享这个寻求的世界以及我们对于它的感觉, 这种分享是用这样一种不去侵犯它们的自由意志的方式来进行的。在关于谈论那些对于我是重要的事情方面, 举个例子, 与某个其他的并没有询问那个事情的人谈论它, 我希望你们是否愿意这个方面进行评论呢? 我要等待一直到他们表达了去听到的渴望吗, 或者在着手进行这个散播光的工作的方面, 一种和谐的方式是什么呢?

We are those of Hatonn, and grasp your query. Service is one of the more difficult things to accomplish well. The attempt to be of spiritual service to another, we feel, must depend in the first or primary place upon the free will of the individual to be served. It is well to wait until an entity asks you for your service before you attempt to render this service for if that which you have to say has not been requested in some way it is very likely that it will be considered irrelevant by the one whom you seek to serve. More than that, it may constitute a stumbling block for the entity you wish to help. This is sometimes frustrating for it is as though you see a child who will burn itself on a hot stove, yet the child must learn just that way what "hot" means, and if you see an entity bowed down with grief or trouble and you feel this entity could be helped by your opinion we encourage you, then, to see that you have, by offering what is not requested, confused and baffled energies that need to be felt as harmonious and sympathetic.

我们是 Hatonn, 我们理解了你的问题。服务是那些较难顺利完成的事情中的一个事情。去对其他人进行灵性上的服务的尝试, 必须在最开始或者最主要的位置上要取决于那个要被服务的个体的自由意志的。在你尝试去提供你的服务之前, 去等待一直到一个实体请求这种服务, 这是很好的, 因为如果你所要说的事情尚未用某种方式被请求, 非常有可能它将被一个你寻求去服务的实体认为是不恰当的。更进一步, 对于那个你希望去帮助的实体, 它可能构成一块绊脚石。这是时

常是令人沮丧的，因为它就好像你看到一个小孩子，它将要在一个炽热的火炉上烫伤它自己一样，而那个孩子必须学会那种“炽热”意味着什么的方式，如果你看到一个实体因为悲伤或者困难被压弯了腰，而你感觉这个实体能够藉由你的观点而被帮助，那么我们鼓励你，去看到你已经藉由提供尚未被请求的事物而让那种需要被感觉为协调和有同情心的能量变得混乱和令人困惑了。

The service that is rendered by overtly speaking is easy to understand rationally and therefore it looks like the best way to serve. However, it is hard to underestimate—we correct this instrument—it is hard to overestimate the effect that a silent witness may have. There is a witness which each gives by the way it lives, by the way it moves through the being and the doing of everyday living. If you are practicing the presence of the one infinite Creator, if you are living in faith rather than seeking and scrabbling for proof, if you have hope and trust and love and a smile, these things will speak for you, without your doing anything and this silent witness may bless without invading for it is primary that each entity freely choose that which it chooses for the choice made is so very important.

藉由公开的发言而被提供的服务在理性上是容易理解的，因此，它看起来似乎是最佳的服务的方式。然而，很难去低估——我们更正这个器皿——很难去过高地评价一种静默的见证可能拥有的成效。有一种见证是每一个人藉由它活着的方式，藉由它经历存有和过每一天的日常生活的方式而给予的。如果你正在练习太一无限造物者的临在的话，如果你是活在信心之中而不是在寻求并四处收集证据的话，如果你拥有希望、信任、爱和一个微笑的话，这些事情将为你发言而无需你做任何事情，这种静默的见证将在没有侵犯的情况下祝福，因为，每一个实体自由地选择它会选择的事物，这是最重要的事情，因为这个被做出的选择是非常重要的。

What choice would that be but the choice of how to love? There are two ways of expressing more and more love. One is the way of the sun, the radiant energy of free giving. In this way of accelerating the process of spiritual evolution the seeker attempts at each point of choice to make the choice which is of the higher amount of service to others, feeling that in each face which it sees is the face and nature of the Creator.

除了如何去爱的选择之外，那个选择会成为什么选择呢？有两种去表达越来越多的爱的方式。一种方式是太阳的方式，自由给予的辐射的能量。通过这种加速灵性演化的进程的方式，寻求者尝试在每一个选择的位置上去做出那个具有更高的服务他人的数量的选择，并同时感觉到在它看到的每一个面孔中都是造物者的面孔与特性。

The other way of accelerating and progressing spiritually is to take all the light around and attempt to hold it to the self. This way of being and learning has various names among your peoples, such as the left-hand path. We often call it the path of service to self. When you see an entity relating to those around it depending upon what use they might be to it then you see an entity operating along the lines of service to self. Perhaps one might call entities such as this negative or selfish and perhaps one might call entities who are

following the path of service to others those who seek along the positive path, but these are simply names.

另一条在灵性上加速以及发展的途径是去抓住在周围的所有的光并将它留给自己。这条存在和学习的方式在你们的人群中拥有各种各样的名字，诸如左手的途径。我们经常称之为服务自我的途径。当你们看到一个实体与它周围的人建立联系的方式是由他们可能对它的用途是什么而决定的时候，接下来你就看到了一个实体正在沿着服务自我的路线运转了。也许一个人可能会称呼诸如这样的实体为负面性的或者自私的，也许一个人可能会称呼那些跟随服务他人的道路的实体为那些沿着正面性的途径寻求的实体，但是，这些单纯地是名字。

The entities who are still asleep to spiritual seeking dwell in the middle of a great arc of energy. For them the energy remains at the bottom of the energy well for they are not creating or amassing power by how they live ...

会有一些仍旧沉睡于灵性寻求的实体，它们安住于一个巨大的能量弧中间。对于它们，能量是停留在能量井的底部的，因为它们尚未藉由它们如何活着而创造或者积累力量.....

(Side one of tape ends.)

(磁带一面结束。)

(Carla channeling)

(Carla 传讯)

... are of the Confederation are seeking along the lines of service to others and we come to those who are seeking along this positive path.

.....我们这些属于星际联邦的实体是沿着服务他人线路寻求的，我们会来到那些沿着这条正面性的途径寻求的实体的身边。

We are very willing to aid and if you wish us to aid in your meditations you have but to mentally request our presence. When we are with a meditating entity we do not give messages or attempt contact. We simply move into the meditative vibration, sharing with the seeker in this meditation. It is as though someone else was singing along with you: the note is more firm and steady. This is the benefit we offer, that your meditations might be somewhat deeper. We are pleased to do this if you wish and would not infringe upon you unless you ask.

我们非常乐意于帮忙，如果你们希望我们在你们的冥想中给予帮助的话，你们仅仅需要在心智中请求我们的在场。当我们与一个冥想的实体在一起的时候，我们不会给予信息或者尝试去接触。我们单纯地进入到冥想的振动中，并与那个寻求者分享这次冥想。这就好像某个其他人正在与你一起唱歌一样，音符是更加稳固和稳定的。这是我们提供的益处，这样你们的冥想就可以多少更为深入了。如果你们希望的话，我们很乐于这样做，我们不会侵犯你们，除非你们请求。

We have thrown a lot of ideas out this day and before we leave we would again ask if there are any queries.

我们今天已经抛出了许多的观念了，在我们离开之前，我们会请问是否有任何问

题。

Questioner: I have another question. I don't ... I wonder if you would comment on a particular feeling that sometimes I experience but perhaps others also feel it, and that is during meditation when the energies are shared sometimes I feel some energy running up inside that is pleasant and yet it often brings tears into my eyes, it feels like a great wave of emotions sweeping over me and then it fades, and I wonder if that is a conditioning wave or if it simply indicates some blockages, energy blockages, in whoever feels this during meditation, such as this one.

提问者：我有另一个问题。我并不.....我想知道是否你们会对一种我有时会体验到的特殊的感受进行评论，但是也许其他人同样也感觉到它了，那就是，在冥想期间，当能量被分享的时候，有时候我会感觉到能量在内在涌起，那是令人愉快的，但是它经常使我流泪，它感觉就好像一种巨大的情绪的波浪从我身上冲刷而过，接下来它就消退了，我想知道，是否那是一种调节性的波浪，或者它单纯地表示了，在那个在诸如这个冥想之类的冥想期间感觉到这种感觉的人无论什么人的身上的某种阻塞，能量的阻塞。

We are those of Hatonn. We believe that the experience of which you speak is that of an entity dimly sensing that which is beautiful beyond description, the love between two seekers. This love is close in vibration to divine love for the love of those who together seek is completely selfless. The goal for both in such a relationship is each to aid and encourage the other in spiritual seeking. This partakes of the nature of love itself. Thusly, there is the great feeling of emotion because of the beauty which is sensed. May we answer you further, my brother?

我们是 Hatonn。我们相信你所谈及的体验是一个实体模糊地感觉到那种言语无法描述的美丽的事情，感觉到在两个寻求者之间的爱的体验。这种爱在振动上是接近于神圣之爱的，因为那些一同寻求的人的爱是完全无私的。在这样一种关系中，两个人的目标就是在灵性的寻求中去彼此帮助并彼此鼓舞。这个目标会带有爱本身的属性。因此，因为被感觉到的魅力，会有极大的对情绪的感觉。我们可以进一步回答你吗，我的兄弟？

Questioner: No, thank you, Hatonn. That answers my question.

提问者：不用了，谢谢你们，Hatonn。那回答了我的问题。

We are those of Hatonn. We are grateful to you also, my brother. Each time this love is shared back and forth it blesses infinitely, does it not? Is there a final question at this time?

我们是 Hatonn。我们同样也对你们极其感激，我的兄弟。每一次这种爱被来回分享的时候，它都无限地祝福了，难道它不是的吗？在此刻有最后一个问题吗？

(Twenty second pause.)

(二十秒暂停。)

We thank each for allowing us to share our opinions. Take only those words

which have meaning for you and leave the rest behind, for we are not authorities but those who come in friendship and love. We love you and bless each of you and thank you for the great honor of speaking. At this time we take our leave of you, rejoicing merrily in the love and the infinite light of the one infinite Creator. Adonai. Adonai.

我们感谢各位允许我们分享我们的观点。请仅仅拿取那些对你们有意义的言语并将其他的都留在后面，因为我们不是权威，而是那些在友谊和爱中而来的实体。我们爱你们并祝福你们每一位，我们为发言的极大的荣耀而感谢你们。在此刻，我们会离开你们，我们在太一无限造物者的爱与无限的光之中快乐地欢庆。Adonai。Adonai。

April 3, 1994

1994-04-03 疗愈者的服务

Group question: N has asked us to ask for specific and particular information on the topic of the rays, the energy centers, and the bodies associated with the energy centers. We are aware of the difficulty Q'uo has in giving such information if it infringes upon people's free will, and we would like to ask what Q'uo could tell N or what direction Q'uo could point N in since he is a healer with a great desire to be of service to others? How can N get more expansive responses from Q'uo?

团体问题: N 请求我们在关于光芒, 能量中心以及与能量中心联系在一起的身体的主题上询问特定的与具体的信息。如果这样的信息是侵犯人的自由意志的, 我们意识到 Q'uo 在给出这样的信息的方面所拥有的困难, 如果 N 是一个疗愈者, 它带有一种极大的去服务他人的渴望, 我们会想要请问 Q'uo 能够告诉 N 的事情是什么, Q'uo 能够为 N 指出的方向是什么呢? N 如何才能从 Q'uo 得到更为拓展的信息呢?

(Carla channeling)

(Carla 传讯)

Greetings in the love and in the light of the one infinite Creator. We are those of the principle of Q'uo, and we thankfully bless each for asking us to share our thoughts on healing. It is this instrument's day of rejoicing. The Eastertide, as it is called, the time when the ultimate healing, the resurrection of that which is dead into new life takes place within this mythical system of faith. It is most appropriate, for a question upon healing is at base a question about death, transformation and resurrection.

在太一无限造物者的爱与光中致意。我们是 Q'uo 原则, 我们为你们请求我们在关于疗愈的方面分享我们的想法而带着感激祝福各位。今天这个器皿的欢庆的日子。复活节, 如它被称呼的一样, 那种最终的疗愈, 死亡的事物进入到新的生命的重生的时刻, 在这个信心的神秘主义系统之中发生了。它是极其合适的, 因为一个关于疗愈的问题在本质上是一个关于死亡, 转变和重生的问题。

That which is considered among your peoples, as we have said before, is far more often the curing of a condition. This in no way breaks into the storehouse, the treasure house, where each soul's totality of living is recorded and saved. Rather, it manipulates a manifestation. To focus upon the healing systems is most efficacious for the medical practitioners, and the detailed information which is collected by the various processes of medical investigation are also most efficacious at altering the manifestation, the clothing of flesh that the human body, so-called, is in essence.

在你们的人群中被考虑的疗愈, 如我们之前已经说过的一样, 更为频繁地是对一种疾病的治疗。这绝对不会突破进入到那个储藏库, 那个在其中每一个灵魂的生命的全部都被记录和被保藏起来的宝库。对于医疗上的从业者而言, 聚焦在疗愈系统是极其有效的, 而被各种各样的医疗性的研究所收集起来的细节的信息在改变显化, 即肉身的外衣的方面同样也是极其有效的, 这种肉身的外衣就是所谓的

人类的身体实质之所是了。

For us to move into a mode of expressing or assigning various phases of medical practice associated with various items within the body, or your so called subtle bodies, is simply more of the same. However, we continue to be most eager to serve. This is an interesting subject and a fruitful one. We cannot be those who shape another's answers for them or learn for them, for that would be infringement upon free will. However, perhaps since the query was asking us to express any comments we might have, perhaps we may be able to find some solid ground upon which to get a firm stance. We shall attempt to bridge the gap between where we, as this instrument would say, are coming from and where the one known as N comes from.

对于与在身体中, 或者在你们所谓的精微体中的各种项目联系在一起医疗实践的各种各样的阶段, 对于我们而言, 要进入到一种对这些阶段表达的模式或者分配的模式, 这单纯地是没什么区别的。然而, 我们一直都是极其热衷于服务的。这是一个有趣的主题和一个收益良多的主题。我们无法为另一个人塑造他们的答案或者替代他们进行学习, 因为那会是对于自由意志的侵犯。然而, 也许既然问题是在请求我们表达任何我们可以做出的评论, 也许我们能够找到某种坚实的地面以在其上去做出一个稳固的姿势。我们将尝试在, 我们所来自于的地方和叫做 N 的实体所来自于的地方之间的缺口上架起桥梁。

It is our perception that healing takes place when the integrity of the field which is the soul or spirit—that is, the essence of an entity—is maximized. This maximum integrity of field occurs at an unique position within the nexus of the various bodies, wherever within that nexus that that one entity is at that one particular time. Not only is each entity unique but each entity is continuously changing between vibrations. Rare is the individual in third density that can attain and maintain maximum integrity or health, even for a moment. Those who come the closest are those whose balance is seen by others, perhaps, to be above the ordinary.

我们的观念是, 疗愈是在灵魂或者灵性——也就是一个实体的实质——之所是的场域的完整性被最大化的时候发生的。这种最大化的场域的完整性是在各种各样的身体的连接之中的一个独一无二的位置上出现的, 无论在那一个特定的时刻一个实体处于那个连接中的什么位置。不仅仅每一个实体是独一无二的, 每一个实体在振动之间同样也是持续不断地改变的。在第三密度中很少会有实体能够取得并保持最大的完整性或者健康, 即使是一会儿。那些与之最为接近的实体是那些其平衡被其他人看到了的实体, 也许他们的平衡是高于通常情况的。

We use the term, balance, to convey a situation in which the various energy centers of the physical, mental, emotional and so forth bodies are at a state where there is a clear strength or center and a comfort in the, shall we say, fit of the energy distribution. An entity which is in this kind of balance may be thought to have attained a high degree of wellness or health. When entities become ill, the physical aspects of this situation are more clear or evident than other portions of the situation causing illness. When work is done upon the physical body, then, the manifestation may change. However, if the entity has

not had the process encouraged wherein that entity moves towards balance then the physician has done work only skin deep.

我们使用了平衡这个词来传达这样一个情境，在这个情境中，物质身体、心智身体、情绪身体以及诸如此类的各种各样的身体是处于一种在其中有一种清晰的力量或者中心，以及在，容我们说，能量分配的适当性的方面有一种舒适的状态之中。一个处于这种类型的平衡中的实体可能会被认为已经取得了一种高度的幸福或者健康。当这样的实体们生病的时候，这种情况的物质性的面向是比会引起疾病的情况的其他部分要远远更为清晰或者明显的。当工作在物质性身体上被完成了的时候，接下来，显化就可以改变了。然而，如果一个实体尚未进行过那个在其中实体朝向平衡移动的被鼓励的过程的话，那么，医生仅仅是在表面上完成了工作。

Now, we realize that the modest aim of most medical practitioners in your society is to do precisely that—to cause the mechanism to work properly once more. It may seem that we continually retreat from talking about healing because we are continually retreating from changing the physical manifestation of illness. When we wish to consider healing we then must orient ourselves and you to whom we are attempting to share some of these thoughts to a new emphasis, that emphasis being upon the essence of a person, as you would call it.

现在，我们意识到，在你们的社会中的绝大多数的医疗从业者的适中的目标就是精准地进行那种表面的工作——让机体再一次适当地运转。看起来似乎我们持续不断地回避谈论疗愈，因为我们持续不断地回避对疾病的物质性的显化的改变。当我们希望去考虑疗愈的时候，我们接下来就必须让我们自己以及我们正在尝试去与之分享这些想法的你们导向一个新的重点，那个重点是在一个人的实质之上的，如你们对它的称呼一样。

We do not distinguish in a way that makes psychiatrists more able to cure than the surgeon or the general practitioner. No, indeed, for the outpourings of the mental/emotional complex within an entity within incarnation are of much the same detailed and non-unique kind as physical symptomology. It is not mind or emotion or body that is healed in healing work, but, rather, the entity, whole and full of integrity. You hear of the phrase, "integrated personality." This perhaps catches a notion of that to which we point as a starting place.

我们不是在用一种让精神病医生比外科医生或者一般的医生更加有能力去治疗的方式来进行区分的。不是的，确实，因为在一次投生中的一个实体内在之中的心智/情绪复合体的流出是与身体上的症状一样具有大量同样具体且非唯一性的类别的。在疗愈的工作中被疗愈的事物，不是心智或者情绪或者身体，而毋宁是那个完整的且充满整体性的实体。你们听过“整合人格”这个词。这个词也许捕捉到了我们作为一个开始的位置所要指向的事物的一种观念。

What psychologists and psychiatrists may mean by a well integrated personality is along the lines of symptomology. That is, the ego this and the id that. However, it does fasten upon the concept that all the various parts of the mental/emotional complex of thoughts form a kind of energy grid, a pattern

of usual associations which have been used in concert enough that the entity has become comfortable and in balance as a personality with this particular way of expressing.

心理学家和精神病学家说一个被很好地整合了的人格的意思可能是沿着症状学的线路的。也就是说，这样的自我和那样的身份。然而，它并没有紧紧抓住这样一个观念，即所有想法的心智/情绪复合体的各种各样的部分会形成一种类型的能量格栅，一种通常性的联合的模式，这种模式已经用足够协调一致的方式被使用以至于那个实体已经变得舒适并作为一个带有这种特定的表达方式的人格而处于平衡状态了。

What the healer does in healing is provide, on some level, catalyst which will alert the higher self of the entity to be healed. The more powerful and effective the healing the closer to the heart of essence of self that the healer shall come. In other words, the more effective the healer, the more accurate the touch upon the point of balance is, that is, the healer meets the entity to be healed where that entity to be healed is not yet. Healing comes from a new perspective, not from moving about to find one which is already pursued.

在疗愈中疗愈者所做的事情是，提供在某个层次上的催化剂，这个催化剂将会提醒那个实体的高我要被疗愈的事物。疗愈越是强有力，越是有成效，那个疗愈者就将越发接近自我的实质的核心。换句话说，疗愈者越有成效，对平衡点的接触就会越为准确，也就是说，疗愈者会在那个要被疗愈的实体尚未平衡的位置上遭遇那个要被疗愈的实体。疗愈是来自于一个新的观点，而不是来自于四处移动以找到一个已经被追寻过的观点。

How can the healer do this? Each healer works differently. For some there is the healing touch. For some the healing word. For some the skill of various of your resources such as the gems, the massage, the—we cannot give this concept to this instrument well—the plumb line, shall we say. This is not the correct term ... that which dangles from the held string and moves eccentrically—the dowsing, shall we say. These skills vary from healer to healer. What each healer has in common is a gift which the healer simply shares with the one to be healed. The work is done, not by the healer, but by that entity to be healed's own self which, because of the catalyst of the healer, has the opportunity to select in an integrated fashion a more balanced configuration of energies.

疗愈者如何才能做到这一点呢？每一个疗愈者都用不同的方式进行工作。对于一些人，会有疗愈的触碰。对于一些人，会有疗愈的言语。对于一些人，会有对你们的诸如宝石、按摩，以及——我们无法很好地给予这个器皿这个概念——铅垂线 (plumb line) 之类的各种各样的资源的技巧。容我们说，铅垂线不是正确的词语..... 铅垂线是从被提起的绳子上悬挂下来并用离心的方式移动的——我们应该说，用卜棒探测 (dowsing)。这些技巧在不同的疗愈者之间是变化的。每一个疗愈者所共同拥有的事物是一个疗愈者单纯地与那个要被疗愈的人分享的礼物。这个工作不是由疗愈者完成的，而是由那个要被疗愈的人的自己的自我完成的，那个要被疗愈的人因为疗愈者的催化剂而拥有机会去用一种整合的方式选择一个更加平衡的能量的配置了。

In each case this configuration and its change is unique. The human animal, shall we say, is wired eccentrically. By this we mean to indicate that each entity has an unique pattern, not simply to the physical body, but to all bodies. Each wiring system functions a little differently from any other; some to the extent of functioning backwards. Consequently, the strength of healing is the strength of the field within which the healer and the one to be healed rest during that time when the interaction between the two essences creates that moment which allows new choice.

在每一情况中，这种配置以及它的变化都是独一无二的。人类的动物，容我们说，是用不规则的方式被布线的。我们这样说的意思是要表明，每一个个实体都拥有一种独一无二的模式，不仅仅是在物质性身体的方面，而是在所有的身体的方面。每一个布线的系统都会用与任何其他系统有一点不同的方式运转，**一些布线系统会到了用倒退的方式运转的程度。**因此，疗愈的力量是场域的力量，当在两种实质之间的相互作用创造出了那个允许新的选择的时刻的时候，疗愈者和那个要被疗愈的人在这段时间中就会在那个场域中休息了。

We thank the one known as N for continuing to hope and to have faith that there is a better, more universal way to heal. We are glad to continue to work with this entity. However, we would express that we simply refrain from certain levels of specificity, for when an instrument such as this one seeks repetitively to attain specific material when the same query is asked several times and there is not the new awareness to the questioning, when this situation exists there is in the relationship of questioner to the truth of, shall we say, the hangman and the one to be hanged.

我们为叫做 N 的实体继续期待有一种更好的，更为全局性的进行疗愈的途径并对其抱有信心而感谢他。我们乐于继续与这个实体进行工作。然而，我们会表达，我们单纯地回避一定的具体性的层次，因为当诸如这个器皿之类的器皿反复寻求去取得具体的材料的时候，当相同的问题被数次提问而没有对于那个询问的新的认识的时候，当这个情况存在的时候，**在提问者和真理之间的关系是，容我们说，行刑者和要被行刑的人之间的关系。**

(Carla stops channeling and challenges what was just channeled.)

(Carla 停止传讯并对刚刚传讯了的内容进行挑战。)

(Carla channeling)

(Carla 传讯)

I am Q'uo. We thank this instrument. We are having some difficulty with this information. There is some interest in this particular session and we have good contact but it is to be noted that when the specificity of information is requested, especially more than once, there develops a kind of specious interest which attracts those who would mimic our thoughts long enough to detune the channel. If the one who is channeling continually accepts such assignments and within its own self continues to ask for this information we are then unable to continue holding to a truly protected channel. And the

general course of such is that we lose that particular channel who has been turned to other uses by those who seek other than as we do; that is, those who are interested in service to self.

我是 Q'uo。我们感谢这个器皿。我们对于这个信息正在遇到某种困难。在这次特定的集会中有某种兴趣，我们拥有有效的接触，但是要指出的是，当信息的具体性被请求的时候，尤其是被不止一次请求的时候，会有一种类型的貌似有道理的兴趣发展出来，这种兴趣会吸引那些模仿我们的想法足够长的时间以便于让管道失去调音的实体。如果一个正在传讯的人持续不断地接收这样的任务并在它自己的自我内在之中继续请求这样的信息，我们接下来就无法继续保持一种真正被保护的管道了。这样的通常的过程是，我们是失去那个特定的管道，那个管道的已经被那些与我们寻求不一样的事物的实体，也就是那些对于服务自我感兴趣的实体，调音到其他的用途了。

This is not particularly easy to understand. And we would be glad to work with these questions as long as necessary. However, we applaud this group's awareness of this particular pitfall and we encourage this group to continue in its fidelity and its willingness to fail, if failure is the higher truth to witness to.

这并不是特别容易理解的事情。我们会很高兴与这些问题一同工作尽可能长的时间。然而，我们会称赞这个团队对于这个特定的陷阱的察觉，我们鼓励这个团体继续它的忠实于失败和乐意失败，如果失败就是要去见证的更高的真理的话。

Are there any queries at this time?

在此刻，有任何问题吗？

(Pause)

(暂停)

I am Q'uo. To the one known as N may we say that the ones of Hatonn greet you. We thank our brother again for the purity of its interest and we hope we may aid. We have so enjoyed this quiet hour with each of you. May we bless each once more and thank each for the level of desire and purity of intent. We leave you only in voice, in the love and in the light of the one infinite Creator. We are those of Q'uo. Adonai. Adonai.

我是 Q'uo。容我们对叫做 N 的实体说，Hatonn 团体向你致意。我们再一次为我们的兄弟的兴趣感谢它，我们希望我们可以帮忙。我们如此地喜欢这个与你们每一个人在一起的安静的小时。容我们再一次祝福每一个人并为渴望的层次与意图的纯度而感谢各位。我们仅仅在声音中，在太一无限造物者不得爱与光中离开你们。我们是 Q'uo。Adonai。Adonai。

April 10, 1994

1994-04-10 人类声音的实质

Group question: The question today has to do with communication, and what is it that we really communicate when we are speaking with each other. We live in an illusion. We experience the catalyst to help us grow. And we're wondering ... beyond the words of small talk, and the intentions and the emotions and the concepts and the way we say things, there seems to be something else of a deeper nature that is communicated when we really communicate. And we're wondering what it is that is communicated, and how this works through the various forms and means of communication that we use.

团体问题：今天的问题与沟通交流有关，当我们与相互彼此交谈的时候，我们真正交流的是什么呢？我们生活在一个幻象中。我们体验到催化剂以帮助我们成长。我们想知道.....在琐屑的谈话的言语之外，我们说事情的意图、情绪、观念以及方式，这些看起来似乎是某种其他的在我们真正进行交流的时候具有一种更深入的特性的被交流的事物。我们想知道，被交流的事物是什么，这个事物如何通过我们使用的各种各样的沟通交流的形式和途径。

(Carla channeling)

(Carla 传讯)

Greetings in the love and in the light of the one infinite Creator. We are those of Q'uo, and we are most grateful to have been called to your session of working this afternoon. The topic is communication, and since we are communicating on communication, perhaps we have a theme this particular session.

在太一无限造物者的爱与光中致意。我们是 Q'uo，我们对于已经被呼唤到你们在今天下午的这个工作的集会而感到极其的感激。主题是沟通交流，既然我们是在关于沟通交流方面进行沟通交流，也许我们在这次特殊的集会拥有一个主题。

Think back, if you will, to your experiences as trees, rocks, sunlight. In all of these states of beingness you have experienced the essence of the infinite Creator without reaching for any word or, indeed, any thing. The first and second densities are certainly filled with sound, however, there is little conversation. It is in the third density when the self becomes self-conscious, that the desire to communicate is born as a basic instinct and urge. Even the little child new to manifestation seeks for the sound of the parent, which communicates. The tiny infant has the instinct to select and prefer the sound vibrations made by the mother and the father, those figures who give sustenance and improve comfort. Already, before the infant becomes aware that words carry specific messages, this third-density entity instinctually is reaching for that sound, hoping for that comfort—the human voice. Beyond all meanings of words, the human voice sings its way through life. Although few hear the music of spoken words, yet, nevertheless, they do have tune and cadences. Subtle though these patterns may be, they carry the breath—the

air which is breathed in and exhaled.

如果你愿意的话，回想你作为树木、岩石和阳光的体验。在所有这些存在性的状态中，你已经体验过了无限造物者的实质，而无需伸手去拿任何的言语，或者，确实无需伸手去拿任何事物。第一密度和第二密度是肯定充满声音的，然而，很少有对话。就是在第三密度中，当自我变得自我察觉的时候，去交流的渴望作为一种基础的本能和驱动力而诞生了。甚至是新进入显化的小孩子都寻求父母的声音，也就是交流。那个微小的婴儿拥有本能去选择并更喜欢由母亲和父亲产生出的声音振动，以及那些给予营养并增加舒适的人物。在婴儿开始意识到言语携带着具体的信息之前，这个第三密度的实体是本能性地伸手去触及那个声音并期待那种——人类的声音的舒适的。在所有的言语的意义之外，人类的声音会整个生命中都歌唱。虽然很少人听到被讲述的言语的音乐，尽管如此，它们确实拥有调音和节奏。尽管这些模式可能是微妙的，它们携带了呼吸——被吸入和被呼出的空气。

The essence of manifested third-density life is breath. This breath is that which signals the aliveness of the present moment. One who is able to breathe is that one who is alive now. The breath of life is deeply intertwined with the spirit, both the spirit within and that spirit which strengthens. In a way, each time the human voice is heard, the tune is that of the infinite Creator Whose property alone it is to give life.

显化的第三密度的生命的实质就是呼吸。呼吸是当下一刻的活力的信号。一个能够呼吸的人是一个现在就是活着的人。生命的呼吸时深深地与灵性相互交织的，同时表示内在的灵性和那种增强的灵性。在某种方式上，每一次人的声音被听到的时候，那个音调就是无限造物者的音调了，无限造物者的唯一的特性即，它是赋予生命的。

This is the density wherein entities such as yourselves appear like flowers to bloom, blossom, bear fruit, wither and die. During this natural process which is instinctual to your flesh, the life within focuses upon the lessons of love which third density brings. These lessons are those given by each to each, shared back and forth across the seemingly uncrossable chasms betwixt entities.

这就是诸如你们自己这样的实体在其中看起来就好像花朵的密度，花朵会繁茂、开花、结果、枯萎并死亡。在这个对于你的肉身是本能性的自然的过程中，内在的生命聚焦于第三密度所带来的爱的课程。这些课程是由每一个人给予给每一个人的，它们跨越了在表面上无法跨越在实体之间鸿沟被来来回回地分享。

It is in this density that each has the opportunity to make the choice between service to self and service to others, and in the process of creating that first choice and then deepening that choice with successive ones, the human voice is everywhere.

就是在这个密度中，每一个人都有机会去在服务自我和服务他人之间做出选择了，在创造出那个最初的选择并接下来藉由接连不断的选择来深化那个选择的过程中，人类的声音是无处不在的。

Each entity spends much breath upon its own self, perhaps talking out loud

even to the self, or if not, certainly carrying on internal conversation. In the attempt to discover the true point of balance that lies patiently within each and every human situation, if we may call it that, there is a kind of solitude native to third density that is never before and never afterwards experienced with the same intensity. That solitude, that feeling of aloneness, is due to the veil of forgetting having been dropped, so that those within your density simply cannot recall the unity betwixt the self and all others. This is the density where teachers are more and more important—those who are able to use their breath to speak support, comfort and challenge to those whom they would aid.

每一个实体都在它自己自我身上花费了大量的呼吸，也许即使是对自己大声说话，或者，如果没有的话，肯定会进行那种内在的对话。在尝试去发现那耐心地存在与每一个人类的情境（如果我们可以这样称呼它的话）之中的真实的平衡点的过程中，第三密度会有一种孤独的特性，这种孤独是从未之前且永远不会再之后用相同的强度被体验到的。那种孤独，那种孤单的感觉，是由于已经被拉下来的遗忘的罩纱，因此，那些在你们的密度中的人单纯地无法回忆起在自我和所有其他人之间的一体性了。这是在其中教师是越来越重要的密度，那些教师能够使用他们的呼吸来向那些他们会帮助的人讲述支持、安慰与挑战。

What is that essence which the human voice, then, carries? It is the essence of love. Each voice you hear is the voice of the one infinite Creator, experienced through distortion upon distortion, yet, nevertheless, unmistakably alive, clear and vivid. Each voice is the voice of the one infinite Mystery.

那么，人类的声音所携带的实质是什么呢？它是爱的实质。你们听到的每一个声音都是太一无限造物者的声音，它用过一重接一重的扭曲被体验的，虽然如此，它仍旧是明白无误地是活生生的，清晰的且鲜明的。每一个声音都是太一无限造物者的声音。

To relate to others within your density is often a difficult matter because the voice of the infinite Creator is a spontaneous one, whereas within your illusion it seems that, in many cases, events conspire to remove spontaneity. Then, the manners and the rights and rituals of words take over. The spontaneity drops away and the politeness, the courtesy, the cultural amenities take over. Yet, even with these meaningless conversations there is the vital essence of love carried within those sound vibrations, for love is not that which can be experienced directly. For the most part there is an indirect experience, the sensor web of the perception making choice upon choice concerning what is heard and what is said; yet, faith and fellowship can be carried along the most meaningless conversation.

要同在你们的密度中的其他人建立联系，这经常是一个困难的事情，因为无限造物者的声音是一种自发性的声音，而在你们的幻象中，在很多的情况下，看起来似乎事情是齐心协力消除自发性的。接下来，言语的方式、恰当性以及礼仪接手了。自发性掉落了，而礼貌、殷勤以及文化上的礼仪接手了。而甚至是在那些无意义的谈话上，在那些声音的振动之中都会携带有充满生命力的爱的实质，因为爱不是能够直接被体验到的事物。在绝大部分情况，会有一种间接的体验，感观的传感网络在关于什么要被听到，什么要被说的方面做出了一个接一个的选择，

而在最为无意义的谈话中都能够携带有信心和友谊。

Fellow feeling is most valuable in a world in which each cannot know that another is a safe person to be next to. The darkness of the veil has dropped upon you, and though you can remember dimly how it was not to have to explain, not to have to do aught else except simply exist to be in full communication, still, those dim memories do not serve to carry one through the seemingly endless meetings and cycles of meetings and greetings that go on within your everyday existences.

在这样一个每一个人在其中都无法知晓另一个人在与之相处的方面是一个安全的人的世界中，伙伴的感觉是极其有价值的。罩纱的黑暗已经落在你身上了，虽然你能够模糊地记得，不必去解释，除了单纯地存在以进行完整的沟通交流之外不必去任何其他事情是什么样的感觉，那些模糊的记忆仍旧不会在让一个人穿越表面上无穷无尽的遭遇中，以及在你的日常生活的存在性之中持续进行的遭遇和问候的周期中是有用的。

Know that the human voice has great power. Know that when you vibrate your voice and speak, you are expressing beneath the words the essence of life as you are experiencing it. That is, you are expressing your breath—that which, when it is gone from your physical vehicle, shall signal your absence. How precious that breath! How short the time to use it well. Know that when you hear the human voice, you hear the infinite Creator in all of Its love. Remember when you speak that the essence of that sound you make needs to be the love of the infinite Creator. Your breath specifically expresses that love. What shapes shall you place your sound vibrations into, then, to harmonize with that tune which is love? May your speaking be a blessing. May you be blessed by an overwhelming number of voices of love, for, truly, all you meet are love.

请知晓人类的声音是拥有巨大的力量的。请知晓，当发出你的声音并说话的时候，你正在表达生命的实质的言语的呼吸，就好像你现在正在体验到它一样。也就是说，你正在表达你的呼吸——当呼吸离开你的物质性的载具的时候，它将表明你的缺少。那呼吸是多么地宝贵呀。好好使用呼吸的时间是多么地短暂呀。请知晓，当你听到人类的声音的时候，你在无限造物者的全部的爱中听到了无限造物者。当你说话的时候，请记住你发出的声音的实质需要成为无限造物者的爱。你的呼吸具体地表达了那种爱。你会将你的声音振动放置在什么样的形状之中，并接下来与那种爱之所是的音调协调一致呢？祝愿你的说话是一种祝福。愿你被一种压倒性数量的爱的声音而祝福，因为，真的，所有你遇到的事物都是爱。

Do we need to say that often this love is in deep disguise? Therefore, may you always have the patience to wend your way through the dry and brittle valleys of difficult communication-clearing. May you have the faith to continue communicating past anger, past tears, until the words you speak are shapes that again harmonize with love.

我们需要如此频繁地说，这种爱是处于深深的伪装之中吗？因此，祝愿你们一直都有耐心去穿越那个困难的清晰的沟通交流的干涸而虚幻的山谷。祝愿你们拥有信心去继续交流过去的愤怒、过去的泪水，一直到你所讲述的言语是再一次成为

与爱协调一致的形状。

We would close this meeting through the one known as Jim. We thank this instrument. We are those of Q'uo.

我们会通过叫做 Jim 的实体结束这次会议。我们感谢这个器皿。我们是 Q'uo。

(Jim channeling)

(Jim 传讯)

I am Q'uo, and greet each again in love and in light. At this time we would ask if there are any queries to which we may speak—those thoughts upon your minds which have arisen during our speaking.

我是 Q'uo，在爱与光中再一次向各位致意。在此刻我们会请问是否有任何我们可以谈论的问题——那些在我们发言期间已经在你们的头脑中升起的想法。

Questioner: I have a question for Q'uo. I wanted to ask, as we attempt to be of service to others, can we help others communicate? Can we help them with improving their communication ... not really having a good grasp of it ourselves?

提问者：我有一个给 Q'uo 的问题。我想要问，当我们尝试去服务他人的时候，我们能够帮助其他人沟通交流吗？我们能够藉由改善他们的交流而帮助他们吗……如果我们自己并不是真的对沟通交流拥有一种很好的掌握的话？

I am Q'uo, and am aware of your query, my brother. As you speak and exchange experience with those about you, you are aiding in every aspect of each entity's evolution, for there is no other thing that can be done. All experience is the Creator experiencing Itself. Thus, you may partake more and more fully in this identity as the Creator as you are able to engage more of your own being in that which you experience.

我是 Q'uo，我理解了你的问题，我的兄弟。当你们与你周围的人说话并交换体验的时候，你就在每一个实体的演化的每一个面向上进行帮助了，因为没有任何其他能够被做的事情。所有的体验都是造物者在体验祂自己。因此，当你们能够更多地将你自己的存有参与到你所体验的事物之中，你们可以越来越充分地参与到这种与造物者的统一性之中。

We realize that you ask about ways to serve others, and appreciate the dedication that you express. We wish to give you the comfort of knowledge that tells you that you aid others well by each activity you undertake, for there are indeed no mistakes. And we encourage each to continue to seek the deepest level of communication with the self and with all other selves. Thus, you consciously move yourselves in the direction of your realized unification.

我们意识到你询问关于服务他人的途径，我们欣赏你所表达的奉献。我们希望给予你这样一种知晓的安慰，那种知晓告诉你，你是藉由每一个你从事的活动而很好地帮助了其他人，因为确实没有错误。我们鼓励每一个人都去继续寻求与自我以及与所有其他自我的最深的沟通交流的层次。这样你们就有意识地让你们自己在你所实现了的合一性的方向上移动了。

Is there another query, my brother?
我的兄弟，有另一个问题吗？

Questioner: Yes, I would ask you if ... I'll say the question this way: as you, as I, as someone who attempts to be of service tries to communicate with another, is it possible to do this by just opening yourself inside to the unspoken words and questions of the other person, and perhaps say no words and yet still communicate your desire to help, just by listening? Are there any ... do you have to actually speak the words, because of free will, to be of service? Is that a clear question?

提问者：是的，我想要问你们是否.....我将用这种方式说出这个问题：当你们，当我，当某个尝试去进行服务的人尝试去与另一个沟通交流的时候，是否有可能藉由向其他人的未说出口的语言和问题在内在开放你自己来进行沟通交流呢，也许什么话都不说，但却仍旧仅仅藉由聆听来表达你去帮助的渴望？有任何.....因为自由意志，你们必须要实际上说出言语，来进行服务吗？那是一个清晰的问题吗？

I am Q'uo, and am indeed aware of your query, my brother. We would take those words which you have spoken well—the concept of opening the self to the desire to serve—and suggest that this is a foundation stone upon which your service to others may be built, and indeed in some instances this may be the only activity necessary. However, in most of your endeavors with other selves you will find it is also helpful to offer one's self when the need is seen in a more outward fashion. However, the beginning of any service is that opening of the heart to the concept of service and to the desire to serve.

我是 Q'uo，我确实理解你的问题，我的兄弟。我们理解了那些你已经非常好地讲述了的言语——向着服务的渴望开放自我的概念，我们会建议，这是你们为他人的服务可以被构建于其上的一块基石，确实，在一些情况中，这可能是唯一需要的活动。然而，在你们大多数的与其他自我的努力中，在需要是用一种更为外向的方式被看到的时候去提供一个的自我，你将会发现这同样是有帮助的。然而，任何服务的开始都是向着服务的概念并向着服务的渴望开放心。

Is there another query, my brother?
我的兄弟，有另一个问题吗？

Questioner: No, thank you, but that is all for me and (inaudible).
提问者：不，谢谢你们，但是，那就是我全部的问题了，(听不见)。

I am Q'uo, and we thank you once again, my brother. Is there another query?
我是 Q'uo，我们再一次感谢你们，我的兄弟。有另一个问题吗？

Questioner: Yes, I have one. Aside from the physical communication human beings have, is there something deeper that goes between two people when they're talking? Aside from ... I know you spoke of the love, or breath ... Are there other energies that are being communicated during conversation?

提问者：是的，我有一个问题。除了人类所拥有的物质性的沟通交流之外，当两个人谈话的时候，在他们之间是否有某种更为深入的事情发生呢？

I am Q'uo, and am aware of your query, my brother. Indeed, at the heart of each communication and all experience there is a portion of the Creator which seeks Itself. Thus, there is the yearning between those portions of the One which have traveled outward from the One, traveling through the One, seeking the One, and becoming again that which is One, while realizing that there has always been only One.

我是 Q'uo，我理解了你的问题，我的兄弟。确实，在每一个沟通交流以及所有的体验的核心之处都有着寻求其自身的造物者的一部分。因此，对于已经从太一向外旅行并正在旅行穿越太一，寻求太一，再一次成为太一，并同时意识到一直仅仅只有太一的太一的那些部分，在两个太一的部分之间会有那种渴望。

Is there any other query, my brother?

我的兄弟，有任何其他问题吗？

Questioner: No, not at this time. I think I'll give that one some thought.

提问者：没有，在此刻没有了。我想我将要对那一点进行一些思考。

Carla: So, each conversation is a love song. Is that what you're saying? The yearning to ... The voice is actually that expression of not having made it back to unity yet, and there's a yearning. Is that right?

Carla：因此，每一个沟通交流都是一首爱之歌。那就是你们正在说的事情吗？渴望去……那个声音实际上那种尚未成功返回到那种一体性，而又有一种渴望的表达。那是正确的吗？

I am Q'uo, and you are quite eloquently correct, my sister. Is there another query?

我是 Q'uo，你用相当富有表现力的方式是正确的，我的姐妹。有另一个问题吗？

Carla: No, but thank you. That was a great thought there.

Carla：没有了，但是感谢你们。那是一个伟大的想法。

I am Q'uo, and we agree that there is no greater thought than that which posits the song of the Creator as the great chant of the Universe.

我是 Q'uo，我们赞成，没有比将造物者的歌曲认为是宇宙的伟大的赞美诗的想法更加伟大的想法了。

Is there a final query at this time?

在此刻有一个最后的问题吗？

Questioner: I'll just say that I wish to communicate that you have communicated (inaudible) to this group(inaudible) Confederation. Thank you very much.

提问者：我仅仅要说，我希望去表达，你们已经向这个团体（听不见）交流了的

事物（听不见）星际联邦。非常感谢你们。

Questioner: Thank you, Q'uo.

提问者：感谢你们，Q'uo。

I am Q'uo, and we again give our great gratitude to each present for sharing with us your seeking, your questions, and your sense of unity. We appreciate your effort immensely, and walk with you upon this journey, rejoicing with each step, each experience, each exchange.

我是 Q'uo，我们再一次为你们与我们分享你们的寻求，你们的问题，你们对于合一性的感觉而向每一个在场的人给出我们极大的感激。我们无尽地感激你们的努力，我们在这条旅程上与你们同行，我们为每一步，每一个体验，每一次交换而欢庆。

We shall take our leave of your group only in an illusory fashion at this time, for in truth, we shall always walk with you. We are known to you as those of Q'uo, and we leave each in the love and in the light of the one infinite Creator. Adonai.

我们将在此刻仅仅用一种虚幻的方式离开你们的团体，因为，实际上，我们将一直与你们同行。我们是你们知晓的 Q'uo，我们在太一无限造物者的爱与光中离开各位。

May 1, 1994

1994-05-01 人际关系

Group question: A question about relationships this afternoon. We have noticed that people in relationships that seem to have the best time, to stay together the longest, and who enjoy each other the most are people who don't let the little oddities of their partner's behavior bother them all that much. Some people can actually get so upset over these little things that they divorce, and I guess that a lot of divorces come from the cumulative experience of a lot of little things that one can't stand about the other. We are wondering what kind of transformation has to take place within the self for a person to move from where the little oddities in their partner's behavior no longer bother one, and in fact become a lovable part of the other person's image, and how does one move from the rejection of another to the acceptance of another and how does this happen within the self?

团体问题：今天下午是一个关于人际关系的问题，我们已经注意到，那些在人际关系中看起来似乎拥有最佳时光，会在一起呆最长的时间并会最为喜欢相互彼此的人，是那些不会让他们的父母的行为举止上的小小的怪癖非常大地困扰他们的人。一些人实际上会对这些小事情变得如此不满以至于他们离婚了，我猜想有很多的离婚是源自于一个人在关于另一个人的方面无法忍受一些小事情的积累的体验。我想知道，对于一个要从在他们的父母的行为举止中的小小的怪癖不再会困扰一个人并实际上变成其他人的形象的一个可爱的部分的位置开始移动，在这样一个人的自我内在之中必须要发生什么样类型的转变呢，一个人如何才能从拒绝另一个人移动到接纳另一个人呢，这在自我内在之中是如何发生的呢？

(Carla channeling)

(Carla 传讯)

We are those of Q'uo. Greetings in the love and in the light of the one infinite Creator. It is a blessing and a privilege to greet you on this day of transition from your cold to your warmer season. We thank each for calling us to your circle of seeking, and we share our humble thoughts with you most thankfully, asking only that you listen to our thoughts keeping that which seems of worth and truth to you and disregarding the remainder, for while we wish to be of service, we do not wish to become a stumbling block for any. Therefore, we ask that you invoke your own discrimination, for you will recognize that truth which is for you.

我们是 Q'uo。在太一无限造物者的爱与光中致意。在这个从你们的寒冷的季节转换到你们更为温暖的季节的日子里向你们致意是一种祝福和一种荣幸。我们感谢每一个人呼唤我们来到你们寻求的圈子，我们带着最大的感激与你们分享我们谦卑的想法，我们仅仅请求你们在聆听我们的想法的时候保留那些看起来对你们有价值且真实的内容，并将剩下的都抛弃掉，因为虽然我们希望进行服务，我们并不希望成为任何人的绊脚石。因此，我们请你们行使你们自己的分辨力，因为你将会认出适合于你的真理。

A query concerning relationships is always most welcome to us for the

essence of third-density learn/teaching and teach/learning is that there are other selves, to which one must relate in choosing the manner of that relationship with others. The choice of polarity becomes first recognized and then made. The third-density physical vehicle was designed to function only in what you may call the family. By oneself one cannot reproduce and create new life. Without other selves working in cooperation, your own self will be unable to create a meeting of all needs. The essence of what you may call human is an absolute need for relationships with other selves.

一个关于人际关系的问题一直都是我们极为欢迎的，因为第三密度的学习/教导与教导/学习的实质就是，会有一个人必须在选择人际关系的方式的过程中与其他人建立联系的其他自我。极性的选择会成为首先被认出并接着被做出的选择。第三密度的物质性载具是旨在仅仅在你们所称的家庭中才能发挥机能的。一个人独自一人是无法繁殖并创造新生命的。没有在合作中工作的其他自我，你自己的自我将无法创造出对所有需要的事物的一种满足。你们所称的人类的实质就是一种对于与其他自我的人际关系的绝对的需要。

Now, we have often pointed out that the other self in its interaction with you acts as a kind of a reflective surface or a mirror, reflecting back to you your own image, for that to which you are drawn or from which you are repelled in others is a somewhat distorted image of that within the self which has not come to the light of self-perception.

因此，我们会经常指出，在这种与你进行相互作用的其他的自我会作为一种反射的表面或者一种镜子而发挥作用，它将你自己的形象向你映射回来，因为在其他人身上你受到吸引的事物或者你感到排斥的事物，就是自我内在之中的一个多少有些扭曲的形象，而这个形象是尚未进入到自我感知的光之中的。

Thusly, when one sees that which is good in another, one does well to contemplate this positive reaction to discover that which one may by reflection of the nature of the self and the self-perceived virtues. Similarly, when one is disturbed by another, one does well to reflect upon this event to discover what it is within the hidden self that the self perceives as wanting, unworthy or in error. Yet these descriptions would almost create the image of the self as actually separate, a "Monet" if you will. Within a universe created completely of mirrors this is not the case, although the work one does is upon oneself, if it be excellent work. Yet still in the process of working upon the self, other selves offer the opportunity for service, the service which you offer to another and the service which you offer to another by being needy and needing that from another which will help you. It is as important to be able to receive love and kindnesses it is to offer love and charity.

因此，当一个在另一个人身上看到有益的事物时，去沉思这种正面性的反应以发现一个人可以藉由对自我的特性以及自我被感觉到的优点的映射而发现的事物，一个人去这样做是很好的。类似地，当一个人被另一个人打扰时，去反思这个事件已发现在隐藏的自我内在之中的什么事情是自我感知为不足、无价值的或者错误的，一个人去这样做是很好的。而这些描述几乎将自我的形象创造为实际上是分离的形象，一副“莫奈”，如果你们愿意这样说的话。在一个完全有镜子所创造的宇宙中，这并不是实情，尽管一个人进行的工作是在它自己身上进

行的，如果它是优异的工作的话。而在这个在自己身上进行工作的过程中，其他自我提供了服务的机会，而你向另一个人提供的服务藉由缺少生活必需品以及需要来自于另一个人的将会帮助你的事物而向另一个人提供服务的机会的。能够去接收爱与慈悲是和能够去提供爱与慈善一样重要的。

So the other self is the self yet not the self. The reactions to the other self are the business of the self. That which is proactive, not responsive but creative with regard to another self is often that service which you may best offer that particular other self. We speak always about love. Our message continues to be simple, to the point of confounding the wise. We ask you to open to the love of the infinite Creator; we ask you to become aware of the presence of this love as the center of the life; we ask you that you work towards creating within the self a channel for that infinite love so that this highest truth may be attested to by the solid witness of your being.

因此，其他自我是自我，而又不是自我。对其他自我的反应是自我的工作。在关于其他自我的方面的积极主动，不是回应而是创造性的服务经常是那种你可以向那个特定的其他自我提供的最佳的服务。我们一直在谈论爱。我们的信息继续是简单的，以至于到了会令智慧挫败的程度了。我们请你们向着无限造物者的爱开放，我们请你们察觉到这种爱的存在就是生命的中心，我们请你们向着在自我内在之中为那无限的爱创造出一条管道而工作，这样这个最高的真理就可以被你们的存有的坚实的见证所证明了。

Now, could you accomplish this, you would be dwelling within the fourth density at this time. It is expected and appreciated that the nature of learning is the attempt and often the failure to manifest the infinite love of the infinite Creator. This is not the sort of test wherein one must study, memorize and accomplish a right answer. Living as a witness to an infinite Love is the kind of test that occurs when one is being observed but not stimulated by a teacher. The teacher rather watches as the spontaneous and natural rhythms of life are created and expressed moment by moment throughout the incarnation.

现在，如果你能够实践这个工作，你就会在此刻安住于第四密度之中了。学习的本性就是尝试去显化无限造物者的无限的爱，而那种尝试经常会失败，这就是被期待和被感激的事情了。这不是某种类型的考试，在其中一个人必须去学习，记忆并完成一个正确的答案。作为对于一种无限的爱的一个见证者而活，就是在一个人正在被观察但却没有被一个老师所激励的时候发生的考试的类型。老师毋宁是在生命的自发性与自然而然的旋律被创造并在每时每刻在贯穿整个投生中被表达的时候进行观察的。

The watcher of your life is your own self in its higher manifestation, and at the end of this test, upon the dissolution of the bond between physical and spiritual self, this higher self shall dwell with you, gazing through the record of the days and years of this incarnation. There will be the center of the balance of this particular incarnation perceived. Its perception will be accurate and precise. As the spiritual self walks what has been called the steps of light, those who stop at a certain level shall be within third density again, those who stop and feel comfortable at a somewhat fuller light shall be those who take

up higher density lessons for the next incarnation.

你的生命的观察者就是你自己的自我，这个自我位于它更高的显化之中，在这场考试的结束的位置并位于物质性的自我和灵性的自我之间的连接消融的时刻，这个更高的自我将居住在你内在之中，它凝视着这次投生的岁岁年年的积累。将会有被感觉到的这次特定的投生的平衡的中心。它的感知将会是准确且精准的。当灵性的自我走上所谓的光之阶梯的时候，那些在一定的程度上停在来的人将会再一次处于第三密度之中，那些在一个多少有点更为充满的光的位置停下来并感觉到舒适的人，将会是那些为下一次投生承担起了更高密度的课程的人。

Therefore, one cannot maintain a mentality of a spiritual homework beyond a certain point, for the homework is for a test that will not be held within your lifetime. You see, the self seldom has any very accurate notion of its own essential issues, needs and excellences. Rather, the self tends to perceive the self in a fairly distorted pattern because the self is so hidden from the conscious mind, and because the self within the flesh cannot truly see the self within, there is that veil drawn.

因此，一个人是无法保持一种对灵性上的家庭作业的心理状态超过一定的程度的，因为家庭作业是为了一个将不会在你的生命中被进行的考试的。你看，自我很少对于它自己的实质性的议题、需要以及优秀拥有任何非常准确的观点。毋宁说，自我倾向于用一种相当扭曲的模式来感知自我的，因为自我是如此被隐藏起来不被有意识的心智所察觉的，因为在肉身中的自我无法真实地看到内在的自我，会有那种被拉下的罩纱。

So, to begin to be able to make the transformation about which your query spoke one must first begin to allow the judgment of the self concerning the self to fade away and become unimportant, for there is no possibility of accurate judgment of the self by the self. It is well to examine the life as much as is possible but only in that [it] enables one to see into the uppermost layers of selfhood. Certainly this is valuable, however, it does not make you a judge. When one is able to lay self-judgment aside and instead to take up the solitude and the dust of the spiritual path taken on faith then is one beginning to be able to dwell and abide with others in a creative and living way.

因此，要开始能够做出你的问题所谈及的那种转变，一个人必须首先开始允许自己在关于自己的方面的评判逐渐消失并使其变得不重要，因为自我是没有可能对自己进行准确的评判的。去尽可能多地检查生命，这是很好的，但是在那种检查中，它仅仅能够让一个人洞悉自我属性的最上部的表面的层次。肯定地，这是有价值的，然而，它并不会让你成为一个法官。当一个人能够将自我评判放在一边并作为替代接受那条用凭借着信心而进行的灵性的旅程的孤单和尘土的时候，接下来，一个人就会开始能够用一种创造性且生动的方式来与其他人呆在一起了。

Each self carries a great and terrible burden, that is, the self-perceived difficulties and errors and mischief which the self has seen the self think, speak and do. No other entity who dwells with you will ever be able to share this burden with you, for even if you were able to talk, confessing every sin you could think of, every error you could remember, yet still would the self feel that such was not truly enough to wash clean human frailty. This is an

accurate perception. You did not come into this incarnation to get everything right but to be a witness to love and light. You are not going to become right or better or finished but will remain one who seems to sow seeds in the wind. *每一个自我都携带着一个巨大且可怕的重担，那个重担即自我感觉上的困难、错误和灾祸，它们是自我已经看到自我去思考，去说并去做的事情。没有其他的与你呆在一起的实体将会能够与你分享这个重担，因为即使你能够说出并坦白你想到的每一个罪过，你能够记起的每一个错误，而自我仍旧会感觉到，这样并不是真正足以洗清人类的过失的。这是一个准确的感知。你并不是进入到这次投生来让每一件事情都变得正确，而是来成为一个爱与光的见证的。你将不会成为正确的，更好的或者被完成的，但是你将依旧是一个看起来似乎将种子播撒的风中的人。*

The phrase, "casting one's bread upon the waters" comes from your holy work, the Bible, and that is what each self is intended to do, to cast the love and light and being a witness unto the ever moving, ever disappearing waters of life. Indeed, one may rejoice and offer thanks when one is simply giving away love and light, for within this image in your Bible it is pointed out that if one achieves a true release of gifts, a lack of holding them in memory, then does the Law of Plenty move into action and the self becomes conscious of receiving one hundred and one thousand times the blessing back upon those moving waters of life.

"将一个人的面包撒到水面上"，这个措辞是来自于你们的神圣著作圣经的，那就是每一个自我打算去做的事情了，在那一直流动，不断消失的生命的的水面上去播撒爱与光，成为一个见证者。确实，一个人可以在它单纯地奉献爱与光的时候去欢庆与致谢，因为在这幅你们的圣经中的图像中被指出的是，如果一个人取得了一种对礼物的真正的释放并不再将它们留在记忆中，接下来丰盛法则 (Law of Plenty) 就将开始运转，自我会开始察觉到正在接收到了百倍千倍的从这些流动的生命的的水面上回馈的祝福。

So, to become able to make the transformation from tolerating another to celebrating another—to use this instrument's phrase—the first step is to become detached from self-judgment and unattached to one's thoughts, words and deeds. In that you do them, think them as well as you can and then forget them and move onward to the next creative moment. Each entity vibrates within a certain range, this basic vibration is as a—we correct this instrument—each entity is a unique vibratory signature. It vibrates as it is, completely whole and completely clear no matter what muddle you may feel you are in. That basic vibration is completely identifiable as you and only you. This vibration, this basic signature is that which you are attempting to affect by the way you live your life and the lessons—we correct this instrument—the way you live your life and the way you concern yourself and deal with the lessons of love you encounter along the King's Highway, as this instrument would put it.

因此，要能够做出那个从容忍另一个人到赞赏另一个人的转变——使用这个器皿的措辞——第一步就是去对自我评判变得超然并不被一个人的想法、言语和行为所牵绊。既然你做了它们，尽你所能充分地思考它们，记下来忘记它们并继

续前往下一个创造性的时刻。每一个实体都是在一定的范围内振动的，这个基础的振动就如同一个——我们更正这个器皿，每一个实体都是一个独一无二的振动的签名。它是如其所是地振动的，无论你可能感觉到你是处于什么样的混乱之中，它是完全地完整和完全地清晰的。这个基础的振动是完全可被视为与你相同并仅仅只与你相同的。这个振动，这个基本的签名就是你藉由你活出你的生命和课程的方式——我们更正这个器皿——你活出你的生命的方式和你关注你自己并与你在，如这个器皿会说的一样，国王的大道所遭遇到的爱的课程打交道的方式而正在尝试去影响的事物了。

By choosing again and again to serve others, by choosing to seek the Creator in the self, in others, in creation, and in the center of the being, you attempt to affect the narrowing of the gap between your vibratory signature and the basic pure vibration which created all things, that infinite Creator's Thought or Logos of Love.

藉由一次又一次选择去服务他人，藉由选择在自己之中，在他人之中，在造物之中，在存有的中心之中去寻求造物者，你尝试去影响在你的振动的签名和那个基础的纯净的振动之间的差距的缩小，就是那个基础的纯净的振动创造了万物，它即使无限造物者的想法或者爱的理则。

So you have a relative vibration, that is, relative to the Creator. A great many incarnations are consumed in the slow and inevitable progression and narrowing of that gap betwixt the self and the All Self. This vibration may be seen to be that which is of love and of fear, these are the two basic dynamics within the vibratory levels. To be simplistic we would say that there is always some ratio of fear to love, however the greater the love, the greater the life, the greater the fear, the greater the death, for that which is alive, creative and moving is of love, and that which is judging and defending and inwardly focusing beyond a certain point is of death.

因此，你拥有一种相对的振动，也就是说，相对于造物者的振动。大量的投生被消耗在缓慢而无可避免的进步以及对在自我和全我之间的那个差距的缩小之中了。这个振动被视为是具有爱和恐惧的振动，它们是在这个振动的层次中的两个基本的动力性。我们会简单地说，一直都会有某种恐惧与爱的比例，然而，**爱更大，生命更大，恐惧更大，死亡更大**，因为那种活着的，创造性的，运动的事物是属于爱的，而那种评判的，守卫的，向内聚焦超越了一定的程度的事物就是属于死亡的。

When one attempts to learn tolerance of another one is attempting to be able to accept another in complete love and lack of judgment. To the extent that this is accomplished there is a great benefit to the self, to the other self, and to the Creator. When one finds that one must engage in judging, in defending against and so forth, then one is dealing with emotions which may be identified with the death, or the forces of death.

当一个人尝试去学会忍受另一个人的时候，一个人正在尝试去通过完全的爱和没有评判来接纳另一个人。在那这种容忍被实现的程度上，会有一种对自我，对其他自我，对造物者的极大的益处。当一个人发现它必须进行评判，进行守卫以及如此等等的时候，接下来，它就在于可能与死亡或者死亡的力量认同的情绪打交

道了。

We speak now of death not in the sense of your living things which bloom and die, but rather we are speaking of that which is of the Creator and that which is separate from the Creator. That is, all things are of the Creator but within your illusion and, indeed, in many illusions beyond your own the—we correct this instrument—there is an apparent choice between energies which move to a fuller life and energies which separate one from life.

我们现在不是从你们那些会繁茂并死亡的活的事物的意义上来谈及死亡的，我们毋宁是正在谈及属于造物者的事物以及与造物者分离的事物。也就是说，一切事物都属于造物者，但是在你们的幻象中，确实，在除了你们自己的幻象之外的很多的幻象中——我们更正这个器皿——在那些向着一种更为圆满的生命移动的能量和那些将一个人与生命分开的能量之间，有一种明显的选择。

There is a great and intensive battle within for your attention from both your deeper self and from the energies which surround you. Constantly you move within a spiritual atmosphere which is flowing and continuous, which never stops in its movements, and which is greatly affected by desire and intention. It is within this intuitively perceived sea of being that you swim, shall we say, or sail, either towards the unity of love which is the Creator or towards that archipelago of perceived self and other selves which is the seascape of the service-to-self entity who perceives the self apart from all by choice, and controlling all for the best good.

在内之中有一场巨大且激烈的对你的注意力的争夺，它同时是来自于你的更深的自我和来自于在你周围的能量的。你会持久地在一种灵性上的氛围中移动，这种灵性上的氛围是流动且持续性的，它永远不会在它的运动中停止，而这种氛围会极大地被渴望和意图所影响。你就是在这个用自觉性的方式被感觉到的存在的海洋中游泳，容我说，或者航行，要么是朝向造物者之所是的爱的一体性，要么是朝向被感觉到的自我和其他自我的群岛，这些群岛就是服务自我的实体的海景了，它们藉由选择而感觉到自我是与一切都分开的，它们会为了最大的好处而控制一切。

The battle is fought for the heart of the self and sometimes a seeker may begin to think that he has more than one self within him, so full of contradictions does the wandering vagaries of selfhood seem. Thusly, to move from tolerance to celebration of others, the first challenge is to begin to perceive the self within this larger view which does not judge but rather uses energy in a positive and creative manner, in self-acceptance, self-forgiveness and self-[em]powerment. To keep faith, continue in hope and do all such good works as open before the eyes.

这场战斗是为自我的核心而战的，有时候一个寻求者可能会开始思考，他在他内在之中不止有一个自我，因此自我属性的漫游的幻想看起来似乎是充满矛盾的。因此，要从对他人的容忍移动到对他人的赞美，首先得挑战就是在这种更大的观点中去感知自我，这种更大的观点不会评判，而毋宁是用一种正面性且创造性的方式，通过自我接纳、自我宽恕和自我赋能来使用能量。要保持信心，在希望中继续，并做所有这样的有益的工作，当这些工作在眼前开放的时候。

When this has been perceived as a goal towards which to move, then it is that the self becomes able to extend this charity to other selves. We would offer the model of the way things are that the one known as Jesus offered when this entity described the situation where the sower sows a crop which another shall harvest. When this crop of love and positive desire is sown with a glad and merry heart it then becomes more and more possible to begin to see through the veil, to perceive for the first time the extent to which others sow for you to reap. How rich each is in the harvest given by others to the self, and how much richer shall the self be as it learns more and more to sow those seeds of love and virtue with a careless and generous hand, not waiting for the self to applaud but moving on, practicing the presence of love.

当这已经被感知为一个朝向其移动的目标的时候，接来自我就开始能够将这种慈悲延伸到其他自我了。我们会提供叫做耶稣的实体提供的方法作为范例，这个实体描述过播种者为一片庄稼播种而另一个人将会收割这片庄稼的情况。当这片爱的正面性的渴望的庄稼带着一颗快乐而愉快的心被播种的时候，它接下来就越来越有可能开始看穿罩纱，并第一次感觉到其他人播种以便于你来收割的程度了。在这场由其他人给予自我的收割中，每一个人是怎样地丰盛呀，当自我越来越多地学会去用一只漫不经心且慷慨的手来播撒这些爱和美德的种子的的时候，自我将会变得怎样更为丰盛呀，这个播撒种子的人不会等待自我被赞美，而是继续前进，并实践爱的临在。

Lift the eyes from the page of life and you shall see far more between the lines.

从生命的书页上抬起眼睛，你将看到比字里行间远远更多的事物。

At this time, we would ask if there are continuing queries upon this interesting subject?

在此刻，我们会请问是否有关于这个有趣的主题的继续的问题呢？

Questioner: Not from me Q'uo, but I really enjoyed what you had to say, thank you very much.

提问者：我没有问题了，Q'uo，但是我真的喜欢你们所说的内容，非常感谢你们。

We thank you, my brother. This has been a very good group.

我们感谢你，我的兄弟。这已经是一个非常优秀的团体了。

Questioner: No question from me Q'uo, I just enjoyed ... (inaudible).

提问者：我没有问题了，Q'uo，我仅仅喜欢.....(听不见)

We humbly thank you, my brother.

我们谦逊地感谢你，我的兄弟。

How we love you! How beautiful you are to us! We see you wanting so much to cherish each other. Cherish yourselves, and then turn the eyes towards the

infinite One, and your instinct shall more and more be that which does celebrate others, that which does have charity and wisdom towards others. These are natural ways. You are simply relearning them. Never doubt that behind the veil of suffering and limitation lies a land where love is visible. But hold fast to that faith and let it be the rock upon which you stand, with arms open to receive love ... and hearts open to give it. May you truly celebrate and enable each other as you walk along the King's Highway.

我们有多么爱你们呀！对于我们，你们是怎样地美丽呀！我们看到你们如此强烈地想要爱护彼此。爱护你们自己，接下来将眼睛转向无限太一，你的本能将会越来越多地成为那种确实赞美其他人，确实对其他人拥有慈悲和智慧的本能。这些是自然而然的途径。你单纯地是在重新学习它们。永远不要怀疑在苦难和限制的罩纱之后存在有一片土地，在那里爱是可以看见的。但是，紧握那种信心并让它成为你站在其上的基石，张开双臂来接收爱.....开放心灵开给予它。祝你们在你们走在国王的大道上的时候真正地赞美相互彼此并为相互彼此赋予力量。

We thank each again for the joy of your company and the beauty of your shining hope. We leave you in the love and in the light of the one infinite Creator. Adonai. Adonai.

我们为你们的陪伴的喜悦和你们闪耀的希望的魅力而再一次感谢各位。我们在太一无限造物者的爱与光中离开你们。Adonai。Adonai。

May 22, 1994

1994-05-22 流浪者的服务

Group question: The question this afternoon has to do with wanderers. What does Q'uo have to say to those who have discovered that they are wanderers to be of service to others and what would Q'uo have to say to those wanderers who have not discovered that they are wanderers?

团体问题：今天下午的问题与流浪者有关。对于那些已经发现他们是要去服务他人的流浪者的实体们，Q'uo 有什么要对他们说的吗，对于那些尚未发现他们是流浪者的实体们，Q'uo 有什么要对他们说的吗？

(Carla channeling)

(Carla 传讯)

We are Q'uo. Greetings in the love and in the light of the one infinite Creator. We thank you for calling us to your circle of seeking. It is our great privilege to share our thoughts with you on the subject of wanderers. As we speak, please feel free to take those thoughts which appeal and leave others behind, for we are not without error and would not wish to be a stumbling block in your path.

我们是 Q'uo。在太一无限造物者的爱与光中致意。我们为你们呼唤我们来到你们寻求的圈子而感谢你们。在流浪者的主题上与你们分享我们的想法是我们极大的荣幸。当我们发言的时候，请随意拿取那些有吸引力的想法并将其他的都留在后面，因为我们不是不会犯错的，我们并不希望成为在你的道路上的一块绊脚石。

We are aware that this instrument has been much concerned with this subject. We would express to this instrument that it would aid the contact were the instrument to completely release the fear of contributing too much to the channeling. This is not a problem from our point of view, and the releasing of worrying would relax the instrument and improve the contact. We also would say, before we continue with this subject, that the one known as Hatonn is with this group this particular day as there is a desire for this entity's basic vibrations which will be imprinted upon the tape.

我们意识到这个器皿已经对这个主题有过大量的担忧了。我们会向这个器皿表达，如果器皿完全地释放对于传讯奉献过多的担心，它会是对接触有帮助的。从我们的观点来看看，这不是一个问题，释放忧虑会让器皿放松并增进接触。我们同样会在我们继续这个主题之前说，被知晓为 Hatonn 的实体在这个特别的日子里是与这个团体在一起的，因为有一种对于这个实体的基本的振动的渴望，这种振动将会被印刻在磁带上。

When the term "wanderer" is used the basic meaning of this word is that one is traveling without reference to a goal or destination. There is, implicit in this term, a feeling or emotional/mental mindset of aloneness, restlessness, shared solitude, and indifferent scenery. The winds blow cold and harshly for the wanderer. The sun beats down mercilessly for the wanderer. Few there are who use that term who feel that it is desirable to be a wandering spirit. All of

the third-density instinct is towards putting down the roots, securing the home, and protecting the home and family. The wanderer is uprooted when gazed at in the cultural context that you enjoy upon your sphere. Therefore, it is natural that this term be chosen as descriptive of those who have come into the Earth's sphere of influence and incarnated to become as one with all citizens of your Earth.

当“流浪者”这个词语被使用的时候，这个词语的基本的意思是，一个在没有参照一个目标或者目的地的情况下旅行的实体。在这个词语中隐含有一种孤单、不安定，被分享的寂寞以及对景色漠不关心的感觉或者情绪/心智的观念模式。风寒冷而严酷地向着流浪者吹着。太阳无情地向着流浪者照下来。很少会有使用那个词语的人会感觉到成为一个流浪的灵体是令人满意的。所有第三密度的本能都是朝向扎根，守卫家园并保护家园和家庭的。当从你们在你们的星球上所享受的文化性的背景中来注视流浪者的时候，流浪者是无根的浮萍。因此，这个词语被选作对那些进入到地球的影响范围并投生成为一个与你们地球的所有的居民在一起的居民的实体的描述，这是自然的。

So, at the heart of being a wanderer is that feeling of dislocation, of being in the world but not of the world in which you find yourselves. Because this situation seems full of discomfort many who have wandered here are simply miserable without finding any comfort. To respond to that need for comforting some who have responded have leaned in their discussions heavily towards comforting wanderers by encouraging a sense of separation from native Earth humans. We do not encourage this line of thought because each wanderer, in coming into your Earth's sphere of influence, took upon it the responsibility of citizenship of this Earth. As much as any other native inhabitant, wanderers will be expected to walk the steps of light when this incarnational experience is at an end, and, just as much as any native inhabitant of Earth, if the steps are walked to a point of comfort within third density the wanderer shall not return to its home vibratory nexus but, rather, shall continue in third density until graduation is achieved.

因此，在成为一个流浪者的核心之处的是那种错位感，那种处于一个世界却又感觉不属于那个你们发现你们自己正处于其中的世界的感觉。因为这个情境看起来似乎是充满了不舒适的，很多已经流浪到这里的实体单纯地为无法找到任何的舒适而是悲惨的。要回应那种对舒适的需要，一些已经做出了回应的实体已经在他们的讨论中严重地倾向于藉由鼓励一种与地球的本地人分开的感觉来让流浪者感觉到舒适了。我们并不估计这种思考的线路，因为每一个流浪者，在进入到你们的地球的影响范围的时候，都承担起了成为这个地球的居民的责任了。和任何其他本地的居民一样，流浪者将会在这次投生体验结束的时候被期待去走上光之阶梯，就好像任何的地球的本地的居民一样，如果阶梯被走到了一个在第三密度中的舒适的位置的话，流浪者将不会返回到它家园的振动的连接，而会相反继续在第三密度之中，一直到毕业被取得为止。

Therefore, we greatly encourage all wanderers to take up the burden of a dual existence, for that is precisely why you have put yourselves to this task. As difficult and disagreeable as it sometimes is to live with this double vibratory pattern, this difficulty is worthwhile and one hundred times

worthwhile, for the basic vocation of every wanderer is to bear witness to the light and the love of the one infinite Creator. Therefore, the life may be seen to be full of everyday matters, yet offer ample time and space for the spiritual vocation to which wanderers have called themselves, that of bearing witness.

因此，我们极其鼓励所有的流浪者都担负起一种双重的存在性的重担，因为这恰恰就是为什么你让你自己接受这个任务的原因了。尽管有时候要藉由这种双重的振动模式而生活是困难且难以应付的，这种困难是有价值的且是有一百倍的价值，因为每一个流浪者的根本的天职就是去见证太一无限造物者的爱与光。因此，虽然生命可以被看到是充满了日常生活的事情的，而这种生命却为这种流浪者已经呼唤他们自己来从事的灵性的天职提供了充足的空间与时间，那个天职就是去做见证。

And how does a wanderer bear this witness? It might seem that witnesses are best when they are expressing by words that witness to which they hew, yet this actually is not so. Rather, wanderers may best bear witness by being most fully themselves, for it is the basic vibratory complex carried in the violet ray by each wanderer that is witness by its very essence. Therefore, the wanderer's job in everyday affairs is to keep the channel of selfhood and essence clean, clear and pellucid. This is in many ways a passive spiritual vocation. It is easier to make the mistake of attempting to speak this witness and not being understood or of service than to refrain from some activity and, therefore, fail to bear witness.

一个流浪者要如何做这种见证呢？可能看起来似乎当他们藉由言语来表达他们所恪守的见证的时候，这样的见证是最好的，而实际上并非如此。毋宁说，流浪者可以藉由最为完整地成为他们自己而最佳地做见证，因为就是那种被每一个流浪者在紫罗兰光芒中携带着的基础的振动复合体是被其核心实质所见证的。因此，流浪者在日常生活的事务中的工作就是去保持自我属性的管道和实质的清洁、清晰与透明。在很多方式上，这是一个被动的灵性上的职业。尝试去说出这种见证而不被理解或者不进行服务，去犯这样的错误要比去避免某个行为并因此无法做见证要容易的多。

The planetary consciousness is drinking in your essence. It is lightening the planetary vibration and is acting as an ameliorator of birth pangs within the planet itself and within the great congregation of entities which now approach your millennium. Inconvenient and difficult times beckon. Within these confusing times the silent witness of being shall more and more be needed as the planet reaches for a new point of balance.

星球的意识是在你们的实质中啜饮的。它正在照亮星球的振动，它正在作为在行星自身内在之中以及在现在正在接近你们的千禧年的实体的庞大的汇聚之中的出生的剧痛的一种改良物而起作用。不便和困难的时间在招手。在这个令人混淆的时间之中，随着这个星球取得一个新的平衡点，静默的存在的见证者将越来越多地被需要。

We encourage each so to arrange the daily habits that the center of being is given respect and pride of place within the daily life. As always, we suggest a daily meditation, a turning in and out of season towards that infinity which is

the inarticulated love of the one infinite Creator. The challenge for each wanderer is to be able to dwell in this particular illusion, to enter fully into the processes of becoming a transformation yet remain at the center of being, consciously turning again and again to love itself.

我们鼓励每一个人都如此安排每一天的习惯，以至于存有的中心被奉献给在每一天的生命之中的尊重和自豪的位置。一如既往，我们建议一种每日的冥想，一种朝向太一无限造物者的无法言喻的爱之所是的无限的季节的流转。每一个流浪者的挑战就是能够安住于这个特定的幻象之中，去完全地进入到成为一种形变的过程而又留在在存有的中心，并同时有意识地一次又一次地转向爱本身。

To those who feel somewhat dislocated and alienated by the outward environment but who have not yet decided for sure that they are wanderers we say to each that it is well to act as if you are a wanderer, for that which wanderers came here to do is that which all may help by attempting to do. For at heart, all are wanderers. We, as well as you. All have wandered from that inarticulated love which is the one infinite Creator. We have wandered through many, many creations and have experienced manifestation upon manifestation. Within each place we have found eventually the one infinite Creator, and as we have found the Creator we have felt that homecoming. Yet as soon as that is felt the new challenge arises, the new day dawns, a new lesson is to be learned, and once again the restless wandering begins within.

对于那些因为外部的环境而感觉到多少有些错位和疏远，而又尚未确切地确定他们是流浪者的实体，我们会对每一个人说，就好像你是一个流浪者一样地行动，这是很好的，因为流浪者来到这里来做的事情就是所有藉由尝试去做而可能会有帮助的事情。因为，在核心之处，所有人都是流浪者。我们，和你们一样，都是流浪者。所有人都是从那种太一无限造物者之所是的无法言喻的爱开始流浪的。我们已经流浪穿过了许许多多的造物并已经体验过一个接一个的显化了。在每一个地方之中，我们已经最终找到了太一无限造物者，当我们找到造物者的时候，我们感觉到回家了。而那种回家的感觉一旦被感觉到，新的挑战就升起了，新的一天破晓了，一门新的课程要被学习了，再一次，不安宁的流浪在内在之中开始了。

May each wanderer find comfort in the knowledge that it cannot help contributing positively to the planetary vibration. Even with what seems to be gross mismanagement of time and energy, yet still in that very basic alienated mindset there dwells that vibration which is fuller with light. This very alienation is simply a surface symptom of a deep and spiritual gift. Comfort yourself when the heart is heavy and the feelings bruised with the knowledge that you are being of service. You are doing that which you came to do. You may find ways to do it better, but you are not failing no matter what it seems like.

祝愿每一个流浪者都在这样一种知晓中找到安慰，即它是不由自主地正面性地为星球的振动做贡献的。甚至在看起来似乎是时间和能量的严重的处理不当的情况下，在那种非常根本性的疏离的心态中仍旧会安住着那种更多地充满光的振动。正是这种疏离是一个深入且灵性的礼物的一种表面的症状。当心是沉重的而感觉因为你是来进行服务的知晓而瘀伤的时候，安慰你自己吧。你正在你做你来到这个来做的事情。你可以找到方法来更好地进行它，但是你是不会失败的，无论它

看起来似乎是什么样子的。

In the great circle of creation we salute each brave soul who has chosen this sacrificial honor. The one known as Brother Philip has said, "The crown shall weigh heavy upon the head, yet you shall wear it and you shall serve under it." May this be most truly so for each.

在造物的伟大的圆之中，我们向每一个已经选择了这个牺牲的荣耀的勇敢的灵魂敬礼。叫做菲利普兄弟的实体说过，“皇冠在头上是沉重的，而你戴起它，你将在戴着它服务。”

We would, at this time, ask if there are any queries.

我们会在此刻请问是否有任何问题。

(Pause)

(暂停)

We thank you. The ones of Hatonn wished only to place the basic vibration upon the tape in order that comfort may be given to one who hears.

我们感谢你们。Hatonn 实体仅仅希望将这种基础的振动放置在磁带上以便于那种安慰可以被给予一个听到它的人。

We once again thank each for gathering to seek within spirituality for that ultimate reality which beckons. How confusing it is to have chosen to become manifestations of love. At the point at which we all are it seems very strange that we as Creator chose to become co-creators, moving in and out of illusion after illusion. Yet that which is infinite calls for more and more and each carries that eternal stillness and the eternal free will within. The combination creates that which is just and right and good. Yes, you shall suffer, but this suffering is infinitely worthwhile.

我们再一次感谢每一位聚集在一起在灵性中寻求那召唤的终极的实相。这种终极的实相已经选择成为了爱的显化，这是多么令人混淆的事情呀。在那个我们全部都处于其上的位置上，我们作为造物者选择去成为共同造物者，在一个接一个的幻象中进进出出，这看起来似乎是非常奇怪的。而那无限之所是的事物会呼唤越来越多的人，每一个人都在内在之中携带着永恒的安静与永恒的自由意志。这种混合物创造了公平、正确和有益之所是的事物。是的，你们将会受苦，但是这种受苦是无限有价值的。

We leave this instrument and this group in the love and in the light of the one infinite Creator. We are known to you as those of Q'uo. Adonai. Adonai, vasu.

我们在太一无限造物者的爱与光中离开这个器皿和这个团体。我们是你们知晓的 Q'uo. Adonai, Adonai, Vasu.

(Carla channeling)

(Carla 传讯)

I Yadda. This instrument wishes to challenge and not trust the vibration, so we

must stop and challenge. We accept this instrument's anal retentiveness, as she would say, understanding that she is in earnest in the attempt to receive only positive information. We, too, say of wanderers, "Go to it, and stop complaining." You came to work, so work! Where is the joy unless you sink your teeth into the vibration of your Earth? Feel that strength within and stop namby-pambying. We exhort you—have fun!

我是 Yadda。这个器皿希望传讯但不相信那个振动，因此我们必须停下来并挑战。我们接受这个器皿的(如她会说的一样)差记性，我们同时理解她在尝试去仅仅接收正面性的信息方面是认真的。我们，同样，会对流浪者说，“前进吧，别抱怨了。”你是来工作的，就去工作吧！除非你深深沉浸在你的地球的振动之中，否则喜悦会在何处呢？感觉那种内在的力量并停止多愁善感吧。我们勉励你们——玩的开心！

We leave this instrument in the love and light of the Creator. We thank this instrument for allowing us to bare our barbaric "yawp." We leave you in the love and light of the infinite One once again. I Yadda.

我们在造物者的爱与光中离开这个器皿。我们感谢这个器皿允许我们袒露我们粗俗的“蠢话”。我们再一次在无限太一的爱与光中离开你们。我是 Yadda。

May 29, 1994

1994-05-29 灵性疗愈的技巧

Group question: The question today has to do with healing. Many of the newer and more holistic means of healing deal with the body that has to be healed, the mind and the emotional system that has an effect upon the body, and then each one attempts to deal also with the spiritual aspect, which has ascendancy over both the emotional and the physical realms. We are wondering how a healer who is using any particular holistic method to heal might aid the patient to engage the spiritual aspect of the healing so that the healing has a better chance of being successful and so that the roots of the problems are dealt with. Could you give us some information on that?

*团体问题：今天的问题是*与疗愈有关的。很多更加新颖的以及更加整体性的疗愈的途径都与必须要被治愈的身体以及在身体上拥有一种影响的心智和情绪的系统打交道的，每一个疗愈的途径同样也都尝试去与灵性的面向打交道，灵性的面向同时对于情绪和身体的领域是占上风的。我们想知道一个正在使用任何特定的整体疗法的疗愈者如何可能帮助病人参与到疗愈的进行的面向，这样疗愈就会拥有一种更好的成功的机会，以便于问题的根源就可以被处理。你们能够在那方面给我们一些信息吗？

(Carla channeling)

(Carla 传讯)

We are those of Q'uo. Greetings in the love and in the light of the one infinite Creator. It is indeed a privilege to be called to your circle of seeking and we humbly thank each for offering us the honor of sharing our vibrations and our opinions with you. As always, we request that those thoughts which seem helpful to each be retained and that those which do not appear helpful at this particular occasion be released, for we are prone to error, being those who journey with you, but perhaps a few steps further in that infinite journey. With this understood we may speak freely.

我们是 Q'uo。在太一无限造物者的爱与光中致意，被你们的寻求的圈子呼唤，这确实是一种荣幸，我们谦卑地感谢每一位提供给我们与你们分享我们的振动和我们的观点的荣耀。一如既往，我们请求那些看起来对你们每个人有帮助的想法被保留下来，而那些在这个特定的时机显得并不是有帮助的想法都被释放掉，因为我们是易于犯错的，我们是那些与你们一同旅行的人，而我们也许在那条无限的旅程上多走了几步。带着这种理解，我们就可以自由发言了。

The difficulty in speaking about spiritual healing and cleansing is the difficulty common to all attempts to put faith into words. Whereas physical and mental, emotional—we correct this instrument—emotional problems have a large vocabulary of closely fitting words to work with, the issues of spirit must depend upon words such as love and faith which have no objective referent that is at one's hand to pin down and to create as a fully meaningful term. Words like faith indeed do refer to a real thing, but that reality is at best approximately symbolized by language, for the level of this truth is beyond

the reach of words created as tools in dealing with one's environment.

在谈论灵性上的疗愈与清理的方面的困难是所有去忠实于言语的尝试所共有的困难。有鉴于身体的、心智的、情绪上的——我们更正这个器皿——情绪的问题都拥有一个巨大的严谨地适用的词语的词汇表来与其一同工作，而灵性上的议题必须依赖于诸如爱、信心之类的没有客观的参照物的词语，这些客观的参照物是在一个人手边的用来确定并创造出一个充满意义的术语的事物。诸如信心之类的词语确实指的是一个真实的事物，但是那种实相是藉由言语的最佳的近似的符号象征，因为这个真理的层次是在穿越言语的范围之外被创造为在一个人的环境打交道的过程中的工具的。

The entity who is attempting a life lived in faith is perhaps the closest one might come to a fully meaningful symbol of faith. A person who is attempting to love is perhaps the soulful expression of love itself. When that verb which is the seeker seeks to attain the objective of spiritual health, then, there is no set of words that can bring about healing, for the health of spirit is at once always within that entity seeking help, regardless of the outer appearance. However, this health is also most suggestible when there is attained within the seeker the releasing and balancing of all energies which can be felt, and then the simple willing belief of a believer who believes not in the words of faith, but who believes that faith is the appropriate energetic balance.

正在尝试一种藉由信心而被活出的生命的实体也许对于可能实现一种充满意义的信心的象征的实体的最接近的描述了。一个正在尝试去爱的人也许是爱本身的灵魂上的表达，当那个寻求者所寻求的动词取得了灵性上的健康的宾格的时候，接下来，没有言语的设置是能够产生出疗愈的，**因为灵性上的健康是一直位于寻求者的内在之中，而同时又在寻求帮助，无论外在的表现是什么。**然而，当在那个寻求者内在之中有对于所有能够被感觉到的能量的释放和平衡被取得的时候，这种健康同样也是极其易受暗示的影响的，接下来，对于一个并不相信信心的言语但却相信那种信心的人，这样一个相信者的简单的自发的信念就是适当的能量上的平衡了。

This is difficult for us to give this instrument but we would ask each to picture the entity who rides upon the bicycle or the entity who flies the airplane. When the various moments of motion are moving harmoniously, the balance is effortless. To achieve an approximate balance, however, for the newly—we correct this instrument—for the new practitioner is very difficult. The beginner does not know what true balance feels like and has not the ready instinct usually for that point of balance. So it is when a seeker begins to reinvent the life so that the life becomes a life lived in faith.

这是我们给予这个器皿的困难，但是我们会请为一个人想象骑自行车的实体或者驾驶飞机的实体。当各种各样运动的时刻正在协调一致地移动的时候，平衡是毫不费力的。然而，要取得一种近似的平衡，对于新的——我们更正这个器皿——对于新的练习者是非常困难的。新手并不知道那种真实的平衡感觉起来像是什么，它没有那种通常用于那种平衡的位置的现成的直觉。因此，就是当一个寻求者开始重塑生命的时候，因此，那个生命就会成为一次在信心中被活出的生命了。

Structurally speaking, there are two clear portions to working upon spiritual healing or health. The first energy which needs to be worked with by the entity and by a healer who wishes to assist is that portion of the self which could perhaps be seen as muddled or roiled in terms of energetic patterns. The torque of spiritual disease is such that the unhealthy entity that one could say knotted or twisted and then held in that pattern by the energies which wish to untangle that unhealth, but yet each attempt to untangle just (close) the knot tighter.

从结构上来说，在对灵性上的疗愈或者健康进行工作的方面有两个清楚的部分。第一个实体以及一个希望去辅助的疗愈者需要在其上进行工作的能量是自我的那个也许能够被视为是在能量模式的方面泥泞的或者是被搅乱的部分。灵性上的疾病的力矩就是这样一种力矩，一个人可以说不健康的实体是打结的或者是缠绕的，接下来，藉由希望去解开那种不健康的能量，这种不健康在那种模式中而被保留下来了，而每一个去解开的尝试仅仅让那个结缠绕得更紧了。

This darkness, shall we say, is a darkness which is in the midst of the light which is also perceived as darkness. Therefore, there is no vision within which can tell what of the shadow world of spirit is of health and which is that of disease. Therefore, in the combing out of these tangles the dependency must be not upon precise visualization, but rather upon the willingness of that seeker to lay down all judgment of both disease and health, or of both the darkness which is knotted and that great darkness of spirit which is the rightful realm of the healthy and balanced spiritual seeker.

容我们说，这种黑暗是一个在光明之中的黑暗，而这种光明同样也被感觉为黑暗。因此，没有景象是在其中能够告诉你灵性的阴影的世界的什么部分是健康的，哪一个部分是疾病。因此，在将这些缠绕梳理清楚的过程中，从属物不一定是在精确的观想之上的，而毋宁是在寻求者乐意于同时将所有对于疾病和健康的评判，或者同时将所有对于打结的黑暗和灵性上的巨大的黑暗的评判都放下来之上，那种灵性的巨大的黑暗是健康与平衡的灵性寻求者的恰当的领域。

The right ways of working to release these tightly held points of disease are those which heavily move into symbol, both the use of symbols and the general willingness to work with parallel healing modes, with the realization that the cleansing of the mode used is specifically intended and desired to be reflected within the patterns of energy of the individual as spiritual counterparts. So that perhaps an entity seeking to release old mind and old unhealth of spirit might put the self upon some sort of fast or diet, this being specifically stated within and repeated often as one form of cleansing which is reflected into the spirit; as the parallel of the body is cleansed, so the paralleled spirit also becomes more cleansed and less full of substance.

去释放这些被紧握不放的疾病点的工作的适当的方式是沉重地进入到象征之中的方式，同时使用象征和一般性的乐意来与平行的疗愈的模式一种工作，并同时意识到，对于被使用的模式的清理是要被明确地打算，被渴望以在个体的能量模式之中作为灵性上的对应物而被反射。因此，也许一个寻求去释放旧的心智和旧的不健康的灵性的实体可能会将自我放置在某种类型的禁食或者节食上，这会明确地在内在之中被陈述并作为一种被映射进入到灵性之中的清理的形式而时常

被重复，当身体的平行物被清理的时候，相应的灵性同样也变得更为干净且更少地充满质地了。

As a healer wishing to aid this process, one may work within one's experience and thought to achieve methods found by one particular healer to be efficacious. These might include, for instance, the aiding of that patient to achieve a more suggestible state, or hypnosis. In this state, then, the healer may take the entity to a point between incarnations where the higher self is [a] voice available to and able to respond to questioner and questions so that the healer might gently request the higher self be asked by the patient if this entity is indeed ready to experience healing. In other words, is that lesson for which this distortion was necessary now learned; if not, may there be some thought upon this. Thusly, that entity's higher self may give impressions and words within the hearing and control of that patient.

作为一个希望去帮助这个过程的疗愈者，一个人可以在它的体验和想法之中进行工作以取得一个特定的疗愈者发现是有成效的方法。这些方法可能包括了，举个例子，帮助病人取得一种更为易受暗示影响的状态或者催眠。在这种状态中，接下来，疗愈者就可以将那个实体带到一个在两次投生中间的一个位置上，在那里高我是一个可以被取得并能够回应提问者和问题的声音，这样，疗愈者可以温和地请求高我被病人询问，是否这个实体确实准备好体验疗愈了。换句话说，那个对于这个扭曲是必不可少的课程现在已经被学会了吗，如果没有被学会，也许在这一点上会有某个想法。因此，那个实体的高我可以在那个病人的听得见的范围内以及控制范围中给予印象和言语。

Alternately, a healer might choose, when a hypnotic state was achieved, simply to speak in terms of lessening fear by means of extending the range of the viewpoint. This entity recalls the story told her of a patient whose ulcers were life-threatening. In hypnosis this entity was told that the entity sat on the side of a large planet, a ball whirling in space. The scope of time, the reaches of spaces were piped into the inner world of this entity. Those [concerns which] seared and burned within could more and more be seen to be of less import because of the widening of the viewpoint from this moment and this place to an infinite sweep of time and space.

作为替代，在一种催眠的状态被取得的时候，一个疗愈者可以选择单纯地藉由拓展观点的范围而在减轻恐惧的方面发言。这个实体回忆起了一个病人告诉她的故事，这个病人的溃疡威胁到生命了。在催眠中，这个实体被告知，它坐在一个巨大的星球的一面上，一个在太空中旋转的星球。时间的广度，空间的范围被导入到这个实体的内在之中了。因为将来自于这个时刻和这个空间的视角拓宽到一种时间和空间的无限的延伸，那些在内在之中烧焦的和灼伤的担忧可以越来越多地被看到是较不重要的事情了。

Another entity might wish to use the conscious technique, that is, the patient remaining conscious of the tones sung or the prayers offered. In doing these chantings or singings or sharing energy in some other way, the healer and the patient are together seeking to release the disease by these energetic displacements, not of thoughts but of tones and so forth which have for the

healer the ability to carry prayer, the energy of prayer. For what is a prayer? When one wishes to aid the spiritually ill one truly needs to be able to speak of prayer in a way which is flexible, but yet which holds for the healer that ring of authority which indicates experience, which the healer does have. So perhaps it is well to look at prayer.

另一个实体可能会希望去使用的有意识的技术是，让病人保持对于那些被唱出的音调或者被提供的祈祷的察觉。在进行这些吟咏、歌唱或者用某种其他的方式来分享能量的过程中，疗愈者和病人正在一同寻求藉由这些能量的位移去释放疾病，不是想法的能量的位移，而是音调以及诸如此类的能量的位移，它们对于疗愈者而言是拥有能力去承载祈祷以及祈祷的能量的。因为一个祈祷是什么呢？当一个人希望去帮助在灵性上的疾病的时候，一个人真正需要能够用一种灵活而又为那个疗愈者持有权威的声音的方式来说出祈祷，这种权威表明了那个寻求者确实拥有的经验。

But this moves into the second portion of the material we hope to share at this working. Before we leave the first there is a bit more to be said. What is this knotting that indicates that the shuttle of spirit is not in good working order? The simplest term is fear. The spiritually ill entity has moved into an isolation, a place alone within which the entity is unforgiven and unnurtured. This isolation is crushing and once entered is very difficult to see, much less to work with. So, the energies of the healer pour like a blessing over this wounded spirit, lessening the isolation. However it is an infringement on the free will of the spirit being healed to substitute one's own faith for the faith of the patient, so the healer who wishes to be of benefit must work on itself, offering, too, itself those energies of forgiveness and wholeness. And in this offering to self, opening and sharing this purifies emotion of an at-one-ment with the patient.

而这进入到了我们在这次工作希望去分享的材料的部分。在我们离开第一部分之前，会有多一点点内容是要被说的。这种打结的什么方面是表明灵性的运输器并不是处于有益处的工作的状态之中的呢？最简单的措辞是恐惧。在灵性上生病的实体已经进入到一种隔绝，一个孤单的场所之中，在其中那个实体是无法被宽恕且无法被滋养的。这种隔离是压倒性的，一旦进入到这种隔离之中，它是很难看到，更别提在其上进行工作了。因此，疗愈者的能量就好像一种倾泻在这个受伤的灵性之上并减轻了那种隔离的祝福一样。然而，去用一个人自己信心代替那个病人的信心，这是一种对那个被疗愈的灵体的自由意志的侵犯，因此，希望成为有益处的疗愈者必须在它自己身上进行工作，并同样也为它自己提供了些宽恕与完整性的能量。在这种对自我的给予中，开放并与病人一同分享这种一次救赎的纯净的情感。

Simply to say, "All things are love and love casts out fear," is in almost all cases inadequate. Perhaps one entity might hear and understand in a moment of realization that truly love casts out fear, but to the ailing spirit, such encouragement usually is received as if it simply constituted another pressure which was painful, the feelings of inadequacy and helplessness continuing and perhaps even growing. It is well to be humble and silent before or in the face of the temptation to overstate or speak too much. However, there are an

infinite number of ways to create within the self of the healer that dynamic balance to forgiveness and love which may far better speak to the spiritually ill.

单纯去说，“一切事情都是爱，爱会驱散恐惧”，这在几乎所有的情况中都是不足的。也许一个实体可以在一个领悟的时刻听到并理解，爱真的会驱散恐惧，但是对于那个患病的灵体，这样的鼓励通常会被接收到就好像它单纯地构成了另外一个令人痛苦的压力一样，不足以及无助的感觉会继续，也许甚至会逐渐增强。在去夸大其辞或者说得太过分的诱惑之前或者面前去变得谦逊而静默，这是很好的。然而，会有无限数量的方式去在疗愈者的自我的内在之中创造出那种动力上的对宽恕与爱的平衡，这种平衡也许在向那个在灵性上生病的人说话的方面是远远更好的。

This instrument is concerned that it is not picking up all that we are offering, but we ask this instrument to quit being so picky and move on please. We are teasing this instrument.

这个器皿担心它没有拾起所有我们正在提供的内容，但是我们请这个器皿不要这样过分讲究并继续前进。我们正在取笑这个器皿。

Once that fear that isolates and anguishes the patient has been addressed, once the way has been to some extent cleared, then the healer moves to the darkness of spiritual hell, still in that place of mystery where faith is born, but now is free because of having addressed and bid farewell to fear. Into this environment may prayer come.

一旦那种将病人隔离并使其苦恼的恐惧已经被表达出来了，一旦道路已经在某种程度上被清空了，接下来，疗愈者就会移动到灵性上的地狱的黑暗之中，在那个信心在其中诞生的神秘的场所之中安静下来，但是，因为已经表达并告别了恐惧了，现在是自由的了。祈祷就可以进入到这个环境中了。

The one known as D has offered the information that although the spiritual illness can now be to some extent determined or found, yet there has not been a corresponding mode of healing with the exception of prayer. Again this is because the spirit, while acting as a shuttle for energies into the physical and mental and emotional bodies, is not in direct contact with energies within the instinctual body and mental frame of individuals upon planet Earth, but rather can be reached roundabout, or so it seems to those within third density. The praying seems roundabout because one is praying to forces or essences within the world of spirit. And then that energy which lies without the sphere of Earth is persuaded to enter into the tangle to breathe balance into it.

However, in actuality prayer is the most direct way of healing, for true healing is the restoration of all energies to their rightful balance.

叫做D的实体已经给予了信息，虽然灵性上的疾病现在是能够在某种程度上被确定或者被发现的，除了祈祷之外，尚未有一种对应的疗愈的模式。再一次，这是因为，虽然灵性可以起到供能量进入到物质身体、心智身体以及情绪身体之中的运输器的作用，灵性不是直接接触在在行星地球上的个体的本能的身体和心智的框架之中的能量的，而毋宁是能够用间接的方式被触及，或者在那些在第三密度中的实体看起来它似乎就是这样子的。祈祷看起来似乎是间接的，因为一个人

是向着在灵性的世界中的力量或者实质祈祷的。接下来存在于地球范围之外的能量就被说服进入到那个缠绕之中以将平衡吸入到它之中。然而，实际上，祈祷是最为直接的疗愈的方式，因为真实的疗愈是将所有能量恢复到他们适当的平衡状态。

But how to pray and how to aid patients in praying? Firstly, we would suggest that it be told to patients who are interested in helping themselves in this wise, concerning the physical place where he or she might pray, where in a specific environment shall the prayers be, how long shall they be given, of what shall they consist, thereby aiding the seeker in its growing ability to visualize this as a real and efficacious healing mode. For those among your peoples, for the most part, do not have the daily prayers, do not have the praying without ceasing, and if neither the daily repetition of prayer, or the constancy of prayer are things which the patient is familiar with then the suggestion to pray leaves the patient in a vulnerable position, feeling alone and inadequate. Thusly, the healer aids by making a place in time and space where the outer form might be observed. Thusly can a healer move the patient into that mental and emotional feeling of "I can do this."

但是，如何祈祷以及如何祈祷中帮助病人呢？首先，我们会建议，对于那些感兴趣在这个方面帮助他们自己的病人，在关于他或者她可以在什么样的物质性的场所进行祈祷，祈祷者将会处于什么样的具体的环境之中，它们将被给予多长时间，它们将由什么内容组成的方面，这些是要被告知那些病人的，这会帮助寻求者在将这种祈祷想象为一种真实而有成效的疗愈的模式方面拥有越来越强的能力。对于你们的人群中人，对于绝大多数人，它们并不会进行每日祈祷，它们不会不停息地祈祷，如果祈祷的每日的重复以及祈祷的持久性都不是病人熟悉的事情，那么去祈祷的建议就会将病人留在一种易受伤害的位置上，病人会感觉到孤单与不足。因此，疗愈者是藉由在时间和空间中创造一个在其中外在的形式可以被观察的场所来进行帮助的。这样，一个疗愈者就能够让病人进入到那种“我能够做这个事情”的心智和情绪的感觉中了。

It is seemingly merely working with details to get down to basics to decide which chair to use or what time of day to make for prayer time, yet these down-to-earth details truly do aid in the formation of faith. Now, prayer could be said to be that tune which, though unheard, is the tune of hope. Prayer can be said to be that inner flower which bears the scent of love. Prayer can be talked about indirectly by speaking of the beauty of a poem or a rose. Prayer is a form of communication whose object is one with its subject. The prayer, in reaching to the infinite Creator, reaches within. The self talking to the greater Self, this is the structure which seen from the outside may be said to constitute the house of prayer. The actuality is that that seemingly far away source of unity which love itself is, lies within, so the journey of prayer is a journey from self to the greater Self within, then circling back to form the unending circle between prayer and prayer, that is between the one who prays and the object of prayer.

在表面上看起来，深入到基础来决定使用哪一把椅子或者将一天中的什么时间用于祈祷的时间，这不过就是与具体细节一同工作，而这些实实在在的具体细节真

的确实有助于信心的形成。现在，祈祷能够被认为是那种调音，虽然它是听不到的，但它确实对希望的调音。祈祷能够被认为是那带有爱的香味的内在的花朵。祈祷能够藉由谈及一首诗或者一朵玫瑰的美丽而间接地被谈论。祈祷是一种沟通交流的形式，它的客体与它的主体是合一的。祈祷在向无限造物者伸出手的过程中，向内在之中伸出了手。自我正在与大我谈话，这是从外在被看到的构架，它可以被认为是构成了祈祷的房屋了。实情是，那个在表面上看来似乎远在天边的爱本身之所是的一体性的源头，是存在于内在之中的，因此，祈祷的旅程是一条从自我通往内在的大我，接下来绕一圈返回以形成在祈祷和祈祷之间，在祈祷者和祈祷的目标之间的无止境的圆圈的旅程。

It is not that we are saying that people pray to themselves, rather we are saying that ...

我们并不是在说，人们是对他们自己祈祷的，我们毋宁是在说.....

(Side one of tape ends.)

(磁带一面结束)

(Carla channeling)

(Carla 传讯)

... to which people pray lies within, for as the illusions of manifestation are progressively cast aside, that which is uncovered is already holy ground, and that far away Creator of one who fears is in reality that imminent presence which is the internal truth of all, shut away from the heart's awareness by that door which the seeker is always able to open but has not discovered the way to, or the key for it.

人们向其祈祷的事物是存在于内在之中的，因为随着显化的幻象逐渐被抛在一边，那被揭露出来的事物已经是神圣的地面了，一个人害怕的那个远在天边的造物者实际上是近在眼前的临在，造物者是一切事物的内在的真理，祂被那扇寻求者一直能够去打开的门关闭在心的察觉之外了，但寻求者却尚未发现通往那扇门的途径或者可打开它的钥匙。

Thusly, it is well for the healer to speak some words concerning this practice of the infinite presence of that one great original Thought, that logos which is love and which is the One infinite Creator. In your Holy Bible it is written that the one known as Jesus states, "I am come that you may have life and have it more abundantly." This abundance of life is that which is the healthy spirit. When you have been able to, as healer, to place within the seeker's hands these basic concepts, then the healer's job is done insofar as communication with the seeker. From this point onward the healer may pray and know that presence within and offer this state of prayer to the infinite Creator on behalf of the patient, and the seeker who is the patient may begin to create for itself a life which is transformed. But this transformation shall come not visibly, not plainly, but rather from inside out.

去说一些关于那一个伟大的原初的想法，那个爱之所是，太一无限造物者之所是的理则的无限的临在的练习的言语，这对于疗愈者是很好的。在你们的圣经中写

道，叫做耶稣的实体说，“我来是为了你们可以拥有生命并更为丰盛地拥有它。”这种生命的丰盛就是健康的灵性之所是的事物了。当你们已经能够，作为疗愈者，将这些基础的概念放置在寻求者的手中的时候，接下来，在于寻求者沟通交流的范围内，疗愈者的工作就被完成了。从这个位置向前，疗愈者可以起到并知晓那种内在的临在，并将这种祈祷的状态代表那个病人提供给无限造物者，那个病人作为寻求者可以开始为它自己创造一次被转变了的生命。这种转变将用看不见的方式出现，不是平凡无奇地，而毋宁是由内而外地。

There is much which might be added upon this interesting subject, however, we are aware that we have talked overlong, and at this time we would move on in this session by transferring this contact to the one known as Jim. We thank this instrument and leave it in love and in light. We are those of Q'uo. 有大量的可以被添加到这个有趣的主题上的事物，然而，我们意识到我们已经谈论过长时间了，在此刻我们会藉由将这个接触转移到叫做 Jim 的实体来在这次集会中继续前进。我们感谢这个器皿并在爱与光中离开。

(Jim channeling)
(Jim 传讯)

I am Q'uo, and am with this instrument. I greet each again in love and in light. At this time we would ask if there are any queries which have arisen in the minds of those present to which we may speak?

我是 Q'uo，我与这个器皿在一起了。我再一次在爱与光中向各位致意。在此刻我们会请问是否有任何在场的人们的头脑中已经升起的问题是我们可以在这里讨论的吗？

Carla: When you are talking about prayer, is it just that any prayer will do? I mean if people know certain prayers, for example the prayers of St. Francis of Assisi, or is it more ... what you are trying to say is this energy of knowing that all is one. I mean, I am not really getting what you are saying that prayer really consists in so that you could tell somebody else how to do it. Where am I going wrong here?

Carla: 当你们谈到祈祷的时候，是任何祈祷都将是有效的吗？我的意思是，如果人们知道一定的祈祷辞，例如亚西西的圣弗朗西斯的祈祷辞，或者它是更加.....你们正在尝试去说的事情是这种知晓万物一体的能量吗？我的意思是，你们正在说祈祷真正包含的事情是什么，因此你们能够告诉某个其他人如何进行它，我不是真的明白这一点。我在这里在什么位置出错了呢？

I am Q'uo, and am aware of your query, my sister. The quality which the prayer most beneficially offers the one to be healed is the avenue through which to express the heart, and the heartfelt desire to be healed, this, then, expressed in a manner which for this entity allows the most open and clear expression to be healed. For some it may be that prayers which exist in your literature are most helpful. For others it may be that the prayer of the moment is the one which is most helpful. Thus, it is not important whether or not the prayer is structured in such and such a fashion, rather it is important

that the prayer provide an avenue for the heart to be expressed.

我是 Q'uo, 我理解了你的问题, 我的姐妹。祈祷用最为有益的方式提供给一个要被治愈的人的特性是通过其而表达心以及要被治愈的由衷的渴望的途径, 这条途径接下来会用这样一种方式表达, 这种方式会为这个实体允许最为开放且清晰的要被疗愈的表达。对于一些人, 最有帮助的祈祷可能是存在于你们的文学中的祈祷辞。对于其他人, 最有帮助的祈祷可能是在那个时刻的那一个祈祷辞。因此, 是否祈祷是用这样或者那样的一种方式被构建的, 这是不重要的毋宁说, 重要的事情是祈祷提供了一条供心被表达的途径。

Is there a further query, my sister?

我的姐妹, 有一个进一步的问题吗?

Carla: Well, and also not just for the seeker, but if the healer wants to pray, is prayer just totally unique for each person, that that person would then feel the clearest contact with love? I mean, is basically what you are saying is whatever the person can do to express that faith in unity ... like silence for some people might be the best prayer? I guess I am getting hung up on the word.

Carla: 好的, 同样不仅仅是对于寻求者, 但是如果疗愈者想要去祈祷, 祈祷是对于每一个人都是完全独一无二的吗, 这样那个人接下来就会感觉到与爱的最清晰的接触吗? 我的意思是, 你们正在说的事情基本上是, 无论那个人能够做什么事情来表达那种在一体性中的信心.....就好像静默对于一些人可能是最佳的祈祷? 我猜想我在言语上遇到障碍了。

I am Q'uo, and we would respond by suggesting that for the healer it may be more efficacious if this entity who regularly seeks to aid in healing constructs a prayer, a ritual which allows it to express those qualities which it feels are important in this process, or it may be that the entity serving as the healer is one who feels that the spontaneous prayer of the moment is efficacious. For the healer it is often helpful to ritualize the prayer since it is often used. But again the needs of the moments and the nature of the healer will determine this.

我是 Q'uo, 我们会藉由这样建议来回应, 对于疗愈者, 如果这个规律性地寻求去帮助, 在疗愈中构建一个祈祷辞, 一个仪式允许它表达那些它感觉到在这个过程中重要的特性, 这会更为有效的, 或者, 那个作为疗愈者服务的实体是一个感觉到在那个时刻自发性的祈祷是有成效的祈祷的实体。对于疗愈者, 既然祈祷是经常被使用的, 将祈祷仪式化, 这经常是有帮助的。但是, 再一次, 那些时刻的需要以及疗愈者的特性将会决定这一点。

Is there a further query, my sister?

我的姐妹, 有一个进一步的问题吗?

Carla: Not at this time, thanks.

Carla: 在此刻没有了, 谢谢。

I am Q'uo, and we thank you, my sister. Is there another query?

我是 Q'uo, 我们感谢你, 我的姐妹。有另一个问题吗?

Questioner: You spoke of dealing with the person's fear. Do you mean the fear of letting the disease actually go, because they've had it, or what did you mean by dealing with the fear that the person actually has, because I know it is important.

提问者: 你们谈到与处理人的恐惧。你们的意思是, 害怕让疾病实际上消失吗, 因为它们已经拥有了疾病, 或者你们的你们说处理那个人实际上拥有的恐惧的意思是什么呢, 因为我知道这是重要的。

I am Q'uo, and am aware of your query, my brother. An entity seeking healing is seeking relief from a pattern of thought and belief which brings it disease of one nature or another. To face the situation that is internal to the entity is often difficult for the entity, for the pattern of thought and behavior that has resulted in the disease is one which has, until the point of healing, remained for the most part hidden and a mystery.

我是 Q'uo, 我理解了你的问题, 我的兄弟。任何寻求疗愈的实体都在寻求解除一种给它带来了具有这样或者那样特性的疾病的想法上的模式。去面对一个对于那个实体而言是固有的情况, 这对于那个实体经常是困难的, 因为那个已经导致了疾病的想法和行为的模式, 一直到疗愈的位置之前, 都会在绝大部分是隐藏的且是继续存在于一种神秘之中。

As the desire to be healed grows within the entity and more especially as the entity seeks the healing, the entity actually in the metaphysical turns to face the problem, the structure of thinking, in full light. This is often painful or fearful for the entity seeking healing, for the experiences which have been a portion of the entity's formation of the diseased patterns of thought are often traumatic and to face this once again in light is for many a fearsome proposition.

当要被疗愈的渴望在实体内在之中逐渐变大, 并随着实体寻求疗愈而变得更为具体, 实体实际上在形而上学的方面转过身来面对问题, 并在充足的光中来面对思考的构架了。对于那个寻求疗愈的实体, 这经常是痛苦的或者是害怕的, 因为对于那已经成为了那个实体的想法的疾病的模式的构造的一部分的体验, 这些体验经常是创伤性的, 要在光中再一次面对这个体验对于很多人是一个令人恐惧的提议。

The healer may aid the one seeking healing in the facing of the fear by reminding each who seeks healing that the healing is a natural process for a disease which is also a portion of a natural process of growth, that the entity is not alone, that many have gone before it and have been healed of that which ails it, that far many more walk with it unseen to aid the healing. In these ways and many others may the healer aid the one facing the fear and seeking the healing.

疗愈者藉由提醒每一个寻求疗愈的人, 对于一个是成长的一个自然的过程的一部分的疾病而言, 疗愈同样也是一种自然而然的过程, 藉由提醒那个实体不是孤单的, 很多人已经在它之前进行过了并且已经治愈了那个让它苦恼的事物, 还有

远远更多的看不见的实体与它同行来帮助这种疗愈，藉由这些提醒疗愈者可以一个寻求疗愈的人在面对恐惧的过程中给予帮助了。用这些方式以及很多其他的方式，疗愈者就可以帮助一个人面对恐惧并寻求疗愈了。

Is there a further query, my brother?
我的兄弟，有一个进一步的问题吗？

Questioner: Not at this time.
提问者：在此刻没有了。

Carla: Is it possible that the reason that we are getting a lot of spiritual disease is because a lot of people are here from other vibrations, other densities, wanderers coming to help planet Earth, and they just bring spiritual difficulty into this illusion as they get born because their vibrations are just fighting with our vibrations? Is that part of it? Are people being born with spiritual disease all ready to kick in because of that vibratory mismatch?

Carla: 我们正在患上一些灵性上的疾病的原因有可能是因为一些在这这里的人是来自其他的振动，其他的密度，是来帮助行星地球的流浪者吗，它们在被出生的时候就将灵性上的困难带入到这个幻象之中了，因为它们的振动恰恰是与我们的振动相抵触的？那是一部分的原因吗？人是带着灵性上的疾病而出生的，这些疾病是因为振动上的不匹配而完全都准备好生效的吗？

I am Q'uo, and we believe we grasp your query. Please query further if we have not. The spiritual unease of which you speak is often the result of precisely the situation which you have described, that of entities who have journeyed to this sphere for the purpose of aiding its birth, shall we say, into a new level of vibration. The blending of vibrations that are more harmonious with the vibrations of your planetary sphere as it suffers some difficulty in the birthing often causes a jangling to the spiritual complex which is likened to the feeling a traveler has in a distant land of not being a portion of that population. The healing that is of the body and the mental and the emotional complexes is for many entities more a product of the utilization of this density's vibrations for the working out of an incarnational pattern which had its roots in many lifetimes previous.

我是 Q'uo，我们相信我们理解了你的问题了。如果我们没有理解它，请进一步提问。对于那些为了帮助这个星球，容我说，出生进入到一个新的振动的层次的目的而旅行到这个星球的实体，你谈到的灵性上的不适经常完全就是你已经描述了的情况的结果。当你们的星球在出生的过程中遭遇到某种困难的时候，将与你们的星球的振动更为协调一致的振动混合起来经常会造成对灵性复合体的一种刺耳的噪音，这就好比一个旅行者在它并不是其人群的一部分的遥远的地方时所拥有的感觉。对身体、心智以及情绪复合体的疗愈对于很多的实体更多是一个为了解决一个在许多前世的生命中拥有其根源的投生性的模式而利用这个密度的振动的一个产物。

Thus, the healing of such entities is that which often is accomplished by means which are similar to that which is offered to the one seeking spiritual

healing as well, for all healing must have the foundation set in the etheric or form-making body which is that more closely aligned with the spiritual complex of any entity.

因此，这样的实体的疗愈经常会藉由熟悉的途径而被实现，那条途径同样也是会被提供给一个寻求灵性上的疗愈的实体的，因为所有的疗愈都必须将基础设置在
与任何实体的灵性复合体更为紧密地校准的以太身体或者构建外形的身体之中。

Is there a further query, my sister?

我的姐妹，有任何进一步的问题吗？

Carla: So what you are saying is that you are in prayer, you are reaching and saying let this higher truth eliminate my condition, basically.

Carla：因此，你们正在说的是，当你们处于祈祷之中的时候，你基本上是在伸出手并说，让这个更高的真理消除我的病状。

I am Q'uo, and am aware of your query, my sister. You are basically correct in your assumption. The prayer serves as a means whereby the earthbound portion of the entity's personality addresses that portion which may be called the higher self, the form-maker, the etheric body, which then will respond to the heartfelt prayer by opening the waters of the spirit that they may wash the entity clean in one area or another according to the purity of the desire to be healed and the efficaciousness of the ability of the one serving as healer to aid in the opening of this pathway.

我是 Q'uo，我理解了你的问题，我的姐妹。在你的假设中你基本上是正确的。祈祷是起到一种藉由其实体的人格的为世俗所束缚的部分向那个可以被称为高我，形体的构建者以及以太身体的部分求爱的途径的作用，以太身体接下来就会藉由开放灵性的水域来回应那个衷心的祈祷，根据要被疗愈的渴望的纯净度以及一个人作为疗愈者而服务以在开放这条通道的过程中起到帮助的能力的有效性，这种灵性的水域将会
在这样或者那样的区域中将那个实体清洗干净。

Is there a further query, my sister?

我的姐妹，有一个进一步的问题吗？

Carla: Just one, and that is I really feel that a lot of people are very sincere about asking for healings, spiritual healing, and they don't receive what they consider to be spiritual healings. So there seems to be something really desiring something, but does not always fire right, does not always come out right ... What is there? What is the difference between one who thinks that he desires that just totally, desperately wants to be healed, yet is just knotting it up, and the person that truly does desire and doesn't knot it up but is releasing the knot. It is really critical.

Carla：只有一个问题，问题是，我真的感觉到有许多的人在关于请求疗愈、灵性的疗愈的方面是非常真诚的，但是他们并没有接收到它们认为是灵性上的疗愈的事物。因此，看起来似乎有某个事情真正地渴望某个事情，但是却不是总是正中靶心，并不是一直会出现正确的结果.....有什么东西呢？在一个认为他就是完全地渴望且拼命地想要被疗愈而却就是将它打结起来的人，和那个确实真正地渴

望且没有打结而正在解开那个结的人中间，差别是什么呢？这是真正关键性的。

I am Q'uo, and we believe we grasp your query, my sister. There are many explanations for why entities who seem to seek wholeheartedly their healing do not receive that which they seek. Oftentimes there is simple desire without previous work that has the purpose of uncovering the roots of disease. There is the need for each entity to seek the basic understanding of the distortion that is to be healed.

我是 Q'uo，我们相信我们理解了你的问题，我的姐妹。关于为什么看起来似乎全心全意地寻求它们的疗愈的实体并没有收到它们所寻求的事物，对此有很多的解释。时常会有简单的渴望而没有进行之前工作，这种之前工作的目的是揭露疾病的根源。每一个实体都有寻求对要被疗愈的扭曲的基本的理解的需要。

Carla: And that's why the change in diet or something that goes along the lines of cleansing you suggested first before you talked about prayer? OK.

Thank you.

Carla：那就是为什么通过节食或者沿着清理的线路的某个事情而发生的改变是你们在谈论期待之前首先建议的事情吗？好的。谢谢你们。

[I am Q'uo.] We wish to add in addition to this that this seeking to illuminate the self according to the causes of the disease may indeed be expressed in a number of ways—the change of diet, the change of behavior, the looking at a situation in a new attitude, or any other means by which an entity may seek illumination of the distortion. There is also the need for each entity, no matter how desirous it is to be healed or illuminated it has become concerning its distortion, to realize that the primary attitude that underlies all attempts at healing or seeking healing is the attitude of "Thy will be done."

[我是 Q'uo。] 我们希望在这一点之外补充，这种去启发自我的寻求根据疾病的原因确实可以用数种方式被表达——改变饮食，改变行为，用一种新的态度观察一个情况，或者任何其他藉由其一个实体可以寻求对扭曲的启发的途径。对于每一个实体，无论它多么渴望要被疗愈或者被启发，它已经开始关注它的扭曲了，每一个实体同样会有需要去意识到潜藏在所有的疗愈或者寻求疗愈的尝试之下的最根本的态度是那种“您的意志将会被执行”的态度。

When there is no healing one must look at what opportunities are presented as a result of the seeking of healing and the seeming lack of healing. The will of the Creator that moves through each entity's life pattern is that which always presents to the entity that which is most efficacious to its present growth. Whether that includes healing of distortion or continuation of distortion, there are opportunities available for praising and giving thanksgiving to the one Creator and these opportunities are that which the entity might look to, who has sought and seemingly not received the healing. *当没有疗愈发生的时候，一个人必须检查作为寻求疗愈以及在表面上缺少疗愈的一个结果而被呈现的机会是什么。流经每一个实体的生命模式的造物者的意志就是那个一直都呈现给那个实体的事物，这个事物对于它当前的成长是最有成效的。无论那个事物是包含了对扭曲的疗愈还是扭曲的继续，都会有可被取得的赞*

美太一造物者并对其感恩的机会，这些机会是每一个已经寻求了但在表面上尚未收到疗愈的实体都可以检查的事物。

Is there a further query, my sister?
我的姐妹，有一个进一步的问题吗？

Carla: So, are you saying that if the person acts as if the lines of healing are opened, that the person generates faith by this action?

Carla: 因此，你们正在说的是，如果人就好像疗愈的线路已经被打开一样地行动，那个人会藉由这种行动而产生信心？

I am Q'uo, and you are correct, my sister. The quality of faith balanced by the exercise of will are the rod and the staff which can comfort the seeker. By continuing to exercise faith and will that opportunities are available for the seeker to grow, to serve and to know the Creator then such opportunities are indeed available.

我是 Q'uo，你是正确的，我的姐妹。由对意志的行使而被平衡的信心的特性就是能够安慰寻求者的杖与杆了。藉由继续行使信心与意志，机会是可以为每一个寻求者所利用来成长、服务以及知晓造物者的，接下来，这样的机会就是确实可被取得的了。

Carla: OK. So you are praying not to heal anything but just to give praise and thanksgiving and to offer the self in any way that you can to do the Creator's will. That's the basic plan?

Carla: 好的。因此，你正在祈祷的不是去疗愈任何事物，而仅仅是去赞美、感恩，并用任何你能够做的方式来提供自我行使造物者的意志。那就是基本的计划吗？

I am Q'uo, and this is correct, my sister. Whether the entity seeks knowledge through one practice or another, seeks healing through one means or another, the entity, in order to be most in harmony with its own life pattern, must needs seek these things that it might be of greater service to the one Creator. Thus, the entity says, "Whatever Thy will be for me at this time, that is my will as well."

我是 Q'uo，这是正确的，我的姐妹。无论实体是通过这样或是那样的练习来寻求知识，无论实体是通过这样或是那样的途径来寻求疗愈，那个实体，为了要在它自己的生活模式中取得最大的和谐，它必须寻求这些事情以便于它可以成为对太一造物者的更大的服务。因此，这样的实体会说，“无论您在此刻给我的意志是什么，那同样也是我的意志。”

Is there a further query, my sister?
我的姐妹，有一个进一步的问题吗？

Carla: No, thank you.
Carla: 没有，谢谢你。

I am Q'uo, and we thank you, my sister. Is there a final query at this time?
我是 Q'uo, 我们感谢你, 我的姐妹。在此刻有最后一个问题吗?

(Pause)
(暂停)

I am Q'uo, and we would take this opportunity to thank those present for inviting our presence to your circle of seeking this day. It has been a great honor and privilege to blend our vibrations with yours and to walk with you upon your journey of seeking. We would remind each that we are but your brothers and sisters who walk this same dusty path with you, and we have gladly and joyfully shared our opinions with you. Remember, please, that we share opinion.

我是 Q'uo, 我们会利用这个机会来感谢那些在场的人邀请我们出席你们今天寻求的圈子。将我们的振动与你们的振动混合在一起并于你们一同走在你们的寻求的旅程上, 这已经是一种极大的荣耀与荣幸了。我们会提醒各位, 我们仅仅是那些和你们一起走在这条同样的布满灰尘的道路上的你们的兄弟姐妹, 我们很高兴并愉快地与你们分享我们的观点。请记住, 我们是分享观点。

At this time we shall take our leave of this instrument, leaving each in the love and the light of the one infinite Creator. We are known to you as those of Q'uo. Adonai, my friends. Adonai.

在此刻, 我们将离开这个器皿, 我们在太一无限造物者的爱与光中离开各位。我们是你们知晓的 Q'uo。Adonai, 我的朋友们。Adonai。

June 12, 1994

1994-06-12 服务与见证

(Round robin channeling.)

(轮流传讯)

(Carla channeling)

(Carla 传讯)

I am Q'uo. Greetings in the love and in the light of the one infinite Creator. We thank you for the privilege of being asked to offer our opinions at this session of working. This humble service that we provide is a sharing of what small understanding we have. We ask each seeker to realize that we do make errors and are not final authorities. Therefore, we ask that each who hears choose for himself those truths which he has found and disregard the remainder, for we offer thoughts which are of aid to the various entities within the circle and each may find her own truths there. Always, that which does not seem right to you, please know that for you it is indeed not right. Your own power of discrimination will aid you as you seek to remember that truth which you have temporarily forgotten.

我是 Q'uo。在太一无限造物者的爱与光中致意。我们为被请求在此刻工作的集会提供我们的观点而感谢你们。我们提供的谦卑的服务是一种对我们所拥有的小小的理解的分享。我们请每一个寻求者都意识到我们确实会犯错，我们不是最终的权威。因此，我们请每一个聆听的人都为他自己选择那些他已经找到了的真理并将其余的都抛弃掉，因为我们提供对于在圈子中的各种各样的实体会有帮助的想法，而每一个人都可以在那里找到她自己的真理。一如既往，对于看起来似乎并不适合于你的事物，请知晓对于你而言，它确实是不合适的。你自己的分辨力的力量将在你寻求的时候帮助你去记起你暂时忘记了真理。

Each member of this circle has come to this moment as the culmination of years and years of seeking. Always the present moment is the intersection of enormous energies and possibilities. Each has suffered and experienced that anguish which lies beyond suffering, and therefore each comes to this present moment full of grief, sadness and well-earned wisdom, and each comes to this circle seeking still the highest good, the absolute which lies beyond the chances and changes of the mortal life.

这个圈子中的每一个成员都已经来到了这个作为年复一年的寻求的顶点的时刻了。当下一刻一直都是数不清的能量和可能性的交汇处。每一个人都已经受苦并体验到了那存在于受苦之外的痛苦了，因此，每一个人都是带着满满的忧伤、伤心以及被辛苦赢得的智慧而来到这个当下一刻的，每一个来到这个的圈子的人都仍旧在寻求最高的善，以及那超越世俗生命的机会和改变而存在的绝对性。

Were any entity here present to express in depth the nature of his own suffering, she would astound the remainder of the circle. In an illusion life is experienced. In an illusion seekers must craft as best they can their ship and their direction, and each within this circle has gifts to give of support,

understanding and silent companionship. Greetings, brothers and sisters of love and light. Each has earned this title. We would now transfer. We are those of Q'uo.

如果任何在这里出席的实体打算要去深入表达他自己的苦难的特性的话，她会让这个圈子中的剩下的人都大吃一惊。在一个幻象中，生命被体验了。在一个幻象中，寻求者必须尽其所能地熟练掌握他们的船和他们的方向，在这个圈子里的每一个人都拥有支持、理解和无声的伙伴关系的礼物要去给予。爱与光的兄弟姐妹们，向你们致意。每一个人都已经赢得了这个头衔了。我们现在转移。我们是 Q'uo。

(Jim channeling)

(Jim 传讯)

I am Q'uo, and greet each again through this instrument. As brothers and sisters of love and light you are also brothers and sisters of sorrow, for as you serve the light by giving of your love you find those whose need is that you tend their sorrow. There are those whose experience of the one Creator is not as filled with light as is yours and who, as a result, move in somewhat erratic patterns and experience the difficulties of moving in darkness, propelled only by faith and will in whatever degree. The very being of those who seek the One, yet who know not precisely how to find the One is as a call to those whose hearts are listening. Thus, you move in your experience and your attention to those who give the call for whatever it is that you may have to offer. Oftentimes it is but a listening ear, the gentle touch, the shared tears that one can offer. Yet each offering is given wholly and freely as that which is yours to give.

我是 Q'uo，通过这个器皿再一次向各位致意。作为爱与光的兄弟姐妹，你们同样也是忧伤的兄弟姐妹，因为当你们藉由给予你们的爱而服务光的时候，你们发现了那些其需要就是你去照顾他们的忧伤的人们。会有这样一些人，他们对于太一造物者的体验并不是和你的体验一样被光所充满的，这些人，作为一个结果，会用多少有些反常的模式来移动并体验到在黑暗中移动的难度，他们在无论什么程度上仅仅会被信心和意志所驱动。那些寻求太一而尚未精确地知晓如何去找到太一的人的核心的存有，它们就如同一种向那些其心灵正在聆听的人的呼唤一样。因此，你们在你们的体验和你们的注意力中移动到那些给出了那种呼唤的人那里，无论那种呼唤是为了什么你所能提供的事物。时常，一个人能够提供的仅仅是一只聆听的耳朵，轻柔的触碰以及分享的耳朵。而每一个奉献都是全心全意且自由的方式被给出的，因为那个奉献就是你要去给予的事物。

We would transfer at this time.

我们会在此刻转移。

(S channeling)

(S 传讯)

I am Q'uo, and we are with this instrument. Even as it happens that one is upon a happy chance able to offer solace to a fellow traveler, so does it occur

that one's fellow travelers are able to offer a gift to one in return. Sometimes this gift is of the nature of solace, sometimes it is of the nature of catalyst of a different kind, sometimes gentle words meet with words less than gentle and when this occurs it is often enough to cause one who would serve to recoil in pain and in horror at the realization that one's own gift has not been received in the spirit in which it was intended. We would speak to the question of what one who has intended to serve might do in response to a service which is rather, we might say, more darkly rendered. For it is our understanding that all service is mutual in the sense that the legacy of the attempt shall remain with all parties until such time as a clarity of response has been achieved by all.

我是 Q'uo, 我现在与这个器皿在一起了。甚至当碰巧一个人遇到了一个高兴的机会能够为一个人的旅行者提供安慰的时候, 用同样的方式会发生的是一个人的同伴的旅行者是能够向他提供一个礼物作为回报的。有时候这个礼物是具有安慰的特性的, 有时候它是具有一种不同类型的催化剂的特性的, 有时候温柔的语言会遇到较不温柔的语言, 当这种情况发生的时候, 它经常会足以使得一个服务的人因为意识到它自己的礼物尚未用它被打算的方式在灵体中被接受而在痛苦与厌恶中畏缩。对于一个已经打算要去服务的人, 在回应这样一个用, 容我们说, 更为阴暗的方式被回报的服务的方面可以做什么的问题, 我们会谈论这个问题。因为我们的理解是, 尝试的遗产将会保留在所有的当事人的身上一直到这样一种回应的清晰度已经被所有人取得为止, 从这个的意义上, 所有的服务都是相互的。

And so it does come to pass that once one's attempt has been put forth whatever is received in return becomes the new focus of the service effort. And it often is the case that one who has received in return a painful reply may need to do a kind of work that is work upon the self rather than work in immediate or obvious relation to the other. This we would assure you is work that is still of the nature of serving others, for indeed it has two characteristics that are notable in this respect. The first is that a self that has become displaced [decentered] is not a self that can sally forth with its hands offered in service. But, secondly, there is a more subtle point which is to be noted, and that is that one who has truly and earnestly offered themselves in service and received in return a pained reply has this pain now as a gift to be worked through, and it is indeed a gift that one gives not only to the person from whom the person has received this gift but to the entire planet that one takes gratefully the gift which has been given to one and works assiduously and patiently to balance this gift and often surprising and often difficult energy.

因此, 一旦一个人的尝试已经被发出了, 无论在回报中被接收到的是什么事都会成为新的服务的努力的新的焦点, 这确实是会实现的。经常会发生的情况是, 一个已经在回报中接收到了一个痛苦的回应的人可能要去进行一种类型的在自我身上进行的工作, 而不是一种在与其他人之间的即时的或者明显的关系上进行的工作。我们向你们保证, 这种类型的工作仍旧是具有服务他人的特性的, 因为它确实在这方面拥有两个显著的特性。第一个特性是, 一个已经发生位移[偏离中心]的自我不是一个能够在服务中将它的被奉献出来的双手提供出来的人。但是, 第二点, 会有一个更为微妙的要点是要被注意到的, 那就是一个已经真正且热忱地希望去在服务中提供他们自身而却在回报中接收到了一个痛苦的人, 它现在是将这个痛苦作为一个要去被工作的礼物而拥有的, 它确实是一个礼物, 一

个人不仅仅将这个礼物给予了那个他已经从其接收到了这个礼物的人，他同样也将这个礼物给与了整个星球，以至于一个人会感激地接受那个已经被给予了他的礼物并刻苦而耐心地平衡这个礼物与经常会令人吃惊且经常会困难的能量。

At this time we would transfer this contact.
在此刻我们会将这个接触转移。

(Carla channeling)
(Carla 传讯)

We are Q'uo, and are now with this instrument. Words are necessary within the illusion you now enjoy. Yet words are quite limited in their ability to convey spiritual truth. Hence it is that we stumble about speaking of one entity offering gifts to another as though the universe were created of individual, unlike things, each entity an island universe. The spiritual truth lies in the direction of the obliteration of distinctions betwixt subject and object. Consequently, when the work is done upon the self the work is also done in an universal sense, which redounds to the lightening of planetary consciousness.

我们是 Q'uo，我们现在与这个器皿在一起了。言语在你们现在享受的幻象中是必不可少的。而言语在它们去传递灵性的真理的能力的方面是相当有限的。因此，在谈及一个实体向另一个实体提供礼物的时候我们是结结巴巴的，这就好像，与事物不同，宇宙是由个体而被创造的出来的，每一个实体都是一个岛屿的宇宙。灵性的真理存在于对于在主体和客体之间的差别的消除的方向上。因此，当工作在自我身上被完成的时候，工作在一个宇宙性的意义上同样也被完成了，这种在一个宇宙性的意义上被完成的工作会有助于照亮星球的意识。

It is always a temptation to be of service to others and consider such active and overt instances of service the superior or, indeed, the only type of service. However, there is a much deeper and much simpler avenue of service available to each and that is, as each is undoubtedly aware, the entering into the silence which contains the voice of the infinite Creator. This unheard voice, this unfelt footstep into our hearts is the silent witness of light and love. As each seeker moves into that silence which lies beyond all words it enters holy ground indeed. And each moment in which you are able to practice this silence will be a strengthening and informing moment.

为其他人服务并考虑这样的积极且公开的服务的情境是更好的，或者确实是唯一的服务的方式，一直都是一种诱惑。然而，会有一条更为深入且更为简单的服务的途径是可以为每一个人所取得的，那条途径即，如每一个人都毋庸置疑地察觉到的一样，进入到那包含了无限造物者的声音的静默之中。这个听不到的声音，这种进入到我们的心的感觉不到的脚步，就是光与爱的无声的见证。当每一个寻求者进入到那存在于一切言语之外的静默之中的时候，它确实进入到神圣的土地了。每一个你在其中能够练习这种静默的时刻都将成为一个灵性强化且令人鼓舞的时刻。

We would transfer this contact at this time. We are Q'uo.

我们会在此刻将这个接触转移。我们是 Q'uo。

(Jim channeling)

(Jim 传讯)

I am Q'uo, and am with this instrument. As you enter into that silence which is beyond words you move into an area in which there are many benefits for your being and your efforts, for there is the rejuvenation of the being which occurs in the center of the heart and the time spent there is cleansed of those minor worries and details that tend to tie your feet and hands with the small knots of details during the day. In this silence you find again the center of self and its connection to the great Self. This practicing of the presence realigns your energy centers and meridians so that the universal love of the one Creator may move in a more harmonious pattern through your centers and become that energy that you expend in your efforts to learn and to serve.

我是 Q'uo，我与这个器皿在一起了。当你进入到那个超越言语的静默之中的时候，你进入到了一个在其中会有许多的对于你的存有和你的努力的益处的区域，因为在心的中心会有对存有的回春的出现，在被花费在那里的时间中会有对那些不重要的忧虑和具体细节的清理，它们会倾向于用在一天之中的具体细节的小小的打结绑住你的手脚。在静默中你会再一次找到自我的中心以及它与大我的连接。对临在的练习会为你的能量中心和子午线进行重新校准，这样太一造物者的宇宙之爱就可以用一种更为协调一致的方式流经你的中心并成为那种你在你的去学习和去服务的努力中花费的能量了。

As you experience the centering effect of the presence of the One you also will discover that this peace is that power which then begins to more and more find a place within your daily round of activities, having an effect that is of an harmonious nature; that is, allowing you to blend your vibrations with the intelligent energy and also allows you more the ability to blend your vibrations with that work and those entities that are within your daily reach of experience. We heartily recommend daily practices of meditation in order that you may find a place that sustains you as you serve others. This place is truly holy ground and it is most sacred in that it is the temple within the physical experience. To this temple, then, retire frequently for there is great sustenance within that will aid your being within the experience of teaching, of learning, of serving, and accepting the love and light of the one infinite Creator.

当你体验到太一的临在的中心化的成效的时候，你同样也将发现这种平安是力量，那种力量将会开始越来越多地在你的日常生活的活动中找到一个位置并同时会拥有一种具有一种协调的特性的效果，也就是说，那种力量会允许你将你的振动与智能能量混合在一起，并同样也会也许你拥有更大的能力将你的振动与那个工作以及那些在你的每一天的体验的所及范围的实体们混合在一起。我们衷心地推荐你们每天进行冥想的实践以便于你可以找到一个场所，这个场所会在你服务他人的时候支持你。这个场所是真正神圣的土地，它是极其神圣的，因为它就是在物质性体验之中的圣殿。那么，频繁地退入到这个圣殿之中，因为在内在之中会有伟大的食粮，这种食粮将会在教导、学习、服务、以及接受太一无限造物者

的爱与光的体验之中帮助你的存有。

We would transfer at this time.

我们会在此刻转移。

(S channeling)

(S 传讯)

I am Q'uo, and I am now with this instrument. The practice of the daily meditation is in relation to worldly activity something of a retreat. It is where one goes for that kind of nourishment which is not of this world, and we cannot stress enough the importance of allowing this world to be imbued with a coloration which reflects all that is holy in the life of the spirit. There is a warm welcome that always awaits within the inner temple, and yet over and over again one finds within this inner temple doorways leading out, and, my brothers and my sisters, it is given to you as those who have volunteered to undergo this experience and this density that is the third that you shall go forth and that you shall bare your breast to this world. There is not a plan which we can recommend that will solve all problems you encounter here. There is not a solution which can be bought, studied, practiced and perfected. There is, however, available to you this one constant resource, and that is your intent to heal, to be healed, and to allow the effect of your healing to radiate outwards. This requires a kind of vulnerability which runs counter to practically everything one learns of the necessity for self-defense within the world.

我是 Q'uo，我现在与这个器皿在一起了。每日冥想的练习是将尘世的活动与某个具有一种退隐的特性的事物关联起来。它是一个人去寻找那种不属于这个世界的营养物的地方，对于允许这个世界藉由一种映射了在灵性的生命中所有神圣的事物的色彩而被浸染，我们怎么强调它的重要性都是不够的。会有一种热情的欢迎一直在内在的圣殿中等待着，而一次又一次，一个人会发现在这个内在的圣殿中大门是向外敞开的，我的兄弟姐妹们，作为那些已经自愿经受这种体验和这个第三密度的实体，那种热烈的欢迎是被给予你们的，你们将前进，你们将对这个世界敞开胸怀。没有一个我们能够推荐的计划将会解决所有你们在这里遭遇到的问题。没有一个解决方案是能够被带来，被研究，被实践并变得完美的。然而，有你可以取得的这一个持久的资源，它就是你去疗愈、去被治愈并允许你的疗愈的成效向外辐射的意愿。这需要一种类型的自愿，它是与你们所学会的几乎每一件为了在这个世界中的自我保护而需要的事情是相背的。

The world does seem such a dangerous place and it does seem folly to expose one to it with the fullness of intent we are recommending. But it is just this folly which is at the core of the creation itself, for in the creation the Creator has exposed Itself in a way which is inconceivable and utterly unpredictable. Within the chaos of a seething creation the one steady factor is the intent. Your intent is a power which accrues to you as your birthright in the Creator, and it is through your intent that you participate, for better or for worse, in the drama that is the creation.

这个世界确实看起来似乎是这样—一个危险的地方，带着我们所推荐的意图的完整性将一个人暴露给这个世界，这确实看起来似乎是愚蠢的事情。但是，恰恰就是这种愚蠢是那种位于造物本身的核心之处的事物，因为在造物中，造物者已经用一种无法想象且完全无法预测的方式显露祂自己了。在一个沸腾的造物的混乱之中，一个稳定的因素就是意愿了。你的意愿是一种作为你在造物者之中的天赋权利而会在你身上增长的事物，就是通过你的意图，无论是好是坏，你参与到了这个造物的戏剧之中。

When your intent, as we can assure you it will, vacillates and loses itself in the many divergents and confusions of daily life, this is not something for which you need to stand judged but it is something of which it behooves you to be reconciled, and—tirelessly, meticulous, assiduously—to draw this intent back into that safe room where it may be looked at and it may be allowed to undergo that process of self-adjustment which it will undergo if it is allowed to do so.

当你的意愿摇摆不定并在日常生活的许多的分叉和混淆中迷失了其自身的时候，如我们能够向你们保证这是会发生的一样，这不是某种你需要去因此而被评判的事物，与其和解并——孜孜不倦地，小心谨慎地、百折不挠地将这种意愿拉回到那个安全的房间中，这是某种对你有好处的事物，在那个安全的房间中意愿就可以被检查，它就可以被允许去经历那个它将会经历自我调整的过程，如果它被允许这样做的话。

This is what we would recommend for those who would seek communion with that part of their being which is of a higher and more spiritual nature so that this communion may be taken as the source of an inspired offering when one does again turn back towards the world of illusion which always seems to present an unexpected face.

这就是我们会对那些寻求与它们的存有那个具有一种更高的且更多灵性的特性的部分进行亲密交谈的实体们推荐的事物了，这样，当一个人确实再一次转向这个幻象的世界的时候，这种亲密交谈就可以作为一个有灵感的奉献的源头而被采用了，而幻象一直会看起来似乎呈现出一个意想不到的面孔的。

We are those of Q'uo, and would at this time transfer this contact.

我们是 Q'uo，我们会在此刻将这个接触转移。

(Carla channeling)

(Carla 传讯)

We are Q'uo. So there comes to be a familiar rhythm to the centering process, the turning within to touch the awareness of the sacramental nature of the creation, then the turning outwards to a world which awaits that centered gaze. It is in the minds of most seekers to request of oneself the perfect offering of service, the perfect meditation, the perfected realized awareness. Yet we say to you that you are equally effective when you do not know whether you are centered, when you do not know how to serve, for the striving to know is in itself a holy business and the world recognizes love and

compassion whether or not that compassion is couched in what you would consider to be your most skillful efforts.

我们是 Q'uo。因此，会有一种熟悉的旋律出现，这个旋律就是中心化的过程，转向内在之中来触摸造物的那种具有圣餐的特性的察觉，接下来向外转向一个等待着那种位于中心的注视的世界。去要求一个人自己拥有完美的服务的奉献，完美的冥想，完美的领悟的认识，这是在大多数寻求者头脑中的事物。而我们会对你们说，当你们并不知道你们是否位于中心的时候，当你并不知道如何去服务的时候，你们同等地有成效的，因为去知晓的努力在其自身就是一个神圣的工作，世界会认出爱和慈悲，无论那种慈悲是否通过你会认为你最有技巧的努力而被表述的。

Indeed, the living of a devotional life is the simplest thing in the world, shall we say, for love may be given every which way and it may be received in every which way. The most stumbling attempt is still love. The most error-filled attempt is still full of light. The mistakes are simply mistakes. They do not change the nature of your gift. In your holy works the prophet known to this instrument as Isaiah cried out to his Lord, "How can I go forth for you? I am a person of unclean lips and my people are a people of unclean lips." But the Creator speaks to this entity and to each by saying, "I need a witness."

确实，活出一次奉献的生命是，容我说，在这个世界中的最简单的事情，因为爱可以用每一种爱的方式被给予并用每一种爱的方式被接受的。而最为跌跌撞撞的尝试仍旧是爱。最为充满错误的尝试，仍旧是充满光的。错误单纯地就是错误。它们不会改变你的礼物的特性。在你们的神圣著作中，被这个器皿知晓为)以赛亚的先知对着他的主说，“我如何才能找到你呢？我是一个言语不洁的人，我的人民是一群言语不洁的人民。”但是造物者对这个实体并对每一个实体说，“我需要一个见证。”

The appropriate response, then, to this realization of the need for the Creator to have witnesses is that of the one known as Isaiah, "Here am I. Send me, Lord. Send me." May each of you continue to have the courage to offer this precious witness.

接下来，对于造物者要拥有见证者的这种需要的实现的适当的回应，就是叫做以赛亚的实体的回应，“我在这里。差遣我去吧，主。差遣我去吧。”愿你们每个人都继续拥有勇气来提供这种珍贵的见证。

At this time we would ask if there remain any queries of a somewhat shorter nature that we might attempt an answer to at this time?

在此刻我们会请问，是否仍旧有一个多少有些简短的问题是我们可以尝试去在此刻给出一个回答的呢？

R: Can you comment on my tendency to drift in and out of what you are saying? Is this normal, or is this just me?

R: 你们能够对于我在你们正在说的内容中来回漂移的倾向性进行评论吗？这是通常的情况，还是说，这仅仅就是我的情况呢？

We are those of Q'uo. My brother, it is typical of the human condition to vary

from moment to moment in the skill to concentrate. The conditions which provide the instruments with the appropriate calm needed to continue to focus upon the channeling process create an atmosphere in which it is easy simply to move into a deeper state of meditation where words simply sound like rain upon the roof, pleasant and lulling. The consciousness itself, that which is truly you, has picked up all that was needed.

我们是 Q'uo。我的兄弟，在集中注意力的技巧的方面会不时地发生变化，这是典型的人类的状况。这些状况为器皿提供了所需的适当的镇静以继续聚焦于传讯的过程，这些状况创造出了一种氛围，在其中很容易单纯地去进入到一种更为深入的冥想的状况，在这种状态中，言语单纯地听起来就好像是落在屋顶上的雨一样，它是令人愉快且让人昏昏入睡的。意识本身，即你真正之所是，已经挑选了所有被需要的事物了。

However, it may perhaps be restated for your conscious mind in the following few days as things rising from the mind within the waking hours or through dreams within those hours in which your physical body rests. Consequently, when you perceived that you might have missed a point or two it is skillful to pay closer attention to the dreams and bright ideas which seem to come up spontaneously, for by those further channels within yourself you offer the truths to yourself which you may have missed this particular session.

然而，它可能也许会在接下来的几天中为你的有意识的心智被重新陈述，随着事物从在清醒的时间中的头脑中，或者通过在你的物质性身体在其中休息的时间中的梦境浮现出来。因此，当你感觉到你可能已经错过了一两个要点的时候，去更为密切地注意梦境以及看起来似乎是自然而然地出现在头脑中的闪亮的观点，这是有技巧的，因为通过那些在你自己内在之中的进一步的管道，你会向你自己提供你在这次特定的集会可能已经漏掉了的真理。

May we answer further, my brother?

我们可以进一步回答你吗，我的兄弟？

R: Thank you. Can I help the instruments in the circle do what they are doing?

R: 谢谢你们。我能够帮助在这个圈子中的器皿做它们正在做的事情吗？

We are those of Q'uo. You are correct in assuming that you may be of maximum help in offering energy to the circle. When every hair is pointed to receive the next glorious word which we may endeavor to get through this channel, perhaps you may see from our sarcasm that we feel that the true service is not in being the perfect circle participant, but it continues to reside rather in your being most truly and authentically yourself, with all your dirt, with all the imperfections of attention and composition of attitudes. Demands come upon you within the illusion from all directions to conform, to move hither and yon by appropriate means. The culture has many demands. Love has but one. All you can give is acceptable.

我们是 Q'uo。在假设你是可以通过向这个圈子提供能量而给予最大的帮助的方面，你是正确的。当每一个意愿都被指向接收我们可能努力通过这个管道给出的下一个闪亮的词语的时候，也许你们可以从我们的讽刺中理解，我们觉得真实的

服务并不在于成为完美的圈子的参与者，真实的服务毋宁是继续安住于你最为真实且真正地成为你自己之中，带着你所有的灰尘，带着所有的注意力和态度的构成中的缺陷。需要会在幻象中从四面八方来到你的身上以藉由适当的方式是你顺应并让你四处移动。文化拥有许多的需要。爱仅仅只有一个需要。所有你能够给予的事物都是可被接受的。

It is well, then, to strive to be your best, but far better, when you feel you have not given your absolute best, to realize the value of that which you have given and to take any thought which may be self-critical and turn it so that the other side of that thought shows, that side wherein you take to yourself the self within which feels imperfect and allow the love of the infinite Creator to flow through you into this spiritual child, for each of you within this illusion is a spiritual infant.

那么，去努力尽你所能，这是很好的，但是，当你感觉到你已经给予了你确实最好的事物的时候，远远更好的是去意识到你已经给出了的事物的价值并拿起任何可能是自我批评的想法并将它翻转过来，这样那个想法的另一面就会显现出来了，在那一面上有那个你要带给你自己的自我，你在那个自我内在之中感觉到不完美并允许无限造物者的爱通过你流入到这个灵性的孩子中，因为在这个幻象中的你们每个人都是一个灵性上的婴儿。

The awakened spirit makes many cries, yet it needs so much given to it, like any infant. Is the infant's job, then, to be wise? We suggest rather that it is your job as the caretaker of your own consciousness always to offer mercy, kindness and unconditional love as you perceive it in all conditions and situations, as best as you can. The imperfection you perceive is literally true, yet it hides the infinite perfection which lies beyond appearance.

被唤醒的灵体会发出很多的哭喊，而它需要如此多要被给予它的事物，与任何婴儿一样。那么，婴儿的工作是去变得聪明吗？我们毋宁是建议，你作为你自己的意识的保姆的工作一直都是，在你在所有的情况和情境中感觉到它的时候，去尽你所能地提供慈悲、亲切与无条件的爱。你感觉到的缺陷是完全真实的，而它将那存在于表象之外的无限的完美隐藏起来了。

May we answer you further, my brother?

我们可以进一步回答你吗，我的兄弟？

R: No, thank you.

R: 没有了，谢谢你们。

We appreciate you as well, my brother, and we thank you.

我们同样也感谢你，我的兄弟，我们感谢你。

B: Thank you for being my friend for all these years. How can I help others that I love better?

B: 感谢你们在这些年成为我的朋友。我如何才能帮助其他我更加热爱的人呢？

We are those of Q'uo. We shall attempt to speak to your needs, my sister.

我们是 Q'uo。我们将尝试去谈论你们的需要，我的姐妹。

Picture, if you will, the star-studded sky with its unimaginable numbers of points of love and light which shine infinitely forth, and know that the brothers and sisters of sorrow are as these stars. And each entity is as a star. When the desire to serve is felt within and a channel is opened to the infinite Creator by means of praise and thanksgiving to that infinite One then it is that this infinite mystery may flow through you, and as a star shines out into the infinite reaches of the one infinite and unified Creation there is no time or space. There is no size of large or small. Each speck of consciousness contains the Creator. Therefore, the wish to serve followed by the dedication to the mystery which is the one great original Thought, that Creator whose name is Love, know and take comfort in this truth as we understand it: you are effective. As you desire to serve, so do you serve. That soul whom you touch may never know you, may never be on the same continent as you, yet that universal love which you channel forth in that silent witnessing finds its target, for it is called and it goes where it is called. You have only to sit and know the truth that all is love.

如果你愿意的话，想象明星璀璨的天空，它带有难以想象的数量的爱与光的点，它们无限地闪耀着，请知晓那些忧伤的兄弟姐妹们就如同这些星星一样。每一个实体就如同一颗星辰一样。当去服务的渴望在内在之中被感觉到的时候，一个管道就藉由向无限太一的赞美和感恩而向着无限造物者被打开了，接下来流经你的事物就是这种无限的神秘了，如同一颗星星发出的光亮进入到太一无限和没有时间或者空间的统一的造物的无限的范围之中一样。没有尺寸上的大小。每一个意识的点都包含了造物者。因此，对神秘的奉献会跟随在去服务的希望之后，那神秘就是那一个伟大的原初的想法，而造物者的名字就是爱，请知晓这一点并在这个真理中获得安慰，如我们对这个真理的理解一样：你们是富有成效的。当你渴望去服务的时候，你就确实用这种方式服务了。那个你所触及的灵魂可能永远不会知道你，可能永远不会和你处在同一片陆地上，而那种你在那种无声的见证中传递出来的宇宙的爱会找到它的目标，因为它是被呼喊的，它会前往它被呼唤的地方。你仅仅必须坐下来并知晓那个一切都是爱的真理。

That infinite intelligence will take that energy which you breathe forth and will touch the hearts who are in pain. Know this truth and rest in it, just as we hope to serve by our words yet we know that we cannot serve beyond a certain point person-to-person. To be our most deeply effective we move into meditation, into that silence where the Creator is felt.

智能无限将会拿起那个你所呼出的能量并将会触及那些在痛苦之中的心。请知晓这个真理并在其中休息，就好像我们希望通过我们的言语服务一样，而我们知晓我们是无法在超越了一定的人对人的位置上进行服务的。要取得我们的最深入的效果，我们会进入到冥想，进入到那个造物者在其中被感觉到的静默之中。

May we answer you further, my sister?

我们可以进一步回答你吗，我的姐妹？

B: No, thank you very much.

B: 没有了, 非常感谢你们。

We are those of Q'uo, and we thank each very much for this great privilege. Your vibrations are most beautiful. We encourage each in love and in light, and thusly do we leave you in that mystery which is the one infinite Creator. We are those of a humble service. Adonai. Adonai. We are Q'uo.

我们是 Q'uo, 我们为这种极大的荣幸而非常感谢各位。你们的振动是极其美丽的。我们在爱与光中鼓励各位, 我们由此在那种太一无限造物者之所是的神秘中离开你们。我们是那些进行一种谦虚的服务的人。Adonai。Adonai。我们是 Q'uo。

June 19, 1994

1994-06-19 痛苦之道与喜悦之道

Group question: One way of progressing on the service-to-others path is by biasing our balance and then balancing our biases. These biases are brought to our attention by our perception of events and offer catalyst for processing. Eventually one profits by seeing the Creator in all and radiating love and acceptance in that reality. It appears that the construct of the mind is of such a nature that processing painful catalysts are engraved in the subconscious in a much firmer and more definite fashion than those learned by experiencing joy or happiness. Why did a loving Creator allow the constructs that learn more effectively with pain rather than with joy?

团体问题：在服务他人的道路上的一条发展的途径是藉由使我们的平衡发生偏移并接着平衡我们的偏向性。这些偏向性是藉由我们对于世界的感知引起我们的注意力并提供催化剂以供处理。最终，一个人会藉由在一切事物中看到造物者，以及在那个实相中辐射爱与接纳而受益。看起来似乎心智的结构是具有这样一种特性的，相比那些藉由体验喜悦或者快乐而学学会的事物，心智会用一种远远更为稳固且更为明确的方式来处理被铭记在潜意识之中的痛苦的催化剂。为什么一个有爱的造物者会允许那种藉由痛苦而不是藉由喜悦来更为有效地学习的构架呢？

(Carla channeling)

(Carla 传讯)

I am Q'uo. Greetings in the love and in the light of the one infinite Creator. We are those of Q'uo. We greet you with joy as you rest in meditation this day to speak with you concerning joy and sorrow, gain and loss, illusion and truth. It is, as always, a distinct privilege to share your meditation, to blend our energies with your own, and to join you in the circle of seeking for this working. As always, examine our concepts with the ear for the recognition of personal truth. Lay any thoughts which do not seem appropriate for you to one side. For this we thank you.

我是 Q'uo。在太一无限造物者的爱与光中致意。我们是 Q'uo。我们在你们在今天在冥想中休息的时候带着喜悦与你们谈论关于喜悦和忧伤、得到和失去、幻象和真理的主题。一如既往，分享你们的冥想，将我们的能量与你们自己的能量混合在一起，并为这次工作而在这个寻求的圈子中加入你们，这是一种独特的荣幸。一如既往，请用寻求认出个人性的真理的耳朵来检查我们的观点。我们为此而感谢你们。

The nature of third density is primarily dictated by the lessons which have been prepared for each seeker to walk with. And for the goal towards which these lessons point, that basic nature of your illusion is division into opposites, for yours is the density of choice. Yours is an illusion rich in either/or. The raw material which you bring to this illusion is itself duple. On the one hand, you bring to these lessons a physical, mental, emotional complex of great instinctual beauty, symmetry and harmony. The physical vehicle of third

density is unimaginably rich in sense perceptions. At all times the inner eye is filled with an enormous variety of sense perceptions. These are instinctually prioritized and held in an instinctual state of balance. This is that second-density creature which has accepted the role of carrying your consciousness about for this incarnative experience.

第三密度的特性从根本上是由已经为每一个寻求者准备好了的要去与之一同前进的课程而支配的。对于这些课程所指向其的目标而言，你们的幻象的基本的特性是对立面的划分，因为你们的密度是选择的密度。你们的幻象是一个富含二选一 (either/or) 的幻象。你们带到这个幻象的原材料在其自身就是二重性的。在另一方面，你们为这些课程带来了一个身体、心智和情绪的复合体，它是具有极大的本能性的魅力、对称性与和谐的。第三密度的身体载具在感官知觉的方面是难以想象地丰富的。在有的时候，内在的眼睛都是为一种庞大的感官知觉的多样性所充满的。这些感官知觉是本能性地优先处理的，它们是被保持在一种本能性的平衡状态之中。第二密度的生物为了你的意识的这次投生性的体验已经接受了去承载你的意识四处移动的角色。

In return for all of the unimaginable wealth of sensations and perceptions the physical body asks in return that it be tended, and this tending is established as a large and pivotal activity throughout third-density experience. The right use of this instinctual vehicle constantly remains an issue to the seeker.

为了回报所有这些感觉和感官的难以想象的财富，物质性身体反过来请求它被照料，这种照料是被构建为在贯穿整个第三密度的体验一个巨大而中枢性的活动。对于本能性的载具的正确性的使用会持续不断地成为一个寻求者的议题。

To this density has been brought also the infinite, eternal, creative consciousness which is within the Creator and which, as you hear these words, is experiencing that which the instinctual body offers and then perhaps having the awareness to reprioritize the wealth of sense perceptions made available by the instinctual body. Thusly, your very physical situation holds a dichotomy which may be seen to be peculiarly vulnerable to choices. The beginning of third density rests in the either/or of spiritual or physical, eternal or time-bound. At this level one does not view good or evil, positive or negative. Rather, one is viewing the temporary as opposed to the eternal.

同样被带到这个密度的还有无限、永恒且创造性的意识，这种意识是位于造物者内在之中的，如你们听到这些词语一样，这种意识正在体验本能性的身体所提供的事物，它接下来也许会察觉到去变更藉由本能性的身体而变得可被利用的感官知觉的财富的优先顺序。因此，你的本质的物质性的状况包含了一种二分性，它可以被视为是尤其易受选择影响的。第三密度的开始是在灵性还是物质性，永恒还是被时间所束缚的二选一中休息的。在这个层次上，一个人不会看到善恶，正面性或者负面性。毋宁说，一个人正在看到短暂是与永恒相对的。

The Creator—that creative principle of Love in which all reside—rests within the infinite intelligence of unpotentiated love. However, each individualized spark of this love experiences time, space, and within your density, choices, whereas the truth rests always in peace. The seeker of truth, time and space-bound within the physical incarnation, must place one foot ahead of

the other, moment by moment, day by day, revolving about that truth which lies imminent within each moment, constantly having the opportunity to gaze into the present moment in such a way that sense perceptions are reprioritized in order to maximize the effectiveness [of] the choices available in that moment.

造物者——那个万物安住于其中的爱的创造性的原则——是在未赋能的爱的智能无限之中休息的。然而，这种爱的每一个个体化的火花，都在体验时间、空间，以及在你们的密度中体验选择，而真理依旧一直在平安中休息。真理的寻求者，在物质性的投生中是为时间和空间所束缚的，它必须一刻接一刻，一天接一天地，将一只脚放在另一只脚的前面，寻求者同时围绕着那在每一刻之中即将到来的真理转动，并持续不断地拥有机会去用这样一种感官知觉被重新调整优先顺序以便于将在那个时刻之中可被利用的选择的效果最大化的方式来凝视当下一刻。

Always, there is the choice between that which lies upon the surface and that which lies beneath, beyond and through the surface unto the deepest profundity of awareness. We have often said that the journey of the seeker is one from the head to the heart. When the perceptions of the moment are evaluated by one drifting upon the surface of the moment there is fairly constantly the making of choices which maximize comfort. We do not imply that there is something wrong with comfort. We simply point out that comfort or happiness is neither joy or sorrow, but simply comfort. That which most entities call joy is actually no more than a surface degree of comfort and ease within which one may rest and enjoy the illusion. With this we find absolutely nothing amiss. It is only that the state of mind which is comfortable runs directly counter to that state of mind in which the seeker may make choices.

一如既往，会有在存在于表面上的事物和存在表面之下，表面之外以及贯穿表面直到察觉的最深的深度的事物之间的选择。我们经常说，寻求者的旅程是一条从头脑到心的旅程。当对那一刻的感知是被一个在那一刻的表面上漂流的人所评估的时候，做出的选择会相当持续不断地是让舒适最大化的选择。我们单纯地指出，那种舒适或者快乐既不是喜悦也不是忧伤，而单纯地就是舒适。大多数实体称之为喜悦的事物实际上不过是一种表面的舒适和轻松的程度，在其中一个人就可以休息并享受幻象了。我们对此是绝对不会觉得有任何的不合适的。它仅仅是说，心智的这种舒适的状态是与寻求者在其中可以做出选择的心智的状态是直接相反的。

It is not that sorrow, loss and limitation are the only [effective] means of learning the lessons of love and polarizing towards the infinite Creator's vibration, but, rather, that few indeed are the entities which are willing, in the absence of pain, to do the intensive work which is needed to attain an acceleration of the polarization process using joy as catalyst.

并不是说，忧伤、损失和局限性是学习爱的课程并向着无限造物者的振动极化的唯一有效的途径，毋宁说，很少有实体会乐意于在缺少痛苦的情况下去进行强化的工作，在使用喜悦作为催化剂的时候，这种强化的工作对于取得一种对极化的过程的加速是被需要的。

Here is how to be joyful. Upon the arising, turn to the infinite One and instant

by instant turn again to the infinite One, again and again, in all things giving thanks, in all conditions rejoicing. Turn again to the infinite One and rest in that peace which truly the world does not know. Joy is a living energy as powerful and as effective a teacher as sorrow. However, it demands of the seeker a self-imposed discipline of the personality which looks beyond ease and comfort and energizes and exhorts the self again and again unceasingly to rejoice, give praise and offer thanksgiving to the infinite One.

这就是如何去成为喜悦的。从早上起床开始，转向无限太一，在每时每刻都一再转向无限太一，一而再，再而三，在所有的事物中去致谢，在所有情况中去欢庆。一再转向无限太一并在那种这个世界真的不知晓的平安中休息。喜悦是一种活生生的能量，相比忧伤，喜悦是一个一样强有力且一样有效的老师。然而，它要求寻求者进行一种自愿承担的对人格的锻炼，这种人格的锻炼摆脱了轻松和舒适的局限并一次又一次地不断加强并勉励自我去欢庆，赞美并向无限太一致谢。

One of your teachers known as Joel Goldsmith has called this joyful path "practicing the presence of the one infinite Creator." The path of joy is equally as effective as the path of sorrow. Yet, if the seeker is truly upon the path of joy there is the same degree of creative unrest in this process that there is while undergoing the catalyst of losses, limitations and grief. This is the road not taken, the path of joy. If you would be good at this path, learn to be dissatisfied with happiness and count all things as loss except turning again to praise and give thanks to the one infinite Creator. If the intensity of desire can be maintained while there is an absence of negative catalyst, then the negative catalyst is not necessary. You may see that, indeed, few there are who are able to walk this particular path to the infinite One.

你们的一个叫做 Joel Goldsmith 的老师将这条喜悦的道路称之为“练习太一无限造物者的临在”。喜悦的道路和忧伤的道路是同等地有效的。然而，如果寻求者真的走在喜悦的道路上的话，在这个过程中会有与在经受损失、局限和悲伤的催化剂的时候会有创造性的不安相比相同程度的不安。喜悦的道路，这是一条没有被采用的道路。如果你们想要擅长于这条道路的话，学会去对于快乐感觉到不满意并将除了再一次转向太一无限造物者并向其赞美与致谢之外所有的事情都视为损失。如果渴望的强度可以在缺少负面性的催化剂的情况下被保持，接下来，负面性的催化剂就不是必须的了。你可以看到，确实很少有能够走这条特殊的通往无限太一的道路的人。

The path of sorrow, then, is that path which nearly all experience nearly all the time within incarnation. Misery, anger, grief—all the uncomfortable emotional and mental states—create a necessity for seeking some means of relief. The limitations are there because the nature of the choice is such that the surface illusion can be seen by the seeker to be an illusion. And it is through the growing discomfort of catalyst, of loss and limitation, that the wayward spirit is finally alert to the need for discipline.

那么，忧伤的道路就是那条几乎所有人在投生的所有的时刻都体验到的道路了。不幸、愤怒、伤心——所有这些不舒适的情绪性与心智性的状态——创造出了一种寻求某种慰藉的途径的需要。限制性是存在的是因为选择的特性就是如此，

这样表面的幻象是可以被寻求者视为是一个幻象了。就是通过不断增强的催化剂、损失和局限性的不适，反复无常的灵性最终警觉于训练的需要了。

That which needs to be grasped may perhaps be seen to be held in the concept of sacrifice. The seeker is born into a world which offers great riches. These riches are apparent: health, possessions, power. All that which is seen, however, is the illusion. If the world thinks well of something, it is almost sure to be that which is illusory. So, how then to get the attention? How to make the self work, spiritually speaking? The infant comes into the world in a state of unrestrained joy. This is the path upon which entities begin. Often before the entity has opened the eyes to the physical world that joy has been compromised. Certainly within the first year or two of incarnation that native joy will be compromised, and the entity plunges into the myriad catalysts of this rich illusion which you now enjoy. As one watches the growing child one can see this joy more and more compromised by circumstance.

需要被掌握的事物也许会被看到是被保留在牺牲的观念之中的。寻求者是被出生在一个提供了伟大的财富的世界之中的。这些财富是显而易见的：健康、所有物以及力量。然而，所有被看到的事物都是幻象。如果这个世界认为某个事情是很好的，它几乎肯定就是虚幻的事物。因此，接下来如何引起注意力呢？从灵性而言，如何让自我工作呢？婴儿是在一种不受束缚的喜悦的状态中进入到这个世界的。这是实体开始的道路。时常，在实体向着物质性的世界睁开眼睛之前，那种喜悦就已经被损伤了。在投生的一开始的一两年中，那种天生的喜悦肯定将会被损伤，实体投入到这个你们现在正享受的丰富的幻象的无数的催化剂之中。当一个人观察慢慢长大的孩子的时候，一个人能够看到这种喜悦越来越多地被环境所损伤了。

Where are the teachers of the path of joy? Why is this path [not] more used? There is a simple answer; that being that the path of joy is the path of the adept and to the adept all things are loss, except the infinite Creator and serving that love which is the Creator. All things whatever may be counted as loss except that service. It is for this that each has come into this incarnation, to learn this path. This shining goal waits for each and becomes the path of fourth density. But third density still is being processed by each. This joy is still to be experienced fully except in many moments for each seeker where there is the click of sliding into that presence which is electric, which is the Creator within.

喜悦之道的老师在哪里了？为什么这条道路没有更多地被使用呢？有一个简单的答案，那就是喜悦的道路是行家的道路，对于行家而言，除了无限造物者和服务于无限造物者之所是的爱之外的一切的事物都是损失。除了那种服务之外，一切无论什么事物都可以被算作损失。每一个人进入到这个投生中要学习这条途径就是为了这种服务。这个闪亮的目标等待着每一个人，它会成为第四密度的道路。但是第三密度仍旧在被每一个人所处理。这种喜悦仍旧是仅仅会在每一个寻求者滑入到令人激动的事物的临在以及内在的造物者的临在的许多的时刻之中才会被充分地体验到。

So, we welcome you to this path of sorrow, loss and limitation. We encourage

each to practice the path of joy, to practice the presence of the one infinite Creator. But we say to you that most of you shall, again and again, fall away from joy into comfort, happiness and eventual sorrow. And we say that it is well that these sorrows then occur, for this is that which teaches at this particular stage of awareness. The primary choice, we say again, is toward the absolute, the infinite and eternal as opposed to all things temporary and illusory.

因此，我们欢迎你来到这条忧伤、失去和局限性的道路。我们鼓励每个人练习喜悦的途径，练习太一无限造物者的临在。但是我们对你们说，你们大多数人都将，一而再再而三地，从喜悦跌落到舒适、快乐和最终的忧伤之中。我们会说，这些忧伤接着会出现，这是没问题的，因为这就是在这个特殊的认识的阶段上进行教导的事物。我们再一次说，最主要的选择是朝向绝对、无限和永恒的事物，而不是朝向所有那些短暂而幻象性的事物。

We encourage each seeker to practice this joy as much as possible within the framework of an authentically lived life which grapples with the sorrows of an incarnation. Encourage and exhort each other to practice the presence in all ways which are meet and appropriate, one to another. Encourage the self, whenever the mind may turn to awareness of self, to turn again and again to that center within in which all things reside, abide and have their being. Give thanks always and for every blessing, including the most unimaginable loss and pain. Rejoice in hardship and suffering. And let your heart be glad in life, in death. Then you shall not be troubled with sorrow. But, dear ones, if you cannot achieve this state of vibration, know that this is no more than what was expected for third density. You now walk in a shadow land where nothing is what it seems. Within each atom of this shadow land resides an infinite, absolute reality. The journey takes no time, no space. The answers lie within. Do not begrudge your sorrows their place, for the path of joy does await.

我们鼓励每一个寻求者都在一个用真实的方式被活出的生命的构架之中尽可能多地去实践这种喜悦，这样一种生命是与一次投生的忧伤格斗的生命。鼓励并勉励相互彼此用所有得当且适宜的方式，对相互彼此，实践这种临在。在任何心智可能转向自我的察觉的时候，鼓励自我一次又一次地转向那个内在的中心，在那个内在的中心之中，一切事物都安住于其中，等待着并拥有它们的存有。一直都去致谢，为每一个祝福，包括最为难以想象的损失和痛苦。在困难和苦难中欢庆。让你的心在生命中，在死亡中都感到高兴。接下来，你将不再因为忧伤而苦恼。但是，亲爱的人们，如果你们无法取得这种振动的状态，请知晓这不过就是第三密度所期待的情况了。你现在是走在一个有阴影的土地之中，在其中没有任何事情是它看起来的样子。在这个阴影的土地的每一个原子钟都居住着一个无限的，绝对的实相。旅程不会花费时间，空间。答案存在于内在之中。不要对你的忧伤吝惜给予它们空间，因为喜悦之道确实等待着。

At this time, we would transfer this contact to the one known as Jim. We thank this instrument as we leave it. We are those of Q'uo.

在此刻我们会将这个接触转移到叫做 Jim 的实体。在我们离开这个器皿的时候，我们感谢它。我们是 Q'uo。

(Jim channeling)

(Jim 传讯)

I am Q'uo, and greet each again in love and in light through this instrument. At this time we would ask if we may speak to any further queries which those present may find value in the asking. Is there another query at this time?

我是 Q'uo, 通过这个器皿在爱与光中再一次向各位致意。在此刻我们会请问, 是否有我们可以谈论的任何进一步的问题是在场的人发现有价值去询问的。在此刻有另一个问题吗?

R: Could you restate the comment that "all things are loss which are part of the illusion"? Could you say that again?

R: 你们能够重新陈述那个 "一切失去的事物都是这个幻象的一部分"的论述吗? 你们能够再一次说说那一点吗?

I am Q'uo, and am aware of your query, my brother. When we say that all things are loss we mean that there will come a time when all things that are made shall not be made, for the creation of things evolves and changes until there is another vibratory pattern that replaces the old. In each incarnation there is the experience gained that is reserved or kept according to its quality and kind rather than the details of the makeup of the experience being kept. Thus, distillations of your incarnational experiences become that soul essence that is you as you progress through the octaves of light. That essence remains and is eternal, whereas the forms that were utilized to provide experience that is later distilled to essence, these all fade away.

我是 Q'uo, 我理解了你的问题, 我的兄弟。当我们说一切事物都是失去的时候, 我们的意思是, 将会有有一个时刻出现, 那个时候一切被造的事物都将不再被造, 因为事物的创造会演化并改变, 一直到有另一个振动的模式替代了旧的振动的模式为止。在每一次投生中都会有体验被取得, 这种体验是根据它的品质与类别而被保留或者被留下, 而不是根据体验的组成的具体细节而被留在的。因此, 随着你通过光的八度音程前进, 你们的投生的体验的提炼物会成为你之所是的灵魂的实质。那种实质保留下来了并且是不朽的, 反过来, 被用来提供体验的形式在之后被提炼为实质了, 这些形式都将逐渐消失。

Is there a further query, my brother?

我的兄弟, 有一个进一步的问题吗?

R: No, thank you.

R: 没有了, 谢谢你们。

We thank you, my brother, and we would also thank the one known as N for providing the focus for our working this day. We are with this entity in meditation, upon request, as we are with all entities who request our presence in the meditative state. We are happy to blend our vibrations there and to aid in the deepening of your meditation.

我们感谢你, 我的兄弟, 我们同样也改写叫做 N 的实体为我们今天的工作提供

了焦点。我们在被要求的时候会在冥想中与这个实体在一起，如同我们会与所有在冥想状态中请求我们的临在的实体在一起一样。我们很乐于将我们的振动混合起来并帮助加深你们的冥想。

At this time we would take our leave of this instrument and this group, leaving each, as always, in the love and in the light of the infinite Creator. We are those of Q'uo. Adonai, my friends. Adonai.

在此刻我们会离开这个器皿和这个团体，我们一如既往在无限造物者的爱与光中离开各位。我们是 Q'uo。Adonai，我的朋友们。Adonai。

June 26, 1994

1994-06-26 自我的层次

Group question: The question this afternoon is from N, and after listening to a lot of our tapes, he says that it looks to him like there are three selves in incarnation: the higher self, the incarnational self and the illusional self, which he describes as basically the genetic material biased by the culture, and he would like to have a discourse on these three selves, and their relationship to each other, and I think we might want to correct the incarnational self and the illusional self as being sort of aspects of the same self, and we might want to add the soul that exists before the incarnation. If Q'uo would like to add any other selves, or subtract, we would be happy to listen, and ... that's it!

团体问题：今天下午的问题来自于 N，在听了一些我们的磁带之后，他说他看起来似乎在投生中有三个自我：高我，投生性的自我以及幻象性的自我，而他将那个幻象性的自我描述为基本上是带有文化上的偏向性的基因材料，他想要在这三个自我以及它们与相互彼此的关系的方面进行一场演说，我想我们可能想要去将投生性的自我和幻象性的自我纠正为那个相同的自我的某种面向，我们想要补充在投生前存在的灵魂。如果 Q'uo 想要补充，或者删减任何其他的自我，我们会乐于去听取.....问题就是这样了！

(Carla channeling)

(Carla 传讯)

Greetings. We are those of the Confederation of Planets in the Service of the Infinite Creator. We are known to you as those of Q'uo. Greetings in the love and in the light of the one infinite Creator. May we thank each for calling us to your circle of seeking this working. We are humbly pleased to have the opportunity of sharing concepts with you concerning your question.

向你们致意。我们是属于服务于无限造物者的星际联邦的实体。我们是你们知晓的 Q'uo。我们在太一无限造物者的爱与光中致意。容我们感谢每一位呼唤我们来到你们这次工作的寻求的圈子。我们谦卑地对于在关于你们的问题的方面拥有与你们分享观念的机会而感到高兴。

As always, we request that each who hears or reads may identify for the self those things which we have to offer to that self, for each entity has its own set of personal truths which speak to that place where that one spirit is at this particular moment. Therefore, take that which is of use at this moment and leave the rest behind.

一如既往，我们请求每一个聆听或者阅读的人都可以为自我分辨出那些我们所要提供给你的那个自我的事情，因为每一个实体都拥有它自己的个人的真理，这个个人性的真理会向这在此刻一个人的灵性所在的那个位置发言。因此，拿走那些在此刻有用处的事物，并将其他的都留在后面。

When you ask us to speak concerning the various selves of a third-density human you ask us to take on a story of movement in well conceived and fastidiously executed patterns which describe what could be seen as an

elliptical or circular process, in which tremendous amounts of time and space fall away from the present moment for incredible stretches of time and space. The relatively short period of the third-density cycle is preceded by tremendously long, unimaginably lengthy terms of space and time. And, similarly, after this third density experience, the continuing refining of choices made in this density are the agenda for millions of years of learning and service.

当你们请我们谈论一个第三密度的人类的各种各样的自我的时候，你们请我们从那个描绘了可以被视为是一个椭圆形或者圆形的过程的事物的被很好地构想以及被吹毛求疵地执行了的模式中进行一个讲故事的行为，而在这个圆形的过程中因为时间和空间的令人难以置信的范围，惊人数量的时间和空间从当下一刻逐渐消失了。第三密度的周期的相对短暂的期限是跟在惊人地长且无法想象地漫长的空间和时间的学期之后的。同样地，在这个第三密度的体验之后，对在这个第三密度中被做出的选择的继续的提炼是为期数百万年的学习和服务的议程。

The first self, of course, is the great Self which is the one original Thought, love itself, that infinite and creative principle from whose riches all who are self-aware have drawn not only the outer trappings of Creatorhood, but indeed the inmost essence of the infinite Creator. This great Self has no way to communicate its essence. Consequently, in the fullness of free will, there comes that time of creativity wherein an octave of creation is begun with the sending forth of that which is one, that it might take upon itself the partnership with manifestation which is the very fabric of space and time.

当然，第一个自我是那一个原初的想法，爱本身，那个无限且创造性的原则之所是的大我，所有自我察觉的人都已经从这个大我的财富中不仅仅取出了造物者身份的外在的服饰，同样也确实取出了无限造物者的最内部的实质。这个大我没有对祂的实质进行沟通交流的方式。因此，在自由意志的完整性之中，出现了那个创造的时刻，在其中一个造物的八度音程被其中了，它同时将一个人之所是的事物发送出来，它可能为它自己穿上了与显化的合作关系的外衣，而这种显化就是空间和时间的根本的结构了。

Out of space and time, then, is created by light all that may be called so, and all that may be used by the self to move forward in that lengthy journey away from that great source of all that there is into more and more thickness of illusion, until that great Earth plane which you now experience is reached and the stuff of earth, air, wind and fire becomes self-aware and self-determining.

接下来，光从时间和空间中制造出了所有可以被称呼的事物，所有可以被自我用来在那条漫长的旅程中前进的事物，那条漫长的旅程离开一切万有的伟大的源头并进入到越来越厚重的幻象之中，一直到它抵达了你现在所体验的伟大的地球的层面，一直到土、气、风与火成为了自我察觉和自我决定为止。

Thusly, the first self is your true self, and that is the great Self. However, since the experience of self as the great Self is not available to most within third density, the examination of it is in this context unnecessary. Certainly, when that which you now perceive as self is born, when that impregnating of consciousness with self-awareness occurs, and the seeker as a new, self-aware

consciousness—we correct this instrument—point or spark of consciousness enters the first of many incarnations within third density, that new self represents all of the instinctual selfhood of the creature which is the physical vehicle for humankind, and as the process of living, feeling, and sensing and experiencing begins, various distortions come to be within that selfhood in a repetitive manner, so that at the beginning of each birth, there is a self-entering birth which has already been biased and distorted in a lasting way by previous choices made during previous incarnations.

因此，第一个自我是你的真实的自我，也就是大我。然而，既然自我作为大我的体验是对于在第三密度中的大多数人是无法取得的，在这个环境中对它的检查就不是必须的了。肯定地，当那个你们现在感觉为自我的事物被生出来的时候，当自我察觉对意识的灌注发生的时候，当寻求者作为一个新的自我察觉的意识——我们更正这个器皿——意识的点或者火花进入到在第三密度中的许多的投生中的第一次投生的时候，那个新的自我代表了供人类使用的物质性载体之所是的所有本能的自我属性，随着生活、感觉、感知和体验的进程开始，各种各样的扭曲开始用一种重复性的方式出现在那个自我属性之中，这样，在每一次出生开始的时候，就有一个正在出生的自我，这个自我已经因为在之前的投生期间所做出的选择而用一种持久的方式产生出偏向性并且被扭曲了。

Each incarnation, then, is not only an opportunity to learn lessons of love, it is further an opportunity to emphasize those biases found within the self which are considered by the self to be positive or helpful. The self also has the opportunity to look again at each and every distortion which is preincarnative, which seems to have sprung from birth, rather than from incarnational experience, and to decide differently, thus loosening the framework of thinking and ideation, and reshaping it in small or large degree.

接下来，每一次投生都不仅仅是一个学习爱的课程的机会，它更进一步是一个去强调那些在自我内在之中被发现的被自我视为是正面的或者有帮助的偏向性的机会。自我同样拥有机会去再一次检查每一个投生前的扭曲以用不同的方式做出决定，并由此松开思考和观念作用的框架并用或小或大的程度重塑它，每一个投生前的扭曲看起来似乎是从出生中跃出的，它毋宁是来自于投生性的体验的。

Thusly, there is the opportunity, as a conscious being within incarnation, to use the consciousness that has been attained to look at the self, to look at the harvest of self anew and to have such an openness of mind that it will be possible for the self to work effectively upon the self.

因此，作为一个在投生中的有意识的存有，会有机会去使用已经被取得了的意识来检查自我，重新检查自我的收获物，并拥有这样一种心智的开放性，以至于自我将有可能富有成效地在自我身上进行工作了。

Now, the eternal or spiritual self, to use a general term, is only to a very small extent differing from that self which the query called the illusional self. The difference, however, seems quite large to the self-aware being, for it seems that there is an enormous chasm between the infinite self and the self within incarnation. However, there is the continuing difficulty of the subject observing itself. Selfhood tends to keep the self from seeing clearly into its

own nature. Thusly, each entity may be of service to others by reflecting honestly and clearly for others that which is being received. Others have the gift to give you of this reflection.

现在, 永恒的或者灵性的自我, 使用一般性的术语, 与问题所称的那个幻象性的自我相比仅仅是在一个非常小的程度上有差别的。然而, 对于自我察觉的存有, 那个差别看起来似乎是相当巨大的, 因为看起来似乎在无限的自我和在投身之中的自我中间有一个庞大的鸿沟。然而, 主体观察其自身, 是有持续不断的困难的。自我属性倾向于让自我无法清晰地洞察它自身的属性。因此, 每一个实体可以藉由诚实而清晰地为其他人进行映射正在被接受到的事物而对其他人有所服务。其他人也拥有要去给予你的这种映射的礼物。

Thus, we always encourage the listening ear and the understanding heart when entities are attempting to communicate, especially concerning relationships. For it is the gift of each to each that in communication a more objective or unbiased viewpoint might be had by all. Each has gifts of this kind to give, and each has much to receive, even from those who seem to be negatively impressed and critical. Open the ears always when this occurs, for perhaps truth may lie there, and perhaps freedom might come from a new perception of this truth.

因此, 当实体们正在尝试去沟通交流的时候, 我们一直都鼓励聆听的耳朵和理解的心, 尤其是在涉及到人际关系的方面。因为在沟通交流中一种可以被所有人都持有的更为客观或者无偏向性的观点是每一个人给相互彼此的礼物。每一个人都拥有这种类型的礼物要去给予, 每一个人都拥有大量的要去接收的礼物, 甚至是从那些看起来似乎带有负面性的印记且吹毛求疵的人身上。当这种情况发生的时候, 一直开放耳朵, 也许真理可能会存在于那里, 也许自由可能会来自于对这个真理的一个新的观点。

For with each other's help the incarnational self attempts more and more to conform its vibrational pattern to that one original pattern of great Selfhood. This is the object, to match the vibrational characteristics of the one infinite Creator. All of self-perceived selfhood is an illusion. All of creation is an illusion. There is nothing here. There is nothing there. There is only everything, and it takes up no time, nor space.

因为在相互彼此的帮助下, 投生性的自我会越来越地尝试去使它的振动模式与大我属性的那一个原初的振动模式协调一致。这是与太一无限造物者的振动性的特性相匹配的目标。所有被自己感觉到的自我属性都是一个幻象。所有的造物都是一个幻象。这里什么都没有。那里什么都没有。仅仅只有万物, 它既不占据时间, 也不占据空间。

So, the distinction betwixt the self between incarnations and the self during incarnations is in fact a subcategory. An even smaller difference exists betwixt these two. But in terms of the work of incarnation, the difference is, of course, most telling. The times of meditation which we encourage are those opportunities wherein the self within incarnation is able to link up with those selves before, those lives before, and that self which more and more has become articulated through the continuing process of reincarnation. That

self's great desire is to move back into unpotentiated great Selfhood.

因此，在两次投生之间的自我和在投生期间的自我之间的差别实际上是一个子范畴。在两者之间存在有一个甚至更小的差别。但是，在投生的工作的方面，这种差别当然是极其生动有力的。我们所鼓励的冥想的时间就是那些在其中在投身之中的自我能够与那些之前的自我，那些之前的生命以及通过持续不断的转世投生的进程已经越来越多地变得清晰明了的自我连接起来的机会了。自我的伟大的渴望是去返回到未赋能的大我属性之中。

So, as incarnational beings, as incarnational selves, we relate to the self between incarnations as one who knows no secrets would relate to the twin, shall we say, or the fellow who knows all the secrets. So much within an incarnation, especially toward the end of a cycle, is already determined by the great weight of previous choice, that [the] memories of all that has gone before almost have more confusion to offer than riches to consider. However, we encourage the use of both meditative periods and sleeping and dreaming to more and more easily link into the self that exists between incarnations.

While it is not the great Self, being a biased entity, it does nevertheless have much of wisdom which it aids entities to link up with within incarnation.

因此，作为投生性的存有，作为投生性的自我，我们与那个在两次投生之间的自我之间的关系就好像是一个什么秘密都不知道的人，与（容我们说）双胞胎或者知道所有的秘密的人之间的关系。在一次投生中有如此多的事物是已经被之前的选择的巨大的重量所决定了的，尤其是在一个周期的终点附近的投生，对于所有之前已经过去的事情的记忆，相比要去考虑的丰富性，几乎拥有更多的要去给予的混淆。然而，我们鼓励同时使用冥想性的时期和睡眠以及梦境来越来越多轻易地与那个存在于两次投生之间的自我建立连接。虽然它不是大我，虽然它是一个有偏向的实体，它确实仍旧是拥有大量的智慧的，这种智慧会帮助那些在投生中与其建立连接的实体。

It is not so much the knowledge of what has happened in past lives that helps as it is the seating and grounding of the self from the part which blooms in incarnation down to the roots of that being which lie within that portion of your consciousness which carries all memory of previous lifetimes and other deep awarenesses such as the archetypical.

这并不是说，对在前世已经发生了的事情的知晓会有多么巨大的帮助，因为它是自我的底座和基础，在投生中绽放的事物就是从自我的这个部分深入到存在的根部之中，而那个根部是存在于你的意识的那个携带着所有前世的记忆以及其他的诸如原型之类的深入的认识的部分之中的。

So we would encourage a model in which the incarnational human may be seen to be the bloom that arises and shall return to the elements which are used to create the personhood and walk it about on two legs. This blooming of self is related to its roots which feed and nourish it. That root is the abiding self, not yet the great Self, but that unfinished but heavily biased self which has learned, and relearned, and relearned many lessons already. There are things within this bloom which the roots wished to extirpate from the entire plant. There are ways of blooming which the roots hoped would become clear to

this particular bloom, and that root of being roots down through all the illusion of all the incarnative selves and all the incarnations and becomes all that there is.

因此我们鼓励一个模型，在其中投生性的人类可以被视为是花朵，花朵会升起并将会返回到那些被用来创造个人属性并让其在两条腿上四处走动的元素。这种自我的绽放时与它的供应养分并滋养它的根部联系在一起。那个根部是持久不变自我，根部尚还不是大我，但确实那个未完成且严重有偏向性的自我，它已经学习、重新学习、再次学习了许多的课程了。在这个花朵之中有一些事物是根部希望从整个植物身上根除的。有一些绽放的方式是根部本来希望会对于这次特定的绽放变得清晰的，那个存在的根部通过在所有的投生性的自我和所有的投生的所有的幻象扎根并成为一切万有的。

At this time we would transfer this contact to the one known as Jim. We thank this instrument as we leave it. We are those of Q'uo.

在此刻我们会将这个接触转移到叫做 Jim 的实体。我们在我们离开这个器皿的时候感谢它。我们是 Q'uo。

(Jim channeling)

(Jim 传讯)

I am Q'uo, and greet each again in love and in light. It is our privilege to greet each through this instrument and to ask if at this time there may be any further queries to which we may speak this working period.

我是 Q'uo，在爱与光中再一次向各位致意。我们很荣幸通过这个器皿向各位致意并请问是否在此刻有我们可以在这个工作的时段谈论的任何进一步的问题。

Carla: Do you have any suggestions as to how someone who would like to work on the bloom, who would like to make some changes in the way the self expresses, could go about using the relationship between the self and the higher self, or the between incarnations self—beyond meditation?

Carla：对于某个想要在花朵上进行工作的人，某个想要在自我表达的方式上做出一些改变的人，他如何才能开始着手使用在自我与高我或者两次投生之间的自我之间的关系——除了冥想之外，你们在关于这方面有任何的建议吗？

I am Q'uo, and am aware of your query, my sister. We feel that the entity which is able to accept that which is the self in all of its detailed analysis and enumeration is one which has, shall we say, the leg up on the incarnation, for the energy of the incarnation is that which expresses itself as the seeker. The seeker who wishes to change some portion of itself is one which wishes to approximate the ideal, in most cases, more closely. We would suggest that rather than feeling that there is the possibility of changing the stripes, shall we say, that greater freedom comes to those who are able to accept the self with equanimity and to work as a full-blooded self, shall we say—that entity which realizes more of that which it is as a result of accepting that which it is. This provides a truer range of expression, for it builds upon that which is solid.

我是 Q'uo，我理解了你的问题，我的姐妹。我们感觉到如果实体能够在所有它

的具体细节的分析与列举中接受自我之所是的话，那个实体就是一个已经在投生占据了有利位置的实体了，因为投生的能量是那种将其自身表达为寻求者的能量。希望去改变其自身的某个部分的寻求者是一个希望去，在大多数的情况中，更为紧密地靠近理想的寻求者。我们会建议，与其去感觉到有那种改变，容我们说，条纹的可能性，更大的自由会发生在那些能够带着镇定接受自我并作为一个，容我们说，纯粹 (full-blooded) 的自我而工作的人身上，那个实体意识到其之所是的更大的部分是一个接受其之所是的事物的结果。这提供了一个更为真实的表达的范围，因为它是构建在坚固的事物之上的。

If one attempts to manufacture a change which has no foundation, the change will not weather the storms of everyday experience that beat about one in a certain sense and cause a reverberation, shall we say, in those expressions of the self which are temporary and which are of the fleeting moment, as it were.

如果一个人尝试去产生一个没有基础的改变的话，改变将度过日常体验的暴风雨，那种暴风雨会用一定的方式对一个人旁敲侧击并在那些自我的，可以说是，短暂而易逝的表达中造成一种，容我们说，回音。

Is there another query, my sister?

我的姐妹，有另一个问题吗？

Carla: I have one more. When one is trying to counsel or teach and to give an accurate and objective reflection of what something that someone else is doing [that] seems to have the patterns, is there any resource the teacher can call on to make sure that teacher is not ... to make sure that that teacher is being an accurate mirror?

Carla: 我有一个问题。当一个人正在尝试去咨询或者教导，并尝试去对某个其他人正在做的看起来似乎拥有模式的事物给予一个准确而客观的映射的时候，老师有任何能够呼唤的资源来确信那个老师不是.....来确信那个老师是一面准确的镜子呢？

I am Q'uo, and am aware of your query, my sister. The same discrimination that we suggest exercising is that which will determine the feeling tone of another's teaching. That which reminds one of that which one knows deep within the heart of being is the discrimination which is necessary for the choice making.

我是 Q'uo，我理解了你的问题，我的姐妹。我们建议去使用与确定另一个人的教导的感觉的音高所使用的分辨力相同的分辨力。那个让一个人回想起它在存在的核心之中深深知晓的事物的东西就是做出选择所必须的分辨力了。

Is there another query, my sister?

我的姐妹，有另一个问题吗？

Carla: No, Q'uo, thank you very much.

Carla: 没有了，Q'uo，非常感谢你们。

I am Q'uo, and we thank you very much as well, my sister. Is there another query at this time?

我是 Q'uo, 我们同样也非常感谢你, 我的姐妹。在此刻有另一个问题吗?

Questioner: I do not have a query, Q'uo, but I do want to take this opportunity and thank through you to all the brothers and sisters of the Confederation, because I seem to draw inspiration [from] the various subjects channeled through this group and it helps me to stay on course.

提问者: 我并没有一个问题, Q'uo, 但是我想要利用这个机会并通过你们感谢所有星际联邦的兄弟姐妹, 因为我看起来似乎从各种各样的通过这个团体传讯的主题得到了启发, 它帮助我去保持在正确的道路上。

I am Q'uo, and we appreciate your gratitude and the opportunity to be of service to you. We would thank you for allowing us to speak to your queries and concerns and would like to add that we feel you are doing well and we are inspired by your efforts as well.

我是 Q'uo, 我们对于你的感谢以及为你服务的机会而感到感激。我们感谢你们允许我们谈论你们的问题以及关注点, 我们想要补充, 我们感觉到你是做得很好的, 我们同样也为你的努力所启发。

We are those of Q'uo and at this time we shall take our leave of this instrument and this group, leaving each, as always, in the love and in the light of the one infinite Creator. Adonai, my friends. Adonai.

我们是 Q'uo, 我们会在此刻离开这个器皿和这个团体, 我们一如既往地以太一无限造物者的爱与光中离开各位。Adonai, 我的朋友们。Adonai。

July 14, 1994

1994-07-14 生命之树与知识之树

Group question: The question this morning has to do with the difference between the Tree of Life, mentioned in Genesis of the Bible, and the Tree of Knowledge, that is also mentioned in Genesis. We would like to know what part these play in our spiritual evolution and any information Q'uo could give us about them.

团体问题：今天早上的问题是与在圣经的《创世纪》中被提到的生命之树与同样也在《创世纪》中被提到的知识之树之间的区别有关的。我们想要知道这些观念在我们的灵性的演化中所扮演的角色以及关于它们 Q'uo 能够给予我们的人和的信息。

(Carla channeling)

(Carla 传讯)

We are those of Q'uo. Greetings in the love and in the light of the one infinite Creator. We are most privileged to be called to your group for this working and wish especially to greet the one known as S. All of those within the principle of Q'uo send many greetings.

我们是 Q'uo，在太一无限造物者的爱与光中致意。我们极其荣幸被你们的团体呼唤来进行这次工作，我们尤其希望去向叫做 S 的实体致意。所有那些在 Q'uo 原则中的实体都送出许多的致意。

As always, we ask that our thoughts be treated not as those of authority, but rather those of a fellow seeker.

一如既往，我们请求我们的想法不要被视为权威的想法，而毋宁是被视为一个同伴的寻求者的想法。

When one is investigating the resonances of racial symbology or ethnic symbology, one must be prepared to treat the symbol or symbols involved upon more than one level. Both the Tree of Life mosaic, or figure, and the Tree of Knowledge figure are masterpieces of condensed, yet articulated, concept. The dynamic betwixt these two is an integral part of their nature. These symbols open far better to the heart of the mystic than to the tongue or pen of the intellectual or scholar. However, insofar as words can attempt to explicate these symbols, we are glad to comment.

当一个人对种族的符号象征系统或者民族的符号象征系统的回声进行调查研究的时候，它必须准备好与符号或者被包含的在多个层次上的多个符号打交道。生命之树的拼图或者图形以及知识之树的图形是被浓缩了的而却又清楚明了的观念的杰作。在这两者之间的动力性是它们的特性的一个完整的部分。相比逻辑智力或者学者的口舌或者笔，这些象征远远更好地向着神秘主义者的心开放的。然而，在言语能够尝试去对这些象征进行阐释的范围内，我们很乐于进行评论。

The Tree of Life is a cabalistic configuration which, in general, describes a universe or cosmology wherein only the tiniest or end part of reality, as such,

is in any way visible while the seeker is within the valley of birth and death, that is, in the body of flesh. The great preponderance of this reality is firmly rooted within the concept of heaven or ultimate reality. Within this figure, this tree may be seen to be then upside down as far as mortal eyes might behold, that tip of the tree being the entire physical universe as seen by mortal eyes. The unity of this symbol is preserved through the creation of a harmonious array of dynamics which can loosely be called male and female or positive and negative. Within this system, then, all is harmonized into a unity, so that even that tiny tip of reality which is the physical universe has, as in a holograph, a complete idea of reality. Each tiny spark of this limitless reality, then, contains the pattern of the whole and unity is preserved throughout the figure's dynamic system of archetypes.

生命之树是一个玄妙的图形结构，它一般性地描绘了一个宇宙或者宇宙论，在其中仅仅只有，所谓的，实相的最微小部分或者末端的部分，是当寻求者处于在生与死的山谷之中，也就是处于肉身之中的时候用任何方式可以看见的事物。这个实相的巨大的优势是稳固地扎根在天堂或者终极的实相的观念之中的。在这个图形中，这棵树，在肉眼的可见范围内，可以被看见是上下颠倒的，树的顶端是如被肉眼所见的全部的物质性的宇宙。这个象征的整体性是通过一系列协调一致的动力性的造物而被保留的，这些动力性可以被松散地称作男性与女性或者正面性与负面性。那么，在这个系统中，一切都被协调一致成为一个整体了，因此，甚至物质性宇宙之所是的那个实相的微小的顶尖都，如同在一个全息图中一样，拥有一个完整的思想观念。那么，这个没有限制的实相的每一个微小的火花，都包含了整体的模式，统一性是在贯穿整个图形的原型的动力系统中被保留下来的。

Over against this figure is brought to bear another complex conceptual figure which is thoroughly divided, clearly delineated, just as the figure either/or is clearly delineated. Within this figure is the concept of eternal brokenness. This figure sees differences and claims this difference. It sees the either and the or as having no resolution in harmony. Thus, this Tree of Knowledge is a figure betokening that activity within the time/space portion of the incarnate seeker which demands to know which of two things is preferable. This is the figure encouraging entities to make choices between opposites.

在这个图形上的对立面上的事物是被另一个复杂的观念性的图形所承载的，这个图形是完全被分开的且被清楚地描绘了的，就好像二选一的图形是被清楚地描绘的一样。在这个图形中是永恒的破碎性的观念。这个图形看到了差别并主张这种差别。它将二选择一视为在协调一致中是没有解决方案的。因此，这个知识之树是一个这样一个图形，它表示了在投生的寻求者的时间/空间的部分之中的要求去知晓两个事物中的哪一个是更好的行为。这是鼓励实体在相对的事物之间做出选择的图形。

Within this system it is expected and desired that the seeker play judge and decide, or deem, what is appropriate and what is not—hot over cold, or cold over hot, light against darkness, attraction against radiance, and so forth. The "evil" then, which is seen within this figure by one defending the Tree of Life, is the implicit suggestion within this figure that seekers can relate to dynamic

opposites only by choice. This truth is, shall we say, one which effects only the third-density experience, that experience which is of life lived beyond that veil of forgetting.

在这个系统中，寻求者被期待且被渴望去进行判断并做出决定或者断定，什么事情是合适的，什么事情是不合适——是热还是冷，是光明还是还黑，是吸收还是辐射，如此等等。那么，在这个图形中被一个为生命之树辩护的人视为“恶”的事物，就是在这个图形中所隐含的建议，寻求者仅仅能够藉由选择去与动力性的对立面产生联系。容我们说，这个真理是一个仅仅影响第三密度的体验，那种在遗忘的罩纱之下被活出的生命的体验的真理。

In this human state of forgetting, then, the figure of the Tree of Knowledge holds sway and entities must indeed play God, choosing right from wrong, choosing positive from negative, making those choices which define and increase polarity towards the goal of graduation from this universe steeped in illusion, in which there is an operant—either/or.

那么，在这种人类的遗忘的状态中，知识之树的图形占据统治地位的，实体必须真的去扮演上帝，从错中选择对，从负面性中选择正面性，并从这个被浸泡在幻象中的宇宙中做出那些明确且增强朝向毕业的目标的极性的选择，在这个幻象中，有一种操作性的二选一。

If the entity were, then, to move beyond the illusion of incarnate third-density life still thinking that it must choose, then, indeed, the Tree of Life would be shaken, for this overriding symbol holds the true nature of reality, if we may misuse this term. Perhaps we may say that the lesson here is that as the Tree of Knowledge figure suggests, seekers do indeed have a quest for truth, that truth which does choose, yet within these choices, there needs to be within the entity's heart that portion which praises, gives thanks and blesses that mystery which lies behind and beyond all that seems and configures all that there truly is.

那么，如果实体要超越投生的第三密度的幻象，生命仍旧认为它必须选择，那么，确实，生命之树必须被摇动，因为这个压倒性的象征拥有实相的真实特性，如果我们可以误用实相这个词语的话。也许我们可以说，在这里的课程就是如知识之树所建议的一样，寻求者确实拥有一种对真理的寻求，那个真理就是进行选择的真理，而在这些选择之中，在实体的心之中需要有那个赞美、感恩并祝福奥秘的部分，那奥秘是存在于一切表面上的事物之后和之外的，它使得一切真正存在的事物成形。

When a seeker goes too far with the knowledge of good and evil and begins to attack and fragment the basic unity of all things, then that entity must needs, either by personal choice or by catalytic action, be made humble once again and aware of the over-arching unity of all that is.

当一个寻求者因为善恶的知识而走得太远并开始去攻击和分裂一切事物的基础的一体性的时候，接下来那个实体就必须需要，要么是藉由个人的选择，要么是藉由催化剂的行动，再一次变得谦逊并察觉到万物之所是的支持性的一体性了。

The difficulty humankind has in accepting the limits of its knowledge is

amazing to us. There is much pride within the hearts of your peoples who feel that all things may be known. This pride is fatal, for within the life of the spirit all that seems so in the world is indeed far otherwise.

人类在接受它的知识的限制性方面所拥有的困难是让我们惊讶的。在你们人群的心之中有大量的骄傲，它们感觉到一切事情都可以被知晓。这种骄傲是致命性的，因为在灵性的生命中一切在世俗中看起来似乎是这样子的事物，确实远远不是那样子的。

The many, many spiritual writings of your peoples continually suggest that strength lies in weakness, wisdom lies in lack of knowledge, and so forth. The Tree of Knowledge is that tree, that figure, that attitude, towards the living of a life which gets the seeker started upon the road towards the acceleration of spiritual evolution. However, when that seeker has indeed begun to walk upon that dusty path, and when it has gained experience along this path, then it is that the seeker does well to remove that figure from the mind and replace it with the Tree of Life. The choices possible to make within an incarnation having to do with polarity are rather quickly done, in that it becomes easier and easier to adjudge the polarity of various responses to certain catalyst.

人们的人群的许许多多的灵性上的作品持续不断地建议，长处存在于缺陷之中，智慧存在于缺乏知识之中，如此等等。知识之树是那种朝向活出这样一种生命的树、图形、态度，这种生命让寻求者启程踏上了那条朝向加速灵性演化的道路。然而，当寻求者确实已经开始走上那条布满尘土的道路的时候，当它已经沿着这条道路取得经验的时候，接下来，那个寻求者从头脑中将那个图形移除并将其替换为生命之树，这就是做得很好的了。在一次投生中有可能做出的与极性有关的选择是一个相当迅速地被完成的事情，在其中去断定对一定的催化剂的各种各样的回应的极性就会变得越来越容易了。

Beyond these choices, however, lies the true ground wherein work in consciousness is done and into that ground it is unacceptable to bring this consciousness that is divided. Once upon the service-to-others path, then, it augers well for the seeker if he chooses to observe creation as the Tree of Life suggests, the "as above, so below" of ultimate reality being implicit in this cosmology that is seen, as well as that which is unseen.

然而，在这些选择之外，存在有真实的地面，在其中在意识中的工作被进行了，在这个地面中，将被分裂的事物带给这种意识，这是不可接受的。一旦走在了服务他人的极性上，接下来，如果他选择去将造物视为是生命之树，@它就会为那个寻求者钻井了，生命之树建议，终极的实相的“如其上，如其下”是被隐含在这个可见，同样也不可见的宇宙之中的。

We would pause at this point to inquire if there are queries from the material which has been given. We are those of Q'uo.

我们在这个位置上暂停以提问，是否有来自于已经被给予的材料的问题。我们是 Q'uo。

S: Is it correct to assume that the Tree of Knowledge is—that we interpret [it

as]—the intellect, the symbol for the intellect to get the seeker started in this density, and that the Tree of Life is the subconscious? That is, one follows the path on the Tree of Knowledge and then chooses the deeper symbols of that intellectual choice, so the seeker moves from the intellect through the subconscious in the deeper regions of the heart—and the Tree of Life is reality and the Tree of Knowledge is the illusion.

S: 去假设知识之树是——我们将其解释为——智能, 让寻求者在这个密度中启程的智慧的象征, 而生命之树是潜意识, 这是正确的吗? 也就是说, 一个人跟随着知识之树的道路, 接下来它选择了那个智能的选择的更为深入的象征, 因此, 寻求者就从智能移动在新的更深的区域穿过潜意识——生命之树是实相而知识之树是幻象。

We are those of Q'uo. My sister, this is quite correct. The Tree of Knowledge is, shall we say, the necessary evil and it is the place of those beginning the path of spiritual seeking to focus upon differences and make those great ethical or moral choices for the soul's health and for further learning. Just as you said, when the seeker is established upon that path, then it is that the time comes when the seeker acknowledges its lack of understanding and accepts, instead of demanding clarity, that vision given to the heart alone, in which the whole of the infinite creation is felt to be imminent, though noumenal, in every instant of perceived consciousness.

我们是 Q'uo。我的姐妹, 这是相当正确的。知识之树是, 容我说, 必须的恶, 它是那些正在开始灵性寻求的道路的实体聚焦于差别并为了灵魂的健康以及为了进一步的学习而做出那些伟大的伦理或者道路的选择的场所。就如同你说的一样, 当寻求者在那条道路上被确立下来的时候, 接下来, 就是寻求者承认它缺少理解并接受那个仅仅被给予心的景象, 而不是要求清晰度的时刻了, 在这个仅仅被给予心的景象中, 无限的造物的完整性被感觉到是近在眼前的, 虽然它在每一个被感觉到的意识的瞬间之中是本体性的 (noumenal)。

May we answer further, my sister?

我的姐妹, 我们可以进一步回答你吗?

S: How does one balance becoming split—or is it simply that one of the initiative stages between living or seeking as completely as possible the Tree of Life—while it is still necessary to function in the world which we acknowledge. That is where I find, and perhaps then it's just something that all seekers have to go through, as an initiative of living two distinct lives, not only physically but spiritually.

S: 一个平衡如何会变成分裂呢, 或者它单纯地是在生活或者尽可能完整地寻求生命之树之间的初始化的阶段——虽然在这个我们所承认的世界中去运转人就是必不可少的。那就是我找到的位置, 也许接下来它是某种所有寻求者都必须穿越的事物, 作为一个活出两种不同性质的生命的开端, 不仅仅是物质性地活着, 同样也是灵性地活着。

We are those of Q'uo and, my sister, indeed this is a working which continues throughout third density and into fourth and even the fifth density. The

dynamic betwixt that which is manifest and that which is ultimately real is acute and continuing. Perhaps the concept of one who lives on two levels at once may be helpful. In many things there is an inner and an outer reality or way of being. The outer practices of most of the world's religious systems are often divided into those prayers and services shared with all of the people and those prayers and services offered only by, shall we say, clergy or those of the religious life. It is the burden and the glory of those who do live a religious, spiritual or devotional life to live on two levels at once, for the level of the outer world is, indeed, the either/or of service to self or service to others and the dynamics of that life are unforgiving. Yet still, within these outer appearances lies an inner reality which only the heart of humankind can know or experience.

我们是 Q'uo, 我的姐妹, 这其实是在贯穿整个第三密度, 并在进入到第四密度, 甚至第五密度都会继续的一项工作。在显化的事物和终极真实的事物之间的动力性是尖锐且持久的。也许一个同时活在两个层次上的概念可能是有帮助的。在很多的事物中, 有一种内在的和一种外在的实相或者存在的方式。这个世界的大多数的宗教信仰系统的外部的实践经常被分割为那些与所有人分享的祈祷和服务以及仅仅由教士以及那些具有信仰的生命的人所提供的祈祷和服务。对于那些确实活出了一种信仰的、灵性的或者奉献的生命的人, 去同时活在两个层次上是一种重担与荣耀, 因为外在世界的层次, 确实是服务自我或者服务他人二选一以及不宽恕的生命的动力性的层次。而在这些外在的表象之中仍旧存在有一种内在的实相, 仅仅只有人类的心才能知晓或者体验这种内在的实相。

The joy within this illusion you experience flows most freely when it is consciously accepted and visualized within each daily period that these levels are not contradicting each other but rather are the inner and the outer layers of that which is being experienced. When—we correct this instrument—whenever it is perceived that the seeker has focused overmuch upon the Tree of Knowledge then the seeker does well to pause momentarily in order to remember that inner reality, that inner universe and open a shuttle from that inner universe through the seeker's own part so that while the seeker is dealing in a practical and intellectually appropriate way with either/or dynamics, yet still that seeker's heart is open because of that vivid memory and remembrance, which is renewed each moment, of the overriding and overarching reality within, which illumines, transfigures and reconfigures the whole.

这些层次并非相互彼此矛盾而毋宁是正在被体验的事物的内部和外部的层次, 当这一点有意识地被接受并在每一天中被观想的时候, 在这个幻象之中你们体验到的喜悦才会极其自由地流动。当——我们更正这个器皿——无论在什么时候寻求者被感觉到已经过多地聚焦于知识之树的时候, 接下来寻求者去暂时停顿下来以便于记起那个内在的实相, 那个内在的宇宙并从那个内在的宇宙开启一个穿梭器通过那个寻求者自己的部分, 这就是做的很好的了, 这样虽然寻求者正在用一种实践性且在智力上适当的方式与二选一的动力性打交道, 那个寻求者的心因为那种鲜明的记忆或者忆起在每一刻被更新的事物, 因为那种压倒性且支持性的内在的实相而仍旧是开放的, 那个内在的实相照亮、改观并重新配置了全部的事物。

This is most difficult work and we commend each for striving to reconcile the depths of the illusion and its dynamics with the undergirding reality, so-called. 这是极其困难的工作，我们为每一个人努力去使得幻象的深度及其动力性与从底部支撑的所谓的实相协调一致而称赞每一个人。

Is there a final query at this time?
在此刻有一个最后的问题吗？

S: Just one. You know of the symbol of the Tree of Life that I have at home, the Indian rug. Is it—or can I transfer the archetypes of either the tarot cards or the kabbalah to this Tree or will I need to adjust them more subjectively?

S: 只有一个问题。你们知道我在家里拥有的那个生命之树的符号，那个印度的小地毯。它是——或者我能够将塔罗牌或者卡巴拉的原型转译为这棵树吗，或者我将需要更为主观性地调整它们呢？

We are those of Q'uo. The figures are such that you may use them as they are. You also might find that you begin to wish that you could create your own system of relationships and interconnectiveness and leave that Indian, or any other version, to another. It is of aid to the seeker to work with these archetypes regardless of the designed interrelationships. Therefore, we encourage students of the archetypes to have the feeling of freedom to reconfigure according to the personal experience and truths of each seeker.

我们是 Q'uo。诸如这样的图像是你如其所是地使用它们的。你同样可能会发现你开始希望你能够创造出你自己的关系以及相互连接性的系统，并希望离开那个印度的版本，或者任何其他版本，转到另一个版本。与这些原型一同工作而不考虑设计上的相互关系，这是对寻求者有帮助的。因此，我们鼓励原型的学生去拥有自由的感觉以根据个人的体验以及每一个寻求者的真理来重新构建。

We, again, thank each for calling us to your session this morning. It is, as always, a most blessed chance for us to be with you and to mingle our vibrations with your own. We leave each with the utmost of love and light in the one infinite Creator. We are those of Q'uo. Adonai. Adonai vasu. We are Q'uo.

我们，再一次，感谢每一个人呼唤我们来到你们今早的机会。一如既往，与你们在一起并将我们的振动与你们自己的振动混合在一起，这对于我们是一个极其有福的机会。我们带着在太一无限造物者中最大的爱与光离开各位。我们是 Q'uo. Adonai. Adonai vasu. 我们是 Q'uo。

September 11, 1994
1994-09-11 记起造物者

Group question: In our world today it seems like most people are overstimulated with information and distractions and busyness. How can the seeker who wishes to remember the Creator do so in this kind of world today? How can we remember our harmony, our unity, and our place in the world and in the Creator?

团体问题：在我们今天的世界中，看起来似乎大多数人是因为信息、分心物和忙碌而被过度刺激了的。希望去记住造物者的寻求者如何能在今天这种类型的世界中这样做呢？我们如何才能记住我们的和谐、我们的一体性和我们在这个设计界中以及在造物者中的位置呢？

(Carla channeling)
(Carla 传讯)

Greetings in the love and the light of the one infinite Creator. We are those of Q'uo. It is a privilege indeed to share in this meditation with you and to be called to your group to discuss the subject of having time enough for the infinite Creator. We thank and bless each of you for having the desire to seek the truth and we bless each in the spiritual journey which we share with you as those brothers and sisters who have perhaps walked a bit longer on this path, but who are still pilgrims. We are not authorities, and we ask each seeker to test our words or any words against that discriminative faculty which is every seeker's and encourage each seeker to leave behind those thoughts of ours which do not seem useful and take those thoughts that seem to have a resonance within. We thank each seeker for exercising this discrimination. Each seeker's truth lies within, awaiting the rediscovery, the remembering. When your truth does come to you, this is how it feels, as if you had remembered that which had slipped your mind.

在太一无限造物者的爱与光中致意。我们是 Q'uo。在这次冥想中与你们分享并被你们的团体呼唤来讨论为无限造物者留出足够的主题，这确实是一种荣幸。我们为你们拥有寻求真理的渴望而感谢并祝福你们每一位，我们祝福在这条我们作为兄弟姐妹而与你们所共享的灵性的旅程上的每一个实体，我们也许在这条道路上走了稍微长一点的距离，但是我们仍旧是朝圣者。我们不是权威，我们请每一个寻求者都藉由每一个寻求者所拥有的那种分辨力的机能来检验我们的言语或者任何的言语，我们鼓励每一个寻求者将我们的想法中的那些看起来似乎没有用处的想法都留在后面，并采用那些看起来似乎拥有一种内在的共鸣的想法。我们感谢每一个寻求者进行这种分辨。每一个寻求者的真理都是存在于内在之中并等待着重新发现与记起的。当你的真理确实来到你面前的时候，这就是它感觉起来的样子，就好像你已经回忆起了那个从你的头脑中溜走了的事情一样。

The speed at which things become old has a profound impact upon the intelligence of those who are witnesses of this phenomenon. In your far distant past things became dated and obsolete at a snail's pace, for it took great reaches of time mechanically to explore, to come across new and

strange ways. As the technology of humankind's creation was first added to the experience of living, the globe began to shrink. Geographical distances were suddenly able to be traveled, not at the pace of the wind-driven sail, or the sturdy horse and wagon, but with motorized travel over water and land. Things began to change at a quicker pace.

事情变旧的速度对于那些见证了这种现象的人的智能是拥有一种深入的影响的。在你们的遥远的过去，事情是用一种蜗牛般的速度变得过时而陈旧的，因为，在物理上要去探索，去横跨新的与新奇的途径要花费大量的时间。随着人类的造物的科技第一次被添加到生活的体验之上，地球就开始收缩了。地理上的距离突然间能够被旅行了，不是用被风驱动的风帆的速度，或者用健壮的马与运货马车的速度，而是用机动化的旅行横跨水面与陆地。事物开始用一种更为的速度改变了。

Now, as each of you experiences incarnation that which is new becomes old quickly. In the atmosphere of constant change there is not the rest and relaxation available from the surroundings. The environment has become geared to the handling of constant-seeming progress, and within your culture this situation is seen to be as most beneficial. The age of information has arrived amongst your people. The seeker now routinely is aware of an enormous array of situations around the globe, aware of fires and earthquakes in far-flung places, aware of wars and rumors of war from near and far, aware of the suffering and starvation of displaced nations of peoples—aware, aware and aware.

现在，当你们每个人体验投生的时候，新的事物都迅速地变旧了。在这种持续不断的改变的氛围中，从周遭环境中是没有休息和放松可以被取得的。环境已经变得适合于处理持续不断的表面性的进程了，在你们的文化中，这种情况被视为是极其有益处的。形式的时代已经降临到你们的人群中间的。寻求者现在会常规性地知晓在整个地球上发生的一种数量极其庞大的情况，寻求者知道在遥远的地方的火灾与地震，知道或远或近战争与战争的谣言，知道流离失所的国家的人民的苦难与饥饿——知道，知道，知道。

Now that we have flattened this instrument with the horror of the present day we shall attempt to give some pointers as to how, in this very trivia-ridden existence, it is not only possible but inevitable that the infinite Creator shall be discovered at the very heart of this tight-wound world. Each who hears these words has a universe of its own. In each seeker's universe the center lies deeply within, opening like a flower to a melange of sense perceptions, infinitely rich and varied, infinitely full, infinitely profound.

既然我们已经用当前的恐惧打击过这个器皿了，在关于在这个相当琐事缠身的存在性中，无限造物者将在这个被紧紧束缚的世界的最核心之处被发现，这如何不仅仅是有可能，而且是不可避免的事情的方面，我们将尝试去给出一些指示物。每一个听到这些言语的人都拥有一个属于它自己的宇宙。在每一个寻求者的宇宙中，中心是存在于内在深处的，它就好像一朵花一样向着感官知觉的混合物开放，这种感官知觉的混合物是无限丰富且变化多端的，无限充满且无限深入的。

Within this web of sense perceptions, within this inner universe, seemingly the self is at the center and events impinge upon that self from without. The

telephone rings. The mail lands upon the desk. The door opens to bring more concerns, more things into the environment. Each seeker alone is not trapped but certainly encouraged to remain within that perceptive web, seeking the infinite One as best it can.

在这个感官知觉的网络中, 在这个内在的宇宙之中, 在表面上自我是位于中心的, 而冲击自我的事件是来自于外在的。电话铃响了。邮件出现在桌子上了。门打开了以将更多的关注点, 更多的事情带入到环境中。每一个寻求者都不是一个人掉入到那个感知的网络的陷阱之中的, 但每一个寻求者肯定是被孤立留在那个感知的网络中并同时尽其所能地寻求无限太一的。

However, the Creator's plan for your particular illusion contains one essential adjustment to this personal world view. That adjustment is in the perceptual shape of the realization from the inside rather than from the outside that others, other selves besides the self, are those who are able to express lucidly and clearly the presence of the infinite Creator. At first the seeker is involved in the perceptions having to do with seeing the self without regard to others. As this attempt deepens, the seeker begins to collect the memories of those entities which said just the most helpful, the most correct thing in order to open the door within the heart which invites the Creator in. And we find that we become for others that same witness to the light. Perhaps we, ourselves, might not feel like the mirror of the infinite Creator, yet another may find within what we say that encouragement and support that turns the seeker's heart to remembrance.

然而, 造物者对你们特定的幻象的计划是包含了对于这个个人的世俗的视野的实质性的一种调整的。那种调整是位于来自于内在而非来自于外在的领悟的感知的形状之中的, 那种领悟即, 其他人, 除了自我之外的其他的自我, 都是那些能够清楚而清晰地表达太一造物者的临在的实体。一开始, 寻求者会被包含在这样一种感知中, 这种感知是与在涉及到他人的情况下看到自我联系在一起。随着这种尝试的深入, 那个寻求者开始收集对那些刚刚说过了最有帮助且最正确的事情的实体的记忆, 以便于打开那扇邀请造物者进来的心中的大门。我们发现我们开始喜欢那些同样的是光的见证者的其他人了。也许, 我们, 我们自己, 可能不会感觉好像是无限造物中的镜子, 而另一个人可能会在内在之中发现我们所说的事情是将那个寻求者的心转向那种忆起的鼓励与支持。

The role of the seeker is often seen as an isolated, lonely role, and in many ways it is. The quest for truth places each seeker in that wilderness of spirit in which the testing and tempering of the spirit may most fruitfully take place. In this instrument's mind is the old refrain, "You have to walk that lonesome valley by yourself. No one else will walk it for you. You must walk it by yourself." This remains true. However, as the seeking moves forward, as we said, others seem to appear at just the right moment to offer to you that realization for which you hunger. So each becomes to each a teacher, a supporter, a strengthener.

寻求者的角色经常会被视为是一个隔离的、孤单的角色, 在很多方式上, 它是的。对于真理的探寻将每一个寻求者放置在了那个灵性的旷野之中, 在其中灵性的考验和精炼就可以最为富有成效地发生了。在这个器皿的头脑中有一个古老的叠

句,“你必须独自一人走过那个孤单的山谷。没有任何其他人将会为你走过它。你必须仅仅依靠你自己走过它。”这依旧是真实的。然而,随着寻求前进,如我们说过的一样,其他人看起来似乎是在恰恰适当的时刻出现以向你提供那个你所渴望的领悟。因此,每一个人都会成为相互彼此一个老师,一个支持者,一个强化者。

Realizing that each person you see bears this precious gift of presence, the seeker may then begin to practice regarding those who come before the eyes as that instrument of the infinite Creator that they truly are, showing to you the deepest truths of creation implicit in the connection between self and other self. Imagine each of you upon the globe, each within the infinite reaches of its own universe, yet each able to reach across that chasm created by space and time and illusion and touch heart to heart and hope to hope, each seeker strengthening the other.

请意识到每一个你看到的人都携带着这种珍贵的临在的礼物,寻求者接下来就可以开始联系将那些出现在眼前的人视为他们真正之所是的无限造物者的器皿了,他们正在向你展现蕴含着自我与其他自我之间的连接中的造物者的最深的真理。想象你们每一个在地球上的人,每一个人都是在它自己的宇宙的无限的范围之中的,而每一个人都能够去伸出手跨过那个被空间、时间以及幻象创造出来的缺口并用心触及心,用希望触及希望,每一个寻求者都在彼此强化。

We have a simple message and we repeat it endlessly. The goal of the seeker is, shall we say, a vibration or a state of being which is the vibration of the Creator Itself, the one great original Thought or Logos which is Love. Each seeker attempts to form that vibration of self more and more like that vibration which is infinite love. Each movement towards that primal vibration of being is a step out of the sea of confusion which the everyday illusion offers. And as each seeker attempts to correct the many, many distortions of its own vibratory patterns, the greatest gifts that the Creator has to give are those paintings on the path which intend service to the infinite Creator and to all of those upon the planet within which you dwell.

我们拥有一个简单的信息,我们无止尽地重复它。寻求者的目标,容我们说,是一种振动或者一种存在的状态,它即是造物者本身的振动,爱之所是的那一个伟大的原初的想法或者理则。每一个寻求者都尝试去将那种自我的振动形成越来越类似于无限的爱之所是的振动。每一个朝向那种最初的存在振动的行动都是一个踏出每一天的幻象所提供的混淆的海洋的步子。随着每一个寻求者尝试去纠正它在它自己的振动模式中的许许多多的扭曲,造物者所要给予的最的伟大礼物就是那些在道路上的色彩,它们是打算要服务于无限造物者并服务于在你们所居住的星球上的所有人的。

So a great resource, then, for the seeker intending to become less fettered in time is the readiness to listen to and to admit the words, the expressions and the actions of others. For you were not incarnated for yourself alone. That which has been prepared for you involves other entities inevitably. The lessons of third density revolve about other selves. This is the time of choice for each emerging, unique consciousness, and each lesson which enables the seeker

to make those choices more deftly and accurately involve relationship with others.

因此，对于那些打算在时间中变得较不坐立不安的寻求者，一个伟大的资源，就是准备好去聆听并接受其他人的言语、表达和行动了。因为你们并不是为你们自己一个人而投生的。已经为你准备好的事物不可避免地包含了其他的实体。第三密度的课程就是围绕着其他的实体旋转的。对于每一个出现的，独一无二的意识，这是一个选择的时刻，每一个使得寻求者能够更为熟练且更为准确地做出那些选择的课程都包含了与其他人的关系。

Perhaps the simplest way to attempt to remember that entities are first spiritual is to practice gazing at another person and seeing for a split second the reality of that entity, for that entity is the one infinite Creator with a few rough edges that a millennium or three might work a little more magic upon. Each of you is as a hologram of the infinite One. This is the deepest realization. Yet at the point at which that realization is accepted, at that point the seeker no longer carves out great boundaries between the self and other selves. The seeker fully open to the possibilities of third density knows the great value of other entities.

也许尝试去记起实体首先是灵性的最简单的方式就是去练习注视另一个实体并寻找那个实体的实相的一个瞬间，因为那个实体是带着一些粗糙的边缘的太一无限造物者，**这些边缘是一千年或者三千年才能在其上产生稍稍多一点的魔法的。**你们每个人都是无限太一的一个全象。这是最深的领悟。而在那个领悟被接受的位置上，在寻求者不再在自我和其他自我之间切割出巨大的边界的位置上，那个充分地向着第三密度的可能性开放的寻求者知晓了其他实体的伟大的价值了。

The second way in which the mind may be, shall we say, encouraged to find that awareness of the Creator is the meditation, the contemplation, the prayer. We are aware that each does attempt to spend time with the infinite Creator within the daily round. We commend each for this effort and encourage its continuance. It is as though there were a hunger within which nothing within the illusion can satisfy. Those who are not on a spiritual path, those who are happy with life as it is, gaze at the seeker in amazement wondering why, in the midst of a happy life, this seeker must spend so much time and energy upon that which does not even make the entity more happy. For certainly the spiritual quest does do many things, but it certainly shall not make you happy. **第二个心智可以用来被鼓励找到那种对造物者的察觉的方式是冥想、沉思和祈祷。我们知道每一个人确实都尝试去在一天中花时间与无限造物者在一起。我们为这种努力而赞赏每一个人并鼓励继续进行它。这就好像有一种内在的饥渴，它是幻象中的事物所无法满足的。那些并不走在一条灵性的道路上的人，那些对于如其所是的生命感觉到快乐的人，会在一种惊讶中注视寻求者并感觉到好奇，为什么在一个快乐的生命之中，这个寻求者必须将如此多的时间和能量花费在那种甚至不会让那个实体更为快乐的事物上。因为灵性的探寻肯定会做许多的事情，它肯定将不会让你快乐。**

To explain to this non-seeking person the reason for discontent is difficult, yet to one to whom this spiritual hunger has been awakened lies the

responsibility of foraging for something to eat spiritually, some wisdom or intelligence that informs. Where to find such information? My children, it will not surprise you to hear us say that it is not in the noise of your culture but, rather, in the silence of your meditations. That listening within which meditation encourages is the activity which allows food and drink to come to that spiritual self within. The more times during your daily routine that you can find a way to work in just a moment or two of meditation, this is a helpful thing.

要向这个不去寻求的人解释不快乐的原因是困难的, 而对于一个这种灵性的饥渴已经在它身上被唤醒了的人, 存在有去搜寻某种在灵性上要去吃的事物, 搜寻某种赋予活力的智慧或者智能的责任。在哪里去找到这样的信息呢? 我的孩子们, 你们将不会吃惊听到我们说, 它不在你们文化的噪音中, 而毋宁是在你们的冥想的静默中。那种冥想所鼓励的在内在之中的聆听就是允许食物和饮料来到那个内在的灵性的自我面前的活动了。你能够找到一种方式去在你们一天的日常生活期间更多次地进行仅仅一两分钟的冥想, 这就是一个有帮助的事情了。

This instrument, for instance, has worked in a school where the bell marks the changing of the period, and when that bell sounded the instrument's effort was, for one split instant, remembered. Each of you has within the day certain repeated experiences, the ringing of the bell, the ringing of the telephone, the marking of the hour by a chiming clock. Whatever it is that you find within the environment to use as a key or trigger, we suggest that the seeker target this and train the self to use these found moments to turn once again to the infinite perfection of the mystery that is love.

举个例子, 这个器皿曾经在一个学校中工作, 在那里钟声表示时期的改变, 当钟声响起的时候, 这个器皿的努力, 在一瞬间中, 被记起了。你们每个人都在一天之中拥有一定的重复性的体验, 钟声的响起, 电话铃声的响起, 由一个报时的钟对小时的标记。无论你在环境中找到什么来用作一把钥匙或者触发物, 我们建议寻求者以此为目标并训练自己是使用这些被找到的时刻来再一次转向爱之所是的神秘的无限的完美。

The third thing that shall teach each more and more to dwell in the presence of the infinite One is time itself, for as the experience of the incarnation mounts there comes that point wherein the seeker has experienced enough time to have become somewhat desensitized to that mechanism within which rings the tocsin * of alarm. As the incarnation becomes full, it is not that maturity overtakes the seeker but rather that the entity becomes able to care less about those things which it cannot affect. To one who is relatively unmoved by his own imperfections, to one who has begun to accept the imperfect self, is given a state of inner peace which is a healing gift. Beyond all other lessons, finally the seeker in third density grasps and accepts its own lack of perceived perfection, seeing the myriads of issues the world offers for consideration. The entity which has accepted and forgiven the self for being human has a greatly enhanced opportunity to remember the infinite One and practice its presence.

第三个将会教导每一个人去越来越多地居住在无限太一的临在之中的事物是时

间本身，因为随着投生的体验的积累，会出现那个时刻，在其中寻求者已经体验了足够多的时间，以至于它已经对于那种在其中响起警报的信号的机制变得多少感觉迟钝了。随着投生变得充满，并不是成熟追上了寻求者了，而毋宁是寻求者变得能够对于那些它无法影响的事情变得较不在意了。对于一个相对不为他自己的缺陷所动的实体，对于一个已经开始接受那个不完美的自己的实体，**给予他一种内在的平安的状态，就是给予一个疗愈的礼物了。**在所有其他的课程之外，在第三密度中的寻求者最终会理解并接受它自身的缺少感觉上的完美，并看到世界提供的无数的供考虑的议题。已经接纳并宽恕了自己是一个人类的实体拥有一种被极大增强了的机会去记起无限造物者并练习祂的临在。

Those who come to third density plunge from innocence into confusion. Within the brightly colored illusion which time and space have given, the seeker moves to find that infinite love which is at its heart, moving always within utter chaos and confusion. The seeker must choose its own way. We urge each to hold out the hand more and more to life as it is on the surface, to embrace the multiplicity of the tales, the boisterous comings and goings which seem to distract and fritter away the time. For it is not that the time has sped up, rather it is that the nature that beholds that time at this moment in the ending of an old age and the beginning of a new one is more transparent to catalyst and stimuli. Each begins to see the vainness and emptiness of surface life, and each becomes more and more willing to let go of the demands to be such and such a way.

那些来到第三密度的实体是从天真无邪投入到混淆之中。**在这个时间和空间已经给予了其明亮的色彩的幻象之中，寻求者四处移动来找到在它的心的位置的无限的爱，寻求者是一直在彻底的混乱和混淆之中移动的。**寻求者必须选择它自己的道路。我们鼓励每一个人在它在生命的表面的时候越来越多地去向生命伸出手，去拥抱故事的复杂性与狂风暴雨般的来来去去的事物，这些事物看起来似乎是分心并且一点一点地将时间浪费掉的。因为并不是时间已经加速了，而毋宁是，在一个旧的时代结束和一个新的时代的开始的这个时刻，那种观察时间的特性是对于催化剂和刺激物更为透明的。每一个人都开始看到表面的生命的虚无和空洞，每一个人都变得越来越更为乐意于放下去成为这样或者那样一种方式的需要。

(Side one of tape ends.)

(磁带一面结束)

(Carla channeling)

(Carla 传讯)

... that things are so changed, but rather in wonder that we have done as well as we have.

.....用这样的方式被改变的事情，而毋宁是对于我们已经做了的事情，同样也对我们拥有的事情感觉到惊奇。

Each of you is so courageous, my children. Gazing at illusion, stubbornly you know that there is an infinite love. Oh, you who are of this stubborn faith, we

bless and embrace each. As you attempt more and more to practice the presence of the infinite One use these tools as they help you. Use each other and grasp that that is appropriate. Joyfully seize those moments that you can turn for even an instant to contemplation. Rejoice in and encourage each other, for each shall show the Creator. The only question is what aspect of that Creator shall you choose to give as gift to the infinite spirits all about you? And when the time comes when the emotions and nerves are tired and worn by suffering, rest back in the strength of heart that lies within one who has suffered and affirm the perfection that shall never be sensed by the self for the self, but which is the higher truth for each.

我的孩子们，你们每个人是如此的勇敢。注视着幻象，你们顽固地知晓，有一个无限的爱。哦，对于你们这些具有这种顽固的信心的人，我们祝福并拥抱每一个人。当你们尝试去越来越多地练习无限太一的临在的时候，使用这些工具，因为它们会帮助你们。利用相互彼此并掌握那个适当的事物。喜悦地抓住那些你能够转向沉思的时刻，即使只有一个片刻。欢庆并彼此鼓励，因为每一个人都将展现造物者。唯一的问题是，你将选择作为礼物给予在你周围的所有的无限数量的灵体的是那个造物者的什么面向呢？当情绪和神经由于苦难而疲倦与筋疲力尽的时候，当那个时候出现的时候，在那存在于一个已经受苦了的人内在之中的心的力量中休息，并确认那种将永远不会被自我为自我感觉到的完美，但是这种完美就是每一个人的更高的真理了。

As always, we again encourage each to lay aside any thought of ours that is not useful. We are most happy that we have had this opportunity to be with you. How we have looked forward to this event. We would like to transfer the contact to the one known as Jim at this time. We leave this instrument in love and in light. We are those of Q'uo.

一如既往，我们再一次鼓励每一个人都将我们的想法中的任何没有用处的想法都放在一边。我们极其高兴我们已经拥有了这个机会来与你们在一起。我们多么期待这次活动呀。我们想要在此刻将接触转移到叫做 Jim 的实体。我们在爱与光中离开这个器皿，我们是 Q'uo。

(Jim channeling)
(Jim 传讯)

I am Q'uo, and I greet each again in love and in light through this instrument. At this time it is our privilege to ask if there might be any further queries to which we might respond. Is there another query at this time?

我是 Q'uo，我再一次通过这个器皿在爱与光中向各位致意。在此刻我们很荣幸请问是否有任何我们可以回答的进一步的问题。在此刻有另一个问题吗？

Carla: I have put aside channeling for the last two months because I felt I needed a break. It's good to be back. Could you evaluate taking a break? Is there a better or best way to remain fluent in the channeling work while the actual channeling practice is being given a rest?

Carla: 我已经在过去的两个月将通灵放在一边了，因为我感觉到我需要有一个停顿。你们能够对进行一次停顿做评估吗？在实际的通灵的练习被给与了一次休息

的时候，有一种更好的或者最佳的方式在通灵的工作中保持流畅吗？

I am Q'uo, and am aware of your query, my sister. We are unaware of any technique by which an instrument might maintain the fluency while resting from the practice. However, we are very well aware of entities' needs for the variety of experience that taking a break from one's work will provide. We are aware of how intense the experience which entities such as yourselves encounter each day, and we do recommend that you do take those times of rest and peace which allow you to become reinvigorated, as the newness of your experience becomes, shall we say, seated in your pattern and is then able to alter the flow of energy in a fashion which becomes refreshing rather than becoming more of a weight to bear.

我是 Q'uo，我们理解了你的问题，我的姐妹。我们不知道任何一个器皿可以用来在不进行那种练习的时候保持流畅性的技巧。然而，我们非常清楚地知道，实体对于那种体验的变化的需要是对一个人的工作进行一次休息将会提供的。我们知道诸如你们自己之类的实体们在每一天遭遇到怎样沉重的体验，我们确实鼓励你们进行那些休息和平安的时间，它们会允许你们恢复生机，随着你的体验的新鲜性，容我说，在你的模式中就位，这种新鲜性接下来就能够用一种令人焕然一新的方式而不是一种成了一种要去担负的更多的重量的方式改变能量的流动了。

Is there a further query, my sister?

我的姐妹，有一个进一步的问题吗？

Carla: No, thank you. I always yearn for a closer connection to a spiritual life and it seems that we always fall short of what we desire in that regard. And you are saying that we always have that connection and we just need to open to it. Could you comment on that?

Carla: 没有了，谢谢你们。我一直渴望与一种灵性的生命的一种更为紧密的连接，看起来似乎我在那个方面一直会缺少我所渴望的事物。你们正在说，我们一直会拥有那种连接，我们仅仅需要去向它开放。你们能够在那一点上进行评论吗？

I am Q'uo. It is that feeling of falling short that is both the blessing and the curse of the seeker, my sister. For the desire to move even closer and move in more purity in the work that you do is that which allows the progress in the work, yet can also become the source of the over-critical self. Thus, we salute the desire to increase one's purity and purpose of work. Yet we suggest the gentle hand as the estimation and criticism is given to one's work by oneself.

我是 Q'uo。那种无法满足要求的感受同时是寻求的福与祸，我的姐妹。因为渴望去在你们所进行的工作中越来越靠近并用更为纯净的方式移动，这是在工作中允许发展的事情，而这种渴望同样也能够成为过度的批评性的自我的源头。因此，我们向那种增加一个人的纯净度的渴望和工作的目标敬礼。而我们会建议，当一个人对它自己的工作给予判断和批评的时候去用温柔的手对待自己。

Is there another query, my sister?

我的姐妹，有另一个问题吗？

Carla: No, thank you.

Carla: 没有，感谢你们。

We thank you, my sister. Is there another query at this time?

我们感谢你，我的姐妹。在此刻有另一个问题吗？

(Pause)

(暂停)

I am Q'uo, and we thank you all for your kind words. Since there is no further query we shall take this opportunity to express our great gratitude for allowing our presence in your circle of seeking. We would, again, ask that you take only those words which we have spoken which ring of truth to you, leaving behind all others. We do not wish to become a stumbling block to any but would walk with each upon the journey in whatever way is possible, for together we seek and reveal to each other the one Creator. At this time we shall take our leave of this group and this instrument, leaving each as always in the love and the light of the one infinite Creator. We are known to you as those of Q'uo. Adonai. Adonai.

我是 Q'uo，我们为你们好心的言语而感谢你们所有人。因为没有进一步的问题了，我们将利用这个机会表达我们对于你们允许我们出席你们的寻求的圈子的极大的感激。我们会再一次请你们仅仅从我们已经说过的言语中拿走那些向你们响起了真理的铃音的言语，并将所有其他的都留在后面。我们不希望成为任何人的的一块绊脚石，而我们愿意与每一个人用无论什么有可能的方式一同通走在这条旅程上，因为我们一同寻求并向相互彼此揭露出太一造物者。在此刻我们将离开这个团体和这个器皿，我们一如既往在太一无限造物者的爱与光中向各位致意。我们是你们知晓的 Q'uo。Adonai。Adonai。

Note: tocsin: a bell used to sound an alarm.

注释: tocsin: 一种被用来发出一种报警声的钟。

September 18, 1994

1994-09-18 与愤怒工作的三个工具

Group question: The question today has to do with the concepts of anger and sorrow since they seem to be so common to our experience. We're wondering if there's any good way of opening ourselves and allowing the processes of anger and sorrow to pass through, to be broken by the experience and to be healed so that afterwards, we are stronger or wiser or more loving or will somehow benefit from having had this experience. Could you talk to us about anger and sorrow?

*团体问题：今天的问题是*与愤怒和忧伤的观念有关的，因为它们看起来似乎对我们的体验是如此共通的。我们想知道，是否有任何好的方法来开放我们自己并允许愤怒和忧伤的过程经过，允许它们藉由体验被打破并被疗愈，这样在那之后我们就更为强有力，或者更有智慧，或者更有爱，或者将以某种方式从已经拥有那种体验而受益。你们能够和我们谈谈愤怒与忧伤吗？

(Carla channeling)

(Carla 传讯)

Greetings in the love and in the light of the one infinite Creator. We are those known to you as Q'uo. And we offer this circle our thanks and blessing for allowing us to blend our vibrations with your own. And to be called to share our opinions with you on the subject of dealing with trouble and woe.

在太一无限造物者的爱与光中致意。我们是你们知晓的 Q'uo 原则。为你们允许我们将我们的振动与你们自己的振动混合在一起，并为被呼唤来与你们在与麻烦和不幸打交道的主题上分享我们的观点，我们向这个圈子给予我们的感激和祝福。

As always, we respectfully ask that each who hears these words employ discrimination, accepting only those thoughts which ring true to you and allowing all others to pass by, for we would not wish to create a stumbling block by sharing our mere opinion. We, like you, make mistakes and share with you as fellow seekers after truth, not as those who are in authority.

一如既往，我们恭敬地请求每一个听到这些言语的人都是用分辨力，仅仅接纳那些在你们听起来是真实的想法，并允许所有其他的想法都一掠而过，因为我们不希望因为分享我们卑微的观点而制造出一个绊脚石。我们和你们一样是会犯错的，我们是作为追寻真理的寻求者，而不是作为那些权威而与你们分享的。

In order to speak of this subject we must back up and begin from the general standpoint, looking at the whole being and its purpose as seeker in experiencing incarnation in this third density of yours at this particular time. As it is the latter portion of the cycles before the phenomenon this instrument calls the coming of the New Age, all—we correct this instrument—many of those who are seeking at this time are those who have by seniority of vibration been given the opportunity of incarnating at a time when both the positive polarity and the negative polarity are attempting to increase the

intensity of their distortions toward service to self, for positive entities and service—we correct this instrument—service to others for the positive entities and service to self for the negatively polarizing entities.

为了要谈及这个主题，我们必须后退并从一般性的观点开始，我们同时会观察完整的存有及其作为在此刻在这个你们的第三密度中体验投生的寻求者的目的。因为现在是这个器皿所称的新时代的到来现象之前的周期的末尾的部分，所有——我们更正这个器皿，很多很多的在此刻正在寻求的实体是那些已经藉由振动上的老资格而已经在一个正面性的极性和负面性的极性同时在尝试去增强它们朝向服务自我的变貌的强度的实体——我们更正这个器皿——在一个正面性极化的实体正在尝试去增加服务他人的变貌的强度，而那些负面性计划的实体正在同时尝试去增加服务自我的变貌的强度的时刻被给予了投生的机会的实体。

In this environment both the positive and the negative of polarization shall naturally seem more extreme and so it is that within your culture at this time there are many whose seeking of the truth is outstanding and whose efforts to learn the lessons of love are substantial and persistent. At the same time, those involved in seeking negative polarization are attempting in a marked manner to create negatively-polarizing situations, which may express the utmost in negative orientation. Consequently, there are legions of those who think nothing of stealing, or killing, some for a holy reason, supposedly, but many for no reason except the attraction of power.

在这个环境中，正面性和负面性的极化将同时会自然而然地看起来似乎是更为极端的，因此，在你们的文化中在此刻会有许多人，他们对于真理的寻求是出类拔萃的，他们去学习爱的课程的努力是实质性且坚持不懈的。而同时，那些被包含在寻求负面性的极化的实体正在尝试用一种显著的方式去创造出负面性极化的情境，这些情境可以表达最大的限度的负面性的导向。因此，会有众多的除了偷窃或者杀戮之外什么都不考虑的人，一些人是为了一个想象中的神圣的理由，但是很多人除了对力量的吸引力之外是不为了任何其他的原因的。

It is against this backdrop in your history that the seeking for truth now goes on upon your sphere. The rules, shall we say, have not changed but the experience is more intense for all upon your sphere. We, therefore, have the ability to speak to this circle and say that each within this circle has won through to the present incarnation by virtue of much labors of love, shall we say, done prior to the present incarnational experience. Therefore, each feels fairly strongly that the seeking of the spirit, the seeking of the heart, the seeking for a greater understanding of love, is properly the center of the incarnation. Each is attempting to live according to the positive path and attempting to polarize positively. Therefore, we do not have to coax any to do the work necessary to continue working on that polarization. Each has some grasp of why he or she is here—to learn the lessons love has to teach.

就是在你们的历史的这个背景中，对真理的寻求现在正在你们的星球上继续进行着。容我说，规则并未改变，而体验对于你们星球上的所有的人都变得更为强烈了。因此，我们拥有能力向这个圈子发言并说，在这个圈子中的每一个人都已经藉由，容我做，在这次投生体验之前被完成的大量的爱的苦工而赢得了当前的投生了。因此，每一个人都会相当强烈地感觉到，对灵性的寻求，对心的寻求，

对一种更大的爱的理解的寻求，完全就是投生的中心。每一个人都正在尝试去根据正面的道路而生活并尝试去正面性地极化。因此，我们不必去哄骗任何人去做必须的工作来继续进行在那种极化上的工作。每一个人都对于为什么他或者她在这里拥有某种理解——以学习那些爱所要教导的课程。

The questions that remain are more along the lines of wondering why it must be so confusing to seek the truth, why the Creator so often seems hidden within a situation. To sum up many thoughts—why does it have to be so hard, for the heart remembers perfect ease and harmony. Contradicting all experiences within the incarnation there lies the heartfelt feeling that the normal way to live is not available in this incarnation. The memory stubbornly persists that harmonization between people is second nature, and we say to you that, indeed, except for third density experience, harmonization betwixt any two entities is not just possible, but to some extent in positive polarity, inevitable.

剩下的问题是更多地沿着想要知道为什么寻求真理要如此地令人混淆，为什么造物者如此频繁地在一个情境之中看起来似乎是隐藏着的线路的。将很多的想法汇总起来——为什么它必须是如此的困难的，因为心是记得完美的轻松和协调一致的。与在投生中的所有体验相矛盾的是，会有那种由衷的感觉，在这次投生中通常的生活的方式是无法取得的。而记忆顽固地坚持，在人与人之间的协调一致是第二本性，而我们对你们说，确实，不考虑第三密度的体验，在任何两个实体之间的协调一致不仅仅是有可能的，在某种程度上，在正面的极性中，这种协调一致是不可避免的。

The question then becomes, "Why did I leave that pleasant estate to come into this intensely difficult environment equipped only with the limited and confused biases which all seem to fall wide of the truth, so-called. What is the great goal seen that made me come here?"

问题接下变成了，“为什么我离开了那个令人愉快的状况而进入到了这个极其困难的环境中呢，这个环境仅仅只具备有局限与混淆的偏向性，这些偏向性全都看起来似乎是远远偏离，所谓的真理的。那个让我来到这里的伟大的目标是什么呢？”

Perhaps you already have the answer. You came here because you wished a challenge and because you wished to serve. The challenge for each is unique to each and was set by you before this incarnational experience. Each entity wished to take particular courses over again in the school of life, as this instrument would call it. Each wished to drive home one way of learning to love.

也许你们已经拥有那个答案了。你们来到这里是因为你们希望一个挑战，因为你们希望去服务。给每一个人的挑战对于每一个人都是独一无二的，挑战是在这次投生体验之前就被你们设置好了的。每一个实体都希望在，如这个器皿对它的称呼一样，这所生命的学校中再一次学习这些特定的课程。每一个人都希望去通过一条学习爱的道路回家。

Now, each also wished to be of service and that is another topic. We speak

now of that entity who came here to your orb, not because it was pleasant, but because it was difficult, confused, and very dark in many cases. And because each wished to immerse the self within this difficult and baffling set of conditions so that the lesson would be enduring, deep and thorough. Each wanted to work very hard. Now, before an incarnation the self remembers that incarnations are more difficult than they seem beforehand, but just as the student remembers the joy of learning and forgets some of the agony of change involved in learning and adopting amended ideas, so each has an element of surprise and even betrayal. Each argues to some extent with the judgment of that higher self that chose these lessons.

现在，每一个人同样也希望有所服务，这是另一个主题。我们现在谈及那个来到你们的星球上的实体，它来到这里不是因为这里是令人愉快的，而是因为它是困难的，混淆的，并且在很多的情况中是非常黑暗的。因为每一个人都希望将自己沉浸在这种困难且起阻碍作用的条件的设置中，这样课程就可以是持久的，深入且全面的了。每一个人都想要去非常努力的工作。现在，在一次投生前，自我是记得投生是比它们提前看起来的样子要更为困难的，但是，就是因为学生记得学习的喜悦并忘记了被包含在学习中和采用被改进过的观点中的改变的痛苦，每一个实体因此都拥有一种惊讶甚至是被背叛的元素。每一个人都都在某种程度上是与那个选择了这些课程的高我的判断进行争论的。

In addition to the services which each came to offer, there are, indeed, tools which one may use to work with one's own grief, anger, disappointment and rage. The first tool is the one around which we have been throwing up a structure of words to rather enclose. That reason is a stubborn faith that you came here to work, so now, let us work. The first tool, we are saying, to use when you are working with negative emotions, is simply remembering who you are and why you came here, why you are here now. For there is, in each case, good reason for you to be precisely where you are. As the one known as Ra has said, there may be surprises, however there are no mistakes.

除了每一个人来到这里来提供的服务之外，确实有那些一个人可以用来与它自己的悲伤、愤怒、死亡以及狂怒一同工作的工具。第一个工具就是一个我们一直在将一个言语的结构投掷到它周围以将其包围起来的工具。那个原因就是一种你们来到这里来工作的顽固的信心，因此现在，让我们来进行工作吧。我们正在说的是，在你们正在与负面性的情绪一同工作的时候的第一个工具，单纯地就是去记起你是谁和为什么你们现在在这里。如叫做 Ra 的实体已经说过的一样，可能会有意外，然而，没有错误。

The knowledge that you, yourself, judged these lessons possible to be learned can be a cheerful knowledge to recall. Not only would the Creator not offer you more than you could bear, also neither would you, yourself, before this experience place yourself in that kind of situation. Therefore, if you are to be overwhelmed by these negative experiences, we encourage the allowing of this being overwhelmed. If there are the tears, cry them—cry them all and respect each drop, respect and love those mute expressions of grief, anger, sorrow and rage. Accept the excesses of feeling that shake and seemingly hurt you. Know that these feelings are justified, that these feelings are

protected, that there is time for these feelings to express. And work with the self to encourage the eventual completion of expression of the feelings involved.

你，你自己判断这些有可能会被学会的课程，这样一种知晓是能够成为一种要去回忆起的令人愉快的知晓的。不仅仅造物者不会向你提供比你所能承受的事物更多的事物，你，你自己同样也不会在这次体验之前将你自己放置在那种类型的情境之中。因此，如果你要被这些负面性的体验压倒了。我们鼓励你允许这种被压倒。如果有眼泪，将眼泪哭出来——将它们全都哭出来并尊重每一滴眼泪，尊重并爱那些悲伤、愤怒、忧伤和狂怒地无声的表达。接受那动摇你并看起来似乎伤害你的过量的感觉。请知晓这些感觉是有道理的，请知晓这些感觉是被保护的，请知晓会有供这些感觉表达的时间。去自我一同工作来鼓励对被包含的的感觉的表达的最终完结。

We encourage each to nurture the self through these difficult times, allowing and even encouraging those tears, the raised voice, the angry motions, all the silly, childish, acting-out that is involved in being overcome by emotion. For within this opaque, deep illusion, there is no other way to complete and then balance negative emotions. The only way through the feelings of negative emotion is directly into the midst of them.

我们鼓励每一个人都在贯穿这些困难的时刻的整个过程中都去抚育自我，并同时允许甚至鼓励那些眼泪，那种提高的声音，那种愤怒的行动，以及被包含在这种被情绪所压倒之中的所有的愚蠢、幼稚与发泄的行为。因为在这个晦暗且深入的幻象之中，没有其他方式来完结并接着平衡这些负面的情绪。通过这些愤怒的情绪的唯一的途径就是直接从它们中间穿过。

So, attempt, if you would be good to yourself, not to turn and run from painful feelings, but rather to choose a time to nurture the self and within that nurturing time alone look at, accept, and offer respect to the bruises, the hurt feelings, the pain that is going on. For these emotions, when accepted and respected, can scour and scrub much material that is ready to be taken off of one's shoulders, emotionally speaking, and rinse those ripened, matured evidences of pain away. In many ways, sorrow and its tears, anger and its loud voices, are healing to the troubled soul. The anger, the sorrow, these are not things to fear; they are experiences to go through in the way that is most true and real for each.

因此，如果你愿意对你自己好的话，尝试不要去背离并逃避那些痛苦的感觉，而毋宁是选择一个去滋养自我的时间，仅仅在那些滋养性的时间之中去检查、接纳那些瘀伤，那些困难的感觉以及正在发生的痛苦，并向其提供尊重。因为，这些情绪，当被接纳并被尊重的时候，能够洗刷并擦去大量的，从情绪的方面而言，准备好要从一个人的肩膀上被卸下来的材料，并将那些已经成熟了的，已经发展完全了的痛苦的痕迹都冲洗干净。在很多的情况中，忧伤和它的眼泪，愤怒与它响亮的声音，都是对不安的灵魂的治愈。痛苦，忧伤，这些都不是要去害怕的事物，它们是在那条对每个人都最为真实且真正的道路上要去经历的体验。

The second tool, which may be used when these feelings are seen, is the turning to the one infinite Creator, for these feelings are taking place in an

infinite creation. Within this infinite creation there is one thing that is true. That thing is love. Love expressing as truth, as beauty, as goodness, love expressing as mystery. It is not necessary, you see, to remain in the sea of confusion, paddling about in the frail barque of flesh that is your own upon this infinite voyage. Once the reality within the illusion is addressed, once the sorrow and anger have been owned, accepted, respected and the entity within all that feeling nurtured, then is there wisdom in turning to praise and thanksgiving of the one infinite Creator, to turning once again to love.

第二个可以在这些感觉被看到的时候被使用的工具是转向太一无限造物者，因为这些感觉是在一个无限的造物中发生的。在这个无限的造物中有一个事物是真实的。那个事物就是爱。爱表达为真理、美丽、善，爱表达为神秘。你看，去留在混淆的海洋中并在那个你在这个无限的航程上你自己之所是的这个肉身的脆弱的轻舟中四处划桨，这并不是必须的。一旦在这个幻象中的实相被表达了，一旦忧伤和愤怒已经被拥有，被接纳并被尊重，一旦那个在所有那种感觉中的实体被滋养了，接下来在转向对太一无限造物者的赞美和致谢中，在再一次转向爱中就会有智慧存在了。

And this is not done in a way which denies all that seems imperfect, but merely setting those painful emotions into the most true version of a universe which you can find, and that is, that infinity of space and time against which the troubles of a day begin to seem somewhat small. For, within the self lies all that there is. The portion of the self dealing with the surface emotions within a particular incarnation is most small. It does not belie the agony felt to place it against the backdrop of infinity and see that it does not take up the entire creation, but that there is a deeper and surrounding environment which goes beyond space and time and of which each is more a native than this present Earth. Each is a citizen of infinite and eternal creation, moving into praise and thanksgiving, readjust[ing] the point of view, biasing it towards truth and polarizing it towards service.

这不是用一种去否认所有看起来似乎是不完美的事物的方式被完成得，它仅仅是将那些痛苦的情绪放入到一个宇宙的你所能找到的最为真实的版本之中，也就是说，放入到空间和时间的无限性之中，在这种无限性的背景之下，一天的麻烦开始看起来似乎多少有点微小了。因为在自我内在之中是存在有一切万有的。自我的那个与在一次特定的投生中的表面的情绪打交道的部分是极其微小的。将被感觉到的苦恼放置在无限性的背景之下并看到它不会占据整个造物，这并不会证明这种被感觉到的苦恼是虚假的，但是会有一种超越空间和时间的更为深入且包围性的环境，相比这个当前的地球，每一个人更多是属于那个环境的一个本地人。每一个人都是无限和永恒的造物的一个公民，进入到赞美和感恩之中，调整观点，将观点偏向真理并将其向着服务极化。

When the object of anger or sorrow is another, there is a type of meditation or experience this instrument would call prayer, in which prayers are offered for the entity which has been catalyst for this sorrow or anger. Praying for that entity which has harmed you also reorients the deeper mind and biases the deeper mind more towards truth.

当愤怒或者忧伤的目标是另一个人的时候，会有这个器皿称之为祈祷的一种类型

的冥想或者体验，在其中祈祷被提供给那个已经成为了这种忧伤或者愤怒的催化剂的实体了。对于那个已经伤害了你的实体的祈祷同样会重新指向更为深入的心智并让更为深入的心智更多地偏向真理。

The last of the tools we shall speak of this day is the tool of the one Self. When the mind can settle upon the unity of each self with all other selves, then it can more readily be seen that each entity outside of the self is simply a mirror reflecting your self back to you. Those things which anger you are angering you about yourself within some portion of your inner, larger, self. The sorrow felt for others is sorrow felt for the self. It only seems to involve others. Taken upon the surface, this statement seems patently false. However, in the deeper sense, and certainly in the sense of working spiritually with emotions, it is true, as far as we know, that all that you see is your Self. You are in common with all that there is.

最有一个我们将在今天谈及的工具是一个大我的工具。当心智能够立足于每一个自我与所有其他自我的一体性的时候，接下来，在自我之外的每一个实体都单纯地是一面将你的自我反射回你的镜子，这就会更为乐于被看到了。那些让你愤怒的事情是在你的内在的、更大的自我的某个部分之中让你关于你自己感到愤怒的事情。被感觉到的对其他人的忧伤是被感觉到的对自我的忧伤。它仅仅是看起来涉及到其他人的。从表面上来看，这个陈述看起来明显是错误的。然而，从更为深入的意义上，肯定是在与情绪进行灵性方面的工作的意义上，它是真实的，就我们所知晓的范围，一切你看到的事物都是你的大我。你与一切万有是一样的。

The one known as J, whom we greet for the first time today, has spoken concerning these issues and we wish to encourage this instrument to go right on with that thinking, for we feel there is much merit therein. Allow these common experiences their rhythm and their time.

我们今天第一次向其致意的被知晓为 J 的实体，已经谈到这些议题了，我们希望鼓励这个器皿继续进行那种思考，因为我们感觉到在其中有大量的优点。允许这些共同的体验拥有它们的旋律和它们的时间吧。

We would at this time transfer this contact to the one known as Jim, for we find that this instrument is somewhat fatigued. We will leave this instrument at this time in thanks, love and light. We are those of Q'uo.

我们会在此刻将这个接触转移到叫做 Jim 的实体，因为我们发现这个器皿多少有点疲倦了。我们将在此刻在感谢中，在爱与光中离开这个器皿。我们是 Q'uo。

(Jim channeling)

(Jim 传讯)

I am Q'uo, and greet each again in love and in light through this instrument. At this time, it is our privilege to ask if there might be any further queries to which we may speak. Is there a query at this time?

我是 Q'uo，通过这个器皿在爱与光中再一次向各位致意。在此刻，我们很荣幸请问，是否有任何我们可以谈论的进一步的问题。在此刻有一个问题吗？

Carla: I'd like to make a quick one. I abruptly lost the contact and when it came back it just said to go to you. I wonder what happened, or is that beyond the ...

Carla: 我想要问一个简短的问题。我突然间失去了接触，当它恢复时，它就去找你们。我想知道发生了什么事情，或者那是超出了.....

I am Q'uo, and am aware of your query, my sister. We felt that we had utilized your instrument to the fullest extent, given your physical weariness, and had spoken the greater portion of our message which was, as usual, of some length. Thus, we felt it was well to make our usual break in the working by transferring our contact to this instrument so that your instrument might rest and those other selves in the circle listening might have the opportunity to query with specificity any point not understood or ask concerning any other area. Thus it was convenient all around, shall we say, for the transfer to take place at this time.

我是 Q'uo，我理解了你的问题，我的姐妹。我们感觉到我们已经在最大程度上使用了你的器皿了，考虑到你的身体上的疲倦，我们已经谈论了我们的信息的较大的部分了，我们的信息如通常一样是具有某种长度的。因此，我们感觉到，藉由将我们的接触转移到这个器皿而在工作中进行我们通常的中断是很好的，这样你的器皿就可以休息，而在这个圈子中的其他的正在聆听的自我就可以拥有机会去具体询问任何尚未理解的要点或者询问关于任何其他领域的问题了。因此，在这个时刻让转移发生，容我说，在各方面都是适宜的。

Is there another query, my sister?

有另一个问题吗，我的姐妹。

Carla: No, that's very well, I just do not usually have such an abrupt leaving. Thank you very much.

Carla: 没有了，那是非常好的，我仅仅并不是经常会遇到这样一次突然的离开。非常感谢你们。

I am Q'uo, and we thank you, my sister. Is there another query?

我是 Q'uo，我们感谢你，我的姐妹。有另一个问题吗？

Questioner: When dealing with others who express their anger for me, or directed to me, other than prayer for that person, is there any—the question has to do with other people's anger and other people's sorrow, that seems so overwhelming to them, that to share what I understand, hurts, rather than helps, and, other than prayer, is there anything that can be done with those people, for those people?

*提问者：当与那些对我表达了他们的愤怒或者将他们的愤怒指向我的其他人打交道的时候，除了为那个人祈祷之外，有任何——问题是与其他人的愤怒和其他人的忧伤有关的，它们的愤怒看起来似乎对它们是如此势不可挡的，要去分享我所理解的事情，**即这是一种伤害而不是帮助**，除了祈祷之外，有任何事情是能够对那些人，为那些人做的吗？*

Also, I'd like to ask about the idea of beings being of the Earth, and how to best utilize that, how to get to a growth, a growing through. Is that enough?
我同样想要询问关于成为地球的成为的观点, 如何最佳地利用那个观念呢, 如何取得一种成长, 一种自始至终的逐渐成长? 那是足够的吗?

I am Q'uo, and we are aware of your query, my sister, and shall endeavor to speak to this topic.
我是 Q'uo, 我理解了你的问题, 我的姐妹, 我们将尽力谈论这个主题。

The process of growth is one in which all entities participate. Whether one experiences the anger of another or of the self, the experience is of anger and the spontaneous response instead of, shall we say, the studied response is most helpful to all concerned as this process continues, for the spontaneous response is that which is nearest to matching the ability of an entity to give or receive [the] love in a particular moment.

成长的过程是一个所有实体都参与其中的过程。无论一个人是体验到另一个人的愤怒还是自我的愤怒, @对愤怒的体验以及自发性的回应, 而不是(容我们说)有意的回应, 对于所有随着这个过程的继续进行而被涉及到的人都是极其有帮助的, 因为自发性的回应是最接近于与一个实体在一个特定的时刻去给予爱或者接收那种爱的能力相匹配的事物。

Whether there is difficulty or ease in this process will depend upon the entity's previous experience at learning to give and receive the love of the moment and of the heart. Thus, as you mirror each other's emotions you mirror that which is within yourself as well, for not only are you all seekers of the same truth, you are seekers who experience much the same catalyst of pain and of sorrow in making the great journey which you call seeking the truth.

在这个过程中是会有困难还是会容易, 这将取决于实体之前在学习去给予和接受当下一刻的爱与心的爱的方面的经验。因此, 当你对相互彼此的情绪进行映射的时候, 你同样也将那位于你自己内在之中的事情映射出来了, 因为不仅仅是你, 所有的人都是相同的真理的寻求者, 在进行这场你们称之为寻求真理的伟大的旅程中, 你们是那些体验到大量相同的痛苦和忧伤的催化剂的寻求者。

Thus, to do that which is within your heart is that which is most helpful at the moment and who can say what that will be before the moment comes. Trust always that inner feeling, that heartfelt movement, that moves through you as you experience the catalyst of your incarnation. Share these emotions with those about you who have shared their experiences with you. Thus, you are seekers of a like mind who seek together and have, as a group, far more opportunity of progressing than would each of you individually.

因此, 去做在你的心之中的事情就是在那个时刻最有帮助的事情了, 谁能说在那个时刻到来之前将会发生什么事情呢? 一直相信那种内在的感觉, 相信那种由衷的行动, 相信那在你体验你的投生的催化剂的时候流经你的事物。与那些在你周围已经与你分享它们的体验的人们分享这些情绪。由此, 你们就是具有一种类似的心智的寻求者了, 你们一起寻求, 你们作为一个团体是比你们每一个人用个人性的方式要拥有远远更多的发展的机会的。

Is there are further query, my sister?
我的姐妹，有另一个问题吗？

Questioner: No, thank you, Q'uo. Thank you.
提问者：没有了，谢谢你们，Q'uo。谢谢你们。

I am Q'uo, and we thank you, my sister. Is there another query?
我是 Q'uo，我们感谢你，我的姐妹。有另一个问题吗？

P: I have a question. I want to ask if you could explain about the process of setting boundaries, how to do it in our (inaudible), different relationships, friendship involved, etc.

P：我有一个问题。我想要请问是否你能够解释设置边界的过程，如何在我们的（听不见），不同的人际关系以及被包含在其中的友谊中设置边界呢？

I am Q'uo, and we believe that we grasp your query, my sister. If we are incorrect, please requery.

我是 Q'uo，我们相信我们理解了你的问题，我的姐妹。如果我们是不正确的，请重新提问。

We do not necessarily feel that there is the practice of boundary setting that is what we could recommend, shall we say. For we are aware that there is a portion of your mental health profession that feels that boundaries are of necessity for each individual and in some cases there may be the situation where the boundary is ...

我们并不一定觉得有那种对边界的设置的练习是，容我们说，我们能够推荐的事物。因为我们察觉到，在你们的心智的健康中会有一个部分感觉到边界对于每一个个体都是必须的，在一些情况中可能会有那种在其中边界是.....

(Side one of tape ends.)
(磁带一面结束。)

(Jim channeling)
(Jim 传讯)

I am Q'uo, and am again with this instrument. We shall continue.
我是 Q'uo，我再一次与这个器皿在一起了。我们将继续。

It is well to remember that all is, indeed, one being with many perspectives in experience. Thus, if an individual feels that there is the need for a boundary or a definition in a relationship which does not presently exist, then it is the honor and duty of that individual to speak with clarity to those with which it is in relationship and to speak those thoughts that are heart-felt concerning the definition and nature of this relationship.

去记得，一切事物，确实是一个在体验的方面带有多个远景的存有，这是很好的。

因此, 如果一个个体感觉到会有对于一个关系中的一个当前并不存在的边界或者一种界定的需要的话, 接下来, 那个个体去带着清晰度去向那些它与其处于一种关系中的实体说话并说出那些关于这种关系的界定和特性的方面的由衷的想法, 这就是那个个体的荣耀和责任了。

This is the great work of this illusion in which you move at this time—to come into relationships with those about you, to communicate concerning the shared experience, and to be willing to work again and again with all of the catalyst that appears, with the inevitable misunderstandings and miscommunications that are the grist, shall we say, for the mill of your life experience.

去与那些在你周围的人进入到关系之中, 在关于被分享的体验的方面进行沟通交流并乐意于一次又一次与所有出现的催化剂一同工作, 与不可避免的误解、沟通障碍一同工作, 这是这个你们在此刻在其中移动的幻象的伟大的工作, 那些误解与沟通障碍就是, 容我们说, 你的生命体验的磨坊的谷物了。

Thus, it is the decision of the seeker, indeed of each seeker at all times, to find those balances of relationship that are most meaningful and to work in a clear and compassionate sense in order to share with others in relationship this perspective that will hopefully enhance the overall experience of relationship.

因此, 寻求者的决定, 确实也是在所有的时刻的每一个寻求者的决定, 就是去找到那些最有意义的关系的平衡, 并用一种清晰且充满同情心的方式来进行工作, 以便于与在关系中的其他人分享这种将有希望增强关系的整体上的体验的远景。

Is there a further query, my sister?
我的姐妹, 有一个进一步的问题吗?

P: No, thank you.
P: 没有了, 谢谢你们。

I am Q'uo, and we thank you, my sister. Is there another query at this time?
我是 Q'uo, 我们感谢你, 我的姐妹。在此刻有另一个问题吗?

Carla: I don't precisely get angry, but there are times when—I mean I do get angry—but what I'm talking about, what I'm asking about is—it's a time when I click over into a program having to do with my father, and to some extent, my mother, having to do with having to defend myself and explain myself, and nothing ever quite being acceptable. No one in my life now does this to me, but sometimes, if I feel as if it's happening to me, I'll go right into that old program and it's not real, it's not responding to the situation that's actually—now, I don't know how to break into that programming. Is that a question unto itself?

Carla: 我准确地说并不是感觉到愤怒, 但是会有一些时候——我的意思是我确实感觉到愤怒——但是我正在谈论的事情是, 我正在询问的事情是——它是一个我单击进入到这样一个程序的时刻, 这个程序与我的父亲有关, 并在某种程度上与我的母亲有关的, 并与对我自己进行防卫和自我解释, 以及没有任何事情曾

经是可被接受的联系在一起。现在，在我的生命中没有人对我这样做，但是，有时候，如果我感觉到它就好像正在发生在我身上的时候，我就会直接进入那种旧的模式，它不是真实的，它不是对于实际上的情况的反应——现在，我不知道如何去打破那种编程。那是一个在其身上的问题吗？

I am Q'uo, and am aware of your query, my sister. Again, we would suggest more of the working with the spontaneous eruption of emotions than would we suggest the breaking into this programming, as you have called it, in order to stop its movement. Though many programs, responses, emotions and inclinations are difficult, painful and confusing, it is well to allow oneself to be in the midst of these emotions for their duration in order to experience the fullness of their effect, for all experience has the potential to change or to transform the being which experiences. It can become confusing if an entity looks at its behavior as that which always needs correcting. It is far more helpful to look at the behavior as that which shall be experienced at the moment of its inception, allowed to run its course, then looked upon and analyzed at a later time with the objective eye that may be able to glean from the experience that which is available for the learning.

我是 Q'uo，我理解了你的问题，我的姐妹。再一次，我们会建议更多地与那种自发性的情绪的爆发一同工作，而不是建议去为了要停止其运行而打破这个编程，如你对它的称呼一样。虽然很多的程序、回应、情绪以及倾向是困难的、痛苦的和令人混淆的，去允许自我在这些情绪的持续过程中处于这些情绪中间以便于体验到它们的完全的效果，这是很好的，因为所有的体验都拥有潜力去改变或者转变那个体验的存有。如果一个实体将它的行为举止视为是一直都需要更正的事物的话，它是能够变得令人混淆的。远远更有帮助的是将行为举止视为这样一个事物，它将在其的开端的时刻被体验，它被允许其完成它的进程，并在一个稍后的时间藉由客观性的眼睛被检查并被分析以便于可以从那个体验中收集可供学习利用的事物。

Is there a further query, my sister?
我的姐妹，有一个进一步的问题吗？

Carla: Yes, let me work with it just a little bit. There's a part of me, when that happens, that there's a witness to it—just watches it. Is there some skill involved in leaning more into the witness, while allowing the program to run? Is this witnessing a helpful part of the self, at that time?

Carla: 是的，让我们在它上面进行一点点工作。我有一个部分，当那发生的时候，有一个它的见证者——就是观察它。有某种技巧是涉及到更多地倾向于成为见证者而同时又允许那个程序运转的吗？在那个时刻，这个做见证的部分是自我的一个有帮助的部分吗？

I am Q'uo, and am aware of your query, my sister. The faculty of the witness is a portion of the process of experience which is later to mature, shall we say, for each entity is the witness of all previous selves and behaviors and can look with an objective eye more at this time than at the time of the experiences occurring.

我是 Q'uo, 我理解了你的问题, 我的姐妹。见证者的机能是体验的过程的一个, 容我们说, 较晚成熟的部分, 因为每一个实体都是所有之前的自我和行为举止的见证者, 每一个实体都能够用一只客观性的眼睛比观察那些体验发生的时间更多地观察这个时刻。

Thus, as you are able to become a witness to your current experience, you are able to observe it more for the movement of energy and the patterns created, than be moved by it and become unaware of the direction of movement. It is helpful to be able to see these energies in motion, yet it is not that which one strives to achieve. It is that which one becomes, as a natural part of the process of learning to accept one's destiny, shall we say, or to work with one's catalyst in a clear and open-hearted fashion.

因此, 当你能够成为你当前的体验的一个见证者的时候, 你就能够观察它以更多地发现能量的运行以及被创造的模式, 而不是被其所推动且不察觉那种运行的方向了。能够看到这些能量的运动是有帮助的, 而它不是一个人去努力取得的事物。它是一个人作为学习去接受它的(容我们说)命运, 或者学习去与它的催化利用一种清晰且开放的心一同工作的过程中的一个自然而然的部分而成为的事物。

Thus, we again recommend the allowing of the experience to unfold as it will, including the experience of the witness.

因此, 我们再一次推荐允许体验如其所愿地展开, 包括这种见证的体验。

Is there a further query, my sister?

我的姐妹, 有一个进一步的问题吗?

Carla: No, Q'uo. Thank you very much. I'm (inaudible).

Carla: 没有了, Q'uo。非常感谢你们。我是(听不见)。

I am Q'uo, and again, we thank you, my sister. Is there another query, at this time?

我是 Q'uo, 再一次, 我们感谢你, 我的姐妹。在此刻有另一个问题吗?

Questioner: I have a query. I've heard that I'm too analytical, and how does that fit in with the emotions? I had another question that I can't think of, but maybe it will come back. But the analyzing, the intellectual, perhaps, interpretation of—attempt to process and understand the emotion is what I think is meant by "too analytical," and how does that balance out?

提问者: 我有一个问题。我听说我太过于分析性了, 那是如何适应情绪的呢? 我有另一个我无法想起来的问题, 但是也许它将会回来。但是, 分析性的、智力性的, 也许——对于去处理并理解情绪的尝试的解释, 就是我所说的“太过于分析性”的意思了, 如何去平衡它呢?

I am Q'uo, and am aware of your query, my sister. The intellectual ability to review or to analyze previous experience is that faculty which is much like the surgeon's scalpel, in that it seeks those portions of experience that are valuable and need to be preserved and removes from them those portions of

the experience which are of little or no value, so that there is, from each experience, a certain harvest that allows one to improve, shall we say, the balance of mind, body and spirit. This balance is that which each works towards and makes an attempt to equal or live up to, shall we say, the personal ideals or standards of excellence—that which one believes in.

我是 Q'uo, 我理解了你的问题, 我的姐妹。去回顾并分析之前的体验的逻辑智力的能力是那种非常类似于外科手术的手术刀的机能, 因为它寻求体验的那些有价值并需要被保留的部分并从它们中移除那些价值很小或者没有价值的部分, 因此, 从每一个体验中都会有一定的收获物会允许一个人去增进, 容我们说, 心智、身体和灵性的平衡的。这种平衡每一个人工作的目标, 这种平衡是每一个人进行一种尝试去胜任的事物, 或者根据个人的理想或者接触的标准——也就是一个人所相信的事物——而活的事物。

The analytical ability allows one to compare the experience of the day with the ideals of the life. Thus, it is best to utilize the analytical mind at a time that is set aside for such, rather than attempting to apply the intellect at each moment of experience, when one is in the midst of it, shall we say. Thus, the analytical ability balances the emotional experience by gleaming from it that which is helpful for the overall balance of the being.

分析性的能力允许一个人去将那一天的体验与生命的理想进行比较。因此, 最好去在一个为了这样的工作而被留出来的时间使用分析性的心智, 而不是尝试去在每一个体验的时刻, 以及当一个人处于, 容我们说, 体验中间的时候应用逻辑智力。因此, 分析性的能力是通过从情绪性的体验中收集对整体的存在的平衡有帮助的事物而平衡情绪性的体验中。

Is there another query, my sister?

我的姐妹, 有另一个问题吗?

Questioner: No, thank you.

提问者: 没有了, 谢谢你们。

I am Q'uo, and again we thank you, my sister. Is there a final query at this time?

我是 Q'uo, 我再一次感谢你们, 我的姐妹。在此刻有一个最后的问题吗?

R: Thank you for answering my unspoken query, Q'uo.

R: Q'uo, 为你们回答了我没有说出来的问题而感谢你们。

I am Q'uo, and we are grateful, my brother, to be able to serve in any way that we can.

我是 Q'uo, 我们对于能够用任何我们能够的方式来进行服务是感激的, 我的兄弟。

At this time we shall again thank this group for inviting our presence. We are most filled with joy at each opportunity to blend our vibrations with your own. We assure each that we walk with you on this journey and that no entity walks

alone, for each has those friends, teachers and guides that walk with it as do those brothers and sisters within your own illusion walk with each in spirit.

在此刻我们将再一次感谢这个团体邀请我们的出席。我们对于每一个将我们的振动与你们自己的振动混合在一起的机会而感到极度充满喜悦。我们向你们每一个人保证，我们在这条旅程上是与你们同行的，没有实体是独自一人行走的，因为每一个人都拥有那些与它同行的朋友、老师和指导灵，就好像在你们自己的幻象中的与每一个人在精神上同行的那些兄弟姐妹一样。

We are known to you as those of Q'uo and we shall take our leave of this group at this time, leaving each, as always, in the love and in the light of the one infinite Creator. Adonai, my friends. Adonai.

我们是你们知晓的 Q'uo，我们将在此刻离开这个团体，我们一如既往，在太一无限造物者的爱与光中离开各位。Adonai，我的朋友们。Adonai。

October 2, 1994
1994-10-02 平衡能量

Group question: The question this afternoon has to deal with the energy centers and how we can balance the activation and the energy that moves through the centers, whether it be red, orange, yellow, green, blue, indigo or violet. We would like some information on how we can use the experiences that we feel at those centers in our daily meditations to balance that experience and to help the energy move through in a more normal fashion without distorting it by our own personal wishes.

团体问题: 今天下午的问题是与我们能量中心打交道以及我们如何才能平衡活化作用以及流经那些中心的能量, 无论它是红色、橙色、黄色、绿色、蓝色、靛蓝色或者是紫罗兰色的能量中心。在关于我们如何才能使用我们在我们的每天的冥想中在这些中心中感觉到的体验以平衡那种体验并帮助能量用一种更为平常的方式在不因为你自己的希望而扭曲它的情况下流过呢?

(Carla channeling)
(Carla 传讯)

We greet you in the love and in the light of the one infinite Creator. We are most happy to be called to your circle of seeking at this time, and thank and bless each entity whose vibrations are so beautiful. It is a true joy to mingle our vibrations with your own, and we do join you in that meditation circle. We are offering our opinion on the question that you have asked, though we wish always to remind each that we have only an opinion. We do not grasp the ultimate and absolute truth, but rather are as you, those who seek the truth and who follow this desire with a full and dedicated heart.

我们在太一无限造物者的爱与光中向你们致意。我们极其高兴在此刻被你们的寻求的圈子所召唤, 我们感谢并祝福每一个实体, 你们的振动是如此的美丽。将我们的振动与你们自己的振动混合在一起是一种真正的喜悦, 我们确实会在那个冥想的圈子中加入你们。我们正在关于你们已经询问了的问题的方面提供我们的观点, 虽然我们一直希望去提醒每一个人, 我们仅仅拥有一种观点。我们并未掌握终极且绝对的真理, 毋宁说, 我们和你们一样, 是那些寻求真理并用一颗完全且奉献的心追寻这种渴望的实体。

Thus, we ask each entity to use his or her discrimination with these words or with any, for that which is your personal truth shall be recognized by you at the time that you hear it and you shall feel as though you had just remembered something that you already knew.

因此, 我们请每一个实体都对于这些言语或者任何的言语使用他或者她的分辨力, 因为你的个人性的真理将会在你听到它的时刻被你识别出来的事物, 你会感觉就好像你刚刚记起了某个你已经知道了的事情。

The balancing of energy within the mind and body and spirit of an entity is not the work of one week or one year or one lifetime, but is a process that is as natural a function as growing up physically, going through puberty,

opening to the forces of insemination, pregnancy and birth, and being, in good time, shut down gradually from these energies as the spirit moves on through the incarnational process. The balancing of energies is then an on-going concern, an on-going process, one which we would not expect to end but rather we would expect from our own experience that this process moves on infinitely until such time as the spirit chooses simply to release and relinquish these concerns. At that point the self is becoming the Creator and moving back into that great, unknowing, unconscious well of infinite intelligence which is the infinite Creator.

在一个实体的心智、身体以及灵性中对能量的平衡不是一个一周或者一年或者一次生命的工作,而是一种灵性通过投生的过程继续前进的时候随着在身体上的成长,经历青春期,向着受孕、怀孕以及出生的力量开放,并在在适当的时候逐渐关闭这些能量的自然而然的机能。那么,能量的平衡就是一个持续进行的事业,一个持续进行的过程,一个我们不会期待结束的过程,毋宁说,根据我们自己体验,我们会期待这个过程会无止境地继续前进,一直到诸如灵性单纯地选择去释放并放开这些关注点的时刻为止。在那个位置上,自我正在成为造物者并返回到那个伟大的,未知的,无意识的智能无限之井中,那即是无限造物者了。

In terms, then, of actually working day by day to balance the energies within at their optimum is not to solve a problem but rather to allow a natural function to be molded to some extent by either the opinion of the self as to what that balance should be or by the dedication of the self in whatever capacities might be required in order that the will of the Creator be accomplished for this one entity. As the one known as Carla was suggesting earlier, the goal in balancing is certainly not to attempt to climb that ladder of energy into the treetops of the highest spiritual seeking, but rather to observe without judgment those energies which exist at the present moment, to look with compassion upon this inevitably imperfectly balanced configuration of energies, and without blaming or causing grief to the self by judgment suggest to those energies those activities which might more closely bring the desired confirmation of energy—we correct this instrument—energies into the lucid focus which is always the hope of one sensitive to these energies.

那么,从实际上的日复一日的工作的意义上,去平衡那些在内在之中的能量到它们的最佳状态不是去解决一个问题,而是去允许一种自然而然的机能要么藉由自我在关于平衡应该是什么样子的观点,要么藉由自我致力于无论什么可能会被需要的能力而在某种程度上被塑造,以便于造物者对于这一个实体的意志可以被实现。如叫做 Carla 的实体在早些时候建议的一样,在平衡的方面的目的肯定不是尝试去攀登那个能量的梯子进入到灵性寻求的最高的三个树梢上,而毋宁是不带有评判地观察那些在当下一刻存在的能量,去带着同情心观察这种无可避免地被不完美地平衡的能量配置,并不因为评判而责备自我或者让自己感觉到伤心的情况下向那些能量建议那些可能会将那些被渴望对能量的肯定更为紧密地带入到清晰的焦点之中的活动,这个情绪的焦点一直都是一个对这些能量敏感的人的希望。

This is not a simple or short project. However, the beginning is one word long and that word is "accept." The first job of one who comes to work in

consciousness is to accept the 360 degrees of selfhood. This 360 degrees of complete humanity is also a 360 degrees of complete divinity. The energies of each are necessary to the other at this time and this space. This intersection is your selfhood. Thusly, you are accepting yourself as you murder, steal, lie, commit adultery, take holy things in vain, and all the other heinous crimes connected with grocery shopping, doing chores, and living the day to day life. There is much catalyst for anger, irritation, even rage, in the bumping up against other entities which mirror back to the self the self's dark side.

这不是一个简单的或者短期的计划。然而，它是一个长长的词语开始的，那个词语就是“接纳”。一个开始在意识中进行工作的人的首先的任务就是去接纳三百六十度的自我属性。这个三百六十度的完全的人性同样也是三百六十度的完全的神性。每一个自我属性的能量对于其他的自我属性在这个时间和这个空间都是必不可少的。这个交叉就是你的自我属性。因此，你正在接纳你自己是杀人犯、小偷、说谎者和通奸的人，**将神圣的事物视为是徒劳无益的，而所有其他的穷凶极恶的罪行都是与杂货铺购物、做杂务以及活出日常生活的生命联系在一起。**在临头撞上其他的实体的过程中，会有大量的产生出愤怒、生气甚至是狂怒的催化剂，这些其他的实体将自我的黑暗面向自我镜射回来了。

How painful it is to see that dark side of self, yet when this is seen, should the heart not rejoice, for this is a portion of a perfection. That perfection is shrouded in mystery. Why it is perfection to have both the virtue and the vice is a question forever unanswered except by internalized experience. It is difficult, indeed, to accept the whole self, to love and nurture that very self none other, none better, or wiser, or sweeter, but that self at that moment. The acceptance of self by self is perhaps the most difficult, and yet the most fundamental work in consciousness one can do, and you shall do it time and time again for there is no lack of opportunity to gaze into the mirror of other selves and see the criminal mind at work.

看到那个自我的黑暗面，这是多么痛苦的事情呀，而当这个黑暗面被看到的时候，难道心不应该欢庆吗，因为这是一种完美的一部分。那种完美是被覆盖在神秘之中的。为什么完美要同时拥有优点和缺点呢，除非藉由被内化的体验，这是一个永远无法被回答的问题。确实，去接受那个完全的自我，去爱并滋养那个自我，这是困难的，那个自我不是其他人，不是更好的或者更智慧的，或者更甜蜜的的自我，而恰恰就是在那一刻的那个自我。自我被自我所接纳，这也许是最为困难的，而这就是一个人能够在意识中进行的最为基础的工作，你将会一次又一次地进行这个工作，因为你是不会缺少去注视其他自我的镜子并看到罪犯的想法在运转的机会的。

Forgiving the self, accepting that self, in its imperfection and error as perceived by the self, is difficult precisely because the self knows what it is thinking at all times. The public speech often does not reflect the inner thoughts, yet these thoughts are, metaphysically speaking, real, valid and, as this instrument would say, "out there." Simply because they are not spoken, much is preserved of harmony for other entities. However, within the self, there is much work to do to humble that self that does not want to have a dark side to the point that in all humility the self may say, "Dear, dear self, I do

accept you and I want to nurture you and love you and comfort you." This acceptance of self by self is absolutely fundamental to work in consciousness and you shall be working on this one always, for the truth recedes infinitely directly in front of the gaze of the seeker.

在被自我感觉到的自我的不完美和错误中宽恕自我与接纳自我，这是极其困难的，因为自我在所有的时候都知晓它正在思考的事情。公开的演讲经常不会反应内在的想法，而这些想法，在形而上学的方面而言，是真实的、有效的、并且如这个器皿会说的一样，是“就在那里的”。单纯因为它们没有被说出来，大量的事物为了与其他人的和谐一致而被保留下来了。然而，在自我内在之中，有大量工作要去进行以让那个并不想要拥有一个黑暗面变得谦逊，以至于自我可以在全然的谦逊中说，“亲爱的，亲爱的，我确实接纳你，我想要抚育你，爱你并安慰你”。这种自我对自我的接纳对于在意识中的工作是绝对基础性的，你将会一直在这种接纳上进行工作，因为真理会无止境地每一个寻求者的注视前笔直地后退。

When the self-acceptance has been addressed for the moment, then there is a kind of housekeeping that can be done that is quite helpful in the short run, and is a good habit to get into. This uses the ability to visualize, which we find in this group is exceptionally good, except for this instrument, therefore we shall instruct this instrument as well as the rest. We apologize for any extra time.

当这种自我接纳已经暂时被表达了的时候，接下来，就会有一种类型的可以被进行的家务活了，这种家务活在短期中是相当有帮助的，它是一种要去形成的好习惯。这个家务活使用了视觉化观想的能力，我们发现在这个团体中实体是尤其擅长这种能力的，除了这个器皿之外，因此，我们将指导这个器皿同时也指导其他人。我们为任何额外的时间而抱歉。

For this instrument it is well to visualize the chakras as a roll of candy, a roll of Lifesavers. This is a familiar visual aid, and the seven colors, then, would be visualized—red, orange, yellow, green, blue, indigo, violet. For those with more experienced visualization ability—we correct this instrument—more developed visualization ability the visualization may become much more subtle, involving brightness, degree of rotation, a degree of color, and whatever other subtleties come to the consciousness of the one visualizing.

对于这个器皿而言，将脉轮观想为一个糖果卷，一卷救生圈，这是很好的。这是一种熟悉的视觉的辅助，接下来，七种颜色就可以被观想了——红色、橙色、黄色、绿色、蓝色、靛蓝色、紫罗兰色。对于那些具有更有经验的观想的能力的人——我们更正这个器皿——具有更发达的观想的能力的人，观想可以变得远远更为微妙，包含了亮度，旋转的程度，一种色度以及会出现在一个进行观想的人的意识中的无论什么其他的微妙性。

The goal, firstly, is to simply become in touch with what is occurring in that energetic system at the moment. There is the recommended time of silence before beginning this work to quiet the waking mind and to awaken the sleeping subconscious, for the intuition plays a great roll in visualization, and it is well to request that the mental ground be cleared and a degree of awareness be reached concerning the work being done. The dedication of

the self in any work with consciousness to the service of the one infinite Creator is recommended.

一开始，目标是去单纯地开始触及在那个时刻在那个能量系统中正在发生的事物。在开始这个工作之前，会有被推荐的静默的时间以便于让清醒的心智安静下来并唤醒沉睡的潜意识，因为直觉在观想中扮演了一个重大的角色，去请求那个心智的地面被清理，并请求一种关于正在被完成的工作的察觉的程度被取得，这是很好的。在任何在意识上进行的工作中，将自我奉献给对太一无限造物者的服务是被推荐的。

Firstly, then, one wishes to simply see into that system of energetic displacements, to see the energies as they are. Then, imbalances as perceived may be addressed, either mentally or verbally, asking a sluggish energy to rotate, a clotted color to brighten and elucidate, to ask an overactive center to become more congruent in energy level with the other energies. This visualization can be done not once but several times during a diurnal period if there is the need to pursue this concern, for this is a short term solution to the problem of feeling temporarily out of balance, and is a resource for the worker in consciousness.

那么，一个人首先单纯地是希望去对那个错位的能量系统进行调查研究，希望去如其所是地看到能量。接下来，被感觉到的不平衡就可以被表达了，要么是在心智上，要么是用言语，同时请求一种停滞的能量去旋转，请求一种结成一团的色彩去变亮并阐明，去要求一个过度激活的中心在能量的层次上与其他能量变得更为协调一致。这种观想可以在一个昼夜的时间中被进行不是一次，而是数次，如果有需要去追寻这个关注的话，因为对于暂时感觉到失衡的问题，这是一个短期的解决方案，它是一个供在意识中的工作者使用的资源。

Now, notice that we have not encouraged an actual change in the energy system, but, rather, an adjustment of one energy to another to bring the system more into a comfortable balance as it is. Once this practice has become comfortable then there are, indeed, ways in which one may further work to improve and energize the entire system, but this work is not done chakra by chakra. The work which informs this energy system and improves it is work on the whole self, for it is always the balance of energies which expresses the nature of the self, rather than the most active or most developed energy center. Consequently, work such as the silent meditation, the prayer, and the contemplation, works which address the whole self, these are the more advanced and productive techniques for further developing that energy system and encouraging its degree of evolution.

现在，注意到我们尚未鼓励一种在能量系统中的实际的改变，而毋宁是鼓励将一种能量调节为另一种能量以将这个系统带入到一种如其所是的舒适的平衡之中。一旦这个练习已经变得舒适了，接下来确实会有一个人可以通过其进一步工作已改进并活化整个系统的方式，但是，这个工作不是一个脉轮接着一个脉轮地被进行的。这个鼓励这个能量系统并改善它的工作是在完整的自我上进行的工作，因为它一直都是表达自我的属性的能量的平衡，而不是最为活跃或者最为高级的能量中心。因此，诸如静默冥想、祈祷、沉思之类的工作，那些表达完整的自我的工作，这些工作对于进一步发展那个能量中心并鼓励它的演化程度是更为先进且

更富有成效的技巧。

For, dear ones, beyond the perceived experiences of the energy of the self there lies beyond perception the infinite Creator expressing through the self. The ground of being, which the energy system informs, is fed by time spent with the infinite One, whether in meditation or in the rush of everyday life. Know yourself to be whole, to be complete, and to be unified beyond all harmonization. This knowledge, this faith of wholeness creates the atmosphere within which the evolution of the spirit is accelerated. The result of this meditation, or prayer, or contemplation, may manifest in many ways: healing, loving, a channeling such as this instrument. There are so many gifts, most of them quite unappreciated, such as the mothering, the parenting in general, the chores, the cooking, the cleaning, the driving. Each activity done by the whole self becomes a devotion, and the practicing of the presence of the infinite Creator becomes constant.

因为，亲爱的朋友们，在被感觉到的自我的能量的体验之外，在知觉作用之外，存在有正在通过自我表达的无限造物者。能量系统所告知的存在的地面，是被那些被花费在与无限太一在一起的时间而供能的，无论是在冥想中还是在日常生活的匆忙之中。知晓你自己是完全的，是完整的，是在超越一切的一致性之外统一的。这种知晓，这种对于完整性的信心，创造出了在其中灵性的演化被加速了的氛围。这种冥想，或者祈祷，或者沉思的结果可以用很多种方式显化出来：疗愈、爱、一个诸如这个器皿之类的管道。会有如此多的礼物，它们中大多数是未被领情的，诸如母爱，一般而言的父母的养育，杂务，做饭，清扫，开车。每一个被完整的自我所完成的活动都会成为一种奉献，对无限造物者的临在的练习会成为持久的。

To this end do those within this density of the flesh seek to come. To this end, to this choice, to love and serve were each born. This very incarnation is the one into which each was born to seek the infinite Creator. All is ready for the present moment. May each open the heart and say, "Yes," in whatever way is most true to the self.

这确实就是那些在这个肉身的密度之中的人们寻求去实现的目的了。每一个人都是为了这个目的，为了这个选择，为了爱与服务而诞生的。每个人出生进入到以寻求无限造物者的投生恰恰就是这一次的投生。一切都为当下一刻准备好了。祝愿每一个人都开放心并用无论什么对自我是最为真实的方式说，“是的。”

We would at this time transfer this contact to the one known as Jim, realizing that we have barely scratched the surface of this interesting topic, but realizing also that, as this instrument has reminded us, we speak sometimes too long. Thank each—we correct this instrument—we thank each for allowing us to ramble on.

我们会在此刻将这个接触转移到叫做 Jim 的实体，我们同时意识到我们仅仅已经抓到了这个有趣的主题的表面，我们同样也意识到，如这个器皿已经提醒了我们的一样，我们有时候说得太冗长了。感谢每一位——我们更正这个器皿_我们感谢每一位允许我们长谈。

We are those of Q'uo, and would transfer at this time.

我们是 Q'uo, 我们会在此刻转移。

(Jim channeling)

(Jim 传讯)

I am Q'uo, and greet each again in love and in light. It is our privilege at this time to offer ourselves in the attempt to speak to any further queries which those present may have for us. Is there a query at this time?

我是 Q'uo, 在爱与光中再一次感谢各位。我们在此刻很荣幸提供我们自己来尝试去谈论在场的人们可能会向我们提出的任何进一步的问题。在此刻有一个问题吗?

Questioner: I have one.

提问者: 我有一个问题。

I am Q'uo, and we would be happy to speak to your query, my sister.

我是 Q'uo, 我会很高兴谈论你们的问题, 我的姐妹。

Questioner: Why—when ... Why did I get a sort of a heat rush, and get sort of dizzy (inaudible) ...

提问者: 为什么——什么时候.....为什么我会有一种热量的激增, 并感觉到某种眩晕 (听不见)

I am Q'uo, and we are aware of your query, and will attempt to speak in a general fashion concerning this experience of the heat rushing through your physical vehicle.

我是 Q'uo, 我理解了你的问题, 我将会尝试去用一种一般性的方式在关于这种流经你的物质性载具中的热量的激增的体验的方面进行谈论。

The heat is a byproduct, shall we say, of the energies with which you work as you are offering yourself, or attempting to offer yourself, as that known as a healer. These rushes of energy will not only appear at the opportunity for offering yourself as a healer, but will from time to time be experienced even when there is no opportunity to serve as a healer present before you. This is much like the testing and clearing of the system that is your mind/body/spirit complex. Thus, you have these pulses, and may expect more in your future as you are, shall we say, fine tuning your vehicle for the service that is yours to offer.

当你将能量作为被知晓为一种疗愈物的事物而提供给你自己, 或者尝试去提供给你自己的时候, 那种热量是你用来工作的能量的一种, 容我们说, 副产品。这些能量的激增将不仅仅会在作为一种疗愈物而提供给你的机会出现, 它们同样也将会不时地在甚至没有用作一种疗愈物而呈现在你面前的机会的时候被体验到。这非常类似于对你的心/身/灵复合体的系统的考验和清理。因此, 你会拥有这些脉动, 随着你对你的载具的, 容我们说, 精确地调音以进行你要提供的服务, 你可以在你的未来期待更多的这样的脉动。

Thus, we would recommend no concern that is necessary for this experience. It is a portion of that which is to come. Is there a further query, my sister?
因此，我们建议不用担心，它对于这种体验是必不可少的。它是即将发生的事情的一部分。我的姐妹，有一个进一步的问题吗？

Questioner: I wondered why I got so dizzy when it happened.
提问者：我想知道，为什么当它发生的时候我会感觉到如此眩晕。

I am Q'uo, and am aware of your query, my sister. As your physical vehicle becomes aligned with these healing energies you will find that the dizzying effect leaves slowly. However, at this time the physical vehicle is, shall we say, at the limit of its ability to experience and express these energies. Thus, the byproduct of such is, again, the dizzying effect and the heating effect. Is there a further query, my sister?

我是 Q'uo，我理解了你的问题，我的姐妹。当你的物质性载具与这些疗愈性的能量校准的时候，你将会发现这种令人眩晕的效果会慢慢消失。然而，在这个时候，物质性载具，容我说，是受到它体验和表达这些能量的能力的限制的。因此，因此，这样的限制的副产品，再一次，就是这种眩晕的效果以及这种热量的效果了。我的姐妹，有一个进一步的问题吗？

Questioner: No, thank you very much.
提问者：没有了，非常感谢你们。

I am Q'uo, and we thank you, my sister. Is there another query at this time?
我是 Q'uo，我们感谢你，我的姐妹。在此刻有另一个问题吗？

Carla: I'd like to follow up on hers, by asking is this analogous in a healing channel to conditioning in the kind of channeling that we do, 'cause I can relate to that better if I understand that that's the same kind of thing.

Carla：我想要接着她的问题提问，这种在一个疗愈的管道中的效果与在我们进行的那种类型的通灵中的调节作用是类似的吗，因为如果我理解那是相同类型的事情，我就可以更好地与它建立关联了。

I am Q'uo, and am aware of your query, my sister. This is a good analogy for each is, indeed, an instrument through which energies move and each vehicle that has been offered in service needs the tuning, the conditioning, the preparation for the greater service that is to follow, so you may expect that this will continue, and is an effect about which there is no need for concern, but is simply a portion of that process of offering the self as an instrument for service to others. Is there a further query, my sister?

我是 Q'uo，我理解了你的问题，我的姐妹。这是一个很好的比喻，因为每一个人确实都是一个能量通过其而流动的一个器皿，每一个已经在服务中奉献出来的载具都需要调音、调节作用以及为要去追寻的更大的服务做好准备，因此，你们可以期待这将会种作用将会继续，它不是一种需要担心的作用，而单纯地是将自我作为一个服务他人的器皿而提供出来的过程的一个部分。我的姐妹，有一个进

一步的问题吗？

Carla: No, thank you.

Carla: 没有了，谢谢你们。

I am Q'uo, and we thank you once again, my sister. Is there another query?

我是 Q'uo, 我们再一次感谢你, 我的姐妹。有另一个问题吗？

P: I have a personal question. I've been noticing an energy in my throat chakra and—for a while—and it feels like a blockage at times. Would you be able to speak about this?

P: 我有一个个人的问题。我一直注意到在我的喉部脉轮的一种能量——有一段时间——它时常感觉就好像一种阻塞。你们能够在关于这方面谈谈吗？

I am Q'uo, and am aware of your query, my sister. We find that due to our desire not to infringe upon your own free will that we can only affirm that which you have assumed, that the energies of the blue-ray center are those which have some need for expression within your own experience at this time. For us to specify the nature of this expression, or with whom it may occur, would be, in our opinion, inappropriate and we must apologize for leaving this portion of the mystery to your own discrimination.

我是 Q'uo, 我理解了你的问题, 我的姐妹。我们发现由于我们不想要侵犯你的自由意志, 我们仅仅能够确认你已经假设了的事情, 也就是蓝色光芒中心的能量是那些在此刻在你自己的体验中有某种表达的需要能量。对于我们而言, 去具体说明这种表达的特性或者它可能会发生在什么人身上, 在我们看来, 这会是合适的, 我们必须为将这个奥秘的部分留给你自己的分辨力而抱歉。

Is there a further query, my sister?

有一个进一步的问题吗, 我的姐妹？

P: No, thank you.

P: 没有了, 谢谢你。

I am Q'uo, and we thank you, my sister. Is there another query?

我是 Q'uo, 我们感谢你, 我的姐妹。有另一个问题吗？

(Pause)

(暂停)

I am Q'uo, and we feel that we have exhausted the queries for the nonce, and we would at this time take this opportunity to once again thank each present for the great honor of being invited to join your circle of seeking. We are always overjoyed with this opportunity for we are allowed at these times to move more closely with you upon your journeys and to experience that which you experience through your questions, your comments, your concerns. This allows us to see the action of the one Creator knowing Itself through Its many

portions in a way which we are not usually privy to. It is a valiant effort that you make in accomplishing your daily round of activities, remembering the one Creator as you move each foot in front of the other. We know, my brothers and sisters, that this is not an easy task, for the illusion in which you move has been so constructed to obscure the unity and love which binds all things and which is an easy reminder for those such as ourselves. We realize that this experience of the third-density illusion is one which is most confusing—we correct this instrument—most confusing to many of your peoples, for it works so well, does it not, my friends, to hide the one Creator where one would not think of looking—into the eyes of a friend, a stranger, a situation which seems most out of harmony. Yet, there the Creator also resides, my friends, waiting for your seeking, waiting to reach a hand as you reach yours, waiting to respond to each moment, to each breath. We commend your persistence and take courage from your efforts.

我是 Q'uo, 我们感觉到我们已经暂时耗尽了问题了, 我们会利用这个机会在此刻再一次为被邀请加入到你们的寻求的圈子的巨大的荣耀而感谢每一位在场的人。我们一直都对这种机会而感到开心得要命, 因为我们在这些时刻被允许去在你们的旅程上更加靠近地与你们同行, 并通过你们的问题、你们的评论以及你们的关注点来体验你们所体验的事情。这允许我们看到太一造物者用一种我们通常不会参与到的方式来通过祂的许多的部分知晓祂自己的行动。在完成你们的日常生活的活动的过程中, 在当你们走出每一步的时候都记得造物者的过程中, 你们所做出的努力是一种英勇的努力。我的兄弟姐妹们, 我们知道这不是一个容易的任务, 因为你们在其中移动的幻象已经如此被构建以让那连接一切事物的一体性与爱变得模糊不清, 而这种一体性和爱对于诸如我们自己这样的实体是一种轻松的提醒物。我们意识到, 这个第三密度的幻象的体验是一个最大的混淆——我们更正这个器皿——对于你们的人群中的许多的人是极其令人混淆的, 因为它是如此有效地工作着, 我的朋友, 难道它不是将太一造物者隐藏在一个人就不会愿意去查看的地方了吗——那些地方就是在一个朋友的眼睛中, 一个陌生人身上, 以及一个看起来似乎极其不协调的情境。而在那些地方同样也有造物者居住着, 我的朋友, 造物者等待着你的寻求, 等待着当你伸出你的手的时候去深处一只手, 等待着去回应每一个时刻, 每一个呼吸。我们为你们的坚持不懈和你们从你们的努力中鼓起的勇气而称赞你们。

At this time we shall take our leave of this instrument and this group, leaving each, as always, in the love and in the light of the one infinite Creator. We are known to you as those of Q'uo. Adonai, my friends. Adonai.

在此刻, 我们将会离开这个器皿和这个团体, 一如既往, 我们在太一无限造物者的爱与光中离开各位。我们是你们知晓的 Q'uo. Adonai, 我的朋友。Adonai.

October 16, 1994

1994-10-16 灵性的骄傲

Group question: The question today has to do with the concept of pride. We've been talking about being honest in relationships and how we behave and how we sometimes build a persona, whether it's used positively or negatively. It seems to be used in the way we feel like we will get what we want out of a relationship or communication, whether it is a harmonious experience or being honest or maybe telling a little fib and just letting that go. Our pride seems to be the motivating force behind a lot of the things we do and why we do them and we would like some indication as to perhaps the description of pride, how it arises, if it has any beneficial uses, if pride has a balance to it that we can come in contact with in our daily lives.

团体问题：今天的问题是与人性的骄傲有关的。我们一直在谈论关于在人际关系中成为诚实的以及我们如何行为举止，我们如何有时会构建一个伪装，无论它是正面性地还是负面性地被使用的。这种伪装看起来似乎是用这样一种方式被使用的，我们感觉到我们将会从一个人际关系或者沟通交流中得到我们想要的事物，无论它是一种和谐的经验，或者是诚实，或者是讲一个小小的无伤大雅的谎话并不再理会它了。我们的骄傲看起来似乎成为了在许多的我们所做的事情以及为什么我们会做这些事情后面的驱动力了，也许在关于对骄傲的描述，它是如何升起，它是否有任何的有益处的用途，是否骄傲拥有一种对它的平衡物事我们能够去建立联系的方面，我们想要一些指点。

(Carla channeling)

(Carla 传讯)

Greetings to you in the love and in the light of the one infinite Creator. We are those of Q'uo. May we say how privileged we are to be called to your group this day. We bless and thank each for seeking and for attempting to discover that which is called the truth. We also seek that illusive perfection and are your comrades on the way. Therefore we ask that each listen to our thoughts, retaining only those which have use for you in particular.

在太一无限造物者的爱与光中向你们致意。我们是 Q'uo。容我们说，我们是多么荣幸我们在今天被你们的团体所召唤。我们为你们寻求并尝试去探索被称之为真理的事物而祝福并感谢你们每一位。我们同样也寻求那种虚幻的完美，你们是你们在道路上的同伴。因此，我们请你们每一位在聆听我们的想法的时候，仅仅保留那些对你们特别有用处的想法。

To gaze at the pride within an entity is to gaze upon that portion of the self that has been created by the self for the purpose of self-defense. That is, one who has pride has attempted to discover a good, right or noble way to think or behave or speak. Then one adopts the mask that is most efficient, most in line with the desired making of an impression on others. It is as though a man with a modest garden were to put a wall twenty feet high about the garden, certainly more than the garden needs in order to be a protected plot.

注视在一个实体内在之中的骄傲就是去注视已经被自我创造出来的自我的那个

用于自我保护的目的的部分。也就是说，一个拥有骄傲的人已经尝试去发现一条去思考、或者行为举止，或者说话的有益处的、正确的、或者高贵的方式了。接下来，一个人就会采用最有成效，与被渴望的在其他人身上留下的一个印象最一致的面具了。这就好像一个拥有不大的花园的人打算去在那个花园的周围树立起一道二十英尺高的围墙一样，这个围墙肯定要比那个花园为了要成为一块受保护的田地所需要的围墙要更高的。

The one known as Jesus pointed out that when the spiritual seeker attempts to do everything right in order to become worthy of the kingdom of what this instrument calls heaven—we shall start that sentence again—when a person attempts to reach what this instrument calls heaven by piling up and accumulating good deeds and appropriate attitudes, that path is the center of the emotion or emotional imbalance which can be seen as pride. In the person of pride there is the unspoken assumption that there is one right way. And that by (inaudible) to that right way, the self may maintain the attitude of pride, an attitude which functions as an armor against the encroaching world so that the self may hide behind its good works and appropriate attitudes and not uncover that truth which each entity within third density, becoming more conscious of the self, becomes aware of, and that is that there is no possible way to become worthy of the nature which the Creator has shared with each and every entity within the limitless creation.

叫做耶稣的实体指出，当灵性寻求者尝试去做任何正确的事情以便于成为对于这个器皿所称的天堂的领域有价值的事物时——我们将重新开始那个句子——当一个人尝试去藉由堆积并积累有益的行为和适当的态度来抵达这个器皿所称的天堂时，那条道路是位于那种可以被视为是骄傲的情绪或者情感上的不平衡的中心之处的。在骄傲的人的身上会有那种未被说出来的假设，有一条正确的道路。藉由（听不见）那条正确的道路，自我就可以维持那种骄傲的态度了，这是一种作为一个防卫侵犯的世界的盔甲而起作用的态度，这样自我就可以隐藏在它有益处的工作以及适当的态度后面，而不去揭开这样一个真相了，@即在第三密度中的每一个正在变得越来越认识自我的实体都在开始察觉到，对于那种造物者已经与在无限限制的造物中的每一个实体所共享了特性，不可能有值得那种特性的途径。

Now, why is pride considered such an inappropriate emotion or imbalance or distortion for the spiritual seeker? The seeker within the spiritual or metaphysical world is creating itself, nurturing itself within just as the physical self is born with flesh and blood, so the spiritual self may be seen to be born within the consciousness of the seeker when that first choice to seek and to serve is made. The beginner is humble knowing that it is a beginner. This attitude tends quickly to wear off for many seekers and the balance of inquiry and contemplation is upset by each choice which moves away from inquiry and answers new questions with old answers. For the truth or the ideal is actually far more subtle than one truth, one ideal. There are currents and movements within truth which the seeker moves into and out of repeatedly throughout the process of receiving essential input and choosing the portions of that input that the self shall react to in first priority.

现在, 为什么骄傲被认为是这样一种对于灵性的寻求者不合适情绪, 或者是不平衡, 或者是扭曲呢? 在灵性的或者形而上学的世界中的寻求者正在创造它自己, 滋养内在之中的它自己, 就好像物质性的自我正在藉由肉与血而被生出来一样, 因此, 灵性上的自我可以被视为是当第一个去寻求和去服务的选择被做出的时候在寻求者的意识之中被诞生出来的。新手是谦逊的, 因为它知晓它是一个新手。对于许多的寻求者, 这种态度很快会倾向于逐渐消失, 在询问和沉思之间的平衡被每一个选择所破坏, 选择会远离询问而去用旧的答案回答新的问题。因为, 真理或者理想实际上是比一个真理、一个理想要远远更为微妙的。在贯穿整个接收实质性的输入并选择那个输入中的自我将会用最高的优先级去反应的部分的过程中, 会有那个寻求者反复不断地进进出出的在真理内在之中的趋势与运动。

If you would characterize pride in a simple way, it could perhaps be seen to represent the Earth itself and the kingdom upon it which humankind has built. In this model or way or parable of seeing pride, the world becomes a worldly, corrupted and imperfect world, whereas the world of the spiritual is seen as that which is better, non-material, a higher way. Spiritual pride may be measured by how far from the everyday experience the seeker has placed itself, by which we mean that if an entity decides it cannot worship or seek or meditate or learn spiritually in the everyday world, then to that extent the entity is dealing with spiritual pride. For the energies that are metaphysical are energies that move as the wind into any situation and burn like fire, tempering and refining in the very crux and heat of the everyday.

如果你会用一种简单的方式来描绘骄傲的特征的, 它也许可以被看到代表了地球本身以及在地球上的人类已经建立起来的王国。在这个观察骄傲的模型、或者途径、或者比喻中, 世界成为了一个世俗的、败坏的且不完美的世界, 而灵性的世界则被视为是更好的、非物质性的世界, 被视为是一条更高的道路。灵性上的骄傲可以用那个寻求者已经让它自己多么远离日常生活的体验而被衡量, 我们这样说的意思是, 如果一个实体决定, 它无法在日常生活的世界中去崇拜、或者寻求、或者冥想、或者灵性进行上的学习, 那么那个实体在某种程度上就是在于灵性上的骄傲打交道了。因为形而上学的能量是如同风一样移动进入到任何的情境之中并在每一天的难题和中心如同火一样灼烧、锻炼并精炼的能量。

Now, we are not saying that those who choose to be solitary or within religious orders and seek spiritually are all filled with pride. We simply say that insofar as an entity seeks, eschewing and looking down upon the world without it, and feeling scorn for that everyday world, to that extent the entity is dealing with a false image or idea or paradigm of what spiritual seeking is about. For the service-to-others seeker the path of seeking lies squarely through servitude and servant ministry. The more of humility and the less of grandeur that seems to adhere to a position or line of investigation, the greater chance that line of investigation has of being a good and appropriate model to follow.

现在, 我们不是在说, 那些选择去成为隐士或者处于宗教的修道会中并进行灵性上的寻求的人们是完全为骄傲所充满的。我们单纯地是说, 在一个实体的寻求的范围内, 回避并贬低在它外在的那个世界, 并看不起日常生活的世界, 在那个程度上, 实体在关于灵性寻求是什么的方面就与一个虚假的形象或者观念或者范

例打交道了。对于服务他人的寻求者而言，寻求的道路是笔直通过那个奴隶与仆人的职责的。附加在一个调查研究的位置或者线路的事物看起来似乎是更多的谦卑与更少的宏伟，那条调查研究的线路的更大的机会是一个去追寻的有效的且合适的模型。

The teacher known as Jesus offered a simple parable which may aid this discussion. This entity pointed out that there was a wealthy man who was very, very careful to say all of his prayers, to cover himself with ashes in the public streets, to show the depth of a religious penitent. This sort of man, then, was seen as one who would say to himself, "I am glad I am not as other men are, thieves and robbers. I have two fast days a week. I give much money to the temple." Then there was another man beside this proud man who only knelt upon the ground and said, "Lord have mercy on me." The one known as Jesus then asked, "Which of these two men went home justified?"

被知晓为耶稣的老师提供了一个可以帮助这个讨论的简单的比喻。这个实体指出，有一个富有的人，他对于说出所有的它的祈祷辞都非常非常的仔细，它用大街的灰尘遮盖了他自己以显示出信仰的忏悔的深度。这种类型的人，接下来，就被视为是一个会对他自己这样说的人了，他会说，“我很高兴我和其他人是不一样的，其他的人都是小偷和强盗。我一周禁食两天。我将大量的金钱给予了圣殿。”有另一个人在这个骄傲的人身边，他仅仅跪在地上说，“主怜悯我吧。”叫做耶稣的实体接着问道，“这两个人中的哪一个人会在无罪的情况下回家呢？”

Dear ones, we know that you know the answer. That entity who asked for mercy had a clear and honest awareness of its position, spiritually speaking. For any of the infinite Creator's creatures, the honest evaluation of self shall inevitably include a request for mercy, for there is no way an entity within illusion can build perfection. This is not a goal that we would recommend to any. The striving for perfection is seen by many, and certainly this instrument, to be an important goad, urging the self always onward to a more wholehearted effort, a more total attempt to be perfect. We suggest that a little of this thinking will be adequate. In other words, it is acceptable and wise to keep the ideal in mind, to aim for. However, to give the self the hard time if that perfection is not reached, or to give oneself the patting upon the back if the self perceives perfection has been reached, these are not the ways that shall produce learning.

亲爱的朋友们，我们知道你们知道那个答案。从灵性的方面而言，那个请求怜悯的人拥有一个对它位置的清晰而诚实的认识。对于任何无限造物者的造物，对自我的最为诚实的评估将无可避免地包含了一种对怜悯的请求，因为在幻象中一个实体没有能够构建完美的一种途径。这也不是一个我们会向任何人推荐的目标。为完美而努力使被很多很多人，肯定包括这个器皿，视为是一个重要的激励物，它敦促自我意志朝向一个更为全心全意的努力，一种更加完全的去成为完美的尝试。我们建议，一点点这样的想法就是足够的。换句话说，将这个理想留在头脑中，并以此为目标，这是可以接受并且是明智的。然而，如果完美没有被取得，就去给自己一些困难的时刻，或者如果自我感觉到完美已经被取得了，就拍拍背感觉满意，这些方式都不是将会产生学习的方式。

We find that there is a true desire within each to relate the self back into the society in a way that produces more love, more compassion, more understanding, to make the world a better place. While this is certainly a good attitude, the center or middle way that this entity spoke of earlier must move back into that place where the self is seen as a servant and the question is, "Not my will here, but Thine needs to be known. So Creator, what is Your will for me?" Then if the impulse or inspiration moves to small or great success, neither matters, for the attempt given in wholehearted and single-minded effort is the total and sum of that which metaphysically matters.

我们发现在每一个实体内在之中有一种真实的渴望让自我用一种产生更多的爱,更多的慈悲,更多的理解的方式与社会建立连接,让这个世界成为一个更好的地方。虽然这肯定是一个有益的态度,这个实体在早些时候谈到过的中道必须返回到那个在其中自我是被视为一个仆人的位置上,在那个位置上问题就是“需要被知晓的不是我的意愿,而是您的意愿。因此,造物者,你对我的意愿是什么呢?”接下来,如果推动力或者启发移动到了或大或小的成功上,不用介意,因为通过全心全意且一心一意的努力而被给出的尝试就是在形而上学的方面重要的事物的全部的总和了。

To bleach the pride from this attempt to strive towards perfection, simply remove the editor and judge of the self from the picture so that you are free to do your best and then let that be good and sufficient. The pride will take you back many times looking for how the perfection could have been more closely approached. These deliberations are seldom fruitful, for the self shall not build a stairway to heaven by any good works or appropriate attitudes or systems of knowledge and understanding, but, rather, all that you shall judge of yourself after this experience will be held within that basic vibration or thought which is yourself. No works shall you take with you, nor thought, nor attitude, nor behavior, but that vibration that is you, integrated, unified, harmonious and whole. You cannot, by any knowledge or work, no matter how good, affect this vibration. You can only empty the self as often as you can, hoping always to become as the window through which all may see the Creator and all may feel Its love.

要从这种努力朝向完美的尝试中将骄傲漂白,单纯地就是将自我的那个编辑或者评判者从图像中移除,这样你就会自由地去尽你最大的努力了,接下来,让那成为有益处的且充分的。骄傲将会很多次地将你拉回去,并寻求完美如何才能更为接近地被取得。这些深思熟虑很少会是富有成效的,因为自我将不会藉由任何有益的工作或者合适的态度或者知识与理解的系统而建造一条通往天堂的楼梯,相反,所有你将根据这种体验评判你自己的事物都将会被留在你自己之所是的那个基础的振动或者想法之中。你将带在你身边的既不是你的工作,也不是想法,也不是态度,也不是行为举止,而是那种你之所是的,整合的、统一的、协调一致且完整的振动。你无法藉由任何的知识或者工作来影响这个振动,无论工作是多么地有益处。你仅仅能够尽你所能地经常地清空你自己,并同时一直希望去成为那扇窗户,通过那扇窗户,所有人都可以看见造物者,所有人都可以感觉到祂的爱。

You cannot be proud or embarrassed about that vibration because you

cannot get at it. You can only work on those things which are beginning, just beginning their descent into the roots of mind. You can only fuss around with responses. It is that sum total that is never seen in your illusion which shall be sum and substance of who you are always forever. It is that which is you. And what is there to be proud or not proud of in something you cannot ever, ever see?

你无法关于那个振动感到骄傲或者难为情，因为你无法触及它。你仅仅能够在那些正在开始，仅仅正在开始下降进入到心智的根部的事物上进行工作。你仅仅能够因为回应而感到大惊小怪。就是那种永远不会在你们的幻象中被看到的事物的总和将会成为你永远一直都是的那个身份的总和与实质。在某个事物中有你永远无法看到的，你要为之而骄傲的事物或者你不会为之而骄傲的事物吗？

We encourage each to take up the dance of life, dancing around judgment, moving away from vanity and glory and pride, seeking to serve, seeking to be servant. For every entity whom you meet is love itself, and, if you speak always to angels unawares, let your heart be humble, your hands be empty, your heart at rest that you may seek to love, and reach the hand to touch, and lift the heart to share love.

我们鼓励每一个人都去跳起那场生命的舞蹈，围绕着评判跳舞，远离虚荣的事物、可夸耀的事物以及骄傲的事物，寻求去服务，寻求去成为仆人。因为每一个你所遇到的实体都是爱本身，如果你一直向着察觉不到的天使说话，让你的心成为谦逊的，让你的手成为空的，让你的心放心，你可以寻求去爱，伸出手去触及并提升心去分享爱。

We would at this time transfer this contact to the one known as Jim. We leave this instrument in love and in light. We are those of the principle known to you as Q'uo.

我们会在此刻将这个接触转移到叫做 Jim 的实体。我们在爱与光中离开这个器皿。我们是你们知晓的 Q'uo 原则。

(Jim channeling)
(Jim 传讯)

I am Q'uo, and greet each again in love and in light through this instrument. At this time we would offer ourselves in the attempt to speak to any further queries which those present may have for us. Is there a query at this time?

我是 Q'uo，我通关过这个器皿在爱与光中再一次向各位致意。在此刻我们会提供我们自己尝试去回答那些在场的人们可能会向我们提出来的任何的进一步的问题。在此刻有一个问题吗？

(Pause)
(暂停)

I am Q'uo, and we are satisfied that we have for the [nonce] spoken that which those present need to hear, and we are most grateful to be able to join your group at your invitation. We remind each of you that we are available for

aiding the deepening of your meditations during your week, as you call it. A simple mental request is all that is necessary for us to join you in the presence of the one Creator. We, of course, will not speak at that time, but will blend our vibrations with yours that your meditation might be deeper and hopefully richer as well.

我是 Q'uo, 我们对于我们暂时已经说了那些在场的人们需要听到的事情而感到满意, 我们对于能够接受你们的邀请加入到你们的团体而感到极其感激。我们提醒你们每一位, 我们在你们的, 如你们所称的, 一周的时间中, 是可以被利用来帮助深化你们的冥想的。一个简单的心智上的请求就是让我们在太一造物者的临在中加入到你们所需的全部的事物了。我们当然将不会在那个时候发言, 但是我们会将我们的振动和你们的振动混合在一起, 这样你们的冥想就可以变得更为深入且有希望同样也更为丰富了。

At this time we shall take our leave of this group, leaving each, as always, in the love and in the light of the one infinite Creator. We are known to you as those of Q'uo. Adonai, my friends. Adonai.

在此刻, 我们将离开这个团体, 一如既往, 我们在太一造物者的爱与光中离开各位。我们是你们知晓的 Q'uo 原则。Adonai, 我的朋友们。Adonai。

October 23, 1994
1994-10-23 愤怒与敌意

Group question: Our question this afternoon has to do with the situation that so many of us find ourselves in from time to time where we have a disagreement with someone else and even though we give our very best effort at communicating clearly, being compassionate, and of doing everything that we can think of to bring everyone into harmony, these efforts seem to do nothing other than throw kerosene on the fire. It seems like the negativity and hostility seem to have a life of their own. It seems like one can do nothing to affect the situation, and we are wondering if there is something that can be done. Is there an attitude of mind, of heart, of spirit that we can invoke at these times? Is there some deeper lesson or process going on that we don't really have any idea about? Are we destined to be victims in these situations, or is there something that we can do to bring harmony to the other person, ourselves, and to the situation as a whole?

团体问题：今天下午我们的问题是与我们中的如此多的人会时常发现我们自己处于其中的情况有关，在那种情况中，我们与某个其他人有不同意见，即使我们尽我们最大的努力来进行清晰地沟通交流，富有同情心并作我们能够想到的每一件事情来将每一个人都带入到和谐之中，这些努力看起来似乎除了火上浇油以外没有任何的用处。看起来似乎负面性与敌意就好像拥有了一种属于它们自己的生命一样。看起来似乎一个人无法做任何事情来影响那个情况，我们想知道，是否有某种能够被进行的事情呢？有一种心智的、心的、灵性的态度是我们能够在这些时候祈请吗？有某种更为深入的课程或者正在进行的过程是我们并未真正知晓的吗？我们是命中注定要在这些情况中成为受害者的吗，或者，为了将和谐带到其他人身上、带到我们自己身上，并带到作为一个整体的情况中，有某种事情是我们能够做的吗？

(Carla channeling)
(Carla 传讯)

We are those of Q'uo. Greetings in the love and in the light of the one infinite Creator. It is our privilege and blessing to be sharing this circle of seeking at this time. Your afternoon sun shines so beautifully on this pretty autumn day, and we relish the sights that we see because of our interactions with you. Your planet is most fair.

我们是 Q'uo。在太一无限造物者的爱与光中致意。在此刻与这个寻求的圈子进行分享，这是我们的荣幸与福分。在这个美丽的秋日，你们下午的太阳如此美丽地照耀着，我们因为我们与你们之间的互动而享受着 we 看到的景色。你们的星球是极其美丽的。

We thank you for this privilege, and request of each only that you listen with an honest heart, leaving behind any of our thoughts or opinions that do not ring true for you, for we are not infallible, but, rather, travelers upon the Pilgrim's path, as are you.

我们为这种荣幸而感谢你们，我们仅仅请求每一个人都带着一颗诚实的心来聆

听，将我们的想法和观点中的任何你们听起来并不是真实的部分都留在后面，因为我们不是不会犯错的，我们毋宁说是和你们一样走在朝圣者的道路上的旅行者。

To begin a discussion of anger within your density one might well move backwards in your historical time to the time when the physical vehicles which carry you about were developing to be opportunities for consciousness of third density but had not yet achieved that third-density link and were completely instinctually second-density beings. You would call these the animal and it is that physical vehicle which transports you and gives you sensual input that is the source of what you call anger, and the source, too, of negative emotion in general.

要开始一场对在你们的密度中的愤怒的讨论，一个人可以在你们的历史的时间中后退到承载着你们四处移动的物质性载具发展出了可供第三密度的意识使用的机会而又尚未取得那个第三密度的连接，且完全是本能性的第二密度的存有的时刻。你们会称呼这些存有动物，你们所称的愤怒的源头，就是这个承载着你们并给予你们感觉上的输入的物质性的载具，它同样也是一般而言的负面性的情绪的源头。

This animal that carries your consciousness about is a proud and rather noble animal in that it attempts social cooperation. It forms lasting attachments in mating. It cares deeply for its young. This great ape, the featherless biped, makes decisions for its survival. When occurrences upset the plans made for survival the reactions are in place instinctually to alert the mind of this animal that it needs to act. We wish to be sure you grasp the difference between that portion of mind that is the mind of the animal within as separate from and distinct from that consciousness that you truly are. The brain of this animal is a fine one, skilled in making choices. The apparatus for thinking is built around these choices and their prioritizing. This mind begins and ends. It copes with the living it does.

那个承载着你的意识四处移动的动物是一个骄傲的且相当高贵的动物，因为它尝试了社会性的合作。它通过交配形成了持久的连接。它深深地关心它的幼儿。这个类人猿，没有体毛的二足动物，为它的生存做出决定。当遭遇的事件推翻了为生存而做出的计划的时候，反应就会本能性地出现以提醒这个动物头脑，它需要去行动了。我们希望确信你们理解在动物的头脑内在之中那个头脑的部分与你真正之所是的那个意识的部分之间的区别，它们是分开且不同的。这个动物的大脑是一个精密的大脑，它在做出选择的方面是熟练的。这个适合于思考的器官是基于这些选择和它们的优先级而被构建的。这个头脑开始和结束。它与它活出的生命打交道。

Immersed in this web of flesh, this field of instinctual consciousness, is an eternal awareness. Sitting as the bird in the cage, the awareness that you are and that you will be in ten thousand or ten million years sits rather placidly, for the most part rather unaware of the extent of its confinement in the world of sensual input. This awareness attempts to express its true nature. The awareness that is you shall always attempt to express its true nature. However,

this nature has no anger, has no fear, and is free.

当被浸泡在这个肉身的网络之中的时候，这个本能的意识的场域是一种永恒的察觉。这个你现在之所是以及你未来将会是意识就好像笼中之鸟一样地坐着，它在一万年或者一千万年的时间中都会相当平静地坐着，它的绝大部分对于它在感官输入的世界中的限制是相当无察觉的。这种察觉尝试去表达它真实的本性。你之所是的察觉将一直尝试去表达它的真实的本性。然而，这种本性并不拥有愤怒，并不拥有恐惧，它是自由的。

Contrariwise, the mind of the body has instincts towards anger which exist because they are needed, or so that animal within is certain. The instincts, those instantaneous responses, ungoverned by logical, reasonable awareness, work usually quite well, landing the seeking pilgrim repeatedly off the beaten track of devotion and lovely thoughts, taking that awareness and flinging it aside in the rush to defend territory. For that animal which you are, which carries your awareness about, is territorial. It measures and sifts. "This is good." "This is mine." "That is bad." "That is not mine." "That should be mine." "That will be mine because I deserve it."

相反地，身体的心智是拥有朝向愤怒的本能的，这些本能存在是因为它们是被需要的，或者就是因为这种本能那个内在之中的动物才是可靠的。那些本能，那些即刻的反应，是不受逻辑、有道理的认识所掌控的，它们通常会相当有效地工作，并同时反复不断地将那个寻求中的朝圣者从那条筋疲力尽的奉献和有爱的想法的道路上偏离，抓住那种察觉并在冲向防守的区域的过程中将它扔到一边。因为那个你之所是的动物，那个承载着你的意识四处移动的动物，是区域性的。它会衡量并筛选。“这是好的。”“这是我的。”“那是坏的。”“那不是我的。”“那应该的是我的。”“那应该的是我的因为它是我应得的。”

There the anger comes in—the hunger for possession, the hunger for safety, the desire to defend. The search for peace, dear ones, is a search for true identity. Who are you? Are you that limited mind that must protect against unseen danger with the same gusto that was used to defend the self from a predator? Or are you that awareness that gazes unblinking on the human scene, knowing all things as love?

会有那种来自于——对占有的饥渴，对安全的热望，对防守的渴望的愤怒。我亲爱的朋友们，对平安的寻求是一种对真实的身份的寻求。你是谁？你是那个必须用与那种被用来守卫自我不受一个捕食者的伤害的同样的热忱来保护自己不受看不见的愤怒的伤害的受限的心智吗？或者，你是那个目不转睛地注视着人类的场景并同时将一切事物都知晓为爱的察觉吗？

The difficulty is that these two kinds of mentation, this double mind, is supposed to be working together to create maximum confusion. You are supposed to be baffled; you are supposed to be confused; you are supposed to feel that there is almost no hope. This is planned in order that you may do work in consciousness. The great spiritual drives, the great religions [of] your kind, revolve about suffering. Your Eastern strain of religions looks at suffering and, as this instrument has thought recently, says it is not real. The Western tradition looks at the suffering and flings the self upon the cross so that others

might not suffer. Both of these paths work for those to whom they are suited. *困难是这两种类型的心理活动，这个双重的心智，是打算要一起工作来创造出最大的混淆的。你是打算要去受挫的，你是打算要去变得混淆的，你是打算要去感觉到几乎没有希望的。这是被计划的事情，以便于你可以在意识中进行工作。巨大的灵性上的驱动力，你所属的伟大的宗教信仰，是围绕着苦难转动的。你们的东方的宗教信仰的品系注视着苦难，并如这个器皿已经在最近思考过的一样，说苦难并不是真实的。西方的传统会注视着苦难并将自我扔到十字架上，这样其他人就可以不受苦了。这两条道路，对于那些它们所适用于的人，同时都是有效的。*

Each path will have to deal with this issue of suffering. In dealing with the self and the self's anger we encourage each seeker to be patient and to realize and re-seat within the deep mind, over and over again, the dichotomy betwixt the temporal and the eternal. Have mercy upon yourselves for your anger, for indeed that which you see is the mirror, the anger directed at you is within you, like the werewolf baying at the moon that only comes out when the moon is full. Know and accept this part of the dark side of self. There is a price to life. That price often is that one wishes to prolong life, and, therefore, attempts to control all elements so that life is safe, secure and protected. See this within the self. Love this self which has so little time to live, and when it is seen in another, attempt that same degree of understanding. See the fear, the true desire to protect, in the negative emotions of others, for however distorted these emotions are, they are distortions of love.

每一条道路都将不得不与这个受苦的议题打交道。我与自我和自我的愤怒打交道的过程中，我们会鼓励每一个寻求者都有耐心，去领悟并反复不断地将在暂时的事物和永恒事物之间的二分法重新安置在心智深处之中。为你们的愤怒而对你们自己抱有慈悲，因为确实你看到的事物是镜子，那个向你袭来的愤怒是在你内在之中的，就好像狼人对着仅仅会在满月的日子出来的月亮嚎叫一样。请知晓并接着自我的这个黑暗面的部分。会有一个生命要付出的代价。对于一个希望去延长生命并由此而尝试去控制所有的要素以便于生命是安全的、稳固的和受保护的人，这经常就是他要去付出的代价。在自我之中看到这个代价。爱这个仅仅只有如此之少的时间去活着的自我。当这一点在另一个人身上被看到的时候，尝试相同的理解的程度。在他人的负面性的情绪中，看到恐惧，去保护的真实的渴望，因为无论这些情绪是怎样地扭曲，它们都是爱的扭曲。

The energy within anger is so close to the positive extreme of freeing the self that it actually tends to feel good to be angry, for it is in this kind of fire that life is created. The creative principle of love is also the destroying principle of death. Passion has its inevitable counterpoint in tragedy. Life and death go together as concepts. Anger is the other side of the coin of love within limitation.

在愤怒之中的能量是如此靠近那个让解放自我的正面性的末端，以至于它实际上会倾向于去感觉到愤怒是有益处，因为生命就是在这种类型的火焰中被创造出来的。爱的创造性的原则同样也是死亡的破坏性的原则。受难在悲剧中拥有其无可避免的对应物。生命和死亡作为观念是一同前进的。愤怒在局限性中的是爱的硬币的另一面。

Let us, then, move back in concept, moving away from the particular, seeing the fear, the suffering, all the negative emotions. See them within the context of life abundant, yielding its harvest of wisdom and compassion to those who simply persist at gazing at that which goes before the eye, comes before the ear, arrives at the nose or the skin. For the creature that you are is most special. We encourage each again and again to touch into this space where love may be felt in the silence, where comfort moves deeply within, opening the heart, relaxing the grip of circumstance. Move away from the particular often within your days and nights, moving in mind to the more profound ground of your being, that eternal, undying awareness beyond all distortions. It is love. You are love. This is the deeper truth.

接下来，让我们在观念中后退，离开那个具体的，看到恐惧、苦难以及所有的负面性的情绪的观念。在生命的背景中看到这些负面性的情绪是丰富的，生命将它的智慧与慈悲的收获物让渡给那些单纯地坚持不懈地注视着出现在眼前，来到耳朵前，抵达鼻子或者皮肤的事物的人们。因为你之所是的生物是极其特殊的。我们鼓励每一个人都一次又一次地触及这个空间，在其中爱是可以在静默中被感觉到的，在其中舒适是在内在之中深深地流动的，开放心并放开对环境的紧握不放吧。在你们的白天和夜晚之中，经常从那个具体的位置移开，在心智中移动到你的存有的更为深入的地面，移动到那个在所有的扭曲之外的永恒的、不灭的察觉。它就是爱。你们的爱。这是更为深入的真理。

We would at this time transfer this contact to the one known as Jim. We are those known as Q'uo, and leave this instrument in love and in light.

我们会在此刻将这个接触转移到叫做 Jim 的实体。我们是 Q'uo，我们在爱与光中离开这个器皿。

(Jim channeling)

(Jim 传讯)

I am Q'uo, and greet each again in love and in light. We would, at this time, offer ourselves in the attempt to speak to any further queries which those present may have for us. Is there another query at this time?

我是 Q'uo，我在爱与光中再一次向各位致意。我们会在此刻提供我们自己来尝试去谈论那些在场的人可能会向我们提出的任何进一步的问题。在此刻有另一个问题吗？

S: I am wondering if people who come to this planet who have what we call disabilities—what is their special place, and what is their purpose on this planet?

S: 我想知道是否来到这个星球上的那些拥有我们所称的残疾人——他们的特殊的位置是什么呢，他们在这个星球上的目的是什么呢？

I am Q'uo, and am aware of your query, my sister. It is not an easy task to move within your illusion of third density and to be able to love under the circumstances which one finds here with so much mystery surrounding the basic qualities of your life patterns and interactions betwixt peoples. Yet, one

may look at this illusion as one would look at a school which has many grades and many course offerings, all with the purpose of enhancing the student's abilities to give and to receive this most precious quality of love.

我是 Q'uo, 我理解了你的问题, 我的姐妹。在你们的第三密度的幻象中移动并能够在一个人会在这里发现的环境中去爱, 这不是一个容易的任务, 在你的生命的模式以及在人之间的相互作用的基本的特性的周围有如此大量的神秘。而一个人可以观察这个幻象就好像一个人会观察一所学校一样, 一所学校拥有许多的年级和许多的提供的课程, 所有这些的目的都是为了去增强学生去给予和接受这种最为珍贵的爱的特性的能力。

Each entity, before the incarnation, will set about reviewing those lessons which have been learned and those which await the learning according to previous incarnational experiences. As each entity is unique, and as the interrelationships enhance this uniqueness, it is difficult to generalize in every situation and yet be accurate. But we can assure you that each entity which incarnates has some, what you would call, a disability—that is, a difficulty or blockage in the free flowing experience of love.

每一个实体在投生之前都将会根据之前的投生的体验检查这些已经被学会的课程以及那些等待着学习的课程。因为每一个实体都是独一无二的, 随着相互之间的人际关系增强了这种独特性, 在每一个情况中很难去做出一般性的归纳而又是准确的。但是, 我们能够像你们保证, 每一个投生的实体都拥有某种类型的, 如你所说的, 一种残疾的, 也就是说, 在爱的体验的自由的流动的方面的一种困难或者阻塞。

Many have blockages that are from previous incarnational experiences and are expressed in the present incarnational experience and are expressed as a distortion of one kind or another. Each distortion, whether it be of the physical, the mental, the emotional or the spiritual complex has as its purpose the allowing of the learning of love. When love has been absent in some facet of the entity's life pattern the opportunity for adding it to the reservoir of information is usually programmed as a, shall we say, a difficulty or blockage, a distortion in some facet of the being that serves much as the sand for the oyster which will eventually produce the pearl, yet with some irritation in the process, shall we say.

很多人会拥有来自于之前的投生体验并在当前的投生体验中被表达的阻塞, 这些阻塞是作为这样或者那样的类型的一种扭曲而被表达的。每一个扭曲, 无论它是属于身体复合体、心智复合体、情绪复合体或者灵性复合体的扭曲, 它的目的都是去允许爱的学习发生。当爱已经在那个实体的生命模式的某个面向上是缺少的时候, 将它添加到信息的储存库的机会通常会被编程为一种, 容我们说, 一种困难或者阻塞, 它是这样一种扭曲, 它在某个存在的方面会用非常类似于牡蛎中的沙子将最终产生出珍珠的方式来进行服务, 然而, 在这个过程中, 容我们说, 会带有某种刺激物。

The process of learning to love is one which will oftentimes be experienced in a difficult manner, a traumatic manner, a manner which is intense and rich with opportunity for growth. Only when this type of intensity has been

experienced can that which has been learned from it carry a weight in the totality of the being that will enhance that being's total nature. Thus, to learn is to experience a kind of pain, for one is enlarging a portion of the self in a manner much like giving birth for your entities within this illusion. The process of the birth is filled with pain, yet the joy which comes from the birth of a new entity is great; so it is with each entity within your illusion as each continually gives birth to a new portion of the self.

学习爱的过程是一个将时常会用一种困难的方式，一种受伤的方式，一种强烈且富含成长的机会的方式被体验到的过程。仅仅是在这种类型的强度已经被体验到的时候，已经从中被学会的事物才能在存有的整体性中承载一种重量，这种重量将会增强那个存有的全部的属性。因此，学习就是去体验一种类型的痛苦，因为一个人是用一种非常类似于你们的实体出生到这个幻象之中的方式来扩大自我的一部分的。这个出生的过程是被痛苦所充满的，而来自于一个新的实体的出生的喜悦是巨大的，因此，随着每一个实体持续不断地诞生出一个自我的新的部分，这是会在你们的幻象中的每一个实体身上发生的过程。

In order for this entire process to make its mark, shall we say, upon the soul, upon the total being, there needs to be the exertion of great effort. Those with what you have called a disability of a physical, mental, emotional, and in some cases, a spiritual nature have increased the degree of difficulty, shall we say, for that learning process. This increased degree of difficulty has as its reward an increased level of learning to love and of allowing others to learn to give love to the self.

为了要让这个过程在灵魂上，在全部的存有上，容我说，留下它的印记，会需要进行巨大的努力。那些带有一种身体上、心智上、情绪上，在一些情况中是一种灵性上的特性的，如你们所称的残疾的实体，已经增加了，容我说，这个学习的过程的困难的程度了。这种被增加了的困难的程度的回报是一种被强化了的爱学习的程度和允许其他人学习向自己给予爱的程度。

Thus, if you look at this illusion as the laboratory in which the student seeks to put to the test those ideals which it holds dear prior to the incarnation one may then see all that occurs within the incarnation as the conducting of the experiment to see if love can be found in this situation, in that situation, in even that situation. For there is an infinity of possibility and opportunity that awaits each entity within the mystery of this particular illusion, for as you seem so separated from each other, from the Creator, from the environment, from those principles of love, truth and beauty and all other principles that are valuable to you, feel yourself isolated, alone and perhaps at times unable to make sense of all that is about you and much that is within you, yet just this dilemma, just this confusion, doubt, anguish and pain is that quality of angst that shall push, provoke and prod you further. These are the ways that the soul has to remind itself in the incarnation that there is yet more to do, and each portion of the incarnation offers the opportunity to give and to receive this precious quality of love, and each circumstance that one finds one's self with is yet another opportunity to give or to receive or perhaps to give and to receive love.

因此, 如果你们将这个幻象视为在其中寻求去将那些它在投生前珍爱的理想投入到实验之中的实验室的话, 一个人接下来就可以将所有在投生中出现的事情都视为是进行实验以弄明白是否爱能够在这种情况中, 在那种情况中, 甚至在那种情况中被找到。因为在各个具体的幻象的神秘之中, 会有无限的可能性与机会等待着每一个实体, 因为当你们看起来似乎与相互彼此, 与造物者, 与环境, 与爱、真理、美丽的原则以及与所有其他的对你有价值的原则如此分离的时候, 你会感觉到你自己是孤立的, 孤单的, 也许你时常无法弄明白所有在你周围的事情以及大量在你内在之中的事情, 而恰恰就是这种两难情况, 恰恰就是这种混淆、疑虑、苦闷与痛苦是那种将会推动力、刺激你、促使你更进一步的苦恼的特性了。这些就是灵魂用来在投生中提醒它自己还有更多要去做的事情的方式了, 投生的每一个部分都提供了去给予并接受这种爱的珍贵的特性的机会, 一个人发现它自己所处于的每一个环境是另一个去给予或者去接受爱, 或者同时去给予和接受爱的机会。

Is there another query, my sister?

我的姐妹, 有另一个问题吗?

S: No, thank you very much for answering that.

S: 没有了, 非常感谢你们回答那个问题。

I am most grateful for your query, my sister. Is there another query at this time?

我极其感激你的问题, 我的姐妹。在此刻有另一个问题吗?

A: Can the sensual or animal being be the total person where the spiritual part is not recognized?

A: 感官性或者动物性的存有能够在灵性上的部分没有被认出的位置上成为完整的人吗?

I am Q'uo, and am aware of your query, my sister. The nature of the animal which we spoke about earlier which carries each of you about so faithfully is indeed one which has the senses which are rich in their ability to perceive and to bring information into the brain/mind organism in order that the entity may learn, may choose, may grow, and may be able to offer itself eventually as a servant of the one Creator, and, indeed, may realize itself to be the one Creator at some point in its evolutionary path.

我是 Q'uo, 我理解了你的问题, 我的姐妹。我们之前谈及的那个如此忠诚地携带着你们每个人四处移动的动物的特性, 确实是一种拥有丰富的感知的特性, 这些感知在其能力中会去感觉并将信息带入到大脑/心智的构造以便于那个实体可以学习, 可以选择, 可以成长, 可以能够最终将它自己作为太一造物者的一个仆人奉献出来, 并确实可以在它的演化的道路的某个位置自我实现成为太一造物者。

The various qualities that compose each entity are always available for utilization of this process of growth. One may see the self and all other selves as being what we have heard described as the 360 degree entity, that is, with

all potential, all abilities latently available. As an entity pursues an incarnation with a certain set of lessons revolving about the central quality of love it is possible for an entity to focus upon any set of abilities or even to focus upon one particular quality in preference to all others and for the time of that focus to seem as though it has no other dimensions. This is an intensive form of practice for an entity and will aid an entity in balancing an area which has perhaps been less than fully utilized in its previous experiences.

构成了每一个实体的各种各样的特性一直都是可供这个成长的过程利用的。一个人可以将自我和所有其他的自我都视为是我们已经听到被描述为三百六十度的实体的存有，也就是说，带有所有的潜能以及所有潜在可供利用的能力的存有。当一个实体藉由一定的围绕着爱的中心的特性的课程的设置来追寻一次投生的时候，一个实体去聚焦于任何的能力的设置，甚至去聚焦于一种特定的特性优先于所有其他的特性，并在那个聚焦的时间中开起来似乎它没有其他的维度，这是有可能的。对于一个实体而言，这是一种集中的实践的形式，这将会在一个实体平衡一个也许在其之前的体验中已经是被较不充分地利用了的区域的过程中帮助那个实体。

It may seem to the entity itself and to those which observe it that it has perhaps become overly stimulated or interested in some facet of its being, whether it be the sensual nature of the animal that is each entity's beginning or basic self within this illusion. It is possible for entities to move so far into a portion of the self that it becomes blinded to other portions of its self. However, we see the cycles of your lives moving endlessly as a spiral through time and space and can assure each that there is ample opportunity for the balancing of all distortions and the experiencing of the self as a true 360 degree being, which is another way of saying experiencing the self as the Creator.

对于那个实体自身以及对那些观察它的人们，可能看起来似乎它也许已经对于它的存有的某个面向变得过度兴奋或者过分有兴趣了，无论它是否是每一个实体的开始或者在这个幻象中的基本的自我之所是的那种动物的感官的特性。实体移动到如此之远并进入到自我的一个部分以至于它无法看到它自己的其他的部分，这对实体而言是有可能的。然而，我们将你们的生命的无止境地移动的周期视为是一个穿越时间和空间的螺旋，我们向你们每个人保证，会有丰富的机会来平衡所有的扭曲并将自我体验为一个真正的三百六十度的存有，这是另一种表述将自我体验为造物者的方式。

Is there another query, my sister?

我的姐妹，有另一个问题吗？

Questioner: (Inaudible).

提问者：(听不见)

Is there another query at this time?

在此刻有另一个问题吗？

R: In the moment when you feel the anger pulsing through you, is there

anything that you can do to benefit from the anger or to deal with it?

R: 在你感觉到愤怒正在通过你而脉动的时候, 要从那种愤怒受益或者处理它, 有任何你能够做的事情吗?

I am Q'uo, and am aware of your query, my brother. It is our suggestion that as you experience all of the emotions including anger which are available to you that you allow them to spontaneously ...

我是 Q'uo, 我理解了你的问题, 我的兄弟。我们的建议是, 当你体验到包括愤怒在内的所有你可以取得的情绪的时候, 你允许它们自然而然地.....

(Side one of tape ends.)

(磁带一面结束。)

(Jim channeling)

(Jim 传讯)

... Only if the expression of your anger has the possibility of injuring another person would we recommend that you damp it down, shall we say. Far better is it to experience the emotions as they occur and then to work with them later in your meditative times, balancing the anger with the love that naturally replaces it when one sees the object of the anger as the other self and as the Creator as well.

.....万一你的愤怒的表达拥有伤害另一个人的可能性的时候, 我们会推荐你, 容我说, 给它浇上冷水。远远更好的是在情绪出现的时候就去体验那些情绪, 接下来在之后在你们的冥想的时间中与它们一同工作, 藉由爱来平衡愤怒, 当一个人将愤怒的对象视为其他的自我, 并同样也将其视为造物者的时候, 爱就会自然而然地取代愤怒了。

It is well at that time to investigate the complete ramifications of the situation which brought about the anger and to use the mental faculties then. To do so at the time of the experiencing of the anger is to confuse the process that is moving through you and is to pull the reins too tightly upon the animal upon which you ride. Far better, as we have said, to do this analysis at a later time which, as the process continues, may allow you to find more harmonious means of relating to the entity for which you experienced the anger previously.

在那个之后的冥想的时间去调查那个引发了愤怒的情况的全部的分枝并接下来使用心智的机能, 这是很好的。在正在体验到愤怒的时刻就这样做, 就是去让那个正在流经你的过程变得混乱并将那个你正骑在其上的动物身上的缰绳拉得太紧了。远远更好的是, 如我们已经说过的一样, 在一个之后的时间去进行这种分析, 随着过程的继续, 它会允许你找到更为和谐的途径来与那个你之前对其体验到愤怒的实体建立联系。

The efforts to rectify difficult situations can oftentimes lead to breakthrough experiences with the other self as hearts open honestly to each other. That this does not occur often makes the desire for it all the greater in those who

wish to give and to receive love within your illusion. The constant desire and effort made in this direction is that which builds within you the metaphysical or spiritual power which is much like the power of any battery which stores energy. As you increase the positive polarization the battery has the ability to do more work.

当心诚挚地向着相互彼此开放的时候，去更正困难的情况的努力时常能够导向与其他的自我之间的突破性的体验。这并不会经常发生，这使得在那些希望在你们的幻象中去给予爱和接收爱的实体内在之中对它的渴望变得更为巨大了。在这个方向的持续不断的渴望以及被做出的努力就是在你内在之中构建形而上学的或者灵性上的力量的事物了，这种灵性的力量非常类似于在任何储存能量的电池中的能量。当你们增加正面的极性的时候，电池就拥有能力去做更多的工作了。

This is so in conscious[ness] as you intend, and intend, and intend and work without stint to attempt to find love within the self, within others, and within the situations that you share. That you shall feel that you fail most of the time is not of central importance. Of central importance is that you continue to try. *当你们做出意愿的时候，在意识中也是如此，意愿、意愿、并毫不吝惜地进行工作来尝试去在自我内在之中，在其他人内在之中，在你们所共享的情况内在之中找到爱。你将会感觉到你是失败的，这在绝大多数时候是不具有中心的重要性的。具有中心的重要性的事物是你继续尝试。*

Is there another query, my brother?
我的兄弟，有另一个问题吗？

R: No. Thank you.
R: 没有了。谢谢你们。

I am Q'uo, and we thank you, my brother. Is there a final query at this time?
我是 Q'uo，我们感谢你，我的兄弟。在此刻有一个最后的问题吗？

(Pause)
(暂停)

I am Q'uo, and as we observe we have exhausted both the queries and some of the physical vehicles present from sitting overly long, we shall, at this time, thank each once again for inviting our presence. We are most grateful for your invitation and for your dedication to learning. We walk with you upon your path and rejoice at the opportunity of sharing our opinions with you. We shall take our leave of this instrument and this group, leaving each in the love and the light of the one infinite Creator. We are known to you as those of Q'uo. Adonai, my friends. Adonai.

我是 Q'uo，因为我们观察到我们已经耗尽了问题并同时也让一些在场的物质性的载具坐着的时间过长了，我们将在此刻再次以感谢每一位邀请我们的出席。我们极其感谢你们的邀请和你们对于学习的奉献。我们和你一起走在你们的道路上，并未与你们一起分享我们观点的机会而还清。我们将离开这个器皿和这个团体，并同时以太一无限造物者的爱与光中离开各位。我们是你们知晓的 Q'uo 原

则。Adoani, 我的朋友们。Adonai。

October 30, 1994
1994-10-30 受苦的灵魂

Group question: We are going to take pot luck on our question this afternoon with the feeling that all of the conversation we've had previously concerning how people with 180 degree opposite realities and interpretations from ours in our experience can help us to look within for a direction for our own seeking that is neither too stubbornly consistent with our own thinking in spite of other people's opinions and which would take other people's opinions too much into account so that we are constantly changing our course. We would be interested in hearing what Q'uo has to say about this and the other topics that we talked about this afternoon.

团体问题：我们将要在今天下午在关于我们的问题的方面碰碰运气，我们同时感觉到，我们在之前已经进行过的所有关于人们是如何具有一百八十度的相反的实相的讨论以及根据在我们的体验中的我们的实相的解释，它们都能够帮助我们在内在之中寻找一个适合于我们自己的寻求的方向，这个方向既不会太过于顽固地坚持我们自己的想法而不顾其他人的观点，又不会太过顾及其他人的观点以至于我们会持续不断地改变我们的道路了。我们会有兴趣听听 Q'uo 对于这个主题以及我们在这个下午谈论的其他的主题有什么要说的内容。

(Carla channeling)
(Carla 传讯)

We are those of Q'uo. Greetings in the love and in the light of the one infinite Creator. We apologize for the delay, but this instrument was challenging a spirit which eventually had to leave. We commend this instrument for its care. Accepting that particular vibration was well not done.

我们是 Q'uo。在太一无限造物者的爱与光中致意。我们为延迟而感到抱歉，但是这个器皿正在挑战一个灵体，这个灵体最终不得不离开了。我们为这个器皿的小心谨慎而称赞它。最好不要接受那个特定的振动。

The vibratory complex of this entity was very like a well known and familiar contact. However, this spirit was of the service-to-self polarity. This describes the kind of difficulty each seeking spirit has in attempting to learn from other selves who, as you were speaking of earlier this afternoon, show a façade of behavior which seems to vibrate in a positive manner. The actual vibratory complex of one service to self seems on the surface to be robust and strong, full of energy, and when a negative [spirit] wishes it so, the imitation, shall we say, of that familiar light vibration is almost precisely as positive energy on the surface.

这个实体的振动复合体非常类似于一个被清楚地知晓且熟悉的接触。然而，这个灵体是属于服务自我的极性的。这描绘了每一个正在寻求的灵体在尝试去从其他自我身上学习的方面所遇到的困难的类型，那些其他自我，如你们在这个下午的早些时候正在谈到的一样，展现出了一种看起来似乎是用一种正面性的方式振动的行为举止的虚饰。一个服务自我的实体的实际的振动复合体在表面上看起来似乎是强壮、有力且充满能量的，当一个负面性的灵体希望它是这样之的时候，它

对熟悉的光的振动的（容我们说）模仿，在表面上是几乎与正面性的能量一模一样的。

The challenging of spirits, then, is a process of digging deeper within the self to find that ground of being which rings so true within the self that that which does not ring true within and below the surface of that spirit's façade is detected and isolated so that it can be sensibly decided whether or not to accept that particular spirit. This is not the work done quickly, and we confirm this instrument's suspicion that it shall be learning for as long as it continues to avail itself of the opportunity to do that which is called channeling.

那么，对灵体的挑战，接下来就是这样这个过程，即在自我内在之中深深地挖掘以找到那个在自我内在之中发出如此真实的声音的存在的地面，以至于那个在内在之中并没有发出真实的声音以及处于灵性的虚饰的表面之下的事物就会被发觉并被隔离，这样它就能够被敏锐地决定是否要去接纳那个特定的灵体了。这不是会很快被完成的工作，我们肯定这个器皿的猜测，只要它继续让它自己拥有去进行所谓的通灵的机会，它就将会一直学习。

Each entity, each self that you meet is just such a spirit as that which was discerned accurately by this instrument, and each of you, each in your way, is capable of the same challenging of spirits dealing with those other selves with whom you interact day by day. The truth of an individual is a unified vibratory complex, a state of being. The exterior of this state of beingness might be seen as a ball or orb. Now, this orb has the surface and that within. The surface tends to be regular and unblemished. Within that sphere of being, however, the various internal connections made by choices chosen and re-chosen over a period of time will come to differ in various ways from the seeming truth of that smooth-surfaced orb.

每一个实体，你所遇到的每一个自我，恰恰就是这样一个诸如这个器皿所准确地辨别出来的灵体之类的灵体，你们每一个人，每一个出现在你的道路上的人，都是能够在你们与那些你们日复一日地与之互动的那些其他自我打交道的过程中，对灵体进行相同的挑战的。一个个体的真理是一个统一的振动复合体，一种存在的状态。这种存在的状态的外部可以被视为是一个球或者球体。现在，这个球体拥有表面和内部。表面倾向于是规律性且没有缺点的。然而，在那个存在的球体的内部，藉由被做出的选择和在一段时间中被再次做出的选择，各种各样的被建立的内在的连接将开始用各种各样的方式与那个表面光滑的球体的表面上的真理产生区别。

Now, the way in which the seeker attempts to grow may be seen in one way to be simply a matter of the seeker looking at the vibratory complex which is the Creator or intelligent infinity brought into manifestation, so that the goal of each seeker is to so act and think that the vibratory complex which is the truth of that seeker becomes more and more like the vibration of love, the Logos, the great original Thought Itself. The spirit within seeks and yearns for deity, unity and rest. This completely natural process of spiritual evolution moves on instinct within the life of the seeker so that there is a ground of being within which becomes slowly, gradually awakened as that attempt to

move closer to the love and wisdom of the infinite One is followed persistently.

现在, 寻求者尝试去通过其成长的途径可以在某种方式上被理解为, 单纯地一个寻求者查看造物者之所是的振动复合体或者查看被带入到显化之中的智能无限的问题, 这样每一个寻求者的目标就是去用这样的方式去行动和思考, 以至于那个寻求者的真理之所是的振动复合体变得越来越类似于爱的振动、理则、那个伟大的原初的想法本身。在内在之中的灵性寻求并极度渴望神性、统一和休息。这是灵性的演化根据在寻求者的生命内在之中的本能而移动的完全自然的过程, 这样就会有一个存在的地面, 在其中随着那种去更加靠近无限太一的爱与智慧的尝试被坚持不懈地追寻, 那个寻求者就会缓慢地, 逐渐地开始觉醒了。

Now, if a seeker finds that it is experiencing turmoil and difficulty with several entities at once or over a period of time then it is that the entity does need to gaze into that mirror and ask why this image so painful to see keeps recurring. However, in those remarks made previous to this session of working, it was said between each in the group that these were occurrences within the life path [were] remarkable for their rarity, that it was remarkable that such and such occurred. When this rare occurrence happens and it is not often repeated, then the seeker may relax that question within, "Is this my vibratory complex which I am perceiving?"

现在, 如果一个寻求者发现它正在同时或者在一段时间中体验到与几个实体之间的混乱与困难, 接下来, 正是那个实体确实需要去凝视拉面镜子并询问, 为什么这个看起来如此痛苦的形象会持续反复出现。然而, 之那些在这次工作的集会之前进行的谈话中, 在这个团体中的每一个人之间都已经谈到过, 这些在生命的道路上的遭遇都因为它们的稀少性而是非同寻常的, 这样或者那样的出现的事情都是非同寻常的。当这种稀少的遭遇发生的时候, 它并不是经常被重复的, 接下来, 寻求者就可以对那个内在的问题感到放松了, "这是我正在感觉到的我的振动复合体吗?"

However, even though the seeker looks into the mirror and sees no true reflection, yet, still that too, for all its rarity, is part and parcel of the self, and it is well to open consciously to the task of accepting and reintegrating into the full self, that shadowed, darkened portion of self which can be seen to be grossly distorted so that the mirroring effect is that of the carnival fun house, or "house of mirrors," where you may be two feet tall and four feet wide in one mirror and ten feet tall in the next.

然而, 即使寻求者检查镜子并看到没有真实的映射, 那个形象仍旧同样也自我的一部分, 尽管它完全是稀少的, 去有意识地向着接纳完整的自我, 接纳自我的那个可以被视为是严重地被扭曲的, 有阴影的, 黑暗的部分, 并将其重新整合到那个完整的自我之中, 这是很好的, 这样镜射效应就是那种嘉年华的游乐园或者"镜子屋"中的事物了, 在那个镜子屋中, 你可以在一面镜子中有两英尺高, 四英尺宽, 而在下一面镜子中有十英尺高。

However, these entities have gifts to give. They are people, as you, suffering as you. That suffering has overwhelmed them, just as suffering overwhelms all entities in your illusion from time to time. We see that none has chosen in the

personal experiences under discussion to seek revenge or to correct or judge the other. This is well. However, more than this also may be done. Refraining from judgment is well, but there is still that suffering that has come to your attention. Given this information, the seeker then has the honor of responding to that suffering. It may be the response of one who holds the entity in the mind to send light to it. It may be that the personal style of the seeker is such that prayers within each daily offering might be included for that suffering soul, but whatever the way chosen to nurture, support and tend that entity in thought, in silence, in that which is divine within each, this is the work of consciousness with regard to others.

然而, 这些实体拥有要去给予的礼物。它们是和你一样的人, 和你一样受苦的人。那种苦难已经压倒了它们, 就好像苦难会不时地压倒在你们的幻象中的所有的实体一样。我们看到在讨论中没有任何人选择去在个人性的体验中寻求报复、修正或者评判他人。这是很好的。然而, 同样还有比这更多的事情是可以被进行的。避免评判是好的, 但是, 仍旧有那种已经引起了你的注意力的苦难。被给予了这个信息之后, 寻求者接下来就拥有了回应那种苦难的荣耀了。一个人的回应可以是那个实体留在头脑中以向它送出光。一个人的回应可以是具有那个寻求者个人风格的回应, 这种回应可以为那个受苦的灵魂在每一天的奉献中包含祈祷, 但是无论选择了什么方式去在思想中, 在静默中, 在每一个人内在之中的神性之所是的事物中去滋养、支持和照顾那个实体, 这就带着对其他人的尊重在意识中进行的工作。

The challenge always is to see distortion without being distorted by it to the extent that balanced action becomes impossible. It is the work of many years, as this instrument would measure time, indeed, the work of many incarnations to begin to respond to the suffering that is given to the self as though the self were responsible for that suffering. That presents the prime challenge, for the self wants to correct that misperception, "Oh, no, I am innocent." However, in such an entity's mind the ways of thinking and behaving have become hardened or crystallized and that entity is a prisoner within those distortions just as each imprisons or frees itself again and again simply by how it chooses to think. It is well to see that each entity creates its own prison and chooses its own freedom. The prison walls are felt when they limit and hold an entity where it wishes not to be limited or held. To one who is blaming others much is lost of sense. To one who works rather with the constant attempt at new or non-crystallized mind the limits are not immediately there or obviously there. So the more the seeker refrains from distortions in making judgments, the more freedom that seeker creates for the self.

挑战一直都是去看到扭曲而又不被其扭曲到了平衡的行为变得不可能的程度。开始回应那个被给予自我的苦难就好像自我是要为那种苦难负责任的一样, 这是很多年的工作, 如这个器皿对时间的衡量一样, 确实, 这是许多次投生的工作。那个工作呈现出了首要的挑战, 因为自我想要纠正那种错误的感知, "哦, 不, 我是无罪的。"然而, 在这样一个实体的头脑中, 思考和行为的方式已经被变得固化或者结晶了, 那个实体是在那些扭曲中的一个囚犯, 就好像每一个人都一次又一次地单纯地藉由它选择如何去思考而囚禁或者解放它自己。去看每一个实体

都创造了它自己的监狱并选择了它自己的自由，这是很好的。当监狱的墙壁将一个实体限制或者约束在他并不希望被限制或者被约束的位置的时候，监狱的墙壁就被感觉到了。对于一个正在责怪他人的人，**会有很多的事物是不讲道理的**。对于一个宁愿进行工作去对那种对新的或者未结晶的想法进行持续不断的尝试的实体，限制是不会立刻不出现的，或者不会显而易见地出现的。因此，寻求者越多地避免在做出评判的方面的扭曲，寻求者就会为自己创造出更大的自由。

As the seeker working with service-to-others polarity develops, many, many opportunities are given that test, teach and help to develop the values and choices that seeker has made. Distortion [is] to some extent due to the illusory quality of the face of reality within your incarnative experience. All is distortion seen from the viewpoint of intelligent infinity. It is not then necessarily a bad thing to be distorted, it being impossible to avoid. The wise seeker, however, attempts so to make choices that it does not become boxed in and bound up with judgment and opinion which more and more hides the eye from the full range of present and continuing change.

随着在服务自他人的极性上进行工作的寻求者的发展，越来越多的机会被给予了。这些机会考验、教导并帮助发展出价值观以及那个寻求者已经做出的选择。扭曲在某种程度上是由于在你们的投生性的体验中实相的面孔的虚幻性的特性。从智能无限的视角来看，一切都是扭曲。被扭曲并不一定是一个坏事情，它是不可避免的。然而，聪明的寻求者会尝试去做出选择，它不会因为评判和越来越多地让眼睛无法看到当前的且持续不断的改变的完整的范围的观点而被局限和被束缚。

In sum, we would encourage each to seek within always that Creator's perfect original Thought, to seek that state of being which is deity, and to find within that relationship the energy which moves one to seek more, to hope more, to offer the self with less reserve to the work which is prepared by the infinite One for each day of the incarnation. Moving upon that plumb line of connection with the Creator, the seeker finds it increasingly easy to be persistent in practice, in seeking the good, the true, the beautiful, in seeking to express love. As the seeker becomes more loving it may find it must work upon receiving love, and then when an entity such as you have spoken of comes to you to share its suffering with you, you might not need to pull away from this distortion, for you have not the fear that blinds you from seeing this suffering spirit.

总的来说，我们会鼓励每一个人都在内在之中一直寻求那个造物者的完美的原初的想法，去寻求那种神性的存在的状态，在内在之中找到与那种推动一个人去寻求更多，期待更多的能量之间的关系，并带着对无限太一为投生的每一天准备好的工作的较少的保留来提供自我。当寻求者在与造物者之间的连接的那条铅垂线上移动的时候，寻求者会发现它越来越更为容易去在实践中，在对有益的事物、真实的事物、美丽的事物的寻求中，在寻求去表达爱的过程中坚持不懈了。随着寻求者变得更加有爱了，它可能会发现它必须在接收爱上进行工作了，接下来，当一个诸如你们已经谈到的实体之类的实体来到你们面前来与你分享它的苦难的时候，你就可能不在需要去从这种扭曲脱身离开了，因为你不再拥有那种让你无法看到这个正在受苦的灵体的恐惧了。

In your heart hug this suffering soul and bless it as it moves along its life path, for much sorrow and suffering shall be for that entity, and by its choices it is more and more isolated. Let your heart become softer and softer, more and more open and willing to love when the surface picture is no longer beautiful, good or true, for just as within the self who attempts to make the impression, the surface is gleaming but the interior may not be. With the unhappy soul who screams and abuses, even that surface has become marred, yet within there lies in perfection the one infinite Creator, and the truth of this entity remains deity. As you love, as you serve, look always to that infinite, original Thought which is love and see the life fall into place.

在你的心中拥抱这个正在受苦的灵魂，并在它沿着它的生命道路前进的时候去祝福它，因为大量的忧伤和受苦将是适合于那个实体的，藉由它的选择，它会变得越来越孤立。让你的心变得越来越柔软，越来越开放，并在表面的图像不再美丽、有益或者真实的时候乐意于去爱，*因为就好像在那个尝试去产生印象的自我内在之中一样，表面是闪烁着微光的，而内部可能并不是的。*对于尖叫和辱骂的不高兴的灵魂，甚至那个表面都已经变得毁坏了，而在内在之中却存在有太一无限造物者的完美性，这个实体的真理依旧是神性。当你爱的时候，当你服务的时候，一直看着那个爱之所是的无限、原初的想法并看到生命变得有条不紊了。

May you love each other in good and in evil times. May you redeem each other by forgiving, and may you allow suffering to occur with your sympathy, for these are the sorrows of one who is growing and learning, and from these mean beginnings shall come great heights of learning and service. Nothing is truly as that which it seems, for there is one truth beyond all appearance and that truth which unifies all can be seen by none in fullness. Yet, as you seek and seek again, over and over and over, so shall you become free.

祝愿你们在好日子和坏日子都彼此相爱。祝你们藉由宽恕彼此救赎，祝你们带着你同情来允许苦难的出现，因为这些苦难是一个正在成长和学习的人的忧伤，通过这些卑微的开始将会出现学习和服务的伟大的高度。没有任何事情是真的就是看起来的样子的，因为在所有的表象之外有一个真理，那个将一切事物统一起来的真理是无法被任何人完整地看到的。而当你们一次又一次，一而再，再而三地寻求的时候，你们将由此而变得自由。

This instrument has a prayer within her church with the phrase, "in whose service is perfect freedom." My friends, as you seek always to serve that highest truth within know that each seemingly slavish action, each act of humility, is that which increases freedom. Find that simplicity as you move in the dance of your days and your life.

这个器皿在她的教会有一个祈祷辞，它的措辞是，“在祂的服务中是完美的自由。”我的朋友们，随着你一直寻求去服务那个内在之中的最高的真理，请知晓每一个表面上卑微的行动，每一个谦卑的举动，都是那增加自由的事物。当你们在你们的生活和你们的生命的舞蹈中移动的时候，请找到那种简单性。

We would, at this time, transfer this contact to the one known as Jim. We leave this instrument in love and in light. We are those of Q'uo.

我们会在此刻，将这个接触转移到叫做 Jim 的实体。我们在爱与光中离开这个器皿。我们是 Q'uo。

(Jim channeling)
(Jim 传讯)

I am Q'uo, and greet each again in love and in light through this instrument. We are honored at this time to be able to ask if there is any other query to which we may speak as a portion of our service with you this day. Is there another query at this time?

我是 Q'uo，通过这个器皿在爱与光中向各位致意。我们在此刻很荣幸能够请问，是否有任何其他的问题是我们可以在今天作为我们对你们的服务的一部分来谈论的。在此刻有一个问题吗？

P: I wonder if you could give me any insight as to what I have been experiencing for the past three years in my relationship with my ex-husband?

P: 在关于在过去的三年的时间中在我与我的前夫的关系中我已经体验到的事物的方面，我想要知道你们是否能够给我任何的洞见呢？

I am Q'uo, and we would need a more specific type of query in order to respond in a fashion which does not infringe upon one's free will. We are not free, by our own decision, to pluck those concerns of most importance from your mind and from your heart without your first delineating them yourself. Is there a more specific manner in which you may phrase this query?

我是 Q'uo，我们需要一个更为具体的问题以便于用一种不侵犯一个人的自由意志的方式来回应。我们不会，根据我们自己的决定，随意地从你的头脑中和你的心中采摘那些最为重要的关注点，在你没有首先为你自己描述它们的情况下。有一个更为具体的方式是你可以通过其对这个问题进行措辞的吗？

P: No. I think I will think about it. Thank you.

P: 没有了。我想我将会考虑它。谢谢你。

I am Q'uo. And we are grateful, my sister, even in the general form which we may make a small response to, since it is so general. However, the broad nature of the response may not satisfy and thus may bring forth a more specific query.

我是 Q'uo。我的姐妹，我们是感激的，即使我们可以用一般性的形式做出一个小小的回应，因为它是如此一般性的。然而，回应的宽阔的特性可能达不到要求并可以由此产生出一个更为具体的问题。

The nature of any relationship is a placing in dynamic tension, shall we say, of two different points of view that have enough points of agreement in common that there is the attraction, one to the other, for the purpose of further illumination of that which is mysterious. The points of commonality, then, which form the basis of the initial attraction are the first areas to be explored in any relationship and are those areas which shall begin the process

of providing catalyst as each entity moves from that which is known to that which is unknown within the self and within the relationship. As this movement continues for each entity, other areas of the self and of the relationship become available to the light of shared consciousness. As these other areas are explored and are added to the catalyst-producing process, the relationship is continually altered and there are changes in the perception of the other self for each entity, and in the relationship itself as well. As this process continues, it is the question of the strength of the original attraction, those areas of commonality, that will determine whether there is the continuing growth of that acceptance of common ground, shall we say, within each entity.

任何人际关系的特性就是将两种不同的观点方式在, 容我们说, 动力性的紧张之中, 而那两个不同的观点是共同拥有足够多的一致点以至于会在相互彼此之有那种吸引力, 以便于实现对那种神秘的事物的进一步的启发的目的。那么, 这些形成了初始的吸引力的基础的共性的位置就是在任何关系中要被探索的首先的区域, 随着每一个实体在自我内在之中以及在人际关系之中从那个已知的事物向着未知的事物移动, 这些区域将会开始提供催化剂的过程。随着这种运动在每一个实体身上继续进行, 自我以及人际关系的其他的区域会变得可以由被共享的意识之光所利用了。当这些其他的区域被探索并被添加到产生催化剂的过程中的时候, 人际关系会持续不断地被改变, 对于每一个实体在而言, 对其他的自我的感知中会有改变, 在人际关系本身之中同样也会有改变。随着这个过程的继续, 将会决定在每一个实体之中的, 容我们说, 对共同的地面的接纳性是否会有持续不断的成长的事物, 就是最初的吸引力以及那些共性的区域的强度的问题了。

As this process continues there develops the quality of harmony or the quality of disharmony depending upon the basic areas of agreement and the primary desire of each entity to be able to open the self enough to each other so that each entity is offered the opportunity to accept not only one's own self but the other's self as well as a part of the growing self of the relationship and the growing desire of each entity to place that relationship self before the smaller self.

随着这个过程继续进行, 会有协调一致的特性或者不协调一致的特性发展出来, 这是取决于一致意见与每一个实体的最根本的渴望的基本的区域, 那种最根本的渴望即每一个实体能够去足够大地向着相互彼此开放自我以便于每一个实体都被提供机会去不仅仅接纳它自己的自己, 同样也接纳其他人的自我作为人际关系中的不断成长的自我以及每一个实体不断发展的渴望的一部分, 以便于将那个人际关系中的自我放在更小的自我的前面。

As you can surmise from this model of relationship that we have constructed, there are numerous opportunities for each entity to reject either a portion of the self that is one's own or a portion of the self belonging to the other or a portion of the greater self being created by both.

如你们能够从这个我们已经构建起来的人际关系模型中推测出来的一样, 每一个实体都会有无数的机会去要么拒绝他自己的自我的一部分, 要么拒绝属于其他人的自我的一部分, 要么拒接由两者同时创造出来的那个更大的自我的一部分。

The desire of each entity to truly be in relationship and be willing and able to undergo this process becomes the true strength of the relationship.

每一个实体都渴望在人际关系中变得真实，并乐意于且能够去经历这个过程，这会成为在人际关系中的真实的力量。

(Side one of tape ends.)

(磁带一面结束。)

(Jim channeling)

(Jim 传讯)

We shall continue, with thanks to the one known as P for the assistance with the recording device.

我们将继续，我们同时为叫做 P 的实体在录音设备上的帮助而致谢。

To continue—each entity will have continuing opportunities to choose to give that which the relationship needs at the moment, or to continue to hoard for the self that which is felt to be needed.

继续——每一个实体都将拥有持续不断的机会去选择去给出人际关系在那个时刻需要的事物，或者继续去为自己储藏被感觉到要被需要的东西。

This is a dynamic which all entities partake in as they join in groupings with other selves. This is the illusion of third density where the social self is explored as an extension of the smaller self that exists within the family structure, and, indeed, with the individual self that exists within its own perceptions. The continual expansion of the self outward is a preparation for the process of becoming what you have called the social memory complex, where each entity, although quite distinct and individual in its expression and experiences, willingly blends the vibrations of its soul self with others of its own kind or desire for seeking.

这就是当实体加入到与其他自我形成的团体的时候所有的实体都参与其中的一种动力了。这就是在其中社会性的自我被作为存在于家庭结构中的那个更小的自我的一个延伸而被探索的第三密度的幻象了，确实个体化的自我是存在于它自己的观念之中的。自我的持续不断的向外的表达，是对于成为你们所称的社会记忆复合体的过程的一个准备，在社会记忆复合体中，每一个实体虽然在其表达及其体验中是相当独特且个体性的，每一个实体都乐意于将它的灵魂的自我的振动与其他的具有它自己的类型或者它自己的对寻求的渴望的灵魂的振动混合起来。

Thus, the relationships which you experience within your own illusion are preparation for that which is to come as well as a continuation of the process which has been ongoing for this entire third-density illusion, that of the development of the self to the point it is willing and able to become a greater self.

因此，你在你自己的幻象中体验到的人际关系是对于即将到来的事物的准备，同样也是对于在这整个第三密度的幻象中一直在持续进行的过程，对于自我的发展的过程的一个延续，这种自我发展到达了那个它乐意于并能够成为一个更大的自

我的位置了。

Is there a further query, my sister?
我的姐妹，有一个进一步的问题吗？

P: This is not a question. To restate what you said—to transform our smaller identities into larger ones to become ready to establish a social memory complex. Is that right?

P: 这不是一个问题。这是重新陈述你们说过的内容——将我们较小的身份转变成更大的身份以便于为建立一个社会记忆复合体做好准备。这是正确的吗？

I am Q'uo, and this is quite correct, my sister. Although it is also well to make note of the individual process of growth that occurs in any relationship due to the mirroring effect, there is also the opportunity for the self to expand into a greater and greater self.

我是 Q'uo，这是相当准确的，我的姐妹。虽然将由于镜射效应发生在任何的关系之中的个人性的成长的过程记录下来同样是很好的，自我同样也会有机会去拓展进入到一个越来越大的自我之中。

Is there a further query, my sister?
我的姐妹，有一个进一步的问题吗？

P: No, thank you.
P: 没有，谢谢你们。

Is there another query?
有另一个问题吗？

(Pause)
(暂停)

I am Q'uo, and we are most grateful for your invitation to us once again, and we cannot thank you enough for the honor and joy of blending our vibrations with yours as you seek your own paths of truth and light, my brothers and sisters.

我是 Q'uo，我们再次以对于你们对我们的邀请表示极大的感激，对于当你们寻求你们自己的真理的和光的道路的时候将我们的振动与你们的振动混合在一起的荣耀与喜悦，我们怎么感谢你们都是不够的，我的兄弟姐妹。

We would, at this time, take our leave of this instrument and this group, leaving each, as always, in the love and in [the] light of the one infinite Creator. We are known to you as those of Q'uo. Adonai, my friends. Adonai.

我们会在此刻离开这个器皿和这个团体，我们一如既往地在大一无限造物者的爱与光中离开各位。我们是你们知晓的 Q'uo。Adonai，我的朋友们。Adonai。

November 6, 1994
1994-11-06 疾病与疗愈

Group question: The question this afternoon has to do with healing. We would like to know what are the prerequisites for healing, when is healing appropriate for an entity, when would healing not be appropriate for an entity to experience, and just anything in general that you can tell us about the healing process and how we can partake in it.

团体问题：今天下午的问题与疗愈有关。我们想要知道疗愈的前提是什么，什么时候疗愈是对一个实体合适的，什么时候疗愈是不适合于一个实体去体验的，在关于疗愈的过程以及我们如何才能参与到疗愈之中的方面，我们想要知道一般而言你们能够告诉我们的任何事情。

(Carla channeling)
(Carla 传讯)

We are those of Q'uo. Greetings in the love and in the light of the infinite Creator. It is a blessing to be called to your circle of seeking, and we thank each who joins this circle for the privilege of being asked to share our opinions with you on this subject of healing, reminding each, as always, that we are fallible and prone to error. Therefore, we request that each person listen with discrimination, rejecting those things which do not seem fruitful for you, and retaining only those truths which have the quality of being remembered rather than being strange, for those truths which are yours are as those memories which are awakened.

我们是 Q'uo。在无限造物者的爱与光中致意。被你们寻求的圈子呼唤是一种荣幸，我们为被请求在这个疗愈的主题上来与你们分享我们的观点的荣幸而感谢每一个加入到这个圈子中的人，我们同时一如既往地提醒每一位，我们是难免有错的且易于犯错的。因此，我们请求每一个人都带着分辨力来聆听，拒绝那些看起来似乎对于你不是受益良多的事情，并仅仅保留那些拥有那种被回忆起来的特性而不是感觉陌生的特性的真理，因为这些属于你的真理就如同那些被唤醒的记忆一样。

As we gaze at the substantial subject of healing we find that perhaps the first item on our agenda is the crystallization of a common grasp of the term "healing," for not all who are cured are healed, and not all who are healed are cured of any indisposing illness or condition. When a cure is effected there is a clear and physical process involved: a diagnosis of pathology is made; harsh chemicals are often given; the physical body sometimes is cut into and adjustments made to the various processes of the physical vehicle. The patient, then, is pronounced cured, for that illness has been vanquished, or that condition has been fixed, as a mechanic would fix a car.

当我们注视着疗愈这个内容充实的主题的时候，我们发现也许在我们的会议事项上的第一个项目就是在关于对“疗愈” (healing) 这个词语的一种通常性的理解的具体化，因为并非所有从任何令人不舒服的疾病或者病痛中被治愈 (cured) 的人都是被疗愈的，并非所有被疗愈的人都是被治愈。当一种治愈生效的时候，会

有一个清晰且物质性的过程被涉及到：一个对于病理的诊断被做出了，厉害的药物经常会被给予，物质性的身体有时候会被开刀，在物质性载具的各种各样的过程中，调整被做出了。接下来，病人被断言得到治愈了，因为疾病已经消失了，或者那个病痛已经被修好了，就好像一个技师会修好一台汽车一样。

A healing, on the other hand, is a state of balance within the entity. Illnesses and conditions are sometimes evidence of imbalance, blockage or weakness. At other times that illness or condition which is not cured is, on the other hand, balanced. This is true of those who carry an illness or condition in order to learn a lesson concerning love, and many there are who do choose some indisposing condition, not for the joy of it, but for the precise kind of suffering which shall ensue.

在另一方面，一种疗愈是在实体中的一种平衡的状态。有时候，疾病和病痛是不平衡、阻塞或者缺陷的证据。在其他的时候，无法被治愈的疾病或者病痛，在另一方面，是平衡的。对于那些携带了一种疾病或者病痛以便于学会一门关于爱的课程的实体，这是真实的，会有很多人确实选择了某种令人不舒适的病痛，不是为了它的快乐，而是为了那种将会随之发生的精确的受苦的类型。

Next, we would gaze at the fear which your people understandably express concerning illness, severe illness, and death itself. As this instrument is most familiar with those teachings of the one known as Jesus, we would move now into some of this teacher's sayings. Most people know these sayings as the "beatitudes." "Blessed are the poor in heart." "Blessed are they who are reviled or persecuted," and so forth. Each blessed entity is blessed because of its suffering. When illness comes, suffering does also come, yet it is from the suffering that the blessing is received.

接下来，我们会注视你们的人群在关于疾病、严重的疾病以及死亡本身的方面所可以理解地表达出来的恐惧。因为这个器皿非常熟悉叫做耶稣的实体的教导，我们现在会进入到这个老师的一些格言中。绝大多数人都将这些格言知晓为“福分” (beatitudes), “那些虚心的人是有福的,” “那些被辱骂或者被迫害的人是有福的,” “如此等等。每一个有福的实体都因为它的苦难而是有福的。当疾病出现的时候，苦难确实同样也出现了，而就是从这种受苦，福分被收到了。

So, where does this great fear come from concerning these illnesses and this ill health? Certainly, it is easy to see where a great deal of fear is engendered. One need only gaze at the passing of the seasons to see that the seasons of decay and death are within each living entity. As each was born, so each shall pass from this illusion. However, the physical vehicle does not wish to decay or to die. There is a deep and primal instinct towards the continuance of living, the prolongation of the breath. That is a necessary portion of the physical instinctual net of reactions and responses to stimuli. Although this is instinctual, it need not be the attitude which a seeker might choose to work with within the daily life, for the entity that each seeker is is infinitely more than the physical vehicle.

因此，这种关于这些疾病和这种不佳的健康状况的巨大的恐惧是来自于何处呢？肯定地，很容易看到在什么位置上有大量的恐惧被产生出来了。一个人仅仅需要

注视着季节的流逝以看到凋零和死亡的季节是在每一个活着的实体内在之中。当每一个实体出生的时候，每一个实体将同样会离开这个幻象。然而，物质性的载具并不希望衰退或者死亡。会有一种朝向对活着的持续性，对让呼吸延长的深入且根本性的本能。这是身体本能性的对刺激物的反应与回应的网络的一个必不可少的部分。虽然这是本能性的，它并不需要成为一个寻求者在日常生活中可以选择去藉由其而进行工作的态度，因为向比物质性的载具，每一个寻求者之所是的那个实体是无限地更大的。

The forces of finity and limitation are here for very good purposes, but they work upon the consciousness of a being that is eternal and unlimited, either by space or by time. This consciousness and awareness which each has in common is that which endures as though there were no space or time, but only infinity and eternity. This being which each seeker is is a being of pure love, that primal and original energy which created all that there is. When this awareness, which is the deepest portion of your identity, is first housed within the physical vehicle which carries you about, the limitation and frustration of being in that heavy chemical vehicle is immense.

有限性和局限性的力量在这里是有非常好的目的的，但是它们要么是藉由空间，要么藉由时间而在一个永恒且无限的存有的意识上进行工作的。这个为每一个实体所共同拥有的意识与察觉，就是那个即使没有了空间或者时间，而仅仅只有无限和永恒的时候会持续存在的事物。每一个寻求者之所是的存有，是一个纯粹的爱的存有，是那个创造了一切万有的根本性的且最初的能量。这种察觉是你的身份的最为深入的部分，当它第一次被放置在那个携带着你四处移动的物质性载具之中的时候，在那个沉重的化学性幻象之中的存在的局限与挫折就是巨大的了。

The awareness of the total being, then, begins the incarnation on bad terms with the physical body. The awareness that you are could not make its arms and legs move or its tongue speak for such a long, long time, and, indeed, the awareness never seems to completely embrace the physical vehicle. This distance which is perceived between the self and the ills of the body is an imbalanced perception, and we encourage each in the daily meditation and contemplation which each may offer to the Creator to do work which more and more creates that bond of unity between consciousness and physical vehicle. Much of illness is due to the disrespect paid to the physical body as that which is not holy.

那么，对整体的存有的认识就是在与物质性身体关系不好的情况下开始投生了。你之所是的察觉是无法在这样一段长长的时间中使得它的手脚移动或者让它的舌头说话的，确实，那个察觉看起来似乎永远都不会完全地拥抱物质性载具。这种在自我与身体的疾病之间被感觉到的距离就是一个不平衡的感知了，我们鼓励每一个人在每天的每一个人都可以奉献给造物者的冥想和沉思中都去进行那种会越来越多地创造出在意识和物质性载具之间的统一性的连接的工作。大量的疾病是由于对物质性身体的不尊敬且没将其视为神圣的事物而造成的。

So, if the physical vehicle has the aches, the pains, then we suggest and encourage giving this situation respect and attention. This attention may be simply seeing the physical vehicle as the perfect mechanism, which it is. It may

be sending light to those portions of the physical body which are perceived as hurting or ill. Each seeker may find its own way of coming more and more into loving relationship with the physical body, but it is work which will aid in the balance or health of the body, mind and spirit together.

因此，如果物质性载具拥有疼痛、痛苦，那么我们会建议并鼓励给予这个情况尊重与注意。这种注意可以是单纯地将物质性载具视为是如其所是的完美的机械装置。它可以将光送到物质性身体的那些被感觉到是疼痛的或者是生病的部位。每一个寻求者都会找到越来越多地与物质性身体进入到挚爱的关系之中的它自己的途径，但是，它是一个在身体、心智和灵性在一起是平衡或者健康的情况下将会有帮助的工作。

We can give no clear or provable way to determine whether or not an illness or condition is ready to be dropped from the experience of the awareness. Consequently, the seeker must pursue this question for itself, for it is a fairly important question. If the seeker has no idea what the illness may be working upon it may ask for the clear dream, or it may go to the hypnotherapist, and ask the higher self to give a reading on whether or not that illness or condition has done its condign work and is ready to be dropped. Once the seeker has decided for itself that the illness is ready to be dropped, then it may choose the manner of its healing.

我们无法给出清晰而可以证明的方式来确定一个疾病或者一个病痛是否准备好从意识的体验中掉落了。因此，寻求者必须为它自己寻求这个问题，因为这是一个相当重要的问题。如果寻求者不知道那个疾病可能正在什么事物上进行工作，它可以请求清明梦，或者它可以去找一个催眠师并在关于是否那个疾病或者病痛已经完成了它应得的工作并准备好去掉落的方面请求高我给出一个解读。一旦寻求者已经为它自己确定那个疾病准备好掉落了，接下来它就可以选择它的疗愈的方式了。

For some few entities the only healing necessary is the seating of the realization of why the illness had virtue and was needed. Perhaps the seeker feels that the lesson has been learned. Then the seeker becomes ready for the next step in healing which is to gaze carefully into health and wellness, seeing if the self is ready to take responsibility for the work of living which is given to each healthy entity. For there are times when the lesson has been learned but the healing will not prevail because the seeker is not ready to take up that lesson which full mobility and lack of limitation shall surely offer.

对于一些实体，所需的仅有的疗愈就是坐下来并意识到为什么疾病是拥有优点并且是被需要的。也许寻求者会感觉到课程已经被学会了。接下来，寻求者在疗愈的方面就为下一步做好准备了，下一步就是去仔细注视身体健康和身心健康，去理解自我是否准备好为被给予每一个健康的实体的生活的工作承担起责任了。因为会有那些课程已经被学会而疗愈将不会奏效的时间，因为寻求者尚未准备好去承担起那种完整的机动性和没有局限性将必然会提供的课程。

We ask each to see the subtlety of the process of healing. Each entity responds to different stimuli. One entity might be healed because of another entity which was able to create the atmosphere within which the seeker could

indeed take responsibility. Much of the therapist of psychologists and psychiatrists is involved in bringing such material before the seeker and aiding in the grasping of this material. Some there are who will find changing the diet to be helpful, for others this would not have the effect. Each entity has an unique balance. Each entity, then, shall need to find its unique healing. What works for another may not work for you.

我们请每一个人都去看到疗愈的过程的微妙性。每一个实体都在回应不一样的刺激物。一个实体可能会因为另一个能够创造出那个寻求者可以确实在其中承担起责任的环境而被疗愈。有很多的心理医生和精神病医生都参与到了将这样的材料带到寻求者的面前并在理解这种材料的过程中给予帮助的过程中。会有一些人将会发现改变饮食是有帮助的，而对于其他人这却不会有效果。每一个实体都拥有一种独一无二的平衡。那么，每一个实体都将需要去找到它的独一无二的疗愈。对另一个人有效的事物可能不会对你起作用。

The energies within the physical, mental, emotional and spiritual bodies are infinitely, carefully, lovingly arranged so as to express a central vibration which is the essential self manifesting at this space and time. The higher healings, then, will more and more pinpoint that essence, that essential vibration, and find ways of increasing the harmony with which that vibration may move. The best of the techniques for opening this essential nature and clarifying it remain meditation, contemplation, prayer, and as this group was speaking before, the remembering of that context of sacredness within which all of what is known as life and all that is known as death involve. All is sacred. That which your feet rest upon this moment is holy ground.

在物质身体、心智身体、情绪身体以及灵性身体中的能量是用无限的、仔细的且有爱的方式被排列起来以便于表达实质性的自我在这个空间和时间中显化出来的一种中心性的振动。更高的疗愈，接下来，将会越来越多地精确定位那种实质，那种实质性的振动，并找到增长那种振动可以藉由其而移动的和谐的途径。开放这种实质性的特性并使之变得清楚的最佳的技巧依旧是冥想、沉思、祈祷，以及如这个团体之前正在谈到的一样，回忆起神性的背景，所有被知晓为生命以及所有被知晓死亡的事物都饱含在这种神性的背景中了。一切都是神圣的。你的双足在此刻正站立于其上的事物就是神圣的地面的。

Pause to feel the breath that moves in, the breath that moves out. The health begins with the breathing deeply in and deeply out, and feeling the peace of breathing in and breathing out, for no matter what an entity may do, it shall breathe in and breathe out. No matter how complex the life of the mind and emotions becomes the physical vehicle expresses the infinite Creator by the living breath—in and out. You breathe into you the love of the infinite Creator and breathe out of you all that is tired, old and ready to leave. So you take in health with each inhalation, and express the detritus of imbalance with each and every exhalation. Healing is not a process which stops. Rather, each entity is constantly in a state of healing, balancing and strengthening that energy web which is your essence.

暂停下来去感受那个进入的呼吸，感觉那个出去的呼吸。健康开始与深深地吸入和深深地呼出，感觉吸入和呼出的平静，因为无论一个实体可能做什么事情，它

都将会吸入和呼出。无论心智和情绪的会变得怎样地复杂，物质性载体都藉由活生生的呼吸——吸入和呼出——来表达无限造物者。你将太一无限造物者的爱吸入你的身体，你将所有疲倦、陈旧以及准备好离开的事物都吸出你的身体。因此，你藉由每一次吸入摄入健康，并藉由每一次呼出榨出不平衡的残渣。治愈不是一个会停止的过程。毋宁说，每一个实体都持续不断地处于一种治愈、平衡并强化那个你的实质之所是的能量网络的状态中。

At this time we would transfer this contact to the one known as Jim. This is indeed a substantial subject, and we have not exhausted it by any means. However, this instrument is beginning to give us signals that we need to move on. Therefore, we leave this instrument in love and in light and with thanks. We now transfer to the one known as Jim. We are those of Q'uo.

在此刻，我们会将这个接触转移到叫做 Jim 的实体。这确实是一个内容充实的主题，我们无论如何都无法穷尽它。然而，这个器皿正在开始给我们信号我们需要继续前进了。因此，我们在爱与光中并带着感谢离开这个器皿。我们现在转移到叫做 Jim 的实体。我们是 Q'uo。

(Jim channeling)
(Jim 传讯)

I am Q'uo, and greet each again in love and in light through this instrument. It is our honor at this time to offer ourselves in the attempt to speak to any further queries which those present may find valuable in the asking. Is there another query at this time?

我是 Q'uo，通过这个器皿在爱与光中再一次致意。在此刻提供我们自己来尝试回答在场的人可能发现有价值询问的任何进一步的问题，这是我们的荣耀。在此刻有另一个问题吗？

P: I have a question. I would like to ask, how can you help a person who you perceive may need healing without infringing upon their free will?

P: 我有一个问题。我想要请问，你们如何在不侵犯它们的自由意志的情况下帮助一个你们感觉到可能需要疗愈的人呢？

I am Q'uo, and am aware of your query, my sister. Many times in the history of this particular planetary sphere have those of Confederation origin asked that same query, for there have been many, many instances where there were groupings of your peoples who were much in need of healing, yet we were not asked by them to offer healing. Thus, we have found in our own experience that to send these entities love and light and the wishes for the regaining of the whole balance is the most that we can do without infringing upon an entity's free will, for in order to be of service to an entity in an overt manner one must be invited by that entity to attempt to serve.

我是 Q'uo，我理解了你的问题，我的姐妹。在这个特定的星球的历史中，那些源自于星际联邦的实体已经很多次问过相同的问题了，因为已经有过很多很多的情境，在其中你们的人群是需要大量的疗愈的，而我们并未被它们要求提供疗愈。因此，我们在我们自己的经验中已经发现，向这些实体送出爱与光，并祝愿他们

重获完整的平衡, 这就是我们在不侵犯一个实体的自由意志的情况下能够做的最大的事情了, 因为为了要对一个一个实体用一种公开的方式进行服务, 一个人必须被那个实体邀请去尝试进行服务。

To attempt to serve without invitation is not a service, in our humble opinion. Thus, even though the desire may be great to reach out the hand in service to another, without the invitation it is only possible to send these entities love and light for the use that they may have for it, whatever that use may be.

根据我们谦卑的观点看来, 在没有邀请的情况下尝试去服务并不是一种服务。因此, 即使伸出手去服务他人的渴望可能是巨大的, 在没有邀请的情况下, 唯一有可能的服务就是去向这些实体送出爱与光以便于它们可以利用这种爱与光, 无论那种用途可能会是什么。

Is there another query, my sister?

我的姐妹, 有另一个问题吗?

P: No, thank you, Q'uo.

P: 没有了, 谢谢你们, Q'uo.

I am Q'uo, and we thank you, my sister. Is there another query?

我是 Q'uo, 我们感谢你, 我的姐妹。有另一个问题吗?

Questioner: I have a question. If the individual finds this balance, and, will they be open to healing?

提问者: 我有一个问题。如果个体找到了这种平衡, 它们将会向疗愈开放吗?

I am Q'uo, and we believe that we grasp your query, my sister. If an entity is able to find a balance within itself in an area which has been imbalanced, then this finding of wholeness becomes the foundation stone upon which the healing of the entity is built, for it is true for each entity that as wholeness, unity and perfection are realized deep within the self, then that which is in need of healing is indeed healed.

我是 Q'uo, 我们相信我们理解了你的问题了, 我的姐妹。如果一个实体能够在它自己内在之中在一个已经是不平衡的区域中找到一种平衡, 接下来, 这种对完整性的发现就会成为这个实体的疗愈在其上被构建的基石了, 因为对于每一个实体, 当它的完整性、同一性和完美性在自我内在深处被领悟到的时候, 接下来需要疗愈的事物就会确实被疗愈了。

An entity may seek the healing process from any number of sources, yet there shall be no healing until the entity itself—through the catalyst of others, perhaps—finds this wholeness and this perfection. Thus, the healing follows the finding of this wholeness.

一个实体可以从任何数量的资源来寻求这个疗愈的过程, 而一直到那个实体自身——也许是通过其他人的催化剂——找到了这种完整性和这种完美性之前, 都不会有疗愈出现。因此, 疗愈是跟随着对这种完整性的发现的。

Is there another query, my sister?

我的姐妹，有另一个问题吗？

Questioner: Yes. (Inaudible) speak of regarding this wholeness, or feeling of wholeness. Are there any other tools?

提问者：是的。（听不见）谈到关于这种完整性，或者完整性的感觉。有任何其他的工具吗？

I am Q'uo, and am aware of your query, my sister. There are many tools, as you have put it, that are available to an entity for the finding of the wholeness within. There are, for example, the uses of meditation, contemplation, the prayerful attitude, which are most helpful in preparing the entity for healing. There is the examined life, shall we say, that looks at the need for healing and sees many behaviors, perceptions, thoughts and attitudes, which flow from the distorted being that is in need of healing. These behaviors and attitudes may be worked upon by the conscientious seeker to bring them into a balanced state. The entity may seek the healing catalysis from one of your medical profession that may utilize any number of healing modalities that themselves become tools for the healing to occur.

我是 Q'uo，我理解了你的问题，我的姐妹。有很多的一个实体可以取得的(如你对它的称呼一样)工具是用来找到在内在之中的完整性的。这些工具有，举个例子，冥想、沉思以及祈祷性的态度的使用，它们是在让一个实体为疗愈做好准备的过程中最有帮助的工具。这些工具有，容我说，对生命的检查，这种检查会查看对疗愈的需要并看到从那种需要被疗愈的扭曲的存有流出的许多的行为、观念、想法与态度。这些行为与态度可以被那个认真负责的寻求者工作以将它们带入到一种平衡的状态中。实体可以从你们的一个医生身上寻求疗愈的催化剂，一生可以使用任何数量的疗法，这些疗法本身都会成为让疗愈得以发生的工具。

The entity, in the long run, shall we say, will rely upon an inner faith that will take form in whatever manner has meaning to the entity. This faith will then provide a channel, or a doorway, through which the healing efforts of others may move into the life pattern of the one to be healed. Thus, you may find that there are many, many tools available to an entity seeking healing, yet the attitude of this entity and its ability to exercise its own faith, coupled with the entity's work in consciousness focused upon its own patterns of thought and behavior, are those tools which are most efficacious in this healing process.

从长期来看，实体会依赖于一种内在的信心，这种信心将会用无论什么对那个实体有意义的方式呈现出来。这种信心接下来将会提供一个管道，或者一个入口，通过这个管道，其他人的疗愈的努力就可以进入到那个要被疗愈的人的生命模式之中了。因此，你可以发现，会有很多很多一个寻求疗愈的实体可以取得的工具，而这个实体的态度以及它实践它自己的信心的能力，配上这个实体在意识中的工作聚焦于它自己的想法和行为的模式，这些就是在这种疗愈的过程中最有成效的工具了。

Is there another query, my sister?

我的姐妹，有另一个问题吗？

Questioner: No, thank you very much.

提问者：没有了，非常感谢你们。

I am Q'uo, and we thank you, my sister. Is there another query?

我是 Q'uo，我们感谢你，我的姐妹。有另一个问题吗？

Questioner: Yes. There are people that seek to help and heal others, yet the reception is not there, especially among the (inaudible). How much effort and energy does one put in to reaching out when one sees and realizes that they are pushing you away. It's done out of love and concern for these individuals. What (inaudible) to do?

提问者：是的。会有一些人寻求去帮助并疗愈其他人而却不受欢迎，尤其是在（提供不见）之中。当一个人看到并意识到他们正在将你推开的时候，一个人要投入多少的努力和能量来向外伸出手呢？它是处于对这些个体的爱与关心才被进行的。（听不见）要去做什么呢？

I am Q'uo, and am aware of your query, my brother. When the healing and loving efforts offered to another are not accepted, it is well, then, to leave the door open to such entities that they will know that they are welcome always to move through that door and to accept that which is offered. More than this is not possible to accomplish without the infringement upon the free will of another, for it is necessary for entities to seek in order to find. It is not usually possible to find for another that which it does not seek. Thus, to remain open in the heart, to remain open in the offering, and to continue to give that of love from your heart to the other's heart without expectation of return is the most that can be done. This is difficult for many who seek to be of service, especially to those that are loved dearly, yet it is that which must be accepted, for the free will of each entity is of paramount importance. For any progress to be made, the steps must be taken by each entity for the self.

我是 Q'uo，我理解了你的问题，我的兄弟。当被提供给另一个人的疗愈和有爱的努力未被接受的时候，接下来去让那扇门向着这样的实体保持开放，这是很好的，这样，这些实体将会知道它们一直都是受到欢迎去通过那扇门并接受被提供的事物的。在不侵犯另一个人的自由意志的情况下，不可能完成比这更多的事情了，因为实体去寻求以便于找到，这是必不可少的。为另一个人找到它并未寻求的事物，这通常是不可能的。因此，在心中保持开放，在给予中保持开放，并继续在不期待回报的情况下从你的心向其他人的心给出爱，这就是能够被做的最多的事情了。对于很多寻求有所服务的人，这是困难的，尤其是对于那些被深深地爱着的人的服务，而这也就是必须要被接纳的事物了，因为每一个实体的自由意志是具有至高无上的重要性的，对于任何要被做出的进展，每一个实体必须为自己走出那些步子。

Is there another query, my brother?

我的兄弟，有另一个问题吗？

Questioner: No, thank you very much.

提问者：没有了，非常感谢你们。

I am Q'uo, and we thank you, my brother. Is there another query?
我是 Q'uo, 我们感谢你, 我的兄弟。有另一个问题吗?

Questioner: Yes, I have one more question. What (inaudible) an entity to be a healer—would perform healing?

提问者：是的，我还有一个问题。什么是（听不见）一个要成为一个疗愈者——会进行疗愈——的实体呢？

I am Q'uo, and am aware of your query, my sister. In order for an entity to serve as an healer it is necessary in most cases for the entity to have worked enough upon the self within the energy centers or chakras that its centers of energy are in enough balance that the energies that may be used for healing can move through them with minimal distortion. These healing energies, then, are utilized as a means by which the one to be healed's auric field will be temporarily interrupted in order to allow the older, more distorted pattern of thought to be replaced by a newer, more harmonious pattern of thought that will allow the healing to occur. This is the process, whether the entity needing the healing seeks such from one of your orthodox medical professionals or from an entity that offers the healing catalyst from the more metaphysical background, or modality, of healing. It is necessary for the healer, then, to be able to assist in the interruption of the older patterns of thought that exist within the aura of the one to be healed.

我是 Q'uo, 我理解了你的问题, 我的姐妹。为了要让一个实体作为一个疗愈者而服务, 那个实体要在自己身上在能量中心或者脉轮中进行足够多的工作以至于它的能量中心是处于足够的平衡状态, 这样可以被用于疗愈的能量就能够带着最小的扭曲通过这些能量中心了, 在大多数的情况中这是必须的。这些疗愈的能量, 接下来就被用作一种途径, 藉由这个途径, 那个要被治愈的人的灵光场将被暂时被中断以便于允许那种更老旧的, 更扭曲的想法的模式被一种更为崭新的, 更为协调的想法的模式所替代, 就是那种更新的想法的模式允许疗愈发生了。无论那个需要疗愈的实体是通过一位你们的传统的医生来寻求这个过程, 还是通过一个从更为形而上学的疗愈的背景或者疗法来寻求这个过程, 这个过程就是如此。接下来, 那个疗愈者能够去在存在于一个要被疗愈的人的灵光之中的那种更老旧的想法的模式的中断中提供帮助, 这就是必不可少的了。

(Tape ends.)

(磁带结束。)

November 13, 1994
1994-11-13 记起造物者

Group question: The question today has to do with the attitude that might be most helpful when in our daily round of activities we find ourselves in the position of having to change our plans and having to surrender to a new set of circumstances. We wonder if there is a value to this being out of balance, to this learning by trial by fire, if there is a way that we can adjust our perception or responses and our thinking to help this process go more smoothly. Is it helpful if it does that? What can we do to help ourselves in such a situation?

团体问题：今天的问题是与我们在我们的日常生活的活动中发现我们自己处于不得不改变我们的计划并不得不臣服于一套新的环境的时候可能会有极大的帮助的态度有关。我们想知道这种失衡，这种藉由通过火焰而产生的磨难而进行的学习，是否是有一种价值的，是否有一种方式是我们能够调节我们的观念或者回应以及我们的想法以帮助这个过程更为顺利地进行。如果确实有这样一种方式，它是有帮助的吗？在这样一种情况中我们能够做什么来帮助我们自己呢？

(Carla channeling)
(Carla 传讯)

We are those of Q'uo. Greetings in the love and in the light of the infinite Creator. How pleased we are that you have called us to your meeting this day. It is a privilege to be asked to share our humble opinions with this circle of seeking and we greet and bless each who has thought this day to seek the truth, for surely there is no greater desire, no better hope than the seeking of that truth which is not transient, for years and millennia pass, yet above all space and time the truth remains perfect, whole and utter. All else, all in manifestation is illusion. But, oh, what an illusion. And into this illusion come entities across the timeless into this particular coordinate system. What unimaginably long journeys has each spark of consciousness traveled and, oh, how long the journey ahead still lies waiting.

我们是 Q'uo。在太一无限造物者的爱与光中致意。我们对于你们呼唤我们来到你们今天的集会是多么地高兴呀。被要求与这个寻求的圈子分享我们的谦逊的观点，这是一种荣幸，我们向每一位打算在今天去寻求真理的实体致意并祝福它，因为相比寻求那并非虚幻的真理的渴望，没有更大的渴望和更好的希望了，因为岁岁年年都流逝了，而超越所有的空间和时间，真理依旧是完美的、完整的且绝对的。一切其他的事物，一切在显化之中的事物都是幻象。但是，哦，这是怎样一个幻象呀。那些跨越了无尽的时间进入到这个特定的坐标系的实体们来到了这个幻象之中。每一个意识的火花已经旅行过了怎样难以想象地漫长的旅程呀，哦，仍旧在前方等待着的旅程是怎样地漫长呀。

You wished this day to ponder ways to deal skillfully with the untoward catalyst of the daily life. May we say that we also work with this catalyst, that higher densities as you call them remain nonetheless the native land of impatience and frustration, for we too seek the truth, and yet that truth recedes in front of us infinitely, so that we always are reaching and never

grasping. Yet we suggest to you that this reaching has independent merit, that is, a merit independent of an outcome.

你们希望在今天去沉思有技巧地与日常生活的麻烦的催化剂打交道的途径。容我们所，我们同样也在与这种催化剂一同工作，如你们所称的更高的密度依旧还是没有耐心和挫折的故乡，因为我们同样在寻求真理，而那个真理在我们面前无止境地后退，因此我们一直都是在伸手触及但永远无法抓住。而我们向你们建议，这种伸手触及是拥有不受制约的优点的，也就是一种不受一种结果的制约的优点。

Now, as we share these thoughts may we please ask each to use discrimination as each hears these concepts, for we would not constitute a stumbling block for any. Therefore, if that which we say seems good to you then you are most welcome to these thoughts. If, on the other hand, anything which we say does not ring true then leave that thought behind, for this is not your truth. Always we urge each seeker to safeguard its own powers of discrimination when listening to any opinion, no matter how authoritative it may seem, for truth has two faces. One is hidden, the other is an illusion. You dwell now with an illusion, yet when you leave this illusion, no matter how many truths you can name, yet still the truth itself shall not be in these things, but [merely] the shadow which the truth invisible and eternal creates. Beyond all imagining lies that mystery, that collector of paradoxes, that is the one great original Thought, Love or Logos.

现在，当我们分享这些想法的时候，我们请每一个人都在它听到这些观念的时候使用分辨力，因为我们不愿意成为为任何人构建一块绊脚石。因此，如果我们所说的观念是看起来对你有益处的，那么你们可以随意使用这些想法。在另一方面，如果我们所说的任何事情听起来似乎不是真实的，那么请将那个想法留在后面，因为这个想法不是你的真理。我们一直都督促每一个寻求者在聆听任何观点的时候都去守卫它自己的分辨力的力量，无论它可能看起来多么有权威，因为真理是拥有两面的。一面是隐藏着的，另一面是一个幻象，无论你们能够叫出多少的真理的名字，而真理本身将仍旧不在这些事物之中，这些事物仅仅是不可见且永恒地创造的真理的影子。超越所有的想象，存在着那个奥秘，那个悖论的收集者，它即是那一个伟大的原初的想法，爱或者理则。

Move as we pretend that we are living one of your days. Come with us into your third-density illusion. The morning dawns, and the seeker awakes. Shall it remember the Creator this morning? The day stretches ahead unsullied, pristine, without any flaw apparent to the eye. Those with the orderly minds immediately begin sorting through those duties and chores which are first to do upon the usual long, long list of things to do. A structure begins to take shape within the mind. Then the seeker moves into the quick paced rush of full morning and broad noon and by early afternoon the schedule has been first changed, then changed radically, and then perhaps discarded entirely.

就好像我们假装我们正活在你们的生活的一个日子中一样去行动。与我们一起进入到你们的第三密度的幻象之中。清晨破晓了，寻求者醒来了。它将会在这个早晨记得造物者吗？白昼在前方伸展开来，一尘不染、质朴地且不带有任何肉眼可见的瑕疵。那些具有有组织的头脑的人会立刻开始对那个通常是长长的要去做

事情的清单上的首先要去进行的责任和杂务进行排序了。一个构架会开始在头脑中成形。接下来寻求者会进入到满满的早晨和辽阔的中午的快步的匆忙之中，在午后不久之前，日程表就已经第一次被改变了，接下来会剧烈地被改变，接下来也许完全被抛弃了。

Another seeker, one who does not have the orderly mind, awakens in the morning with the dawn. Does it remember the Creator? This entity moves into the day, its mind responsive to that chore and duty that first comes to greet the eye. This entity begins to work with that concern until a second item catches the eye, and for this careless one the day is quickly spent in moving between this and that chore or pleasure doing a little of this and a little of that. 另一个寻求者，一个并不拥有有组织的头脑的寻求者，它在造成伴随着曙光醒来。它记得造物者吗？这个实体进入到一天一种，它的头脑回应着首先映入眼帘的杂务与责任。这个实体开始在那个关注上进行工作，一直到第二个项目映入眼帘，对于这个漫不经心的人，那一天就在这样或者那样的杂务或者在这里一点点和那里一点点的快乐之间的移动中很快地度过了。

We say to you that each of these ways is a skillful way to move through the day. The Earthly personality that you are should indeed follow its nature. If one is orderly, then make the list; if one enjoys freedom, seeing it not as chaos but as the liberty to do that which feels right, this entity has at the end of the day completed perhaps the same amount of the orderly one. Yet have they thought of the Creator today?

我们会对你们说，这些途径中的每一条途径都是穿越一天的一条有技巧的途径。你之所是的世俗的人格确实应该跟随它的本性。如果一个人是有组织的，那么去建立清单，如果一个人是享受自由的，不要将其视为混乱而将其视为是去做感觉上是合适的事情的自由，这个实体会在一天结束的时候也许已经完成了和那个有组织的实体相同数量的工作了。而它们在今天想到过造物者吗？

We now ask each to seek within the self. As you awoke, what thought you? Did you think of the Creator first or last or in the middle? You seek skills and resources for learning better to flow with the catalyst as it is presented to you, and there are certainly many ways in which the self may remind the self that it truly wishes to transform its stale, stiff and seemingly deadening over-regularity. Yet, beyond all these skills lies a basic attitude which, once grasped and persistently returned to, shall substantially transform each experience which occurs within the consciousness of the one who remembers. You see, beyond any logical, linear plan for improving the flow of events lies a simple attitude that contains more wisdom than all learning placed together. That wisdom is a point of view which includes as its primary relationship a real, living, conversational relationship with the one infinite Creator.

我们现在请每一个人都在自我内在之中寻求。当你们醒来的时候，你们想到了什么呢？你们是在一开始，还是在最后，还是在中间想到造物者的呢？为了更好地学习在催化剂被呈现在你面前的时候去与催化剂一同流动，你们寻求技巧与资源，肯定会有很多途径，通过这些途径自我可以提醒自我它真正希望去转变它陈旧的、僵硬的、看起来似乎死气沉沉的过度的规律性。而在所有这些技巧之外存

在有一种基本的态度，一旦这个态度被掌握了并被坚持不懈地返回到这个态度上，它将会实质性地转变发生在一个有记忆力的人的意识之中每一个体验。你看，在超越任何对增强事件的流动的逻辑性、线性的计划之外存在有一个简单的态度，它包含了比将所有的学习都放在一起还要更多的智慧。那种智慧将一种与太一无限造物者之间的真实的、活生生的、对话性的关系作为其最主要的关系包含在内了。

The key phrase that addresses the whole ray of questions concerning right use of time, energy and talent, is that which the teacher known to you as Jesus stated: "Not my will, but thine." You see, you and your consciousness are as the tip of a great iceberg. Your self, that profound and illimitable self that you truly are, has only a small amount of selfhood showing. That selfhood is wrapped within your personality, or your ego, if you will. It is not supposed to show, for indeed that true self is to you a goal towards which you strive in consciousness, for when your consciousness is awakened fully, then you shall see that you have held the truth safely within your deep mind all of your existence. Moreover, this silent wisdom, that spark of love within, moves into and transforms pain, suffering, misunderstanding and each and every negative emotion. It is as though the seeker dug within the earth of selfhood, making the garden of self broken [up] into smaller and smaller clumps of self, until the self has become broken up completely and lies ready and fallow for the seeds of new transformation.

解决关于对时间、能量和天赋的正确的使用的问题的全部的辐射的关键性的措辞，就是那位你们知晓为耶稣的老师所说的格言，他说：“不是依照我的意志，而是依照你的意志。”你看，你和你的意识就如同一个巨大的冰山的顶端。你的自我，那个你真正之所是的深入且无限的自我，仅仅只将自我属性的一个很小的部分展现出来了。那种自我属性是被包裹在你的人格，或者你的小我之中的，如果你愿意这样说的话。它不是打算要显现的，因为，那个真实的自我对于你而言确实就是你在意识中朝向其努力的一个目标，因为当你的意识完全觉醒的时候，接下来你就将会看到，在你的所有的存在性之中，你已经在你的心智深处安全地掌握了真理了。此外，这种静默的智慧，那个内在的爱的火花会进入到痛苦、苦难、误解和每一种负面性的情绪之中，并将其转化了。这就好像寻求者在自我属性的土地上挖掘，将自我的等待耕种的土地打碎成为越来越小的自我的结块，一直到自我已经被完全打碎，并在休耕状态中为新的转变的种子做好了。

The earth within you, your sticks and stones of expectation, must be broken up so that good seed may be planted in the soil of your lives. This plowing of the self in order to plant new awareness is painful. It feels as though the self were being torn down like an old house, and that old self is being torn down. Yet we have a promise, and that is that that which is being torn down shall seem to you in the future not a self. When service to others is attempted, you serve not only that personality but primarily you serve the Creator self within that is the truth of that entity. Therefore, pour yourselves out in service to others, worrying not whether you have succeeded, but only working toward more purity of desire to serve.

在你内在之中的土地，你的期待的根茎与石块，都必须被打碎，这样，有益的种

子就可以被种植在你的生命的土壤之中了。这种为了种植新的认识而对自我的犁地是痛苦的。它感觉就好像自我正在如同一座旧的房屋一样被推倒，那个就得自我正在被推倒。而我们有一个承诺，那个承诺就是，正在被推倒的事物在未来将会在你看来似乎并不是一个自我。当对他人的服务被尝试的时候，你不仅仅在服务那个人格，你最主要地是在服务于造物者的自我，在那个造物者的自我内在之中是那个实体的真理了。因此，在对他人的服务中倾注全力，不用去担忧你是否已经成功了，而仅仅是朝向去服务的渴望的更大的纯净度而工作。

Above all let not your heart be troubled. This is under your conscious control, if you choose to claim the mastery over the self. Work when you can towards that point of balance, within which you are able to see clearly, not removing yourselves from the thick of things, but rather bringing into the thick of things that sacred aspect, that relationship with the Creator within. An attitude is only one word, yet this attitude is the key to the spiritual devotional life, for all things are sacred to the one who has the eyes to see, the ears to hear, and the heart to understand.

最为重要的是，不要让你的心感到不安。如果你选择去宣称那种对自我的掌握的话，这是在你的有意识的控制之下的。当你能够转向那个平衡点的时候，进行工作吧，在那个平衡点中你能够清晰地看到，不是让你自己去摆脱事物的厚重，而毋宁是去将那个神圣的面向，那种与内在的造物者之间的关系带入到事物的厚重之中。一个态度仅仅是一个词语，而这种态度是灵性上的奉献的生命的關鍵，因为对于一个拥有眼睛去看，拥有耳朵去听，拥有心去理解的实体，一切事物都是神圣的。

We would continue this channeling through the one known as Jim. We would leave this instrument in love and in light. We are those of Q'uo.

我们会通过叫做 Jim 的实体继续这次传讯。我们会在爱与光中离开这个器皿。我们是 Q'uo。

(Jim channeling)
(Jim 传讯)

I am Q'uo, and greet each again in love and in light through this instrument. It is our privilege to be with this group this day and we are most grateful to be invited to enjoin you in your seeking for truth. At this time we would ask if there might be any other queries that those present would have for us.

我是 Q'uo，通过这个器皿在爱与光中再一次向各位致意。我们很荣幸在今天与这个团体在一起，我们对于在你们寻求真理的过程中被邀请加入你们是极为感激的。在此刻，请问那些在场的人是否有任何其他的问题要向我们提出来。

E: I'd like to ask if it is possible to stay with another by leaving this incarnation when they do.

E: 我想要请问，当人们要离开投生的时候，是否有可能藉由离开这次投生而与另一个人呆在一起呢？

I am Q'uo, and I am aware of your query, my brother. We are aware of many

of your peoples who do this very thing. The process of evolving in mind, in body, and in spirit is a process that is much aided by grouping of entities undertaking this effort together so that there is the sharing of many, many life experiences that together are able to offer the appropriate circumstances for pursuing the balances that each entity is desirous of achieving. It is often helpful for such grouping of entities to exchange the positions within your illusion that have been shared in previous incarnational experiences, so that in one experience there is the assuming of the identity of perhaps a sibling to another, and in a further incarnation, these entities shall perhaps be friends or mates, or be related in another fashion that has meaning to each that is relative to previous experience and also to the present objective of learning.

我是 Q'uo, 我理解了你的问题, 我的兄弟。我们察觉到你们人群中有很多正在做这件事情的人。在心智中, 在身体中, 在灵性中的演化的过程是一个会受到一同进行这种努力的实体的团体的极大地帮助的过程, 这样就会有许许多多的生命体验的分享了, 这些生命体验在一起能够为追寻每一个实体所渴望去取得的平衡提供适宜的环境。在你的投生中去交换在之前的投生的体验中已经被分享过的位置, 这对于这样的实体的团体经常会有帮助的, 这样, 在一个体验中你也许会采用另一个人的兄弟姐妹的身份, 在一个未来的投生中, 这些实体将也许成为朋友或者伴侣, 或者通过另一种对每一个人都有意义的方式建立联系, 这种方式是与之前的体验有关的, 同样也是与当前的学习的目标有关的。

Indeed, we find that it is more nearly the common case for clans or groups of like-minded entities to move together through the third-density illusion and those which follow it. Oftentimes these groupings will enlarge themselves as further contact is made with other entities that will enhance this process for each grouping. It is well for those entities comprising the groupings to be able to rely upon fellow travelers, shall we say, to provide the appropriate assistance, catalyst, challenges and support for this process of discovering the heart of love within each entity and to enhance the expression of this love in each succeeding incarnation.

确实, 我们发现, 对于具有相似的心智的实体的部落或者团体而言, 几乎更为普遍性的情况是, 这些实体会一同穿越第三密度的幻象以及那些在其后的密度的幻象。时常, 这些团体将随着它们与其他的实体之间建立进一步的接触而扩展其自身, 而其他的实体将会为每一个团体增强这个过程。对于那些组成了团体的实体而言, 他们能够去依赖于, 容我们说, 同伴的旅行者以提供适当的帮助、催化剂、挑战以及对这个探索在每一个实体内在之中的爱的核心的过程的支持, 并能够去增强在每一次之后的投生中的这种爱的表达, 这是很好的。

Is there a further query, my brother?

我的兄弟, 有一个进一步的问题吗?

E: No.

E: 没有了。

I am Q'uo. Is there another query at this time?

我是 Q'uo。在此刻有另一个问题吗?

P: Yes, I would to ask about the point of surrender. How to know when to remain in control and when to surrender?

P: 是的。我想要询问关于臣服的位置。如何知道什么时候要留在控制位置，什么时候要去臣服呢？

I am Q'uo, and I am aware of your query, my sister. We feel it is an important point that one be aware that though one might give great value and effort to the quality of control, that it is not possible to retain control in the ultimate sense within your illusion, for there is the necessity to offer oneself to the moment of inspiration. This is to say that surrender in the fullest sense will prove to be a far, far better friend than any ability to control events or entities about one. It is even difficult, my sister to be in control ...

我是 Q'uo, 我理解了你的问题, 我的姐妹。我们感觉到这样一个要点是一个人要认识到的, 即虽然它可以对于控制的特性赋予巨大的价值和努力, 在你们的幻象中在终极的意义上保持控制是不可能的, 因为会有向着启发的时刻献出它自己的需要。这就是说, 在最完全的意义, 相比任何去控制时间或者在一个人周围的实体的能力, 臣服将会被证明是一个远远更好的朋友。我的妹妹, 去处于控制地位是极其困难的.....

(Side one of tape ends.)

(磁带一面结束)

(Jim channeling)

(Jim 传讯)

I am Q'uo, and am again with this instrument. Again we would thank the one known as P for the assistance with the recording device.

我是 Q'uo, 我再一次与这个器皿在一起了。我们会感谢叫做 P 的实体对录音设备的帮助。

The surrender of the self at each opportunity is far more helpful than attempting control, though we do understand the need to feel that one has a definite effect upon the surroundings and the situations that one finds oneself in. However, it is more helpful to examine and experience the spontaneous responses to each situation, rather than to construct the desired outcome and then attempt to cause the situation to fit into this desired outcome.

让自我臣服于每一个机会, 这是比尝试去控制远远更有帮助的, 虽然我们理解那种感觉到一个人已经对于周遭的环境和一个人发现它自己处于其中的情况拥有一种明确的影响的需要。然而, 相比去构建被渴望的结果并接着尝试去使得那个情况符合这种被渴望的结果, 去检查并体验对于每一个情况的自发性的反应, 这是更为有帮助的。

The reason that surrender has far more value to the seeker than does control is that in surrender to the spontaneity of the heart one may get a truer reading, shall we say, as to the true nature of that portion of the self that one

is attempting to balance. As one allows the spontaneity and love within to express itself outwardly to others, one is able to feel and experience a fuller and truer representation of one's position, shall we say, upon any particular point that might be of any importance to the self, this being the greater self or the soul which inserts a personality into each illusion and experience.

相比去控制，臣服对于寻求者是拥有远远更大的价值的，这是因为在对于心的自发性的臣服中，一个人可以在关于一个人正在尝试去平衡的那个自我的部分的真实的特性的方面得到一种更为真实的（容我们说）解读。当一个人允许在内在之中的自发性和爱向外向其他人表达它自己的时候，它就能够感觉并体验到一种更为完整且更为真实的对一个人在任何特定的时刻的（容我们说）位置的描绘（representation）了，而这个特定的时刻是可能对自我具有任何的重要性的时刻，这个描绘即那个将一个人格插入到每一个幻象和体验之中的更大的自我或者灵魂了。

Thus, though each might feel that a certain amount of control is necessary in order to give coherence to one's experience, we would suggest that one always be open to the surrender of the moment as the moment requires. In this way one moves more in harmony with those lessons and balances which are being pursued for the purpose of the evolution.

因此，虽然一个人可能会感觉到，为了在一个人的体验上取得一致性，一定数量的控制是必不可少的，我们会建议，当那个时刻要求臣服的时候，一个人一直都是向着对那个时刻的臣服开放的。用这种方式，一个人就可以更为协调一致地与那些为了演化的目的而被追寻的课程与平衡一同移动了。

Is there a further query, my sister?
我的姐妹，有一个进一步的问题吗？

P: No, thank you, Q'uo.
P: 没有了，感谢你们，Q'uo。

I am Q'uo, and I thank you, my sister. Is there another query?
我是Q'uo，我感谢你，我的姐妹。有另一个问题吗？

R: I don't have a question, but I want to thank you for being a source of inspiration to me. Again you did it.
R: 我没有一个问题，但是我想要为你们成为我的一个启发的来源而感谢你们。你们再一次做到了它。

I am Q'uo, and we are grateful to you as well, my brother, for the response to that opinion which we have offered. We are grateful to have been of service and can assure you that you have served us just as certainly. Is there another query at this time?
我是Q'uo，我们同样也为你对我们已经提供了的观点的回应而对你感到感激，我的兄弟。我们对于已经能够进行服务是感激的，我们能够向你们保证，你们已经一样确切地服务了我们。在此刻有另一个问题吗？

(Pause)
(暂停)

I am Q'uo, and as we observe the exhaustion of the queries we shall again ...
我是 Q'uo, 因为我们观察到问题的耗尽, 我们将再一次.....

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(记录的最后一页遗失了。)

November 20, 1994
1994-11-20 投生的疗愈

Group question: Realizing that each person comes into an incarnation with sort of a plan of lessons to learn and services to offer, we are wondering if it is possible to do what could be called the "healing of the incarnation," which would be doing everything that you had planned to do and then going on to "Plan B" since you had accomplished "Plan A." Is it possible to heal the incarnation to the point that you are able to simply improvise from that point on and put frosting on the cake, shall we say? We would like whatever information you could give us on the healing of the incarnation.

团体问题：当我们意识到每一个人都是带着某种类型的一个对于要去进行的学习和要去提供的服务的计划而进入到一次投生之中的，我们想知道，是否有可能去进行被称之为“对投生的疗愈”的事情，也就是去做你已经计划了要去做的一件事情并接下来继续进行“B计划”，因为你已经完成了“A计划了”。有可能从那个位置开始即席创作并，容我们说，将糖霜撒到蛋糕上吗？在关于对投生的疗愈的方面，我们想要你们能够给予我们的无论什么信息。

(Carla channeling)
(Carla 传讯)

We are those of Q'uo. Greetings in the love and in the light of the one infinite Creator. As always, it is a pleasure and a privilege to speak to you. We thank each for calling us to this circle and ask only that our thoughts be considered. Certainly those that do not seem correct may well be left behind, for our service is to offer our thoughts and our opinions and to do this is truly a pleasure, for it is our way of polarizing at this time.

我们是 Q'uo。在太一无限造物者的爱与光中致意。一如既往，向你们发现是一种快乐和一种荣幸。我们感谢你们每一位呼唤我们来到这个圈子，我们仅仅请求我们的想法被考虑。肯定地，那些看起来似乎是不正确的想法是完全可以被留在后面的，因为我们的服务是提供我们的想法和我们的观点，进行这个工作真的是一种快乐，因为，在此刻这就是我们极化的方式。

As you speak of healing we feel that you speak of balance. The healing of an incarnation, then, is the genuine crystallization of the fruits of an incarnation at a given point that has created [such] a depth of equanimity within the spirit that it becomes free to create further harmony in ways that, until the incarnation is seen as being in balance, are impossible.

当你们谈及疗愈的时候，我们感觉到你们谈到了平衡，那么，一次投生的疗愈就是一次投生在一个给定的位置上的成果的真正结晶了，这次投生在那个位置上已经创造出了一种在灵性中的如此的平静的深度，以至于它开始自由地用各种各样的不可能的方式来创造出进一步的和谐，一直到那次投生被视为是出于平衡状态位为止。

For instance, if one has created the hoped for actions within an incarnation but has been unable to balance relationships created or taken up again in the

process of offering the service to the creation, there will not be the clarity of perspective necessary in order to effectuate further healing. For many entities, then, the incarnation shall not be healed within the incarnation because there has been created within the seeker no firm rock, depending solely upon the relationship with the Creator, upon which that balance might be viewed clearly. For you see, you cannot precisely cause the self to come into a balanced perspective.

举个例子, 如果一个人已经创造出了对在一次投生中所期待的行动但是尚未能够在向造物提供服务的过程中平衡再一次被创造出来或者被承担起来的人际关系的话, 为了要使得进一步的疗愈实现, 就将不会有对所需的观点的澄清。那么, 对于很多的实体, 在投生中投生将不会被疗愈, 因为在寻求者内在之中已经有并不坚固的岩石被创造出来了, 这完全是取决于与造物者的关系以及那种可以被清晰地观察的平衡。因为你看, 你无法精确地使得你自己进入到一个平衡的远景中。

Work in consciousness is work without an object. However, [it is] this work, done in the bits and pieces, which creates the miracle of continuing consensus reality among your people. The confusion which reigns universally within your density is simply too thick to penetrate. The mind attempts to create balance within the self and certainly there is work which the mind can do, and do well, which adds to the balance which may be achieved by a seeker.

在意识中的工作是没有一个目标的工作。然而, 就是这种一点一滴的方式被完成的工作在你们的人群中创造出了持续性的共识性实相的奇迹。在你们的密度中全局性地处于支配地位的混淆单纯地是太过于厚重以至于无法刺穿的。心智会创造去在自我之中创造出平衡, 这肯定是心智能够进行的且会做的很好的工作, 这种工作增进了可以被一个寻求者取得的平衡。

However, although it feels, when one is ideating and thinking about balance and about healing, that this process should be able to be done mentally, for it is seemingly quite logical, however, this is only apparently so. Deeper and closer to the truth lie ocean depths of bias and prejudice which function subconsciously as a natural portion of the process the spirit is going through within the incarnation, but on the metaphysical or time/space level or dimension. There is no mental access to these subconscious processes which have far more to do with the archetypes of selfhood than with any conscious logical or developed line of reasoning. Therefore, one is relatively helpless to heal one's own incarnation consciously.

然而, 当一个人在关于平衡和关于疗愈的方面形成观念并进行思考的时候, 虽然感觉起来这个过程应该是能够在心智上被完成的, 因为他看起来似乎是想到有逻辑的, 然而, 这仅仅是在表面上是这样的。在更深入且更接近真理的位置存在有如大海一般深的偏向性与偏见, 它们是用潜意识的方式作为灵体在投生中, 但却是在形而上学或者时间/空间的层次上或者维度上正在穿越的过程的一个自然而然的发挥机能的。这些潜意识的进程没有心智上的入口, 相比任何表面意识的逻辑上的或者被发展出来的推理的线路, 这些潜意识的进程与自我属性的原型拥有远远更多的联系。

However, there is a clear and lucid path towards aiding one's self in the balancing of an incarnation. That way is the way of faith. The most vivid blossoms along that path are those of self-forgiveness, forgiveness of the Creator and forgiveness of all those whom the heart has held in thrall with anger. Once these dusty cobwebs of past negative emotion are swept from that subconscious place then forgiveness may blossom and then the seeker discovers almost by reflex that the circumstances of the incarnation have been transformed. The first few epiphanies or times of transformation within a seeker's experience are those which free portions of the self so that various energies are sequentially set free within the individual, clearing the channel on a higher and higher level.

然而, 会有一条清晰而明白无误的道路是通往在一次投生的平衡的方面帮助一个人自己的。那条道路就是信心的道路。沿着那条道路的最为鲜明的花朵就是那些自我宽恕, 对造物者的宽恕和对所有那些其心已经被愤怒所束缚的人们的宽恕的花朵。一旦这些过去的负面情绪的布满灰尘的蜘蛛网从那些潜意识的位置被清扫干净了, 接下来, 宽恕就可以绽放, 然后, 寻求者就会几乎是条件反射一般地发现, 投生的环境已经被转变过了。在一个寻求者的体验之中的最初的一些顿悟或者转变的时刻是那些释放自我的一些部分的时刻, 这样在个体内在之中的各种各样的能量就会连续性地被释放, 并同时在一个越来越高的层次上清理出了通道。

Entities who work with healing the incarnation are those which have gone through those times of testing which may be seen to be partial and, therefore, have come to a place where the next time of transformation is that one which was the final transformation within the life or incarnation which has to do with oneself only, and at this time of final transformation, or initiation, the whole self, the whole life becomes soft and malleable, if the seeker is at that time perfectly willing to forgive all.

那些在对投生的疗愈上进行工作的实体是那些已经经历了那些考验的时刻的实体, 那些考验可以被视为是部分的考验, 这些实体因此已经来到了一个位置, 在其中下一个转变的时间就是在生命中或者投生中仅仅是与它自己有关的最后的转变的时间了, 在这个最后的转变的时刻, 或者启蒙的时刻, 如果那个寻求者在那个时刻完全乐意于去宽恕一切的话, 完整的自我, 完整生命变得柔软而可塑了。

Therefore, the way of faith being followed, in due time the healing of the incarnation becomes a gift given to the self by the subconscious levels of self, aided by what this instrument would call the Holy Spirit and what we often call the higher self.

因此, 当信心的道路被追寻的时候, 在适当的时刻, 对投生的疗愈就会成为一份由自我的潜意识的层次给予自我的礼物, 这个礼物会受到这个器皿所称的圣灵和我们经常称之为高我的帮助。

As the energy is very low in this circle, we shall limit our remarks to these very few, thanking each again for calling us to this circle. We would open the meeting to queries before we leave. And, in pursuit of this, would transfer to the instrument known as Jim. We are those of Q'uo, and leave this instrument

in love and in light.

因为在这个圈子中的能量是非常低的，我们将我们的发言限制到这些非常少的部分了，我们同时再一次感谢各位呼唤我们来到这个圈子。我们会在我们离开之前向提问开放这次集会。为了进行这个工作，我们会转移到叫做 Jim 的器皿身上。我们是 Q'uo，我们在爱与光中离开这个器皿。

(Jim channeling)

(Jim 传讯)

I am Q'uo, and greet each again in love and in light through this instrument. May we ask if there are any further queries at this time?

我是 Q'uo，我们在爱与光中通过这个器皿再一次向各位致意。请问在此刻是否有任何进一步的问题呢？

E: I want to know how two people can prepare to leave this incarnation together. I want to know what spiritual preparations two people can make to leave this incarnation together.

E: 我想知道，两个人如何一起准备离开这次投生。我想知道两个人可以为一同离开这次投生所做的灵性上的准备是什么。

I am Q'uo, and we are aware of your query, my brother, but as it is one which requires a great deal of consideration in order to answer properly, we may only speak with some notations and thoughts which we hope might be of service to you.

我是 Q'uo，我理解了你的问题，我的兄弟，但是因为它是一个需要大量的考虑以便于适当地回答的问题，我们会藉一些我们希望可能会对你有所服务的注释与想法来谈论。

We do not expect to be thorough in this particular area, for it is the work of each entity within this illusion to progress along a certain path of seeking and of service that has been chosen for its excellence in balancing those weaker areas within the total mind/body/spirit complex of each entity. There are many entities within your illusion who are so well attuned to the mate, shall we say, for want of a better term, that the paths coincide to a large degree and may even end at the same time as each exits the illusion together.

我们并未期待在这个具体的区域中进行详尽的讨论，因为沿着一定的寻求和服务的道路前进，这是每一个实体在这次投生中的工作，每一个实体都是为了对在它的整个的心/身/灵复合体之中那些较为虚弱的区域的平衡的方面的优秀而已经选择了这条道路。在你们的幻象中会有很多的实体与，容我说(因为我们想要找一个更好的措辞)，伴侣之间是如此之好地协调一致，以至于它们的道路在一个很大的程度上是一致的，并甚至可能会在相同的时间结束，如每一个实体是一起存在于幻象之中一样。

However, it is more nearly the case for seekers within this illusion to pursue paths that, though they may join for a great portion of the illusion, may also find individual points of departure, for within the larger frame of reference,

looking at this illusion as a small portion of the experience that is available to mind/body/spirit complexes, the actual timing of the departure from the illusion is seen as relatively unimportant, the important portion of the incarnation being those efforts to find the talents which have been inlaid and perhaps hidden, to find those services which are in the provenance of the seeker's abilities and talents, to find those lessons that have been secreted in various latent potentials and meetings with others that are incarnating for the purpose of the meetings and the catalysts that can depend therefrom.

对于在这个幻象中寻求道路的寻求者而言，情况差不多更多地是这样一种情况，虽然他们可能会在幻象中的一个很大的部分结合在一起，它们同样也可能会找到个人性的离世的时间，因为在更大的参考系中，这个幻象是被视为是可被心/身/灵复合体所利用的体验的一个小小的部分，离开这个幻象的实际的时间是被视为是相对不重要的，投生的重要的部分是那样一些努力，这些努力会去找到那些已经被嵌入，也许是已经被隐藏起来的的天赋，去找到那些处于寻求者的能力和天赋的范围之中的服务，去找到那些已经被藏匿于各种各样的潜在的可能性以及与其其他的实体的会面之中的课程，这些要去会面的其他的实体就是为了这些会面和由此而产生出来的催化剂的目的而投生的。

However, there are many entities who are so well attuned, each to the other, in pairs or in larger numberings, that there is the melding of the seeking and the serving to the degree that the incarnational patterns become more or less congruent, including the departure from the illusion itself.

然而，会有很多如此之好地用配对的方式或者通过更大的数量在相互彼此之间协调一致的实体，以至于寻求和服务会融合到投生的模式会变得或多或少是一致的程度，包括从幻象本身的离开的时间上的一致。

We would recommend to all seekers that in order to make, shall we say, the grand and completed exit, that there be the attempt within each portion of the consciousness to give what can be given, to forgive all, and to seek to learn all that is within the possibility of the incarnation. This is not a simple exercise, for it requires the constant attention and the attending to the moment to the degree that one is fully able to realize the possibilities of each moment in seeking and in serving and in reflection, to learn that which can be crystallized as the seed or fruit of each effort at seeking and at serving.

我们会向所有的寻求者建议，为了要产生出，容我说，宏大且完整性的死亡，在意识的每一个部分之中都要有去给予能够被给予的事物的尝试，去宽恕一切的尝试，以及去寻求学习在投生的可能性之中的全部的事物的尝试。这不是一个简单的实践，因为它需要持续不断的留心以及参与到每一刻之中，以至于一个人完全能够在寻求中、在服务中，在反思中意识到每一个瞬间中的可能性，并能够学会作为在每一个在寻求和服务的方面的努力的种子或者成果而可以被结晶的事物。

May we ask if there is a more specific avenue that you would wish us to speak upon, my brother?

请问是否有一个你希望我们在其上谈论的更为具体的途径呢，我的兄弟？

E: No, thank you.

E: 没有了，谢谢你们。

I am Q'uo, and we thank you, my brother. Is there another query at this time?
我是 Q'uo, 我们感谢你, 我的兄弟。在此刻有另一个问题吗?

(Pause)

(暂停)

I am Q'uo, and we appreciate your words and your heartfelt gratitude, and are on our equivalent of the little rock as we begin to say our farewells to this group. We realize that there is an energy deficit at this time, for there has been the expenditure of much energy this past—what you would call—week, as many have given the experiences and efforts towards making one from a distance feel at home and feel nurtured. This is a good effort, my friends, and we can recommend to you that you always see each other as the dear friend from afar that appreciates the love and support of its close friends and family.
我是 Q'uo, 我们对你们的言语和你们衷心的致谢感到感激, 当我们开始向这个团体道别的时候, 我们在我们的部分上遇到了小小的障碍。我们意识到在此刻有一种能量的耗尽, 因为在过去的——如你们所称的——这一周之中已经有大量的能量的消耗了, 因为很多人已经付出了体验和努力来让一个来自远方的人感觉到自在并感觉到被滋养了。这是一种有益的努力, 我的朋友们, 我们能够向你们建议, 你们一直都将相互彼此视为来自远方的亲爱的朋友, 这个朋友会感激它的亲密的友人与家庭的爱与支持的。

Each of you is a portion of a greater family that moves within the illusion at this time, helping those that need help, inspiring those that are weary, and lending assistance to those who walk with difficulty. This is a grand illusion and a grand journey that you are upon, my friends. There are many adventures that await you and many moments that may disappoint you, but you may always take comfort in knowing that the love of the one Creator resides in full in each and but requires the smallest of need or inspiration to be kindled into flame.

你们每个人都是在此刻在这个幻象中移动的一个更加巨大的家庭的一部分, 你们每个人都在帮助那些需要帮助的人, 鼓舞那些疲倦的人, 并向那些在困难中行走的人们伸出援手。这是一个巨大的幻象, 这是一场你们走在其上的巨大的旅程, 我的朋友们。会有很多的冒险等待着你们, 会有很多的时刻会让你感到沮丧, 但是你们可以在知晓太一无限造物者的爱是完整地居住在每一个人内在之中的方面一直都得到安慰, 但是这种太一无限造物者的爱却需要最小的必需品或者启发来被点燃成为火焰。

We can tell you from our own experience that there is no greater joy than to share the flame of love of the one Creator with those kindred souls that walk with you upon this dusty path. We take great pleasure and feel a great privilege to be some of those who walk with you. There are many, my friends. There are many.

我们能够根据我们自己的体验告诉你们, 没有比与那些和你们一起走在这条布满灰尘的道路上的相同属性的灵魂分享太一无限造物者的爱的火焰更加巨大的喜悦了。我们得到了巨大的快乐并感觉到成为那些与你们一同行走的人是一种巨大的荣幸。会有许多人和你们同行。我的朋友们。有许多人与你们同行。

At this time we shall take our leave of this group, thanking each for inviting our presence. We are those of Q'uo, and leave each in the love and in the light of the one infinite Creator.

在此刻, 我们将离开这个团体, 我们同时感谢每一位邀请我们的出席。我们是 Q'uo, 我们在太一无限造物者的爱与光中离开各位。

November 27, 1994

1994-11-27 百乐餐之合适的职业

Group question: We're going to take pot luck this afternoon. We have no particular question. We'll see what Q'uo has to say from what all the information was that we had to offer beforehand.

团体问题：我们将要在这个下午进行百乐餐。我们没有特定的问题。我们将看看 Q'uo 对于我们已经提前提供的信息有什么要说的事情。

(Carla channeling)

(Carla 传讯)

We are those of Q'uo. Greetings to each in the love and in the light of the one infinite Creator. It is, as always, a great blessing to be called to this circle of seeking. We bless and thank each who has so desired to seek the truth that this circle has been formed. We especially greet and bless the one known as D, who is new to this particular group. It is a privilege and a pleasure for us to offer our opinions and thoughts. We ask that each seeker evaluate these thoughts for himself, for many are the personal truths within each entity, and that which does not ring true to an individual may easily be left behind. We are not authorities and we are fallible. Therefore, we call each to discriminate for the self.

我们是 Q'uo。在太一无限造物者的爱与光中向各位致意。一如既往，被这个寻求的圈子呼唤是一种极大的祝福。我们祝福并感谢每一个人，你们已经如此渴望寻求真理以至于这个圈子已经被形成了。我们由其感谢并祝福叫做 D 的实体，它是这个特定的团体的新人。提供我们的观点和想法，这对我们而言是一种荣幸和一种快乐。我们请求每一个寻求者都为他自己评估这些想法，因为很多的想法是在每一个实体内在之中的个人性的真理，请将那些没有对一个人响起真理的铃音的事物，它是可以被轻易地留在后面的。我们并不是权威，我们是易于犯错的。因此，我们呼唤每一个人为自己进行分辨。

We are those which have been known to your people as the Confederation of Planets in the Service of the One Infinite Creator. Our desire and purpose for being within your planes is communication, for there is, shall we say, a great call upon your planet at this time for truth. More and more of your planet's peoples are crying out within, seeking a truth that they cannot find, for all the places which are traditionally considered as sources for spiritual food have, in one way or another, been spoiled and made unpleasant as paths of seeking, and consequently the seeker must seek without the structure created by another and must instead create that structure within which the seeker feels best positioned to accelerate the pace of his own spiritual evolution.

我们是那些属于被你们的人群知晓为服务于太一无限造物者的星际联邦的实体。我们在你们的层面中的渴望和目的是进行沟通交流，因为，在此刻在你们的星球上有一种，容我们说，巨大的对真理的呼唤。你们的星球上越来越多的人正在内在之中呼唤，并同时寻求一个它们无法找到的真理，因为在传统上被认为是灵性的食粮的来源的位置都已经用这样或者那样的方式被破坏了，它们作为寻求的道

路不再是令人愉快的了，因此，寻求者必须在没有被其他人所创造出来的构架的情况下寻求，寻求者作为替代必须创造出那个构架，寻求者在其中会感觉到在加速他自己的灵性的演化的速度的方面是出于最佳的位置的。

What we have to offer such seekers is at base, as this instrument said earlier, a very, very simple truth. It is in that truth that we greet you, and in that same truth that we leave you each time we visit with your sessions of working. This thought that we bring is a living, creative and vital force which also encompasses the powers of darkness and death. This force, this one great original Thought, this Logos, is Love. Your word "love" does not in any way fulfill a satisfactory position as a symbol for that which we speak of. However, love is the closest which your language has to describe the nature of the Creator. This Love, this Logos, is that which has created all that is.

我们所要提供给这样的寻求者的事物在根本上，如这个器皿之前说过的一样，是一个非常非常简单的真理。我们就是通过那个真理向你们致意的，每一次我们访问你们的集会的时候，我们是通过那个相同的真理离开你们的。我能带来的这个想法是一个活生生的，创造性的，有生命力的力量，它同时也包含了黑暗和死亡的力量。这个力量，这一个伟大的原初的想法，这个理则，就是爱。你们的词语“爱”，作为我们所谈及的事物的一个象征，并没有用任何方式实现一个令人满意的位置。无论如何，爱是你们的语言所拥有的在描绘造物者的特性的方面最为接近于的词语了。这个爱，这个理则，就是已经创造了一切万有的事物。

In untold amounts of what you call time, each of you has gradually developed as a consciousness, and all that has come before has fallen in such a way that you are experiencing the dance of living, the incarnational experience, together at this precise time and place. Each has walked a crooked path to be in this circle this day. The seeking has largely been isolating, lonely, alienating and difficult. Yet within each seeker's breast, we are quite aware, the hardships have not been counted. The suffering has been accepted, either gladly or with complete resignation.

无尽的数量在你们所称的时间中，你们每个人都已经作为一个意识逐渐发展了，所有在之前已经出现的使用都是已经用这样一种你正在体验生命的舞蹈，投生性的体验的方式一起在这个精确的时间和位置掉落下来了。每一个人都已经走过了一条崎岖的道路才在今天处于这个圈子之中。寻求在很大部分上一直都是隔绝的孤单的、令人疏离的且困难的。而在每一个寻求者的胸膛中，我们相当清楚地察觉到，困难是没有被考虑的。苦难已经被接受了，要么是愉快地接受的，要么是带着完全的对命运的臣服而接受的。

From this circle each shall again move into what seems to be the ocean without direction. Love creates, love is, and each is that love. Yet, you are that love clothed in flesh. Your heavy, chemical, physical vehicle ensheaths that which is light, created of love in such a way that you may walk about within the illusion that is your third density. You gaze about at your second-density friends—the trees, the birds, the grass—and you can see in these simple things clear and lucid examples of love. The trees offer to the seeker the oxygen which aids that seeker. The seeker itself is offering carbon dioxide to

the trees, a food they need to eat. All within this second density tends toward the perfect order. Not that it is neat or tidy, but that it is in balance.

每一个人都将从这个圈子进入到那个看起来似乎是没有方向的海洋的地方。爱创造，爱是 (love is)，每一个人都是那个爱。而你是在肉身上穿上了衣服的爱。你的沉重的，化学性的物质性载体将那光之所是的事物放入到套子中，并用这样一种你可以在你们的第三密度的幻象中四处行走的方式创造出了爱。你注视着你的第二密度的朋友们——树木、鸟和草——你能够在这些简单的事物中看到爱的清晰而清楚的范例。树木向寻求者提供了帮助那个寻求者的氧气。寻求者自己正在向树木提供二氧化碳，这是一种树木需要吃的食物。所有在这个第二密度之中的存有都倾向于完美的秩序。这并不是说它是整洁的或者是整齐的，而是说它是处于平衡状态的。

Now, you exist within the sheathing of your physical body, a flower opening toward the sun. You came into incarnation from the seed and as you blossom, so shall you surely perish from this illusion. And that which was earth shall again become earth. Yet the spirit within flies free, both within incarnation and on each side of that parentheses in eternity which is your lifetime.

现在，你存在于你的物质性身体的保护套中，你是一朵向着太阳开放的花朵。你从种子进入到投生之中，当你绽放的时候，你将肯定会从这个幻象死亡。曾经是泥土的事物将再一次成为泥土。而在内在之中的灵性会同时在投生之中和在那个在永生中的圆括弧的每一面上自由地飞翔。

And if you are creatures of love and light, then what shall you do to fulfill the truth of your being? This instrument has worked for the last several of your years to bring itself into the physical condition necessary that it may do physical work within this incarnation. The hunger within, that desire which controls, was that which it was taught, that which the culture teaches: to become worthy is to work. Many among your peoples are moved into the situation of labor not simply for that which is salary, but also to fulfill the desire to seem to be worthy, busy and productive. We have been glad to see this instrument moving towards a more natural attitude towards right vocation.

如果你是爱和光的造物，那么，你将做什么事情来实现你的存在的真理呢？这个器皿已经在最近的数年时间进行了工作来将它自己带入到必要的身体的条件中，这样它就可以在这次投生中进行物质性的工作了。这个器皿被教导的事情是，内在的饥渴，对渴望的掌控，而文化所教导的事物是：要变得有价值就是要去工作。在你们的人群中有很多人进入到了辛苦劳作的情境并不是单纯地为了工资，同样也是为了去满足看起来似乎是有价值的、忙碌的、富有成效的渴望。我们对于看到这个器皿正在向着一种对于合适的职业的更为自然的态度移动而感到高兴。

Each within this circle searches for that right vocation, but we say to you, and we know this is not at all original, that the first vocation of each of you, by your very nature, is the vocation of living a life of devotion and faith. In this way, the deepest portion of your true nature is also the basic portion of the outer experience. When this attitude of mind, this bias or prejudice, shall we say, is realized within as a true desire, that which is within you of love has, for the first time, a voice. That voice is a voice which speaks in silence.

在这个圈子中的每一个人都在寻求适当的职业，但是我们对你们说，我们知道这一点完全不是原创的，你们每个人的第一位的职业，藉由你的本性，就是活出一次奉献和信心的生命的职业。用这种方式，你的本性的最深的部分同样也是外在的体验的基本的部分了。当这种性质的态度，这种偏向性或者，容我们说，偏见，作为一种真实的渴望在内在之中被领悟到的时候，在你内在之中的爱，就第一次拥有了一个声音了。那个声音是一个在静默中发言的声音。

Consequently, we encourage each seeker to devise for itself that ritual or period of time which feels most appropriate to each individual seeker for a spiritual practice. We always encourage each to include in that practice a period of silent meditation. If this can be done daily, we encourage each to make that commitment, and turn each diurnal period to that silence within, for within the heart of self, within that vast creation which lies within your consciousness, there is a holy of holies, and within that room waits the Creator. The door is guarded and locked against intruders, and yes, you yourself are an intruder to yourself if you attempt to storm that door, to wring something out of truth. The key to that door is silent meditation. It may take five minutes, it may take years. However, there comes the time when the seeker knows that the door has been opened, for within that entity the incarnational experience becomes transformed.

因此，我们鼓励每一个寻求者都为它自己创造出那种对于每一个个体的寻求者而言感觉起来最为合适的仪式或者时段以供一种灵性上的练习使用。我们一直都鼓励每一个人都将都将一个静默冥想的时间包含在那个练习之中。如果这个练习能够每天都被进行，我们鼓励每一个人都做出那个许诺，并将每一个昼夜都转向那种内在之中的静默，因为在自我的核心之中，在那个存在于你的意识内在之中的巨大的造物之中，有一个圣中至圣，造物者就在那个房间中等待着。大门是被守卫着的并锁着以防止侵入者的，是的，你自己就是你自己的一个侵入者，如果你尝试去冲击那扇大门，尝试去从真理中榨出某个东西的话。那扇大门的钥匙是静默冥想。它可能要花五分钟，它可能要花数年时间。然而，会有那个寻求者知晓那扇门已经被打开了的时间，因为在那个实体内在之中投生性的体验已经被转变了。

Within this transformation lies a tremendous degree of surrender, and because this surrendering feels like dying, the path of the seeker is often perceived by the self as difficult, painful and awkward. However, we encourage each to consider that there is a natural tendency to resist change. Within each cell of the body and brain there is a tendency towards holding on to the status quo. The spiritually directed life lacks not in joy, however, it does increase suffering as it increases the rate of change within the entity.

在这种转变的内在之中存在有一种惊人的程度的臣服，因为这种臣服感觉起来就好像是死亡一样，寻求者的道路经常会自我感觉到是困难的、痛苦的、麻烦的。然而，我们鼓励每一个人都考虑，会有一种去抵制改变的自然倾向。在每一个身体的细胞中，在大脑中会有一种朝向对维持现状的紧握不放倾向性。用灵性的方式被指引的生命是不会缺少喜悦的，然而，它确实会在它增加在实体内在之中的改变的速度过程中增加苦难。

Consequently, we ask each who wishes to know the truth, wishes to find true vocation, wishes to truly serve, to gaze unblinking at the cost of walking this dusty seeker's path, for it shall cost all that you are and all that you have to become that truth which you are seeking. We say to you that as far as we know you cannot know the truth; you can only become true.

因此，我们请你们每一个希望去知晓真理，希望找到真正的职业，希望真正地进行服务的实体，都目不转睛地注视着走这条布满灰尘的寻求者的道路的代价，因为要成为你正在寻求的真理，它将要花费所有你之所是和所有你所拥有的事物。我们对你们说，就我们所知晓的范围，你是无法知晓真理的，你仅仅能够成为真实的。

As each hews as best as he can to the seeking of that one great original Thought, we ask each to realize that each may teach each, each may support and encourage each other. Truly, the seeker's path is lonely. The hard choices made must be made alone. Yet, how much empowering strength does the fellow traveler give the weary pilgrim?

当每一个人都尽其所能地去坚持对那一个伟大的原初的想法的寻求的时候，我们请每一个人都意识到，每一个人都可以教导彼此，每一个人都可以支持与鼓励彼此。真的，寻求者的道路是孤单的。被做出的艰难的选择必须独自被做出。而同伴的旅行者给与了那个疲倦的朝圣者多少令人赋能的力量呢？

You each have chosen to be seeking within this incarnation. A destiny awaits you. Your choice of how to fulfill it is always your own, and upon that fathomless, directionless sea of consciousness there remains much confusion. Yet, the love within others shines to light your way, and the light which moves through you from the infinite One is a lighthouse to others. Your being, your essential self, is your main service to the one Creator and to all of those upon your planet.

你们每个人都已经选择去成为在这次投生中的寻求了。一个命运等待着你。你对于如何去实践这个命运的选择一直都是你自己的选择，在那个深不可测、没有方向的意识的海洋的上，依旧存在有大量的混淆。而在其他人内在之中的爱会闪耀来照亮你的道路，那源自于无限太一并流经你的光是一个对其他人的灯塔。你的存有，你的实质性的自我，是你太一造物者，对在你们的星球上的所有人的主要的服务。

As you enter this silence again and again, as you seek and seek again, you hollow out within yourself an ever smoother channel for light, for love, for the Creator, so that what is seen is not you but the Creator which shines through, and when those moments occur in which the self realizes that it has been that lighthouse, then indeed does that entity finally feel the joy of right vocation.

当你一次又一次地进入到静默的时候，当你寻求并再次寻求的时候，你在你自己内在之中清理出了一个越来越光滑，供光，供爱，供造物者使用的管道，因此，在那些自我在其中领悟到它已经成为了灯塔的时刻出现的时候，接下来，按个实体确实会最终感觉到合适的职业的喜悦了。

You dwell in a sea of confusion, whose chief characteristics are distraction and

sorrow. Yet overarching all the tawdry precincts of your Earth world lie shining—we find we do not have this word within this instrument's vocabulary, so we shall remake our sentence. This instrument is thanking us for doing that. Know that that which overarches your world is more deeply true than that illusion which you now perceive with your senses. We would indeed liken the truth which overarches and surrounds your illusion to that program within a computer which controls programs which are subprograms to it.

你居住在一个混淆的海洋中，这个海洋的主要的特性就是分心和忧伤。而从底部支撑着你们的地球的世界的所有世俗的范围的事物正在闪耀着——我们在这个器皿的词汇表中找到这个词语，因此，我们将重新组织我们的句子。这个器皿正在为我们那样做而感谢我们。请知晓那个从底部支撑你们的世界的事物是要比你们用你们的感官现在所感觉到的幻象要拥有远远更深的真实性的。我们确实会将那个支持并包围你们的幻象的真理比作在一台电脑中的程序，而这个程序控制它的子程序。

There is within the deep mind of each of you an archetypal self which often is objectified by your people as the Holy Spirit, or the guide, or the inner teacher. There are many names for this source of wisdom and compassion. When a seeker is able to access this program, then it may do much good work in reordering the priorities with which sense impressions are received. So when there is that time in which the seeker enters meditation and listens to that silent voice within, much is occurring which acts as does yeast within the life experience. Small though that yeast may be within, shall we say, the loaf of life, yet it does create a complete transformation of the dough, and you too are made of a malleable material, which can indeed become [instinct] and honeycombed with life and light.

在你们每一个人的心智深处有一个原型的自我，它经常被你们的人群客体化为圣灵、指导灵或者内在的导师。这个智慧和慈悲的源头有很多的名字。当一个寻求者能够读取这个程序的时候，接下来它就可以在对感官的印象藉由其被接收到的优先级进行重新排序的方面大量有益的工作了。因此，当寻求者有时间在其中进入到冥想并聆听内在的静默的声音的时候，大量的事情就会如同在生命体验中的酵母一样地出现了。那在内在之中的酵母可能是微小的，你同样是由可延展的材料所组成的，这种材料确实是能够被生命与光所充满且渗透到各个部分之中的。

At this time, having given all of these thoughts to you, we shall transfer to the instrument known as Jim, to continue this contact. We are those of Q'uo, and leave this instrument in love and in light.

在此刻，我们已经将所有这些想法都给予你们了，我们将转移到叫做 Jim 的器皿以继续这次接触。我们是 Q'uo，我们在爱与光中离开这个器皿。

(Jim channeling)

(Jim 传讯)

I am Q'uo, and greet each again in love and in light through this instrument. At this time we would ask if there might be any further queries which those present may have for us. Is there a query at this time?

我是 Q'uo, 通过这个器皿再一次在爱与光中致意。在此刻我们会请问在场的人是否有要向我们提出的任何进一步的问题。在此刻有一个问题吗?

Questioner: How does a human break through the wall of fear that we all have in order to do new things? The wall of fear which demands security, false security, since human life is so fragile anyway?

提问者: 一个人如何才能突破我们全都拥有的恐惧的墙壁以便于做新的事情呢? 那个恐惧的墙壁需要安全, 虚假的安全, 因为人类的生命是如此地脆弱吗?

I am Q'uo, and am aware of your query, my brother. We find that much of the existence which your peoples experience, especially at this time in your cultural evolution, is filled with fear of one kind or another. This fear, as you have described it, is that which keeps the mind and the spirit confined in smaller quarters than are normal to these complexes when they are fully functioning. The fear that each entity feels within the life pattern may be likened unto the weight that one who builds the muscles of the physical vehicle would lift in order to strengthen those muscles. One may see this fear as a kind of barrier that increases the value of free choice and action as it is attempted by those who choose to either ignore the fear and go forward, or to accept the fear and to work with it nevertheless.

我是 Q'uo, 我理解了你的问题, 我的兄弟。我们发现你们的人群所体验到的大量的存在性, 是被这样或者那样的恐惧所充满的, 尤其是你们的文化变革中的这个时候。这种恐惧, 如你们对它的描述一样, 是将心智和灵性局限在比这些复合体在它们充分运转的时候正常的范围更小的范围中。每一个实体在生命模式中感觉到的恐惧可以被比作是一个锻炼物质性载具的肌肉的人为了强化那些肌肉会举起的重量。一个人可以将这种恐惧视为是一种类型的障碍物, 当它被那些要么选择去去忽略恐惧并前进, 要么选择去接受恐惧并与之一同工作的人所尝试的时候, 它会增加自由选择和行动的价值。

It is a basic human quality that is derived from the fight or flight mechanism, as we observe your peoples to have called it, and it has its effect in each entity's life, for there is much of your existence that is comprised of building a safe surrounding in which one may move quietly, without the bother of fear. To break forth into that which lies beyond the safe environment is the challenge of each entity in each daily round of activities. However, we find there are many who choose not to accept such a challenge, and choose rather to remain within the safe confines so constructed for the safety.

一种基本的人类的特性是源自于斗争或者斗争的机制的, 如我们观察你们的人群对它的称呼一样, 它在每一个实体的生命中都拥有它的影响, 因为在你们的体验中有大量的部分是由构建一种安全的周遭环境所组成的, 在这样一种安全的环境中, 一个人就可以安静地前进而不用受到恐惧的骚扰了。去突破进入到那存在于安全环境之外的环境中是每一个实体在每一天的日常活动中的挑战。然而, 我们发现会有很多人选择不接受这样一种挑战, 而毋宁是选择去留在那个为了安全而被构建起来的安全的边界之中。

This is acceptable to each entity insofar as this is necessary for a certain

portion of time, until what we may call a ripening within the entity occurs. This ripening may have as its potentiator—*we correct this instrument—*may have as its potentiator any of a number of sources, be they curiosity, boredom, fearlessness, the desire for more or whatever may be the stimulus that provokes or pushes the entity forward. We observe that this quality of breaking forth is that which must come from within each entity's existence, though it may be in some cases inspired by another. Yet each must for the self decide to take a chance to surrender the description of the safe environment, to surrender the self to the unknown, to give of the self to a higher principle that will offer an avenue of expansion of that concept of the self which one has held dearly for so long.

一直到我们所称的在实体内在之中的一种成熟出现之前，一定数量的时间是必不可少的，在这个范围内，对于每一个实体而言，这种留在安全之中的选择都是可以接受的。这种成熟可能会将多个的源头中的任何一个作为它的赋能者，它们可能是好奇心、无聊、无惧、对更多的事物的渴望，或者无论什么可以成为激发或者推动实体先前的刺激物的事物。我们观察到这种突破的特性是必然会在每一个实体的存在性之中出现的事物，虽然在一些情况中它可能是被另一个人所启发的。而每一个人都必须为自己做出决定去利用一个机会来放弃对安全的环境的描绘，让自我臣服于未知，并将自己奉献给一个更高的原则，那个更高的原则将会提供一条对一个人已经心爱地紧握了如此长时间的自我的观念进行拓展的途径。

This decision, this movement towards breaking the boundaries of fear, is that necessary ingredient that will allow the doughty seeker to go forth regardless of fears, in spite of that which has held one in place for as long as one has been held. Thus, it is a decision made by the entity itself to try that which has not been tried and to venture forth, to accept whatever comes, to see that the environment is that which responds to fearlessness, shall we say. That as one does go forth, there is a kind of momentum of exploration that tends to align the experiences awaiting one in such a fashion as to offer to the seeker those treasures and fruits of the journey as one can only begin to imagine before the making the first step. Thus, there must be a willingness to be foolish, shall we say, a willingness to surrender, and a certain spark of adventure that takes one out of one's ordinary self.

这个决定，这个向着冲破恐惧的边界的行动，是允许勇敢的寻求者无视恐惧，不顾那个已经将一个人固定在一个位置上有尽可能长的时间的事物而前进的必不可少的要素。因此，去尝试尚未被尝试过的事物并冒险前进，接受出现的无论什么事物，并理解那个环境就是要，容我们说，无惧地回应的事物，这是一个由实体自己做出的决定。当一个人确实前进的时候，会有一种类型的探索的动量会倾向于用这样一种方式将等待着的体验排成一行，这种方式会当寻求者仅仅能够开始在走出第一步之前就去想象的时候就向寻求者提供那些旅程上的珍宝和果实。因此，必须要成为，容我们说，傻瓜的乐意，必须要有一种去臣服的乐意，一定的将一个人带出它的平凡的自我的冒险的火花。

The timing for such experience is that which is the mystery of being for each, for one cannot push forever against the river. One cannot speed the process for another or for the self. One can only intend, and attempt, and try, and go

forth with as much faith in the process and in the self as possible. And add to the faith the will to persevere against the disturbances and distractions that hinder such efforts.

这样的体验的时间选择对于每一个人而言都是存有的神秘，因为一个人是无法永远地对抗河流的。一个人无法为另一个人或者为自己加快进程的速度。一个人仅仅能够打算、尝试、努力并带着尽可能多的对过程和对自我的信心前进。坚持不懈地克服那些妨碍这样的努力的干扰物和分心物，将这种意志添加到那个信心之上。

Is there a further query, my brother?

我的兄弟，有一个进一步的问题吗？

Questioner: No.

提问者：没有。

I am Q'uo. Is there another query at this time?

我是 Q'uo。在此刻有另一个问题吗？

Questioner: Yes, I have a question. Would you please comment on the use of sexual energy for a spiritual seeker, by oneself or with a partner?

提问者：是的，我有一个问题。请你们对于对一个灵性上的寻求者使用性能量进行评论，无论是独自一人使用，还是与一个伴侣一起使用。

I am Q'uo, and am aware of your query, my sister. We must preface our response with the notation that this is a large field of inquiry, and we can only make the barest beginning for an answer at this time. However, we may suggest that the sexual energy exchanges between the mated pair are one of the most powerful means of advancing the spiritual journey that is known to your peoples, for as each seeker is able to clear each ascending center or chakra of energy, there is therein released the energy that has been holding the consciousness in a certain place, and this freed energy then can allow each seeker to move the level and quality of perceptions higher and higher within the centers of energy until each is able, either individually or together, to move into the brow center, the indigo ray as we have heard it described by this group, and is able to experience the one Creator in full and without distortion.

我是 Q'uo，我理解了你的问题，我的姐妹。我们必须在我们的回应之前做出这样一个说明，这是一个巨大的询问的领域，我们仅仅能够在此刻对于为一个答案产生出一个勉强的开始。然而，我们会建议在伴侣之间的性能量交换是增进你们的人群所知晓的灵性上的旅程的最为强有力的途径，因为当每一个寻求者能够清理每一个上行的中心或者能量的脉轮的时候，在其中就会有对已经在一定的位置上一一直都占据了意识的能量的释放，这种被释放的能量接下来就能够允许每一个寻求者将感知的层次和质量在能量中心移动到越来越高的位置，一直到每一个人都能够，要么是用个人的方式，要么是在一起，移动进入到眉部的中心，如我们已经听到这个团体所描述为的靛蓝色的光芒之中，并能够用完整且无扭曲的方式体验到太一造物者为止。

This holy experience has been called by many names in various of your peoples' cultures: the enlightenment experience, the samadhi, the [akensho], the nirvana, etc. The overall effect of the sexual energy transfers is to so align the energy centers of each entity as to create an harmonic resonance between them that serves as a kind of generator of energy that pulses one forward so that the physical orgasm that is experienced then releases the mental orgasm, which then frees the spirit to serve as a shuttle and a connector to the experience of the one Creator.

这种神圣的体验已经在你们的人群的各种各样的文化中用很多种名字被称呼过了：觉醒的体验，三昧境界 (samadhi)，小宇宙 (akensho)，涅槃 (nirvana) 等等。性能量转移的总体性的效果是通过在实体之间创造出一种和谐的共鸣的方式将每一个实体的能量中心对齐，以至于被体验到的肉体上的高潮接下来就会释放出心智上的高潮，这种心智上的高潮接下来就会让灵性获得自由以用作与对太一造物者的体验的一个运输器或者一个连接物了。

Is there a further query, my sister?
我的姐妹，有一个进一步的问题吗？

Questioner: No, thank you.
提问者：没有，谢谢你们。

I am Q'uo, and we thank you, my sister. Is there another query?
我是 Q'uo，我们感谢你，我的姐妹。有另一个问题吗？

(Tape ends.)
(磁带结束。)

December 11, 1994

1994-12-11 镜射效应与自我评判

Group question: The question this afternoon has to do with the so-called mirroring effect, where if you notice a feature, characteristic or behavior of another person that you do not like and you dislike the person for that behavior, what really is happening is that you are disliking some behavior or portion of yourself that is reflected back to you in the other person's behavior. This could be an indication to you of an area where you have some work to do in acceptance of yourself, and what we are wondering is as you are more and more able to accept yourself for various types of previously unacceptable behavior that you have seen in yourself and in others, do you then begin to see others and the rest of the world and are able to accept yourself and others more easily. But is there a point beyond which you are observing correctly and the behavior is truly repugnant or that which deserves criticism and stands objectively by itself? How does one look at the self with this mirroring effect in mind when determining what is acceptable and what is not? We would appreciate any information that you could give us on this mirroring effect.

团体问题：今天下午的问题是所谓的镜射效应有关的，在镜射效应中，如果你注意到了另一个人的一个你不喜欢的特性，特征或者行为举止，你因为那个行为举止而不喜欢那个人，真正正在发生的事情是，你是不喜欢你自己的某个行为举止或者你自己的某个部分，它在其他人的行为举止中被反射到你身上了。这可以成为对你的一个在其中你在接纳你自己的方面有一些工作要去做区域的指示，我们想知道的事情是，当你越来越能够因为之前各种各样类型的在你自己和在其他人身上已经看到的无法接受的行为举止而接受你自己的时候，你接下来就会开始看到其他人和世界的其他部分，并能够更为容易地接受你自己和其他人呢。但是，在那个你正在正确地观察以及行为举止真的是令人厌恶，或者那个应该受到批评并在客观上被它自己所支持的事物的位置之外有一个位置吗？一个人如何在决定什么事情是可以接受而什么事情是不可以接受的时候藉由这种在头脑中的镜射效应来检查自己呢？我们会感激你们在这个镜射效应的方面所能够提供我们任何的的信息。

(Carla channeling)

(Carla 传讯)

We are known to you as Q'uo. Greetings and blessings to each in the love and in the light of the one infinite Creator. We are most honored and privileged to be called to speak with this circle. We thank you for the beauty of your vibrations, for the dedication of yourselves to service and seeking the truth. We thank you most of all because we are those who have offered themselves in service by this communication as those upon your sphere begin more and more to awaken and find the heart hungry for truth and wholeness in a broken world, in a crumbling religious group of systems, in a fragmenting cultural nexus. We join many other energies and essences in our concern for your people, for there is an agony of the spirit that moves outward from those

who are seeking, as do the ripples of the wave moving in time from one continent to another. So these ripples of distress came to our ears and we responded with this effort at continued communication through instruments such as this one.

我们是你们知晓的 Q'uo 原则。在太一无限造物者的爱与光中向各位致意。我们极对于被呼唤来与这个圈子谈话感到极其的荣耀与荣幸。我们为你们的振动的美丽，为你们自己对服务和对寻求真理的奉献而感谢你们。我们感谢你们最主要是因为随着那些在你们的星球上的人开始越来越多地觉醒，在一个破碎的世界中，在一个崩溃的宗教团体的体系中，在一个支离破碎的文化性的接连中找到心对真理和完整性的饥渴的，我们是那些藉由这种交流来在服务中提供我们自己的实体。在我们对于你们的人群的关注中，我们加入到很多其他的能量与实质之中，因为有一种灵性上苦闷从那些正在寻求的人们身上向外流出，就好像经过一段时间以后从一个大陆流向另一个大陆的波浪的涟漪一样。这些苦恼的涟漪一样地传到我们的耳朵中，我们藉由这种通过诸如这个器皿之类的器皿进行的持续不断的沟通交流的努力来进行回应。

We have only one truth to offer, one thought. All the rest is embellishment and various ways of discussing that thought and its implications. This thought is that which is a Logos, a Thought so creative and so primary that it forms that which is both Creator and created. That one great original Thought is Love. Within the system of organized religion that you call Christianity there are the words, "In the beginning was the Word." This is the Word of which we speak. That word that created all was and is and shall be love, yet love as you understand it is most pale and weak compared to that vital love which both creates and destroys.

我们所要给予的仅仅只有一个真理，一个想法。所有其他的都是对那个想法及其推论的装饰以及各种各样的讨论的途径。这个想法是就是一个原则，这是一个如此有创造力，如此基本性的想法以至于它同时形成了造物者和被造物之所是的事物。那一个伟大的原初的想法就是爱。在你们称之为基督教的有组织的宗教信仰的系统中，会这样的言语，“太初有道。”这就是我们所谈及的道 (Word) 了。那个创造了万物的道，过去、现在和未来，都是爱，而你们所理解的爱相比那同时创造和毁灭的有生命力的爱是极其苍白而虚弱的。

Within this love are all things visible and invisible. Each consciousness listening to these words is a complex which is love and which manifests in various forms of love. Many are the distortions of that love, yet the energy within them, no matter how great the distortion, is that of love. Often in the attempts to progress either emotionally, mentally, physically or spiritually various things are attempted, tested and tried to see whether they be resources or be found wanting. And so as the seeking soul moves through the moment by moment living out of that love which is all that there is, many structures are tried within which the experience of living makes more sense.

在这种爱之中是一切可见和不可见的事物。每一个聆听这些言语的意思都是一个爱和用爱的各种各样的形式的显化物的复合体，而在它们内在之中的能量，无论扭曲怎样地巨大，都是爱之所是的扭曲。无论是在情绪上、心智上，身体上或者在灵性上去发展的尝试中，时常会有各种各样的事情被尝试、被实验并被考验以

弄明白它们是否是资源，或者是想要的事物。因此，随着寻求的灵魂在每时每刻穿越那源自于从一切万有之所是的爱的生活，很多的构架都被考验了，在其中生活的体验变得更有道理了。

The query this evening concerns one such structure. Within this structure which is not original to us but [is] an amiable portion of the perennial philosophy [that] that which meets the physical senses is to be seen as the reflection of self, your medical doctors consider that various people are seen by the self to be, as the one known as Jim said in his query, projecting onto others that which is actually within. This can be taken too far quite handily, and we would suggest a tempering of the ease with which generalities are made, for indeed all possible actions, motives and ideas whatsoever are a portion of each consciousness which hears these words. All things are one. The self seems to be separate and seems to have a certain personality. This is largely an illusion, the illusion having been created so that the consciousnesses within it could do work and thereby progress spiritually. Within this illusion other entities shall almost always seem to be other, for it is only within the intimacy of intense catalyst, the love-making or the shared creative experience or the laughter that ends in tears, that hearts become so close as to perceive their actual unity, one with the other.

今天晚上的问题就涉及到一个这样的构架。在这个对我们而言并非新奇但是却是长青哲学 (perennial philosophy) 的一个动人的部分的构架中，身体的感官所遭遇到的事物被视为是自我的映射，你们的心理医生会认为，被自我看到的各种各样的人，如叫做 Jim 的实体在他的问题中所说的一样，实际上是在内在之中的事物在其他人身上的投射。这一点可以相当便利地在过于遥远的地方被使用，我们建议，会有一种诱惑去轻而易举地进行概论，因为确实所有可能的行为、动机以及无论什么样的观点，都是每一个听到了这些言语的意识的一部分。万物都是一体的。自我看起来似乎是分辨的，看起来似乎是拥有一定的人格。这在很大部分是一个幻象，已经被创造出来以便于在其中的意思能够进行工作并由此在灵性上发展的幻象。在这个幻象中其他的实体将几乎一直看起来似乎是其他人，因为，仅仅是在这种沉重的催化剂的亲近之中，产生爱的或者被分享的创造性的体验或者笑声会在泪水中结束，以至于心灵会在感觉到他们与相互彼此之间的实际上的一体性的方面变得如此的封闭了。

It is not necessary for progressing spiritually that there be the continual focus upon the judgment of how the self is doing, and we find in the attitude of seeing all that comes before one as the mirror that generalization which has moved beyond its heart into that rarefied area which logicians are pleased with but the heart does not find useful.

会有持续不断的对自我做事情的方式进行评判的聚焦，对于灵性上的发展而言，这种聚焦并不是必不可少的，我们会在将所有出现在一个人面前的事物都视为镜子的态度中会发现那种概论，这种概论超出了它的核心并进入到了那个被稀释过的区域中，这个区域是逻辑学家很对其感到高兴而心却不会发现有用途的。

Let us redirect our thoughts to see where this mirroring effect might be the best tool to use for the aid of the self. In the working of self with self it is

frequently useful to take that which sticks within the mind like a burr, that which will not stop bothering the mind, and examine it. Gaze at it as if it were a mineral mined out of your soil to be gazed at and evaluated for its purity, its type of mineral, and so forth. Just this kind of eye may see a fairly accurate version of that mirroring effect if the mirror is not seen to be too large.

让我们对我们的想法重新定向来看看，这种镜射效应在什么位置上可能会成为在帮助自我的方面起作用的最佳的工具。在自我与自我的工作中，将在心智之中伸出来的事物用作类似一个芒刺的事物，它将一直不停地打扰头脑并检查它，这频繁地是会有用处的。注视它就好像它是一种类型的矿石以及诸如此类的事物。就是这种类型的眼睛可以看到那种镜射效应的一个相当准确的版本了，如果那面镜子没有被看到是过于巨大的话。

In other words, when there is an entity which has, over a period of time, continually created aggravation as catalyst for you then it is well to gaze at that feeling complex regarding that entity with the eye to see where the true source of pain and fear is that is creating the need within to make the separating judgment, for one cannot truly judge another or the self. However, it is a portion of the seeker's life work to attempt to discriminate for the self, avoiding judgment in the pejorative sense if possible, but focusing carefully to attempt to draw the inner picture which has the least distortion in it. However, when one experiences the reactions within to that which a stranger or a passerby might do one is doing work where there is no work to do. For the truth, whatever that mysterious word is, is not within the chances of desire-driven destiny.

换句话说，当有一个实体已经在一段时间中持续不断地创造出了恼怒作为供你使用的催化剂的时候，接下来，去注视关于那个实体的感觉的复合体，并同时着眼于看到真实的痛苦和恐惧的来源的位置就是那正在内在创造出去做出分离性的评判的需要的位置，这是很好的，因为一个人无法真正地评判另一个人或者评判自己。然而，寻求真的生命的工作的一部分就是去尝试为自我进行分辨，同时避免用带有轻蔑的方式来评判，如果这是有可能的话，但却小心谨慎地聚焦于描绘内在的在其上拥有最小的扭曲的图画的尝试。然而，当一个人在内在之中对于一个陌生人或者一个过路人可能会做的事情体验到反应的时候，它就正在没有工作去做的位置进行工作了。因为，真理，无论那个神秘的词语是什么，都不是位于由渴望驱动的命运偶然性之中的。

We attempt to give this instrument a concept which it is having difficulty putting into words. If you may allow us a pause. We are those of Q'uo.

我们尝试去给予这个器皿一个很难用言语表达出来的观念。如果你们可以允许我们进行一次暂停的话。我们是 Q'uo。

(Pause)
(暂停)

We show this instrument a bright and shining hall. The aspect of this hall is grand and mirrors line both sides and both ends. Into this stage in the dress of the costume ball walk ladies and gentlemen in their finery. The

conversation is brilliant. The lights glitter, and images repeat themselves endlessly, depending upon this location within this hall of mirrors upon which one stands. Where lies the truth in this gathering? In the flat images within the mirror? In the conversation? In the clothing so grand and lovely? We suggest a turning from all mirrors that seem to reflect and let the discrimination within you choose that time in which you shall invoke the simile or the parable of the mirror.

我们向这个器皿显示了一个明亮且闪光的大厅。这个大厅的侧面的巨大的，镜子沿着两边和两端排成行。在化妆舞会上穿着漂亮的服装的女士和先生们走入到这个舞台中。交谈是声音响亮的。灯光华丽夺目，根据一个人在这个镜子的大厅中站立的位置，图像无止尽地重复其自身。在这个聚会中，真理存在于何处呢？在镜子中的平面的图像中吗？在谈话中吗？在如此华丽且漂亮的衣着中吗？我们建议一种转身背对所有看起来似乎在映射的镜子并让你内在之中的分辨力选择你将会在其中祈请镜子的比喻或者寓言的时间。

Choose carefully that time in which you are involved in judgment of others or of self and keep within logical bounds and intuitive baby steps the tendency to destroy that within you which is unfinished by creating harsh or over-generalized judgment. The desire to judge remains compelling throughout the experience of your third density. The ability to judge correctly is not given to any which draws the breath. There is no spiritual use in judgment. When that desire to judge comes upon you, attempt to see it for that which it is, the small self within incarnation attempting to put into order the chaos of perceived stimuli. Release, when possible, that desire to control which has you judging, and turn instead within to that fire which burns at the heart, at the holy of holies, locked within you by silence.

小心谨慎地选择那个你在其中被包含在对其他人的评判或者对自己的评判的时间，对于那种去藉由创造出严厉的或者过度一般化的评判而破坏那在你内在之中未被完成的事物的倾向性，将这种倾向性保留在逻辑性的边界中和直觉上的婴儿的脚步中。去评判的渴望在贯穿你们第三密度的全部的体验中会一直都是不可抗拒的。正确地做出评判的能力并没有被赋予任何呼吸的人。在评判中没有灵性上的用处。当去批判的渴望发生在你身上的时候，尝试去用其之所是的样子来观察它，它是在投生中的小我正在尝试去将被感觉到的刺激物的混乱进行整理以形成秩序。在有可能的时候，去释放那种控制你所评判的事物的渴望，作为替代转向内在之中的在心中，在圣中之圣之处燃烧的火焰，这火焰是被静默锁闭在你内在之中的。

When you can be silent enough to enter that heart, there lies the truth that can only be expressed by the living. Let that journey begin each time the effort is made to look at the self in the mirror of a projected opinion. Yet, always, turn at the end of such logical discourse to that which is underlying and overarching all logical considerations: the infinite love of the one infinite Creator. Intelligent infinity calls each locus of consciousness to live vividly, to open the heart and to choose the manner of living to begin to seek to be of service. We ask each to be gentle with the self while attempting to seek the truth within, to be gentle with others as they mirror to you some portion of

the universal self out of which pot all soup is drawn, that is, each variety which comes in the physical can you call the body.

当你能够变得足够安静以进入到那个心的时候，在那里存在有仅仅能够藉由生活而被表达的真理。在每一次做出努力去在具有一个被投射的观点的镜子中检查自我的时候，让那个进入到心的旅程开始吧。而一直在这样的逻辑上的演说的结尾转向那潜藏于所有的逻辑性的考虑之下从支撑那些考虑的事物：那即使太一无限造物者的无限的爱。智能无限呼唤每一个意识的轨迹去生动地活着，去开放心并选择活着的方式以开始寻求去进行服务。我们请每一个人都对自己温和，并同时尝试去寻求内在的真理，当其他人向你映射出那个宇宙性的自我的某个部分的时候，我们请你们对其他人温和，所有的汤就是从那个宇宙性的自我的罐子中被取出的，那个汤也就是在你们称之为身体的物质性的罐子中出现的每一种的变化。

My dear ones, that which is within you is impossible to express yet we feel that each has experienced that essence of self which merges with all and becomes the created and the Creator. Always, at the end of such discourse, turn to the Creator which tabernacles within you and within all. Warm your hands at the flame of this source, for beyond all attempts to grasp the truth there is that consciousness which is the truth, and into its silence you may dip. It is yours to choose when and how, whether it be the contemplation, meditation or prayer. Take the time within each day, if it be only thirty seconds, to turn to the truth which lies within and which all that is without merely suggests, and open the self to the being that is that which you seek, but with no words.

我亲爱的们，在你们内在之中的事物是不可能表达的，而我们感觉到，每一个人都已经体验到了那个与万物融合并成为了被造物和造物者的自我的实质了。一如既往，在这样的演说的结尾，转向那在你内在之中以及在万物内在之中的至圣所中的造物者。用这个源头的火焰来温暖你的手，因为在所有去掌握真理的努力之外，有那真理之所是的意识，你可以浸泡在它的静默之中。在什么时候和如何浸泡于其中，这是由你选择的，无论它是沉思、冥想还是祈祷。在每一天中花时间去转向那存在于内在之中的真理，即使它仅仅是三十秒钟，所有在那之外的事物都不过是建议，让自我向着你所寻求的事物之所是的存在开放，但却不是用言语来让自我开放。

(Tape ends.)

(磁带结束)

December 25, 1994
1994-12-25 圣诞百乐餐

Group question: Today we are going to take pot luck. We have been talking about relationships, communication, understanding and [epiphany]. And we will see what Q'uo has to say to all of that.

团体问题：今天我们将进行百乐餐。我们一直在谈论关系、交流、理解与顿悟。我们将看看 Q'uo 在关于那个方面有什么要说的事情。

(Carla channeling)
(Carla 传讯)

We are those of Q'uo. Greetings in the love and in the light of the one infinite Creator. We thank and bless each within the circle for gathering to seek together and for calling us to you by your desire to know the truth. Although we ourselves do not know any absolute truths, we believe we do have opinions that may function as a resource for those who may wish to consider them. As always, however, we ask that any thoughts of ours which jar or distress the (inaudible) of any seeker be immediately placed aside and left behind, for we are not here as authorities, but rather as those who share the path with you.

我们是 Q'uo。在太一无限造物者的爱与光中致意。我们祝福并感谢在这个圈子中的每一个人聚集起来一同寻求并藉由你们去知晓真理的渴望而呼唤我们来到你的身边。虽然我们自己并不知道任何绝对的真理，我们相信我们确实拥有一些观点，它们是可以用作供那些可能会希望去考虑它们的人使用的一种资源的。然而，我们一如既往地请求，如果我们的任何的想法对任何的寻求者是发出刺耳的声音并且是令人为难，（听不见，）请立即将它们放在一边并留在后面，因为我们在这里的不是作为权威，而毋宁是作为那些与你们共享道路的实体的。

Much of the discussion previous to this session of working contained the joy and sorrow of each, and in that shared breath of conversation there is the immediate presence of the one infinite Creator, working always as the spirit of love to harmonize, realign and reposition this or that aspect of the mind, body or spirit in its complex form and with its interrelating energy fields. Perhaps you may have even felt tension released as concerns perhaps not even your own were discussed in a sympathetic and supportive atmosphere. Whatever the interactions between any two entities, the sweetness within the stream of moment by moment living is dependent greatly upon the selves' ability to open the heart both to giving and to the receiving of information, communications and shared emotions such as affection, love or appreciation.

在这次工作的集会之前的很多的讨论包含了每一个人的喜悦与忧伤，在那种被分享对话的宽度中有太一无限造物者即刻的临在，造物主一直都作为爱的灵性而工作以将这样或者那样的心智、身体或者灵性的面向在祂的复合的外形中以及与祂相互关联的能量场协调一致、重新排列或者重新定位。当忧虑，即使不是你自己的忧虑，在一种富有同情心且支持性的氛围中被讨论的时候，也许你们可能甚至已经感觉到了紧张被释放了。无论在任何两个实体中间的相互作用是什么，在每

时每刻的生活的溪流之中的甜美是极大地依赖于自我同时向着给予和接收信息、交流以及诸如情感、爱或者感激之类的被分享的情绪的能力的。

It may seem, indeed, that some things never need to be said. Yet, if there is a kindly opinion, a good thought, or that which occurs in the impulse of the moment which seems fair and loving to be shared, let that be shared, for when the breath is expanded in speech concerning the desire to love, to understand, to support, or to strengthen another, that energy is as the healing that moves between the words, between the lines, between the thought, conceptions and intellectualizations of the rational mind.

确实,也许看起来似乎,一些事情永远都不需要被说出来。而如果有一个善意的观点,一个好的想法,或者在那个瞬间的脉动中出现的看起来似乎在被分享的时候的是美妙的和有爱的事物,让那个事物被分享吧,因为当宽度在涉及到了去爱、去理解、去支持或者去增强另一个人的渴望的谈话中被拓展的时候,那种能量就如同在言语中间,在文字中间,在想法、观念以及理性的心智的推理中间流动的疗愈一样。

Language, indeed, could be well dispensed with were it not for the need to communicate, for that which most deeply uncovers and cleanses the self is most often not the rational, logical or common sense, but rather that speech or action which is intuited by that portion of the self which dreams and receives information from the subconscious, for that portion of the self which is visible is but the tip of a very large iceberg which is completely submerged beneath the surface of that water's edge which is the alignment of the deeper mind, or subconscious mind.

如果言语不是用于沟通交流的需要,言语确实是完全可以被废除的,因为最为深入地揭露和清理自我的事物极其频繁地不是理性的、逻辑上的或者一般性的感觉,而毋宁是由自我的那个做梦并从潜意识接收信息的部分直觉性地引发的语言或者行为,因为自我的那个可见的部分不过是一个完全被淹没在水面边缘之下的非常巨大的冰山的尖部,这个水面的边缘就是较为深入的心智或者潜意识心智的准线了。

There is a particular energy which creates certain combinations of feeling which are fairly recognizable to help to inform the seeker as to when he has accessed this well of true emotions, that is, emotions which have undergone refining and purification. Trust that feeling which says this feels right, and do not overstretch the rational mind's burden with requests that all be rationally seen or logically arranged, for often that which is the saving and healing key within one's impulse is that which cannot be explained except by the feeling that there is indeed such a thing as intuition and that this faculty can be honed.

有一种特定的能量,它创造出了一定的相当易于识别的感觉上的混合体以帮助在关于寻求者在什么时候已经进入到了这个真实的情绪之井的方面告知寻求那个寻求者,那种真实的情绪也就是已经承受了精炼和净化的情绪。请相信那种说这种感觉起来是正确的感觉,不要用那种让一切事物都要在理性上被理解或者用逻辑性的方式被安排好的要求来加重理性心智的负担,因为在一个人的冲动中的拯救

和疗愈的关键就是那种除了被这样一种感觉之外无法被任何事物所解释的事物，那种感觉即，确实会有一个诸如直觉之类的事情，而这种机能是能够被打磨的。

In speaking of attempting to converse and communicate on ever clearer and deeper levels we speak truly, yet we wish also to point out that anything which can be said in words is not the truth, indeed, our very concepts [of] that which is below the veil in your density are not the truth. They are true, but we continue to feel that there is an absolute truth which we may experience but never ever understand or control.

在谈及尝试去在越来越深入的层次上交谈和交流的方面，我们是如实地发言的，而我们同样希望指出，任何能够用言语被说出来的事物都不是真理，确实，我们的观念是，在你们的密度的罩纱之下的事物都不是真理。它们是真实的，但是我们会持续不断地感觉到有一个我们可以体验到用永远无法理解或者控制的绝对的真理。

Therefore, the process of living a life of the open heart in service to others creates situation after situation in which the seeker is moving to the rhythm of a drum it itself does not fully comprehend. There is a special art to being willing and able to trust the flow of experience. This instrument's mind immediately says "No, 'the flow of catalysts.'" However, we are speaking of how you learn at this moment, but rather how you can open the heart and in that state communicate one with another. It is impossible to convince any one that the spiritual search is real, or true, or desirable or that the faith in the goodness and the rightness of the creation as it is can be explained. Always the seeker must rest in the security of mid-air. The seeker who dares to venture greatly simply walks over that archetypical cliff into the abyss of unknown things. Is there then the sensation of falling? Indeed not. But that leap must be made first, before any knowledge has been gained by experience.

因此，在服务他人的方面活出一次开放的心生命的过程会创造出一个接一个的情境，在其中寻求者正在随着一个鼓声的旋律而移动的，寻求者它自己是并不完全理解的。会有一种特殊的技艺去乐意与并能量相信那种体验的流动。这个器皿的头脑立刻说，“不，是‘催化剂的流动。’”然而，我们正在谈及你如何在此刻学习，而不是你如何才能开放心并在那种状态中与另一个人进行交流。要去让任何人确信，灵性上的寻求是真的，或者是真实的，或者是令人满意的，或者让任何人确信，因为造物的善与正确性的是可以被解释的，所以要对其有信心，这是不可能的。那个敢于去冒着极大的风险的寻求者单纯地会走过那个原型的悬崖并走入到未知的事物的深渊之中。接下来会有掉落的感觉吗？确实没有。但是那种跃出必须在任何的只是已经藉由经验而被取得之前首先被作出。

Imagine then, if you will, the feet planted firmly upon the earth. Yet ahead of you lies the infinity that you have come so far and sacrificed so much to behold, to study, to begin the attempt to grasp, to understand. How precious is this realm of shadow and confusion which each has been speaking of and laughing about, for it is these very shadows that enclose the Creator, and were one to move into the brightest day, one would not find truth. Truth is not

attainable from the position which each now occupies. It can be intrinsically experienced, but it cannot be known, held or told.

接下来, 如果你愿意的话, 想象双脚坚定地站立在土地上。而在你的前方存在有无限, 这种无限是你已经走了如此之远并牺牲多了如此大量的事情来注视, 来学习, 来开始尝试去掌握与理解的事物。这个每一个人一直都在谈论和取笑的阴影和混淆的领域是怎样地珍贵呀, 因为恰恰就是这些阴影将造物者围绕起来了, 如果一个人进入到最明亮的日子, 它就不会遇到真理了。真理不是从每一个人现在所占据的位置上取得的。真理能够用直觉性的方式被体验到, 但是它无法被知晓, 被抓住或者被告知。

Indeed, this instrument has frequently experienced the light in its undiluted form. Yet when this entity moves back into the everyday mode or frame of mind, by no exercise of its skill with word can it generate an explanation of what has been experienced, or a description of it, or any way whatsoever to translate that primary personal experience into a teaching tool for others. Each entity is indeed its own teacher in terms of experiencing truth. Yet that feeling of having experienced and lived a truth has occurred to each within this circle of seeking and, indeed, to almost all of those who at this time, if you will, feel that they are awakening to a deeper truth about who they are and where that pilgrimage that they then take up shall lead.

确实, 这个器皿已经频繁地在光的未被稀释过的形式中体验到光了。而当这个器皿返回到日常生活的模式和心智的框架的时候, 它找不到它可以藉由其在言语方面的技巧的运用而产生出对已经被体验到的事物的一个解释, 或者对其的一个描述, 或者任何将那种第一手的个人性的体验转译为一种供其它人使用的无论什么样教导的工具。每一个实体从体验真理的意义上确实都是它自己的老师。而那种已经体验过并已经活出了一个真理的感觉已经出现在这个圈子中的每一个人的身上, 并确实已经出现在在此刻的几乎所有的那些, 如果你们愿意这样说的话, 感觉到他们正在觉醒于一个更深的真理的人的身上了, 那个更深的真理即关于他们是谁, 他们所进行的那场朝圣接下来将会导向何处的真理。

Treasure each and every experience of this kind that has been given to you as a gift. Remember these moments, for many are the times when only the memory of faith is available to the conscious mind. Yet that sweet memory is so over-arching and so transcendent that the one instant of union with the divine is infinitely more than enough to justify a lifetime of faith, sacrifice and service.

请珍惜已经作为一个礼物而被给予你的这种类型的每一个体验。请记住这些时刻, 因为很多时候仅仅只有信心的记忆是可以为表面意识的心智所取得的。而那种甜美的记忆是如此言之有据和如此出类拔萃, 以至于一个与神性合一的瞬间就远远更为足以合理化一次信心、牺牲和服务的生命了。

Each has treasures within that cannot be seen by the inner or outer eyes. These gifts open to the pilgrim who sets itself to watch and pray and trust in that which it does not understand, yet recognizes as spiritual food and drink. When such a moment comes, then the possibilities multiply, and in that heady experience of light or love there is the opportunity to sow for the future self

those seeds of desire which shall best aid that seeker in its long, indeed, its endless journey.

每一个人都拥有那种无法被内在的或者外在的眼睛看见的内在的珍宝。这些礼物是向着这样的朝圣者开放的，这个朝圣者让它自己观察、祈祷并信任那个它并不理解但却将其识别为灵性的食粮的事物。当这样一个时刻出现的时候，接下来，可能性就会倍增了，在那种令人兴奋的光或者爱的体验中，会有去为未来的自我播下那些渴望的种子的机会，那些渴望的种子将会在寻求者的漫长的旅程中，确实，在它的无尽得旅程中最佳地帮助那个寻求者。

Be mindful, therefore, in remembrance when such a moment occurs. If it is possible even for a moment, stop, and give thanks and praise and ask the self to remember, for in that experience is truth. And as those moments slowly accumulate and the memory becomes thickened and fertile, enriched by memory, the pilgrim self gains those small bits of sense of truth or confidence that support and sustain the persistent, unflagging orientation towards seeking the deepest desires within that spiritual self within which must speak through the veil.

因此，留心在这样一个时刻出现的时候记住它。如果有可能的话，停下来，即使是一会儿，致谢并请求自我记住，因为在那种体验中有真理存在。随着这些时刻缓慢地积累，记忆会变得稠密且丰饶，并被记忆所充实，朝圣者的自我会得到那些真理或者确信的感觉的小小的碎片，它们会支持和支撑那种朝向在灵性的自我内在之中寻求最深的渴望的坚持不懈且不倦的取向，在那个灵性的自我内在之中，自我是必须通过面纱而发言的。

This is slow and subtle work. However, this is only the beginning of a very long process of refinement. The rough materials lie within; many, many permutations are possible, and as the experiences revolve, as the self revolves in its cycles, there is the increasing capacity to perceive within the self.

这是缓慢而微妙的工作。然而，这仅仅是一个非常漫长的精炼的过程的开始。未经加工的材料是存在于内在之中的，会有许许多多的可能性的排序，随着体验的旋转，随着自我在它的周期中旋转，在自我内在之中感觉的能力会不断增强。

Those patterns which speak to the individual's path and those resources which shall be of the most aid upon that path, these aids can be written, they can be those teachers which speak or embody wisdom or compassion. All possible experiences are fallow, with treasures to be mined, to be found in the roots which underlie those blossoms of experience which the conscious mind perceives. Can the beholder of a beautiful tulip or iris see that homely bulb or seed which has created the blossom? Never. For that root lies deep within the dark and rich soil. And light and warmth had acted upon that which you cannot see in order to put forth the shoots of manifestation and the bud of experience. Realize that that which you consciously perceive is but a clue, a hint or an [inkling] of that substance which lies within the ground of being, perfect in every way and absolute in its union with the Creator and the utter totality of creation.

那些向着个人的道路和那些在那条道路上会具有最大的帮助的资源发言的模式，

这些能够被写下的帮助，它们是能够成为讲述或者体验智慧或者慈悲的老师的。所有有可能的体验都是休耕的田地，珍宝是要被挖掘并那些在表面意识的心智的体验的花朵之下潜藏这的根部之中被发现的。一支美丽的郁金香或者蝴蝶花的观赏者能够看到那已经创造了那个花朵的朴实无华的球茎或者种子吗？永远看不到。因为那根部是存在于黑暗而肥沃的土壤的深处的。光明和温暖已经在你们看不见的事物上发挥作用以便于产生出那显化的幼芽和体验的蓓蕾。意识到你用有意识的方式感觉到的事物不过是那存在于存在的地面之中的实质的一个线索，一个暗示或者一个迹象，它在任何方式上都是完美的，它在其与造物者以及造物的全然的完全性之间的同一性中是绝对的。

We realize we are speaking a bit longer than this instrument would appreciate. Yet there is within that heart of darkness which you now experience upon your planet a great deal of riches. This is a very magical time, a time when that spirit which is the true life of all is seen to be naked, stripped and bare. Just as the trees without their clothing of leaves look skeletal, standing in their rarefied beauty severe and stark against the winter sky, these are times within the self as well for moving into the roots and ground of being. There is that within you which is the seed of new life. Huddle yourself to support and love and cherish that self that is being born each moment. Bide impatience, release expectation and know for this little time of darkness and shorter day that there is a condign and worthwhile function which the darkness and inclement weather create an enhanced possibility for the seeker to enjoy. Flow into that darkness, move into the solidity of earth and cold and contraction, and allow the rest, the sleeping, the rekindling slowly of hope, desire and courage for that which is to come, for days there shall indeed be, and all too soon, when that which you have stored up in the winter shall be called upon in the day. May your winter thoughts be sweet, for spring is soon to be with you.

我们意识到我们发言比这个器皿会欣赏的发言的时间要长了一点。而在那黑暗的核心之中有你们现在在你们的星球上体验到的大量的财富。这是一个非常有魔法的时间，一个万物的真实的生命之所是的灵性被看到是裸露的，被脱去了衣服的，并且是无遮掩的时间。就好像树木没有了它们的树叶的外衣的时候看起来是骨瘦如柴的，它们用它们纯粹的美丽站立在冬季的天空的背景下的肃穆与荒凉之中，在自我内在之中同样也会有进入到存在的根部和地面之中的时间，在你内在之中有新生命的种子。与你自己商量来支持，爱并珍惜那个在每一刻钟被诞生出来的自我。急切地等待着，释放期待并知晓，对于这一点点的黑暗的时间和更为短暂的白天会有一种适当的且有价值的机能，这种机能是黑暗和严酷的天气创造出了一种供寻求者去享受的增强性的可能性。流入到那种黑暗之中，进入到土地、寒冷与紧缩的稳固之中，允许休息、睡眠，并缓慢地重新燃起对那即将到来的事物，对你们的你们在冬天已经储存起来的事物将会被召唤的日子的希望、渴望和勇气，确实将这样的日子，一切事物都太快了。祝愿你们冬天的想法是甜美的，因为春天即将与你们在一起了。

We shall at this time transfer this contact to the one known as Jim. We are those of Q'uo and leave this instrument with thanks in love and light.

我们将在此刻将这个接触转移到叫做 Jim 的实体。我们是 Q'uo，我们带着感谢

在爱与光中离开这个器皿。

(Jim channeling)

(Jim 传讯)

I am Q'uo, and greet each again in love and in light. At this time we would ask if there are further queries to which we may speak.

我是 Q'uo, 我在爱与光中再一次向各位致意。在此刻我们会请问是否有我们可以谈论的进一步的问题呢?

R: I have a question, Q'uo. I just wondered if it is correct to say that when we sit here in the circle, and I in particular try to open up to your energies, that if it is agreeable at some level that you help release some blockages or tensions within me. I was thinking about it because I noticed I have a very runny nose this time, that did not come until we started. I don't know if I am seeing things or if there is something to it. I noticed at other times too, I come up with emotions and tears. You don't have to answer that, but if you can I'd be interested to hear what you have to say.

R: 我有一个问题, Q'uo。我想知道这样说是不是正确的, 当我们在这里坐在圈子中分享的时候, 我会特意地向你们的能量开放, 你们会帮助释放一些在我内在之中的阻塞或者紧张, 在某种程度上这是否是合适的呢。我正在考虑它, 因为我注意到我在此刻流鼻涕很厉害, 在我们开始之前它都不会出现。我不知道是否我正在看到事情, 或者, 是否在其上是有某种事情的。我同样也会在其他的时候注意到, 我会动感情并流眼泪。你们并不一定要回答它, 但是如果你们能够回答它, 我会很有兴趣听到你们所说的内容。

P: I would also like to add to this. I was wondering about the thoughts and images that come to one's mind, hearing these channeling meditations and how they are related to the teachings.

P: 我同样想要对这一点进行补充。我想知道在聆听这些传讯的冥想的时候出现在一个人的头脑中的形象和想法, 它们是如何与教导联系在一起的呢?

I am Q'uo, and we believe we grasp your queries, my friends. We shall attempt our response, please re-query if we do not speak to your true question.

我是 Q'uo, 我们相信我们理解了你的问题, 我的朋友们。我们将尝试回答, 如果我们没有谈及你们真正的问题, 请重新提问。

As we are able to utilize the instruments in this contact, we also share our conditioning vibration with each entity present in the circle of seeking. This conditioning vibration has its purpose, the deepening of the meditative state that each has achieved. This meditative state has various components for each entity that are unique to each entity. If there is within the seeker present in this circle a desire to move into those areas which would release the energies held in place by what we would call the spiritual inertia, then the conditioning vibration aids in this process as well.

当我们能够在这个接触中使用这个器皿的时候，我们同样也与在这个寻求的圈子中的每一个在场的实体分享了我们的调节性的振动。这种调节性的振动有它的目的，它会深化每一个人已经取得了的冥想性的状态。这种冥想性的状态对于每一个实体都有各种各样的组成部分，它们对于每一个实体都是独一无二的。如果在这个圈子中在场的寻求者在内在之中有一种渴望去进入到那些会藉由我们所称的灵性上的惯性来释放被固定的能量的区域，接下来调节性的振动同样也会在这个过程中给予帮助。

Thus, one may feel a greater fluidity in the thinking, the feeling, and the willingness to receive new insight. If there is a concern that may be captured in an image, or a thought, then the conditioning vibration will aid in this process as well. We do not set out in any meditation to invade any entity's thoughts or emotions, for this we see as an infringement upon the free will of the entity. However, if the entity wishes to use the energies at its disposal, including our conditioning vibration, for any particular purpose, then the conditioning vibration shall allow the entity to do this much as your magnifying glass will aid you in enlarging the print upon a page.

因此，一个人可能会在想法中，在感觉中以及在乐意于接收新的洞见的方面感觉到一种更大的流动性。我们在任何的冥想中都不会着手去侵犯任何的实体的想法或者情绪，因为我们将此视为是对实体的自由意志的一种侵犯。然而，如果实体希望按照它的意思来使用能量，包括我们的调节性的振动，用于任何特定的目的，接下来，这种调节性的振动就将会允许那个实体去进行这个工作，这非常类似你们的放大镜将会在扩大在一页纸上的印刷的方面帮助你们。

May we speak further to either?

我们可以进一步谈论任何一个问题吗？

R: I will expand in the second direction and that is ... Let me put it this way, when I am in a meditation I assume that as I try to open up to your energy or the particular entity that comes through either of the instruments that if there is a real intent to add and open up, I assume that it may enhance the contact somehow. I wonder though if this helps the instruments that are actually channeling to be more stable, or whether that is really a function of the particular instrument in tuning. And I don't know if you can really say anything about it because this sort of affects the contact, but I am just curious if this is the right feeling about it.

R: 我将会在第二个方向上进行拓展，也就是说.....让我这样说，当我处于一次冥想之中的时候，我假设当我尝试去向你们的能量，或者任何通过任何器皿而来的特定的实体的能量开放的时候，如果确实有一种真实的意愿去补充且开放的话，我假设它可以用某种方式增强接触。我想知道，是否这会帮助那个实际上正在传讯的器皿变得更为稳固，或者，是否那真的是特定的器皿在调音的方面的一种机能。我不知道你们是否能够真的关于它说任何事情，因为这在某种方面会影响接触，但是我就是很好奇，是否这是关于它的正确的感觉。

I am Q'uo, and I am aware of your query, my brother. Indeed, your intentions are most helpful in this contact, for it is the desire of each entity for our words

and contact that aids such an occurring. This is most helpful, and we thank each for this desire to hear our words and to seek our service, for by such desire and intention we are invited and a place is made for us in your beingness.

我是 Q'uo, 我理解了你的问题, 我的兄弟。确实, 你的意图在这个接触中是极其有帮助的, 因为恰恰正是每一个实体对于我们的言语和接触的渴望帮助了这样一个事件。这是极其有帮助的, 我们为这种其听到我们的言语并寻求我们的服务的渴望而感谢每一位, 因为藉由这样的渴望和意图, 我们被邀请了, 在你们的存在性中一个场所为我们准备好了。

Is there another query, my brother?

我的兄弟, 有另一个问题吗?

R: No, I guess not. The desire was a Christmas present for you.

R: 没有了, 我猜想没有了。这个渴望是一个给你们的圣诞礼物。

I am Q'uo, and we thank you, my brother, for your delicious present of desire.

我是 Q'uo, 我们为你的美味的渴望的礼物而感谢你, 我的兄弟。

Is there another query?

有另一个问题吗?

P: I have a question. It's a thought in my mind. Actually I didn't talk about it during our conversation prior to the channeling. The thoughts are about the usage of narcotics, drugs. I have been thinking of maybe taking LSD, and wanted to know what Q'uo could comment on the usage of such substances, and how it would be of help for a seeker in opening windows of mind?

P: 我有一个问题。它是我头脑中的一个想法。我们在传讯之前的谈话中, 我实际上并没有谈道它。它们是关于对麻醉性的药物、毒品的使用的想法。我一直在考虑服用 LSD, 在关于对对这样的物质的使用, 在开放心智的窗户的方面它会如何对一个寻求者有帮助的方面, 我想知道 Q'uo 会评论什么呢?

I am Q'uo, and am aware of your query, my sister. We find that we are limited to a large extent in the response which we may give, for we do not wish to influence another in a course of action which may have ramifications within the seeking. We may suggest that whatever ingestion of chemical substances an entity may consider, it is necessary for any seeker to have a great desire for the seeking of light and to prepare for this most carefully, for any substance which speeds up the normal process of perception for an entity also carries with it the greater responsibility for that entity to use the occasion for an opportunity for seeking the light, for there are many entities and energies that are made available at such an opportunity that the seeker must be most fastidious in the preparing of the self for this experience.

我是 Q'uo, 我理解了你的问题, 我的姐妹。我们发现我们在我们可以给予的回应的方面是在一个很大的程度上是受限的, 因为我们并不希望在一个在寻求中可能会拥有衍生物的行动的进程中影响另一个人。我们可以建议, 对于一个实体可

能会考虑摄取的无论什么化学性的物质,任何实体都需要拥有一种对寻求光的极大的渴望并极其小心谨慎地位这种寻求做好准备,因为任何会加速一个实体的感知的正常的过程的物质同样也会在其上伴随着那个实体对于去使用一个机会的适当的时机的更大的责任,因为在这样一个机会的位置会有很多的实体和能量是可供利用的,寻求者在让自己为这样的体验做好准备的方面必须是极其苛刻的。

Is there another query, my sister?
我的姐妹,有另一个问题吗?

P: No, thanks very much for your comments.
P: 没有了,非常感谢你们的评论。

I am Q'uo, and we thank you, my sister. Is there another query?
我是 Q'uo, 我们感谢你, 我的姐妹。有另一个问题吗?

Carla: Not for me Q'uo. Just thank you and Merry Christmas.
Carla: 我没有问题了。仅仅感谢你们并祝你们圣诞快乐。

I am Q'uo, we greatly appreciate the warm wishes of this season of renewal, that we feel offered to us not only by the one known as Carla, but by each in this circle. We are quite aware that each views this particular season in an unique fashion, and we see also that each offers us the purest of blessings and good wishes that are associated with this season. We are aware that the time of the birth of Christ has various meanings to various entities, and we can assure each that there is a Christ within each that responds to this time within each entity that occurs, whether it be at your Christmas time or at any other time during your year. There is the babe within that awaits the birthing; there is the attending of this babe by those portions of the self that are wise and which bring gifts to this young self that is being born. We see within ...

我是 Q'uo, 我们极其感激这个新生的节日的温暖的祝愿, 我们感觉到它们不仅是有叫做 Carla 的实体, 同样也是由在这个圈子中的每一个人提供给我们的。我们相当清楚地了解, 每一个人都是用一种独一无二的方式看待这个节日, 我们同样也看到, 每一个人都向我们提供了与这个节日联系在一起的最为纯粹的祝福和美好的祝愿。我么知道这个基督诞生的时间对于各种各样的实体拥有各种各样的意义, 我们可以向每一个实体保证, 在每一个实体内在之中都有一个季度, 它会回应这个在每一个实体内在之中出现的时刻, 无论它是你们的圣诞节, 还是在你们的一年中的任何其他时刻。在内在之中有那个等待着诞生的婴儿, 自我会有那些具有智慧的部分会照料这个婴儿, 那些自我的部分会将礼物带给这个正在被生出来的年幼的自我。我们在内在之中看到.....

(Tape ends.)
(磁带结束)

January 15, 1995

1995-01-15 Hatonn: 聚焦于当下

Group question: We have been sitting and talking about things we have been affected by in our past, things we are looking forward to in the future and planning for, and adjusting our present according to, and realizing the value of all these things. We are just wondering if there might be some way of focusing more on the present moment and what it really means to be here right now, emotionally, mentally, physically and spiritually.

团体问题：我们一直坐着谈论关于那些我们已经在我们的过去被其影响了的事情，那些我们在未来期待的事情，那些我们根据其计划并调整我们的现在的事情，我们意识到了所有这些事情的价值。我们想知道是否可能有某种更多地聚焦于当下一刻的方式，在情绪、心智、身体以及灵性的方面在此刻处于这里真正意味着什么呢？

(Carla channeling)

(Carla 传讯)

I am Hatonn. Greetings in the love and in the light of the infinite Creator. May we thank you for calling us to this circle of seeking. It is a great pleasure to once again experience the blending of our vibrations with your own and we feel most blessed to be sharing in this meditation. As we offer our opinions, we ask that each entity take what seems good and discard those thoughts that do not seem appropriate, for we offer our opinions and are your error-prone friends along the path, rather than any absolute authority.

我是 Hatonn。在无限造物者的爱与光中致意。容我们感谢你们呼唤我们来到这个寻求的圈子。再一次体验将我们的振动与你们自己的振动混合在一起时一种极大的快乐，我们为在这次冥想中进行分享而感觉到受到了极大的祝福。当我们提供我们的观点的时候，我们请每一个实体都拿取看起来有益处的事物并将那些看起来似乎并不合适的想法都抛弃掉，因为我们提供我们的观点，我们是你们在道路上的易于犯错的朋友，而不是任何绝对性的权威。

It has been some time since we spoke through this channel and we enjoy that also. To stay in the present moment is to stay in eternity, for the fully realized present has infinite depth, and breadth, and height. To be present in that moment, in a full sense, is possible to third-density experience, but highly improbable, for the aim of third density is towards creating a sea of confusion within which entities may exercise their free will in choosing the manner of spending time and attention. So if you feel again and again that you are spiritually lacking because of dwelling upon the past or hoping overmuch for the future, step back from judgment of the self and remember that you did not create this illusion so that you could best it, defeat it, or win from it the prize of perfect conformation to that infinite present moment. Rather, you came to, shall we [say,] the party, in order to be intoxicated with life, and to stray from the path that is straight, drawn instinctively by those interests and biases which you brought with you in such a way that the dilemmas of

reconfiguring and re-aiming the path might be set up just precisely in that way which shall instruct, reform and teach most accurately, pointedly and profoundly.

自从我们上一次通过这个管道发言已经有一些时间了，我们同样也喜欢那段时间。要留在当下一刻之中就是去停留在永恒之中，因为充分地领悟当下拥有无限的深度、广度和高度。从一种完全的意义上，存在于那个瞬间中的对于第三密度的体验而言是有可能的，因为第三密度的目的就是去朝向创造出一种混淆的海洋的，在其中实体们可以在选择花费时间和注意力的方面使用它们的自由意志了。因此，如果你一次又一次地感觉到你因为执着于过去或者对未来期望过多而在灵性上是匮乏的，从对自我的评判向后退，并回忆起你并没有创造出这个幻象，这样你就能够超越它，击败它或者从它那里赢得那个无限的当下一刻的完美的形态的奖赏了。毋宁说，你来到了，容我们说，这场聚会，以便于为生命而陶醉于其中，以便于从笔直的道路上误入歧途并本能性地被那些兴趣和偏向性所吸引，那些兴趣和偏向性是你用这样一种方式带在你身边的，即对道路重新配置与重新定向的两难局面可以正好精确地用那种将会最为准确地、直截了当地、深刻地指引、纠正并教导的方式被设置了。

As you stray and [wander] the weather of the emotions blows through the experience of the self by the self. There are times when it seems possible to become fully aware, centered and present. There are often times when the self perceives its nature as hopelessly foolish, scattered and inefficient. The full gambit of these judgments of self by self may be upon the surface true and may seem helpful, however, beneath these surface experiences of self that portion of the self which does indeed dwell eternally within that present moment is alive and well within you. You cannot escape the perfection out of which you were created and into which you now are maturing.

当你误入歧途并漫游的时候，情绪的天气会被自我将自我的体验泄露出来。会有一些时候看起来似乎有可能成为充分地察觉的，处于中心的以及临在的。经常会有一些时候自我感觉到它的本性就是无望地愚蠢的、散乱的和没有成效的。这些自我对自我的评判的完全的策略可能在表面上是真实的并且可能看起来似乎是有帮助的，然而，在这些自我的表面的体验之下，自我的那个确实永恒地居住在那个当下一刻内在之中的部分是在你内在之中活着的且完好的。你无法逃避那种你从其而被创造出来以及你现在正在逐渐成熟成为的完美性。

Have we confused you, my brothers and sisters? We do not mean to confuse, but rather to put into a perspective this quest for righteousness or right thinking. These attempts are indeed important. It is well to strive towards the ideals of being present and practicing the presence of the infinite Creator. It simply needs to be pointed out that this, like other states of conscious existence, is that which is upon the surface of the personality of the life experience, whereas the work of an incarnation redounds to the very depth of the self, to the roots of mind, the last thirsty roots of consciousness that reach into that which is deity.

我们已经让你们感到混淆了吗，我的兄弟姐妹？我们并没有打算要混淆，我们毋宁是将这个对于正确性或者正确的思考的探求放入到一个远景中。这些尝试确实是重要的。去向着处于当下的理想和练习无限造物者的临在而努力，这是很好的。

单纯地需要被指出的是，这种状态，如同有意识的存在的其他的状态一样，是位于生命体验的人格的事物的表面，而一次投生的工作是归于自我的深度，归于心智的根部，归于那进入到神性之所是的意识的最后的渴望的根部的。

You see, your nature is such that the striving, the activity of an incarnation, remains in a sense frivolous or unimportant, the many self-judgments being not only frivolous but inaccurate and inappropriate. We suggest that each encourage those thoughts which refrain from judgment and discourage the self in its desires to castigate and rebuke the self for its shallowness, its lack of appropriate awareness of the present moment. This we say in order that those many times when the self is perceived as being out of harmony with eternity, that the judgment will be not chosen, but rather a shrug, a laugh at the human condition, and a turning once more to thanksgiving and naked praise for the infinite One which fills the days, the moments, the years and the life with such beauty that it is beyond description.

你看，你的本性就是如此以至于努力，一种投生的行动，会用一种琐屑的或者不重要的方式保留下来，许多的自我评判不仅仅是琐屑的，同样也是不准确且不合适的。我们建议每一个人都鼓励那些避免评判的想法，并在自我渴望因为它的肤浅性以及它缺乏对当下一刻的适当的察觉而非难和指责自我的时候去劝阻自我。我们这样说是为了在那些许多的自我被感觉为失去了与永恒的协调一致的时候，评判将不会被选择，而毋宁是一个耸肩，一次对人类的情况的嘲笑，以及一种再一次转向对那充满了每一天、每一刻和每一年的无限太一以及带着如此的美丽以至于无法被描述的生命感恩和如实的赞美。

Now having said this, we do encourage each student to muse often within that sacred tabernacle within, to sit mentally and emotionally down within that holy ground of being, where lies truth and eternal things; to sit with bare attention, knowing that silence which speaks of the mighty presence that is both Creator, creation and created. For these are moments out of time, out of space, and rather eternal and infinite. These moments of practicing the presence of the Creator may be keyed according to your individual needs and circumstances. This instrument has often used the ringing of the telephone or the sounding of a bell, heard from a neighboring church, to remind the self to turn to offering thanksgiving and praise. This reminder aids and in each life experience there is a structure of habitual use of time, wherein there are predictable moments, which might be best laid aside for a quick visit to eternity. This does not have to be formal or long. Indeed, it can be, if you chose, most frequent.

现在，在已经说了这一点的情况下，我们确实鼓励每一个学生都经常在那内在之中的神圣的至圣所之沉思，我们鼓励在心智上和情绪上在那个在其中存在有真理和永恒的事物的神圣的存在的地面上坐下来，带着无遮掩的注意力坐下来，并同时知晓那讲述伟大的临在的静默，那伟大的临在同时是造物者，造物与被造物。因为这些时刻是在时间之外的，在空间之外，而毋宁是永恒和无限。这些练习造物者的临在的时刻可以根据你个人性的需要和环境而被调音。这个器皿经常使用电话的铃声或者从一个附近的教堂的一个钟的响声来提醒自我转向给予感恩与赞美。这种提醒物会有帮助，在每一个生命的体验中都会有一种对时间的习惯性

的使用的结构, 在其中会有可以预测的时刻, 它们最好可以被预留出来用于一种对永恒的快速的访问。这不必成为正式性的或者漫长的。确实, 如果你选择的话, 它可以成为极其频繁的。

You see, when seekers speak of living within the present moment, they are attempting to describe within the illusion and using [as] the tools of the illusion that which does not take part within the illusion. When entities are struggling for a personal healing, when they are in some kind of therapy, there may be suggested another structure within which one may attempt to discipline the personality and the habits of the mind and emotions.

你看, 当寻求者谈及活在下下一刻之中的时候, 他们正在尝试去在幻象中描绘那并未参与到幻象之中的事物并将其用作幻象的工具。当寻求者正在为一种个人性的疗愈而努力的时候, 当他们处于某种类型的疗法之中的时候, 他们可能会被建议另一种结构, 在其中一个人可以尝试去对人格以及心智和情绪的习惯进行锻炼。

Whatever the language, the student of truth is basically looking for ways to stop thinking, and instead allow the nakedness of pure attention. Feel for a moment that incredibly powerful love that is the Creator. Sense this love within you as the sun warming the heart, radiating throughout the physical vehicle. Within the curtain of flesh lies deity, and that vessel that you are is being hollowed out to receive ever more fully that love which is all that there is, which wraps up eternity and infinity in a tiny ball, and, throwing it, creates the universe.

无论用什么语言, 真理的学生基本上都在寻找停止思考并作为替代允许纯粹的注意力的裸露的方式。感觉一下造物者之所是的啦令人难以置信地强有力的爱。感觉这种在你内在之中的爱就好像太阳在温暖心, 并贯穿整个物质性载体而发光。在投生的幕布之中存在有神性, 那个你之所是的器皿正在被清空以越来越充分地接受一切万有之所是的爱, 这爱将永恒和无限包裹在一个小小的球之中, 将它扔出去, 创造出了宇宙。

We would leave you at this time in the love and the light of the Creator. We are with you in eternity and bid you joy of your party. May you seek most purely, forgive most completely, and love each other with all your heart.

我们会在此刻在造物者的爱与光中离开你们。我们在永恒中与你们同在, 我们祝愿你们的聚会高兴。祝你们最为纯净地寻求, 最为完全地宽恕, 并用你们全部的心彼此相爱。

We are those of Hatonn. Adonai vasu borragus.

我们是 Hatonn。 Adonai vasu borragus。

January 22, 1995

1995-01-22 转世投生的种族

Group question: The question this afternoon has to do with the incarnation into various races and cultures on this planet. We are wondering if people tend to incarnate into only one race or culture and move as a unit or group within that race or culture and maintain their identities from incarnation to incarnation as members of a particular race or culture or tribe, or if people are more likely to incarnate across racial or cultural boundaries and have a multitude of different types of experiences, and if this experience is what the soul experiences. Does the soul experience many different kinds of racial, tribal or cultural incarnations, or does the soul have identification with particular races or cultures?

团体问题：今天下午的问题适于在这个星球上的各种各样的种族与文化中的投生有关的。我们想知道，人是否倾向于仅仅投生到一个种族或者文化中，作为那个种族和文化中的一个单元或者团体而行动，并在从一次投生到另一次投生的过程中保持它们作为一个特定的种族、文化或者部落的成员的身份呢，还是人会更有可能跨越种族或者文化的边界投生并拥有大量不同的类型的体验呢，如果这种体验就是灵魂所体验的事物的话。灵魂会体验许多不同类型的种族、部落或者文化的投生吗，或者灵魂会与特定的种族或者文化认同吗？

(Carla channeling)

(Carla 传讯)

We are those of Q'uo. Greetings in the love and the light of the one infinite Creator. Our thanks to this circle of seekers for calling us to your session this day. We are most beholden and thankful for you who seek and by your seeking serve, for we have no ultimate answers but, rather, are partners with you in refining those questions which lie ultimately shrouded for both of us in mystery. It is the continued focus upon these questions that create the vibration that is purified desire and the truth that is purified emotion.

我们是 Q'uo，我们在太一无限造物者的爱与光中致意。我们感谢这个寻求的圈子呼唤我们来到你们今天的集会。对于你们这样寻求的人，我们是为你们寻求服务而极其感激与感谢的，因为我们并没有终极的答案，我们毋宁说是在对这些问题的精炼的过程中与你们在一起的同伴，这些问题对于我们双方同样都是终极地被荫蔽在神秘之中的。就是对这些问题的持续不断的聚焦创造出了被净化的渴望的振动和被净化的情绪的真理。

This day you would seek knowledge of how the spirit moves through the incarnative process with regard to what populations it may choose to be a portion of, and you ask that which has not a difficult answer, but, rather, a clear but complex answer. Thusly, we shall need to work at several levels, not that one is deeper or more spiritual than another but that there are various facets of relationship which we shall view with you.

今天你们在关于灵体在穿越投生的过程中可能会选择去成为什么样的人的一部分的方面寻求灵体是如何穿越投生的过程的知识，你们询问的问题并没有一个

困难的答案，而毋宁是拥有一个清晰但却复杂的答案。因此，我们将需要在数个层次上工作，并不是说，一个层次会比另一个层次更为深入或者更有灵性，而是说，我们将会与你们一起查看的关系有各种各样的面向。

The first portion of the discussion will revolve about the basic spirit or what you would call soul. Each spirit is in essence the same, for each spirit is a mobilized, potentiated phase of infinity, or an infinite nature, or self. This basic self is one, and this is true across lines of race, nation, planet, galaxy and creation. Each seeming monad or unit or spirit or soul is an holographic representation of one original unified Thought, Logos or Force. That we have given the name of Love. Each is Love. Each was always Love. Each shall always be Love.

讨论的第一部分将会围绕着基本的灵体或者你们所称的灵魂。每一个灵体实质上都是相同的，因为每一个灵体都是无限性，或者一种无限的特性，或者自我的一个移动的、被赋能的面向。这个基本的自我是一体的，这个自我是真正跨越种族、民族、星球、星系以及造物的边界的。每一个在表面上的灵体或者灵魂的基本单位或者灵魂都是那一个原初的统一的想法，理则或者力量。我们已经给予的事物是以爱的名义给予的。每一个人都是爱，每一个人过去一直都是爱。每一个人将一直都是爱。

The creation began and shall end. Your galaxy began and shall sooner end. Your star system began and yet sooner shall end. Your planets began and shall end. And each entity began its manifestation and shall shed it ere soon. That which seems different and unique is an illusion. It is easier to speak this unity than to communicate that unity. However, we shall pause for a moment that each may sink into love, and we shall attempt to aid in that feeling that you may in some small wise find this feeling within that is unity. We are those of Q'uo.

造物开始并将会结束。你们的星系开始并早晚将会结束。你们的恒星系统开始并早晚将会结束。你们的行星开始并将结束。每一个实体都开始它的显化并将会很快脱下它。看起来似乎不一样且独特的事物是一个幻象。去谈论这种一体性要比与这种一体性交流要更为容易的。然而，我们将暂停一会儿以便于每一个人都沉浸到爱之中，我们将尝试去在那种感觉中给予帮助，这样你们就可以在一些小的方面发现在这种感觉内在之中的一体性了。我们是 Q'uo。

(Pause)
(暂停)

We are those of Q'uo. Feel that wind of spirit that has allowed you the creation of your unique personality. Personality can be seen to be shallow, that creature of one incarnation. However, the more basic personality is the child of many, many incarnations. And so as with all that is manifest, you as a unique personality first found life a thing of reality by virtue of being slowly more and more aware of, not yourself, but your surroundings. And the process of individuation began.

我们是 Q'uo。感觉那股灵性之风，它已经允许你拥有你的独一无二的人格

物了。人格可以被视为是肤浅的，它是一次投生的造物。然而，更为基本的人格是许许多多投生的孩子。如同所有被显化的事物一样，你作为一个独一无二的人格，藉由缓慢地且越来越多地察觉，不是察觉你自己，而是察觉你的周遭的事物，你会第一次发现生命是一个具有实相的事物。个体化的过程就开始了。

Imagine that you, spirit just born, sprung from the Creator's fertile love, sailed through many, many universes and saw many, many beautiful stars, constellations, vibrations of beingness and through many, many densities, many, many experiences you moved that infant soul until there was a choice, a preference, a bias. This star, this constellation, this planet. And one day you were water, or earth, or rock, or rain, or wind, or sand. And your incarnations had begun. Was this unity then forgotten? Not in the deep mind. This essential unity remains that truth which for all, moving through the densities, cannot be denied, for it is felt within as a heart's truth. It is not that you are like others—rather, you are all that there is. This is your foundation. This is that plinth upon which you build that creation which turns stone to statue and form to life. This is the rock upon which you may stand. You are one.

想象你，刚刚诞生出来的灵体，从造物者的有生育能力的爱中跃出了，你航行穿过了许许多多的宇宙，并看到过许许多多美丽的星辰、星座与存在性的振动，通过许许多多的密度，许许多多的体验，你推动那个婴儿灵魂一直到有了一个选择，一种偏好，一种倾向性为止。这个选择就是这个恒星，这个星座，这个行星。有一天你曾经是水、或者土、或者石头、或者雨、或者风、或者沙子。你的投生已经开始了。那么，这种一体性会被忘记吗？在心智深处是不会的。这种实质性的一体性依旧真理，在一切事物穿越密度的过程中，这个真理是无法被否认的，因为它是作为一种心的真理而在内在之中被感觉到的。这并不是说，你和其他人是类似的，毋宁说，你就是一切万有。这是你的基础。这是你在其上构建造物的底座，它将石头变成雕像，将形式转变为生命。这就是你可以站立于其上的石头了。你们是一体的。

The second way which we wish to look at this question is that way of naming. We need not go through that process by which you have come to third density. You may simply accept, if you will, for the purpose of this working, that you did indeed rise in consciousness through various forms in first and in second density; that is, as elements and as plants and as animals and then came to the dawn of third-density experience. Once again, you may have wandered far from sun to sun, looking for third density. Or you may have chosen this particular planet to begin third density with. Choices are possible, not conscious ones as you know them, but rather like calling like.

我们希望去查看这个问题的第二种方式是命名的方式。我们并不需要仔细检查那个你们藉由其进入到第三密度的过程。你们可以单纯地为了这次工作的目的接受，如果你们愿意这样说的话，你们确实曾经在意识中提升穿过了在第一密度和第二密度中的各种各样的形式，也就是说，你们曾经作为元素，作为植物，你们接着来到第三密度的体验的黎明。再一次，你们可能已经从一个恒星到另一个恒星之间漫游了很远的距离来寻找第三密度的体验。或者，你们可能已经选择了这个特定的星球来开始第三密度。选择有可能，不是如你们所知的有意识的选择，而毋宁是同性相吸 (like calling like)。

However you chose, the planetary influence and the racial influence with which you began the long process of learning through incarnations remains that which has had the first biasing effect presenting the first catalyst giving you that turning of the archetypical mind's themes and biases which are most deeply rooted within. For the Logos expressing as your sun body touches each planet differently, and, indeed, each portion of a planet somewhat differently, so that large masses of entities which are of a single racial origin or national origin may be more probably biased similarly than those whose minds contain etchings of another set of planetary, racial or other influences.

无论你用什么方式来选择, 你用来开始穿越投生的漫长的学习的过程的星球的影响和种族的影响, 依旧是在呈现首先的催化剂的过程中已经拥有最初的偏向性的效果的事物, 这种首先的催化剂给予你的事物是你在内在之中最深入地扎根的原型心智的主题和偏向性的转向。因为作为你们的恒星星体的理则的表达会用不同的方式接触每一个行星, 确实, 这种理则的表达也会用多少有些不同的方式接触一个行星的每一个部分, 这样, 相比那些其心智包含了另一套星球、种族或者其他的影响的印刻的实体, 属于一个单一的种族起源或者民族起源的巨大数量的实体就更有可能用相似的方式产生偏向性了。

Thusly, there is, to some extent, the experiencing of like calling like that expresses within the conscious mind as a feeling of comfort and of being at home with certain people; that is, with certain national groups of people or certain religious or spiritual groups of entities. Within these large divisions those within the same body of influences begin the work of learning what love truly is. And in doing this together, over many lifetimes, ways are created, and over more and more time, embellished upon and strengthened so that each culture, shall we call it, with its characteristic ways of dealing with ever eternal situations common to all of humankind, become more and more handy to the mind and useful to the commonsense, everyday spirit.

因此, 在某种程度上, 会有同性相吸的体验, 这种体验会在表面意识的心智中表达为一种舒适感以及与一定的人, 也就是说, 与人的一定的民族的团体, 或者实体的一定的宗教信仰的团体或者灵性上的团体, 有那种在家的感觉。在这些巨大的区域中, 那些处于相同的影响部分之中的实体开始了学习爱真正是什么的工作。在一起进行这种学习的过程中, 在经过了许多的生命之后, 道路被创造出来了, 在经过了越来越多的时间之后, 道路被修饰并被强化了, 这样, 每一个文化 (如你对它的称呼一样), 藉由其与对于所有的人类都是共同的无休无止的情境打交道的典型性的途径, 会对于心智变得越来越方便并对于常识以及日常生活的灵性变得越来越有用处。

Just as national or spiritual groups of entities tend to speak one language or a language in a characteristic sense, so do different cultures have unspoken language and ways of communicating which do not travel well. The one known as P, for instance, spoke to this group concerning an American who does not take the hint and stop being a nuisance, for this entity, brought up within a culture which simply shuts the door and does not answer the communication by telephone or by mail, has no innate ability and certainly no

desire to leap across the cultural divide which separates this entity from one who has been reared within a culture in which hospitality is an holy thing, and the bad company must needs figure out by hint and the tone of words that he has overstepped the bounds of courtesy.

就好像实体的民族或者灵性的团体会倾向于说一种语言或者用一种有特征的方式说一个语言一样，用同样的方式，不同的文化会拥有无法表述的语言以及很难有效地传递的沟通的方式。叫做 P 的实体，举个例子，向这个团体谈到过一个美国人无法理解暗示并停止成为一个令人为难的人，因为这个实体是在一个单纯地关上门并不用电话或者邮件的方式回应交流的文化之中成长起来的，它没有天生的能力也肯定没有渴望去跨越将这个实体与一个在其中好客是一个神圣的事情的文化中被抚养长大的实体之间文化性的分隔，在那种好客的文化中，不礼貌是必须藉由暗示和言语的语调指出，他已经越过了礼貌的限度了。

Thusly, entities do indeed often incarnate again and again within one planetary and one racial or spiritual group.

因此，实体们确实经常会一次又一次地在在一个星球以及一个种族或者灵性的团体中投生。

Thirdly, the thrust of the question, we believe, centers about whether there is a spiritual value of one culture against or relative to the spiritual value of another. And so we must ask you to, again, wipe the mind clear. Now, each of you within this circle has experienced incarnation with a substantial percentage of incarnations upon one third-density planet, and within that planetary influence one nation, spiritual, or other group of that kind. However, in the fullness of time, as entities grow, as they wake up, spiritually speaking, and discover that there is much more to know about love than has been understood, shall we say, by any one group these entities naturally choose to begin the process of gleaning from other cultures, other nations, and other spiritual groups those subtleties of insight, those inner structures that lie behind the spoken word and conceived thought, each of which educates and trains the mind in certain patterns. Each pattern has its place and is its equally valuable teacher. Just as the physical entity which you now experience yourself as wishes to travel and broaden the understanding of what humankind is, so the soul or spirit chooses again and again to travel in other shoes, other bodies, other races, creeds and color, for each has something to offer.

第三，我们相信，这个问题的尖峰是集中在，**是否有一个文化有一种灵性上的价值观与另一个文化的灵性上的价值观是相对的，或者相关的。**因此，我们必须请你们，再一次将头脑清扫干净。现在，在这个圈子中的每一个人都已经在**一个第三密度的行星上，在那个行星的影响范围中，体验过了藉由一种相当多的投生的百分比的投生到一个民族，投生到那种类型的灵性上的或者其他的团体。**然而，在时机成熟的时候，随着实体们成长，随着它们在灵性的方面觉醒并发现在关于爱的方面有比已经被任何一个团体，容我们说，理解的事情远远更多事情的时候，这些实体会自然而然地选择开始从其他的文化，其他的民族，其他的灵性团体收集那些洞见的微妙差别，那些存在于被讲述的言语和被构想的想法之后的内在的结构，这些结构中的每一个结构都用一定的模式教导并训练了心智了。每一种模式都拥有它的位置，并且是同等地有价值的老师。就好像你现在将你自己体

验为的物质性的实体会希望去理性并扩宽对人类之所是的理解一样，灵魂或者灵体会用异样的方式一次又一次地选择去穿上别人的鞋子，在其他的身体中，其他的种族、信条与肤色中旅行，因为它们每一个都有某种事物要提供出来。

To be humble in one culture educates. To be humble in another culture offers a completely different education. To be proud in one society is one kind of distortion of self unlike pride seen from the subtly but crystallinely different colorations of another culture's way of pride. We ask you then in this third way of seeing to imagine, if you will, the vast extent of time and space within which the soul first becomes familiar with one family at a time. Then, after many, many incarnations, one larger family, one national or spiritual group, and then one begins to travel, choosing those situations which shall fill out and energize that awareness gleaned so far. For in all of these learnings, in all of these environments, the spirit within expresses its essence in a desire for a return to the awareness of unity which was life and shall again be life without manifestation. The manifest spirit yearns endlessly for that zero within which all is one, for that and only that is the true nature of all who may hear or read these words. There is one original Thought. Each of you is that. Each of you has wandered far. Each of you seeks with grace and rhythm to complete the journey so long ago begun and perfectly encapsulated within each incarnation as that spiritual hunger within which always seeks the source of life, the truth of being.

在一个文化中会教导变得谦虚。在另一文化中对于变得谦虚会给予一种完全不一样的教导。在一个社会中，骄傲是一种类型的自我的扭曲，而这种骄傲与另一个文化的骄傲的方式相比却是微妙地但却水晶般地不一样的染色。在这个第三种观察的方式中，我们请你们接着去想象，如果你们愿意的话，时间和空间的巨大的广度，在其中灵魂首先会一次熟悉一个家庭。接下来，在很多很多次的投生之后，灵魂会熟悉一个更大的家庭，一个民族或者灵性上的团体，接下来，一个人会开始旅行，选择那些将会填充迄今为止已经被收集的认识并为其赋予活力的情境。因为在所有这些学习中，在这些环境中，内在的灵性会通过一种对返回到一体性的认识之中的渴望来表达它的实质，而这种一体性曾经是生命并将再一次成为没有显化的生命。显化的灵体会无止境地渴望那个在其中万物一体的零点，因为所有可能会听到或者读到这些言语的实体的真实的本性就是并且仅仅就是那个零点。有一个原初的想法。你们每个人就是那个想法。你们每个人都已经漫游了很远的距离。你们每个人都带着恩典与韵律寻求去完成那个在如此漫长的时间之前就已经开始了并被完美地包含在每一次投生的旅程，在这条旅程中，那种灵性上的饥渴会一直寻求生命的源头，存在的真理。

As the harvest approaches, you well may find yourself within a family which cuts across all lines, for, again, like calls like. Certainly those who are wanderers are one such group. Those who have wandered from different planets to this one may seem obviously different from each other as they have incarnated in various races and so forth. Yet that bond of shared experience, shared hunger and the biases that lie beneath words create spiritually oriented families which are service oriented and offer service instinctively, not only to each other but always there is the desire, however

well or ill nurtured, to reach the hand of service to any other who may be served. It is in these often unusually varied groups such as your own that the heart of the lessons of love may begin again to become unified, as each soul now has sufficient experience in seeking the truth of self and the way of service to find commonalities that move beyond race, religion, nation and culture, and instead find residence in a common foundation of self within which that deep mind which is the archetypical mind of self has had sufficient experience in combining self with other selves across all boundaries that the unity beneath all distortions is dimly sensed.

随着收割临近，你很有可能会发现你自己在一个横跨了所有的边界的家庭中，因为，再一次，同性相吸。肯定地，那些流浪者就是一个这样的团体。那些已经从不同的行星流浪到这个行星的实体们可能看起来似乎与相互彼此是明显地不一样的，因为他们已经投生在各种各样的种族以及诸如此类的团体中了。而那种共享的体验，共享的饥渴和和潜藏在言语之下的偏向性的连接创造出了灵性导向的家庭，这些家庭是以服务为导向的，它们会本能性地提供服务，不仅仅是向相互彼此提供服务，同样一直都会有向任何其他可以被服务的人伸出服务之手的渴望，不论这种渴望是怎样地被很好地培养或者未得到很好地培养。就是在诸如你们自己的团体这样的经常是具有非同寻常的多样性的团体中，爱的课程的核心可以再一次开始变得统一了，因为在寻求自我的真相和服务的途径的过程中，每一个灵魂现在都拥有了足够的经验来找到那种超越种族、信仰、民族和文化的共性，并作为替代在一种自我的共同的基础中找到住所，在这种自我的共同的基础中，自我的原型心智之所是的深入的心智已经在将自我与其他的自我用超越所有的边界的方式混合起来的方面拥有了足够的经验，以至于在所有的变貌之下的一体性可以被模糊地感觉到了。

Yet even the dimmest of inklings of this underlying unity act like the explosion or the fireworks, tossing the entity experiencing this unity into a kind of excitement that only the experience of love itself can engender. And once this underlying unity is sensed personally the days of the personality that you now think yourself to be are numbered. The soul which has awakened to the truths that lie beyond the archetypes now has the energy to work through those rich sources within of wisdom and of truth, now has the sufficient reason to attempt to penetrate each and every archetype, becoming one who can assume characteristics which are archetypical in a cleanly pure way, finding within these time-worn structures not only the elegance of internal logic within these systems but also the doors which shall open when one comes at last to a realization that is at the end of each and every archetype or leitmotif. 然而，即使是这种潜在的一体性的最为模糊的细微迹象都会如同爆炸或者焰火一样地起作用，它会将正在体验这种一体性的实体抛入到一种类型的仅仅只有爱本身的体验才能够的产生出来的兴奋之中。一旦这种潜在一体性用个人性的方式被感觉到了，你现在认为你自己要成为的那个人格的日子就是屈指可数的了。已经觉醒于存在于原型之外的真理的灵魂现在拥有能量去贯穿那些内在之中的智慧和真理的丰富的资源了，灵魂现在拥有足够的理由尝试去刺穿每一个原型，同时成为一个能够用一种完全纯粹的方式呈现出原型性的特性的存有，而一个人在这些经历了时间的考验的结构中不仅仅找到在这些系统中的内部的逻辑的优美，同样也找到当一个人最终实现了一种在每一个原型或者主旋律的终点的位置的领

悟的时候将会打开的大门了。

For instance, in many, many experiences of grief it is an experience and then an experience, and so forth. The experiences add up. They are as they are; but in a course of a million incarnations, at some point the pure and undiluted tone which is grief within you sounds, and suddenly you have experienced for the first time a true grief, a grief which lights up grief incandescently. This tone sounds through all of the infinite creation and is a thing of utmost beauty, and this rich experience retires within that soul the need to experiment with grief, for it has been purely experienced and is no longer that which must be studied.

举个例子，在许多许多的悲伤的体验中，它是一个体验，接着一个体验，如此等等。体验累加起来了。它们就是如其所是，但是，在一个一百万次投生的过程中，在某个位置，在你内在之中的悲伤的纯净而未被稀释过的音调会响起，突然间你第一次体验到了一种真实的悲伤，一种炽热地照亮了悲伤的悲伤。这个音调会在贯穿整个无限造物中回响，它是一个极度美丽的事物，这种丰富的体验在那个灵魂内在之中让尝试悲伤的需要后退，因为它已经纯净地体验到了，它不再是必须被学习的事物了。

Is there a spiritual connotation, then, to races? All races have great spiritual treasures to share, both what you would call positively and negatively. In all things, however, the spirit of each remains equal, and thus all cultures, all nations, all groups are equal. All contain the same love. You shall experience that which you choose to until nothing calls you into flesh.

那么，种族有一个灵性上的涵义吗？所有的种族都拥有要去分享的伟大的灵性上的珍宝，这些珍宝同时是你们用正面性的和负面性的方式所称事物。然而，在所有的事物，每一个事物的灵性都是保持同等的，因此，所有的文化，所有的民族，所有的团体都是同等的。一切事物都包含相同的爱。你们将体验到你们选择去体验的事物，一直到没有任何事物呼唤你进入到肉身之中为止。

We would at this time urge you to gaze gently upon all beings and to give to each your best attempt at service, not weighing one against another, yet at the same time we do encourage you to follow the heart, for when like does find like then learning may be swifter for both. And the group which learns together becomes a blessing not only to itself and to its members but as it reaches out from that home within a certain and sure blessing to humankind.

我们会在此刻敦促你们温和地注视着所有的存有并在服务的方面给出你每一个最佳的尝试，不要用一种服务去衡量另一种服务，而同时，我们确实鼓励你们去跟随心，因为当同性相吸的时候，接下来学习对于双方就可能是更为迅速的了。一起学习的团体会成为一种祝福，不仅仅是对那个团体本身以及对它的成员的祝福，当它从那个内在的家园向外伸出手的时候，它同样也是对人类的一个肯定且确切的祝福。

At this time we would transfer to the one known as Jim. We are those of Q'uo, and leave this instrument in love and in light.

在此刻我们会转移到叫做 Jim 的实体。我们是 Q'uo，我们在爱与光中离开这个

器皿。

(Jim channeling)

(Jim 传讯)

I am Q'uo, and greet each again in love and in light. We are privileged at this time to offer ourselves in the attempt to speak to any further queries which those present might have for us. Is there a further query?

我是 Q'uo, 我在爱与光中再一次向各位致意。我们在此刻很荣幸提供我们自己尝试去谈论在场的人们可能会向我们提出的任何进一步的问题。有一个进一步的问题吗?

P: Yes, I would like to ask a question which was put to me by another person. The question is about a situation where a person feels very strongly what we may call love or a certain attraction to another entity but that person doesn't have the same feelings. Could you shed some insight about that situation, what it may mean how the two entities help each other to reach a certain level of harmony?

P: 是的, 我想要由另一个人向我提出的问题。问题是关于这样一种情况, 在其中一个人会非常强烈地感觉到我们所称的爱或者对另一个实体的一种特定的吸引力, 而那个人却没有同样的感觉。你们能够解释一下那个情况吗它可能意味着什么呢, 两个实体如何才能帮助相互彼此取得一定程度的和谐呢?

I am Q'uo, and believe we have the gist of your query, my sister. Please query further if we do not satisfy you.

我是 Q'uo, 我们相信我们掌握了你的问题的要点了, 我的姐妹。如果我们并没有使你满意, 请进一步提问。

If entities have a desire to experience love to the best of their understanding of this concept then the desire will be to give love without expectation of return, for that which is love is that which gives rather than that which takes, though it is true that love, when fully experienced, is that which both gives and receives. However, the concept which you have spoken of here is that which is felt by one and not another, and in this case there is the participation in what is felt to be love by one and not the other. Therefore, the one who feels the love, if it be love indeed, then this entity would desire to give to the other that which the other wished and this entity would seek, then, to know the desires of the other, and, once having ascertained what these desires were, would bend every effort to satisfy these desires.

如果实体们拥有一种渴望去在他们对爱这个概念的最佳的理解的方面去体验爱, 那么这种渴望将是在不期待回报的情况下给予爱, 因为爱之所是的事物是给予而不是去接受, 虽然真实的情况是, 当爱被充分地体验到的时候, 爱是同时会给予和接收。然而, 你们在这里已经谈及的观念, 是被一个人感觉到, 而没有被另一个人感觉到的事物, 在这样的情况中, 会有对于被一个人感觉是爱, 而被另一个人并不感觉为爱的事物的分享。因此, 那个感觉到爱的实体, 如果它确实是爱的话, 这个实体接下来就会渴望去给予另一个实体它所希望的事物, 这个实体接下

来会寻求去知晓另一个实体的渴望，一旦它已经确定了这些渴望是什么了，它会用尽全力去满足这些渴望。

For entities to truly know love it is necessary to surrender whatever idea the self may have as regards the nature of love and then to be moved by the power of love. In most cases, in our opinion, upon your planet at this time entities perceive only portions of love, those portions which are more to their own desires and definitions, those aspects of love which are more likely to feed their self-identified needs, and, therefore, the experience of love is only partial. If one wishes to truly be of service to another by loving another one must determine what service is desired by the one loved.

如果实体们要真正地知晓爱，去臣服于自我可能在关于爱的属性的方面可能会拥有的无论什么想法，并被这些被爱的力量所推动，这是必须的。在我们看来，在大多数情况中，在此刻在你们的星球上实体们仅仅感觉到了部分的爱，那些爱的部分更多是它们自己的渴望和限定，以及那些更有可能去喂养它们的自我定义的需要爱的面向，因此，这种爱的体验仅仅不完全的。如果一个人希望去真正地藉由爱另一个人而对其有所服务，它必须确定什么服务是被那个被爱的人所渴望的。

Is there another query, my sister?
我的姐妹，有另一个问题吗？

P: Not at this time. Thank you.
P: 在此刻没有了。谢谢你们。

I am Q'uo. And we thank you, my sister. Is there another query?
我是 Q'uo。我们感谢你，我的姐妹。有另一个问题吗？

Carla: I would like to follow it just a little further. If the person who doesn't love wishes to serve the person who loves, the surface impulse is to say that the way to serve that person is to allow that person to love you, allow that person to fulfill his desire. Now, practically, I feel this is a wrong answer, but I don't know how to untangle free will and service and just how to put it clearly. Could you comment in a way that clarifies?

Carla: 我想要跟着那个问题稍稍更进一步。如果那个并不爱的人希望去服务那个爱的人，表面上的冲动是去说，服务那个人的方式就是去允许那个人爱你，允许那个人满足它的渴望。现在，在实践的方面，我感觉到这是一个错误的回答，但是我并不知道如何解开自由意志和服务之间的纠缠，我不知道如何清楚地描述它。你们能够用一种澄清的方式评论吗？

I am Q'uo, and though we are aware of your query, my sister, we also agree that in the situation in which you are describing there is some complexity and lack of clarity which makes a clear and definite answer difficult, for there are circumstances within your culture which require certain behaviors and commitments that put a kind of boundary on love so that love may be experienced more purely by those who are entered into the mated

relationship that you call marriage. Thus, love is not freely given to all, but finds the need to be given in such and such a manner within boundaries which entities have agreed to.

我是 Q'uo, 虽然我们理解了你的问题, 我的姐妹, 我们同样也同意, 在那个你正在描述的情况中会某种复杂性和清晰度的缺乏, 这使得一个清晰且明确的答案是困难的, 因为在你们的文化中会有一些场景是需要一定的行为和许诺的, 它们会在爱上设置一种类型的边界, 这样爱就可以用更为纯净的方式被那些进入到你们称之为婚姻的伴侣关系的实体们体验到了。因此, 爱就是不是被自由地给予所有人的, 但却会发现爱是需要用这样或者那样的一种在实体们已经达成一致边界中被给予的。

Thus, in a mated relationship when an entity moves beyond the boundary to share what is perceived as love with a person other than the mate, then it is that the difficulties and confusions arise, for it is not the accepted practice within most of your cultures for entities to share the full ramifications of love with any but the mate. So it is a situation in which each entity must use the personal and most profound, shall we say, moral standard to judge what is acceptable to be shared of love with one who is not the mate.

因此, 在一种伴侣的关系中, 当一个实体超越了边界去与一个除了那个伴侣之外的其他人分享被感觉为爱的事物的时候, 接下来, 困难和混淆就会出现, 因为在你们的大多数的文化中, 与除了伴侣之外的任何人分享爱的完全的衍生物, 这不是被接纳的实践。因此, 它是这样一种情况, 在其中每一个实体都必须使用个人的标准以及极其深入的, 容我们说, 伦理标准来判断, 在与一个并非伴侣的人分享爱的方面, 什么事情是可被接受的。

We find that the purest form of love which requires no return or action of any kind may be shared with all, for this is the love of the Creator within the heart of each for every other portion of the Creator that is recognized. However, when entities find a need to make conditions and requirements and desire certain returns from their expression of love to another that is not within the mated relationship then we have the confusions of which we spoke. In this instance we cannot give direct advice, for this is, in our opinion, an infringement upon free will. But we can suggest that entities that are in a relationship with another look deep within the heart to see where love resides for another and find within the self the small voice that is speaking the known truth, shall we say, for each entity knows beyond all rationalization what is love, what is its truest expression within each situation. And, while recognizing all cultural boundaries, will be able to affect this true loving, even if the true loving is to reject a portion of that which is offered from another.

我们发现不需要回报或者任何类型的行为的最为纯净的爱形式是可以与所有人分享的, 因为这是在每一个人的心内在之中的造物者对被认出的造物者的每一个其他部分的爱。然而, 当实体们发现了一种去设置条件和要求的需要, 并渴望从他们对另一个并不在伴侣关系中的人的爱的表达的一定的回报的时候, 接下来, 我们就会遇到我们谈到过的混淆了。在这种情况下, 我们无法给出直接的建议, 因为在我们看来这是一种对自由意志的侵犯。但是我们可以建议, 当一个实体与另一个实体处于一种关系之中的时候, 这个实体去查看内心深处以看到对另

一个人的爱存在于何处，并在自我内在之中找到那个正在讲述，容我说，已知的真理的微小的声音，因为每一个实体在所有的理论解释之外都知晓爱是什么，知晓在每一个情境中爱的最真实的表达式什么。在认出了所有的文化性的边界的情况下，这种爱的最真实的表达将能够影响这种真实的爱，即使真实的爱要拒绝由另一个人提供的事物的一部分。

Is there a further query, my sister?
我的姐妹，有一个进一步的问题吗？

Carla: I'm just working on this one point and if you will forgive me I would like to go a little further. Is that all right?

Carla: 我正在这一点上进行工作，如果你们愿意原谅我，我想要更进一步提问。这是可以的吗？

I am Q'uo, and we are quite ready to speak to any query, my sister.
我是 Q'uo，我们相当乐意谈论任何的问题，我的姐妹。

Carla: Thank you. The way it feels to me reminds me of when Don was asking Ra how he could serve our fifth-density negative friend. He wanted to find some way to be of service to this friend who wanted to stop our communications with Ra, and Ra couldn't get through to him that the very essence of the service that he wanted was to stop the contact. Besides stopping the contact there was no other service from Don that he actually wanted. It just feels like this situation is one where what the teacher wants infringes on P's free will and is a desire for an object rather than the love of a person, because in getting what he would want he is walking all over the truth and asking P to be untrue to the feelings within her which say this is not the one. I just don't know any good way to line it out in a simple way, but it feels like the same kind of situation. If you would comment on that to any extent I think that's the end of my thoughts on the subject. Thank you.

Carla: 感谢你。它在我感觉起来的方式让我想起了当 Don 问 Ra 他如何才能服务我们的第五密度的负面性的朋友的情况。他想要找到某种方式来服务这个想要阻止我们与 Ra 之间的交流的朋友，Ra 无法让他弄明白，那个实体想要的服务的实质就是去阻止这个接触。除了阻止这个接触之外，他实际上并不想要从 Don 那里得到任何其他的服务。这感觉起来就好像，这个情境是一个在其中老师想要侵犯 P 的自由意志的情境，这是一种对于一个目标的渴望而不是对于爱一个人的渴望，因为在得到他想要的事物的过程中，他正在跨过真理并要求 P 在她内在之中的感觉变得不诚实，在她内在之中的感觉是，这并不是合一的。我仅仅不知道任何用一种简单的方式将它描述出来的途径，但是它感觉好像是相同类型的情况。如果你们愿意对那一点上在任何的程度上进行评论，我想那就是我在那个主题上的想法的结束了。

I am Q'uo, and we would agree that this subject is one which requires a good deal of thought. Indeed, this is our recommendation that the meditative state is the means by which the true voice of each may be heard and the most appropriate expression of love experienced. We realize that there is a certain

purity to the naiveté that the one known as Don expressed in the queries to Ra concerning serving the negatively oriented entity, and there is a certain purity and naiveté in the situation in which you speak, if the one known as P would receive the offerings of love from the entity that is in question. However, there is also the need to respond to the cultural practices that we have mentioned and the need to seek within for the deepest form of service, for all services are not equal.

我是 Q'uo, 我们赞成这个主题是一个需要大量的思考的主题。确实, 我们的推荐是, 冥想的状态是藉由其每一个人的真实的声音可以被听到, 爱的最适当的表达可以被体验的途径。在 Don 向 Ra 提出的关于服务负面性导向的实体的问题中, 我们意识到叫做 Don 的实体表达的天真的话语中是有一定的单纯的, 在你们所谈到的情况中, 如果叫做 P 的实体接收了来自于在问题中的那个实体的爱的给予的话, 就会有一定的单纯与天真了。然而, 同样有回应我们已经提到过的文化上的实践的需要以及在内在之中寻求最深的服务的形式的需要, 因为所有的服务都是不一样的。

This was the point that those of Ra were attempting to make to the one known as Don. What is the deepest service? To simply open the self to receiving love from any entity that would offer it in any form that the entity would offer it, or is there the need to consider other ramifications? Is the highest form of service to allow an entity to break its word to another? Is the highest form of service to simply reject another entity? Is there the need to find another means by which love may be expressed? These are queries which we know each has considered this day, and these are queries which we may not answer for you, for there is value in finding answers for yourself that we would not take from you.

这就是 Ra 尝试去向叫做 Don 的实体明确的要点了。什么是最深入的服务呢? 对于那个会通过任何它会提供爱的形式提供爱的实体, 是要单纯地向着接收来自于这样的实体的爱开放自我吗, 或者有需要去考虑其他的衍生物吗? 服务的最高形式是允许一个实体打破它对另一个实体的承诺吗? 服务的最高形式是单纯地拒绝另一个实体吗? 有需要去找到另一条爱可以藉由其被表达的途径吗? 这些问题就是我们知道每一个人今天已经考虑过的问题了, 这些问题是我们不可能替你们回答的问题, 因为在为你自己找到答案的过程中会有那种我们不愿意从你身上拿走的价值。

Thus, we must baste our answers as we have, but we may recommend to each the value of seeking within meditation the answers for the self from the self, for we assure you that they are there within your very heart, and though the answer may be difficult to put into experience and into action there is value in so doing.

因此, 我们必须如我们已经做的一样去抑制我们的回答, 但是我们可以向每一个人推荐在冥想中去向自我为自我寻求答案, 因为我们向你们保证, 答案就在你的心之中, 虽然答案可能很难进入体验和行动之中, 在这样做的过程中会有价值。

Is there another query at this time?

在此刻有另一个问题吗?

(No further queries. Thanks from all expressed.)
(没有进一步的问题。感谢所有被表达的内容。)

We are those of Q'uo, and we add our thanks to the pot. We are most grateful, my friends, for your invitation to us this day. We know that the struggle to be human and to move in flesh is not easy. We salute your valiant efforts, and we remind each of you that there are truly no mistakes. There are only opportunities to learn and to know the Creator. Undertake each opportunity with the full gusto of the life that moves through you and which brings the energy of the Creator into your being as you pass through your daily round of activities.

我们是 Q'uo, 我们将我们的感谢添加到壶中。我的朋友们, 我们对于你们在今天邀请我们是极其感激的。我们知道去成为人类以及在肉身中移动的努力是不容易的。我们向你们勇敢的努力而敬礼, 我们提醒你们每一位, 真的没有错误。仅仅只有去学习和知晓造物者的机会。藉由那流经你的生命的完整的风味来承担起每一个机会, 当你穿越你的日常生活的活动时, 这种生命的风味会将造物者的能量带入到你的存有之中。

We would, at this time, take our leave of this group and this instrument, thanking each once again for the opportunity of sharing our opinions with you. We are known to you as those of Q'uo, and leave each of you in the love and in the light of the one infinite Creator. Adonai, my friends. Adonai.

我们会在此刻离开这个器皿和这个团体, 我们同时再一次为与你们分享我们的观点的机会而感谢各位。是你们知晓的 Q'uo 原则, 我们在太一无限造物者的爱与光中离开你们每一位。Adonai, 我的朋友们。Adonai。

January 29, 1995
1995-01-29 爱与服务

Group question: The question this week comes from N and has to do with the concepts of service and love. It is his observation that the basis of all creation is to serve, one portion of the Creator serving another, and that the substance of the creation is love, everything is made out of love, the creative energy of the Creator. Now, N feels in our daily lives that service is more obvious and instinctual. We are able to recognize our opportunities to serve as they come about. We just see what needs to be done and do it. Love, however, seems to be of the nature of that which needs to be worked on. It takes will or an effort to do it and we are never really sure of how well we are doing it. Whereas with service we are aware of what we have done and can at least be sure that something was accomplished. In loving, it is not so obvious, and we would like Q'uo's comments upon N's observations.

团体问题：这一周的问题是来自于 N，问题是与服务和爱的观念有关的。他的观察是，所有的造物的偏向性就是去服务，造物者的一个部分就是去服务他人，造物的实质是爱，一切事物都是由爱，造物者的创造性的能量，产生出来的。现在，N 感觉到，在我们的日常生活中，服务是更为明显且本能性的。我们是能够在我们的服务的机会出现的时候认出它们的。我们仅仅看到需要被完成的事情并去进行它。然而，爱看起来似乎是具有这样一种特性的，它是需要在其上进行工作的。要进行这个爱的工作是需要花费意愿或者一种努力的，我们从未真的确信我们在进行这个工作的方面有多么地好。而凭借着服务，我们知道我们已经做了的事情并至少能够确信，某个事情已经被完成了。在爱中，它不是如此地明显，我们想要 Q'uo 对于 N 的观察进行评论。

(Carla channeling)
(Carla 传讯)

We are those of the principle of Q'uo. Greetings in the love and in the light of the one infinite Creator. We apologize for the length of time that the challenging process took, but this is always necessary work which needs to be done meticulously and we attempt never to fail to mention this when it applies. We thank the one known as Carla for pursuing this process until satisfied. The discernment was necessary, in our opinion.

我们是 Q'uo 原则。我们在太一无限造物者的爱与光中致意。我们为挑战的过程所花费的时间的长度致歉，但是这一直都是需要用小心谨慎的方式被完成的必不可少的工作，我们尝试在这种挑战应用的时候永远都不忘记提醒这一点。我们感谢叫做 Carla 的实体追寻这个过程一直到满意为止。在我们看来，分辨力是必需的。

We are called to your group by your musings upon love and service. We thank you for this call, this opportunity to share our humble thoughts with you. As always, we encourage each to use his discrimination at all times and with each thought we may offer you, for we would never wish to put a stumbling block in your path. Therefore, discard those thoughts which do not shine with

a kind of recognition within your perceptions.

我们是被你们在关于爱与服务的方面的沉思而呼唤到你们的团体。我们为这种呼唤以及与你分享我们的谦卑的想法的机会而感谢你们。一如既往，我们鼓励每个人在有的时候对我们可能会提供给你们的一个想法都使用它的分辨力，因为我们永远都不希望在你的道路上放置一块绊脚石。因此，请将那些在你的观念中没有带着一种认识的感觉而闪耀的想法抛弃掉。

Discussing love is our favorite occupation. No subject rings with the purity of that primary Logos, that mystery, the great original thought of Love. Here the mystery begins and here there shall be its embrace when all distortions cease. Love the beginning, and Love the doom, or ending. Before we embark upon words which shall surely fail to create full truth we pause to worship that mystery. We are those of Q'uo.

讨论爱是我们最喜欢的工作。没有主题会藉由那个最初的理则，那个奥秘，那个爱的伟大的原初的想法的纯度而发出声音。奥秘从这里开始，当所有的扭曲都停止的时候，爱的拥抱仍将存在于这里。爱是开始，爱是命运或者终结。言语将无法创造出完全的真理，在我们开始着手发言之前，我们暂停一下来崇拜那个奥秘。我们是 Q'uo。

(Pause of thirty seconds.)

(三十秒暂停)

We are those of Q'uo, and are once again with this instrument. We greatly appreciate sharing your vibrations at this time.

我们是 Q'uo，我们再一次与这个器皿在一起了。我们极其感激在此刻分享你们的振动。

It can certainly be seen to be evident and true that service is easier to attempt than love. True, also, is it that the boundaries between qualities pertaining to the divine shall always be weak, for love is, and is all that there is. Thusly, service is the visible manifestation of the invisible and primal love. Let us work first, then, with service.

服务是比爱更为容易去尝试的，这肯定是可以被视为是明显而真实的。在神圣的事物所固有的特性之间的边界将一直都是脆弱的，这同样也是真实的，因为爱即爱之所是，爱是一切万有。因此，服务是不可见且根本性的爱的可见的显化。那么，让我们首先与服务一同工作。

The questioner labors diligently within, what this instrument calls, one of the helping professions, being a medical doctor. It seems obvious that those who come before the gaze have need of a certain sort of help that is then gladly given. However, serving in the clear and everyday ways people relate to each other within their professions there lies a vast territory of very complex and shadowed landscape wherein discerning true service remains an attempt made by the follower of mazes and puzzles. It is sometimes very difficult to discern right service and the efforts of a seeker to move beyond the limits set by the culture so that solutions to questions concerning true service may be

found, for what is the service in a given situation wherein two souls wend their way, moved by destiny? That destiny is inward and its ways are felt only by the seeker herself, not the one who attempts to help from without.

提问者在内在之中勤勤恳恳地对这个器皿所称的一个帮助性的职业, 成为一个医生, 进行了详细的分析。看起来似乎很明显, 那些来到面前的人是需要一定类型的帮助的, 那种帮助接下来就会被愉快地给出了。然而, 当用清晰且日常性的方式服务的时候, 人们会在他们的职业中与相互彼此联系在一起, 会存在有一个巨大的区域, 它拥有非常复杂且有阴影的风景, 在其中分辨真实的服务依旧是一种由那些迷宫和拼图的追随者所进行的尝试。要去分辨正确的服务和一个寻求者去超越由文化所设置的局限性的努力以便于关于真实的服务的问题的解决方案就可以被找到, 这经常是非常困难的, 因为在一个给定的两个灵魂在其中前进, 并被命运所推动的情况中, 服务是什么呢? 那个命运是在内在的, 它的途径仅仅会被寻求者自己所感觉到, 而不会被一个尝试去从外面帮助的实体感觉到。

Or there is often that entity who asks for service but for whom such service may well not be good to give. Those sensitive to this dynamic wherein service finds its nature in truth have a goodly work to do, for what is the service of an entity but that gift of love which has been his to give?

经常会有请求服务的实体, 但是对于这个实体, 给予这样的服务很有可能不是有益处的。那些对这种在其中服务会发现它的在真理中的特性的动力性敏感的实体, 它们会拥有一个很好的工作要去进行, 因为一个实体的服务之所不是就是他所要给出的那个他的爱的礼物吗?

The one known as Paul the Apostle suggested that in terms of service one might well think of the body which has many members: the stomach aids by being a stomach, the ears by being ears, and so forth. So each entity has his gifts to share. Yet, if each offers a different gift how infinite must the body of love be! Then, is service visible love? Is the service of an entity to share its gifts? Indeed, that is so, but there is the level beyond this wherein the seeker realizes that the purest service is the realized or illumined being, that joyful self that has been nurtured and allowed to bloom in the light of faith. This is love. This is service, to be. Then, the entity may share each gift, yet knowing that the breath that fills the service with meaning and value is love.

叫做圣保罗的实体建议, 在服务的方面, 一个人可以很考虑, 身体是拥有很多的成员的: 胃部藉由成为一个胃而给予帮助, 耳朵藉由成为耳朵而给予帮助, 如此等等。因此, 每一个实体都拥有它要去分享的礼物。而如果每一个人都提供了一个不一样的礼物, 那个爱的身体必定会成为怎样地无限呀! 那么, 服务是可见的爱吗? 一个实体去分享它的礼物的服务是可见的爱吗? 确实, 正是如此, 但是, 会有超过这一点的层次, 在其中寻求者会领悟到, 最纯粹的服务是领悟了的或者被启发过的存有, 是那个已经在信心的光之中被滋养并被允许绽放的喜悦的自我。这就是爱。这就是存在的服务。那么, 实体可以分享每一个礼物, 而又同时知晓, 用意义与价值充满服务的呼吸就是爱。

Now let us return to love. We agree with you, my brother, that the ways of love are ways of mystery. This mystery is the nature of all manifestation driven to its point of entrance into manifestation. Examined physical phenomena

end in mystery. Metaphysical concepts may be followed far, but always end in mystery. Unknowing is the sigil motto of the spiritual warrior. Yet love feels a certain way, touches and transforms each entity in ways which tell that entity of the overwhelming and primary strength and force of that invisible quality.

让我们返回到爱。我的兄弟，我们赞同你，爱的途径是神秘的途径。这种神秘是所有的被推动到它进入显化的入口的位置的显化的特性。对物质性现象的调查会终结于神秘。形而上学的观念可以被跟随很远的距离，但是他们一直都会在神秘中结束。未知就是灵性的战士的魔符。而爱会感觉到一定的方式，并会用一些向那个实体讲述那种无形的特性的压倒性且主要的强度与力量的方式来触及并转变每一个实体。

Within your density true love has no voice, yet there are many voices which strive to express love. Each seeker is that which is love, yet which is creating sound and motion constantly striving to discover that which it is.

在你们的密度中，真实的爱没有声音，而会有很多努力去表达爱的声音。每一个寻求者都是爱之所是，而每一个寻求者又是正在创造出声音和行动的存在，它正持续不断地努力去探索其之所是。

Turn the gaze inward, and gaze steadfastly at that which the one known as William Yeats called the "rag and bone shop of the heart," one of this instrument's favorite lines of poetry. Gaze at that illusion, that imperfection perceived, that undeniable self. You look at love. Continue always to seek love, how to express love, and how to be of service. Know these efforts as the often subtle arts that they are. Respect right use of power in being of service, in attempting to manifest love, and develop always little by little, step by step that place within which is engraved with the print of your feet, that place wherein holy things reside. Know this sanctuary daily. No moment of visiting this holy of holies is in vain. To all who are weary we extend the encouragement of the fellow traveler. Within the suffering does always lie perfect blooming and fresh the one infinite Creator whose nature and being is love.

将目光转向内在，稳定地注视着叫做 William Yeats 的实体所称的“心的旧货收购商店”，这是这个器皿最喜欢的诗句中的一句。注视着幻象，注视着那个被感觉到是不完美的，而又无可否认的自我。你注视着爱。一直继续去寻求爱，寻求如何表达爱，如何有所服务。请知晓这些努力经常是如其所是的微妙的艺术。在服务的过程中，在尝试去显化爱的过程中，请尊重对力量的正确的使用，并一直一点一点，一步一步地发展那个你的脚印被铭刻于其中的空间，那个神圣的事物居住于其中的空间。每天都知晓这个至圣所。没有任何访问这个圣中至圣的时刻是徒劳无益的。我们向所有疲倦的人送出同伴的旅行者的鼓励。在受苦中确实一直都存在有完美的正在绽放且新鲜的太一无限造物者，太一无限造物者的本性与其存有即是爱。

We thank this instrument and leave it in love and in light and transfer to the one known as Jim. We are those of Q'uo.

我们感谢这个器皿并在爱与光中离开它，我们转移到叫做 Jim 的实体。我们是 Q'uo。

(Jim channeling)

(Jim 传讯)

I am Q'uo, and greet each again in love and in light. At this time we would offer ourselves for the further querying, if there are any further queries.

我是 Q'uo, 我们再一次在爱与光中向各位致意。在此刻我们会为进一步的问题提供我们自己, 有任何进一步的问题吗?

P: Carla is having a hard time dealing with physical and mental/emotional challenges. I wonder if there is anything that can be done to help the instrument? Thank you.

P: Carla 在处理身体和心智/情绪上的挑战的方面正在遇到一个困难的时刻。我想知道是否有任何事情是可以被进行以帮助这个器皿呢? 谢谢你。

[I am Q'uo.] We find that this particular entity is not a stranger to that which she experiences at this time and indeed from time to time periodically. Whenever an entity feels the weight of the incarnation upon the shoulders and is able to bear such weight in good humor, [with] faith for the effort and the next opportunity, then an entity has become aware of more of the nature of the incarnative state, for too often are the senses dulled to that which is of importance, being the central focus of an incarnation. Entities are easily distracted and incarnations are often used less than optimally by such avoidance of the catalyst placed for the progress preincarnatively.

[我是 Q'uo。]我们发现这个特定的实体对于她在此刻以及确实会周期性地不时地体验到的事物并不是陌生的。在任何一个实体感觉到在肩膀上有投生的重量, 并能够去用有益的幽默, 藉由对努力和下一个机会的信心而承担这样的重量的时候, 接下来, 它就会越来越多地察觉到投生性的状态的属性, 因为感官是会对于那种具有重要性的事物, 对于作为一次投生的中心的焦点的事物太过频繁地感觉迟钝的。实体们会轻易地被分心, 由于对在投生前就为发展安排好了的催化剂的回避, 投生经常会用较不理想性的方式被利用。

Thus, we offer this preamble as a kind of recognition that [it] is a worthwhile achievement for a seeker to recognize that [that] which is of importance in the incarnation, whether there be great difficulty associated with it or not, is an achievement in the spiritual discrimination necessary for development of the personality, metaphysically speaking.

因此, 我们提供这个序言作为一种类型的褒奖, 对于一个寻求者而言, 去认出在投生中是具有重要性的事物, 这是一个值得去取得的成就, 无论是否有巨大的困难与它联系在一起, 从形而上学的方面而言, 它对于人格的发展所必需的灵性的分辨力而言是一个成就。

Thus, for the entity itself we cannot speak any more helpfully than to commend the recognition and discrimination and the faith-filled perception accompanying these recognitions. There is always assistance that it is possible to offer another in prayer and in meditation, for the prayers of each entity are

as the rays of the sun to the growing flower.

因此，对于实体自身，除了去赞扬这种识别你，分辨力以及与这些识别力相伴随的充满信心地感觉之外，我们无法说任何更有帮助的事情了。在祈祷和冥想中一直都会有有可能提供给另一个人的帮助，因为每一个实体的祈祷就如同太阳的光线对于正在成长的花朵一样。

Is there any further query, my sister?

我的姐妹，有任何进一步的问题吗？

P: No, thank you.

P: 没有了，感谢你。

Is there another query?

有另一个问题吗？

(Pause)

(暂停)

I am Q'uo, and we are aware of the fatigue that is present at this time, and we would use this opportunity to thank each for making a great effort to join this circle of seeking, for we know that it was not particularly easy for a number of those present. We are always thrilled at this opportunity to join your gathering, for we are able to be with you in a way that is most satisfying to us in that we blend our hearts and minds with you as we speak with you and listen to you. In this way we have our beingness in your illusion, and we thank you for the invitation at each opportunity.

我是 Q'uo，我们察觉到在此刻呈现出来的疲倦，我们会利用这个机会感谢各位做出了一种巨大的努力来加入到这个寻求的圈子，因为我们知道，对于一些出席的人，这并非特别容易的。我们一直都为这个加入你们的集会的机会而感到激动，因为我们能够用一种最令我们满意的方式与你们在一起了，在其中我们能够在我们与你们说话和聆听你们的时候，将我们的心和心智与你们混合在一起。用这种方式，我们就在你们的幻象中拥有了我们的存在性了，我们在每一次机会都为邀请而感谢你们。

At this time we shall take our leave of this group, leaving each in the love and in the light of the one infinite Creator. We are known to you as those of Q'uo. Adonai, my friends. Adonai.

在此刻，我们会离开这个团体，我们在太一无限造物者的爱与光中离开各位。我们是你们知晓的 Q'uo。Adonai，我的朋友们。Adonai。

(Carla channels Nona in song only.)

(Carla 仅仅在歌声中传讯 Nona。)

February 5, 1995
1995-02-05 从催化剂学习

Group question: How do we recognize what we are supposed to learn from our catalyst? Can you recommend any techniques or procedures that we could use to learn from our catalyst?

团体问题：我们如何才能识别出我们打算要从我们的催化剂中学习的是什么呢？你们能够推荐任何的我们能够用来从我们的催化剂中学习的技巧或者步骤呢？

(Carla channeling)
(Carla 传讯)

We are those of Q'uo. Greetings in the love and in the light of the one infinite Creator. We are most thankful for your call to us, and, indeed, we hope that we might share our thoughts with you in a helpful way. If any thoughts which we offer are not pleasing, we encourage you to lay those thoughts aside, for we speak not with ultimate authority but as your brothers and sisters within the beautiful path of spacious existence which lies open to those who seek the spirit within each moment, the life within each instant, the eternity within the now.

我们是 Q'uo。在太一无限造物者的爱与光中致意。我们极其感激你们对我们的召唤，确实，我们希望我们可以用一种有帮助的方式和你们分享我们的想法。如果我们提供的任何的想法是不令人满意的，我们鼓励你们将那些想法放在一边，因为我们不是藉由终极的权威，而是作为你们走在那条宽阔的存在性的美丽的道路上的兄弟姐妹而发言的，那条道路是向那些寻求在每一刻中的灵性，在每一个瞬间中的生命和在当下之中的永恒的实体开放的。

To speak concerning catalyst, it is well to gaze first at the way in which the physical, mental and emotional relationships of persons to others or to themselves are designed, for there is a logic to the moving forces of destiny which lies far beneath that literal logic which distills questions to a proof of an answer. The truths of the seeker are not usually clear, for the mystery that is at the base of all systems inevitably becomes the view in front of the face of one who gazes deeply enough into that which is occurring at any given time and space. This arrangement of logical alternatives cannot be pinned down because each incarnation has a basic plan in terms of areas of learning to love or learning to accept love, and these goals are fairly clear to the seeker who has persisted in inner work for any length of time.

要谈论关于催化剂的问题，去首先注视人与其他人或者与他们自己的身体、心智和情绪上的关系被设计的途径，这是很好的，因为命运的移动的力量有一种逻辑是存在于将问题提炼为一种对一个答案的证明的实际性的逻辑下方深处的。寻求者的真理通常并不是清晰的，因为不可避免地位于一切的系统的神秘会成为在一个足够深入地注视在任何给定的时间和空间正在发生的事情的人面前的风景。逻辑上的二选一的安排是无法被固定下来的，因为每一次投生在学习去爱和学习去接受爱的区域的方面都有一个基础的计划，这些目标对于已经在内在的工作中坚持了任意时间长度的寻求者都是相当清晰的。

The means of going after these goals, however, is usually very much a free will choice so that there is not one right or correct response to incoming catalyst. The attitude of the seeker in this wise might, perhaps, be skillful to choose the far-seeing eye when gazing at a situation in which there is catalyst, not moving upon impulse, not concluding quickly concerning issues, but, rather, remaining serene in the sure and certain knowledge that your destiny will provide continual opportunities to follow through with the lessons that you have identified for your own self.

然而，追寻这些目标的途径，通常在很大程度上是一个自由意志的选择，因此，并没有对于传入的催化剂的一个正确或者错误的回应。寻求者在这方面的态度，也许可能会，在注视一个在其中有催化剂的情况的时候去熟练地选择有先见之明的眼睛，而不会因为冲动而行动，不会快速地在关于议题的方面进行得出结论，而毋宁是在确信而肯定地知晓你的命运将会以供给你持续不断的机会去将这些你已经为你自己的自我辨认出来的课程进行到底的情况下保持安宁。

Now, what consists of catalyst? To what characteristic should the seeker look to identify it? We might suggest that the experience of discomfort, whether it be physical, emotional, mental or spiritual, is a hallmark of catalyst, for catalyst, by definition, will create changes although it, itself, is not altered. Therefore, when the seeker finds itself fretting, worrying and hesitating concerning an issue the student simply steps back and takes note that there is this discomfort. Therefore, there is catalyst.

现在，什么组成了催化剂呢？寻求者应该检查什么典型特性来辨认它呢？我们可以建议那种不舒服的体验就是催化剂的标志了，无论它是身体上、情绪上、心智上或者灵性上的不舒适，因为催化剂在定义上就是将会创造出改变，而它自身却不会被改变的事物。因此，当寻求者发现它自己在关于一个议题的方面坐立不安，担忧或者犹豫不决的时候，那个学生单纯要后退并注意到会有这种不舒服存在。因此，就有催化剂存在了。

The next question within the mind of the seeker is, "How shall I respond to this discomfort? Shall I attempt to alleviate my distress? Shall I preserve patience and see what happens?" Again, there is no one answer, for that wind of life within which blows about the inner heart and cleanses the atmosphere of the spirit has a blessed and intimate connection with the discomfort caused by catalyst. There is an instinct deep within that connects in a graceful and grace-filled way with situations in which discomfort is a symptom of the transformation for which the catalyst was supplied in the first place.

在寻求者的头脑中的下一个问题是，“我应该如何回应这种不舒服呢？我应该尝试去减轻我的苦恼吗？我应该保持耐心并看看什么事情会发生吗？”再一次，没有一个答案，因为在生命之中在内在的心周围吹动并清洁灵性的氛围的生命之风与由催化剂所造成的不舒服拥有一种有福的且亲密的连接。在内在深处有一种本能，它用一种优雅而充满恩典的方式与在其中不舒服是转变的一种征兆的情况连接在一起，这种转变的征兆就是催化剂在首先的位置被供应的事物了。

There is the model of the world which sees questions and answers in neat

compartments. This model of the world works well within your culture. However, it does not work at all well when the seeker is prosecuting that long, long process of seeking to find the heart of self and, therefore, the heart of catalyst.

会有那种用整齐的划分来看待问题和答案的世界的模型。这种世界的模型在你们的文化中是有效运转的。然而，当寻求者正在从事那条长长的寻求的进程以发现自我的核心并由此发现催化剂的核心时，它完全不是有效运转的。

Perhaps the shortest way of expressing or suggesting a way of dealing with catalyst is to say that each experience is a new one. The type of catalyst becomes ever easier to identify as the seeker continues with the dogged patience which is the hallmark of spiritual health. Eventually the link between the spirit within—which this instrument often calls grace—and the heart of discomfort begins to be perceived ever more flowingly and less rigidly until the happy state becomes possible wherein the seeker is upheld simply by doing the dance of life, and then gazes at all that moves him or her with a trustful and cheerful eye.

也许表达或者建议一种与催化剂打交道的方式的最短的路线就是去说，每一个体验都是一种新的体验。随着寻求者用那种作为灵性上的健康的标志的顽固的耐心继续下去的时候，催化剂的类型会变得越来越易于辨认了。最终，在内在于的灵性——这个器皿经常称之为恩典——与不舒适的核心之间的连接就会开始越来越流畅地且越来越不僵硬地被感觉到了，一直到那种快乐的状态成为可能为止，在那种快乐的状态中，寻求者单纯地藉由进行那场生命的舞蹈，并接着用一种信任且欢乐的眼睛注视所有推动他或者她的人而被鼓舞了。

For suffering and pain, while being necessary concomitants to learning the lessons of love, do not need to be clung to or held within the mind, emotion, body or spirit. A child playing upon the seashore goes through many instances of temporary discomfort. The sun is too hot. The pail is washed out to sea. The shovel gets broken. The child swallows salt water. To the child these events mean very little, for this young spirit is still being surprised by life itself. That spirit of newness, that allowing of catalyst to move you as if it were the first experience, is a key to finding your own balance within the processes of change and transformation.

对于受苦和痛苦，虽然它们是学习爱的课程的必不可少的伴随物，它们并不需要在心智中、情绪中、身体或者灵性中被依附或者被紧握不放。一个在海滨玩耍的孩子会经历许多的暂时的不舒适的情况。太阳太热了。提桶被冲到海里去了。铲子坏掉了。孩子吞下了盐水。对于孩子而言，这些事情都不意味着什么，因为这个年幼的灵体仍旧为生命本身而感到吃惊。那个具有新鲜性的灵体允许催化剂推动你就好像它是第一次体验一样，这种新鲜性就是在改变和转变的过程中找到你自己的平衡的关键。

Using catalyst is something the seeker cannot avoid. This illusion of yours is created to make evasion of catalyst impossible and full use of catalyst improbable. This illusion leans upon imperfection and forces the mind and the emotions to gaze at that which is not perfect in appearance. This false

world-view is designed to be that backdrop against which the common life with its suffering may become a life incandescent with the seeker's joyful acceptance and eagerness to pursue the processes of change.

使用催化剂是某种寻求者无法避免的事情。你们的幻象是被创造出来使得逃避催化剂是不可能的，并使得对催化剂的充分使用时不大可能发生的。这个幻象依赖于不完美性并强迫心智和情绪注视着那种在表面上的不完美的事物。这种人造的世俗的观点是旨在成为平凡的生命带着它的苦难所依赖于的背景的，这样平凡的生命就可以成为一种藉由寻求者的喜悦的接纳和对追寻改变的过程的热情而发光的生命了。

So we would suggest that you be eager and hungry for those processes of change. Recognize discomfort as the hallmark of inner work being done, and recollect at all times that this work is not mental. You may think and muse endlessly concerning catalyst, but the way that catalyst is seated in the experiences of the seeker is, for the greater part, functioning within the deep mind of which you are not conscious. The key, then, in this regard is allowing time to pass until the heart feels and senses truth. It cannot be rushed. It cannot be figured out. Although these processes do aid in a growing grasp of the incarnational pattern that you have, they cannot take that essence that is you to a more truthful or genuine expression of self. You are not here to understand and know the self beyond a certain point. You are not here to become perfect. You are here within an illusion which forces you to seek beyond the limits of that which is visible or knowable.

因此，我们会建议你对于那些改变的过程变得热切与渴望。将不舒适视为内在的工作正在被完成的标志，并在所有的时候都记得这个工作不是心智的工作。你可以在关于催化剂的方面进行无尽的思考和沉思，但是那个催化剂在寻求者的体验中就位的方式，在更大的部分，是在你无法察觉到的心智深处运转的。那么，在这个方面，关键就是允许时间经过，一直到心感觉到并感知了真理为止。它无法被催促。它无法被弄明白。虽然这些过程在对你们所拥有的投生的模式的一种不断发展的理解的方面确实是有帮助的，它们无法将你之所是的那种实质带到一个更为诚实的或者更为真实的对自我的表达上。你不是来这里来在理解并知晓自我超过一个特定的点的。你不是来这里来变得完美的。你是来这里处于一个幻象之中，它会强迫你在可见的事物或者可被知晓的事物的局限之外寻求。

The hungry man has a sore stomach and when the seeker awakens to the call to walk the path of pilgrimage there is that overriding hunger and the spiritual appetite is keen. Treasure this discomfort. Allow it to continue. Allow the self to see the self with a bit of distance and let that editor or critic of the self reassure and remind the everyday mentality that when one is following the spirit surprises often occur, and the one thing to keep watch on is where the attention is placed, for there is that place within, that inner sanctum sanctorum, wherein that which is holy rests. Moving into this space is that which is the wisest of all resources to choose, for in the end all the catalyst can do is offer you opportunities to learn your own nature and to begin, just begin, to grasp infinite love, eternal life, beingness forever.

饥饿的人有一个酸痛胃部，当寻求者觉醒于呼唤而走上朝圣者的道路的时候，

会有那种高于一起的渴望，灵性的胃口是强烈的。珍惜这种不舒适吧。允许它继续。允许自我从稍远一点的距离来观察自我，让自我的那个编辑或者批评家安心，提醒日常生活的头脑，当一个人正在跟随这灵性的时候，惊奇是经常会出现的，一个要去保持警醒的事物就是注意力被放置在什么位置了，因为会有那个在内在之中的地方，那个内在的至圣所，神圣就在其中休息。进入到这个地方就是要去选择的所有的资源中最睿智的资源了，因为最终，所有的催化剂能够做的事情是提供给你机会去学习你自己的属性并开始，仅仅是开始去掌握无限的爱，永恒的生命，永远的存在性。

And we encourage each to find the light touch, to share the laughter and the silliness of such idealistic and spiritual goals. There is rich humor in every fiber of your density. The less you blink, the less you are overcome by the seriousness of situations, the more humor you shall find, for the Creator is most playful. So allow that spirit within to romp and play, and, above all things, to reach out to others as they ask, as you can serve. For the love you bear each other is that fruit which the other cannot create and love is the great gift, the inner and deeper truth of all being and all relationship.

我们鼓励每一个人都去找到那种轻触，去分享这样的理想主义和灵性上的目标的笑声和愚蠢。在你们的密度的每一根纤维中都有着丰富的幽默。你越少视而不见，你越少被情况的严肃性所压倒，你就会找到越多的幽默了，因为造物者是极其爱开玩笑的。因此，允许内在的灵性去嬉戏与玩耍，最重要的是，在其他人请求的时候向它们伸出手，因为你是能够服务的。因为你们为相互彼此产生出来的爱就是其他人无法创造出的果实，爱是伟大的礼物，是所有的存有和所有的关系的内在的和更为深入的真理。

We would at this time transfer this contact to the one known as Jim. We leave this instrument in love and in light. We are those of Q'uo.

我们会在此刻将这个接触转移到叫做 Jim 的实体。我们在爱与光中离开这个器皿。我们是 Q'uo。

(Jim channeling)

(Jim 传讯)

I am Q'uo, and greet each again in love and in light. We are privileged to offer ourselves at this time to those who may have further queries for us, and we would ask if there might be a further query at this time?

我是 Q'uo，我在爱与光中再一次向各位致意。我们很荣幸在此刻向可能会有给我们的进一步的问题的人提供我们自己，请问在此刻有一个进一步的问题吗？

R: I wonder if you could talk some about accepting the darker part of the self?

R: 我想知道，你们是否能够谈一些关于接受自我的较为黑暗的部分的问题？

I am Q'uo, and am aware of your query, my brother. You are many things which you are not aware of, for you are indeed all things. This is the great mystery of creation. We worship with you this mystery, my brother, and can only shed a limited amount of light upon this topic, for the Creator which has

set all energy into motion and has pleased Itself by giving fields of energy which are called entities free will to choose the manner of their being and the way in which they express this being as a manifestation of that being.

我是 Q'uo, 我们理解了你的问题, 我的兄弟。有很多你们没有察觉到的事情, 因为你们确实是一切的事物。这是造物的一个伟大奥秘。我们与你们一起崇拜这个奥秘, 我的兄弟, 我们仅仅只能对这个主题进行有限的讲解, 因为造物者已经启动了所有的能量并藉由将被呼唤的能量场交由实体的自由意志来选择它们的存在的方式和它们用来将这种存在表达为那种存在的一个显化的途径而让祂自己感到高兴。

We are aware that each seeker feels an affinity for entities that are other than the self or seemingly so, and especially feels affinity for entities which suffer. Each seeker also wishes to accept those portions of the self which are suffering and which may be hidden in their origin. We can only say to you, my brother, that as you move through the various influences in your life pattern you will find that there is a new way of looking at yourself that is developed by the processing of catalyst. There are discoveries that one makes when one finds oneself in new circumstances. There are abilities called forth, perhaps for the first time, or in a more accentuated form of manifestation that a new set of stimuli will request or evoke.

我们察觉到, 每一个实体都感觉到一种与那些并非自我的实体, 或者在表面上是这样的实体的一种亲缘关系, 尤其是对于那些受苦的实体感觉到亲缘关系。每一个实体同样与希望去接纳自我的那些正在受苦的部分以及那些可能在它们的起源上被隐藏起来的部分。我们能够对你们说, 我的兄弟, 当你们穿越在你们的生命的模式中的各种各样的影响的时候, 你将会发现有一条新的观察你自己的途径, 它是通过对催化剂的处理而被发展起来的。当一个人在新的环境中发现它自己的时候, 会有它会做出的发现。会有被唤起的能力, 也许是第一次被唤起, 或者用一系列新的刺激物将会请求或者唤起的显化的一种更为强调的形式。

As you continue to process the catalyst that forms various patterns in your life you will find that there is more to yourself than first imagined. In this way you can begin to see the circle of your being, shall we say, that of which you are aware of consciously and dimly aware of in your deeper mind. This circle is lighted by your consciousness and your attention to it. It increases its circumference with new experiences. That you are unable to imagine what it would be like to dwell in terrible darkness and delusion, that of the murderer, that of the thief, and so forth, is only testament to the present circle of your being that it includes certain experiences and does not seem to include others.

随着你继续处理在你的生命中形成了各种各样的模式的催化剂, 你将会发现会在你自己身上有比你一开始想象的更多的事物。用这种方式, 你就能够开始看到, 容我们说, 你的存有的圆了, 这个存有的圆是你用有意识的方式察觉到并在你的更为深入的心智中模模糊糊地知晓的。这个圆会被你的意识和你对它的关注所照亮。它会藉由新的体验而增加它的周长。你无法想象居住在可怕的黑暗和幻象之中是什么样子的, 你无法想象杀人犯, 小偷以及如此等等是什么样子的, 而这仅仅是你当前的存有的圆的声明, 即它包含了一定的体验而看起来并不包含其他的

体验。

Yet, we can assure you that as you explore more and more of this beingness—the beingness of the one Creator—in incarnation after incarnation and density after density, you will have covered a great deal more of this total being than you are now aware of. You shall set for yourself in various of your incarnations and portions thereof a variety of parameters, expressions of energy, intersections of entities, and you shall immerse yourself in the moving tides of your kinds' history.

而我们可以向你们保证，随着你们在一次接一次的投生，一个接一个的密度中越来越多地探索这种存在性——太一造物者的存在性——你们将会揭露出比你现在所察觉到的这种完全的存在远远多的多的存在性。你将在你的各种各样的投生以及它的各个部分中为你自己安排多种多样的参数、能量的表达，实体的交集，你将会让你自己沉浸在你的那种类型的历史的运动的潮汐中。

In this infinite march of the One to the One, by the many portions of the One there is available the infinity of opportunity that is the Creator. At various times you shall choose hither and yon and shall choose widely disparate selections of opportunities that will teach in a variety of ways that which you seek. Thus, though your present experience may seem small we assure you this is so that you can focus more clearly and sharply your attention upon those lessons which are currently before you and not dissipate your precious conscious working focus on many and sundry issues.

在这种太一与太一的无限的配对中，藉由太一的许多的部分，会有可以被利用的造物者之所是的无限数量的机会。你将会到处选择，并将选择极其互不相同的机会的选择物，它们将会用多种多样的方式教导你所寻求的事物。这样，虽然你当前的体验可能看起来似乎是微小的，我们向你们保证，就是用这种方式你们才能够将你的注意力更为清晰更为锐利地聚焦在那些当前在你们面前的课程上，而不会将你宝贵的有意识地工作的聚焦浪费在众多且繁杂的问题上了。

Thus, if you are well focused the experience of the current incarnation is also in a sharp focus or distinction that allows for efficient working. Other incarnations shall focus in other areas, my brother.

因此，如果你们是很好地聚焦的，当前的投生的体验同样是会处于一种锐利的聚焦或者优秀中，它会允许富有成效的工作发生了。其他的投生将会聚焦在其他的区域中，我的兄弟。

Is there another query?

有另一个问题吗？

R: What you are saying is that I should feel through my heart and focus on what is in front of me and work on that while allowing all of the other mystery that I cannot grasp to work as it will? Could you comment on that please?

R: 你们正在说的是，我应该通过我的心去感受，聚焦于在我面前的事物并在其上进行工作，而同时允许所有我无法掌握的其他的神秘去如其所愿地运行吗？你们能在那一点上进行评论吗？

I am Q'uo, and we feel that you have a basic grasp of that which we have attempted to share, though we would amplify in a small way by suggesting that the feeling through your heart of the acceptance of that which is is another way of stating the concept of faith, which is a great enabler ...

我是 Q'uo, 我们感觉到以对于我们已经尝试去分享的事物拥有一种基本的掌握了, 虽然我们会用一种小小的方式来扩大它, 我们会建议, 通过你的心对其之所是接纳的感觉是另一种陈述信心的概念的方式, 信心是一个伟大的授予权利者.....

(Side one of tape ends.)

(磁带一面结束)

(Jim channeling)

(Jim 传讯)

I am Q'uo, and am again with this instrument. You must have faith, my brother, that you are well placed within the one Creator, at the very center, for there is no other being or place to be, and if you walked quite literally in the shoes of your fellow seekers, you would walk as do they for reasons that are well or poorly understood, that have results that are more or less helpful, seen in a relative sense, with the cause and ultimate effect of all thoughts and actions being rooted in that great mystery that is the one Creator. And that as you do indeed walk in each shoe of every brother and sister that you know and do not know, you do indeed walk where only the Creator treads.

我是 Q'uo, 我再一次与这个器皿在一起了。我的兄弟, 你必须对于你是被很好地放置在太一造物者之中, 放置在其最中心的位置抱有信心, 因为没有其他的存有或者其他的存在的地方, 如果你相当实际性地穿上你的同伴的寻求者的鞋子, 你就会和他们一样地为了要么被很好地理解, 要么被很差劲地理解的理由而行走了, 这些理由是拥有或多少有帮助的结果, 从一个相对性的意义上来看, 这些理由是所有的扎根于那太一造物者之所是的伟大的神秘之中的想法和行动的原因与最终的效果。当你确实穿上了你所知晓和不知晓的每一个兄弟姐妹的鞋子行走的时候, 你就确实走在了仅仅只有造物者踏足的地方了。

Is there another query, my brother?

我的兄弟, 有另一个问题吗?

R: No, thank you, Q'uo. That gives me a lot to think about from a different angle.

R: 不用了, 谢谢你们, Q'uo。那给我了需要从一个不同的角度来思考的事物。

I am Q'uo, and we thank you, my brother. Is there another query?

我是 Q'uo, 我们感谢你, 我的兄弟。有另一个问题吗?

P: I would like to ask if there is another reason for existence besides the Creator knowing Itself?

P: 我想要问, 除了造物者知晓祂自己的原因之外, 存在还有另一个原因吗?

I am Q'uo, and though we are aware of the query which you have asked we are not aware of any other reason or indication that the Creator might have for this experience which we all share, though we do not say such a reason could not exist. As far as we have plumbed this great and infinite mystery the only reason we have found for this experience is that it is our portion of the one Creator's pattern of beingness, that is that we should become that which is and should find a greater and greater expression of ourselves to be the same as the Creator's self.

我是 Q'uo, 虽然我们理解了您已经向我们询问的问题, 我们并不知道造物者对于这个我们所有人共享的体验有可能拥有的任何其他的原因或者迹象, 虽然我们并不会说这样一个理由是不能存在的。就我们已经查明的这个伟大而无限的奥秘的范围, 我们已经发现的这种体验的唯一理由是, 太一造物者的存在性的模式是在我们的部分上的, 也就是说, 我们应该成为其之所是的事物并应该发现一种的我们的越来越大的表达是与造物者的自我相同的。

Is there any further query, my sister?

有任何进一步的问题吗, 我的姐妹?

P: Yes, could you clarify the notion of time? When you talk about the concept of becoming it suggests a forward moving direction oriented in time. On the other hand, we are told that everything exists at the same time. Could you comment on this aspect of creation?

P: 是的, 你们能够澄清时间的观念吗? 当你们谈到成为的概念的时候, 它暗示了一种在时间中的向前的移动的方向的取向。从另一方面, 我们被告知, 每一个事物都是存在于同样的时间的。你们能够在造物的这个方面上进行评论吗?

I am Q'uo, and am aware of your query, my sister. We utilize the terms that are most easily understood—if we might use that misnomer—within your illusion, for to speak the ultimate truth would not only be impossible in words, but would be confusing in practice, for as you have correctly surmised it is true that all does exist in a simultaneous fashion in regards to time. However, within your illusion the focus of consciousness has been constructed in such a precise manner that the illusion that you experience does its work in what seems to be a linear progression of time and experience. However, that is not just within this illusion but is a portion of the greater experience of all that is that has been, shall we say, been segmented or focused upon in such a way that it seems that your life patterns move on after the other and in a sequential manner within each, whereas in truth there is the greater self that is your higher self that exists at this time with a complete expression of that which you are, that which you shall become, that which you have been, together with other expressions of your self as well. These you are. These you move toward. These are a portion of the great paradox and mystery of creation.

我是 Q'uo, 我理解了你的问题, 我的姐妹。我们利用了在你的幻象中最容易

理解的术语——如果你们可以使用“理解”这个用词不当的名称的话，因为要谈论终极的真理不仅仅通过言语是不可能的，它在实践的方面会是令人混淆的，因为如你们已经正确地猜测到的一样，在关于时间的方面，一切事物确实都是用同时性的方式存在的。然而，在你们的幻象中，意识的焦点已经用这样一种精确的方式被构建好了，以至于你们体验的幻象会用看起来似乎是一种时间和体验的线性的进程的方式进行它的工作。然而，不仅仅是在这个幻象中，一切万有的更大的体验的一个部分同样也已经用这样一种方式被分割或者被聚焦了，以至于看起来似乎你们的生命的模式是一个接着另一个前进的，在每一个模式中都是用一种连续性的方式，而实际上，会有你的高我之所是的更大的自我，它在此刻是藉由一种你现在是的事物，你将会成为的事物，你已经成为的事物，再加上你的自我的其他的表达的完整的表达而存在的。这些就是你之所是。这些就是你前往的事物。这些是造物伟大的悖论和神秘的一部分。

Is there a final query at this time?
在此刻有最后一个问题吗？

P: How is it possible in our present experience of third density, with our five senses, the simultaneous existence of time ... How can we experience it in our lives, that we exist at all times?

P: 在我们当前的第三密度的体验中，如何有可能藉由我们的五感来体验时间的同时性的存在呢.....我们如何在我们的生活中体验，我们是存在于所有的时间的呢？

I am Q'uo, and am aware of your query, my sister. The great veil of forgetting which each passes through upon the entry into this illusion insures that this far-seeing ability that recognizes all time as simultaneous is that which awaits discovery only in those moments of grace, shall we say, which present themselves to you at various points within the incarnation as a kind of implication, shall we say, of that which truly is a guidepost or sign along the way. Many such experiences are achieved in the meditative state, the fasting, the prayer, the dream in which the future or the past or both are blended with the present. Thusly, the door to the greater experience is only cracked a tiny bit within your illusion so that your focus remains carefully placed upon those lessons which you choose for each incarnation.

我是 Q'uo，我理解了你的问题，我的姐妹。每一个人在进入到这个幻象的入口的时候所通过伟大的遗忘的罩纱确保了这种认出所有的时间都是同时性的有远见的能力，是仅仅在那些恩典的时刻之中等待着被发现的事物，容我们说，这些恩典的时刻会作为对在道路上的一个路标或者记号实际所是的事物的一种类型（容我们说）寓意而将它们自己在投生之中的各种各样的位置提供出来。在冥想状态中，在节食，祈祷，梦境中会有许多的这样的体验会被取得，在其中未来或者过去或者两者同时与当下被混合在一起了。因此，通往更大的体验的大门在你们的幻想中仅仅裂开了微小的一点点，这样你的聚焦就可以被小心谨慎地保持在那些你为每一次投生所选择的课程上了。

Is there a further query, my sister?
我的姐妹，有一个进一步的问题吗？

P: No, thank you.

P: 没有了, 谢谢你。

I am Q'uo, and again we thank you, my sister. We thank each present for allowing us to share our opinions with you again. It has been our great privilege to join in your circle this day and we are always hopeful that we have been able to share with you some small portion of our thoughts that might be of service to you in your journey with each other and with the one Creator. We walk with you and give praise and thanksgiving for each step.

我是 Q'uo, 我再一次感谢你, 我的姐妹。我们感谢每一位在场的人允许我们再一次与你们分享我们的观点。在今天加入你们的圈子是我们极大的荣幸, 我们一直希望我们能够与你们分享我们的想法的一些小小的部分, 它们可能在你们与相互彼此并与太一造物者一同进行的旅程中会对于你们有所服务。我们与你们同行并对每一个脚步致谢和感恩。

At this time we shall take our leave of this group, leaving each, as always, in the love and in the light of the one infinite Creator. We are those of Q'uo. Adonai.

在此刻我们将离开这个团体, 一如既往, 我们在太一无限造物者的爱与光中离开各位。我们是 Q'uo。Adonai。

February 19, 1995
1995-02-19 我是谁

Group question: The question this week has to do with the "Who am I?" question that each seeker asks. We are wondering about the incarnational personality as a focus as to who each seeker might be. The incarnational personality, of course, has connections with the soul identity that has been through many incarnations and has connections with the one Creator as a portion of that Creator. We are wondering if you could tell us something about the incarnational self, who that self is, and use it as a vehicle for evolution.

团体问题：这一周的问题是与“我是谁”这个每个寻求者都询问的问题有关的。我们对于作为每一个寻求者可能会是的身份的一个焦点的投生性的身份感到好奇。当然，投生性的人格是与已经穿越了许多的投生的灵魂的身份联系在一起，并作为太一造物者的一部分而与那个造物者拥有连接的。在关于这个投生性的自我，那个自我是谁，以及如何使用它作为一个演化的载体的方面，我们对于你们能够告诉我们的一些事情感到好奇。

(Carla channeling)
(Carla 传讯)

We are those of Q'uo. Greetings in the love and in the light of the one infinite Creator. We are most pleased to have been called to your group this day. There are also those energies about which you know as those of Hatonn. However, as this instrument ascertained, the energies of Hatonn are simply to be placed upon the circle of seeking and in a very subtle sense upon that tape recording device which records these words. That carrier wave, shall we say, of meditative quiet and stillness is an helpful one, and those who listen to such a recording such as this one may be offered that silent gift. In addition, we shared a joke with this instrument which caused the challenging process a little longer to deal with. We are always hoping that this instrument will not be too earnest about her challenging, so when she asked us if we came in the name of the one known as Jesus we said, "Oh yes, we stop in the name of love." But this instrument would not accept that. However, to our minds the one known as Jesus is the one known as Love, for this entity managed during incarnation to express that energy in its fullness.

我们是 Q'uo。我们在太一无限造物者的爱与光中致意。我们非常高兴在太一无限造物者的爱与光中向各位致意。同样也会有那些关于你们知晓为 Hatonn 的实体的能量。然而，如同这个器皿确定的一样，Hatonn 的能量是单纯地被放置在这个寻求的圈子之中并用一种非常微妙的方式被放置在记录这个言语的磁带录音设备之上的。那种冥想的安静与平静，容我们说，载波，是一种有帮助的载波，那些聆听这样一个录音的实体们是可以被提供那个静默的礼物。除此之外，我们与这个器皿分享了一个笑话，它使得挑战性的过程在处理过程中稍稍长了一点。我们一直希望这个器皿不要对于她的挑战过于认真，因此当她问我们是否我们是以叫做耶稣基督的实体的名义而来的，我们说，“哦，是的，我们是以爱的名义而停下的。”但是这个器皿不愿意接受那一点。然而，在我们的头脑中，叫做耶

稣的实体就是被知晓为爱的实体，因为这个实体在投生中成功地通过那种能量的圆满性表达了它。

As always, when speaking with a group, we request that our words be taken with a grain of salt and that the personal discrimination be used. We do indeed thank this group, and deeply, for sharing these moments with us and allowing us to share with you what humble service that we may offer at this time.

一如既往，当在与一个团体发言的时候，我们请求我们的言语被接受的时候是带着一点点的咸味的，我们请求你们使用个人性的分辨力。我们确实为你们与我们分享这些时刻，并为你们允许我们与你们分享我们可以在此刻提供给的谦逊的服务而深深地感谢这个团体。

The question of self-identity is indeed the signal question of a density devoted to the exploration of self-consciousness. The other experiences gained in first and second density, as powerful and all-encompassing as they have been, are as a simply elementary school class compared to the complexities of self-discovery and self-perception. Being aware of the self being is in many ways confusing. There is confusion because of each entity viewing itself through the passing kaleidoscope of circumstance and event about which one spins one's life's threads.

自我身份的问题确实是一个致力于自我意识的探索的密度的显著的问题。其他的在第一密度和第二密度被取得的体验，尽管它们是强有力且无所不包的，相比自我发现和自我感知的复杂性，就如同一门简单的小学的课程一样。察觉到自我用许多的方式是令人混淆的。会有因为每一个实体透过流经的环境和事件的万花筒观察它自己的混淆，一个人就是让它的生命的线条围绕着这些环境和事件旋转的。

The child, that young soul whose mind is infinite and eternal but whose body is clumsy and small, must determine what of his body makes him who he is and what not of his body but of the mind or of the emotions. This is most puzzling and the questioning begins for each entity as that soul becomes enough aware of itself within its little world that the focus becomes inward.

年轻的灵魂的心智是无限且永恒的，但是它们的身体是笨拙而幼小的，孩子必须弄明白，在关于他是谁的方面，什么是由他的身体所制造出来的事物，什么不是由他的身体，而是由心智或者情绪所制造出来的事物。这是极其令人迷惑的，当那个灵魂在它的小小世界中对于焦点是向内的变得足够察觉的时候，每一个实体就会开始那种质疑了。

Those of young ages are frequently viewed by their parents and teachers as those who do not have native wisdom or the ability to think upon abstractions at the age of pre-school, as this instrument would call the years of four and five. Yet by this age the larger part of your people are philosophers in their own small way, picking up questions of life, death and being and looking seriously and probingly at them for clues as to identity and that ineffable and indescribable sense of belonging that is yearned for but not entirely felt with

those identities which the world sees and passes so to the young self.

那些年幼的实体经常会被它们的父母和老师视为是并不拥有天生的智慧或者在学前年龄,也就是这个器皿所称的四五岁的年龄,不会拥有思考抽象观念的能力。而你们的人群中的更大的部分在这个年龄之前都是用它们自己的小小的方式的哲学家,它们拾起了生命、死亡和存在的问题,并严肃地观察它们并探索它们,以寻找在关于身份以及那种无可言喻且无法描述的归属感的方面的线索,这种归属感是它们所渴望但却并没有在那些这个世界看到并如此传递给那个年幼的自我的身份中被完全地感觉到的事物。

Each year, indeed, each season, which adds to the child's life its burden of days, yields also a crazy quilt of perception and misperception, accurately perceived and inaccurately perceived memory and the drifting of memory and thought through those inner seasons which color perception so profoundly, usually without being themselves perceived. The burdens that the child has taken up often become invisible yet still are burdens carried, yet carried not within the conscious mind but stowed safely as in a ship's hold for the long voyage which shall occur before that self is able or ready to open the cargo doors and work with that burden which has laid patiently awaiting such a visit since the childhood.

每一年,确实,每一个季节,都将它的日常生活的重担添加到了孩子的生命之中,这同样也产生出了一种对观念与错误的观念,被准确地感知到的记忆和不准确地感知到的记忆,以及穿越那些内在的季节的时候漫不经心的记忆与想法的疯狂的拼接物,这些内在的季节的色彩的感知会被如此深入地感觉到,而经常它们会被感觉起来并不是它们自身的色彩了。孩子已经承担起来的重担经常会变得看不见,而那些承担仍旧被担负着,不是在有意识的心智中被担负着,而是被安全地储藏起来了,就好像一艘船用于漫长的航程的底层舱一样,这将会发生在在那个自我能够或者准备好打开货舱们并于那些负载一同工作之前,那种负载是自从童年时期就已经安静地安放好并等待着这样一次访问的。

These hidden storage areas of the self are hidden for good reason. The self is a living entity in a way which transcends current definitions of life, for there is not the embodiment or the gross manifestation in many forms of vivid life which entities upon your sphere tend to attach life to. The life within, as has been pointed out by this group, moves through incarnations, one upon the next, in a journey unimaginably larger than the journey through incarnation. Yet that journeying and questing self that is infinite and eternal is only taken in full realization and seated or embedded within that infinite self through the processes within incarnation through which the mind comes to be more and more acquainted with the self.

这些自我的隐藏起来的储存物的区域被隐藏起来是有很好的理由的。自我用一种超越了当前的生命的定义的方式是一个活生生的实体,因为在你们的星球上的实体会倾向于将生命附着于其上的鲜活的生命,是没有具体体现出来或者用很多种方式拥有粗糙的显化的。内在的生命,如同已经被这个团体指出的一样,是通过一次接一次的投生而运动的,内在的生命是处于一条比通过投生的旅程要难以想象地大得多的旅程之上的。而自我的无限且永恒的旅行和追寻是仅仅在那个穿越投生中的进程的无限的自我内在之中在圆满的实现中被进行,被安置就位或者被

固定下来的，通过在投生中的进程，心智开始变得越来越对自我熟悉了。

Therefore, sitting down and taking the pen and writing upon paper those things known about the self, and those things logically assumed and attempting to infer identity in some mental way—this process is not useful, for the self is not built with the logic of the mind. That self which is the deepest self is a distortion of love and the heart as it opens simply becomes more and more able to resonate to the pure emotions which are that unique distortion of love which is each entity. Thusly, one better feels and intuits one's way towards a deeper understanding of the identity of the self than work with the logic and the mind can ever produce.

因此，坐下来，拿起笔并在纸上写下那些在关于自我的方面已知的事情，那些在逻辑上被假设并尝试其用某种心智的方式去推论的事情——这个推论过程不是有用处的，因为自我不是用心智的逻辑被构建起来的。最深入的自我之所是的自我是一个爱和心的变貌，当它开放的时候，它单纯地变得越来越能够与纯粹的情绪共鸣了，而那些纯粹的情绪就是每一个实体之所是的那个爱的独一无二的变貌了。用这种方式，相比于逻辑和心智一同工作所能够产生出的对身份的理解，一个人就会更好地感觉到并通过直觉知晓它朝向对于自我的身份的一种更为深入的理解的道路了。

These are subtle matters. And using words is a clumsy option when working in this area, yet we do not have a choice other than these words, so if you will forgive us and this instrument who must, in a way, translate our concepts, we shall continue attempting to throw some light upon this very central subject. 这些对身份的理解是微妙的事物。当一个人在这个区域进行工作的时候，使用言语是一个笨拙的选项，而我们并没有除言语之外的一个选择，因此，如果你愿意原谅我们以及这个必须用某种方式将我们的概念转译出来的器皿的话，我们将继续尝试去解释这个非常中心性的主题。

When the entity that each is comes into incarnation it is aware ahead of that time that it will lose its way; it will not remember that way; and it will need to wake up in the life in order to begin that journey of self-discovery. Those such as this circle now present were awakened by the call of that nature which as each grew it uncovered within its self. So each has gone through several generations of thought concerning self-identity and has discarded many self-identities, finding them too limited and not enough evocative of self-perceived spiritual advancement or evolution. It is good to have started this searching, this pilgrimage, for as entities seek the light, as they are drawn to love, they are also seeking their identity.

当每一个人之所是的实体进入到投生之中的时候，它是提前就知道，它将会迷失它的道路，它将不会记得那条道路，它将需要在生命中觉醒以便于开始那个自我发现的旅程的。那些诸如现在出席这个圈子的实体之类的实体是被那种本性的呼唤所唤醒的，随着每一个实体的成长，每一个实体都会在自我内在之中揭露出那种本性。因此，每一个人都已经能够穿越了数个世代的在关于自我身份的思考并已经抛弃了许多的自我的身份了，因为它发现这些自我身份太过于局限且无法足够地唤起被自我感觉到的灵性上的进步或者演化。开始了这种探寻，这条朝

圣之旅是有益处的，因为当实体们寻求光的时候，当它们被爱所吸引的时候，它们同样也在寻求它们的身份。

The ideals and philosophical arrangements which work to create a more spiritually aware life experience must hang in mystery and in veiling much that the self would know yet cannot know within incarnation. There is no use in incarnations if the work done within incarnation is over and if the puzzle, shall we say, is completely and perfectly solved for an entity, then this entity has just transcended third density and will soon depart from this planet and its physical third-density existence.

理想的以及哲学上的排列会进行工作来创造出一种在灵性上更为察觉的生命体验，这些排列必须将大量的自我在投生中愿意知晓但却无法知晓的事物悬挂在神秘和罩纱之中。如果在投生中被完成的工作结束了，如果，容我说，谜题被完全地且完美地为一个实体解开了，这在投生中是没有用处的，接下来这个实体仅仅已经超越了第三密度并将很快离开这个星球，离开它的物质性的第三密度的存在性。

It is a prerequisite, shall we say, of incarnation or the continuance of incarnation that the person be working to discover truth, the truth of self, the truth of love—the truth, however that entity describes or phrases it. When school is out the Creator simply allows that entity to move on. So the one sure thing about entities within incarnation upon your planet at this time is that they are imperfectly known to themselves. This, then, being a prerequisite for life as you know it may be counted a good thing by some although one would not expect a universal “yes.”

一个人必须进行工作来发现真理，自我的真理，爱的真理——无论那个实体用什么方式来描述真理或者对它进行措辞，这是投生或者投生的连续性的一个，容我说，先决条件。当离开了学校的时候，造物者单纯地允许那个实体继续前进。因此，关于在此刻在你们的星球上处在投生之中的实体们，一个肯定的事情就是，它们是不完美地为它们自己所知晓的。这接下来会成为一个生命的先决条件，如你所的知晓一样，虽然一个人不会期待一个宇宙性的“赞同”，这个先决条件会被一些人视为是一个有益的事情。

It does, however, seem to most entities somewhat unfair, in that the deck is stacked against being able to know the truth that is so hungrily sought. Yet we say to you that the spirit within incarnation that is still seeking is that spirit that has the right to manifest within the illusion those gifts that may help that illusion. No one upon your sphere, native or wanderer, is fully realized. Each entity is upon that journey, and so are we, and for us, as larger truths have appeared, things have fallen away and new mysteries have appeared. So it has been also for you and so shall it continue to be.

然而，对于大多数实体，它确实看起来似乎是多少有点不公平的，因为甲板是不利于能够知晓那被如此饥渴地寻求的真理的。而我们对你们说，在投生中仍旧在寻求中的灵性是拥有权利在幻象中显化那些可能会帮助那个幻象的礼物的。在你们的星球上，没有人是完全地领悟的，无论是本地人还是流浪者。每一个实体都处于那条旅程上，我们同样也是如此，对于我们，当更大的真理已经显露出来的

时候, 事物已经消失了, 而新的神秘已经显现出来了。就是用这种方式, 旅程是适合于你的, 它将继续用如此。

One may gaze at this identity at the level of its programming and see a very mechanical aspect to self-identity and by this we mean that there exists within the melding made between consciousness and the biocomputer of your brain those ways of perceiving which have been chosen throughout incarnation so far, which have re-written and distorted the way and the priority with which incoming sense data is received and processed. Thusly, on one important level the seeker may find its identity to be an amalgam of those programs which run when the self is presented with sense data. A simplistic example of this would be the cliché which this instrument is aware of concerning the glass of water being half full to the optimist and half empty to the pessimist. By such judgments the self accretes a system for judging incoming perceptions, and it decides and makes choices concerning this incoming data based upon choices previously made which have biased the incoming perceptions before they have arisen to the conscious mind.

一个人可以在编程的层次上注视这种身份并看到自我身份的一个非常机械性地面向, 我们这样说的意思是, 在在意识和你的大脑的生物计算机之间的被产生出来的结合物的内在之中存在有那些已经在贯穿迄今为止全部投生都已经被选择了的感知的途径, 这些感知的途径已经改写并扭曲了传入的感官的数据被接收到和被处理的途径和优先级。因此, 在一个重要的层次上, 寻求者可以发现它的身份是当自我被呈现给这些感官数据的时候运行着那些程序的一个混合物。这种编程的一个简单化的例子是这个器皿所知晓的一个老生常谈, 它是关于半杯水对于乐观主义者是半满的, 而对于悲观主义者是半空的。藉由这样的评判, 自我与一个用于评判传入性的观念的系统结合起来了, 这个系统基于在之前已经做出了了的选择在关于这些传入性的数据的方面做出决定并做出选择, 而那些在之前已经做出了了的选择在传入的观念上升到有意识的心智之前就已经使之产生偏向性了。

So that it is very fruitful to move back into inner work gazing at those things which grab the attention throughout each day, and working with that harvest of daily knowledge of self by observing and contemplating what has been observed. Much healing might be done by the entity who goes back into those early experiences which biased the program, discovering those centers of pain, anger, disappointment or whatever negative complex of emotions caused that crystallization which distorted the programming in the first place. And we encourage those efforts to know the self by working with the memory and with the dreams which may offer memories which have been forgotten. However, it is equally helpful to surrender all knowledge of self as being utterly irrelevant to the self that wishes to become one with the one infinite Creator, who wishes only to lose itself in that presence, who seeks to tabernacle with the infinite love that is the one Creator.

因此, 返回到内在的工作中并同时注视那些在贯穿每一天的过程中抓住了注意力的那些事情, 藉由观察与沉思已经被观察到的事情来与自我的每一天的知晓的收获物一同工作, 这是非常富有成效的。对于那些返回到那些使得程序发生了偏转的早期的体验, 并同时探索那些痛苦、愤怒、死亡或者无论什么负面性的情绪复

合体的实体，大量的疗愈就可以被完成了，就是这些负面性的情绪复合体造成了在最初的位置使得编程被扭曲的结晶。我们鼓励这些藉由与记忆和可以提供已经被遗忘的记忆的梦境一同工作来知晓自我的努力。然而，对于那个希望与太一无限造物者合一，仅仅希望在造物者的临在中失去它自己，并寻求与太一造物者之所是的无限的爱共处至圣所的自我，去臣服于所有对于自我的知晓都是与这样的自我无关的，这是同等地有帮助。

Each entity has an identity. Looked at from the highest level each entity is an illusion. And as the densities mount towards the end of an octave those self-realized entities which were so full of emotion in earlier densities and who experienced such ideal states of compassion and wisdom find themselves releasing layer after layer of illusion until in the final gesture of individual personality the self is released into all that there is by desire. We cannot at this point in our own learning imagine what it is like to yearn so for the infinite One that the personality is completely released, but this does in the end occur, as far as we know.

每一个实体都拥有一个身份。从最高的层次来看，每一个实体都是一个幻象。随着密度向着一个八度音程的终点增长，对于那些已经在之前的密度中如此充满了情感并已经体验了这样理想性的同情和智慧的状态的自我领悟的实体们，它们会发现他们自己释放了一层接一层的幻象，一直到在个人性的人格的最最终的完型 (gesture) 中，自我藉由渴望被释放进入到一切万有之中了。我们无法在我们的学习的这个位置想象如此渴望无限太一以至于人格完全被释放是什么样子的，但是，就我们所知晓的范围，这确实会在最后发生。

Theoretically, then, if one took no thought at any time and simply stayed comfortable when in incarnation and avoided worry it might be possible never to be concerned with self-knowledge, simply choosing to love the Creator. No entity has as yet taken this shortcut, however, since the physical senses in any density are such as to give the individual clear subjective proof of existence and self-awareness.

那么，从理论上而言，如果一个人当处于投生之中的时候在任何时候都不进行思考，并单纯地保持舒适，避免其担心，它是有可能永远都不用担心自我知晓，而单纯地选择去爱造物者。无论如何，迄今为止没有实体选择了这条捷径，因为在任何的密度中，物质性的感官会用这样的方式给予个体对于存在性和自我察觉的清晰的主观上的证据。

Perhaps the best way to advise a seeker to look at the incarnational personality is to suggest that each allow the self the freedom of semi-permeable boundaries, allow the self to go deeply within, encourage the self to move deftly and deeply within the self as the opportunities, the moment come to each. This is not something one can do with a schedule. These moments of clarity come when they will, and we simply urge each to appreciate them and to yield to them when they come, for these are good opportunities to learn. And when the self is not in such a state we encourage each to allow the questions to rest, for self-discovery is a process which needs time. It is not something which is grasped in a crystallized and gestalt way, but,

rather, lies too deep for such experiences. And as long as the self is allowed its natural freedom to be profound at one mood and shallow at another, to be light one day and heavy another, and so forth, this is the best way to study the self. It is a matter of catching it unawares. One cannot gaze forever at the self with profit. One must look away and become spontaneous.

也许建议一个实体去观察投生性的人格的最佳的方式就是去建议，每一个人都允许自我拥有部分可渗透的边界的自由，允许自我去深深地进入到内在自我，鼓励自我在机会来临，在那个时刻出现在每一个人面前的时候去在自我内在之中灵巧且深入地移动。这不是某种一个人能够用一个日程表来进行的事情。这些清澈的时刻会在它们将会出现的时候出现，我们单纯地鼓励每一个人去感激它们并在它们出现的时候服从于它们，因为这些时刻是学习的有益的机会。当自我没有处于这样一种状态中的时候，我们鼓励每一个人都允许问题休息，因为自我发现是一个需要时间的过程。它不是某种通过一条水晶般的，完型的道路而掌握的事情，它毋宁是某种对于这样的体验而言过于深入的事情。只要自我被允许拥有它自然的自由去在一种情绪上变得深入而在另一种情绪上变得肤浅，在一天变得轻松而在另一天变得沉重，如此等等，这就是去研究自我的最佳的途径了。这是一个在不知不觉中抓住它的问题。一个人无法永远藉由收益而注视自我。一个人必须往别处看并变得自然而然。

There is that balance between the work and the rest which fuels and feeds the work which we would encourage each to keep in mind. The mundane tasks of everyday life may not reveal the self to the self, and certainly one is not what one does. Yet washing the dishes, teaching, or any activity whatsoever may one moment may mean nothing and another moment reveal profound truth. So the wise seeker is one who is alert to those moments when the present moment ceases being a moment in time and reveals the infinity of depth and width and breadth that is the truth of each present moment, for the present moment is the only one which exists and all present moments exist simultaneously. Do not be surprised to find realization occurring in the midst of the smallest and most routine chore, for the inner mountain tops of experience are not those which seem high in the outer world but rather those which have there being and their altitude deep within the self.

会有那种在工作与休息之间的平衡，它会为我们鼓励每一个人记在头脑中的工作添加燃料和充能。日常生活或的世俗的任务可能不会向自我揭露自我，一个人肯定不是它所做的事情。而洗盘子，教导或者无论什么任何事情，都可能会在一个时刻没有任何意义而在另一个时刻揭露出深刻的真理。因此，睿智的寻求者是一个警醒于这样的时刻的寻求者，在那些时刻中，当前的一刻不再是一个在时间中的时刻，它揭露出了每一个当下一刻的真理之所是的无限的深度、宽度与广度，因为当下一刻是唯一存在的时刻，所有的当下一刻都是同时性地存在的。不要对于发现领悟出现在最微小和最常规性的杂务之中感到惊讶，因为内在的体验的山顶不是那些在外在世界中看起来似乎高大的事物，而毋宁是那些在自我内在深处拥有它们的存在和它们的高度的事物。

As we said, this is a difficult subject, for the truth of personality is a shifting one, yet we honor it greatly, for from it has come all that has been needed by us to evolve to where we are now, and we feel secure in saying that for each

entity. This is also tending to be true, that within the everyday and ordinary daily existence lies not one way but many ways to pursue self-discovery. No truth you find of your nature shall ever be complete within incarnation, for there is not the amount of material available to the waking self.

如我们说过的一样，这是一个困难的课题，因为人格的真理是一个变化的事物，而我们极大地以之为荣，因为它产生出了所有我们演化到我们现在的位置所需要的事物，每一个实体都是如此的，我们对于这样说是感到放心的。在每一天和普通的日常存在之中，都存在有不止一条而是很多条追寻自我发现的途径，这同样也倾向于是真实的。在投生中，你在关于你的本性的方面所发现的真理将永远都不会是完全的，因为对于清醒的自我，并没有大量可被取得的材料。

However, we have offered enough for a beginning and welcome future queries at a later session. We would at this time transfer this contact to the one known as Jim. We are those of Q'uo, and leave this instrument in love and in light.

无论如何，我们已经提供了足够用于一个开始的内容了，我们会在一个稍后的机会中欢迎未来的问题。我们会在此刻将这个接触转移到叫做 Jim 的实体。我们是 Q'uo。我们在爱与光中离开这个器皿。

(Jim channeling)

(Jim 传讯)

I am Q'uo, and greet each again through this instrument in love and in light. We would like to thank the one known as Carla for allowing us to speak our thoughts through her this afternoon, for we know she suffers some discomfort.

我是 Q'uo，我们通过这个器皿再一次在爱与光中向各位致意。我们会感谢叫做 Carla 的实体允许我们在这个下午通过她说出我们的想法，因为我们知道她遭受了某种不适。

At this time we would ask if those present might have another query to which we might provide a small answer?

在此刻，我们会请问那些在场的人是否有另一个我们可以提供一个小小的回答的问题呢？

P: How does the process of individuation differ from the process of separation that the service-to-self entity would practice?

P: 个体化的过程是如何与服务自我的实体的分离的过程区别开的呢？

I am Q'uo, and am aware of your query, my sister. The entity which has chosen the service-to-self path will in the process individualize itself as you have mentioned in a fashion that will utilize the intelligent energy gift of the one Creator in a manner which sets entities and events about it in the influence or control of this entity. Thus, the energy that it receives on a daily basis and from moment to moment is utilized in a fashion which causes others to serve this self.

我是 Q'uo, 我理解了你的问题, 我的姐妹。已经选择了服务自我的道路的实体将会在那个过程中通过这样一种方式, 如你已经提到的, 对它自己进行个体化, 这个实体将会通过将它在周围的实体和事件置于它的影响中或者控制中的方式来利用太一造物者的智能无限的礼物。因此, 它在每一天并从每时每刻中接收到的能量是用一种使得其他人为这个自我服务的方式被利用的。

The entity which has chosen to proceed on the evolutionary path in the positive sense utilizes the same daily gift of intelligent energy in a fashion which attempts to share this energy with others and to seek with them the mystery of creation and its subtleties. Thus, the use of energy by each polarity is opposite. The individualization process for each polarity is that process in which the seeker will utilize the intelligent energy of the Creator in a fashion which either reveals the unity of creation in some degree for the positive entity or which reveals the power of the entity which has chosen the negative path.

已经选择了在用正面性的意义上的演化的道路上前进的实体会用一种尝试去与其他人分享这种能量并与他们一起寻求造物及其细微差别的神秘的方式来利用相同的能量。因此, 每一种极性的对能量的使用是相反的。对于每一种极性的个体化的过程就是在其中寻求者将利用造物者的智能能量的过程, 它要么会为正面性的实体在某种程度上揭露造物的一体性, 要么会向已经选择了负面性的道路的实体揭露力量。

Is there a further query, my sister?
我的姐妹, 有一个进一步的问题吗?

P: No, thank you.
P: 没有了, 谢谢你们。

I am Q'uo, and we thank you, my sister. Is there another query?
我是 Q'uo, 我们感谢你, 我的姐妹。有另一个问题吗?

Carla: I want to follow up on P's question. How is the person who is self-aware different from the person who is serving the self as a choice of polarity?
Carla: 我想要接着 P 的问题。如何区别自我察觉的人与将服务自我作为一种极性的选择的人呢?

I am Q'uo, and am aware of your query, my sister. We shall attempt to clarify. The entity which is self-aware, whether it is on the negative path or the positive path, is an entity which is seeking to utilize the energy of the one Creator in a manner which reveals more of itself to itself. If this entity who is becoming more self-aware has chosen the negative path then the use of this energy to become self-aware is utilized in a fashion which tends to cause others to serve it, thus bringing them under the control in more or less degree of this entity. If this entity which is becoming more self-aware has chosen the positive path, it shall further refine the use of the intelligent energy of the one Creator in a manner which reveals the Creator to those about it

and thus offers this energy as a kind of gift to others.

我是 Q'uo, 我理解了你的问题, 我的姐妹。我们将尝试去澄清。自我察觉的实体, 无论它是处于负面性的道路还是处于正面性的道路, 都是一个正在寻求用更多地向自我揭露自我的方式去利用太一造物者的能量的实体。如果这个正在变得更为自我察觉的实体已经选择了负面性的道路, 接下来, 对这种用来变得更为自我察觉的能量的使用就会用这样一种方式而被利用了, 这种方式倾向于使得其他人为它服务, 并由此将它们带到在或多或少的程度上受到这个实体的控制。如果这个正在变得更为自我察觉的实体已经选择了正面性的道路, 它将会用一种向在它周围的人们揭露造物者并由此将这种能量作为一种给其他人的礼物的方式来进一步精炼对太一造物者的智能能量的使用了。

Is there another query, my sister?

有另一个问题吗, 我的姐妹?

Carla: No, thank you.

Carla: 没有了, 谢谢你们。

I am Q'uo, and we again thank you, my sister. Is there another query at this time?

我是 Q'uo, 我们再一次感谢你们, 我的姐妹。在此刻有另一个问题吗?

P: I wonder if the archetypes have an effect in shaping national identities of a large number of people and have an effect in shaping history and how nations interact?

P: 我想知道, 是否原型在塑造一个大数量的人群的民族的身份的方面以及在塑造历史与民族之间如何互动的方面拥有一种影响呢?

I am Q'uo, and we believe that we grasp your query, my sister. The archetypal mind of the one Creator represented in this portion of the creation by your local logos has an effect upon all experience within the illusion that is, shall we say, in its care. There is the calling upon archetypal influences in each instance in which entities interact. In most cases this calling is not done consciously. However, the nature of the relationships and the choices which are made by all entities within them determine the kind of influence which is called upon by the very energy expenditure that is made in each relationship. The effectiveness of the calling upon archetypal concepts and influences is increased by the more and more conscious and willed calling upon these archetypes.

我是 Q'uo, 我们相信我们理解了你的问题, 我的姐妹。太一造物者在造物的这个部分中藉由你们本地的理则而被呈现出来的原型的心智对于在幻象中的所有体验都拥有一种影响, 也就是说, 处于其照顾范围之内。在每一个实体们在其中进行互动的情况中都会有对于原型的影响力的召唤。在大多数情况中, 这种召唤不是用有意识的方式被进行的。然而, 在所有的实体中的人际关系属性以及由它们做出的选择决定了藉由在每一个关系中产生出来的核心的能量消耗而被召唤的影响的类型。对原型的观念的召唤的成效和影响是藉由越来越更有意识且更加乐意于召唤这些原型而被增强的。

There are few who do this in a conscious fashion, for most of your peoples pass through their incarnational patterns without becoming aware of the basic architecture of the great Mind of which they are but a small portion. Yet each entity in its daily round of activities does move in a fashion which, by the expenditure of energy—its nature, intensity, purity and so forth—does call upon larger and larger influences that may redound to the very nature of the archetypical mind itself, for the nature of your creation is one in which there is a simple structure, a relationship to the Creator which is logical and all-pervasive and which resonates when a small portion of its being is set in motion by its own free will choice in a certain fashion.

会有少数人会用一种有意识的方式这样做，对于你们的人群中的大多数人，它们是在没有察觉到那个巨大的心智的基础的构架的倾向下经历它们的投生的模式的，它们仅仅是那个巨大的心智的一小部分。而每一个实体在它的日常的活动中都确实是用这样一种方式来移动的，每一个实体的特性、强度与纯净度以及如此等等都确实会藉由能量消耗而呼唤越来越大的影响，那种影响可以返回到原型心智本身的核心属性之中，因为你们的造物的属性是一种在其中有一个简单的结构，有一种与造物者的关系的属性，这种关系是逻辑性且包含一切的，它会在它的存在性的一小部分用一定的方式藉由它自己的自由意志开始运动的时候产生出共鸣。

If you can see the experiences that you share with each other being likened to a song, a great chorus, if you will, each note of the interrelationship sets up an harmonic response from larger and larger or, shall we say, more and more basic portions of the one creation, the most basic in many ways being the archetypical mind, the most basic in a fundamental sense being the universal mind of the one Creator.

如果你们能够将你们与相互彼此分享的经验视为是如同一首歌曲，一首巨大的合唱，如果你愿意这样说的话，相互关系中的每一个音符都设置了一种对于太一造物的越来越大，或者，容我们说，越来越基础的部分，在很多种方式上是原型心智的最为基础的部分，并且在一个根本性的意义上太一造物者的宇宙性的心智的最基础的部分的和谐性的回应。

Is there another query, my sister?

我的姐妹，有另一个问题吗？

P: When a nature engages in war what kind of archetype is it fulfilling and does it need to do that in order to grow? How can they help themselves to find peace?

P: 当一种属性从事于战争的时候，它正在实现的是什么类型的原型呢，它需要去那样做以便于成长吗？它们如何才能帮助它们自己找到和平呢？

I am Q'uo, and though we are aware of your query, my sister, it is of such a large nature that we could not begin to answer it, for there is much complexity within the process of evolution for each individual entity and each group entity and the historical relationships that are built over thousands of

years of experience. Yet you may rest assured that all archetypes are available and utilized in some fashion in this entire process. It is most helpful in the study of archetypical imagery and influence, in our opinion, for it to be reserved for the individual entities that are the seekers of truth. This is not to say that any entity would be excluded from this group but that the archetypical mind is most effectively seen and utilized by individuals in their own incarnational experiences.

我是 Q'uo, 虽然我们理解了你的问题, 我的姐妹, 它具有如此巨大的属性以至于我们无法开始回答它, 因为在演化的进程中, 对于每一个个体的实体, 每一个团体的实体, 以及被构建在超过数千年的体验上的历史性的关系, 会有大量的复杂性。而你们可以放心确信, 所有的原型都是可供取得并在这整个过程中以某种方式被利用的。在我们看来, 去研究原型的图像与影响是极其有帮助的, 因为它是专门为真理的寻求者之所是的个体性的保留的。这并不是说, 任何实体会被排除在这个团体之外, 而是说, 原型心智会被最有效地看到并在它们的自己的投生性的体验中被个体所利用的。

Is there a further query, my sister?
我的姐妹, 有一个进一步的问题吗?

P: No. Thanks so much.
P: 没有了。非常感谢。

I am Q'uo, and again we thank you, my sister. Is there a final query at this time?
我是 Q'uo, 我们再一次感谢你, 我的姐妹。在此刻有最后一个问题吗?

Carla: Might we ask that query again as a main question?
Carla: 我们可以再一次将那个问题作为一个主要的问题提问吗?

I am Q'uo, and we are of the opinion, my sister, that the query concerning the relationship of the archetypical mind to the movement of nations is a query which asks too much explanation for how the archetypical mind would move through each entity within a country that has had generations of entities moving through its borders and within its influence. Thus, we would suggest that queries concerning the archetypical mind be reserved for the experience of individual entities and how the influences of the deeper levels of mind might be brought to bear within that sharper focus.

我是 Q'uo, 我的姐妹, 我们认为关于原型心智与民族的行动之间的问题是一个要求对于原型心智是如何通过在一个民族中的每一个实体进行太过大量的解释的问题, 一个国家拥有数个世代的穿过它的边界并在它的影响范围中移动的实体。因此, 我们会建议关于原型心智的问题被保留给个体的实体的体验, 这样更为深入的心智的影响就可以在那种更为鲜明的聚焦中被运用了。

Is there a further query, my sister?
我的姐妹, 有一个进一步的问题吗?

Carla: No.

Carla: 没有了。

I am Q'uo, and we would ask if there is a final query at this time?

我是 Q'uo, 我们会在此刻请问是否有最后一个问题?

(Pause)

(暂停)

I am Q'uo, and as it appears that we have exhausted the queries for the nonce we shall take this opportunity to express our complete gratitude at having been invited to join your group. We feel that we have been blessed with a great honor and we are always glad to respond to the call of this group, for when we walk with you we are enriched in our own journey as well.

我是 Q'uo, 因为看起来我们已经暂时耗尽了问题了, 我们将利用这个机会表达我们对于已经被邀请加入你们的团体的全部的感激。我们感觉到我们已经被一种极大的荣耀所祝福了, 我们一直都乐于回应这个团体的呼唤, 因为当我们与你们谈话的时候, 我们同样也在我们自己的旅程上变得充实了。

We shall, then, at this time take our leave of this group. As always, we leave each in the love and in the ineffable light of the one infinite Creator. We are known to you as those of Q'uo. Adonai, my friends. Adonai.

那么, 我们将在此刻离开这个团体。一如既往, 我们在太一无限造物者的爱与光中离开各位。我们是你们知晓的 Q'uo。Adonai, 我的朋友们。Adonai。

February 26, 1995

1995-02-26 电脑网络与社会记忆复合体

Group question: We would like to know about the formation of the social memory complex on planet Earth. Does our technology such as television, computers with internet, radio, music, etc., aid any as training wheels in the formation of our social memory complex? And are there more subtle and efficient ways that this formation of our social memory complex is accomplished in our everyday lives?

团体问题：我们想要知道关于在行星地球上的社会记忆复合体的形成。我们诸如电视、带有互联网的电脑，收音机，音乐，如此等等的科技会在我们的社会记忆复合体的形成过程中作为辅助轮而起到任何帮助吗？在这种我们的社会记忆复合体的形成在我们的日常生活中被完成的过程中，有更加微妙且更加有效的方式吗？

(Carla channeling)

(Carla 传讯)

We are those of Hatonn, and greet all in the love and the light of the infinite Creator. We come but briefly to speak through this instrument those words of care, of affection and support that may perhaps be appreciated by those who seek with such hunger that truth which lies in that far country of truths not yet known. We encourage each to take courage, to care for each other and always to know that if our carrier wave is desired to aid in your meditations we are glad to come if you mentally request our presence. We would not intrude but are glad to respond to a request for our presence.

我们是 Hatonn，我们在无限造物者的爱与光中向所有人致意。我们仅仅是来简短地通过这个器皿说那些关心、喜欢与支持的话语的，这些话语也许会被那些带着这样的饥渴去寻求存在于那真理的要过的国度之中的真理而尚未知晓真理的人们所感激。我们鼓励每一个人都去鼓起勇气，去关心相互彼此并一直知晓，如果我们的载波被渴望在你们的冥想中提供帮助，我们会乐于前来，只要你们在头脑中请求我们的在场。我们不会打扰，但我们乐意去回应一个对于我们的在场的请求。

We appreciate this instrument's willingness to separate our call from the ones known to you as Q'uo and would express our great pleasure at coming into the visible or manifested portion of your illusion to experience with you for some of your moments the joy at blending our vibrations with our own. We thank you and this instrument and leave you in the infinite love and light of the infinite Creator. We are those of Hatonn. Adonai.

我们对这个器皿乐意与将我们的呼唤与被你们知晓为 Q'uo 的实体分开感到感激，对于进入到你们的幻象的可见的或者显化的部分以与你们一同体验一会儿将我们的你们自己的振动混合在一起的喜悦，我们会表达我们对此的极大的快乐。我们感谢你们和这个器皿，我们在无限造物者的无限的爱与光中离开你们。我们是 Hatonn。Adonai。

(Carla channeling)

(Carla 传讯)

We are those known to you as the principle of Q'uo, and we greet each in the love and in the light of the one infinite Creator. We thank each for inviting us to join you in this working on this day of new growth and new hope as the light lengthens each day and the atmosphere becomes slowly warmer and your planet stirs its roots in search of new food and reaches its leafy arms to the life-giving light. We find your cycle of seasons most beautiful in each stage and most evocative of the lessons of life and death which revolve about love and learning about love inevitably.

我们是你们知晓的 Q'uo，我们在太一无限造物者的爱与光中向各位致意。随着光明在每一天延长，空气慢慢地变得更加温暖，你们的行星搅动着它的根部来搜寻新的食物，并将他枝繁叶茂的手臂伸向赋予生命的光，我们感谢每一位邀请我们在今天这个新的成长和新的希望的日子在这次工作中加入你们。我们发现你们的季节的周期在每一个阶段都是极其美丽的，它极大地唤起了无可避免地围绕着爱和关于爱的学习的生活和死亡的课程。

As always, we ask each to use his and her own discrimination to test those things which we say by the standards of your own heart so that our contributions may be your resources and never your stumbling blocks. Those ideas that we have that do not fit in with that that you know of as truth we ask you to leave behind. And we greatly appreciate your doing this with us and with any words which you may hear, for the true authority on truth is the heart of any self which has begun the process of becoming known to itself.

一如既往，我们请你们每一个人都使用他和她自己的分辨力来藉由你自己的心的标准检验那些我们所说的事情，这样我们的贡献的事物就可以成为你们的资源而永远都不会成为你们的绊脚石了。对于我们的想法中的那些与你知晓为真理的事物并不匹配的想法，我们请你们将它们留在后面。我们极其感谢你们对我们以及对任何你们可能听到的言语进行这个分辨的工作，因为真理的真正的权威是任何已经开始了知晓它自己的进程的自我的心。

This day your question is one which is difficult to get, shall we say, organized with as the concept of social memory complex as the ultimate computer is at the same time a wonderful metaphor for what the social memory complex has as its resources and at the same time a guide which is easily misread, in that the social memory complex is of a transcendently different nature from that of the computer, no matter how complete the information upon it. Let us look first at the metaphor of the global intelligence which is made available through the internet, as this instrument calls the rapidly expanding system whereby mass quantities of information are made available to masses of people.

今天你们的问题是一个难以，容我们说，用社会记忆复合体的概念来进行组织的，因为终极的电脑既是对社会记忆复合体作为其资源而拥有的事物的一个精彩的比喻，它同时也是一种容易被误读的指引，因为社会记忆复合体是在超验性 (transcendentally) 的方面与电脑具有一种不同的特性的，无论电脑在电脑上

有怎样完整的信息。让我们首先查看全球性的智能的比喻，这种全球性的智能通过互联网，如这个器皿所称快速拓展的系统，而变得可以利用了，在这个系统中庞大信息量可以为人群所利用了。

No longer does the seeker of information need to spend large amounts of time physically moving from place to place, searching out materials to study. More and more those who wish information simply turn on their computers and access the information desired either through the internet or through what this instrument would call software which may be placed upon the memory of the computer, especially as those completely familiar with computers become able to use them with skill. The model of the computer with its global connections certainly is a promising and substantial metaphor for the golden net of love which the social memory complex is.

信息的寻求者不再需要花费大量的时间在身体上从一个地方移动到另一个地方并搜寻要去研究的材料。越来越多的希望获得信息的人简单地打开他们的电脑并要么通过互联网，要么通过这个器皿所称放置在电脑的存储器中软件来取得想要的信息，尤其是当那些完全熟悉了电脑的人能够熟练地使用它们的时候。带着其全球性的连接的电脑模型肯定是对社会记忆复合体之所是的爱的金色之网的一个有希望且内容充实的比喻。

Now, that very description of a social memory complex may easily uncover the element lacking in the metaphor of the computer internet, for this computer, no matter how complete its store of information, cannot express the concepts which move into emotion; those shadowy concepts which are so deeply a part of truth cannot be carried by that which is not living, for there is no logic to emotion. There is no expression outside of words, numbers and other symbolic notations which can be carried with the structure of the computer. Rather, the nature of the social memory complex is one of less intellect and more—we confess we find no words in this instrument's vocabulary to express fully the dynamic between the mind's intelligence and its way of organizing material and the heart's intelligence and its way of organizing and prioritizing the same material.

现在，正是那个对于一个社会记忆复合体的描述可以轻易地揭露出在电脑互联网的比喻中所缺少的要素，因为这个电脑，无论它对信息的储存是多么的完全，都无法表达那种进入到情绪之中的观念，那些影子一般模糊的概念是真理的如此深入的一部分，而那种真理无法由不是活着的事物所承载的，因为情绪是没有逻辑的。在可以藉由电脑的构架来承载的词语、数字以及其他的象征性符号之外，是没有情绪的表达的。相反，社会记忆复合体的特性是一种较少智力性和较多的一——我们承认我们在这个器皿的词汇表中找不到词语来充分地表达在头脑的智力及其将材料组织起来的方式与心的智能及其将相同的材料组织起来并排序的方式之间的动力性。

The computer, then, has no heart. The seeker may well find the heart within to be more like the computer, yet as the seeker moves along its path, more and more, catalyst shall come which gives the seeker opportunities to move from head to heart. This is a necessary step: the relinquishing of knowing, the

surrender to unknowing, and the acceptance of truths which are felt and known in every cell instead of those truths which are learned, memorized and repeated.

那么, 电脑是没有心的。寻求者可能会很好地发现内在的心是更加类似于电脑的, 而随着寻求者沿着这条道路前进, 催化剂将会越来越多地出现, 这会给予寻求者机会从头脑移动到心了。这是一个必不可少的步骤: 放开知晓并向未知臣服, 接纳真理是在每一个细胞中被感觉到并被知晓的事物, 而不是被学习, 被记忆并被重复的事物。

The social memory complex, then, is a net that is as alive as are those which have contributed to that infinitely great network of connections from person to person to person. When a member of a social memory complex wishes to know something then that intelligence or information is indeed accessed, as this instrument would say, yet it is accessed through the heart, through a knowing which is like instinct once it has been awakened within. This insight or intuition as a way of knowing is that which the computer, no matter how sophisticated, cannot replicate.

那么, 社会记忆复合体就是一个如同那些已经为那个在人与人之间的无限巨大的连接的网络做出了贡献的人们一样活生生的网了。但一个社会记忆复合体的成员希望去知晓某个事情的时候, 接下来那种智能或者信心就会确实, 如这个器皿会说的一样, 被存取了, 而它是通过心, 通过一种类似于本能的知晓而被存取的, 一旦这种本能已经在内在之中被唤醒了。这种洞见或者直觉作为一种知晓的途径是电脑无法复制的, 无论电脑怎样地尖端。

However, much can be learned about the self and about the process of spiritual evolution by paying attention to the ways in which those about each of you are more and more beginning to relate to each other. There is an eagerness and an openness about such grand global concepts as the internet, which offer a kind of hope and promise which is most salubrious at this time for those among your people who wish to make connections and have begun to awaken to their true position. That is, that they are not truly native to the soil which they trod, but are, instead, beings of quite another kind than it would appear to the naked eye.

然而, 藉由留心你们每一个人周围的那些人正在越来越多地开始去相互彼此建立关联所使用的途径, 在关于自我以及关于灵性演化的过程的方面有大量可以被学习的事情。在关于诸如互联网之类的庞大的全球性的观念的方面, 会有一种热忱和一种开放性, 对于在你们的人群中的那些希望去建立连接并已经开始觉醒于他们真实的位置的人, 它提供了一种极其有益于身心的希望和承诺。这是真实的位置即, 它们真正的故乡并不是他们所踏足的土地, 它们毋宁是与它们在肉眼看来的样子相比相当不同类型的存有。

What we see occurring is a two-way dynamic in which environment entities have constant stimulation which may lead to awakening. The desire of entities to conform and to be distracted moves as a negative influence which tends to break down the process of reaching out and making fearless connections with those about one. Insofar as the mass media of your culture focuses upon the

portion of human activity, shall we say, that carries a heavy, negative emotional charge—such as the war, the murder, the rape, and so forth—there is that which builds fear and raises walls betwixt entities. However, the same mass media also contains much that is yeasty with hope for those who are hoping to find some place to belong, some place that does not feel alien. And with the greatly enhanced capacities of entities to make connections with one another that the age of information—as this instrument calls it—brings, these same mass media are gratefully applauded harbingers of the capacity of entities to make these connections, to strengthen that golden netting of love manifested in light that will become internalized in time. And, therefore, that are the parents in a real way of the social memory complex.

我们看到正在发生的事情是一种双向的动力性，在这种环境中，实体们会拥有持续不断的可能会导向觉醒的刺激作用。实体们去顺应这种刺激作用并被其分心的渴望，会作为一种负面性的影响而移动，这种影响会倾向于打断向外伸出手并在一个人周围的人们建立无惧的连接的过程。在你们的文化的大众媒体聚焦于人类行动的那个，容我们说，承载了一种沉重的，负面性的情绪上的重担的部分——诸如战争、谋杀、强奸以及如此的等等——的范围内，会有积累恐惧并在实体中间树立起墙壁的事物。然而，相同的大众媒体同样也包含有大量的会发酵的事物，对于那些希望去找到某个归属的场所，某个不会感觉到疏离的场所的人，这些会发酵的事物对他们是有希望的。信息时代，如这个器皿对它的称呼一样，带来了实体在与相互彼此建立连接的方面的大大地增强了的能力，对于那些建立这些连接，并强化了那种在光中被显化出来，并将在时间中被内化的爱的金色的网络的实体们，这些相同的大众媒体是这些实体的能力令人感激地受到赞赏的预告者。因此，它们用一种真实的方式是社会记忆复合体的父母。

Much shall occur within your culture which may seem full of strife as the peoples upon your sphere are rocked to their foundations by the change in consciousness which is even now occurring. The service which entities provide who do actively use the resources at hand to make connections shall be those which help this planet in its birthing process. We simply caution each that in making these connections no outcome be held in thought, no limitation placed upon the possibilities of any connection.

在你们的文化中将会发生的大量事情是可能看起来似乎是充满了冲突的，因为在你们的星球上的人群，由于甚至现在都正在发生的在意识中的改变，而从它们的基础上被动摇了。那些确实积极地使用在手边的资源来建立连接的实体们所提供的服务，将会是那些在这个星球的出生的过程中帮助这个星球的服务。我们单纯地提醒每一个人，在建立这些连接的过程中不要在想法中对结果紧握不放，不要将任何的限制性放在任何连接的可能性之上。

Those who wish the most sometimes to aid a culture or society or world are drawn by their concern into rigid conceptual structures concerning ways and means of arriving at the goal desired. We would encourage each who wishes to press forward along this path of making connections to continue seeking that intuition and sense of the heart rather than making great plans and carrying out this or that campaign conceived irrespective of connections made spontaneously. For the social memory complex shall be builded one

relationship at a time, just as when entities seek peace as a nation they must first seek peace within the self. The great desire to see the global self emerge is most productive when that vision does not lead to impersonally conceived and organized attempts to contact everyone.

那些不时地会希望去帮助一个文化或者社会或者世界的人，会因为他们的担忧而在关于抵达被渴望的目标的方式或者途径的方面被拉入到僵硬的概念性的构架中。我们会鼓励每一个希望去沿着这条建立连接的道路前进的人去继续寻求新的直觉和感知，而不是建立巨大的计划并进行这样或者那样的在不考虑用自发的方式建立连接的情况下被构想出来的运动。因为社会记忆复合体将会用一次构建一个关系的方式被构建，就好像当实体们寻求作为一个民族的和平的时候，它们必须首先在自我内在之中找到平安。在那种全球性的自我的融合的愿景没有导向用与个人无关的方式被构想和被组织的去接触每一个人的尝试的时候，去看到全球性的自我的融合的巨大的渴望是极其富有成效的。

We encourage each to continue to trust that connections that need to be made shall be made as they come to a ripeness and a readiness. Trust and faith are those resources which shall see good use here, for the instinct of those who breathe and know that their incarnation is short is to plunge ahead, to take the bull by the horns, as the saying goes, and to move as quickly as humanly possible towards a desired end. However, the deepest desires of the human heart are those which cannot be shoved, pushed or prodded. Rather, the skillful seeker and worker in light is he who is able to surrender to the rhythms of his own destiny and to act in such a way as to magnify those internal connections in the heart and mind which keep the seeker from beginning to direct the flow of events according to some preconceived plan.

我们鼓励每一个人都继续去相信，那些需要被建立的连接将会随着它们变得成熟和做好准备而被建立。信任和信心就是将会在这里有用处的事物了，因为那些呼吸并知晓它们的投生是段在的人的直觉就是去向前猛冲，去如俗话说的一样抓住公牛的角，去在人类有可能的情况尽可能快速地想着一个被渴望的目标前进。然而，人类的心最深的渴望是那些无法被推进，被推动或者被刺激的渴望。毋宁说，有技巧的寻求者和在光中的工作者就是那个能够向着他自己的命运的旋律臣服并用这样一种扩大那些在心和头脑中的内在的连接的方式来行动的人，那中内在的连接会让寻求者从开始就根据某种预先制定好的计划来指引事件的流动。

For those who are destined to create the larger catalysts of this birthing time are those who shall not be able to do aught else. Do not, then, be concerned that you are not doing enough to press forward in the path of evolution for this planet, for there is a rhythm to these affairs and all seems to be going well. The rhythm seems strong and the planet is slowly but surely awakening to its true nature. Each and every day can extend that circle of relationships if it is desired simply by leaving the private dwelling and moving among the people of your planet. Simply place the self in the way of relationship when the opportunity is there, and when that results in a new connection, rejoice. When the day does not bring new connections, rejoice. There is no strain to the tempo of spiritual evolution.

因为那些命中注定要创造出在这个诞生的时刻的更大的催化剂的人是那些将无

法做任何其他事情的人。那么，不要担心你做得不够多来在这个星球的演化的道路上向前推进，因为这些事情会有一种节奏，一切看起来都将会是进展顺利的。旋律看起来似乎是强有力的，这个星球正在缓慢地但却确切地觉醒于它真实的本性。每一天都能够延伸那个关系的圈子，如果单纯地藉由离开私人的住所并在你们的星球的人群当中移动是被渴望的事情的话。当机会出现的时候，单纯地将自我放在关系的道路上，当那产生出一种新的连接的时候，欢庆吧。当日子并没有带来新的连接的时候，欢庆吧。灵性演化的节拍是没有紧张的。

We see this instrument wonders why we speak about seemingly a side issue of computers and other mass media. However, as we said in the beginning this is kind of a sideways question, for the computer model is so like the social memory complex in some ways. Yet, perhaps we have been able to express the dynamic involved. The social memory complex lives and has the soul. No collection of facts or expression of them has that same quality of being organic and alive.

我们看到这个器皿感到奇怪，我们为什么谈论的似乎是关于电脑以及其他的大众媒体的一个侧面的议题。然而，如我们在开始的时候说过的一样，这是属于一种侧面的问题的类别的问题，因为电脑的模式在一些方式上是非常类似社会记忆复合体的。而也许我们已经能够表达被涉及到的动力性了。社会记忆复合体是活的并拥有灵魂。没有关于它们的事实的收集或者对它们的表达拥有那种相同的有机的和活着的特性。

We encourage each to continue making those connections that each is already consciously attempting to make. Your culture is really speeding up. We encourage each to enjoy this often uncomfortable process of transformation and to remain open to the connections that are destined to be offered to each. See each with the eyes of love and the connections shall be true.

我们鼓励每一个人都开始建立那些每个人都已经有意识地正在尝试去建立的连接。你们的文化正在真正地加快速度。我们鼓励每一个人都享受这个时常是不舒适的转变的过程并对于那些命中注定要提供给一个人的连接保持开放。藉由爱的眼睛来看待每一个人，连接将会是真实的。

We would transfer this contact at this time to the one known as Jim. We thank this instrument, and leave it in love and in light. We are those of Q'uo.

我们会将这个接触在此刻转移到叫做 Jim 的实体。我们感谢这个器皿并在爱与光中离开它。我们是 Q'uo。

(Jim channeling)

(Jim 传讯)

I am Q'uo, and am again with this group, greeting each in love and in light through this instrument. We would at this time ask if we might speak to any further queries which those present might have for us?

我是 Q'uo，我再一次与这个团体在一起了，我们通过这个器皿在爱与光中向各位致意。我们会在此刻请问是否我们可以谈论那些在场的人可能会向我们提出的

任何进一步的问题呢？

P: I would like to ask about the timing of the transformation from the third to the fourth density and the format of that. Ra had spoken about this transformation, saying in the first stages that third density could not coexist with fourth density. Could you comment on these two concepts?

P: 我想要询问关于从第三密度转变到第四密度的时间以及那种转变的形式。Ra 已经谈过了这种转变了，它们说在首先的阶段，第三密度无法与第四密度共存。你们能够在这两个概念上进行评论吗？

I am Q'uo, and we believe that we grasp your query, my sister. The transformation of this planetary influence into that grouping of entities which is called the social memory complex of fourth density is a work in progress, shall we say. There are many signposts available. As to the beginning stages of the fourth density, past the period of transformation we can see that this is likely to occur within the next few hundred of your years at the most, a time which is but a twinkling from our perspective. And from the point of view of those within your density this is a time which is variable according to choices being made now by each entity as each becomes more aware of the nature of the illusion and the place within it for each entity.

我是 Q'uo，我们相信我们理解了你的问题，我的姐妹。这个星球形成被称为第四密度的社会记忆复合体的实体的团体的转变是一个，容我说，正在进行中的工作。会有许多可以利用的路标。在关于在经过转变时期之后的第四密度的开始的阶段的方面，我们能够看到，这是很有可能会在接下来的你们的时间的几百年的时间中出现的事情，从我们的观点来，这几百年仅仅是一眨眼的的时间。从在你们的密度中的人们的视角来看，这是一个可变的时间，随着每一个实体对于幻象的特性以及每一个实体在幻象中的位置变得更为察觉，这个时间是由每一个实体现在所做出的选择而决定的。

Thus, the artifacts of third density are now being used to enhance this process in many ways as those entities of inspiration bring their light to bear upon the drama now being experienced in every area of human endeavor. The exploration of the mind is under way by many who have never before considered such as a portion of their experience. The continued expansion of the interest in mind, in consciousness, in purpose for each is that motivating and central force within this entire process.

因此，随着那些拥有灵感的实体将它们的光带入到在人类的每一个努力的领域中正在被体验到的戏剧之中并对其产生影响，第三密度的人为的现象正在用很多种方式被用来强化这个过程。对心智的探索正在被很多之前从未考虑过它们的体验的这样一个部分人所进行。在心智中，在意识中，在意图中的持续性的对兴趣的拓展，对于每一个人，都是在这整个过程中的促进性的且中心性的力量。

May we speak in any more specific fashion, my sister?

我们可以用任何更为具体的方式回答吗，我的姐妹？

P: Could you comment on the difference between the hundreds of years

which you just spoke of and the decades that many writers speak of as the time during which radical changes will take place?

P: 你们能够评论在你们刚刚谈到的数百年的时间里和许多作者谈及的将会在其中有剧烈的改变发生的数十年的时间之间的区别吗?

(Side one of tape ends.)

(磁带一面结束)

I am Q'uo, and am again with this instrument. We would comment thusly. In the essence of this experience—that is, from the metaphysical point of view—whether the time period be that of decades or longer is but an instant of difference and we may suggest that there are no entities, ourselves included, able to accurately predict or indicate the exact timing of this process of change, for there is much that is in flux. Even the growth of those of a positive nature in numbers greater than anticipated earlier by ourselves is a phenomenon that can slow this process, in that the catastrophic nature that has been anticipated by many would then be alleviated in a degree in a direct proportion to the intensity of the positive polarity and the effect of its lightening upon this process.

我是 Q'uo, 我再一次与这个器皿在一起了。我们会这样进行评论。在这种体验的实质中——也就是从形而上学的观点来看, 无论这段时期是数十年的时间还是更长的时间, 它都只不过是一瞬间的差别而已, 我们能够建议, 没有任何实体, 包括我们自己在内, 能够精确地预测或者说明这个改变的过程的精确的时间, 因为有大量在流动中的事物。那些具有一种正面属性的实体的成长在数量上高于我们自己之前的预期, 甚至这都是一个能够减缓这个过程的现象, 因为已经被很多人预测过的大灾难的特性接下来会用一种与正面的极性的强度及其照亮这个过程的效果成正比的程度被缓解了。

There are many who are changing in ways which are fundamental to consciousness in the groupings of entities within various cultures, subcultures and movements of thoughts which explore regions of experience that are breakthrough areas, shall we say. Thus, there is no reliable way of determining the progression of this change. Only the movement of love within each heart has any hope of indicating to entities the nature of this change.

会有很多的正在用各种各样的方式改变的实体, 在各种各样的文化, 子文化和那些探索了体验的突破性的区域的部分的思想运动中, 这些改变的对于在实体的团体中的意识是根本性的改变。因此, 没有可靠的方式来确定这个改变的过程。仅仅只有在每一颗心中的爱的运动拥有希望为实体们表明这种改变的特性。

Is there a further query, my sister?

我的姐妹, 有一个进一步的问题吗?

P: No. I really like your comments.

P: 没有了。我真的喜欢你们的评论。

I am Q'uo, and we thank you, my sister. Is there another query at this time?

我是 Q'uo, 我们感谢你, 我的姐妹。在此刻有另一个问题吗?

Carla: I have a personal question. I have experienced a continual exhaustion that I have not previously experienced that coincides with the accident in which I broke my ankle. My explanation is that I am not exercising as I normally do and a lack of exercise can make one tired. But this does feel like a more profound tiredness having to do with the body. I don't know what other kind of tiredness there is, but it feels different. Could you comment?

Carla: 我有一个个人性的问题。我已经体验到了一种连续性的精疲力竭, 它是在我之前从未体验过的, 它是与我在其中摔伤了我的脚踝的事故同时发生的。我的解释是, 我没有和我通常进行锻炼一样地进行锻炼, 一种缺乏锻炼可能会使得一个人疲倦。但是, 这确实感觉起来好像是一种更为深刻的与身体有关的疲惫。我不知道还有什么其他种类的疲倦, 但是它感觉起来是不同的。你们能够评论吗?

I am Q'uo. We feel that we grasp your query, my sister, and shall speak as we are able.

我是 Q'uo。我感觉到我们理解了你的问题, 我的姐妹, 我们将尽我们所能地谈论。

There is a weariness of the will which occurs as an accumulation of the exercise of the will is experienced by an entity such as yourself, one who is strong in will and uses it to motivate a physical vehicle that is somewhat weaker in the native physical energies than most of your peoples. When the will has been the primary motivating force for a physical vehicle over a long period of your time there is a weariness which is an irreversible kind of process, the price, shall we say, for being able to energize the physical vehicle time after time when it is itself without sufficient reserves. This is valuable and efficient as a means of polarization, for it is done in your case in service to others. It is detrimental in the short run of the physical incarnation for it tends to wear the physical vehicle and its connections to the spirit and mind complexes as well. Thus, there is a price for each action within your illusion, a price for each entity and each action. The cost, shall we say, for your efforts is the weariness.

会有一种意志上的厌倦, 它将作为一种对意志的行使的积累而出现, 这种意志上的厌倦会被一个诸如你这样的实体的身上被体验到, 诸如你这样的实体在意志以及使用意志来激励一个物质性载具的方面是强有力的, 而你的物质性载具相比你们的人群中的大多数人在天生的身体能量的方面是有些虚弱的。当意志已经在一段很长的时间中成为了一个物质性载具的主要的驱动性的力量的时候, 会有一种厌倦, 它是对于能够在物质性载具本身并没有充足的储备的情况下一次又一次地激发物质性载具的, 容我们说, 代价。作为一种极化的方式, 这是有价值且有成效的, 因为在你的情况中, 它是在对他人的服务中被完成的。从短期来看, 它在物质性投生中是有害的, 因为它会倾向于让物质性载具疲倦, 并同样也让它与灵性与心智复合体的连接磨损。因此, 在你们的幻象中的每一个行动都会有一个代价, 一个对每一个实体和每一种行为的代价。你的努力的, 容我们说, 成本, 就是厌倦感。

Is there a further query, my sister?
我的姐妹，有一个进一步的问题吗？

Carla: Is there a way that I can be kinder and wiser to myself?
Carla：有一种我可以对我自己更温和更智慧的方式吗？

I am Q'uo, and we find that in this instance we must refrain from comment for reasons that are all too well known to you, my sister. We encourage your nature as that of one who wishes to serve.
我是 Q'uo，我们发现在这种情况中我们必须避免进行评论，因为那完全是你已经过于清楚地知晓的事情，我的姐妹。我们鼓励你，你的本性就是一个希望去服务的人的本性。

Is there any further query, my sister?
我的姐妹，有任何进一步的问题吗？

Carla: No, thank you.
Carla：没有了，谢谢你们。

Is there a final query at this time?
在此刻有一个最后的问题吗？

(Pause)
(暂停)

I am Q'uo, and as we observe a lull in the questioning, we shall take this opportunity at expressing our great gratitude at having been invited to join your group this day. We thank each for the dedication and the desire to seek and to serve that has brought all of us together. At such meetings we take a great joy quite literally away with us, hopefully leaving as much as well as some words of information and inspiration that might be enjoyed by you. At this time we shall take our leave of this instrument and this group. We are those of Q'uo, and we leave each in the love and in the ineffable light of the one infinite Creator. Adonai. Adonai.
我是 Q'uo，因为我们观察到在提问的方面的一种停歇，我们将利用这个机会来表达我们对于在今天已经被邀请加入到你们的团体的极大的感激。我们为那种意境将我们所有人带到一起的去寻求和去服务的奉献与渴望而感谢你们每一位。在这样的机会上，我们相当实质性地带走了一种极大的喜悦，我们有希望留下一样多和一样好的可能会被你们喜欢的信息和启发的言语。在此刻，我们将离开这个器皿和这个团体。我们是 Q'uo，我们在太一无限造物者的爱与无可言喻的光中离开你们。Adonai。Adonai。

March 12, 1995

1995-03-12 一粒种子的命运

Group question: If there is a different quality that a minority group has it will be ostracized by the majority group. The differences can be sex, race, color, length of hair, creed, dressing, ideas one has in one's head, and we would like to know if this is an innate quality of humans, mammals, animals in general or whatever. Is there a way that we can look at this that would help us in dealing with the world around us?

团体问题：如果一个少数派的团体拥有一种不一样的特性，它将会被多数派的团体所排斥。差异可能是性别，种族、肤色、头发的长度、信条、衣着以及一个人在它的头脑中的观点我们想要知道是否这是一种人类、哺乳动物、一般而言的动物或者无论什么事物的固有的特性呢？是否有一种我们能够用来查看这种特性的方式会在我们与我们周围的世界打交道的时候帮助我们呢？

(Carla channeling)

(Carla 传讯)

We are those of Q'uo. Greetings in the love and in the light of the one infinite Creator. How precious do we find the opportunity that you have given us to come and dwell within the nexus of your combined vibrations. We are most honored and we gratefully thank you. As always, we ask that those things that we offer as our thoughts be considered by you with a discriminating mind and heart, for our opinions are simply that and we would not wish to presume to know that truth which is each person's, for truth wears many clothes, yet all tends toward that truth that lies in mystery which is beyond all paths to it. If aught we say is of help to you then we are most satisfied and we thank you for this opportunity.

我们是你们知晓的 Q'uo。在太一无限造物者的爱与光中致意。对于你们已经给予我们来到并居住在你们的混合在一起的振动的连接之中的机会，我们发这个机会是多么的珍贵呀。我们感到极其光荣，我们感激地向你们致谢。一如既往，我们请求那些我们作为我们的想法而提供的事情带着一种分辨性的头脑和心被你们所考虑，因为我们的观点单纯地就是观点，我们并不希望假装知道每一个人的真理，因为真理穿着很多的衣服，而所有人都趋向于的那个真理是存在于神秘之中的，这种神秘是超越所有通往真理的道路的。如果我们说的任何事情是对你们有帮助的，那么我们就极其满意了，我们为这个机会感谢你们。

As we sense through this instrument's physical senses the warmth of the afternoon sun, the feeling that the sun brings is very nostalgic for us. We remember, with pleasure, our own third-density experience and our feelings of joy when the season which you would call summer approached, that wonderful feeling of life stirring and moving out from the winter's sleep into the fulfilling of the destiny that lies within each seed. Each of you, also, is a seed which has lain within the dark ground and the winter cold of times contracted and forlorn, times when there was darkness and within that darkness the chill of solitude. Each of you is a seed of infinite love and infinite

light, yet your blossoming shall be a long one in coming, and you shall have many bodies and move through many densities before that blossom is finally perfect and in that perfection is lost into the All.

当我们通过这个器皿的身体的感官感觉到的下午的温暖的太阳的时候，太阳带来的那种感觉是对于我们是非常令人怀念的。我们带着愉快记起来了我们自己的第三密度的体验和我们在你们所称的夏季的季节接近的时候的喜悦的感觉，那种美妙的生命的感觉激荡着，从冬天的睡眠中移动出来并进入到对存在于每一粒种子内之中的命运的实践之中。你们每个人同样是一粒种子，它已经存在于黑暗的土地之中，存在于紧缩而凄凉的冬季时节的寒冷之中，存在于有黑暗，在那种黑暗之中有孤单的刺骨寒冷的时间之中了。你们每个人都是一粒具有无限的爱和无限的光的种子，而你们的繁茂将会是正在来临的一段漫长的繁茂，在那种繁茂最终完美并在那种完美中迷失在万有之中之前，你们将拥有许多的身体并穿过许多的密度。

It is quite a journey, with many revolutions. As your planet revolves, so shall you revolve through cycles of warmth and cycles of seed time and cold. As we approach the question which you have asked us, we ask you to remember that these concerns about which we speak are those of a seed just sprouting. That seed that lies within you is expressing in this density which you enjoy at this time as self-awareness or self-consciousness. You are young in experience with self-consciousness, and so much of your attention in an inward sense is placed from that early age of childhood within the evolving attempts of the seedling to grasp its nature.

它在很大程度上是一段带有许多的回转的旅程。随着你们的行星的旋转，你们将同样旋转通过温暖的周期、播种的时节和寒冷的周期。当我们着手处理你们已经向我们提出的问题的時候，我们请你们记起，这些我们谈及的关注点是那些属于一粒仅仅正在发芽的种子的事情。存在于你们内在之中的种子在你们在此刻正在享受的这个第三密度中正在表达为自我察觉或者自我意识。你们在体验自我意识的方面是年轻的，你们在一种向内的方面的注意力的如此大量的部分是从那个儿童时代的早期的年龄就被放置在幼苗去掌握它的本性的不断发展的尝试之中的。

Now, the second-density animals from which you sprang in terms of your physical vehicle does indeed have ways in which it responds to threats from other selves. These responses are part of a genetic imprinting, and, shall we say, a cultural imprinting on top of the genetic base, for the mothers of the great apes and the fathers do indeed teach the young which they have born between them that this species is a threat but this one is not. And so there is for the animal, for that physical vehicle, a fairly clear-cut response: those who are not to be feared yet who are not a portion of the clan are simply ignored; those who are to be feared are avoided. Yet this response is not one in which there is the concept of the self and the other self. Rather, responses are made instinctively and appropriately. Thusly, you may see that the physical vehicle which carries your consciousness about has gone quite beyond that sensing of those which are dangerous and sensing those which are not.

在你的物质性的载具的方面，你从其发源的第二密度的动物确实拥有一些它们用来回应来自于其他自我的威胁的方式。这些回应在一部分是一种基因上的印刻，

一种在基因的基础的顶部上的文化性的印刻，*因为类人猿的母亲和父亲确实教导在它们之间已经生下来的幼儿，这个物种是一种威胁，但是，这个物种并不是威胁。*因此，对于动物而言，物质性的载具会有有一种相当清楚明了的反应：那些不属于种族的一部分且不用被害怕的动物，是要单纯地被忽略的，那些要被害怕的动物是要被回避的。而这种反应不是一种在其中会有自我和其他自我的观念的反应。毋宁说，这种反应是用本能性的方式且适当地做出的。因此，你们可以看到，承载着你们的意识四处移动的物质性的载具已经大大地超越了那个感知那些有危险的事物和那些没有危险的事物的范围了。

As the self-aware and individualized person experiences those young years of life it begins accreting to its mental/emotional complex a growing list of entities and types of entities which impress the self as natural enemies. Your people has no natural enemies except each other. There is no animal or group of animals which threatens by its existence any human life. Yet one upon another the young soul accretes those to fear, those to avoid, those to distrust, and so forth, generalizing from one or two particulars theories which allow some entities into the charmed circle of trust and which shut the door against others.

随着自我察觉且个体化的人体验那些生命的年幼的时期，它开始在它的心智/情绪复合体上附加一个不断变长的让自己产生住自然而然的敌人的印象的实体以及实体的类型的名单。你们的人群除了相互彼此之外，并没有大自然的敌人。没有动物或者动物的团体会藉由它的存在而威胁任何的人类生命。而年幼的灵魂会将一个接一个的实体添加到那些要去害怕，要去回避，要去怀疑以及如此等等的实体的名单中，并根据一两个特定的理论对其进行了一般性的概括了，这些理论允许一些实体进入到那个被喜爱的信任的圈子中，而对其他实体关上了大门。

As the person grows and has more and more experience the person acquires more and more baggage in the shape of what this instrument would call prejudices, what we would call biases. Manifestly, this is not an instinctive process, for there is no instinct towards cannibalism within your physical vehicles. There is no natural enemy in that sense amongst your peoples. The impulse to determine the degree of safety with which one may greet another has in most entities, by the time they reach their teenage years, as this instrument would say, the basic prejudices, biases and wayward opinions that form the basic floor of the prejudicial system within an entity are formed, not, shall we say, set in concrete but nailed together fairly well and ready to be used as a base upon which to build an ever more articulated system of biases and judgment.

随着人逐渐长大并拥有了越来越多的体验，那个人会在形成这个实体所称的偏见，即我们所称的偏向性的方面会获得越来越多的包袱。在显化的方面，这不是一个本能性的过程，因为在你们的物质性载具中没有朝向同类相残的本能。从那个意义上，在你们的人群中是没有天生的敌人的。在大多数的实体内在中都有去确定安全度的冲动，它们可能会根据这种安全度来迎接另一个人，在这些实体到达了它们的，如这个器皿会说的一样，十多岁的年龄的时候，在一个实体内在之中形成了有偏见的系统的基础的楼层的基本的偏见、偏向性以及固执的观点就已经被形成了，它们不是，容我们说，被固定下来的，而是相当好地被钉在一起并

准备好作为一个在其上构建一个越来越清楚明了的偏向性和评判的系统的基础被使用了。

So, there is no bodily instinct for separating from other selves. However, there is a characteristic tendency which may be seen to be close to an instinct in third density entities to develop shortcuts that aid in making quick judgments about the safety and security of any present moment. There is that instinct gone wild. The instinct, itself, is to determine for each self, "Who am I?" Yet in the process of determining the key nature of the self, the tendency is to identify the self over against others who are different.

因此，没有用于与其他自我分隔开的身體上的本能。然而，在第三密度的实体的内在之中会有一种典型性的倾向性是可以被视为是与一个本能接近的事物，这种典型的倾向会发展出捷径来帮助在关于任何当前的时刻的安全和稳妥的方面做出快速的评判。会有那种狂野的本能。这种本能在其自身是为了让每一个自我确定，“我是谁”。而在对自我的这个关键性的特性做出决定的过程中，这种倾向性会将自己识别为与其他的不同的人是对立的。

The first prejudice is that prejudice of the very young entity who, for the first time, realizes that it is not a part of the mother or the father. Entities at this young age discover the word "no," and that impulse to negation is the crux of a process which has given your world one destructive and annihilating conflict after another. The initial impulse has no vice within it. That impulse to know the self, to define the boundaries of the self, and to become more self-aware is allowed to lower itself again and again by making judgments about others which make the self feel safer, more secure, or more comfortable. The basic point of conflict lies within the self as each self goes through repeated generations of "I am not this but that, not that but this," again and again.

最初的偏见是非常年幼的实体在第一次意识到它不是母亲或者父亲的一部分的时候的偏见。在这个年幼的年龄的实体们发现了“不”这个词语，那种否定的冲动是一条道路的十字路口，它已经给与了你们的世界一个接一个的破坏性和毁灭性的冲突。初始的冲动在其内在之中并没有罪恶。那种去知晓自我，去定义自我的边界，去边的更多地自我察觉的冲动，会藉由对于其他人做出评判来一次又一次地被允许让这种自我定义自身变得更加低下，而那些关于其他人的评判会让自我感觉到更加安全，更加稳固，或者更加舒适。当每一个自我一次又一次地经历那种“我不是这个而是那个，不是那个而是这个”的重复性的发展阶段的时候，基本的冲突的位置是存在于自我内在之中的。

There is that anxiety, that tension of the unanswered question, for each entity remains a mystery-clad being, as this instrument would say. Even, perhaps especially, to itself. This creates a primal discomfort which in some becomes anger, in some becomes pride, in some becomes an illness, or a perceived limitation, and in almost all entities defenses begin to mount. Walls to hide behind begin to seem comfortable and entire sections of the family of humankind are judged not as useful, not as important, not as good, not as smart, not as wise as the self or some group which the self identifies with.

会有那种未被回答的问题的焦虑不安和紧张，因为每一个实体一直都是一个，如

这个实体会说的一样,为神秘所覆盖的存有。*这种焦虑不安甚至会是对它自己的,也许是格外地焦虑不安。*这会创造出一种原始的不舒适,它在一些人身上会成为愤怒,在一些人身上会成为骄傲,在一些人身上会成为疾病,或者一种被感觉到的局限性,在几乎所有的实体身上,防守开始增长了。躲藏在其后的墙壁开始看起来似乎是舒适的了,相比自我与其认同的自我或者某个团体,人类的家庭的完整的部分被评判为是并非一样地有用处,一样地重要,一样地有益,一样地聪明,一样地智慧了。

This primal anxiety, this hunger to know the self, has within it the seeds of many densities of progressive learning and harmonizing and coming to an ever more full blooming, yet along the way humankind and all its peoples have, shall we say, legislated the necessity of projecting upon others that anxiety, that inner anger of not knowing, which is truly the business of the self with the self. Therefore, perhaps it can be seen that it is well to do whatever the individual might find useful to bring that anger, that judgment, that not-this-but-that, not-that-but-this back to the interior of the self. Those who seek peace amongst peoples first must go into the cave of the self and take the fight to the place where the arena is prepared, for the heart within is wise. And when an entity ceases judging others and accepts the responsibility of living with the dynamic of not knowing then much may be learned, much may be healed.

这种原始的焦虑不安,这种去知晓自我的渴望,在其内在之中拥有许多的密度的种子,这个种子会进行渐进性的学习、协调一致并进入到一种越来越充分的绽放,而在这条道路上,人类及其全部的人群都已经对将那种焦虑不安,那种内在的对于不知道的愤怒投射到其他人的身上的需要,容我们说,合法化了,而这真正地就是自我与自我的工作了。因此,也许能够被看到的是,去做无论什么个人可能发现是有用处的事情来将那种愤怒、那种评判、那种不是这个而是那个、不是那个而是这个带回到自我的内部,这是很好的。那些在人群中寻求和平的人首先必须进入到自我的洞穴之中并将战斗带到竞技场被准备好了的位置,因为内在的心是智慧的。当一个实体停止评判其他人并接受了带着不知道的动力性而生活的责任的时候,接下来大量的事物就可以被学会了,大量的事物就可以被治愈了。

The job of taking the glance, taking the attention away from others which are perceived as causing judgment and, rather, putting that energy and that judgment, if you will, within the self is a powerful technique and one we encourage each to rely upon on a regular, perhaps daily, basis, for that which is outside of the self, no matter how separating or how close it may feel, is as a mirror which shows the self a dim reflection of the self to the self. Any trait or nature which is perceived as being characteristic of others or other groups is a reflection of disagreements within yourself. This is a truth which does not thrive when taken literally, for often the logic of the heart makes use of symbols, but in general it may be said that the business of humankind is the self and the numberless attempts of the self to know the self by comparing the self to other entities or groups is less useful than the practice of moving within to see the self against the backdrop, not of others, but of the one infinite Creator.

看一眼那个被感觉到造成了评判的其他人，并将注意力从其身上移开，而毋宁是将那种能量和那种评判，如果你愿意这样说的话，放置在自我内在之中，这个工作是一个强有力的技巧，并且是一个我们鼓励每一个人用一种规律性的方式，也许是每天进行的方式来依赖于的工作，因为在自我外在的事物，无论是怎样地分离，或者无论它可能会感觉到怎样地接近，它都是如同一面向自我展示了自我的一个模糊的映射的镜子。任何被感觉到是其他人或者其他团体的典型特性的特性或者属性，都是一个在你自己内在之中的不一致的一个映射。这是一个真理，它不会在被用字面上的方式接受的情况下成功，因为心的逻辑经常是利用象征的，但是一般来说，这可以被认为，人类的工作就是自我，相比进入到内在之中物在太一无限造物者的背景中，而不是在其他人的背景中查看自我的实践，自我藉由与其他的实体或者团体比较而去知晓自我的无数的尝试是较不有用处的。

Those who seek the answer of the riddle of human nature by moving amongst humans may make any number of conclusions and offer any number of fascinating and learned narratives, yet these shall not tell the self of the self with the same depth and relevance as the self turning within and opening the heart, for there is within the heart the awareness of that seed which is the one infinite Creator. You see, you bloom not for mankind but for the one infinite Creator. As the sun shines upon you know that your greatest relationship, your central dynamic is that between the self which is individualized in you and that great Self which is the one original Thought, Love.

那些藉由在人群中移动来寻求人类的特性的谜题的答案的人可以得出任意数量的结论并提供任意数量的令人着迷且有学问的叙述，而这些都不会用与自我转向内在之中并开放心的相同的深度和实质性来向自我讲述自我，因为在心之中会有对那种太一无限造物者之所是的种子的察觉。你看，你不是为了人类而开花，而是为了太一无限造物者而开花。当太阳照耀的时候，你知道你最伟大的关系，你中心的动力性就是在你内在之中的个体化的自我和那一个原初的想法，也就是爱之所是的那个自我之间的动力性。

When the self has become content to study itself within itself, when there is no longer that running wild of the desire to protect the self from danger from without the self, then shall there be the dawning of the next density of experience for those entities who wish to move forward in their spiritual evolution at this time, for the great genius of humankind, the great gift of self-awareness is the talent, the gift, the endowment of the one infinite Creator for connection. The desire to connect, the desire to communicate, the desire to enter into communion with others, other selves, and other groups, this is the instinct, this is the true instinct of humankind, and this instinct has been trampled upon and tossed in the corner in order that entities may play those games in which masks are worn, sides are taken, and the conflicts within are given overt expression with other selves standing in for those dynamics within the self which the self has not yet accepted.

当自我已经对于在它自己内在之中研究它自己感觉到满意的时候，当不再有那种渴望去保护自己远离来自于自我外在的危险的狂热的时候，接下来，对于那些希望其在此刻在他们的灵性的演化中前进的实体，就将会有下一个体验的密度的破

晓了，因为自我察觉的伟大的礼物就是太一无限造物者对于连接的天赋、礼物与天资。去连接的渴望，去沟通交流的渴望，去进入到与其他人、其他自我以及其他的团体之间的亲密交流的渴望，这种渴望是本能，是人类的真实的本能，这种本能已经被轻视并被丢弃在角落中以便于实体们可以玩那些游戏，在那些游戏中，面具被带上了，派别被分出来，内在的冲突被给与了公开的表达，而其他的自我代表了那些在自我内在之中的那些自我尚未接纳的动力性。

The desire for purity, for excellence is so easy to corrupt, and in that desire it is most easy, mistakenly and innocently, to project those dynamics upon the world at large instead of taking the responsibility within the self. My friends, your destiny, that which you have the deep instinct for, is unity, one with the other. Yet stumbling blocks abound, for within most of your cultures upon your planet it is accepted that there shall be groups against groups, person against person, and it is counted as folly when entities reach out too often to connect without regard for safety, security and appropriateness. The eyes of world opinion shall always see the mask, the clothing, those illusions which it wishes to see.

对于纯净，对于杰出的渴望是如此容易败坏的，以至于在那种渴望中，用错误且天真的方式将那些动力性任意地投射到世界上，而不是去在自我内在之中承担起责任，这是极其容易的。我的朋友们，你们的命运是合一，是与相互彼此合为一体，你们对这种命运拥有深深的本能。而绊脚石是大量的，因为在你们的星球上，在你们的大多数文化中，将会由团体和团体之间，人与人之间的对立，这是被接受的，当实体们过于频繁地伸出手去连接而不考虑安全性，稳固性和适当性，这是被视为愚蠢的。世俗的观点的眼睛将会一直看到面具，外衣和那些它希望去看到的幻象。

As each entity awakens at last from winter's sleep and knows itself once more to be a seed that shall grow, as each decides finally to disagree with the self rather than with others and to work that out in the interior safety of the self, then person by person by person consciousness shall be raised and the group that is waiting to form shall more and more begin connecting in a golden net of commonality, connection, and communion. Once the desire to disagree within the self has been accepted, grasped and loved then shall that self be ready to turn outward without fear and, little by little, shall your people take down those bricks which have built such high walls. Peace within your world must start within each heart.

当每一个实体最终从冬天的睡眠中醒来并再一次知道它自己是一粒将会成长的种子的时候，当每一个人最终决定去不赞成自我，而不是决定不赞成其他人并在自我的内部的安全性之中完成那个工作的时候，接下来，一个人接着另一个人地，意识将会被提升，正在等待着去形成的团体将越来越多地开始在一个金色的共性、连接与共享的网中连接起来。一旦在自我内在之中不赞成的渴望已经被接受，被理解并被爱的时候，接下来，自我将准备好无惧地，一点一点地，转向外在了，你们的人们将会拆下那些砖块，这些砖块已经建造了如此高的墙壁了。在你们的世界之中的和平必须从每一颗心中开始。

There is great freedom, my friends, that awaits you. Freedom to know and to

harmonize and to share the gift of life and consciousness with those other sparks of that same love which, like all seeds, are unique, each one adding a slightly different flavor to an ever-growing self. This is your destiny. We encourage each to use those resources and tools which help each in its own path towards inner unity and inner peace, for this instinct for mischief is indeed a portion of free will, and you may indulge it for as long as you wish, for as many lifetimes and as many cycles as it seems fair to do so. There is all the time in the world, yet when the self does wake up, oh, much joy awaits, and fullness of heart.

我的朋友们，伟大的自由等待着你们。去知晓的自由，去协调一致的自由，去与那些相同的爱的其他的火花分享生命和意识的礼物的自由，那些火花如同所有的种子一样，是独一无二的，每一颗种子都将一种稍稍有些不同的氛围连接到了一个不断成长的自我之上了。这就是你们的命运。我们鼓励每一个人都使用那些在他自己朝向内在的统一和内在的平安的道路上会帮助每一个人的资源和工具，因为，这种对于灾祸的本能确实是自由意志的一部分，只要你们希望，你们可以放任它，因为只要这样做是看起来是正当的，在这个世界上有多少的时间，就会多少生命和多少周期去这样做了，而当自我确实觉醒的时候，哦，有大量的喜悦等待着，心是圆满的。

You are lovely blossoms, even as seeds. Your nature is written clearly within and you have but to free yourself to grow.

你们是可爱的花朵，即使是作为种子。你们的本性是被清晰地写在内在之中的，你们仅仅要释放你自己去成长。

We would at this time transfer this contact to the one known as Jim. We thank this instrument and leave this instrument in love and in light. We are those of Q'uo.

我们会在此刻将这个接触转移到叫做 Jim 的实体。我们感谢这个器皿并在爱与光的离开这个器皿。我们是 Q'uo。

(Jim channeling)

(Jim 传讯)

I am Q'uo, and greet each again in love and in light through this instrument. We would be honored to ask at this time if there might be further queries which any in this circle would have to offer to us. Is there another query at this time?

我是 Q'uo，通过这个器皿在爱与光中再一次向各位致意。我们对于在此刻被提问而感到荣耀，如果在这个圈子中有任何人有进一步的问题要提供给我们的话。在此刻有另一个问题吗？

D: How do you contend with other entities which will not accept you?

D: 你们如何与其他的将不会接纳你们的实体进行斗争的呢？

I am Q'uo, and we believe that we grasp your query, my brother, and our response must be somewhat confusing in that the manner in which one

contends with those that do not accept one is the pattern or destiny which each individual has chosen for the incarnation. The destiny, the goal, for each is to find an harmonious resolution or at least to attempt such within the being. How this is accomplished is a function of the unique nature and set of priorities in learning that each soul makes upon entering the incarnation. Thus, the means to achieve the goal are many. Again we would recommend to each that with that goal in mind that the, shall we say, intuitive capabilities be looked to for the inspiration as to how this shall be accomplished.

我是 Q'uo, 我们相信我们理解了你的问题, 我的兄弟, 我们的回应肯定是多少有点令人混淆的, 因为一个实体用来与那些不会接受它的人进行斗争的方式, 是每一个实体已经为了投生而选择的模式或者命运。这种命运, 这种谜底, 对于每一个人, 都是去找到一种和谐的解决方案, 或者至少尝试在存有内在之中这样做。这是如何被实现的, 是一个具有独一无二的特性的功能和每一个灵魂在进入投生之前所安排的学习中对优先级的设置。因此, 取得那个目标的途径是很多的。再一次, 我们建议每一个人将那个目标记在头脑中, 这样, 在关于这个目标将会如何实现的方面, 直觉性的能力就可以被检查以获得启发了。

Is there a further query, my brother?

有一个进一步的问题吗, 我的兄弟?

D: It would appear that we are all connected. It is an illusion that we are separate. Our separation is basically due to belief systems and so forth, but we are all interconnected, but there is a wall to get over to get to other individuals. And certain groups you cannot get to. What do you do to communicate with them? There is fear to get over. How do you convince other people that you are not their enemy and that you are just different than they are?

D: 看起来似乎我们全都是连接在一起的。我们是分离的, 这是一个幻象。我们的分离基本上是由于信念系统以及诸如此类的食物, 但是我们全都是相互连接的, 要与其他个体连接, 有一面要去翻越的墙。一定的团体是你无法连接的。你们如何与它们沟通交流呢? 会有要去跨越的恐惧。你们如何说服其他的人, 你们不是它们的敌人, 你们仅仅是与他们不一样的。

(Side one of tape ends.)

(磁带一面结束。)

I am Q'uo, and am again with this instrument. We would suggest that the process of seating oneself within one's identity is the manner in which one can determine direction. If you retire within your own mind to the clear perception of who you feel you are and allow the inspiration of the moment that comes from this knowledge to make your direction clearer, then you will be able to move in a pattern that is in harmony with your own internal energies, which is to say that as you are true to your own self the path will be made clear to you. It may not be made easy but it shall be made clear, and the result of your efforts may not have value in the larger sense of the group that you deal with but has a greater chance of fulfilling your own pattern so that you make the

effort that is appropriate and which expresses the energies that you wish to express in the manner in which you wish to express them.

我是 Q'uo, 我再一次与这个器皿在一起了。我们会建议, 在一个人的同一性中让它自己就位的过程是一个人能够用来决定方向的方式。如果你在你自己的头脑中退入到你感觉你是谁的观念, 并允许源自于这种知晓的在那一刻的启发使得你的方向变得更加清晰, 接下来你将能够用一种与你自己的内在的能量协调一致的模式移动了, 也就是说, 当你对你自己真实的时候, 道路将会对你变得清晰。它可能不会变得容易, 但是它将会变得清晰, 你的努力的结果可能从你与之打交道的团体的更大的意义上并不拥有价值, 但是, 它会拥有一种更大的实现你自己的模式的机会, 这样你做出了适当的努力了, 这种努力表达了你去希望去表达的能量, 用你去希望去表达它们的方式。

Is there a further query, my brother?

我的兄弟, 有一个进一步的问题吗?

D: No, Q'uo.

D: 没有了, Q'uo。

I am Q'uo, and we are grateful for your queries, my brother, for they touch at the heart of the experience which each of you share at this time.

我是 Q'uo, 我们对于你的问题感到感激, 因为它们触及到了你们每一个人在此刻分享的体验的核心。

Is there another query?

有另一个问题吗?

Carla: I was thinking about how Jesus always was quoted as saying to turn the other cheek and I was wondering how the incredible energy that he released by turning the other cheek to the point of dying has as its source the fact that he did not prejudice himself against any other person at any time. He kept the dialogue within himself for the most part.

Carla: 我正在思考耶稣为何会一直被引用说将另一个脸颊转过来, 我想知道藉由将另一个脸颊转过来直到死亡的位置, 他释放出来的难以置信的能量是如何源自于这样一个事实, 即他没有在任何时刻让他自己对任何其他人抱有偏见, 他在大多数时候都在他自己之中进行对话。

I am Q'uo, and we believe that we grasp your query, my sister. The one known as Jesus the Christ is an example of one who has been true to the greater Self from which each springs to the degree that the words which this entity spoke were the ideal which was realized in this entity's life pattern. This entity set the goal, shall we say, in such clear statements as many others like this entity have done as well. For those who value such entities and their words and lives these goals become as the beacon which guides the journey. However, there may be many missteps upon the journey before the goal is achieved. This is the stuff of your illusion and the grist for your mill, shall we say.

我是 Q'uo, 我相信我们理解了你的问题, 我的姐妹。叫做耶稣基督的实体是一

个已经对于那个每一个人都是从其而跃出的更大的自我变得真实的范例, 这种对更大的自我的真实到了这个实体说过的言语就是在这个实体的生命的模式中被实现的理想的程度了。在很多其他的与这个实体类似的实体同样已经做出的诸如此类的清晰的声明中, 这个实体设置好了, 容我说, 目标。对于那些重视这样的实体和他们的言语与生活的人, 这些目标会成为如同指引旅程的灯塔一样的事物。然而, 在目标被取得之前, 可能会有许多的错误的步伐。这就是你们的幻象的材料和, 容我说, 供你的磨坊使用的谷物了。

Is there another query, my sister?
我的姐妹, 有另一个问题吗?

Carla: No, thank you, Q'uo.
Carla: 没有了, 谢谢你们。Q'uo。

I am Q'uo, and we thank you once again, my sister. Is there another query at this time?
我是 Q'uo, 我们再一次感谢你, 我的姐妹。在此刻有另一个问题吗?

R: I just want to say thank you for being with me when I meditate sometimes.
R: 我仅仅想要说, 谢谢你们在我冥想的时候有时候会和我在一起。

I am Q'uo, and we are filled with joy to be able to join you and all who ask our presence in their meditations, for in this manner we are able to share with you the essence of your experience within this illusion, and are able, thereby, to taste the many flavors of experience which are available to each portion of the one Creator.

我是 Q'uo, 我们为能够加入你以及所有在他们的冥想中请求我们的在场的人而被喜悦所充满了, 因为用这种方式我们能够与你们分享你们在这个幻象中的体验的实质, 并由此能够品尝到可以为太一造物者的每一个部分所取得的体验的许多的风味了。

At this time we would, again, thank each for inviting our presence this day and would take our leave of this group and this instrument, leaving each, as always, in the love and in the light of the one infinite Creator. We are know to you as those of Q'uo. Adonai, my friends. Adonai.

在此刻, 我们会再一次感谢各位在今天邀请我们的在场, 我们会离开这个器皿和这个团体, 并一如既往在太一无限造物者的爱与光中离开各位。我们是你们知晓的 Q'uo. Adonai, 我的朋友们。Adonai。

March 19, 1995

1995-03-19 绝对与相对的实相

Group question: Our question this evening has to do with absolute reality and relative or personal reality. We are wondering if it is possible for a person to transmit his/her reality to another person or if it is even wise to try to do so? Is it possible for us to transcend our personality, to take part in the ever-changing nature of the way we perceive the universe about us? Is there a value in this? Is there any way that we can know with some degree of certainty that what we are dealing with is true or real? And what is Q'uo's preferred perspective on reality and truth?

团体问题：我们今晚的问题与绝对的实相和相对的或者个人性的实相有关。我们想知道，是否一个人有可能将他的/她的实相转变为另一个人的实相，或者尝试去这样做是否是明智的呢？我们有可能超越我们的人格，并参与到我们感觉到的在我们周围的宇宙的不断变化的特性中吗？在这方面有一种价值吗？有人格方式我们能够带着某种程度的确定性知晓我们正在与之打交道的事物是真的或者是真实的吗？在关于实相和真理的方面，Q'uo 偏好的观点是什么呢？

(Carla channeling)

(Carla 传讯)

We are known to you as those of Q'uo. Greetings in the love and in the light of the one infinite Creator. It is our privilege and our blessing to be able to blend our vibrations with your own at this circle of seeking. We are grateful that you desired to call us to you, for by doing so you enable us in our chosen path of service to the one infinite Creator. Thus, you give us precious treasure and we humbly thank you. If those opinions which we share at this sitting do not sit well with you we request that you leave them behind, for we are not authorities. We are neighbors walking the same path, perhaps a few steps ahead. That is all.

我们是你们知晓的 Q'uo。我们在太一无限造物者的爱与光中致意。能够将我们的振动与你们自己的振动在这个寻求的圈子中混合起来，这是我们的荣幸和我们的福分。我们对于你们渴望呼唤我们来到你们这里而感到感激，因为藉由这样做，你们使我们能够用我们所选择的为太一无限造物者服务的途径来服务了。因此，你们给与了我们珍宝，我们谦逊地感谢你们。如果我们在这次集会上与你们分享的那些观点并不让你们满意，我们请求你们将它们留在后面，因为我们不是权威。我们是走在相同的道路上的邻居，也许我们多走了几步。仅此而已。

Thusly, we ask each to use his own discrimination and to accept truth for the self when it comes with that characteristic feeling that this is something that you knew all along and have just now remembered.

因此，我们请求每一个人都使用它自己的分辨力，在那种这是某种你们一直都知道并且刚刚已经记起来的事情的典型性的感觉出现的时候，去接受它是适合于自己的真理。

May we say that the topic which you have chosen for this sitting is a difficult

subject about which to speak plainly. The structure of your language, the words which make up its arsenal of weaponry for reaching the truth, are weapons or tools created for conquering decision-making within your physical world. They become quite blunt instruments when one is attempting to speak concerning metaphysical reality or any consideration of apparent reality and real reality. With apologies for those limitations we cannot help and your continued discrimination we shall attempt to share some thoughts concerning this interesting subject.

容我说，你们已经为这次机会选择了的主题是一个很难平铺直述地谈论的主题。你们的语言与词语的构架组成了它用来触及真理的武器的军械库，这种构架是为了克服在你们的物质性的世界中做出决定的难题而被创造出来的武器或者工具。当一个人正在尝试去谈及形而上学的实相或者任何对于表面的实相和真实的实相的考虑的时候，语言和词语就会变成相当粗钝的器具了。带着对于那些我们无法帮忙的局限性的歉意并藉由你们持续的分辩力，我们将尝试去在关于这个有趣的主题上分享一些想法。

The first level, that of apparent reality, is the level which those within this room would call consensus reality or life as it is. This manifestation, as intricate and rich as it is in texture, is but the onion skin skimming the surface of an infinite well of being. As each opens the eyes upon that common or consensus environment one finds the match of senses and objects; the creation into which humankind is born is that one which has been made relevant to humans. The creation of the Father, that second-density creation of love, in third density becomes a co-creation between Creator and yourselves. And as humankind has worn the round trail in walking many cycles of experience those many, many footsteps of manifestation again and again have worn certain biases smooth with age that they seem more real, more deeply relevant than other common experiences of humankind.

表面性的实相的第一个层次，是在这个房间中的那些人会称之为共识性实相或者如其所是的生命层次。这个显化，尽管在质地上是如其所是地复杂而丰富的，不过是洋葱的表皮，一个存有的无限之井的表面的浮渣。当每一个人在那个通常的或者共识性的环境中睁开眼睛的时候，一个人会发现感觉和对象的匹配，人类在其中被诞生出来的造物是一个已经用适合于人类的方式被创造出来的造物。天父的造物，即第二密度的爱的造物，在第三密度中成为了一个在造物者和你们自己之间的一个共同的造物。随着人类已经在许多的周期的体验的行走中走过了千山万水，许多的显化的脚步已经一次又一次地将一定的偏向性用岁月磨平，以至于它们看起来似乎比其他的人类的普通的体验更为真实，更为深入地是有实质性的。

And as each sits within this domicile listening to these words each is a repository of perhaps [one] half simple sense impressions and the other half constructions upon those sense impressions created by what this instrument would call "world opinion." In other words, the onion skin of the visible and seen existence, though very tough and resistant to puncture, is quite thin, and the entity with a sharp needle of selfhood simply pierces that onion skin to move into the depths of that ocean that is being or consciousness.

当每一个坐在这个住所中的人们聆听这些言语的时候，每一个人都是一个储藏所，它也许有一半是简单的感官的印象，而另一半的构架是构建在由这个器皿所称的“尘世的观点”所创造出来的感官的印象之上的。换句话说，可见的和被看见的存在性的洋葱的表皮，虽然它是非常强人且难以刺穿的，却是相当的薄的，带有一根锐利的自我属性的针的实体会单纯地刺穿那个洋葱表皮以进入到存有或者意识之所是的那个海洋的深处。

Now, there are clues and hints in plenteous supply even within your everyday reality, if you would call it that. There is enough information that lies like litter about every doorpost in the ordinary of things. To create catalyst which produces the most excellent manifestation, the most complete transformation, the most satisfying epiphany for those seekers who are called to such a ministry, the everyday and ordinary surface holds every tool and resource necessary for utter realization and clarification of being.

现在，甚至在你们的日常生活的实相中，如果你愿意如此称呼它的话，都会有大量的线索和暗示。在通常的事物中存在有足够的信息，它们就如同在每一根门柱周围的零七八碎的东西一样。对于那些被召唤到这样一个服务中的寻求者而言，催化剂产生出了最为杰出的显化，最为完全的转变，最令人满意的顿悟，要创造出这样的催化剂，日常生活和普通的事情的表面包含了全然的领悟和对存有的净化所需的每一个工具与资源。

However, most seekers prefer not to work with the ordinary and everyday but, rather, to seek that which underlies or overshadows or surrounds the everyday and the ordinary. The depth and reality of the being below the surface fascinates and attracts the seeker who is not content to be lost in bliss, gazing at the dust, at the leaves, at the air, but wishes to know more about himself or herself, which is to know how deep that self may go. Is she truly other than the everyday? What is his truth? What is his mission? The voyagers attempting to sail into that ocean which is the deep mind are seeking a truth that moves beyond limits into the ineffable. Within each seeker's mind and heart these voyages are chosen in a darkness, a blackness of shadow, and as sails are set they are set through faith or hope. And the voyager must trust the wind, must simply raise that sail which is desire and then wait patiently for the wind of spirit to fill that sail and to determine the course and the weather of the journey.

然而，大多数寻求者并不喜欢与通常的事物与日常生活一同工作，而毋宁是宁愿去寻求那位于通常的事物与日常生活之下，或者遮蔽它，或者包围它的事物。在表面之下的存在的深度与实相让寻求者着迷并吸引着它们，寻求者并不满足于在注视着灰尘，树叶和空气的同时迷失在狂喜之中，寻求者却希望去更多地知晓他自己或者她自己，也就是去知晓自我可以到达多深的地方。她真的是与日常生活不同的事物吗？他的真理是什么呢？他的使命是什么呢？正在尝试去航行进入到深入心智之所是那个海洋之中的航海者正在寻求一个超越局限并进入到难以言喻之境的真理。在每一个寻求者的心智和心之中，这些航行是在一种黑暗中，在一种阴影的漆黑之中被选择的，当航程被设置的时候，它们是通过信心或者希望被设置的。航海者必须相信风，必须单纯地升起渴望的风帆，耐心地等待灵性之分将那风帆充满并确定旅程的路线与天气。

The seeker within metaphysical or time/space reality is as the miner who wishes hidden treasure. In fact, that treasure is cunningly and cleverly hidden within the self, within deep memory, yet that which is true of the metaphysical universe is true in a systematic or processional way so that the seeker who travels in this dark and shadowy sea becomes more aware only after much experience of simply sailing about metaphysical waters. The truth comes into consciousness more like a scent. An aroma is detected and the nose follows that scent and takes you to the bubbling pot of delicious food. Seeking within the metaphysical realm is of that nature. You simply must follow your intuition which is the olfactory organ of the metaphysical universe.

在形而上学的实相或者时间/空间的实相中的寻求者就如同希望挖掘隐藏的宝石采矿工一样。实际上，宝石是狡猾地且巧妙地被隐藏在自我内在之中的，隐藏在记忆深处之中的，而对于形而上学的宇宙是真实的事物是用一种有系统或者列队前进的方式是真实的，因此，在这个黑暗与阴影的海洋中旅行的寻求者仅仅会在大量的单纯地四处航行的体验之后才会变得更为察觉形而上学的水域。真理进入到意识之中更像是一种香味。一种风味被探测到了，鼻子跟随着那种香味并将你带到了美味的食物的正在冒泡的锅那里。在形而上学的领域之中寻求就是那种特性。你单纯地必须跟随你的直觉，你的直觉就是形而上学的宇宙的嗅觉的器官了。

And we may say to the one known as N, we certainly hope that we have a pleasant smell.

我们可以向叫做 N 的实体说，我们肯定希望我们拥有一种令人愉快的气味。

Now, the one who seeks upon the onion skin of perceived reality and the one who seeks delving deeply into infinity and eternity have in common that they are dealing with illusion. We also deal with illusion. It is our limited and perhaps faulty understanding that all is illusion except the one great original Thought which is Love. If there is a "you" which is seeking, that collection of energies which is "you" is an illusion. If there is no illusion and only reality, that reality does not know itself, for It is One. Ironically enough, then, free will dictates that anyone who seeks, by virtue of being an entity seeking is seeking an illusion. Each sees illusion, but, further, each is illusion. The manifestation that is each is an illusion. The personality that seems so deep and strong is an illusion. The photon itself that builds out of light all of the physical universe is illusion. We are illusion. All that can speak is illusion and distortion.

现在，一个在被感觉到的实相的洋葱表面的上寻求的实体和一个深深潜入到无限和永恒之中的实体所拥有的共同之处是，它们是在与幻象打交道的。我们同样也是在与幻象打交道。我们有限的且也许是错误的理解是，除了爱之所是的那一个伟大的原初的想法之外的一切的事物都是幻象。如果有一个正在寻求中的“你”的话，那个“你”之所是的能量的集合就是一个幻象。如果没有幻象而仅仅只有实相，那个实相是无法知晓它自身的，因为它就是太一。那么，足够讽刺性的是，自由意志说，任何寻求的人，由于它是一个实体，寻求就是正在寻求一个幻象了。每一个人都看到幻象，但是，更进一步，每一个人都是幻象。每一个人之所是的显化都是一个幻象。看起来如此深入且强有力的人格是一个幻象。构建出物质性宇宙的全部的光的光子本身是一个幻象。我们是幻象。一切能够发言的事物都是幻

象和扭曲。

What we believe occurs is that through the densities more and more of the whole or entirety of all that is becomes known and the seeking soul familiarizes itself with progressively denser illusions; that is, illusions more filled with light and more articulate of truth. Yet at the point where the entity has balanced love and wisdom and integrated those blessings to become one, then it is finally that such entities turn away from manifestation and release all personality in order that they may become again the Truth, not that a seeker may know it, but that it may be it.

我们相信发生的事情是，具有越来越多的一切万有的完全性或者整体性的事物通过密度而被知晓了，藉由用渐进的方面更为致密的幻象，也就是更多地为光所充满且更为清楚地表明了真理的幻象，寻求的灵魂会熟悉它自己。而在那个实体已经平衡了爱与智慧并将那些福分都整合成为一个整体的位置上，接下来这样的实体终于从显化离开并释放了所有的人格以便于它们可以再一次成为真理了，这并不是说一个寻求者可以知晓真理，而是说，它可以成为真理。

To move back into the density in which you now find yourselves, each in this room is aware that it has come seeking the center of things, seeking truth, yes, seeking balance also; and seeking companionship, for truly companions along the way are the greatest blessing of the spiritual path. The object of third density is, we feel, the making of a certain choice, a choice of paths. This choice is not simply a verbal one or a mental one.

返回到你们此刻在其中发现你们自己的密度，在这个房间中的每一个人都意识到，它是来寻求事物的中心并寻求真理的，是的，它同样也是来寻求平衡，寻求友谊的，因为在道路上的真实的友谊是灵性道路的最伟大的祝福。第三密度的目标是，我们感觉到，做出一个特定的选择，一个关于道路的选择。这个选择不单纯地是一个言语上的选择或者在头脑中的选择。

In order for this choice to be made so that the entity within has truly chosen, that choice is made within the fire of unknowing, within that chasm where there is no footing but only air. The process that seekers go through in order to attain a firmly made choice is not an intellectual process nor even an intellectual/emotional process, but, rather, it is, as this instrument would say, a journey from head to heart. So that it matters not so much whether one sees clearly as it matters more that one may desire more clearly. To hone the edge of the thirst for truth is to improve that search in its efficacy.

为了要让这个选择被做出以便于那个实体在内在之中已经真正地做出了选择，那个选择是要在未知的火焰中，在那个没有落脚点而只有空气的深渊之中被做出的。为了要取得一个用坚定的方式被做出的选择，寻求者所历经的过程不是一个逻辑智力上的过程，甚至也不是一个智力/情绪上的过程，它毋宁说是，如这个器皿会说的一样，一个从头脑到心的旅程。因此，一个人是否清晰地看到，这不是如此非常重要的事情，更为重要的是，一个人可以更为清晰地去渴望。去打磨对真理的渴望的刀锋，就是去在搜寻的效率的方面增强那种搜寻。

Again, it is not what the seeker knows but what the seeker desires that creates

the character of the distortions that the seeker is likely to settle upon as that which is the least distorted version of truth. Once it has been accepted that all truths are to some extent distortions of a truth that is ineffable and unknowable then there is perhaps an easier and more relaxed attitude towards this process of knowing the truth. If all things are shadows, if all things are to some extent not what they seem, then the heart is free to open in pure desire to whatever truth it may pick up with its various antennae which it does not know it has but which the being which lies within knows well how to use.

再一次, 创造出了寻求者很有可能去作为真理的最小扭曲的版本而固定于其上的那种扭曲的特性的事物, 不是寻求者所知晓的事情, 而是寻求者所渴望的事情。所有的真理在某种程度上都是一个无可言喻且无法知晓的真理的扭曲, 一旦这一点已经被接受了, 接下来对于这个知晓真理的过程也许就会有一种更为容易且更为放松的态度了。如果一切的事物都是阴影, 如果一切的事物在某种程度上都不是它们看起来的样子, 那么心就会自由地在纯净的渴望中向着他可能用它的各种各样的天线接收到的无论什么真理开放了, 它并不知道它的天线, 但是, 那存在于内在之中的事情清楚地知晓如何去使用它的天线。

Thusly, the great tool of intuition and hunch and feeling is to be praised within the spiritual seeker, for these whimsies often are the result of the mind's making connections intuitively that make no intellectual or logical sense. Consequently, we encourage each to follow the hunches and to refrain from being concerned particularly as to whether or not that hunch is a whim or a true intuition.

因此, 直觉、预感和感觉的伟大的工具是在灵性的寻求者内在之中要被赞扬的事物, 因为这些奇想经常是心智用直觉性的方式建立的连接, 这些奇想是没有智力或者逻辑上的意义的。因此, 我们鼓励每一个人都去跟随预感并避免在关于那种预感是一个异想天开还是一个真实的直觉的方面特别地担心。

It is our bias to feel that for each entity this searching for a more real reality is an entirely private matter. Each entity's journey is unique, for each entity is unique. Thusly, entities such as yourselves may sit about the circle and find many points of overlapping concept but find also that in each entity there are concepts and constructs or processes of concepts that are not repeated from person to person to person. Yet, those differences are not only acceptable but desirable, for the work of each entity and the truth of each entity is unique.

我们的偏向性是去感觉到, 对于每一个实体而言, 这种对于一个更为真实的实相的搜寻是一个完全私人性的事情。每一个实体的旅程都是独一无二的, 因为每一个实体都是独一无二的。因此, 诸如你们自己之类的实体可以坐在圈子中并找到许多的有重叠的观点的位置, 但是你们同样也会发现, 在每一个实体内在之中都会有观念或者观念的构架或者进程是在不同的人之间不会被重复的。而那些差异不仅仅是可以接受的, 同样也是令人满意的, 因为每一个实体的工作和每一个实体的真理都是独一无二的。

The entity that you now are has processed millions and billions, untold amounts of sense impression and through many cycles of experience, many incarnations, and not one or two densities, but three, each tiny building block

of self, each input that changed the contents has sifted and compacted and built up through the many, many incarnations of a long life to the point where you are you, sitting now listening to this instrument's voice. Your path has its own characteristics and you will find truth in a way shaped by the choices you have made.

你现在之所是的实体已经处理了数百万, 数十亿的, 数不清的数量的感官的印象并经历过了许多的体验的周期, 许多的投生, 你经历过的不是一个或者两个密度, 而是三个密度, 每一个自我的微小的建筑砌块, 每一个改变了内容的输入都已经是通过许许多多一次漫长的生命的投生筛选、压缩并积累起来的, 一直到了那个你之所是的位置的, 到了你现在正坐着聆听这个器皿声音的位置。你的道路拥有它自己的特性, 你将用一种由你已经做出了的选择所塑造的方式找到真理。

We cannot advise any as to whether to choose the deep, deep delving for self and then truth being found or that process of seeking which this instrument often experiences which is the seeing of the sacramental in the ordinary and everyday. What is important in each seeking is the validity and the purity of the choice made whenever there is an issue involving service to others versus service to self. So we do not feel that one view of reality will intrinsically place one in a better position to know truth than another. It is the usual way for entities in third density to do the seeking and the delving into the depths of self and it is at the same time quite valuable and a valid path to follow the ordinary and to find within it all that there is: the Love that is the one great original Thought.

是要选择去深深地深潜来寻找自我, 接下来真理就会被找到了, 还是要选择那个这个器皿经常体验到的寻求的过程, 这个过程就是在日常与每一天的生活中看到圣餐的过程, 我们无法在关于这个选择的方面建议任何事情。在每一个寻求中重要的事情是, 在任何有一个议题涉及到是服务他人还是服务自我的方面的时候被做出的选择的有效性和纯度。因此, 我们并不会感觉到, 一种对实相的观点将会比另一种观点从本质上将一个人放置在一个更好的位置上。进行寻求并嵌入到自我的深处, 这对于在第三密度之中的实体而言是通常的方式, 去跟随平常的事物并在它内在之中去找到一切万有, 即爱之所是的那一个伟大的原初的想法, 这同样也是相当有价值的。

Let your personality and your preferences [guide] you, for it is, as we said, not important that you go this way or that but only that the choices made are made with a full heart and a love in the doing. And always, when dealing with these relative matters, we encourage the glance away. The more serious and caught up that one gets in pursuit of the perfect ideal or the absolute truth the more knots that one is likely to tie in one's own mind and thinking. Therefore, let your intensity be balanced by what this instrument calls the light touch. And always we encourage each to respect the paths of others.

让你的人格和你的偏好指引你, 因为, 如我们说过的一样, 你走这样或者那样的道路, 这并不重要, 而唯一重要的事情是, 被做出的选择是你带着一颗完全的心和在行动中的爱被做出的。在与这些相对性的问题打交道的时候, 我们一直都鼓励匆匆一瞥。一个人对于追寻完美的理想或者绝对的真理越是严肃, 越是陷入其中, 一个人就很可能在它自己的头脑中和思考中系上更多的结。因此, 让你的强

度被这个器皿所称的轻触所平衡。我们一直都鼓励每一个人去尊重其他人的道路。

This is not the same thing—that is, respecting the constructs of others—as attempting to transmit one’s own vision to another. In fact, the respect for another’s viewpoint may well cause one to listen to what that entity has to say rather than attempting to improve the other entity’s thinking, for that entity may have much to offer to you. Needless to say, the service-to-others entity is looking for a way to serve others, and often it is a real temptation to share with others some crystal vision or beautiful picture of things that may help another as it has helped you. And it is not a mistake, precisely, to go ahead and offer advice. However, there is an innate respect which we would encourage for the free will of others and the rightness of the prohibition against infringing upon free will. When attempting to share the truth with others who are seeking, let the attempt be to remain fully open and vulnerable to the other entity’s thoughts.

尊重其他人的构架，与尝试去将一个人自己的洞见传递给另一个人，这并不是同样的事情。实际上，对另一个人的观点的尊重可以很好地使得一个人去聆听那个实体说要说的事情是什么，而不是尝试去改进另一个实体的想法，因为那个实体可能会有很多要给予你的事物。不用说，服务他人的实体正在寻找一种方式去服务他人，经常会有一种真实的诱惑去以其他人分享某个水晶般的洞见或者事物的美丽的图像，它可能会如同它已经帮助你一样地帮助另一个人。前进并提供建议，准确地说，这不是一个错误。然而，对于他人的自由意志以及禁止侵犯自由意志的正确性，我们会鼓励一种固有的尊敬。当尝试去与其他的正在寻求的人分享真理的时候，让那种尝试保持完全地开放并易受其他人的想法的影响吧。

This frame of mind creates a place of safety for the other person in which that entity may communicate her feelings to you, and in allowing her the space and the ear to hear this verbalized inner dialogue or monologue you have aided that entity in understanding herself. Such is the value of the truly listening ear. It is far better to restrain one’s self to that practice than to jump in and attempt to proselytize. However, when questions are asked it is perfectly acceptable to give all of your energies in giving your best answers, for there is great blessing for both when two are vulnerable to each other and thus able to aid each other and to become closer.

这种心智的框架为其他人创造出了一个安全的位置，在其中那个实体就可以将她的感觉与你进行交流，在允许她拥有她的空间并乐意于聆听这种用言语的方式表达的内在的对话或者独白的过程中，你已经帮助那个实体理解她自己了。这就是真正聆听的耳朵的价值了。凭空跳出来并尝试去改变信仰，让一个人的自我去避免那种实践，这是远远要更好的。然而，当问题被询问的时候，去尽你的全力来给出你最好的答案，这是完全可接受的，因为当两个人是对相互彼此易受影响的并因此能够彼此帮助并变得更加接近的时候，对两个人都会有伟大的祝福。

We realize from the sound of your machine that we are being wordy again and this instrument is asking us to wind things up. However, we wish to make one last point and then we shall certainly do so.

我们从你们的机器的声音意识到我们再一次多话了，这个器皿正在请我们就在这里结束。然而，我们希望说明最后一个要点，接着我们将肯定会结束。

And that point is this one. The creation or world into which you came, this very one, with its apparent differences, is the environment within which you shall find the truth. This world and no other. This illusory dream world, this twilight is the absolute best environment possible for creating the opportunities for entities within third density to learn what it is to be aware and to learn what it is to love and be loved. Graduation from this density occurs when the entities have chosen how to love, how to relate to loving and being loved, and that is something which may be arrived at, as we have said, through the mystical appreciation of the ordinary and/or through the deep delving into those regions of the mind which are more profound than the conscious state of mind.

那个最后的要点是这一点。造物或者你们进入到其中的世界，也就是这个世界，藉由其明显的差异，是一个你们将会在其中找到真理的环境。就是这个世界，不是其他的世界。对于为在第三密度中的实体创造出机会以学习它要去认识和要去学习的事物，学习它要去爱和被爱的事物，这个幻梦的世界，这种昏暗的微光就是有可能的绝对最佳的环境了。从这个密度毕业是在实体们已经选择了如何去爱，如何与爱和被爱联系在一起的时候会发生的事情，如我们说过的一样，通过对平常的事物的神秘的感知，并且/或者，通过深深潜入到心智的那些比头脑的有意识的状态更为深入的区域中，这是某种可以被抵达的事物。

So, as always, the Creator offers a palate of many, many different colors and ways to arrive at the point of love and, breathless with it, to find that the self is loved, has always been loved, always shall be loved by Love Itself, and in that perceived love each pilgrim soul may more and more dare to love wholeheartedly, indiscriminately, and gloriously. The deepest truth that we know is love. The Creator is love. You are love that has become visible and you are able to express within the medium of your world that love which you have found within. Love each other. Care for each other. And in that giving and taking each shall know the truth.

因此，造物者一如既往地提供了一个带有许许多多不同的颜色和途径的调色盘—抵达那个爱的位置，去发现自我是被爱着的，自我一直都是被爱着的，自我将一直被爱本身所爱着吧，并对此紧张得喘不过气来，在那种被感觉到的爱中，每一个朝圣的灵魂都将越来越敢于去全心全意地、不加区分地且光荣地爱了。我们知晓的最深的真理就是爱。造物者是爱。你们是那已经变得可见的爱，你们能够在你们的世界的媒介中表达那种你已经在内在之中找到了的爱。彼此相爱。彼此照顾。在那种给予和接受中，每一个人都将知晓真理。

We would at this time leave this instrument and transfer to the one known as Jim. We thank this instrument and would leave in love and light through this instrument at this time. We are those of Q'uo.

我们将在此刻离开这个器皿并转移到叫做 Jim 的实体。我们感谢这个器皿并载客通过这个器皿在爱与光中离开。我们是 Q'uo。

(Jim channeling)

(Jim 传讯)

I am Q'uo, and greet each again in love and in light through this instrument. It is our privilege at this time to ask if there might be any further queries for us from those gathered here. Is there another query?

我是 Q'uo, 我再一次通过这个器皿在爱与光中向各位致意。我们在此刻很荣幸请问那些聚集在这里的人们是否有任何给我们的进一步的问题呢?

P: How can we distinguish temptations that come before us?

P: 我们如此才能区分出现在我们面前的诱惑呢?

I am Q'uo, and am aware of your query, my sister. We recommend that when the seeker feels any kind of confusion as to whether there is temptation or opportunity upon its path that it look as clearly as it can with the conscious mind at that which stands before it. Then, within the meditative state, look again with the deeper, intuitive, feeling mind and ask again if this is what is appropriate as the next step upon the journey.

我是 Q'uo, 我理解了你的问题, 我的姐妹。当寻求者在关于在它的道路上是否有诱惑或者机会的方面感觉到任何类型的困惑的时候, 我们建议它尽其所能地用有意识的心智检查出现在它面前的事物。接下来, 在冥想的状态中, 再一次用更为深入的、直觉性的、感觉的心智来进行检查, 并再一次询问是否这作为旅程上的下一步是合适的事情。

Is there a further query, my sister?

我的姐妹, 有一个进一步的问题吗?

P: Since we are talking about reality it seems that sometimes in third density we may interpret an experience one way at first and then later seems quite opposite. We have change through time, it seems. Could you comment on that? How can we distinguish what the third-density personality desires and what actually comes upon the seeker's path?

P: 既然我们正在谈论实相, 看起来似乎在第三密度中有些时候我们在一开始用一种方式来解释一个体验, 接下来之后用看起来完全相反的方式来解释它。看起来似乎, 我们在经历时间的过程中发生了改变。你们能够在那一点上进行评论吗? 我们如何才能在第三密度的人格所渴望的事物和在寻求者的道路上实际上出现的事物之间进行区分呢?

I am Q'uo, and we believe that we grasp your query, my sister. Please query further if we do not.

我是 Q'uo, 我们相信我们理解了你的问题, 我的姐妹, 如果我们没有理解它, 请进一步询问。

We would suggest that all which any entity perceives, as we said previously, is illusion, for if there is the perceiver and the perceived there is illusion, for all, in truth, is one. As each seeker moves through its own personal illusion seeking

that which it can of truth it will perceive as best it can. We always recommend retiring to the meditative state for the clearest possible perception and indication of direction even though we realize that here, as well, lies illusion.

我们会建议, 任何实体感觉到的一切的事物, 如我们之前说过的一样, 都是幻象, 因为如果有感知者和被感觉到的事物, 就会有幻象, 因为万物, 实际上, 是一体的。当寻求者移动经过它自己的个人的幻象并同时寻求属于真相的事物时, 它将会尽其所能地去感知。我们一直建议退入到冥想状态以获得有可能最清晰的感知和方向的指示, 即使我们意识到在这里同样也存在有幻象。

The nature of this journey seems to be moving from the greater to lesser illusion in what you might call the long run or way of viewing experience. In this process, when it is functioning efficiently there is the clarification of experience, of perception, and of desire to seek further. Thus, it would be expected that one could look, as you would say, back upon experience and see more clearly the nature of the experience as being more or less or partaking of that which is real.

这条旅程的特性看起来似乎是在你们所称的长跑中, 或者观察体验的途径上, 从较大的幻象移动到较小的幻象。在这个过程中, 当它有效地运转的时候, 会有对体验, 对感知, 对进一步寻求的渴望的澄清作用。这样, 可以被期待的是, 一个人能够, 如你们会说的一样, 回顾体验并更为清晰地将体验的特性视为是更多或者更少是真实的事物, 或者带有真实的事物的特性了。

Thus, we say to each seeker, value that which you have experienced, build upon it as best as you can, and seek always the heart of love within each entity and experience, knowing that you shall, even with the best and greatest of efforts, misperceive greatly and frequently. This is why we say that the qualities of faith that there is a greater reality, and will to persevere in sifting through the lesser experiences of reality, are those qualities which shall be of most aid along the path of the seeker of truth.

因此, 我们对每一个寻求者说, 对于你们已经体验过的价值, 尽你们所能在其上进行积累, 一直寻求在每一个实体和体验之中的爱的核心, 并同时知晓你将会大大地且频繁地发生错误的感知, 甚至是在最佳和最大的努力的情况下。这就是为什么我们说信心和意志的特性是那些在真理的寻求者的道路上最有帮助的特性的原因了, 这种信心即有一个更大的实相, 这种意志就是在筛选出更少的实相的体验的过程中坚持不懈。

Is there another query, my sister?

有另一个问题吗, 我的姐妹?

P: Not at this time. Thank you.

P: 在此刻没有了。谢谢你们。

I am Q'uo, and we thank you, my sister. Is there another query, my friends?

我是 Q'uo, 我们感谢你, 我的姐妹。我的朋友们, 有另一个问题吗?

K: Is it true that there is a material soul? Is this what we are in our innermost

beings, souls?

K: 有一个物质性的灵魂, 这是真的吗? 这个灵魂就是我们最深的存有, 在灵魂最深处的事物吗?

I am Q'uo, and we believe that we grasp your query, my brother. We can say to you, my brother, that each entity that moves with free will has moved along patterns of incarnation for eons of time, as you would measure it, and in this movement has had what you would call soul or [individual] spirit's experience which has gleaned the harvest of each incarnation and has grown by each harvest, and, in addition, sends forth itself into countless further illusions in order that it might accrete to it more of the one Creator's attributes which it feels are necessary and helpful in returning to the unity of all that is.

我是 Q'uo, 我们相信, 我们理解了你的问题, 我的兄弟, 我们能够对你们说, 我的兄弟, 每一个藉由自由意志而行动的实体都已经沿着投生的模式移动有亘古的时间, 并已经在这种移动中拥有了你们所称的灵魂或者个体的灵性的体验的事物了, 灵魂已经收集了每一次投生的收获物并已经通过每一次收割成长了, 除此之外, 灵魂还将它自己发送进入到无数的进一步的幻象中以便于它可以将太一造物者的更多的特性附着在它的身上, 这些特性是它感觉到在返回到一切万有的一体性的过程中需要的且有帮助的。

Is there a further query, my brother?

我的兄弟, 有一个进一步的问题吗?

K: In referring to the returning to the unity of all that is, are you referring to the returning to the seventh-density merging of the unified body with the one Creator?

K: 谈到返回到一切万有的一体性, 你们是在说返回到第七密度并将统一性的身体与太一造物者融合吗?

I am Q'uo, and am aware of your query, my brother. We have been referring—as you are mostly correct in assuming—to the journey that entities take through the densities of light and experience that are the path of the Creator to the Creator. These densities of light offer larger and larger arenas, shall we say, in which each seeker might seek, know and express the truth of its own beingness. When this experience has been carried out to the extent that the density of foreverness has been achieved, that in your numbering is seven, then the entity begins to turn in full to the rejoining of the one Creator, leaving the personality gained as a seed for further growth by the one Creator. The movement into total unity is that movement into what we see you have called the eighth density or that which is likened to the black hole which draws all into it in a manner which is completely unified and begins again that great cycle of creation upon another level of vibration.

我是 Q'uo, 我理解了你的问题, 我的兄弟。如你们在假设的方面极其正确地提及的一样, 我们一直在提及实体们穿过光和体验的密度的旅程, 这条旅程是从造物者到造物者的道路。这些光的密度提供了越来越大的, 容我说, 竞技场, 每一个寻求者可以在其中寻求、知晓并表达它自己的存在性的真理。当这种体验已

经被进行到了永恒的密度，也就是在你们的编号中的第七密度，已经被取得的程度的时候，接下来实体就开始完全转向与太一造物者的再次结合的过程，并将已经取得的人格如同一粒种子一样留下来以供由太一造物者进行的进一步的发展使用。这种进入到完全的一体性的行动就，是进入到我们看到你们称之为第八密度或者与黑洞联系在一起的事物的行动了，黑洞用一种完全统一性的方式将一切事物拉入到它之中，并再一次开始了那个在另一个振动的层次上的伟大的造物的周期。

Is there another query, my brother?
我的兄弟，有另一个问题吗？

K: Yes, are you saying that the universe will coalesce and form a black hole, or are you giving this as an analogy to the spiritual realm of that physical process?

K: 是的，你们是正在说宇宙将会合并并形成一个黑洞，还是你们正在用这个作为对那个物质性的过程的灵性上的领域的一个比喻呢？

I am Q'uo, and if we are correct in grasping your query, my brother, we would say that both assumptions are correct, for the phenomenon which you know of as the black hole is but the completion of experience in one octave of densities that is the seed for a further octave of densities on, shall we say, the other side of the black hole, so called.

我是 Q'uo，如果我们在理解你的问题的方面是正确的话，我们会说，两个假设同时都是正确的，因为你们知晓为黑洞的现象仅仅是体验在密度的一个八度音程中的完结，它是供在，所谓的，黑洞的另一面的，容我们说，一个进一步的密度的八度音程使用的种子。

Is there another query?
有另一个问题吗？

K: In what sense are we all one?

K: 在什么意义上，我们全都是一体的呢？

I am Q'uo, and am aware of your query, my brother. We would suggest that the nature of this unity is complete. You are likened to actors upon the stage who, though remembering their lines, forget their true personality and at some point in the drama shall aid others in their remembering by their very essence and the nature of their being.

我是 Q'uo，我理解了你的问题，我的兄弟。我们会建议，这种一体性的特性是完全的，你们就好比在舞台上的演员一样，演员虽然记得它们的台词，他们却忘记了他们的真实的人格，在戏剧中的某个位置，他们将藉由他们的核心的实质和他们的存有的特性通过他们的忆起而帮助其他人。

Is there another query, my brother?
我的兄弟，有另一个问题吗？

(Inaudible)

(听不见)

I am Q'uo, and we would ask if there is another query at this time?

我是 Q'uo, 请问在此刻是否有另一个问题?

N: Knowing that everything is illusion, including these queries, and knowing of free will, yet knowing that there is no freedom, how you prefer to look at this situation?

N: 当你知晓一切事物都是幻象, 包括这些问题, 虽然知晓自由意志, 而又知道没有自由的时候, 你们会倾向于如何查看这个情况呢?

I am Q'uo, and am aware of your query, my brother. Our preference as a point from which to view our experience and our universe is what you might call playful curiosity. We are infinitely amazed at the intricacy, yet the simplicity, of all creation.

我是 Q'uo, 我理解了你的问题, 我的兄弟。作为一个通过其来观察我们的体验和我们的宇宙的位置, 我们的倾向性是你们所称之为玩耍的好奇心。我们对于一切造物的复杂性与同时的简单性感到无限地惊讶。

Is there a further query, my brother?

我的兄弟, 有一个进一步的问题吗?

N: No, thank you, and it smells very nice.

N: 没有, 谢谢你们, 它闻起来非常好。

I am Q'uo, and we are grateful to you, my brother, and would also say that the scent of this group is most intoxicating to us as well.

我是 Q'uo, 我们对你们感到感激, 我的兄弟, 我们同样也会说, 这个团体的香味对于我们同样也是极其令人陶醉的。

Is there a final query at this time?

在此刻有最后一个问题吗?

(Pause)

(暂停)

I am Q'uo, and we shall add our gratitude to that which has been so generously offered to us. At this time we shall take our leave of this instrument and this group in the love and in the light which has been brought forth by each. We are known to you as those of Q'uo. Adonai, my friends. Adonai.

我是 Q'uo, 我们会在你们已经如此慷慨地提供给我们的事物之上添加我们的感激。在此刻我们将在已经由每一个人产生出来的爱与光中离开这个器皿和这个团体。我们是你们知晓的 Q'uo。Adonai, 我的朋友们。Adonai。

March 26, 1995

1995-03-26 真实的交流

Group question: How to communicate honestly and be true to the self when people you talk to are restricted in their point of view? How does Q'uo do this with us, for example? What about white lies? The absolute truth may hurt feelings.

团体问题：如何诚实地交流，如何当你与之谈话的人在他们的观点上是有局限性的时候对自我真实呢？例如，Q'uo 是如何与我们做到这一点的呢？如果绝对的真相可能会伤害感觉，善意的谎言如何呢？

(Carla channeling)

(Carla 传讯)

We are those of Q'uo. Greetings in the love and in the light of the one infinite Creator. We greatly appreciate your calling us to your group this day. At the time of your springtime explosion of blossoms and leaves we are ravished by the beauty which comes through your senses. Truly, those of your Earth have a fair and lovely world.

我们是 Q'uo。在太一无限造物者的爱与光中致意。我们极其感激你们在今天呼唤我们来到你们的团体。在这个你们的春季的花朵和树叶激增的时刻，我们为流经你们的感官的美丽而感觉到狂喜。真的，你们地球上的人们拥有一个美好而可爱的世界。

Your topic this day offers us much rich ground for comment and we would share our thoughts with you with the understanding that each of you is to choose those thoughts which seem good to you and leave the rest behind. We greatly appreciate your using your discrimination whenever you read our opinions or hear them, for we, as you, are those who seek and yet have not found all the answers.

你们今天的主题为我们提供了极其丰富的地面以进行评论，我们会与你们分享我们的想法，我们同时理解，你们每个人都会去选择那些在你们看起来是有益处的想法并将其他的都留在后面。我们极其欣赏你们在任何你们读到我们观点或者听到它们的时候使用你们的分辨力，因为我们和你们一样，是那些寻求且尚未早上所有的答案的实体。

When one attempts to communicate the truth one can be sure that if the matter has substance the full truth shall not be revealed. The arbitrary and contrary nature of this intangible called truth is such that while one may asymptotically approach truth from many angles, one cannot arrive at it in time and space. Consequently, all efforts that we are aware of to define, capture or communicate pure truth are attempts which this instrument would call quixotic, errands of the soul doomed to a noble and worthwhile attempt and failure. It is against this backdrop that the seeker comes to grapple with the issue of communicating truth to others.

当一个人尝试去交流真理的时候，它能够确信，如果问题是拥有实质的，完全的

真理将不会被揭露出来。这种被称为真理的无法触及的事物的随意且矛盾的特性就是如此这般，以至于虽然一个人可以从很多的角度逐渐接近真理，它在时间和空间中是无法抵达真理的。因此，所有我所知晓的去定义，去取得或者去交流纯粹的真理的努力，都是这个器皿所称的堂吉诃德式的尝试，以及注定会成为一个高贵而有价值的尝试与失败灵魂的差事。就是在这种背景之中，寻求者开始尽力解决那个向其他人交流真理的议题了。

The one known as Jesus the Christ, whose life this instrument is fairly familiar with from her practice of the Christian religion, tended to work with truth not by speaking plainly, but, rather, by offering little stories which had some of the characteristics of a riddle or puzzle, and which certainly were those parables which contain self-contradictory notions. One might infer, then, that this compassionate entity wished to speak a more accurate truth than could be achieved by the use of plain words. This entity, one might infer, considered the feeling behind a parable or story as the carrier of truer communication than the specific words themselves.

叫做耶稣基督的实体的生命是这个器皿因为她对基督教的信仰的实践而相当熟悉的，耶稣基督倾向于不通过平铺直述，而毋宁是藉由提供小小故事来与真理一同工作，这些小小的故事拥有某些一个谜语或者一个谜题的特性，它们必定是那些包含了自相矛盾的观念的寓言。接下来，一个人就可能会猜想，这个充满了同情心的实体希望去说出一个比可以藉由使用平铺直述的言语而被取得的真理更为准确的真理了。一个人可以推测，这个实体认为在一个寓言或者故事背后的感觉是比具体的言语本身更为真实的沟通交流的载体。

This was, may we say with confidence, a successful effort at communication of spiritual principles to large numbers of seekers. Was it successful at communicating due to the power of the speaker, or due to the cleverness of the parables? The effort was successful because of both of these ingredients and because of the relationship between the one known as Jesus and the material which it was presenting. The one known as Jesus felt proprietary and generous with the principles themselves. This was an entity which did indeed know itself and was able within its own mind and heart to speak accurately concerning itself, who it considered itself to be, what it considered its mission and so forth.

我们可以确信地说，在向大量的寻求者进行灵性的原则的沟通交流的方面，这是一个成功的努力。它在沟通交流的方面是成功的，这是由于发言者的力量还是由于寓言的聪明呢？这个努力是成功的，这既是因为同时有这两个要素，同样也因为在叫做耶稣的实体和他正在呈现的材料之间的关系。叫做耶稣的实体对灵性原则本身感觉到了所有权并对这些原则是慷慨的。这是一个确实真的知晓它自己的实体，它能够它在它自己的心智与心中准确地关于它自己，关于它认为它自己是谁，它让我来为它的使命是什么以及如此等等的方面发言。

When an entity is comfortable with the basic questions of who she is, what she basically believes in, and where she considers her mission to be leading her, then such a person comes to the task of communication with a feeling of self-confidence. This underlying feeling is that which is to be prized and that

for which it is well to work, for pure truth lies always in the area between any two entities rather than in the one or in the other. Even if they agree, yet, still, the truth itself cannot be captured.

当一个实体对于她是谁，她基本上信仰什么事物，她认为她的使命将会引导着她到什么地方这些基本的问题感到舒适的时候，接下来，这样一个人就会遇到带着一种自信的感觉进行沟通交流的任务了。这种潜在的感觉就是那要被奖赏的事物了，去为这种潜在的感觉而进行工作，这是很好的，因为纯净的真理一直都存在于在任何两个实体之间的区域之中，而不是存在于一个人内在之中或者在其他人内在之中。即使它们达成一致了，而真理本身仍旧是无法被抓住的。

So what entities are doing when they attempt to speak the truth to each other is relating themselves to the other through the area of concern or question. The actual truth these entities communicate is in part the truth of themselves and only in part the truth about which the words are speaking. This is how central a part personality and relationship play in the business of seeking to speak truth. Before the mouth opens on the first effort to speak, a significant portion of that which is to come has been either ratified or nullified by the being of the person communicating. Thus, that member of your group which suggested the wisdom of communication by listening is to be commended. This is, indeed, a powerful resource for communication and one, indeed, whose practice has never been enough praised and cherished by your peoples.

因此，当实体们尝试去向相互彼此说出真理的时候，它们正在做的事情是通过关注点或者问题的区域将它们自己与其他人连接起来。这些实体所交流的实际的真理一部分是它们自身的真理，而仅仅只有一部分是关于它们正在说出的言语的真理。这就是在寻求去说出真理的工作中人格和人际关系是如何扮演了一个中心性的角色的。在第一次做出尝试去说话的时候，在嘴巴张开之前，即将要出现的事物的一个很重要的部分就已经藉由那个正在交流的人的存有而被认可或者被抹杀了。因此，你们团体中有成员建议藉由聆听来进行交流的智慧，这是值得称赞的。聆听确实是一个沟通交流的强有力的资源，而聆听的实践确实从未得到你们的人群足够的赞赏和拥抱。

The words which your peoples use produce seeming clarity of meaning many times. However, each entity is aware of the slippery and often false nature which words seem to take on as they are asked to bear the weight of substantial thoughts. The great majority of entities upon your sphere have not the patience nor the personality nor the inherent gift of precise or accurate language and this is in part due to the nature of spoken language. The great efforts of your scholars, humanists and authors of every type have produced works within your cultures which continue to communicate what seems to be a deeply insightful or truth-filled body of work. The written language is as that which can be pinned down, placed upon a shelf, and referred to again and again. Spoken words have not that luxury. There is no referring back within the usual conversation.

你们的人们所使用的言语很多时候都产生出了表面上的意义的清晰度。然而，每一个实体都知道当言语被要求去承载实质性的想法的重量的时候言语看起来似

乎呈现出的不可靠且经常是虚假的特性。在你们的星球上的绝大部分的实体既没有耐心，又没有个性，也没有精确的或者准确的言语的固有的天赋，这部分是由于被说出的言语的特性。你们的学者、人文主义者以及各种类型的作家的巨大的努力已经在你们的文化中产生出了作品了，这些作品会继续对看起来似乎是一种深入地富有洞察力的工作或者充满了真理的工作进行沟通交流。被写下的文字就如同那可以被固定下来，被安放上外壳并被一次又一次地参考的事物。说出的言语并没有那种奢侈。在通常的对话中不会有回顾存在。

Since the language was created by those who needed to deal with each other as a society, language is most free of confusion when dealing with those day-to-day transactions of people to people. The choice of what to eat given to the waitress is clear. Conversations concerning a specific topic which must be dealt with are usually quite clear. As long as the sensitive, emotional and spiritual nature of entities communicating is not stirred and awakened language is strong enough to bear the truth at that level. Plans can be made. Journeys can be conducted. Errands can be run. A schedule can be kept. This is what the language was developed to accomplish, and this it accomplishes. 因为语言是被那些需要去作为一个社会而与相互彼此打交道的实体所创造的，语言在与那些人与人之间的日常生活的事务中是几乎没有混淆的。被给予服务员要吃什么东西的选择是清楚的。关于一个必须要被处理的具体的主题谈话通常是相当清晰的。只要进行沟通交流的实体的感觉上的、情绪上的和灵性上的特性没有被动摇和被唤醒，语言是足够强有力在那个层次上去承载真理的。计划能够被作出。旅程能够被进行。差事能够被执行。一个进度表可以被按时完成。这就是语言被发展出来去完成的事物了，这就是它的实现的目的了。

However, as entities awaken and begin to hunger for that home which is felt to be somewhere that is not here, as these entities awaken, stirring and rousing and stretching themselves, they begin to hunger for something that is not the bread and butter of life, something that is not practical, but something that seems all the sweeter for being impractical, and that is the deeper truth, the wider perspective, the ground of being.

然而，当实体们觉醒并开始对于那个莫名其妙地被感觉到并不在这里的家园感到渴望的时候，当这些实体们醒来、起床、站起来并伸懒腰的时候，它们不是开始渴望某种生活的面包和黄油，不是渴望某种实际性的事物，而却是渴望某种看起来完全是不切实际的甜味剂，某种是更深入的真理，更宽广的远景和存在的基础的事物。

As this concern or galaxy of concerns matures and ripens within the seeker's mind and heart the inner landscape becomes ever more lucid and full of clarity, and as the seeker makes one mistake upon another and continues undiscouraged, layers of confusion seem to fall away within the seeker and that which is true is dimly sensed. Yet, in that dimmest sensing lies a great faith and a heightened awareness of the reality of the concept of truth. And so each as he matures spiritually and emotionally becomes more and more that which contains truth, that which holds precious gems within the earthen vessel which is the physical life. There is something about this process which

makes those who would be strangers intimates upon meeting for the first time, as those who have begun to inhabit the truth, shall we say, find themselves recognizing fellow travelers whatever their background, whatever their diversity of story.

当这个关注点或者一大群的关注点在寻求者的头脑中和心中发育完全并成熟的时候, 内在的地形会变得越来越更为清晰且充满了清晰度, 随着寻求者犯下一个接一个的错误并持续不断地受挫的时候, 混淆的层次看起来似乎在寻求者内在之中掉落了, 真实的事物被模糊地感觉到了。而在那种最模糊的感觉中存在有一种伟大的信心和一种对真理的观念的实相的增强性的察觉。因此, 每一个人在他在灵性上和情绪上成熟的时候会越来越多地成为包含了真理了事物, 成为在那物质性生命之所是的尘世的容器中包含有珍贵的宝石的事物。关于这个过程有某种让陌生人在第一次见面的时候就成为亲密的知己的事物, 如同那些已经开始, 容我说, 居住在真理之中的人, 会发现他们自己认出了同伴的寻求者, 无论他们的背景是什么, 无论他们的故事的多样性是什么。

And so it is that the truest communication within the illusion which you now enjoy tends to be that shared between two seekers who recognize each other as comrades along the path, and who then are able to listen and respond with a light and free heart, not asking words to bear much but allowing words to wash over and touch upon that which is the felt and present truth. The greatest confusion lies not between two who are awakened and not between two who sleep and enjoy the illusion together in happy ignorance of its illusory quality, but rather the communication that takes place betwixt one who has awakened and one who still sleeps, and in that sleeping dreams the life.

因此, 在你们现在所享受的幻象之中的最为真实的沟通交流会倾向于成为那种在两个将相互彼此视为在道路上的伙伴那的寻求者之间的交流, 他们接下来就能够带着一颗轻松而自由的心来聆听并回应了, 不是要求言语去承载大量的重量, 而是允许言语反复洗刷并触及那被感觉到的事物以及现存的真理。最大的混淆不是存在于两个已经觉醒了的人之间, 不是存在于两个在幻象的虚幻性的特性的快客无知之中一起沉睡并享受幻象的人之间, 毋宁说, 最大的混淆是发生在一个已经觉醒的人和一個仍旧在沉睡, 仍旧处于生命的睡梦之中的人之间的沟通交流中。

We consider that we speak with those who are awakened. We feel that our communication with you is privileged and we assume that those listening to us take our words more as the flavor of that which we are attempting to express rather than the literal, absolute truth. We feel comfortable in fumbling for words in offering images to the channel that the channel must interpret for itself. We do not concern ourselves beyond a certain point with trying to find the right word or the right way of expressing a point. We leave that to the channel. We leave that—we should say more accurately—to the process by which the channel communicates that which has been communicated to it. We consider these communications privileged.

我们认为我们是在与那些觉醒的人说话。我们感觉到我们与你们之间的沟通交流是荣幸的, 我们假设那些聆听我们的人会将我们的言语更多地视为是我们真正爱尝试去表达的事物的风味, 而不是实际的, 绝对的真理。我们感觉到在想管道提

供图像的过程中在摸索言语的方面是舒适的，管道必须为它自己解释我们所提供的图像，在尝试去找到正确的词语或者表达一个要点的正确的方式的过程中，我们不会让我们自己担忧超过一定的限度。我们将它留给管道。我们应该更为准确地说，我们将它留给那个管道藉由其将已经被传递给它的事物传递出来的过程。我们认为这些交流是荣幸的。

@We do not go into the marketplace, the business, the school, the church. We do not seek people to talk to. We await those who wish to communicate with us. This is our solution to the question of how to offer our truth in service to your peoples. We do not wish to change people. We wish to be there as a resource for those who are undergoing change already, and who, therefore, are seeking tools, resources and friends that may help them in their hunger and thirst after truth.

我们不会进入超市、商场、学校、教堂之中。我们不寻找人来与之谈话。我们等待着那些希望与我们沟通交流的人们。这是我们对于如何在为你们的人群的服务的方面提供我们的真理的问题的解决方案。我们不希望改变人。我们希望在这里作为那些已经正在经历改变和那些因此正在寻求工具、资源和在他们对真理感到饥渴的时候可以帮助它们的朋友的人们的一个资源。

Now, when one attempts to communicate to one who is not yet awake to the spiritual journey or who feels that it already knows all that it needs to know, there are bound to be frictions and miscommunications by the score, for in this instance, no matter how pleasant the tone or how gentle the way in which points are made there is the situation where one entity seeks to improve or aid in another entity's awakening. Now, this is the prerogative of all with free will, that they have perfect right and reason to speak persuasively in the attempt to seek truth and to share it. Yet, in terms of the truth itself there is a null contract situation when the two entities do not actually have a mutual desire.

现在，当一个人尝试去与一个尚未觉醒于灵性的旅程的人或者一个感觉到它已经知道所有它需要去知道的事情的人进行沟通交流的时候，必定会有摩擦和因为划痕而产生的误解，因为在这种情况下，无论语调是怎样令人愉快，无论表明要点的途径是怎样的温和，都会有一个实体在其中寻求去改进或者帮助您一个实体的觉醒的情境。现在，在尝试去寻求真理并分享真理的过程中，所有人都拥有完全的权利和理由去用有说服力的方式发言，这是所有具有自由意志的人的特权。而从真理本身的方面，当两个实体实际上没有一种共同的渴望的时候，会有一种无效力的合约的情况。

In the situation where one entity is aware of a larger viewpoint than the other, if the other has not requested communication on that point, then there will be the inevitable friction which comes from the attempt to persuade. No matter how sugar-coated this attempt is it will still be interpreted in a frictive way by the one to whom the gift of understanding is being so hopefully offered. The way to clear and pure communication, then, is the way of expressing that which one is asked concerning.

在一个实体察觉到了一个比另一个实体所察觉到的观点更大的观点的时候，如果

另一个人并未要求在那一点上进行交流，那么，将会有无可避免的摩擦从那种去说服的尝试中产生出来。对于一个理解的礼物正在用如此有希望的方式被提供给它的实体而言，无论这种尝试披着怎样的糖衣，它仍将会用一种有摩擦的方式被那个实体所解释。那么，清晰和纯净的沟通交流的方式，就是表达一个人被问及的事物的方式。

Now, if an entity sees that there shall be the inevitable friction and still desires to get the point across perhaps the best ally is the light touch. If such communication can be made in a humorous or light-hearted way which charms and disarms the hearer then the inroads might be made with the listener all unaware of the gift of larger truth it has received. So when there is the opportunity to share a truth with one who is perhaps unwilling it is well to be playful and perhaps a little silly within creativity so that ways may be found that charm and delight and then leave the taste behind of that thought which may be revisited and thought upon.

现在，如果一个实体看到将会有无可避免的摩擦而仍旧渴望去说明那个要点，最佳帮手就是轻触。如果这样的沟通交流可以用一种吸引听者并让其缓和敌意的幽默的或者快活的方式被进行了，接下来进展就可以被做出了，而听者可能完全没有意识到它已经收到的更大的真理的礼物。因此，当有机会去与一个也许并不乐意的实体分享一个真理的时候，去开玩笑，也许用创造性的方式变得有一点傻，这是很好的，这样有吸引力并令人高兴的途径就可能被找到了，接下来，在那个可以被再次回顾并思考的想法背后的风味就被留下来了。

The greatest single communication which an entity ever makes is the look, the stature, the beingness, the way the seeker is. The way that expresses through the body, through the eyes, through the hands, through the expressions. Your bodies, your beings, these that you dress and wash and feed and tend, these are your wisdoms. Your inherent vibratory expression communicates more deeply, more searchingly than you shall ever know, than you shall ever be aware of, for the truth, as it becomes purer, is that which we are. And that is far beyond words.

一个实体一直在进行的最大的单一的沟通交流是表情、姿态、存在性、寻求者之所是的途径以及通过身体、通过眼睛、通过双手、通过表情表达的途径。你们的身体，你们的存在，这些你们穿着的事物，你们丢弃的事物，你们吃的东西，你们喜欢的东西，这些都是你们的智慧。你们内在的振动的表达会比你们所知晓的，比你们所察觉到的更为深入且更为彻底地进行沟通交流，因为随着真理变得更为纯净，真理就是我们之所是的事物了。那个真理是远远超越言语了。

This is a fascinating subject but we feel that we [have] gone far enough for one sitting, so at this time we would transfer to the one known as Jim that we may gather other queries at this time. We leave this instrument with thanks, in love and in light. We are those of Q'uo.

这是一个令人着迷的主题，但是我们感觉到对于一个坐着的人，我们已经走得足够的远了，因此，在此刻我们会转移到叫做 Jim 的实体，这样我们就可以在此刻收集其他的问题了。我们带在感谢，在爱与光中离开这个器皿。我们是 Q'uo。

(Jim channeling)

(Jim 传讯)

I am Q'uo, and greet each again in love and in light through this instrument. At this time may we offer ourselves to those present for any further queries which might be on the minds.

我是 Q'uo, 我通过这个器皿在爱与光中再一次向各位致意。在此刻我们可以向那些在场的人提供我们自己来回答在他们的头脑中可能会有的任何进一步的问题。

R: I have an observation which I would like you to comment on. When I listen to the words of the channeling I find that I often drift away. I feel that I am getting the communication on a level other than the words.

R: 我有一个观察, 我想要你们对其进行评论。当我聆听传讯的言语的时候, 我发现我经常走神。我感觉我正在一个并非言语的层次上进行沟通交流。

I am Q'uo, and am aware of your query, my brother. As you are in the circle of seeking adding your desire and curiosity to the circle's calling for information you partake in a basic sense serving much as does the grounding device that anchors the signal. As a portion of the anchor for this signal you are, indeed, open to receiving the general sense or essence of our message upon a level which you might call the subconscious where the absorption of information takes the form more of the gestalt, shall we say. The entire picture of what we offer in our words and tones is available to your subconscious mind in a way which is not easily expressed yet which includes the foundation qualities of the message which we bring.

我是 Q'uo, 我理解了你的问题, 我的兄弟。但你处于寻求的圈子中, 并将你的渴望和好奇添加到这个圈子对于信息的呼唤之中的时候, 你在一个根本的意义上参与到了服务之中, 这非常类似于将信号灯固定住的接地的装置。作为这个信号灯的锚的一部分, 你确实是在一个你们可以称之为潜意识的层次上向着接受我们的讯息的一般性的意义或者实质开放的, 在潜意识的层次中, 信息的吸收更多地采用了, 容我们说, 完形 (gestalt) 的形式。我们用我们的言语和音调提供的事物的完整的图像, 是可以一种并不容易被表达的方式被你们的潜意识心智取得的, 而这种方式包含了我们带来的信息的基础的特性。

If you are concerned that you are not enough aware on a conscious level of the message which is being provided we can recommend that for a portion of the working you may open your eyes and listen in the normal waking sense. This shall bring you more easily remembered information for the conscious mind that then can be worked with on both the conscious and subconscious levels.

如果你对于你在一个表面意识的层次上没有足够地察觉到正在被提供的信息感到担忧, 我们能够建议在工作的一部分, 你可以睁开你的眼睛并通过正常的清醒的感觉来聆听。这将会带给你对于表面意识而言更容易被记住的信息, 接下来这些信息就可以同时在表面意识和潜意识的层次上被工作了。

Is there another query, my brother?

我的兄弟，有另一个问题吗？

R: No, Q'uo. I thank you for the suggestion and want to express my personal gratitude for your willingness to communicate.

R: 没有了，Q'uo。我为那个建议而感谢你们，我想要对你们乐意于进行沟通交流而表达我个人的感激。

I am Q'uo, and we are most grateful for your willingness to communicate as well, my brother.

我是 Q'uo，我们同样也为你乐意于进行沟通交流而极其感激，我的兄弟。

Is there another query at this time?

在此刻有另一个问题吗？

(Pause)

(暂停)

I am Q'uo, and it appears that we are getting off easy today. We, however, are most grateful for the queries that have been offered to us and we hope that each will take the ...

我是 Q'uo，看起来似乎我们今天没遇到什么问题。然而，我们对于你们已经提供给我们的问题感到极其感激，我们希望每一个人都将采用.....

(Side one of tape ends.)

(磁带一面结束。)

(Jim channeling)

(Jim 传讯)

I am Q'uo, and am again with this instrument. We offer opinion and do not wish any entity to take our words too seriously, but to take those which feel familiar and which feel appropriate and use them as you will, my friends.

我是 Q'uo，我再一次与这个器皿在一起了。我们提供观点，我们不希望任何实体太过严肃地对待我们的言语，而是拿取那些你们感觉熟悉并且感觉到适合的内容，并随意使用它们，我的朋友们。

At this time we shall take our leave, leaving each as always in the love and in the light of the infinite Creator. We are known to you as those of Q'uo. Adonai, my friends. Adonai.

在此刻，我们将会离开，我们一如既往在太一无限造物者的爱与光中离开各位。我们是你们知晓的 Q'uo。Adonai，我的朋友们。Adonai。

April 16, 1995

1995-04-16 复活节与重生

Group question: This is Easter Sunday and it is also the time of spring where the new flowers and new grass and plants start poking their heads out of the ground. We are all feeling rather inspired and inspired, we [would] like to have some information upon this general concept of resurrection or rebirth, the coming into being of a new self, the inspiration bringing a new being, a risen being, more inspired and full of light. And we would like to have whatever information you could give us on how this process happens in our own lives, how it happens in the world around us, the interrelationship between the two and anything that you could say on rebirth or resurrection.

团体问题：今天是复活节周日，它同样也是春天的时节，在其中新生的花朵与新生的草和植物开始从地面伸出它们的头了。我们全都感觉到相当受启发与受鼓舞，我们想要在这个一般性的复活或者重生，成为一个新的自我，带来了一个新的存有，一个提升了，更多地被启发且充满光的存有的启发的观念上拥有一些信息。我们想要在关于这个过程是如何在我们自己的生命中发生，它是如何在我们周围的世界中发生的，在两者之间的相互关联的方面的无论什么信息，以及在关于重生或者复活的方面你们能够说的任何事情。

(Carla channeling)

(Carla 传讯)

We are those of Q'uo, and we greet you in the love and in the light of the one infinite Creator. It is both a privilege and a blessing for us to be sharing in your vibrations. We would thank each which has come to this circle this day for the quality and depth of the preparation of desire, for considering new thoughts and looking for new truths. Truly, when desire has been so purified that it becomes a fine instrument, then it is that the call sent out becomes clearer and stronger. And this aids us, for as the preparation is, so the energy is; and as the energy of the circle is, so the communication is. So those hours spent in thought, in prayer, in review, in contemplation, in meditation and as this instrument would say, in the sacred practice of chilling out and taking it easy, each of you has done good work, and work that enables us to do our work better. And we thank you for this most profoundly.

我们是 Q'uo，我们在太一无限造物者的爱与光中向你们致意。在你们的振动中进行分享，这对于我们同时是一种荣幸与一种福分。我们会为准备好渴望的质量与深度，为考虑新的想法并寻求新的真理而感谢每一位已经在这个日子来到这个圈子的人。真的，当渴望已经变得如此纯净以至于它成为了一个精美的器皿的时候，接下来，就是那种被发出的呼唤变得更加清晰与更加强有力了。这对我们是有帮助的，因为准备工作做得如何，能量就是如何的，圈子的能量是什么样子的，沟通交流就是什么样子的。因此，那些时间是被花费在想法中，在祈祷中，在沉思中，在冥想中，以及如这个器皿会说的一样，在沉住气并轻松对待它的神圣练习中，你们每一个人都已经进行了有益处的工作，进行了使得我们能够更好地完成我们的任务的工作。我们为此极其深入地感谢你们。

As we view the thrust of your opening question this day, we reflect upon how to lay the groundwork for that which we have to offer in the way of opinion. As always, we ask that each discriminate carefully and choose those things which we have to say that are useful, leaving the rest behind. Perhaps we shall begin in the dark. For the preparation for light is all important to the appreciation and resonance with that light that comes at the end of a period of watching and waiting. How necessary it is that the concepts of spirit first be nurtured and fed within the earth and ground of being.

当我们观察你们今天的开放问题的尖峰的时候，在关于如何为我们通过观点的方式所要提供的事物打下基础的方面，我们进行思考。一如既往，我们请你们每一位都仔细分辨并从那些我们所说的内容中选择有用处的内容，将其他的都丢弃掉。也许我们将会黑暗中开始。因为为光做好准备是对于欣赏那种会在一个警醒与等待的时段之后出现光并与之产生出共振是完全重要的。灵性的观念是多么需要首先在存有的土壤与基础中被养育并被浇灌呀。

That spiritual self that within the mythological system you call Christianity has its beginning at the birth of the Christ. The small child is deep within that darkness of winter. The beginning of spiritual seeking, or perhaps we should say spiritual learning, is always in darkness. This is quite necessary, for much ground must be laid within that darkness. Much development of the spirit takes place only within the shadows of that inner darkness which so fructifies and feeds the spirit that it gains the energy, which it then can use to seek the light.

那个在你们称之为基督教的神话学系统中的灵性的自我在基督诞生的时刻拥有了它的开端了。那个小小的孩子是在冬季的黑暗深处的。灵性寻求的开始，或者也许我们应该是说，灵性学习的开始，一直都是在黑暗之中的。这是相当有必要的，因为大量的基础必须是必须要在那种黑暗中被打下的。大量的灵性的发展仅仅会在内在的黑暗的阴影中发生，这种内在的黑暗是如此会让灵性结出果实并喂养灵性，以至于它会收集能量，它接下来能够利用那种能量寻求光了。

So, as always, the beginning of discussion of equality includes its dynamic opposite. Those opposites, that seem so different one from the other, and yet are each other as two sides of the coin, in truth one object. All opposites may fruitfully be seen as unified. This practice is instructive. Now when the light lengthens upon your planet, when the sun rises earlier and sets later, the effect upon your Earth world is astounding. It is a food to green and growing things, that light which seems intangible and yet is literally food and drink to your companions of second density, that reach their leaves to the light of the sun as it rains down in a golden shower. And in that plane of the Earth world, indeed your entire planet is moving at this time within a new and previously unexperienced portion of space/time. As the inevitable cycles move, some cycles are very brief, others ponderously long. But at this particular time in your Earth history, this present moment is witness to unprecedented amounts of spiritual light and this shall continue to expand, as the cycles of time and space move relentlessly and benevolently to create ever new opportunities for seeking, for learning, for the giving and receiving of unity by unity, love by

love, any quality whatsoever by its reflection in all that is seen and felt.

因此，一如既往，对同等性的讨论的开始会包含了它动力性的对立面。那些对立面看起来似乎与另一面是如此之不同，而它们与相互彼此就如同硬币的相面一样，它们实际上是一个事物。所有的对立面都可以富有成效地被视为是一体性的。这种练习是有启发性的。现在，随着光照的时间在你们的星球上增加，当太阳更早的升起并更晚落下的时候，光对你们的地球的世界上的作用是令人惊讶的。它是绿色与生长的事物的一种食物，光看起来似乎是摸不到的，而它实际上是你们的第二密度的伙伴的食物与饮品，当太阳光如同一场金色的淋浴一样地落下的时候，它们向着太阳的光伸出它们的叶片了。在那个地球世界的层面中，你们的整个行星确实是在此刻在一个新的，之前未被体验过的空间/时间的部分中移动的。随着无可避免的周期的运转，一些周期是非常短暂的，其他的周期是冗长的。但是在你们的地球历史中的这个特定的时间，这个当前的时刻是在见证前所未有的数量的灵性的光，这种灵性的光将会继续拓展，随着时间与空间的周期毫不留情地，仁爱地移动，以不断创造出性的寻求、学习、给予以及接收的机会，统一性接收统一性，爱接收爱，无论什么任何的特性，藉由其在一切万有中的映射，都会被感到并感觉到。

In a universe in which the creator moves with such order and precision it is not surprising that the rhythms of human beings move in sympathy with the rhythms of the planet and its seasons. Many of your planet's peoples celebrate a resurrection of that which was dead and is now alive. This choice, of that religion that you call Christian, of the spring as the time in which to celebrate death and resurrection of the Christ is peculiarly apt and very accurately placed, is that date that so coincides not with the rhythms of created mankind but with those fey and restless rhythms of moon and tide, of earth and the dark heart of the womb. Now is the time when that which has been in the womb, whether it be seed or embryo or spirit, has the opportunity to respond to the enlarging of the light. This is a precious time, a time to celebrate the self that is not yet unfurled, to celebrate that which is in bud, young, vulnerable and infinitely tender.

造物者在宇宙中是带着这样的秩序与精确性移动的，在这样一个宇宙中，人类存有的韵律是与星球以及它的季节的韵律协调一致地移动的。你们的星球上的很多人都会庆祝一个曾经死去了而现在是在活的事物的重生。你们称之为基督教的宗教信仰的选择，将春天作为在其中欢庆基督的死亡与重生的时间的选择，是格外适当且非常准确地被安排好的，这个选择的日期并不是与被造的人类的旋律如此之吻合，但却是与月亮与潮汐，与土地与子宫的黑色的中心的那些非尘世的，不停息的旋律相吻合的。现在就是曾经在子宫中的事物，无论它是种子、胚胎还是灵性，拥有机会去回应光的扩大的时刻了。这是一个珍贵的时刻，一个要去欢庆尚未被展开的自我，欢庆那个尚在萌芽状态，年幼，易受伤害且无限地柔弱的事物的时刻。

The exercise of celebration is deeply helpful to the spirit as well as being most helpful to the body and to the life of that body. For it is possible to experience the catalyst of the increasing light in such a way that there is no heightened awareness which results within the being. The preparation in the darkness is the key to the use of light. Why is that? We feel that it has to do with the

nature of evolution. In the seeking for truth that which is new cannot come, cannot be realized until that which is in its place has been released. Through the cycles that are within, each seeker has moved through periods deep in the mire of personal misery and pain. And whether this has been accounted as suffering or as nothing, yet still, the work has been done. That which is dead has been released, making room for evolution. The pain of change feels like a death. The releasing of old opinion feels mortal. And the wound of leaving behind old ways of thought is fell and fatal. There is literal truth in death and resurrection in terms of the spirit. There must be the willingness to die to the old in order for that which is written already upon your heart to become visible, to become illuminated, to be in the light. Even when that which is old is a rending and separating truth, even when the new is gentler and sweeter, the death of the old is very hard to bear. And we do not wish to quibble with how hard it is to progress in relation to the letting go of that which is dead.

对欢庆的练习对灵性是深入地有帮助的，同样也对身体，对那个身体的生命是极其有帮助的。因为有可能用这样一种方式体验到增加的光的催化剂，即在存有内在之中不会产生出增强性的意识的结果。在黑暗中做好准备，就是对光的使用的关键。为什么是那样呢？我们感觉到它是与演化的属性联系在一起的。在寻求真理的过程中，除非在它的位置上的事物已经被释放，新的事物都是无法出现，无法被领会到的。穿越在内在之中的周期，每一个寻求者都已经穿越了处于人格的不幸与痛苦的泥潭深处的时期。无论这个时期已经被算作受苦，还是什么都不算作，仍旧，工作已经被完成了。死去的事物已经被释放，并为演化腾出空间了。改变的痛苦感觉就好像一种死亡。对旧的观点的释放感觉是致命的。将旧的思考的方式留在身后的创伤是致命而生死攸关的。在从灵性的意义上的死亡与重生中会有实际上的真理。必须要有对旧的事物死亡的乐意，以便于让已经在你的心中被写下的事物成为可以看得见，成为被照亮的，成为处于光之中的。甚至当旧的事物是一个割裂的，分离的真理的时候，甚至在新的事物是更加温和且更加甜美的时候，旧的事物还是非常难以承受的。我们并不希望在与放开死去的事物相关的进展是多么困难的方面进行诡辩。

It is into this atmosphere that the one known as Jesus the Christ deliberately sets out to move into utter darkness, as this entity willingly and knowingly walks to its Jerusalem, to its Golgotha, to its own resurrection, which comes only after a death—a crucifixion of the entire mortal man—a going down into the darkness of the grave then, which no darkness could be blacker [than] in human consciousness. This is the fear that is beyond all fears, human: that terror of the dark which does not end. It is into this infinite darkness that the one known as Jesus moves. And when this entity again rejoins the creation of light, this entity simply expresses the normalcy, the everyday quality of the conquering of death. (Inaudible) life—the battle—one of darkness by light.

被知晓为耶稣基督的实体就是有意出发进入到这个环境中，以移动进入到完全的黑暗中，当这个实体乐意地且故意地走向它的耶路撒冷，走向它的受难地，走向它的自己的重生，仅仅在一次死亡之后才会出现的重生——一场对完全的凡人的十字架酷刑——一种进入到坟墓的黑暗之中之后，并不是黑暗的事物才能够成为比在人的意识中更加阴暗的。这就是超越所有的恐惧的恐惧，人类的恐惧：无尽的黑暗的恐怖。被知晓为也是的实体就是进入到这种无限的黑暗中。当这

个实体再一次与造物之光重新结合的时候，这个实体单纯地表达了正常逐行太，战胜了死亡的日常的属性。(听不见) 生命——战斗——一种光明对黑暗的战胜。

It is not only that there is no longer within this mythological system any death to fear, paradoxically it is also that this entity moves completely into the human condition of mortality, so completely that it accepts and undergoes the death. Now for all this entity could prove, for all that any entity can prove, this entity gave itself up to a death that had no end. Yet, words of life were given by the one known as Jesus, and it is well to heed them. The key to moving from darkness to light was given by this entity when it said of those who crucified it: "Father forgive them, for they know not what they do."

这不仅仅是说，在这个神话系统中就不会再有任何要对其感到害怕的死亡了，它同样也是说，这个实体完全进入到了人类的必死的状况中了，如此之完全地进入到其中，以至于它接受并经历了死亡。现在所有这个实体能够证明的事情，所有任何实体能够证明的事情，就是这个实体将它自己交托给了一次没有尽头死亡。而具有生命的话语是由被知晓为耶稣的实体给予了的，去留心它们是很好的。这个实体给出了从黑暗移动到光明的关键，它对那些对它进行十字架酷刑的人说，“天父宽恕它们吧，因为它们并不知道它们在做什么。”

The key to using the light is forgiveness, mercy, charity, love. One may walk into the light and yet not see light. If one has confusion and puzzlement upon the mind, one can move through an entire beautiful day and see no light. And just so within. One can walk into one's own season of blossom and yet blossom not, nor see the sun, nor take food and drink from it. If one has closed one's heart, the light cannot survive and will simply be reflected and used elsewhere. Think of the darkness of winter and feel the contraction that occurs as the roots of being curl down into the earth, seeking water and nutriment. So are the roots of the self contracted and turned and curled inward, seeking and not finding nutriment. And then light comes, and the decision is made to let go of all things, save the reaching toward that light. There is expansion of self, there is the opening of the heart with these magic words: "I forgive."

使用光的关键就是宽恕，慈悲，仁善与爱。一个人可以走入到光中而却看不到光。如果一个人在头脑中拥有混淆与困惑，它能够穿越一个完全美丽的日子而看不见任何光。在内在之中就是如此。一个人能够走入到它自己的繁茂的季节，而既不繁茂，也看不见太阳，也不会从其得到食粮。如果一个人已经封闭了它的心，光是无法存活，并将会单纯地被反射并在其他地方被使用。想想冬季的黑暗，并感觉到当存有的根部蜷缩进入到土地之中，寻找水分与养分的时候会出现的紧缩。自我的根部就是这样会紧缩，转向内在并向内蜷缩，寻求但却找不到养分。接下来，光会出现，决定会被做出，以释放所有的事情，除了向那种光伸出手之外。藉由这些魔法的词语，“我宽恕，”会有自我的拓展，会有心的开放。

Each seeker has its own seasons within, its own time of darkness and its own time of light. It is well to be most respectful towards and sensitive of these inner movements of the spirit, these trustworthy and helpful times within. As you move through your days and nights, try to remain sensitive to those

rhythms, those ripples in the pond of self, those changes of weather. For all seasons, from the coldest to the hottest, from the most contracted to the most expansive are equally useful, not equally comfortable, but equally useful. However, as this instrument has said, it is possible to experience a lengthening of that inner season of light, and this instrument, however, did not find the second key to enjoying more and more light. This instrument had noted that the more one gives praise and thanksgiving for the good times the longer they are likely to stay around. But there is another truth also here.

每一个寻求者都在内在之中拥有它自己的机械，它自己的黑暗的时刻与它自己光明的时刻。去对这些灵性的内在的运动，对这些内在之中有价值且有帮助的时间成为极其尊敬且对其是敏感的，这是很好的。当你们穿越你们的白天和黑夜的时候，尝试对那些旋律，对那些在自我的池塘中的涟漪，对那些天气的改变保持敏感。因为所有的季节，从最寒冷的季节到最炎热的机械，从最紧缩到最为拓展性的季节，都是同等地有用处的，不是同等地舒适的，确实同等地有用处。然而，如这个器皿已经说过的一样，有可能体验到那种光的内在的季节的一种延长，无论如何，这个器皿并没有找到第二把钥匙去享受越来越多的光。这个器皿已经注意到，一个人越多地对好时光给予赞美与感恩，它们就会有可能停留更长的时间。但是，在这里同样还有另一个真理。

This instrument is creating a blockage for it was concerned it would not be able to channel the other idea which it did not personally know and this has made this instrument come out of its tuning, and so we would appreciate the circle re-tuning, by perhaps singing the "Row, row, row your boat." We are those of Q'uo.

这个器皿正在创造出一种阻塞，因为它正在担心它不会能够传讯其他的它之前个人并不知晓的观点，这已经使得这个器皿失去了它的调音了，因此，我们会感激圈子的重新调音，也许是藉由歌唱“划呀划，划你的船。”我们是 Q'uo。

(All sing "Row, row, row your boat ...")
(所有人歌唱，“划呀划，划你的船……”)

(Carla channeling)
(Carla 传讯)

We are again with this instrument and we feel that perhaps we may say what we have to say another way, and so allow this instrument the luxury of not having to know what the other part was. For the enjoyment of the good times has its basis laid in the enjoyment and positive possession of those times when all is dry and dark and without merit, seemingly. How precious it is when entities can gaze upon their pain and suffering and enter into the darkness without fear, knowing that all is illusion, knowing that both dark and light are useful, knowing that there is no place that the light is not, knowing that there is no light in which there is not the darkness of some degree of illusion.

我们再一次与这个器皿在一起了，我们感觉到也许我们可以用另一种方式说我们必须要说的事情，并因此允许这个器皿拥有不必知晓另一个部分是什么的奢侈。因为在一切事物都是干涸的，黑暗的，且看似没有优点的时候，对好时光的享受

会在对那些时间的享受与正面性的占有中打下它的基础。当实体能够注视它们的痛苦与苦难，并无惧地进入到黑暗之中，同时知晓一切都是幻象，知晓黑暗与光明都是有用处的，知晓没有任何地方是没有光的，知晓没有任何光是在其中没有具有某种程度的幻象的黑暗的时候，它是多么宝贵的时刻呀。

For we ourselves are illusions. We are developed and articulated and our experience is vast, for we have been since the beginning and we shall always be, and yet we are illusion. For all that can be spoken, all that can be self-realized is by definition illusion, fields of energy, that come and go, while the Creator is in the one momentary now, that eternity in actuality is. Yet, the journey made each time the Creator flings out of Its vast and infinite potentiality those sparks of being that have become each of you, It receives in the end of that journey such a gift of whole and integrated consciousness that to the infinite riches of creation are added infinite richness more. The gift of that journey to the one infinite Creator is a perfect gift, a gift of love, that which has been reflected from love reflects at last to love and becomes One again in that sweetness of unity in which all sense is lost.

因为我们自己是幻象。我们是被发展出来并被清楚表达的，我们的体验是巨大的，因为我们自从开始就已经存在着，我们将一直都存在，而我们是幻象。因为素有能够被讲述的事情，所有能够被自我领会的事情，藉由幻象的定义，都是能量场，能量场来来去去，而造物者是处于那一个瞬间的当下之中的，那个当下实际上就是永恒。而每一次造物者将祂大量且无限的势能都抛掷出来，且那个存有的火花已经成为了你们每一个人的时候，旅程就开始了，造物者在那条旅程结束的时候会接收到这样一份完全且整合的意识的礼物，以至于造物的无限的丰富性都被增添了更多的无限的丰富性了。那条前往太一无限造物者的旅程的礼物，是一份完美的礼物，一份爱的礼物，爱已经从爱被映射出来了，爱最后向爱映射，并再一次在那种统一性的甜美之中成为了太一，一切的感知都沉醉在那种统一性之中。

We would at this time transfer this contact to the one known as Jim, leaving this instrument with thanks and in love and light. We are those of that principle known to you as Q'uo.

我们会在此刻将这个接触转移到被知晓为 Jim 的实体，我们带着感谢，在爱与光中离开这个器皿。我们是那些属于你们知晓为 Q'uo 的原则的实体。

(Jim channeling)

(Jim 传讯)

I am Q'uo, and we greet each again in love and in light through this instrument. At this time we are honored to ask if we might speak to any further queries which those present might have for us. Is there a query at this time?

我是 Q'uo，我们再一次通过这个器皿在爱中，在光中向每一位致意。在此刻，我们很荣幸询问，是否我们可以对那些在场的人可能会对我们提出的任何更进一步的问题发言。在此刻有一个问题吗？

Questioner: I would like to ask, there was an issue that several of us spoke of

before the channeling today and a (inaudible) nervousness in preparation for (inaudible) task, that it's almost an agitation with yourself before launching on a project or before starting something. Would you comment how the self can use this particular energy in doing this work, how to best use this agitation, this nervousness?

提问者：我想要询问，在今天传讯之前，有一个我们几个人谈到过的议题，一个（听不见）精神过敏准备（听不见）人物，在启动一项计划之前，或者在开始任何事情之前，它几乎是一种对你自己的搅动。你们愿意在关于自我能够在进行这个工作的过程中如何使用这种特殊的能量，如何最佳地利用这种搅动，这种神经国民的方面进行评论吗？

I am Q'uo, and we believe that we grasp your query, my sister. The quality of feeling which you have mutually described as that of nervousness, is a means by which there is a contact with those portions of the conscious mind and perhaps for many of the subconscious as well, which wish to direct energy towards an expenditure of this energy that will be of such and such a nature, that nature described and defined by the conscious self. Thus, an entity which is preparing to give of itself in a manner which it hopes will be helpful and perhaps even of an inspirational nature, will begin to alert those portions of the deeper mind which may aid in this process by providing what you may call the creative motivation, the spark of energy which sets the being aflame with that which is in alignment with its nature, its passion, that which ...

我是 Q'uo，我们相信我们了解了你的问题了，我的姐妹。感觉到那种你们已经共同地描述为神经过敏的事物的特性，是一种藉由其会有与有意识的心智的那些部分之间的一种接触的途径，也许同样也会与潜意识的很多的部分产生接触，潜意识心智希望指引能量朝向对这种能量的一种支出，这种能量支出将具有这样或者那样的一种属性，那种属性是被有意识的自我所描绘并定义出来的。因此，如果一个实体正在准备用这样一种方式将它自己奉献出来，它希望这种方式将会是有帮助的，也许甚至是具有一种启发性的属性的，这个实体将会开始提醒更为深入的心智的那些可以在这个过程中有帮助的部分，藉由提供你们可能称之为创造性的动机，能量的火花的事物，这种能量的火花会用与这种它的属性，它的热情协调一致的事物点燃那个存有.....

(Side one of tape ends.)

(磁带一面结束。)

(Jim channeling)

(Jim 传讯)

I am Q'uo, and I am again with this instrument. Thus, the avenue to these deeper portions of the mind and of the self is one which has the general characteristics of the personality of the seeker, so that there is energy and inspiration available in whatever manner has been inbuilt into the patterns of the personality. This instrument has had information that describes this avenue as being somewhat indirect. This is so for each entity, because each entity has those blockages to energy flow which are in the form of lessons to

be learned, tangles to be untangled. Thus, the knotted or stopped flow of energy that reaches to the deeper portions of the self is like unto a fingerprint, if you will, for the entity itself. The process of balancing which each seeker undergoes can be seen as a process that makes this way straight rather than crooked, narrowed, blocked or weakened. However, each has this access available and can utilize the inspirational and intelligent energy from the deeper portions of the self in whatever manner of self-expression is chosen.

我是 Q'uo, 我再一次与这个器皿在一起了。因此, 通过心智与自我的这些更为深入的部分的途径, 是一条拥有寻求者的一般性的典型特征的途径, 这样, 用无论什么已经被内建于人格模式中的方式, 就会有能量与启发式可供利用的了。这个器皿已经拥有过了信息, 信息将这条途径描绘为多少有些是间接性的。对于每一个实体都是如此, 因为每一个实体都拥有那些能量流动的阻塞, 这些阻塞是要被学习的课程, 要被解开的缠结的形式出现的。因此, 缠结的或者被阻碍的能量流动会延伸到自我的更为深入的部分, 它们就好像实体其自身的一种指纹, 如果你们愿意这样说的话。每一个寻求者进行的平衡的过程能够被视为是一个让这条道路变直而不是变得弯曲, 狭窄, 阻塞或者虚弱的过程。然而, 每一个实体都拥有这个可供利用的入口, 并能够利用, 用无论什么被选择的自我表达的方式, 来自于自我的更为深入的部分的启发性的, 智能性的能量。

Is there a further query, my sister?

我的姐妹, 有一个更进一步的问题吗?

Questioner: I just wanted to ask one short question. By balancing, then, you mean by unblocking of blockages, is that right?

提问者: 我仅仅想要询问一个简短的问题。你们说的平衡的意思是, 对阻塞的消除, 这是正确的吗?

I am Q'uo, and this is so. Is there another query, my sister?

我是 Q'uo, 是这样的。我的姐妹, 有另一个问题吗?

Questioner: No, not at this moment. I leave it to others.

提问者: 没有了, 在此刻没有了。我将问题留给其他人。

I am Q'uo, and we thank you, my sister. Is there another query?

我是 Q'uo, 我们感谢你, 我的姐妹。有另一个问题吗?

Questioner: I just want to ... and I have no question ... I am just happy to be here and I don't have one.

提问者: 我仅仅想要.....我没有问题.....我仅仅是很高兴在这里, 我没有问题。

I am Q'uo, and we are happy as well, my brother, to rest in your vibrations. For this is a gathering of energies that are at once quite potent and yet quite placid. Is there a query before us at this time?

我是 Q'uo, 我们同样也对在你的振动中休息是感到高兴的, 我的兄弟。因为这是一种能量的汇聚, 它同时是相当强有力, 而又是相当平静的。在此刻有一个给我们的问题吗?

Carla: Yes, a couple. First of all, I was wondering why it is that I was getting word by word communication for quite some time. Yet in the last couple of sessions, it's been given, ah, just by concept and not words at all but just concepts, that I have to do the words for. Is it possible for me to know why this is or what is happening in my learning of how to channel that this is been different, or any comment that you might have?

Carla: 是的，有几个问题。首先，我想要知道为什么我在相当长一段时间中正在进行逐词逐字地沟通交流。而在过去的几次集会中，它仅仅是藉由观念，不是藉由词语，而仅仅是藉由观念，我必须为观念产生出词语而被给予的。有可能知道，为什么是这样的吗，或者，在我学习如何传讯的过程中有什么不一样的事情正在发生吗，或者你们可能会有任何评论吗？

I am Q'uo, and we are aware of your query, my sister. In the channeling process there is a need to be able to move in whichever modality is most appropriate for the more advanced transmission of more complex concepts. Thus, in areas where your personal experience is somewhat lacking, we would choose to use the word by word transmission, so that the movement into the more abstract area would be accomplished with less concern than if the conceptual means of the transmission were utilized and would cause an instrument to, shall we say, panic in some degree when the concepts were unfamiliar. However, given these generalities which have been utilized in your case from time to time, there is also the desire on our parts to balance the means of transmission, so that your instrument remains able to, shall we say, play either piece.

我是 Q'uo，我们察觉了你的问题了，我的姐妹。在传讯的过程中，会有这样一种需要，即能够用无论哪一种对具有更高的复杂性的观念的一种更为高级的传讯是极其适当的样式来移动。因此，在那些在其中你的个人的经验是多少有些欠缺的区域中，我们会选择使用逐词的传讯，这样相比如果观念性的传讯的方式被利用，并会在观念是不熟悉的时候在某种程度上对一个器皿造成，容我们说，恐慌，进入到更为抽象的区域中的移动就会带着较少的担忧而被完成了。然而，考虑到在你的情况中已经时不时地被利用的这些通则，在我们的部分上同样也会有可能去平衡传讯的手段，这样你的器皿就会保持能够，容我们说，弹奏两个作品中的任何一个作品了。

Is there another query, my sister?

我的姐妹，有另一个问题吗？

Carla: Yes, I wondered what exercise or discipline I might work at, what I ought to do I guess you would say, to work on not repeating my error of becoming concerned and then frightened, because I didn't have an idea of what was coming.

Carla: 是的，我想要知道有什么训练或者修炼是我可以进行的，是我应该去做，以便于，我猜想你们会说，在不重复我的错误上进行工作，我的错误就是变得担忧，并接着因为我不知道什么事情正在出现而变得害怕。

I am Q'uo, and I am aware of your query, my sister. The image which we give this instrument is to simply keep hanging your rear out on the line.

我是 Q'uo, 我了解了你的问题了, 我的姐妹。我们给予这个器皿的图像单纯地是为了让你跨过起跑线。

Carla: Oh, very well (laughing).

Carla: 哦, 非常好。(笑声)。

Is there a further query, my sister?

我的姐妹, 有一个更进一步的问题吗?

Carla: Was the content that you were trying to say said to your satisfaction when I returned or is there a matter that it might be useful for us to go back and question about in a future session?

Carla: 你们刚才正在尝试去说的内容是为了在我返回的时候被谈及, 一直到你们满意吗, 或者有一个问题可能是对于我们在一次未来的集会中返回并对其提问是有用处的吗?

I am Q'uo, and am aware of your query, my sister. Now the student would like the grade. Well, (Carla laughs) perhaps there shall be some time after school. No, we are just having a bit of fun with both this instrument and yourself, my sister. We are pleased with your efforts and would not seek to alter them.

我是 Q'uo, 我了解了你的问题, 我的姐妹。现在, 学生想要学分。好的, (Carla 笑了) 也许在课后会有一些时间。不, 我们仅仅是同时对这个器皿和你自己开点玩笑, 我的姐妹。我们对你的努力是高兴的, 我们并不寻求去改变它们。

Is there a further query, my sister?

我的姐妹, 有一个更进一步的问题吗?

Carla: One more. Was the information that was missing having to do with one person being able to be a light to another person in darkness?

Carla: 还有一个问题。与一个人能够成为另一个在黑暗中的人的一道光有关的信息是漏掉了的吗?

I am Q'uo, and this is well said, my sister. (Carla laughs.) Do you have a further query?

我是 Q'uo, 这是说得很好的, 我的姐妹。(Carla 笑了。) 你有一个更进一步的问题吗?

Carla: No, no, I am happy now. It's nice to hear the old humor, that part of you which is Latwii. I really, really enjoy that when this shines through.

Carla: 没有了, 没有了, 我现在是高兴的。听到老的幽默是很好的, 那是 Latwii 的一部分。当这种幽默闪耀出来的时候, 我真的, 真的是很享受的。

I am Q'uo, and we are happy as well to be able to share in the mirth of the moment, for truly all about there is a great rejoicing and a laughter that

echoes through all creation. May we ask if there is a final query?

我是 Q'uo, 我们同样也很高兴能够在那个欢笑的瞬间中分享, 因为在所有的事物的周围真的有一种巨大的欢庆与一种笑声是穿过整个造物回响的。请问是否有一个最后的问题?

Questioner: I would like to ask a question on how you perceive time. (Carla laughs again.)

提问者: 我想要询问一个问题, 它是关于你们如何感觉时间的。(Carla 再一次笑了。)

I am Q'uo, and am aware of your query far more than aware of an ability to respond in a manner which would make sense. For we are aware of that which you call time when we are in the, shall we say, frame of reference that calls for the use of time. In many of our experiences there is the flow of the river of time and we may cast ourselves upon this river in whatever experiential raft that we care to construct. So that we may experience time much as do you. For we may experience a movement of time in more than one direction, at a time, if you will.

我是 Q'uo, 我察觉到你的问题是远远超出了用一种会言之有理的方式来回应的能力的问题。因为我们在我们处于那个要求对时间的使用的, 容我们说, 参照系中的时候是察觉到了你们称之为时间的事物的。在我们的很多的体验中, 会有时间的河流的流动, 我们可以通过无论什么我们留心建造的体验性的木筏将我们自己扔到这条河流上。这样, 我们就可以用和你们非常相似的方式体验时间了。因为我们可以一个时刻, 用多于一个方向来体验一种时间的运动, 如果你们愿意这样说的话。

Our experience is one which partakes more of the, what you may call, gestalt of the moment, where all of the factors, which are in our experiential continuum, offer themselves in the fullness of their being, which is to say, in the completeness of the experience of time; so that we are able to utilize the resources of the one Creator about us in a way which is more limitless in its nature. We may explore an avenue of time as you explore the streets of your city. We may remain in any particular street for as long as we wish or as long as is necessary. Upon the cessation of that experience we may move to other experiences and, indeed, in many instances may explore multiple experiences at once, viewing time more as a, shall we say, array of energy directions rather than a single direction. We hope that we have been able to give some indication of this experience, [as] we are aware that it is very difficult to express in the limited ambiance of any language.

我们的体验是一个带有更多的那个时刻的, 你们可以称之为, 完形 (gestalt) 的体验, 在其中, 在我们的体验的连续体中的所有要素, 都在它们的存有的完整性之中, 也就是说, 在时间的体验的完全性之中, 提供了它们自己, 这样我们就可能用一种在属性上是更加不受限制的方式来利用在我们周围的太一造物者的资源了。我们可以如同你们探索你们的城市的街道一样地探索一条时间的通道。我们可以留在任何特定的街道上, 我们希望待多久就待多久, 或者需要待多久就待多久。在那个体验结束的时候, 我们可以移动到其他的体验, 确实, 在很多情

况中，我们可以同时会探索多个体验，并将时间更多地视为是，容我说，一连串能量的方向，而不是一个单一的方向。我们希望我们已经能够对这种体验给出某种指示，因为我们知道，要通过任何语言的受限制的氛围来表达，这是非常困难的。

Is there any further query, my sister?
我的姐妹，有任何更进一步的问题吗？

Questioner: No, thanks. But I do appreciate your explanation.
提问者：没有了，感谢你们。但是，我确实感激你们的解释。

I am Q'uo, and again we thank you, my sister. At this time we shall express our great gratitude, as always, for this offering of your desires, your queries and your very essence to this exploration of consciousness with us. We are thrilled at each such opportunity, for the lands through which we travel in the mind of each present are rich and fertile with a varied topography, always offering the surprise of the moment and of the experience.

我是 Q'uo，我再一次感谢你，我的姐妹。在此刻，我们将表达我们巨大的感激，一如既往，对你们将你们的渴望，你们的问题以及你们核心的实质提供给了这次与我们一起对意识的探索的感激。我们对于每一个这样的机会都是感到激动的，因为我们在每一位在场的人的头脑中旅行穿越的土地，是丰富而肥沃的，它们具有多种多样的地形，并一直都提供了那个时刻与那个体验的意外了。

We are those of Q'uo, and we would leave this instrument and this group at this time, as always, in the love and in love and in the light of the one infinite Creator. Adonai, my friends. Adonai.

我们是 Q'uo，我们会在此刻离开这个器皿和这个团体，我们一如既往在太一无限造物者的爱与光中离开。Adonai，我的朋友们。Adonai。