THE LAW OF ONE

一的法则

Ra 接触

(中英对照版 2018版译文)

作者：Ra。一的法则之谦卑使者
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1.0 RA: I am Ra. I have not spoken through this instrument before. We had to wait until she was precisely tuned, as we send a narrow-band vibration. We greet you in the love and in the light of our Infinite Creator.

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

Let us for a moment consider thought. What is it, my friends, to take thought? Took you then thought today? What thoughts did you think today?
What thoughts were part of the Original Thought today? In how many of your thoughts did the creation abide? Was love contained? And was service freely given?

You are not part of a material universe. You are part of a thought. You are dancing in a ballroom in which there is no material. You are dancing thoughts. You move your body, your mind, and your spirit in somewhat eccentric patterns, for you have not completely grasped the concept that you are part of the Original Thought.

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

【暂停两分钟】
[Two-minute pause.]

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

【暂停九十秒】
[Ninety-second pause.]

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

【暂停九十秒】
[Ninety-second pause.]

我是 Ra。我们再一次于我们无限造物者的爱与光中向你们致意。我们请求你对我们要有耐心，因为我们是一个难以接收的通道。无论如何，我们或许可以给你们的理解增添一些维度。

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

此时，我们很乐意谈任何主题或问题，在该房间中的各位实体觉得潜在有用而提出的(问题)。

At this time we would be glad to attempt to speak to any subject or question which those entities in the room may have potential use in the requesting.

1.1 发问者：星际邦联的成员们似乎都有个特定的目标。如果你们也是如此，你们的目标是什么？

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

RA：我是 Ra。我们现在(开始)通讯。我们也有我们的位置。我们不属于爱或光(的密度*）。我们属于一的法则。在我们的振动中，(两种)极性是和谐的、复杂的事物被简化、(各种)矛盾有其解答。我们为一。这就是我们的本质与目标。

RA: I am Ra. We communicate now. We, too, have our place. We are not those of the Love [density] or of the Light [density]*. We are those who are of the Law of One. In our vibration the polarities are harmonized, the complexities are simplified, and the paradoxes have their solution. We are one. That is our nature and our purpose.

【*此处增加密度这个单词，我们相信对于 Ra 要表示的意义可增添清晰度。第四密度是爱与理解的密度。第五密度是光的密度。Ra 是属于第六密度、爱与光在那儿获得统合。】

[*The word “density” was added here to add clarity to what we believe to be Ra’s intended meaning. The fourth density is the density of love and understanding. The fifth density is the density of light. Ra is of the sixth density where love and light are unified.]

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我们在你们星球上是古老的，并且曾数次传递一的法则给你们的人群；该法则属于合一、单一性，虽然以此服务的成功程度不一。我们曾经在你们的土壤上行走。我们看过你们人群的面孔。许多邦联的实体没有这么做。但我们发现这个做法不是有效的。

We are old upon your planet and have served with varying degrees of success in transmitting the Law of One, of Unity, of Singleness to your peoples. We have walked your earth. We have seen the faces of your peoples. This is not so with many of the entities of the Confederation. We found it was not efficacious.

无论如何，我们那时觉得有巨大的责任要待在这里、尽我们所能地去除曾经加诸在一的法则上的权力和扭曲。我们将继续这工作，直到你们的、容我们说，周期适切地结束。如果不是这一周期，那就下一个。我们不是时间的一部分，从而可以在任何你们的时间中，与你们同在。

However, we then felt the great responsibility of staying in the capacity of removing the distortions and powers that had been given to the Law of One. We will continue in this until your, shall we say, cycle is appropriately ended. If not this one, then the next. We are not a part of time, and thus are able to be with you in any of your times.

这是否给了你足够的资讯，可从中萃取我们的目的，我的兄弟？

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

1.2 发问者：是的，确实给了。谢谢你。

Questioner:Yes, it does. Thank you.

RA：我们欣赏你的振动。是否有另一个询问？

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

1.3 发问者：我曾听过「Ra」这个名字与埃及人的关联。你们是否以任何方式跟那个 Ra 有连结？

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

RA：我是 Ra。是的，这连结是一致的。我们可以阐明吗？

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

1.4 发问者：请开始。

Questioner: Please do.

RA：你有什么不理解的？

RA: What do you not understand?

1.5 发问者：和埃及人在一起时，关于你的角色，你能否给我多一点细节？

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

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

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

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

This whether构成足够的资讯，或者我们可以进一步讲说？
Does this form a sufficient amount of information, or could we speak further?

1.6 发问者：【听不见】
Questioner:[Inaudible].

RA：是否有另一个询问？
RA: Is there another query?

1.7 发问者：【这个问题遗失了，因为发问者坐的位置离用于录音的录音机太远。】
Questioner:[The question was lost
because the Questioner: was sitting too far from the tape recorder to be recorded.]

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

That which is infinite cannot be many, for many-ness is a finite concept. To have infinity you must identify or define that infinity as unity; otherwise, the term does not have any referent or meaning. In an Infinite Creator there is only unity. You have seen simple examples of unity. You have seen the prism which shows all colors stemming from the sunlight. This is a simplistic example of unity.

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

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

May we enunciate this law in more detail?
1.8 发问者：【听不见】
Questioner：[Inaudible].

RA：此时有另一个询问吗？
RA：Is there another query at this time?

1.9 发问者：关于即将来临的全球改变，你能说点什么？
Questioner：Can you say anything about the coming planetary changes?

RA：我是 Ra。我宁愿等到这器皿再次达到一个合适的专一或单点状态之深度、我们再说话。
RA: I am Ra. I preferred to wait until this instrument had again reached the proper state of depth of singleness or one-pointedness before we spoke.

这些改变是非常、非常微不足道的。我们自己对于带来收割的状态并不关切。
The changes are very, very trivial. We do not concern ourselves with the conditions which bring about harvest.

1.10 发问者：另一个问题。是否可能为其他实体创造任何理解的加速，或者所有努力… 个体的努力都作用在他自己上头、加速他的理解？换句话说，如果一个人尝试作为一般的催化剂以增进全球意识的觉知，这个人是否什么也没做、除了对自己有作用？或者有可能 [听不见] ？
Questioner：Another question. Is it possible to create any acceleration of understanding [in] other entities [or are] all efforts... efforts by the individual on himself accelerating his understanding? In other words, if an individual tries to act as a catalyst in general to increase the awareness of planetary consciousness, is he doing nothing but acting upon himself, or is it possible [inaudible]?

RA：我是 Ra。我们将分两部分回答你的问题，这两部分都同样地重要。
RA: I am Ra. We shall answer your question in two parts, both of which are important equally.

首先，你必须理解，在你们与他人的区别、对于我们是不可见的。我们不认为提升意识的努力有一个分别：即你投射为一个人格的变貌（之努力），或你投射为另一个人格的变貌（之努力）。从而，学习与教导是相同的，除非你没有教导你正在学习的东西；如果在这种情况下、你对于你/他们就只有很少或没有益处。这个理解应该让你们的心/身/灵复合体思索，因为它在你们目前这个链结的经验中、扮演一个角色。
Firstly, you must understand that the distinction between yourself and others is not visible to us. We do not consider that a separation exists between the consciousness-raising efforts of the distortion which you project as a personality, and the distortion which you project as an other personality. Thus, to learn is the
same as to teach unless you are not teaching what you are learning; in which case you have done you/they little or no good. This understanding should be pondered by your mind/body/spirit complex as it is a distortion which plays a part in your experiences at this nexus.

To turn to the second part of our response, may we state our understanding, limited though it is. Group-individuated consciousness is that state of sharing understanding with the other distortions of mind/body/spirit complexes, which are within the evident reach of the mind/body/spirit complex individual or group. Thus, we are speaking to you and accepting both our distortions and your own in order to enunciate the laws of creation, more especially the Law of One.

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

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

Therefore, we return this question to you. We state, indeed, the only worthwhile activity is: to learn/teach or teach/learn. Besides your true existence, there is nothing else that can assist in showing the original thinking, and the things that cannot be explained, cannot be comprehended, or are covered by the mystery of existence are many. Therefore, in your educational process, you...
Therefore, we offer the question back to you to state that indeed it is the only activity worth doing: to learn/teach or teach/learn. There is nothing else which is of aid in demonstrating the Original Thought except your very being, and the distortions that come from the unexplained, inarticulate, or mystery-clad being are many. Thus, to attempt to discern and weave your way through as many group mind/body/spirit distortions as possible among your peoples in the course of your teaching is a very good effort to make. We can speak no more valiantly of your desire to serve.

在这主题，我们可否以任何其他能力来谈论？
May we speak in any other capacity upon this subject?

1.11 发问者：你将来还可以通讯吗？我们未来可以呼叫你吗？
Questioner: Will you be available for communication? Can we call on you in the future?

RA：我是 Ra。我们和这器皿有良好的接触，因为她最近有几次出神的体验。在你们的未来，她能够沟通我们的思想。然而，我们建议在一小段时间内要小心 (不要) 打扰到该管道，然后采用适当的程序来协助该器皿，她在某种程度上需要重新进入其心/身/灵复合体。该器皿在这个时间/空间已为了人生经验选择该复合体。你理解如何滋养这个器皿吗？

1.12 发问者：不。你可以解释吗？
Questioner: No. Could you explain it?

RA：我们首先建议一段简短的静默时期。
RA: We suggest first a brief period of silence.

然后重复该器皿的声音振动复合体，你们在这个密度中称为名字。重复(它)，直到得到一个回应。

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

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

And finally, a gift of water into which the love of all present has been given. This will restore this entity, for her distortions contain great sensitivity towards the vibrations of love, and the charged water will effect comfort.

你現在理解嗎？
Do you now understand?

1.13 发问者：不完全。
Questioner: Not completely.

RA：我是 Ra。我们搜尋你的心智，发现该振动 Alrac。从你发出的这个振动含有最大量的、你会称的爱。其他人会叫该个体 Carla。

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

将水充能的过程：那些在场的人都把他们的手放在玻璃杯上，并且脑中观想爱的力量进入水中。这样就会把那很有效的媒介充满那些(爱的)振动。

The charging of the water is done by those present placing their hands over the glass and visualizing the power of love entering the water. This will charge that very effective medium with those vibrations.

这个器皿此时相当地疲倦。然而，她的心是如此这般、以致于她持续向我们敞开、并且作为一个有用的管道。这就是为什么我们会花费时间/空间解释、如何改善这些变貌、你们称之为疲倦。

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

不管在任何情况下、直到她已回应她的名字之前、都不应该碰触这个器皿。

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

我在合一的荣光与和平中离开你们。在和平中向前走, 在太一造物者的大能中欢庆。我是 Ra。

I leave you in the glory and peace of unity. Go forth in peace, rejoicing in the power of the One Creator. I am Ra.

———

第 002 场集会 1981 年 1 月 20 日

2.0 RA: 我是 Ra。在我们无限造物者的爱与光中、我向你们致意。我与这个已奉献自己为管道的心/身/灵复合体同在。我现在与你们通讯。

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

在这个时间/空间，于你的心智变貌的投射中、已经依序排列一些询问。因此，我可以对这个小组担保：我自己的社会记忆复合体有一种特殊的通讯方法、就是针对那些能够将他们的变貌与我们的相调和的少数人，回应他们要求资讯的询问。我们对于这种(沟通)格式感到舒适。现在让询问开始吧。

Queries are in order in your projections of mind-distortion at this time/space. Thusly would I assure this group that my own social memory complex has one particular method of communicating with those few who may be able to harmonize their distortions with ours, and that is to respond to queries for information. We are comfortable with this format. May the queries now begin.

2.1 发问者：我猜想会有足够的人会理解你所说的、并且有足够的兴趣让我们出一本书、内容是这些通讯，我不知你是否会同意这点：我们来制作一本书。如果确实如此，我在想、可能先从你的一点历史背景开始谈起。

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

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

然而，如果和他人分享我们的通讯是你们的渴望，就我们的感知变貌、最有帮助的方式为规则化与结晶化你们自己在各个经验层次上的振动样式，你们称这些层次为人生。如果一个人被启发(光照)，难道不是所有人都被启发?因此，我们的导向为述说任何你们渴望的谈话内容。教导/学习是—的法则中、最初步的变貌之一。

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

2.2 发问者：可否告诉我们关于你们的历史背景，你们在这个幻象的较早时期，可能包括你先前说过的，在这个星球上的化身;以及你们与这个星球早期民族接触的过程?然后我们就会有一个开始写这本书的依据。

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

RA: 我是 Ra。我们察觉到你的心智/身体正在估算适当的方法好执行该任务：创造出一个教导/学习工具。我们察觉到你们对于我们的化身、如你的称呼、状态感到兴趣。我们等到你再次发问这问题才回答，借此强调你们数千年的时间/空间创造出一种似是而非的兴趣。因此在给予这类资讯时，我们要求，我们在你们区域空间/时间的经验不要被强调，这是恰当的。教导/学习是我的责任，在于哲学方面而非历史方面。若适当地评估，你的请求是无害的、我们现在将继续(回答)。

RA: I am Ra. We are aware that your mind/body is calculating the proper method of performing the task of creating a teach/learning instrument. We are aware that you find our incarnate, as you call it, state of interest. We waited for a second query so as to emphasize that the time/space of several thousand of your years creates a spurious type of interest. Thus in giving this information, we ask the proper lack of stress be placed upon our experiences in your local space/time. The teach/learning which is our responsibility is philosophical rather than historical. We shall now
proceed with your request which is harmless if properly evaluated.

We are those of the Confederation who, eleven thousand of your years ago, came to two of your planetary cultures which were at that time closely in touch with the creation of the One Creator. It was our naïve belief that we could teach/learn by direct contact, and the free-will distortions of individual feeling or personality were in no danger, we thought, of being disturbed, as these cultures were already closely aligned with an all-embracing belief in the live-ness or consciousness of all.

We came and were welcomed by the peoples whom we wished to serve.

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

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

In the Eighteenth Dynasty, as it is known in your records of space/time distortions, we were able to contact a pharaoh, as you would call him. The man was small in life-experience on your plane and was a... what this instrument would call, wanderer. Thus, this mind/body/spirit complex received our communication-distortions and was able to blend his distortions with our own.

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

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

现在，你有更详细的兴趣吗？
Do you have a more detailed interest at this time?

2.3 发问者：我们对于你所说的这整个故事很感兴趣，也获得一的法则之某些细节。我随后将提出几个问题，或许不直接与理解一的法则相关。然而，我相信要呈现它为一个学习/教导载具、给予此时愿意阅读它的地球人群、一个适当的方式是从各个面向来探究你的话语。

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

你提到水晶治疗。[我想提出另一件事：当器皿变得疲倦时，我们想要切断通讯、等器皿充能之后再继续发问。] 如果器皿此时还能胜任的话，我想要讨论一点关于你提到的水晶治疗。

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

RA：我是 Ra。水晶治疗的原则是基于理解你们称为肉体、幻象的结构、的阶层特质。有的水晶作用于进入灵性体的能量；有的水晶作用于灵性到心智的过程；有的水晶平衡心智与身体之间的变貌。所有这些水晶都透过纯净的管道充能。若没有相当结晶化的医者与水晶一同工作，水晶将不会被适当地充能。

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

另一个要素是与你们居住的地球能
The other ingredient is a proper alignment with the energy fields of the planet upon which you dwell, and the holistic or cosmic distortions or streamings which enter the planetary aura in such a manner that an appropriate ratio of shapes and placement within these shapes is of indicated aid in the untangling or balancing process.

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

当然，这需要入门，从过去到现在，没有多少实体能坚忍不拔地、通过入门(process)造成的各种扭曲残渣。

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

在这个或另一个主题上，容我们以相当简短的方式、进一步告知你？

May we further inform you in any fairly brief way upon this or another subject?

2.4 发问者：是的，你曾提到金字塔是为了这目的之自然产物。你能不能更详细地说明吗？你是否负责建造金字塔，以及金字塔的目的是什么？

Questioner: Yes. You mentioned that the pyramids were an outgrowth of this. Could you expand a little bit on—

Were you responsible for the building of the pyramid, and what was the purpose of the pyramid?

RA：我是 Ra，一些较大的金字塔是我们用太一原力所建造，这些石头是活生生的。你们文化中的心/身/灵(复合体)变貌一直不大理解的事。金字塔的目的有两个：

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

当然，这需要入门，从过去到现在，没有多少实体能坚忍不拔地、通过入门(process)造成的各种扭曲残渣。

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

在这个或另一个主题上，容我们以相当简短的方式、进一步告知你？

May we further inform you in any fairly brief way upon this or another subject?
Firstly, to have a properly oriented place of initiation for those who wished to become purified or initiated channels for the Law of One.

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

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

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

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

If you have any questions about the proper use of this mind/body/spirit[complex], we would appreciate your asking them now.
2.6 发问者：就当作问完了，我的意思是，我目前没有任何要继续（讨论的）。
怎样算是适当地使用这个器皿？我们应该做什么以最大程度地增进她的能力去...舒适、恢复活力，等等？

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

RA：我是 Ra。我们很高兴你问了这个问题，因为就我们的理解，除了分享我们对哲学的认知、若没有（你的）直接问题、我们没有权利/义务在任何主题上分享。无论如何，这个心/身/灵（复合体）目前并没有被正确地使用，因此她经历到不必要的身体扭曲、在疲倦的区域中。

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

单纯地转向太一的圆圈，同时依照以下的对话发出声音振动，可以净化这些振动：
问：「什么是法则？」
答：「法则是太一。」
问：「为什么我们寻求 Ra？」
答：「Ra 是一的法则之谦卑使者。」

The vibrations may well be purified by a simple turning to the Circle of One and the verbal vibration while doing so of the following dialogue:
Question: “What is the Law?”
Answer: “The Law is One.”
Question: “Why are we here?”
Answer: “We seek the Law of One.”
Question: “Why do we seek Ra?”
Answer: “Ra is an humble messenger of the Law of One.”

两人一起：「在一的法则中，欢庆并洁净这场所，不让思想形态进入我们在这器皿周围行走的圆圈，因为法则是太一。」

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

该器皿此时应该在出神状态中，适当的对准角度是头部指向 20 度北北东，这是新时代或较新的爱/光变貌之方向，其扭曲程度较少，这个器皿将在其中找到舒适感。这是一个敏感的器皿，我们的意思是各种扭曲可以从她任何一个感官进入其心/身/灵复合体。因此，我们建议做以下的事：

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

在她的头部(后方)放一个未用过的盛水圣杯。
Place at the entity's head a virgin chalice of water.

到(桌子)中心放一本圣经, 那是她最常接触的书本, 与该器皿的心智变貌最为一致, 同时这些变貌也跟一的法则有最密切的关联。
To the center, the book most closely aligned with the instrument’s mental distortions which are allied most closely with the Law of One, that being the Bible that she touches most frequently.

走到圣经的另一边, (放)一小束馨香于纯洁全新的香炉内。
To the other side of the Bible, a small amount of cense, or incense, in a virgin censer.

到达该书本、象征太一、的后方, 打开到约翰福音第一章, (放)一根白蜡烛。
To the rear of the book symbolizing One, opened to the Gospel of John, Chapter One, a white candle.

该器皿穿上一件白袍可以增强气力, 该器皿的身体应该被遮盖并平躺, 双眼被覆盖。
The instrument would be strengthened by the wearing of a white robe. The instrument shall be covered and prone, the eyes covered.

我们感觉虽然这样一个活动/排场之复合体似乎相当扭曲、偏离一个目标明确的教导/学习经验, (但)这些关于出神技巧的详尽细节可以放松该器皿周围实体之心智变貌, 因为他们感知到该器皿的相关疲倦变貌改善了。我们只再补充一点, 如果在我们的教导/学习集会进行的时间/空间(期间), 你们的太阳体没有照亮这房间、最好在点亮照明器具之前, 呼唤该器皿。
We feel that, though this is a complex of activity/circumstance and may seem very distorted from a purposeful teach/learning experience, these elaborations on the technique of trance will ease the mind distortions of those about the instrument as they perceive improvement in the instrument’s distortions with regard to fatigue. We add only that if these teach/learning sessions are held during time/space during which your sun-body does not light your room that it is best to call the instrument before the lighting of the illuminatory mechanism.
I am Ra. I leave you in the glory and the peace of the One Creator. Rejoice in the love/light, and go forth in the power of the One Creator. In joy, we leave you. Adonai.

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

3.2 Questioner: I am Ra. This would be appropriate.

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

Questioner: After moving the items. Is this the proper position?
RA：我是 Ra。请更正馨香的角度，好让它从垂直位置到达北北东 20 度的平面。
RA: I am Ra. Please correct the angle of the incense so that it is perpendicular to the plane of twenty degrees north-by-northeast.

3.4 发问者：[更正之后] 这样是否符合要求？
Questioner:[After moving the items.] Is this the proper position?

RA：请检查你的眼睛、以做细部的更正。我们将解释该过程(如何)由此成为一个显著的扭曲平衡器。
RA: Please check [by] your eye to make fine correction. We will explain the process by which this becomes a significant distortion balancer.

馨香扮演供能给器皿的肉体的角色，表示其人性。因此，从器皿的眼中看过去，摇曳的烟雾需要与打开的圣经呈现相同的相对角度，并借由意味爱/光与光/爱的已点燃蜡烛达成平衡，这三者给予这个器皿的心理与情感变貌复合体。容我们如此称呼，一种她所寻求的天堂与和平的景象，于是将该器皿从低点到高点予以充能，该器皿变得平衡，而不容易变得疲倦。

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

我们感激你的关切，因为这过程将致使我们的教导/学习进行得更容易些。
We appreciate your concern, for this will enable our teach/learning to proceed more easily.

3.5 发问者：现在整体看起来是否都正确地排列？
Questioner:Does it appear correctly aligned now?

RA：我判断它在可接受的范围内。
RA: I judge it within limits of acceptability.

3.6 发问者：在上次集会中，我们有两个问题留到这次集会问：一个跟吉沙的大金字塔的冠石有关；另一个是你们如何移动厚重的石材来建造金字塔。就一的法则而言，我知道这些问题完全不重要。但这是我的判断，我觉得这些问题对于这份资料的读者而言、会是个简易的入口，但那只是我的判断、你可以更正我。我们非常感激你的联系，并且愿意接受任何建议、关于我们应该如何
At the last session we had two questions we were saving for this session: one having to do with the possible capstone of the Great Pyramid at Giza; the other with how you moved the heavy blocks. I know these questions are of no importance at all with respect to the Law of One, but it was my judgment, which you may correct, that this would provide an easy entry for the reader of the material. We are very grateful for your contact and will certainly take suggestions about how we should proceed with this. This is just one guess.

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

因此，第一个问题是冠石，我们重申这类资料的不重要性。

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

所谓的金子塔曾有两个冠石，一个出自我们的设计，比较小，并且经过精心设计，采用你们地球、你们称为的「花岗石」。这设计是为了其结晶体的属性，以及你们空气的适当流通，透过一种东西，你们称为「烟囱」。

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

在一个时间，当我们族群离开你们的密度时，原本的(冠石)被拿走，换上一颗更贵重的冠石，它的一部分由黄金材质组成，这点完全不会改变金字塔[如你所称]的属性，而是一个扭曲，由于少数人渴望将该建筑物规范为专属的皇家建筑。

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

关于第一个问题，你是否想要进一步询问？
Do you wish to query further upon this first question?

3.7 发问者：你提到烟囱的意思是什么？它有什么特定的用途？
Questioner: What did you mean by chimney? What was its specific purpose?

RA: 有一股你们空气的适当流动，它虽然小，却使得整栋建筑变得清爽。它被设计为具备空气-流动导管[该器皿可能如此称呼]，于是那儿有新鲜的空气，没有任何扰动或冷气流。

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

3.8 发问者：那些石块是如何被移动的？
Questioner: How were the blocks moved?

RA: 我是 Ra。你必须想象，在一切受造物之内的活动。该能量虽然是有限的，跟你们人群的理解变貌相比却是相当大的。你们人群虽然相当知晓这点，却很少考虑它。

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

这股能量是智能的。它是阶层性的，相当于你们的心/身/灵复合体居住在一组阶层性的载具之内，因此保有躯壳、或形状、或力场，以及各个依序上升的智能或平衡的(光)体，于是这类材质，如岩石里头的每个原子也是如此。当一个实体能够跟那智能讲话，即物质界的有限能量，或化学的岩石/体，然后它就会跟居住在更良好调频的(光)体中的无限力量沟通，不管是人类或岩石。

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

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

In this way, that which is required is accomplished due to the cooperation of the infinite understanding of the Creator indwelling in the living rock. This is, of course, the mechanism by which many things are accomplished which are not subject to your present means of physical analysis of action at a distance.

3.9 发问者：我想起一句声明，大意是：如果你有足够的信心，你能够叫一座山移动、那座山就会移动。我假设这近似你正在说的东西。我假设，如果你充分地觉察一的法则，你就能做这些事，那是否正确？

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

RA：我是 Ra。信心，该发声振动变貌，或许是横亘在 那些属于[我们会称为]无限道途的实体与那些属于有限证明/理解的实体之间的绊脚石之一。

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

你理解到信心与智能无限之间存在一致性，你是精准地正确。然而，前者是灵性的用语，后者对于那些拿着尺规与笔寻求的人[的概念架构变貌]而言，或许比较可以接受。

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

3.10 **Questioner:**  那么，如果一个人完全地通晓一的法则，并且活出一的法则，就是一的法则，那么凭借直接的心智效应建造一座金字塔，这对他说会是寻常的一件事。我可以这样去理解吗？我是否正确？

**RA:** 我是 Ra。你是不正确的，因为透过一的法则(产生)的个人力量与联合或社会记忆复合体[由心身灵组成]理解一的法则(产生)的力量有一个差别。

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

以前者为例，唯有一个人，净化所有瑕疵，方能移动一座山。而后者，以群体来理解合一，即使每个人含有一些可接受的扭曲量，不过，该群体心智(还是)能移动群山。该进展通常从寻求理解爱的法则[掌管你们现在寻求的理解次元]开始，接着寻求光的法则。那些与光的法则共振的实体寻求一的法则，那些与一的法则共振的实体寻求永恒的法则。

In the first case, only the one individual, purified of all flaws, could move a mountain. In the case of mass understanding of unity, each individual may contain an acceptable amount of distortion and yet the mass mind could move mountains.

我们无法讲述：与一切万有统合的自我溶解之后的事情，因为我们还在寻求成为一切万有，我们还是 Ra。从而，我们的道途继续向前(延伸)。

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

3.11 **Questioner:** 那么，该金字塔是由你们族群的许多人共同行动建造的？

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

**RA:** 我是 Ra。一些金字塔是我们所思想/建造出来的，建材采用我们社会记忆复合体创造的思想形态。

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

3.12 **Questioner:** 那么，你们是就地以思想创造出岩石、而非从别的地方运来？那是否正确？

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

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

3.13 发问者: 什么是不朽的岩石?
Questioner: What is everlasting rock?

RA: I am Ra. If you can understand the concept of thought-forms you will realize that the thought-form is more regular in its distortion than the energy fields created by the materials in the rock which has been created, through thought-form, from thought to finite energy and beingness in your, shall we say, distorted reflection of the level of the thought-form.

我们可否以任何更有帮助的方式回答你?
May we answer you in any more helpful way?

3.14 发问者: 这问题稍微有点琐碎,但我不懂为什么在那情况中, 该金字塔要用许多石块来制成, 而非以一整块东西、一次创造好?
Questioner: This is slightly trivial, but I was wondering why, in that case, the pyramid was made of many blocks rather than the whole thing being created at once.

RA: I am Ra. There is a law which we believe to be one of the more significant primal distortions of the Law of One. That is the Law of Confusion. You have called this the Law of Free Will.

我们想望制作一具治疗机器或时间/空间比例复合体、尽可能使它发挥效用。无论如何, 我们不渴望这神秘被人群穿透, 以致于我们被崇拜为神奇金字塔的建造者。因此它看起来像是被制作, 而非被想出来的。

We wished to make an healing machine, or time/space ratio complex which was as efficacious as possible. However, we did not desire to allow the mystery to be penetrated by the peoples in such a way that we became worshiped as builders of a miraculous pyramid. Thus it appears to be made,
3.15 **Questioner**: 嗯，你刚才谈到金字塔，特别是大金字塔，我假设，主要目的是作为一个治疗机器，也谈到它是入门(启蒙)的装置，这些是同一个概念吗？

**RA**: 它们是爱/光 意图/分享复合体的一部分。为了适当地使用治疗的层面，找到一个纯净且投入的管道、或充能者是重要的，好让无限造物者的爱/光可以流过；因此，一个入门的方法是必须的、好准备该心智/身体/灵性在造物者的事工中服务。这两者是整体必须的。

**RA**: They are part of one complex of love/light intent/sharing. To use the healing aspects properly it was important to have a purified and dedicated channel, or energizer, for the love/light of the Infinite Creator to flow through; thus the initiatory method was necessary to prepare the mind, the body, and the spirit for service in the Creator's work. The two are integral.

3.16 **Questioner**: 金字塔本身的形状... 是否在入门过程中具有关键的功能？

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

**RA**: 这个是庞大的问题。我们感觉现在要开始讲解、并要求你重新评估(之后)、在往后的集会中深入提问、容我们说、这个有些教育性的论点。

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

首先，关于入门程序、金字塔有两个主要的相关功能。一个与身体有关。在身体被启蒙之前，心智必定要被启蒙，在你们目前的周期中、这是你们大多数的行家发现其心智/身体/灵复合体被扭曲的起点。

To begin, there are two main functions of the pyramid in relation to the initiatory procedures. One has to do with the body. Before the body can be initiated, the mind must be initiated. This is the point at which most adepts of your present cycle find their mind/body/spirit complexes distorted from.

当心智的真正身份、也就是品性与人格、被发现之后，身体必定要在每一个方面都被知晓。因此，需要以超然(的态度)去理解与控制身体的各种机能。那么，金字塔的第一个用途就是(让人)走下去、进入其中、目的是剥夺其感官输入，于是在某种程度上，使得肉体得以死亡、接着开始另一个生命。

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

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

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

RA: We scan this instrument.

透过这些预防措施，这器皿得到许多协助。我们只建议多注意其颈部，似乎这个身体/变貌的气力/虚弱区域受到扭曲。因此，给予颈部区域更多支撑会是个协助。

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

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

我是 Ra，我在太一造物者的大能与和平中，现在欢欣地离开这个小组。Adonai.

I am Ra. I will now leave this group rejoicing in the power and peace of the One Creator. Adonai.
第 004 场集会 1981 年 1 月 22 日

4.0 RA：我是 Ra。我在无限造物者的爱与光中向你们致意。我现在开始通讯。

RA：我是 Ra。我迎接你们在无限造物者的爱与光中，我现在开始通讯。

4.1 发问者：结束上一场集会之际，我问了一个太长的问题而无法回答。主题是金字塔的形状以及它与入门的关系。现在是问这问题的适当时间吗？

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

RA：我是 Ra。是的，这是问那个问题的适当时间/空间。

RA：我是 Ra。是的，这是问那个问题的适当时间/空间。

4.2 发问者：金字塔的形状是否对于入门有作用？

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

RA：我是 Ra。当我们开始上次集会的问题之际，你的个人记忆复合体已经记录了该形状第一个用途跟身体复合体的入门有关。灵的入门是一种被更详细设计的入门类型，和一些时间/空间比率有关，实体借此找到自己。

RA：我是 Ra。当我们开始那次集会的问题之际，你的个人记忆复合体已经记录了该形状第一个用途跟身体复合体的入门有关。灵的入门是一种被更详细设计的入门类型，和一些时间/空间比率有关，实体借此找到自己。

如果你愿意，跟着我一起画出所谓金字塔的(每个)侧面，并在心里想象这个三角形被划分成四个相等的三角形，你将发现这个三角形之中的横断线位于四个侧面的第一层(高度)，形成一个钻石在一个水平的层面上。在这层面上的中央就是一个适当的场所，让从无限次元流入的能量以及心/身/灵复合体各式各样交织在一起的能量场在此相交。

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

因此它被设计的目的是：一个要被启蒙的实体可以借由心智去感知，然后传
导这个、容我们说、门户通往智能无限。那么，这就是设计该特定形状的第二个要点。

Thus it was designed that the one to be initiated would, by mind, be able to perceive and then channel this, shall we say, gateway to intelligent infinity. This, then, was the second point of designing this specific shape.

关于你的询问, 我们可否提供你任何种类的、更进一步的描述？
May we provide a further description of any kind to your query?

4.3 发问者：那么、就我的了解，入
门者要位于金字塔的中心线，但高于地
基，高度则由那条横断线[由切分各个
面的四个三角形形成]所决定，这是否正
确？

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

RA: 这是正确的。
RA: This is correct.

4.4 发问者：那么在这个点、有一个能
量的聚焦过程，(那能量)相对于我们
的次元、它是额外的次元，我是否正
确？

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

RA: 你可以使用那个声音振动复合体。然而，它并不全然地正确、因为没有「额外」的次元。我们比较喜欢用该术语：「多重」次元。
RA: You may use that vibratory sound complex. However, it is not totally and specifically correct as there are no “extra” dimensions. We would prefer the use of the term “multi” dimensions.

4.5 发问者：金字塔的大小是否为启
蒙的效力之一个函数？
Questioner:Is the size of the pyramid a function in effectiveness of the initiation?

RA: 我是 Ra。每种尺寸的金字塔都
有它自己的智能无限流入点，因此、一
个微小的金字塔可以放在身体下方或
上方，以达成特定与不同的效果，(该
效果)则取决于所放置的身体部位与智
能无限之进入点的关系。
RA: I am Ra. Each size pyramid has its own point of streaming in of intelligent infinity. Thus a tiny pyramid that can be placed below a body, or above a body, will have specific and various effects depending upon the placement of the body in relationship to the entrance point of intelligent infinity.

为了启蒙的目的, 该尺寸需要大到足
以创造出某种高耸的视觉表达，好让智能无限的多重次元进入点足以完整地弥漫与充满该传导者、整个身体得以安歇在这聚焦区域。再者，为了治疗的目的，传导者与需要被治疗的实体都要能安歇在这焦点之内。

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

4.6 发问者：吉沙的庞大金字塔是否还能用于这个目的、或它不再有作用？

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

RA: 我是 Ra。跟许多其他金字塔结构一样，它像是失去音准的钢琴：如这个器皿会表达的，它可以弹出音调、但是、喔好糟糕。那刺耳的不和谐音干扰了敏感度。只有能量流的鬼魂还残留着，这是由于(能量)流入点的移转，接着是由于你们星球的电磁场的移转；另一方面是因为以前有些实体曾把这个启蒙与治疗的场所用在比较少悲惘的用途上。

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

4.7 发问者：有没有可能使用我们今日现有的材料、建造一个金字塔，并且适当地校准它，接着使用它？

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

RA: 我是 Ra。你们相当有可能建造一个金字塔结构。使用的材料不是关键，仅仅在于(在于)时间/空间复合体的比例。无论如何，使用金字塔结构来启蒙与治疗、(效果)完全取决于尝试这类工作的传导者之内在修为。

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

4.8 发问者：那么，我的问题会是：

Questioner: 那么，我的问题会是：
投胎到今日世界的人类，谁会拥有必须的内在修为，使用你的指导，建造金字塔、接着在其中受到启蒙，然后可能再次做到？现今地球上、有没有任何人能够做到？或者无人有资格做到这点？

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

RA: 我是 Ra。在这个链结点上，有些人[如你所称]能够承接这呼求。然而，我们要再次指出金字塔[以你的称呼]的时代已经过去了。它的确是个永恒的建筑。然而，在我们过去尝试协助这个行星之际，当时来自宇宙的能流需要特定的、对于纯度的理解。这个理解随着(宇宙)能流的运转与所有事物的演进，已经改变到一个对纯度更为开明的视野。因此，你们有些人的纯净程度已经与智能无限合一。无须使用这些建筑物，医者/病患可以获得疗愈。

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

4.9 发问者：如果我们找到有该天赋能力的个体，你可能指导他治疗的技术吗？

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

RA: 我是 Ra。这是可能的。我们必须补充说明，有许多教导/学习该治疗/病人链结的系统、被适当地给了各式各样的心/身/灵复合体。我们要求你以想象力考量，在较早的周期中，(人类)心智的相对单纯性，以及经过许多次转世后，这些相同的心/身/灵复合体的观点与思维/灵性过程变得较少扭曲，但通常过度复杂。

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

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

4.10 发问者：我很想继续探查治疗过程的可能性，但我对要从哪里开始有点迷惑。你可否告诉我，第一步会是什么？

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

RA: I am Ra. This is correct.

4.11 发问者：我会假设第一步会是找到一个带着能力进入此生的个体？这是否正确？

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

RA: I am Ra. This is correct.

4.12 发问者：一旦我挑选了一个人来执行治疗(工作)，若他接收你的指导会有帮助的。这是否可能？

Questioner: Once I have selected an individual to perform healing, it would be helpful to receive instruction from
你。这是可能的？

**RA**：我是 Ra。根据这些声音振动复合体的变貌，这是可能的。

**RA**：我是 Ra。这是可能的，根据这些声音振动复合体的变貌，这是可能的。

4.13 发问者：那么我假设，这个被挑选的人会是与一的法则十分和谐相处的人。虽然他可能对它没有智力上的理解，他应该活出一的法则。这是否正确？

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

**RA**：我是 Ra。这点既正确又不正确，正确的情况适用于好比发问者：这样的人，拥有朝向治疗[依你的称呼]的变貌。

**RA**：我是 Ra。这点既正确又不正确。正确的情况适用于好比发问者：这样的人，拥有朝向治疗[依你的称呼]的变貌。

可以观察到的、不正确的(部分)是：有些人在这你们的空间/时间幻象之活动没有反映出一的法则，(却)可以治疗，他们的能力已经找出一条通往智能无限的途径，不管是在哪一个存在(次元)平面中找到这个变貌。

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

4.14 发问者：[对一旁的 Jim 说: 你理解吗？] 我有点困惑，我部分理解你；不确定是否完全理解你。你能够用另一种方式重新叙述吗？

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

**RA**：我能够以许多方式重新叙述。如果它在该器皿的振动声音复合体的知识(范围)内。这一次，我会努力给出使扭曲变少。

**RA**：我能够以许多方式重新叙述。如果它在该器皿的振动声音复合体的知识(范围)内。这一次，我会努力给出使扭曲变少。

有两种人可以治疗：一种好比你自己，天生就倾向给予关于一的法则的知识，可以治疗却不这么做；另一种人拥有同样的知识，却在心智、身体或灵(方面)并未有意识地展现显著的变貌朝向一的法则，虽然如此，还是开启了一个相同能力的管道。重点在于那些虽然没有
经过适当训练，容我们这么说，依然(可以)治疗的人。

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

4.15 发问者：那么，你是否有可能在治疗的练习方面、训练我们？
Questioner: Then would it be possible for you to train us in healing practice?

RA: 我是 Ra。这是可能的。
RA: I am Ra. It is possible.

4.16 发问者：你会训练我们吗？
Questioner: Will you train us?

RA: 我们会。
RA: We will.

4.17 发问者：我不知道这要花多少时间，或你甚至可以讲述任何相关的东西。你是否可能给我一个必修的训练计划大纲吗？目前在这点，我没有知识、知道该问哪些问题。我将问该问题，希望它有点意义。
Questioner: I have no idea of how long this would take or if you can even tell anything about that. Is it possible for you to give me a synopsis of the program of training required? I have no knowledge of what questions to ask at this point. I'll ask that question in the hopes that it makes sense.

RA: 我是 Ra。我们考量你对资讯的
请求，如你所知，有显著数量的声音振动复合体可以依序被用来训练医者。

**RA**：I am Ra. We consider your request for information, for as you noted, there are a significant number of vibratory sound complexes which can be used in sequence to train the healer.

一个大纲是很合宜的入口，好让你可以理解(治疗)牵涉的东西。

The synopsis is a very appropriate entry that you might understand what is involved.

首先，心智必须被它自己知晓。这或许是治疗工作中、最吃力的部分。如果心智知晓它自己，那么治疗最重要的层面就发生了，因为意识是一的法则之小宇宙。

Firstly, the mind must be known to itself. This is perhaps the most demanding part of healing work. If the mind knows itself then the most important aspect of healing has occurred, for consciousness is the microcosm of the Law of One.

第二个部分是关于身体复合体的锻练。以目前抵达你们地球的能量流而言，这些理解和修炼跟在使用身体的自然机能之中，爱和智慧的平衡有关。

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

第三个领域是灵性的，在这个领域，透过与智能无限的接触，将前两个学科连结起来。

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

4.18 **发问者**：我相信我对于达成第一步有些概念……一点点概念。其他两个步骤我完全不熟悉，你可以详述这些步骤吗？

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

**RA**：我是 Ra。想象身体。想象身体较稠密的层面。由此开始，逐渐进入(各个)能量路径的最精细知识，(它们)环绕并促使身体被充能。理解身体所有的自然机能都怀有全部的层面，从稠密到精细，并且能够被质变成为你们称为的圣礼。这是对于第二个领域的简要探究。

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

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

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

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

(我们)再一次重申，治疗只是一的法则之中的一项变貌。要获致对该法则无扭曲的理解，并不必须要去治疗或、确实地展现任何显化，只要练习理解的修为即可。

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

在这次集会结束之前，我们愿再接一或两个问题。

We would ask that one or two more questions be the ending of this session.

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

RA: 我是 Ra。一的法则，虽然超越任何名字（如你对声音振动复合体的称呼）的限制，可以近似地陈述：所有事物为一，没有极性，没有对或错，没有不和谐，只有本体 (identity)。一切为一，而那个一是爱/光、光/爱、无限造物者。

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

一的法则的原初变貌之一属于治疗。当一个心/身/灵复合体从自己的内在深处了解到一的法则；也就是，没有不和谐，没有不完美；一切都是完整、健全、完美的。于是疗愈就发生了。从而，在这心/身/灵复合体之内的智能无限重组身体、心智、或灵的幻象，到达一个和一的法则调和一致的形体。为了这个完全个别化的过程，医者扮演充能者或催化剂(的角色)。

One of the primal distortions of the Law of One is that of healing. Healing occurs when a mind/body/spirit complex realizes, deep within itself, the Law of One; that is, that there is no disharmony, no imperfection; that all is complete and whole and perfect. Thus, the intelligent infinity within this

mind/body/spirit complex re-forms the illusion of body, mind, or spirit to a form congruent with the Law of One. The healer acts as energizer or catalyst for this completely individual process.

一个值得关注的项目是：要求学习的医者必定要拿取该变貌：理解那个要求/领受为一种责任，从而治疗。在要求之前，这是一个荣誉/义务、必须谨慎地在自由意志之中考量。

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

4.21 发问者：我假定我们应该明天继续(讨论)。

Questioner: I assume that we should continue tomorrow.

RA：我是 Ra。你的假定是正确的，除非你感觉有个特定问题是必要的。在大约这个工作长度中，这个器皿可获得最佳的滋养。

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

4.22 发问者：一个简短的问题。这个器皿有能力一天进行两场集会，或我们应该维持一场？
Questioner: One short question. Is this instrument capable of two of these sessions per day, or should we remain with one?

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

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

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

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

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

医者并不是透过以身示范来做这个工作。该工作自身独立地存在。医者只是催化剂，就好比这个器皿拥有必须的催化作用以提供该管道传递我们的话语，不过，在这个(治疗)工作中，不能有任何练习或示范的想法。

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

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

在这扇门之内蕴含着一个阶层式的建构，你可以比拟为地理学或某种几何学，该阶层是相当规律的，承载着内在的关系。

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

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

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

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

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

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

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

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

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

The next task is to extend such understanding to all other selves' bodies you have encountered. The simplest example is understanding that each biological man is a woman; each biological woman is a man. This is a simple example. However, in almost every case, when you attempt to understand self or other self's...
身体，你将再次发觉需要最微细的辨别，以充分掌握涉及其中的极性复合体。

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

此时，我们会建议结束这个叙述，直到下次的工作时间，好让我们得以投注时间给第三个领域，具有相称的重要性。

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

我们在离开这个器皿之前，我们还可以回答一个询问，如果它是简短的。

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

5.3 发问者：这个器皿是否舒适？有没有任何其他事会好增加这个器皿的舒适度？就这些了。

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

RA: 我是 Ra。在每次集会中，蜡烛可以顺时钟转动约 10 度左右，好改善螺旋能量流动通过该存有之接收机制的过程。除此之外，这个特殊配置是好的。但我们要求所有描述过的、被使用的物品透过几何学定于中心，并不时加以检查。另外，在从事不重要的工作之际，不要将它们暴露在那个空间/时间中。

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

我是 Ra。我在太一无限造物者的爱与光中离开这个器皿。向前去吧，在太一造物者的大能与和平中欣喜。Adonai。

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

第 006 场集会 1981 年 1 月 24 日

6.0 RA: 我是 Ra。我在无限造物者的爱与光中向你们致意。我现在开始通讯。
RA: I am Ra. I greet you in the love and the light of the Infinite Creator. I communicate now.

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

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

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

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

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

The healing ability, like all other,
what this instrument would call paranormal abilities, is effected by the opening of a pathway, or shuttle, into intelligent infinity. There are many upon your plane who have a random hole or gateway in their spirit energy field, sometimes created by the ingestion of chemicals such as, what this instrument would call LSD, who are able, randomly and without control, to tap into energy sources.

They may or may not be entities who wish to serve. The purpose of carefully and consciously opening this channel is to serve in a more dependable way, in a more commonplace or usual way, as seen by the distortion complex of the healer. To others there may appear to be miracles. To the one who has carefully opened the door to intelligent infinity this is ordinary; this is commonplace; this is as it should be. The life experience becomes somewhat transformed and the great work goes on.

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

6.2 发问者: 有人问我, 汤姆•弗莱厄蒂是否可能参加明天的一场通讯集会。你熟悉该实体吗, 汤姆•弗莱厄蒂?

Questioner: I’ve been asked if it is possible for Tom Flaherty to attend one of these communication sessions tomorrow. Are you familiar with the entity, Tom Flaherty?

RA: 我是 Ra。这个心/身/灵复合体, 声音振动为 ‘ 汤姆•弗莱厄蒂’, 是可接受的。我们告诫你在心境和各种附属物方面, 要小心地指导这个实体, 在它被引导入这个圈子前, 必须理解这些。

RA: I am Ra. This mind/body/spirit complex, sound vibration of “Tom Flaherty,” is acceptable. We caution you to carefully instruct this entity in the frame of mind and various appurtenances which it must understand before it is conducted into the circle.
6.3 发问者：我不大确定这些附属物，你的意思是什么?
    Questioner: I'm not quite sure what you meant by appurtenances.

    RA：我刚才指的是：触发该器皿的变貌趋向爱/光的象征物体。这些物体的放置以及所有出席者以爱接受它们，这两点对于滋养这个器皿是重要的。因此，你们必须以自己教导/学习的话语描述并解释相关的附属物，因为你们拥有适当的态度以获致必需的结果。
    RA: I was referring to the symbolic objects which trigger this instrument's distortions towards love/light. The placement and loving acceptance of them by all present is important in the nurturing of this instrument. Therefore, the appurtenances involved must be described and their presence explained in your own words of teach/learning, for you have the proper attitude for the required results.

6.4 发问者：他会懂我的，在汤姆参加前，我们将会非常小心、完整地告知他。非常感谢你。
    Questioner: He'll understand me. We'll be very careful to totally inform Tom before he attends. Thank you very much.

    在我看来、这是个适当的时间、纳入多一点你自己的历史背景，如果可能的话，是否可以说你涉入行星地球事务之前、来自何方的资讯？
料传输知道，他们在第六第度已经变成光(例如：8.20)。

【*given in 6.7 and because they speak of the “physical body complex” and the “integument,” which we know from other transmissions that in the sixth density they have become light (e.g., 8.20).】

以这种形态，我们决定来到你们人群当中，在那个时候，你们人类在肉体外观[以你们的称呼]上，跟我们有很大的不同。因此，我们并没有很好地融入该族群当中，我们(的外观)与他们明显地不同。因此，我们的造访相对地短暂，因为我们发觉自己处于一个虚伪的高危，受到欢呼，被认为跟你们的其他自我不同。就在那个时候，我们建造了一些你正表示兴趣的建筑物。

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

6.5 发问者：你们如何从金星旅行到这个星球？

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

RA：我们使用思想。

RA: We used thought.

6.6 发问者：在那个时候，如果把我们星球上的一个人放置在金星上，是否可能？他会存活吗？当时的状态相当[听不见*]？(*译注:1984 年的商业版写作 - 适宜居住)

Questioner:Would it be possible to take one of the people at that time from our planet and place him on Venus? Would he survive? Were conditions much [inaudible]?

RA：该第三密度的状态并不适宜你们人群[生命形态]居住。那个星球的第五与第六次元对于我们成长/学习/教导则很有助益。

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

6.7 发问者：你们那时如何能够从金星转移到这里，我假设在第六次元，当你们抵达这里是隐形的？你们是否需要改变你们的次元以便走在大地上？

Questioner:How were you able to make the transition from Venus, and I assume the sixth dimension, which—would that be invisible when you reached here? Did you have to
改变你的维度去行走地球？

RA：你记得风的练习吧。消融到空无之中就是消融到合一之中，因为没有空无。来自第六次元，我们能够以思想操纵存在于每个光粒子或受扭曲光之中的智能无限，所以我们可以复制一件第三密度可见的外衣、包裹我们第六密度的心/身/灵复合体。我们得到守卫这个行星的议会的允许、进行这项实验。

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

6.8 发问者：这个议会坐落于何处？
Questioner: Where is this Council located?

RA：这个议会位于土星的第八音程、或第八次元中，以你理解的第三次元词汇，位于(土星)环的区域中。

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

6.9 发问者：你们在这个太阳系之中、除了地球、有没有在其他行星上发现任何如同人类的族群？
Questioner: Are there any people such as you find on Earth on any of the other planets in this solar system?

RA：你要求空间/时间目前的资讯、或空间/时间连续体的资讯？
RA: Do you request space/time present information or space/time continuum information?

6.10 发问者：两者。
Questioner: Both.

RA：在你们过往的某一个时间/空间，有第三密度的人口居住在你们太阳系内的某个行星上，这个行星曾有许多名字，最常被你们人群使用的声波振动复合体是马尔戴克。这些实体毁灭了他们的星球，于是被迫在这个第三密度(星球)上寻找一个居住空间，在其(过去)时间/空间的当下、你们的太阳系只有一个星球是可居住的、并且能够提供必要的课程、好减少他们相关于一的法则之心/身/灵扭曲。

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

6.11 **发问者**：他们如何来到这里的？
**Questioner**：How did they come here?

**RA**：他们透过收割的过程来临，并且从这个密度内的较高境域出发、借由投胎的过程诞生。

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

6.12 **发问者**：以我们的纪年，这是多久以前发生的事？
**Questioner**：How did they come here?

**RA**：我目前跟这个器皿沟通有困难。我们必得深化她的状态。

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

以你们的纪年，这大约发生在五百万年前。

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

6.13 **发问者**：感谢。那么，目前所有的地球人、他们全都起源于马尔戴克？
**Questioner**：Thanks. Is all of the earth’s population then—human population of the earth—are all of them originally from Maldek?

**RA**：我是 Ra。这是一条新的询问路线，值得有它自己的地方，该星球在溶解之前有其他的名字，但对你们人群而言，称为马尔戴克。那些从该星球被收割到你们星球的人种，有许多人投生在你们的地球里面，而非地表上。你们的星球包含许多不同的族群，有的是从其他第二次元收割来的，有的是在第三次元星球重复循环着。你们并不是都来自同样背景或起始的单一种族。你们在此分享的经验对这个时间/空间连续体是独一无二的。

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

6.14 **Questioner:** 我想现在会是个恰当的时机，来探讨一的法则在转移(许多)生命到我们星球的过程、以及在收割行动上所扮演的角色。

**RA:** 我是 Ra。一的法则单纯地陈述所有事物皆为一，所有生命为一。有特定的行为与思想形态与对这个法则的理解、实践相调和。那些完成一个周期经验的实体，他们对那思想与行动的理解变貌展现不同的成绩，然后因着他们自己的选择而分别进入一个对他们的心/身/灵复合体最舒适的振动性变貌。

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

这个过程受到那些照顾培育的存有(生命)所守卫或看顾着，这些存有的变貌与一的法则非常地靠近，尽管如此，仍具有朝向主动服务的变貌。

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

6.15 **Questioner**: 以我们的年代为单位，目前一个这类周期的长度是多少？

**RA**: 一个主要周期大约是二万五千（25,000）年。有三个这种性质的周期，在每个主要周期的尽头，进展顺利的生命得以被收割。大约在七万五千与七万六千年之间，所有（实体）都将被收割，不管他们的进展为何，因为到那个时候，该星球本身已经穿越过那个次元的有用部分，并开始停止该密度中较低振动水平的效用。

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

6.16 **Questioner**: 以该周期的进程而言，此时这个行星的位置在哪里？

**RA**: 我是 Ra。这个不便，或不和谐的振动复合体，已经在你们的几年前就开始了。它会持续下去、强度不减地持续大约你们的三 O、三十年。

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

6.17 **Questioner**: 这个不便是否在几年后就会发生？

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

**RA**: 我是 Ra。这个星球此时在第四次元的振动中。它的素材感到相当地困惑、由于嵌入它意识中的社会记忆复合体之故。过渡到向它招手的振动的过程并不容易，因此，它在被接引的过程中将伴随着某种不便。

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

6.18 **Questioner**: 在这三十年时期之后，我假设，我们将是一个第四次元或第四密度的行星*。这是否正确？(*)译注:依
照最新原文直译)

**Questioner:** After this thirty-year period I am assuming we will be a fourth-dimension or fourth-density planet. Is this correct?

**RA:** 該收割还没发生，因此，估计是无意义的。

**RA:** The harvesting is not yet, thus estimation is meaningless.

**Questioner:** 就目前人口而言，是否可能估计有多少百分比将会居住在这个第四密度的行星上?

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

**RA:** 该收割还没发生，因此，估计是无意义的。

**RA:** The harvesting is not yet, thus estimation is meaningless.

**Questioner:** 现在我们处于过渡时期的事实，这是否跟你们已经把这些资讯带给人类的原因有关?

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

**RA:** 我是 Ra。我们曾行走在你们人群中。我们记得。我们记得忧伤。我们已看过许多。我们一直在搜寻一个具有适当变貌参数的心/身/灵复合体作为器皿，以及支持与理解的小组[由心/身/灵复合体组成]，一起以最小的扭曲程度、最大的服务渴望接受这份资讯，并且能持续服务你们的好些年。

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

简短的答案：是的。无论如何，我们想望你知道，在我们的记忆中，我们感谢你们。

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

**Questioner:** 圆盘形状的飞行载具，我们称为 UFOs…有些被指称可能来自金星。在它们当中、有没有一架是你们的飞行器?

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

**RA:** 我是 Ra。我们曾使用水晶于许多用途。在你们目前的空间/时间记忆复合体中，你所说的飞行器、并不是我们在使用的。然而，在你们幻象的过去
时期，我们曾经使用水晶及钟型(飞行器)。

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

6.22 **发问者**：你们在多少年以前，曾使用钟型的飞行器来到这里？
**Questioner**：How many years ago in the past did you use the bell-shaped craft to come here?

**RA**：我是 Ra。我们曾在一万八千年以前造访你们，并没有降落；第二次，在一万一千年以前。

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

6.23 **发问者**：钟型飞行器的照片、以及来自金星的接触报告是近 30 年才有的。你知悉这些报告吗？
**Questioner**：The photographs of the bell-shaped craft and reports of contact from Venus exist from less than thirty years ago. Do you have any knowledge of these reports?

**RA**：我是 Ra。我们拥有太一性的知识，知道你们时间/空间中的一些短暂访问。我们不再属于金星。然而，在我们行走于你们人群当中的年代，有些思想形态在你们人群中被创造出来。从那里被创造的记忆和思想形态成为你们社会的、记忆复合体的一部分。这个群体意识[你或许会这么称呼]再一次创造了该经验给那些要求这类经验的实体。目前，金星的全体居民不再是第六密度了。

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

6.24 **发问者**：目前在此被报导的 UFOs 是否来自其他行星，或你有这方面的知识吗？
**Questioner**：Do any of the UFOs that are presently reported come from other planets here at this time, or do you have this knowledge?

**RA**：我是服务无限造物者的众行星邦联的成员之一，目前大约有五十三个文明，包含大约五百个行星意识复合体在这个邦联之中。这个邦联包含那些来自你们自己的地球、超越你们第三次元的实体，太阳系内(其他)一些行星实体，以及来自其他星系*的实体们。它是一
个真正的邦联，因为成员彼此不相似，
却为了依据一的法则去服务而结盟在一起。(译注：依据 Ra 的习惯用语，
这很可能是指其他的恒星系统)

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

**6.25** 发问者: 此时、他们是否有任何实体位于太空船里面？好比说，过去三十年来(发生过)？

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

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

每一个想望出现在你们的第三次元空间/时间变貌中的行星级实体，必须要求许可打破隔离状态[如你所称]，然后对你们人群显现。这个显现的理由与目标被理解后，接着获得采纳或拒绝。在任一个时点，你们的天空上最多曾经有十五个邦联实体；其他对你们的显现透过思想达成。

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

目前，有七个实体正在操作飞行器、于你们的密度中。他们的目的很简单：允许你们星球的实体们开始察觉到无限、对于缺乏资讯的(群众)、通常以神秘或未知的方式表达是最好的。

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

6.26 发问者：我充分觉察到，您主要的兴趣在于散播一的法则。然而，就我个人的判断—可能是错的—为了散播这份资料，包括一些这类的问题[好比我刚才问的]是必要的、目的是尽可能地广传这份资料。如果这不是目的，我可以将这些问题限制在一的法则的应用上。但我此时的理解是：将这些资料广为传播即是目标。这是否正确？

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

RA: I am Ra. This perception is only slightly distorted in your understand/learning. We wish you to proceed as you deem proper. That is your place. We, in giving this information, find our distortion of understanding of our purpose to be that not only of the offering of information, but the weighting of it according to our distorted perceptions of its relative importance. Thus, you will find our statements, at times, to be those which imply that a question is unimportant. This is due to our perception that the given question is unimportant. Nevertheless, unless the question contains the potential for answer-giving which may infringe upon free will, we offer our answers.

6.27 发问者：非常感谢你。我们不想要使该器皿过于劳累。现在已经明显超过一般正常的工作时间。您可否告诉我，该器皿的状态？

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

RA: Due to your attention, the instrument is now balanced. However, her physical vehicle is becoming rigid.
RA: The instrument is balanced due to your care. However, her physical vehicle is growing stiff.

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

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

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

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

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

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

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

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

I am Ra. I leave you in the love and the light of the One Infinite Creator. Go forth rejoicing in the power and the peace of the One Creator. Adonai.
体的服务、相等于那个呼求的变貌/需求之平方除以或整合 [由基本一的法则之变貌指出] 那些尚未觉察造物合一性的自由意志。

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

7.2 发问者：出自这点、我假设你此时接触这个星球的困难来自于这里混杂的人种，有些觉察到合一、有些则没有，为了这个原因，你不能公开来临或给予任何你们的接触的证据。这是否正确？

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

RA：我是 Ra。如我们刚才透过这个器皿重述的，我们必须整合你们社会的记忆复合体[以其幻象的分解形式呈现]的所有部分。这(整合的)结果可以视为我们所能服务的极限。

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

我们是幸运的、(因为)服务法则对那些呼求者的渴望乘以平方。否则，我们在目前幻象连续体的这个时间/空间中不会有存在状态。简短地说，你基本上是正确的。不能够的想法并不是我们对你们人群的基本思想形态复合体的一部分、毋宁说是考虑最大的可能性。

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

7.3 发问者：乘以平方，你的意思是，依照比例、好比整个星球有 100 个人，其中有十个人呼叫你们，十的平方得到 100。那是否正确？

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

RA：这并不正确，平方(总合)是依序从一、二、三、四，每个数字被下个数字开平方。

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

7.4 发问者：[听不见] 使用一个例子，如果十个、地球上只有十个实体需要你的服务，使用这个平方公式，你会如何计算他们的呼叫？

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

RA：我们会从一开始、连续做十次平方运算，提升总数到第十平方。

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

7.5 发问者：这个计算的结果会是多少？

Questioner: What would be the result of this calculation?

RA：【24 秒的停顿】结果有些难以传递。大约是一千加十二（1012）。因为呼叫的实体有时候并未完全统合在他们的呼叫中，因此平方的总数会稍微减少。从而，经过一段时间，会产生统计上的损失。然而，借由统计上的更正资讯，你或许可以看出该平方（运算）的机制。

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

7.6 发问者：目前在行星地球上，有多少实体目前正呼求你们的服务？

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

RA：(目前)我个人被三十五万两千个(实体)呼求。在整个实体−复合体的光谱范围内，邦联则被六亿三千两百万个心/身/灵复合体所呼求。这些是简化过的数字。

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

7.7 发问者：对于那些数字，你能告诉我应用平方法则的结果是什么？

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

RA：就有限的观点，该数字大约是无意义的，因为有许多、许多个数位。无论如何，它构成一个巨大的呼叫，我们全体造物都能感觉到和听到，仿佛我
们自己的实体受到扭曲朝向一股巨大和压倒性的忧伤。它急切需要我们的服务。

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

7.8 **发问者**：这种呼叫要大到什么程度，才足以使你们公开地来到地球人群中？需要多少地球上的实体呼叫邦联？

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

**RA**：我是Ra。我们并不以呼叫的数量来计算来到你们人群当中的可能性，而是以整个社会的记忆复合体觉察到万事万物之无限意识的共识来决定。迄今, 只有孤立的情况曾发生。

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

在该情况中，一个社会记忆复合体，造物者的仆人，看到这个情况，并对于只能在你们人群当中执行的适当协助有个构想, 然后渴望这个计划的社会记忆复合体就在土星议会上提出, 如果它获得通过, 隔离的状态会被(暂时)解除。

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

7.9 **发问者**：我这里有个问题，来自Jim的问题，我相信是关于那个议会。谁是那些成员，以及该议会是如何运作的？

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

**RA**：我是Ra。该议会的成员有的是来自邦联的代表，有的来自你们的内在次元[对你们的第三密度负有责任]。这些名字并不重要，因为没有名字。你们的心/身/灵复合体要求名字，因此在许多情况，(成员)会使用与每个实体[的振动变貌]调和的振动声音复合体当作名字。然而，名字这概念并非议会中一部分。如果你们要求名字，我们会尝试说。无论如何，并非所有成员都有选定的名字。

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

在数量上，恒常参与议会集会的主要成员有九位，但其中人选不定期[以你们的用语]会更换以保持平衡，这是开庭议会。为了支援这个议会，有二十四位实体在需要的时候提供他们的服务，这些个体信实地看顾着议会，他们已被称为守护者。

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

该议会的运作方式透过[你们会称为的]心电感应，九位成员与太一性或合一接触，彼此的变貌和谐地调和在一起，好让一的法则能轻易地蔓延。当一个思考的需求升起，议会保持这需求的变貌复合体，然后加以平衡，最后建议应该采行的适当行动，这包括：

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

一、准许社会记忆复合体加入邦联的义务;二、提供协助给那些不确定如何协助其他群体的实体，这里的群体指的是一个要求援助的社会记忆复合体，前提是他们的呼求合符法则，同时有足够的呼求数量[也就是说，有时要考量关于该呼求的阻力];三、议会内部需要裁决的问题。

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

上述是议会显著的任务，如果他们有
任何的怀疑，可以连络特定的二十四位，然后他们会提供共识/判断/思考(过程)给议会。然后该议会可以重新考量任何问题。

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

7.10 **发问者**：这个九的议会是否跟这本书提到的九是相同的？【**发问者**：手指向 Uri 一书、亨利撰写的】

Questioner: Is the Council of Nine the same nine that was mentioned in this book? [Questioner: gestures to Uri by Andrija (Henry) Puharich.]

**RA**：我是 Ra。九的议会的资讯、以半纯粹的形式存在于两个主要来源：一个名为马克，另一个名为亨利。在前一个例子，该管道变成了抄写员；另一个例子，该管道不是抄写员。无论如何，若没有抄写员的协助，该能量不会来到该管道身边。

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

7.11 **发问者**：你说到的两个名字，全名是否为马克•普罗伯与亨利•普哈里契？

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

**RA**：我是 Ra。这是正确的。

**RA**：I am Ra. This is correct.

7.12 **发问者**：我对于一的法则之应用感兴趣，只要它符合自由意志；关于 UFO 与地球的接触、我会称为一种广告。也就是说，在过去三十年间，议会似乎曾多次解除隔离状态，这似乎是针对我们正在做的事的一种广告形式，好让更多人得以觉醒。我是否正确？

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

**RA**：我是 Ra。我们需要一些时间解开你心智复合体的概念化(状态)，将你的询问重组为适当的形式，请忍耐我们一下。

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

在你所提到的时间/空间连续体之中，

土星议会并没有多次允许隔离状态之解除。有一些降落事件发生，有些降落

属于你们的人群，有些来自你们知晓的猎户集团。

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

其次，土星议会并未借由打破隔离状态、允许(ET)居住在你们之间，但曾允许一些思想形态出现在一些有眼看见的人面前。

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

第三，你假设我们在打广告的想法是正确的，当你们的第一个核子装置被开发使用的时间/空间，(星际)邦联的成员获得允许看顾你们人类，因此引发神秘(现象).

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

我们被允许提供这些神秘和未知的事件，希望它们使你们人群觉察到无限的可能性，唯有当你们人群领会无限，那么通往一的法则之大门方会开启。

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

7.13 发问者：你刚才提到我们人群

和那些猎户实体都来到这里。你可以详述那点吗？

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

RA: 我是 Ra。你的思想复合体与声音振动复合体并不匹配。我们无法回应。请重述你的询问。

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

7.14 发问者：我现在只问关于猎户

的事情，你刚才说猎户是某些 UFO 接触的源头，你能告诉我一些这类接触的事情，及其目的？
Questioner: I'll just ask about Orion. You mentioned Orion as a source of some of the contacts of UFOs. Can you tell me something of that contact, its purpose?

RA: I am Ra. Consider, if you will, a simple example of intentions which are bad/good. This example is Adolf. This is your vibratory sound complex. The intention is to presumably unify by choosing the distortion complex called elite from a social memory complex, and then enslaving, by various effects, those who are seen as the distortion of not-elite. There is then the concept of taking the social memory complex thus weeded and adding it to a distortion thought of by the so-called Orion group as an empire.

7.15 发问者：猎户集团的密度是什么？

Questioner: What is the density of the Orion group?

RA: I am Ra. Like the Confederation, the densities of the mass consciousnesses which comprise that group are varied. There are a very few third density, a larger number of fourth density, a similarly large number of fifth density,* and very few sixth-density entities comprising this organization. Their numbers are perhaps one-tenth ours at any point in the space/time continuum as the problem of spiritual entropy causes them to experience constant disintegration of their social memory complexes.

【*这段是不清楚的并且依照诠释而定，但该资讯、猎户集团包含的第五密度

他们所面临的问题是由分离之概念所引发的、大量随机能量的释放。这情况造成他们容易受伤，因为他们自己的成员之间的变貌并不和谐。

The problem facing them is that they face a great deal of random energy released by the concept of separation. This causes them to be vulnerable as the distortions amongst their own members are not harmonized.
实体的数量、可能和 48.6 给出的资讯相矛盾。]
[*It is unclear and subject to interpretation, but this information about the number of fifth-density entities comprising the Orion group may contradict information given in 48.6.]

他们的力量跟我们是相同的, 一的法则并不漠视光明或黑暗, 同时提供给服务他人与服务自我。无论如何, 服务他人导致对自我的服务, 因此透过这些锻炼, 保守并进一步调和那些寻求智能无限的实体之变貌。

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

那些透过使用服务自我来寻求智能无限的人创造出等量的力量, 但如我们方才说的, 由于分离的概念导致他们面临恒常的困难, 因为服务自我的显化隐含着以权力凌驾他人的想法, 这过程削弱, 最终分解了猎户集团[包含多个社会记忆复合体]收集到的能量。

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

我们提醒你注意, 并仔细地思索与接受这件事: 一的法则提供给任何社会记忆复合体使用, 只要他们决定共同为某目标奋斗, 不管是服务他人或服务自我。这些法则, 一的法则的原始变貌, 开始运行后, 空间/时间幻象被当作一种媒介以发展这些自由选择的结果。

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

因此，所有实体都在学习，不管他们寻求什么，所有实体学到相同的东西，有的(进度)很快，有的缓慢。

Thus all entities learn, no matter what they seek. All learn the same, some rapidly, some slowly.

7.16 发问者：以猎户团体中的一个
第五密度群体或社会记忆复合体为例，他们在成为第五密度之前，处于哪一个密度？

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

RA: 我是 Ra。通过这些密度的进程是序列的。第四密度已收割的心/身/灵复合体组成一个第五密度的社会记忆复合体。然后许多群聚的、或大众心/身/灵复合体进行结合，其结果基于无限变化的组合变貌的可能性。

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

7.17 发问者：我试图理解像猎户集团这样的团体是如何进步的？我的意见是：更密切地理解一的法则创造出一种可接受的状态，好比现在从第三密度进入第四密度的过渡状态，那么，如果你处于猎户群体中，并且指向服务自我，要如何从第三密度进展到第四密度？那需要怎样的学习？

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

RA: 我是 Ra。这是给该器皿的、最后一个完整长度的问题。

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

你可记得我们曾经提到一些不朝向寻求服务他人的个体依旧能找到、并使用通往智能无限的大门。这点在我们八度音程的所有密度中都是真的，我们无法为那些[如你会说的]在我们之上的实体说话；他们位于下个八度音程或量子阶的存在状态。

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

无论如何，在这个[由各个密度组成
This is, however, true of this octave of densities. The beings are harvested because they can see and enjoy the light/love of the appropriate density. Those who have found this light/love, love/light without benefit of a desire for service nevertheless, by the Law of Free Will, have the right to the use of that light/love for whatever purpose.

Also, it may be inserted that there are systems of study which enable the seeker of separation to gain these gateways. This study is as difficult as the one which we have described to you, but there are those with the perseverance to pursue the study just as you desire to pursue the difficult path of seeking to know in order to serve.

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

At this time we would answer any brief questions you may have.

7.18 发问者：有没有什么我们可以做的事，好使该器皿更舒适？

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

RA: 我是 Ra。你可以做一些小的调整。然而，我们现在能以最小的扭曲程度使用这器皿， 并且不会耗竭该器皿到任何显著的程度。

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

你想要更进一步发问吗？

Do you wish to ask further?
7.19 发问者：我们不愿使该器皿过度劳累，非常感谢你。那是很有帮助的。我们下次集会将从这个点继续。我相信，我正开始理解该进展。非常感谢你。

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

RA：我是 Ra。我在太一无限造物者的爱与光中离开你们。那么，向前去吧，在太一造物者的大能与和平中欢庆。Adonai。<

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

第008场集会 1981年1月26日

8.0 RA：我是 Ra。我在无限造物者的爱与光中向你们致意。我现在开始通讯。

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

8.1 发问者：关于我称为的：星际邦联之广告，我有一个问题。它跟自由意志有关。就我的理解，目前已经有些特定的接触被议会允许，但是由于自由意志的缘故，接触的数量被限制了，因为有些人并不想要这类的接触。我们现在制作的这份资料将被散布，散布的成
Each entity will receive the opportunity that each needs.

这份资料的来源存在性对于每位寻求者的生活经验复合体并没有用处。因此所谓的广告是一般性的，而不是被设计来指示（人们）寻找任何特殊的资料，而只是暗示幻象的本体层面。

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

8.2 发问者：这里有昨天的一部分材料，我朗读一下你说的：「有一定数量的降落事件发生。有些来自你们的人群；有些实体来自猎户集团。」我首先的问题是：「来自你们人群的降落」，你们意指什么？

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

RA：我是 Ra。在这个时间/空间的当下，你们的人群有些科技上的成就[如果你愿意那么称呼]，有能力制造和驾驶这种形状和类型的飞行器，你们称为不明飞行物(UFO)。这对于你们人群的社会记忆复合体振动率是不幸的，这些装置不是被用来服务人类的，而是用于潜在的破坏用途。这进一步搅乱你们社会记忆复合体的振动链结，导致服务他人和服务自我双方都不能为该社会记忆复合体获得开启通往智能无限大门的能量/力量。接着，这导致收割量是少的。

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

8.3 发问者：我们族群的这些飞行器是否来自那些我们称为没有肉身的(次元)平面？他们的基地在那里？

Questioner: Are these craft that are of our peoples from what we call planes that are not incarnate at this
时间呢？它们位于哪里？

RA：我是 Ra。我们所说的这些属于第三密度，它们是你们种族中各式各样的社会部门或社会结构的一部分，所谓的军事复合体的一部分。

RA：我是 Ra。这些我们所言属于第三密度，它们是你们种族中各式各样的社会部门或社会结构的一部分。

那些你们称为的基地分别位于不同的地方，有的在你们的南方水域中，靠近巴哈马，以及分布在太平洋海域的几个地方，靠近智利的边界。你们的月球[你们对这个卫星的称呼]上头也有基地，此时正在整修。有些基地在你们地面上四处移动。还有的基地[如果你愿意这样称呼它们]位于你们的天空中。这些是你们人群的基地，为数众多，并且如我们先前所言，具有潜在的破坏性。

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

8.4 发问者：运转这些飞行器的人群是从哪里来的？他们是否和地球上的任何国家结盟？他们的来源是什么？

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

RA：这些人群，如同你或我，来自同样的地方。他们来自造物者。

RA：这些人群，如同你或我，来自同样的地方。他们来自造物者。

你想问的问题，就其比较浅薄的层面，这些人群位于你们的、和其他自我的政府[复数]，负责你们称为的国家安全。

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

8.5 发问者：那么，就我的理解，合众国的海底基地停放这些飞行器？

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

RA：我是 Ra。你是正确的。

RA：我是 Ra。你是正确的。

8.6 发问者：合众国如何学习到建造这些地上[听不见]的科技？（*译注：1984 年的商业版写道-飞行器）

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

RA: 我是 Ra。过去有一个你们人群认识的心/身/灵复合体，其声音振动复合体是尼可拉。这个实体离开幻象了，其研究文件包含必要的理解，一些心/身/灵复合体、服务于你们国家分部复合体的安全机构、取走了这些文件，于是你们族群私密地拥有该基本科技。

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

8.7 发问者: 我对这些飞行器[我们为此建造水下基地]感到困惑。它们是 [听不见]。这个科技是否足以使所有其他军备相形失色？我们有能力驾驶这种飞行器吗，或者任何武器像是...我们获得它们 [听不见]，或它们只是用于运输的飞行器？它们[听不见*]的基本机制是什么？我真的难以相信我正在说的这些。（*译注:1984 年的商业版写道-动力来源）

Questioner: I'm puzzled by these craft that we have undersea bases for. They are [inaudible]. Is this technology sufficient to overshadow all other armaments? Do we have just the ability to fly in these craft, or are there any weapons like there are— Were they given to us [inaudible] or are they just craft for transport? What is the basic mechanism of their [inaudible]? It’s really hard to believe is what I’m saying.
RA: 我是 Ra。该飞行器在某些场合或许不该被这么称呼。把它们看成武器是更恰当的。它们使用的能源是极化地球圈的电磁能量场。该武器有几种基本种类：你们族群称作“灵子的”以及粒子光束。这种科技蕴含的破坏力是相当可观的，这些武器已在很多案例中被用在改变气候模式，和增进目前正吞噬你们星球的振动改变上。

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

8.8 发问者：他们是怎样保守这一个秘密的？为什么这些飞行器不被用在运输上？

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

RA: 你们社会部门幻象(复数)的各个政府都渴望避免公众注意，这样一旦敌人[你们族群的称谓]展开敌对行动，还保有一个惊奇。

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

8.9 发问者：合众国目前有多少这样的飞行器？

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

RA: 我是 Ra。合众国此时拥有五百七十三、573 个。他们正在增加这个数目个过程中。

RA: I am Ra. The United States has five hundred seven three, five seven three [573] at this time. They are in the process of adding to this number.

8.10 发问者：这些飞行器的最大速度是多少？

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

RA: 我是 Ra。这些飞行器的最大速度等同地球能量的平方。这个场是多变的。极限大约为光速的一半，如你所称。这是由于设计的不完善。

RA: I am Ra. The maximum speed of these craft is equal to the earth energy squared. This field varies. The limit is approximately one-half the light speed, as you would call it. This is due to imperfections in design.
8.11 发问者：难道这种类型的飞行器不是可以完全解答，或是很接近解答，用以解决交通运输衍生的大量能源问题？
我们用来运输的[听不见]…运输 [听不见]。

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

RA: 我是 Ra。你们族群此时拥有的科技，能够解决每一个（能源）限制，即在目前的经验链结中，折磨你们社会记忆复合体的限制。然而，你们当中一些存有怀有朝向权力能量的变貌，造成这些解决方案被扣留，直到人们迫切需要这些解决方案，这些存有便可以进一步朝权力的方向扭曲。

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

8.12 发问者：在相同的时间，你提到有些登陆和我们人群有关，你也提到有些和猎户集团有关，我们过去谈到一点关于猎户集团的事，但为什么猎户集团在这里登陆呢？他们的目的是什么？

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

RA: 我是 Ra。他们的目的是征服。不像那些等候呼叫的邦联实体，所谓的猎户集团呼叫自身去征服。

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

8.13 发问者：具体地说，他们登陆要做什么？

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

RA: 有两种类型的登陆。第一种类型，你们族群的实体被带入他们的飞行器，加以编程以供未来使用。这里有二或三种层级的编程：首先，这个层级将被那些做研究的实体发现。其次，一种触发程式。第三，另一种，也是最深沉的触发程式，结晶化该实体、借以使它成为无生命的、接着用作一种信号灯。这是一种登陆形式。

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

第二种形态, 从水里降落到地壳底下。再次地, 一般而言、位于南美洲与加勒比海地区, 以及靠近所谓的北极。这些族群的基地在地底下。

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

8.14 发问者：猎户集团有什么… 其目的和猎户集团的征服有何关联？
Questioner: What do the Orion group have... what's the objective with respect to the conquest of the Orion group?

RA: 我是 Ra。如同我们先前说过的, 他们的目的就是要找出特定的心/身/灵复合体与他们自己的振动有共鸣, 然后(一起)去奴役非精英份子、你可以称呼他们为不属于猎户振动的实体。

RA: I am Ra. As we have said previously, their objective is to locate certain mind/body/spirit complexes which vibrate in resonance with their own vibrational complex, then to enslave the un-elite, as you may call those who are not of the Orion vibration.

8.15 发问者：1973 年的帕斯卡古拉登陆事件, 查理•希克森被带到飞碟中,这事件跟这类型的降落有关吗？
Questioner: Was the landing at Pascagoula in 1973 when Charlie Hickson was taken on board this type of landing?

RA: 我是 Ra。你所说的这个降落事件纯粹是个异常事件。它既不是来自猎户势力, 也不是我们族群的思想型态,而是一个属于你们自己的振动(层级)之属地实体天真地突破隔离状态、随机地降落。

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

8.16 发问者：当他们把查理•希克森带进飞碟之后, 他们对他做了什么？
Questioner: What did they do to Charlie Hickson when they took him on board?

RA: 我是 Ra。他们使用了他[心/身/
灵复合体)的生活经验，专心在你们称为战争的复杂经验上。

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

8.17 **发问者**：他们如何使用那些经验？

**Questioner**：How did they use them?

**RA**：我是 Ra。经验的用途是学习。考虑一个种族在看一场电影。它体验这个故事，并参与该英雄的感觉、认知、经验。

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

8.18 **发问者**：查理•希克森是否跟那些带他上飞碟的实体属于相同的社会记忆复合体？

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

**RA**：我是 Ra。具备该振动声音复合体的实体跟那些使用他(记忆)的实体没有关联。

**RA**：I am Ra. This entity of vibratory sound complex did not have a connection with those who used him.

8.19 **发问者**：那些使用他的战争经验的实体，是否学到更多关于一的法则的东西？

**Questioner**：Did those who used him use his war experiences to learn more of the Law of One?

**RA**：我是 Ra。这是正确的。

**RA**：I am Ra. This is correct.

8.20 **发问者**：这些带他上去的实体…是这些实体的正常配置吗？他们[听不见]相当不寻常。

**Questioner**：Were the entities that picked him . . . is that the normal configuration of these entities? They [inaudible] rather unusual.

**RA**：我是 Ra。他们存在的配置是他们正常的配置。不寻常的地方并不显著。以我们自己而言，当我们选择在你的人群中进行一个任务时，需要研读你们人群(的特征)，如果我们不以其他形态、只以自己的样子出现，你们会感知我们如同光。

**RA**：I am Ra. The configuration of their beings is their normal configuration. The unusualness is not remarkable. We ourselves, when we chose a mission among your peoples, needed to study your peoples, for had we arrived in no other form than our own, we would have been perceived as light.

8.21 **发问者**：嗯，这些把查理•希克森带进飞碟的实体来自哪个密度？他
我的密度是什么？
Questioner: Well, what density did the entities who picked up Charlie Hickson come from? What was their density?

RA: 我是 Ra。这些你如此展现兴趣的实体属第三密度中相当高等的阶段。我们应该表达一个理解：这些实体如果不是因为查理[该心/身/灵复合体]在投胎前就决心有所服务，它们不会使用他。

RA: I am Ra. The entities in whom you show such interest are third-density beings of a fairly high order. We should express the understanding to you that these entities would not have used the mind/body/spirit complex, Charlie, except for the resolve of this entity before incarnation to be of service.

8.22 发问者: 这些捡起查理的实体的家乡或起源在哪里？
Questioner: What was the home or origin of the entities that took Charlie?

RA: 我是 Ra。这些实体属于天狼星系。

RA: I am Ra. These entities are of the Sirius galaxy.

8.23 发问者: 在你曾给我的资讯当中，这是最令人惊吓的。我必须承认、我难以相信，即合众国拥有 573 架你所描述的飞行器。在我们的政府中、有多少人觉察我们拥有这些？有多少合众国任命的人觉察此事，包括那些操作该飞行器的实体？

Questioner: The most startling information that you've given me, which I must admit I'm having difficulty believing, is that the United States has 573 craft like you describe. How many people in our government are aware that we have these? How many total people of United States designation are aware of this, including those who operate the craft?

RA: 我是 Ra。你们族群里的人数是变化的，由于在这个特定的时间/空间链结有通讯的需要，所以此时这个数目正在扩大。大约的数目是一五 O O(1500)。它只是大约的估计，因为随着你们的时间/空间连续体幻象从当下移动到当下，在这个链结上，许多实体正在学习。

RA: I am Ra. The number of your peoples varies, for there are needs to communicate at this particular time/space nexus so that the number is expanding at this time. The approximate number is one five oh oh [1,500]. It is only approximate, for as your illusory time/space continuum moves from present to present at this nexus many are learning.

8.24 发问者: 这些飞行器是在哪里建造的？
Questioner: Where are these craft constructed?
RA: 这些飞行器在两个地方一架一架地被建造：在你所称的新墨西哥的沙漠或干燥地区，以及你称为墨西哥的沙漠或干燥地区，这两处的设施都在地面下。

RA: These craft are constructed one by one in two locations: in the desert or arid regions of your so-called New Mexico and in the desert or arid regions of your so-called Mexico, both installations being under the ground.

8.25 发问者: 你说合众国确实有个制造工厂在墨西哥境内？

Questioner: Do you say the United States actually has a manufacturing plant in Mexico?

RA: 我是 Ra。我是这样讲的。此时，容我重申，这一类的讯息是非常浅薄的，和研读一的法则相比没有特殊的重要性。无论如何，我们谨慎地观看这些发展，希望你们族群能够在和平中被收割。

RA: I am Ra. I spoke thusly. May I, at this time, reiterate that this type of information is very shallow and of no particular consequence compared to the study of the Law of One. However, we carefully watch these developments in hopes that your peoples are able to be harvested in peace.

8.26 发问者: 我完全知道这个发问路线根本不重要，但这个特殊的讯息是如此使我吃惊，以致于我质疑你在这个问题上的正确性。直到这点之前，我同意(你说的)每一件事。这是非常令人吃惊的；在我看来，这个秘密不大可能被隐藏二十七年，而且我们正操纵这些飞行器。我为我的态度道歉，但我想，我必须对此十分诚实。我无法相信、我们能在合众国境外的墨西哥运转一个工厂以制造这些飞行器。可能我弄错了。这些飞行器是我们具肉身的人群制造的物理飞行器？我可以走进一个飞行器，然后驾驶它？那是否正确？

Questioner: I am totally aware how this line of questioning is of no consequence at all, but this particular information is so startling to me that it makes me question your validity on this. Up until this point, I was in agreement with everything. This is very startling, and it does not seem possible that this secret could have been kept twenty-seven years and that we are operating these craft. I apologize for my attitude, but I thought I would be very honest about this. It is unbelievable to me that we would operate a plant in Mexico, outside of the United States, to build these craft. Maybe I’m mistaken. These craft are physical craft built by our physical people? I could go get in one and ride in one? Is that correct?

RA: 我是 Ra。这是不正确的。你不能驾驶它。合众国 [如你对你们社会分部复合体的称呼] 创造这些东西作为一种武器。

RA: I am Ra. This is incorrect. You could not ride one. The United States, as you call your society divisional
complex, creates these as a type of weapon.

8.27 发问者: 那么没有乘客？没有飞行员，我该这么说吗？
Questioner: There are no occupants then? No pilot, shall I say?

RA: 我是 Ra。这是正确的。
RA: I am Ra. This is correct.

8.28 发问者: 它们怎样被操控？
Questioner: How are they controlled?

RA: 我是 Ra。它们被电脑控制、(接收)来自一个远端的资料来源。
RA: I am Ra. They are controlled by computer from a remote source of data.

8.29 发问者: 为什么我们在墨西哥有一座工厂？
Questioner: Why do we have a plant in Mexico?

RA: 我是 Ra。地面的干燥性和附近几乎没有人口，这两方面是必须的。因此，你们所谓的政府以及你们地理上邻接的所谓政府筹备了一个地下设施。同意这个安排的政府官员不知道他们的土地要被如何利用，只认为是用来进行细菌战的政府研究设施。
RA: I am Ra. The necessity is both for dryness of the ground and for a near total lack of population. Therefore, your so-called government and the so-called government of your neighboring geographical vicinity arranged for an underground installation. The government officials who agreed did not know the use to which their land would be put but thought it a governmental research installation for use in what you would call bacteriological warfare.

8.30 发问者: 丹•佛莱尔曾被传送进入这种飞行器吗？
Questioner: Is this the type of craft that Dan Frye was transported in?

RA: 我是 Ra。被知晓为丹尼尔的实体是在思想形态中，由邦联的思想形态载具幻象传送，为了给这个心/身/灵复合体一些资料，好让我们看看这类的接触可以如何协助你们人群，在许多限制的幻象背后、揭露智能无限。
RA: I am Ra. The one known as Daniel was, in thought-form, transported by Confederation thought-form vehicular illusion in order to give this mind/body/spirit complex data so that we might see how this type of contact aided your people in the uncovering of the intelligent infinity behind the illusion of limits.

8.31 发问者: 我们当中是否有人可能以更直接的方式跟邦联接触？
Questioner: Would it be possible for any of us to have some type of contact with the Confederation in a more direct way?
RA: 我是 Ra。观察那些经历这类(接触)经验序列的人、观察其间造成的扭曲，我们决定逐渐地退出思想形态中的直接接触，容我说。最少的扭曲似乎存在于心智对心智的沟通。因此我们并不想要遵从(人们)乘坐飞碟的要求。你们目前的(沟通)导向是最珍贵的。

RA: I am Ra. In observing the distortions of those who underwent this experiential sequence we decided to gradually back off, shall I say, from direct contact in thought-form. The least distortion seems to be available in mind-to-mind communication. Therefore, the request to be taken aboard is not one we care to comply with. You are most valuable in your present orientation.

8.32 发问者：我这样地质疑你，以及这种[你说合众国政府在操作的]飞碟器是因为：如果我们把这段放在书里会制造出很多麻烦。我认为这部份得完全从书里删除，否则我就是要问些可观的细节。在这个领域，即使发问都很难，但我想要多问一些这方面的问题，仍保留可能的选项，把这部份从书中删除。合众国[听不见]的这种飞行器的直径是多少？

Questioner: The reason that I have questioned you so much upon the craft which you say the United States government operates is that if we include this in the book it will create numerous problems. It is something that I am considering leaving out of the book entirely, or I am going to have to question you in considerable detail about it. It's difficult to even question in this area, but I would like maybe to ask a few more questions about it, with still the possible option of leaving it out of the book. What are the diameter of these craft the United States [inaudible]?

RA: 我是 Ra。我建议这是该集会的最后一个问题。在往后的集会，你认为合适的时候，我们再讲，请求你只被自己的辨别力引导。

RA: I am Ra. I suggest that this be the last question for this session. We will speak as you deem fit in further sessions, asking you to be guided by your own discernment only.

大约的直径，因着几种模型的改变，目前是你们度量的 23 英呎。

The approximate diameter, given several model changes, is twenty-three of your feet, as you measure.

此时、在我们结束这次集会前、容我们问、你有没有必须的简短询问？

May we ask at this time if you have a needed short query before we end this session?

8.33 发问者：有没有我们可以做的任何事，好使该器皿更舒适？

Questioner: Is there anything that we can do to make the instrument more comfortable?
RA: 我是 Ra。这器皿已经平衡良好。你可以做一些小的更正，使器皿的脊椎配置更直一些。继续谨慎地监控各种使用的象征物之摆设与方向。在这次集会中，馨香稍微偏离了，因此这个器皿将体验到轻微的不适。

RA: I am Ra. The instrument is well balanced. It is possible to make small corrections in the configuration of the spine of the instrument that it be straighter. Continue also to carefully monitor the placement and orientation of the symbols used. This particular session the censer is slightly off and, therefore, this instrument will experience a slight discomfort.

8.34 发问者: 馨香的偏移与角度有关，或与水平移位有关？

Questioner:Is the censer off with respect to angle or with respect to lateral displacement?

RA: 以适当的垂直度为基准，大约偏移 3 度。

RA: There is an approximate three degree displacement from proper perpendicularity

我是 Ra。我在太一无限造物者的爱与光中离开你们，所以，向前去吧，在太一造物者的大能与和平中欢欣庆祝。Adonai。

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

第 009 场集会 1981 年 1 月 27 日

9.0 RA: 是 Ra。在我们的无限造物者的爱与光中、我向你们致意。我们现在开始通讯。

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

9.1 发问者: 我们肯定要把一的法则作为这本书的主要部份。我对于在这些主题上转到侧线感到抱歉。容我们说，我们以旁敲侧击的方式开始这本书。为了这个原因，我已经问了一些问题，很可能在这些早期集会中，还要问一些没什么意义的问题，相对于一的法则之应用而言；因为我对自己的作为的无知。无论如何，当我们继续下去，我期待自己快速地变得更为熟练。

Questioner: We are definitely going to make the Law of One the primary portion of this book. I apologize for getting sidetracked on these subjects. We’re in the position of, shall we say, beating around as to what direction to go with the book to begin with. For this reason I have asked a few questions, and probably will ask a few more questions in the early part of these sessions, that will be somewhat meaningless with respect to application of the Law of One because my own ignorance of what I’m doing. However, I expect to become more
proficient rapidly while we go on.

有几个问题很可能没有意义, 但如果我可以把它们丢出来以免挡路... 它们有点困扰我。

There are a couple of questions that are probably meaningless, but if I could get them out of the way... they’re bothering me a little bit.

你有没有可能为这本书建议一个出版商？

Is it possible for you to suggest a publisher for this book?

RA: 我是 Ra。没有。
RA: I am Ra. No.

9.2 发问者：你是否可能告诉我们,一些有关我们的过去世, 我们在此生以前的经验?

Questioner: Is it possible for you to tell us of anything in our past incarnations, our past experiences before this incarnation?

RA: 我是 Ra。这是可能的。然而,这种资讯被你们的心/身/灵存有全体仔细地守护着, 好让你们目前的空间/时间经验不会被稀释。

RA: I am Ra. It is possible. However, such information as this is carefully guarded by your mind/body/spirit being totality so that your present space/time experiences will be undiluted.

9.3 发问者：你所给我们的这些治疗练习, 由于其特质, 最好是在一段时间专心于一个特定练习。我想要问, 此时我应该专注哪个练习...好比说, 今晚应该专注在[听不见]?

Questioner: The healing exercises...
that you gave to us are of such a nature that it is best to concentrate on a particular exercise at a time. I would like to ask at this time what exercise I should concentrate on. Possibly a little exercise change... should concentrate on [inaudible], say tonight?

**RA:** I am Ra. Again, to direct your judgment is an intrusion upon your space/time-continuum distortion called future. To speak of past or present within our distortion/judgment limits is acceptable. To guide rather than teach/learn is not acceptable to our distortion in regards to teach/learning. We instead can suggest a process whereby each chooses the first of the exercises given in the order in which we gave them, which you, in your discernment, feel is not fully appreciated by your mind/body/spirit complex.

This is the proper choice—building from the foundation, making sure the ground is good for the building. We have assessed for you the intensity of this effort in terms of energy expended. You will take this in mind and be patient, for we have not given a short or easy program of consciousness learn/teaching.

9.4 **Questioner:** The way I understand the process of evolution of a planetary population is that a population has a certain amount of time to progress. This is generally divided into three 25,000-year cycles. At the end of 75,000 years, the planet progresses itself. What caused this situation to come about? The preciseness of the years, 25,000 years, etc. What set this up to begin with?

**RA:** I am Ra. If you will, imagine this special energy outward flow, inward condensation, creating the microdomain of cosmic creation, managed by your Saturn council. Continue watching this process's rhythm. This living flow creates an inevitable rhythm, just like your measuring device. When
能量链结点能够支持心/身体验时，你们的每一个行星实体开始第一个周期。但每个行星实体之周期时程[如你所称]并不相同。这些周期的时序等同于一部分智能能量的量度。

RA: I am Ra. Visualize, if you will, the particular energy which, outward flowing and inward coagulating, formed the tiny realm of the creation governed by your Council of Saturn. Continue seeing the rhythm of this process. The living flow creates a rhythm which is as inevitable as one of your timepieces. Each of your planetary entities began the first cycle when the energy nexus was able in that environment to support such mind/body experiences. Thus, each of your planetary entities is on a different cyclical schedule, as you might call it. The timing of these cycles is a measurement equal to a portion of intelligent energy.

这个智能能量提供一种时钟。这些周期的移动如同你们时钟的正点报时一般精准。因此，从智能能量到智能无限的大门会准时开启，不管当时周遭的情况为何。

This intelligent energy offers a type of clock. The cycles move as precisely as a clock strikes your hour. Thus, the gateway from intelligent energy to intelligent infinity opens regardless of circumstance on the striking of the hour.

9.5 发问者：这个星球上起出，首先的实体… 他们的起源是什么？当他们来到这个星球之前，他们在何处？
Questioner: The original, the first entities on this planet... what was their origin? Where were they before they were on this planet?

RA: 我是 Ra。在这星球上、首先的实体是：水、火、风、地(土壤)。
RA: I am Ra. The first entities upon this planet were water, fire, air and earth.

9.6 发问者：我们现有的人群… 首先的人群[听不见]、像我们的… 他们从哪里来？他们如何演化？
Questioner: The people that we now have... the first people, [inaudible] like us—where did they come from? How did they evolve?

RA: 我是 Ra。你谈论到第三密度的体验。首先的人群从你们太阳系的另一个星球被带过来、你们称之为红色星球、火星。该行星的环境变得无法给第三密度的生物生存。因此首先的实体属于这人种[如你可能的称呼]，在当时多少被那些守护者所改造。
RA: I am Ra. You speak of third-density experience. The first of those to come here were brought from another planet in your solar system called by you the Red Planet, Mars. This planet's environment became inhospitable to third-density beings. The first entities, therefore, were of this
race, as you may call it, manipulated somewhat by those who were Guardians at that time.

9.7 Questioner: What race is that, and how did they get from Mars to here?

RA: I am Ra. The race is a combination of the mind/body/spirit complexes of those of your so-called Red Planet and a careful series of genetical adjustments made by the Guardians of that time. These entities arrived, or were preserved, for the experience upon your sphere by a type of birthing which is non-reproductive, but consists of preparing genetic material for the incarnation of the mind/body/spirit complexes of those entities from the Red Planet.

9.8 Questioner: Then I'm assuming what you're saying is that the Guardians transferred the race here after the race had died from the physical as we know it on Mars. Is that correct?

RA: I am Ra. This is correct.

9.9 Questioner: The Guardians obviously were acting with an understanding of the Law of One in doing this. Can you explain the application of the Law of One in this process?

RA: The Law of One was named by these Guardians as the bringing of the wisdom of the Guardians in contact with the entities from the Red Planet, thus melding the social memory complex of the Guardian race and the Red Planet race. It, however, took an increasing amount of distortion into the application of the Law of One from the viewpoint of other Guardians, and it is from this beginning action that the quarantine
of this planet was instituted, for it was felt that the free will of those of the Red Planet had been abridged.

9.10 发问者：这些红色星球的实体在离开红色星球之前，是否遵行一的法则？

Questioner: Were the entities of the Red Planet following the Law of One prior to leaving the Red Planet?

RA：这些红色星球的实体尝试学习爱的法则，一的法则原初变貌之一。然而，这些人群的好战行为导致他们星球的大气环境陷入如此的困境，于是在它的周期终结之前，就使得他们的行星无法让第三密度生物居住。因之，红色星球的实体们无法被收割，于是继续在你们的幻象中尝试学习爱的法则。

RA: The entities of the Red Planet were attempting to learn the Laws of Love which form one of the primal distortions of the Law of One. However, the tendencies of these people towards bellicose actions caused such difficulties in the atmospheric environment of their planet that it became inhospitable for third-density experience before the end of its cycle. Thus, the Red Planet entities were unharvested and continued in your illusion to attempt to learn the Law of Love.

9.11 发问者：这个从红色星球到地球的转移(过程)发生在多久以前？

Questioner: How long ago did this transfer occur from the Red Planet to Earth?

RA: 我是 Ra。以你们的时间而言，这个转移大约发生在七五零零零(75000)年前。

RA: I am Ra. In your time this transfer occurred approximately seven five zero zero zero [75,000] years ago.

9.12 发问者：75000 年以前？

Questioner: 75,000 years ago?

RA：我是 Ra。这大约是正确的。

RA: I am Ra. This is approximately correct.

9.13 发问者：在这次转移发生之前，是否有任何像我这样的实体存在：两只手、两只脚，在这个星球上？

Questioner: Were there any entities of this form that I am now—two arms, two legs—on this planet before this transfer occurred?

RA：我是 Ra。在你们的过去四百万年间，大约而言，有访客在不同的期造访你们的星球，这些访客不会影响该星球的循环周期。它的环境当时并不是第三密度，直到先前提到的时间(来临)为止。

RA: I am Ra. There have been visitors to your sphere at various times for the last four million of your years, speaking approximately. These visitors do not effect* the cycling of the planetary sphere. It was not
third-density in its environment until
the time previously mentioned.

【*Ra 警慎地拉长起头音‘e’, 于是该单
词拼字为 effect、而非 affect。】
[*Ra carefully enunciated the initial
long “e,” thus the spelling “effect”
instead of “affect.”]

9.14 发问者: 那么、大约在 75000
年前，有第二密度的实体，这些实体属
于哪些类型？
Questioner: Then there were
second-density entities here prior to
approximately 75,000 years ago. What
type of entities were these?

RA: 第二密度是高等植物与动物生
命存在的密度、但尚未有向上前往无限
的驱策力。这些第二密度的生物属于一
个意识之音阶，正如你在你们的振动中、
发现不同定向的意识在有意识的实体
当中。
RA: The second density is the
density of the higher plant life and
animal life which exists without the
upward drive towards the infinite.
These second-density beings are of an
octave of consciousness just as you
find various orientations of
consciousness among the conscious
entities of your vibration.

9.15 发问者: 有没有任何第二密度
的实体、外形与我们相似：两只手臂、
两只脚，一个头，并以双足笔直行走？
Questioner: Did any of these
second-density entities have shapes
like ours: two arms, two legs, head, and
walk upright on two feet?

RA: 我是 Ra。两种第二密度的高等
[子振动层级]动物是两足动物，如你提
到的。然而，它们还没有完全[你们经
验的]直立行走的能力，它们倾身向前，
很少离开四足落地的姿势。
RA: I am Ra. The two higher of the
sub-vibrational levels of
second-density beings had the
configuration of the biped, as you
mentioned. However, the erectile
movement which you experience was
not totally effected in these beings
who were tending towards the leaning
forward, barely leaving the
quadrupedal position.

9.16 发问者: 这些生命来自何方？
它们是否为进化的产物，如我们科学家
所理解的一般？它们是否从大地的原
生物质所演化而来[你过去谈到的]? 
Questioner: Where did these beings
come from? Were they a product of
evolution as it is understood by our
scientists? Were they evolved from the
original material of the earth that you
spoke of?

RA: 我是 Ra。这是正确的。
RA: I am Ra. This is correct.

9.17 发问者: 那么，这些生命是否
会从第二密度演化到第三密度？
Questioner: Do these beings then
evolve from second density to third density?

RA: 我是 Ra。这是正确的，虽然不能担保要花多少个周期才能使一个实体学到自我意识的功课。它是过渡到第三密度的先决条件。

RA: I am Ra. This is correct, although no guarantee can be made of the number of cycles it will take an entity to learn the lessons of consciousness of self which are the prerequisite for transition to third density.

9.18 发问者：在我们的星球上、现在是否有任何特定的人种是从这里的第二密度投胎的？

Questioner: Is there any particular race of people on our planet now who were incarnated here from second density?

RA: 我是 Ra。此刻在你们的星球上、没有第二密度的意识复合体。然而，有两个人种使用第二密度的形体。其中一个来自于你们称为马尔戴克的星球。这些实体正在工作其理解复合体，透过一系列你们所称的业力补偿。他们居住在你们较深的地下通道，你们认识为「大脚」。

RA: I am Ra. There are no second-density consciousness complexes here on your sphere at this time. However, there are two races which use the second-density form. One is the entities of the planetary sphere you call Maldek. These entities are working their understanding complexes through a series of what you would call karmic restitutions. They dwell within your deeper underground passageways and are known to you as “Bigfoot.”

另一个种族在这密度居住是由于守护者们为了(万一发生)你们称为的核子战争事件，能够给这个密度的心/身/灵复合体一个被妥当设计的肉体载具，或你们称为的化学复合体。

The other race is that being offered a dwelling in this density by Guardians who wish to give the mind/body/spirit complexes of those who are of this density at this time appropriately engineered physical vehicles, as you would call these chemical complexes, in the event that there is what you call nuclear war.

9.19 发问者：我不理解，为何这些载具或生命适合于核子战争的事件？

Questioner: I didn’t understand what these vehicles or beings were for that were appropriate in the event of nuclear war.

RA: 我是 Ra。这些生命的存在状态为第二密度的本能生命，它们被保存的原因是为了形成所称的基因库，以备不时之需。这些身体复合体非常能够承受严苛的辐射，你们栖息的肉体载具目前无法做到。

RA: I am Ra. These are beings which exist as instinctual second-density
beings which are being held in reserve to form what you would call a gene pool in case these body complexes are needed. These body complexes are greatly able to withstand the rigors of radiation which the body complexes you now inhabit could not do.

9.20 **Questioner:** These body complexes located?

**RA:** I am Ra. These body complexes of the second race dwell in uninhabited deep forest. There are many in various places over the surface of your planet.

9.21 **Questioner:** Are they Bigfoot-type creatures?

**RA:** I am Ra. This is correct although we would not call these Bigfoot, as they are scarce and are very able to escape detection. The first race is less able to be aware of proximity of other mind/body/spirit complexes, but these beings are very able to escape due to their technological understandings before their incarnations here. These entities of the glowing eyes are those most familiar to your peoples.

9.22 **Questioner:** So there are two different Bigfoot? Correct?

**RA:** I am Ra. This will be the final question.

There are three types of Bigfoot, if you will accept that vibratory sound complex used for three such different races of mind/body/spirit complexes. The first two we have described.

Third is a thought-form.

9.23 **Questioner:** If this vessel are able (accept), we plan in the evening to hold a second conference. I want to ask, is there anything we can do to assist this vessel in comfort?
Questioner: We plan to do a second session later today if the instrument is capable, and I'd like to ask if there is anything we can do to aid the instrument's comfort.

RA: 我是 Ra。这器皿需要在她身体的敏感易痛部位做某种调整。这些扭曲是由于 [你会称为]松果体的能源中心阻塞。

RA: I am Ra. This instrument will require some adjustment of the tender portions of her body complex. The distortions are due to the energy center blockage you would call pineal.

我在太一无限造物者的爱与光中离开你们。所以，向前去吧，在太一造物者的大能与和平中欢欣庆祝。Adonai。

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

第 010 场集会 1981 年 1 月 27 日

10.0 RA: 我是 Ra。我在无限造物者的爱与光中向你们致意。我现在开始通讯。

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

10.1 发问者: 我想若我们回到马尔戴克灵魂移转之前的时点, 可以澄清一些事情, 让我们看见一的法则在这次移转是如何运作的, 以及为什么这是必须的。马尔戴克上的人群发生了什么事情, 使得他们失去自己的星球? 这事在多久之前发生?

RA: 我是 Ra。马尔戴克的人群拥有的文明与你们知道的亚特兰提斯社会复合体有些相似, 因为它获得许多科技的资讯, 却没有用于照顾与保持他们的星球, 接着产生大规模的思想、理念、行动的复合体, 你可以联想到所谓的负面极性, 或服务自我。

RA: I am Ra. The peoples of Maldek had a civilization somewhat similar to that of the societal complex known to you as Atlantis in that it gained much technological information and used it without care for the preservation of their sphere, following to a majority extent the complex of thought, ideas, and actions which you may associate with your so-called negative polarity, or the service to self.

然而, 这大部分被潜藏在一个诚挚的信仰/思想结构中, 这个星球的心/身复合体们认为该结构似乎是正面的、服务
他人的。后来发生一场[你们称为的]战争、摧毁他们的生物圈并造成星球解体。

This was, however, for the most part, couched in a sincere belief/thought structure which seemed to the perception of the mind/body complexes of this sphere to be positive and of service to others. The devastation that wracked their biosphere and caused its disintegration resulted from what you call war.

恶化的情势随着这个社会复合体可任意支配的科技一起到达最大的程度，在那个时候的空间/时间当下。这时间大约是在你们的七O五O00、七十万五千年前。[该星球的周期比你们要早开始许多，因为在你们太阳系的空间/时间连续体中，该星球在较早的时点便能支持第一次元生命形态的存在。]。在这场(战争)事件之后、这些实体受到严重的创伤，以致于他们陷入你可以称为一个社会复合体结界，或恐惧的纠结。经过你们的好些时间。没有一个实体能够接触到他们。没有生命能够协助他们。

The escalation went to the furthest extent of the technology this social complex had at its disposal in the space/time present of the then time. This time was approximately seven oh five oh oh oh, seven hundred and five thousand [705,000] of your years ago. (The cycles had begun much, much earlier upon this sphere due to its relative ability to support the first-dimensional life forms at an}

earlier point in the space/time continuum of your solar system.) These entities were so traumatized by this occurrence that they were in what you may call a social complex knot, or tangle, of fear. Some of your time passed. No one could reach them. No beings could aid them.

大约在你们的六十万年前，当时的邦联成员们才能够派出一个社会记忆复合体与他们接触，解开他们的恐惧结界。这些实体才忆起他们是有意识的。这觉察将他们带到你们称为的较低星光层面、他们在那儿得到滋养，直到每个心/身/灵复合体终于能够疗愈这创伤，到某个程度之后、每个心/身/灵复合体能够检视他们在先前的人生幻象复合体中经历的各种扭曲。

Approximately six hundred thousand [600,000] of your years ago, the then-existing members of the Confederation were able to deploy a social memory complex and untie the knot of fear. The entities were then able to recall that they were conscious. This awareness brought them to the point upon what you would call the lower astral planes where they could be nurtured until each mind/body/spirit complex was able, finally, to be healed of this trauma to the extent that each entity was able to examine the distortions it had experienced in the previous life-illusion complex.
After this experience of learn/teaching, the group decision was to place upon itself a type of what you may call karma alleviation. For this purpose they came into incarnation within your planetary sphere in what were not acceptable human forms. This, then, they have been experiencing until the distortions of destruction are replaced by distortions towards the desire for a less distorted vision of service to others.

Since this was the conscious decision of the great majority of those beings in the Maldek experience, the transition to this planet began approximately five hundred thousand [500,000] of your years ago, and the type of body complex available at that time was used*.

【*在这个回答给出的日期似乎和21.5的资料有冲突。】
(*The dates given in this answer seem to conflict with those given in 21.5.)

10.2 发问者：当时可用的身体复合体，是我们意指的猿猴的型态吗？

Questioner: Was the body complex available at that time what we refer to as the ape type?

RA：那是正确的。

RA：That is correct.

10.3 发问者：是否有任何的马尔戴克实体现在蜕变了？他们在现在仍在第二密度，或他们正在形成某个第三密度的行星？

Questioner: And have any of the Maldek entities transformed now? Are they now still second-density, or are they forming some third-density planet now?

RA：这些实体的意识一直都在第三密度。(业力)减轻机制的设计是将这类意识置放在第二次元的物理化学复合体中，该复合体不能够敏捷地、或双手精巧到某个程度，好适合于心智复合体的第三密度变貌的运作。

RA：The consciousness of these entities has always been third-density. The alleviation mechanism was designed by the placement of this consciousness in second-dimensional physical chemical complexes which are not able to be dexterous or manipulative to the extent which is appropriate to the workings of the third-density distortions of the mind.
complex.

10.4 发问者：嗯，在这些实体中、是否有任何实体向前进展，在一个七万五千年的尽头毕业，脱离第二密度的身体、进入第三密度型态的身体？

Questioner: Well, have any of these entities moved on now, made a, shall we say, graduation at the end of a seventy-five thousand year cycle and gotten out of the second-density body into third-density-type bodies?

RA：我是 Ra。在这些实体中，有许多人能够去除你们称为的业力累积，因此能够在一个第三密度的身体中，接受一个第三密度周期。他们大多数投胎到宇宙的另一处，继续他们在第三密度中的周期。当这个星球进入第三密度之际，这些实体中，有少数得以加入这星球的第三密度振动。还有一些实体协调心/身/灵的过程尚未完成，还没解除过往行动造成的扭曲。因此，他们留在这里。

RA：I am Ra. Many of these entities were able to remove the accumulation of what you call karma, thus being able to accept a third-density cycle within a third-density body. Most of those beings so succeeding have incarnated elsewhere in the creation for the succeeding cycle in third density. As this planet reached third density, some few of these entities became able to join the vibration of this sphere in the third-density form. There remain a few who have not yet alleviated, through the mind/body/spirit coordination of distortions, the previous action taken by them. Therefore, they remain.

10.5 发问者：你刚说的这些实体是大脚？

Questioner: Are these the Bigfoot you spoke of?

RA：我是 Ra。这些实体是大脚的一个类型。

RA：I am Ra. These are one type of Bigfoot.

10.6 发问者：那么，我们目前的人种有少量源自马尔戴克，相当不少实体来自火星。是否有些实体来自其他地方？

Questioner: Then our present race is formed of a few who originally came from Maldek and quite a few who came from Mars. Are there entities here from other places?

RA：我是 Ra。目前经历你们时间/空间连续体的实体来自宇宙造物中的许多、许多地方[以你们的称谓]；因为当一个周期改变发生时，那些必须重复(第三密度)的实体必须找到一个适当的星球重新开始。对于一个星球[全球心/身/灵复合体]而言，包含来自这么多不同地方的实体是有些不寻常的情况；但这种情况也解释了许多事情，因为，你看，你们正在与大量必须重复该周期的实体一起经历第三次元。因此，即使你们有众多教导/学习者的协助，要统合(群体的)定向一直是困难的。

RA：I am Ra. There are entities
experiencing your time/space continuum who have originated from many, many places, as you would call them, in the creation, for when there is a cycle change those who must repeat then find a planetary sphere appropriate for this repetition. It is somewhat unusual for a planetary mind/body/spirit complex to contain those from many, many various loci, but this explains much, for, you see, you are experiencing the third-dimensional occurrence with a large number of those who must repeat the cycle. The orientation, thus, has been difficult to unify even with the aid of many of your teach/learners.

10.7 **Questioner:** 当马尔戴克被摧毁的时候，是否所有马尔戴克的人群都有这 (恐惧的) 问题，或者有些人进展到足以移转到其他星球？

**RA:** 我是 Ra。在那次的星球溶解事件, 没有人能够逃过, 因为这一个行动对于该行星复合体自身的社会复合体起作用。没有人逃过这个结界或纠结。

**RA:** I am Ra. In the occurrence of planetary dissolution none escaped, for this is an action which redounds to the social complex of the planetary complex itself. None escaped the knot or tangle.

10.8 **Questioner:** 此时，这种事件是否会危及地球？

**RA:** 我是 Ra。我们觉得评估你们行星的心/身/灵复合体们的所谓未来应该不具伤害性。我们只说发展出这类科技与相关部署的心智状态是存在的。

**RA:** I am Ra. We feel this evaluation of your planetary mind/body/spirit complex’s so-called future may be less than harmless. We say only the conditions of mind exist for such development of technology and such deployment.

就我们的视野/理解变貌，你们人群的心智与灵性复合体需要定位，而非哪些「玩具」需要被拆除，因为难道所有存在的事物不都是造物者的一部分？因此，自由地去选择是你们的荣誉/职责。

It is the distortion of our vision/understanding that the mind and spirit complexes of those of your people need orientation rather than the “toys” needing dismantlement, for are not all things that exist part of the Creator? Therefore, freely to choose is your honor/duty.

10.9 **Questioner:** 当毕业典礼展开，一群实体在一个周期的尽头、从一个星球
被迁移到另一个，他们借由什么方式前往另一个星球？

Questioner: When a graduation occurs and an entity or entities move at the end of a cycle from one planet to another, by what means do they go from one planet to the other?

RA: 我是 Ra。在造物者的计划方案中，心/身/灵全体/存在性的第一步是将它的心/身/灵复合体变貌放置在合适的爱/光场所。这样做可以确保对于该复合体的适当治疗，最终与全体/存在性复合体调和。这过程花费你们长度不等的时间/空间。

当这过程完成之后，这周期的经验开始被分解、过滤，直到剩下各种变貌的蒸馏物 [以纯粹的形态存在]。在此时，已被收割的心/身/灵全体/存在性衡量它的存在性对该密度的需求，接着选择更适合的新环境，不管是重复该周期、或前往下一个周期。这就是收割过程的方式，由许多实体守护与看顾着。

After this is accomplished, the experience of the cycle is dissolved and filtered until only the distillation of distortions in its pure form remains. At this time, the harvested mind/body/spirit totality beingness evaluates the density needs of its beingness and chooses the more appropriate new environment for either a repetition of the cycle or a moving forward into the next cycle. This is the manner of the harvesting, guarded and watched over by many.

10.10 发问者: 当实体从一个星球被迁移到另一个，他是在思想中移动、或乘坐一个载具？

Questioner: When the entity is moved from one planet to the next, is he moved in thought or in a vehicle?

RA: 我是 Ra。心/身/灵全体/存在性与造物者为一。没有时间/空间的扭曲。因此只需在时间/空间 (复数) 的无限阵列中，想一个适当的所在地即可。

10.11 发问者: 在此时, 当一个实体投胎于第三密度，他可能没有意识地学习、不知道自己在做什么; 或者他有意识地觉察他正在学习一的法则。(透过)第二种方式，该实体有可能大大地加速他的成长。这难道不是正确的？

Questioner: While an entity is
incarnate in this third density at this time he may either learn without consciously knowing what he’s doing, or he may learn after he is consciously aware that he is learning in the ways of the Law of One. The second way, it is possible for the entity to greatly accelerate his growth. Is not this correct?

RA: 我是 Ra。这是正确的。
RA: I am Ra. This is correct.

10.12 发问者: 那么，虽然许多实体并未觉察到这点，他们真的渴望加速自己的成长，他们的工作是要在此生发现这一点。他们在第三密度能够加速的成长要比在这个密度的中阴期间快许多，这是否正确？

Questioner: Then although many entities are not aware of this, what they really desire is to accelerate their growth, and it is their job to discover this while incarnate. Is it correct that they can accelerate their growth much more while incarnate in third density than in between incarnations of this density?

RA: 我是 Ra。这是正确的。我们将尝试谈论这个概念。
RA: I am Ra. This is correct. We shall attempt to speak upon this concept.

(甚至)忽略宇宙造物本身。在你们的社会记忆复合体变貌当中，有许多人在这个时间/空间，每天[以你们的表述]从事于一的法则的原初变貌之一，那就是，爱之道。

The Law of One has, as one of its primal distortions, the Free Will distortion. Thus each entity is free to accept, reject, or ignore the mind/body/spirit complexes about it and ignore the creation itself. There are many among your social memory complex-distortion who, at this time/space, engage daily, as you would put it, in the working upon the Law of One in one of its primal distortions; that is, the Ways of Love.

无论如何，如果这相同的实体从心/身/灵复合体的深处倾向于爱/光，于是接受在时间/空间的每一刻累积当下的责任，这样一个实体能够促进其进展，如同我们之前描述的、关于促进(强化)你们社会复合体向邦联的呼求。*

However, if this same entity—being biased from the depths of its mind/body/spirit complex towards love/light—were then to accept responsibility for each moment of the time/space accumulation of present moments available to it, such an entity can empower its progress in much the same way as we described the empowering of the call of your social complex-distortion to the Confederation.*
【参看 7.3–7.5 的描述】
[Described in 7.3–5.]

10.13 发问者：你能否用有点不同的方式来叙述、你如何促进这个呼求？
Questioner: Would you state in a little different way how you empower this call?

RA：我是 Ra。我们理解你现在说到关于我们先前的资讯。该呼求从一开始,这个呼求等同无限,无法被数算[如你会说的]。 它是个基石。第二个呼求是累加的。 第三个呼求促进或加倍第二个(呼求), 依此类推, 每一个额外的呼求者加倍或授与力量给所有先前的呼求。因此, 你们许多人群的呼求产生许许多多的动力，其声响压倒性地被听见, 直到太一造物之无限边际。

10.14 发问者：为了这本书的读者的一般性发展, 你能否叙述一些练习方式，好让读者执行之后可以加速朝一的法则前进？
Questioner: For general development of the reader of this book, could you state some of the practices or exercises to perform to produce an acceleration toward the Law of One?

RA：我是 Ra。练习一：在你们的幻象复合体中，这几乎是最中心、最有用的练习。此刻蕴含爱。那是此密度或幻象的课程/目标。该练习就是有意识地在觉察与理解变貌中寻求那爱。第一次的尝试是基石。在这选择之上、将安放一个实体接下来的生命经验。

RA：I am Ra. We understand you to speak now of our previous information. The call begins with one. This call is equal to infinity and is not, as you would say, counted. It is the cornerstone. The second call is added. The third call empowers or doubles the second, and so forth, each additional caller doubling or granting power to all the preceding call. Thus, the call of many of your peoples is many, many-powered and overwhelmingly heard to the infinite reaches of the One Creation.
of your peoples is many, many-powered and overwhelmingly heard to the infinite reaches of the One Creation.

Exercise Two. The universe is one being. When a mind/body/spirit complex views another mind/body/spirit complex, see the Creator. This is an helpful exercise.

Exercise Three. Gaze within a mirror. See the Creator.

Exercise Four. Gaze at the creation which lies about the mind/body/spirit complex of each entity. See the Creator.

These exercises can be processed. Without it, the data will not sink down into the roots of the tree of mind, thus enabling and ennobling the body and touching the spirit.

Questioner: I was wondering about the advent of the civilization called Atlantis and Lemuria, the way these civilizations occurred, and where did they come from?

RA: I am Ra. This is the last question of this work. The civilizations of Atlantis and Lemuria were not one but two. Let us look first at the Mu entities.

They were beings of a somewhat primitive nature, but those who had very advanced spiritual distortions.
civilization was part of this cycle, experienced early within the cycle at a
time of approximately five three oh oh oh, fifty-three thousand [53,000] of
your years ago. It was an helpful and harmless place which was washed
beneath the ocean during a readjustment of your sphere’s tectonic
plates through no action of their own.

They set out those who survived and reached many places in what you call
Russia, North America, and South America. The Indians of whom you
have come to feel some sympathy in your social complex-distortions are the
descendants of these entities. Like the other incarnates of this cycle, they
came from elsewhere. However, these particular entities were largely drawn
from a second-density planet which had some difficulty, due to the age of
its sun, in achieving third-density life conditions. This planet was from the
galaxy Deneb.

亚特兰提斯民族是个相当群聚型的
社会群体，大约在三一 O O O、三万一
千年前 [在你们的空间/时间连续体幻
象的过去] 开始形成。它是个成长缓慢、
非常农业化的社会，直到大约你们的一
五 O O O、一万五千年前；它迅速地到
达高度的科技理解，导致它以较不有益
的方式使用智能无限。

The Atlantean race was a very
conglomerate social complex which
began to form approximately three
one oh oh oh, thirty-one thousand
[31,000] years in the past of your
space/time continuum illusion. It was a
slow-growing and very agrarian
society until approximately one five oh
oh oh, fifteen thousand [15,000] of
your years ago. It reached quickly a
high technological understanding
which caused it to be able to use
intelligent infinity in a less informative
manner.

We may add that they used
intelligent energy as well, manipulating
greatly the natural influxes of the
indigo or pineal ray from divine or
infinite energy. Thus they were able to
create life forms. This they began to do
instead of healing and perfecting their
own mind/body/spirit complexes,
turning their distortions towards what you may call the negative.

大约在你们的一万一千年前，第一次[你们称为的]战争爆发，导致该文明约百分之四十的人口离开这个密度 [透过身体分解的方式]。第二次、也是最具毁灭性的冲突发生在大约一 O 八二一、一万八百二十一年前[依据你们幻象的过去]，造成地球结构的改变，亚特兰提斯大陆的大部分地表都被海洋淹没。亚特兰提斯之中 3 个正面导向的群体在大毁灭前离开该地理位置，将他们自身置放在山岳地带，分别在你们称为的西藏、秘鲁、土耳其。

Approximately eleven thousand [11,000] of your years ago, the first of the, what you call, wars, caused approximately forty percent of this population to leave the density by means of disintegration of the body. The second and most devastating of the conflicts occurred approximately one oh eight two one, ten thousand eight hundred twenty-one [10,821] years in the past according to your illusion. This created an earth-changing configuration and the large part of Atlantis was no more, having been inundated. Three of the positively oriented of the Atlantean groups left this geographical locus before that devastation, placing themselves in the mountain areas of what you call Tibet, what you call Peru, and what you call Turkey.

发问者：只有一个，关于你使用的单词「银河」，我想要有简短的资讯。此外，有没有什么我们可以做的、好使该器皿更舒适？

Questioner: Only one, other than what we can do to make the instrument more comfortable. I have only one other question. I would like to have brief information of the word you use, "galaxy."

RA：我是 Ra。我们用这个术语，即你们的声音振动「银河」。我们接受有些银河包含一个恒星与行星群的系统；其他银河可能包含几个恒星。无论如何，以无限的时间/空间次元性而言，标明所在地的重要性变得十分微小，于是我们接受这类暧昧词汇隐含的扭曲。

RA: I am Ra. We use the term known to your people by the sound vibration complex “galaxy.” We accept that some galaxies contain one system of planetary and solar groups, others containing several. However, the importance of the locus in infinite time/space dimensionality is so little that we accept the distortion implicit in such an ambiguous term.

10.17 发问者：那么我们所处的(恒星)系统、我们的太阳和九个行星，你会指称它为一个太阳的银河吗？
Questioner: Then would nine planets and our sun we have here in our system, would you refer to that as a solar galaxy?

RA: 我们不会。
RA: We would not.

10.18 发问者: 那么在一个银河中、大约有多少个恒星？
Questioner: How many stars, approximately, would be in a galaxy?

RA: 这要看所处的银河系统而定。如你所知，你们自己的银河系涵括许多、许多，数以百万计的行星实体与恒星体。
RA: It depends upon the galactic system. Your own, as you know, contains many, many millions of planet entities and star bodies.

10.19 发问者: 我只是尝试搞懂你使用银河时的定义。先前有几次、在我看来[听不见]，你说的银河是我们说的一个行星系统。有没有任河方式可以使得该器皿更舒适？
Questioner: I was just trying to get to the definition you were using for galaxy. You mentioned them a couple of times and it seemed to me that [inaudible] what you call a galaxy we call a planetary system. Is there any way to make the instrument more comfortable?

RA: 我是 Ra。可以使这器皿更舒适、如果在其身体复合体下方给予更多支撑。除此之外，我们只能再度请求仔细地校准使用的各个标志、以促成该器皿的平衡。我们的通讯是窄频的、因此带入我们的汇流必须是精准的。
RA: I am Ra. This instrument could be made somewhat more comfortable if more support were given the body complex. Other than this, we can only repeat the request to carefully align the symbols used to facilitate this instrument’s balance. Our contact is narrow-banded and thus the influx brought in with us must be precise.

我是 Ra。我在太一无限造物者的爱与光中离开你们，所以，向前去吧，在太一造物者的大能与和平中欢欣庆祝。Adonai。
I am Ra. I leave you in the love and the light of the One Infinite Creator. Go forth, therefore, rejoicing in the power and the peace of the One Creator. Adonai.

第 011 场集会 1981 年 1 月 28 日

11.0 RA: 我是 Ra。我在无限造物者的爱与光中向你们致意。我现在开始通讯。
RA: I am Ra. I greet you in the love and the light of the Infinite Creator. I communicate now.

11.1 发问者：我们是否应该把你已建议的、用来呼叫你的仪式放在这本书中[由这些集会所构成]?
Questioner: Should we include the
riual that you have suggested that we use to call you in the book that will result from these sessions?

RA: 我是 Ra。这件事的重要性很低，因为我们的建议的目的是为了透过这器皿与这个群体建立通讯。

RA: I am Ra. This matter is of small importance, for our suggestion was made for the purpose of establishing contact through this instrument with this group.


Questioner: Is it of any assistance to the instrument to have [name] and [name] present during these sessions? Does the number in the group make any difference in these sessions?

RA: 我是 Ra。最重要的实体是发问者: 和振动声音复合体，Jim。这两个实体借由他们的能力，分享其肉体能量复合体，也是你们爱振动的一部分，提供能量给该器皿、额外地协助该器皿的舒适度。

RA: I am Ra. The most important of the entities are the Questioner: and the vibratory sound complex, Jim. The two entities additional aid the instrument’s comfort by energizing the instrument with their abilities to share the physical energy complex which is a portion of your love vibration.

11.3 发问者: 你昨天说到马尔戴克由于战乱而被摧毁。如果马尔戴克没有因为战争摧毁自身，它是否可能变成一个自我服务的星球？(其上的)实体们是否会增加其密度，继续前往，好比说，负面或自我服务的第四、第五密度？

Questioner: You said yesterday that Maldek was destroyed due to warfare. If Maldek hadn’t destroyed itself due to warfare, would it have become a planet that evolved with self-service? And would the entities have increased in density, gone on to, say, the fourth, fifth density in the negative sense or the sense of self-service?

RA: 我是 Ra。马尔戴克星球上的社会记忆复合体，跟你们自己星球的状态相同，其能量方向是混杂的。因此，虽然是未知的，最有可能的结果会是一个混合的收割：有些人前往第四(正面)密度，有些人前往第四密度于服务自我方面，大部分的人重复第三密度。这是个粗略的(估计)、因为一个事实：当行动发生时、平行的可能性/或然率漩涡(复数)停止，接着新的或然率/可能性漩涡(复数)开始。

RA: I am Ra. The planetary social memory complex, Maldek, had in common with your own sphere the situation of a mixture of energy direction. Thus it, though unknown, would most probably have been a mixed harvest—a few moving to fourth density, a few moving towards fourth density in service to self, the great
majority repeating third density. This is approximate due to the fact that parallel possibility/probability vortices cease when action occurs and new probability/possibility vortices are begun.

11.4 发问者：是否有个行星在我们太阳的背后，在我们星球轨道的对面，我们不知道的行星？

Questioner: Is there a planet behind our sun, opposite to us in orbit, that we do not know about?

RA：我是 Ra。在你们太阳的相反面有一个星球，其特质非常、非常地寒冷，但大到足以弯曲一些特定的统计数据。严格地说，这个星球不应该被称作行星，因为它被锁于第一密度中。

RA: I am Ra. There is a sphere in the area opposite your sun of a very, very cold nature but large enough to skew certain statistical figures. This sphere should not properly be called a planet as it is locked in first density.

11.5 发问者：你刚刚说到马尔戴克的实体们可能前往...有些人可能前往第四负面密度。这些人是否离开我们目前的第三密度，前往宇宙中属于第四密度、服务自我或负面型态的星球？

Questioner: You said that entities from Maldek might go to... some may go to fourth-density negative. Are there people who go out of our present third density to places in the universe and serve, which are fourth-density self-service or negative type of planets?

RA：我是 Ra。你的问题不清楚。请重新叙述。

RA: I am Ra. Your question is unclear. Please restate.

11.6 发问者：当我们的周期结束，举行毕业典礼，是否有任何人可能从这个第三密度去到一个第四密度的行星、属于服务自我或负面的型态？

Questioner: As our cycle ends and graduation occurs, is it possible for anyone to go from this third density to a fourth-density planet that is a self-service type, or negative type?

RA：我是 Ra。我们现在抓到你询问的重点了。在这种收割中、该或然率/可能性漩涡指示着一个收割，虽然这类型的数量不大。那是正确的。

RA: I am Ra. We grasp now the specificity of your query. In this harvest the probability/possibility vortex indicates an harvest, though small, of this type. That is correct.

11.7 发问者：你能否告诉我们，阿尔道夫[希特勒]发生什么事？

Questioner: Can you tell us what happened to Adolf Hitler?

RA：我是 Ra。名为阿尔道夫的心/身/灵复合体在此刻处于治疗的过程，他目前位于你们星球力场的中间星光层面。这个实体非常地困惑，虽然觉察
I am Ra. The mind/body/spirit complex known [as] Adolf is at this time in an healing process in the middle astral planes of your spherical force field. This entity was greatly confused and, although aware of the circumstance of change in vibratory level associated with the cessation of the chemical body complex, nevertheless, needed a great deal of care.

Questioner: Is there anyone in our history that is known by name who went to a fourth-density self-service or negative type planet, or who will go there?

I am Ra. We will mention a few. The one known as Taras Bulba, the one known as Genghis Khan, the one known as Rasputin.

Questioner: How did they accomplish this? What was necessary for them to accomplish this?

All of the aforementioned entities were aware, through memory, of Atlantean understandings having to do with the use of the various centers of mind/body/spirit complex energy influx in attaining the gateway to intelligent infinity.
11.11 **Questioner**: 这是否致使他们执行我们指称的魔法？当他们在世时、是否可以行使一些超自然事迹？

**RA**: 我是 Ra。这是正确的。前面两位实体很少有意识地使用这些能力。然而，他们一心一意地专注在服务自我方面，毫不吝惜地、努力于个人修练，加倍、再加倍(其能量)，于是能如此增强这扇大门。第三位是个觉知的行家、同样毫不吝惜地、努力追寻服务自我。

**RA**: I am Ra. This is correct. The first two entities mentioned made little use of these abilities consciously. However, they were bent single-mindedly upon service to self, sparing no efforts in personal discipline to double, re-double, and so empower this gateway. The third was a conscious adept and also spared no effort in the pursuit of service to self.

11.12 **Questioner**: 这三位实体目前在何处？

**RA**: 我是 Ra。这些实体在你们所知的第四次元，由于空间/时间连续体不相容的缘故，尝试找出他们的所在地无法获致实际的理解，我们只能取近似值。各自选择一个第四密度星球，透过服务自我的方式、致力于追求理解一的法则。

其中一个在你们所知的猎户集团，一个在你们所知的仙后座，一个在你们所知的南十字星。无论如何，这些位置并不令人满意。我们没有几何学计算必须的词汇可以将这份理解转移给你。

**RA**: I am Ra. These entities are in the dimension known to you as fourth. Therefore, the space/time continua are not compatible. An approximation of the space/time locus of each would net no actual understanding. Each chose a fourth-density planet which was dedicated to the pursuit of the understanding of the Law of One through service to self: one in what you know as the Orion group, one in what you know as Cassiopeia, one in what you know as Southern Cross. However, these loci are not satisfactory. We do not have vocabulary for the geometric calculations necessary for transfer of this understanding to you.

11.13 **Questioner**: 谁去了猎户集团？

**RA**: I am Ra. The one known as Genghis Khan.

**RA**: 我是 Ra。你们所知的成吉思汗。

**RA**: I am Ra. The one known as Genghis Khan.

11.14 **Questioner**: 他目前在那儿做什么？他的工作或职业是什么？

**Questioner**: What does he presently do there? What is his job or occupation? What does he do?
I am Ra. This entity serves the Creator in its own way.

I am Ra. It is possible for us to speak to this query. However, we use any chance we may have to reiterate the basic understanding/learning that all beings serve the Creator.

I am Ra. It is possible for us to speak to this query. However, we use any chance we may have to reiterate the basic understanding/learning that all beings serve the Creator.

The one you speak of as Genghis Khan, at present, is incarnate in a physical light body which has the work of disseminating material of thought control to those who are what you may call crusaders. He is, as you would term this entity, a shipping clerk.

I am Ra. The crusaders move in their chariots to conquer planetary mind/body/spirit social complexes before they reach the stage of achieving social memory.

I am Ra. The crusaders move in their chariots to conquer planetary mind/body/spirit social complexes before they reach the stage of achieving social memory.

At what stage does a planet achieve social memory?

Questioner: At what stage does a planet achieve social memory?

A mind/body/spirit social complex becomes a social memory complex when its entire group of entities are of one orientation or seeking. The group memory lost to the individuals in the roots of the tree of mind then become[s] known to the social complex, thus creating a social memory complex. The advantages of this complex are the relative lack of
distortion in understanding the social beingness and the relative lack of distortion in pursuing the direction of seeking, for all understanding-distortions are available to the entities of the society.

11.18 发问者：那么我们有来自猎户的十字军光临这个星球，为着思想控制的目的。他们如何做到这点？

Questioner: Then we have crusaders from Orion coming to this planet for mind control purposes. How do they do this?

RA: 如同所有(生命)，他们遵循一的法则、留意自由意志。他们与那些呼叫的人接触。那么，那些在行星地表上的实体也做和你们所做相当的事：就他们对一的法则的特殊理解，也就是服务自我，散布其态度与哲学。这些人成为精英，透过这些人，他们尝试创造出一个情况，让星球上其余的实体被他们自己的自由意志所奴役。

RA: As all, they follow the Law of One observing free will. Contact is made with those who call. Those then upon the planetary sphere act much as do you to disseminate the attitudes and philosophy of their particular understanding of the Law of One, which is service to self. These become the elite. Through these, the attempt begins to create a condition whereby the remainder of the planetary entities are enslaved by their own free will.

11.19 发问者：你可否举出那些接受十字军的实体，也就是说，今日在该星球上的任何人名吗？

Questioner: Can you name any of the recipients of the crusaders—that is, any names that may be known on the planet today?

RA: 我是 Ra。我渴望不侵犯自由意志变貌，举出这些牵涉你们空间/时间的未来的人名是种侵犯；因此，我们保留这项资讯。我们请求你沉思那些实体行为的果实，从观察人们如何享受靠近权力的变貌开始。以这种方式，你可以自己分辨这项资讯。我们将不会干涉，容我们说，这场星球游戏。它不是这场收割的中心。

RA: I am Ra. I am desirous of being in non-violation of the Free Will Distortion. To name those involved in the future of your space/time is to infringe; thus, we withhold this information. We request your contemplation of the fruits of the actions of those entities whom you may observe enjoying the distortion towards power. In this way, you may discern for yourself this information. We shall not interfere with the, shall we say, planetary game. It is not central to the harvest.

11.20 发问者：这些十字军如何将他们的观念传递给地球上具肉身的个人？

Questioner: How do the crusaders pass on their concepts to the incarnate
individuals on Earth?

RA: 我是 Ra。有两种主要的方式，容我们说，正如极化朝向服务他人也有两种主要方式。有些在你们层面上的心身/灵复合体、练习并执行一些锻炼、寻求(这类)资讯和力量的源头，好开启通往智能无限的大门。

RA: I am Ra. There are two main ways, just as there are two main ways of, shall we say, polarizing towards service to others. There are those mind/body/spirit complexes upon your plane who do exercises and perform disciplines in order to seek contact with sources of information and power leading to the opening of the gateway to intelligent infinity.

另外一些人，本身的振动复合体就足以开启大门，同时与全然的服务自我接触，伴随着操控他人的原初变貌，然后(资料)可以毫无困难地提供给他们，无须训练、无须控制。

There are others whose vibratory complex is such that this gateway is opened and contact with total service to self, with its primal distortion of manipulation of others, is then afforded with little or no difficulty, no training, and no control.

11.21 发问者：十字军传递何种讯息给这些人群?

Questioner: Do you mean, then, that some scientists receive technical information, shall we say, telepathically that comes out then as usable gadgetry?

RA: 我是 Ra。这是正确的。无论如何，一些十分正面导引[以你们的称呼]的、所谓的科学家接收到这些资讯，意图解锁和平的进展用途，(却在)最后转移为潜在的毁灭性回响，因为其他负面...
导向变貌的科学家进一步接受到(该资讯)。

**RA:** I am Ra. That is correct. However, very positively, as you would call this distortion, oriented so-called scientists have received information intended to unlock peaceful means of progress which redounded unto the last echoes of potential destruction due to further reception of other scientists of a negative orientation-distortion.

11.23 发问者：这就是我们如何学会核子能量的过程？混杂着正面与负面的定向？

Questioner: Is this how we learned of nuclear energy? Was it mixed, both positive and negative orientation?

**RA:** 我是 Ra。这是正确的。负责召集科学家的实体们属于混杂的定向。起初的科学家们的定向是压倒性地正面，但接手后续工作的科学家则属于混杂的定向，包括一个极度负面的实体[套用你们的用语]。

**RA:** I am Ra. This is correct. The entities responsible for the gathering of the scientists were of a mixed orientation. The scientists were overwhelmingly positive in their orientation. The scientists who followed their work were of mixed orientation including one extremely negative entity, as you would term it.

11.24 发问者：这个极度负面的实体是否还活在地球上?

Questioner: Is this extremely negative entity still incarnate on Earth?

**RA:** 我是 Ra。这是正确的。

11.25 发问者：那么我假设你不能给他的名字，接着要问你，尼可拉•特斯拉从哪里得到他的资讯？

Questioner: Then I assume you can’t name him and would ask you where Nikola Tesla got his information?


**RA:** I am Ra. The one known as Nikola received information from Confederation sources desirous of aiding this extremely, shall we say, angelically positive entity in bettering the existence of its fellow mind/body/spirit complexes. It is unfortunate, shall we say, that like many wanderers, the vibratory distortions of third-density illusion caused this entity to become extremely distorted in its perceptions of its fellow mind/body/spirit complexes so that its mission was hindered and, in the result,
perverted from its purposes.

11.26 发问者：原本特斯拉的工作可以如何造福地球上的人类，它原先的目标为何？
Questioner: How was Tesla’s work supposed to benefit man on Earth, and what were its purposes?

RA：我是 Ra。该心/身/灵复合体、尼可拉，原本最渴望的目标是将全球的所有实体从黑暗中解放。因此，他尝试给予该星球无限能量[属于该星球的]，可以使用于照明及电力。

RA：I am Ra. The most desired purpose of the mind/body/spirit complex, Nikola, was the freeing of all planetary entities from darkness. Thus, it attempted to give to the planet the infinite energy of the planetary sphere for use in lighting and power.

11.27 发问者：将地球的实体们从黑暗中解放，你精确的意思是？
Questioner: By freeing the planetary entities from darkness, precisely what do you mean?

RA：我是 Ra。[由于录音机故障，不能够抄写 Ra 的回答遗失。以下是回复的精要。] 我们意图说的：将人类从黑暗中解放，就照字面意义解释。

RA：I am Ra. [Ra's reply was not able to be transcribed due to tape recorder malfunction. Following is the gist of their response.] We intended to speak of freeing those of your planet from literal darkness.

11.28 发问者：(将人类)从黑暗中解放、这点是否与一的法则相称，或者这会产生任何真正的产品？
Questioner: Would this freeing from darkness be commensurate with the Law of One, or does this have any real product?

RA：我是 Ra。如此的解放的产品会创造两种经验。

RA：I am Ra. The product of such a freeing would create two experiences.

首先，(人们)经验到、无须找到必要的薪水来付账，无须以你们的金钱来换取能源。
Firstly, the experience of no need to find the necessary emolument for payment, in your money, for energy.

其次，(人们)有闲暇时间之后，从而示现该可能性、并增进自由的或然率，然后寻找自我、即寻求一的法则之开端。
Secondly, the leisure afforded, thereby exemplifying the possibility and enhancing the probability of the freedom to then search the self for the beginning of seeking the Law of One.

那些在你们的(次元)层面上，从黎明一直实际劳动到暗夜的人 [依照你们命名的时间]、很少人能够以有意识的方式沉思一的法则。
Those in your (plane) levels, working physically from daybreak to darkness, as you
name them, upon your plane who can contemplate the Law of One in a conscious fashion.

11.29 发问者：一般而言，工业革命是否以任何方式、被(预先)计划好了？
Questioner: What about the Industrial Revolution in general? Was this planned in any way?

RA：我是Ra。这将是此次集会的最后一个问
RA: I am Ra. This will be the final question of this session.

那是正确的。流浪者分好几波[如你的称呼]投胎，为了逐步将人们从日间周期的各种需求，以及缺乏休闲自由(的状态)中解放出来。

That is correct. Wanderers incarnated in several waves, as you may call them, in order to bring into existence the gradual freeing from the demands of the diurnal cycles and lack of freedom of leisure.

11.30 发问者：嗯，那是最后一个问题，所以照例，我要问，有没有任何我们可以做的事，使得这器皿更舒适？
Questioner: Well, that was the last question, so I will, as usual, ask if there’s anything we can do to make the instrument more comfortable?

RA：我是Ra。你们做得很好。最重要的事情为仔细地校准那些标志。这些调整可以在这个特别的时间/空间当下
RA: I am Ra. You are doing well. The most important thing is to carefully align the symbols. The adjustment made this particular time/space present will aid this instrument's physical complex in the distortion towards comfort.

在结束这集会之前、容我们问，你是否还有任何简短的问题是我们可以解答的？
May we ask if you have any short questions which we may resolve before closing the session?

11.31 发问者：我不知道这是不是简短的问题，如果不是，我们可以留到下次，我唯一的问题是：为什么来自猎户的十字军要这么做？他们的终极目标是什么？这很可能要花太长的时间来回答。
Questioner: I don’t know if this is a short question or not, so we can save it till next time, but my only question is why the crusaders from Orion do this. What is their ultimate objective? This is probably too long to answer.

RA：我是Ra。这并不会花太长时间回答。服务该自我就是服务全体。以这个观点来看，对于自我的服务需要不断扩大地使用他人的能量，用于操纵的目
RA: I am Ra. This is not too long to answer. To serve the self is to serve all.
The service of the self, when seen in this perspective, requires an ever-expanding use of the energies of others for manipulation to the benefit of the self with distortion towards power.

For a more thorough discussion of this topic, if there are further inquiries, we shall be with you again.

11.32 **Questioner**: Just was one thing I forgot. Is it possible to do another session late today?

**RA**: I am Ra. This is well.

11.33 **Questioner**: Thank you.

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

第 012 场集会 1981年1月28日

12.0 **RA**: 我是 Ra。我在无限造物者的爱与光中向你们致意。我现在开始通讯。

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

12.1 **Questioner**: 今天下午亨利•普哈里契打电话给我，他下个月要到这里。我想要问他是否可能加入我们的圈子，并且问问题？再者，密歇尔•D’欧布雷诺维奇，也被认是为乔治•杭特•威廉森，他加入这个圈子没问题吧？

**Questioner**: I got a call from Henry Puharich this afternoon. He will be here next month. I want to ask you if it is possible for him to join in our circle and ask questions. And also if Michel D’Obrenovic, who’s also known as George Hunt Williamson, happens to come here, would it be all right for him to be in the circle?

**RA**: 我是 Ra。这些实体目前没有为了这个特殊的工作适当地调频，原因是振动上的扭曲，接着是由于他们最近缺乏时间/空间，即你们称为的忙碌。我们要求这些实体每天花费简短的时间/空间在深思上。在你们连续体的未来时间/空间，你需要再问这个问题。

**RA**: I am Ra. These entities, at present, are not properly attuned for the particular work due to vibrational distortions which, in turn, are due to a recent lack of time/space which you
call busy-ness. It would be requested that the entities spend a brief time/space in each diurnal cycle of your planet in contemplation. At a future time/space in your continuum, you are requested to ask again.

This group is highly balanced to this instrument’s vibratory distortions due to, firstly, contact with the instrument on a day-to-day basis. Secondly, due to contact with the instrument through meditation periods. Thirdly, through a personal mind/body/spirit-complex distortion towards contemplation which in sum causes this group to be effective.

Other craft include disc-shaped objects of a small nature approximately twelve feet in your measurement in diameter, the box-like shape approximately forty feet to a side in your measurement. Other craft can take on a desired shape through the use of thought control mechanisms. There are various civilization complexes which work within this group. Some are more able to use intelligent infinity than others. The information is very seldom shared; therefore, the chariots vary greatly in

RA: I am Ra. The term chariot is a term used in warfare among your peoples. That is its significance. The shape of the Orion craft is one of the following: firstly, the elongated, ovoid shape which is of a darker nature than silver but which has a metallic appearance if seen in the light. In the absence of light, it appears to be red or fiery in some manner.

Other flights include disc-like objects, of a small nature approximately twelve feet in your measurement. And (and) boxes, the shape of approximately forty feet to a side in your measurement. Other crafts can take on a desired shape through the use of thought control mechanisms. There are various civilization complexes which work within this group. Some are more able to use intelligent infinity than others. The information is very seldom shared; therefore, the chariots vary greatly in

这个小组对这个器皿的振动变貌是高度平衡的，原因有：首先，与这个器皿天天接触。其次，在冥想期间和器皿联系。第三，个人的心/身/灵复合体变貌朝向沈思。这些加总起来，导致这个小组是有效的。

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RA: 我是 Ra。双轮战车这个术语过去被用于你们人群当中的战争之中。那是其显著意义。猎户的飞行器有以下形状：首先，瘦长、卵圆形，如果在光中,

表面有比银色暗的金属光泽。若缺乏光，则以相同方式显现红色或火红色。

RA: 我是 Ra。双轮战车这个术语过去被用于你们人群当中的战争之中。那是其显著意义。猎户的飞行器有以下形状：首先，瘦长、卵圆形，如果在光中,
12.3 发问者：邦联是否有尽任何努力阻止猎户双轮战车抵达这里？
Questioner: Is there any effort by the Confederation to stop the Orion chariots from arriving here?

RA：我是 Ra。邦联尽所有努力以隔离这个行星。无论如何，守护者们的网路，如同其他样式的巡逻、不管在何等层级，都不会阻碍所有实体、以致于无法穿透隔离，因为如果请求是基于光/爱、一的法则，将被默许进入。若没有提出请求，由于(偶尔)有漏网之鱼，那么这隔离网会被穿透。

RA：I am Ra. Every effort is made to quarantine this planet. However, the network of Guardians, much like any other pattern of patrols on whatever level, does not hinder each and every entity from penetrating quarantine, for if request is made in light/love, the Law of One will be met with acquiescence. If the request is not made due to the slipping through the net, then there is penetration of this net.

12.4 发问者：谁发出这请求？
Questioner: Who makes this request?

RA：我是 Ra。你的询问不清楚。请重新叙述。

RA：I am Ra. Your query is unclear. Please restate.

12.5 发问者：我不是很理解。邦联

RA：我是 Ra。接触的层级位于光形态或光体存有，视守护者的振动层级而定。这些守护者扫视你们地球的能量场范围，以察觉是否有任何实体接近。以太一造物者之名、一个接近中的实体会被打招呼。任何被招呼的实体会沐浴在爱/光之中，由于一的法则之大能，凭借自由意志来服从这隔离。

RA：I am Ra. There is contact at the level of light-form, or light-body being, depending upon the vibratory level of the Guardian. These Guardians sweep reaches of your earth’s energy fields attempting to be aware of any entities approaching. An entity which is approaching is hailed in the name of the One Creator. Any entity thus hailed is bathed in love/light and will of free will obey the quarantine due to the power of the Law of One.

12.6 发问者：一个实体如果被招呼之后、仍不服从隔离规定，会发生什么事？
Questioner: What would happen to the entity if he did not obey the quarantine after being hailed?

RA：我是 Ra。在我们谈到的层级上
面、被招呼之后仍不服从隔离规定，就相当于你走路即将撞到一道结实的砖墙，却不停下来。

**RA**: I am Ra. To not obey quarantine after being hailed on the level of which we speak would be equivalent to your not stopping upon walking into a solid brick wall.

12.7 **发问者**: 一个实体如果真的这样做，他的双轮战车会发生什么事？

**Questioner**: What would happen to the entity then if he did this? What’d happen to his chariot?

**RA**: 我是 Ra。造物者是单一的存在，那些能够抵达隔离边界的生命，其振动层次已经足以看见该爱光网络，不可能去打破这个法则。因此，没有什么事情会发生。不会做出尝试。也没有冲突。

**RA**: I am Ra. The Creator is one being. The vibratory level of those able to reach the quarantine boundaries is such that, upon seeing the love/light net, it is impossible to break this Law. Therefore, nothing happens. No attempt is made. There is no confrontation.

唯一能够穿透隔离的存有们，是在你们星球能量场周围的空间/时间连续体中发现窗口或扭曲。透过这些窗口、他们来临。这些窗口是稀少且无法预测的。

**RA**: I am Ra. Many of those seen in your skies are of the Orion group. They send out messages. Some are received by those who are oriented towards service to others. These messages then...
are altered to be acceptable to those entities while warning of difficulties ahead. This is the most that self-serving entities can do when faced with those whose wish is to serve others. The contacts which the [Orion] group finds most helpful to their cause are those contacts made with entities whose orientation is towards service to self.

In your skies, there are many thought-form entities which are of a positive nature and are the projections of the Confederation. Other sightings are due to the inadvertent visualization by your peoples’ optical mechanisms of your own government’s weaponry.

12.10 Questioner: 1972 年左右，是哪个群体在以色列和亨利•普哈里契接触？
Questioner: Which group was it that contacted Henry Puharich in Israel, right around 1972?

RA: 我是 Ra。当时没有飞行器，只有一个思想-形态。
RA: I am Ra. There was no craft. There was a thought-form.

12.11 Questioner: (刚才)那个答案是否也适用于回答(这题): 1962 年，谁在接触我原先所属的团体？
Questioner: Does that also apply to answering who was contacting the group that I originally was in, in 1962?

RA: 我是 Ra。可以回答这个询问。当时接触(你)的群体是邦联。
RA: I am Ra. This query may be answered. The group contacted was the Confederation.

12.12 Questioner: 在那个时候，他们在我们这一带有飞行器吗？
Questioner: Did they have any of their craft in our area at that time?

RA: 我是 Ra。当时没有飞行器，只有一个思想-形态。
RA: I am Ra. There was no craft. There was a thought-form.

12.13 Questioner: 你提到猎户十字军，当他们通过网络时，同时给予科技与非科技的资讯。我们知道你所指的科技讯息，但他们给予接触者何种非科技讯息？
Questioner: You mentioned Orions, when they were through the network, they provided both technology and non-technology information. We know the technology information you mention, but what non-technology information did they provide to the contactee?
完成这一切，我是对的吗？

Questioner: You mentioned the Orion crusaders, when they do get through the net, give both technical and non-technical information. We know what you mean by technical information, but what type of non-technical information do they give to those they contact? Am I right in assuming that this is all done by telepathic communication?

RA: 我是 Ra。这是正确的，透过心电感应，一的法则被散布、伴随着服务自我的变貌。在先进的团体中、那儿有些仪式与练习，并且被书写下来、正如导向服务他人的实体们写下他们导师要散布的哲学。该哲学关乎操控他人的服务、好让他们能体验到其他自我的服务，因此透过这种体验变得能够欣赏服务自我。如此这些实体变得导向服务自我，接着再去操控他人，于是他们接着体验到对其他自我的服务。

RA: I am Ra. This is correct. Through telepathy, the philosophy of the Law of One with the distortion of service to self is promulgated. In advanced groups, there are rituals and exercises given, and these have been written down just as the service-to-others oriented entities have written down the promulgated philosophy of their teachers. The philosophy concerns the service of manipulating others that they may experience service towards the other-self, thus through this experience becoming able to appreciate service to self. These entities thus would become oriented towards service to self and in turn manipulate yet others so that they, in turn, might experience the service towards the other-self.

12.14 发问者：这是否就是我们称为黑魔法的起源？

Questioner: Would this be the origin of what we call black magic?

RA: 我是 Ra。这在某方面来说是正确的，在另一方面则是不正确的。猎户集团曾经协助所谓的负面导向的心/身/灵复合体。这些相同的实体不管在什么情况下，都关切服务自我，在你们所谓的内在次元上，有许多负面导向的灵魂，因此可作为他们的内在老师或指导，以及某些灵魂的所谓的占有者，它们寻求这种服务自我的变貌。

RA: I am Ra. This is correct in one sense, incorrect in another. The Orion group has aided the so-called negatively oriented among your mind/body/spirit complexes. These same entities would be concerning themselves with service to self in any case, and there are many upon your so-called inner planes which are negatively oriented and thus available as inner teachers, or guides, and so-called possessors of certain souls who seek this distortion of service to self.

12.15 发问者：一个地球上的实体、
是否可能变得如此混淆而同时呼叫星际邦联与猎户集团，以交替的方式进行？先是前者，然后后者，[听不见] 又回到[听不见]？

Questioner: Is it possible for an entity here on Earth to be so confused as to call both the Confederation and the Orion group in an alternating way, one, then the other, [inaudible] back to [inaudible]?

RA: 我是 Ra。对于未调音的管道[如你对该服务的称谓]而言，同时接收到正面与负面的通讯是完全可能的。如果该实体在其混淆的基础仍导向服务他 人，则该实体将接收到末日的讯息。如果该实体的存在性复合体的基础导向服务自我，在这种情况下，十字军们发觉不需要说谎，则会简明地开始给予他们在此要给出的哲学。

RA: I am Ra. It is entirely possible for the untuned channel, as you call that service, to receive both positive and negative communications. If the entity at the base of its confusion is oriented towards service to others, the entity will begin to receive messages of doom. If the entity at the base of the complex of beingness is oriented towards service to self, the crusaders, who in this case do not find it necessary to lie, will simply begin to give the philosophy they are here to give.

在你们人群当中，许多你们所谓的接触都曾被混淆、并且是自我毁灭的、因 为那些管道导向服务他人，但渴望证据，于是向十字军的谎言敞开，然后它们能够抵销该管道的有效性。

Many of your so-called contacts among your people have been confused and self-destructive because the channels were oriented towards service to others, but in the desire for proof were open to the lying information of the crusaders who then were able to neutralize the effectiveness of the channel.

12.16 发问者: 发问者: : 这些十字军是否大多数为第四密度？
Questioner: Are most of these crusaders fourth-density?

RA: 我是 Ra。大多数为第四密度，那是正确的。

RA: I am Ra. There is a majority of fourth-density. That is correct.

12.17 发问者: 第四密度的个体会正常显现，或正常情况下、我们看不见它们？
Questioner: Does an individual in the fourth density normally appear, or are they normally invisible to us?

RA: 我是 Ra。使用「正常」这个词汇使得问题变得迷糊。让我们为了清晰度重新措辞。第四密度是，借由选择，第三密度看不见的。第四密度成为可见是有可能的。无论如何，一个第四密度实体不选择成为可见的，由于必需集中(心神)在一个相当困难的振动复合体上、
即是你们体验的第三密度。  
**RA：** I am Ra. The use of the word “normal” is one which befuddles the meaning of the question. Let us rephrase for clarity. The fourth density is, by choice, not visible to third density. It is possible for fourth density to be visible. However, it is not the choice of the fourth-density entity to be visible due to the necessity for concentration upon a rather difficult vibrational complex which is the third density you experience.

**12.18 发问者：** 此时是否有生活在地球上的邦联或猎户个体可以被我们看见，并且在我们社会中是重要的？行走在我们当中？  
**Questioner:****Are there any Confederation or Orion individuals living on Earth visible to us and important in our society at this time? Walking among us?**

**RA：** 我是 Ra。此时没有实体或群体行走在你们当中。然而，猎户十字军使用两种型态的实体来执行其命令，容我们说。第一型态是思想型态；第二型态是某种机器人。

**RA：** I am Ra. There are no entities of either group walking among you at this time. However, the crusaders of Orion use two types of entities to do their bidding, shall we say. The first type is a thought-form; the second, a kind of robot.
12.22 发问者：所有这些黑衣人全都被猎户十字军所使用？
Questioner: Are all of these Men in Black then used by the Orion crusaders?

RA：我是 Ra。这是正确的。
RA：I am Ra. This is correct.

12.23 发问者：如果有一个黑衣人探访我，我抓住他并把他锁进衣柜。我能留住他，还是他会消失？
Questioner: If one were to visit me, and I grabbed him and locked him in a closet, could I keep him, or would he disappear?

RA：我是 Ra。这端赖你抓到的是哪个类型的实体。你或许能够察觉到一个建构。这个建构可以被留住一小段时间，尽管这些建构也有能力消失。无论如何，这些建构的程式设计使得(实体)要远程控制它们比较困难。你不能够抓住一个黑衣人[如你对它的称呼]类型的思想形态实体。
RA：I am Ra. It depends upon which type of entity you grab. You are perhaps able to perceive a construct. The construct might be kept for a brief period, although these constructs also have an ability to disappear. The programming on these constructs, however, makes it more difficult to remotely control them. You would not be able to grapple with a thought-form entity of the Men in Black, as you call it, type.

12.24 发问者：这是否违反一的法则，若我抓住这些实体，会不会犯了错？
Questioner: Would this be against the Law of One, and I would be making a mistake by grabbing these entities?

RA：我是 Ra。在一的法则底下没有错误。
RA：I am Ra. There are no mistakes under the Law of One.

12.25 发问者：我要说的是：当我锁住了一个思想形态或建构，我会不会更多极化朝向自我服务或为他人服务？
Questioner: What I’m saying is, would I be polarizing more toward self-service or toward service for others when I did this act of locking up the thought-form or construct?

RA：我是 Ra。你得自己去考虑那个问题。我们诠释一的法则，但没有到劝告的程度。
RA：I am Ra. You may consider that question for yourself. We interpret the Law of One, but not to the extent of advice.

12.26 发问者：谢谢你。嗯，你曾谈到流浪者。谁是流浪者？他们来自何方？
Questioner: Thank you. Well, you spoke of wanderers. Who are wanderers? Where do they come
from?

**RA**: 我是 Ra。如果你愿意，想象你们海滩上的沙子，数不尽的沙粒如同智能无限的(众多)来源。

**RA**: I am Ra. Imagine, if you will, the sands of your shores. As countless as the grains of sand are the sources of intelligent infinity.

当一个社会记忆复合体已经获致它对于自身渴望的完整理解, 它可能做出结论：其渴望为服务他人,[伴随的变 貌是] 伸出他们的手[比喻性地]给任何一个呼求援助的实体。这些实体, 你们可以称为忧伤的弟兄姊妹, 移动前往忧 伤呼叫的地方。这些实体来自无限造物的所有地带, 借由服务的渴望[在这个 变貌中]结合在一起。

When a social memory complex has achieved its complete understanding of its desire, it may conclude that its desire is service to others with the distortion towards reaching their hand, figuratively, to any entities who call for aid. These entities, whom you may call the Brothers and Sisters of Sorrow, move towards this calling of sorrow. These entities are from all reaches of the infinite creation and are bound together by the desire to serve in this distortion.

12.27 **发问者**：现在，他们有多少人投胎在地球上？
**Questioner**: How many of them are incarnate on Earth now?

**RA**: 我是 Ra。少数属于第四密度。大多数组来自第四密度？他们来自什么密度？

**RA**: I am Ra. Few there are of fourth density. Are most of these from the fourth density? What density do they come from?

**RA**: 我是 Ra。少数属于第四密度。大多数的流浪者, 如你所称, 属于第六密。服务的渴望必须扭转朝向很大的心智纯粹度，以及,(朝向)你们称为的愚勇 或勇气, 取决于你们的判断复合体变貌。流浪者的挑战/危险在于它可能会忘记其任务, 与业力发生牵连, 因之被卷入大漩涡中、(虽然)他原本投生的目的就是要协助该毁灭。*

**RA**: I am Ra. Few there are of fourth density. The largest number of wanderers, as you call them, are of the sixth density. The desire to serve must be distorted towards a great deal of purity of mind and what you may call foolhardiness or bravery, depending upon your distortion complex
judgment. The challenge/danger of the wanderer is that it will forget its mission, become karmically involved, and thus be swept into the maelstrom from which it had incarnated to aid the destruction.*

【*这段的最后一句似乎在传输过程中有些混淆。Ra 可能意指：要避免该毁灭。(译注：’84 年的商业版已把动词、协助、改为 避免。)】

[*This final sentence seems to have been confused in transmission. It's possible Ra intended to say something similar to: “The challenge/danger of the wanderer is that it will forget its mission, become karmically involved, and thus be swept into the maelstrom [into] which it had incarnated [in order] to [prevent] the destruction.”]

12.29 发问者：这些实体之一能做什么跟业力发生牵连？你能否给我们一个例子？

Questioner: What could one of these entities do to become karmically involved? Could you give us an example?

RA: 我是 Ra。一个实体有意识地以没有爱心的方式与他人互动，就能跟业力发生牵连。

RA: I am Ra. An entity which acts in a consciously unloving manner in action with other beings can become karmically involved.

12.30 发问者：我刚才有一个想法。在这些流浪者当中，是否有许多人在这个地球的处境中有各种肉体的病痛？

Questioner: I just had a thought. Do any of these wanderers have physical ailments in this earth situation?

RA: 我是 Ra。由于在第三密度与比较密集的密度的振动之间有着极度的变异，流浪者有个普遍的惯例：某种形式的障碍、剧烈的困境或疏离的感觉。这些困难中最普遍的是疏离，借由人格失常[如你的称谓]的反应、企图对抗地球振动，以及身体复合体的各种病痛，指出调整到地球振动过程中发生的困难，好比你们称为的各种过敏症。

RA: I am Ra. Due to the extreme variance between the vibratory distortions of third density and those of the more dense densities, if you will, wanderers have, as a general rule, some form of handicap, difficulty, or feeling of alienation which is severe. The most common of these difficulties are alienation, the reaction against the planetary vibration by personality disorders, as you would call them, and body complex ailments indicating difficulty in adjustment to the planetary vibrations such as allergies, as you would call them.

12.31 发问者：对于这些实体，有没有一个最佳的方法去治疗他们的肉体病痛？

Questioner: Is there a best way for these entities to heal themselves of
their physical ailments?

**RA:** 我是 Ra。在这个时间/空间、这将是最后一个完整的问题。

**RA:** I am Ra. This will be the last complete question of this time/space.

自我治疗的变貌是透过证悟于内在歇息的智能无限而产生效果。对于身体复合体没有完全平衡的实体，这个过程在有些方面被阻塞了。不同实体的阻塞各有不同。需要有意识地觉知实相[若你愿意这样说]的灵性本质，接着与这实相对应的浇灌进入该个体的心/身/灵复合体，疗愈就发生了。

The self-healing distortion is effected through realization of the intelligent infinity resting within. This is blocked in some way in those who are not perfectly balanced in bodily complexes. The blockage varies from entity to entity. It requires the conscious awareness of the spiritual nature of reality, if you will, and the corresponding pourings of this reality into the individual mind/body/spirit complex for healing to take place.

我们愿使用这个器皿为例。她的疾病部分[如你对这个变貌复合体的称呼],主要是由于靛蓝色光芒或松果体能量中心的阻塞，这是可以被全然平衡的。这个能量中心从太一造物之内的万有之源接收智能能量；那就是第三密度变貌或幻象中的自然律。如果没有阻塞，那些能量灌注或流入该心/身/灵复合体，使得该个体的身体复合体时时趋向完美。

We will use this instrument as example. The portions of its ailment, as you call this distortion complex, that can be perfected in balance are due primarily to a blockage of the indigo-ray, or pineal, energy center. This center receives the intelligent energy from all sources lawful within the One Creation; that is, lawful in this third-density distortion or illusion. If there is no blockage, these energies pour or stream down into the mind/body/spirit complex, perfecting, moment by moment, the individual’s body complex.

这个器皿也经验某个绿色光芒能量中心的扭曲，你可以称为心轮[中心]。它过度地张开，因为这个心/身/灵复合体强烈的渴望/变貌朝向服务-他人，或你可以称为普世大爱。因此这个实体消耗自身而不留意其心/身/灵复合体变貌[关系到你们称为的气力或能源]之储藏量。这个扭曲主要是由于靛蓝色光芒的阻塞;如我们先前所说，这个器皿的误解扭曲造成的这个阻塞是基于不值得的基本取向。这个不值得扭曲阻塞了智能能量的自由流动。

This instrument also experiences some distortion of the green-ray energy center which you may call the heart center. It is overly open due to an intensive desire-distortion on the part of this mind/body/spirit complex.
towards service to others, or as you may call it, universal love. This entity, therefore, spends itself without regard to its reserves of mind/body/spirit-complex distortion in regard to what you call strength or energy. This distortion is primarily due to the blockage of the indigo ray, as we have said before. The misapprehension-distortion of the instrument responsible for this blockage is the basic orientation towards a belief in unworthiness. The unworthiness-distortion blocks the free flow of intelligent energy.

The seventh, or violet, ray is unimpaired, this being not only an energy receptor but a sum total of the vibratory level of the individual. The other energy centers are also quite clear. The solution to healing in this case is action that puts into practice the peaceful understanding, in humility-distortion, that the entity is one with the Creator, therefore perfected and not separate. In each case of what you would call ill health, one or more of these energy centers is blocked. The intelligence of the mind/body/spirit complex needs, then, to be alerted either by the self as healer or by the catalyst of another healer, as we have said before.

Is there a short question before we close this session?

12.32 Questioner: Is it possible for you to tell us if any of the three of us are and have been wanderers?

RA: I am Ra. In scanning each of the mind/body/spirit complexes present, we find an already complete assurance of this occurrence and, therefore, find no harm in recapitulating this occurrence. Each of those present are wanderers pursuing a mission, if you will.
RA: We ask you to realign the object upon which the symbols sit. It is not a significant distortion for one session only, but you will find upon measuring the entire assemblage that the resting place is one point four degrees [1.4°] from the correct alignment, the resting place an additional one-half degree [0.5°] away from proper orientation. Do not concern yourselves overly with this in the space/time nexus present, but do not allow these distortions to remain over a long period or the contact will be gradually impaired.

RA: I am Ra. I leave you in the love and in the light of the One Infinite Creator. Go forth, rejoicing in the power and peace of the One Creator. Adonai.
need to finish the book... let the material that we have already carry the end of the book. [inaudible]

I would also suggest the title of the book, The Law of One. I’d like to state as the author, Ra. Would you agree to this?

RA: I am Ra. Your query is unclear. Would you please state as separate queries each area of agreement?

13.2 Questioner: First, I’d like to start at the beginning of creation, as far back as we can go, and follow the development of man to the present time. Is this agreeable?

RA: I am Ra. This is completely your discernment/understanding/decision.

13.3 Questioner: Secondly, I would like to title the book The Law of One, by Ra. Is this agreeable?

【起初的抄本来自原始录音带、出版了四本书，标题为《一的法则》。第五本包含第一到第四本删除的片断，伴随着卡拉与吉姆的评论，多年后于1998年出版。参看本书末尾的「重听报告」，其内容是关于新的抄本如何产生的，以及这本书 Ra 接触的出版。】

[*The original transcripts from the cassette recordings were published in four books under the title, The Law of One. (A fifth book containing fragments omitted from Books I–IV, along with accompanying commentary from Carla and Jim, was published years later in 1998.) See “The Relistening Report” at the end of this book for information about how the new transcripts were produced and consequently this book, The Ra Contact, published.*]

RA: The title of the book is acceptable. The authorship by vibratory sound complex Ra is, in our distortion of understanding, incomplete. We are messengers.

13.4 Questioner: Then, you can describe who should be the author of this book?

RA: I am Ra. The title of the book is acceptable. The authorship by vibratory sound complex Ra is, in our distortion of understanding, incomplete. We are messengers.
Questioner: Can you state who then should author the book?

RA: 我只能请求，如果你的辨别/理解建议使用 Ra 这个声音振动复合体，附加上这个说明：「一的法则之谦卑使者」。

RA: I can only request that if your discernment/understanding suggests the use of this vibratory sound complex, Ra, the phrase “An humble messenger of the Law of One” be appended.

13.5 发问者：谢谢你。你可否告诉我，在(宇宙)造物中最早的、已知的第一个东西?
Questioner: Thank you. Can you tell me of the earliest, first known thing in the creation?

RA: 我是 Ra。造物中已知的第一个东西是无限，无限即是造物。
RA: I am Ra. The first known thing in the creation is infinity. The infinity is creation.

13.6 发问者：从这无限中，必定产生我们所经验为(宇宙)造物的东西。下一步或下个演进是什么?
Questioner: From this infinity then must have come what we experience as creation. What was the next step or the next evolvement?

RA: 我是 Ra。无限开始觉察。这是下一步。
RA: I am Ra. Infinity became aware. This was the next step.

13.7 发问者：在这之后，发生了什么?
Questioner: After this, what happened?

RA: (这)觉察引导到无限的焦点 转入无限能量。你们已经用各式各样的声音振动复合体称呼这能量，最常进入你的耳朵的是「理则」或「爱」。造物者是无限的聚焦，如同一个觉察的或有意识的原则，就我们能够在你们的语言中创造的理解/学习，我们对它最接近的称呼为：智能无限。

RA: Awareness led to the focus of infinity into infinite energy. You have called this by various vibrational sound complexes, the most common to your ears being “Logos” or “Love.” The Creator is the focusing of infinity as an aware or conscious principle called by us, as closely as we can create understanding/learning in your language, intelligent infinity.

13.8 发问者：你能否叙述下一步?
Questioner: Can you state the next step?

RA: 下一步仍然是在这个空间/时间链结，实现其进展、如你可在你们幻象中看见它。下一步是对创造性原则的一种无限反应，依循一的法则之原初变貌：意志的自由。因此，许多、许多个次元，无限的数目，是可能的。

RA: The next step is still in the space/time continuum, manifesting its progress, as you may see it in your imagination. The next step is an infinite reaction to a creative principle, following the Original Form: the freedom of will. Therefore, many, many dimensions, the number of infinity, is possible.
RA: The next step is still, at this space/time nexus in your illusion, achieving its progression as you may see it in your illusion. The next step is an infinite reaction to the Creative Principle following the Law of One in one of its primal distortions, freedom of will. Thus many, many dimensions, infinite in number, are possible.

The energy moves from the intelligent infinity due, first, to the outpouring of randomized creative force, this then creating patterns which, in holographic style, appear as the entire creation no matter which direction or energy is explored. These patterns of energy begin then to regularize their own local, shall we say, rhythms and fields of energy, thus creating dimensions and universes.

Questioner: Then can you tell me how the galaxy and this planetary system were formed?

RA: I am Ra. You must imagine a great leap of thought in this query, for at the last query the physical, as you call it, universes were not yet born.

These energies in increasingly intelligent patterns until the individualization of various energies emanating from the Creative Principle of intelligent infinity became such as to be co-Creators. Thus the so-called physical matter began. The concept of Light is instrumental in grasping this great leap of thought, as this vibrational distortion of infinity is the building block of that which is known as matter, the Light being intelligent and full of energy, thus being the first distortion of intelligent infinity which was called by the Creative Principle.

This love light has been created, among other specific features, one integral part is the infinite whole being (light) directly and consistently toward the description. This conflict is various physical phenomena that you call the sun.
系、银河、行星群，全都在旋转着，移动趋势朝向扁豆状。

This Light of Love was made to have in its occurrences of being certain characteristics, among them the infinite whole paradoxically described by the straight line, as you would call it. This paradox is responsible for the shape of the various physical illusion entities you call solar systems, galaxies, and planets, all revolving and tending towards the lenticular.

13.10 发问者：我想我刚刚犯了个错，在提出那个问题中，超前你所描述的过程。去填补那个[我的过失造成的]大跃进当中的空隙，会不会有帮助？

Questioner: I think I made an error in asking that question, getting ahead of the process that you were describing. Would it be helpful to fill in that great leap that I mistakenly made?

RA：我是 Ra。我方才尝试衔接该缺口。然而，你可以用任何你认为适当的方式询问我。
RA：I am Ra. I attempted to bridge the gap. However, you may question me in any manner you deem appropriate.

13.11 发问者：你能否告诉我，智能无限是如何成为，就从我刚才问关于银河系与行星之前的那个问题，从那步发生之后的下一步？

Questioner: Could you tell me how intelligent infinity became, shall we say—"I'm having difficulty with some of the language—how intelligent infinity became individualized from itself?"

RA：我是 Ra。这是个恰当的问题。
RA：I am Ra. This is an appropriate question.

智能无限辨别出一个概念。这个概念被分辨是由于觉察意志的自由。这个概念是有限性。这是一的法则之第一与原初的矛盾或变貌。于是，单一的智能无限开始投资自身在探索众多性的过程。由于智能无限的无限多可能性，众多性是没有止尽的。因此，这探索得以自由地继续下去，无限地继续着、在这永恒的当下。

The intelligent infinity discerned a concept. This concept was discerned due to freedom of will of awareness. This concept was finity. This was the first and primal paradox or distortion
of the Law of One. Thus the one intelligent infinity invested itself in an exploration of many-ness. Due to the infinite possibilities of intelligent infinity, there is no ending to many-ness. The exploration, thus, is free to continue infinitely in an eternal present.

13.13 **Questioner:** We are in the galaxy that we are in created by the infinite intelligence, or was it created by a portion of the individualized infinite intelligence?

**RA:** I am Ra. The galaxy, and all other things of material of which you are aware, are products of individualized portions of intelligent infinity. As each exploration began, it, in turn, found its focus and became co-Creator. Using intelligent infinity, each portion created an universe, and—allowing the rhythms of free choice to flow, playing with the infinite spectrum of possibilities—each individualized portion channeled the love/light into what you might call intelligent energy, thus creating the so-called natural laws of any particular universe.

Each universe, in turn, individualized to a focus, becoming, in turn, co-Creator, and allowing further diversity, thus creating further intelligent energies, regularizing or causing natural laws to appear in the vibrational patterns of what you would call a solar system. Thus, each solar system has its own, shall we say, local coordinate system of illusory natural laws.

(你们)应可理解, (宇宙)任何部分,如同一张全像式的图片,不管它多小，属于任何密度或幻象的样式,都包含太一造物者,即是无限。如此,一切始于神秘,亦终于神秘。

It shall be understood that any portion, no matter how small, of any density or illusory pattern contains, as in an holographic picture, the One
Creator which is infinity. Thus all begins and ends in mystery.

13.14 发问者：你可否告诉我，智能无限的个体化部分如何创造我们的银河 [听不见]，以及创造我们行星系统的是否为相同的部分所创造？若是如此，这过程是如何？

Questioner: Could you tell me how the individualized portion of intelligent infinity created our galaxy [inaudible] that the same portion created our planetary system and, if so, how this came about?

RA: 我是 Ra。我们可能误解你的询问。我们的变貌/印象是：我们已经回应过这个特殊的询问。你可愿重述该询问？

RA: I am Ra. We may have misperceived your query. We were under the distortion/impression that we had responded to this particular query. Would you restate the query?

13.15 发问者：主要是，我们目前所在的行星系统是如何演进的，它是一次被创造完成，或者太阳首先被创造，接着[听不见]被创造？

Questioner: Primarily, then, how the, shall we say, the planetary system that we are in now evolved—was it all created at once, or was there first our sun created and this [inaudible] was created?

RA: 我是 Ra。这过程，在你们的幻象中，从较大到较小。因此共同造物者，个体化其银河，创造出各个能量样式、然后聚焦于众多的焦点、进一步有意识地觉察智能无限。因此，你们所居住的太阳系有它自己的样式、韵律，以及所谓的自然法则、对它自身是独一无二的。无论如何，这演进从银河的螺旋能量到太阳的螺旋能量，再到行星的螺旋能量，(最后)到螺旋能量的经验环境、开始行星实体们的第一个觉知或意识的密度。

RA: I am Ra. The process is from the larger, in your illusion, to the smaller. Thus the co-Creator, individualizing the galaxy, created energy patterns which then focused in multitudinous focuses of further conscious awareness of intelligent infinity. Thus, the solar system of which you experience inhabitation is of its own patterns, rhythms, and so-called natural laws which are unique to itself. However, the progression is from the galaxy spiraling energy, to the solar spiraling energy, to the planetary spiraling energy, to the experiential circumstances of spiraling energy which begin the first density of awareness, or consciousness, of planetary entities.

13.16 发问者：你可否告诉我，关于这些行星实体的第一密度(的资讯)？

Questioner: Could you tell me about this first density of planetary entities?

RA: 我是 Ra。每一步骤都重现智能无限发现觉知过程的要点。在一个星球
环境中，一切始于你称为的浑沌，能量在其无限中是毫无方向和随机的。慢慢地，以你们理解的词汇，形成一种自我觉知的焦点。于是理则运行，光来到以构成黑暗，依据共同造物者的样式与振动式韵律，所以建构出一个特定的经验类型。

**RA**：I am Ra. Each step recapitulates intelligent infinity in its discovery of awareness. In a planetary environment, all begins in what you would call chaos, energy undirected and random in its infinity. Slowly, in your terms of understanding, there forms a focus of self-awareness. Thus the Logos moves. Light comes to form the darkness according to the co-Creator’s patterns and vibratory rhythms, so constructing a certain type of experience.

这开始了第一密度是意识的密度，该星球上的矿物与水生命从火与风那儿学习存在的觉知。这是第一密度。

This begins with first density which is the density of consciousness, the mineral and water life upon the planet learning from fire and wind the awareness of being. This is the first density.

13.17 发问者：第一密度如何进展到更大的觉知？
    Questioner: Does this first density then progress to greater awareness?

**RA**：我是Ra。如果你愿意，想象第一振动(密度)的矿物或水生命，以及第二密度的较低生命开始在其中，其上移动；这两者的不同。这移动是第二密度的特征，朝向光与生长的努力。

**RA**：I am Ra. Picture, if you will, the difference between first-vibrational mineral or water life and the lower second-density beings which begin to move about within and upon its being. This movement is the characteristic of second density, the striving towards light and growth.

螺旋无可避免的上升向量，就智能无限而言，朝向更广泛的存在性。因此，第一次元的存在状态努力前往第二密度的课程：包括生长的觉知，而非消溶或随机的改变。

**RA**：The spiraling energy, which is the characteristic of what you call light, moves in straight-line spiral, thus giving spirals an inevitable vector upwards to a more comprehensive beingness with regards to intelligent infinity. Thus, first dimensional beingness strives towards the second-density lessons of a type of awareness which includes growth rather than dissolution or random change.

13.18 发问者：你能否定义你意指的生长？
    Questioner: Could you define what you mean by growth?

**RA**：我是Ra。如果你愿意，想象第一振动(密度)的矿物或水生命，以及第二密度的较低生命开始在其中，其上移动；这两者的不同。这移动是第二密度的特征，朝向光与生长的努力。
13.19 发问者：朝向光的努力，你的意思是？
Questioner: By striving toward light, what do you mean?

RA：我是 Ra。第二密度的生长为努力朝向光，一个非常简单的例子是：树叶努力地朝向光源(生长)。
RA: I am Ra. A very simplistic example of second-density growth striving towards light is that of the leaf striving towards the source of light.

13.20 发问者：第一密度与第二密度是否有任何实质的不同？举例来说，我可否同时看到一个第二密度与第一密度星球并排在一起，以我目前的状况，我两个都可以看到吗？它们对我而言都是可见的？
Questioner: Is there any physical difference between first and second density? For instance, if I could see a second-density planet and a first-density planet side by side, in my present condition, could I see both of them? Would they be both visible?

RA：我是 Ra。这是正确的。八度音程中的所有密度都是清晰可见的，但第四到第七密度可自由选择是不可见的。
RA: I am Ra. This is correct. All of the octave of your densities would be clearly visible were not the fourth through the seventh freely choosing not to be visible.

13.21 发问者：那么、第二密度如何进展到第三密度？
Questioner: Then how does the second density progress to the third?

RA：我是 Ra。第二密度努力前往第三密度，即自我意识或自我觉知的密度。该努力发生在较高等的第二密度形体，它们被第三密度的生命所投资、有了一个身份，到了某个程度变成自我觉察的心智/身体复合体，于是逐渐变成心/身/灵复合体，接着进入第三密度，即灵性意识的第一个密度。
RA: I am Ra. The second density strives towards the third density, which is the density of self-consciousness, or self-awareness. The striving takes place through the higher second-density forms who are invested by third-density beings with an identity to the extent that they become self-aware mind/body complexes, thus becoming mind/body/spirit complexes and entering third density, the first density of consciousness of spirit.

13.22 发问者：此时，我们的行星地球在什么密度层次？
Questioner: What is the density level of our planet Earth at this time?

RA：我是 Ra。你们居住其上的球体、目前其心/身/灵复合体们的存在状态是第三密度。它现在所处的空间/时间连续体是第四密度。这情况造成一个有些困难的收割。
RA: I am Ra. The sphere upon which
you dwell is third density in its beingness of mind/body/spirit complexes. It is now in a space/time continuum, fourth density. This is causing a somewhat difficult harvest.

13.23 **Questioner:** 一个第三密度星球如何成为第四密度(星球)?

**RA:** 是我 Ra。这将是(此次)最后一个充分的问题。

**RA:** I am Ra. This will be the last full question.

第四密度，如我们先前所说，它的靠近如同时钟正点报时一般的规律化。你们太阳系的空间/时间已经致动这个星球螺旋进入一个不同的振动式配置的空间/时间。这促使该星球能够被这些新的变貌所铸造。然而，你们人群在这过渡时期的思想形态是这样的: 个人与社会的心/身/灵复合体都散布在这个光谱中，而非能够将针头拿起，容我们说，将罗盘指到一个方向。

The fourth density is, as we have said, as regularized in its approach as the striking of a clock upon the hour. The space/time of your solar system has enabled this planetary sphere to spiral into space/time of a different vibrational configuration. This causes the planetary sphere to be able to be molded by these new distortions. However, the thought-forms of your people during this transition period are such that the mind/body/spirit complexes of both individual and societies are scattered throughout the spectrum instead of becoming able to grasp the needle, shall we say, and point the compass in one direction.

因此，进入爱的振动[有时你们人群称为理解的振动]之入口，在你们目前的社会复合体中尚未生效。于是，收割的结果将是许多人将重复第三密度的周期。你们的流浪者、导师、行家们在此次期间全都专注于增加收割量。然而，可收割的数目很少。

Thus, the entry into the vibration of love, sometimes called by your people the vibration of understanding, is not effective with the present societal complex. Thus, the harvest shall be such that many will repeat the third-density cycle. The energies of your wanderers, your teachers, and your adepts at this time are all bent upon increasing the harvest. However, there are few to harvest.

13.24 **Questioner:** 我想要道歉，因为有时问些错误或不适当的问题。有时候要精确地问对的问题是困难的。我不想重复曾经涵盖过的话题。我注意到，这次期间稍微比以前的工作时间短。这其中有原因吗？

**Questioner:** I would like to apologize for asking sometimes wrong or inappropriate questions. It’s difficult sometimes to ask precisely the right
question. I don’t wish to go over any ground that we’ve already covered. I notice this period is slightly shorter than previous periods. Is there a reason for this?

**RA:** 我是 Ra。这个器皿的生命能量有些低落。

**RA:** I am Ra. This instrument’s vital energy is somewhat low.

**13.25 发问者:** 我据此假设，这表示今天不要有另一场集会是个好主意。这是正确？

**Questioner:** I am assuming from this that it would be a good idea not to have another session today. Is this correct?

**RA:** 我是 Ra。稍后再举行一次集会是可行的，如果我们监测这器皿状态是可接受的，当它的原料变低[我们从它身上拿取该原料]，我们会停止使用它。我们不想望耗竭这个器皿。

**RA:** I am Ra. It is well to have a session later if it is acceptable that we monitor this instrument and cease using it when it becomes low in the material which we take from it. We do not wish to deplete this instrument.

**13.26 发问者:** 在任何的集会，这都是可接受的。我将问我最后的问题：有何我们可以做的事，以使这器皿更舒适或促进这些通讯？

**Questioner:** This is always acceptable in any session. I will ask my final question. Is there anything that we can do to make the instrument more comfortable or facilitate these communications?

**RA:** 我是 Ra。我将从太一无限造物者的爱与光中离去，你们，你们，于是前往，于太一造物者的大能与和平中欢欣庆祝。

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

14.1 Questioner: 在回顾这个早上的工作内容之后，[听不见]。你曾说：第二密度努力前往第三密度，也就是自我意识或自我觉知的密度。该努力发生在较高等的第二密度形体，它们被第三密度的生命所投资。你能否解释(你)这段话的意思?

Questioner: Going back over this morning’s work, [inaudible]. You said the second density strives towards the third density, which is the density of self-consciousness, or self-awareness. The striving takes place through higher second-density forms invested by third-density beings. Could you explain what you mean by this?

RA: I am Ra. Much as you would put on a vestment, so do your third-density beings invest or clothe some second-density beings with self-awareness. This is often done through the opportunity of what you call pets. It has also been done by various other means of investiture. These include many so-called religious practice complexes which personify and send love to various natural second-density beings in their group form.

14.2 Questioner: 当地球过去在第二密度的时候，第二密度存有要怎么被投资?

Questioner: When this earth was second-density, how did the second-density beings on this earth become so invested?

RA: There was not this type of investment as spoken but the simple third-density investment which is the line of spiraling light calling distortion upward from density to density. The process takes longer when there is no investment made by incarnate third-density beings.

14.3 Questioner: 那时第二密度的形态是什么— 成为地球人之前的它，长得像什么？他在第二密度中长得像什么?

Questioner: Then what was the second-density form—what did it look like—that became earth-man in the third density? What did he look like in the second density?
我是 Ra。第二密度与第三密度的身体形态差异在许多情况中，都好比一个(人)与另一个(人)的不同。在你们星球的情况中，该(进化)过程被那些从火星投胎到这里的人种所中断。他们被基因改造，因此，有非常显而易见的变化，而非从第二密度水平的两足动物逐渐提升到第三密度水平。这与所谓的灵魂之放置无关，而是与来自那(火星)文化的(能量)涌入的情况有关。

RA: I am Ra. The difference between second- and third-density bodily forms would in many cases have been more like one to the other. In the case of your planetary sphere the process was interrupted by those who incarnated here from the planetary sphere you call Mars. They were adjusted by genetic changing and, therefore, there was some difference which was of a very noticeable variety rather than the gradual raising of the bipedal forms upon your second-density level to third-density level. This has nothing to do with the so-called placement of the soul. This has only to do with the circumstances of the influx of those from that culture.

RA: 我是 Ra。第一次尝试协助你们人群的接触在七五 O O O 年前。这个在你们的七万五千年前的尝试，先前已被我们描述过。*

RA: I am Ra. The first attempt to aid your peoples was at the time seven five oh oh oh [75,000]. This attempt, seventy-five thousand [75,000] of your years ago, has been previously described by us.*

【*先前在 9.6–12 描述过】
[*Previously described in 9.6–12.]

下一次尝试大约是五八 O O O、你们的五万八千年前，持续了一段时间，与姆的心/身/灵社会复合体[你们称为人种]的接触。

The next attempt was approximately five eight oh oh oh, fifty-eight thousand [58,000] of your years ago, continuing for a long period in your measurement, with those of Mu, as you call this race, or mind/body/spirit social complex.
再下一次的尝试经过了很长的时间，发生在大约一万三千年前，有些智能的资讯被给予亚特兰提斯的人们，内容是治疗与水晶工作跟我们先前所说的一样。

The next attempt was long in coming and occurred approximately thirteen thousand [13,000] of your years ago when some intelligent information was offered to those of Atlantis, this being of the same type of healing and crystal working of which we have spoken previously.*

【*先前在 2.2–3 说过】
[*Spoken previously in 2.2–3.]

接着是一一 O O O、一万一千年前的尝试。这些数字只是近似值，因为我们还不能完全地处理你们的空间/时间连续体衡量系统。这地点在你们称为的埃及，即我们先前说过的。

The next attempt was one one oh oh oh, eleven thousand [11,000], of your years ago. These are approximations as we are not totally able to process your space/time continuum measurement system. This was in what you call Egypt, and of this we have also spoken.*

【*也在 2.2 说过】
[*Also spoken in 2.2.]

与我们一起来的相同存有，大约晚我们三五 O O [3500]年返回，为了是再次帮助南美洲的心/身/灵社会复合体。然而，那些所谓城市的金字塔并没有被适当当地使用。因此，这方式不再被进一步追求。

The same beings which came with us returned approximately three five oh oh [3,500] years later in order to attempt to aid the South American mind/body/spirit social complex once again. However, the pyramids of those so-called cities were not to be used in the appropriate fashion. Therefore, this was not pursued further.

大约在三 O O O、你们的三千年前，有(UFO)降落，也是在你们的南美洲。大约二三 O O [2300]年前，有一些尝试想帮助你们人群，这是在埃及地区*。在该周期剩下的部分，我们从未离开你们的第五次元，并且一直在这最后的小周期工作着、为收割做准备。

There was a landing approximately three oh oh oh, three thousand [3,000], of your years ago also in your South America, as you call it. There were a few attempts to aid your peoples approximately two three oh oh [2,300] years ago, this in the area of Egypt.*

The remaining part of the cycle, we have never been gone from your fifth dimension and have been working in this last minor cycle to prepare for harvest.

【*在第十七场集会，Ra 更正日期为 3300 年前】
[*This has been corrected by Ra to 3,300 years ago in session 17.]

14.5 发问者：1万1千年前，你们造访埃及人，是否为你们确实行走在地球上的唯一(次数)?

Questioner: Was the Egyptian visit of 11,000 years ago the only one where you actually walked the earth?

RA：我是 Ra。我理解你的问题倾向自我，而非其他自我，我们属于振动声音复合体，Ra，只有在那个时候行走在你们当中。

RA：I am Ra. I understand your question distorted in the direction of selves rather than other-selves. We of the vibratory sound complex, Ra, have walked among you only at that time.

14.6 发问者：我理解到你在稍早的集会中说到，金字塔群被建造来环绕地球，当时建造了多少个金字塔?

Questioner: I understood you to say in an earlier session that pyramids were built to ring the earth. How many pyramids were built?

RA：我是 Ra。有六个平衡金字塔以及五二、其他五十二个被建造，在你们的心/身/灵社会复合体当中用于额外的治疗与启蒙工作。

RA：I am Ra. There are six balancing pyramids and five two, fifty-two [52] others built for additional healing and initiatory work among your mind/body/spirit social complexes.

14.7 发问者：什么是平衡金字塔?

Questioner: What is a balancing pyramid?

RA：我是 Ra。如果你愿意，想象地球的许多力场，位于其几何上的精确网络。能量从磁场的已知点串流进入地球层面[如你对它们的称呼]。由于在理解一的法则方面逐渐增长的思想形态扭曲之故，地球本身有不平衡的潜能。这些平衡金字塔以水晶充能，从能源原力汲取适当的平衡、(这些原力)串流进入地球的各个电磁能量场的几何中心; 电磁能量环绕并塑形这个星球。

RA：I am Ra. Imagine, if you will, the many force fields of the earth in their geometrically precise web. Energies stream into the earth planes, as you would call them, from magnetically determined points. Due to growing thought-form distortions in understanding of the Law of One, the planet itself was seen to have the potential for imbalance. The balancing pyramidal structures were charged with crystals which drew the appropriate balance from the energy forces streaming into the various geometrical centers of electromagnetic energy which surround and shape the planetary sphere.

14.8 发问者：让我做个摘要整理，然后你告诉我是否正确。自7万5千年前以来，所有这些(外星)造访、其目的是为了给予地球人类关于一的法则之
14.10 发问者: 这个平衡是意指平衡那个在金字塔中被启蒙的人, 或意指平衡地球在太空中的自转轴?

Questioner: Does the balancing refer to balancing of the individual who is initiated in the pyramid, or does it refer to the physical balancing of the earth on its axis in space?

RA: 我是 Ra。平衡金字塔结构可以、并且曾被用来作为个人的启蒙。然而,这些金字塔的用途也被设计来平衡地球之能量网。

RA: I am Ra. The balancing pyramidal structures could [be] and were used for individual initiation. However, the use of these pyramids was also designed for the balancing of the planetary energy web.

其他的金字塔则没有被适当地摆放以治疗地球、而只用于治疗心/身/灵复合体。我们当时注意到, 你们的密度被扭曲朝向 [依照我们对于第三密度的变貌/理解, 它称为] 一个过早发生的老化过程。我们尝试在你们星球上协助第三密度的心/身/灵复合体在一生的样式中有更多的时间/空间连续体, 好让拥有更充分的机会学习/教导一的法则之原初变貌的法则或道路, 也就是爱。

The other pyramids are not placed properly for earth healing but for healing of mind/body/spirit complexes. It came to our attention that your density was distorted towards, what is called by our distortion-understanding of third density, a premature aging
process. We were attempting to aid in giving the mind/body/spirit complexes of third density on your planetary sphere more of a time/space continuum in one incarnation pattern in order to have a fuller opportunity to learn-teach the Laws, or Ways, of the primal distortion of the Law of One which is Love.

14.11 发问者：我要做以下声明。你可以告诉我，是否正确。就我的理解方式，平衡金字塔被用来增加人类的寿命[以我们的称呼]、好让他们会获得更多一的法则之智慧、当他们还在肉身的一段时间。这是否正确？

Questioner: I will make this statement. You can tell me if I am correct. The way I understand it, the balancing pyramids were to do what we call increase the life span of entities here so that they would gain more wisdom of the Law of One while in the physical at one time. Is this correct?

RA: 我是 Ra。这是正确的。无论如何，那些金字塔并不被我们称为[振动声音复合体]平衡金字塔，当时它们更加为数众多，并且专门用于以上目的，以及用于医者们的教导/学习，让他们可以充能与致能这些过程。

RA: I am Ra. This is correct. However, the pyramids not called by us by the vibrational sound complex, balancing pyramids, were more numerous and were used exclusively for the above purpose and the teach/learning of healers to charge and enable these processes.

14.12 发问者：乔治•范•泰塞尔曾在我们的西部沙漠建造了一个「整合机」。这个机器是否管用，可达到增加寿命的目标？

Questioner: George Van Tassel built a machine in our western desert called an “Integratron.” Will this machine work for that purpose of increasing the life span?

RA: 我是 Ra。该机器是不完整的、它不会为了以上的目标运作。

RA: I am Ra. The machine is incomplete and will not function for the above-mentioned purpose.

14.13 发问者：谁给予乔治如何建造这机器的资讯？

Questioner: Who gave George the information on how to build it?

RA: 我是 Ra。有两次接触 给予该实体[振动性声音复合体]乔治这份资讯。一次属于星际邦联，第二次属于猎户集团。邦联发现乔治的振动性心智复合体产生变化，于是采取不接触的变貌。于是，猎户集团使用这个器皿；然而，这个器皿，虽然是困惑的，他的心/身/灵复合体的中心仍奉献于服务他人，所以，容我们说， 它们所能做最坏的事就是去诋毁这来源。

RA: I am Ra. There were two contacts which gave the entity with vibratory sound complex, George, this
information. One was of the Confederation. The second was of the Orion group. The Confederation was caused to find the distortion towards non-contact due to the alteration of the vibrational mind complex patterns of the one called George. Thus, the Orion group used this instrument; however, this instrument, though confused, was a mind/body/spirit complex devoted at the heart to service to others, so the, shall we say, worst that could be done was to discredit this source.

14.14 发问者: 若现在完成这机器,对于这个行星的人群是否有任何价值?

Questioner: Would there be any value to the people of this planet now, at this time, to complete this machine?

RA: 我是 Ra。没有收割量。

RA: I am Ra. The harvest was none.

14.15 发问者: 回到这个 7 万 5 千年期间的开始,过了 2 万 5 千年有个收割,即 5 万年以前,我假设。你可否告诉我,当时的有多少人被收割?

Questioner: Going back to the start of this 75,000-year period, there was the harvesting 25,000 years after the start, which would make it 50,000 years ago, I would assume. Can you tell me how many were harvested from our planet at that time?

RA: 我是 Ra。收割是现在。此时没有任何理由去努力研究朝向长寿的变貌,毋宁去鼓励这样的变貌:寻求自我之心,因为这颗心清楚地居住于紫罗兰光芒能量场,它将决定每个心/身/灵复合体的收割。

RA: I am Ra. The harvest is now. There is not at this time any reason to include efforts along these distortions towards longevity, but rather to encourage distortions toward seeking the heart of self, for this which resides clearly in the violet-ray energy field will determine the harvesting of each mind/body/spirit complex.

14.16 发问者: 没有收割量? 2 万 5 千年前呢?那时是否有场收割?

Questioner: There was no harvest? What about 25,000 years ago? Was there a harvest then?

RA: 我是 Ra。在第二小周期的后期 [以你们衡量时间/空间的方式] 开始进行一场收割,随着一些个体发现通往智能无限的大门。虽然那时的收割量极端地少,那些实体却具备极度倾向服务的变貌,为了服务仍在重复这个主要周期的实体们。因此,这些个体留在第三密度中,虽然他们可以在任何的瞬间/当下链结点,透过使用智能无限离开这个密度。

RA: I am Ra. A harvesting began taking place in the latter portion, as you measure time/space, of the second cycle, with individuals finding the gateway to intelligent infinity. The
harvest of that time, though extremely small, were those entities of extreme distortion towards service to the entities which now were to repeat the major cycle. These entities, therefore, remained in third density although they could, at any moment/present nexus, leave this density through use of intelligent infinity.

14.17 **Questioner:** 25,000 years ago, the entities who could have been harvested to the fourth density remained here in service to this planetary population. Is this correct?

**RA:** I am Ra. This is correct. Thus, there was no harvest, but there were harvestable entities who shall choose the manner of their entrance into fourth dimension.

14.18 **Questioner:** Then for the last 2,300 years* you have been actively working to create as large a harvest as possible at the end of the total 75,000-year cycle. Can you state with respect to the Law of One why you do this, just as a statement of your reasons for this?

【*在第十七场集会，Ra 更正日期为3300年前】
【*This has been corrected by Ra to 3,300 years ago in session 17.】

**RA:** 我是 Ra。我代表称为 Ra 的社会记忆复合体发言。我们来到你们当中、为了协助你们。我们过往在服务上的努力被曲解了。我们渴望尽最大的可能、除那些错误解读我们资讯与指引的实体所造成的扭曲。

**RA:** I am Ra. I speak for the social memory complex termed Ra. We came among you to aid you. Our efforts in service were perverted. Our desire then is to eliminate, as far as possible, the distortions caused by those misreading our information and guidance.

星际邦联一般提供的是一的法则之原初变貌，即是服务。造物的单一存有好比一个身体，如果你愿接受这第三密度的类比。你会忽略腿上的伤痛吗？皮肤上的擦伤？长脓溃烂的割伤？不会的。每一个呼求都不会被忽略。我们，忧伤的实体，选择尝试以治愈忧伤作为我们的服务，我们将这忧伤类比为肉体复合体变貌的疼痛。

The general cause of service such as the Confederation offers is that of the
primal distortion of the Law of One, which is service. The One Being of the creation is like unto a body, if you will accept this third-density analogy. Would we ignore a pain in the leg? A bruise upon the skin? A cut which is festering? No. There is no ignoring a call. We, the entities of sorrow, choose as our service the attempt to heal the sorrow which we are calling analogous to the pains of a physical body complex distortion.

14.19 **发问者**: Ra 处在哪个密度层次?
**Questioner**: At what density level is Ra?

**RA**: 我是 Ra。我在第六密度、怀着强烈的寻求朝第七密度前进。我们距收割时期大约只有你们的二百五十万年，我们的渴望是：在我们的空间/时间连续体中，当收割来临时、(我们)准备就绪。

**RA**: I am Ra. I am sixth density with a strong seeking towards seventh density. The harvest for us will be in only approximately two and one-half million of your years, and it is our desire to be ready for harvest as it approaches in our space/time continuum.

14.20 **发问者**: 透过你们可以提供的最佳服务、借此准备你们自己迎接收割。这是否正确?
**Questioner**: And you ready yourselves for harvest through the best service you can provide. Is this correct?

**RA**: 这是正确的。我们提供一的法则，解决各种矛盾，平衡了爱/光与光/爱。

**RA**: This is correct. We offer the Law of One, the solving of paradoxes, the balancing of love/light and light/love.

14.21 **发问者**: 你们的一个周期有多久?
**Questioner**: How long is one of your cycles?

**RA**: 我是 Ra。我们的一个周期估算为七五 ○ ○ ○ ○ ○ ○ ○、 你们的七千五百万年。

**RA**: I am Ra. One of our cycles computes to seven five oh, oh oh oh, oh oh oh [750,000,000], seven five million [75,000,000] of your years. *

【*当 Ra 首先背诵这个数字的数位，他们指出 7 亿 5 千万，但然后声明该数字为 7 千 5 百万。Don 在下个问题寻求澄清。】

[*When Ra first recites the digits for this number they indicate 750 million, but then they state the number as 75 million. Don seeks clarification in the next question.*]

14.22 **发问者**: 7 千 5 百万年?
**Questioner**: 75 million?

**RA**: 那是正确的。
**发问者**：在你们给予一的法则的服务中，除了地球，你是否也在其他星球工作，或只在地球？

**Questioner**：In your service in giving the Law of One, do you work with any planets other than the Earth at this time, or just Earth?

**RA**：我是Ra。我们此时只和这个星球一起工作。

**RA**：I am Ra. We work only with this planetary sphere at this time.

**发问者**：你说你曾被35万2千个地球的实体呼叫，这是否意味该人数是那些理解并接受一的法则之总数？我是否正确？

**Questioner**：You stated that you were called by 352,000 Earth entities. Does this mean that this number is the number who will understand and accept the Law of One? Am I correct?

**RA**：我是Ra。我们不能估计你的叙述之正确性，因为那些呼求的人不是在每个情况中、都能够理解针对他们呼求的答案。再者，那些以前没有呼求的人、有可能经过重大创伤后、几乎在晚期呼求的同时 发现了答案。在呼求中没有时间/空间。因此，我们不能估计在你们的空间/时间连续体变貌中，有多少个心/身/灵复合体可以听见并理解。

**RA**：I am Ra. We cannot estimate the correctness of your statement, for those who call are not in every case able to understand the answer to their calling. Moreover, those who were not calling previously may, with great trauma, discover the answers to the call nearly simultaneously with their late call. There is no time/space in call. Therefore, we cannot estimate the number of your mind/body/spirit complexes which will, in your space/time-continuum distortion, hear and understand.

**发问者**：你如何执行你的正常服务？在过去的2千3百年间，你通常如何给予一的法则？你通常如何将这讯息给予地球人群？

**Questioner**：How do you perform your normal service? How have you normally given the Law of One over the last 2,300 years? How have you normally given this to Earth people?

【*在第十七场集会，Ra 更正这时间为3300 年以前。* 】

【*This has been corrected by Ra to 3,300 years ago in session 17.* 】

**RA**：我是Ra。我们曾经用过一些管道，好比现在这一个。但在大多数个案中，(通灵)管道被梦境及异象所激励，而非有意识地觉察我们的身份或存在。这个特别的小组曾受过特别加重的训练以认出这类接触。使得这个小组得以觉察资讯的焦点或振动性来源。

**RA**：I am Ra. We have used channels such as this one, but in most cases the channels feel inspired by dreams and
visions without being aware, consciously, of our identity or existence. This particular group has been accentuatedly trained to recognize such contact. This makes this group able to be aware of a focal, or vibrational, source of information.

14.26 **Questioner:** 当你透过梦境或其他方式与实体们接触，我假设，(他们)必须首先朝一的法则方向寻求。这是否正确？

**Questioner:** When you contact the entities in their dreams and otherwise, these entities, I assume, have to be first seeking in the direction of the Law of One. Is this correct?

**RA:** 我是 Ra。这是正确的。举例来说，当时埃及的实体们处于多神教的状态，你可以称为一种变貌、朝向分别崇拜造物者的不同部份。我们那时能够接触到一位倾向于太一的人。

**RA:** I am Ra. This is correct. For example, the entities of the nation of Egypt were in a state of pantheism, as you may call the distortion towards separate worship of various portions of the Creator. We were able to contact one whose orientation was towards the One.

14.27 **Questioner:** 创伤，我就那么称呼吧；我假设当该周期结束，不便的情況发生，将会有一些实体开始寻求，或受到创伤的催化而进入寻求，你可以说，这些人将以心电感应方式听到你的话语，或接触到书写的材料，好比我们将出版的这本书。

**Questioner:** The trauma—I'll just call it that—I assume this will, as the cycle ends, have some inconvenience [inaudible]. There will be some entities who start seeking or get catalicized, you might say, into seeking because of the trauma and will then maybe hear your words through possibly telepathy or written material such as we will publish as this book.

**RA:** 我是 Ra。你是正确的、除了理解到、各种不便利(情况)已经开始。

**RA:** I am Ra. You are correct except in understanding that the inconveniences have begun.

14.28 **Questioner:** 你可否告诉我、谁负责传递欧阿斯比这本书？

**Questioner:** Can you tell me who was responsible for transmitting the book Oahspe?

**RA:** 我是 Ra。这本书由星际邦联中的一个社会记忆复合体所传递，其构想是使用一些你们历史上已知的所谓宗教或宗教变貌[属于你们的周期]、为了遮蔽以及部分揭露一的法则之原初变貌；最后呈案给议会。所有(书中)的名称可被视为因其振动特质而被创造、埋藏其中的资讯与更深入理解爱与光有关，以及无限智能尝试透过许多使者来教导/学习你们星球的实体们。

**RA:** I am Ra. This was transmitted by one of Confederation social memory
complex status whose idea, as offered to the Council, was to use some of the known physical history of the so-called religions, or religious distortions, of your cycle in order to veil and partially unveil aspects or primal distortions of the Law of One. All names can be taken to be created for their vibrational characteristics. The information buried within has to do with a deeper understanding of love and light and the attempts of infinite intelligence through many messengers to teach/learn those entities of your sphere.

**RA:** I am Ra. This was given by a series of discarnate entities of your own Earth planes, the so-called inner planes. This material is not passed by the Council.

14.29 发问者：是否还有其他书具有这种目的，并且为邦联所给出？
Questioner: Have there been any other books that you can name that are available for this purpose that have been given by the Confederation?

**RA:** I am Ra. We cannot share this information, for it would distort your discernment patterns in your future. You may ask about a particular volume.

14.30 发问者：我尚未读过玉兰厦之书，谁给出那本书？
Questioner: The Urantia Book, which I haven’t read. Who gave that?

**RA:** I am Ra. We have explained before that the intelligent infinity is
brought into intelligent energy from eighth density, or the octave.* The one, vibratory sound complex called Edgar, used this gateway to view the present, which is not the continuum you experience but the potential social memory complex of this planetary sphere. The term your peoples have used for this is the “Akashic Record” or the “Hall of Records.” This is the last question which you may now ask.

【*在 4.2, 5.1, 6.1, 11.8 和 11.20 都解释过。】

[*Explained before in 4.2, 5.1, 6.1, 11.8, and 11.20.]

14.33 发问者：有没有任何我们可以做的事，使这器皿更舒适或在这传输过程中有帮助?

Questioner: Is there anything that we can do to make the instrument more comfortable or help during the transmission?

RA：我是 Ra。我们仅重申校准的重要性。这器皿从休息处偏移约点二（0.2）度，它是正确的。这可以借由视力「盯着」，容我们说，并且提醒器皿。你们是谨慎认真的。在这次集会结束前，有任何我们可以回答的简短问题?

RA: I am Ra. We only reiterate the importance of alignment. This instrument is placed point two degrees [0.2°] away from the direction of the resting place, which is correct. This may be “eyed,” shall we say, by sight and the instrument reminded. You are being conscientious. Is there any brief question we may answer before this session is closed?

14.34 发问者：你可否告诉我，我们努力的成果是否还算不错?

Questioner: Can you tell me if we are accomplishing our effort reasonably well?

RA：我是 Ra。法则为太一。（宇宙中）没有错误。

RA: I am Ra. The Law is One. There are no mistakes.

我是 Ra。我在太一无限造物者的爱与光中离开这器皿，那么，向前去吧，在太一造物者的大能与和平中欢欣庆祝。Adonai。

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

第 015 场集会 1981 年 1 月 30 日

15.0 RA：我是 Ra。我在无限造物者的爱与光中向你们致意。我现在开始通讯。

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

15.1 发问者：我想要道歉，为了我在过去和未来所问的愚蠢问题，由于一
个事实: 我正在搜寻一个适当的入口以探究一的法则。我们将把一些愚蠢的问题从书中去掉*。

Questioner: I would like to apologize for my past and any future stupid questions due to the fact that I am searching for the proper entry into investigating the Law of One. We will be eliminating the stupid ones from the book.*

【*那些缺席的问题与答案现在都恢复原状了。】
[*The missing questions and answers have been restored.]

我想要问关于器皿的使用, 它是否为时间的函数, 或者以字数或资讯量来决定? 换句话说, 我是否应该赶紧问问题, 或者我可以从容地发问?

I would like to ask if the use of the instrument is a function of the time we use the instrument, or the amount of information, or the number of words the instrument gives? In other words, do I have to hurry and ask the questions, or can I take my time to ask the questions?

RA：我是 Ra。你的询问可分两个部分。首先, 这器皿的生命能存量, 也就是身体、心智、灵性复合体变貌的产物, 那是我们可使用这器皿时间长短的关键。(先前)我们搜寻你们小组, 我们接触你, 因为你们每一位的身体复合体都显著地有更多生命能, 然而, 这器皿在这个幻象中、其心/身/灵复合体变貌之

存在状态被最适切地调频。因此我们继续留在该器皿(这边)。

RA：I am Ra. There are two portions to your query. Firstly, this instrument’s reserve of vital energy, which is a product of body, mind, and spirit distortions in the various complexes, is the key to the length of time which we may expend using this instrument. We searched your group when we contacted you, for each in your group possesses significantly more vital energy of the body complex. However, this instrument was tuned most appropriately by the mind/body/spirit-complex distortions of its beingness in this illusion. Therefore, we remained with this instrument.

其次, 我们以固定的速率通讯, 取决于我们小心地操作这器皿。我们不能,如你会说的, 更快。因此, 你可以迅速地发问, 但我们给予的答案的步调是固定的。

Secondly, we communicate at a set rate which is dependent upon our careful manipulation of this instrument. We cannot be more, as you would say, quick. Therefore, you may ask questions speedily, but the answers we have to offer are at a set pace given.

15.2 发问者：这并不是我的精确意思。好比说, 我花了 45 分钟发问, 那么器皿就只有 15 分钟可以回答而非一小时; 或者我们可以超过一小时, 该器
能够回答得更久？

Questioner: This isn't exactly what I meant. If it takes me, say, forty-five minutes to ask my questions, does that give the instrument only fifteen minutes to answer rather than an hour, or would we run over an hour and the instrument could answer for more?

RA: 我是 Ra。通讯所需的能量进入该器皿为时间的函数。因此时间是个因素，就我们理解你的询问而言。

RA: I am Ra. The energy required for this contact is entered into this instrument by a function of time. Therefore, the time is the factor, as we understand your query.

15.3 发问者：那么我应该快速地发问，才不会减少时间。这是否正确？

Questioner: Then I should ask my questions rapidly so that I do not reduce the time. Is this correct?

RA: 我是 Ra。若你认为适当、你应该这样做。无论如何，我们可以建议，要得到你需要的答案、意味你投资一些你所经验的时间。虽然你损失(一些)回答时间，你从而得到明确的答案。在过去许多次，由于急切说出的问题，导致我们需要(你)重新澄清。

RA: I am Ra. You shall do as you deem fit. However, we may suggest that to obtain the answers you require may mean that you invest some of what you experience as time. Although you lose the answer-time, you gain thereby in the specificity of the answer, as many times in the past we have needed clarification of hastily phrased questions.

15.4 发问者：谢谢你。第一个问题是：为什么快速老化在这个行星上发生？

Questioner: Thank you. The first question is: Why does rapid aging occur on this planet?

RA: 我是 Ra。快速老化在这个第三密度行星上发生，是由于感受器官网络复合体持续的不平衡，它位于地球能量场的乙太部分中。你们人群的思想形态扭曲导致能量串流进入地球磁性氛围[如果你愿意如此称呼这能量样式的网络]的过程出问题。也就是说，适当的串流无法正确地被灌注平衡的光/爱振动，容我们说，来自这个八度音程存在的宇宙层次。

RA: I am Ra. Rapid aging occurs upon this third-density planet due to an ongoing imbalance of receptor web complex in the etheric portion of the energy field of this planet. The thought-form distortions of your peoples have caused the energy streamings to enter the planetary magnetic atmosphere—if you would so term this web of energy patterns—in such a way that the proper streamings are not correctly imbued with balanced vibratory light/love from the, shall we say, cosmic level of this octave of existence.
15.5 发问者：我假设，在你们尝试这个星球的服务当中，其中一项是帮助这个星球的人群更加充分地理解并实践一的法则，好让这快速老化能被改变为正常的老化过程。这假设是否正确？

Questioner: Do I assume correctly in assuming that one of your attempts in service to this planet was to help the population of this planet more fully understand and practice the Law of One so that this aging, rapid aging could be changed to normal aging?

RA: 我是 Ra。你的假设有很大的正确程度。

RA: I am Ra. You assume correctly to a great degree.

15.6 发问者：那么，此时这个星球上的人们实践一的法则，学习服务之道，将对他们很有益处。我是否正确？

Questioner: Then it would be very beneficial for the people of this planet, in practicing the Law of One, to learn ways of service. Am I correct?

RA: 我是 Ra。你是正确的。如果你观察那些在一生的经验变貌复合体导向于此的实体们，从他们开始有那种经验开始观察，你将观察到一个相对年轻[如你所称]的外貌。

RA: I am Ra. You are correct. If you will observe those oriented through a lifetime-experiential-distortion complex from near the beginning of that experience, you will observe a relatively youthful, as you would call it, appearance.

15.7 发问者：在这颗星球上，什么是我们人类，以个人而言，可以执行的最大服务？

Questioner: What is the greatest service that our population on this planet could perform individually?

RA: 我是 Ra。只有一个服务。法则是太一。将自我献给造物者就是最大的服务、合一、源头。寻求太一造物者的实体与无限智能同在。从这个寻求、从这个奉献起，庞大多样性的机会开始演化，（其走向）取决于该心/身/灵复合体之变貌，与你们幻象中各种复合体的能量中心或各种幻象层面有关。

RA: I am Ra. There is but one service. The Law is One. The offering of self to Creator is the greatest service—the unity, the fountainhead. The entity who seeks the One Creator is with infinite intelligence. From this seeking, from this offering, a great multiplicity of opportunities will evolve depending upon the mind/body/spirit complex’s distortions with regard to the various illusory aspects, or energy centers, of the various complexes of your illusion.

发问者：若一个实体就一的法则
则而言，被完美地平衡了，他会经历老化过程吗？

Questioner: If an entity were perfectly balanced on this planet with respect to the Law of One, would he undergo the aging process?

RA: 我是 Ra。一个完美平衡的实体会变得疲倦、而非可见的老化。课程学习完毕，该实体会离开。无论如何，这是适当的，它是你们人群没有体验的一种老化方式。理解来得缓慢，而肉体复合体的分解比较快速。

RA: I am Ra. A perfectly balanced entity would become tired rather than visibly aged. The lessons being learned, the entity would depart. However, this is appropriate and is a form of aging which your peoples do not experience. The understanding comes slowly, the body complex decomposing more rapidly.

15.9 发问者：你可否多告诉我一点关于「平衡」这个字的定义、就我们使用它的方式?

Questioner: Can you tell me a little bit about the definition of the word "balancing" as we are using it?

RA: 我是 Ra。想象，如果你愿意，那太一无限，你没有图像。于是，该过程开始。爱创造光、成为爱/光，串流进入该行星球体，依照电磁网的多个入口点或链结。这些串流因此得以为个人所用，如同行星，个人也是一个具有多个入口点或入口链结的电磁能量场。

RA: I am Ra. Picture, if you will, the One Infinite. You have no picture. Thus, the process begins. Love creating Light, becoming love/light, streams into the planetary sphere according to the electromagnetic web of points, or nexi, of entrance. These streamings are then available to the individual who, like the planet, is a web of electromagnetic energy fields with points, or nexi, of entrance.

在一个平衡的个体里中，每个能量中心都是平衡的，明亮又充份地运作着。你们星球的阻塞造成智能能量的一些扭曲。该心/身/灵复合体的阻塞又进一步地扭曲或使这能量失去平衡。有一种能量。它可以被理解为爱/光或光/爱或智能能量。

In a balanced individual each energy center is balanced and functioning brightly and fully. The blockages of your planetary sphere cause some distortion of intelligent energy. The blockages of the mind/body/spirit complex further distort, or unbalance, this energy. There is one energy. It may be understood as love/light, or light/love, or intelligent energy.

15.10 发问者：我是否可以假设心/身/灵复合体的阻塞之一可能是，容我说，小我的不平衡，而这个阻塞可以用值得/不值得来平衡。我是否正确?

Questioner: Am I correct in assuming that one of the blockages of a mind/body/spirit complex might be
due to an unbalance of, shall we say, ego, and this could be balanced using, say, a worthiness/unworthiness balance?

**RA**: 我是 Ra。这是不正确的。

**RA**: I am Ra. This is incorrect.

15.11 **发问者**: 你可否告诉我、你如何平衡小我?

**Questioner**: Can you tell me how you balance the ego?

**RA**: 我是 Ra。我们不能和这个概念一起工作、因为它被误用、理解不能从中发生。

**RA**: I am Ra. We cannot work with this concept as it is misapplied, and understanding cannot come from it.

15.12 **发问者**: 一个人要如何着手平衡他自己？第一步是什么？

**Questioner**: How does an individual go about balancing himself? What is the first step?

**RA**: 我是 Ra。只有一组步骤，那就是，理解构成心/身/灵复合体的能量中心群，这个理解可以简短地归纳如下。

**RA**: I am Ra. The steps are only one; that is, an understanding of the energy centers which make up the mind/body/spirit complex. This understanding may be briefly summarized as follows.

首先要平衡的是王国(Malkuth), 或大地之振动性能量复合体, 称为红色光芒复合体。理解并接受这股能量是根本(工作)。

The first balancing is of the Malkuth, or Earth, vibratory energy complex, called the red-ray complex. An understanding and acceptance of this energy is fundamental.

下一个可能被阻塞的能量复合体是情感的，或个人的复合体，也被知晓为橙色光芒复合体。这个阻塞通常展现它自己如同个人古怪的行为，或关于自我觉知的理解、或自我接纳上的扭曲。

The next energy complex which may be blocked is the emotional, or personal, complex also known as the orange-ray complex. This blockage will often demonstrate itself as personal eccentricities or distortions with regard to self-conscious understanding, or acceptance, of self.

第三个阻塞最为接近你称为的小我。它是黄色光芒或太阳神经丛中心。在这个中心发生的阻塞，通常显现为朝向权力操控的扭曲，以及其他社交行为的扭曲、与该心/身/灵复合体亲近和相关之实体们有关。

The third blockage resembles most closely that which you have called ego. It is the yellow-ray, or solar plexus, center. Blockages in this center will often manifest as distortions towards power manipulation and other social behaviors concerning those close and those associated with the
mind/body/spirit complex.

Those with blockages in these first three energy centers, or nexi, will have continuing difficulties in ability to further their seeking of the Law of One.

The center of heart, or green ray, is the center from which third-density beings may springboard, shall we say, towards infinite intelligence. Blockages in this area may manifest as difficulties in expressing what you may call universal love, or compassion.

The blue-ray center of energy streaming is the center which, for the first time, is outgoing as well as inpouring. Those blocked in this area may have difficulty in grasping the spirit/mind complexes of its own entity, and further difficulty in expressing such understandings of self. Entities blocked in this area may have difficulties in accepting communication from other mind/body/spirit complexes.

The next center is the pineal, or indigo-ray, center. Those blocked in this center may experience a lessening of the influx of intelligent energy due to manifestations which appear as unworthiness. This is that of which you spoke. As you can see, this is but one of many distortions due to the several points of energy influx into the mind/body/spirit complex.

The indigo-ray balancing is quite central to the type of work which revolves about the spirit complex (which has its influx then into the transformation, or transmutation, of third density to fourth density), it being the energy center receiving the least
distorted outpourings of love/light from intelligent energy and having also the potential for the key to the gateway of intelligent infinity.

R.A: 我是 Ra。先前给予(你们)出版的练习，对照现在给出的资料，加总起来是个好的开始。重要的是允许每个寻求者启蒙自己、而非由任何使者尝试以言语替这个实体教导/学习，从而成为教导/学习者与学习/教导者。这在你们第三密度中是不平衡的。我们从你们身上学习，我们教导你们。因此，我们教导/学习。如果我们替你学习，这会造成自由意志变貌的方向不平衡。

RA: I am Ra. The exercises given for publication, seen in comparison with the material now given, are, in total, a good beginning. It is important to allow each seeker to enlighten itself rather than for any messenger to attempt in language to teach/learn for the entity, thus being teach/learner and learn/teacher. This is not in balance with your third density. We learn from you. We teach to you. Thus, we teach/learn. If we learned for you, this would cause imbalance in the direction of the distortion of free will.

还有其他项目的资讯是可允许的。然而，你的询问路线还没触及这些项目。我们的相信/感觉复合体是 发问者: 应自己勾勒这个题材，如此你们的心/身/灵复合体才有入口进入它。因此，当一些询问浮现在你的心智复合体(然后发问)，我们回答它们。
There are other items of information allowable. However, you have not yet reached these items in your lines of questioning, and it is our belief/feeling complex that the Questioner: shall shape this material in such a way that your mind/body/spirit complexes shall have entry to it. Thus, we answer your queries as they arise in your mind complex.

15.14 发问者：昨天你曾叙述：「收割是现在。此时，没有任何理由纳入朝向长寿变貌的努力，毋宁去鼓励朝向自我之心的变貌。因为它清楚地居住在紫罗兰光芒能量场，它将决定每个心/身/灵复合体的收割。」你可否告诉我们如何寻求、或寻求自我之心的最佳方式？

Questioner: Yesterday you stated, "The harvest is now. There is not at this time any reason to include efforts upon these distortions toward longevity, but rather to encourage distortions towards the heart of self. For this which resides clearly in the violet-ray energy field will determine the harvest of each mind/body/spirit complex." Could you tell us how to seek, or the best way to seek, the heart of self?

RA：我是 Ra。我们曾经以几种不同措辞给予你这个资讯；无论如何，为了你的理解，我们只说自我[心/身/灵复合体]的资料。

RA：I am Ra. We have given you this information in several wordings.* However, we can only say the material for your understanding is the self: the mind/body/spirit complex.

【*包括 10.14 和 15.12】
[+Including 10.14 and 15.12.]

你曾被给予关于治疗[如你对这个变貌的称呼]的资讯。这资讯从更一般性的脉络来看，可以是理解自我的方式。

You have been given information upon healing, as you call this distortion.* This information may be seen in a more general context as ways to understand the self.

【*4.17 和 5.2.】
[+In 4.17 and 5.2.]

理解、经验、接受，与自我融合，与其他自我融合，最终与造物者融合，这是通往自我之心的途径。在你自己的每一个无限小的部分都居住着处于全然力量中的太一。因此，我们只能鼓励这些深思路线，总是声明以冥想、沉思，或祈祷为先决条件，作为一种主观/客观的方式、使用或结合不同的理解，增进寻求的过程。若没有这种反转分析过程的方法，一个实体就不能把在寻求过程中得到的许多理解整合为一体。

The understanding, experiencing, accepting, and merging of self with self and with other-self and, finally, with the Creator, is the path to the heart of self. In each infinitesimal part of your self resides the One in all of Its power.
Therefore, we can only encourage these lines of contemplation, always stating the prerequisite of meditation, contemplation, or prayer as a means of subjectively/objectively using or combining various understandings to enhance the seeking process. Without such a method of reversing the analytical process, one could not integrate into unity the many understandings gained in such seeking.

15.15 **Questioner:** I don’t mean to ask the same question twice, but there are some areas I consider so important that greater understanding may be obtained by possible restatement in other words. I thank you very much for your patience.

Yesterday, you also mentioned that when there was no harvest at the end of the last 25,000-year period: “There were harvestable entities who shall choose the manner of their entrance into the fourth density.”

**RA:** I am Ra. These shepherds, or, as some have called them, the “Elder Race,” shall choose the time/space of their leaving. They are unlikely to leave until their other-selves are harvestable also.

**RA:** I am Ra. These shepherds, or, as some have called them, the “Elder Race,” shall choose the manner of their entrance into the fourth density.”

**RA:** I am Ra. These shepherds, or, as some have called them, the “Elder Race,” shall choose the time/space of their leaving. They are unlikely to leave until their other-selves are harvestable also.

15.16 **Questioner:** Their other-selves are harvestable, what do you mean by this?

**RA:** I am Ra. The other-selves with whom these beings are concerned are those which did not attain harvest during the second major cycle.

**Questioner:** Could you tell me just a small amount of the history of what you call the Elder Race?

**RA:** I am Ra. The question is unclear.
Please restate.

15.18  **Questioner:** 我问这问题是因为我曾在一本书听闻长老种族，书名是天空之路，由乔治•杭特•威廉森撰写。我在想，这个长老种族跟他所讲的是否相同？

**Questioner:** I ask this question because I've heard about the Elder Race before in a book, Road in the Sky, by George Hunt Williamson, and I was wondering if this Elder Race was the same that he talked about?

**RA:** 我是 Ra。现在该问题自我解答了，因为我们先前*谈到该决策过程的方式造成这些实体留在这里、(即使)你们目前大师周期的第二个主要周期结束了。

**RA:** I am Ra. The question now resolves itself, for we have spoken previously*of the manner of decision-making which caused these entities to remain here upon the closing of the second major cycle of your current master cycle.

【*先前在14.16–17和15.15讲过。】[*Spoken previously in 14.16–17 and 15.15.]

在米歇尔*的叙述中有一些扭曲；这些扭曲的产生主要是由于这些实体并不是一个社会记忆复合体，而是一群心灵/身体/灵复合体致力于服务，这些实体一起工作，但尚未完全地统合；因此他们不能完整地看见彼此的各种思想、感觉、动机。无论如何，他们服务的渴望属于第四次元型态的渴望，因此结合成为你会称为的兄弟会。

There are some distortions in the descriptions of the one known as Michel*; however, these distortions have primarily to do with the fact that these entities are not a social memory complex, but rather a group of mind/body/spirit complexes dedicated to service. These entities work together, but are not completely unified; thus, they do not completely see each other’s thoughts, feelings, and motives. However, their desire to serve is the fourth-dimensional type of desire, thus melding them into what you may call a brotherhood.

【*米歇尔(Michel D’Obrenovic)又名为乔治·杭特·威廉森。】[*Michel D’Obrenovic, also known as George Hunt Williamson.]

15.19  **Questioner:** 你为什么称呼他们为长老种族？

**Questioner:** Why do you call them the Elder Race?

**RA:** 我是 Ra。我们如此称呼是因为你，发问者，熟悉的缘故，这个识别名称能够为你的心智复合体变貌所理解。

**RA:** I am Ra. We called them thusly to acquaint you, the Questioner:, with their identity as is understood by your mind complex-distortion.
15.20 发问者：有任何流浪者和这个长老种族在一起，或没有？
Questioner: Are there any wanderers with these Elder Race, or not?

RA：我是 Ra。这些是可被收割的地实体，就这些流浪者而言，其唯一意义在于：在第四密度的爱中，他们选择立即地重新投胎到第三密度，而非继续前往第四密度。这使得他们成为一个类型的流浪者，从未离开地球层面的流浪者，由于他们的自由意志，而非由于他们的振动层次。

RA：I am Ra. These are planetary entities harvested—wanderers only in the sense that they chose, in fourth-density love, to immediately reincarnate in third density rather than proceeding towards fourth density. This causes them to be wanderers of a type, wanderers who have never left the earth plane because of their free will rather than because of their vibrational level.

15.21 发问者：嗯，在昨天的资料中，你陈述：「我们提供一的法则，解决各种矛盾。」你在稍早也提到第一个矛盾，或第一个变貌，我的意思是，自由意志变貌。
Questioner: Well, in yesterday’s material you stated, “We offer the Law of One, the solving of paradoxes.” You also mentioned earlier that the first paradox, or the first distortion I meant, was the distortion of Free Will.

你能否告诉我这里是否有个顺序？一的法则之变貌是否有第一、第二、第三、第四变貌？
Could you tell me if there’s a sequence? Is there a first, second, third, fourth distortion of the Law of One?

RA：我是 Ra。这情况只存在很短的时点。过了这个点，这些变貌的众多性彼此相等。第一个变貌，自由意志，找到焦点。这(焦点)是第二变貌，即你所知的理则、创造性原则或爱。这股智能能量从而创造一个变貌，被知晓为光。

RA：I am Ra. Only up to a very short point. After this point, the many-ness of distortions are equal one to another. The First Distortion, Free Will, finds focus. This is the Second Distortion known to you as Logos, the Creative Principle, or Love. This intelligent energy thus creates a distortion known as Light.

从这三个变貌产生许多、许多变貌的阶层，每个都有它自己的矛盾要被合成，没有一个比另一个更重要。
From these three distortions come many, many hierarchies of distortions, each having its own paradoxes to be synthesized, no one being more important than another.

15.22 发问者：你也说过，你提供一的法则，即是平衡爱/光与光/爱。光/爱与爱/光有任何不同？
Questioner: You also said that you offered the Law of One, which is the
balancing of love/light and light/love. Is there any difference between love/light and light/love?

RA: 我是 Ra。这将是此时间/空间的最后一个问題。爱/光与光/爱的不同就等同教导/学习与学习/教导的不同。爱/光是致能者、力量、能量给予者。光/爱是当光被爱铭印而发生的显化。

RA: I am Ra. This will be the final question of this time/space. There is the same difference between love/light and light/love as there is between teach/learning and learn/teaching. Love/light is the enabler, the power, the energy giver. Light/love is the manifestation which occurs when Light has been impressed with Love.

15.23 发问者: 有任何我们可以做的事、好使该器皿更舒适? 接着, 我们今天可以有另一场集会吗?

Questioner: Is there anything that we can do to make the instrument more comfortable? And can we have another session today?

RA: 我是 Ra。这器皿的身体有些僵硬, 在肉体複合体上需要适量的操作。除此之外, 一切都好, 这些能量处于平衡状态。这器皿的心智能量有些许的扭曲、由于关切一个所爱的人, 如你所称的。这点稍微地降低器皿的生命能。若被给予一个操作, 这器皿可以良好地进行另一场工作。

RA: I am Ra. This instrument requires a certain amount of manipulation of

the physical, or body, complex due to a stiffness. Other than this, all is well, the energies being balanced. There is a slight distortion in the mental energy of this instrument due to concern for a loved one, as you call it. This is only slightly lowering the vital energies of the instrument. Given a manipulation, this instrument will be well for another working.

15.24 发问者: 借由一个操作, 你意指的是、她应该出去散个步, 或我们应该摩擦她的背?

Questioner: By manipulation, do you mean she should go for a walk, or we should rub her back?

RA: 我是 Ra。我们意指后者, 必须增加的理解是: 这个运作要由跟这实体和谐相处的人来完成。在我们离开这个器皿前, 还有任何简短的询问吗?

RA: I am Ra. We meant the latter. The understanding must be added that this manipulation be done by one in harmony with the entity. Are there any short queries before we leave this instrument?

15.25 发问者: 既然我们是流浪者, 你是否可能告诉我们一些关于我们先前所在的密度? 我们来自哪个密度?

Questioner: Is it possible for you to tell us anything about what—since we are wanderers—anything about our previous density? Which density we came from?
RA：我扫描了每个实体，发觉分享这个讯息是可接受的。在这个工作中的流浪者们，来自两个密度：一个是第五密度，也就是光的密度；一个是爱/光的密度或合一的密度。要表达哪个实体来自哪个密度[的身份]，我们察觉会冒犯每一位的自由意志。因此，我们只是简单地陈述两个密度，两者和谐地导向共同的工作。

RA：I scan each and find it acceptable to share this information. The wanderers in this working are of two densities: one the density of five, that is, of light; one the density of love/light, or unity. To express the identity of which came from which density we observe to be an infringement upon the free will of each. Therefore, we state simply the two densities, both of which are harmoniously oriented towards work together.

我是 Ra。我在无限造物者的爱与光中离开你们。那么，向前去吧，在太一无限造物者的爱与光中向你们致意。我们现在开始通讯。

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

16.0 RA：我是 Ra。我在无限造物者的爱与光中向你们致意。我们现在开始通讯。

RA：I am Ra. I leave you in the love and the light of the Infinite Creator. We communicate now.

16.1 发问者：我想要问，关于一的法则之自由意志变貌，守护者如何能隔离地球？这隔离是否在自由意志变貌的范围内？

Questioner: I would like to ask, considering the Free Will Distortion of the Law of One, how can the Guardians quarantine the earth? Is this quarantine within the Free Will Distortion?

（译注：发问者：在发问之前有一段声明，有心人可查阅一法2016版）

RA：我是 Ra。守护者护卫着在这个星球上、(所有)第三密度的心/身/灵复合体之自由意志变貌。一些事件干扰了这些心/身/灵复合体之自由意志变貌，而必须启动隔离。

RA：I am Ra. The Guardians guard the free-will distortion of the mind/body/spirit complexes of third density on this planetary sphere. The events which require activation of quarantine were interfering with the free-will distortion of mind/body/spirit complexes.

16.2 发问者：我可能是错的，但在我看来，猎户集团有去干扰的自由意志，
比方说。这跟你刚才给予的另一个概念要如何平衡呢？

Questioner: I may be wrong, but it seems to me that it would be the free will of, say, the Orion group to interfere. How is this balanced against the other concept you just gave?

RA：我是 Ra。该平衡是从次元到次元(有所不同)。所谓的十字军凭借自由意志去干扰的尝试，在他们的理解次元之上是可接受的。无论如何，你们所称的第三次元，其中的心/身/灵复合体所形成的自由意志次元不能够，容我们说，充分地认清那些朝向操控的变貌。

RA： I am Ra. The balancing is from dimension to dimension. The attempts of the so-called Crusaders to interfere with free will are acceptable upon the dimension of their understanding. However, the mind/body/spirit complexes of this dimension you call third form a dimension of free will which is not able to, shall we say, recognize in full the distortions towards manipulation.

因此，为了平衡不同次元的振动差异，设置了一个隔离措施；作为一个平衡的局面，借此，猎户集团不会被阻止，而是获得一个挑战。与此同时，第三密度族群的自由选择不会被阻碍。

Thus, in order to balance the dimensional variances in vibration, a quarantine was set up; this being a balancing situation whereby the free will of the Orion group is not stopped but given a challenge. Meanwhile, the third-density group is not hindered from free choice.

16.3 发问者：这些「窗户」的产生，可以让猎户集团不时地穿透隔离？这现象是否与这自由意志的变貌有点关系？

Questioner: Could these windows that occur let the Orion group come through once in a while? Does this have anything to do with this free-will distortion?

RA：我是 Ra。这是正确的。

RA： I am Ra. This is correct.

16.4 发问者：你可否告诉我那是怎么运作的？

Questioner: Could you tell me how that works?

RA：我是 Ra。最接近的类比会是一个有特定限度的随机数字产生器。

RA：I am Ra. The closest analogy would be a random number generator, within certain limits.

16.5 发问者：这个随机数字产生器的源头是什么？它是被守护者们创造来平衡他们的守卫？或它是守护者以外的来源？

Questioner: What is the source of this random number generator? Is it created by the Guardians to balance their guarding? Or is it a source other than the Guardians?
RA：我是 Ra。所有来源为一。无论如何，我们理解你的询问。该窗户现象对于守护者是其他自我的现象。它运作的次元在空间/时间之外，位于你们称为的智能能量的领域中。像是你们的周期，这样的平衡，其韵律如同时钟报时一般。

RA：I am Ra. All sources are one. However, we understand your query. The window phenomenon is an other-self phenomenon from the Guardians. It operates from the dimensions beyond space/time in what you may call the area of intelligent energy. Like your cycles, such balancing, such rhythms are as a clock striking.

在(机会)窗户的例子，没有实体拥有这个时钟。因此，它似乎是随机的。但在产出这平衡的次元中、它不是随机的。这就是为什么我们刚才陈述该类比在特定的限度中。

In the case of the windows, no entities have the clock. Therefore, it seems random. It is not random in the dimension which produces this balance. That is why we stated the analogy was within certain limits.

16.6 发问者：那么这个窗户的平衡过程避免守护者透过防护罩完全消除猎户接触、而降低他们的正面极性。这是否正确？

Questioner: Then this window balancing prevents the Guardians from reducing their positive polarization by totally eliminating the Orion contact through shielding. Is this correct?

RA：我是 Ra。这只有部分正确。事实上，这平衡过程允许等量的正面与负面之流入，这些流入又被该社会复合体的心/身/灵变貌所平衡。因此，在你们的星球上，负面[以你的称谓]的讯息或刺激和正面相比、比较不需要，由于你们社会复合体的变貌有些负面导向。

RA：I am Ra. This is partially correct. In effect, the balancing allows an equal amount of positive and negative influx, this balanced by the mind/body/spirit distortions of the social complex. Thus in your particular planetary sphere, less negative, as you would call it, information, or stimulus, is necessary than positive due to the somewhat negative orientation of your social complex-distortion.

16.7 发问者：以这种方式，全面的自由意志得到平衡，于是个人有同等的机会去选择服务他人或服务自我。这是否正确？

Questioner: In this way, total free will is balanced so that the individual may have an equal opportunity to choose service to others or service to self. Is this correct?

RA：我是 Ra。这是正确的。

RA：I am Ra. This is correct.

16.8 发问者：我相信，在自由意志
的法则中，这是个深奥的启示。谢谢你。

Questioner: This is a profound revelation, I believe, in the Law of Free Will. Thank you.

这里有个小问题，可以更进一步为这原则做个范例，假设星际邦联降落于地球，他们会被视为众神，打破自由意志的法则，从而降低他们服务全体的极性。我假设，如果猎户集团降落、相同事态也会发生在他们身上。如果他们能够降落，并且被认为是众神，这事件会如何影响他们朝向服务自我的极化？

This is a minor question further to make an example of this principle, but if the Confederation landed on Earth, they would be taken as gods, breaking the Law of Free Will and thus reducing their polarization towards service to all. I assume that the same thing would happen if the Orion group landed. How would this affect their polarization towards service to self if they were able to land and became known as gods?

RA：我是 Ra。在猎户集团大规模降落的事件上，极化的效果将强烈地朝向增加服务自我，恰好跟你所提的前个机会(例子)相反。

RA：I am Ra. In the event of mass landing of the Orion group, the effect of polarization would be strongly towards an increase in the service to self, precisely the opposite of the former opportunity which you mentioned.

16.9 发问者：如果猎户集团能够降落，这是否会增加他们的极化？我尝试要搞懂的是：若他们在幕后工作、从我们的星球招募新手，容我们说，会不会比较好？这个地球上的某人完全靠他自己、以自由意志朝向服务自我；或者猎户集团降落到地球，展现惊人威力、获得人群。两者效果一样好？

Questioner: If the Orion group was able to land, would this increase their polarization? What I am trying to get at is, is it better for them to work behind the scenes and get recruits, shall we say, from our planet, the person on our planet going towards service to self strictly on his own using his free will, or is it just as good for the Orion group to land upon our planet and demonstrate remarkable powers and get people like that?

RA：我是 Ra。第一种例子，长期而言，容我们表述，对于猎户集团较为有益*、因为并不借由降落的方式侵犯一的法则，而是透过这个(地球)层面的人们来工作。

RA：I am Ra. The first instance is, in the long run, shall we put it, more salubrious for the Orion group in that it does not infringe upon the Law of One by landing, and thus does its work through those of this planet.*

【*在这个脉络中，有益(salubrious)可以被定义为「对于健康或幸福是有助或有利的。」】
[In this context, salubrious may be defined as “conducive or favorable to health or well-being.”]

第二种情况，大规模降落会造成(他们)极化的损失、因为侵害到地球的自由意志。无论如何，这是一场赌博，如果地球因此被征服、并成为帝国的一部分，自由意志然后会重新被建立。这做法受到克制、因为猎户集团渴望朝太一造物者进展。这个渴望抑制该集团去打破混淆法则。

In the second circumstance, a mass landing would create a loss of polarization due to the infringement upon the free will of the planet. However, it would be a gamble. If the planet then were conquered and became part of the Empire, the free will would then be re-established. This is restrained in action due to the desire of the Orion group to progress towards the One Creator. This desire to progress inhibits the group from breaking the Law of Confusion.

16.10 发问者: 你刚才提到猎户集团时、用了「帝国」这个字。我想了一会儿，不知怎的，电影星际大战是个寓言故事、有部份描述真实发生的事物。这是否正确?

Questioner: You mentioned the word “Empire” in relation to the Orion group. I have thought for some time that the movie Star Wars was somehow an allegory, in part, for what is actually happening. Is this correct?

RA: 我是 Ra。这是正确的，以相同的方式、一个简单的孩童故事是物质/哲学/社会复合体之变貌理解的寓言。

RA: I am Ra. This is correct in the same way that a simple children's story is an allegory for physical/philosophical/social complex distortion-understanding.

16.11 发问者: 是否有一种实体的收割导向服务自我，就像这里有一种收割导向服务他人?

Questioner: Is there a harvest of entities oriented towards service to self like there is a harvest here of entities oriented towards service to others?

RA: 我是 Ra。收割只有一种。那些能够透过振动层次进入第四密度的实体得以选择他们进一步寻求太一造物者的方式。

RA: I am Ra. There is one harvest. Those able to enter fourth density through vibrational complex levels may choose the manner of their further seeking of the One Creator.

16.12 发问者: 那么当我们进入第四密度、将会有个分割，容我们说，一部份个体进入第四密度、前往服务他人的星球或地点；其他部分则前往服务自我的地方。这是否正确?

Questioner: Then as we enter the fourth density there will be a split, shall we say, and part of the individuals who go into the fourth density will go to
planets, or places, where there is service to others, and the other part will go into places where there is service to self. Is this correct?

RA: 我是 Ra。这是正确的。

RA: I am Ra. This is correct.

16.13 发问者: 嗯，星际邦联曾建立隔离，我理解是在在七万五千年前。猎户集团是否一直尝试在那之前，接触地球的任何部分？或者他们...多久以前、他们曾尝试接触地球？

Questioner: Well, the Confederation established its quarantine, I understand, seventy-five thousand years ago. Has the Orion group been attempting to contact any part of this planet prior to that? Or did they... how long have they been attempting to contact this planet?

RA: 我是 Ra。(它们)大约在四、五千年(45000)以前，曾尝试过一次；并不成功。大约在二六〇〇、两千六百年之前，该集团派遣社会记忆复合体中的一个实体来到这个星球。这个努力有些成果，但在空间/时间连续体中，逐渐减少冲击。自从大约在二三〇〇、两千三百年以前，以你们的时间衡量而言，这个集团就恒常地工作该收割，正如同星际邦联一般。

RA: I am Ra. Approximately four five thousand [45,000] years ago an attempt was made. It was not successful. Approximately two six oh oh, two thousand six hundred [2,600], years ago the group sent an entity of social memory complex to this planetary sphere. This effort met with some success but was in the space/time continuum lessened in impact. Since approximately two three oh oh, two thousand three hundred [2,300], years ago, in your measurement, this group has constantly been working upon the harvest just as the Confederation.*

【*Ra 在第十七场集会更正这两个日期；分别应该是 3600、3300 年以前。】
【*Ra corrected the last two dates in session 17. They should be 3,600 and 3,300 years ago, respectively.】

16.14 发问者: 它们在两千六百年前派遣的实体，你可以说出它的名字？...两千六百年以前？*

Questioner: Can you name the entity that they sent here twenty-six hundred years ago... two thousand six hundred years ago?

【*正确的时间框架是 3600 年。参看 Ra 在第十七场的开场声明。】
【*The correct time frame is 3,600 years. See Ra’s statement opening session 17.】

RA: 我是 Ra。你们人群命名这个实体为亚威。

RA: I am Ra. This entity named by your peoples, Yahweh.
16.15 发问者：你可否告诉我十诫的起源？

Questioner: Can you tell me the origin of the Ten Commandments?

RA：我是Ra。这些诫命的起源依循负面实体的法则，铭印资讯在正面导向的心/身/灵复合体上头。该资讯企图复制或模仿正面性（讯息），同时保持负面特征。

RA：I am Ra. The origin of these commandments follows the law of negative entities impressing information upon positively oriented mind/body/spirit complexes. The information attempted to copy, or ape, positivity while retaining negative characteristics.

16.16 发问者：这是猎户集团做的吗？

Questioner: Was this done by the Orion group?

RA：我是Ra。这是正确的。

RA：I am Ra. This is correct.

16.17 发问者：他们这样做的目的何在？

Questioner: What was their purpose in doing this?

RA：我是Ra。猎户集团的目的，如前所述，是征服与奴役。这目的借由寻找并建立精英阶层达成，接着促使他人服侍精英阶层，手段各式各样，好比这个实体给出的你刚才提到的律法，以及其他东西。

RA：I am Ra. The purpose of the Orion group, as mentioned before, is conquest and enslavement. This is done by finding and establishing an elite and causing others to serve the elite through various devices, such as the laws you mention and others given by this entity.

16.18 发问者：接收这些律法、十诫的人是正面或负面导向？

Questioner: Was the recipient of the laws, of the Ten Commandments, positively or negatively oriented?

RA：这个接收者具有极度的正向性，因此说明了已接收的资讯具有部分拟似正面特质的原因。随着几次不成功的通讯，这实体，振动复合体摩西，在那些首先听到太一哲学的人们当中，并未维持可信的影响力；接着这实体离开第三密度的振动层级，处在渺小与悲伤的状态，因为他已失去你们可称为的荣耀与信心，那是他(原先)的凭借，用以概念化一的法则与解放那些属于他的部族[在那个时间/空间的称谓]之实体。

RA：The recipient was one of extreme positivity, thus accounting for some of the pseudo-positive characteristics of the information received. As with contacts which are not successful, this entity, vibratory complex Moishe, did not remain a credible influence among those who had first heard the philosophy of One,
and this entity was removed from this third-density vibratory level in a lessened or saddened state, having lost what you may call the honor and faith with which he had begun the conceptualization of the Law of One and the freeing of those who were of his tribes, as they were called at that time/space.

16.19 **Questioner:** If this entity was positively oriented, how was the Orion group able to contact him?

**RA:** This was an intensive, shall we say, battleground between positively oriented forces of Confederation origin and negatively oriented sources. The one called Moishe was open to impression and received the Law of One in its most simple form. However, the information became negatively oriented due to his people's pressure to do specific physical things in the third-density planes. This left the entity open for the type of information and philosophy of a self-service nature.

16.20 **Questioner:** If this entity was positively oriented, how was the Orion group able to contact him?

**RA:** This is correct.

**RA:** I am Ra. This is correct.

16.21 **Questioner:** Can you give me some kind of history of your social memory complex and how you became aware of the Law of One?

**RA:** Our learning path is graven in the present moment. There is no history, as we understand your concept. Picture, if you will, a circle of being. We know the alpha and omega as infinite intelligence. This circle never ceases. It is present.
我们曾横越的密度，位于该圆圈的各个点，对应到各个周期的特征：

The densities we have traversed at various points in the circle correspond to the characteristics of cycles:

第一，觉察的周期
Second, the cycle of growth.

第二，成长的周期
Third, the cycle of self-awareness.

第三，自我觉察的周期
Fourth, the cycle of love or understanding.

第四，爱或理解的周期
Fifth, the cycle of light or wisdom.

第五，光或智慧的周期
Sixth, the cycle of light/love, love/light, or unity.

第六，光/爱/爱/光，或合一的周期
Seventh, the gateway cycle.

第七，门户周期
Eighth, the octave which moves into a mystery we do not plumb.

第八，该八度音阶移动到我们无法量测的神秘之中。

First, the cycle of awareness.

Second, the cycle of growth.

Third, the cycle of self-awareness.

Fourth, the cycle of love or understanding.

Fifth, the cycle of light or wisdom.

Sixth, the cycle of light/love, love/light, or unity.

Seventh, the gateway cycle.

Eighth, the octave which moves into a mystery we do not plumb.

16.22 发问者：非常感谢。在先前的资料，在我们与你沟通之前，星际邦联曾声明：事实上，没有过去或未来，一切在当下。这是否为一个好的类比？

Questioner: Thank you very much. In previous material, before we communicated with you, it was stated by the Confederation that there is actually no past or future—all is present. Would this be a good analogy?

RA: 我是 Ra。在第三密度中有过去、现在、未来。当一个实体离开该空间/时间连续体，在这一个实体可能拥有的综览过程中，他可以在该完成的周期中，看见只有当下存在。我们，我们自身，寻求学习这理解。在第七层级或次元，如果我们谦卑的努力是足够的，我们将与全体合一，因此没有记忆、没有身份、没有过去或未来，仅仅存在于一切之中。

RA: I am Ra. There is past, present, and future in third density. In an overview such as an entity may have, removed from the space/time continuum, it may be seen that in the cycle of completion there exists only the present. We, ourselves, seek to learn this understanding. At the seventh level, or dimension, we shall, if our humble efforts are sufficient, become one with all, thus having no memory, no identity, no past or future, but existing in the all.

16.23 发问者：这是否意味你将取得一切万有的觉知？

Questioner: Does this mean that you would have awareness of all that is?

RA: 我是 Ra。这只有部分正确，就我们的理解，它不会是我们的觉知，而只是造物者的觉知，在造物者中，存在一切万有。因此，这知识会是可得的。

RA: I am Ra. This is partially correct. It is our understanding that it would not be our awareness but simply
awareness of the Creator. In the Creator is all that there is. Therefore, this knowledge would be available.

16.24 **发问者:** 我想要知道，在我们的银河中，有多少已居住生命的星球，以及他们是否都依据一的法则到达较高密度，或者有任何其他方式。在我看来，似乎不会有任何其他方式可以到达较高密度。这是否正确？

**Questioner:** I was wondering how many inhabited planets there are in our galaxy and if they all reach higher density by the Law of One, or if there is any other way. It doesn't seem to me that there would be any other way to reach higher density. Is this correct?

**RA:** 我是 Ra。请重新叙述你的询问。

**RA:** I am Ra. Please restate your query.

16.25 **发问者:** 在我们的银河中，有多少个已居住生命的星球？

**Questioner:** How many inhabited planets are there in our galaxy?

**RA:** 我是 Ra。我们假设你意指所有意识的次元、或所有觉察的密度。大约五分之一的星球实体包含一个或更多个觉知的密度。有些星球只适合特定的密度居住。举例而言，你们的星球，在此时适合第一、第二、第三、第四密度居住。

**RA:** I am Ra. We are assuming that you intend all dimensions of consciousness, or densities of awareness, in this question. Approximately one-fifth of all planetary entities contain awareness of one or more densities. Some planetary spheres are hospitable only for certain densities. Your planetary sphere, for instance, is at this time hospitable to levels, or densities, one, two, three, and four.

16.26 **发问者:** 嗯，在我们所在这个[恒星组成的]银河系中，粗略估算有多少星球拥有觉察的生命，不管在什么密度？

**Questioner:** Well, roughly how many total planets in this galaxy of stars that we’re in have aware life regardless of density?

**RA:** 我是 Ra。大约为：六七 OOOOOO 个 (67,000,000)。

**RA:** I am Ra. Approximately six seven, oh oh oh, oh oh oh [67,000,000].

16.27 **发问者:** 你可否告诉我那些星球的百分比，从第三、第四、第五、到第六密度，等等？粗略地、非常粗略地。

**Questioner:** Can you tell me what percentage of those are third, fourth, fifth, sixth density, etc.? Roughly, very roughly.

**RA:** 我是 Ra。百分之十七为第一密度、百分之二十为第二密度、百分之二十七为第三密度、百分之十六为第四密度、百分之六为第五密度。必须保留其他资讯。你们未来的自由意志使得这资
讯无法公开。

**RA**: I am Ra. A percentage seventeen for first density, a percentage twenty for second density, a percentage twenty-seven for third density, a percentage sixteen for fourth density, a percentage six for fifth density. The other information must be withheld. The free will of your future is not making this available.

16.28 **发问者**: 好吧，在前五个密度中，是否所有星球都从第三密度开始、借由认识与应用一的法则而进展？
**Questioner**: Well, this first five densities—have all of them progressed from third density by knowledge and application of the Law of One?

**RA**: 我是 Ra。这是正确的。
**RA**: This is correct.

16.29 **发问者**: 那么一个星球或其人口要脱离我们目前处境的唯一方法是：全体居民变得觉察并开始实行一的法
则。这是否正确？
**Questioner**: Then the only way for a planet to get out of the situation that we are in—or the only way for the population—is to become aware of, and start practicing, the Law of One. Is this correct?

**RA**: 我是 Ra。这是正确的。
**RA**: This is correct.

16.30 **发问者**: 你刚才提到第三，第四，及第五密度星球的百分比，你可否告诉我这几个密度中：负面极化、极化朝向服务自我星球所占的比例？
**Questioner**: Can you tell me what percentage of third-, fourth-, and fifth-density planets which you have spoken of here are negatively polarized, polarized towards service for self?

**RA**: 我是 Ra。由于混淆法则，我们无法谈论这个询问。我们只能说 负面或自我服务导向的星球要少很多。给你确切的数字不会是恰当的。
**RA**: I am Ra. This is not a query to which we may speak given the Law of Confusion. We may say only that the negatively, or self-service, oriented planetary spheres are much fewer. To give you exact numbers would not be appropriate.

16.31 **发问者**: 我想打个比方说明为什么负面导向的星球比较少，然后问你这个比喻好不好。
Questioner: I would like to make an analogy about why there are fewer negatively oriented and ask you if the analogy is good.

In a positively oriented society with service to others, it would be simple to move a large boulder by getting everyone to help move it. In a society oriented towards service to self, it would be much more difficult to get everyone to work on the boulder for the good of all; therefore, it is much easier to get things done to create the service-to-other principle and to grow in positively oriented communities than it is in negative. Is this correct? [Inaudible]

RA: I am Ra. This is correct.

RA: 我是 Ra。这是正确的。

RA: I am Ra. The desire to serve begins—in the dimension of love, or understanding—to be an overwhelming goal of the social memory complex. Thus, those percentiles of planetary entities, plus approximately four percent more of whose identity we cannot speak, found themselves long, long ago in your time seeking the same thing: service to others.

当这些实体进入一种理解：关于其他存有、其他星球实体、其他的服务概念；(于是)形成一种关系，即是分享并一起继续这些共同持有的服务目标。因此，每个群体自愿将社会记忆复合体的资料存放在你们可以视为一个中央思想复合体，让全体去使用。然后，这样创造出一个结构，在此每一实体可以从事它自己的服务、同时能呼叫到其他必需的理解以增进其服务。这是星际邦联的构成与工作方式。

The relationship between these entities as they entered an understanding of other beings, other planetary entities, and other concepts...
of service was to share and continue together these commonly held goals of service. Thus, each voluntarily placed the social memory complex data in what you may consider a central thought complex available to all. This then created a structure whereby each entity could work in its own service while calling upon any other understandings needed to enhance the service. This is the cause of the formation and the manner of the working of the Confederation.

16.33 **Questioner:** 在这个银河中有如此大量的星球，我在想如果...你说大约有500个邦联的星球。在我看来，和第四与第五密度的星球总数相比，它只占相对微小的百分比。这微小的百分比中有任何原因？

**Questioner:** With such a large number of planets in this galaxy, I was wondering if... you say there are approximately five hundred Confederation planets. That seems to me to be a relatively small percentage of the total number of fourth- and fifth-density planets around. Is there any reason for this relatively small percentage in this Confederation?

**RA:** 我是 Ra。我看见该困惑。我们对于你们的语言有些困难。

**RA:** I am Ra. I see the confusion. We have difficulty with your language.

16.34 **Questioner:** 你可愿定义刚刚所用的字眼「星系」？

**Questioner:** Would you define the word galaxy as you just used it?

**RA:** 我们使用这个术语，其意义如同你所用的恒星系统。

**RA:** We use that term in this sense as you would use star systems.

16.35 **Questioner:** 我有点困惑，那么，粗略地估计，你们所在的邦联到底服务了多少个星球？

**Questioner:** I’m a little bit confused as to how many total planets then, roughly, does the Confederation that you are in serve?

**RA:** 我是 Ra。我看见该困惑。我们对于你们的语言有些困难。

**RA:** I am Ra. I see the confusion. We have difficulty with your language.

16.36 星系这术语必须被分开。我们称呼星系、那个振动复合体是区域性的。因此，你们的太阳、我们会称为一个星系的中心。我们知道你们对于这术语有另一种意义。

**Questioner:** I’m a little bit confused as to how many total planets then, roughly, does the Confederation that you are in serve?

**RA:** I am Ra. I see the confusion. We have difficulty with your language.

**RA:** 我是 Ra。我看见该困惑。我们对于你们的语言有些困难。

**RA:** I am Ra. I see the confusion. We have difficulty with your language.

星系这术语必须被分开。我们称呼星系、那个振动复合体是区域性的。因此，你们的太阳、我们会称为一个星系的中心。我们知道你们对于这术语有另一种意义。

The galaxy term must be split. We call galaxy that vibrational complex that is local. Thus, your sun is what we would call the center of a galaxy. We
see you have another meaning for this term.

16.36 发问者: 是的，在我们的科学中，星系这术语意指双凸透镜状的恒星系统、包含百万又百万个以上的恒星，这一次以及稍早的通讯都在这领域上有些混淆。我乐于在此澄清。

Questioner: Yes. In our science, the term galaxy refers to the lenticular star system that contains millions and millions of stars, and this had occurred earlier in our communications, this area of confusion. I'm glad to get it cleared up.

现在，使用我刚才陈述的术语，星系，即包含千万个恒星以上的双凸透镜状恒星系统，你知道除了这个银河系以外的星系之进化吗？

Now, using the term galaxy in the sense that I just gave you, of the lenticular star system that contains millions of stars, do you know of the evolution in other galaxies besides this one?

RA: 我是 Ra。我们觉察到生命的无限容量。你的这个假设是正确的。

RA: I am Ra. We are aware of life in infinite capacity. You are correct in this assumption.

16.37 发问者: 你可否告诉我、其他星系的生命演进是否和这个银河系的(生命)进展相似？

Questioner: Can you tell me if the progression of life in the other galaxies is similar to progression in this one?

RA: 我是 Ra。这进展有些接近相同，渐近地穿越无限、趋近于一致*。你们称为的银河系统有其自由选择，导致一些变异。但这些变异从你们这个星系到另一个星系是极微不足道的。

RA: I am Ra. The progression is somewhat close to the same, asymptotically approaching congruency throughout infinity.* The free choosing of what you call galactic systems causes variations of an extremely minor nature from one of your galaxies to another.

【*在这个脉络中，渐近地(asymptotically)可以被定义为「无限地靠近一个给定值。」】

[*In this context, asymptotically may be defined as “infinitely approaching a given value.”]

16.38 发问者: 那么在所有星系中，创造朝向第八密度或音阶的进展方面，一的法则真的是一体适用。这是否正确？

Questioner: And then the Law of One is truly universal in creating the progression toward the eighth density, or octave, in all galaxies. Is this correct?

RA: 我是 Ra。这是正确的。(宇宙)有无限的形态、无限的理解，但进展为一。

RA: I am Ra. This is correct. There
are infinite forms, infinite understandings, but the progression is one.

16.39 **Questioner:** 我现在假设一个人不必须理解一的法则，就能从第三前往第四密度。这是否正确？

**Questioner:** I am assuming it is not necessary for an individual to understand the Law of One to go from third to fourth density. Is this correct?

**RA:** 我是 Ra。一个实体绝对必须有意识地了解：它并不理解，好让它成为可收割的。理解并不属于这个密度。

**RA:** I am Ra. It is absolutely necessary that an entity consciously realize it does not understand in order for it to be harvestable. Understanding is not of this density.

16.40 **Questioner:** 那是很重要的一点。我方才用了错误的字眼。我的意思是说：我相信一个实体不必须有意识地觉察一的法则，好从第三前往第四密度。

**Questioner:** That is a very important point. I used the wrong word. What I meant to say was I believe that it was not necessary for an entity to be consciously aware of the Law of One to go from third to fourth density.

**RA:** 我是 Ra。这是正确的。

**RA:** I am Ra. This is correct.

16.41 **Questioner:** 在这些密度中的哪个(时)点，一个实体才必须有意识地觉察一的法则以继续进展？

**Questioner:** At what point in densities is it necessary for an entity to be consciously aware of the Law of One to progress?

**RA:** 我是 Ra。第五密度收割是那些振动变貌有意识地接受一的法则之荣誉/义务。这个责任/荣誉是这个振动的基础。

**RA:** I am Ra. The fifth-density harvest is of those whose vibratory distortions consciously accept the honor/duty of the Law of One. This responsibility/honor is the foundation of this vibration.

16.42 **Questioner:** 你可否告诉我多一点，关于这个荣誉/责任的概念？

**Questioner:** Can you tell me a little more about this honor/responsibility concept?

**RA:** 我是 Ra。每个责任是一个荣誉；每个荣誉是一个义务。

**RA:** I am Ra. Each responsibility is an honor; each honor, a responsibility.

16.43 **Questioner:** 我想问一个相当可疑的问题。我可能不会把它放到本书中。我想知道，你们能不能解释：我们目前在全国各地以及其他地方经验的牛只肢解(事件)？

**Questioner:** I want to ask a rather questionable question. I may not put it in the book. I was wondering if cattle mutilations that we now experience
across the country and elsewhere could be explained by you.

RA: 我是 Ra。你们所谓的肢解(事件)、大部分发生的过程跟你们第二密度的一些生物有关，它们以腐肉为食。一部分所谓的肢解事件则是你们可以称为多重次元的类别: 一种思想形态建构使用各式各样的部分以拥有在第三密度中的生命与存在。

RA: I am Ra. The greater part of your so-called mutilations take place according to the ways of your second-density beings which feed upon carrion. A portion of these so-called mutilations are those which are of what you may call multi-dimensional type: a thought-form construct using various parts in order to have life and being in third density.

16.44 发问者: 这些思想形态来自何处?
Questioner: Where do these thought-forms come from?

RA: 我是 Ra。这是一个非常暧昧的问题。无论如何，我们将尝试解答。首先，它们来自造物者。其次，它们来自你所称的较低星光、内在层面的思想。第三，在建构具像化复合体中，它们有一部分居住于你们星球的地壳底下。

RA: I am Ra. This is a very ambiguous question. However, we will attempt to answer. Firstly, they come from the Creator. Secondly, they come from what you may call lower astral, inner plane thought. Thirdly, in construct visualization complex they reside in part beneath the crust of your planet.

16.45 发问者: 这些(实体)是否有一种特定的形态?
Questioner: Are these one form in particular?

RA: 我是 Ra。这些实体可以采用任何的思想形态、(只要)跟恐惧或惊骇的情绪有关连。

RA: I am Ra. These entities may take any thought-form associated with an emotion of fear or terror.

16.46 发问者: 这些思想形态只能够攻击牛只，或它们也攻击人类?
Questioner: Are these thought-forms able to attack only cattle, or can they also attack human beings?

RA: 我是 Ra。这些思想形态不能攻击第三密度存有。

RA: I am Ra. These thought-forms cannot attack third-density beings.

16.47 发问者: 谢谢你。我们发现脸上或其它地方会有一些银色碎片，你能否告诉我关于银色碎片的事情?
Questioner: Thank you. Can you tell me of the silver flecks that we have found sometimes on our faces or elsewhere?
我是 Ra。你说的这些是针对一个心/身/灵复合体的主观导向路标的具体显化，没有别的，只有主观性质的意义。

RA: I am Ra. These of which you speak are a materialization of a subjectively oriented signpost indicating to one mind/body/spirit complex, and no other, a meaning of subjective nature.

16.48 发问者: 谁创造了这些银色碎片？它们是真的？
Questioner: Who creates the silver flecks? Are they real?

RA: 我是 Ra。如果你愿意，想象学习/教导势能的增加。在某个(时)点，一个信号会出现、指示该学习/教导的合适性或重要性。该实体自身，和内在层面合作，创造这个实体最能理解或注意到的、无论什么的路标。

RA: I am Ra. Picture, if you will, the increasing potential for learn/teaching. At some point a sign will be given to indicate the appropriateness or importance of that learn/teaching. The entity itself, in cooperation with the inner planes, creates whatever signpost is most understandable or noticeable to it.

16.49 发问者: 那么，你是说，我们自己创造这些东西？
Questioner: You’re saying that we ourselves then create these?

RA: 我是 Ra。实体们并未有意识地创造这些。心智复合体的根部在理解中碰触到智能无限，创造了它们。

RA: I am Ra. Entities consciously do not create these. The roots of mind complex, having touched in understanding, intelligent infinity, create them.

16.50 发问者: 谢谢你。你是否有可能简短地描述第四密度中的状态？
Questioner: Thank you. Is it possible for you to give a small description of the conditions in fourth density?

RA: 我是 Ra。当我们说话之际，我们要求你考量没有言语可以正面地形容第四密度。我们只能解释它不是什么，然后接近地描述它是什么。在第四密度之外、我们的能力益发受到局限，直到我们变得没有言语为止。

RA: I am Ra. We ask you to consider, as we speak, that there are no words for positively describing fourth density. We can only explain what is not and approximate what is. Beyond fourth density our ability grows more limited still until we become without words.

以下是第四密度不是的部分：它不属于言语，除非被选择。它不属于厚重的化学载具、(该载具)用以进行身体复合体之活动。它在自我之内没有不和谐。在人群之中、没有不和谐。在可能性的范围之内、不管以任何方式都不会造成不和谐。

That which fourth density is not: it is
not of words, unless chosen. It is not of heavy chemical vehicles for body complex activities. It is not of disharmony within self. It is not of disharmony within peoples. It is not within limits of possibility to cause disharmony in any way.

Approximations of positive statements: it is a plane of a type of bipedal vehicle which is much denser and more full of life. It is a plane wherein one is aware of the thoughts of other-selves. It is a plane where one is aware of the vibrations of other-selves. It is a plane of compassion and understanding of the sorrows of third density. It is a plane striving towards wisdom or light. It is a plane wherein individual differences are pronounced, although automatically harmonized by group consensus.

16.51 发问者：你可否定义我们一直以来使用的这个字：密度；好让我们对于你使用的这个术语多一点了解。

Questioner: Could you define the word density as we have been using it to give us a little greater idea of the concept of this term when used by you?

RA：我是 Ra。这个术语，密度，如你所称，是个数学的字眼。最接近的比喻是音乐，你们西方型态的音阶有七个音符，如果你愿意这么看，第八个音符开启一个新的八度音程。在我们与你们共享的伟大的存在之八度音程，有七个音阶或密度。在每个密度之内有七个子密度。在每个子密度，又有七个子子密度；以此无限地类推。

RA: I am Ra. The term density is a, what you would call, mathematical one. The closest analogy is that of music, whereby after seven notes on your western type of scale, if you will, the eighth note begins a new octave. Within your great octave of existence which we share with you, there are seven octaves or densities. Within each density there are seven sub-densities. Within each sub-density, seven sub-sub-densities, and so on infinitely.

16.52 发问者：我注意到、我们使用的时间已经稍微超过一小时。我比较想要继续，但我此时想要问：该器皿的状态如何？

Questioner: I notice that the time we have used has gone slightly over an hour. I would prefer to continue, but I want to ask at this time as to the condition of the instrument.
RA: 我是 Ra。器皿目前处于平衡状态。如果你渴望，可以继续。

RA: I am Ra. This instrument is in balance. It is well to continue if you desire.

16.53 发问者: 好的，继续我们刚才讨论的，也就是密度：我理解每个密度有七个子密度，在每个子密度，又有七个子子密度，依此类推。如此扩张的速度极为快速，因为每次以七的倍数增加。这是否意味在任何密度层次，你所想的任何事情都正在发生？许多你从未想到的事情正在发生……每一件事都在发生……这令人困惑……

Questioner: All right. Continuing with what we were just talking about, namely densities: I understand then that each density has seven sub-densities, which again have seven sub-densities, which again have seven sub-densities. This expands at an extremely large rate as things are increased in powers of seven. Does this mean that in any density level anything that you can think of is happening? And many things that you never thought of are happening. … are there. … everything is happening. … this is confusing. …

RA: 我是 Ra。从你的困惑中，我们选取一个你正与之搏斗的概念，那就是无限的机会。你可以考虑任何可能性/或然率复合体都有一席之地。

RA: I am Ra. From your confusion we select the concept with which you struggle, that being infinite opportunity. You may consider any possibility/probability complex as having an existence.

16.54 发问者: 我们做的事，我们思考一些会发生的可能性，好比说白日梦，这些东西会在这些密度中成真吗？

Questioner: Does what we do when we think of possibilities that can occur—say daydreaming—do these become real in these densities?

RA: 我是 Ra。这要看白日梦的特质而定，这是个大主题。或许我们能说的最简单事情是：如你所称的白日梦，若是被自我吸引，就成为自我的实相。若是沉思型一般性的白日梦，就进入可能性/或然率复合体的无限中，接着在别的地方发生，跟该能量场的创造者之能量场没有特别的依附关系。

RA: I am Ra. This depends upon the nature of the daydream. This is a large subject. Perhaps the simplest thing we can say is if the daydream, as you call it, is one which attracts to self, this then becomes reality to self. If it is contemplative general daydream, this may enter the infinity of possibility/probability complexes and occur elsewhere, having no particular attachment to the energy fields of the creator.

16.55 发问者: 为了把这点弄清楚一点，如果我强烈地做着建造一艘船的白日梦，这件事会发生在某个其他密度中
Questioner: To make this a little more clear, if I were to daydream strongly about building a ship, would this occur in one of these other densities?

RA: 我是 Ra。这事情会、已经、或将要发生。

RA: I am Ra. This would, would have, or shall occur.

16.56 发问者：那么，如果一个实体强烈地做着跟另一实体战斗的白日梦，这件事会发生吗？

Questioner: And then if, say, an entity daydreams strongly about battling, let us say, another entity, would this occur?

RA: 我是 Ra。在这个例子中、该实体的幻想牵涉到该自我与其他自我; 这将该思想形态与该自我连结之可能性/或然率复合体绑在一起，该自我就是这个思想形态的创造者。然后，这会增加可能性/或然率，把这(个梦)带入第三密度中发生。

RA: I am Ra. In this case the entity's fantasy concerns the self and other-self; this binds the thought-form to the possibility/probability complex connected with the self which is the creator of this thought-form. This then would increase the possibility/probability of bringing this into third-density occurrence.

16.57 发问者：猎户集团是否使用这原则，创造对于他们目标有利的状况？

Questioner: Does the Orion group use this principle to create conditions brought about to suit their purpose?

RA: 我是 Ra。我们的回答将比该问题要求的更明确。猎户集团使用恶意的或其他负面特质的白日梦来回馈、或强化这些思想形态。

RA: I am Ra. We will answer more specifically than the question. The Orion group uses daydreams of hostile or other negative vibratory natures to feed back, or strengthen, these thought-forms.

16.58 发问者：它们是否曾利用任何，容我说，肉体上的满足感来扩大这类的白日梦？

Questioner: Do they ever use any, shall I say, gratifications of the physical body to amplify such daydreams?

RA: 我是 Ra。唯有在接收的心/身/灵复合体具有强大的能力、感知到思想形态，它们才能够这样做。这可以称为一个不寻常的特征，但确实一直是猎户实体们使用的一种方法。

RA: I am Ra. They are able to do this only when there is a strong ability on the part of the receiving mind/body/spirit complex towards the perception of thought-forms. This could be termed an unusual characteristic but has indeed been a
method used by Orion entities.

16.59 发问者：许多正在来到、和最近来到地球的流浪者是否容易受到猎户思想影响？

Questioner: The many wanderers coming to this planet now and in the recent past—are they subject to Orion thoughts?

RA: 我是 Ra。如我们先前说过的，流浪者完整地成为第三密度心/身复合体的生物。受到此类影响的机会，流浪者跟地球任何一个心/身/灵复合体都是相同的。唯一的差别在于灵性复合体，如果流浪者许愿，就能有一副光之盔甲 [如果你愿意这么说]，致使他更清楚地认出那不实存的东西，因为这是该心/身/灵复合体适当的渴望。这不比偏见更好，也不能被称为一种理解。

RA: I am Ra. As we have said before, wanderers become completely the creature of third density in mind/body complex. There is just as much chance of such influence to a wanderer entity as to a mind/body/spirit complex of this planetary sphere. The only difference occurs in the spirit complex which, if it wishes, has an armor of light, if you will, which enables it to recognize more clearly that which is not as it would appropriately be desired by the mind/body/spirit complex. This is not more than a bias and cannot be called an understanding.

再者，流浪者自己的心/身/灵复合体，容我们说，朝向第三密度正面/负面之间狡诈多变的混淆之扭曲较少。因此，它常常不能像一个比较负面的个体，轻易辨出负面特性的思想或存有。

Furthermore, the wanderer is, in its own mind/body/spirit complex, less distorted towards the, shall we say, deviousness of third-density positive/negative confusions. Thus, it often does not recognize, as easily as a more negative individual, the negative nature of thoughts or beings.

16.60 发问者：那么流浪者，当他们投胎到这里，会成为猎户集团的高优先目标？

Questioner: Would then the wanderers, as they incarnate here, be high-priority targets, shall we say, of the Orion group?

RA: 我是 Ra。这是正确的。

RA: I am Ra. This is correct.

16.61 发问者：如果一个流浪者，容我说，居然被猎户集团成功地入侵，在收割的时候，这个流浪者会发生什么事？

Questioner: And if a wanderer were to be successfully infringed upon, shall I say, by the Orion group, what would happen to this wanderer at the harvest?

RA: 我是 Ra。如果这个流浪者透过行动展现对其他自我的负面导向，如我
们先前所说，它将被属地的振动牵绊，当收割来临，可能会重复第三密度的大师周期，如同一个属地的实体。这就是本次集会最后一个完整的问题。

**RA**：我是 Ra。如果流浪者实体通过行动，展示了对其他自我的负面定位，那么，正如我们之前所说，它将被属地的振动牵绊，当收割来临，可能会重复第三密度的大师周期，如同一个属地的实体。这就是本次集会最后一个完整的问题。

在我们结束该集会之前，有没有我们可以回答的一个简短问题？

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16.62 **发问者**：只要知道如何使该器皿更舒适一点？

**Questioner**：Only just to know if the instrument can be any more comfortable?

**RA**：我是 Ra。考虑其身体复合体的弱点变貌，这器皿的舒适度已经在可能的最大极限了，你们是谨慎认真的。

**RA**：我是 Ra。如果流浪者实体通过行动，展示了对其他自我的负面定位，那么，向前去吧，在太一造物者的大能与和平中欢欣庆祝。Adonai。

**RA**：我是 Ra。我在无限造物者的爱与光中向你们致意。

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

第 017 场集会 1981 年 2 月 3 日

17.0 **RA**：我是 Ra。我在无限造物者的爱与光中向你们致意。

**RA**：我是 Ra。我在无限造物者的爱与光中向你们致意。

在我们通讯之前，我们将更正一个先前传输我们资讯过程中的一个错误。我们在处理你们的时间/空间上有困难。这类的错误可能以后可能再次出现。请自由地质疑我们，好让我们重新计算你们的时间/空间量度。

**RA**：我是 Ra。考虑其身体复合体的弱点变貌，这器皿的舒适度已经在可能的最大极限了，你们是谨慎认真的。

**RA**：我是 Ra。我们发现的错误关系到，猎户集团降落地球的时间，以及星际邦联相对应派出使者来到地球的时间。我们曾给的日期是二六OO年前为猎户实体，二三OO年前为邦联实体。这是不正确的。重新计算后指出(正确)数字为三六OO年前为猎户实体，三三OO年前为邦联实体。
The error we have discovered concerns one of the arrivals of both the Orion group into your planetary sphere of influence and the corresponding arrival of emissaries of the Confederation. We gave dates of two six oh oh [2,600] years for the Orion entry, two three oh oh [2,300] for Confederation entry. This is incorrect. The recalculation indicates numbers three six oh oh [3,600] for Orion entry, three three oh oh [3,300] for Confederation entry.*

【*已增加注脚到 14.18, 14.25 和 16.13-14, 指出正确的时间范围。 】
【*Footnotes have been added to 14.18, 14.25, and 16.13-14 indicating the correct timeframes.】

我们现在开始通讯。
We communicate now.

17.1 发问者: 非常谢谢你。我想要再说一次… 认为它是个大荣耀、特典, 如我的 [听不见]。我想要重申, 我的一些问题可能偶尔有点偏移, 因为我继续在某个我早已开始工作的东西, 以进入一的法则之应用, 并更佳地理解自由意志原则, 以及我们进一步发现的变貌。

Questioner: Thank you very much. I wish to say again. . . consider it an honor, great honor, and also a privilege, as my [inaudible]. And I would like to reiterate that my questions may sometimes go a little off because I keep going on something that I had already started to work into the applications of the Law of One to better understand primarily the free-will principle and further distortions that we discover.

首先, 我们现在处于第四密度, 第四密度的效应是否将在未来三三十年间增长? 我们是否将在我们的环境中, 以及我们对环境带来的效应上, 看见更多改变?

First, we are now in the fourth density. Will the effects of the fourth density increase in the next thirty years? Will we see more changes in our environment and our effect upon our environment?

RA: 我是 Ra。第四密度是个振动频谱。你们的时间/空间连续体已经将你们的星球与恒星[我们会称为星系]螺旋推升进入这个振动。这将导致地球本身电磁地重新排列其接收旋涡, 接收那些宇宙原力的内流(能量), 以振动网络的方式表达它们自己, 于是地球将得以被第四密度磁化, 如你可能的称呼。

RA: I am Ra. The fourth density is a vibrational spectrum. Your time/space continuum has spiraled your planetary
sphere and your, what we would call
galaxy, what you call star, into this
vibration. This will cause the planetary
sphere itself to electromagnetically
realign its vortices of reception of the
instreaming of cosmic forces
expressing themselves as vibrational
webs so that the earth will thus be
fourth-density magnetized, as you
might call it.

You will find a sharp increase in the
number of people, as you call
mind/body/spirit complexes, whose
vibrational potentials include the
potential for fourth-vibrational
distortions. Thus there will seem to be,
shall we say, a new breed. These are
those incarnating for fourth-density
work.

如我们先前所说，这过程将导致某些
不便，由于你们人群的思想形态之能量
搅乱了地球能量螺旋之内、能量样式原
本井然有序的建构，增加了熵值与无法
使用的热能。这现象导致你们地球在
适切朝第四密度磁化的过程中，外部表
面产生一些破裂。这即是地球的调整。

This is going to occur with some
inconvenience, as we have said before,
due to the energies of the
thought-forms of your peoples which
disturb the orderly constructs of
energy patterns within your earth
spirals of energy, which increases
entropy and unusable heat. This will
cause your planetary sphere to have
some ruptures in its outer garment
while making itself appropriately
magnetized for fourth density. This is
the planetary adjustment.

在这个层面上，那些留在第四密度的
人将是所谓的正面导向。许多实体将从
别处而来，因为看起来，即使星际邦联
尽了所有最佳的努力，包括你们的内在
次元、内在文明、其他次元的实体之努
力，收割量依旧会比这个星球能够舒适
地在服务中支持的上限要少很多。

Those who remain in fourth density
upon this plane will be of the so-called
positive orientation. Many will come
from elsewhere, for it would appear
that with all of the best efforts of the
Confederation, which includes those

你将发觉有一群人[如你对心/身/灵
复合体的称呼]的数量急遽地增加，他
们的振动潜能包括第四振动性变貌。因
此，似乎将有个，容我们说，新的人种。
这些人投胎是为了第四密度的工作。
from your peoples’ inner planes, inner civilizations, and those from other dimensions, the harvest will still be much less than that which this planetary sphere is capable of comfortably supporting in service.

17.2 **Questioner:** 是否可能帮助一个实体能在这些末后的日子、抵达第四密度层级？

**Questioner:** Is it possible to help an entity to reach fourth-density level in these last days?

**RA:** 我是 Ra。不可能直接地帮助另一个存有。只有可能制造可用的催化剂、不拘形式，最重要的是从自身了悟与造物者的合一、从而放射(了悟的)光芒。比较不重要的是资讯，好比我们和你们分享的(知识)。

**RA:** I am Ra. It is impossible to help another being directly. It is only possible to make catalyst available in whatever form, the most important being the radiation of realization of oneness with the Creator from the self, less important being information such as we share with you.

我们，我们自身，并不觉得这资讯有被广为散布的急迫性。若我们能使这资讯给三个、四个、或五个所用就足够了。这即是极为充足的报酬了，因为如果在这些人中、有一个因为这催化剂而获得第四密度的理解，那么我们就已经实践了一的法则在服务上的变貌。

**We, ourselves, do not feel an urgency for this information to be widely disseminated. It is enough that we have made it available to three, four, or five. This is extremely ample reward, for if one of these obtains fourth-density understanding due to this catalyst then we shall have fulfilled the Law of One in the distortion of service.**

我们鼓励你们在尝试分享这些资讯时保持冷静，无须担心人数或(资讯)在其他人当中快速成长。你们尝试使这份资讯得以流通，以你们的术语来说，即是你们的服务。该尝试，如果能够触及一个实体，就触及了全体。

**We encourage a dispassionate attempt to share information without concern for numbers or quick growth among others. That you attempt to make this information available is, in your term, your service. The attempt, if it reaches one, reaches all.**

我们不能为开悟提供捷径。开悟属于此刻，是一条通往智能无限的通路。它只能由自我完成，为了自我而完成。另外一个自我不能教导/学习开悟，仅只能教导/学习资讯、灵感，或分享爱、神秘、未知的事物，使得其他自我向外伸展，开始这个寻求的过程[在一个片刻中结束]。但谁能知道一个实体何时将开启通往当下的大门?

**We cannot offer shortcuts to enlightenment. Enlightenment is of the moment, is an opening to intelligent infinity. It can only be accomplished by**
the self, for the self. Another self cannot teach/learn enlightenment, but only teach/learn information, inspiration, or a sharing of love, of mystery, of the unknown that makes the other-self reach out and begin the seeking process that ends in a moment. But who can know when an entity will open the gate to the present?

17.3 **Questioner:** In meditation a few nights ago I had the impression of a question about a crater in Russia. I believe it was in Tunguska. Can you tell me what caused the crater?

**RA:** I am Ra. The destruction of a fission reactor caused this crater.

17.4 **Questioner:** Whose reactor?

**RA:** I am Ra. This was what you may call a “drone” sent by Confederation which malfunctioned. It was moved to an area where its destruction would not cause infringement upon the will of mind/body/spirit complexes. It was then detonated.

17.5 **Questioner:** It came here, didn’t it? Questioner:What was its purpose in coming here?

**RA:** It was a drone designed to listen to the various signals of your peoples. You were, at that time, beginning work in a more technical sphere. We were interested in determining the extent and the rapidity of your advances. This drone was powered by a simple fission motor, or engine, as you would call it. It was not that type which you now know, but was very small. However, it has the same destructive effect upon third-density molecular structures. Thus as it malfunctioned, we felt it was best to pick a place for its destruction.
rather than attempt to retrieve it, for the possibility/probability modes of this maneuver looked very, very minute.

17.6 发问者：它的危险包括爆炸和辐射两方面吗？
Questioner: Was its danger both blast and radiation?

RA：我是 Ra。这特殊类型的装置只有非常少的辐射，如你所知。辐射被局限化了，但这局限化使得辐射不会随风漂流，不像你们有些原始的武器的放射物。

RA：I am Ra. There is very little radiation, as you know of it, in this particular type of device. There is radiation which is localized, but the localization is such that it does not drift with the winds as does the emission of your somewhat primitive weapons.

17.7 发问者：我相信，对这个区域的树木进行的分析只发现了低剂量的辐射。这个低水平的辐射就是(你刚说到的)原因吗？
Questioner: I believe that an analysis of the trees in that area has shown a low radiation level. Is this the reason for such a low radiation level in the trees?

RA：我是 Ra。这是正确的。辐射的总量是非常局限化的。无论如何，释放出的能量仍强大到足以造成困难。

RA：I am Ra. This is correct. The amount of radiation is very localized. However, the energy which is released is powerful enough to cause difficulties.

17.8 发问者：那么星际邦联是否要对地球接收到原子能源这件事负责？
Questioner: Then was the Confederation responsible for Earth receiving nuclear power?

RA：我是 Ra。我们无法判断这一点：什么是起因？基本的方程式，就是使这个工作进展的那个方程式是由一个致力于服务该行星的流浪者带入的。这个工作居然成为毁灭的工具的基础，并非有意，先前也没有这样的假设。

RA：I am Ra. It is a point which one cannot judge what is cause. The basic equation which preceded this work was an equation brought through by a wanderer dedicated to service to the planet. That this work should have become foundation for instruments of destruction was not intended and was not given.

17.9 发问者：你能否告诉我、哪个流浪者带入该方程式？
Questioner: Can you tell me who that wanderer was that brought through the equation?

RA：我是 Ra。这资讯似乎是无害的、因为这个实体不再属于你们星球的第三密度。这个实体的名字[声音振动复合体]为阿尔伯特。

RA：I am Ra. This资讯似乎是无害的，因为这个实体不再属于你们星球的第三密度。这个实体的名字[声音振动复合体]为阿尔伯特。
**RA:** I am Ra. This information seems harmless as this entity is no longer of your planetary third density. This entity was named, sound vibration complex, Albert.

17.10 **发问者:** 谢谢你。你可否告诉我这个实体，拿萨勒的耶稣，在他投生到这个密度之前，他是谁？
**Questioner:** Thank you. Can you tell me who, before incarnation into this density, was the one known as Jesus of Nazareth?

**RA:** 我是 Ra。我对于你在这个问题上的措辞遇到困难，你可否发现另一种形式表达这个询问？
**RA:** I am Ra. I have difficulty with this question as it is phrased. Can you discover another form for this query?

17.11 **发问者:** 好的。我刚才要说的是：你可否告诉我拿萨勒的耶稣在投生于此之前，是否来自星际邦联？
**Questioner:** Yes. What I meant to say was can you tell me if Jesus of Nazareth came from the Confederation before incarnation here?

**RA:** 我是 Ra。你所知道的拿萨勒的耶稣，以前并没有名字。这个实体是第五密度中、子音阶层级最高的成员之一。这个实体渴望进入这个星球、为了在可能的最大限度、纯粹地分享爱之振动。因此，这个实体接受许可去执行这项任务。这个实体在当时是没有名字的流浪者，源自星际邦联，属于第五密度，代表第五密度理解、关于理解或爱之振动。
**RA:** I am Ra. The one known to you as Jesus of Nazareth did not have a name. This entity was a member of fifth density of the highest level of that sub-octave. This entity was desirous of entering this planetary sphere in order to share the love vibration in as pure a manner as possible. Thus, this entity received permission to perform this mission. This entity was then a wanderer of no name, of Confederation origins, of fifth density, representing the fifth-density understanding of the vibration of understanding or love.

【*应该是第四。Ra 在下一个答案更正该错误。*】
【*This should be fourth. Ra corrects the error in the next answer.*】

17.12 **发问者:** 你刚才说第五振动属于爱？第五密度属于爱？
**Questioner:** Did you say the fifth vibration was that of love? Fifth density was that of love?

**RA:** 我是 Ra。我犯了个错。我们本来要说的是 第四密度的存有，第四密度中的最高层级即将进入第五。这实体可以前往第五，但选择返回第三，为了这个特殊的任务。
**RA:** I am Ra. I have made an error. The fourth-density being is that which
we intended to say, the highest level of fourth density going into the fifth. This entity could have gone on to the fifth but chose instead to return to third for this particular mission.

This entity was of the highest sub-octave of the vibration of love. This is fourth density.

17.13 **Questioner:** 当我正在和你[Ra]通讯时，你偶尔是个体化实体，或我是跟一整个(社会记忆)复合体说话？

**RA:** 我是 Ra。你透过一个管道或容器，对相同的实体说话。这个容器的生命能有时候较低。这现象有时候阻碍我们的进行。无论如何，这个容器很忠实于该任务，给予它所有的一切到这个任务上。因此，即使当能量是低落的时候，我们仍得以继续。这就是为什么我们通常可以讲到集会的结束，基于我们对于该容器的生命能水平之估计。

**RA:** I am Ra. You speak to the same entity through a channel or instrument. This instrument is at times lower in vital energy. This will sometimes hamper our proceedings. However, this instrument has a great deal of faithfulness to the task and gives whatever it has to this task. Therefore, we may continue even when energy is low. This is why we usually speak to the ending of the session due to our estimation of the instrument’s levels of vital energy.

17.14 **Questioner:** 在每次集会时，我是否总对着意识的相同个体化部份说话？

**Questioner:** I would like to make a point clear now that I am sure of myself. People of this planet, following any religion or no religion at all, or having no intellectual knowledge of the Law of One or of anything at all,
can still be harvested into the fourth density if they are of that vibration. Is this not correct?

**RA**: 我是 Ra。这是正确的。无论如何，你将发现到、在可收割的实体中、很少有人的光辉不会引起别人觉察到他们的灵性[以你们的称谓]，心/身/灵复合体变貌的品质。因此，该实体完全不被邻近的亲友认知为不凡的闪耀人格的情况是不大可能的，即使这个人没有被网罗到任何你所谓的宗教系统之变貌。

**RA**: I am Ra. This is correct. However, you will find few who are harvestable whose radiance does not cause others to be aware of their, what you may call, spirituality, the quality of the mind/body/spirit-complex distortion. Thus, it is not particularly probable that an entity would be completely unknown to his immediate acquaintances as an unusually radiant personality, even were this individual not caught up in any of the distortions of your so-called religious systems.

17.16 **发问者**: 当拿萨勒的耶稣投生于此, 猎户集团是否尝试以某种方式毁谤他？

**Questioner**: When Jesus of Nazareth incarnated, was there an attempt by the Orion group to discredit him in some way?

**RA**: 我是 Ra。这是正确的。

**RA**: I am Ra. This is correct.

17.17 **发问者**: 你可否告诉我猎户集团做了什么、试图造成他的殒落？

**Questioner**: Can you tell me what the Orion group did in order to try to cause his downfall?

**RA**: 我是 Ra。我们可以大概描述曾发生的事。这个技巧建立在其他负面导向的资讯之上。这资讯曾经被你们人群称为亚威的实体所给予。这资讯牵涉到许多行为上的严格限制、并且允诺第三密度的权力、(属于)服务自我的特性。这两个型态的变貌被铭印在那些早已导向思考这些思想形态的实体上。

**RA**: I am Ra. We may describe in general what occurred. The technique was that of building upon other negatively oriented information. This information had been given by the one whom your peoples called Yahweh. This information involved many strictures upon behavior and promised power of the third-density, service-to-self nature. These two types of distortions were impressed upon those already oriented to think these thought-forms.

这最终导致被知晓为耶稣的实体面临许多挑战。它最终引导一个声音振动复合体，你们称为的犹大，相信它当时做的事情是恰当的，它企图强迫你们称为耶稣的实体带入第三密度地球的权力变貌、即在第三密度统治他人。

This eventually led to many challenges of the entity known as Jesus.
It eventually led to one, sound vibration complex Judas, as you call this entity, who believed that it was doing the appropriate thing in bringing about, or forcing upon the one you call Jesus, the necessity for bringing in the third-density planetary-power distortion of third-density rule over others.

This entity, Judas, felt that, if pushed into a corner, the entity you call Jesus would then be able to see the wisdom of using the power of intelligent infinity in order to rule others. The one you call Judas was mistaken in this estimation of the reaction of the entity, Jesus, whose teach/learning was not oriented towards this distortion. This resulted in the destruction of the bodily complex of the one known as Jesus to you.

17.18 发问者：那么、如果该实体，耶稣，是第四密度的，而今日在地球上、有来自第五和第六密度的流浪者，耶稣做了什么致使他成为如此好的医者，这些第五与第六密度的存有今日可以在此做同样的事吗？

Questioner: Then if the entity Jesus was fourth density, and there are wanderers on the planet today who came from fifth and sixth density, what was it that Jesus did that enabled him to be such a good healer, and could these fifth- and sixth-density beings here today do the same?

RA：我是 Ra。那些(能)治疗的实体可以属于任何具有灵性意识的密度，这包括第三、第四、第五、第六、第七密度。第三密度的治疗跟其他密度发生的方式一样。然而，有更多幻象的题材需要去理解、平衡、接受，接着向前移动。

RA: I am Ra. Those who heal may be of any density which has the consciousness of the spirit. This includes third, fourth, fifth, sixth, and seventh. The third density can be one in which healing takes place just as the others. However, there is more illusory material to understand, to balance, to accept, and to move forward from.

通往智能无限的大门只有在医者理解智能能量的流入时，方能被开启。这些是你们区域性空间/时间连续体的所谓自然法则，及其电磁源头之网络或内流能量的链结。

The gate to intelligent infinity can only be opened when an understanding of the instreamings of intelligent energy are opened unto the healer. These are the so-called Natural Laws of your local space/time continuum and its web of electromagnetic sources, or nexi, of
instreaming energy.

那么，首先认识心智与身体。然后灵性被整合与综合，那些要素被调和进入一个心/身/灵复合体，即可在次元之间移动，接着可以开启通往智能无限的大门，因此借由光治疗自我，并和他人分享那道光。

Know then, first, the mind and the body. Then as the spirit is integrated and synthesized, those are harmonized into a mind/body/spirit complex which can move among the dimensions and which can open the gateway to intelligent infinity, thus healing self by light and sharing that light with others.

真实的治疗仅只是自我的光辉导致环境中的催化剂发生，进而开始对自我的认识，借由自我，认识自我的自我治疗属性。

True healing is simply the radiance of the self causing an environment in which a catalyst may occur which initiates the recognition of self, by self, of the self-healing properties of the self.

17.19 发问者：耶稣在他那一生如何学习到这点？

Questioner: How did Jesus learn this during his incarnation?

RA: I am Ra. This entity learned the ability by a natural kind of remembering at a very young age. Unfortunately, this entity first discovered his ability to penetrate intelligent infinity by becoming the distortion you call “angry” at a playmate. This entity was touched by the entity, known as Jesus to you, and was fatally wounded.

从而，名为耶稣的实体觉察到在他里面居住着一股可怕的潜能。这个实体决心去发掘如何将这股能量运用在善的方面，而非负面。这个实体极端地正面极化，并且比大多数的流浪者忆起得更多。

Thus the one known as Jesus became aware that there dwelt in him a terrible potential. This entity determined to discover how to use this energy for the good, not for the negative. This entity was extremely positively polarized and remembered more than most wanderers do.

17.20 发问者：这个对抗玩伴的侵略性行动是如何影响耶稣的灵性成长？他的肉身死亡后，他去了哪里？

Questioner: How did this aggressive action against a playmate affect Jesus in his spiritual growth? Where did he go after his physical death?
**RA**：我是 Ra。这个你们称为耶稣的实体受到这次经验的强烈刺激，开始一生的寻求与探索。这个实体首先日以继夜地研读自身的宗教建构，你们称之为犹太教。接着在很年轻的岁数，其学养已足以成为拉比，以你们的称呼。这个特殊的理解变貌或韵律的教导/学习者。

**RA**：I am Ra. The entity you call Jesus was galvanized by this experience and began a lifetime of seeking and searching. This entity studied first day and night in its own religious constructs, which you call Judaism, and was learned enough to be a rabbi, as you call the teach/learners of this particular rhythm or distortion of understanding, at a very young age.

在大约十三岁半的年纪，这个实体离开它在尘世家庭的居所，走入其他许多地方，寻求更进一步的资讯。它的足迹遍布四处，直到该实体到了大约二十五岁的时候，回到它家庭的居所，学习并实行它属世父亲的技艺。

At the age of approximately thirteen and one-half of your years, this entity left the dwelling place of its earthly family, as you would call it, and walked into many other places seeking further information. This went on sporadically until the entity was approximately twenty-five, at which time it returned to its family dwelling and learned and practiced the art of its earthly father.

当该实体已经变得能够整合或综合所有的经验，该实体开始向其他自我讲话并教导/学习它在过去岁月中觉得有价值的东西。

When the entity had become able to integrate or synthesize all experiences, the entity began to speak to other-selves and teach/learn what it had felt during the preceding years to be of an worthwhile nature.

在摧毁一个其他自我这件事上，该实体的业力被免除了，因它在人生的最后部分，在你们称为的十字架上说：「父啊，原谅他们，因为他们不知道自己在做什么。」在原谅中蕴含了行动之轮或你们称为业力的止息。

The entity was absolved karmically of the destruction of an other-self when it was in its last portion of lifetime and spoke upon what you would call a cross saying, "Father, forgive them, for they know not what they do." In forgiveness lies the stoppage of the wheel of action, or what you call karma.

17.21 发问者：那么，被知晓为耶稣的实体目前居住在哪个密度？

Questioner: Then in which density does the entity known as Jesus now reside?

**RA**：我是 Ra。这个资讯是无害的，虽然不重要。该实体目前在研读智慧振动的功课，第五密度，也称为光振动。

**RA**：I am Ra. This information is harmless though unimportant. This
entity studies now the lessons of the wisdom vibration, the fifth density, also called the light vibration.

17.22 发问者：在我们的文化中，有种盛行的说法是他将返回，你可否告诉我，这事计划好了？

Questioner: In our culture there is a great saying that he will return. Can you tell me if this is planned?

RA: 我是 Ra。我将尝试整理这个问题。它是困难的。这个实体觉察到它不仅属于自己，而是运作为太一造物者的使者，这个实体将造物者视为爱。这个实体觉察这个周期处于最后的部分，接着对那些愿意在收割期回家的实体[属于它的意识]说话。

RA: I am Ra. I will attempt to sort out this question. It is difficult. This entity became aware that it was not an entity of itself but operated as a messenger of the One Creator, whom this entity saw as Love. This entity was aware that this cycle was in its last portion and spoke to the effect that those of its consciousness would return at the harvest.

该特殊的心/身/灵复合体，你们称为耶稣的实体不会返回，除了以星际邦联一员的身份偶尔透过一个管道说话。

The particular mind/body/spirit complex you call Jesus is, as what you would call an entity, not to return except as a member of the Confederation occasionally speaking through a channel.

无论如何，有其他具有相同一致性意识的实体将欢迎那些来到第四密度的实体。这是返回的意义。

However, there are others of the identical congruency of consciousness that will welcome those to the fourth density. This is the meaning of the returning.

17.23 发问者：你谈到减轻业力的方式为宽恕。是...我在用言语表达这个问题上有段困难时光。我想我将来会回到这问题。我要问其他的问题。

Questioner: You spoke of the alleviation of karma being forgiveness. Are...I'm having a hard time phrasing this question. I think I'll have to come back to it. I'll ask this other question.

你可否告诉我，为什么你说在本周期完结后，地球将是第四正面密度，而非第四负面密度，因为目前似乎负面的人口比较多？

Can you tell me why the earth will be fourth-density positive instead of fourth-density negative after the cycle is complete, since it seems that there is a greater negative population?

RA: 我是 Ra。地球似乎是负面的，那是由于，容我们说，沉默的厌恶是那些好人或正面导向实体对于在你们的空间/时间之当下的众多事件的共同变貌。无论如何，那些导向于服务他人并可以收割的实体，其数量远大于导向
于服务自我的实体，于是成为可收割的品质。

RA：我是 Ra。地球似乎是负面的。这是由于安静，我们可以说，恐惧，这是常见的那些好，或者是积极导向的实体的扭曲，这些实体有向你当前的发生的事件的根本方向。然而，那些被导向的和可收割的在服务他人的方法中大大超过那些将导向服务自我的方式的实体。“

17.24 发问者：换句话说，负面实体被收割进入第四密度的数量，要比正面实体少一些。这是否正确？

Questioner: In other words, there will be fewer negative entities being harvested into fourth density than there will be positive. Is this correct?

RA：我是 Ra。这是正确的。在你们人群当中，大多数人将重复第三密度。

RA：I am Ra. This is correct. The great majority of your peoples will repeat third density.

17.25 发问者：塔拉斯布巴、成吉思汗、拉斯普廷是如何在收割期之前就得以被收割？

Questioner: How did Taras Bulba, Genghis Khan, and Rasputin get harvested prior to the harvest?

RA：我是 Ra。对于那些有意识地开启通往智能无限之大门的实体，这是他们的权利/特权/义务，选择他们离开该密度的方式。那些达成这个权利/义务的负面导向实体，十分频繁地选择向前移动、在他们学习/教导服务自我的过程中。

RA：I am Ra. It is the right/privilege/duty of those opening consciously the gate to intelligent infinity to choose the manner of their leaving of the density. Those of negative orientation who so achieve this right/duty most often choose to move forward in their learn/teaching of service to self.

17.26 发问者：这是不是我们称为(人体)自主燃烧的原因？

Questioner: Is this the reason for what we call spontaneous combustion?

RA：我是 Ra。这是不正确的。

RA：I am Ra. This is not correct.

17.27 发问者：你能否告诉我是什么导致了那个现象？

Questioner: Can you tell me what causes that phenomenon?

RA：我是 Ra。如果你愿意，想象一片森林。一棵树被闪电击中。它燃烧了。闪电并没有击打到其他地方。其他地方没有燃烧。有一些随机发生的事件，不一定跟该实体有关，但和我们谈论的窗户现象有关。

RA：I am Ra. Picture, if you will, a forest. One tree is struck by lightning. It
burns. Lightning does not strike elsewhere. Elsewhere does not burn. There are random occurrences which do not have to do with the entity but with the window phenomenon of which we spoke.

17.28 发问者：这些特殊实体都是独特地相同，或者它们只是随机的实体？
Questioner: Are these particular entities all uniquely the same, or are they just random entities?

RA：我是 Ra。后者是正确的。
I am Ra. The latter is correct.

RA：我是 Ra。后者是正确的。

17.29 发问者：我是否可如此理解：收割将发生在 2011 年，或它将是一段时间范围？
Questioner: Am I to understand that the harvest will occur in the year 2011, or will it be spread?

RA：我是 Ra。这是个大约数值。我们曾经声明、我们对于你们的时间/空间有困难。对于收割，这数字是个适当的很有希望/可能的时间/空间链结点。那些此时不在肉身中的存有将被包括在该收割。
I am Ra. This is an approximation. We have stated we have difficulty with your time/space. This is an appropriate probable/possible time/space nexus for harvest. Those who are not in incarnation at this time will be included in the harvest.

17.30 发问者：嗯，如果一个实体在第三密度之中想要学习服务他人之道，而非服务自我，是否有服务他人的最佳方式？或者任何方法都一样好？
Questioner: Well, if an entity wants to learn ways of it, wants to be of service to others rather than service to self while he is in this third density, are there best ways of being of service to others, or is any way just as good as any other way?

RA：我是 Ra。服务他人的最佳方式在前面的资料 * 已明确地涵盖，我们愿简短地重述。
I am Ra. The best way to be of service to others has been explicitly covered in previous material.* We will iterate briefly.
【*这曾在不同的段落讨论过，最明显与深刻的段落在 15.7。】
[*This has been discussed in various places, most explicitly and poignantly in 15.7.]

服务他人的最佳方式是恒常地尝试去寻求分享内在自我所知悉的、造物者的爱。这涉及自我知识与毫不迟疑地将自我对其他自我敞开的能力。容我们说，这涉及将心/身/灵复合体的精华或核心放射出来(的能力)。

The best way of service to others is the constant attempt to seek to share the love of the Creator as it is known to the inner self. This involves
self-knowledge and the ability to open the self to the other-self without hesitation. This involves, shall we say, radiating that which is the essence, or the heart, of the mind/body/spirit complex.

Speaking to the intention of your question, the best way for each seeker in third density to be of service to others is unique to that mind/body/spirit complex. This means that the mind/body/spirit complex must then seek within itself the intelligence of its own discernment as to the way it may best serve other-selves. This will be different for each. There is no best. There is no generalization. Nothing is known.

17.31 发问者：非常感谢你。我不想占用额外时间重复问一样的问题。但有些问题是如此重要，我尝试以不同的方式问相似的问题，好扩展答案。似乎是听不见我们正在查明的，或许不是。

Questioner: Thank you very much. I don’t wish to take up extra time by asking questions over again. Some are so important I try to ask some similar questions in different ways to expand on the answer. Seems to be [inaudible] what we’re getting at, maybe not.

在欧阿斯匹一书中叙述如果一个实体服务他人的比率超过 50%，并且服务自我的比率小于 50%，那么他就是可收割的。这陈述是否正确？

In the book Oahspe it states that if an individual is more than fifty percent for others—that is, goes over the 50% service to others and is less than fifty percent for service to self—then he is harvestable. Is this a correct statement?

RA：我是 Ra。如果该收割是为了第四正面次元层级，这是正确的。

RA: I am Ra. This is correct if the harvesting is to be for the positive fourth-dimensional level.

17.32 发问者：如果一个实体想要被收割到负面端，他的(服务)百分比必须是多少？

Questioner: What must be the entity’s percentage, shall we say, if he is to be harvested for the negative?

RA：我是 Ra。想要追寻服务自我途径的实体必须达到五分、也就是百分之五服务他人。百分之九十五服务自我。必须趋近整体。负面途径要达到收割状态相当困难，需要极大的专注。

RA: I am Ra. The entity who wishes to pursue the path of service to self
must attain a grade of five—that is five percent service to others, ninety-five percent service to self. It must approach totality. The negative path is quite difficult to attain harvestability upon and requires great dedication.

17.33 发问者：为什么负面途径要达到可收割状态比正面困难许多？
Questioner: Why is the negative path so much more difficult a path to attain harvestability upon than the positive?

RA: 我是 Ra。这是由于一的法则其中一个变貌指出，通往智能无限的大门位于一条狭窄与狭小的途径*[如你可能的称呼] 的尽头。获致百分之五十一致力于其他自我之福祉、其困难度与获致百分之五奉献给其他自我的成绩是相同的。容我们说，漠不关心的污水沟介于这两者之间。

RA: I am Ra. This is due to a distortion of the Law of One which indicates that the gateway to intelligent infinity be a gateway at the end of a strait and narrow path,* as you may call it. To attain fifty-one percent dedication to the welfare of other-selves is as difficult as attaining a grade of five percent dedication to other-selves. The, shall we say, sinkhole of indifference is between those two.

【*在此使用狭窄(strait)而非笔直(straight)、因为它更符合前后文，并且由于 Ra 喜爱古老与诗意的语言。】

17.34 发问者：嗯，那么如果一个实体以 51%服务他人，49%服务自我的成绩进入第四密度，他会进入第四密度的哪一个层次？我假设第四密度有不同的层次。
Questioner: Well, then if an entity is harvested into fourth density with a grade, let’s say, of fifty-one percent for others, forty-nine percent for self, what level of the fourth density would he go into? I’m assuming there are different levels of the fourth density.

RA: 我是 Ra。这是正确的。每个实体依照其理解之振动进入对应的子密度。

RA: I am Ra. This is correct. Each enters the sub-density which vibrates in accordance with the entity’s understanding.

17.35 发问者：目前我们这里的第三密度有多少个层次？
Questioner: How many levels do we have here in the third density at this time?

RA: 我是 Ra。第三密度有无限多数量的层次。

RA: I am Ra. The third density has an infinite number of levels.
发问者：我已听说有七个星光层面，七个提婆界的主要层面。这是否正确？

Questioner: I’ve heard that there are seven astral and seven devachanic primary levels. Is this correct?

RA：我是 Ra。你说的是你们内在(次元)平面中较大的分类。那是正确的。

RA: I am Ra. You speak of some of the more large distinctions in levels in your inner planes. That is correct.

发问者：嗯，谁居住在星光层面，谁居住在提婆界层面？

Questioner: Well, who inhabit the astral, and who inhabit the devachanic planes?

RA：我是 Ra。实体们依照其振动的特性居住于不同层面。星光层面的范围广泛，从最低等的思想型态到已开悟的存有，它们在较高的星光层面致力于教导/学习。

RA: I am Ra. Entities inhabit the various planes due to their vibrational nature. The astral plane varies from thought-forms in the lower extremities to enlightened beings who become dedicated to teach/learning in the higher astral planes.

你们所称的提婆界层面，那些实体的振动甚至更加接近爱/光的原初变貌。

In the devachanic planes, as you call them, are those whose vibrations are even more close to the primal distortions of love/light.

在这些层面之外，还有其他的层面。Beyond these planes there are others.

发问者：嗯，每个...这是困难的。我们的物质层面：我们在此称为的物质层面，是否有七个子层面？

Questioner: Well, does each... does... does... this is difficult. Our physical plane—are there seven sub-planes to what we call our physical plane here?

RA：我是 Ra。你是正确的。这是难以理解的。

RA: I am Ra. You are correct. This is difficult to understand.

有无限多个层面。在你们特殊的空间/时间连续体变貌中，有七个心/身/灵复合体子层面。当你穿越你的经验变貌，与对应肉体载具不同能量汇集中层次的其他自我会面时，你将会发现这七个层面的振动本质。

There are an infinite number of planes. In your particular space/time-continuum distortion there are seven sub-planes of mind/body/spirit complexes. You will discover the vibrational nature of these seven planes as you pass through your experiential distortions, meeting other-selves of the various levels which correspond to the energy influx centers of the physical vehicle.
在无形的或内在的第三密度层面，居住着那些没有你们肉体复合体本质的存在，也就是说，他们不以一个化学肉体来收集其灵性/心智复合体。尽管如此，这些存有在你们所称的梦中的人工梦中，分为不同的层面。在较高的层面，想要将知识向下传回外在层面的渴望会减少，由于在这些层面所发生的密集学习/教导之故。

The invisible, or inner, third-density planes are inhabited by those who are not of body complex natures such as yours; that is, they do not collect about their spirit/mind complexes a chemical body. Nevertheless, these entities are divided in what you may call an artificial dream within a dream into various levels. In the upper levels desire to communicate knowledge back down to the outer planes of existence becomes less, due to the intensive learn/teaching which occurs upon these levels.

17.39 发问者：当我们从第三密度的肉体[我们的称谓]开始移动、穿越这些层面时，是否必须一次穿透一个层面？

Questioner: Then is it necessary to penetrate one plane at a time as we move from what we call third-density physical through these planes?

RA：我是 Ra。以我们的经验、有些实体一次穿透数个层面。其他实体则缓慢地穿透。有些实体在尚未穿透所谓的较低或较为基础的层面之前、就热切地尝试穿透较高的层面。这做法造成能量不平衡。

RA: I am Ra. It has been our experience that some penetrate several planes at one time. Others penetrate them slowly. Some in eagerness attempt to penetrate the higher planes before penetrating the energies of the so-called lower, or more fundamental, planes. This causes energy imbalance.

你将发现不健康，如你们对这个变貌的称呼，经常是细微的能量不匹配之结果，其中一些较高能量层级被有意识地开启，但该实体却尚未穿透较低能量中心或这个密度之子密度。

You will find ill health, as you call this distortion, to frequently be the result of a subtle mismatch of energies in which some of the higher energy levels are being activated by the conscious attempts of the entity while the entity has not penetrated the lower energy centers, or sub-densities, of this density.

17.40 发问者：是否有冥想的最佳方式？

Questioner: Is there a best way to meditate?

RA：我是 Ra。没有。

RA: I am Ra. No.

17.41 发问者：此时，接近该周期的尽头，容我说，在这个星球上，转世投胎是如何分配的？在我们自己的[听不
Questioner: At this time, near the end of the cycle, how are reincarnations into the physical allocated, shall I say, on this planet? In our own [inaudible].

RA: I am Ra. Entities wishing to obtain critically needed experience in order to become harvestable are incarnated with priority over those who will, without too much probable/possible doubt, need to re-experience this density.

17.42 发问者：这类的分配进行了多久？

Questioner: How long has this been going on, this type of allocation?

RA: I am Ra. This has been going on since the first individual entity became conscious of its need to learn the lessons of this density. This was the beginning of what you may call a seniority by vibration.

17.43 发问者：你可否解释你意指的、振动之老资格？

Questioner: Can you explain what you mean by a seniority by vibration?

RA: I am Ra. This will be the final question of this session of working.

RA: 是的，振动之老资格是优惠待遇，遵循一的法则之道，鼓励可收割的个体们。每一个人开始觉知到收割的时间、以及在自我层次上需要使心智、身体、灵致力于学习/教导这些课程，于是被给予优先权好让这个实体有最佳可能的机会，容我们说，在这种尝试中成功。

The seniority by vibration is the preferential treatment, shall we say, which follows the ways of the Law of One which encourages harvestable individuals. Each individual becoming aware of the time of harvest and the need, on a self-level, to bend mind, body, and spirit towards the learn/teaching of these lessons, is given priority in order that this entity may have the best possible chance, shall we say, of succeeding in this attempt.

此时，容我们问，是否有任何问题？

May we ask at this time if there are any questions?

17.44 发问者：我唯一的问题是：有没有任何我们能做的事，好使这器皿[听不见]？

Questioner: My only question is there
anything we can do to make the instrument [inaudible]?

RA: 我是 Ra。在这个工作中、这个器皿没有穿着适当的衣物。当(气流)涌入发生在第七个脉轮[如你们对这些能量中心的说法], 渗入第六、(第五)等等, 这个实体其他或基底脉轮变得有些失去能量。因此，这个实体应该更小心地选取温暖的衣物(覆盖)在双脚上 [你们对这部份身体复合体的称呼]。

RA: I am Ra. This instrument is not wearing the appropriate apparel for this work. As inpourings occur in the regions of the, what you may call, seventh chakra, as you speak of these energy centers, filtering through the sixth and so forth, the entity’s other, or base, chakras become somewhat de-energized. Thus, this entity should be more careful in its selection of warm apparel for the part of the body complex you call the feet.

我们可否回答任何其他简短的问题?
May we answer any other brief questions?

17.45 发问者: 只有— 我们想要把较厚重的衣物放在双脚上。这是否正确？
Questioner: Just—we want to put heavier clothing on the feet. Is this correct?

RA: 我是 Ra。这是正确的。

RA: I am Ra. This is correct.

我现在要离开这个器皿。我在太一无限造物者的爱与光中离开你们。Adonai。 I will leave this instrument now. I leave you in the love and the light of the One Infinite Creator. Adonai.

第 018 场集会 1981 年 2 月 4 日

18.0 RA: 我是 Ra。我在无限造物者的爱与光中向你们致意。我们现在开始通讯。
RA: I am Ra. I greet you in the love and the light of the Infinite Creator. We communicate now.

18.1 发问者: 我昨晚在想、如果我现在处于 Ra 的位置, 一的法则之第一变貌可能造成我将一些错误资料混杂在真实的资讯当中、传递给这个小组。你会这样做吗?
Questioner: I was thinking last night that if I were in the place of Ra at this time, the first distortion of the Law of One might cause me to mix some erroneous data with the true information that I was transmitting to this group. Do you do this?

RA: 我是 Ra。我们不会故意这样做。无论如何，将会有混淆。已发生的错误是由于该器皿摄取一种化学物质、导致其振动复合体偶尔的变动。并非我们有意在这个特别的计划去创造错误的资讯，只是要在这们局限的语言系统的氛围之中、表达对太一造物的无限神秘
[在它无限的与智能的合一之中] 的感觉。

**RA:** I am Ra. We do not intentionally do this. However, there will be confusion. The errors which have occurred have occurred due to the occasional variation in the vibrational complex of this instrument due to its ingestion of a chemical substance. It is not our intent in this particular project to create erroneous information but to express in the confining ambiance of your language system the feeling of the infinite mystery of the One Creation in its infinite and intelligent unity.

18.2 **发问者：**你能否告诉我、摄取了哪种化学物质？导致不良的通讯？
**Questioner:** Can you tell me what the chemical substance is that was ingested? Causes poor contact?

**RA:** 我是 Ra。这个询问不清楚。能请你重新叙述吗？
**RA:** I am Ra. This is not a clear query. Could you please restate?

18.3 **发问者：**你刚才叙述你和该器皿之间有些问题，因为器皿摄取某些化学物质。你能否告诉我那是什么物质？
**Questioner:** You just stated that you had some problems with the instrument because of the ingestion, by the instrument, of some chemical substance. Can you tell me what the substance was?

**RA：**我是 Ra。我们讲到的这个物质被称为[振动声音复合体] LSD。若它被使用的时机和该通讯同时间，并不会导致不良通讯。这个特殊物质的困难，容我们说，是很戏剧化的退场效果。在每个案例中，这个器皿开始集会时拥有这个物质产生的极度生命能[变貌]。

**RA：**I am Ra. The substance of which we speak is called vibratory sound complex LSD. It does not give poor contact if it is used in conjunction with the contact. The difficulty of this particular substance is that there is, shall we say, a very dramatic drop-off of the effect of this substance. In each case this instrument began the session with the distortion towards extreme vital energy which this substance produces.

然而，这个实体在集会中的某个(时)点，这个物质不再有足够的力量放大该实体表现生命能的能力。因此，首先的现象就是，容我们说，时好时坏的传输，接着，当器皿再次倚赖它自身生命的振动复合体，这个案例中的生命能量变得非常低，就必须突然中断通讯去保护和滋养器皿。从以上原因来看，这个特殊的化学物质在传输中既有益又无益。

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relies again upon its own vibrational complexes of vital energy, the vital energy being in this case very low, it became necessary to abruptly cut off communication in order to preserve and nurture the instrument. This particular chemical substance is both helpful and unhelpful in these contacts for the causes given.

18.4 **Questioner:** 在该器皿可能吃的东西中，有任何食品是有益的或有害的？

**RA:** 我是 Ra。这个器皿的身体复合体变貌趋向欠佳的健康，更正这个变貌取向的最好方式是摄取谷物和蔬菜[如你所称]。无论如何，跟其他协助相比，这是极度不重要的：好比(良好的)态度，在这方面，器皿是丰盛的。无论如何，用上述的方式摄取食材，偶尔吃点你们称为的肉类，可以帮助该器皿的生命能减少趋向不健康的扭曲；由于该器皿需要肉类减少趋向低生命能的扭曲。

18.5 **Questioner:** 谢谢你。我这里有个来自吉姆的问题，我把它逐字念出来：

「许多地球上秘传的传统相信个人自我必须被抹除或消灭，一个实体必须忽略物质世界以臻至涅槃或开悟。个体自我与世俗活动在协助一个实体更多地成长进入一的法则当中的适当角色是什么？」

**RA:** 我是 Ra。一个实体在这个密度中的适当角色是去体验所有渴望的事物，然后分析、理解，并接受这些经验，从中萃取爱/光。没有什么事物需要被克服。不被需要的东西会消失。

**RA:** 我是 Ra。这个仪器，与低生命能的扭曲，去摄取食物在上述的方式与偶尔吃点你们称为的肉类，可以帮这个仪器的生命能减少趋向不健康的扭曲；由于这个仪器需要肉类减少趋向低生命能的扭曲。
entity is, in this density, to experience all things desired, to then analyze, understand, and accept these experiences, distilling from them the love/light within them. Nothing shall be overcome. That which is not needed falls away.

分析渴望可以帮助确立一个实体的定向。当该实体以提炼后的经验装备自己，这些渴望变得越来越倾向有意识地应用爱/光。

The orientation develops due to analysis of desire. These desires become more and more distorted towards conscious application of love/light as the entity furnishes itself with distilled experience.

我们已经发现，鼓励克服任何渴望都是极度不妥当的一件事；关于那些与一的法则不调和之渴望，建议以想像取代物质层面上的实际行动，如此可以保存自由意志的原初变貌。

We have found it to be inappropriate in the extreme to encourage the overcoming of any desires, except to suggest the imagination rather than the carrying out in the physical plane, as you call it, of those desires not consonant with the Law of One—this preserving the primal distortion of Free Will.

克服是不明智的、原因由于克服本身是个不平衡的行动、使得时间/空间连续体中的平衡发生困难。因此，克服（事物），表面上它已被克服，却进一步创造出依附该事物的环境。

The reason it is unwise to overcome is that overcoming is an unbalanced action creating difficulties in balancing in the time/space continuum. Overcoming thus creates the further environment for holding onto that which apparently has been overcome.

对于每一个实体，所有事物在适当时机都是可以接受的，在体验、理解、接受之中，然后和其他自我分享，适当的描述将是：从一种变貌移动到另一种可以跟一的法则更调和的变貌。

All things are acceptable in the proper time for each entity, and in experiencing, in understanding, in accepting, in then sharing with other-selves, the appropriate description shall be moving away from distortions of one kind to distortions of another which may be more consonant with the Law of One.

容我们说，单纯地忽略或克服任何欲望是在走捷径。反而必须让它被理解、接受。这过程需要耐心与经验、需要细心地分析，以及对自我与其他自我的悲悯。

It is, shall we say, a shortcut to simply ignore or overcome any desire. It must instead be understood and accepted. This takes patience and experience which can be analyzed with care, with compassion for self and for other-self.
18.6 **Questioner:** 基本上，我会说侵犯另一个自我的自由意志是在一的法则底下绝不能做的基本事情。除了这条基本规则，你可否陈述任何其他会打破一的法则之情况？

**Questioner:** Basically, I would say that to infringe on the free will of another self, or another entity, would be the basic thing never to do under the Law of One. Can you state any other breaking of the Law of One than this basic rule?

**RA:** 我是 Ra。当一个实体从自由意志的原初变貌出发，进展到理解智能能量的各个焦点，它创造出一个特殊的心/身/灵复合体之智能[或各种方式]及其环境，包括你们所称的天然与人造的环境。

**RA:** I am Ra. As one proceeds from the primal distortion of Free Will, one proceeds to the understanding of the focal points of intelligent energy which have created the intelligences or the ways of a particular mind/body/spirit complex in its environment, both what you would call natural and what you would call man-made.

因此，要避免的变貌是那些没有考虑爱/光能量焦点的变貌，或容我们说，即这个特别星球或密度的理则。这些包括缺乏理解自然环境之需要、缺乏理解其他自我[心/身/灵复合体]之需要。这些扭曲有许多、由于人造复合体的各式各样的扭曲，在其中，实体们以自己的智能和觉察选择一个使用可得能量的方式。

**RA:** Thus, the distortions to be avoided are those which do not take into consideration the distortions of the focus of energy of love/light, or shall we say, the Logos of this particular sphere, or density. These include the lack of understanding of the needs of the natural environment, the needs of other-selves' mind/body/spirit complexes. These are many due to the various distortions of man-made complexes in which the intelligence and awareness of entities themselves have chosen a way of using the energies available.

因此，对于一个实体而言不恰当的变貌、对于另一实体却是恰当的。我们能建议(你们)尝试去觉察其他自我如同自我，于是能做出其他自我需要的行动；从其他自我的智能与觉察去理解。在许多情况中，这行动并不涉及打破或侵犯自由意志变貌[而转变为扭曲或碎片化]。无论如何，有所服务是件纤细的事情。悲悯、敏感度、和同理心的能力都有助于避免人造智能与觉知造成的扭曲。

**RA:** Thus, what would be an improper distortion with one entity is proper with another. We can suggest an attempt to become aware of the other-self as self and thus do that action which is needed by other-self, understanding from the other-self's intelligence and awareness. In many cases this does not involve the
breaking of the distortion of Free Will into a distortion, or fragmentation, called infringement. However, it is a delicate matter to be of service, and compassion, sensitivity, and an ability to empathize are helpful in avoiding the distortions of man-made intelligence and awareness.

被称为社会复合体的区域或竞技场，它是一个竞技场，在其中，没有特别需要去关心，因为它是那些在此特别星球的实体们之特许/荣耀/义务，实体们在其上依照其自由意志行动，尝试协助该社会复合体。

The area, or arena, called the societal complex is an arena in which there are no particular needs for care, for it is the prerogative honor/duty of those in the particular planetary sphere to act according to its free will for the attempted aid of the social complex.

因此，你们有两个简单的指引方向：智能能量的觉察表现在大自然中；智能能量的觉察表现在自我中，在似乎适当的时间和该社会复合体分享。你们有一组无限微细且相异的变貌，你们可以去察觉；也就是说，关于自己与其他自我的变貌、与自由意志无关，而关乎和谐的关系、以及服务他人[如其他自我]、(这样)会最为有益。

Thus, you have two simple directives: awareness of the intelligent energy expressed in nature; awareness of the intelligent energy expressed in self to be shared, when it seems appropriate, by the entity with the social complex. And you have one infinitely subtle and various set of distortions of which you may be aware; that is, distortions with respect to self and other-selves not concerning free will but concerning harmonious relationships and service to others as other-selves would most benefit.

18.7 发问者：当一个实体在这个密度中、从童年开始成长，他渐渐越多地觉察到他的责任。是否在某个年纪以下，一个实体无须为他的行为负责，或者他从出生那一刻就要负责？

Questioner: As an entity in this density grows from childhood, he becomes more aware of his responsibilities. Is there an age below which an entity is not responsible for his actions, or is he responsible from the time of birth?

RA：我是 Ra。一个投生在地球层面的实体在该连续体的不同时间/空间点变得对自我有意识。容我们说，这可以取中位数，大约在你们的第十五个月左右。有些实体在出生不久后就觉察自我，有些则在稍晚的时期。在所有的情况下，责任都是溯及既往的，如此该实体能理解这些扭曲，当该实体学到(功课)，这些扭曲便会消融。

RA: I am Ra. An entity incarnating upon the earth plane becomes conscious of self at a varying point in its time/space progress through the continuum. This may have a median,
shall we say, of approximately fifteen of your months. Some entities become conscious of self at a period closer to incarnation, some at a period farther from this event. In all cases responsibility then becomes retroactive from that point backwards in the continuum so that distortions are to be understood by the entity and dissolved as the entity learns.

18.8 发问者：那么，好比说，一个四岁的实体要为任何违反或跟一的法则不和谐之行为负完全责任。这是否正确？

Questioner: Then an entity, say, four years old would be totally responsible for any actions that were against or inharmonious with the Law of One. Is this correct?

RA: 我是 Ra。这是正确的。值得注意的是：你们社会复合体结构的安排，新降生的实体通常会有些心/身/灵复合体的指导者，因此得以快速学习什么事物与一的法则相调和。

RA: I am Ra. This is correct. It may be noted that it has been arranged by your social complex structures that the newer entities to incarnation are to be provided with guides of a physical mind/body/spirit complex, thus being able to learn quickly what is consonant with the Law of One.

18.9 发问者：这些指导者是谁？

Questioner: Who are these guides?

RA: 我是 Ra。这些指导者是你们称为的双亲、老师、朋友。

RA: I am Ra. These guides are what you call parents, teachers, and friends.

18.10 发问者：我懂了。实体阿莱斯特•克劳里曾写道：「承行汝所愿即是全部的律法」。他明显地理解一的法则到某种程度。这个实体目前在哪里？

Questioner: I see. The entity Aleister Crowley wrote, “Do what thou wilt is the whole of the law.” He was obviously in understanding, to some extent, of the Law of One. Where is this entity now?

RA: 我是 Ra。这个实体位于你们的内在层面。这个实体正在经历一个治疗过程。

RA: I am Ra. This entity is within your inner planes. This entity is in an healing process.

18.11 发问者：那么，这个实体尽管在智力上理解一的法则，却误用了它，而必须要经历这个治疗过程？

Questioner: Did this entity, then, even though he intellectually understood the Law of One, misuse it and therefore have to go through this healing process?

RA: 我是 Ra。这个实体受到事物的真实本质的过度刺激[容我们用该振动声音复合体]。这个过度刺激导致一些行为超越该实体显意识的控制。因此,
The entity tried many times to complete the balancing process, which is what we described as the various energy centers, beginning with the red ray and moving upwards. This entity was somewhat overstimulated or caught up in this process and became alienated from other selves.

**RA:** I am Ra. This entity became, may we use the vibration sound complex, overstimulated with the true nature of things. This overstimulation resulted in behavior that was beyond the conscious control of the entity. The entity thus—in many attempts to go through the process of balancing, as we have described the various energy centers beginning with the red ray and moving upwards—became somewhat overly impressed, or caught up, in this process and became alienated from other selves.

This entity was positive. However, its journey was difficult due to the inability to use, synthesize, and harmonize the understandings of the desires of self so that it might have shared, in full compassion, with other-selves. This entity thus became very unhealthy, as you may call it, in a spiritual complex manner, and it is necessary for those with this type of distortion towards inner pain to be nurtured in the inner planes until such an entity is capable of viewing the experiences again with the lack of distortion towards pain.

18.12 **Questioner:** You stated yesterday that forgiveness is the eradicator of karma. I am assuming that balanced forgiveness for the full eradication of karma would require forgiveness not only of other-selves, but forgiveness of self. Am I correct?

**RA:** I am Ra. You are correct. We will briefly expand upon this understanding in order to clarify.

Forgiveness of other-self is forgiveness of self. An understanding of this insists upon full forgiveness upon the conscious level of self and other-self, for they are one. A full forgiveness is thus impossible without
the inclusion of self.

18.13 发问者：谢谢你。对于我的思考方式而言，至为重要的一点。
Questioner: Thank you. A most important point to my way of thinking.

你提到有许多个星际邦联, 所有邦联服务无限造物者的方式是否基本上相同，或者有些专门从事特定类型的服务？
You mentioned that there were a number of Confederations. Do all serve the Infinite Creator in basically the same way, or do some specialize in some particular types of service?

RA：我是 Ra。全体都服务太一造物者。再无其他东西可服务，因为造物者是一切万有。不可能不服务造物者。只是有各式各样的服务之变貌。
I am Ra. All serve the One Creator. There is nothing else to serve, for the Creator is all that there is. It is impossible not to serve the Creator. There are simply various distortions of this service.

如同现在与你们人群工作的邦联，每一个邦联都是由一群专门化的个别社会记忆复合体所组成，每个成员做它要表达带入显化(状态)的事。
As in the Confederation which works with your peoples, each Confederation is a group of specialized individual social memory complexes, each doing that which it expresses to bring into manifestation.

18.14 发问者：你可否告诉我、亚威如何与地球的人群交流？
Questioner: Can you tell me how Yahweh communicated to Earth's people?

RA：我是 Ra。这是个有些复杂的问题。
I am Ra. This is a somewhat complex question.

第一次的交流是你们称为的、基因(的改变)。第二次交流是行走在你们人群之中、在意识中制造进一步的基因改变。第三次是透过一些被挑选的管道有一系列的对话。
The first communication was what you would call genetic. The second communication was the walking among your peoples to produce further genetic changes in consciousness. The third was a series of dialogues with chosen channels.

18.15 发问者：你可否告诉我、这些基因改变是什么，它们是如何产生的？
Questioner: Can you tell me what these genetic changes were and how they were brought about?

RA：我是 Ra。有些基因改变的形式类似于你们所称的复制(克隆)过程。因此，实体们以亚威实体的形象投生。第二次的接触，本质是你们认识的性欲的，透过你们肉体复合体之智能能量设计
的繁殖型态，以自然的手段改变心/身/灵复合体。

RA：I am Ra. Some of these genetic changes were in a form similar to what you call the cloning process. Thus, entities incarnated in the image of the Yahweh entities. The second was a contact of the nature you know as sexual, changing the mind/body/spirit complex through the natural means of the patterns of reproduction devised by the intelligent energy of your physical complex.

18.16 发问者：你可否明确地告诉我，他们在这个实例中做了什么？
Questioner: Can you tell me specifically what they did in this case?

RA：我是 Ra。我们已经回答这个问题。请重述以获得进一步讯息。

RA：I am Ra. We have answered this question. Please restate for further information.

18.17 发问者：你可否告诉我这差异…性的编程，让我们说，在亚威介入的前后(有何不同)？
Questioner: Can you tell me the difference between the. . . the sexual programming, let us say, prior to Yahweh’s intervention and after intervention?

RA：我是 Ra。我们只能说，借由基因手段介入都是一样的、不管这改变的来源为何。

RA：I am Ra. This is a question which we can only answer by stating that intervention by genetic means is the same no matter what the source of this change.

18.18 发问者：你可否告诉我，亚威造成有性基因改变的目标为何？
Questioner: Can you tell me Yahweh’s purpose in making the genetic sexual changes?

RA：我是 Ra。以你们的时间尺度而言，七五 O O O [75000]年前，这些改变的目标只有一个：在心/身复合体中表达那些特征、会引领灵性复合体进一步与更快速的发展。

RA：I am Ra. The purpose, seven five oh oh oh [75,000] years ago, as you measure time, [of] the changes subsequent to that time were of one purpose only: that to express in the mind/body complex those characteristics which would lead to further and more speedy development of the spiritual complex.

18.19 发问者：这些特征如何引领更多的灵性发展？
Questioner: How did these characteristics go about leading to the more spiritual development?

RA：我是 Ra。这些被鼓励的特征包括所有肉体感官的灵敏度、以锐化各种经验，以及强化心智复合体、以促进分析这些经验的能力。

RA：I am Ra. These were encouraged. These were characteristics which included all the sensory sensitivities of the body, to sharpen the various experiences, and to strengthen the mental complex, in order to be able to analyze these experiences.
RA: I am Ra. The characteristics which were encouraged included sensitivity of all the physical senses to sharpen the experiences and the strengthening of the mind complex in order to promote the ability to analyze these experiences.

18.20 发问者：亚威于何时开始执行这些基因改变[由亚威执行的]?
Questioner: When did Yahweh act to perform the genetic changes that Yahweh performed?

RA: 我是 Ra。亚威群体在七五、七万五千年前和那些火星的实体工作进行你称为的复制过程, (两者)有些不同,但这些差异存在于你们时间/空间连续体之未来,我们不能打破自由意志、即混淆法则。

RA: I am Ra. The Yahweh group worked with those of the planet you call Mars seven five, seventy-five thousand [75,000] years ago in what you would call the cloning process. There are differences, but they lie in the future of your time/space continuum, and we cannot break the free will Law of Confusion.

大约二六 O O [2600]年是第二次, 我们更正自己, 大约在三六 O O [3600]年前, 也是猎户集团尝试在此这个文化复合体工作的时间。这是一系列和被称为阿纳克的群体之会面, 借由肉体复合体的方式使其受精, 注入新的基因编码, 好使该有机体会是更大的、更强壮的。

RA: The ones of Yahweh were attempting to create an understanding of the Law of One by creating mind/body complexes capable of grasping the Law of One. The experiment was a decided failure from the view of the desired distortions due to the fact that rather than assimilating the Law of One, it was a great temptation to consider the so-called
social complex, or sub-complex, as elite or different, and better, than other-selves, this one of the techniques of service to self.

18.22 **Questioner:** 那么猎户集团...我不大确定我理解这点。你的意思是：猎户集团生产了更大的肉体复合体以创造精英阶层，使得一的法则被应用到我们称为的负面意向？

**Ra:** 我是 Ra。这是不正确的。亚威实体们要为这个程序负责，他们在一些独立的个案中从事实验用来跟猎户集团战斗。

**Ra:** I am Ra. This is incorrect. The entities of Yahweh were responsible for this procedure in isolated cases as experiments in combating the Orion group.

然而，猎户集团能够利用这个心/身复合体的变貌来灌注精英的思想，而非专注于学习/教导太一性。

However, the Orion group were able to use this distortion of mind/body complex to inculcate the thoughts of the elite rather than concentrations upon the learning/teaching of oneness.

18.23 **Questioner:** 嗯，那么亚威属于星际邦联？

**Ra:** 我是 Ra。亚威属于邦联，但它在尝试援助的过程有些失误。

**Ra:** I am Ra. Yahweh was of the Confederation but was mistaken in its attempts to aid.

18.24 **Questioner:** 那么亚威的交流并未帮助或创造亚威当初想望他们去创造的东西。这是否正确？

**Ra:** 我是 Ra。这个互动的结果相当混杂，当实体们之振动总合特征拥抱太一性，亚威的那些操作就相当有用。而当自由意志的实体们选择较不正面导向的振动总合复合体之配置，那些猎户集团的实体第一次能够严重侵入该星球复合体的意识。

**Ra:** I am Ra. The results of this interaction were quite mixed. Where the entities were of a vibrational sum characteristic which embraced oneness, the manipulations of Yahweh were very useful. Wherein the entities of free will had chosen a less positively oriented configuration of sum total vibratory complex, those of the Orion group were able, for the first time, to
make serious inroads upon the consciousness of the planetary complex.

18.25 发问者：你可否具体地告诉我，什么东西允许猎户集团造成最严重的侵入？
Questioner: Can you tell me specifically what allowed the most serious of these inroads to be made by the Orion group?

RA：我是 Ra。这将是最后一个完整的问题。
I am Ra. This will be the final full question.

具体地说，那些强壮的、聪明的，等等的实体，会有个诱惑使他们觉得跟那些较不聪明、较不强壮的实体是不同的。对于太一性与其他自我的关系而言，这是一个扭曲的认知。它允许猎户集团形成圣战[如你所称]的概念。这是一个被严重扭曲的认知。有许多这些毁灭性质的战争。
Specifically, those who are strong, intelligent, etc., have a temptation to feel different from those who are less intelligent and less strong. This is a distorted perception of oneness with other-selves. It allowed the Orion group to form the concept of the holy war, as you may call it. This is a seriously distorted perception. There were many of these wars of a destructive nature.

18.26 发问者：非常感谢你。我相信那对于理解一的法则之全面运作是非常重要的一点。它将是有帮助的。你很可能知道了，接下来的三天、我必须工作，所以，如果你认为可能，我们今晚可能要举行另一场集会。接下来的下次集会最快要四天以后才能举行。你认为今晚举行另一场集会可能吗？
Questioner: Thank you very much. I believe that to be a very important point in understanding the total workings of the Law of One. It'll be helpful. As you probably know, I must work for the next three days, so we will possibly have another session tonight if you think it is possible. And the next session after that would not be until four days from now. Do you believe another session tonight is possible?

RA：我是 Ra。这个器皿有些虚弱。这是缺乏生命能所造成的一种扭曲。因此，在肉体平衡中滋养该器皿，这将允许另一场集会。你理解吗？
I am Ra. This instrument is somewhat weak. This is a distortion caused by lack of vital energy. Thus, nurturing the instrument in physical balancing will allow another session. Do you understand?

18.27 发问者：不完全。具体地说，我们应该做什么以达成肉体的平衡？
Questioner: Not completely. What specifically shall we do for physical balancing?
RA：我是Ra。一、照料好食材，二、操作肉体复合体以减轻朝向肉体复合体痛苦之变貌。三、鼓励特定额度的[你们会称为的]运动。最后的指令：在第二次的集会，要特别留意象征物的排列，使实体能尽可能受到各种象征物的协助。我们建议你们十分小心地检查这些象征物。这个实体的位置稍微偏离适当的配置。这点此时并不重要。当第二次集会排定后，就更加重要了。

RA：I am Ra. One: take care with the foodstuffs. Two: manipulate the physical complex to alleviate the distortion towards physical complex pain. Three: encourage a certain amount of what you would call your exercise. The final injunction: to take special care with the alignments this second session so that the entity may gain as much aid as possible from the various symbols. We suggest you check these symbols most carefully. This entity is slightly misplaced from the proper configuration. Not important at this time. More important when a second session is to be scheduled.

我是Ra。我在太一无限造物者的爱与光中向你们致意。现在我们开始通讯。

RA：I am Ra. I leave you in the love and the light of the One Infinite Creator. Go forth, therefore, rejoicing in the power and the peace of the One Creator. Adonai.
that evolution. This is my intent for
direction of this working session. I
hope that this is a correct direction.

首先，我想知道：是否所有实体都从
第二转变到第三密度，或者有些其他实
体从未经历这种转变？

What I would like to know first is: do
all entities make a transition from
second to third density, or are there
some other entities who have never
gone through this transition?

RA: 我是 Ra。你的问题假定该空间/
时间连续体(角度)的理解、关于那赋予
你们幻象生命的智能能量。在这个幻象
的脉络中。我们可以说有些(存有)不会
从一个特定密度转移到另一个，因为该
连续体是有限的。

RA: I am Ra. Your question
presumes the space/time continuum
understandings of the intelligent
energy which animates your illusion.
Within the context of this illusion we
may say that there are some which do
not transfer from one particular
density to another, for the continuum
is finite.

在我们拥有的理解中，宇宙或造物是一
个无限的存有。它的心跳活生生地存
在于它自己的智能能量中。从造物到造
物，仅仅是一次智能的一次心跳。在这个
脉络中，每一个意识的实体都已经/正
在/将要经验每一个密度。

In the understanding which we have
of the universe, or creation, as one

infinite being—its heart beating as
alive in its own intelligent energy—it
merely is one beat of the heart of this
intelligence from creation to creation.
In this context each and every entity of
consciousness has/is/will
experienced/experiencing/experience
each and every density.

19.2 发问者：让我们取一个点：一
位个体化的第二密度实体准备过渡到
第三密度，这个第二密度生命是否为我
们称为的动物？

Questioner: Let’s take the point at
which an individualized entity of
second density is ready for transition
to third. Is this second-density being
what we would call animal?

RA: 我是 Ra。有三种第二密度实体
变得，容我们说，有灵性。第一是动物，
这是最普遍的。第二是植物，特别是你
们称为的，声音振动复合体，‘树’。这
些实体能够给予并接收足够的爱以变
得个体化。第三类别是矿物。偶尔，一
个特定的位置、地方，由于和一个第三密度实体的关系，在此
关系中，接收并给予爱，而被充能具备
个体性。这是最罕见的过渡方式。

RA: I am Ra. There are three types
of second-density entities which become,
shall we say, enspirited. The first is the
animal. This is the most predominant.
The second is the vegetable, most
especially that which you call sound
vibration complex “tree.” These entities
are capable of giving and receiving
enough love to become individualized. The third category is mineral. Occasionally a certain location—place, as you may call it—becomes energized to individuality through the love it receives and gives in relationship to a third-density entity which is in relationship to it. This is the least common transition.

19.3 Questioner: When this transition from second to third density takes place, how does the entity, whether it be animal, tree, or mineral, become enspirited?

RA: I am Ra. Entities do not become enspirited. They become aware of the intelligent energy within each portion, cell, or atom, as you may call it, of its beingness.

This awareness is that which is awareness of that already given. From the infinite come all densities. The self-awareness comes from within—given the catalyst of certain experiences—understanding, as we may call this particular energy, the upward spiraling of the cell, or atom, or consciousness.

那么，你可以看见有股不可避免的拉力朝向你可称之为自我的最终实现。你可能看到那有不可抗拒的朝向你可称之为自我的最终实现。

You may then see that there is an inevitable pull towards the, what you may call, eventual realization of self.

19.4 Questioner: Then after the transition into the third density, am I correct in assuming that these entities would then be in—We’ll take Earth as an example. Would the entities, then, look like us? They would be in human form? Is this correct?

RA: I am Ra. This is correct, taking your planetary sphere as an example.

19.5 Questioner: When the first

那么，在这个星球上，当首批第二密度实体变成第三密度时，他们借助于来自火星的存有之转移，或者没有外在的影响，有第二密度的实体进化到第三密度?

Questioner: When the first
second-density entities became third on this planet, was this with the help of the transfer of beings from Mars, or were there second-density entities that evolved into third density with no outside influence?

**RA:** 我是 Ra。有些第二密度的实体没有外在的刺激，仅有效运用经验，毕业进入第三密度。

**RA:** I am Ra. There were some second-density entities which made the graduation into third density with no outside stimulus but only the efficient use of experience.

你们星球上其他的第二密度实体、由于收割效应的帮助、如同邦联现在送给你们的援助一样，加入第三密度。不同的是，这种通讯纯粹是心电感应，而非心电感应/口头或心电感应/书写，(这是)由于第二密度生命的特性之故。

Others of your planetary second density joined the third-density cycle due to harvesting efforts by the same sort of sending of vibratory aid as those of the Confederation send you now. This communication was, however, telepathic, rather than telepathic/vocal or telepathic/written, due to the nature of second-density beings.

19.6 发问者：谁将援助送给第二密度的生命？

**Questioner:** Who sent the aid to the second-density beings?

**RA:** 我是 Ra。我们必须限定这个询问的正确性。邦联有一部分并不与第三密度一同工作，但发现其援助使用在其他收割，也就是说，第二密度收割，有最佳的用途，于是这部分负责协助这些收割。

**RA:** I am Ra. We must qualify correctness of this query. A portion of the Confederation which is not working with third density but finds its aid best used in other harvests— that is, the second-density harvest—is responsible for aid in these harvests.
如同我们在先前集会所述，邦联由许多其他密度的实体组成，在你们的密度中，在你们的星球内部，以及内在或天使国度之内。关于那些实体：每一个发展为一个心/身/灵复合体，然后发展为一个社会记忆复合体，并将这个社会记忆复合体致力于单一服务那太一造物者，得以加入邦联。

The Confederation, as we have stated previously in these sessions, is composed of many of those in other densities, in your own density, within your planetary sphere, and within the inner, or angelic, realms. Each of those entities developing a mind/body/spirit complex, and then developing a social memory complex, and then dedicating this social memory complex to the singular service to the One Creator, may join the Confederation.

19.8 发问者：好的，这个第二密度到第三密度的过渡期发生在 7 万 5 千年以前？大约而言？

Questioner: Well, did this second density to third density transition take place then 75,000 years ago? Approximate?

RA：我是 Ra。这是正确的。

RA：I am Ra. This is correct.

19.9 发问者：那么 这些第二密度生命到哪里取得第三密度类型的肉体载具好投生？

Questioner: Where did the second-density beings get physical vehicles of third-density type to incarnate into?

RA：我是 Ra。这些处于第二密度平面的实体，当他们的形体暴露于第三密度的振动中，就成为第三密度的，如你发出的声音振动，「人类」实体。

RA：I am Ra. There were among those upon this second-density plane those forms which, when exposed to third-density vibrations, became the third-density, as you would call sound vibration, human, entities.

也就是说，[如你所称的]体毛减少，肉体需要衣服保护。脖子、上下颚、前额结构的改变，好让发声较为容易；发展出更大的头颅，因应第三密度特有的需要。这是正常的转形。

That is, there was loss of the body hair, as you call it; the clothing of the body to protect it; the changing of the structure of the neck, jaw, and forehead in order to allow the easier vocalization; and the larger cranial development characteristic of third-density needs. This was a normal transfiguration.

19.10 发问者：这个转形… 过程大约有多久？它一定是相当短暂的。

Questioner: Over approximately how long a period of time does... was this transfiguration? It must have been very short.

RA：我是 Ra。该假设是正确的，至
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少以我们的期限而言，如你所知的，大约在一个半世代的时间内完成。那些已经被收割到这个星球的实体、能够使用这新近创造的、由化学元素组成的肉体复合体、适合于第三密度的课程。

RA：我是Ra。假设是正确的，在我们至少的世代内。那些曾在本星球被收割的实体，能够使用新近创造的化学元素组成的肉体复合体，适合于第三密度的课程。

19.11 发问者：你能否告诉我、这个新颖的身体复合体如何适合于第三密度的课程，那些课程是什么？

RA：我是Ra。第三密度有一个需要，那个需要是自我觉察或自我意识。为了能够如此，这个身体的化学复合体必须能够抽象思考。因此，根本的需求是综合理性与直觉思考。这点在第二密度形体中是短暂的，该形体大部分仰赖直觉运作，透过练习验证，获得结果。

RA：I am Ra. The assumption is correct, in our terms at least—within a generation and one-half, as you know these things. Those who had been harvested of this planet were able to use the newly created physical complex of chemical elements suitable for third-density lessons.

第三密度心智能够如此这般地处理资讯，而能够抽象地思考、会去想被称为「无用」的东西，就生存的角度而言。这是主要的必备条件。

RA：The third-density mind was capable of processing information in such a way as to think abstractly and in what could be termed "useless" ways, in the sense of survival. This is the primary requisite.

还有其他一些重要的成分：需要一个较弱的肉体载具、以鼓励心智的使用，发展已经存在的社会复合体之觉察。这些也是必要的：进一步发展肉体中双手[如你对这部分的肉体复合体的称呼]的具体灵巧度。

RA：I am Ra. There is one necessity for third density. That necessity is self-awareness, or self-consciousness. In order to be capable of such, this chemical complex of body must be capable of the abstract thought. Thus, the fundamental necessity is the combination of rational and intuitive thinking. This was transitory in the second-density forms, operating largely upon intuition, which proved through practice to yield results.

19.12 发问者：这似乎是个被仔细计划或策划的发展阶段。你能够告诉我任何关于这个发展的计划起源？

RA：I am Ra. There is one necessity for third density. That necessity is self-awareness, or self-consciousness. In order to be capable of such, this chemical complex of body must be capable of the abstract thought. Thus, the fundamental necessity is the combination of rational and intuitive thinking. This was transitory in the second-density forms, operating largely upon intuition, which proved through practice to yield results.

RA：There are other important ingredients: the necessity for a weaker physical vehicle to encourage the use of the mind, the development of the already present awareness of the social complex. These also being necessary: the further development of physical dexterity in the sense of the hand, as you call this portion of your body complex.

RA：I am Ra. There is one necessity for third density. That necessity is self-awareness, or self-consciousness. In order to be capable of such, this chemical complex of body must be capable of the abstract thought. Thus, the fundamental necessity is the combination of rational and intuitive thinking. This was transitory in the second-density forms, operating largely upon intuition, which proved through practice to yield results.

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carefully planned, or engineered, stage of development. Can you tell me anything of the origin of this plan for the development?

RA: 我是 Ra。我们回到先前的资讯。考虑并忆起关于理则的讨论。带着自由意志之原初变貌，每一个星系发展出它自己的理则。这个理则有完整的自由意志以判定智能能量的途径，考量各个星球与恒星体的条件，以促进每一个密度的课程。

RA: I am Ra. We go back to previous information.* Consider and remember the discussion of the Logos. With the primal distortion of free will, each galaxy developed its own Logos. This Logos has complete free will in determining the paths of intelligent energy which promote the lessons of each of the densities, given the conditions of the planetary spheres and the sun bodies.

【*先前的资讯：13.7–16 以及 18.6】[*Previous information from 13.7–16 and 18.6.]

19.13 发问者：我将照我的理解做个声明，然后问，我是否正确。有一个我称为的肉体催化剂全时间作用在第三密度的实体上头。我假设这个催化剂在第二密度运作的方式大致相同。这个催化剂透过我们称为的痛苦与情感来作用。

Questioner: I will make a statement with respect to my understanding, then, and ask if I am correct. There is a, what I would call, a physical catalyst operating at all times upon the entities in third density. I assume this operated approximately the same way in second density. It’s a catalyst that acts through what we call pain and emotion.

这是不是肉体被弱化、毛发被消除等等的主要原因; 好让这催化剂更强烈地作用在心智上、从而创造出该进化过程？

Is the primary reason for the weakening of the physical body and the elimination of body hair, etc., so that this catalyst would act more strongly upon the mind and therefore create the evolutionary process?

RA：我是 Ra。这并不完全正确，虽然与我们理解的变貌密切地相关。

RA: I am Ra. This is not entirely correct, although closely associated with the distortions of our understanding.

如果你愿意，以树作为例子来考量，它是自给自足的。再考虑第三密度的实体，它必须历经艰难与损失方能自给自足。独自学习是困难的，因为有个内建的障碍，同时是第三密度的伟大的美德与伟大的障碍。那就是理性/直觉的心智。

Consider, if you will, the tree for instance. It is self-sufficient. Consider, if you will, the third-density entity. It is self-sufficient only through difficulty
and deprivation. It is difficult to learn alone, for there is a built-in handicap, at once the great virtue and the great handicap of third density. That is the rational/intuitive mind.

因此，肉体载具[如你的称呼]的弱化，是被设计来扭转实体们、使其倾向彼此来往。靠近一个知晓爱的课程得以开始。 Thus, the weakening of the physical vehicle, as you call it, was designed to distort entities towards a predisposition to deal with each other. Thus, the lessons which approach a knowing of love can be begun.

人群之间彼此分享的催化剂在每个自我的发展过程中是重要的一部份，跟自我在独处时、透过冥想整合所有经验，同样重要。学习的最快方式是与其他自我打交道。这个催化剂比只跟自己打交道要大许多。只跟自己打交道、不跟其他自我往来，就好比生活上没有你们称为的镜子一般。于是，自我无法看到其存在性的果实。因此，每一个实体借由反射来彼此协助。这也是弱化肉体载具[如你对肉体复合体的称呼]的主要原因。 This catalyst then is shared between peoples as an important part of each self’s development as well as the experiences of the self in solitude and the synthesis of all experience through meditation. The quickest way to learn is to deal with other-selves. This is a much greater catalyst than dealing with the self. Dealing with the self without other-selves is akin to living without what you would call mirrors. Thus, the self cannot see the fruits of its beingness. Thus, each may aid each by reflection. This is also a primary reason for the weakening of the physical vehicle, as you call the physical complex.

19.14 发问者：那么，我们有些第二密度的生命、其主要动机朝向对自我的服务、可能有一点点服务其他实体，对象为其直系家族；接着它们携带着这个倾向进入第三密度，但这个倾向将会被缓慢地修改，对象改为一个社会复合体，最终朝向与全体的联合。我是否正确？ Questioner: Then we have second-density beings who have, primarily, motivation towards service to self and possibly a little bit of service to others with respect to their immediate families, going into third density and carrying this bias with them but being in a position now where this bias will slowly be modified to one which is aimed toward a social complex, and then ultimately toward union with the all. Am I correct?

RA：我是Ra。你是正确的。 RA: I am Ra. You are correct.

19.15 发问者：那么，最新近才从第二密度过渡到第三密度的存有、依旧强烈地倾向自我服务。必定有许多其他机制创造一个对服务他人可能性之觉察。
Questioner: Then the newest third-density beings who’ve just made the transition from second are still strongly biased towards self-service. There must be many other mechanisms to create an awareness of the possibility of service to others.

I am wondering, first—two things. I’m wondering about the mechanism, and I am wondering when the split takes place, where the entity is able to continue on the road towards service to self that will eventually take him to fourth or fifth density.

I would assume that an entity can continue... say, in second density with service totally to self and continue right on through and just stay on what we would call the path of service to self and never ever be pulled over. Is this correct?

RA: I am Ra. This is incorrect. The second-density concept of serving self includes the serving of those associated with tribe or pack. This is not seen in second density as separation of self and other-self. All is seen as self since in some forms of second-density entities, if the tribe or pack becomes weakened, so does the entity within the tribe or pack.

新近或起初的第三密度实体，我们说，有着天真的倾向或变貌，看待家族、社会，或许连国家都如同自我。因此，虽然此一变貌对于在第三密度的进展并没有帮助，它是没有极性的。

The new or initial third-density entity has this innocent, shall we say, bias or distortion towards viewing those in the family, the society, as you would call, perhaps, country, as self. Thus, though a distortion not helpful for progress in third density, it is without polarity.

当该实体感知其他自我为其他自我，并且有意识地决定去操控其他的自我以图利自我，此时断裂才变得明显。这即是你是刚才所说的道路之开端。

The break becomes apparent when the entity perceives other-selves as other-selves and consciously determines to manipulate other-selves for the benefit of the self. This is the
beginning of the road of which you speak.

19.16 发问者: 那么，透过自由意志，在第三密度经验的某个时间，该途径分
开，接着一个实体有意识地选择...很可能并非有意识地选择。一个实体在最初
的分隔点是否有意识地选择这个途径?

Questioner: Then, through free will, sometime in the third-density
experience, the path splits, and an
entity consciously... probably does
not consciously choose. Does an entity
consciously choose this path at the
initial splitting point?

RA: 我是 Ra。我们以一般通则来说，
这是危险、因为总是不精确的。然而，
我们了解你追求一个概论，所以我们将
消除异常情况，只说大多数的情况。

RA: I am Ra. We speak in
generali ties, which is dangerous for
always inaccurate. However, we realize
you look for the overview, so we will
eliminate anomalies and speak of
majorities.

大多数的第三密度存有，在有意识领
悟到这条途径之前，就在已捡选的途径
上走很远了。

The majority of third-density beings
is far along the chosen path before
realization of that path is conscious.

19.17 发问者: 你能否告诉我，什么
偏见创造出他们的动量、朝向已捡选的
服务自我途径?

Questioner: Can you tell me what
bias creates their momentum toward
the chosen path of service to self?

RA: 我是 Ra。我们只能以暗喻方式
来说。有些(实体)爱那光明。有些爱那
黑暗。这事的重点是：独特的、无限各
式各样的造物者，在其经验当中选择并
玩耍着、好比小孩子去野餐。有些小孩
享受野餐、并且发现太阳是美丽的、食
物是美味的，游戏新鲜有趣，在造物中
喜悦地发光着。有些则发现夜晚是可口
的，他们的野餐是：其他实体的痛苦、
困难、苦难，以及检视自然的乖张处。
他们享受不同的野餐。

RA: I am Ra. We can speak only in
metaphor. Some love the light. Some
love the darkness. It is a matter of the
unique and infinitely various Creator
choosing and playing among its
experiences as a child upon a picnic.
Some enjoy the picnic and find the sun
beautiful, the food delicious, the
games refreshing, and glow with the
joy of creation. Some find the night
delicious, their picnic being pain,
difficulty, sufferings of others, and the
examination of the perversities of
nature. These enjoy a different picnic.

所有这些经验都是可得的。由每个实
体的自由意志选择玩耍的形式、愉悦
的形式。

All these experiences are available. It
is free will of each entity which chooses
the form of play, the form of pleasure.
19.18 发问者：我假设一个实体不管在哪一条途径上，都可以在任何时刻选择更换途径，可能要先折回原点，所以在某条途径上走得越远、要改变途径就会越困难。这是否正确？

Questioner: I assume that an entity on either path can decide to choose paths at any time and possibly retrace steps, the path-changing being more difficult the farther along is gone. Is this correct?

RA：我是Ra。这是不正确的。一个实体极化[如你所称]越深，这个实体就越容易改变极性，因为这个实体将有更多的力量与觉知。

RA: I am Ra. This is incorrect. The further an entity has, what you would call, polarized, the more easily this entity may change polarity, for the more power and awareness the entity will have.

那些真正无助的是尚未有意识地选择的实体、[他们]重复着某种样式，却没有该重复的知识或该样式的意义。

Those truly helpless are those who have not consciously chosen but who repeat patterns without knowledge of the repetition or the meaning of the pattern.

19.19 发问者：我相信我们在此得到非常、非常重要的一点。看起来在极化过程中会产生极大的位能，相当于...做个类比，使用电学为例：我们有正极与负极。你越是在某一端累积电荷，就产生更大的位能差，接着有更多能力去做功[如我们在物理学中的称呼]。

Questioner: I believe we have a very, very important point here. It then seems that there is an extreme potential in this polarization the same as there is in— To make an analogy, using electricity: we have a positive and negative pole. The more you build the charge on either of these, the greater the potential difference and the greater the ability to do work, as we call it, in the physical.

在我看来，意识(的极化)具有恰恰相同的类比关系。这是否正确？

This would seem to me to be the exact analogy that we have in consciousness here. Is this correct?

RA：我是Ra。这是精准地正确。

RA: I am Ra. This is precisely correct.

19.20 发问者：好的，那似乎在我们感知的物理现象，比方说电子现象，与意识现象之间有个关系。它们都源自同一造物者，它们几乎是相同的、只是有稍微不同的动作、如我们[听不见]。这是否正确？

Questioner: Well, this would seem then that there is a relationship then between what we perceive as physical phenomena, say the electrical phenomena, and the phenomena of consciousness, and that they, having stemmed from the One Creator, are
practically identical but have slightly different actions as we [inaudible]. Is this correct?

RA: 我是 Ra。再次地、我们要过度简化以回答你的询问。

RA: I am Ra. Again we oversimplify to answer your query.

肉体复合体本身是由许多、许多源自于智能能量的能量场或电磁场互动所构成。每个复合体的心智配置或变貌进一步增加电磁能量场，并且扭曲肉体复合体的能量样式。灵性层面作为一个更加复杂的场，其自身是完美的，但透过心智与肉体复合体能量场，能够以许多扭曲的、未整合的方式被体现。

The physical complex alone is created of many, many energy, or electromagnetic, fields interacting due to intelligent energy. The mental configurations, or distortions, of each complex further adding fields of electromagnetic energy and distorting the physical complex patterns of energy. The spiritual aspect serving as a further complexity of fields which is of itself perfect, but which can be realized in many distorted and unintegrated ways by the mind and body complexes of energy fields.

容我们说，与其说磁铁具有一个极性，不如说你们的心/身/灵复合体有一个极性，在紫罗兰光芒能量[各个能量场的总合]中表达一个基本极性，但它受到许多因素影响：心智复合体产生的所

有种类的思想、肉体复合体的变貌，以及小宇宙[就是该实体]与大宇宙的众多关系。你们可以透过观察如你称呼的群星、了解大宇宙与小宇宙的代表性关系。每一颗恒星贡献的能量光芒、由于其个体变貌而进入该实体的电磁网络。

Thus, instead of one, shall we say, magnet with one polarity, you have in the body/mind/spirit complex one basic polarity expressed in what you would call violet-ray energy (the sum of the energy fields), but which is affected by thoughts of all kinds generated by the mind complex; by distortions of the body complex; and by the numerous relationships between the microcosm (which is the entity) and the macrocosm in many forms—which you may represent by viewing the stars, as you call them, each with a contributing energy ray which enters the electromagnetic web of the entity due to its individual distortions.

19.21 发问者：那么、这是否为占星学的根源?

Questioner: Is this then the root of what we call astrology?

RA: 我是 Ra。这将是此次集会的最后一个完整问题。

RA: I am Ra. This will be the last full question of this session.

占星学[如你的说法]的根源是感知原
The root of astrology, as you speak it, is one way of perceiving the primal distortions which may be predicted along probability/possibility lines given the, shall we say, cosmic orientations and configurations at the time of the entrance into the physical/mental complex of the spirit and at the time of the physical/mental/spiritual complex into the illusion.

That then has the possibility of suggesting basic areas of distortion. There is no more than this. The part astrology plays is likened unto that of one root among many.

19.22 发问者：我最后只有两个小问题。该器皿要我问是否有任何物质、食物等是她不应该吃或喝的？或者有任何事情她不应该做、因为她不愿意为任何原因而产生欠佳的通讯。

Questioner: I just have two little questions here at the end. The instrument wanted me to ask if there was any other substances, foods, etc., that she should not eat or drink, or anything she should not do because she does not wish to have poor contact for any reason.

RA：我是 Ra。这个器皿从事的活动没有一个会负面地影响其能力。有一个活动可以正面地影响其能力。即是性爱活动，如你所称。

RA: I am Ra. There is no activity which this instrument engages in which affects its abilities negatively. There is one activity which affects its abilities positively. This is the sexual activity, as you would call it.

(该器皿)曾服用一些物质、没有协助它所选择的服务, 这物质是你所称的大麻。这是由于化学物质作用期间，该物质在心智复合体内导致神经突触连续性的缺乏。这是持续短暂的化学作用。这个器皿在执行这项服务期间并未使用这个特定的物质。

There are substances ingested which do not aid the individual in the service it has chosen, this being that which you would call the marijuana. This is due to the distortion towards chemical lapses within the mind complex causing lack of synaptic continuity. This is a chemical reaction of short duration. This instrument, however, has not used this particular substance at any time while performing this service.

我们相信我们已经涵盖化学药剂如LSD 的用途、由于生命原力的加速或增强，这个物质在某种程度是正面的。无论如何，并不推荐这个器皿使用，因为
We believe we have covered the use of such chemical agents as LSD, this being positive to a certain extent due to the energizing, or speeding up, of the vital forces. However, it is not recommended for this instrument due to the toll it takes upon the vital energies once the substance wears off, this being true of any speeding-up chemical.

19.23 **Questioner:** I have the only question is: have we done anything that we can do to make the instrument more comfortable? And is it... wanted to ask about another session, but I guess it’s too late today. I didn’t realize.

**RA:** I am Ra. This instrument is well aligned. You are being very conscientious. We request you take more care in being assured that this instrument is wearing footwear of what you would call sound vibratory complex “shoes.”

**Questioner:** I was thinking the best way to do the book is to continue working on the history of evolution and its mechanism until we completely make it through the third density and what will occur into the first part of the fourth density, so that the mechanisms of developing the mind/body/spirit
complex will be brought out. If I get stymied some place in one of these sessions as to what questions to ask and where—not to waste time—I may ask some questions that I will use later in the book, but we'll try to always continue along these lines.

First question, to go back just a little bit, is what happened to the second-density entities who were on this planet who were unharvestable? I assume there were some that didn't make the harvest into the third density. Can you tell me this?

RA: I am Ra. The second density is able to repeat, during third density, a portion of its cycle.

20.2 Questioner: So more and more second-density entities are making it into third density. Can you give me an example of a second-density entity coming into third density, say, in the recent past?

RA: I am Ra. Perhaps the most common occurrence of second-density graduation during third-density cycle is the so-called pet: the animal which is exposed to the individualizing influences of the bond between animal and third-density entity. This individuation causes a sharp rise in the potential of the second-density entity so that, upon

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the cessation of physical complex, the mind/body complex does not return unto the undifferentiated consciousness of that species, if you will.

20.4 **问者:** 那么 你能否给我一个例子，一个第三密度中的实体、不久前还是第二密度实体。他们在这里会变成何种实体？

**问者:** Then can you give me an example of an entity in third density that was just previously a second-density entity? What type of entity do they become here?

**RA:** 我是 Ra。当第二密度实体返回、作为第三密度(实体)、开始这个学习的过程, 该实体所装备的是最底层的第三密度意识形态, 如果你愿意如此称呼这些振动变貌, 也就是说, 装备了自我意识。

**RA:** I am Ra. As a second-density entity returns as third-density for the beginning of this process of learning, the entity is equipped with the lowest, if you will so call these vibrational distortions, forms of third-density consciousness; that is, equipped with self-consciousness.

20.5 **问者:** 开始理解第三密度的实体, 其形体应该是人类, 跟我们一样。这是否正确？

**问者:** This would be a human in our form, then, who would be beginning the understandings of third density. Is this correct?

**RA:** 我是 Ra。这是正确的。

**RA:** I am Ra. This is correct.

20.6 **问者:** 说到肉体载具从第二密度到第三密度的快速改变：你曾说, 这过程大约发生在一个半世代时间之内。(包括)失去体毛以及结构上的改变。

**问者:** Speaking of the rapid change that occurred in the physical vehicle, the change from second to third density: this, you said, occurred in approximately a generation and a half. Body hair was lost and there were structural changes.

我觉察到杜威·拉森的物理学, 他陈述一切都是运动或振动。我假设构成物理世界的基本振动改变了, 因此创造出一组不同的参数, 容我说, 在这短短的密度变迁时间内、允许了新型态载具(产生)？我是否正确？

I am aware of the physics of Dewey B. Larson, who states that all is motion, or vibration. Am I correct in assuming that the basic vibration, which makes up the physical world as we experience it, changes, thus creating a different set of parameters, shall I say, in this short period of time between density changes, allowing for the new type of vehicle? Am I correct?

**RA:** 我是 Ra。这是正确的。

**RA:** I am Ra. This is correct.
20.7 发问者：只是一个附带的问题：
杜威•拉森的物理学正确吗？

Questioner: Just as a sideline, a side question here: Is the physics of Dewey Larson correct?

RA: 我是 Ra。该声音振动复合体，杜威，的物理学是个正确的系统，在可能的范围内达到最大的正确性。还有些东西没有被包含在这个系统中。然而，那些在这个特别的实体后来的实体们，使用振动的基本概念，以及对振动变形的研读，将开始理解你们所知的重力，以及你们考量为「n」次元的东西。在一个更具普遍性的物理理论中，容我们说，这些东西必须被包括进去。

RA: I am Ra. The physics of sound vibrational complex, Dewey, is a correct system as far as it is able to go. There are those things which are not included in this system. However, those coming after this particular entity, using the basic concepts of vibration and the study of vibrational distortions, will begin to understand that which you know of as gravity and those things you consider as “n” dimensions. These things are necessary to be included in a more universal, shall we say, physical theory.

20.8 发问者：那么，这个实体，杜威，在他的一生中，将这个资料带到世上，主要是为了在第四密度中使用？

Questioner: Was this entity, Dewey, then... did he bring this material through in his incarnation for use primarily in fourth density?

RA: 我是 Ra。这是正确的。

RA: I am Ra. This is correct.

20.9 发问者：谢谢你。昨天我们说到，该分离在第三密度中发生：当一个实体不管是有意识的，或因为偏好而选择一条途径，服务他人或服务自我。于是升起一个哲学性的问题，为什么会有这样的分离？我的印象是，这就好比是电流，如果电流里没有极性，我们就没有电力，就没有动作的发生。因此，我假设意识也是同样的情况，如果我们的理念内没有极性，我们也就不会有动作或经验。这是否正确？

Questioner: Thank you. Yesterday we were speaking of the split that takes place in third density when an entity, either consciously or because of bias, chooses the path of service to others or service to self. The philosophical question of why such a split even exists came up. It is my impression that as it is in electricity, if we have no polarity in electricity, we have no electricity; we have no action; we have no—

Therefore, I am assuming that in consciousness, without such polarity, there would be no action or experience. Is this correct?

RA: 这是正确的。你可以用一般的术语 「功」。

RA: This is correct. You may use the general term “work.”
20.10 发问者：那么，如果我们想要有功，服务自我或服务他人的概念则是必备的，不管是意识内的功，或是物理中、牛顿力学的功。这是否正确？

Questioner: Then the concept of service to self or service to others is mandatory if we wish to have work, whether it be work in consciousness or work in the mechanical, or Newtonian concept in the physical. Is this correct?

RA：我是 Ra。这是正确的、附带一个说明。该线圈，如你对该术语的理解，是缠绕的、是潜在的、是准备好的。那个欠缺的、尚未极化的东西是电荷。

RA: I am Ra. There is a particular use for this span of life in this density, and given the harmonious development of the learning/teachings of this density, the life span of the physical complex would remain the same throughout

20.11 发问者：那么，该电荷是由个体化的意识所提供。这是否正确？

Questioner: Then the charge is provided by individualized consciousness. Is this correct?

RA：我是 Ra。这个密度中，寿命有其特别的用途，假设(实体)在这个密度和谐地发展学习/教导，该肉体复合体的寿命在整个周期会保持一致。然而，你们这个特殊的星球、在第二主要周期之前发展出某些振动、而戏剧性地减少寿命。

RA: I am Ra. There is a particular use for this span of life in this density, and given the harmonious development of the learning/teachings of this density, the life span of the physical complex would remain the same throughout

20.12 发问者：谢谢你。7 万 5 千年以前、第三密度刚开始的时候，我们有第三密度实体开始投胎，当时人类的平均寿命为何？

Questioner: Thank you. As soon as the third density started 75,000 years ago and we have incarnate third-density entities, what was the average human life span at that time?

RA：我是 Ra。在你们的空间/时间连续体中，这个特殊部分的开端、平均寿命大约为你们的九百年。

RA: I am Ra. At the beginning of this particular portion of your space/time continuum the average lifetime was approximately nine hundred of your years.

20.13 发问者：当我们在第三密度进展时，该平均寿命是增加或减少？

Questioner: Did the average life span grow longer or shorter as we progress on into third-density experience?

RA：我是 Ra。在这个密度中、寿命有其特别的用途，假设(实体)在这个密度和谐地发展学习/教导，该肉体复合体的寿命在整个周期会保持一致。然而，你们这个特殊的星球、在第二主要周期之前发展出某些振动、而戏剧性地减少寿命。

RA: I am Ra. There is a particular use for this span of life in this density, and given the harmonious development of the learning/teachings of this density, the life span of the physical complex would remain the same throughout
the cycle. However, your particular planetary sphere developed vibrations by the second major cycle which shortened the life span dramatically.

20.14 **Questioner:** 假设一个主要周期是 2 万 5 千年，在第一个 2 万 5 千年周期结束的时候，寿命是多少？

**RA:** 我是 Ra。在第一个你称为的主要周期结束时、寿命大约是你们的七百年。

**RA:** The life span at the end of the first cycle which you call major was approximately seven hundred of your years.

20.15 **Questioner:** 那么、在 2 万 5 千年当中、我们损失了 2 百年的寿命。这是否正确？

**RA:** 我是 Ra。这是正确的。

**RA:** I am Ra. This is correct.

20.16 **Questioner:** 你能否告诉我、这寿命减少的原因？

**RA:** 我是 Ra。这个减少的原因总是由于不悦耳或不和谐的、关系之振动。在第一个周期、这情况还不严重，这是由于人口分散；但(人类的)感觉复合体/变貌逐渐朝向与许多其他自我的分离。

【*这个句子被编辑过、我们相信这尝试可澄清 Ra 原本的意思。原始的句子为：「在第一个周期、这情况还不严重。由于人口分散; 感觉复合体变貌逐渐朝向与许多其他自我的分离。」*】

**RA:** The causes of this shortening are always an ineuphonious, or inharmonious, relational vibration between other-selves. In the first cycle this was not severe due to the dispersion of peoples, [but there was] the growing feeling-complex distortions towards separateness from other-selves.*

20.17 **Questioner:** 我假设在这些周期其中之一的开端、可能已经有了正面极化或负面极化，这极化一般将发生在 2 万 5 千年期间。从火星来的实体们原先已经具有负面的极化，他们涌入(地球)是否为负面极化与(生命)周期减少的原因？

**Questioner:** I'm assuming at the start of one of these cycles there could have been either a positive polarization that...
would generally occur over the 25,000 years or a negative polarization. Is the reason for the negative polarization and the shortening of the cycle the influx of entities from Mars who had already polarized somewhat negatively?

RA: 肯是 Ra。这是不正确的。这个涌入并不是一个强烈的负面化。寿命的减少主要是由于建立正面志向之缺乏。当没有进展，原先那些允许进展的条件便逐渐消失。这是维持未极化的困难之一，容我们说，进展的机会稳定地变少。

RA: I am Ra. This is incorrect. There was not a strong negative polarization due to this influx. The lessening of the life span was due primarily to the lack of the building up of positive orientation. When there is no progress, those conditions which grant progress are gradually lost. This is one of the difficulties of remaining unpolarized. The chances, shall we say, of progress become steadily less.

20.18 发问者: 就我的理解方式，在这 75,000 年周期的开端，我们有着混杂的实体…有些是从地球上的第二密度毕业后、成为第三密度(实体)、还有一群实体是从火星转移过来、投胎到这里 的第三密度。这是否正确？

Questioner:The way I understand it, at the beginning of this 75,000-year cycle, then, we have a mixture of entities—those who have graduated from second density on Earth to become third-density and then a group of entities transferred from the planet Mars to incarnate into third density here. Is this correct?

RA: 我是 Ra。这是正确的。
RA: I am Ra. This is correct.

20.19 发问者: 什么… 继续。
Questioner:What— Continue.

RA: 你必须记得 那些转移到这个星球的实体们处于第三密度的中期，所以这个第三密度(对他们)是个适应、而非一个开始。

RA: You must remember that those transferred to this sphere were in the middle of their third density, so that this third density was an adaptation rather than a beginning.

20.20 发问者: 谢谢你。在那个时候, 粗略而言…有多少百分比的第三密度实体之前是火星人, 多少百分比是从地球的第二密度收割而来？

Questioner:Thank you. What percentage of the entities, roughly, were. . . who were in third density here at that time were Martian, and what percentage were harvested out of Earth’s second density?

RA: 我是 Ra。大约有一半的第三密度人口是来自红色星球，火星[如你的称呼]，的实体；或许有四分之一来自你们星球的第二密度。大约四分之一来
自其他源头、其他星球，这些实体选择这个星球从事第三密度的工作。

**RA**：我是 Ra。有些是来自红行星，即你们所说的火星；有些可能来自地球的第二密度；而有些来自于其他星球，这些星球上的实体选择在地球从事第三密度的工作。

20.21 **发问者**：当他们投生于此，这三种的实体是否混合在一起成为社会或群体，或者他们依照群体或社会分开居住？

**Questioner**：When they incarnated here did they mix? Did all three of these types mix together in societies or groups, or were they separated by group or society?

**RA**：我是 Ra。他们大部分没有混杂在一起。

**RA**：I am Ra. They remained largely unmixed.

20.22 **发问者**：那么，这个无混杂的情况是否开启群体分离的可能性，然后，造成群体之间好战态度的可能性？

**Questioner**：Then did this unmixing lend to a possibility of separation of group, then, or the possibility of warlike attitude between groups?

**RA**：我是 Ra。这是正确的。

**RA**：I am Ra. This is correct.

20.23 **发问者**：那么，这是否促成寿命减少？

**Questioner**：Did this then help to reduce the life span?

**RA**：我是 Ra。这的确降低了寿命，如你的称呼。

**RA**：I am Ra. This did reduce the life span, as you call it.

20.24 **发问者**：你能否告诉我，为什么九百年是理想的寿命？

**Questioner**：Can you tell me why nine hundred years is the optimum life span?

**RA**：我是 Ra。第三密度的心/身/灵复合体借以提炼各种变貌及学习/教导的催化活动课程、其强度或许是任何其他密度的一百倍。因此这些学习/教导对于心/身/灵复合体是至为困惑的，容我们说，它会被体验的海洋所淹没。

**RA**：I am Ra. The mind/body/spirit complex of third density has perhaps one hundred times as intensive a program of catalytic action from which to distill distortions and learn/teachings than any other of the densities. Thus the learn/teachings are most confusing to the mind/body/spirit complex which is, shall we say, inundated by the ocean of experience.

在首先的，容我们说，150 到 200 年
During the first, shall we say, perhaps 150 to 200 of your years, as you measure time, a mind/body/spirit complex is going through the process of a spiritual childhood, the mind and the body not enough in a disciplined configuration to lend clarity to the spiritual influxes. Thus, the remaining time span is given to optimize the understandings which result from experience itself.

20.25 **Questioner:**那么,以目前来说，对于那些新进接触第三密度课程的实体、我们的寿命似乎太短了。这是否正确？

**RA:**我是Ra。这是正确的。那些实体,以某种方式,已经学会/教导他们自己合宜的变貌有助于快速成长、以因应较短寿命的局限。然而，你们大多数的实体发觉自己处于永久的童年[可以这么认为]。

**RA:**I am Ra. This is correct. Those entities which have, in some way, learned/taught themselves the appropriate distortions for rapid growth can now work within the confines of the shorter life span. However, the greater preponderance of your entities find themselves in what may be considered a perpetual childhood.

20.26 **Questioner:**谢谢你。现在，回到第一个25000年周期，或主要周期，星际邦联给予这些实体何种援助，好让他们在这段期间有机会成长？

**RA:**我是Ra。一些邦联成员居住在地球振动密度复合体的内在平面、与这些实体一起工作。也有一个邦联成员与那些火星的实体工作，协助他们完成过渡。

**RA:**I am Ra. The Confederation members which dwell in inner-plane existence within the planetary complex of vibratory densities worked with these entities. There was also the aid of one of the Confederation which worked with those of Mars in making the transition.

在大多数情况,(邦联的)参与是有限的、因为这是恰当的：允许混淆机制之工作的完整行程起作用，好让地球的实体们能在它们自己思考的自由之内、发
20.27 发问者：那么，我要做个假设：在这个 25000 年周期中，这些实体已经达到了最大的效能，不管是极化偏向服务自我或偏向服务他人，非此即彼。那么这将使得他们在 25000 年周期尽头得以被收割到第四服务自我的密度或服务他人的密度，他们必须移动到另一个星球，因为这一个星球还会停留在第三密度五万多年。这是否正确？

Questioner: I will make this assumption, then: if maximum efficiency had been achieved in this 25,000-year period the entities would have polarized either toward service toward self or service to others, one or the other. This would have then made them harvestable at the end of that 25,000-year period to either service-to-self or service-to-others type of fourth density, in which case they would have had to move to another planet because this one would have been in third density for fifty more thousand years. Is this correct?

RA：我是 Ra。让我们解开你那复杂且部分正确的假设。

RA: I am Ra. Let us untangle your assumption which is complex and correct in part.

起初的渴望是实体们寻求并成为一，如果实体们可以在一个瞬间做到这点，他们就可以在一个瞬间向前进；因此，如果这情况发生在一个主要周期内，的确该第三密度的星球会在那个周期结束时被净空。

The original desire is that entities seek and become one. If entities can do this in a moment, they may go forward in a moment; and thus were this to occur in a major cycle, indeed the third-density planet would be vacated at the end of that cycle.

无论如何，(情况)通常较为偏向中位数或平均值，容我们说，在遍及太一无限宇宙的第三密度发展中，(通常)第一周期之后有小量的收割；在第二周期，
其余的实体们得到显著的极化，第二周期的收割量增加许多；到了第三周期，其余的实体得到更为显著的极化，整个过程达到最高点，该收割完成了。

It is, however, more toward the median, or mean, shall we say, of third-density developments throughout the one infinite universe that there be a small harvest after the first cycle; the remainder having significantly polarized, the second cycle having a much larger harvest; the remainder being even more significantly polarized, the third cycle culminating the process and the harvest being completed.

20.28 发问者：非常好。那么在这 25000 年周期的尽头，看顾的星际邦联期望看到一场收割，某个百分比会是可收割的第四正面密度(实体)，某个百分比是可收割的第四负面密度(实体)?

Questioner: Very good. Then was the Confederation, shall we say, watching to see, and expecting to see, a harvest at the end of the 25,000-year period in which a percentage would be harvestable fourth-density positive and a percentage harvestable fourth-density negative?

RA: 我是 Ra。这是正确的。你们所谓的猎户集团曾经在那个时期，尝试过一次提供资讯给那些第三密度的实体。无论如何，该资讯并没有进入任何有兴趣追寻这条途径的实体的耳里。

RA: I am Ra. This is correct. Those whom you call the Orion group made one attempt to offer information to those of third density during that cycle. However, the information did not fall upon the ears of any who were concerned to follow this path to polarity.

20.30 发问者：猎户集团使用什么技巧来给予这资讯?

Questioner: What technique did the Orion group use to give this information?
RA: 我是 Ra。使用的技巧有两种：
一、思想转移，或你可以称为心电感应。
二、排列特定的石头以暗示力量的强烈影响。这是你们太平洋区域的那些石像及其排列，在中美洲区域也有一些，如你现在所理解的。

RA: I am Ra. The technique used was of two kinds:

One, the thought transfer, or what you may call telepathy.

Two, the arrangement of certain stones in order to suggest strong influences of power, this being those of statues and of rock formations in your Pacific areas, as you now call them, and to an extent in your Central American regions, as you now understand them.

20.31 发问者:你说的是复活节岛上的石制巨头像？
Questioner: Are you speaking in part of the stone heads of Easter Island?

RA: 我是 Ra。这是正确的。
RA: I am Ra. This is correct.

20.32 发问者:这样的石制巨头如何能影响人们选取服务自我的途径？
Questioner: How would such stone heads influence a people to take the path of service to self?

RA: 我是 Ra。如果你愿意，想象实

体们的生活方式、他们的心/身/灵复合体似乎处在他们所无法控制的力量底下，假设有个雕像或石头排列只被力量充满，那些观看这个特殊结构或排列的实体的自由意志，可能将这个特别的结构或排列归因于这种力量，那种凌驾于物质之上的力量、无法被控制的力量。如此这便有潜能引发进一步以力量凌驾其他自我的变貌。

RA: I am Ra. Picture, if you will, the entities living in such a way that their mind/body/spirit complexes are at what seems to be the mercy of forces which they cannot control. Given a charged entity, such as a statue or a rock formation charged with nothing but power, it is possible for the free will of those viewing this particular structure or formation to ascribe to this power, power over those things which cannot be controlled. This, then, has the potential for the further distortion to power over other-selves.

20.33 发问者:这些石制巨头是如何被建构的？
Questioner: How were these stone heads constructed?

RA: 我是 Ra。在扫描深层心智[心智之树的树干]之后，注视着那些最有可能引发观看者的敬畏体验之形象，然后以思想来建构它们。
RA: I am Ra. These were constructed by thought after a scanning of the deep mind, the trunk of mind tree, looking at the images most likely to
cause the experience of awe in the viewer.

20.34 发问者：嗯，那么猎户实体们亲自做这些东西？他们是否具体地降落，或者他们在心智平面制作，或他们使用某些具肉身的实体，透过思想来建构这些？

Questioner:Well, then, did Orion entities do this themselves? Did they land in physical, or did they do it from mental planes, or did they use one of the incarnate entities to construct these by thought?

RA：我是 Ra。几乎所有这些建筑与排列都是以思想隔着一段距离来建构。有极少数是在晚期，由你们地球平面/密度上的实体仿造原初建构所制作。

RA: I am Ra. Nearly all of these structures and formations were constructed at a distance by thought. A very few were created in later times in imitation of original constructs by entities upon your Earth plane/density.

20.35 发问者：建构这些巨头的猎户实体在什么密度？

Questioner:What density Orion entity did the creation of these heads?

RA：我是 Ra。第四密度，爱或理解的密度是该特殊实体的密度，它提供这个可能性给那些属于你们第一主要周期的实体。

RA: I am Ra. The fourth density, the density of love, or understanding, was the density of the particular entity which offered this possibility to those of your first major cycle.

20.36 发问者：你使用相同的命名，同时给第四密度负面与第四密度正面。两者都被称为爱或理解的次元。这是否正确？

Questioner:You use the same nomenclature for fourth-density negative as for fourth-density positive. Both are called the dimension of love or understanding. Is this correct?

RA：我是 Ra。这是正确的。爱与理解，不管是属于自我或属于朝向其他自我的自我，皆为一。

RA: I am Ra. This is correct. Love and understanding, whether it be of self or of self towards other-self, is one.

20.37 发问者：现在，建构这些巨头的时间距今大约多少年？

Questioner:Now, what was the approximate date in years past of the construction of these heads?

RA：我是 Ra。这大约在你们过去的时间/空间连续体的六-零、六万年前。

RA: I am Ra. This approximately was six zero, sixty thousand [60,000], of your years in the past time/space of your continuum.

20.38 发问者：在南美洲、有什么建筑物被建造？

Questioner:What structures were
built in South America?

**RA**: 我是 Ra。在这个地方、有些具特色的雕像, 一些你们称为岩石的排列,一些涉及岩石与土壤的排列。

**RA**: I am Ra. In this location were fashioned some characteristic statues, some formations of what you call rock and some formations involving rock and earth.

20.39 **发问者**: 那斯卡的线条也被包括在其中?

**Questioner**: Were the lines at Nazca included in this?

**RA**: 我是 Ra。这是正确的。

**RA**: I am Ra. This is correct.

20.40 **发问者**: 既然这些线条必须从某个高度才能看见, (在当时)它们有何利益?

**Questioner**: Since this can only be seen from an altitude, of what benefit was this?

**RA**: 我是 Ra。这些排列的利益在于：它们被力量的能量充满。

**RA**: I am Ra. The formations were of benefit because charged with energy of power.

20.41 **发问者**: 我有点困惑，这些那斯卡的线条对于行走在地表上的实体而言、几乎无法理解, 他看不到什么东西、除了地表上的一些裂痕。然而，如果你走到够高的地方、你就能看到整个样式。它对于这些行走在地表上的实体有何利益?

**Questioner**: I'm a little confused. These lines at Nazca are hardly understandable for an entity walking on the surface. He cannot see anything but a disruption of the surface. However, if you go up to a high altitude you can see the patterns. How was it of benefit to the entities walking on the surface?

**RA**: 我是 Ra。在你们目前的时间/空间、难以感知到、在六万年前的时间/空间，大地如何被安排成一组充满力量的结构化设计, 从远处的山丘制高点是可见的。

**RA**: I am Ra. At the remove of the amount of time/space which is now your present it is difficult to perceive that at the time/space sixty thousand [60,000] years ago the earth was formed in such a way as to be visibly arranged in powerful structural designs, from the vantage point of distant hills.

20.42 **发问者**: 换句话说，在那时、有些山丘可以俯瞰这些线条?

**Questioner**: In other words at that time there were hills overlooking these lines?

**RA**: 我是 Ra。这将是此次集会的最后一个完整问题。

**RA**: I am Ra. This will be the final full question of this session.
The entire smoothness, as you see this area now, was built up in many places in hills. The time/space continuum has proceeded with wind and weather, as you would say, to erode to a great extent both the somewhat formidable structures of earth designed at that time and the nature of the surrounding countryside.

20.43 Questioner: I think I understand then. Then these lines are just the faint traces of what used to be there?

RA: I am Ra. This is correct.

20.44 Questioner: Thank you. We need to know whether or not it is possible to continue with another session later today, and if there is anything we can do to make the instrument more comfortable?

RA: I am Ra. It is possible. We ask that you observe carefully the alignment of the instrument. Otherwise, you are conscientious.

In the question before we close?

RA: It is possible. We ask that you observe carefully the alignment of the instrument. Otherwise, you are conscientious.

20.45 Questioner: I intend in the next session to focus on the development of the positively oriented entities in the first 25,000 years. I know that you can't make suggestions. But this seems to me to be the— I hope that I am going in the right path in investigating the entire development and influences in the history of our third density. Can you give me any comment on this at all?

RA: I am Ra. The choices are yours according to your discernment.
与光中离开你们，那么，向前去吧，在太一造物者的大能与和平中欢欣庆祝。Adonai。

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

第 021 场集会 1981 年 2 月 10 日

21.0 RA：我是 Ra。我在无限造物者的爱与光中向你们致意。我们现在开始通讯。

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

21.1 发问者：我有几个问题。我不想要在这个时期忘记问。我将先问它们。

Questioner：I have a couple of questions I don’t want to forget to ask in this period. I’ll ask them first.

第一个问题是：如果该器皿阅读我们已获得的资料，是否会以任何方式影响这本书的未来内容?

The first question is: Would the future content of this book be affected in any way if the instrument reads the material we have already obtained?

RA：我是 Ra。未来，以你们的时间/空间尺度而言，透过这器皿进行的通讯与该器皿的心智复合体没有关联。这是由于两件事：

RA：I am Ra. The future, as you measure in time/space, communications which we offer through this instrument have no connection with the instrument’s mind complex. This is due to two things:

首先，该器皿忠实地奉献其意志于服务无限造物者。

First, the fidelity of the instrument in dedicating its will to the service of the Infinite Creator.

其次，以我们社会记忆复合体的变貌/理解，以必须使用声音振动复合体来沟通资料方面，为了最有效地沟通，并将扭曲降到最低，得将该心/身/灵复合体的显意识心智复合体移开，如此我们得以不参考器皿的意向做沟通。

Secondly, the distortion/understanding of our social memory complex that the most efficient way to communicate material with as little distortion as possible, given the necessity of the use of sound vibration complexes, is to remove the conscious mind complex from the spirit/mind/body complex so that we may communicate without reference to any instrument orientation.

21.2 发问者：一个附带的小问题：你使用你的词汇、或该器皿的词汇跟我我们沟通?

Questioner: A little appendage to this: Do you use your vocabulary or the instrument’s vocabulary to communicate with us?
**RA:** 我是 Ra。我们使用你熟悉的语言之词汇。这不是该器皿的词汇。无论如何，这个特殊的心/身/灵复合体维持足够大量的声音振动复合体之用途、以致于其中的区别通常没有任何重要性。

**RA:** I am Ra. We use the vocabulary of the language with which you are familiar. This is not the instrument’s vocabulary. However, this particular mind/body/spirit complex retains the use of a sufficiently large number of sound vibration complexes that the distinction is often without any importance.

21.3 **发问者：**安德里亚·普哈里契在这个月稍后要来访。他能不能阅读未出版的治疗材料？

**Questioner:** Andrija Puharich will be visiting later this month. Can he read the unpublished healing material?

**RA:** 我是 Ra。你提到的这个实体，在它的显意识记忆里有这个材料的知识，以有些变更的形式(储存)。因此，允许这个实体获得这个材料是无害的。无论如何，我们要求这个心/身/灵复合体，亨利，在进入这个工作前，要透过冥想、沉思、祷告来充分地准备。目前，如我们过去说过的，这个心/身/灵复合体不属于适当的振动变貌。

**RA:** I am Ra. The entity of whom you speak has a knowledge of this material in its conscious memory in somewhat altered form. Therefore, it is harmless to allow this entity to become acquainted with this material. However, we request the mind/body/spirit complex, Henry, be sufficiently prepared by means of meditation, contemplation, or prayer before entering these workings. At present, as we have said before, this mind/body/spirit complex is not of proper vibrational distortion.

21.4 **发问者：**我早已决定排除他加入这些工作。我只决定让他读该资料。还有一件事情是：我在现存的材料里注意到一条确定的陈述，将让他理解[我相信是的]光谱(Spectra)的真正身份。我似乎有责任把这部分拿走不让他得知，以保护其自由意志，就像你为了保护自由意志而不定义光谱[他在以色列的接触对象]的起源一样。我是否正确？

**Questioner:** I had already determined to exclude him from these workings. I have only determined to let him read the material. The only other thing is that I have noticed that within the material as it exists now, there is a certain statement which will allow him to understand who I believe Spectra really was. It seems my duty to remove this from his knowledge to preserve the same free will that you attempted to preserve by not defining the origin of Spectra, his contact in Israel. Am I correct?

**RA:** 这件事由你自行决定。

**RA:** I am Ra. This is a matter for your discretion.
21.5 发问者：我刚才就想你会这样说。
Questioner: That's what I thought you'd say.

嗯，现在我们回归正事…制作这本书。我想，当我们涵盖这 75000 年周期的早期部分之际，我会…我想要向后追溯一些，在 75000 年(周期)发生之前，再一次回顾来自马尔戴克实体们的转移过程。好清楚这点。我想要检查你曾给我们的数字有些扭曲，我恐怕这是被扭曲的。这些来自马尔戴克的实体是在多少年前被转移的？

Well, now we'll get back to the business at hand—of doing the book. I want, as we cover this early part of the 75,000-year cycle, I would. . . I would like to go back a little bit, quite some distance perhaps, before the 75,000 years occurred, and take one more look at the transfer of entities from Maldek to clear up this point. I'd like to check the time that you gave us, because we had some distortions in numbers back in the early part of this, and I'm afraid this might be distorted. These entities from Maldek were transferred how many years ago?

RA：我是 Ra。你所说的这些实体经历过几次转折，第一次发生在过去大约五零零千[500,000]年以前，以你们的时间尺度而言。在这个时间，这些实体被转移进入一个结界。这状态持续了你们会称为亘古的时间。那些正要协助他们的实体重复地(尝试)，却无法接触到他们。

RA：I am Ra. The entities of which you speak underwent several transitions, the first occurring five zero zero thousand [500,000] of your years, approximately, in your past, as you measure time. At this time, the entities were transformed into a knot. This continued for what you would call eons of your time. Those aiding them were repeatedly unable to reach them.

在该行星毁灭之后、这是一个没有实体能逃离的结界、大约二零零零[20 万]年以前，一位邦联实体(终于)能够开始松动这个结界，于是这些实体再次被转换进入内在或时间/空间次元、接着经历一个冗长的治疗过程。当这过程完成后，这些实体于是能够决定适当的走向。容我们说，好设定一些状态、以减轻他们(过往)行为的后果。

At a period approximately two zero zero thousand [200,000] years in your past, as you measure time, a Confederation entity was able to begin to relax this knot from which none had escaped during planetary annihilation. These entities then were transformed again into the inner, or time/space, dimensions and underwent a lengthy process of healing. When this was accomplished, these entities were then able to determine the appropriate movement, shall we say, in order to set up conditions for alleviation of the consequences of their actions.
在你们过往的四六零零零、四万六千年前，这是大约的数字，这些实体选择投胎在这个星球圈之内。*

At a time four six zero zero zero, forty-six thousand [46,000] of your years in your past, as you measure time, this being approximate, these entities chose incarnation within the planetary sphere*.

【*这里给出的日期和 10.1 似乎有冲突。】
[The dates given in this answer seem to conflict with those given in 10.1]

21.6 发问者：我知道了。那么在这个大师周期[75000 年]之前，马尔戴克实体并未投生。正确吗？

Questioner:I see. Then no incarnation occurred before this master 75,000-year cycle of Maldek entities. Correct?

RA：我是 Ra。以投生于第三密度时间/空间*的意义而言、这是正确的。

RA: I am Ra. This is correct in the sense of incarnation in third-density time/space*.

【*Ra 在此可能原本要说空间/时间。】
[*Ra possibly intended to say space/time here.]

21.7 发问者：在 75000 年周期之前，这些实体中的任何一个是否曾降生于第二密度？

Questioner:Were there any of these entities then incarnated in second density before the 75,000-year cycle?

RA：我是 Ra。这是不正确的。这些特殊的实体过去投生于第三密度的时间/空间，也就是所谓的内在平面，历经治疗的过程，并且逐渐领悟它们(过去)的行为。

RA: I am Ra. This is incorrect. These particular entities were incarnate in time/space third density, that is, the so-called inner planes, undergoing the process of healing and approaching realization of their action.

21.8 发问者：我无意报导我们曾经涵盖过的议题，但有些论点，我在充分理解上有困难，有时候，我必须以不同方式问问题、以充分地理解。谢谢你。

Questioner:I don't mean to be covering ground that we’ve already covered, but there’re some points that we have trouble with fully understanding, and sometimes I have to ask the question a different way to fully understand it. Thank you.

所以在 75000 年周期的开始，我们知道隔离措施被设立。我假设守护者注意到，如果他们不设立这种措施，自由意志会被侵犯，所以这么做。这…这是否正确？

So at the start of this 75,000-year cycle we know that the quarantine was set up. I am assuming then that the Guardians were aware of the
infringements on free will that would occur if they didn’t set this up at that time and therefore did it. This— Is this correct?

RA: 我是 Ra。这有部分不正确。不正确的部分如下：那些在红色星球上体验第三密度的实体，因为该体验过早结束，当他们被转移到这里的第三密度时，获得基因方面的帮助。这个举动，虽然基于助人的渴望而完成，被视为侵犯自由意志。由守护者或你可以称为园丁所组成的[原本就生效的]光之隔离，从此被强化。

RA: I am Ra. This is partially incorrect. The incorrectness is as follows: those entities whose third-density experience upon your Red Planet was brought to a close prematurely were aided genetically while being transferred to this third density. This, although done in a desire to aid, was seen as infringement upon free will. The light quarantine, which consists of the Guardians, or gardeners, as you may call them, which would have been in effect thus was intensified.

21.9 发问者：现在，当 75000 年周期开始，寿命大约为九百年，平均而言。容我说，当时轮回转世过程与排程…机制是什么？又是如何运用这段过渡期[在上次与这次投胎进入第三密度肉身的时间]以促进心/身/灵复合体之成长？

Questioner: Now, when the 75,000-year cycle started, the life span was approximately nine hundred years, average. What was the process and scheduling of... mechanism, shall I say, of reincarnation at that time, and how did the time in between incarnations into third-density physical apply to the growth of the mind/body/spirit complex?

RA: 我是 Ra。这个询问要比大部分的问题都复杂。我们现在开始。一开始、第三密度心/身/灵复合体的投生样式在黑暗中开始，为此、你可以把你们的密度想成一个睡眠与遗忘的密度。这是遗忘的唯一(次元)平面。对于第三密度实体，遗忘是必须的、好让混淆或自由意志之机制得以运作在该新近个体化的意识复合体之上。

RA: I am Ra. This query is more complex than most. We shall begin. The incarnation pattern of the beginning third-density mind/body/spirit complex begins in darkness, for you may think, or consider, of your density as one of, as you may say, a sleep and a forgetting. This is the only plane of forgetting. It is necessary for the third-density entity to forget so that the mechanisms of confusion, or free will, may operate upon the newly individuated consciousness complex.

因此，起初的实体具有完全的天真无邪，导向于动物性的行为、使用其他自我仅为自我的延伸、为了保存全体自我。当该实体缓慢地觉察到它有不是动
物性的需求，容我们说，也就是对于生存无用的需求。这些需求包括：对于同伴的需求、欢笑的需求、美丽的需求、知晓周遭宇宙的需求。这些是初步的需求。

Thus, the beginning entity is one in all innocence oriented towards animalistic behavior using other-selves only as extensions of self for the preservation of the all-self. The entity becomes slowly aware that it has needs, shall we say, that are not animalistic; that is, that are useless for survival. These needs include: the need for companionship, the need for laughter, the need for beauty, the need to know the universe about it. These are the beginning needs.

当投生的次数开始累积，进一步的需求也被发现了：交换(东西)的需求、去爱的需求、被爱的需求、将动物性行为提升到更为寰宇视野的需求。

As the incarnations begin to accumulate, further needs are discovered: the need to trade, the need to love, the need to be loved, the need to elevate animalistic behaviors to a more universal perspective.

在第三密度周期的第一部分，每次投胎是自动的、就在肉体载具能量复合体中止之时迅速发生。很少需要回顾或治疗此生的体验。当[如你所称的]能量中心开始被启动到更高的程度，每一世的体验有更多内容与爱的功课相关。

During the first portion of third-density cycles, incarnations are automatic and occur rapidly upon the cessation of energy complex of the physical vehicle. There is small need to review or to heal the experiences of the incarnation. As, what you would call, the energy centers begin to be activated to a higher extent, more of the content of experience during incarnation deals with the lessons of love.

因此，如你可以理解的，两次投生之间的时间被延长，好让实体能专注于回顾及治疗前一世的经验。在第三密度的某个(时)点，绿色光芒能量中心逐渐启动，在那个点，投胎停止自动发生。

Thus the time, as you may understand it, between incarnations is lengthened to give appropriate attention to the review and the healing of experiences of the previous incarnation. At some point in third density, the green-ray energy center becomes activated, and at that point incarnation ceases to be automatic.

21.10 发问者：当投胎停止自动发生、我假设该实体可以决定他需要投胎的时机、以利于他自己的学习。他是否也选择他的双亲？

Questioner: When incarnation ceases to become automatic I am assuming that the entity can decide when he needs to reincarnate for the benefit of his own learning. Does he also select his parents?
21.11 发问者：在此时、我们的周期接近尾声，大约有多少百分比的实体投胎时、是自己做各种选择？

Questioner: At this time in our cycle, near the end, what percentage of the entities, approximately, incarnating are making their own choices?

RA：我是 Ra。这是正确的。

I am Ra. This is correct.

RA：我是 Ra。大体的百分比是五四，百分之五十四。

I am Ra. The approximate percentage is five four, fifty-four [54] percent.

21.12 发问者：谢谢你。在第一个 25000 年周期，是否有任何的工业发展，任何人们可用的机器？

Questioner: Thank you. During this first 25,000-year cycle, was there any industrial development at all? Was there any machinery available during this period to the people?

RA：我是 Ra。就你认定的「机器」而言，答案是没有。然而，容我们说，那时有各式各样的木头与石头的工具被用来获取食物和用来侵略。

I am Ra. Using the term “machine” to the meaning which you ascribe, the answer is no. However, there were, shall we say, various implements of wood and rock which were used in order to obtain food and for use in aggression.

21.13 发问者：在第一个 25000 年周期的尽头，是否有任何快速的肉体改变，好比 75000 年周期尽头会发生的情况？或者这只是收割期的一个指标时间？

Questioner: At the end of this first 25,000-year cycle, then, was there any physical change that occurred rapidly like that which occurs at a 75,000-year cycle, or is this just an indexing time for a harvesting period?

RA：我是 Ra。没有改变，除了依据智能能量，或你称为的肉体进化，使肉体复合体适应其环境，依照实体所居住的区域，而有肤色的改变，由于食物摄取的改良，人口逐步地成长。

I am Ra. There was no change except that which, according to intelligent energy, or what you may term physical evolution, suited physical complexes to their environment—this being of the color of the skin due to the area of the sphere upon which entities lived, the gradual growth of peoples due to improved intake of foodstuffs.

21.14 发问者：那么，在第一个 25000 年周期的尽头，我会说，我猜测守护者发现没有任何收割，不管是正面或负面的实体。告诉我当时发生什么事？他们采取了什么行动，等等？

Questioner: Then we have a condition where at the end of the first 25,000-year period, I would say the— I
am guessing that the Guardians discovered that there was no harvest of either positive or negatively oriented entities. Tell me then what happened? What action was taken, etc.?

RA:  我是 Ra。他们没有采取行动、除了保持觉察(留意)这个密度的实体们呼求帮助或理解的可能性。邦联关切保存有助于学习的状态。在大多数情况，这围绕着自由意志的原初变貌。

RA:  I am Ra. There was no action taken except to remain aware of the possibility of a calling for help or understanding among the entities of this density. The Confederation is concerned with the preservation of the conditions conducive to learning. This, for the most part, revolves about the primal distortion of Free Will.

21.15  发问者: 那么、我假设，星际邦联的园丁们没有做什么事，容我说，直到它们花园里的某些植物呼求帮助。这是否正确？

Questioner: Then the Confederation gardeners did nothing, I'm assuming, until some of the plants in their garden, shall I say, called them for help. Is this correct?

RA:  我是 Ra。这是正确的。

RA:  I am Ra. This is correct.

21.16  发问者：第一个呼求何时发生，它是如何发生的？

RA:  我是 Ra。邦联的实体们没有做什么，除了从他们自己的星球送出爱与光，如同纯粹的串流、给那些呼求的实体。这并不是概念上思想的形式，而是纯粹与无分别的爱。
RA: I am Ra. There dwell within the Confederation planetary entities who, from their planetary spheres, do nothing but send love and light as pure streamings to those who call. This is not in the form of conceptual thought but of pure and undifferentiated love.

21.18 Questioner: So, did the first distortion of the Law of One then require equal time to be given to the self-service oriented group?

RA: In this case this was not necessary for some of your time due to the orientation of the entities.

21.19 Questioner: What was their orientation?

RA: The orientation of these entities was such that the aid of the Confederation was not perceived.

21.20 Questioner: Since it was not perceived it was not necessary to balance this. Is that correct?

RA: This is correct. What is necessary to balance is opportunity. When there is ignorance, there is no opportunity. When there exists a potential, then each opportunity shall be balanced, this balancing caused by not only the positive and negative orientations of those offering aid but also the orientation of those requesting aid.

21.21 Questioner: When was the first contact by the Orion group? In years?

RA: As we have said, the Orion group attempted contact approximately six zero thousand [60,000] of your years in the past, as you measure time.
Questioner: I'm sorry, I meant the first attempt in the second major cycle. I'm now working in the second 25,000 years. How many years ago was the Orion group's attempt in that cycle?

RA: I am Ra. The Orion group next attempted in more fertile territory approximately three six zero zero [3,600] of your years in the past, as you measure time.

RA: [tape ends]

Questioner: Just to quickly refresh my mind: how many years ago did Lemuria suffer its catastrophe?

RA: I am Ra. This was approximately fifty thousand [50,000] of your years ago. The origins being approximately five three, fifty-three thousand [53,000] years ago. The catastrophe being approximately sixty three thousand [63,000] of your years ago. The end of the catastrophe being approximately fifty thousand [50,000] of your years ago. The end of the catastrophe being approximately sixty three thousand [63,000] of your years ago.
of your years ago, the damage being completed in that last small cycle of the first master cycle.

21.26 发问者：你的意思是要说大师或主要周期？
Questioner: Did you mean to say master or major cycle?

RA：我是 Ra。适当的声音振动复合体是主要周期。
RA: I am Ra. The appropriate sound vibration complex is major cycle.

21.27 发问者：谢谢你。那么、第一个主要周期的终结与雷姆里亚的毁灭是否有关联？或者这场毁灭只是恰巧发生在那个周期的尽头？
Questioner: Thank you. Then did the ending of this first major cycle have something to do with the destruction of Lemuria, or did this destruction just happen to occur at the end of that cycle?

RA：我是 Ra。在一个主要周期的尽头有能量的汇流。这鼓励早已无可避免的、你们星球的地表移动之调整。
RA: I am Ra. There is a confluence of energies at the ending of a major cycle. This encouraged what was already an inevitable adjustment in the movement of the surfaces of your planetary sphere.

21.28 发问者：非常感谢你。我提问的方式是如此愚笨，我道歉，但这么做
Questioner: Thank you very much. I apologize for being so stupid in making my questions, but this has cleared up the point nicely for me. Thank you.

那么、在第二个 25000 年的主要周期中，是否发展出任何伟大的文明？
Then in the second 25,000-year major cycle was there any great civilization that developed?

RA：我是 Ra。以科技的角度来看伟大、在这个周期没有伟大的社会。那些天津四的实体已选择 [作为一个团体] 投胎于你们称为的中国，他们有一些进展。
RA: I am Ra. In the sense of greatness of technology there were no great societies during this cycle. There was some advancement among those of Deneb who had chosen to incarnate as a body in what you would call China.

当时，在你们星球的许多部分有适当正面步骤启动绿色光芒能量复合体，包括美洲大陆、你们称为的非洲大陆、你们称为的澳洲岛屿，以及你们所知的印度，还有分散各地的人群。
There were appropriately positive steps in activating the green-ray energy complex in many portions of your planetary sphere including the Americas, the continent which you call Africa, the island which you call Australia, and that which you know as
India, as well as various scattered peoples.

But none of them became what you would name great as the greatness of Lemuria or Atlantis is known to you due to the formation of strong social complexes and in the case of Atlantis, very great technological understandings.

None of these became what you would name great as the greatness of Lemuria or Atlantis is known to you due to the formation of strong social complexes and in the case of Atlantis, very great technological understandings.

However, in the South American area of your planetary sphere, as you know it, there grew to be a great vibratory distortion towards love. These entities were harvestable at the end of the second major cycle without ever having formed strong social or technological complexes.

This was the last question for this session before we close, as this instrument is somewhat depleted?

21.29 发问者：我在进行第二部分的25000年这部分有些困惑，我只想要在此道歉。

Questioner: I just wanted to apologize for a bit of confusion on my part in carrying on to this second 25,000 years.

我只想问有什么我们可以做的事，好使该器皿更舒适？我们会希望在今天稍后举行第二次集会。

I would just like to ask if there is anything I could do to make the instrument more comfortable? We would hope to have a second session later today.

RA：我是Ra。你可以观察到在书本、蜡烛、馨香垂直度之间的排列有些微的错置。这情况并不显著，但我们说过，累积的效果对于这个器皿是不好的。你们是谨慎认真的。若能给予器皿的肉体复合体适当的运动与操作，举行第二次集会是好的。

RA：I am Ra. You may observe a slight misalignment between book, candle, and perpendicularity of censer. This is not significant, but as we have said, the cumulative effects upon this instrument are not well. You are conscientious. It is well to have a second session given the appropriate exercising and manipulation of this instrument’s physical complex.
我是 Ra。我在太一无限造物者的爱与光中离开你们。那么，向前去吧，在太一造物者的大能与和平中欢欣庆祝。Adonai。

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

第 022 场集会 1981 年 2 月 10 日

22.0 RA: 我是 Ra。我在无限造物者的爱与光中向你们致意。我现在开始通讯。

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

22.1 发问者: 该器皿想要问你几个问题。我将先把它们讲出来。该器皿想要知道为什么她在不同的地方、在一天的不同时间都会闻到馨香?

Questioner: The instrument would like to ask a couple of questions of you. I'll get them out of the way first. The instrument would like to know why she smells the incense at various times during the day in various places?

RA: 我是 Ra。这个器皿终身奉献于服务。这把器皿带到这个空间/时间里的链结: 显意识和无意识的变貌均朝向服务，进一步地、显意识变貌借由通讯朝向服务。每一次[如你所称]，我们执行这个工作，我们的社会记忆复合体的振动变貌和该器皿朝向服务的无意识变貌、就更紧密地交织在一起。于是，我们逐渐成为这个器皿的振动复合体的一部分，它也成为我们的一部分。这过程发生在无意识的层级，在这个层级、心智已经深入到意识的根基[复数]、你可以称为宇宙的(层级)。

RA: I am Ra. This instrument has spent a lifetime in dedication to service. This has brought this instrument to this nexus in space/time with the conscious and unconscious distortion towards service, with the further conscious distortion towards service by communication. Each time, as you would put it, that we perform this working our social-memory-complex-vibrational distortion meshes more firmly with this instrument’s unconscious distortions towards service. Thus we are becoming a part of this instrument’s vibratory complex and it a part of ours. This occurs upon the unconscious level, the level whereby the mind has gone down through to the roots of consciousness which you may call cosmic.

这个器皿并未有意识地觉知该交织振动复合体的缓慢改变。无论如何，当我们两者层级的奉献继续着，并且工作也继续下去，会有一些信号从无意识(层级)以象征的方式送出。因为这个器皿的嗅觉极度敏锐，这个关联无意识地发生，接着这个气味的思想-形态就被该实体所见证。

This instrument is not consciously
aware of this slow changing of the meshing vibratory complex. However, as the dedication on both levels continues, and the workings continue, there are signals sent from the unconscious in a symbolic manner. Because this instrument is extremely keen in its sense of smell this association takes place unconsciously, and the thought-form of this odor is witnessed by the entity.

22.2 **Questioner:** Secondly, she would like to know why she feels more healthy now after she does these sessions. She's generally feeling more healthy as time goes on.

**RA:** I am Ra. This is a function of the free will of the entity. This entity has, for many of your years, prayed a certain set of sound vibration complexes before opening to communication. Before the trance state was achieved this prayer remained within the conscious portion of the mind complex and, though helpful, was not as effective as the consequence of this prayer, as you would call this vibrational sound complex, which then goes directly into the unconscious level, thus more critically affecting the communication from the spiritual complex.

再者，由于这个工作，这个实体开始接受特定的限制，即为了准备服务的舞台、而加诸在自身的限制，好比它现在执行的服务。这也是一个协助：重新校准该肉体复合体关于疼痛之扭曲。

Also, this entity has begun, due to this working, to accept certain limitations which it placed upon itself in order to set the stage for services such as it now performs. This also is an aid to re-aligning the distortions of the physical complex with regard to pain.

22.3 **Questioner:** Thank you. I’ll ask a couple of questions to clear up the end of the second cycle, the second major cycle. And then we’ll go on to the third and last of the major cycles.

**RA:** Can you tell me the life span, the
average life span, at the end of the second major cycle?

RA: 我是 Ra。到了第二个主要周期的尽头，寿命年限如你所知的，依照地理分布有着一定的变异程度，与智能能量较为协调一致的人群有较长的寿命，好战人群的寿命则较短。

RA: I am Ra. By the end of the second major cycle the life span was as you know it, with certain variations among geographically isolated peoples more in harmony with intelligent energy and less bellicose.

22.4 发问者：你能否告诉我那个长度…在第二个主要周期的尽头，平均的寿命年线？

Questioner: Can you tell me the length of that… average span, in years, at the end of the second major cycle?

RA: 我是 Ra。平均数或许容易令人误解。精确地说，许多实体寿命大约为三十五到四十岁，(也)存在着接近你们的一百岁寿命的可能性，并且不会被认为是不正常的。

RA: I am Ra. The average is perhaps misleading. To be precise, many spent approximately thirty-five to forty of your years in one incarnation, with the possibility not considered abnormal of a life span approaching one hundred of your years.

22.5 发问者: 那么，你可否给我一个…我能否假设，在第二个 25000 年周期之后、平均寿命剧烈地下降、从 700 岁到少于一百岁，这是由于一个…缺少服务他人的情况加剧？这是否正确？

Questioner: Then can you give me a— Can I assume, then, that this drastic drop from 700-year life span to one less than one hundred years in length during this second 25,000-year period was because of an intensification of a… of a condition of lack of service to others? Is this correct?

RA: 我是 Ra。这有部分是正确的。在第二个周期结束前，责任法则开始生效，因为实体越来越能够掌握在这个密度需要学习的功课。因此，实体们发现许多方式表现好战的本质，不只是展现在部落或国家间，也在个人的关系、彼此对待的方式中展现：在许多情况中，以物易物的概念让位给金钱的概念；另外，拥有权的概念胜过非拥有权的概念、在个人或群体的基础上取得优势。

RA: I am Ra. This is, in part, correct. By the end of the second cycle, the Law of Responsibility had begun to be effectuated by the increasing ability of entities to grasp those lessons which there are to be learned in this density. Thus, entities had discovered many ways to indicate a bellicose nature, not only as tribes or what you call nations, but in personal relationships, each with the other: the concept of barter having given way in many cases to the concept of money; also, the concept of ownership having won ascendancy
over the concept of non-ownership on an individual or group basis.

于是，每一个实体被授予更多微妙的方式来展现服务他人或服务自我伴随中的操控他人的变貌。当每个课程被理解，那些课程属于分享、给予、在自由的感激中领受：每个课程实际上都可以被拒绝。

Each entity, then, was offered many more subtle ways of demonstrating either service towards others or service to self, with the distortion of the manipulation of others. As each lesson was understood, those lessons of sharing, of giving, of receiving in free gratitude—each lesson could be rejected in practice.

当学习/教导的果实没有被展现出来、寿命便大幅降低，因为荣誉/责任之道没有被接受。

Without demonstrating the fruits of such learn/teaching the life span became greatly reduced, for the ways of honor/duty were not being accepted.

22.6 发问者：寿命的缩短是否在某些方面帮助这些实体，因为他有更多时间在两世之间回顾他的错误，或者这个缩短的寿命阻碍了他？

Questioner: Would this shortened life span help the entity in any way in that he would have more times in between incarnations to review his mistakes, or would this shortened life span hinder him?

RA：我是 Ra。两者都正确。寿命的缩短属于一的法则变貌之一，暗示一个实体不会接收到超过他可以承受的：更强烈的更多经验。这作用的范围以个人为基准，并不会影响行星或社会复合体。

RA: I am Ra. Both are correct. The shortening of the life span is a distortion of the Law of One which suggests that an entity not receive more experience in more intensity than it may bear. This is only in effect upon an individual level and does not hold sway over planetary or social complexes.

因此寿命的缩短是由于必须移除一个实体离开这经验的强度，该强度源于该实体已拒绝智慧与爱，它们被反射，重新进入造物者的意识中；而没有被接纳为自我的一部分，这造成该实体需要治疗，以及许多关于此生的评估。

The incorrectness lies in the truth that, given appropriate circumstances, a much longer incarnation in your space/time continuum is very helpful for continuing this intensive work until conclusions have been reached through the catalytic process.

不正确的部份在于一个事实：假设有适当的环境，在你们的空间/时间连续体中，一个延长许多的人生是很有帮助的，好继续这密集的工作，直到经历这催化过程之后，获致结论为止。

The incorrectness lies in the truth
that, given appropriate circumstances, a much longer incarnation in your space/time continuum is very helpful for continuing this intensive work until conclusions have been reached through the catalytic process.

22.7 **Questioner:** You spoke of the South American group that was harvestable at the end of the second cycle. How long was their average life span at the end of the second cycle?

**RA:** I am Ra. This isolated group had achieved life spans stretching upwards towards the nine-hundred-year [900-year] life span appropriate to this density.

22.8 **Questioner:** Then I’m assuming the planetary action that we’re experiencing now, which shortens, it seems, all life spans here, was not strong enough at that time to affect them and shorten their life span regardless. Is this correct?

**RA:** I am Ra. This is correct. It is well to remember that at that nexus in space/time great isolation was possible.

22.9 **Questioner:** About how many people populated the earth totally at that time; that is, incarnated in the physical at any one time?

**RA:** I am Ra. I am assuming that you intend to query regarding the number of incarnate mind/body/spirit complexes at the end of the second major cycle, this number being approximately three four five, oh oh oh, three hundred forty-five thousand [345,000] entities.

22.10 **Questioner:** Approximately how many were harvestable out of the total number?

**RA:** I am Ra. Approximately one hundred fifty was the harvestable number.
是可收割的。

RA：我是Ra。有大约一百五十个[150]可以收割的实体。

22.11 发问者：非常小的数目。那么，在下一个周期的开始...这些实体是否留下来，在地球上工作？

Questioner：A very small number. Then as the next cycle started... are these the entities then that stayed to work on the planet?

RA：我是Ra。这些实体被邦联造访，变得渴望留下来，为了协助地球的意识。这是正确的。

RA：I am Ra. These entities were visited by the Confederation and became desirous of remaining in order to aid the planetary consciousness. This is correct.

22.12 发问者：星际邦联对这150个实体组成的群体有何种拜访？

Questioner：What type of visit did the Confederation make to this group of 150 entities?

RA：我是Ra。出现一个光之存有、装备着光之护罩[可以这么称呼]。它谈论所有造物的一体性与无限、以及等候着那些准备好收割之实体的事物。它以黄金般的话语描述那栩栩如生的爱之美妙。然后，它允许一段心电感应连结，渐进式地展示第三密度地球复合体的苦境给那些有兴趣的实体看。然后，它便离开。

RA：I am Ra. A light being appeared bearing that which may be called a shield of light. It spoke of the oneness and infinity of all creation and of those things which await those ready for harvest. It described in golden words the beauties of love as lived. It then allowed a telepathic linkage to progressively show those who were interested the plight of third density when seen as a planetary complex. It then left.

22.13 发问者：这些实体是否全部都决定在下一个25000年周期留下来帮忙？

Questioner：And did all of these entities then decide to stay and help during the next 25,000-year cycle?

RA：我是Ra。这是正确的。作为一个群体，它们留下来。还有那些跟这个文化周边相关的实体，它们没有留下来。然而，它们也不能被收割，所以它们从第三密度的，容我们说，最高子音阶开始重复这个密度。这群体里的许多实体具有充满爱的本质，(他们)不是流浪者，而是属于第二周期，这个特殊的来源。

RA：I am Ra. This is correct. As a group they stayed. There were those peripherally associated with this culture which did not stay. However, they were not able to be harvested either and so, beginning at the very highest, shall we say, of the sub-octaves of third density, repeated this density. Many of those who have
been of a loving nature are not wanderers but those of this particular origin of second cycle.

22.14 **Questioner:** 所有这些实体是否都在这个周期、仍跟我们在一起？
  Questioner: Are all of these entities still with us in this cycle?

**RA:** 我是 Ra。这些实体重复第三密度的主要周期，有少数已经能够离开。这些实体选择加入他们的兄弟姊妹，如你对这些实体的称呼。

**RA:** I am Ra. The entities repeating the third-density major cycle have, in some few cases, been able to leave. These entities have chosen to join their brothers and sisters, as you would call these entities.

22.15 **Questioner:** 在这些实体中，是否有任何人是我们历史有记载的人物？我们可以在历史中找到的、具备肉身的存在？
  Questioner: Were any of these entities names that we know from our historical past? That have appeared as incarnated beings we find in our history?

**RA:** 我是 Ra。声音振动体，被知晓为圣·奥古斯丁，属于这特质。被知晓为圣·泰瑞莎的实体属于这特质。被知晓为圣·方济各的实体属于这特质。这些实体都具有修道院的背景，如你所称的，他们发现投生在同一类型的氛围是合宜的、为了进一步的学习。

**RA:** I am Ra. The one known as sound vibration complex, Saint Augustine, is of such a nature. The one known as Saint Teresa of such a nature. The one known as Saint Francis of Assisi of such nature. These entities, being of monastic background, as you would call it, found incarnation in the same type of ambiance appropriate for further learning.

22.16 **Questioner:** 嗯，当该周期在 25000 年前终止，星际邦联对于缺乏收割量有何反应？
  Questioner: Well, then as the cycle terminated 25,000 years ago, what was the reaction of the Confederation to the lack of harvest?

**RA:** 我是 Ra。我们感到关切。

**RA:** I am Ra. We became concerned.

22.17 **Questioner:** 是否有立刻采取任何行动，或者你们等待一个呼求？
  Questioner: Was any action taken immediately, or did you wait for a call?

**RA:** 我是 Ra。土星议会唯一的行动是允许其他第三密度的心/身/灵复合体进入(该)第三密度，不是流浪者，而是那些想进一步寻求第三密度经验的实体。这行动以随机方式进行，于是自由意志不会被侵犯，因为那时尚未有一个呼求。

**RA:** I am Ra. The Council of Saturn acted only in allowing the entry into third density of other mind/body/spirit
complexes of third density, not wanderers, but those who sought further third-density experience. This was done randomly so that free will would not be violated, for there was not yet a call.

22.18 发问者：当一个呼求发生，星际邦联是否采取下一个行动？
Questioner: Was the next action taken by the Confederation when a call occurred?

RA：我是 Ra。这是正确的。
RA：I am Ra. This is correct.

22.19 发问者：是谁或什么个群体产生这个呼求，星际邦联采取什么行动？
Questioner: Who, or what group, produced this call, and what action was taken by the Confederation?

RA：该呼求属于亚特兰提斯人。这个呼求是为了获得你称为的理解，伴随着帮助其他自我的变貌。采取的行动正是你此时参与的：透过一些如你所称的管道来铭印资讯。
Ra The calling was that of Atlanteans. This calling was for what you would call understanding with the distortion towards helping other-selves. The action taken is that which you take part in at this time: the impression of information through channels, as you would call them.

22.20 发问者：那么，第一次的呼求是在亚特兰提斯科技兴盛之前发生？
Questioner: Was this first calling then at a time before Atlantis became technologically advanced?

RA：我是 Ra。这基本上是正确的。
RA：I am Ra. This is basically correct.

22.21 发问者：那么，亚特兰提斯的科技进步因为这个呼求而到来？我假设该呼求被回应，带给他们一的法则和爱的法则[一的法则的变貌之一]，但他们是否也得到科技资讯、促使他们成长为高度科技化的社会？
Questioner: Then did the technological advancement of Atlantis come because of this call? I am assuming the call was answered to bring them the Law of One and the Law of Love as a distortion of the Law of One, but did they also then get technological information that caused them to grow into such a highly technological society?

RA：我是 Ra。一开始并没有。大约在相同的时间，我们首次出现在埃及天空、之后持续进行。邦联的其他实体出现在那些、已达成某种哲学理解[容我们误用这个单词]的层次，与通讯调和的亚特兰提斯人面前，鼓励并激励对于合一之奥秘的研读。
RA：I am Ra. Not at first. At about the same time as we first appeared in the skies over Egypt and continuing thereafter, other entities of the Confederation appeared unto
Atlanteans who had reached a level of philosophical understanding, shall we misuse this word, which was consonant with communication to encourage and inspire studies in the mystery of unity.

However, requests being made for healing and other understandings, information was passed having to do with crystals and the building of pyramids as well as temples, as you would call them, which were associated with training.

22.22 发问者: 这个训练是否与埃及人接受的入门训练属于同一类型？
Questioner: Was this training the same type of initiatory training that was done with the Egyptians?

RA: 我是 Ra。这个训练是不同的, 因为该社会复合体, 容我们说, 在思想方面比较老练、矛盾与野蛮程度较少。因此该神殿是学习的殿堂, 而非将医者放在台座上、(与人群)完全分离。

RA: I am Ra. This training was different in that the social complex was more, shall we say, sophisticated and less contradictory and barbarous in its ways of thinking. Therefore the temples were temples of learning rather than the attempt being made to totally separate and put upon a pedestal the healers.

22.23 发问者: 那么, 在这些神殿之中, 是否有我们称为的僧侣被训练?
Questioner: Then were there what we would call priests trained in these temples?

RA: 我是 Ra。以禁欲独身、服从、贫穷的意义来看, 你不会称呼他们为僧侣。他们是专注于学习的僧侣。

RA: I am Ra. You would not call them priests in the sense of celibacy, of obedience, and of poverty. They were priests in the sense of those devoted to learning.

那些在这种学习中接受训练的僧侣、(后来)开始尝试使用水晶力量在治疗以外的事物, 困难变得明显, 因为他们不只在涉入学习、还跟你们称为的政府结构有牵连。

The difficulties became apparent as those trained in this learning began to attempt to use crystal powers for those things other than healing, as they were involved not only with learning but became involved with what you would call the governmental structure.

22.24 发问者: 他们取得所有资讯的方式、是否跟现在你们给予我们资讯的方式一样，透过一个器皿来沟通，好比这个器皿?
Questioner: Was all of their information given to them in the way you're giving our information now,
通过一个这样的仪器？

**RA**：我是Ra。偶尔有一些探访，但容我们说，在你们的历史事件之长廊中位于你们的空间/时间连续体，没有任何重要性。

**RA**：I am Ra. There were visitations from time to time but none of importance in the, shall we say, historical passage of events in your space/time continuum.

22.25 **发问者**：是否必须有一个统合的社会复合体，这些探访才会发生？什么条件…我说，那些条件是必须的，好使这些探访得以发生？

**Questioner**：Was it necessary for them to have a unified social complex for these visitations to occur? What conditions were... I'm saying, what conditions were necessary for these visitations to occur?

**RA**：我是Ra。有两个条件：一群人呼求、其平方（总和）克服那些不愿意追寻或学习的人之阻力；第二个需求，邦联成员相对的天真，认为资讯的直接转移对于亚特兰提斯人有帮助，如同这种方式以往对该邦联实体有帮助。

**RA**：I am Ra. The conditions were two: the calling of a group of people whose square overcame the integrated resistance of those unwilling to search or learn; the second requirement, the relative naïveté of those members of the Confederation who felt that direct transfer of information would necessarily be as helpful for Atlanteans as it had been for the Confederation entity.

22.26 **发问者**：那么我知道了。你在说的是：这些天真的星际邦联实体在过去，有同样的事情发生在他们身上，所以他们对亚特兰提斯人做同样的事。这是否正确？

**Questioner**：I see then. What you're saying is these naive Confederation entities had had the same thing happen to them in the past, so they were doing the same thing for the Atlantean entities. Is this correct?

**RA**：我是Ra。这是正确的。我们提醒你，我们是邦联中天真的一员，并且仍在尝试弥补我们觉得要负责的损失。那是我们的义务也是荣誉，继续与你们人群在一起，直到我们教导/学习之扭曲的所有痕迹、被相反的扭曲所拥抱、接着平衡得以实现。

**RA**：I am Ra. This is correct. We remind you that we are one of the naive members of that Confederation and are still attempting to recoup the damage for which we feel responsibility. It is our duty as well as honor to continue with your peoples, therefore, until all traces of the distortions of our teach/learnings have been embraced by their opposite distortions and balance achieved.

22.27 **发问者**：我明白了。那么、我
将陈述我现在对于亚特兰提斯的全貌，接着你告诉我是否正确。

Questioner: I see. Then I will state the picture I have now of Atlantis, and you can tell me if I’m correct.

我们遇到一个状况，即亚特兰提斯有足够的实体开始朝一的法则方向走，并且活出一的法则，让他们的呼求被星际邦联听到。这个呼求被听到，因为使用平方法则，推翻没有呼求之亚特兰提斯人的反对。于是星际邦联使用一些通讯管道，好比我们现在使用的(器皿)，也进行直接接触，但这最后转变成为一个错误，因为它被亚特兰提斯的某些实体误用。这是否正确？

We have a condition where a large enough number of the entities of Atlantis had started at least going in the direction of the Law of One and living the Law of One for their call to be heard by the Confederation. This call was heard because, using the Law of Squares, it overrode the opposition of the Atlantean entities that were not calling. The Confederation then used channels such as we use now for communication and also made contact directly, but this turned out to be a mistake because it was perverted by some of the entities of Atlantis. Is this correct?

RA: I am Ra. This is correct with one exception. There is only one law. That is the Law of One. Other so-called laws are distortions of this law, some of them primal and most important for progress to be understood. However, it is well that each so-called law, which we also call “way,” be understood as a distortion rather than a law. There is no multiplicity to the Law of One.

这将是此次工作的最终问题。请现在发问。

This will be the final question in length of this working. Please ask it now.

22.28 发问者：什么是…我将要问的，我唯一想到的问题是：你能否告诉我亚特兰提斯人口的平均寿命？

Questioner: What was the— the only question I was going to ask, that I can think of was— Could you give me the average life span of the Atlantean population?

RA: I am Ra. Average lifespans, as we have said, are easy to misunderstand. The Atlanteans, in early cultural experience, had lifespans from seventy to one hundred years not uncommon, this being a probable instance. Due to increased desire for power, this civilization eventually, at its end, was reduced, this civilization. Therefore, the information on being restored to youth was
请求。

**RA**：I am Ra. The average life span, as we have said, is misleading. The Atlanteans were, in the early part of their cultural experience, used to life spans from seventy [70] to one hundred forty [140] years, this being, of course, approximate. Due to increasing desire for power, the lifetime decreased rapidly in the later stages of this civilization, and thus the healing and rejuvenating information was requested.

【【在我们结束之前，你是否有任何简短的询问?】

**Do you have any brief queries before we close?**

22.29 发问者：有什么任何方式，让我们可以使得该器皿更舒适，或任何我们可以为她做的事?

Questioner: Is there any way that we can make the instrument more comfortable or anything that we can do for her?

**RA**：我是 Ra。该器皿状况良好。这个工作圈的某个或其中一个实体在一段时间中没有完全清醒，导致维持清楚的联系较不容易。我们要求在这个圈子中的实体们，觉察到他们的能量对于增加这个通讯的生命力是有帮助的。我们谢谢你们谨慎认真的询问。

**RA**：I am Ra. The instrument is well. It is somewhat less easy to maintain clear contact during a time when some or one of the entities in the circle of working is or are not fully conscious. We request that entities in the circle be aware that their energy is helpful for increasing the vitality of this contact. We thank you for being conscientious in the asking.*

【【在这场集会中，有一位访客躺在地板上冥想，随后睡着了。】

[*There was a visitor present for this session who laid down on the floor to meditate and subsequently fell asleep.*]

我是 Ra。怀着大喜悦、在太一无限造物者的爱与光中离开你们。那么，向前去吧，在太一造物者的大能与和平中欢欣庆祝。Adonai。

I am Ra. It is a great joy to leave you in the love and the light of the One Infinite Creator. Go forth, therefore, rejoicing in the power and the peace of the One Creator. Adonai.

第 023 场集会 1981 年 2 月 11 日

23.0 **RA**：我是 Ra。我在无限造物者的爱与光中向你们致意。我们现在开始通讯。

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

23.1 发问者：你昨天谈到星际邦联的第一次接触、发生在我们的第三个主要周期。你陈述你出现在埃及上空的时间、大约与亚特兰提斯初次被协助的时
间相同。你可否告诉我、你为什么前往埃及、以及当你首次到达埃及时、你的态度与思考之定向？

Questioner: You were speaking yesterday of the first contact made by the Confederation which occurred during our third major cycle. You stated that you appeared in the skies over Egypt at the same time, approximately, aid was first given to Atlantis. Can you tell me why you went to Egypt and your, shall we say, orientation of attitude and thinking when you first went to Egypt?

RA: 我是 Ra。在你说的那个时期、那些人选择崇拜鹰头太阳神、你们所知的声音振动复合体、「荷鲁斯」。这个声音振动复合体已经采取其他的声音振动复合体、崇拜的对象是被描绘在某种变貌中的太阳圆盘。

RA: I am Ra. At the time of which you speak there were those who chose to worship the hawk-headed sun god which you know as vibrational sound complex, "Horus." This vibrational sound complex has taken other vibrational sound complexes, the object of worship being the sun disc represented in some distortion.

我们受到吸引、花了一些你们称为的时间扫描人们是否对于寻求有严肃的兴趣、如此我们可以帮助而不会侵犯。我们发现在那个时候、该社会复合体在其所谓的宗教信仰方面、相当地自我矛盾。因此、没有针对我们振动的适当呼求。于是、在那时、如你所知的、约你们的一万八千年前、我们离开并未采取行动。

We were drawn to spend some time, as you would call it, scanning the peoples for a serious interest amounting to a seeking with which we might help without infringement. We found that at that time the social complex was quite self-contradictory in its so-called religious beliefs, and, therefore, there was not an appropriate calling for our vibration. Thus, at that time, which you know of as approximately eighteen thousand [18,000] of your years in your past, we departed without taking action.

23.2 发问者：你昨天陈述、你们在那个时候出现在埃及上空、当时 埃及实体们是否能够看到你们在他们的天空中？

Questioner: You stated yesterday that you appeared in the skies over Egypt at that time. Were the Egyptian entities able to see you in their skies?

RA: 我是 Ra。这是正确的。

RA: I am Ra. This is correct.

23.3 发问者：他们看到了什么、这事件如何影响他们的态度？

Questioner: What did they see, and how did this affect their attitudes?

RA: 我是 Ra。他们看到你会称之为水晶动力的钟型载具。
RA: I am Ra. They saw what you would speak of as crystal-powered bell-shaped craft.

这并没有影响他们、由于他们坚信、许许多不可思议的事情的发生只是世界寻常的一部分, 许许多多的神祈对于超自然事件有强大的控制力。

This did not affect them due to their firm conviction that many wondrous things occurred as a normal part of a world, as you would call it, in which many, many deities had powerful control over supernatural events.

23.4 发问者: 你们让他们看见，而非隐形，这有原因吗？

Questioner: Did you have a reason for being visible to them rather than invisible?

RA: 我是 Ra。这是正确的。

RA: I am Ra. This is correct.

23.5 发问者: 你可否告诉我、你们让他们看见的原因？

Questioner: Can you tell me your reason for being visible to them?

RA: 我是 Ra。我们允许可见度，因为它并不会造成任何不同。

RA: I am Ra. We allowed visibility because it did not make any difference.

23.6 发问者: 我知道了。那么，在这个时候，你并没有接触他们。你可否告诉我相同的…回答我刚才问的同样问

题，(主题)关于你下一次与埃及人的接触。

Questioner: I see. Then at this time you did not contact them. Can you tell me the same... answer the same questions I just asked with respect to your next attempt to contact the Egyptians?

RA: 我是 Ra。下一次的尝试时间延长了。它持续好一段时间。我们努力的链结点或中心是一个决定，我们做这个决定是因为有足够的呼求，(让我们)尝试行走在你们人群之中，如同兄弟一般。

RA: I am Ra. The next attempt was prolonged. It occurred over a period of time. The nexus, or center, of our efforts was a decision upon our parts that there was a sufficient calling to attempt to walk among your peoples as brothers.

我们将这个计划摊开在土星议会之前，提供我们自身为服务导向的流浪者、属于直接降落于内在层面的类型、不经过投胎过程。于是我们浮现或物质化，以肉体—化学复合体方式显现，尽可能地呈现出我们的本质，努力成为(他们的)兄弟、并且花费有限的一段时间、作为一的法则之教师，因为那儿有股对于太阳体日益强烈的兴趣，这点与我们特殊的振动是调和一致的。

We laid this plan before the Council of Saturn, offering ourselves as service-oriented wanderers of the type which land directly upon the inner planes without incarnative processes.
Thus we emerged, or materialized, in physical-chemical complexes representing as closely as possible our natures, this effort being to appear as brothers and spend a limited amount of time as teachers of the Law of One, for there was an ever-stronger interest in the sun body, and this vibrates in concordance with our particular distortions.

We discovered that for each word we could utter, there were thirty impressions we gave by our very being which confused those entities we had come to serve. After a short period we removed ourselves from these entities and spent much time attempting to understand how best to serve those to whom we had offered ourselves in love/light.

With those of you who know the entity which we refer to as Atlantis had conceived of the potentials for healing by use of the pyramid-shape entities. In considering this and making adjustments for the differences in the distortion complexes of the two geographical cultures, as you would call them, we went before the Council again, offering this plan to the Council as an aid to the healing and the longevity of those in the area you know of as Egypt. In this way we hoped to facilitate the learning process as well as offering philosophy articulating the Law of One. Again the Council approved.

Approximately eleven thousand [11,000] of your years ago we entered, by thought-form, your—we correct this instrument. We sometimes have difficulty due to low vitality. Approximately eight five zero [8,500] years ago, having considered these concepts carefully, we returned, never having left in thought, to the
thought-form areas of your vibrational planetary complex and considered for some of your years, as you measure time, how to appropriately build these structures.

首先，大金字塔，大约于你们的六千年前形成，执行的方式为思想大金字塔的建筑或架构，然后依序，容我们说，我们以较为地方性或地球上的材料[而非思想形态材料]来建造其他的金字塔结构。这过程持续大约为你们的一千五百年。

The first, the Great Pyramid, was formed approximately six thousand [6,000] of your years ago. Then, in sequence, after this performing by thought of the building or architecture of the Great Pyramid, using the more, shall we say, local or earthly material rather than thought-form material to build other pyramidalical structures. This continued for approximately fifteen hundred [1,500] of your years.

在这期间，借由水晶来启蒙与治疗的资讯被给予，有个被知悉为「阿肯那顿」的人当时能够察觉到这个资讯而没有显著的扭曲，容我们说，有一段时期，他翻天覆地、就为了行使一的法则，并且依循启蒙与真实悲悯的治疗变貌来组织祭司阶层架构。这个情况并没有持续很久。

Meanwhile, the information concerning initiation and healing by crystal was being given. The one known as “Akhenaten” was able to perceive this information without significant distortion and, for a time, moved, shall we say, heaven and earth in order to invoke the Law of One and to order the priesthood of these structures in accordance with the distortions of initiation and true compassionate healing. This was not to be long-lasting.

在这个实体的肉体从你们第三密度物理层面分解之际，如我们先前说的，我们的教导很快地被曲解了，我们的建筑结构再一次地落入所谓的「皇家」，或那些拥有权力变貌的实体手中。

At this entity’s physical dissolution from your third-density physical plane, as we have said before, our teachings became quickly perverted, our structures returning once again to the use of the so-called “royal,” or those with distortions towards power.

23.7 发问者：当你提到金字塔治疗，我假设主要的治疗是针对心智。这是否正确？

Questioner: When you spoke of pyramid healing, I am assuming that the primary healing was for the mind. Is this correct?

RA：我是 Ra。这只有部分正确。治疗，如果要它生效，必须是一个没有显著扭曲的漏斗、好让内流得以通过灵性复合体进入心智之树。这个心智的某些部分阻挡流到肉体复合体的能量。在每个案例、每个实体中，障碍都有些不同。
RA: I am Ra. This is partially correct. The healing, if it is to be effectuated, must be a funneling without significant distortion of the instreamings through the spiritual complex into the tree of mind. There are parts of this mind which block energies flowing to the body complex. In each case, in each entity, the blockage may well differ.

无论如何，首先需要启动灵性通道或飞梭的感官。那么，不管该阻碍是从灵性到心智、或从心智到肉体、或仅只是一个随机且纯粹的肉体外伤，治疗都得以实行。

First, however, it is necessary to activate the sense of the spiritual channel or shuttle. Then whether the blockage is from spiritual to mental, or from mental to physical, or whether it may simply be a random and purely physical trauma, healing may then be carried out.

23.8 问者：当你们开始使用思想建造位于吉沙的金字塔，在那个时候你是否与具肉身的埃及人有接触，他们是否观察到这个建筑物？

Questioner: When you started building the pyramid at Giza using thought, were you at that time in contact with incarnate Egyptians, and did they observe this building?

RA: 我是 Ra。在那个时候我们并未在你们的平面上与具肉身的实体们有亲近的接触。我们回应一般性具有足够能量的呼求、在特定的地点进行有益的行动。我们传送思想给所有寻求我们资讯的人们。

RA: I am Ra. At that time we were not in close contact with incarnate entities upon your plane. We were responding to a general calling of sufficient energy in that particular location to merit action. We sent thoughts to all who were seeking our information.

金字塔的外观是个巨大的惊奇。然而，它被小心地设计、它出现的时机恰好与一个伟大建筑师的投生一致。这个实体稍后被塑造成一位神祈，部分原因跟这个事件有关。

The appearance of the pyramid was a matter of tremendous surprise. However, it was carefully designed to coincide with the incarnation of one known as a great architect. This entity was later made into a deity, in part due to this occurrence.

23.9 问者：他们给这个神祈取什么名字？

Questioner: What name did they give this deity?

RA: 我是 Ra。这个神祈有个声音振动复合体，印和巅。

RA: I am Ra. This deity had the sound vibration complex Imhotep.

23.10 问者：谢谢你。那么作为一个整体的成就，关于金字塔的相对成功
程度，你可以告诉我什么？我理解它是…这些金字塔对于该目标而言、基本上是不成功的、因为它们没有在意识中产生你们原本希望的提升，但它必定带来了某种成功。你可以告诉我吗？

Questioner: Thank you. Then as an overall success, what can you tell me about the relative success of the pyramid in any way at all? I understand that it was... the pyramids for the purpose were basically unsuccessful in that they didn’t produce the rise in consciousness that you’d hoped for, but there must have been some success. Can you tell me of that?

RA: 我是 Ra。我们要求你记住、我们是忧伤的兄弟姊妹。当一个人从忧伤的境地被解救、到达看见太一造物者的境地，失败的观念就不存在。

RA: I am Ra. We ask you to remember that we are of the Brothers and Sisters of Sorrow. When one has been rescued from that sorrow to a vision of the One Creator, then there is no concept of failure.

我们的困难在于更正那些由于我们先前尝试帮助这些实体、而产生一的法则之扭曲，这是我们的荣誉/责任。这些扭曲被视为责任而非失败; 极少数人被激励而开始寻求，(即是)我们尝试的唯一理由。

Our difficulty lay in the honor/responsibility of correcting the distortions of the Law of One which occurred during our attempts to aid these entities. The distortions are seen as responsibilities rather than failures; the few who were inspired to seek, our only reason for the attempt.

因此，我们或许处在一个矛盾的位置：因为当一个人看到一个亮光(启发)，我们就是你所称的成功，而当其他人变得更为忧伤与困惑，我们就是失败。这些都是你们的用语。我们坚持地寻求去服务。

Thus, we would perhaps be in the position of paradox in that as one saw an illumination, we were what you call successful, and as others became more sorrowful and confused, we were failures. These are your terms. We persist in seeking to serve.

23.11 发问者：你八成不能回答这个问题，但我还是想问，由于这问题出现的时机正好与我们讨论的领域有关。我觉得有点责任来问这个问题，因为亨利·普哈里契在这个月稍晚时候要来看我。这个实体是不是与你刚才讲到的这些时期的其中之一有牵连？

Questioner: You probably can’t answer this question, but I will ask it now since we are in the area that I think this occurred in. I feel this somewhat of a duty of mine to ask this question because Henry Puharich will be visiting me later this month. Was this entity involved in any of these times of which you have just spoken?

RA: 我是 Ra。你的假设相当正确,
关于实体亨利我们不能讲什么。如果你考虑这个实体有关「证明」的变貌，你将会理解/领会我们的困境。

RA: I am Ra. You are quite correct in your assumption that we can speak in no way concerning the entity Henry. If you will consider this entity's distortions with regard to what you call "proof" you will understand/grasp our predicament.

23.12 发问者：我在问这问题之前已经假设会有这答案。我只是为他的益处而问，因为他想要我问一下。

Questioner: I had assumed before I asked the question that that would be the answer. I only asked it for his benefit because he would have wished for me to.

你可否告诉我、阿肯那顿在其肉身死亡后、他发生什么事?

Can you tell me what happened to Akhenaten after his physical death?

RA: I am Ra. This entity was then put through the series of healing and review of incarnational experience which is appropriate for third-density experience. This entity had been somewhat in the distortions of power ameliorated by the great devotion to the Law of One. This entity thus resolved to enter a series of incarnations in which it had no distortions towards power.

23.13 发问者：谢谢你。你可否告诉我，在阿肯那顿的时代，埃及人的平均寿命是多少?

Questioner: Thank you. Can you tell me what the average life span was at the time of Akhenaten, for the Egyptians?

RA: I am Ra. The average life span of these people was approximately thirty-five to fifty of your years. There was much, what you would call, disease of a physical complex nature.

23.14 发问者：你可否告诉我、该疾病的成因？我想我早已知道，但我想在这个时机、由本书来陈述这件事可能是好的。

Questioner: Can you tell me of the reasons for the disease? I think I already know, but I think it might be good for the book to state this at this time.

RA: I am Ra. This entity was then put through the series of healing and review of incarnational experience which is appropriate for third-density experience. This entity had been somewhat in the distortions of power ameliorated by the great devotion to the Law of One. This entity thus resolved to enter a series of incarnations in which it had no distortions towards power.
不特别有教育意义。无论如何，你所知道的埃及土地、当时的生存条件为高度地蛮荒，你所称的尼罗河常常洪水泛滥、退潮之后提供肥沃的土壤，却也成了孳生疾病的温床，然后由昆虫携带这些病原体到处散布。此外，食物的准备方式允许疾病的形成。同时不干净的水源也带来许多问题，其中的微生物造成疾病的发生。

RA：我是Ra。这是正确且敏锐的。你，作为发问者、现在开始穿透外层的教导。

RA：我是Ra。这是正确且敏锐的。你，作为发问者、现在开始穿透外层的教导。
Questioner: Thank you. Now, I understand, if I am correct, that a South American contact was also made. Can you tell me of the... approximately the same question I asked about your contact, with respect to the attitude or... about the contact, and its ramifications, and the plan for the contact, and why the people were contacted in South America?

RA: I am Ra. This will be the final full question of this session. The entities who walked among those in your South American continent were called by a similar desire upon the part of the entities therein to learn of the manifestations of the sun. They worshiped this source of light and life.

Thus, these entities were visited by light beings not unlike ourselves. Instructions were given, and they were more accepted and less distorted than ours. The entities themselves began to construct a series of underground and hidden cities including pyramid structures.

These pyramids were somewhat at variance from the design that we had promulgated. However, the original ideas were the same with the addition of a desire, or intention, of creating places of meditation and rest, a feeling of the presence of the One Creator; these pyramids then being for all people, not only initiates and those to be healed.

They left this density when it was discovered that their plans were solidly in motion and, in fact, had been recorded. During the next approximately three thousand five hundred [3,500] years these plans...
became, though somewhat distorted, in a state of near-completion in many aspects.

Therefore, as is the case in all breakings of the quarantine, the entity who was helping the South American entities along the South American ways you call, in part, the Amazon River went before the Council of Saturn to request a second attempt to correct in person the distortions which had occurred in their plans. This having been granted, this entity, or social memory complex, returned, and the entity chosen as messenger came among the peoples once more to correct the errors.

Again, all was recorded, and the entity rejoined its social memory complex and left your skies.

As in our experience, the teachings were, for the most part, greatly and grossly perverted to the extent, in later times, of actual human sacrifice rather than healing of humans. Thus, this social memory complex is also given the honor/duty of remaining until those distortions are worked out of the distortion complexes of your peoples.

May we ask if there are any questions of a brief nature before we close?

The only questions I have, is there anything we can do to make the instrument more comfortable, and since you stated that she seems to be low on energy, is it possible at all to have another session later today?

I am Ra. All is well with alignments. However, this instrument...
would benefit from rest from the trance state for this diurnal period.

23.18 发问者：谢谢你。
Questioner: Thank you.

RA: 还有任何其他简短的问题吗？
RA: Is there any other brief question?

23.19 发问者：这是一个笨问题。但有一部电影叫「世纪争霸战」。我不知道你是否熟悉它。我猜你知道。似乎你告诉我们的这些资料可以在该(电影)脚本中找到。这是否正确？你是否知道任何关于它的事?
Questioner: This is a dumb question, but there was a movie called Battle Beyond the Stars. I don’t know if you are familiar with it or not. I guess you are. It seemed to have what you’re telling us included in the script. Is this correct? Do you know anything about it?

RA: 我是 Ra。你们实体的这个特殊创作有些一的法则之变貌，以及你们物理层面上发生的情节。这是正确的。
RA: I am Ra. This particular creation of your entities had some distortions of the Law of One and its scenario upon your physical plane. This is correct.

我是 Ra。我现在离开这个器皿。我在太一无限造物者的爱与光中离开你们每一位。那么，向前去吧，在太一造物者的大能与和平中欢欣庆祝。Adonai.

第 024 场集会 1981 年 2 月 15 日

24.0 RA：我是 Ra。我在无限造物者的爱与光中向你们致意。我现在开始通讯。
RA: I am Ra. I greet you in the love and in the light of the Infinite Creator. I communicate now.

24.1 发问者：我们有一点担心该器皿的肉体状况。她有轻微的淤血现象，如果你可以，告诉我这次集会的适当性，我会很感激。
Questioner: We are a little concerned about the physical condition of the instrument. She has a slight congestion. If you can tell me of the suitability of this session at all, I would appreciate it.

RA: 我是 Ra。这个器皿肉体复合体的生命能低落。这次集会将会被适切地缩短。
RA: I am Ra. This instrument’s vital energies of the physical complex are low. The session will be appropriately shortened.

24.2 发问者：她要求你是否可能促使该器皿的载具、每隔一段时间咳嗽以帮助她。这是否可能？
Questioner: She requests that if it is possible for you to cause the instrument’s vehicle to cough at intervals that would help her. Is this possible?

**RA:** 我是 Ra。请重新叙述询问，具体指定间隔。

**RA:** I am Ra. Please restate query, specifying interval.

24.3 发问者：她要求你至少在每次通讯(问答)之后、令器皿咳嗽。这是否可能？

Questioner: She requests that you cause the instrument to cough about at least after each communication. Is this possible?

**RA:** 我是 Ra。这是可能的。【咳嗽声】

**RA:** I am Ra. This is possible. [Cough.]

24.4 发问者：谢谢你。我想要继续本书的方式为穿越最后的 25000 年周期、也就是我们现在所处的周期，并且可能探查一点第四密度的状态、从而发现许多我们可以回溯的地方、并进一步钻研一的法则。首先的资料、我预期不会太深入一的法则领域。我希望在更进阶的集会中、进入一的法则中更伟大的哲学领域，如此我们使得该资料循序进展，以致于它成为可理解的。我希望我遵循着正确的方向。

Questioner: Thank you. The way I intend to continue with the book is to follow on through the last 25,000-year cycle that we’re in now and possibly investigate a little of fourth-density conditions and thereby find many places that we can go back and delve further into the Law of One. The first material I expect to be not too deep with respect to the Law of One. I hope to get into greater philosophical areas of the Law of One in more advanced sessions so as to make the material progress so that it will be understandable. I hope that I’m following the right direction in this.

在上次集会中，你提到在过去 25000 年的周期间、亚特兰提斯人、埃及人、以及那些南美洲的人都被(邦联)接触，然后星际邦联离开。我理解该邦联好一段时间都没有返回。你可否告诉我，与地球人下一次接触的原因、结果，以及态度？

In the last session, you mentioned that during this last 25,000-year cycle the Atlanteans, Egyptians, and those in South America were contacted, and then the Confederation departed. I understand the Confederation did not come back for some time. Could you tell me of the reasons, and consequences, and attitudes with respect to the next contact with those here on planet Earth?

**RA:** 我是 Ra。在亚特兰提斯人的个案，资讯的扩张导致他们的行动趋向好战、(最终)导致第二次亚特兰提斯人的大灾难、时为你们的一零八二一[10821]
年前，以你们的时间量度而言。

**RA**：I am Ra. In the case of the Atlanteans, enlargements upon the information given resulted in those activities distorted towards bellicosity, which resulted in the final second Atlantean catastrophe one zero eight two one [10,821] of your years in the past, as you measure time.

由于这些社会性行动(战争)，许多、许多人必须迁移，行动的范围包括亚特兰提斯以及你们称为的北非沙漠: 第一次冲突之后，某些亚特兰提斯人前往的地方。由于你们称为的原子弹以及其他水晶武器，地球外貌继续改变，直到九六零零[9600]年前，最后一个大陆块沉没。

Many, many were displaced due to societal actions both upon Atlantis and upon those areas of what you would call North African deserts to which some Atlanteans had gone after the first conflict. Earth changes continued due to these, what you would call, nuclear bombs and other crystal weapons, sinking the last great land masses approximately nine six zero zero [9,600] of your years ago.

在埃及与南美的实验，其结果虽然没有造成大规模的毁灭，却也远离邦联的初衷。很明显的，不只是对我们而言，也包括议会和守护者，我们的方法对于这个特殊的星球不是恰当的。

In the Egyptian and the South American experiments results, though not as widely devastating, were as far from the original intention of the Confederation. It was clear to not only us but also to the Council and the Guardians that our methods were not appropriate for this particular sphere.

因此我们的态度转为谨慎，观察，并且持续尝试有创意地发现新的接触方法，好让我们的联系能以最小的扭曲程度来服务人群，最重要的：让我们分享资讯的意图被曲解或反向解释的可能性降到最低。

Our attitude, thus, was one of caution, observation, and continuing attempts to creatively discover methods whereby contact from our entities could be of service with the least distortion and, above all, with the least possibility of becoming perversions, or antitheses, of our intentions in sharing information.

24.5 发问者：你可否令器皿咳嗽，请?

Questioner: Could you have the instrument cough, please?

**RA**：【咳嗽声】

**RA**：[Cough.]

24.6 发问者：谢谢你，那么我假设星际邦联离开地球有一段时间。什么状况创造出邦联下一次的接触？

Questioner: Thank you. Then I assume the Confederation stayed away from Earth for a period of time. What
condition created the next contact the Confederation made?

RA: 我是 Ra。以你们的时间量度，大约在你们的三六零零[3600]年前，你们称为的猎户集团涌入一些实体，由于日益增加的负面影响作用在思考与行动变貌之上，他们能够开始工作那些从古老时期[你们可能的说法]流传至今的铭印，即他们是特别且不同的。

RA: I am Ra. In approximately three six zero zero [3,600] of your years in the past, as you measure time, there was an influx of those of the Orion group, as you call them. Due to the increasing negative influences upon thinking and acting distortions, they were able to begin working with those whose impression from olden times, as you may say, was that they were special and different.

邦联的一个实体, 在许许多多个千年前，你可以称为「亚威」, 曾经借由基因复制, 对那些逐渐来到埃及一带居住的人们设置了这些特殊的偏好, 姆大陆沉没后, 也在许多、许多其他地方散布。猎户集团在这种情况下找到肥沃的土壤来种植一些负面性的种子, 一如往常,这些种子是关于精英、与众不同的、那些操控或奴役他人的实体。

An entity of the Confederation, many, many thousands of your years in the past, the one you may call Yahweh, had, by genetic cloning, set up these particular biases among these peoples who had come gradually to dwell in the vicinity of Egypt, as well as in many, many other places, by dispersion after the down-sinking of the land mass Mu. Here the Orion group found fertile soil in which to plant the seeds of negativity; these seeds, as always, being those of the elite, the different, those who manipulate or enslave others.

被知晓为亚威的实体觉得对这些实体要负很大的责任。然而，猎户集团已经被能够把亚威这个名字铭刻在人群中、(让人们)以为亚威要对这个精英主义负责任。那时亚威能够评估它的振动样式,接着, 实际上成为一个更能清楚表达、更有效力的声音振动复合体。

The one known as Yahweh felt a great responsibility to these entities. However, the Orion group had been able to impress upon the peoples the name Yahweh as the one responsible for this elitism. Yahweh then was able to take, what you would call, stock of its vibratory patterns and became, in effect, a more eloquently effective sound vibration complex.

在这个复合体中、老亚威现在没有名字, 但意思为「他来了」, 开始传送正面导向的哲学。这大约是在你们的三三零零[3300]年前。从而，加入这个强烈的(情节)部分，属于众所周知的哈米吉多顿。

In this complex the old Yahweh, now unnamed, but meaning “He comes,” began to send positively oriented
philosophy. This was approximately, in your past, of two—we correct this instrument—three three zero zero [3,300] years. Thus, the intense portion of what has become known as Armageddon was joined.

24.7 问题者：你可否为我们创造另一个咳嗽，请？
问题者：Could you create another cough for us, please?

RA：【咳嗽声】
RA：[Cough.]

24.8 问题者：谢谢你。我有个问题，关于猎户集团如何在3600年前溜进来？他们如何穿过隔离？那是不是一个随机的窗户效应？
问题者：Thank you. I have a question about how the Orion group got in 3,600 years ago. How did they get through the quarantine? Was that a random window effect?

RA：我是Ra。在那个时间，并不完全如此，对这个资讯有适当的呼求。当有混杂的呼求存在，依照密度之道，该窗户效应将会变得更活跃。

RA：I am Ra. At that time this was not entirely so as there was a proper calling for this information. When there is a mixed calling, the window effect is much more put into motion by the ways of the densities.

因此，由于授权之道或平方之道的缘故，对于负面力量的穿透、有着许多抵抗。不过，自由意志必须被维持，那些渴望获得负面导向资讯[如你所称]的人们必须被满足、于是那些(猎户)存有借由窗户效应移动进来。【咳嗽声】

Thus, due to the Way of Empowering, or Squares, there is much resistance to penetration. Yet free will must be maintained, and those desiring negatively oriented information, as you would call it, must then be satisfied by those moving through by the window effect.

[Cough.]

24.9 问题者：那么亚威尝试更正他看见的、我称为一个错误[我知道你并不想要如此称呼它]，在3300年前带着
正面的哲学开始。当时，猎户与亚威的哲学思想是以心电感应方式传递，或使用其他技巧？

Questioner: Then Yahweh, in an attempt to correct what he saw as what I might call a mistake (I know you don’t want to call it that), started 3,300 years ago with the positive philosophy. Were both the Orion and Yahweh philosophies impressed telepathically, or were there other techniques used?

RA:我是Ra。有两个其他的技巧被使用：其中一个由不再被称为亚威的实体所使用，它仍然觉得如果它能培养一些超越负面力量的实体们，这些超群的实体们就能散布一的法则，于是这个实体 Yod Heh Shin Vau Heh 以符合肉身存有的形态，来到你们人群当中，以一般的交配方式繁衍下一代，于是产生一个世代，其身躯相当巨大，这些存有被称为「Anak」。

RA: I am Ra. There were two other techniques used: one by the entity no longer called Yahweh, who still felt that if it could raise up entities which were superior to the negative forces, that these superior entities could spread the Law of One. Thus this entity, Yod Heh Shin Vau Heh, came among your people in form according to incarnate being and mated in the normal reproductive manner of your physical complexes, thus birthing a generation of much larger beings, these beings called "Anak."*

另外一种方法在这个场景[如你所称]的后期被使用得更多，好比我们常在你们人群当中使用的思想形态，提醒人们(宇宙的)神秘或崇高。你或许熟悉这些演出的一部份。

The other method used to greater effect later in the scenario, as you would call it, was the thought-form such as we often use among your peoples to suggest the mysterious or the sublime. You may be familiar with some of these appearances.

RA:【咳嗽声】我是Ra。这是你可以发现的资讯。无论如何，我们愿简短地指出，有个所谓的轮中之轮、以及有着不眠双眼的基路伯。

RA: [Cough.] I am Ra. This is information which you may discover. However, we will briefly point the way by indicating the so-called wheel within a wheel and the cherubim with sleepless eye.

24.10 发问者：关于那些演出，你可否陈述一些，在令该器皿咳嗽之后，请？

Questioner: Could you state some of those after making the instrument cough, please?

RA:【咳嗽声】我是Ra。这是你可以发现的资讯。无论如何，我们愿简短地指出，有个所谓的轮中之轮、以及有着不眠双眼的基路伯。

RA: [Cough.] I am Ra. This is information which you may discover. However, we will briefly point the way by indicating the so-called wheel within a wheel and the cherubim with sleepless eye.

24.11 发问者：很好。在 3600 年以
前，猎户集团是否采用类似的方法带来铭印？

Questioner: Very good. Did the Orion group use similar methods for their impression 3,600 years ago?

RA: 我是 Ra。在那个时候，该集团或帝国在你们的天空中有密使。

RA: I am Ra. The group, or empire, had an emissary in your skies at that time.

24.12 发问者：你可否描述那个密使？

Questioner: Can you describe that emissary?

RA: 这个密使具有烈火般的特质、白天隐藏在云中。这是为了抹除那些看到该载具的人的疑问，并且使它与这些人心中对[你们可称为]造物者的概念一致。

RA: This emissary was of your fiery nature, which was hidden by the nature of cloud in the day. This was to obliterate the questions of those seeing such a vehicle and to make it consonant with these entities' concept of what you may call the Creator.

24.13 发问者：当他们看到这烈火般的云朵，实体们如何接收到这个铭印或资讯？

Questioner: And then how was the impression or information passed on to the entities after they saw this fiery cloud?

RA: 我是Ra。借由思想转移，并且借由烈火现象和其他透过使用思想形态产生之奇迹般事件的影响。

RA: I am Ra. By thought transfer and by the causing of fiery phenomena and other events to appear as being miraculous through the use of thought-forms.

24.14 发问者：那么，是否有任何我们已记载的先知从这个时代或稍后时期冒出来？

Questioner: Then were there any prophets that we have now recorded that sprung from this era or soon after it?

RA: 我是 Ra。那些帝国的实体无法成功地长期维持他们的临在，在你们历史中，(距今)三零零零[3000]年前，他们必须实质地离开天空。所谓的先知经常被给予混杂的资讯，但猎户集团所能做的最坏的举动，就是促使这些先知讲述毁灭与末日。在那些日子中，先知的职业就是讲预言，他们爱其同胞，一心只想服务他们和造物者。

RA: I am Ra. Those of the empire were not successful in maintaining their presence for long after the approximate three zero zero zero [3,000] date in your history and were, perforce, left with the decision to physically leave the skies. The so-called prophets were often given mixed information, but the worst that the Orion group could do was to cause
these prophets to speak of doom, as prophecy in those days was the occupation of those who love[d] their fellow beings and wish[ed] only to be of service to them and to the Creator.

24.15  发问者: 令该器皿咳嗽之后…
Questioner: After making the instrument cough . . .

RA: 【咳嗽声】
RA: [Cough.]

24.16  发问者: 你能否告诉我、你的意思是猎户集团成功地以末日的讯息污染了[容我们说]一些正面导向的先知?
Questioner: Could you tell me if you’re saying the Orion group was successful in polluting, shall we say, some of the positively oriented prophets with messages of doom?

RA: 我是 Ra。这的正确。你的下一个询问将是这次集会的最后完整询问。
RA: I am Ra. This is correct. Your next query shall be the last full query for this session.

24.17  发问者: 你可否告诉我、为什么猎户集团在[以我的计算、相信是]六百年期间之后、必须离开。为什么他们必须撤退?
Questioner: Could you tell me why the Orion group had to leave after—I believe, it figures to be a

six-hundred-year period—why they had to vacate?

RA: 我是 Ra。虽然他们已经给予那些实体的铭印是：这些实体是精英群体、(然而)发生了你可知的大部分分，导致这些人分散各地、以至于他们成为更谦卑、更正直的种族、敌意较少、并且更为觉知太一造物者爱意的亲切性。
RA: I am Ra. Although the impression that they had given to those who called them [was] that these entities were an elite group, that which you know as Diaspora occurred, causing much dispersion of these peoples so that they became an humbler and more honorable breed, less bellicose and more aware of the loving-kindness of the One Creator.

他们周遭的世界有些好战、有些倾向奴役他人，但他们自身具有基因的优越性/弱点 成为猎户集团的目标，成为你们所称的丧家之犬，从而流露他们对邻居、家庭，以及太一造物者的感激之情、开始治疗精英主义的感觉; 该主义导向凌驾他人之权力扭曲，进而促成他们的好战性。
The creation about them tended towards being somewhat bellicose, somewhat oriented towards the enslavement of others, but they themselves, the target of the Orion group by means of their genetic superiority/weakness, became what you may call the underdogs, thereby letting the feelings of gratitude for
their neighbors, their family, and their One Creator begin to heal the feelings of elitism which led to the distortions of power over others which had caused their own bellicosity.

现在可以问任何简短的询问。Any short queries may be asked now.

24.18 发问者：有一件事一直困扰我，我正读到关于…
Questioner: There’s one thing that’s been bothering me a little bit which I was just reading about—

RA: 【咳嗽声】
RA: [Cough.]

24.19 发问者：这不是很重要，但我真的感兴趣，想知道在1950年代，德怀特·艾森豪是否曾经跟星际邦联或猎户集团会面?
Questioner: It’s not too important, but I would really be interested to know if Dwight Eisenhower met with either the Confederation or the Orion group during the 1950s or that time?

RA: 我是Ra。你说的这个人和一些思想形态[在第三密度中分不出与实体的差异]会面。这是一个测试。我们,邦联, 想望看看, 如果这个极端正向并且简朴和善的人, 没有趋向权力的显著扭曲、恰巧碰到和平讯息会发生什么事,以及附带的可能性。

24.20 发问者：还有唯一跟这相关的
其他问题：是否有个太空船坠毁，接着是否有些小躯体现正保存在我们的军事设施中？

Questioner: The only other question that went with that is: was there a crashed spaceship, and are there small bodies now stored in our military installations?

RA: 我是 Ra。我们不想侵犯你们的未来。若我们给你这个讯息，可能超出了你在目前这个空间/时间链结中做出适当处理的极限，因你们军方和情报思想的配置目前相当混乱。因此，我们将保留这个资讯。

RA: I am Ra. We do not wish to infringe upon your future. Gave we you this information, we might be giving you more than you could appropriately deal with in the space/time nexus of your present somewhat muddled configuration of military and intelligence thought. Therefore, we shall withhold this information.

24.21 发问者：OK。抱歉，用这些类型的问题来烦你…

Questioner: OK. Sorry to bother you with these type of questions—

RA: 【咳嗽声】

RA: [Cough.]

24.22 发问者：…但它们就是烦扰我，我们将在下一场集会讨论一的法则，将它置于本书范畴的最上方，并尝试更深

入探讨该哲学、同时我们建构一个参考架构进入该哲学。非常谢谢你。

Questioner:— but they were just bothering me. We will continue in our next session with the Law of One and keep that uppermost in the scope of the book, and try to get more deeply into the philosophy as we build a framework for reference to the philosophy. Thank you very much.

RA: 我…

RA: I—

24.23 发问者：喔，拜托，我快要讲完了。有什么任何我们可以做的事、好使该器皿更舒适？

Questioner: Oh, please, I’m almost ready. Is there anything that we can do to make the instrument more comfortable?

RA: 我是 Ra。你们是谨慎认真的。如果这个器皿的上半身有升高的现象，请注意只调整它上身的附属肢体(双臂)。

RA: I am Ra. You are conscientious. Be careful only to adjust this instrument’s upper appendages if its upper body is elevated.

我是 Ra。一切都好。与你们谈话是我们的喜悦。我们在太一无限造物者的爱与光中离开你们。那么，向前去吧，在太一造物者的大能与和平中欢欣庆祝。Adonai。

I am Ra. All is well. It is our joy to speak with you. We leave in the love and the light of the One Infinite
RA: I am Ra. I greet you in the love and the light of the Infinite Creator. We communicate now.

25.0 RA: 我是 Ra。我在无限造物者的爱与光中向你们致意。我们现在已经开始通讯。

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

25.1 发问者: …首先问、什么起因或复合起因导致该器皿的胸部发冷[以它一般的称呼]?

Questioner: . . . asking first what cause or complex of causes has led to the instrument’s chest cold, as it is called?

RA: 我是 Ra。这个朝向疾病的变貌产生, 是由于该器皿的自由意志接受了你们称为 LSD 的化学物质。这事件经过那些不渴望使该器皿存活的实体仔细地策划。该物质有能力移除摄取者大量的生命能储存。

RA: I am Ra. This distortion towards illness was caused by the free will of the instrument in accepting a chemical substance which you call LSD. This was carefully planned by those entities which do not desire this instrument to remain viable. The substance has within it the facility of removing large stores of vital energy from the ingestor.

该猎户实体安排这个机会, 首先希望这个器皿会变得减少朝向你们称为的正面极化。由于这个器皿有意识的努力, 使用该物质作为服务他人与感恩的编程工具, 该器皿免受这方面的扭曲, 没有产生让猎户集团满意的结果。

The first hope of the Orion entity which arranged this opportunity was that this instrument would become less polarized towards what you call the positive. Due to conscious efforts upon the part of this instrument, using the substance as a programmer for service to others and for thankfulness, this instrument was spared this distortion and there was no result satisfactory to the Orion group.

其次的希望放在特定能量传送可能被误用上, 在你们人与人之间的身体复合体变貌上, 该能量传送是最强有力的方式。我们过去还没有说过不同类型的(性)能量阻塞和转移、正向和负向的, 这发生在你们两性生殖复合体参与行动时。无论如何, 这个实体是一个非常强壮的实体, 在普世绿色光芒爱之能量上的扭曲非常小。因而这个特殊的计划也不太生效, 因为这个实体继续给予自己的一切, 以一种敞开或绿色光芒的方式进行、非试图接收或操控其他自我。

The second hope lay in the possible misuse of the most powerful means of transmission of energy between your peoples in the area of body-complex distortions. We have not previously
spoken of the various types of energy blockages and transfers, positive and negative, that may take place due to participation in your sexual reproductive complex of actions. This entity, however, is a very strong entity with very little distortion from universal green-ray love energy. Thus this particular plan was not effected either, as the entity continued to give of itself in this context in an open, or green-ray, manner rather than attempting to receive,* or to manipulate, other-self.

【*Ra 可能本来要说「欺骗」(deceive); (译注：接收的原文为 receive)】
[*Ra possibly intended to say “deceive.”]

(即使)在这个化学物质影响下, 这个实体并没有走调也没有停止分享普世大爱, 唯一残留的可用扭曲只是尽可能地耗尽这个实体的能量。这个实体有个朝向忙碌的强力变貌, 它尝试去克服已经有好一段时间, 它了解对于这个工作而言, 这并不是适当的态度。在这方面, 摄取这个物质确实, 容我们说, 造成存活力减少的扭曲, 这是由于忙碌与缺乏去休息的期望, 这个器皿停留在警醒的时刻远超过适宜的时间。因此损失了不少的生命能, 造成这个器皿异常地容易遭受感染, 好比它现在经验的。

The only remaining distortion available, since this entity would not detune and would not cease sharing love universally under this chemical substance, was simply to drain this entity of as much energy as possible. This entity has a strong distortion towards busyness which it has been attempting to overcome for some time, realizing it not to be the appropriate attitude for this work. In this particular area the ingestion of this substance did indeed, shall we say, cause distortions away from viability due to the busyness and the lack of desire to rest; this instrument staying alert for much longer than appropriate. Thus much vital energy was lost, making this instrument unusually susceptible to infections such as it now experiences.

25.2 发问者：该器皿要求的第二个问题是：「我如何才能使自己最佳地恢复活力，不只现在，还有未来？」

Questioner:The second question the instrument requested was: “How may I best revitalize myself, not only now, but in the future?”

RA: 我是 Ra。这个器皿觉察到了它的体质的那些基本需要：冥想、接受各种限制、和他人交往的欢喜体验、歌唱时感受美好；以及在运动的时候，尽可能大量接触第二密度的生命原力，特别是树林; 这个实体也需要认识到要有适度但稳定的食材摄取，在运动(时机)上建议每日清晨和休息前的两个时段。

RA: I am Ra. This instrument is aware of the basic needs of its constitution, those being: meditation, acceptance of limitations, experiences of joy through association with others and with the
beauty as of the singing; and the exercising with great contact, whenever possible, with the life forces of second density, especially those of trees; this entity also needing to be aware of the moderate but steady intake of foodstuffs, exercise being suggested at a fairly early portion of the day and at a later portion of the day before the resting.

25.3 Questioner: She asked the third question: "How can Don and Jim help me revitalize?"

RA: I am Ra. This is not an appropriate question for a full answer. We can say only that these entities are most conscientious. We may add that due to this instrument’s distortion towards imbalance in the space/time nexus, it would be well were this entity accompanied during exercise.

25.4 Questioner: Thank you. We shall now continue with the material from yesterday. You stated that about 3,000 years ago the Orion group left due to Diaspora. Was the Confederation then able to make any progress after the Orion group left?

RA: I am Ra. Many centuries ago, both the Confederation and the Orion Confederation busied themselves with each other upon planes above your own, shall we say, planes in time/space whereby machinations were conceived and the armor of light girded on. Battles have been and are continuing to be fought upon these levels.

In the earth plane, energy was working in the initiation stage, not large-scale requests. Some solitary requests were made, one of which was in the year 2600 BC, when a certain group of individuals in Greece produced some writings and understandings regarding the One Law. We especially noted the entities: Thales, Heracleitus, and others, who were philosophers. We also noted Pericles and the understanding of his students.

In the earth plane, the energy was still in the initiation stage, not large-scale requests. Some solitary requests were made, one of which was in the year 2600 BC, when a certain group of individuals in Greece produced some writings and understandings regarding the One Law. We especially noted the entities: Thales, Heracleitus, and others, who were philosophers. We also noted Pericles and the understanding of his students.
Upon the earth plane, energies had been set in motion which did not cause a great deal of call. There were isolated instances of callings, one such taking place beginning approximately two six zero zero [2,600] of your years in the past in what you would call Greece at this time, and resulting in writings and understandings of some facets of the Law of One. We especially note the one known as Thales and the one known as Heraclitus, those being of the philosopher career, as you may call it, teaching their students. We also point out the understandings of the one known as Pericles.

在这个时候, 邦联被允许以心电感应传递的远见式资讯是有限的。无论如何, 大部分期间, 一些帝国死亡与兴起、根据很久以前开始运作的态度与能量，并没有导致强烈的极化，而毋宁是正面与好战或负面的混合物，这一直是最后这个小周期的存在状态的特色。

At this time there was a limited amount of visionary information which the Confederation was allowed to telepathically impress. However, for the most part during this time empires died and rose according to the attitudes and energies set in motion long ago, not resulting in strong polarization but rather in that mixture of the positive and the warlike, or negative, which has been characteristic of this final minor cycle of your beingness.

25.5 发问者：你谈到猎户同盟以及它与星际邦联之间的战役。是否有可能传达任何概念、关于这场战役是如何进行的？

Questioner: You spoke of an Orion Confederation and a battle being fought between the Confederation and the Orion Confederation. Is it possible to convey any concept of how this battle is fought?

RA：我是 Ra。如果你愿意，想象你的心智。想象它与你们社会上所有其他心智都处于完全的合一中。然后你们就成了单一心智，原本在你们物理幻象中的微弱电荷，现在是个巨大的强力机器、借此任何思想都可以被投射为东西。

RA：I am Ra. Picture, if you will, your mind. Picture it then in total unity with all other minds of your society. You are then single-minded, and that which is a weak electrical charge in your physical illusion is now an enormously powerful machine whereby thoughts may be projected as things.

在这场努力中、猎户集团突击或攻击装备着光的邦联。结果是你们称为的不分胜负，双方能量多少都被这场(交战)所消耗，并且需要重新集结；负面一方因无法操控(对方)而耗损，正面一方因无法接受被给予的东西而耗损。

In this endeavor the Orion group charges, or attacks, the Confederation armed with light. The result, a standoff, as you would call it, both energies
being somewhat depleted by this and needing to regroup; the negative depleted through failure to manipulate, the positive depleted through failure to accept that which is given.

25.6 发问者: 你可否详述：关于「无法接受被给予的东西」这句话的意思？
Questioner: Could you amplify the meaning of what you said by “failure to accept that which is given?”

RA: 我是 Ra。在时间/空间的层面上，发生的形式为你们所称的思想战争，最具接受性与流漏爱的能量会是如此地爱那些想要操控的实体，以致于他们被正面能量所围绕、淹没，接着被转变。

RA: I am Ra. At the level of time/space at which this takes place in the form of what you may call thought-war, the most accepting and loving energy would be to so love those who wished to manipulate that those entities were surrounded, engulfed, and transformed by positive energies.

然而，这是场(实力)相等的战斗，邦联察觉到它不能，在平等的立足点上，允许它自己被操控好维持纯粹的正面;因为那样虽然是纯粹的，却不会有任何结果，由于被所谓暗黑的力量踩在脚跟下，如你可能的说法。

This, however, being a battle of equals, the Confederation is aware that it cannot, on equal footing, allow itself to be manipulated in order to remain purely positive, for then, though pure, it would not be of any consequence, having been placed by the so-called powers of darkness under the heel, as you may say.

因此那些应付这场思想战争的实体必须处于守势而非(全然)接受、好保存他们的用处以服务他人。于是，他们不能全然接受猎户同盟想要给的东西，即奴役。所以，由于这种摩擦 双方都损失了一些极性，必须重新集结，如果你愿意这么说。

It is thus that those who deal with this thought-war must be defensive rather than accepting in order to preserve their usefulness in service to others. Thusly, they cannot accept fully what the Orion Confederation wishes to give, that being enslavement. Thusly, some polarity is lost due to this friction, and both sides, if you will, must then regroup.

对于双方而言，都不是富有成效的。唯一有帮助的结果是平衡这个星球可用的能量，于是这些能量在空间/时间中比较不需要被平衡，从而减轻了全球毁灭的机会。

It has not been fruitful for either side. The only consequence which has been helpful is a balancing of the energies available to this planet so that these energies have less necessity to be balanced in this space/time, thus lessening the chances of planetary annihilation.
25.7 发问者：我相信，这是很重要的一点。是否有一部分的星际邦联参与这场思想战斗？有多少百分比参战？

Questioner: Very important point, I believe. Does a portion of the Confederation then engage in this thought battle? What percentage engages?

RA: 我是 Ra。这是邦联最困难的工作。在任何一个时间，只仅有四个行星实体被要求参与这场冲突。

RA: I am Ra. This is the most difficult work of the Confederation. Only four planetary entities at any one time are asked to partake in this conflict.

25.8 发问者：这四个行星实体是什么密度？

Questioner: What density are these four planetary entities?

RA: 我是 Ra。这些实体属于爱的密度，编号为四。

RA: I am Ra. These entities are of the density of love, numbering four.

25.9 发问者：那么，我假设这个密度从事这类工作是最有效的。这个密度会…针对这类的工作、这个密度的实体否比第五或第六密度的实体更有效力？

Questioner: Then I am assuming this is the most effective density for this work. Would this density—an entity of this density—be more effective for this type of work than, say, an entity of density five or six?

RA: 我是 Ra。第四密度是除了你们自己的密度之外，欠缺避免战斗的智慧、唯一认为战斗有必要的密度。因此，使用第四密度社会记忆复合体是必须的。

RA: I am Ra. The fourth density is the only density besides your own which, lacking the wisdom to refrain from battle, sees the necessity of the battle. Thus it is necessary that fourth-density social memory complexes be used.

25.10 发问者：我假设星际邦联与猎户(集团)双方…都以第四密度进行战斗，而猎户方的第五与第六密度并未参与这战斗。这是否正确？

Questioner: Am I correct in assuming, then, that fourth density on both sides of the... of both the Orion and the Confederation sides are in this battle, and that the densities fifth and sixth on the Orion side do not engage in this? Is this correct?

RA: 我是 Ra。这将是最后一个完整的问题、因为这个实体的能量低落。

RA: I am Ra. This will be the last full question as this entity’s energies are low.

它有部分是正确的。第五与第六密度的正面实体不会参与这场战斗。第五密度的负面实体不会参与这场战斗。因此，双方的第四密度(实体)加入这场冲突。

It is partially correct. Fifth- and
sixth-density entities positive would not take part in this battle. Fifth-density negative would not take part in this battle. Thus, the fourth density of both orientations join in this conflict.

在我们结束之前、是否有几个简短的问题？
May we ask for a few short questions before we close?

25.11 发问者：嗯，我首先想问有任何我们可以做的、好使该器皿更舒适？若该器皿还剩下能量，我才要问这个问题，但我真的很想要知道第五密度负面(实体)不参与这场战斗的定向？
Questioner: Well, I will first ask the answer at the end if there's anything we can do to make the instrument really comfortable. I'll only ask the questions that the instrument has—or answer the questions that the instrument has energy left to give, but I really would like to know of the orientation of fifth-density negative for not participating in this battle.

RA：我是 Ra。第五密度是光或智慧的密度。所谓的负面服务自我实体在这个密度中、位于高水平的觉知与智慧、并且已经终止活动除了思想。第五密度负面实体非常地紧压、并且与其他一切事物分离。
RA：I am Ra. The fifth density is the density of light, or wisdom. The so-called negative service-to-self entity in this density is at an high level of awareness and wisdom and has ceased activity except by thought. The fifth-density negative is extraordinarily compacted and separated from all else.

25.12 发问者：非常感谢你。我们不想要耗尽该器皿的能量，所以、有任何我们可以做的、好使该器皿更舒适？
Questioner: Thank you very much. We do not wish to deplete the instrument, so is there anything that we can do to make the instrument more comfortable?

RA：我是 Ra。你们非常谨慎认真。正如我们先前要求的，最好去观察该器皿较为笔直姿势的角度。它正在造成[身体复合体中被称为]手肘部分的某种神经阻塞。
RA：I am Ra. You are very conscientious. As we requested previously, it would be well to observe the angles taken by the more upright posture of the entity. It is causing some nerve blockage in the portion of the body complex called the elbows.

我是 Ra。我在太一无限造物者的爱与光中离开你们。那么，向前去吧，在太一造物者的大能与和平中欢欣庆祝。Adonai。
I am Ra. I leave you in the love and in the light of the One Infinite Creator. Go forth, then, rejoicing in the power and the peace of the One Creator.
第 026 场集会 1981 年 2 月 17 日

26.0 RA：我是 Ra。我在无限造物者的爱与光中向你们致意。我现在开始通讯。

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

26.1 发问者：第一个问题是：我们已做的任何改变是否会以任何方式影响该器皿的通讯？我们在这里的设置都对吗？

Questioner: The first question is that, is any of the changing of what we’ve done here for the instrument going to affect communication of the instrument in any way? Have we set up here all right?

RA：我是 Ra。这是正确的。

RA：I am Ra. This is correct.

26.2 发问者：你的意思是每一件事都令人满意、可以继续通讯？

Questioner: And do you mean that everything is satisfactory for continued communication?

RA：我是 Ra。我们的意思是这些改变影响这次的通讯。

RA：I am Ra. We meant that the changes affect this communication.

26.3 发问者：因为这些改变、我们应该中断通讯，或者我们是否应中断通讯，或者我们应该继续？

Questioner: Should we discontinue this communication because of these changes, or should we continue?

RA：我是 Ra。如果你想望、你可以这样做。无论如何，在这个空间/时间链结、若没有这些修改、我们会无法使用这个器皿。

RA: I am Ra. You may do as you wish. However, we would be unable to use this instrument at this space/time nexus without these modifications.

26.4 发问者：那就假设继续下去是妥当的，我们来到目前周期的最后 3000 年，我想要知道，一的法则是否曾以书写或口语形式在过去 3000 年间被完整地公布、好比我们现在做的工作？它可以从任何其他源头取得吗？

Questioner: Assuming that it is all right to continue, we’re down to the last 3,000 years of this present cycle, and I was wondering if the Law of One in either written or spoken form has been made available within this past 3,000 years in any complete way such as we’re doing now? Is it available in any other source?

RA：我是 Ra。在这个密度中，没有可能存在一的法则之资讯的完整源头。无论如何，在你们特定传递下来的著作中，你们所谓的神圣作品有部分的该法则。

RA: I am Ra. There is no possibility of a complete source of information of
the Law of One in this density. However, certain of your writings passed to you as your so-called holy works have portions of this law.

26.5 **Questioner:** 我们所知的圣经是否有部分的该法则？
**Questioner:** Does the Bible as we know it have portions of this law in it?

**RA:** 我是 Ra。这是正确的。
**RA:** I am Ra. This is correct.

26.6 **Questioner:** 你能否告诉我，旧约是否含有任何的一的法则？
**Questioner:** Can you tell me if the Old Testament has any of the Law of One?

**RA:** 我是 Ra。这是正确的。
**RA:** I am Ra. This is correct.

26.7 **Questioner:** 哪一本书含有较多一的法则，旧约或新约？
**Questioner:** Which has more of the Law of One in it, the Old Testament or the New Testament?

**RA:** 我是 Ra。从你所说的这两本文集来比较它们与一的法则之关联，内容大致是相等的。然而，所谓的旧约有较大量受负面影响的材料，如你所称。
**RA:** I am Ra. Withdrawing from each of the collections of which you speak the portions having to do with the Law of One, the content is approximately equal. However, the so-called Old Testament has a larger amount of negatively influenced material, as you would call it.

26.8 **Questioner:** 你能否告诉我猎户集团在旧约与新约各影响多少百分比？
**Questioner:** Can you tell me about what percentage is Orion-influenced in both the Old and the New Testaments?

**RA:** 我们宁可让那些寻求一的法则之实体们自己谨慎考虑。我们不是为了评判而说话。如此的声明会被有些读者认为是论断的。我们只能建议仔细的阅读，以及向内去消化这些内容。理解将会变得显明。
**RA:** We prefer that this be left to the discretion of those who seek the Law of One. We are not speaking in order to judge. Such statements would be construed by some of those who may read this material as judgmental. We can only suggest a careful reading and inward digestion of the contents. The understandings will become obvious.

26.9 **Questioner:** 谢谢你。可否请你令器皿咳嗽？
**Questioner:** Thank you. Could you please make the instrument cough?

**RA:** 【咳嗽声】
**RA:** [Cough.]

26.10 **Questioner:** 谢谢你。你在最近的时间里曾与任何我们第三密度的人口
Questioner: Thank you. Have you communicated with any of our population in the third-density incarnate state in recent times?

RA: 我是 Ra。请重述，详细说明「最近的时间」以及代名词「你」。

RA: I am Ra. Please restate, specifying “recent times” and the pronoun, “you.”

26.11 发问者：Ra 在这个世纪，好比说最近八十年间、是否曾与任何我们的人群通讯？

Questioner: Has Ra communicated with any of our population in this century, in the last, say, eighty years?

RA: 我是 Ra。我们没有。

RA: I am Ra. We have not.

26.12 发问者：一的法则是否曾在过去八十年间、透过任何其他源头被通讯给任何一个我们的实体？

Questioner: Has the Law of One been communicated within the past eighty years by any other source to an entity in our population?

RA: 我是 Ra。太一之道很少被通讯，虽然在过去八零年间曾有稀少的个案，以你们的时间衡量方式。

RA: I am Ra. The Ways of One have seldom been communicated, although there are rare instances in the previous eight zero [80] of your years, as you measure time.

由于朝向第四密度的收割逐渐接近，有许多通讯来自第四密度。这些通讯是普世大爱和理解之道。其他的教导则保留在那些具有理解[如果你愿意谅解这个误称]深度的实体，推荐并吸引此类进一步的通讯。

There have been many communications from fourth density due to the drawing towards the harvest to fourth density. These are the Ways of Universal Love and Understanding. The other teachings are reserved for those whose depth of understanding, if you will excuse this misnomer, recommend and attract such further communication.

26.13 发问者：星际邦联是否在最后一个主要周期的后期加快它帮助行星地球的计划？从先前的资料看起来，他们确实这么做，尤其是工业革命。你可否告诉我这加快过程背后的态度和推论过程？除了在这周期的最近一百年间制造更多闲暇时间、是否还有其他原因？这就是全部的原因？

Questioner: Did the Confederation then step up its program of helping planet Earth sometimes, some time late in this last major cycle? It seems that they did from the previous data, especially with the Industrial Revolution. Can you tell me the attitudes and reasonings behind this step up? Is there any reason other than that they just wanted to produce more
leisure time in the last, say, a hundred years of the cycle? Is this the total reason?

RA: 我是 Ra。这不是全部的原因。大约在你们过去的二零零年间，如你们衡量的时间，开始有显著数量的老资格实体，他们投生是为了学习/教导目的，而不是为了较次要的学习/教导[属于较不觉察此过程的实体]。这是我们的信号，致使通讯开始发生。

RA: I am Ra. This is not the total reason. Approximately two zero zero [200] of your years in the past, as you measure time, there began to be a significant amount of entities who, by seniority, were incarnating for learn/teaching purposes rather than for the lesser of the learn/teachings of those less aware of the process. This was our signal to enable communication to take place.

流浪者们差不多在此时来到你们当中，他们开始被感觉到，首先提供包含自由意志变貌的思维或想法。这是让更多流浪者来提供更特定资讯的先决条件。思维必得先于行动。

The wanderers which came among you began to make themselves felt at approximately this time, firstly offering ideas or thoughts containing the distortion of Free Will. This was the prerequisite for further wanderers which had information of a more specific nature to offer. The thought must precede the action.

26.14 发问者：你可否令该器皿咳嗽？
Questioner: Could you please make the instrument cough?

RA: 【咳嗽声】
RA: [Cough.]

26.15 发问者：不禁想知道，亚伯拉罕·林肯可不可能曾是一个流浪者？
Questioner: Wondering if the one, Abraham Lincoln, could have possibly been a wanderer?

RA: 我是 Ra。这是不正确的。这个实体是个普通的，容我们说，地球的存有、选择离开肉体载具、并允许一个实体在持久的基础上使用它。相较于流浪者现象而言，这是相对罕见的。

RA: I am Ra. This is incorrect. This entity was a normal, shall we say, Earth being which chose to leave the vehicle and allow an entity to use it on a permanent basis. This is relatively rare compared to the phenomenon of wanderers.

你可以做得更好，考虑流浪者的投胎，好比「汤玛斯」实体和「班杰明」实体。
You would do better considering the incarnations of wanderers such as the one known as Thomas, the one known as Benjamin.

26.16 发问者：我假设你意指汤玛斯·爱迪生与班杰明·佛兰克林？
Questioner: I am assuming you mean Thomas Edison and Benjamin Franklin?

RA: 这是不正确的。我们打算传达的是声音振动复合体，汤玛斯·杰佛逊。另外一个，正确。

RA: This is incorrect. We were intending to convey the sound vibration complex, Thomas Jefferson. The other, correct.

26.17 发问者: 谢谢你。你可否告诉我、使用亚伯拉罕·林肯身体的实体来自哪个密度、来自何方?

Questioner: Thank you. Can you tell me where the entity that used Lincoln—Abraham’s—body, what density he came from and where?

RA: 我是 Ra。这个实体是第四振动。

RA: I am Ra. This entity was fourth-vibration.

26.18 发问者: 我假设是正面的?

Questioner: I assume positive?

RA: 那是正确的。

RA: That is correct.

26.19 发问者: 他被暗杀是否受到猎户(集团)或任何其他负面势力的影响?

Questioner: Was his assassination in any way influenced by Orion or any other negative force?

RA: 我是 Ra。这是正确的。

RA: I am Ra. This is correct.

26.20 发问者: 谢谢你。在最近三十到四十年间、UFO 现象已经广为我们的群体知晓。什么是起初原因...我知道有史以来，一直都有 UFO 出现，但在过去四十年间，我们称为的 UFO 活动增加的起初原因是什么？

Questioner: Thank you. In the recent past of the last thirty to forty years the UFO phenomena has become known to our population. What was the original reason for— I know there’ve been UFOs throughout history, but what was the original reason for the increase in what we call UFO activity say in the past forty years?

RA: 我是 Ra。邦联给予你们实体，亚伯(爱因斯坦)，的资讯被误用了，毁灭的工具开始被建造，例如曼哈坦计划及其产物。

RA: I am Ra. Information which Confederation sources had offered to your entity, Albert [Einstein], became perverted, and instruments of destruction began to be created, examples of this being the Manhattan Project and its product.

透过流浪者，声音振动，尼可拉(特斯拉)，提供的资讯也被实验，目的是其潜在的破坏力：范例，你们所谓的费城实验。

Information offered through wanderer, sound vibration, Nikola [Tesla], also being experimented with for potential destruction: example, your
so-called Philadelphia Experiment.

Thus, we felt a strong need to involve our thought-forms in whatever way we of the Confederation could be of service in order to balance these distortions of information meant to aid your planetary sphere.

26.21 **Questioner:** 那么你所做的，我假设是借由我们称为的 UFO 现象去创造一团神秘的空气，然后以心电感应传送许多讯息，当然在一的法则底下…人们当然可以接受或拒绝，于是人们开始严肃地思考他们过去行为的后果。这是否正确？

**RA:** 我是 Ra。这只有部分正确。有其他服务是我们可以执行的。首先，在使用这些核子装置的事件中[位于你们的空间/时间连续体]、整合灵魂或灵性[如果你愿意这么说]。这一点、邦联早已完成了。

**RA:** I am Ra. This is partially correct. There are other services we may perform. Firstly, the integration of souls or spirits, if you will, in the event of use of these nuclear devices in your space/time continuum. This the Confederation has already done.

26.22 **Questioner:** 我不充分理解你的意思。你可以再详细一点吗？

**RA:** 我是 Ra。这些武器的特质是使用智能能量转化物质为能量，以致于第三密度空间/时间过渡到第三密度时间/空间[或你们称为天界]的过程在许多情况下被中断。

**RA:** I am Ra. The use of intelligent energy transforming matter into energy is of such a nature among these weapons that the transition from space/time third density to time/space third density, or what you may call your heaven worlds, is interrupted in many cases.

因此，我们提供自己的服务、在空间/时间过渡到时间/空间之间、继续整合(那些)灵魂或灵性复合体。

**RA:** We are offering ourselves as those who continue the integration of soul, or spirit complex, during transition from space/time to time/space.
26.23 发问者：可否请你给我一个例子，让我们说，广岛或长崎，说明这工作如何被完成的？

Questioner: Could you please give me an example from, let us say, Hiroshima or Nagasaki of how this is done?

RA：我是 Ra。那些不是被辐射线摧毁，而是被能量释放的创伤所摧毁的实体；不只心/身/灵复合体无法存活，其独特的振动复合体，你们称为的灵性复合体[我们理解为一个心/身/灵复合体]也被扰乱。当它被完全地扰乱，则无法被重新整合。这会是造物者的损失，失去造物者的一部分。故我们被给予许可、不是去阻止各种事件的发生，但要确保那些、容我们说、脱离肉体的心/身/灵复合体之存活。在你所提的例子中、我们做到了，没有失去任何一个属于宏观宇宙之无限太一的、(人)灵或全像图或小宇宙。

RA：I am Ra. Those who were destroyed, not by radiation, but by the trauma of the energy release, found not only the body/mind/spirit complex made unviable, but also a disarrangement of that unique vibratory complex you have called the spirit complex, which we understand as a mind/body/spirit complex, to be completely disarranged without possibility of re-integration. This would be the loss to the Creator of part of the Creator, and thus we were given permission not to stop the events, but to ensure the survival of the, shall we say, disembodied mind/body/spirit complex. This we did in those events which you mention, losing no spirit, or portion, or holograph, or microcosm of the macrocosmic Infinite One.

26.24 发问者：可否请你令该器皿咳嗽，然后只要模糊地告诉我、你们怎样办到的？

Questioner: Could you please make the instrument cough, and then tell me just vaguely how you accomplished this?

RA：【咳嗽声】我是 Ra。这是透过我们对于能量之次元场的认知达成。较高或较密集的能量场将控制较不密集的(能量场)。

RA：[Cough.] I am Ra. This is accomplished through our understanding of dimensional fields of energy. The higher, or more dense, energy field will control the less dense.

26.25 发问者：但是、那么，你的说法是，一般而言，如果我们…你们会允许地球、这个星球的人群进行核子战争、以及战争带来的许多死亡，但你们将能够创造一个状态、就是这些死亡不会比被子弹杀死或年老死亡[随后进入天界或星光界或不管什么称呼]带来更多创伤。这是否正确？

Questioner: But then, in general then, you’re saying that if we . . . you will allow Earth, the population of this planet, to have a nuclear war and
many deaths from that war, but you will be able to create a condition where these deaths will be no more traumatic, shall I say, with respect to entrance to the heaven world, or astral world, or whatever we call it, than death by a bullet or normal means of dying of old age. Is this correct?

RA: 我是 Ra。这是不正确的。它会是更为创伤的。无论如何，该实体会保持为一个实体。

RA: I am Ra. This is incorrect. It would be more traumatic. However, the entity would remain an entity.

26.26 发问者: 你可否告诉我那些在广岛或长崎被(原爆)杀死的实体的状态、容我说? 在这个时间, 他们的状态是怎样的?

Questioner: Can you tell me the condition of the entities who were, shall I say, killed in Nagasaki and Hiroshima. At this time, what is their condition?

RA: 我是 Ra。具备这种创伤的实体尚未完整地开始其治疗过程。在最大的可能限度上、他们正受到帮助。

RA: I am Ra. They of this trauma have not yet fully begun the healing process. They are being helped as much as is possible.

26.27 发问者: 当这些实体们的治疗过程完成之后, 这个由于核子弹爆炸而死的经验、是否造成他们在攀升到第四密度的进度倒退, 容我们说?

Questioner: When the healing process is complete with these entities, will this experience of the death due to the nuclear bomb cause them to be, shall we say, regressed in their climb toward the fourth density?

RA: 我是 Ra。核子毁灭这类的行动影响整个行星。在毁灭的层次上没有区别, 该行星需要被治疗。

RA: I am Ra. Such actions as nuclear destruction affect the entire planet. There are no differences at this level of destruction, and the planet will need to be healed.

26.28 发问者: 我具体所想的是: 如果一个在广岛或长崎的实体在当时已经到达可收割的程度, 因核子弹造成如此的创伤而死亡, 到了本周期的尽头、他会不能够被收割? 那是我具体的问题。

Questioner: I was thinking specifically if an entity was in Hiroshima or Nagasaki at that time and he was reaching harvestability at the end of our cycle, would this death by nuclear bomb possibly create such trauma that he would not be able to be harvestable at the end of the cycle? That was specifically my question.

RA: 我是 Ra。这是不正确的。一旦治疗开始进行、收割可以不受阻碍地进行。无论如何，整个星球为了这个举动将经历治疗，不分受难者与侵略者，因
为(整个)星球受到损害。

**RA**：我是Ra。这是不正确的。一旦这种治疗发生，收获可能不会受到阻碍。然而，整个星球将经历治疗，对这个动作，没有区分受害者和 aggressor，这是由于对星球的损害。 26.29 **发问者**：可否请你令该器皿咳嗽? 以及...

**Questioner**：Could you please make the instrument cough? And—

**RA**：【咳嗽声】

**RA**：[Cough.]

26.30 **发问者**：那么，你可否描述该行星治疗的机制?

**Questioner**：And then, can you describe the mechanism of the planetary healing?

**RA**：我是 Ra。治疗是个接受、宽恕以及，如果可能的话，修补的过程。该修补在时间/空间中是不可得的，在你们人群当中，有许多在世的人正在尝试修补。

**RA**：I am Ra. Healing is a process of acceptance, forgiveness, and, if possible, restitution. The restitution not being available in time/space, there are many among your peoples now attempting restitution while in the physical.

26.31 **发问者**：这些在世的人如何尝试修补?

**Questioner**：How do these people attempt this restitution in the physical?

**RA**：我是 Ra。这些人尝试爱的感觉、靠近地球，接着抚慰和治疗这些举动带来的伤痕与不平衡。

**RA**：I am Ra. These attempt feelings of love towards the planetary sphere, and comfort and healing of the scars, and the imbalances of these actions.

26.32 **发问者**：那么，当 UFO 现象对于许多人来说变得显而易见，许多团体报导关于与 UFO 实体的心电感应接触，并记录他们认为的心电感应通讯。

**Questioner**：Then as the UFO phenomena was made obvious to many of the population, many groups of people reported contact; many groups of people reported telepathic communication with UFO entities and many recorded the results of what they considered telepathic communication.

星际邦联是否导向于：铭印心电感应通讯在那些对 UFOs 感兴趣的团体上头?

**Questioner**：Was the Confederation, shall we say, oriented to impressing telepathic communication on groups that became interested in UFOs?

**RA**：我是 Ra。这是正确的虽然我们一些成员不再选择从时间/空间、使用思想形态投射进入你们的空间/时间，而选择在(土星)议会的许可下，不时出
现在你们的天空却不降落。

**RA**: I am Ra. This is correct although some of our members have removed themselves from the time/space using thought-form projections into your space/time and have chosen, from time to time, with permission of the Council, to appear in your skies without landing.

26.33 **发问者**: 那么，所有的降落事件，除了艾森豪接触的降落(个案)，都是被猎户集团或相似类型的群体所接触？

**Questioner**: Then are all of the landings that have occurred—except for the landing when Eisenhower was contacted—are all of those landings of the Orion group or similar type groups?

**RA**: 我是 Ra。除了那些无结盟关系[容我们说]的孤立个案，这是正确的。

**RA**: I am Ra. Except for isolated instances of those of, shall we say, no affiliation, this is correct.

26.34 **发问者**: 在这些降落事件中，是否需要被接触的实体呼求猎户集团，或者有些实体即使没有呼求该集团，仍然会接触到？

**Questioner**: Is it necessary in each case for the entity who is contacted in one of these landings to be calling the Orion group, or do some of these entities come in contact with the Orion group even though they are not calling that group?

**RA**: 我是 Ra。你必须测量第四密度负面理解的深度。这对你是困难的。一旦穿透你们所谓的窗户、抵达第三密度空间/时间连续体，这些十字军便可以任其意掠夺，成果则完全是目击者、主体、或受害者自身极性之函数。

**RA**: I am Ra. You must plumb the depths of fourth-density negative understanding. This is difficult for you. Once having reached third-density space/time continuum through your so-called windows, these crusaders may plunder as they will, the results completely a function of the polarity of the, shall we say, witness, subject, or victim.

这是由于第四负面密度诚挚地相信爱自己就是爱全体。每一个其他自我不是被教导、就是被奴役，于是有个老师教导对自我的爱。暴露在这种教导下，它的意图是在收割到来之际，收割第四负面密度或自我服务的心/身/灵复合体之果实。*

This is due to the sincere belief of fourth-density negative that to love self is to love all. Each other-self which is thus either taught or enslaved thus has a teacher which teaches love of self. Exposed to this teaching, it is intended that there be brought to fruition an harvest of fourth-density negative, or self-serving mind/body/spirit complexes.*
【*在原先商业出版的这个点，唐插入53.6–17，他希望对于「近距离接触」给予一个更平衡的图像，包括正面与负面 UFOs。唐感觉只有第二十六场集会的资讯，而没有第五十三场集会的资讯是不完整的、甚至是一幅扭曲的图像。】

[*At this point in the original publications Don inserted the text from 53.6–17. In so doing he hoped to give a more balanced picture of “close encounters” with both positive and negative UFOs. Don felt that readers may get an incomplete, even distorted picture from session 26 without the complementary information gained in session 53.]

26.35 发问者：你可否令该器皿咳嗽，请？

Questioner: Could you make the instrument cough, please?

RA: 【咳嗽声】

RA: [Cough.]

26.36 发问者：那么，我假设所有从星际邦联得到心电感应接触的团体都是猎户十字军的高优先目标。我还假设在这些团体中，有大百分比的讯息被猎户集团污染。

Questioner: Then I am assuming all of the UFO groups who were getting telepathic contact from the Confederation were, shall we say, high-priority targets for the Orion crusaders, and I would assume that a large percentage of them were, shall we say, had their information polluted then.

你可否告诉我，你的任何臆测：这些团体的讯息有多少百分比被猎户集团重度污染，以及在他们当中，是否有任何人能够保持为一个纯粹的邦联管道？

Can you tell me, do you have any idea what percentage of these groups were heavily polluted by the Orion information, and if any of them were able to remain purely a Confederation channel?

RA: 我是 Ra。给予你这个资讯将侵犯一些活人的自由意志或混淆程度。我们只能要求每个团体考虑哲学以及你们所谓的特定资讯的相对效应。并不是因为特定资讯吸引了负面影响，(人们)赋予该资讯的重要性才是重点。

RA: I am Ra. To give you this information would be to infringe upon the free will, or confusion, of some living. We can only ask each group to consider the relative effect of philosophy and your so-called specific information. It is not the specificity of the information which attracts negative influences; it is the importance placed upon it.

这就是为什么我们常常重申，当被问到特定资讯时，它黯然到微不足道；正如同青草会枯萎与死去，而太一无限造物者的光与爱却不断增益到真正无限的造物领域、永远到永远、永远地创造
和创造祂自己。

This is why we iterate quite often, when asked for specific information, that it pales to insignificance, just as the grass withers and dies while the love and the light of the One Infinite Creator redounds to the very infinite realms of creation forever and ever, creating and creating itself in perpetuity.

那么，为什么要担心那些青草在其季节中盛开、枯萎、死去，只会由于太一造物者的无限爱与光而再次成长？这是我们带来的讯息。就浅薄的层面而言，每一个实体都会兴旺与死去。就更深层的意义而言，存在状态没有尽头。

Why, then, be concerned with the grass that blooms, withers, and dies in its season only to grow once again due to the infinite love and light of the One Creator? This is the message we bring. Each entity is only superficially that which blooms and dies. In the deeper sense, there is no end to beingness.

26.37 发问者：非常感谢你。可否请你令该器皿咳嗽？

Questioner: Thank you very much. Could you please make the instrument cough?

RA: 【咳嗽声】

RA: [Cough.]

26.38 发问者：如你曾经陈述的，它是一条狭窄和狭长的路径。路上有许多令人分心的事物。

Questioner: As you have stated before, it is a strait and narrow path. There are many distractions.

我计划创造关于一的法则之绪论，行旅并触及这75000 年周期的高点，或许还有些问题探讨一般性的未来。在这个一的法则之绪论之后[以我的称呼]，我想要直接进入主要工作，就是创造一份理解，可以散播给需要的人，只给那些要求的人，这一份理解能够允许他们大大地加速他们的进化。我很感激、并且感到极大的荣耀与特典能够做这件事、接着希望我们能完成下一个阶段。

I plan to create an introduction, shall I say, to the Law of One, traveling through and hitting the high points of this 75,000 year cycle, possibly a few questions into the general future. After this introduction to the Law of One, as I call it, I would like to get directly to the main work, which is creating an understanding that can be disseminated to those who would ask for it—and only to those who would ask for it—for an understanding that can allow them to greatly accelerate their evolution. I am very appreciative and feel it a great honor and privilege to be doing this and hope that we can accomplish this next phase.

我有个问题是该器皿要我提出的，她说：「你说到不同种类的能量阻塞与转移，正面与负面的，可能发生在参与我们的有性生殖复合体的行为中。」她陈
述：「请解释这些能量的阻塞与转移，重点放在寻求与一的法则一致的个人可以在这个领域中正面地做些什么？」你是否可能回答这个问题？

I have a question that the instrument has asked that I would like to ask for the instrument. She says, "You speak of various types of energy blockages and transfers, positive and negative, that may take place due to participation in our sexual reproductive complex of actions." She states, "Please explain these blockages and energy transfers with emphasis upon what an individual seeking to be in accordance with the Law of One may positively do in this area." Is it possible for you to answer this question?

RA：我是 Ra。这是部分可能的，基于我们曾铺设的背景(知识)。这是个恰当的、较为先进的问题。由于这个问题的具体性，我们可以给个一般的答案。

RA：I am Ra. It is partially possible, given the background we have laid. This is properly a more advanced question. Due to the specificity of the question we may give general answer.

第一个能量转移是红色光芒。它是个随机的转移，只与你们的繁殖系统有关。

The first energy transfer is red ray. It is a random transfer having to do only with your reproductive system.

橙色与黄色光芒尝试去拥有性交, 首先, 如果只有一个实体在这个区域振动,将创造一个阻塞, 从而造成该实体在该区域中性欲上的振动。对于这种活动产生永不终止的胃口。这些振动的层次(其实)寻求绿色光芒的活动。橙色或黄色光芒的能量转移是有可能的; 这个情况将极化朝向负面: 一方被看作是个物体，而非其他自我；另一方看待自己为掠夺者或该情势的主人。

The orange- and the yellow-ray attempts to have sexual intercourse create, firstly, a blockage if only one entity vibrates in this area, thus causing the entity vibrating sexually in this area to have a never-ending appetite for this activity. What these vibratory levels are seeking is green-ray activity. There is the possibility of orange- or yellow-ray energy transfer; this being polarizing towards the negative: one being seen as object rather than other-self, the other seeing itself as plunderer, or master, of the situation.

在第三光芒中有两种可能性, 首先, 如果双方都在第三光芒中振动, 将会有互相强化的能量转移。阴极或女性[如你所称], 从存在性的根部汲取能量、穿过各个能量中心, 于是肉体上恢复生气; 阳极或男性[依照它在你们幻象中被认定的方式], 在其能量转移中, 找到一种灵感去满足并喂养该身/心/灵复合体的灵性部分; 于是双方都被极化并释放各自天生充沛的、多余的智能能量, 也就是说，阴极/直觉能量，阳极/肉体能量[依你对它们的称呼], 只要有一方或双方害怕占有或被占有, 渴望占有或渴望被占有, 这股能量转移就会被
In third* ray there are two possibilities. Firstly, if both vibrate in third ray, there will be a mutually strengthening energy transfer. The negative or female, as you call it, drawing the energy from the roots of the beingness up through the energy centers, thus being physically revitalized; the positive, or male, polarity, as it is deemed in your illusion, finding in this energy transfer an inspiration which satisfies and feeds the spirit portion of the body/mind/spirit complex; thus both being polarized and releasing the excess of that which each has in abundance by nature of intelligent energy, that is, negative/intuitive, positive/physical energies as you may call them—this energy transfer being blocked only if one or both entities have fear of possession, of being possessed, of desiring possession, or desiring being possessed.

The other green-ray possibility is that of one entity offering green-ray energy, the other not offering energy of the universal love energy, this resulting in a blockage of energy for the one not green ray, thus increasing frustration or appetite; the green-ray being polarizing slightly towards service to others.

The blue-ray energy transfer is somewhat rare among your people at this time but is of great aid due to energy transfers involved in becoming able to express the self without reservation or fear.

The indigo-ray transfer is extremely rare among your people. This is the sacramental portion of the body complex whereby contact may be made through the violet ray with intelligent infinity. No blockages may occur at these latter two levels due to
the fact that if both entities are not ready for this energy, it is not visible, and neither transfer nor blockage may take place. It is as though the distributor were removed from a powerful engine.

作为此次工作的范例，这个器皿在[录音带空白]经验中，如你对这个物质的称呼，能够使猎户集团受挫，这是由于她有效地、完全地开启其他自我到第三光芒…我们更正这个器皿，它的生命能正在下降…绿色光芒能量，并且部分开启其他自我到蓝色光芒互动。*

This instrument was able, as an example of this working, to baffle the Orion group during [tape blank] experiences, as you call this substance, due to the fact that it effectively completely opened other-self to third-ray—we correct this instrument, it is growing low in vital energy—green-ray energy and partially open other-self to blue-ray interaction.*

【*Ra 在此参照器皿经验被描述在18.3，还有其他地方。】
[*Ra is referring to the instrument’s experience described in 18.3 and elsewhere.]

在我结束之前，你是否有任何询问？
May we ask if you have any queries before we close?

RA:【咳嗽声】
RA: [Cough.]

26.40 发问者：该器皿问：由于使用LSD, 我正在经验的衰弱效应会有多久。另外，有任何我们可以做的事，好使该器皿更舒适？

Questioner:The instrument asks, “How long do the debilitative effects that I am experiencing from the use of LSD last, and is there anything that we can do to make the instrument more comfortable?”

RA：我是 Ra。首先，身体复合体衰弱的时间大约是你们的三个月亮周期。第一次摄取的效果大约是你们的一个月亮周期; 第二次摄取有累计或加倍的效果。

RA: I am Ra. Firstly, the period of weakness of bodily complex is approximately three of your lunar cycles, the first ingestion causing approximately one of your lunar cycles; the second having a cumulative or doubling effect.

其次，这个器皿状况良好，你们十分尽责。
Secondly, this instrument is well. You are most conscientious.
我是 Ra。我的朋友们，我在太一无限造物者的爱与光中离开你们。那么，向前去吧，欢乐、快活地在太一造物者的大能与和平中欣喜着。Adonai。

I am Ra. I leave you, my friends, in the love and the light of the One Infinite Creator. Go forth, then, merry and glad and rejoicing in the power and the peace of the One Creator. Adonai.

第 027 场集会 1981 年 2 月 21 日

27.0 RA：我是 Ra。我在太一无限造物者的爱与光中向你们致意。我现在开始通讯。

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

27.1 发问者：这次集会，我想是—的法则之卷二的开端，它将聚焦在我认为的、我们存在的唯一重要面向。

Questioner: This session I thought we would start Book II of The Law of One,* which will focus on what we consider to be the only important aspect of our being.

【*参看 13.3 的注脚、说明初版书籍的情况。】
[See footnote on 13.3 for information regarding the original books.]

无论如何，吉姆感到有义务为保罗·夏克利问两个问题，在我们真正开始之前，我将先问这两个问题，或许你能够回答。第一个问题是：保罗·夏克利目前传讯的来源与埃加·凯西的来源相同，他过去接收到一份资讯叙述他曾参与埃及人金字塔的设计与建造。你可否告诉我们、他在那次的努力过程中扮演什么角色？

However, Jim has felt the obligation to ask two questions that were asked of him by Paul Shockley, and I will ask those two first, in case you are able to answer them before we really get started. First question is: Paul Shockley is presently channeling the same source which Edgar Cayce channeled, and Paul has received information that he took part in the design and construction of the Egyptian pyramids. Can you tell us what his role was in that effort?

RA：我是 Ra。这件事发生在你们空间/时间连续体的两个时期与两次人生。第一次属于物理性质的工作，他与邦联合体们在你们所知的亚特兰提斯（大陆）一起工作，时间大约是你们的一万三千年前。容我们说，这次的记忆被整合到这个实体的心/身/灵复合体的无意识之中，由于它极度渴望记得治疗的服务，以及透过水晶与充能医者的机制达成可能的极化。

RA：I am Ra. This was in your space/time continuum two periods and two lifetimes. The first of a physical nature working with Confederation entities in what you know of as Atlantis,
this approximately thirteen thousand [13,000] of your years ago. This memory, shall we say, being integrated into the unconscious of the mind/body/spirit complex of this entity due to its extreme desire to remember the service of healing and polarization possible by the mechanisms of the crystal and the charged healer.

The second experience being approximately one thousand [1,000] of your years later during which experience this entity prepared, in some part, the consciousness of the people of what you now call Egypt, that they were able to offer the calling that enabled those of our social memory complex to walk among your peoples. During this life experience this entity was of a priest and teaching nature and succeeded in remembering in semi-distorted form the learn/teachings of the Atlantean pyramidal experiences. Thus, this entity became a builder of the archetypal thought of the Law of One with distortion towards healing, which aided our people in bringing this through into a physical manifestation at what you would call a later period in your time measurement.

27.2 发问者：第二个问题是：保罗还接收到一份资讯，提到有其他存有协助某些金字塔的建造过程，但它们并未完全地具体现身在第三密度当中。它们的身体从腰部向上到头部是具体可见的，但腰部向下到双足则未具体显现。这样的实体是否存在，并且协助金字塔的建造，它们是谁？

Questioner: The second question is: Paul has also received information that mentions that there were other beings aiding in the construction of the pyramids who were not fully materialized in the third density. They were materialized from the waist up to their heads, but were not materialized from the waist down to their feet. Did such entities exist in the construction of the pyramids, and who were they?

RA: 我是 Ra。如果你愿意，考量当智能无限被有秩序地编码进入智能能量之际，智能无限出现在活力性与存在性的吸收过程中，由于那些实体的思想铭印，它们协助有生命的石头进入存在状态的一个新外形。智能无限的释放与使用持续一段短暂的时期，开始吸收所有连贯或联锁的次元，于是提供短暂的
一瞥，看见那些将它们的思想投射到物质上的存有；这些存有因此开始具体显现，但并未（一直）保持可见的状态。当我们从我们的智能无限到石头的智能无限，提供联系时，这些存有是我们社会记忆复合体的思想形态或第三密度可见的显化。

RA: I am Ra. Consider, if you will, the intelligent infinity present in the absorption of livingness and beingness as it becomes codified into intelligent energy due to the thought impressions of those assisting the living stone into a new shape of beingness. The release and use of intelligent infinity for a brief period begins to absorb all the consecutive, or interlocking, dimensions, thus offering brief glimpses of those projecting to the material their thought. These beings thus beginning to materialize but not remaining visible. These beings were the thought-form, or third-density-visible, manifestation of our social memory complex as we offered contact from our intelligent infinity to the intelligent infinity of the stone.

27.3 发问者：非常感谢你。我现在将开始一的法则*卷二。这点，我会假定，将比卷一困难许多。因为我们想要将焦点集中在那些不是过渡性质的事物，作为发问者，我有时候可能会有些困难。

Questioner: Thank you very much. I will now proceed with the process of starting the second book of The Law of One.* This, I will assume, will be a much more difficult task than the first book because we want to focus on things that are not transient, and as questioner I may have difficulty at times.

【*参看13.3的注脚，说明初版书籍的情况。】
[*See footnote on 13.3 for information regarding the original books.]

当我确实有这样的困难的时候，我会回到一些部分过渡性的问题上，只因为我无法明确地阐述我真正的需要，我为此感到抱歉。但我将尽力停留在正轨上，而且在本书中去除没有价值的东西，如果它们的确发生在我询问的过程中。*

When I do have this difficulty, I may fall back on some partially transient questions simply because I will not be able to formulate what I really need to formulate, and I apologize for this. But I will try my best to stay on the track and eliminate things of no value from the book if they do occur during my questioning.*

【*任何被删除的问题与答案都已经恢复了。】
[*Any eliminated questions and answers have been restored.]

我开头的声明，我已经写下来了。它是：在这个密度中，大多数实体将心智
聚焦在某个短暂的状态或活动，却很少关心它作为工具的价值，协助他们的成长，并理解造物未受扭曲或真实的本质，他们都是不可或缺的一部分。

The statement I will make to begin with I have written. It is: Most entities in this density focus their minds on some transient condition or activity with little regard to its value as a tool, or an aid, to their growth and understanding of the true, or undistorted, essence of the creation of which they are an integral part.

我们将尝试，从造物的开端出发，建立一个关于在造物中、我们自己的概述，借此获致一个关于[我们认为的]实相的更通晓的视察点。希望这个过程将允许我们更有效地参与进化的过程。

We will attempt, by starting at the beginning of creation, to establish an overview of ourselves in the creation, thereby arriving at a more informed point of inspection of what we consider to be reality. It is hoped that this process will allow us to participate more effectively in the process of evolution.

我想要先从一些词汇的定义开始，先前我们使用过这些字，却尚未完全地理解它们，可能无法(做到)，但既然我们使用的第一个词汇为智能无限，我们希望你定义每一个单字的意义，以及组合在一起的定义。

I would like to start with definitions of words that we have been using that possibly we have not—and possibly cannot—totally understand, but since the first words that we use are intelligent infinity, I would like for you to define each of these words and give me the definition of their combination.

RA：我是 Ra。你的心智复合体之振动指出一个询问。然而，你的振动声音复合体指出一种偏好。请重新叙述。

RA: I am Ra. Your vibrations of mind complex indicate a query. However, your vibrational sound complex indicate a preference. Please restate.

27.4 发问者：你可愿在智能无限的概念中，定义智能这个字？

Questioner: Would you define the word intelligent in the concept of intelligent infinity?

RA：我是 Ra。在定义你要求的(单词)之前，我们将就这个问题的完整光谱做说明。你们的语言，使用振动声音复合体，在最佳情况下，是对于显意识思想本质之理解[如果你愿意这么说]的近似描述。感知跟一群振动声音复合体不是相同的，因此尝试去定义一个字将是令你挫折的，虽然我们乐意在你们声音振动复合体的限制内协助你。

RA: I am Ra. We shall address the entire spectrum of this question before defining as requested. Your language, using vibrational sound complexes, can be at best an approximation of that which is closer to an understanding, if you will, of the nature
of conscious thought. Perceptions are not the same as sound vibration complexes, and the attempt to define will therefore be a frustrating one for you, although we are happy to aid you within the limits of your sound vibration complexes.

To define intelligent apart from infinity is difficult, for these two vibration complexes equal one concept. It is much like attempting to divide your sound vibration concept, faith, into two parts. We shall attempt to aid you, however.

To define intelligent apart from infinity is difficult, for these two vibration complexes equal one concept. It is much like attempting to divide your sound vibration concept, faith, into two parts. We shall attempt to aid you, however.

27.5 **Questioner**:分开它不是必需的。定义智能无限就足够了。可以请你现在定义智能无限吗？

**Questioner**: It is not necessary to divide it. The definition of intelligent infinity as one part is sufficient. Could you please now define intelligent infinity?

**RA**: 我是Ra。这样就简单多了、(难度)呈几何级数下降，也比较不会混淆。合一是存在的。这合一就是一切万有。这合一拥有动能与位能。该位能是智能无限。撷取这个位能将产生功。这功一直被我们称为智能能量。

**RA**: I am Ra. This is exponentially simpler and less confusing. There is unity. This unity is all that there is. This unity has a potential and kinetic. The potential is intelligent infinity. Tapping this potential will yield work. This work has been called by us, intelligent energy.

27.6 **Questioner**:我想稍微详细地探讨功的概念，在牛顿物理学中，功的概念是一种移动穿越空间的力。以我们的衡量方式，功等于力乘以距离，我假设你所说的功具有更广阔的范围，包括意识内的功。我是否正确？

**Questioner**: I’d like to expand a little on the concept of work. In Newtonian physics the concept of work is what we call a force which moves through space. It’s the product of force and distance as we measure it. I’m assuming that the work of which you speak is a much broader term including possibly work in consciousness. Am I correct?

**RA**: 我是Ra。当我们用这个字眼，它的应用是普遍通用的。智能无限有个
律动或流动，如同一颗巨大的心、从中心太阳[如你所思考或设想的]开始跳动，这流动的存在无可避免地作为存在性的浪潮、没有极性、没有限度；那广大且宁静的脉动向外、向外(扩散)，向外和向内聚焦，直到所有焦点完成。当智能或意识的(众多)焦点已经到达一个状态，在此，它们的，容我们说，灵性的本质或质量呼唤它们向内、向内、向内(收敛)，直到一切融合，这就是你们所说的实相之韵律。

RA：我是Ra。As we use this term it is universal in application. Intelligent infinity has a rhythm, or flow, as of a giant heart beginning with the Central Sun, as you would think or conceive of this; the presence of the flow inevitable as a tide of beingness without polarity, without finity; the vast and silent all beating outward, outward, focusing outward and inward until the focuses are complete. The intelligence or consciousness of foci have reached a state where their, shall we say, spiritual nature or mass calls them inward, inward, inward until all is coalesced. This is the rhythm of reality as you spoke.

27.7 发问者：我想我已经从中萃取到重要的一点：在智能无限中的功是没有极性的，或者、位能的差异不必要存在。这是否正确？

Questioner:Now I think I have extracted an important point from this in that in intelligent infinity we have work without polarity, or a potential difference does not have to exist. Is this correct?

RA：我是Ra。There is no difference, potential or kinetic, in unity. The basic rhythms of intelligent infinity are totally without distortion of any kind. The rhythms are clothed in mystery, for they are being itself. From this undistorted unity, however, appears a potential in relation to intelligent energy.

以这个方式、你可以观察到该术语似乎是两面的：其中一个用法是毫无扭曲的合一，没有任何动能或位能的面向。这个术语的另一个应用面，我们无差别地使用它是由于缺乏其他术语来描述那个被多个[智能]能量的焦点所撷取的广大位能。

In this way you may observe the term to be somewhat two-sided: One use of the term, that being as the undistorted unity, being without any kinetic or potential side. The other application of this term, which we use undifferentiatedly for lack of other term, in the sense of the vast potential tapped into by foci or focuses of [intelligent] energy.*
【*这个叙述被编辑以增加清晰度。我们相信是 Ra 打算说的意思。原始的叙述如下：「这术语的另一个应用面，我们无差别地使用它，因为缺乏其他术语来描述那个被多个能量[我们称之为智能能量]的焦点所撷取的广大位能。」
【*This statement has been edited to add clarity to what we believe to be Ra’s intended meaning. The original statement reads: “The other application of this term, which we use undifferentiatedly for lack of other term, in the sense of the vast potential tapped into by foci or focuses of energy we call intelligent energy.”

27.8 发问者：现在，就我的理解，智能无限的第一变貌是我们称为的自由意志变貌。你可以给予我这个变貌的一个定义吗？
Questioner: Now, I understand that the first distortion of intelligent infinity is the distortion of what we call Free Will. Can you give me a definition of this distortion?

RA：我是 Ra。在这个属于一的法则之变貌中，它被认定为：造物者愿认识祂自己。
RA: I am Ra. In this distortion of the Law of One it is recognized that the Creator will know Itself.

27.9 发问者：那么我假定造物者愿知晓祂自己…然后造物者授与这个知晓自由的概念，在知晓的各种道路上、完全自由的选择？我是否正确？
Questioner: Then am I correct then in assuming that the Creator will know Itself—the Creator then grants for this knowing the concept of freedom, total freedom of choice in the ways of knowing? Am I correct?

RA：我是 Ra。这是相当正确的。
RA: I am Ra. This is quite correct.

27.10 发问者：那么作为一的法则之第一变貌，我假设它是智能无限的法则，所有其他，更正，所有其他的变貌，即是造物的全体经验、从这个(法则)跃出。这是否正确？
Questioner: This then being the first distortion of the Law of One, which I am assuming is the Law of Intelligent Infinity, from all other—correction, all other distortions which are the total experience of the creation spring from this. Is this correct?

RA：我是 Ra。这是既正确又不正确的。在你们的幻象中，所有经验从自由意志法则或混淆之道中跃出。就另一个意义而言，我们正在学习的、这些经验即是这个变貌。
RA: I am Ra. This is both correct and incorrect. In your illusion all experience springs from the Law of Free Will, or the Way of Confusion. In another sense, which we are learning, the experiences are this distortion.

27.11 发问者：我必须好好想一想、接着在下次集会问这方面的问题；所以
我将继续走到你曾告诉我的第二变貌，
也就是爱的变貌。这是否正确？

Questioner：I will have to think about
that and ask questions on it in the next
session, so I will go on to what you
have given me as the Second
Distortion which is the distortion of
Love. Is this correct?

RA：我是 Ra。这是正确的。

RA：I am Ra. This is correct.

27.12 发问者：我想要你在第二变貌
的观念中...定义爱。

Questioner：I would like for you to
define Love in the sense...in its sense
as the Second Distortion.

RA：我是 Ra。这必须倚靠着该背景
来定义，(该背景)属于智能无限或合一
或太一造物者、伴随着自由意志之原初
变貌。然后爱这个术语可以被视为焦点、
专攻的选择，一种在、容我们说，极高
位阶的能量、它促使智能能量从智能无
限的位能中如此这般地成形。然后，这
个(焦点)被你们人群中的一些实体看成
一个客体、而非一个活动，这个极度强
健的能量焦点之原则被崇拜为造物者，
而非合一或太一性，它是所有的爱[复
数]之发源处。

RA：I am Ra. This must be defined
against the background of intelligent
infinity, or unity, or the One Creator,
with the primal distortion of Free Will.
The term Love then may be seen as
the focus, the choice of attack, the type
of energy of an extremely, shall we say,
high order which causes intelligent
energy to be formed from the
potential of intelligent infinity in just
such and such a way. This then may be
seen to be an object rather than an
activity by some of your peoples, and
the principle of this extremely strong
energy focus being worshiped as the
Creator instead of unity, or oneness,
from which all Loves emanate.

27.13 发问者：爱是否...是不是有一
种爱的显化、我们可以称之为振动？

Questioner：Is Love...is there a
manifestation of Love that we could
call vibration?

RA：我是 Ra。再次地、我们触及语
意上的困难。爱的振动或密度与第二变
貌，爱，有不同的意义；该变貌爱作为
伟大的启动者以及原初的共同造
(创造)许多造物、使用智能无限；振动
爱作为那个密度、那些实体在其中学习
一项活动，称为没有显著扭曲的「流露
爱」，接着寻求光之道或智慧之道。

RA：I am Ra. Again we reach
semantic difficulties. The vibration, or
density, of love, or understanding, is
not a term used in the same sense as
the Second Distortion, Love; the
distortion Love being the great
activator and primal co-Creator of
various creations using intelligent
infinity; the vibration love being that
density in which those who have
learned to do an activity called “loving”
without significant distortion, then seek
Thus in vibratory sense love comes into light. In the sense of the activity of unity in its free will, love uses light and has the power to direct light in its distortions. Thus vibratory complexes recapitulate in reverse the creation in its unity, thus showing the rhythm, or flow, of the great heartbeat, if you will use this analogy.

Questioner: I will make a statement that I have extracted from the physics of Dewey Larson which may or may not be close to what we are trying to explain. Larson says that all is motion, which we can take as vibration; and that vibration, which is pure vibration and is not physical in any way, or in any form, or in any density, that vibration, by... first product of that vibration is what we call the photon, particle of light.

I was trying to make an analogy between this physical solution and the concept of love and light. Is this close to the concept of Love creating Light, or not?

RA: I am Ra. You are correct.

Questioner: Then I will expand a bit more on this concept. We have the infinite vibration of Love which can occur, I am assuming, at varying frequencies, if this has a meaning in this. I would assume that it begins at one basic frequency.

Does this have any meaning? Am I making sense? Is this correct?

RA: I am Ra. Every one of Love, as you call the originator, comes from a frequency... if you would use this term, this frequency is unity. We may wish to call it power,
而非一个频率，这气力是无限的，某些有限的品质被这原初发起过程的特殊性质所检选。

**RA：** I am Ra. Each Love, as you term the prime movers, comes from one frequency, if you wish to use this term. This frequency is unity. We would perhaps liken it rather to a strength than a frequency, this strength being infinite, the finite qualities being chosen by the particular nature of this primal movement.

27.16 发问者：那么，因为缺乏更好的理解，我们会把这振动称为纯粹的运动；它是纯粹的爱，它是…它不是…，容我们说，尚没有东西凝结成幻象的任何类型或密度。这爱透过该振动的过程创造出一个光子[以我们的称谓]，即光的基本粒子。然后这光子透过附加的振动与旋转，进一步地凝结成各个密度的粒子，我们所经历的各个密度。这是否正确？

Questioner: Then this vibration which is, for lack of better understanding, which we would call pure motion; it is pure Love. It is… it is not… there is nothing that is yet condensed, shall we say, to form any type, or density, of illusion. This Love then creates, by this process of vibration, a photon, as we call it, which is the basic particle of light. This photon then, by added vibrations and rotations, further condenses into particles of the densities, the various densities that we experience. Is this correct?
the configurations placed upon the original material, or Light, by the focus, or Love, using Its intelligent energy to create a certain pattern of illusions, or densities, in order to satisfy Its own intelligent estimate of a method of knowing Itself. Thus the colors, as you call them, are as strait, or narrow, or necessary as is possible to express, given the will of Love.

There is further information which we shall be happy to share by answering your questions. However, we do not wish to deplete this instrument. Is there a short query necessary before we leave?

27.18 Questioner: The only thing I need to know is, is there is anything we can do to make the instrument more comfortable or help her or the contact?

RA: I am Ra. This instrument is slightly uncomfortable. Perhaps a simpler configuration of the body would be appropriate given the instrument’s improving physical complex condition.

我是Ra。你们的努力是谨慎认真的。我们会和你们同在。我们现在于太一无限造物者的爱与光中离开你们。那么，在太一无限造物者的大能与和平中欢庆吧。Adonai。

I am Ra. You are conscientious in your endeavors. We shall be with you. We leave you now in the love and in the light of the One Infinite Creator. Rejoice, therefore, in the power and the peace of the One Infinite Creator. Adonai.

第 028 场集会 1981 年 2 月 22 日

28.0 RA: 我是 Ra。我在无限造物者的爱与光中向你们致意。我现在开始通讯。

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

28.1 Questioner: 今天我要回溯一点、可能会有些失误的起步、因为我想、我们可能位于最重要的部分、我们正在尝试透过发问、显明万事万物如何为一、以及它如何来自单一的智能无限中。这对我是困难的，所以，请忍受我在发问当中的一些错误。

Questioner:I may be backtracking a little bit and make a few false starts today because I think we are at
possibly the most important part of what we are doing in trying to make it apparent, through questioning, how everything is one, and how it comes from one intelligent infinity. This is difficult for me to do, so please bear with my errors in questioning.

The concept that I have right now of the process, using both what you have told me and some of Dewey Larson's material having to do with the physics of the process— I have the concept that intelligent infinity expands outward from all locations everywhere. It expands outward in every direction uniformly like the surface of a balloon or a bubble, expanding outward from every point everywhere. It expands outward at what's called unit velocity, or the velocity of light. This is Larson's idea of the progression of what he calls space/time. Is this concept correct?

RA: I am Ra. This concept is incorrect, as is any concept of the one intelligent infinity. This concept is correct in the context of one particular Logos, or Love, or focus of this Creator which has chosen Its, shall we say, natural laws and ways of expressing them mathematically and otherwise.

The one undifferentiated intelligent infinity, unpolarized, full and whole, is the macrocosm of the mystery-clad being. We are messengers of the Law of One. Unity, at this approximation of understanding, cannot be specified by any physics but only be activated, or potentiated, intelligent infinity due to the catalyst of free will. This may be difficult to accept. However, the understandings we have to share begin and end in mystery.

RA: [previous content]

28.2 发问者：嗯，我们昨天讨论到一点、我们正在考量光的颜色。你说：「你们宇宙的振动样式之本质取决于爱的焦点安置在起初材料或光上面的配置，该焦点使用其智能能量创造一组
特定的…幻象或密度样式」。然后在这段资料之后，你说有进一步的资料乐于分享，但我们刚好用完时间。 (这次)你可以完成该进一步的资讯吗？

Questioner: Well, we had yesterday arrived at a point where we were considering colors of light. You said that “the nature of the vibratory patterns of your universe is dependent upon the configurations placed on the original material, or light, by the focus of Love using Its intelligent energy to create a certain pattern of. . . of illusions or densities.” Then after this material you said that there’s further information which you’d be happy to share, but we ran out of time. Could you complete the further information on that?

RA: I am Ra. In discussing this information we then, shall we say, snap back into the particular methods of understanding or seeing that which is that the one, sound vibration complex, Dewey, offers; this being correct for the second meaning of intelligent infinity: the potential which then through catalyst forms the kinetic.

这份资讯是检视你们环境的动能形状后的自然进展。你可以理解每一种颜色或光线作为[如我们说过的]智能能量中一个非常具体且准确的分配*, 作为智能无限的代表，每一道光芒、在其他方面、先前都已检视过了。

This information is a natural progression of inspection of the kinetic shape of your environment. You may understand each color, or ray, as being, as we had said, a very specific and accurate apportion of intelligent energy’s representation of intelligent infinity, each ray having been previously inspected in other regards.*

【*在这个脉络中，分配(apportion)可以被定义为：「依据一个计划去切分与指派。」】
【*In this context, apportion may be defined as “to divide and assign according to a plan.”】

这份资讯或许在此有帮助。我们现在以非特定的说法来增进你对实存之本质的概念化深度。你所生活其中的宇宙是智能无限每一部分之重点重述。是故，你会看到相同的样式在物理界与形而上领域中重复着；如你推测的，光的分配或各个光芒，你所谓的物理幻象的那些区域，它们旋转、振动着。或就杜威的理论，容我们说，它们可依旋转的方式在空间/时间中被分类及数算；某些物质有各种光芒可以被肉眼所见，这在你们视为珍贵的结晶状矿物是明显的，好比红宝石是红色的，以此类推。

This information may be of aid here. We speak now nonspecifically to increase the depth of your
conceptualization of the nature of what is. The universe in which you live is recapitulation, in each part, of intelligent infinity. Thus you will see the same patterns repeated in physical and metaphysical areas; the rays or apportions of light being, as you surmise, those areas of what you may call the physical illusion which rotate, vibrate, or are of a nature that may be, shall we say, counted, or categorized, in rotation manner in space/time as described by the one known as Dewey; some substances having various of the rays in a physical manifestation visible to the eye, this being apparent in the nature of your crystallized minerals which you count as precious, the ruby being red and so forth.

28.3 发问者: 光的发生是爱的振动之结果。我要问这个陈述对吗? 那是否正确?

Questioner: This Light that occurred as a consequence of vibration, which is a consequence of Love. I am going to ask if that statement is right. Is that correct?

RA: 我是 Ra。这个陈述是正确的。

RA: I am Ra. This is quite correct.

28.4 发问者: OK。然后这道光在我们的密度中凝结为[我们所知的]物质, 转变为我们所有的化学元素, 由于振动旋转基于(不同的)量子化间隔或角速度单元。这是否正确?

Questioner: OK. This light then can condense into material as we know it in our density, into all of our chemical elements because of rotations of the vibration at quantized intervals, or units, of angular velocity. Is this correct?

RA: 我是 Ra。必须考虑该焦点、被认识为爱、的致能作用。这股能量具备有序的特性, 以渐进的方式排序: 从较大到较小, 所以当祂的宇宙[以你们的称呼]完成的时候, 每一个细节都继承鲜活之光的特性, 因此以如此这般的方式发展。你们自己的宇宙已经被你们称为的科学家以经验主义的方法详细地研究, 并且借由被知晓为杜威的实体的理解和视觉化, 容我们说, 带来更大的准确度。

RA: I am Ra. It is necessary to consider the enabling function of the focus known as Love. This energy is of an ordering nature. It orders in a
cumulative way from greater to lesser so that when its universe, as you may call it, is complete, the manner of development of each detail is inherent in the living light, and thus will develop in such and such a way; your own universe having been well-studied in an empirical fashion by those you call your scientists, and having been understood, or visualized, shall we say, with greater accuracy by the understandings, or visualizations, of the one known as Dewey.

28.6 **Questioner:** 个体化或意识的个别化部份什么时候开始起作用？这个个别化过程如何发生的？在什么(时)点、个别化的意识接管了对基本光的工作？

**RA:** 我是 Ra。你在(宇宙)造物这个领域保持小心的态度。在这过程中，我们必须进一步地混淆你、陈述自由意志作用于潜在的智能无限，使之成为聚焦之智能能量，(它的)发生没有空间/时间 [你们非常知道它，因为它是你们的连续体经验]。

**RA:** I am Ra. You remain carefully in the area of creation itself. In this process we must further confuse you by stating that the process by which Free Will acts upon potential intelligent infinity to become focused intelligent energy takes place without the space/time of which you are so aware, as it is your continuum experience.

在理则或爱的个别化过程完成之后，才开始产生空间/时间的存在或经验，你们所称的物理宇宙已经结合或开始向内牵引，同时向外扩张，直到你们众多的恒星体接着创造出无时的浑沌，持续结合为各个你们称为的行星，这些智能能量的漩涡花费大量的，你们会称为第一密度在无时状态当中，空间/时间的实现是存在性的这个密度的学习/教导之一。

The experience, or existence, of space/time comes into being after the individuation process of Logos, or Love, has been completed and the physical universe, as you would call it, has coalesced or begun to draw inward while moving outward to the extent that that which you call your sun bodies have, in their turn, created timeless chaos coalescing into what you call planets, these vortices of intelligent energy spending a large amount of what you would call first density in a timeless state, the space/time realization being one of the learn/teachings of this density of beingness.

因此，我们对于你的问题：关于时间与空间，以及它们和你会称为的起初造物的关系，在回答上有困难，(因为)起
初造物并不是你所理解的空间/时间的一部分。

Thus we have difficulty answering your questions with regard to time and space and their relationship to the, what you would call, original creation which is not a part of space/time as you can understand it.

28.7 发问者：谢谢你。一个意识的单元、意识的个别化单元、可否创造出一个造物单元？我将举个例子。

Questioner: Thank you. Does a unit of consciousness, an individualized unit of consciousness, create, say, a unit of the creation? I will give an example.

一个个别化的意识(单元)会创造一整个银河，其中有数以百万计的恒星。这事会发生吗？

Would one individualized consciousness create one galaxy of stars, the type that has many millions of stars in it. Does this happen?

RA: 我是 Ra。这可以发生。可能性有无限多种。是故 一个理则可以创造一个恒星系统，或者该理则创造出数十亿个恒星系统。这是星系(银河)这个名词中有混淆的原因，因为有许多不同的理则实体或造物，我们会称呼每一个为星系[使用你们的声音振动复合体]。

RA: I am Ra. This can happen. The possibilities are infinite. Thus a Logos may create what you call a star system, or it may be the Logos creating billions of star systems. This is the cause of the confusion in the term galaxy, for there are many different Logos entities or creations, and we would call each, using your sound vibration complexes, a galaxy.

28.8 发问者：让我们举我们所在的地球为例，接着告诉我，创造这个星球的相同理则另外还创造了多少部分的(宇宙)造物？

Questioner: Let’s take as an example the planet that we are on now, and tell me how much of the creation was created by the same Logos that created this planet?

RA: 我是 Ra。这个行星的理则是一个强健的理则，创造了大约二千五百亿颗恒星系统、为了祂的创作。容我们说，因此在这个造物中，物理之道或法则将保持恒定。

RA: I am Ra. This planetary Logos is a strong Logos creating approximately two hundred fifty billion [250,000,000,000] of your star systems for Its creation. The, shall we say, laws or physical ways of this creation will remain, therefore, constant.

28.9 发问者：那么，你是在说：我们身处的双凸透镜状恒星系统，我们称为一个银河系、带着大约 2500 亿颗其他恒星[如同我们的太阳]，全部是由单一的理则所创造。这是否正确？

Questioner: Then what you’re saying is that the lenticular star system, which
we call a galaxy, that we find ourself in, with approximately 250 billion other suns like our own, was created by a single Logos. Is this correct?

\[ \text{RA: I am Ra. This is correct.} \]

28.10 **Questioner:** Now, since there are many individualized portions of consciousness in this lenticular galaxy, did this Logos then subdivide into more individualization of consciousness to create these consciousnesses or divide into these consciousnesses?

**Questioner:** Could you tell me what you mean by an apparent paradox?

**RA:** I am Ra. You are perceptive. This is also correct, although an apparent paradox.

28.11 **Questioner:** Do all of the individualized portions of the Logos, then, in our— I'll call the lenticular galaxy that we are in, 250 billion suns, or stars, I will call that the major galaxy just so we will not get mixed up in our terms.

**Questioner:** Thank you. Do all of the individualized portions of the Logos, then, in our— I'll call the lenticular galaxy that we are in, 250 billion suns, or stars, I will call that the major galaxy just so we will not get mixed up in our terms.

**RA:** I am Ra. You are perceptive. This is also correct, although an apparent paradox.

**RA:** I am Ra. You are perceptive. This is also correct, although an apparent paradox.
Does all the consciousness, then, in this individualized form that goes into what we are calling the major galaxy start out and go through all of the densities in order, one, two, three, four, five, six, seven or—then to eighth—or is there, shall I say, some who start higher up the rank and go in a... so that there is always a mixture of intelligent consciousness in the galaxy?

**RA:**我是Ra。后者比较近乎正确。在每一个开端中、有来自无限气力的开端。自由意志作为催化剂。存有们开始形成宇宙。然后意识开始有位能去经验。这些被创造的经验位能作为智能能量的一部分、并且在经验开始之前、(它们)是固定的。

**RA:** I am Ra. The latter is more nearly correct. In each beginning, there is the beginning from infinite strength. Free Will acts as a catalyst. Beings begin to form the universes. Consciousness then begins to have the potential to experience. The potentials of experience are created as a part of intelligent energy and are fixed before experience begins.

无论如何,由于自由意志无限地作用在造物之上,对于智能能量之位能的最初回应总有大量不同的情况。因此几乎是立即地显化存有们阶层特性的基础 [容我们这么称呼], 因为意识或觉知的某些部份以更有效率的方式透过经验学习。

**RA:** I am Ra. Is there any reason for some to learn more quickly than others? Look, if you wish, to the function of the will... the, shall we say, attraction to the upward spiraling line of light.

**28.14 发问者:** (意识的)某些部分能更有效率地学习、这有什么原因？

**Questioner:** Is there any reason for some portions being much more efficient in learning?

**RA:** 我是 Ra。有些实体学得比其他实体快速,这有任何原因？如果你愿意,观看意志的机能…容我们说,受到向上螺旋光线吸引(的程度)。

**RA:** I am Ra. Is there any reason for some to learn more quickly than others? Look, if you wish, to the function of the will. . . the, shall we say, attraction to the upward spiraling line of light.

**28.15 发问者:** 现在,当这个主银河被创造之际,我正假设,它所有的密度…我在假设有个八个密度同时也被创造。这是否正确？

**Questioner:** Now, as the major galaxy is created, and I am assuming all of its densities. . . I am assuming all—There are eight densities created when this major galaxy is created. Is this correct?
RA：我是 Ra。这基本上是正确的。无论如何，最好感知到第八密度到了后期、同时也运行为下个八度音程密度之开始或第一密度。

RA：I am Ra. This is basically correct. However, it is well to perceive that the eighth density functions also as the beginning density, or first density—in its latter stages—of the next octave of densities.

28.16 发问者：那么，你是说有无限数量的音程之密度、(包含)第一到第八密度？

Questioner: Are you saying, then, there are an infinite number of octaves of densities one through eight?

RA：我是 Ra。我们想望确立(的印象)：我们真的是一的法则之谦卑使者。以有限的方式、我们可以对你们说我们的经验、我们的理解，并且教导/学习。无论如何，我们无法肯定地述说所有造物的知识。我们知道它们是无限的。我们假设有无限多数量的八度音程。

RA：I am Ra. We wish to establish that we are truly humble messengers of the Law of One. We can speak to you of our experiences and our understandings and teach/learn in limited ways. However, we cannot speak in firm knowledge of all the creations. We know only that they are infinite. We assume an infinite number of octaves.

RA：无论如何，我们自己的老师给我们的印象是：存在一个被神秘覆盖着的合一(宇宙)造物，在其中、所有的意识周期性地结合(聚合)、接着再次开始。因此我们只能说：我们假设一个无限的进程，虽然我们理解它的特性为周期性的，并且如我们先前说的，笼罩在神秘之中。

RA：However, it has been impressed upon us by our own teachers that there is a mystery-clad unity of creation in which all consciousness periodically coalesces and, again, begins. Thus we can only say we assume an infinite progression, though we understand it to be cyclical in nature and, as we have said, clad in mystery.

28.17 发问者：谢谢你。可否请你令器皿再次咳嗽？

Questioner: Thank you. Would you please make the instrument cough again?

RA：【咳嗽声】

RA：[Cough.]

28.18 发问者：谢谢你。当该原理形成这个主银河，极性也产生了，即我们现在拥有的电气极性、一个重力效应、很可能不是极性，我…我将要问那个问题。们在那个时候确实有电气极性。这是否正确？

Questioner: Thank you. When this major galaxy is formed by the Logos, polarity then exists in a sense that we have electrical polarity, a gravitational
effect that probably isn’t polarity, I’m . . . I’ll have to ask that question. We do have electrical polarity existing at that time. Is this correct?

**RA:** 我是 Ra。我们接受这点为正确的，附带条款是：你所称的电气不只有一个意义，如拉森实体所律定的意义，也具有你们称为的形而上意义。

**RA:** I am Ra. I accept this as correct with the stipulation that what you term electrical be understood as not only the one, Larson, stipulated its meaning but also in what you would call the metaphysical sense.

28.19 **发问者:** 那么你是说，在那个时候、我们不仅有电荷的极性，也有意识内的极性？

**Questioner:** Are you saying then that we not only have a polarity of electrical charge but also a polarity in consciousness at that time?

**RA:** 我是 Ra。这是正确的。当你们的物理空间/时间开始之初、所有东西都是潜在可得的…然后意识复合体们的机能是开始使用物理的材料来获得经验，接着展开形而上意义的极化。这些潜能并不由经验者创造、而是由智能能量(创造)。

**RA:** I am Ra. This is correct. All is potentially available from the beginning of your physical space/time—it then being the function of consciousness complexes to begin to use the physical materials to gain experience, to then polarize, in a metaphysical sense. The potentials for this are not created by the experiencer but by intelligent energy.

此即是这次集会的最后一个完整问题，由于我们渴望看护这器皿、因它正在缓慢恢复肉体复合体的能量。在我们结束之前, 容我们问, 你是否有一或两个问题、是我们可以简短回答的?

This will be the last full question of this session due to our desire to foster this instrument as it slowly regains physical complex energy. May we ask if you have one or two questions we may answer shortly before we close?

28.20 **发问者:** 我正假设创造的过程，那么在主银河的起初造物(完成)之后,(创造的)过程由理则进一步的个别化意识所承接，也就是许许多多个别化意识部分进一步创造更多细目[你可以这么说]，为了遍布整个银河的经验。这陈述是否正确？

**Questioner:** I am assuming that the process of creation, then, after the original creation of the major galaxy, is continued by the further individualization of consciousness of the Logos so that there are many, many portions of individualized consciousness then creating further items, you might say, for experience all over the galaxy. Is this correct?

**RA:** 我是 Ra。这是正确的。在理则之道或指导方针[容我们说]之下，子理
则可以找到不同的方法创造具差异化
的经验、却不会减少或增添这些方针。

RA：我是 Ra。这是正确的，因为
在我们所说的，将要称之为，方针
或方法，是 Logos 的子 Logos 可能
找到各种方法来区隔经验而不会
减少或增加这些方针。

28.21 发问者：谢谢你。既然我们已
经用完时间了。我只问有没有任何我们
可以做的事，使得这器皿更舒适，或帮
助该通讯？

Questioner:Thank you. And since we
are out of time I’ll just ask if there is
anything that we can do to make the
instrument more comfortable or help
the contact?

RA：我是 Ra。这器皿被良好地调整。
你们是谨慎认真的。

RA：我是 Ra。这器皿是良好地调整。
你们是审慎认真的。

RA：我是 Ra。我在无限造物者的爱与
中向你们致意。我们现在开始
通讯。

RA：我是 Ra。我在无限造物者的爱与
中向你们致意。我们现在开始
通讯。

29.1 发问者：我们认识的太阳[这个
行星系统]是一个子理则或一个子理则
的物理显化？

Questioner:Is our sun (this planetary
system) as we know it a sub-Logos, or
the physical manifestation of a
sub-Logos?

RA：我是 Ra。这是正确的。

RA：我是 Ra。这是正确的。

29.2 发问者：那么、我假设这个子
理则创造这个行星系统及其所有密度。
这是否正确？

Questioner:Then I am assuming this
sub-Logos created this planetary
system in all of its densities. Is this
correct?

RA：我是 Ra。这是不正确的。该理
则创造了遍及[你称为]主银河系的一致
基本状态与振动频率，你们的太阳实体
的子理则再将该理则发动的智能能量
样式中的一些经验要素做差异化处理。

RA：我是 Ra。这是不正确的。该理
则创造了遍及[你称为]主银河系的一致
基本状态与振动频率，你们的太阳实体
的子理则再将该理则发动的智能能量
样式中的一些经验要素做差异化处理。
consistent throughout your, what you have called, major galaxy.

29.3 **Questioner:** 那么这个子理则，也就是我们的太阳，该相同的子理则是否也显化在银河的不同部份？或是…它是这个银河系中的所有恒星？

**Questioner:** Then is this sub-Logos which is our sun the same sub-Logos but just manifesting in different parts through the galaxy which is... is it all the stars in this galaxy?

**RA:** 我是 Ra。请重新叙述。

**RA:** I am Ra. Please restate.

29.4 **Questioner:** 我在说的是：主银河系中大约有 2500 亿颗恒星[像是我们的太阳]。它们全是相同子理则的一部分？

**Questioner:** What I’m saying is there are roughly 250 billion stars, or suns, something like ours in this major galaxy. Are they all part of the same sub-Logos?

**RA:** 我是 Ra。它们全是相同理则的一部分。你们的太阳系、如你的称呼、由于存在一个子理则，而有些许不同的显化。

**RA:** I am Ra. They are all part of the same Logos. Your solar system, as you would call it, is a manifestation, somewhat and slightly different, due to the presence of a sub-Logos.

29.5 **Questioner:** 现在，所有这些…让我确认我是对的。那么，我们的太阳是主银河系理则的一个子理则？

**Questioner:** Now, all of these— Let me be sure I’m right then. Then our sun is a sub-Logos of the Logos that is the major galactic Logos. Correct?

**RA:** 我是 Ra。这是正确的。

**RA:** I am Ra. This is correct.

29.6 **Questioner:** 在我们行星系统中、有没有任何的子子理则、「附属」(sub)于太阳？

**Questioner:** Are there any sub-sub-Logos that are found in our planetary system that are “sub” to our sun?

**RA:** 我是 Ra。这是正确的。

**RA:** I am Ra. This is correct.

29.7 **Questioner:** 你可愿告诉我一个…你可愿给我一个例子、就我称为的子子理则？

**Questioner:** Would you tell me what one of those— Would you give me an example of one of those, I’ll call sub-sub-Logos?

**RA:** 我是 Ra。你们的心/身/灵复合体就是一个例子。

**RA:** I am Ra. One example is your mind/body/spirit complex.

29.8 **Questioner:** 那么，每个存在的实体都会是某种子理则或子子理则。这是否正确？
Questioner: Then every entity that exists would be some type of sub- or sub-sub-Logos. Is this correct?

RA: I am Ra. Regardless of any observation's limits, this is correct, for the entire creation is alive.

RA: I am Ra. This is correct down to the limits of any observation, for the entire creation is alive.

29.9 问者：那么，我们行走其上的星球会是某个形式的子子理则。这是否正确？
问者：Then the planet which we walk upon here would be some form of sub-sub-Logos. Is this correct?

RA: 我是 Ra。一个行星唯有与其地表上、或其电磁场之内的，所有心/身复合体和谐相处，才会被命名为理则。

RA: I am Ra. A planetary entity is so named only as Logos if it is working in harmonic fashion with entities, or mind/body complexes, upon its surface or within its electromagnetic field.

29.10 问者：OK。子理则，好比我们的太阳，在我们的主银河中，它是否有形而上的极性，容我们说，如我们一直使用的术语：正面或负面？
问者：Okay. Do the sub-Logos, such as our sun, do any of them—in our major galaxy—do they have a metaphysical polarity, shall we say, positive or negative as we've been using the term?

RA: 我是 Ra。如你使用的术语，并不是这样的。经历行星层次的实体，透过自由意志的行使，拥有智能无限的气力，穿越存有状态的各种动作。因而，其极性不是你所理解的极性。唯有当一个行星体开始与其上的心/身复合体，尤其是心/身/灵复合体，和谐地互动，该行星实体才会承担与之互动的实体们的思想复合体的变貌。

RA: I am Ra. As you use the term, this is not so. Entities through the level of planetary have the strength of intelligent infinity through the use of free will, going through the actions of beingness. The polarity is not, thusly, as you understand polarity. It is only when the planetary sphere begins harmonically interacting with mind/body complexes, and more especially mind/body/spirit complexes, that planetary spheres take on distortions due to the thought complexes of entities interacting with the planetary entity.

太一无限造物者的(宇宙)造物并没有你所说的极性。

The creation of the One Infinite Creator does not have the polarity you speak of.

29.11 问者：谢谢你，昨天你陈述在第一密度中的行星处于无时状态。你可否告诉我，我们体会的时间效应是如何产生的？
Questioner: Thank you. Yesterday you stated that planets in first density are in a timeless state to begin with. Can you tell me how the effect we appreciate as time comes into being?

RA: 我是 Ra。我们刚才对你描述、每个理则的存在状态。空间/时间进入连续体形式的过程经过仔细的建构, 容我们说, 属于振动率、密度、位能的全盘或完整计划中。当这个计划结合在爱的思想复合体之中, 然后实质的显化开始显现; 第一个显化阶段即是觉知或意识。

RA: I am Ra. We have just described to you the state of beingness of each Logos. The process by which space/time comes into continuum form is a function of the careful building, shall we say, of an entire, or whole, plan of vibratory rates, densities, and potentials. When this plan has coalesced in the thought complexes of Love, then the physical manifestations begin to appear; this first manifestation stage being awareness or consciousness.

在该点, 这个接合处位于活力性或存在性的点…该开始点或源头…空间/时间然后开始揭开它那活力性的卷轴。

At the point at which this coalescence is at the livingness or beingness point—the point, or fountainhead, of beginning—space/time then begins to unroll its scroll of livingness.

29.12 发问者：当爱创造该振动…我首先将做个陈述。让我讲, 我相信爱创造了空间/时间中的振动、为了形成光子。这是否正确?

Questioner: As the Love creates the vibration— I will make this statement first. Let me say, I believe that Love creates the vibration in space/time in order to form the photon. Is this correct?

RA: 我是 Ra。这在本质上是正确的。

RA: I am Ra. This is essentially correct.

29.13 发问者：那么爱的持续应用、我将假设这是由子理则或子子理则所导引、爱的持续应用创造这些振动的旋转[属于离散的角速度单元]。这接着创造了我们物理幻象中的各种化学元素, 以及我们称之为非物理或其他密度中的各种元素[在该幻象中]。这是否正确?

Questioner: Then the continued application of Love—I will assume this is directed by a sub-Logos or a sub-sub-Logos—this continued application of Love creates rotations of these vibrations which are in discrete units of angular velocity. This then creates chemical elements in our physical illusion and, I will assume, the elements in the other, or what we would call nonphysical, or other densities in the illusion. Is this correct?
RA: I am Ra. The Logos creates all densities. Your question was unclear. However, we shall state the Logos does create both the space/time densities and the accompanying time/space densities.

RA: I am Ra. This is essentially correct.

29.14 Questioner: What I am assuming is that the rotations, the quantized incremental rotations of the vibrations, show up as the material of these densities. Is this correct?

RA: I am Ra. This is not correct.

29.16 Questioner: Can you tell me how the gravity comes about?

RA: I am Ra. This that you speak of as gravity may be seen as the pressing towards the inner light/love, the seeking towards the spiral line of light which progresses towards the Creator. This is a manifestation of a spiritual event or condition of livingness.

29.17 Questioner: Now, gravity we know now on our moon is less than it is upon our planet here. Is there a metaphysical principle behind this that you could explain?

RA: I am Ra. This is Ra. This in essence is in the magnetic interaction, the magnetic relationship of the mass of the planet, the mass of the star, the mass of the sun, and so forth. The gravity, as we know it, is the interaction of the vibrations of all the mass of an area, the factor which orderthese vibrations and gives order to the object.

RA: I am Ra. This is Ra. The Logos creates all densities. Your question was unclear. However, we shall state the Logos does create both the space/time densities and the accompanying time/space densities. The Logos creates all densities. Your question was unclear. However, we shall state the Logos does create both the space/time densities and the accompanying time/space densities.

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RA: I am Ra. This in essence is in the magnetic interaction, the magnetic relationship of the mass of the planet, the mass of the star, the mass of the sun, and so forth. The gravity, as we know it, is the interaction of the vibrations of all the mass of an area, the factor which orderthese vibrations and gives order to the object.
**RA**: I am Ra. The metaphysical and physical are inseparable. Thus that of which you spoke which attempts to explain this phenomenon is able to, shall we say, calculate the gravitational force of most objects due to the various physical aspects such as what you know of as mass. However, we felt it was necessary to indicate the corresponding and equally important metaphysical nature of gravity.

29.18 **Questioner**: I sometimes have difficulty in getting, you might say, a foothold into what I am looking for in trying to seek out the metaphysical principles, you might say, behind our physical illusion.

**RA**: When you consider the situation, this becomes important: when all creation in its infinity has reached a spiritual gravitational mass of sufficient nature, the entire creation infinitely coalesces, the light seeking and finding its source, and thusly ending the creation, and beginning a new creation—much as you consider the black hole, as you call it, with its conditions of infinitely great mass at the zero point from which no light may be seen, as it has been absorbed.

**Questioner**: Then the black hole...
would be a point. . . am I correct in saying it would be a point at which the environmental material had succeeded in uniting with unity or the Creator? Is this correct?

RA: 胡塞勒。是的。在第三密度显现的黑洞是这个灵性或形而上状态的物理复合体显化。这是正确的。

RA: I am Ra. The black hole which manifests third density is the physical complex manifestation of this spiritual, or metaphysical, state. This is correct.

29.20 发问者: 谢谢你。那么当我们的行星地球完全进入第四密度之时，将会有更大的重力吗？

Questioner: Thank you. Then when our planet Earth here gets fully into fourth density, will there be a greater gravity?

RA: 胡塞勒。将会有更大的灵性重力，从而造成一个比较密集的幻象。

RA: I am Ra. There will be a greater spiritual gravity thus causing a denser illusion.

29.21 发问者: 那么，这个比较密集的幻象，我假设我们将体验大于 32.2 呎/秒平方的重力加速度。这是否正确？

Questioner: This denser illusion, then, I will assume would increase the gravitational acceleration above the measured 32.2 feet per second squared that we now experience. Is this correct?

RA: 胡塞勒。我是 Ra。现有的仪器测量出的数据、在统计上将没有显著意义。

RA: I am Ra. The increase measurable by existing instrumentation would, and will be, statistical in nature only and not significant.

29.22 发问者: 这我知道。我们不能衡量灵性重力，但我只是在猜想…重力常数是否会因此增加，会是可测量的物理效应？那是我的问题。

Questioner: This I know, that we can’t measure spiritual gravity, but I was just wondering if the physical effect would be measurable as an increase in the gravitational constant? That was my question.

RA: 胡塞勒。现有的仪器测量出的数据、在统计上将没有显著意义。

RA: I am Ra. The increase measurable by existing instrumentation would, and will be, statistical in nature only and not significant.

29.23 发问者: OK。现在，当宇宙形成之际，原子们形成不同的振动旋转量，也就是光，它们有时以特定的方式结合，它们彼此之间保持精准的原子间距，接着产生一个网格架构，我们称为结晶状。

Questioner: OK. Now, as the creation is formed, as the atoms form from rotations of the vibration which is light,
they coalesce in a certain manner sometimes. They find distances, inter-atomic distances, from each other at precise distance and produce a lattice structure which we call crystalline.

I am guessing that because of the formation from intelligent energy of the precise crystalline structure that it is possible, by some technique, to tap intelligent energy and bring it into the physical illusion by working through the crystalline structure. Is this correct?

RA: I am Ra. This is correct only insofar as the crystalline physical structure is charged by a correspondingly crystallized, or regularized, or balanced, mind/body/spirit complex. Is this satisfactory, or do you need—Is this correct?

RA: I am Ra. This is specifically correct.

29.24 Questioner: I don’t wish to get off on subjects of no importance or subjects that don’t lead us to a better understanding of our mechanism of growth, which lead us to things that are not transient, but it’s difficult sometimes to see precisely what direction to go in. I would like to investigate a little bit more this idea of crystals and how they are used.

I from you方才所说的假设、为了要使用水晶撷取智能能量，需要有一个部分未扭曲的心/身/灵复合体(存在)、将结晶的物理结构充能，这个陈述才是正确的。

RA: 我是 Ra。这尤其是正确的。

29.25 Questioner:必定有一个(基准)点表示扭曲的移除已经到达足以使用水晶撷取智能能量的最低标准。这是否正确？
RA：我是RA。我们应该说，唯有在理解每个心/身/灵复合体都有这样一个独特的点之后，才能说这(陈述)是正确的。

RA：I am Ra. This is correct only if it is understood, shall we say, that each mind/body/spirit complex has an unique such point.

29.26 发问者：你能否告诉我，为什么每个心/身/灵复合体都有这个独特的去除扭曲点？

Questioner: Can you tell me why each mind/body/spirit complex has this unique point of distortion-ridding?

RA：我是RA。每个心/身/灵复合体都是太一造物者独特的一部分。

RA：I am Ra. Each mind/body/spirit complex is an unique portion of the One Creator.

29.27 发问者：那么，你是说透过水晶撷取智能能量没有必需的单一纯净水平，容我们说，每一个实体可能有相当不同的扭曲程度。但每个实体必须到达他的特定点，才能给这能力通电，容我说。对吗？

Questioner: Then you are saying that there is no single level of, shall we say, purity required to tap intelligent energy through crystals, but there can be a wide variation in the amount of distortion that an entity may have. But each entity has to reach his particular point of, what I might call, energizing the ability. Is this right?

RA：我是RA。这是不正确的。每个心/身/灵复合体都需要达到特定的平衡，这平衡可以使这个体到达一个固定的、缺乏扭曲的水平。每个心/身/灵复合体有它独特的关键性困难，因为每一个实体提炼经验的总合不同，容我们说，即是其紫罗兰色光芒的存在状态。

RA：I am Ra. This is incorrect. The necessity is for the mind/body/spirit complex to be of a certain balance, this balance thus enabling it to reach a set level of lack of distortion. The critical difficulties are unique for each mind/body/spirit complex due to the experiential distillations which, in total, are the, shall we say, violet-ray beingness of each such entity.

这个平衡是透过使用水晶或其他东西来寻求智能无限入口的必要条件。没有两个心/身/灵复合体的结晶性质是相同的。然而，对于(最小)扭曲的需求，就振动方面而言，是固定的。

This balance is what is necessary for work to be done in seeking the gateway to intelligent infinity through the use of crystals or through any other use. No two mind/body/spirit crystallized natures are the same. The distortion requirements, vibrationally speaking, are set.

29.28 发问者：我懂了。那么，如果你能够读取一个实体的紫罗兰光芒，是否就可能立刻判断该实体能不能使用水晶撷取智能能量？
Questioner: I see. Then if you are able to read the violet ray of an entity, to see that ray, is it possible then to immediately determine whether the entity could use crystals to tap intelligent energy?

RA:  RA: 我是 RA。一个第五密度或更高密度的实体有可能做到这点。

RA:  I am Ra. It is possible for one of fifth density or above to do this.

29.29 发问者: 你是否可能告诉我、一个已经满足紫罗兰光芒标准的个体会如何使用水晶; 我要说的是, 该实体如何可能使用水晶或他应该怎么使用水晶?

Questioner: Is it possible for you to tell me how a crystal is used by an entity who has satisfactorily achieved necessary violet-ray qualification, I will say, how it is possible for the entity to use the crystal or how he should use the crystal?

RA:  RA: 我是 RA。通往智能无限的大门 [容我们说]源自于平衡状态中的和谐共振, 伴随着去服务的意志、寻求的意志。

RA:  I am Ra. The gateway to intelligent infinity is born of, shall we say, the sympathetic vibration, in balanced state, accompanying the will to serve, the will to seek.

29.30 发问者：但你能否精确地告诉我该实际会怎样使用水晶、目的是寻求智能无限?

Questioner: But can you tell me precisely what the entity would do with the crystal to use it for the purpose of seeking the intelligent infinity?

RA:  RA: 我是 RA。使用水晶在物理的显化上、即是一个具备结晶特质的个体充满规律化的物理水晶, 致使它去和谐地振动、也成为一个催化剂或入口, 智能无限得以成为智能能量。这个水晶的功用就类比于该心/身/灵的紫罗兰光芒、以相对未扭曲的形式呈现。

RA:  I am Ra. The use of the crystal in physical manifestation is that use wherein the entity of crystalline nature charges the regularized physical crystal with this seeking, thus enabling it to vibrate harmonically, and also become the catalyst, or gateway, whereby intelligent infinity may thus become intelligent energy, this crystal serving as an analog of the violet ray of mind/body/spirit in relatively undistorted form.

29.31 发问者：你是否有一点点可能、指导我们使用水晶的明确方式?

Questioner: Is it possible at all for you to instruct us in specific uses of crystals?

RA:  RA: 这是可能的。(然而) 有些事、告诉你们不见得有益、因为可能侵犯你们的自由意志。邦联过去在这方面犯错, 如你所知, 人们使用水晶于治疗, 权力, 甚至用来发展生命形体。我们感觉在此时提供你们指示是不智
of, because your species has a tendency to utilize the peaceful source of power for disharmonious reasons.

RA: I am Ra. It is possible. There are, we consider, things which are not efficacious to tell you due to possible infringement upon your free will. Entities of the Confederation have erred in this in the past. The uses of the crystal, as you know, include the uses for healing, for power, and even for the development of life-forms. We feel that it is unwise to offer instruction at this time as your peoples have shown a tendency to use peaceful sources of power for disharmonious reasons.

29.32 Questioner: I guess what we'd better get to then—it now that we have traced the path of creation at least down to the crystalline structure—we'd better concentrate on the evolution of thought and its seeking path to intelligent infinity.

RA: I am Ra. This will be the final full query of this session.

We have created, in the major galaxy of the Logos, a very large number of planets. As these planets develop, is it possible for you to give me an example of various planetary developments, in what I would call a metaphysical sense, having to do with the development of consciousness and its polarities throughout the galaxy? In other words, I believe that some of these planets develop quite rapidly into higher density planets and some take longer times. Can you give me some idea of that development?

RA: 我是 RA。这将是此次集会最后一个完整的询问。

你们主银河系的特别理则已使用它很大一部分的接合材料来反映造物者的存在状态。以此方式，你们的银河系统中的许多部分并没有你所说的进程、而是在灵性上安住成为理则的一部分。那些上面居住有意识的(星球)实体，正如你所推测，意识进展到较高密度所需的时间/空间期间各有不同。

The particular Logos of your major galaxy has used a large portion of its coalesced material to reflect the beingness of the Creator. In this way there is much of your galactic system which does not have the progression of which you speak but dwells spiritually as a portion of the Logos. Of those entities upon which
consciousness dwells there is, as you surmise, a variety of time/space periods during which the higher densities of experience are attained by consciousness.

这是否达到你询问的需求？
Does this fulfill the requirements of your query?

29.33 发问者：我将研读它，可能明天会有(新)东西，因为我不想使该器皿过度劳累。若你有时间，该器皿有一个小问题，我将把它念出来。
Questioner: I’ll study it and possibly have something tomorrow since I don’t want to overtire the instrument. The instrument had a question if you have time for a short question, and I will read it.

该器皿并不渴望做肉体治疗的工作。她早已借由双手进行灵性平衡。她能否阅读私人的治疗资料而不做肉体的治疗？我假设她的意思是：她可否阅读这份资料，却不会在她的生命模式中创造问题。她不想要招致正面极性的减少。在那些条件下，她能否阅读这份资料？
The instrument does not desire to do physical healing work. She already does spiritual balancing by hands. Can she read the private healing material without doing physical healing? I am assuming that she means can she read it without creating problems in her life pattern? She does not wish to incur lessening of positive polarity. Can she read this material under those conditions?

RA：我是 Ra。由于该事实：即我们在如前所述的三个月期间，尝试保存这个器皿的生命能，我们将简短地讲(这问题)。
I am Ra. We shall speak shortly due to the fact that we are attempting to conserve this instrument’s vital energies during the three-month period of which we have spoken.

这个实体(器皿)拥有一个经验的历史，关于肉体水平之外的治疗。因此让它阅读这份资料是可接受的。无论如何，这个器皿绝对不可从事火的练习，因为它被用在肉体治疗中较强烈的形式。
This entity has an experiential history of healing on levels other than the so-called physical. Thus it is acceptable that this material be read. However, the exercise of fire shall never be practiced by this instrument, as it is used in the stronger form for the physical healing.

在我们结束(集会)之前，有任何简短的询问吗？
Is there any short query further before we close?

29.34 发问者：有没有任何我们可以做的事、好使该器皿更舒适，或改善该通讯？
Questioner: Is there anything that we can do to make the instrument more
comfortable or improve the contact?

**RA:** 我是 Ra。这器皿被良好地调整。你们是谨慎认真的。

**RA:** I am Ra. You are conscientious. The entity is well aligned.

我是 Ra。我现在于太一无限造物者的爱与光中离开你们。那么, 向前去吧,在太一无限造物者的大能与和平中欢喜庆祝。Adonai。

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

第 030 场集会 1981 年 2 月 24 日

30.0 **RA:** 我是 Ra。我在无限造物者的爱与光中向你们致意。我们现在开始通讯。

**RA:** I am Ra. I greet you in the love and in the light of the One Infinite Creator. We communicate now.

30.1 **发问者:** 我将做个声明、然后让你更正我犯的任何错误。声明如下：造物是个单一的实体或整体。如果只有一个单独的实体存在，那么唯一的服务概念就是服务自我。如果单一实体被细分，那么产生(造物)其中一部分服务其他部分的概念。从这里跃出服务自我或服务他人两个平等的概念。

**RA:** 我是 Ra。这个声明相当敏锐并且是正确的、直到最后一个片语、我们注意到极性开始被探索的时点开始于第三密度实体觉察到服务自我或服务他人的选择可能性。这标记着非自我知觉或有意识觉知的天真阶段之终结。

**RA:** I am Ra. This statement is quite perceptive and correct until the final phrase in which we note that the polarities begin to be explored only at the point when a third-density entity becomes aware of the possibility of choice between the concept, or distortion, of service to self or service to others. This marks the end of what you may call the unselfconscious, or innocent, phase of conscious
30.2 **Questioner:** Thank you. You can define mind, body, and spirit separately?

**RA:** I am Ra. These terms are all simplistic descriptive terms which equal a complex of energy focuses; the body, as you call it, being the material of the density which you experience at a given space/time or time/space; this complex of materials being available for distortions of what you would call physical manifestation.

The mind is a complex which reflects the inpourings of the spirit and the up-pourings of the body complex. It contains what you know as feelings, emotions, and intellectual thoughts in its more conscious complexities. Moving further down the tree of mind we see the intuition, which is of the nature of the mind more in contact, or in tune, with the total beingness complex. Moving down to the roots of mind we find the progression of consciousness which gradually turns from the personal to the racial memory to the cosmic influxes, and thus becomes a direct contactor of that shuttle which we call the spirit complex.

**Questioner:** Is this complex a channel by which the in-/outpourings from all of the various universal, planetary, and personal in-/outpourings may be funneled into the roots of consciousness, and whereby consciousness may be funneled to the gateway of intelligent infinity through the balanced intelligent energy of body and mind?

*【请看资源书卷，以观看一幅对于心智之树比喻的图示。】*

[* To see an illustration of the tree of*
mind metaphor, see the Resource Series.]

你能看见，借由这一系列的限定性的陈述：心智、身体、灵性无可避免地缠绕在一起，并且任何一方缺乏其他两者都无以为继。是故，我们参照为心/身/灵复合体，而非分别地处理它们，容我们说，因为在你们(人生)经验中做的工作，是透过这三个元件的互动完成，而非(只)透过任何一个。

You will see by this series of definitive statements that mind, body, and spirit are inextricably intertwined and cannot continue, one without the other. Thus we refer to the mind/body/spirit complex rather than attempting to deal with them separately, for the work, shall we say, that you do during your experiences is done through the interaction of these three components, not through any one.

30.3 发问者：在我们肉体从这个特定的密度死亡[以我们的说法]之际，我们失去了这个化学身体，紧接着失去这个化学身体之后，我们是否还维持不同型态的身体？在那个(时)点，还有一个心/身/灵复合体吗？

Questioner: Upon our physical death, as we call it, from this particular density and this particular incarnative experience, we lose this chemical body. Immediately after the loss of this chemical body, do we maintain a different type of body? Is there still a

mind/body/spirit complex at that point?

RA：我是 Ra。这是正确的。心/身/灵复合体是相当完整的；肉体复合体[你们现在称为的身体]只是一个更密集、更通晓智能且强力的身体复合体之显化。

RA: I am Ra. This is correct. The mind/body/spirit complex is quite intact; the physical body complex you now associate with the term “body” being but manifestation of a more dense, and intelligently informed, and powerful body complex.

30.4 发问者：经过这个过渡时期，我们称为死亡、之后，是否因为失去我们现有的化学身体，心智或灵性会有任何损失或损害？

Questioner: Is there any loss to the mind or spirit after this transition which we call death or any impairment of either because of the loss of this chemical body that we now have?

RA：我是 Ra。以你们的术语，心智复合体有巨大的损失，由于该事实：你们在体验这个空间/时间连续体所觉察的心智活动、有许多部分属于表面的幻象，化学身体复合体的情况也是如此。

RA: I am Ra. In your terms, there is a great loss of mind complex due to the fact that much of the activity of a mental nature of which you are aware during the experience of this space/time continuum is as much of a
surface illusion as is the chemical body complex.

换句话说，没有损失什么重要的东西，容我们说，品格或情感与偏向、或各种变貌与智慧[如果你愿意这么说]的纯粹蒸馏物第一次变得明显[容我们说]。这些纯粹的情感与智慧与偏向变貌，在肉体生活经验中，大部分不是被忽略就是被低估了。

In other terms, nothing whatever of importance is lost; the character or, shall we say, pure distillation of emotions and biases, or distortions and wisdoms, if you will, becoming obvious for the first time, shall we say; these pure emotions and wisdoms and bias-distortions being, for the most part, either ignored or underestimated during physical life experience.

在灵性方面，这个管道被大大地开启、由于不再需要第三密度之遗忘特征的缘故。

In terms of the spiritual, this channel is then much opened due to the lack of necessity for the forgetting characteristic of third density.

30.5 发问者：我想要知道，心/身/灵复合体(复数)如何发起的。尽可能追溯到最早，它们是如何发起的？该起源是否为灵性形成心智，接着心智形成身域？你可否告诉我这点？

Questioner:I would like to know how the mind/body/spirit complexes originate. How, going back as far as necessary, does the—Do they originate by spirit forming mind and mind forming body? Can you tell me this?

RA：我是 Ra。我们要求你考量，你正尝试追踪演化。这演化如我们先前描述的*：意识首先存在，在第一密度中，没有运动，一个随机的东西。不管你可能称呼这个(东西)为心智或身体复合体、只是语意上的问题。我们称呼它为心/身复合体，总是认出即使在这个复合体最简单的微小部分，都存在太一无限造物者的全体性。

RA：I am Ra. We ask you to consider that you are attempting to trace evolution. This evolution is as we have previously described:* the consciousness being first, in first density, without movement, a random thing. Whether you may call this mind or body complex is a semantic problem. We call it mind/body complex, recognizing always that in the simplest iota of this complex exists, in its entirety, the One Infinite Creator.

【*先前在 13.15–21 描述过。】
[* Previously described in 13.15–21.]

然后这个心/身复合体在第二密度发现成长与向光性，于是唤醒你所称的灵性复合体，强化了朝向无限造物者的爱与光之向上螺旋。

This mind/body complex then in second density discovering the growing and turning towards the light,
thus awakening what you may call the spirit complex, that which intensifies the upward spiraling towards the love and light of the Infinite Creator.

这个灵性复合体的加入，虽然看似明显、却非真实的，(因为)从空间/时间的开端、它就存在于潜能状态，直到(生命)毕业进入第三密度、才完善它自己。当心/身/灵复合体开始觉察到服务自我或服务其他自我的可能性，然后心/身/灵复合体被启动运转。

The addition of this spirit complex, though apparent rather than real, it having existed potentially from the beginning of space/time, perfects itself by graduation into third density. When the mind/body/spirit complex becomes aware of the possibility of service to self or other-self, then the mind/body/spirit complex is activated.

30.6 发问者：谢谢你。我不想要重复我们曾涵盖的(研究)领域，但有时候重述这些概念有助于完整的清晰度、因为言语对于我们所做的(工作)是个贫乏的工具。

Questioner: Thank you. I don't wish to cover ground that we have covered before, but it sometimes is helpful to restate these concepts for complete clarity since words are a poor tool for what we do.

只是一个短暂的点，我感到惊奇…在这个星球的第二密度阶段，我相信有种生物与两足实体们在同样的空间/时间中栖息，我们称之为恐龙。这是否正确？

Just as a passing point, I was wondering, in. . . on this planet, during the second density, I believe there was habitation at the same time/space of bipedal entities and what we call the dinosaurs. Is this correct?

RA：我是 Ra。这是正确的。

RA：I am Ra. This is correct.

30.7 发问者：这两种实体似乎是(彼此)不相容的，你可以这么说。我不知道。你可否告诉我这两种实体居住在相同的空间/时间、其背后的原因吗？

Questioner: These two types of entities seem to be incompatible, you might say, with each other. I don’t know. Can you tell me the reason behind both types of entities inhabiting the same space/time?

RA：我是 Ra。考虑自由意志作用于演化。心/身复合体遵循一些途径尝试去生存、繁衍，以及寻求[它无意识地感觉到的]成长的潜能；这两种发展的途径或竞技场只是许多途径中的两条路。

RA：I am Ra. Consider the workings of free will as applied to evolution. There are paths that the mind/body complex follows in an attempt to survive, to reproduce, and to seek in its fashion that which is unconsciously felt as the potential for growth; these two arenas, or paths, of development
being two among many.

30.8 **Questioner**: I see. A news program I saw a couple of weeks ago raised the question of why the dinosaurs vanished, you might say, from our planet suddenly. I know this is unimportant, but I just wanted to know why.

**RA**: I am Ra. These entities could not feed their body complexes.

30.9 **Questioner**: Now, in second density the concept of bisexual reproduction first originates. Is this correct?

**RA**: I am Ra. This is correct.

30.10 **Questioner**: Can you tell me the philosophy behind this mechanism of propagation of the bodily complex?

**RA**: I am Ra. The second density is one in which the groundwork is being laid for third-density work. In this way it may be seen that the basic mechanisms of reproduction capitulate into a vast potential in third density for service to other-self and to self; this being not only by the functions of energy transfer, but also [by] the various services performed, due to the close contact of those who are, shall we say, magnetically attracted, one to the other; these entities thus having the opportunities for many types of service which would be unavailable to the independent entity.

30.11 **Questioner**: Was the basic reason, the original reason for this then to increase opportunity for experience of the One Creator? Is this correct?

**RA**: I am Ra. This not only correct, and is in all densities, (event) the key.
RA: I am Ra. This is not merely correct but is the key to that which occurs in all densities.

30.12 Questioner: Two sexual processes or their philosophy, or their role in the spiritual growth of second-density entities?

RA: I am Ra. In isolated instances this is so due to efficient perceptions upon the part of entities or species. For the greater part, by far, this is not the case in second density, the spiritual potentials being those of third density.

RA: 我是 Ra。在一些孤立的个案中，这确实如此。由于某些物种或实体的有效感知。但在第二密度中，大部分情况不是如此，灵性潜能属于那些第三密度的实体。

30.13 Questioner: I was wondering if the male cat, Gandalf, has benefited by that mechanism in some way, or by other mechanisms, in increasing spiritual potential or understanding.

RA: We examine this information and find it harmless. The second-density entity, sound vibration Gandalf, is a rare sample of its species due first to previous individualization, secondly due to a great amount of investment in this particular life experience. This is the greatest catalyst in this entity’s progress.

RA: 我们检验这个资讯发现它是无害的。该第二密度实体，声音振动体甘道夫，是该物种中罕见的样本，首先是由于先前的个体化过程，其次是由于在此生接受大量的投资，这是该实体的进程中最大的催化剂。

如我们先前所说，它是很不寻常的。无论如何，甘道夫实体的两性繁衍的经验在小程度上获得灵性的利益，这是由于它与另一个也是你们称为猫的实体有着非凡的关系。这个实体也属于罕见的第三密度定向或来自先前生命经验的投资。因此可以被辨识的爱的构造的确存在于这个关系之中。

It is very unusual, as we have said. However, the experiences of bisexual reproduction which were of the nature of the entity Gandalf were, to a small extent, of spiritual benefit due to an unusual relationship with another entity, this also what you call a cat. This entity also being of an unusually third-density orientation, or investment, from previous life experiences. Thus the formation of what could be seen to be recognizably love did exist in this relationship.

30.14 Questioner: Thank you. Could you give me
一个简短的历史、关于我们各个行星[环绕着太阳]发展的形而上学原则、以及它们与(行星上)众多生命演化之相关功能?

Questioner: Thank you. Can you give me a brief history of the metaphysical principles of the development of each of our planets around the sun and their function with respect to evolution of beings?

RA: I am Ra. We shall give you a metaphysical description only of those planets upon which individual mind/body/spirit complexes have been, are, or shall be experienced. You may understand the other spheres to be a part of the Logos.

We take the one known as Venus. This planetary sphere was one of rapid evolution. It is our native Earth, and the rapidity of [the progress of] the mind/body/spirit complexes upon its surface was due to harmonious interaction.

The planet which you dwell upon has a metaphysical history well known to you, and you may ask about it if you wish. However, we have spoken to a great degree upon this subject.

Upon the entity known to you as Mars, as you have already discussed,* this entity was stopped in mid-third density, thus being unable to continue in progression due to the lack of hospitable conditions upon the surface. This planet shall be undergoing healing for some of your space/time millennia.


你们居住的行星、有一个形而上的历史，你们已相当了解，如果你愿意，可以询问关于它的资讯。无论如何，我们在这个主题上已经说很多了。

The planet known as Saturn has a great affinity for the infinite intelligence, and thus it has been
dwell upon in its magnetic fields of
time/space by those who wish to
protect your system.

你们所知的天王星行星实体正缓慢地、移动穿越第一密度、并且有潜力移动穿过所有的密度。

The planetary entity known to you as
Uranus is slowly moving through the
first density and has the potential of
moving through all densities.

30.15 发问者：谢谢 你。我想知道、是否有其他行星拥有形而上的进化。

Questioner: Thank you. I was
wondering if any of the other planets
had a metaphysical evolution.

你昨天陈述主银河系统有许多部分
灵性地安住其中、作为理则的一部分。
你的意思是否为：在主银河系统的中心
附近、恒星们没有行星系统？这是否正
确？

You stated yesterday that much of
this major galactic system dwells
spiritually as a part of the Logos. By
that do you mean that nearer the
center of this major galactic system
that the stars there do not have
planetary systems? Is this correct?

RA：我是 Ra。这是不正确的。理则
将它自身份布于你们的整个银河系统。
无论如何，你们一些更接近中心太阳的
系统、其时间/空间连续体是先进许多。

RA：I am Ra. This is incorrect. The
Logos has distributed itself throughout
your galactic system. However, the
time/space continua of some of your
more central sun systems is much
further advanced.

30.16 发问者：好吧，一 般而言、你
是否可以说 越靠近这个主银河系统中
心的区域、有着更大的灵性密度[我要
用这术语]或在那个区域、灵性品质是
先进的？

Questioner: Well then, could you
generally say that as you get closer to
the center of this major galactic system
that there is a greater spiritual density,
I’ll use the term, or that this general
spiritual quality is advanced at that
area?

RA：我是 Ra。这将是此次集会最后
一个完整问题、因为这个器皿有些不舒
适。我们不想要耗尽该器皿。

RA：I am Ra. This will be the last full
question of this session as this
instrument is somewhat uncomfortable.
We do not wish to deplete the
instrument.

越靠近你们银河系中心的区域、其灵
性密度或质量是已知的。无论如何、这
现象只是单纯由于不同的无时性状态
[星球在此期间融合]，容我们说、在靠
近银河螺旋中心的区域、这个空间/时
间的过程发生得比较早。我们欢迎任何
简短的(询问)。【录音带结束】

The spiritual density, or mass, of
those more towards the center of your
galaxy is known. However, this is due
simply to the varying timelessness states during which the planetary spheres may coalesce, this process of space/time beginnings occurring earlier, shall we say, as you approach the center of the galactic spiral. We welcome any short [tape ends].

30.17 发问者：该器皿想知道，你可否告诉她，有个物品叫作山姆·米勒之极化器对她的肉体健康有没有帮助？你可以说吗？

Questioner: The instrument would like to know if you could tell her whether or not this item which is called Sam Millar's polarizer would help her physical well-being. Can you do that?

RA: 我是 Ra。当我们扫描该器皿之际，我们发觉该磁场的一些异常处，它被扭曲朝向我们的(通讯)能力、即找到窄频管道进入这个器皿的心/身/灵复合体之能力。你所说的极化器，以它现在的状态，不会有帮助。借由那些在这方面有天赋的实体，仔细读取该器皿的灵光，随后修改这个极化器的磁化力量，可以协助山姆实体创造一个这样的极化器，那会对该器皿有些帮助。无论如何，我们会建议任何与录制我们话语无关的电器或磁性装备都不要带入这些集会中，因为我们不想要有任何不必须的扭曲。

RA: I am Ra. As we scan the instrument, we find anomalies of the magnetic field which are distorted towards our abilities to find narrow-band channel into this instrument’s mind/body/spirit complex. The polarizer of which you speak, as it is, would not be helpful. A careful reading of this instrument's aura by those gifted in this area, and subsequent alterations of the magnetizing forces of this polarizer, would assist the entity, Sam, in creating such a polarizer that would be of some aid to the instrument. However, we would suggest that no electrical or magnetic equipment not necessary for the recording of our words be brought into these sessions, for we wish no distortions that are not necessary.

30.18 发问者：谢谢你，有没有任何我们可以做的事，好使该器皿更舒适、或改善该通讯?

Questioner: Thank you. Is there anything that we can do to make the instrument more comfortable or to improve the contact?

RA: 我是 Ra。这器皿平衡良好，该通讯是它应有的样子，这个器皿有些特定的困难，即你们称为肌肉抽筋的扭曲，于是造成她在不动的位置上感到不舒服。因此我们离开该器皿。

RA: This instrument is well balanced, and the contact is as it should be. This instrument has certain difficulties of a distortion you would call the muscular spasm, thus making the motionless position uncomfortable. Thus we leave the instrument.
我是 Ra。你们做得很好，我的朋友们。我在太一无限造物者的爱与光中离开你们。那么，向前去吧，在太一造物者的大能与和平中欢喜庆祝。Adonai。

I am Ra. You are doing well, my friends. I leave you in the love and the light of the One Infinite Creator. Go forth, then, rejoicing in the power and the peace of the One Creator. Adonai.

第 031 场集会 1981 年 2 月 25 日

31.0 RA: 我是 Ra。我在太一无限造物者的爱与光中向你们致意。我们现在开始通讯。

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

31.1 发问者: 我首先想要为器皿问一个问题。现在她觉得感觉比较好，她想单独散步，她要求知道这样是否合宜。

Questioner: I would like to ask a question first for the instrument herself. She requests to know if it would be advisable for her to walk alone now that she feels better.*

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【*卡拉每天行走3~5英里，在经历了她无法呼吸以及几乎昏厥后，我们觉得，作为一个安全措施，吉姆应该在这些步行中陪伴她。在这个问题中，卡拉询问是否她可以独自行走，而不需要吉姆一起走。】

[*Carla walked 3–5 miles per day, and it was felt that, as a safety measure, Jim should accompany her on these walks after her episode of not being able to breathe and almost fainting. In this question, Carla was asking if she could walk without Jim by her side.]

RA: 我是 Ra。这是可接受的。
RA: I am Ra. This is acceptable.

31.2 发问者: OK。我现在要做的使用我们上一本书的结尾资讯，当时你认为那是比较进阶的资料。我们将把它放在本书这里，因为我们正要谈论两性生殖，我想要稍为扩充一点这份资料，以获得某些定义和更佳的理解。

Questioner: OK. What I’m going to do is use the information that we did at the end of the previous book that you suggested would be more appropriate for more advanced material. We will put it in the book at this point, as we are talking about bisexual reproduction, and I would like to expand on this material a little bit to get some definitions and better understandings.

编辑笔记：以下段落是发问者参照26.38的资讯，处理性能量转移与阻塞；同时提到正面与负面的导向。

Editor’s Note: The following is the information that the Questioner: referred to from 26.38 that deals with sexual energy transfers and blockages, both positively and negatively oriented:
RA: I am Ra. The first energy transfer is red ray. It is a random transfer having to do only with your reproductive system.

Orange and yellow rays attempt to have sexual intercourse create, firstly, a blockage if only one entity vibrates in this area, thus causing the entity vibrating sexually in this area to have a never-ending appetite for this activity. What these vibratory levels are seeking is green-ray activity. There is the possibility of orange- or yellow-ray energy transfer; this being polarizing towards the negative—one being seen as object rather than other-self; the other seeing itself as plunderer, or master of the situation.

In fourth ray there are two possibilities. Firstly, if both vibrate in fourth ray there will be a mutually strengthening energy transfer, the negative or female as you call it, drawing the energy from the roots of the beingness up through the energy centers, thus being physically revitalized; the positive, or male polarity, as it is deemed in your illusion, finding in this energy transfer an inspiration which satisfies and feeds the spirit portion of the body/mind/spirit complex, thus both being polarized and releasing the excess of that which each has in abundance by nature of intelligent energy; that is, negative/intuitive, positive/physical energies, as you may call them; this energy transfer being blocked only if one, or both, entities have fear of possession, of being possessed, of desiring possession or desiring being possessed.

Green light's alternative possibility is an actual
体提供绿色光芒能量, 另一方没有提供这个普世爱之能量, 这种能量阻塞结果是非绿色光芒的实体增加挫折或欲望;绿色光芒的实体则稍微极化朝向服务他人。

The other green-ray possibility is that of one entity offering green-ray energy, the other not offering energy of the universal love energy, this resulting in a blockage of energy for the one not green ray, thus increasing frustration or appetite; the green-ray being polarizing slightly towards service to others.

蓝色光芒能量转移在你们人群中有些罕见，但有很大的协助，因为这种能量转移涉及开始能够毫无保留或毫无恐惧地表达自我。

The blue-ray energy transfer is somewhat rare among your people at this time, but is of great aid due to energy transfers involved in becoming able to express the self without reservation, or fear.

靛蓝光芒能量转移在你们人群中极为罕见。这是身体复合体的圣体部分，由此得以透过紫罗兰光芒和智能无限接触。在这最后两个层次不可发生任何阻塞，因为若双方还没有准备好这股能量，它是看不见的，转移或阻塞都不会发生。就仿佛一个强有力的引擎被拿掉了配电器。

The indigo-ray transfer is extremely rare among your people. This is the sacramental portion of the body complex whereby contact may be made, through the violet ray, with intelligent infinity. No blockages may occur at these latter two levels, due to the fact that if both entities are not ready for this energy, it is not visible, and neither transfer nor blockage may take place. It is as though the distributor were removed from a powerful engine.

作为此次工作的范例, 这个器皿在其LSD经验中，如你对这个物质的称呼，能够使猎户集团受挫，这是由于她有效地、完全地开启其他自我到第三光芒…我们更正这个器皿，它的生命能正在下降…绿色光芒能量，并且部分开启其他自我到蓝色光芒互动。

This instrument was able, as an example of this working, to baffle the Orion group during its LSD experiences, as you call this substance, due to the fact that it effectively completely opened other-self to third-ray—we correct this instrument; it is growing low in vital energy—green-ray energy and partially open other-self to blue-ray interaction.

你在(以上)资料中谈到性能量转移。你可否定义该能量转移并详述其意义，请？

You speak in this material of sexual energy transfer. Could you define that energy transfer and expand upon its meaning, please?
**RA**：我是Ra。能量转移暗示着释放潜在的能量穿过一个赋能空间[容我们说]。性能量转移的发生是由于两个心/身/灵复合体的极化，彼此之间有一些位能差。这种能量转移或阻碍则是这两个位能之间的一种互动机能。在[能量]转移发生的例子中，你可以把它比拟为一个闭合的回路。如同所有经验上的活动，你也可以看待这个活动为造物者体验祂自己。

**RA**：I am Ra. Energy transfer implies the release of potential energies across, shall we say, a potentiated space. The sexual energy transfers occur due to the polarizations of two mind/body/spirit complexes, each of which have some potential difference, one to the other. The nature of the transfer of energy, or of the blockage of this energy, is then a function of the interaction of these two potentials. In the cases where transfer takes place, you may liken this to a circuit being closed. You may also see this activity, as all experiential activities, as the Creator experiencing Itself.（

31.3 发问者：发问者：那么 这个(活动)会不会是造物者体验自我的原初机制？

Questioner:Would this then be the primal mechanism for the Creator to experience Self?

**RA**：我是 Ra。这不是个恰当的用语。或许该形容词可改为「适当的」，即造物者知晓祂自己的一种适当的方式。因为在每一个互动中，不管扭曲是什么，都是造物者在体验祂自己。造物者以这种两性方式认识祂自己有两个潜在的好处。

**RA**：I am Ra. This is not a proper term. Perhaps the adjective would be “one appropriate” way of the Creator knowing Itself, for in each interaction, no matter what the distortion, the Creator is experiencing Itself. The bisexual knowing of the Creator by Itself has the potential for two advantages.

首先，在绿色光芒已启动的存有中有种潜能，直接简单的类比是你们称为的喜乐，该灵性或形而上的特质存在于智能能量之中。这对于领会存在性较真实的本质是一个巨大的协助。

Firstly, in the green-ray activated being there is the potential for a direct and simple analog of what you may call joy—the spiritual, or metaphysical, nature which exists in intelligent energy. This is a great aid to comprehension of a truer nature of beingness.

两性繁衍行为的另外一个潜在好处是有可能获致圣体的理解或与连结[容我们说]通往智能无限的大门；借由适当的准备，你们所称的魔法工作可以被完成，同时可以体验到智能无限。正面导向的个人透过寻求或意志的行动、专注在这个触及智能无限的方法上头，便能够导引这无限智能到达该实体渴望
The other potential advantage of bisexual reproductive acts is the possibility of a sacramental understanding, or connection, shall we say, with the gateway to intelligent infinity, for with appropriate preparation, work in what you may call magic may be done, and experiences of intelligent infinity may be had. The positively oriented individuals concentrating upon this method of reaching intelligent infinity, then, through the seeking or the act of will, are able to direct this infinite intelligence to the work these entities desire to do, whether it be knowledge of service, or ability to heal, or whatever service to others is desired.

These are two advantages of this particular method of the Creator experiencing Itself. As we have previously said, the sexual energy transfers include the red-ray transfer which is random and which is a function of the second-density attempt to grow, to survive, shall we say. This is a proper function of the sexual interaction. The offspring, as you call the incarnated entity which takes on the mind/body complex opportunity offered by this random act or event called the fertilization of egg by seed, causes an entity to have the opportunity to then...
enter this density as an incarnate entity.

从事两性繁殖能量转移的双方有潜能在这方面提供伟大的服务：滋养一个较少经验的小实体、在它获取经验的过程中。

This gives the two who were engaged in this bisexual reproductive energy transfer the potential for great service in this area of the nurturing of the small-experienced entity as it gains in experience.

值得注意的一点是：总会有可能使用这些机会极化到负面，这是由于你们社会复合体数千、数万年来逐渐累积的扭曲、从而创造出混淆的倾向，容我们说，或阻挠了这个能量转移的服务他人之层面，以及随后服务其他自我的机会。

It shall be of interest at this point to note that there is always the possibility of using these opportunities to polarize towards the negative, and this has been aided by the gradual building up, over many thousands of your years, of social-complex distortions which create a tendency towards confusion, shall we say, or baffling of the service-to-others aspect of this energy transfer and subsequent opportunities for service to other-selves.

31.5 发问者：如果一次性能量转移发生在绿色光芒中、我假设在这个例子中没有红色光芒能量转移、它是否意味着这种特定(能量)转移不可能包含受孕过程、不会诞生出一个实体？

Questioner: If a sexual energy transfer occurs in green ray—and I am assuming in this case that there is no red-ray energy transfer—does this mean it is impossible then for this particular transfer to include fertilization and the birthing of an entity?

RA：我是 Ra。这是不正确的。基于身体复合体的本质、总会有红色光芒能量转移。这种能量转移的随机结果就是它本然的样子，在特定的时间、特定的伴侣当中，一个可能带来受孕过程的机能。

RA: I am Ra. This is incorrect. There is always the red-ray energy transfer due to the nature of the body complex. The random result of this energy transfer will be as it will be, as a function of the possibility of fertilization at a given time in a given pairing of entities.

只要各个实体的振动率在任何关键的意义上没有被黄色或橙色光芒能量扭曲，绿色光芒能量转移就会发生，于是这个礼物被自由给予 不要求心智、身体、或灵性上的报酬。绿色光芒是一种完整的普世爱。这(光芒)是给予而不期待回报。

The green-ray energy transfer occurs due to the vibratory rate of each entity being undistorted in any vital sense by the yellow- or orange-ray energies; thus the gift, shall
we say, being given freely, no payment being requested either of the body, of the mind, or of the spirit. The green ray is one of complete universality of love. This is a giving without expectation of return.

31.6 **Questioner:** 性结合不必然带来受孕。我想要知道这个事实背后的某种原则。我对于化学或物理原则没有兴趣。我有兴趣的是何种形而上原则引导伴侣有没有小孩，或它纯粹是随机的？

**Questioner:** I was wondering if there was some principle behind the fact that a sexual union does not necessarily lead to fertilization. I'm not interested in the chemical, or physical, principles of it. I'm interested in whether or not there is some metaphysical principle that leads to the couple having a child or not, or is it purely random?

**RA:** 我是 Ra。这个随机程度在特定的限制之内。如果一个实体已经具备老资格，它可选择生命经验的基本结构，这个实体可以选择降生在一个无法生育的肉体复合体中。因此我们发现有些实体选择不结果实。其他实体，透过自由意志，使用各式各样装置确保不孕。除了这些状况，(一般)状况是随机的。

**RA:** I am Ra. This is random within certain limits. If an entity has reached the seniority whereby it chooses the basic structure of the life experience, this entity may then choose to incarnate in a physical complex which is not capable of reproduction. Thus we find some entities which have chosen to be unfertile. Other entities, through free will, make use of various devices to insure nonfertility. Except for these conditions, the condition is random.

31.7 **Questioner:** 谢谢你。在先前的资料、你提到「磁性吸引」。你可否定义并详述那个术语？

**Questioner:** Thank you. In the material earlier you mentioned “magnetic attraction.” Could you define and expand upon that term?

**RA:** 我是 Ra。我们使用该术语以指出你们两性的特质具有极性。这个极性可以被视为多变的，容我们说，依照每个实体的男性/女性极化，不管一个实体属于生物上的男性或女性。因此你可以看见两个具有适当平衡的实体之间有股磁吸力，男性/女性对上女性/男性极性，当两者相遇感觉到吸引力、两者的极化力量将互相作用在对方身上。

**RA:** I am Ra. We used the term to indicate that in your bisexual natures there is that which is of polarity. This polarity may be seen to be variable according to the, shall we say, male/female polarization of each entity, be each entity biologically male or female. Thus you may see the magnetism when two entities with the appropriate balance, male/female versus female/male polarity, meeting and thus feeling the attraction which
polarized forces will exert, one upon the other.

This is the strength of the bisexual mechanism. It does not take an act of will to decide to feel attraction for one who is oppositely polarized sexually. It will occur in an inevitable sense, giving the free flow of energy a proper, shall we say, avenue. This avenue may be blocked by some distortion towards a belief/condition which states to the entity that this attraction is not desired. However, the basic mechanism functions as simply as would, shall we say, the magnet and the iron.

31.8 发问者：我们这里似乎有越来越多实体投生的状态为同性恋导向[它被这么称呼]。你可否解释并详述那个概念？

Questioner: We have what seems to be an increasing number of entities incarnate here now who have what is called a homosexual orientation in this respect. Could you explain and expand upon that concept?

RA: 我是 Ra。具有这种状态的实体们经历到大量的扭曲，由于他们在过去许多世都经历生物男性与生物女性。如果不是因为你们地球困难的振动状态。这(扭曲)不会导致同性恋倾向进入活跃阶段，你可以说，在人口众多的拥挤都会区[你对地球表面这些部分的称呼]会产生大量的灵光侵害。在这些状态下，将发生某些混淆。

RA: I am Ra. Entities of this condition experience a great deal of distortion due to the fact that they have experienced many incarnations as biological male and as biological female. This would not suggest what you call homosexuality in an active phase were it not for the difficult vibratory condition of your planetary sphere. There is what you may call great aura infringement among your crowded urban areas in your more populous countries, as you call portions of your planetary surface. Under these conditions the confusions will occur.

31.9 发问者：为什么稠密的人口会创造这些混淆？

Questioner: Why does density of population create these confusions?

RA: 我是 Ra。两性的生殖冲动有其目标，不只是单纯的生殖机能，尤有胜之的是借由这个活动，唤醒服务他人的渴望。

RA: I am Ra. The bisexual reproductive urge has as its goal, not only the simple reproductive function,
but more especially the desire to serve others being awakened by this activity.

In an over-crowded situation where each mind/body/spirit complex is under a constant bombardment from other-selves, it is understandable that those who are especially sensitive would not feel the desire to be of service to other-selves. This also would increase the probability of a lack of desire or a blockage of the red-ray reproductive energy.

In an uncrowded atmosphere this same entity would, through the stimulus of feeling the solitude about it, then have much more desire to seek out someone to whom it may be of service thus regularizing the sexual reproductive function.

31.10 发问者：粗略来说、一个男性实体要有多少个前世是女性，使得他在这一世有高度的同性恋导向? 只要粗略地说。

Questioner: Roughly how many previous incarnations, shall we say, would a male entity in this incarnation have had to have had in the past as a female to have a highly homosexual orientation in this incarnation? Just roughly.

RA: 我是 Ra。如果一个实体的累世祖略有 65%处于与目前性别/生物身体复合体相反的极性中，则这个实体容易受到你们都会区(氛围)的侵犯，或许就发生你所称的同性恋特质。

RA: I am Ra. If an entity has had roughly 65% of its incarnations in the sexual/biological body complex, the opposite polarity to its present body complex, this entity is vulnerable to the aura infringement of your urban areas, and may, perhaps, become of what you call an homosexual nature.

值得注意的是：在这个节骨眼、虽然是困难许多，一个具有这种特质的实体仍然可以在忠实且诚挚的、无性别的绿色光芒的爱之中，大程度地服务他人，从而调整或减轻了它在性方面的损伤之扭曲。

It is to be noted at this juncture that although it is much more difficult, it is possible in this type of association for an entity to be of great service to another in fidelity and sincere green-ray love of a nonsexual nature, thus adjusting or lessening the distortions of its sexual impairment.

【请看资源书卷，以阅读一篇文章，】
检视这些关于同性恋的问答的意义。

【To read an essay examining the meaning of these Q&As regarding homosexuality, see the Resource Series.】

31.11 **发问者：** 蒂莫西·利里，正在做研究，(在书中)写到：在青春期中，早期或第一次性经验产生的性倾向会铭印在该实体的 DNA 编码中。类似这种事情真的会发生？

Questioner: Timothy Leary, doing research, wrote that at the time of puberty, and up through that time, there is an imprint occurring on the DNA coding of an entity and that, for instance, sexual biases are imprinted due to early sexual experiences or some of the first sexual experiences of the entity. Does anything like this actually happen?

**RA：** 我是 Ra。这有部分是正确的。由于独自性经验的特质，在大多数情况下，你们称呼的自慰不大可能对于后期的经验有铭印的效应。

**RA：** I am Ra. This is partially correct. Due to the nature of solitary sexual experiences, it is in most cases unlikely that what you call masturbation has an imprinting effect upon later experiences.

同样真实地，一些该年龄群(青少年)的相遇可能被视为同性恋，通常只是好奇的天真练习。

This is similarly true with some of the encounters which might be seen as homosexual among those of this age group. These are often, instead, innocent exercises in curiosity.

无论如何，相当正确的是：该心/身/灵复合体强烈涉入的第一个人(性)经验确实将铭印该实体，成为此生经验的一组偏好。

However, it is quite accurate that the first experience in which the mind/body/spirit complex is intensely involved will indeed imprint upon the entity, for that life experience, a set of preferences.

31.12 **发问者：** 猎户集团是否使用这点，容我们说，作为一个入口好铭印一些偏好在某些实体上头，进而创造负面极化？

Questioner: Does the Orion group use this, shall we say, as a gateway to impressing upon entities, shall we say, preferences which could create negative polarization?

**RA：** 我是 Ra。正如我们邦联把握任何机会，尝试照耀我们的爱与光，包括性欲的机会，猎户集团也利用机会，如果它是负面导向，或该个体是负面导向的。

**RA：** I am Ra. Just as we of the Confederation attempt to beam our love and light whenever given the opportunity, including sexual opportunities, so the Orion group will use an opportunity, if it is negatively
oriented, or if the individual is negatively oriented.

31.13 **Questioner:**是否有任何一种情感偏见与男性/女性极性无关、却可以增强一个实体的性能量?

**RA：**我是 Ra。没有性偏好而能增强性能量是极度不可能的。或许我们不理解你的问题，但这似乎是明显的、需要一个有性活动潜能的实体去经验性能量的增强。

**RA：** I am Ra. The sexual energy buildup is extremely unlikely to occur without sexual bias upon the part of the entity. Perhaps we did not understand your question, but it seems obvious that it would take an entity with the potential for sexual activity to experience a sexual energy buildup.

31.14 **Questioner:**我在想的是：猎户集团可能，好比说，影响第三德意志帝国的特定成员。我读过一些报告，一些成员在某些例子中、在观察以瓦斯毒杀实体的过程中得到性满足。

**RA：**我们重述：这些实体有潜能去累积性能量。选择何种刺激当然是该实体的选择。在你说的例子中，这些实体重度地朝橙色光芒极化，于是发现权力的能量阻塞，将人处死即是凌驾他人的终极权力；这(行为)于是以性欲方式表达，虽然是孤独的。

**RA：** I am Ra. We shall repeat these entities had the potential for sexual energy buildup. The choice of stimulus is certainly the choice of the entity. In the case of which you speak, these entities were strongly polarized orange ray, thus finding the energy blockage of power over others, the putting to death being the ultimate power over others; this then being expressed in a sexual manner, though solitary.

在这个例子中，(性)渴望将持续不衰且事实上不能遏制。

In this case the desire would continue unabated and be virtually unquenchable.

你将发现，如果你观察你们人群中性风俗的整个光谱，有些实体在支配他人过程中经验到如此的满足，不管是以强暴或其他的支配方式。在每个情况中，这是能量阻塞的一个例子，其特质为性欲的。

You will find, if you observe the entire spectrum of sexual practices among your peoples, that there are
those who experience such gratification from domination over others either from rape or from other means of domination. In each case this is an example of energy blockage which is sexual in its nature.

31.15 **Questioner:** 那么、猎户集团就能够以这种橙色光芒效应来铭印实体，容我们说？或者他们—这是(起初)发生在这个星球的方式吗，我尝试去了解。是不是以这种方式，这些概念来到这个星球？如果我们回到第三密度的开端，一定有个原初的起因。

**RA:** 我是 Ra。这个起因并不是猎户 (集团)。而是你们人群的自由选择。这有些难以解释。我们将尝试。

**RA:** I am Ra. The cause of this is not Orion. It is the free choice of your peoples. This is somewhat difficult to explain. We shall attempt.

性能能量转移与阻塞比起其他途径是更为根本的显化或范例。因此，当你们人群对好战与拥有权的贪婪等概念敞开，这些各式各样的扭曲开始向下渗入心智之树、进入身体复合体的表达，性欲表达对于那个复合体是基本的。所以这些性能的阻塞，虽然有猎户(集团)的影响与强化，基本上是由你们人群自由选择的存在状态之产物。

The sexual energy transfers and blockages are more a manifestation, or example, of that which is more fundamental than the other way about. Therefore, as your peoples became open to the concepts of bellicosity and the greed of ownership, these various distortions then began to filter down through the tree of mind into body complex expressions, the sexual expression being basic to that complex. Thus these sexual energy blockages, though Orion influenced and intensified, are basically the product of the beingness chosen freely by your peoples.

这将是最后一个问题，除非我们需要进一步说明这个问题 使它更清晰，或在我们结束前回答任何简短的询问。

**Questioner:** I just need to know if this then works through the racial memory to infect the entire population in some way. Does that sort of thing happen?
**RA**：我是 Ra。种族记忆包含所有曾被经历的事情。因此，容我们说，甚至存在一些性的玷污，这表现在你们自己文化中为各式各样的敌对关系倾向，或者，如你们的称呼，婚姻(制度)，而非在无限造物者的爱与光自由地彼此给予。

**RA**：I am Ra. The racial memory contains all that has been experienced. Thus there is some, shall we say, contamination even of the sexual, this showing mostly in your own culture as the various predispositions to adversary relationships—or, as you call them, marriages—rather than the free giving one to another in the love and the light of the Infinite Creator.

31.17 **发问者**：那正是我想陈述的重点。非常感谢你。不想要使该器皿劳累，我只问有没有任何我们可以做的事，好使得该器皿更舒适、或改善该通讯？

**Questioner**: That was precisely the point which I was trying to make. Thank you very much. Not to tire the instrument, I will just ask, then, if there is anything we can do to make the instrument more comfortable or to improve the contact?

**RA**：我是 Ra。请觉察到这个器皿有些疲倦。该(通讯)管道十分清晰。无论如何，我们发觉其生命能低落。我们不想要耗尽该器皿。无论如何，当这个器皿敞开它自己，容我们说，我们感到一种荣誉/责任去提供能量交换。所以，我们忠告这个器皿在提供自己为开放管道之前，要小心地评估其生命能。

**RA**：I am Ra. Please be aware that this instrument is somewhat fatigued. The channel is very clear. However, we find the vital energy low. We do not wish to deplete the instrument. However, there is a, shall we say, energy exchange which we feel an honor/duty to offer when this instrument opens itself. Therefore, counsel we this instrument to attempt to assess the vital energies carefully before offering itself as open channel.

一切都好。你们是谨慎认真的。
All is well. You are conscientious.

我是 Ra。我在太一无限造物者的爱与光中离开这个器皿与你们，那么，向前进吧，在太一造物者的大能与和平中欢欣庆祝。Adonai。

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

第 032 场集会 1981 年 2 月 27 日

32.0 **RA**：我是 Ra。我在太一无限造物者的爱与光中向你们致意。我们现在开始通讯。

**RA**：I am Ra. I greet you in the love and the light of the One Infinite Creator. We communicate now.

32.1 **发问者**：我有一个来自吉姆的
小问题、我将在这个时点丢进来。我将朗读它：

Questioner: I have a little question I will throw in at this point from Jim. I will read it.

「该器皿的肉体复合体正在复原的过程、离开摄取化学制品(的副作用)。她对于她过去创造的开口是无知的。我们、在场的三人、要如何更加觉察这类开口是如何被我们的行动与思想所创造？有没有可能在这些集会中，因为我们在特定的某些领域发问，无心地制造出这类开口？一般而言，我们可以做些什么保护自己不受负面的影响？是否有任何我们可以使用的仪式或冥想？」

“The instrument’s physical complex is now in the process of recovery from taking a chemical. She was ignorant of the opening that she was creating. How can each of the three of us present be more aware of how such openings may be created in our actions and thoughts? Is it possible that we could make such openings innocently as we question in certain areas during these sessions? And then, what can we do to protect ourselves from distorting influences in general? Is there any ritual or meditation that we could use?”

RA: 我是 Ra。虽然我们同情这个问题所彰显的伟大之服务渴望，我们的答案受限于混淆之道的变貌。我们将说点一般的事情、可能在这个领域上有所服务。

RA: I am Ra. Although we are in sympathy with the great desire to be of service exemplified by this question, our answer is limited by the distortion of the Way of Confusion. We shall say some general things which may be of service in this area.

首先，由于这个事件、这个器皿扭曲它的身体复合体朝向生命能的低点，这是一个可辨识的(化学)物质造成的。容我们说，这不是一个天然的物质，该心/身/灵复合体也没有足够地觉察到它朝向肉体弱点的变貌。容我们说，当该实体不再摄取强烈效力的化学制品，也就不会有这类的扭曲，每日生活的自然方式总是可以被视为一种适当的方式。(宇宙)没有错误，包括这个器皿的行为。

Firstly, when this instrument distorted its bodily complex towards low vital energy due to this occurrence, it was a recognizable substance which caused this. This was not a, shall we say, natural substance, nor was the mind/body/spirit complex enough aware of its distortion towards physical weakness. The natural ways of, shall we say, everyday existence in which the entity without the distortions caused by ingestion of strongly effective chemicals may be seen to be of an always appropriate nature. There are no mistakes, including the action of this instrument.

其次，对于那些走在正面途径的实体们，保护自己抵挡任何负面或使人衰弱
Give thanksgiving for each moment. See the self and the other-self as Creator. Open the heart. Always know the light and praise it. This is all the protection necessary.

32.2 **发问者：**非常感谢你。我现在要继续前天讨论的内容。我们的主题是性别的极性如何在进化中扮演为催化剂，以及如何最佳地使用这个催化剂。回到那个主题，我要填补一些缺口，那是我们可能在这一点还不大理解的部分。

**Questioner:** Thank you very much. I will now continue with the material from day before yesterday. Our subject is how sexual polarity acts as a catalyst in evolution and how to best make use of this catalyst. Going back to that material, I will fill in a few gaps that we possibly don’t understand at this point too well.

你可否告诉我橙色与黄色光芒启动的不同？我打算从红色光芒一路探讨到紫罗兰色。我们已经涵盖了红色光芒，所以黄色与橙色光芒启动有何不同？

**Can you tell me the difference between orange- and yellow-ray activation? I am going to work up from red ray right on through the violet, and we covered red ray, so what’s the difference between orange- and yellow-ray activation?**

**RA：**我是Ra。橙色光芒是心/身/灵在个人的基础上表达其影响或权力的
振动样式。因此凌驾一些个体的权力可以被视为橙色光芒。这个光芒在你们人群中，在个人的基础上，是相当强烈的。你可以看到在这个光芒中、对待其他自我如同非实体、奴隶，或个人财产，于是不给予其他自我任何地位。

RA：I am Ra. The orange ray is that influence, or vibratory pattern, wherein the mind/body/spirit expresses its power on an individual basis. Thus power over individuals may be seen to be orange ray. This ray has been quite intense among your peoples on an individual basis. You may see in this ray the treating of other-selves as non-entities, slaves, or chattel, thus giving other-selves no status whatever.

黄色光芒是个焦点的、非常强而有力的光芒，涉及该实体与群体、社会，或大数量的心/身/灵复合体的关系。这个橙色—我们更正自己—这个黄色光芒振动位于敌对行动的核心，在其中，一个族群的实体觉得有必要和权利去主宰其他群体，并迫使他们的意志向主人们的意志屈服。

The yellow ray is a focal and very powerful ray, and concerns the entity in relation to, shall we say, groups, societies, or large numbers of mind/body/spirit complexes. This orange—we correct ourselves—this yellow-ray vibration is at the heart of bellicose actions in which one group of entities feel the necessity and right of dominating other groups of entities and bending their wills to the wills of the masters.

负面途径[如你所称]并用黄色与橙色光芒在它的极化样式中。一个实体以专注的方法使用这些光芒将带来一次与智能无限的接触。如果一个实体的主要振动样式为黄色或橙色，性互动的通常特质是一种阻塞，以及因为阻塞造成贪得无餍的饥渴。如果两个自我都在这个区域振动，则透过性的互动开始产生极化的潜能，其中一个实体经验到被羞辱、奴役、或捆绑的欢愉；另一方经验到主宰与控制对方的欢愉。以这种方式、一次负面极性的性能量转移被体验。

The negative path, as you would call it, uses a combination of the yellow ray and the orange ray in its polarization patterns. These rays, used in a dedicated fashion, will bring about a contact with intelligent infinity. The usual nature of sexual interaction, if one is yellow or orange in primary vibratory patterns, is one of blockage and then insatiable hunger due to the blockage. When there are two selves vibrating in this area, the potential for polarization through the sexual interaction is begun, one entity experiencing the pleasure of humiliation and slavery, or bondage, the other experiencing the pleasure of mastery and control over another entity. In this way a sexual energy transfer of a negative polarity is experienced.
资料中陈述：「在第三光芒中有两种可能性。首先，如果双方都在第三光芒振动、将会有互相强化的能量转移。」在这份资料中，第三光芒的颜色是什么？

Questioner: From the material that you transmitted February 17th you stated: “In third ray there are two possibilities. Firstly, if both vibrate in third ray there will be a mutually strengthening energy transfer.” What color is third ray in this material?

RA: 我是 Ra。我们在那个资料中说的光芒应该是绿色光芒或第四光芒。

RA: I am Ra. The ray we were speaking of in that material should be properly the green ray or fourth ray.

32.4 问者：所以我应该把那个第三改成第四？

Questioner: So I should change that third to fourth?

RA: 我是 Ra。这是正确的。请继续扫描关于编号的错误，如你所称的，因这个概念对于我们是外来的，当用到数字时，我们必须转译。这个接触(通讯)持续存在这种弱点、由于我们的方式与你们的不同。感谢你的协助。

RA: I am Ra. This is correct. Please continue to scan for errors having to do with numberings, as you call them, as this concept is foreign to us and we must translate, if you will, when using numbers. This is an ongoing weakness of this contact due to the difference between our ways and yours. Your aid is appreciated.

【*26.38 后面已增加一个注脚。】

*A footnote has been added to 26.38.*

32.5 问者：OK。谢谢你。我相信目前为止，我们已经充分地涵盖了绿色光芒，所以我将略过绿色光芒，前往蓝色光芒。

Questioner: OK. Thank you. I believe that for the time being we’ve amply covered green ray, so I am going to skip over green ray and go to blue ray.

你可否告诉我绿色与蓝色光芒的差异、重点放在蓝色光芒？

Could you tell me the difference that occurs between green and blue with the emphasis on blue ray?

RA: 我是 Ra。伴随着绿色光芒的能量转移，就性能量而言，你现在来到这个伟大的转折点，如同在每个其他的经验模式中一般。然后绿色光芒转变为向外(放射)，于是该实体给予、而非接受。在绿色光芒之外的第一个给予是：给予自由或接纳，从而允许蓝色光芒能量转移的接受者有机会感觉到被接纳、解放该其他自我(接受者)、自由地对给予这道光芒的实体表达自己。

RA: I am Ra. With the green-ray transfer of energy you now come to the great turning point sexually as well as in each other mode of experience. The green ray may then be turned outward, the entity then giving rather than receiving. The first giving beyond
green ray is the giving of acceptance, or freedom, thus allowing the recipient of blue-ray energy transfer the opportunity for a feeling of being accepted, thus freeing that other-self to express itself to the giver of this ray.

It will be noted that once green-ray energy transfer has been achieved by two mind/body/spirits in mating, the further rays are available without both entities having the necessity to progress equally. Thus a blue-ray vibrating entity or indigo-ray vibrating entity whose other ray vibrations are clear may share that energy with the green-ray other-self, thus acting as catalyst for the continued learn/teaching of the other-self. Until an other-self reaches green ray, such energy transfers through the rays is not possible.

32.6 问题：我下一个问题要问靛蓝色光芒有关，靛蓝色与蓝色光芒能量转移有什么不同？

问题者：My next question had to do with indigo ray. Is there any difference between indigo and blue-ray energy transfer?

RA：我是 Ra。靛蓝色光芒是，容我们说，觉察造物者如同自我的光芒；从而，一个靛蓝色光芒振动已经启动的实体，可以提供造物者到造物者的能量转移。这是你们称为的两性生殖行为、其圣体特质的开端。它是独一无二的、在它奉献给其他自我的过程中，承载着全部性、整体性、合一。

RA：I am Ra. The indigo ray is the ray of, shall we say, awareness of the Creator as self; thus one whose indigo-ray vibrations have been activated can offer the energy transfer of Creator to Creator. This is the beginning of the sacramental nature of what you call your bisexual reproductive act. It is unique in bearing the allness, the wholeness, the unity in its offering to other-self.

32.7 问题者：那么，最终的，紫罗兰色光芒。它与其他光芒有什么不同？

问题者：And then finally, the violet ray. What is the difference between violet ray and the others?

RA：我是 Ra。紫罗兰色光芒，正如同红色光芒、在性经验中是恒定的。其他自我对它的经验可能被扭曲或完全地忽略或无法领会。无论如何，紫罗兰色光芒，作为心/身/灵复合体的总合与实质，围绕并告知一个心/身/灵复合体的任何行动。
RA: I am Ra. The violet ray, just as the red ray, is constant in the sexual experience. Its experience by other-self may be distorted, or completely ignored, or not apprehended by other-self. However, the violet ray, being the sum and substance of the mind/body/spirit complex, surrounds and informs any action by a mind/body/spirit complex.

32.8 Questioner: This nature of energy transfer is it also present in fourth, fifth, sixth, and seventh density? I mean, all the rays?

RA: I am Ra. As you understand them, these rays have such a different meaning in the next density, and the next, and so forth, that we must answer your query in the negative. Energy transfers only take place in fourth, fifth, and sixth densities. These are still of what you would call a polarized nature. However, due to the ability of these densities to see the harmonies between individuals, these entities choose those mates which are harmonious, thus allowing constant transfer of energy and the propagation of the body complexes which each density uses.

这个过程在第五与第六密度有所不同。它还是奠基于极性。在第七密度，没有这种特殊的能量交换，因为不需要循环使用身体复合体。

The process is different in the fifth and the sixth density than you may understand it. However, it is in these cases still based upon polarity. In the seventh density there is not this particular energy exchange as it is unnecessary to recycle body complexes.

32.9 Questioner: From what we have previously looked at... I am assuming from what we have previously looked at... we have on Earth today, and have had in the past, fourth-, fifth-, and sixth-density wanderers. When they come into incarnation in the physical of this density for a period as a wanderer,
what types of polarizations with respect to these various rays do they find affecting them? Can you tell me that?

RA: 我是 Ra。我相信我掌握到你的询问的推动力。请进一步发问如果这个答案不足够。

RA: I am Ra. I believe I grasp the thrust of your query. Please ask further if this answer is not sufficient.

Fourth-density wanderers, of which there are not many, will tend to choose those entities which seem to be full of love or in need of love. There is the great possibility/probability of entities making errors in judgment due to the compassion with which other-selves are viewed.

The fifth-density wanderer is one who is not tremendously affected by the stimulus of the various rays of other-self and, in its own way, offers itself when a need is seen. Such entities are not likely to engage in the, shall we say, custom of your peoples called marriage and are very likely to feel an aversion to childbearing and child-raising due to the awareness of the impropriety of the planetary vibrations relative to the harmonious vibrations of the density of light.

The sixth density, whose means of propagation you may liken to what you call fusion, is likely to refrain, to a great extent, from the bisexual reproductive programming of the bodily complex and instead seek out those with whom the sexual energy transfer is of the complete fusion nature insofar as this is possible in manifestation in third density.

32.10 发问者：你可否详述一下，你意指的「完整融合特质」?
Questioner: Can you expand a little bit on what you mean by "complete fusion nature?"

RA: 我是 Ra。整个(宇宙)造物属于太—造物者。因此将性活动分派为单纯肉体复合体的活动是种人工的分派。所有
事物都被看作是性别同等的：心智、身体、灵性都是该实体极性的一部分。因此性的融合可以有你们所称的性交，也可以没有，而达成心智、身体、灵的完整融合，感觉到恒常的高潮，容我们说，在对方的存在状态中得到喜悦和愉快。

**RA**：我是 Ra。整个创造是唯一创造者的。因此，性活动的划分进只是身体复杂的划分，所有事物都看作是性别平等的，心智、身体、灵性都是该实体极性的一部分。因此性的融合可以有你们所称的性交，也可以没有，而达成心智、身体、灵的完全融合，感觉恒常的高潮，使我们说，在对方的存在状态中得到喜悦和愉快。

32.11 发问者：那么，这些较高密度的流浪者，由于它们与第三密度有不同的定向，是否会有相当可观的问题？

Questioner: Would then many wanderers of the higher densities have considerable problems with respect to incarnation in third density because of this different orientation?

**RA**：我是 Ra。以第六密度降生到第三密度而言，此种问题[如你所称]的可能性或然率是相当大的。它不必然成为问题[如果你要如此称呼]。关键取决于每一个心/身/灵复合体在这个振动相对性的情况或处境下，抱持的独特导向。

32.12 发问者：你可否给我不同颜色的观念，问这个问题是困难的。我几乎没有任何词汇。

Questioner: Can you give me an idea how the different colors... this is a difficult question to ask. I hardly have any words.

我尝试查明的是：我可以说，不同的颜色如何起源为这些函数…或菁华，你可以这么说，这些颜色的起源，作为意识不同的表达的函数？我不知道这个问题是否足够？

What I'm trying to get at is how the different colors, I might say, originate as these functions... or the essence, you might say, of the origin of these colors as functions for these different expressions in consciousness. I don't know if this question is sufficient.

**RA**：我是 Ra。这个问题具有足够的清晰度，让我们尝试去解释，如你已观察的，[这]是个不容易被智力心智掌握的题材。振动的特质是这样的：可
以被视为数学上狭窄或狭小的阶梯。这些阶梯可以被视为有边界。在每一个边界之内、有着无限个渐层变化的振动或颜色。

**RA**：我是 Ra。这将是这次工作的最后一个完整问题。为了清晰度、请重述。

I am Ra. This will be the last full question of this working. Please restate for clarity.

32.13 发问者：我的意思是，好比说，绿色光芒…当我们谈到绿色光芒启动和能量转移，一个绿色光芒人主要启动绿色光芒，在绿色光芒的两边是否多少也有能量的启动，或者他主要停留在绿色光芒？

Questioner: I just meant was it possible, say, for a green-ray... when we’re talking about green-ray activation and energy transfers, is it possible for a green-ray person who is primarily green-ray activation to vary on both sides of green ray a large or a small amount in energy activation, or does he stay primarily green-ray?

**RA**：我是 Ra。我们掌握到你要求的材料的新意。它曾是不清楚的，因为我们以为已经涵盖这个题材。曾涵盖的部分如下：绿色光芒启动总是容易受到占有性的黄色或橙色光芒的伤害，大多数是黄色光芒、但也经常进入橙色光芒。恐惧占有，渴望占有，恐惧被占有，渴望被占有。这些扭曲将使得绿色光芒能量转移无法启动。

I am Ra. We grasp the newness of material requested by you. It was
unclear, for we thought we had covered this material. The portion covered is this: the green-ray activation is always vulnerable to the yellow or orange ray of possession, this being largely yellow ray but often coming into orange ray. Fear of possession, desire for possession, fear of being possessed, desire to be possessed: these are the distortions which will cause the deactivation of green-ray energy transfer.

The new material is this: once the green ray has been achieved, the ability of the entity to enter blue ray is immediate and is only awaiting the efforts of the individual. The indigo ray is opened only through considerable discipline and practice largely having to do with acceptance of self, not only as the polarized and balanced self but as the Creator, as an entity of infinite worth. This will begin to activate the indigo ray.

32.15 发问者：谢谢你。
Questioner: Thank you.

RA：我是Ra。在我们结束之前，你是否有任何简短的询问？

RA：I am Ra. Do you have any brief queries before we close?

32.16 发问者：我想任何东西都会(讲)太久。我只问有没有任何我们可以做的事，好让这器皿更舒适，或改善该通讯?

Questioner: I think anything would be too long. I’ll just ask if there’s anything we can do to make the instrument more comfortable or make the contact better?

RA：我是Ra。一切都好。我们不只告诫这个器皿、也要每个成员好好看顾生命能、这是不损耗该器皿与接触层级所必需的(条件)。你是十分谨慎认真真的我的朋友。我们将与你们同在。

RA：I am Ra. All is well. We caution not only this instrument but each to look well to the vital energies necessary for non-depletion of the instrument and the contact level. You are most conscientious, my friends. We shall be with you.

现在，我在太一无限造物者的爱与光中离开你们，那么，向前去吧，在太一无限造物者的大能与和平中欢欣庆祝。Adonai。

I leave you now in the love and in the light of the One Infinite Creator. Go forth, then, rejoicing in the power and the peace of the One Infinite Creator. Adonai.
第 033 场集会 1981 年 3 月 1 日

33.0 RA：我是 Ra。我在太一无限造物者的爱与光中向你们致意。我现在开始通讯。

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

33.1 发问者：在我们上次的集会中、你告诫说：「每一个(成员)应该好好看顾必须的生命能、好让该器皿与接触水平不受损耗。」那是否意味着我们应该…也就是 Jim 与我应该看顾器皿的…或小心照顾器皿的生命能、或小心照顾我们自己的生命能？

Questioner: In our last session you cautioned “each to look well to the vital energies necessary for non-depletion of the instrument and the contact level.” Did that mean that we should... that Jim and I should look at the instrument’s... or be careful of the instrument’s vital energies or be careful of our own vital energies?

RA：我是 Ra。每个实体对自己负责。这个过程的机制首先与使用肉体复合体、和伴随的肉体材料有关，这是为了能够发声说出这些话。因此这个器皿需要留神看守自己的生命能，因为我们不想要耗尽这个器皿。

RA：I am Ra. Each entity is responsible for itself. The mechanics of this process taking place involve, firstly, the use of the physical bodily complex of third density with its accompanying physical material in order to voice these words. Thus this instrument needs to watch its vital energies carefully, for we do not wish to deplete this instrument.

其次, 支援小组的机能第一可以被视为给这个通讯的保护; 第二是供给该器皿能量并强化其生命能。

Secondly, the function of the supporting group may be seen to be, firstly, that of protection for this contact; secondly, that of energizing the instrument and intensifying its vital energies.

这个支援小组由于根本的和谐 总是能在非常稳定的状态提供爱与光的保护，因此确保这个窄频接触的继续。无论如何，如果支援成员中任何一位的生命能被耗尽，该器皿则必须使用自己更大部分的生命能，于是消耗自己的程度会大于长期的有利基准。

This supporting group has always, due to an underlying harmony, been of a very stable nature as regards protection in love and light, thus ensuring the continuation of this narrow-band contact. However, the vital energies of either of the supporting members being depleted, the instrument must then use a larger portion of its vital energies, thus depleting itself more than would be profitable on a long-term basis.
请谅解，我们向您们道歉，因为这个冒犯您们自由意志的举动。无论如何，就我们的变貌-理解，您们会比较喜欢得到这个资讯，而非完全由您们自己的贡献变貌来决定，而耗尽该器皿或该小组，到达不能持续这个通讯的地步。

Please understand that we ask your apology for this infringement upon your free will. However, it is our distortion-understanding that you would prefer this information rather than, being left totally to your own dedication-distortions, deplete the instrument or deplete the group to the point where the contact cannot be sustained.

33.2 发问者：你可否给予我们忠告，如何维持可能的最佳状态以维持通讯？

Questioner: Can you give us advice on how to maintain the best possible condition for maintaining contact?

RA: 我是 Ra。我们已经给予关于适当滋养这个管道的资讯。因此，我们只以两个一般的方式重复自己。

RA: I am Ra. We have given information concerning the proper nurturing of this channel. We, therefore, repeat ourselves only in two ways in general.

首先，我们建议：与其英勇地忽略一个肉体复合体的弱点/扭曲，将这个扭曲与小组分享是好的；或许，容我们说，当该器皿很疲倦的时候，除去一次接触的机会。等到器皿被适当地支援，可以产生另一个机会。

Firstly, we suggest that rather than being, shall we say, brave and ignoring a physical-complex-weakness distortion, it is good to share this distortion with the group and thus, perhaps, shall we say, remove one opportunity for contact which is very wearying to the instrument in order that another opportunity might come about in which the instrument is properly supported.

其次，这个工作开始于和谐中，可以继续下去。和谐、感恩，以及赞美这些机会、赞美造物者：这些是你们的保护。以上是我们的建议。我们不能说具体的细节，因为你们的自由意志是这个通讯的要素。如我们刚才说的，我们谈论主题 只因为我们理解你们的态度朝向长期维持这个通讯。这样对我们是可接受的。

Secondly, the work begun in harmony may continue. Harmony, thanksgiving, and praise of opportunities and of the Creator: these are your protection. These are our suggestions. We cannot be specific, for your free will is of the essence in this contact. As we said, we only speak to this subject because of our grasp of your orientation towards long-term maintenance of this contact. This is acceptable to us.

33.3 发问者：非常谢谢你。这个器
33.4 **Questioner:** I would think that you could achieve a true color by passing the light through a crystal of the particular color. Is this correct?

**RA:** I am Ra. This would be one way of approaching accuracy in color. It is a matter of what you would call quality control that the celluloid used is of a varying color. This is not a great, or even visible, variation; however, it does make some difference given specific applications.

33.5 **Questioner:** Possibly the use of a prism breaking white light into its spectrum and then screening off all parts of the spectrum except that which you wish to pass through a slit and use would be even better. Would this be true?
**RA:** 我是 Ra。这是正确的。
**RA:** I am Ra. This is correct.

33.6 **发问者：**谢谢你。我不禁想知道，是否有个经验的程式导致一个人在他日常生活中、得到特定的催化剂。举例来说，当我们度过日常生活、有许多我们可以经验的事情。我们可以看待这些经验为纯然的运气或我们有意识的设计，像是排定约会、去某些地方。我在想是否有个幕后操作[我这么称呼]、一个催化剂的程式，某些实体可据此创造必须的经验、更快速的成长。这…这情况是否发生？

**Questioner:** Thank you. I was wondering if there is a programming of experiences that causes an individual to get certain catalyst in his daily life. For instance, as we go through our daily life there are many things that we can experience. We look at these experiences as occurring by pure chance or by a conscious design of ours, like making appointments or going places. I was just wondering if there was a behind-the-scenes, I might call it, programming of catalyst to create the necessary experiences for more rapid growth in the case of some entities. Is this… does this happen?

**RA:** 我是 Ra。我们相信我们掌握你询问的核心。如果我们不是正确的、请要求进一步的资讯。
**RA:** I am Ra. We believe we grasp the heart of your query. Please request further information if we are not correct.

当具肉身实体已经意识到降生过程、从而撰写自己经验的程式，得以选择催化剂的数量，或用不同的说法，实体在一生中准备学习与经验的课程数目。这并不意味一切都是注定的，毋宁说有个无形的指导方针依据这个程式来雕塑(人生)事件。因此、如果错过一个机会、另一个就会出现、直到[容我们说]该生命经验的学生掌握到被给予的课程并着手去学习它。

The incarnating entity which has become conscious of the incarnative process and thus programs its own experience may choose the amount of catalyst or, to phrase this differently, the number of lessons which it will undertake to experience and to learn from in one incarnation. This does not mean that all is predestined, but rather that there are invisible guidelines shaping events which will function according to this programming. Thus if one opportunity is missed, another will appear until the, shall we say, student of the life experience grasps that a lesson is being offered and undertakes to learn it.

33.7 **发问者：**那么、你可以说，当生命的经验持续下去，这些课程会被重新编写。好比说，一个实体发展了一个偏见，那是他降生前没有选择的项目，那么，有可能编写他的程式，好让他有机会透过平衡(过程)减轻这个偏见。
这是否正确？

Questioner: Then these lessons would be reprogrammed, you might say, as a life experience continues. Let's say that an entity develops a bias that he actually didn't choose to develop prior to incarnation. It is then possible to program experiences so that he will have an opportunity to alleviate this bias through balancing. Is this correct?

RA: 我是 Ra。这是精准地正确。

RA: I am Ra. This is precisely correct.

33.8 发问者：谢谢你。那么，我从这点推测出一个结论，我会说，该实体心智中的定向是唯一具有重要影响的东西。他所经验的物理催化剂，不管是什么事件，都可断然地说是其心智定向的函数。我将用一个例子[例子被删除]。这个(例子)作为心智定向主宰催化剂的声明。这是否正确？

Questioner: Thank you. Then from this I would extrapolate to the conjecture, I will say, that the orientation in mind of the entity is the only thing that is of any consequence at all. The physical catalyst that he experiences, regardless of what is happening about him, will be a function strictly of his orientation in mind. I will use as an example [example deleted], this being a statement of the orientation in mind governing the catalyst. Is this correct?

RA:我是 Ra。在我们与你的通讯中，由于任何广为人知的名言所承受的大量扭曲，我们比较喜欢不用任何广为人知的例子、名言，格言。因此，我们可以回答你询问的第一部分，要求你删除该例子。就我们最佳的认识，心/身/灵复合体的定向或极化是一个实体产生各种感知的起因，这完全是真实的。

RA: I am Ra. We prefer not to use any well-known examples, sayings, or adages in our communications to you due to the tremendous amount of distortion which any well-known saying has undergone. Therefore, we may answer the first part of your query, asking that you delete the example. It is completely true, to the best of our knowledge, that the orientation, or polarization, of the mind/body/spirit complex is cause of the perceptions generated by each entity.

是故，一个场景可能在你们的杂货店中被观察到：(结账时，)在自我前方的实体可能资金不足。一个实体会利用这个机会偷窃。另一个因这个机会觉得自己是个失败者。另一个毫不在乎地拿掉最不需要的物品，尽可能地付清款项，然后继续做自己的事。在自我后方的实体，观察到这件事，可能感到怜悯；因为站在一个被贫穷侵袭的人的后面，可能感到侮辱、可能觉得慷慨、可能漠不关心。

Thus a scene may be observed in your grocery store. The entity ahead of self may be without sufficient funds. One entity may then take this opportunity to steal. Another may take
this opportunity to feel itself a failure. Another may unconcernedly remove the least necessary items, pay for what it can, and go about its business. The one behind the self, observing, may feel compassion, may feel an insult because of standing next to a poverty-stricken person, may feel generosity, may feel indifference.

你現在是否在這些比喻中看見更適當的表現方式？
Do you now see the analogies in a more appropriate manner?

33.9 发问者：是的，我看见了。那么从这点，我将推测出一个多少比较困难的概念，因为你曾经解释即使第四正面密度也有防卫行动的概念，但第四密度之上的密度则不使用防卫行动；防卫行动与[轻笑声]攻击行动的概念在我们目前的经验(密度)中被使用得非常多。

Questioner: Yes, I do. Then from this I will extrapolate the concept which is somewhat more difficult because, as you have explained before, even fourth-density positive has the concept of defensive action, but above the fourth density the concept of defensive action is not in use. The concept of defensive action and [chuckles] offensive action are very much in use in this, our present experience.

我假设如果一个实体思想的正面极化程度够强烈，对他而言将不再需要防卫行动，因为采取防卫行动的机会绝不会从他发起。这是否正确？

I am assuming that if an entity is polarized strongly enough in his thought in a positive sense, defensive action is not going to be necessary for him because the opportunity to apply defensive action will never originate for him. Is this correct?

RA：我是Ra。这是不可知的。在每个例子中，如我们曾说的，一个能够编写经验的实体可以选择要学习课程的数目与强度。

RA：I am Ra. This is unknowable. In each case, as we have said, an entity able to program experiences may choose the number and the intensity of lessons to be learned.

一个极度正面导向的实体有可能编写出某种情境测试自我的能力，是否即使面临自我或其他自我肉身死亡，仍然可以避免(采取)防卫行动。这是个很强烈的课程，容我们说，无法得知实体们曾为自己编写了什么课程。如果我们渴望，我们可以阅读这个(经验)程式。无论如何，这是个冒犯，我们选择不这么做。

It is possible that an extremely positively oriented entity might program for itself situations testing the ability of self to refrain from defensive action, even to the point of the physical death of self or other-self. This is an intensive lesson, and it is not known, shall we say, what entities have
programmed. We may, if we desire, read this programming. However, this is an infringement and we choose not to do so.

33.10 **Questioner:** 我要问你、是否熟悉一部电影叫作第九配置？你熟悉这部片吗？

**Question:** I will ask you if you are familiar with the motion picture called The Ninth Configuration. Are you familiar with this?

**RA:** 我是 Ra。我们扫描你的心智复合体, 并看见这个配置, 叫作第九配置。

**RA:** I am Ra. We scan your mind complex and see this configuration called The Ninth Configuration.

33.11 **Questioner:** 这部电影带出我们谈论到现在的重点。该实体, 上校, 在那个时点必须做个决定。我不禁想知道跟极性有关的事, 他的极化。他可以屈服于[你可以说是]负面的势力之下, 但他选择防卫他的朋友。

**Questioner:** This motion picture brought out this point of which we have been talking. And the entity, the Colonel, had to make a decision at that point. I was just wondering, with respect to polarity, his polarization. He could have either knuckled under, you might say, to the negative forces, but he chose to defend his friend instead.

**Questioner:** This motion picture brought out this point of which we have been talking. And the entity, the Colonel, had to make a decision at that point. I was just wondering, with respect to polarity, his polarization. He could have either knuckled under, you might say, to the negative forces, but he chose to defend his friend instead.

你是否可能评估何者较为正面极化：防卫正面导向的实体，或允许负面导向实体的压制？你甚至可以回答这问题吗？

Is it possible for you to estimate which is more positively polarizing: to defend the positively oriented entity or to allow the suppression by the negatively oriented entities? Can you answer this even?

**RA:** 我是 Ra。这个问题可以放在第四密度以及你们自己的(第三)密度的视野中来看待，而它的最佳解答可以看实体 Jehoshua、你们称为耶稣、的行为。这个实体正要被他的朋友防卫, 这个实体提醒他的朋友放下剑。然后这个实体将自己交付出去、导致其肉身死亡。

**RA:** I am Ra. This question takes in the scope of fourth density as well as your own, and its answer may best be seen by the action of the entity called Jehoshua, which you call Jesus. This entity was to be defended by its friends. The entity reminded its friends to put away the sword. This entity then delivered itself to be put to the physical death.

想要保护挚爱的其他自我是一股持续存在的冲动, 持续穿越第四密度、一个充满怜悯的密度。超过这点(的东西), 我们不能、也不需要说了。

The impulse to protect the loved other-self is one which persists through the fourth density, a density abounding in compassion. More than this we cannot and need not say.
33.12 发问者：谢谢你。当我们接近大师周期的尽头、给予实体们的催化剂份量可能会增加。我在想地球振动与第四密度振动的一些不匹配、以及催化剂的增加，这些现象是否会创造些许更多的极性、借此获得稍微多一些的正面收割？相同地，也将增加多一些负面收割。不幸地，地球在这个过渡期间也将有更多的催化效应，如果地球早已抵达更高的意识状态，该效应会比较少。这(过程)会发生吗？

Questioner: Thank you. As we near the end of this master cycle there may be an increasing amount of catalyst for entities. I am wondering if, as the planetary vibrations mismatch somewhat with the fourth-density vibrations and catalyst is increased, if this will create a slight amount of more polarization, thereby getting a slightly greater positive harvest because of this catalyst, and in the same way create a more negative polarization, and then get a slight amount more negative harvest by this mechanism of transition that is, unfortunately, somewhat more catalytic than it would be if the planet had reached a higher state of consciousness. Does this happen?

RA：我是 Ra。这个问题必得分两部分来回答：

RA：I am Ra. The question must be answered in two parts:

首先，全球的大灾难，如你所称，是困难收割的一个征兆，并非为了收割而有意识编写的催化剂。因此我们自己并不担心，因为相对于[好比我们造成它为可利用的]有意识之催化剂，它是随机发生的。

Firstly, the planetary catastrophes, as you may call them, are a symptom of the difficult harvest rather than a consciously programmed catalyst for harvest. Thus we do not concern ourselves with it, for it is random in respect to conscious catalyst such as we may make available.

第二部分如是：随机催化剂的结果，你们所称的地球变动，也是随机的。于是我们可以看到或然率/可能性漩涡走向正面与负面。无论如何，它将是它应然的样子。有意识催化剂的真正机会并不是地球变动的函数，而是投生的老资格系统的结果，这个系统在收割时刻，放置那些有最佳机会的实体进入肉身，他们可以使用人生的经验成为可收割的(实体)。

The second portion is this: the results of the random catalyst of what you call the earth changes are also random. Thus we may see probability/possibility vortices going towards positive and negative. However, it will be as it will be. The true opportunities for conscious catalyst are not a function of the earth changes but of the result of the seniority system of incarnations which at the time of the harvest has placed in incarnation those whose chances of using life experiences to become harvestable are the best.
33.13 发问者：这个老资格系统也用在服务自我那边，(使实体)成为可收割状态？

Questioner: Is this seniority system also used for the service-to-self side for becoming harvestable on that side?

RA：我是Ra。这是正确的。你可以在此时再问一个完整的问题。

RA: I am Ra. This is correct. You may ask one more full question at this time.

33.14 发问者：OK。我想要你做件事：列出所有主要提供催化经验的机制、但不包括与其他自我的互动。那是我的问题的第一部份。

Questioner: OK. What I would like for you to do is list all the major mechanisms designed to provide catalytic experience that do not include interaction with other-self. That's the first part of the question I'll ask.

RA：我是Ra。我们从这个问题掌握到你了解在第三密度、催化性经验的主要机制是其他自我。其他催化性影响的列表：首先，造物者的宇宙；其次，自我。

RA: I am Ra. We grasp from this question that you realize that the primary mechanism for catalytic experience in third density is other-self. The list of other catalytic influences: firstly, the Creator's universe; secondly, the self.

33.15 发问者：在自我…或自我之道(标题)底下，你能否列出一些子标题、它们皆可被催化剂作用以产生经验？

Questioner: Can you list any sub-headings under the self that would... or ways that the self is acted on catalytically to produce experience?

RA：我是 Ra。首先，未显化的自我。其次，自我和社会性自我[由自我与其他自我所创造]之间的关系。第三，自我与自我/其他自我发明的小器具、玩具、娱乐活动，两者之间的互动。第四，自我与那些属性[你们称为战争与战争流言]之间的关系。

RA: I am Ra. Firstly, the self unmanifested. Secondly, the self in relation to the societal self created by self and other-self. Thirdly, the interaction between self and the gadgets, toys, and amusements of the self/other-self invention. Fourthly, the self relationship with those attributes which you may call war and rumors of war.

33.16 发问者：我在想可能还有肉体病痛的催化剂。这点如何…这点是否也在这个标题底下？

Questioner: I was thinking possibly the catalyst of physical pain. How does this... Does this go under this heading?

RA：我是Ra。这是正确的，它会在未显化自我的标题底下；也就是不需要其他自我来显化或作用的自我。

RA: I am Ra. This is correct, it will be under the heading of self unmanifested; also, the self does not need other self to manifest or act upon itself.
**RA**: I am Ra. This is correct, it going under the heading of the unmanifested self; that is, the self which does not need other-self in order to manifest or act.

33.17 **发问者**：我们是否还有足够时间询问这个问题的第二部分，即列出与其他自我(互动)的行为中，所有主要提供催化剂的机制？我们还有足够的时间吗？

**Questioner**：Do we have enough time left to ask the second part of this question, which is to list all major mechanisms designed to provide the catalyst that include action with other-self? Do we have enough time for that?

**RA**：我是 Ra。关于这问题、你有许多的时间，因为我们可以在两种方式任选一种来表达这个列表。我们可以无限地述说，或只单纯地陈述：任何自我与其他自我的互动，只要自我与其他自我存在潜在(位能)的差异，都是有潜能的催化剂。这个过程被一个恒常的事实主持与支持：即造物者如同自我，也如同其他自我。你可以进一步问这个问题，如果你想要特定的资讯。

**RA**：I am Ra. You have much time for this, for we may express this list in one of two ways. We could speak infinitely, or we could simply state that any interaction between self and other-self has whatever potential for catalyst that there exists in the potential difference between self and other-self, this

33.18 **发问者**：我相信那(回答)在目已经足够。

**Questioner**：I believe that that is sufficient for the time being.

**RA**：我是 Ra。在我们结束这个工作前、你是否有一个或两个简短的询问？

**RA**：I am Ra. Do you have a brief query or two before we close this working?

33.19 **发问者**：唔, 等我一分钟。我此时想不到什么够简短的问题。只要一分钟。【翻阅纸张的声音】

**Questioner**：Uh, just a minute. I don’t think that anything I could ask at this time would be brief enough. Just a minute. [Sounds of papers being handled.]

是的，有个问题。一个实体在第四正面密度的入口层次，另一个在第四负面密度的入口层次，他们在紫罗兰光芒的活动或明亮度有任何不同吗？

**Yes, there’s one question. Is there any difference in violet-ray activity, or brightness, between entities who are at the entrance level to fourth-density positive and negative?**

**RA**：我是 Ra。这是正确的。第四正
面密度的紫罗兰光芒将被染上绿色、蓝色、靛蓝色的三和弦能量。这个色调可以看作是彩虹或三棱镜的一部分，如你所知的，各个光芒相当地清楚。

RA: I am Ra. This is correct. The violet ray of the positive fourth-density will be tinged with the green, blue, indigo triad of energies. This tinge may be seen as a portion of a rainbow or prism, as you know it, the rays being quite distinct.

第四负面密度的紫罗兰光芒，容我们说，它的灵光带着红色、橙色、黄色的色调，这三道光芒是浑浊的、而非清楚分明。

The violet ray of fourth-density negative has in its aura, shall we say, the tinge of red, orange, yellow, these three rays being muddied rather than distinct.

33.20 发问者：只是作为那个问题的小补充：第五与第六密度的光芒看起来像什么？

Questioner: Just as a slight appendage to that question: what would the rays of fifth and sixth density look like?

RA: 我是 Ra。我们只能大约地述说。无论如何，我们希望你理解到，容我们说，在每个密度的颜色结构都有显著的不同。

RA: I am Ra. We may speak only approximately. However, we hope you understand, shall we say, that there is a distinctive difference in the color structure of each density.

第五密度，或许最佳的描述是极度的白色振动。

Fifth density is perhaps best described as extremely white in vibration.

第六密度是一种包含着金色品质的白色，如你们可能观察到的样子；这些颜色与(这些过程)有关：调和在第四密度中学到的悲悯进入智慧，然后在第六(密度)，以智慧观看，调和智慧重新进入一个对悲悯的统合理解。这个金色不属于你们的光谱，而是你们会称为鲜活的(颜色)。

The sixth density of a whiteness which contains a golden quality as you would perceive it; these colors having to do with the blending into wisdom of the compassion learned in fourth density, then in sixth the blending of wisdom back into an unified understanding of compassion viewed with wisdom. This golden color is not of your spectrum but is what you would call alive.

你可以简短地再问一个问题。

You may ask one more question briefly.

33.21 发问者：那么我要问，有没有任何我们可以做的事，好使得该器皿更舒适、或改善该通讯？

Questioner: Then I will ask if there is
anything we can do to make the instrument more comfortable or improve the contact?

RA: 我是 Ra。这次工作是良好的。你们尝试成为谨慎认真的。我们谢谢你们。容我们说，我们享受你们对于我们社会记忆复合体的幻想，在透过这个器皿说话时、饮用一杯你们的液体。

RA: I am Ra. This working is well. You are attempting to be conscientious. We thank you. May we say we enjoyed your vision of our social memory complex drinking one of your liquids while speaking through this instrument.

我是 Ra。我在太一无限造物者的爱与光中离开你们。那么，向前去吧，在太一无限造物者的爱与光中向你们致意。 那么，向前去吧，在太一无限造物者的大能与和平中欢欣庆祝。Adonai。

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

第 034 场集会 1981 年 3 月 4 日

34.0 RA: 我是 Ra。我在太一无限造物者的爱与光中向你们致意。我们现在开始通讯。

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

34.1 发问者: 该器皿想要知道，对她而言、每天两次简短的运动时期是否比一次长时间运动好？

Questioner: The instrument would like to know if two short exercise periods a day would be better for her than one long one?

RA: 我是 Ra。这是不正确的。在这三个月期间，该器皿的肉体复合体的扭曲容易受到强化，因此它的肉体复合体的运动配置需要强化。这可以适当地被视为每日一次主要的运动时期，然后在夜间冥想前再加入一次运动时期，为时大约是前者的一半。这(运动)将使得该器皿很疲惫。然而，它的效应是强化肉体复合体，并且减少易受伤的程度，而该易受伤(弱点)可能被利用。

RA: I am Ra. This is incorrect. The proper configuration of the physical complex exercising during the three-month period wherein the instrument is vulnerable to physical-complex-distortion intensifications needs the strengthening of the physical complex. This may appropriately be seen to be one major period of the exercising followed late in your diurnal cycle, before the evening meditation, by an exercise period approximately one-half the length of the first. This will be seen to be wearing upon the instrument. However, it will have the effect of strengthening the physical complex and lessening the vulnerability which might be taken advantage of.
34.2 发问者：非常感谢你。我们将开始一般性的询问。你在稍早时刻陈述，穿透第八层级或智能无限允许一个心/身/灵复合体被收割，只要它在任何时间/空间(这么)想望。当这个第八层级的穿透发生时，穿透这个层级的实体会经验到什么？你可以告诉我这点吗？

Questioner: Thank you very much. We'll start general questioning now. You stated at an earlier time that penetration of the eighth level, or intelligent infinity level, allows a mind/body/spirit complex to be harvested if it wishes at any time/space during the cycle. When this penetration of the eighth level occurs, what does the entity who penetrates this level experience? Can you tell me this?

RA：我是 Ra。每个实体感知到智能无限的经验是独特的。在肉身状态中，这个感知的范围从无限制的喜乐到强烈奉献于服务他人。一个触及智能无限的实体最常发生的反应是将这个经验视为一个无以言喻的深奥(经验)。无论如何，该实体立即渴望终止此生的情况并不常发生。反而渴望去沟通或使用这个经验去协助他人，该渴望极度地强烈。

RA：I am Ra. The experience of each entity is unique in perception of intelligent infinity. Perceptions range from a limitless joy to a strong dedication to service to others while in the incarnated state. The entity which reaches intelligent infinity most often will perceive this experience as one of unspeakable profundity. However, it is not usual for the entity to immediately desire the cessation of the incarnation. Rather the desire to communicate or use this experience to aid others is extremely strong.

34.3 发问者：我有个经验发生在1964年左右，我相信那是在我冥想的时候。我开始觉察到一个我认为是不同的密度与不同的星球，并且似乎经验移动到那个星球上头(的过程)？你有没有可能告诉我那个经验是什么？

Questioner: Is it possible for you to tell me what I experienced, around 1964 I believe it was, when in meditation I became aware of what I would consider to be a different density and different planet, and seemed to experience moving onto that planet? Is it possible for you to tell me what experience that was?

RA：我是 Ra。我们看见完全揭露它将导致某种伤害，由于冒犯之故。我们自己可以满足地暗示这个实体，虽然它还没准备好接受他人主导的催眠回溯，不过它还是有机会理解它的存在状态。

RA：I am Ra. We see some harm in full disclosure due to infringement. We content ourselves with suggesting that this entity, which is not readily able to subject itself to the process of hypnotic regression instigated by others, nevertheless, has had its opportunities for understanding of its beingness.
34.4 **Questioner:** 谢谢你。你可愿定义业力？
**RA:** 我是 Ra。我们对业力的理解是它可以被称为惯性。那些运行中的行动将持续使用平衡之道, 直到更高或控制原则, 你们可以比喻为煞车或停止装置,被祈请。行动之惯性的停止可以被称为宽恕。这两个概念是不可分的。

**RA:** I am Ra. Our understanding of karma is that which may be called inertia. Those actions which are put into motion will continue, using the ways of balancing, until such time as the controlling or higher principle, which you may liken unto your braking, or stopping, is invoked. This stoppage of the inertia of action may be called forgiveness. These two concepts are inseparable.

34.5 **Questioner:** 如果一个实体在其一生中发展了业力 [普遍的称呼], 那么是否程式会在特定时候启动, 好让他经验到催化剂, 致使他到达宽恕的点, 从而减轻业力？
**Questioner:** If an entity develops what is called a karma in an incarnation, is there, then, programming that sometimes occurs so that he will experience catalyst that will enable him to get to a point of forgiveness, thereby alleviating the karma?

**RA:** 我是 Ra。一般而言, 这是正确的。无论如何, 自我和任何牵连的其他自我双方可以在任何时刻透过理解、接纳、宽恕的过程, 改善这些模式。
**RA:** I am Ra. This is, in general, correct. However, both self and any involved other-self may, at any time, through the process of understanding, acceptance, and forgiveness, ameliorate these patterns.

这(方式)在一生中的任何时点都是真的。因此一个已经让某个行为运作的实体, 可以宽恕自我, 并绝不再犯相同错误。这也会煞住或停止你称为的业力。

This is true at any point in an incarnative pattern. Thus one who has set in motion an action may forgive itself and never again make that error. This also brakes, or stops, what you call karma.

34.6 **Questioner:** 谢谢你。在上次集会中、我们有一些标题……以及在各个标题底下产生的催化作用, 你可否给我一些例子……你可否给我一个例子关于未显化的自我产生学习的催化剂？
**Questioner:** Thank you. Can you give me examples of catalytic action to produce learning under each of the following headings from the last session we had. . . . Can you give me an example of the self unmanifested producing learning catalyst?

**RA:** 我是 Ra。我们观察到你对于痛苦催化剂的兴趣。这个经验在你们实体
当中是最常见的。该痛苦可能属于肉体复合体。更多时候，它属于心智与情感复合体。在少数的例子中，该痛苦是灵性的，具有复杂的特质。这创造出学习的潜能。要去学习的功课因人而异。但这些功课几乎总是包括耐心、容忍，和(保持)轻松作风的能力。

RA：我是Ra。我们观察到你对痛苦催化剂的兴趣。这种经验在你的实体中是最常见的。痛苦可能属于物理复合体。更多时候，它属于心理与情感复合体。在少数的例子中，该痛苦是灵性的，具有复杂的特质。这创造出学习的潜能。要去学习的功课因人而异。但这些功课几乎总是包括耐心、容忍，和(保持)轻松作风的能力。

情感痛苦是很常见的催化剂。不管是心爱的人肉身死亡或其他表面上的损失，通常导致相反的结果：悲痛、没耐心、乖戾的感觉。这是走偏了的催化剂。那么在这些情况中，会有额外的催化剂提供未显化的自我进一步的机会去发现自我为全然自足的造物者：包含一切万有并且充满喜悦。

Very often the catalyst for emotional pain, whether it be the death of the physical complex of one other-self which is loved or some other seeming loss, will simply result in the opposite: in a bitterness, an impatience, a souring. This is catalyst which has gone awry. In these cases, then, there will be additional catalyst provided to offer the unmanifested self further opportunities for discovering the self as all-sufficient Creator containing all that there is and full of joy.

34.7 发问者：我们称为的传染病，从未显化的角度来看，在这个过程中是否扮演任何角色？

Questioner: Do what we call contagious diseases play any part in this process with respect to the unmanifested self?

RA：我是Ra。这些所谓的传染病是第二密度的实体。提供这类催化剂的机会。如果这个催化剂不需要的，那么这些第二密度的生物，以你们的称呼，并不会产生作用。在每一个归纳法中，请你们注意会有异常情况，所以我们不能说到每一种情境、但只能提事物的一般运作或方式，如你所经验的。

RA：我是Ra。这些所谓的传染病是第二密度的实体。提供这类催化剂的机会。如果这个催化剂是不需要的，那么这些第二密度的生物，以你们的称呼，并不会产生作用。在每一个归纳法中，请你们注意会有异常情况，所以我们不能说到每一种情境，但只能提事物的一般运作或方式，如你所经验的。

34.8 发问者：天生的缺陷在这个过程中扮演什么角色？
Questioner: What part do what we call birth defects play in this process?

RA: 我是 Ra。这是该心/身复合全体 *程式的一部份显化在第三密度的心/身/灵(复合体)之中。这些缺陷被该实体的全体复合体计划为一些限制，它是经验的一部份。这包括基因的素质，如你可能对它们的称呼。

RA: I am Ra. This is a portion of the programming of the mind/body complex totality manifested in the mind/body/spirit of third density. These defects are planned as limitations which are part of the experience intended by the entity totality complex. This includes genetic predispositions, as you may call them.

(*译注: RA 很可能漏讲一个字，在起初的英文商业版，该术语为：心/身/灵复合全体)

34.9 发问者: 谢谢你。你可愿给我、关于自我与社会自我之关系的同类资讯?

Questioner: Thank you. Would you give me the same type of information about the self in relation to the societal self?

RA: 我是 Ra。未显化自我可以在发展任何心/身/灵复合体能量流入中心(的过程)中找到它的功课。社会的(自我)与自我的互动最常集中在第二与第三能量中心。因此，那些最活跃于尝试去再造或改变社会的实体、他们个人感觉自己是正确的或拥有答案将权力放在更正确的配置。这个情况可以是从负面到正面导向的一个完整旅程。任一个导向都会启动这些能量光芒中心。

RA: I am Ra. The unmanifested self may find its lessons those which develop any of the energy influx centers of the mind/body/spirit complex. The societal and self interactions most often concentrate upon the second and third energy centers. Thus those most active in attempting to remake or alter the society are those working from feelings of being correct personally, or of having answers which will put power in a more correct configuration. This may be seen to be of a full travel from negative to positive in orientation. Either will activate these energy ray centers.

有少数人，他们协助社会的渴望出自绿色光芒或更高的(光芒)。这些实体，无论如何是少数的，由为第四密度光芒的理解[容我们说]比较渴望普世的、自由给予的爱，而非领地或甚至人群、政治结构的重整。

There are some few whose desires to aid society are of a green-ray nature or above. These entities, however, are few due to the understanding, may we say, of fourth ray that universal love freely given is more to be desired than principalities, or even the rearrangement of peoples or political structures.
34.10 发问者：如果一个实体强烈倾向于正面的社会效应，这个实体灵光中的黄色光芒跟一个想要创造一个帝国并且以铁腕统治的实体相比如何？这两个实体在黄色光芒活动上有何不同？

Questioner: If an entity were to be strongly biased toward positive societal effects, what would this do to his yellow ray in the aura as opposed to an entity who wanted to create an empire of society and govern it with an iron fist? What would be the difference in the yellow-ray activity of these two entities?

RA：我是Ra。让我们举两个正面导向、活跃一时的灵魂作为例子，他们已经不在你们的物理时间/空间之中。一个是被知晓为亚伯的实体，走入一个陌生的、对他而言蛮荒的社会，为了要医疗它。这个实体能够动员大量的能量和你所称的金钱。这个实体耗费了许多绿色光芒能量、用在医者与风琴[你们的一种乐器]爱好者两方面。这个实体的黄色光芒是明亮的、并且由于他努力于取得资金以传播其志业、结果黄色光芒得以结晶化。无论如何，绿色与蓝色光芒同样呈现高耸地明亮特质。如你所称，较高层次被启动，较低能量点保持平衡，相当、相当地明亮。

另外一个是马丁实体。这个实体在指数地处理相当负面的橙色与黄色振动型态。无论如何，这个实体能够保持绿色光芒能量的敞开、(即使)面临严酷的考验，若有区别，这个实体可以被视为：有较多部分朝向正面极化、由于他在面临巨大的催化剂之际、(仍)忠实于服务他人。

The other example is the entity, Martin. This entity dealt in a great degree with rather negative orange-ray and yellow-ray vibratory patterns. However, this entity was able to keep open the green-ray energy and due to the severity of its testing, if anything, this entity may be seen to have polarized more towards the positive due to its fidelity to service to others in the face of great catalyst.

34.11 发问者：你可否告诉我亚伯与
Martin's last name?

**Questioner:** Could you give me the last names of Albert and Martin?

**RA:** I am Ra. These entities are known to you as Albert Schweitzer and Martin Luther King.

**Questioner:** I thought that was correct, but I wasn't sure. Can you give me the same type of information that we have been getting here with respect to the unmanifested self interacting between self and gadgets, toys, etc. . . inventions?

**RA:** I am Ra. In this particular instance we again concentrate, for the most part, in the orange and in the yellow energy centers.

In a negative sense many of the gadgets among your peoples—that is, what you call your communication devices and other distractions, such as the less competitive games—may be seen to have the distortion of keeping the mind/body/spirit complex unactivated so that yellow- and orange-ray activity is much weakened, thus carefully decreasing the possibility of eventual green-ray activation.

You other gadgets may be seen to be tools whereby the entity explores the capabilities of its physical or mental complexes and, in some few cases, the spiritual complex, thus activating the orange ray in what you call your team sports and in other gadgets such as your modes of transport. These may be seen to be ways of investigating the feelings of power; more especially, power over others or a group power over another group of other-selves.

**34.12 Questioner:** 我刚才有想到正确的(名字)，但我不确定。你可否给我同类的资讯、我们一直在讨论的、关于未显化自我的互动、即在我与小器具、玩具等等…各种发明之间的互动关系？

**Questioner:** 我是 Ra。在这个特别的实例中，我们再次聚焦于橙色与黄色能量中心。

**RA:** I am Ra. In this particular instance we again concentrate, for the most part, in the orange and in the yellow energy centers.

就负面的意义而言，你们人群中的许多小玩意，你们称为的通讯装置、以及其他分心的事物，好比较不具竞争性的游戏，可以被看作具有保持心/身/灵复合体不活跃的变貌，以致于黄色与橙色光芒活动被减弱许多，于是仔细地减少最终绿色光芒启动的可能性。

**34.13 Questioner:** 关于这个催化剂(类别)、一般而言、电视对于我们社会的整体效果是什么？
Questioner: What is the general overall effect of television on our society with respect to this catalyst?

RA: 我是 Ra。我们没有忽略许多属于绿色光芒的尝试，透过这个媒介传递真理与美的资讯、可能是有帮助的，我们必须提议这个器具的总合效果是分心与沉睡。

RA: I am Ra. Without ignoring the green-ray attempts of many to communicate via this medium such information, truth, and beauty as may be helpful, we must suggest that the sum effect of this gadget is that of distraction and sleep.

34.14 发问者: 在我们已工作的、相同类别的资讯中，你可否给我们关于自我与战争、战争流言的关系之资讯？

Questioner: Can you give me the same type of information that we've been working on now with respect to the self relationship with war and rumors of war?

RA: 我是 Ra。你可以看见这与你们的器具有关系。这个战争与自我的关系是成熟中的实体的一个根本感知。其中有很大的机会加速到渴望的方向，不管是什么。一个实体可以借由认定敌对的态度朝负面极大化、不管为了什么原因。一个实体可以借由在战争中的英勇行为[如果你可以这么称呼]，即保存其他自我的心/身/灵复合体的行动，朝正面极大化一些，启动橙色、黄色，然后是绿色(光芒)。

RA: I am Ra. You may see this in relationship to your gadgets. This war-and-self relationship is a fundamental perception of the maturing entity. There is a great chance to accelerate in whatever direction is desired. One may polarize negatively by assuming bellicose attitudes for whatever reason. One may find oneself in the situation of war and polarize somewhat towards the positive, activating orange, yellow, and then green by heroic, if you may call them this, actions taken to preserve the mind/body/spirit complexes of other-selves.

最后，一个实体可以非常强烈地极化第三光芒*，借由表达普世大爱的原则，即使面对敌对的行动，也不惜代价坚持这个原则。以这个方式，该实体可能在你们很短暂的时间/空间中、成为一个觉知的存有。这可以被视为所谓的创伤性进展。值得注意的是：在你们实体当中，很大百分比的进展有着创伤的催化剂。

Finally, one may polarize very strongly third ray* by expressing the principle of universal love at the total expense of any distortion towards involvement in bellicose actions. In this way the entity may become a conscious being in a very brief span of your time/space. This may be seen to be what you would call a traumatic progression. It is to be noted that among your entities a large
percentage of all progression has, as catalyst, trauma.

【*这应该是第四光芒。Ra 在下个回答中更正该错误。*】
【*This should be fourth ray. Ra corrected the mistake in the next answer.】

34.15 发问者：你在刚才的叙述中，使用术语：第三光芒。这是你意图使用的术语吗？

Questioner: You just used the term third ray in that statement. Was that the term you meant to use?

RA：我是 Ra。我们意指绿色光芒。我们的困难在于我们认知红色与紫罗兰色光芒为固定的；因此只有内侧的光芒才会变动并且被观察，作为老资格（实体）尝试形成一场收割时的各项指标。

RA：I am Ra. We intended the green ray. Our difficulty lies in our perception of red ray and violet ray as fixed; thus the inner rays are those which are varying and are to be observed as those indications of seniority in the attempts to form an harvest.

34.16 发问者：红色光芒，一道强烈的红色光芒，是否可以用来作为(实体)此生老资格的索引，如同强烈的紫罗兰色光芒(的功能)？

Questioner: Would the red ray, an intense red ray, then be used as an index for seniority, the seniority system of incarnation, as well as the intense violet ray?

RA：我是 Ra。这只有部分正确。在毕业或收割到达第四正面密度的过程中，红色光芒只被视为：被启动之后，是所有振动层次的基础，这个(振动)总合是紫罗兰光芒能量。

RA：I am Ra. This is partially correct. In the graduation or harvesting to fourth-density positive, the red ray is seen only as that which, being activated, is the basis for all that occurs in vibratory levels, the sum of this being violet-ray energy.

紫罗兰光芒是第四正面密度的唯一考量。在评估第四密度的负面可收割(实体)时，红色，还有橙色与黄色光芒的强度都会被相当仔细地观看，因为负面的进展需要大量的耐力与这类的能量，从太阳神经丛中心要打开大门通往智能无限是极度困难的。要达成第四负面密度的收割、这是必须的。

This violet ray is the only consideration for fourth-density positive. In assessing the harvestable fourth-density negative, the intensity of the red as well as the orange and the yellow rays is looked upon quite carefully, as a great deal of stamina and energy of this type is necessary for the negative progression, it being extremely difficult to open the gateway to intelligent infinity from the solar plexus center. This is necessary for harvest in fourth-density negative.
34.17 发问者：你是否可能以我们的巴顿将军为例，告诉我，在他发展的过程中，战争在他身上的效应？

Questioner: Is it possible for you to use as an example our General Patton and tell me the effect that war had on him in his development?

RA: 我是 Ra。这将是此次工作的最后一个完整问题。你所说的乔治，在前几世的程序中、已经创造出一个在今生无法抵抗的样式或惯性，位于你们的时间/空间中。这个实体具备黄色光芒的强健启动、伴随着经常发生的绿色光芒开口和偶尔发生的蓝色光芒开口。无论如何，它发觉自己不能打破先前敌对本质的创伤经验塑造的模子。

RA: I am Ra. This will be the last full question of this working. The one of whom you speak, known as George, was one in whom the programming of previous incarnations had created a pattern, or inertia, which was irresistible in its incarnation in your time/space. This entity was of a strong yellow-ray activation with frequent green-ray openings and occasional blue-ray openings. However, it did not find itself able to break the mold of previous traumatic experiences of a bellicose nature.

这个实体有些朝向正面极化，因为在那一世、它专一地信仰真理与美。这个实体相当地敏感。它感到一个伟大的荣誉/责任去保存该实体感觉为真实、美丽、且需要保卫的东西。这个实体认知自己为一个英勇的人物。它多少有些朝向负面极化，因为欠缺对于它携带的绿色光芒之理解，拒绝了宽恕原则，它隐含在普世大爱之中。

This entity polarized somewhat towards the positive in its incarnation due to its singleness of belief in truth and beauty. This entity was quite sensitive. It felt a great honor/duty to the preservation of that which was felt by the entity to be true, beautiful, and in need of defense. This entity perceived itself as a gallant figure. It polarized somewhat towards the negative in its lack of understanding the green ray it carried with it, rejecting the forgiveness principle which is implicit in universal love.

(他)这一生的振动总合稍微增加了正面极性、但收割性减少，由于拒绝了责任之道或责任法则；也就是说，看见普世大爱、却依然战斗下去。

The sum total of this incarnation, vibrationally, was a slight increase in positive polarity but a decrease in harvestability due to the rejection of the Law or Way of Responsibility; that is, seeing universal love, yet still it fought on.

34.18 发问者：我们是否有足够时间，让我询问这个实体的死亡几乎立刻就在大战终止之后发生…那(原因)是否为：它便可以立刻再投生、有可能达成收割？

Questioner: Do we have enough time
for me to ask if the death, almost immediately after the cessation of the war, of this entity. . . could that have been so that it could be immediately reincarnated to possibly make harvest?

RA: 我是 Ra。这是精准地正确。

RA: I am Ra. This is precisely correct.

34.19 发问者: 谢谢你。那么我只问有没有任何我们可以做的事，好使得该器皿更舒适、或改善该通讯？

Questioner: Thank you. Then I will just ask if there is anything we can do to make the instrument more comfortable or improve the contact?

RA: 我是 Ra。一切都好。我们离开你，我的朋友们，在太一、即是全体中的全体、的爱与光中。我在永远持续的和平中离开你们。那么，向前去吧，在太一无限造物者的大能与和平中欢欣庆祝。Adonai。

RA: I am Ra. All is well. We leave you, my friends, in the love and the light of the One which is All in All. I leave you in an ever-lasting peace. Go forth, therefore, rejoicing in the power and the peace of the One Infinite Creator. Adonai.

第 035 场集会 1981 年 3 月 6 日

35.0 RA: 我是 Ra。我在太一无限造物者的爱与光中向你们致意。我们现在开始通讯。

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

35.1 发问者: 我想要说：我们认为能够做这件工作是个很大的殊荣。希望我们能朝有价值的方向发问，为了该资料的读者。

Questioner: I would like to say that we consider this a great privilege to be doing this work, and hope that we are going to question in a direction that will be of value to the readers of this material.

在这场集会中，可能的话，我想检视历史上不同的知名人物、检视他们的光芒效应、可能有助于理解该幻象的催化剂如何创造灵性成长。我列了一张(人物)清单，好让我们可用来触及这些(人生)高点、就催化剂作用于该个体的运转人生而言，首先从富兰克林 D. 罗斯福开始。你可以说些关于那个实体的事情吗？

This session, I thought that possibly inspecting the effect on the rays of different well-known figures in our history might be of help in understanding how the catalyst of the illusion creates spiritual growth. I was making a list here, and the first I thought we might possibly hit the high points on (as to the effect of catalyst of the individual’s working life) would be the one we know as Franklin D. Roosevelt. Could you say something about that entity?
我是 Ra。值得注意的是：在讨论那些广为人知的实体们当中、(你们)有可能将这资讯视为该实体特有的；但事实上、经验的伟大设计对于每一个实体大多是相同的。心智中有了这个认识后、我们愿意讨论给予一个人的催化剂之各种经验性原力。

I am Ra. It is to be noted that in discussing those who are well known among your peoples there is the possibility that information may be seen to be specific to one entity whereas, in actuality, the great design of experience is much the same for each entity. It is with this in mind that we would discuss the experiential forces which offered catalyst to an individual.

进一步要注意的是：关于那些晚近降生于这个(次元)平面的实体们、有许多扭曲的发生、(人们)对于该实体的思想或行为产生误传与误解。

It is further to be noted that in the case of those entities lately incarnate upon your plane much distortion may have taken place in regard to misinformation and misinterpretation of an entity’s thoughts or behaviors.

我们现在开始进行，容我们说，谈论这个被知晓为富兰克林的实体的基本参数。当任何实体投生到第三密度，它每一个能量中心都被赋予势能、但必得由自我使用经验来启动它。

We shall now proceed to, shall we say, speak of the basic parameters of the one known as Franklin. When any entity comes into third-density incarnation, each of its energy centers is potentiated but must be activated by the self using experience.

富兰克林实体发展地相当快速，从红色、橙色、黄色、绿色一路向上发展，并且在年幼时期[如你所称]开始工作蓝色光芒能量中心。这快速的成长首先是由于先前启动各色光芒的成就；其次，由于它早期相对舒适与闲暇的经验；第三，由于该实体强烈渴望进步。这个实体与一个蓝色光芒振动之力道比自己还大的实体结为伴侣。于是在该领域取得进一步成长的催化剂、坚持一生。

The one known as Franklin developed very quickly up through red, orange, yellow, and green, and began to work in the blue-ray energy center at a tender age, as you would say. This rapid growth was due, firstly, to previous achievements in the activation of these rays; secondly, to the relative comfort and leisure of its early existence; thirdly, due to the strong desire upon the part of the entity to progress. This entity mated with an entity whose blue-ray vibrations were of a strength more than equal to its own, thus acquiring catalyst for further growth in that area that was to persist throughout the incarnation.

这个实体在持续绿色光芒活动方面有些困难、由于将过度的能量投入到与
其他自我们争夺权力而造成扭曲。肉体载具[如你所称的]为此付出了代价。

This entity had some difficulty with continued green-ray activity due to the excessive energy which was put into the activities regarding other-selves in the distortion towards acquiring power. This was to have its toll upon the physical vehicle, as you may call it.

该肉体载具具有一部分无法行动的限制，这为该实体再次开启机会专注于，容我们说，权力的较为普世或理想的层面；也就是说，不滥用的权力。于是，起初的敌对行动、使得该实体损失了一些正面极性、由于过度使用橙色与黄色光芒能量之故，由绿色与蓝色光芒能量支付代价，然后，由于加诸于肉体复合体的痛苦限制产生催化效果，(该实体)又重获极性。

The limitation of the non-movement of a portion of the physical vehicle opened once again, for this entity, the opportunity for concentration upon the more, shall we say, universal, or idealistic, aspects of power; that is, the non-abusive use of power. Thus at the outset of a bellicose action this entity had lost some positive polarity due to excessive use of the orange- and yellow-ray energies at the expense of green- and blue-ray energies, then had regained the polarity due to the catalytic effects of a painful limitation upon the physical complex.

这个实体的本质并不具敌对性，毋宁说，处于冲突的年代，(他)持续地在绿色光芒中振动、和蓝色光芒能量一起工作。富兰克林的老师在这个时期，作为一个蓝色光芒启动者，发挥很大的作用，不只是为了它的伴侣，还表达出更为普世的观点。这个实体持续地正面极化、具有普世观，然而，较不具普世观的方面是：发展出业力[你们可能的称呼]的型态；这个业力跟它与伴侣/老师之间不和谐的关系变貌有关。

This entity was not of a bellicose nature, but rather, during the conflict, continued to vibrate in green ray working with the blue-ray energies. The entity who was the one known as Franklin’s teacher also functioned greatly during this period as blue-ray activator, not only for its mate but also in a more universal expression. This entity polarized continuously in a positive fashion in the universal sense while, in a less universal sense, developing a pattern of what may be called karma; this karma having to do with inharmonious-relationship distortions with the mate/teacher.

35.2 发问者：我想澄清两件事。那么，富兰克林的老师就是他的妻子？这是否正确？

Questioner: Two things I would like to clear up. Then Franklin’s teacher was his wife? Is this correct?

RA：我是 Ra。这是正确的。

RA: I am Ra. This is correct.
35.3 **Questioner:** 其次，富兰克林自己将限制放在他的肉体上？

**RA:** 我是 Ra。这有部分是正确的。在此生中的课程与目标之基本指导方针、在降生之前就已经被该心/身/灵复合全体仔细地提出。如果富兰克林实体能够避免过度享受或依恋于竞争性，竞争可以被视为他的职业的过程中固有的特性，这个实体就不会有该限制。

**RA:** I am Ra. This is partially correct. The basic guidelines for the lessons and purposes of incarnation had been carefully set forth before incarnation by the mind/body/spirit complex totality. If the one known as Franklin had avoided the excessive enjoyment of or attachment to the competitiveness which may be seen to be inherent in the processes of its occupation, this entity would not have had the limitation.

无论如何，在这个程式中，服务与成长的渴望是强烈的，由于这些爱恋权力的变貌、这些机会开始停止，该实体的限制因素就被启动。

**RA:** However, the desire to serve and to grow was strong in this programming, and when the opportunities began to cease due to these distortions towards love of power, the entity’s limiting factor was activated.

35.4 **Questioner:** 我想要问相同类型的资讯，关于阿尔道夫·希特勒。你曾经给一点这方面的资讯。并不需要重新涵盖你讲过的部分，但如果你可以完成那份资讯，会是有帮助的。

**RA:** I am Ra. In speaking of the one you call Adolf we have some difficulty due to the intense amount of confusion present in this entity’s life patterns as well as the great confusion which greets any discussion of this entity.

这里，我们看见一个例子，尝试启动几个最高的能量光芒、却缺乏绿色光芒的钥匙，抵消了它自身的极化，不管是朝向正面或负面。这个实体基本上是负面的。无论如何，它的混乱是如此剧烈以致于人格瓦解，于是使得该心/身/灵复合体无法被收割，并且需要许多治疗。

**RA:** Here we see an example of one who, in attempting activation of the highest
rays of energy while lacking the green-ray key, canceled itself out as far as polarization either towards positive or negative. This entity was basically negative. However, its confusion was such that the personality disintegrated, thus leaving the mind/body/spirit complex unharvestable and much in need of healing.

This entity followed the pattern of negative polarization which suggests the elite and the enslaved, this being seen by the entity to be of an helpful nature for the societal structure. However, in drifting from the conscious polarization into what you may call a twilight world where dream took the place of events in your space/time continuum, this entity failed in its attempt to serve the Creator in an harvestable degree along the path of service to self. Thus we see the so-called insanity which may often arise when an entity attempts to polarize more quickly than experience may be integrated.

We have advised and suggested caution and patience in previous communications and do so again, using this entity as an example of the over-hasty opening of polarization without due attention to the synthesized and integrated mind/body/spirit complex. To know yourself is to have the foundation upon firm ground.

35.5 发问者：谢谢你。我相信这是一个重要的例子。我在想，是否有任何阿尔道夫的下属在那个时候能够极化到负面可收割的性质？

Questioner: Thank you. An important example, I believe. I was wondering if any of those who were subordinate to Adolf at that time were able to polarize in a harvestable nature on the negative path?

RA：我是 Ra。我们只能谈论两个在负面的意义上、可收割的实体，其他实体仍然活在物理的肉身中：一个是你知道的赫曼；另外一个是你知道的希姆勒，这是它比较喜欢被称呼的名字。

RA：I am Ra. We can speak only of
two entities who may be harvestable in a negative sense, others still being in the physical incarnation: one known to you as Hermann; the other known, as it preferred to be called, Himmler.

35.6 发问者：谢谢您。稍早，我们讨论过亚伯拉罕·林肯这个相当独特的个案*. 你是否可能告诉我们，为什么第四密度存有使用亚伯拉罕·林肯的身体，它的定向是什么，以及就那些活动发生在我们的社会的时期而言，这件事发生在何时？

Thank you. Earlier we discussed Abraham Lincoln as a rather unique case.* Is it possible for you to tell us what the orientation was and why the fourth-density being used Abraham’s body, and when this took place with respect to the activities that were occurring in our society at that time?

【*稍早在 26.15–17 讨论过】
 [*Earlier discussed in 26.15–17.]

RA：我是 Ra。这是可能的。
RA：I am Ra. This is possible.

35.7 发问者：以你的估计，知道这资料对读者是否有价值？

Questioner: Would it be of value for the reader to know this in your estimation?

RA：我是 Ra。你必得依据你的辨别来形塑你的询问。
RA：I am Ra. You must shape your queries according to your discernment.

35.8 发问者：好吧，在这个实例中，我想要知道在那个时候、(该存有)使用亚伯拉罕·林肯的身体之动机？

Questioner: Well in that case I would like to know the motivation for this use of Abraham Lincoln’s body at that time?

RA：我是 Ra。这将是此次集会的最后一个完整询问，因为我们发现该器皿的生命能相当低落。
RA：I am Ra. This shall be the last full query of this session as we find the instrument quite low in vital energies.

被知晓为亚伯拉罕的实体在许多方面有着极大的困难，并且由于肉体、心智、灵性的痛苦，对于人生感到厌倦，但没有自我摧毁的倾向。在你们的时间，(西元)1853 年，这个实体在睡梦中被一个第四密度存有接触。这个存有关切在第四密度进行你们的许多年的光明势力与黑暗势力之间的战斗。

The one known as Abraham had an extreme difficulty in many ways and, due to physical, mental, and spiritual pain, was weary of life but without the orientation to self-destruction. In your time, 1853, this entity was contacted in sleep by a fourth-density being. This being was concerned with the battle between the forces of light and the forces of darkness which have been waged in fourth density for many of your years.
这个实体接受了该荣誉/责任：要完成亚伯拉罕实体的业力型态，接着亚伯拉罕实体发现这个实体尝试去做那些亚伯拉罕渴望实践，但感觉无能为力的事情。于是达成交换(协议)。

This entity accepted the honor/duty of completing the one known as Abraham's karmic patterns, and the one known as Abraham discovered that this entity would attempt those things which the one known as Abraham desired to do but felt it could not. Thus the exchange was made.

该实体，亚伯拉罕，被带到一个暂时中止的次元平面，直到它的肉体载具停止运作，就好比我们Ra安排这个器皿的方式：在出神状态中离开载具，作为这个器皿，将她的心智与灵性复合体保存在暂时中止的状态。

The entity, Abraham, was taken to a plane of suspension until the cessation of its physical vehicle, much as though we of Ra would arrange with this instrument to remain in the vehicle, come out of the trance state, and function as this instrument, leaving this instrument's mind and spirit complex in its suspended state.

当时的地球能量，在这个实体看来似乎处于一个关键点，因为你们所知晓的自由在许多人之中，已经渐渐被接受为一种可能性。这个实体看到那些开始自由[如你所称]的民主概念的先人开始的工作，有被被删减或废除的危险，由于逐渐升高的奴役实体之信仰和原则之使用。这个负面的观念在你们密度是相当严重的。于是这个实体挺身而出、向前投入它视为的战斗：为光而战，为了治疗自由概念的裂缝。

The planetary energies at this time were at what seemed to this entity to be at a critical point, for that which you know as freedom had gained in acceptance as a possibility among many peoples. This entity saw the work done by those beginning the democratic concept of freedom, as you call it, in danger of being abridged, or abrogated, by the rising belief and use of the principle of the enslavement of entities. This is a negative concept of a fairly serious nature in your density. This entity, therefore, went forward into what it saw as the battle for the light, for healing of a rupture in the concept of freedom.

这个实体并未因这些活动而获得或损失业力，由于它不依恋任何的结果。它的态度从头到尾都是服务他人，尤其是对于那些受压迫或被奴役的实体。这个实体的极性有些减少，但并不严重，由于战争的创伤造成大量实体离开物理层面，(他们)创造累积的感觉与思想形态减少其极性。

This entity did not gain or lose karma by these activities due to its detachment from any outcome. Its attitude throughout was one of service to others, more especially to the downtrodden or enslaved. The polarity
of the individual was somewhat, but not severely, lessened by the cumulative feelings and thought-forms which were created due to large numbers of entities leaving the physical plane due to trauma of battle.

May we ask if this is the information you requested, or if we may supply any further information?

Questioner: If there are any further questions I will ask them in the next period which should occur in about four days. I do not want to overtire the instrument. I will only ask if there is anything that we can do to make the instrument more comfortable or improve the contact?

RA: I am Ra. Everything is well. I leave you, my friends, in the love and the light of the One Infinite Creator. Go forth, therefore, rejoicing in the power and the peace of the One Creator. Adonai.
该心/身/灵复合全体，容我们说，作用为你或许会称之为较高自我之资源。依序地，较高自我是(该实体的)一种资源、用以检视第三密度经验之蒸馏物、以及编写进一步经验的资源。这个过程在第四、第五、第六密度皆如是，协同心/身/灵复合全体在第七密度期间进入意识。

This mind/body/spirit complex totality functions as, shall we say, a resource for what you perhaps would call the higher self. The higher self, in turn, is a resource for examining the distillations of third-density experience and programming further experience. This is also true of densities four, five, and six with the mind/body/spirit complex totality coming into consciousness in the course of seventh density.

36.2 发问者: 那么心/身/灵复合全体是否负责在该心/身/灵复合体的第三密度经验中、编程催化剂的变动，于是当那个复合体在第三密度经验中的状态改变、适当的催化剂可以被增加？这是否正确？

Questioner: Then would the mind/body/spirit complex totality be responsible for programming changes in catalyst during, say, a third-density experience of the mind/body/spirit complex so that the proper catalyst would be added, shall we say, as conditions for that complex changed during third-density experience? Is this correct?

RA: 我是 Ra。这是不正确的。较高自我、如你的称呼、也就是充分理解该实体的累积经验之自我，协助该实体获取先前不当学习经验之治疗、并且协助你刚才指出的、进一步的人生经验之编程、如你的称呼。

RA: I am Ra. This is incorrect. The higher self, as you call it—that is, that self which exists with full understanding of the accumulation of experiences of the entity—aids the entity in achieving healing of the experiences which have not been learned properly and assists, as you have indicated, in further life experience programming, as you may call it.

心/身/灵复合全体是一个可以被较高自我层面呼求的对象，正如同心/身/灵复合体呼求较高自我。在这一个例子中，你有了一个在空间/时间连续体之内的结构化状况，较高自我拥有一个实体曾经收集的全部经验、并且很坚定地掌握在这个密度要被学习的功课。

The mind/body/spirit complex totality is that which may be called upon by the higher self aspect, just as the mind/body/spirit complex calls upon the higher self. In the one case you have a structured situation within the space/time continuum with the higher self having available to it the totality of experiences which have been collected by an entity and a very
firm grasp of the lessons to be learned in this density.

心/身/灵复合全体如同流转的沙群一般，在某个部分是相同实体的平行发展之集合。这个资讯可以被较高自我层面取得。这个层面可以使用这些被投射的或然率/可能性漩涡、好更佳地协助未来的生命编程、以你的称呼。

The mind/body/spirit complex totality is as the shifting sands and is, in some part, a collection of parallel developments of the same entity. This information is made available to the higher self aspect. This aspect may then use these projected probability/possibility vortices in order to better aid in what you would call future life programming.

36.3 发问者: 出自赛斯资料、我们在这里遇到一句陈述：赛斯说每一个在地球上的实体都是较高自我或超灵的一部分或一个层面。较高自我或超灵在许多次元有许多层面或部份，它们全体学习功课允许较高自我以一种平衡的方式进展。就我的理解，有许多(其他)经验类似于我们在第三密度中的经验、由单一的较高自我所治理?这是否正确?

Questioner: Out of the Seth Material we have a statement here: Seth says that each entity here on Earth is one aspect, or part, of a higher self, or oversoul, which has many aspects, or parts, in many dimensions, all of which learn lessons which enable the higher self to progress in a balanced manner. Am I to understand from this, is it correct that there are, shall we say, possibly many experiences similar to the one that we experience here in the third density that are governed by a single higher self? Is this correct?

RA: 我是 Ra。这个陈述的正确性是变动的。一个实体变得越平衡，需要在平行经验中探索的可能性/或然率漩涡就越少。

RA: I am Ra. The correctness of this statement is variable. The more in balance an entity becomes, the less the possibility/probability vortices may need to be explored in parallel experiences.

36.4 发问者: 那么、我是否可以根据此理解为：较高自我或超灵可以分解为众多的单元、如果必须[我们会称为]同时地经验不同型态的催化剂、然后监看这些经验?

Questioner: Do I understand from this then that the higher self, or oversoul, may break down into numerous units if the experience is required to, what we would call, simultaneously experience different types of catalyst and then oversee these experiences?

RA: 我是 Ra。这一个陈述、我们不能说是正确或不正确、由于你们所称的时间带来的混淆。唯有当一切事物都被视为立刻(同时)发生，才有真正的同时
性。这点将你所说的概念笼罩了一层阴影。该存有的各式各样的部分同时地活出不同特质的经验，这个概念并不那么精准地正确，就你的认知而言，这即为发生了真正的同时性。情况不是这样的。

RA：我是Ra。这是一个我们不能说它正确或不正确，因为你们所说的“时间”的混淆。真正的同时性只能在所有事情都被认为正在同时发生时出现。这一点遮盖了你所谈论的概念。那个概念中，不同的部分生活在不同的经验中，这个概念并不那么确切地正确，因为根据你的理解，这将表示这是一个真正同时的事件。情况并不是这样的。

(实际)情况是从宇宙到宇宙，接着较高自我可以从心/身/灵复合全体可得的资讯来编写平行的存在，就任何一个关键点的可能/或然率漩涡而论。

RA：我是Ra。或许最简单的例子是两个自我的存在，用以说明表面上的同时性。实际上，只有一个自我在相同的时间/空间，是这样的：超灵，你所称，或较高自我，似乎与它协助的心/身/灵复合体同时存在。实际上，这并不是同时的，因为当(该实体)有需要的时候，较高自我会从该实体发展中的位置，会被认为是该实体的未来，移动到该心/身/灵复合体(这边)。

36.5 发问者：你可否给予一个实体的例子，可能是我们过去历史的一位实体，如果你不想要特定的名字，就给一个例子，关于较高自我如何借由这个编写平行经验的程式、达成教育(目的)？

36.6 发问者：那么我们就对事物的理解，较高自我从未来(时间)运作。换
句话说，我的较高自我会在我所认为的未来运作？这是否正确？

Questioner: Then the higher self operates from the future, as we understand things. In other words, my higher self would operate from what I consider to be my future? Is this correct?

RA: 我是 Ra。从你们空间/时间的立场而言，这是正确的。

RA: I am Ra. From the standpoint of your space/time, this is correct.

36.7 发问者：在那个情况下，较高自我会有很大的优势[容我们说]、因为精准地知道什么是被需要的、由于它会知道什么…就我所知的，什么事将要发生。这是否正确？

Questioner: In that case my higher self would, shall we say, have a very large advantage in knowing precisely what was needed since it would know what... as far as I am concerned, what was going to happen. Is this correct?

RA: 我是 Ra。这是不正确的，因为这会是自由意志的废除。较高自我层面在穿越第六密度的过程中、觉察到(自我)学习到的功课。进展速率被相当良好地理解。到达较高自我本然状态过程中、必须做出一些选择、(这些选择)出自于该心/身/灵复合体自身。

RA: I am Ra. This is incorrect, in that this would be an abrogation of free will. The higher self aspect is aware of the lessons learned through the sixth density. The progress rate is fairly well understood. The choices which must be made to achieve the higher self as it is are in the provenance of the mind/body/spirit complex itself.

于是较高自我像是一张地图、目的地在其中是已知的；各个道路也被清楚地知晓，这些道路是由智能无限透过智能能量所设计出来的。无论如何，较高自我层面只能够编写课程、以及如果它想要、可以预先设下一些限制。剩下的完全在于各个实体的自由选择。此为已知与未知之间的完美平衡。

Thus the higher self is like the map in which the destination is known; the roads are very well known, these roads being designed by intelligent infinity working through intelligent energy. However, the higher self aspect can program only for the lessons and certain predisposing limitations if it wishes. The remainder is completely the free choice of each entity. There is the perfect balance between the known and the unknown.

36.8 发问者：对于这些概念有这么多困难，我感到抱歉，但我确定将它们转译成我们的理解及语言是相当困难的。我有些问题可能相当滑稽。但这个高我是否有某种型态的载具、好比我们的肉体载具?它是否有个身体复合体？

Questioner: I'm sorry for having so much trouble with these concepts, but they are pretty difficult to translate, I
am sure, into our understanding and language, and some of my questions may be rather ridiculous. But does this higher self have a physical vehicle or some type of vehicle like our physical vehicle? Does it have a bodily complex?

**RA:** I am Ra. This is correct. The higher self is of a certain advancement within sixth density going into the seventh. After the seventh has been well entered, the mind/body/spirit complex becomes so totally a mind/body/spirit complex totality that it begins to gather spiritual mass and approach the octave density. Thus the looking backwards is finished at that point.

**36.9 发问者:** 每一个实体的较高自我具备第六密度本质？
**Questioner:** Is the higher self of every entity of a sixth-density nature?

**RA:** I am Ra. This is correct. We make note at this time that each entity has several beings upon which to call for inner support. Any of these may be taken by an entity to be the mind/body/spirit complex totality. However, this is not the case.

心/身/灵复合全体是星云般的集合，包括一切在理解中可能发生的事物，较高自我是心/身/灵复合全体之投射或显化，然后可以在该心/身/灵离世
[重生周期的一部分]的时候与之通讯，或在世的时候，如果心智根部的适当途径或通道是敞开的，也可以通讯。

The mind/body/spirit complex totality is a nebulous collection of all that may occur held in understanding—the higher self itself a projection, or manifestation, of mind/body/spirit complex totality—which then may communicate with the mind/body/spirit during the discarnate part of a cycle of rebirth, or during the incarnation may communicate if the proper pathways or channels through the roots of mind are opened.

36.11 发问者: 那么，这些通道可以借由冥想被打开，接着我假设强烈的极化对于这点会有帮助。这是否正确？

Questioner: These channels would then be opened by meditation, and I am assuming that intense polarization would help in this. Is this correct?

RA: 我是 Ra。这有部分是正确的。强烈的极化并不必然在该心/身/灵复合体中、发展出意志或需要去接触超灵。每一条生命经验的途径都是独特的。无论如何，若有这样的极化，该意志可以被大幅地强化，反之亦然。

RA: I am Ra. This is partially correct. Intense polarization does not necessarily develop, in the mind/body/spirit complex, the will or need to contact the oversoul. Each path of life experience is unique.

However, given the polarization, the will is greatly enhanced and vice-versa.

36.12 发问者: 让我举一个你先前说过的例子，叫作希姆勒的实体。我们假设他的较高自我属于第六密度，前提到、希姆勒已经选择了负面途径。他的较高自我是否居住在第六负面密度？你可否阐述这个概念？

Questioner: Let me take as an example the one you said was called Himmeler. We are assuming from this that his higher self was of sixth density, and it was stated that Himmeler had selected the negative path. Would his higher self then dwell in a sixth-density negative type of situation? Could you expand on this concept?

RA: 我是 Ra。没有[负面]*存有曾到达超灵的显化，那是心/身/灵复合全体于第六密度晚期[以你们的时间量度]的荣耀/责任。这些负面导向的心/身/灵复合体，就我们所知，从未克服过这个困难，因为从第五密度毕业以后，取得了智慧、但必得以等量的爱匹配。当追随负面途径时、想要达成合一中的爱/光是非常、非常困难的；接着在第六密度的早期，负面导向的社会(记忆)复合体将选择释放其潜能、跳跃到第六正面密度。

RA: I am Ra. There are no [negative]* beings which have attained the oversoul manifestation, which is the honor/duty of the mind/body/spirit complex totality of late sixth density, as you would term it
in your time measurements. These negatively oriented mind/body/spirit complexes have a difficulty which, to our knowledge, has never been overcome, for after fifth-density graduation wisdom is available but must be matched with an equal amount of love. This love/light is very, very difficult to achieve in unity when following the negative path, and during the earlier part of the sixth density, society complexes of the negative orientation will choose to release the potential and leap into the sixth-density positive.

【*在录音带中没有听到「负面」, 但从前后文指出这应该是 Ra 的意思。】

[*“Negative” is not heard in the audio, but the context indicates that it is what Ra meant.*]

Therefore, the oversoul which makes its understanding available to all who are ready for such aid is towards the positive. However, the free will of the individual is paramount, and any guidance given by the higher self may be seen in either the positive or negative polarity depending upon the choice of a mind/body/spirit complex.

36.13 发问者: 那么，以希姆勒为例，当他投生于 1940 年代，他的较高自我在那个时候是第六密度、正面导向吗？

Questioner: Then using Himmler as an example, was his higher self at the time he was incarnate in the 1940s a sixth-density positively oriented higher self?

RA: 我是 Ra。这是正确的。

RA: I am Ra. This is correct.

36.14 发问者: 在 1940 年代，希姆勒具备肉身的时候、他是否以任何方式接触他的较高自我？

Questioner: Was Himmler in any way in contact with his higher self at that time while he was incarnate in the 1940s?

RA: 我是 Ra。我们提醒你：负面途径是一条分离的道途。什么是首先的分离？自我离开自我。

RA: I am Ra. We remind you that the negative path is one of separation. What is the first separation? The self from the self.

希姆勒实体并未选择使用它的意志与极化的能力去寻求任何来源的指引、除了使用它有意识的驱策力，在生命经验中自我选择、并被其他世的经验所创造的各种偏见滋养。

The one known as Himmler did not choose to use its abilities of will and polarization to seek guidance from any
source but its conscious drives, self-chosen in the life experience and nourished by previous biases created in other life experiences.

36.15 **Questioner:** 好吧，比方说，当希姆勒抵达第六负面密度的开端，他是否会领悟到他的较高自我是正面导向的第六密度，为了这个原因，从负面跳到正面导向？

**Questioner:** Well, then let’s say that when Himmler, for instance, reaches sixth-density negative at the beginnings of sixth-density negative, at this time would it be the case that an entity would realize that his higher self is sixth-density positively oriented and, for that reason, make the jump from negative to positive orientation?

**RA:** 我是 Ra。这是不正确的。第六负面密度的实体极度地睿智。它观察到灵性熵数的发生是由于欠缺表达第六密度合一性的能力。因此，(由于)钟爱造物者，并且在某一点领悟到：造物者不只是自我、还包括其他自我等同自我，该实体有意识地选择一个瞬间的能量重新定位,好让它得以继续其进化(旅程)。

**RA:** I am Ra. This is incorrect. The sixth-density negative entity is extremely wise. It observes the spiritual entropy occurring due to the lack of ability to express the unity of sixth density. Thus, loving the Creator, and realizing at some point that the Creator is not only self but other-self as self, this entity consciously chooses an instantaneous energy reorientation so that it may continue its evolution.

36.16 **Questioner:** 那么，第六密度实体在正面导向中抵达那个点，可能选择成为我们称为的流浪者重返(人间)。我在想这情况是否曾发生在第六密度、负面导向的实体上？是否有任何(这类)实体以流浪者身份重返？

**Questioner:** Then the sixth-density entity who has reached that point in positive orientation may choose to become what we call a wanderer and move back. I am wondering if this ever occurs with a negatively oriented sixth-density entity? Do any move back as wanderers?

**RA:** 我是 Ra。一旦负面极化实体在智慧密度中抵达一个特定点，它变得极度不可能会选择冒遗忘的风险，因为这个极化不是无私的，而是自私的，并具有智慧理解到这类「流浪」的危险。偶然，一个第六密度的负面实体变成流浪者，为了努力继续朝负面极化。这是极端不寻常的。

**RA:** I am Ra. Once the negatively polarized entity has reached a certain point in the wisdom density it becomes extremely unlikely that it will choose to risk the forgetting, for this polarization is not selfless but selfish and, with wisdom, realizes the jeopardy of such “wandering.” Occasionally a sixth-density negative entity becomes a wanderer in an effort to continue to
polarize towards the negative. This is extremely unusual.

36.17 **Questioner**: 那么，什么是动机… 喔，让我先结束那个问题。

什么动机…这个不寻常的第六负面密度实体想要透过流浪更加地负面极化、其中的机制是什么?

Questioner: Then what is the motivation for the. . . oh, let me finish that question first.

**RA**: 我是 Ra。流浪者有潜能大大地加速它在原生密度中的演化进度。这是由于第三密度强烈的生活经验以及机会。因此正面导向的流浪者选择冒遗忘的风险好借由放射爱给他人、对他人有所服务。如果遗忘(罩纱)能被穿透，第三密度的催化剂量跟更高、更和谐的密度相比，具有更大的效率来极化该流浪者。

**RA**: I am Ra. The wanderer has the potential of greatly accelerating the density whence it comes in its progress in evolution. This is due to the intensive life experiences and opportunities of the third density. Thusly the positively oriented wanderer chooses to hazard the danger of the forgetting in order to be of service to others by radiating love of others. If the forgetting is penetrated the amount of catalyst in third density will polarize the wanderer with much greater efficiency than shall be expected in the higher and more harmonious densities.

同样地，负面导向的流浪者敢冒遗忘的风险、为的是能加速其演化的进度、借由在第三密度服务它自己、提供其他自我一个机会听到关于负面极化的资讯。

Similarly, the negatively oriented wanderer dares to hazard the forgetting in order that it might accelerate its progress in evolution in its own density by serving itself in third density, by offering to other-selves the opportunity to hear the information having to do with negative polarization.

36.18 **Questioner**: 在我们过去的历史中是否有任何第六密度，负面极化的流浪者存在的例子？

Questioner: Are there any examples of sixth-density negatively polarized wanderers in our historical past?

**RA**: 我是 Ra。这个资讯可能是有害的。我们保留该资讯。请尝试将你周遭的实体们看作是造物者的一部分。我们无法进一步解释。

**RA**: I am Ra. This information could be harmful. We withhold it. Please attempt to view the entities about you as part of the Creator. We can explain
36.19 **Questioner:** Thank you. I was wondering if qualification for contact with Ra might include—of the type we’re doing now—might include penetrating this forgetting process? Is this correct?

**RA:** I am Ra. This is quite correct.

36.20 **Questioner:** Otherwise the Law of Confusion would prohibit this? Is this correct?

**RA:** This is correct.

36.21 **Questioner:** I was also wondering if three was the minimum number necessary for this type of working? Is this correct?

**RA:** To protect this instrument, this is necessary as the minimum grouping, and also as the most efficient number due to the exceptional harmony in this group. In other groups the number could be larger, but we have observed in this contact that the most efficient support is given by the individual mind/body/spirit present at this time.

36.22 **Questioner:** I’m a little fuzzy on a point with respect to the higher self. Now we each, I am assuming, have a separate or different higher self at sixth-density positive level. Is this correct? Each of us in the room that is, here, the three of us?

**RA:** This shall be the last full question of this working. We shall attempt to aim for the intention of your query as we understand it. If you require any additional information.
Firstly, it is correct that each in this dwelling place has one oversoul, as you may call it. However, due to the repeated harmonious interactions of this triad of entities, there may be seen to be a further harmonious interaction besides the three entities’ higher selves; that is, each social memory complex has an oversoul of a type which is difficult to describe to you in words. In this group there are two such social memory complex totalities blending their efforts with your higher selves at this time.

36.23 发问者：对我们而言，有时候想要多得一丁点关于这些概念的理解都非常困难，因为我们觉知的限制。我认为冥想关于今天的通讯将帮助我们有计划地提出关于这些概念的问题。

Questioner: It is very difficult at times for us to even get a small percentage of understanding from some of these concepts because of our limitation of awareness here. I think some meditation on the communication today will help us in formulating questions about these concepts.

RA：我是 Ra。在我们离开这个器皿之前，容我们问，是否有任何简短的询问？

RA：I am Ra. May we ask for any brief queries before we leave this instrument?

36.24 发问者：我再问一个简短的问题，你可能无法在结束前回答⋯

Questioner: I’ll just ask one little short one that you may not be able to answer before the final. . .

简短的问题是：你可否告诉我，今日地球上，有多少百分比的流浪者已经成功地穿透记忆阻断、开始觉察到他们是谁；最后，有没有任何我们可以做的事，好使得该器皿更舒适或改善该通讯？

The short one is: Can you tell me what percentage of the wanderers on Earth today have been successful in penetrating the memory block and becoming aware who they are, and then finally, is there anything that we can do to make the instrument more comfortable or improve the contact?

RA：我是 Ra。我们可以大约估计那些聪明地穿透他们状态的百分比。这个数字在 8.5%到 9.75%之间。那些具有良好定义的[容我们说]症状，指出他们并不属于这个[容我们说]疯狂(世界)，这些实体占有较大的百分比，合计总数略大于剩余数目的 50%。剩余数目中，将近三分之一觉察到他们周遭的事物是不同
RA: I am Ra. We can approximate the percentage of those penetrating intelligently their status. This is between eight and one-half and nine and three-quarters percent. There is a larger percentile group of those who have a fairly well defined, shall we say, symptomology indicating to them that they are not of this, shall we say, insanity. This amounts to a bit over fifty percent of the remainder. Nearly one-third of the remainder are aware that something about them is different.

So you see there are many gradations of awakening to the knowledge of being a wanderer. We may add that it is to the middle and first of these groups that this information will, shall we say, make sense.

This instrument is well. The resting place is somewhat deleterious in its effect upon the comfort of the dorsal side of this instrument's physical vehicle. We have mentioned this before.

37.1 Questioner: Ra is familiar with the results of our efforts today to publish the first book that we did?

RA: I am Ra. I leave you now, my friends.
人都能取得。在此时要散布给那些想要的人不是件容易的事。我确定有许多人，尤其是流浪者，想要这份资讯，但我们将必须做点别的事，透过附加的资料，好使它能到达他们的手中，我恐怕(要如此)。

Questioner: I don't know if you can comment on the difficulty we will have in making the Law of One available to those who would require it and want it. It is not something that is easy to disseminate to those who want it at this time. I am sure there are many, especially the wanderers, who want this information, but we will have to do something else in order to get it into their hands in the way of added material, I am afraid.

RA: I am Ra. It is possible.

RA: I am Ra. We shall.

首先，选择这个小组去做某个工作以服务他人、(该工作)具有密集强烈的特质。在场的每个成员牺牲了许多却无有形的结果。每个成员可以搜寻内心、找到牺牲的类型，知晓物质的牺牲是最少的; 密集的承诺为了调和成为一个和谐的小组、位于牺牲的顶点。

Firstly, the choosing of this group to do some work to serve others was of an intensive nature. Each present sacrificed much for no tangible result. Each may search its heart for the type of sacrifice, knowing that the material sacrifices are the least; the intensive commitment to blending into an harmonious group at the apex of sacrifice.

在这些条件下、我们找到你们的振动。我们观察你们的振动。它将不会被常见到。我们不想要膨胀(你们的)骄傲，但对于我们这特殊通讯所需的环境、我们是不讲价的*。因此你们接收到(讯息)，我们也欣然承担该荣誉/义务继续提供概念的传送，尽我们最佳的能力，让这些概念本质上是精准的、并且奠基在该尝试中：统合许多你们关心的事物。

Under these conditions we found your vibration. We observed your vibration. It will not be seen often. We do not wish to puff up the pride, but we shall not chaffer with the circumstances necessary for our particular contact.* Thus you have received, and we willingly undertake, the honor/duty of continuing to offer transmissions of concepts which are, to the best of our abilities, precise in nature and grounded in the attempt to unify many of those things that concern you.
【在这上下文中，讲价(chaffer)可以被定义为：「协商或论价，特别是关于协议的条文」。】
[*In this context, chaffer may be defined as “negotiate or haggle, particularly over terms of agreement.”]

其次，你们要怎么使用这些传送的讯息完全由你们自行决定。我们建议自然直觉感官的流动，以及朝向关切的变貌减到最低。如同我们先前所说，(只要)能够协助你们人群中的一个实体的进化过程，我们就满意了。(所以)无论你们付出任何努力都不会使我们失望，因为那数量早已超过一个。

Secondly, the use you make of these transmissions is completely at your discretion. We suggest the flowing of the natural intuitive senses and a minimum of the distortion towards concern. We are content, as we have said, to be able to aid in the evolution of one of your peoples. Whatever efforts you make cannot disappoint us, for that number already exceeds one.

37.4 发问者：我一直很犹豫、是否要问特定的一些问题，恐怕它们被认为、我也这么认为、是不重要或太特殊的问
题，降低我们与你的通讯。为了要散布一些我认为极为重要的资讯，也就是说，非短暂类型的资讯：和心智、身体、灵性进化有关的资讯；在我们的社会中，看起来，几乎必须包括一些很少价值的资讯，只因为这就是我们…我们社会运作的方式、以及物流系统如何评估流通商品的方式。

Questioner: I have been very hesitant to ask certain questions for fear that they would be regarded, as I regard them, as questions of unimportance or too great a specificity and, thereby, reduce our contact with you. In order to disseminate some of the information that I consider to be of extreme importance—that is, the non-transient type of information, information having to do with the evolution of mind, body, and spirit—it seems almost necessary, in our society, to include information that is of little value, simply because that’s how our . . . our society works and how the system of distribution appraises that which is offered for distribution.

你能否评…你可愿评论我现有的这个问题？

Could you comm— Will . . . will you comment on this problem that I have?

RA：我是 Ra。我们评论如下：(你说的)相当精准地正确，这个通讯的纯度与水平仰赖(你们所)寻求的资讯之纯度与水平。因此，持续从这个特殊源头(Ra)要求特定的资讯，对你们实质的目标是有害的。

RA：I am Ra. We comment as follows:It is quite precisely correct that the level and purity of this contact is dependent upon the level and purity of information sought. Thusly, the continued requests for specific information, from this particular source,
is deleterious to the substance of your purpose.

再者，我们扫描你们的心智、掌握到你们的情况与我们某些话语的原稿有关，我们发现你们因为用来传达资料的语言建构方式而被批评。由于我们看待资料的导向，即使是一个能以最明确方式回答的问题也会被我们团体以如此的方式措辞，以最大化该答案的细微准确度。无论如何，这跟你们的评论家的渴望有所抵触，他渴望简单明快的散文体。

Moreover, as we scanned your mind to grasp your situation as regards the typescript of some of our words, we found that you had been criticized for the type of language construction used to convey data. Due to our orientation with regard to data, even the most specifically answered question would be worded by our group in such a way as to maximize the accuracy of the nuances of the answer. This, however, mitigates against what your critic desires in the way of simple, lucid prose.

超过这点，我们无法再说什么。这些都是我们对你们情况的观察。你们想要怎么做、完全是你们的决定，而在不打破混淆之道的前提下，我们以各种可能的方式、随时服务你们。

More than this we cannot say. These are our observations of your situation. What you wish to do is completely your decision, and we remain at your service in whatever way we may be without breaking the Way of Confusion.

37.5 发问者：在散布一的法则的过程中，我们将尝试绕过这些问题。需要一些谨慎的工作来做到这点，但我们将做到。只要我肉身还在，我个人将不会停止散布这份资料。我相信、将会需要写一本书，十分可能是关于幽浮(UFO)，因为一的法则与该现象连结。它与所有现象都有连结，但这是…似乎是传播最容易的入口。

Questioner: We will attempt to work around these problems in dissemination of the Law of One. It will take some careful work to do this, but we will. I personally will not cease while still incarnate to attempt to disseminate this. I believe it will be necessary to write a book, most probably about UFOs, since the Law of One is connected with the phenomenon. It’s connected with all phenomena, but this is the… seems to be the easiest entry into dissemination.

我首先的计划是：使用 UFO 来打广告，因为星际邦联也有此意，作为一个入口、解释这个星球正在进行的进化过程…以及接下来星际邦联涉入的过程，这样比较容易让读者群理解，容我说；(我们)将以无扭曲的形式呈现 Ra 资料，如同在此录音的内容，并且在这本书各个地方穿插以详述或澄清我们在书中要说的一些论点。这是我目前看到创造足够的流通量的唯一方式，让那些想拥
有一的法则的人群能够得到它。我大可印出从录音带抄写下的资料，接着出版它，但我们不能够很好地传播它，因为流通的问题。

My first plan is to, using the UFO in the advertising sense that it was meant by the Confederation, use this as an entry into an explanation of the process of evolution that has gone on on this planet, and how the rest of the . . . or the Confederation has been involved in a more understandable way, shall I say, for the population who will read it, using the Ra material in undistorted form just as it has been recorded here in various places through the book to amplify and clarify what we are saying in the book. This is the only way that I can see right now to create enough dissemination for the people who would like to have the Law of One for them to be able to get it. I could just go ahead and print up the material we have off the tape recorder and publish it, but we would be unable to disseminate it very well because of distribution problems.

你可愿评论我的第二个想法，关于制作一本 UFO 的一般书籍，包括来自一的法则的资料？

Will you comment on my second idea of doing a general book on UFOs including the material from the Law of One?

RA: 我是 Ra。我们将评论。我们希望你的 Ra 计划具体实现。这是一个宇宙性的笑话。你刚才要求这样一个幽默的例子，接着我们感觉这是一个相当合适的链结置入一个笑话。以你最佳的特质与能力，继续进行你的意向。我的朋友们，(你们)还能做到更多吗？

RA: I am Ra. We shall comment. We hope that your Ra plans materialize. This is a cosmic joke. You were asking for such an example of humor, and we feel this is a rather appropriate nexus in which one may be inserted. Continue with your intentions to the best of your natures and abilities. What more can be done, my friends?

37.6 发问者：在那个情况下，我们将继续上次集会的问题。

Questioner: In that case, we'll go ahead with the questions we have here, continuing the last session.

你曾说，每一个第三密度实体都有一个第六密度的较自高我，当需要的时候，较高自我会移动到该心/身/灵复合体处。这个较高自我是否也从第一密度依序进化经过各个密度，每一个较高自我是否又有一个对应的较高自我，位于更超越的先进密度？

You said that each third-density entity has an higher self in the sixth density which is moving to the mind/body/spirit complex of the entity as needed. Does this higher self also evolve in growth through the densities beginning with the first density, and does each higher self have a
corresponding higher self advanced in densities beyond it?

RA: 我是 Ra。简化这个概念是我们的意图。较高自我是一个显化，由它的未来自我状态送给第六密度晚期心/身/灵复合体，作为一个礼物。这是第七密度中期（实体）在转向造物者的全体性与持续增加灵性质量之前的最后行动，将这个资源给予该第六密度自我，正在时间之流中移动（如你们衡量时间的方式）。

RA: I am Ra. To simplify this concept is our intent. The higher self is a manifestation given to the late sixth-density mind/body/spirit complex as a gift from its future selfness. The mid-seventh density’s last action before turning towards the allness of the Creator and gaining spiritual mass is to give this resource to the sixth-density self, moving, as you measure time, in the stream of time.

这个自我、第六密度晚期的心/身/灵复合体，于是有此荣耀/责任，同时去使用它全体鲜活记忆库中、各种已经验的思想与行动，以及使用心/身/灵复合全体留下来的资源、作为一种无限复杂的思想形态。

This self, the mind/body/spirit complex of late sixth density, has then the honor/duty of using both the experiences of its total living bank, or memory, of experienced thoughts and actions and using the resource of the mind/body/spirit complex totality left behind as a type of infinitely complex thought-form.

以这个方式，你可以看待你的自我、你的较高自我或超灵，以及你的心/身/灵复合全体为一个圆圈上的三个点。唯一的区别是关于你们的时间/空间连续体。全都相同的存有。

In this way you may see your self, your higher self or oversoul, and your mind/body/spirit complex totality as three points in a circle. The only distinction is that of your time/space continuum. All are the same being.

37.7 发问者：每个实体是否都有个别的心/身/灵复合全体，或一些实体分享该相同的心/身/灵复合全体?

Questioner: Does each entity have an individual mind/body/spirit complex totality, or do a number of entities share the same mind/body/spirit complex totality?

RA: 我是 Ra。只要在适当的时间/空间状态下，这两种陈述都是正确的。每个实体都有它的心/身/灵复合全体，并且当一个星球实体成为一个社会记忆复合体，所有实体联合而成的全体也有它的超灵和社会记忆复合全体为其资源。灵性上而言，整体总是大于各个部分的总合，所以一个社会记忆复合体的超灵并不是所有成员的超灵之总合，而是以我们称为的平方之道来运作、我们领会到你比较喜欢称为倍增之道。

RA: I am Ra. Both of these statements are correct, given the
appropriate time/space conditions. Each entity has its totality, and at the point at which a planetary entity becomes a social memory complex, the totality of this union of entities also has its oversoul and its social memory complex totality as resource. As always, the sum,* spiritually speaking, is greater than the sum of its parts, so that the oversoul of a social memory complex is not the sum of the oversouls of its member entities but operates upon the way of what we have called squares and what we grasp you prefer to call doubling.

【*Ra 在此大概意图说「整体」。(译注：Ra 实际说了 sum=总和)】[*Ra presumably meant to say “the whole” here.]

37.8 发问者：谢谢你。也谢谢你对于数学(公式)的解释。那点之前困扰着我。

Questioner: Thank you. Thank you for that explanation of the mathematics, too. That was bothering me.

你可否定义灵性质量？
Could you define spiritual mass?

RA：我是 Ra。这将是此次集会的最后一个完整问题

RA: I am Ra. This will be the last full question of this session.

灵性质量是：开始吸引存在性的向外移动和持续进行的振动性振荡，就灵性意义而言，进入大中心太阳的重力井、核心，或无限个宇宙的造物者。

Spiritual mass is that which begins to attract the out-moving and ongoing vibratory oscillations of beingness into the gravity, speaking in a spiritual sense, well of the Great Central Sun, core, or Creator of the infinite universes.

37.9 发问者：既然我们不想要过度劳累该器皿、我只问有没有任何我们可以做的事，好使该器皿更舒适或改善该通讯？

Questioner: Since we don’t want to tire the instrument I will just ask if there is anything we can do to make the instrument more comfortable or improve the contact?

RA：我是 Ra。一切都好。在太一无限造物者的爱与光中，我们现在离开你们。那么，向前去吧，在太一无限造物者的大能与和平中欢欣庆祝。Adonai。

RA: I am Ra. All is well. We leave you now in the love and the light of the One Infinite Creator. Go forth, then, rejoicing in the power and the peace of the One Infinite Creator. Adonai.

第 038 场集会 1981 年 3 月 13 日

38.0 RA：我是 Ra。我在太一无限造物者的爱与光中向你们致意。我们现在
开始通讯。

**RA**：我是 Ra。我问候你们，以爱与光的明证。我们现在交流。

38.1 发问者：你可愿告诉我们，是否有任何希望或用途在 Jim 或我身上，好在该集会的开始取代该器皿的位置，(就是)我们自己来尝试该出神工作？

**Questioner**：Will you tell us if there would be any hope or any purpose in either Jim or I taking the instrument’s place at the beginning of the session and attempting to replace the instrument as instrument by attempting the trance work ourselves?

**RA**：我是 Ra。这个资讯位于冒犯自由意志的边界，然而，我们假设你们的渴望构成一个允许，使我们可以稍微超过邦联指南设定的限制[容我们这么说]。

在这个空间/时间链结、被知晓为 Don 与 Jim 的实体都还不行从事这项工作。容我们说，Don 实体曾透过通灵方式[如你所称]练习通讯的机制与服务他人，经过一段特定长度的时间，能够做这项工作。若没有更多的练习与一段更长的时间，Jim 实体会发现成为这类的管道有困难。然后我们应该实验(你们)练习后发展出的和谐波。这在两个例子中都是如此。

At this space/time nexus neither the one known as Don nor the one known as Jim is available for this working. The one known as Don, by, shall we say, practicing the mechanics of contact and service to others by means of the channeling, as you call it, would in a certain length of your time become able to do this working. The one known as Jim would find it difficult to become a channel of this type without more practice also over a longer period of time. Then we should have to experiment with the harmonics developed by this practice. This is true in both cases.

38.2 发问者：谢谢你，今天稍微倒带一下，我想知道四十多年前左右、原子能量被带到这个密度的原因是否跟那些造成马尔戴克毁灭的实体们有关，为了给他们另一个机会和平地使用原子能量，而非用在破坏之目的？这是否正确？

**Questioner**：Thank you. Backtracking just a little bit today, I would like to know if the reason the nuclear energy was brought into this density forty or so years ago had anything to do with giving the entities that were here, who had caused the destruction of Maldek, another chance to use nuclear energy peacefully rather than destructively? Is this correct?

**RA**：我是 Ra。这是不正确的、因为...
这好比将货车放在马匹的前面[以你们人群的说法]。对这类资讯的渴望吸引这个资料到你们人群中。并不是因为外在的影响而给予这个资料；毋宁说是它被你们人群所渴望。从这一点向前推、你的推论是正确的、那些实体们确曾渴望有你所提到的第二次机会。

**RA：** I am Ra. This is incorrect in that it places cart before horse, as your people say. The desire for this type of information attracted this data to your people. It was not given for a reason from outside influences; rather, it was desired by your peoples. From this point forward your reasoning is correct in that entities had desired the second chance which you mentioned.

38.3 **发问者：** 实现这个渴望、获得关于原子能量的资讯，该机制是什么？

**Questioner:** What was the mechanism of fulfilling the desire for the information regarding nuclear energy?

**RA：** I am Ra. As we understand your query, the mechanism was what you may call inspiration.

38.4 **发问者：** 这个灵感是否为了…一个实体会借由思想将资讯铭印给渴望该资讯的人？这会不会是灵感的机制？

**Questioner:** Was this inspiration a—Would an entity impress the person desiring the information with thoughts?

**RA：** 我是 Ra。灵感的机制牵涉到一个非常特别的渴望或意志之机能，(这机能)可以去知晓或接收特定领域(的知识)，伴随着开启及信赖[你可以称为]直觉的能力。

**RA：** I am Ra. The mechanism of inspiration involves an extraordinary faculty of desire, or will, to know or to receive in a certain area accompanied by the ability to open to and trust in what you may call intuition.

38.5 **发问者：** 你能否告诉我、一个完美平衡且无扭曲的实体、它的各个光芒，从红色到紫罗兰色看起来是什么样子？

**Questioner:** Could you tell me how each of the rays, red through violet, would appear in a perfectly balanced, undistorted entity?

**RA：** 我是 Ra。我们不能告诉你这答案，因为每个平衡都是完美的、每个都是独特的。我们并非有意保持模糊。

**RA：** I am Ra. We cannot tell you this for each balance is perfect and each unique. We do not mean to be obscure.

让我们提供一个例子。一个特殊的实体，让我们使用这个器皿：其光芒可以被视为极度均匀地分布于红色、橙色、黄色之间。绿色光芒极度地明亮。这点被较黯淡的靛蓝色平衡。在这两者之间
居住着平衡点，沟通者的蓝色光芒闪耀着寻常水准以上的力量。

Let us offer an example. In a particular entity—let us use this instrument—the rays may be viewed as extremely even, red, orange, yellow. The green ray is extremely bright. This is, shall we say, balanced by a dimmer indigo. Between these two the point of balance resides, the blue ray of the communicator sparkling in strength above the ordinary.

在紫罗兰色光芒中，我们看见这个独特的光谱图，如果你愿意这么说，接着纯粹的紫罗兰色光芒围绕着整体。依次地，又被混合着红色与紫罗兰色的光芒所围绕，标示出心智、身体、灵性的整合。依次地，再被这个实体的真实密度之振动样式所围绕。

In the violet ray we see this unique spectrograph, if you will, and at the same time the pure violet surrounding the whole. This in turn, surrounded by that which mixes the red and violet ray, indicating the integration of mind, body, and spirit. This surrounded in turn by the vibratory pattern of this entity’s true density.

这个叙述可以同时被视为不平衡、和完美的平衡。对于后者的理解在处理其他自我上极度地有帮助。感觉阻碍的能力只对于医者有用。当检视各个颜色的平衡时，即使一丁点的评判都是不恰当的。当然，当看到许多弱化及受阻碍的能量丛，我们可以理解该实体尚未拿起接力棒、开始赛跑。无论如何，各种潜能总是在那儿的。所有充分平衡的光芒都在那儿，等待着被启动。

This description may be seen to be both unbalanced and in perfect balance. The latter understanding is extremely helpful in dealing with other-selves. The ability to feel blockages is useful only to the healer. There is not properly a tiny fraction of judgment when viewing a balance in colors. Of course, when we see many of the energy plexi weakened and blocked, we may understand that an entity has not yet grasped the baton and begun the race. However, the potentials are always there. All the rays fully balanced are there in waiting to be activated.

或许另外一种谈论你的询问方式如是：在充分赋能的实体中，一个光芒镶嵌在另一个光芒之上，两者有着同等的振动性光辉与闪耀的光泽，直到周围的颜色是白色的。你可以称呼这(状态)为第三密度中的已赋能平衡。

Perhaps another way to address your query is this: In the fully potentiated entity, the rays mount one upon the other with equal vibratory brilliance and scintillating sheen until the surrounding color is white. This is what you may call potentiated balance in third density.

38.6 发问者：一个第三密度星球是否有可能形成一个在第三密度中运作
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的社会记忆复合体？

Questioner: Is it possible for a third-density planet to form a social memory complex which operates in third density?

RA: 我是 Ra。只有在该密度的末期或第七部分才有可能，当实体们和谐地准备迎接毕业(典礼)的时候。

RA: I am Ra. It is possible only in the latter, or seventh, portion of such a density when entities are harmoniously readying for graduation.

38.7 发问者：你可否给我一个例子：具有这种特质的行星，包括第三密度服务他人型态以及第三密度服务自我型态…具备该成就的状态？

Questioner: Could you give me an example of a planet of this nature, both a third-density service-to-others type and a third-density self-service type at this level of... of attainment conditions?

RA: 我是 Ra。就我们所觉察的范围内，没有负面导向的第三密度社会记忆复合体。正面导向的第三密度社会记忆复合体不是没听过，但相当罕见。无论如何，天狼星的(某个)行星、一个来自那儿的实体曾经两次造访这个星球。这个实体属于第三密度末期、并且是第三密度社会记忆复合体的一部分。这在先前的资料曾被谈论到*。严格地说，社会记忆复合体是第四密度的现象。

RA: I am Ra. As far as we are aware, there are no negatively oriented third-density social memory complexes. Positively oriented social memory complexes of third density are not unheard of, but quite rare. However, an entity from the star Sirius’ planetary body has approached this planetary body twice. This entity is late third-density and is part of a third-density social memory complex. This has been referred to in the previous material.* The social memory complex is properly a fourth-density phenomenon.

【*参照 8.21–22】
[*Referred to in 8.21–22.]

38.8 发问者：我在想，那个来自天狼星的特别社会记忆复合体、是否从树木演化而来？

Questioner: I was wondering if that particular social memory complex from the Sirius star evolved from trees?

RA: 我是 Ra。这陈述接近正确。那些第二密度植物形态在以天狗为名的行星上、毕业进入第三密度、如你所知的、它们和树木很亲近。

RA: I am Ra. This approaches correctness. Those second-density vegetation forms which graduated into third density upon this planet bearing the name of Dog were close to the tree as you know it.

38.9 发问者：我也在想，那么、就我知道的植物、它们不可能有好战性质
的行动，当它们从第二密度移动到第三密度，并未携带着带有争斗的种族记忆，这难道不是它们的优势，可以以此发展出更和谐的社会，并加速其演化？这是真实吗？

Questioner: I was also wondering then if, since action of a bellicose nature is impossible as far as I understand for vegetation, would not they have the advantage as they move into third density from second as to not carrying a racial memory of a bellicose nature and, therefore, develop a more harmonious society and accelerate their evolution in this nature? Is this true?

RA: 我是 Ra。这是正确的。无论如何，要成为平衡的并且开始适当地极化，那么它们需要探究所有种类的活动，尤其是好战性。

RA: I am Ra. This is correct. However, to become balanced and begin to polarize properly it is then necessary to investigate movements of all kinds, especially bellicosity.

38.10 发问者：那么，我假设他们对好战性的探究主要方式为：他们从希克森的记忆萃取该型态出来(观察)、而非在他们当中进行战争？这是否正确？

Questioner: I am assuming, then, that their investigations of bellicosity were primarily the type that they extracted from Hickson’s memory rather than warfare among themselves? Is this correct?

RA: 我是 Ra。这是正确的。具备这种遗传的实体会发现它几乎不可能去战斗。确实，研读各种运动是它们冥想的形式、由于它们平常的(静态)活动层级处于你们所称的冥想状态，因此必得被平衡；正如你们实体需要恒常的冥想时刻，好平衡你们的(动态)活动。

RA: I am Ra. This is correct. Entities of this heritage would find it nearly impossible to fight. Indeed, their studies of movements of all kinds is their form of meditation due to the fact that their activity is upon the level of what you would call meditation and thus must be balanced, just as your entities need constant moments of meditation to balance your activities.

38.11 发问者：我相信这是重要的一点，让我们理解到冥想的平衡层面、因为我们有个正好(与我们)相反的、另一个演化型态。查理·希克森曾告诉我们，这些实体不需要移动双脚即可移动自如。他们⋯我假设他们使用一种原则来移动其肉体载具、有些类似你们水晶钟(载具)移动的原则。这是否正确？

Questioner: I believe this is an important point for us in understanding the balancing aspect of meditation since we have here its antithesis in another type of evolution. These entities moved, we are told by Charlie Hickson, without moving their legs. They... I am assuming they use a principle that is somewhat similar to the principle of movement of your
crystal bells in moving their physical vehicles. Is this correct?

**RA**: 我是 Ra。这有部分是不正确的。

**RA**: I am Ra. This is partially incorrect.

38.12 **发问者**: 但我只是假设他们...他们移动的方法并不是像我们采用的机械杠杆原理, 而是心智直接与行星的磁性作用连接。这(叙述)对吧？

**Questioner**: But I am just assuming that they... their method of movement is not a function of mechanical leverage such as ours, but a direct function of the mind somehow connected with the magnetic action of a planet. Is this right?

**RA**:  我是 Ra。这有大部分是正确的。这是一种电磁现象、由具弱电子特性思想脉冲来控制。

**RA**: I am Ra. This is largely correct. It is an electromagnetic phenomenon which is controlled by thought impulses of a weak electrical nature.

38.13 **发问者**: 他们的飞行器是否可见...在当时可以让我们星球上任何一个[属于我们的密度]看见？它的材质是否属于第三密度、相同于我们现有的这张椅子或任何东西？

**Questioner**: Was their craft visible to... would it have been visible to anyone of our density on our planet who might have seen it or might have been in that area at that time? Is it a third-density material the same as this chair or anything we have here?

**RA**: 我是 Ra。这是正确的。因为这个器皿在这个空间/时间的生命能低落、请在我们结束之前、再问一个完整的问题。

**RA**: I am Ra. This is correct. Please ask one more full question before we close as this instrument has low vital energy at this space/time.

38.14 **发问者**: 好的，我只问这个问题。我这里有... 

**Questioner**: All right, I'll just ask this one. I have here that: Could you give me some idea of what conditions are like on a fourth-density negative, or self-service, planet? Can you do this?

**RA**: 我是 Ra。毕业进入第四负面密度、达成条件是那些生命有意识地透过能量的红色、橙色、黄色的光芒接触智能无限。因此，第四负面密度的星球状态包括恒常的排列与重新排列，实体们努力在联合能量中、形成主宰的样式。

**RA**: I am Ra. The graduation into fourth-density negative is achieved by those beings who have consciously contacted intelligent infinity through the use of red, orange, and yellow rays of energy. Therefore, the planetary conditions of fourth-density negative
include the constant alignment and realignment of entities in efforts to form the dominant patterns of combined energy.

早期第四(负面)密度充满了至为强烈的斗争。当权威的次序确立后、所有实体已经战斗了, 直到每一个实体都确信自己在权力架构中处于适当位置, 该社会记忆复合体(于焉)开始。第四(负面)密度效应的心电感应以及思想的透明度总是被尝试用来服务那些位于权力架构顶峰的实体。

The early fourth density is one of the most intensive struggle. When the order of authority has been established and all have fought until convinced that each is in the proper placement for power structure, the social memory complex begins. Always the fourth-density effects of telepathy and the transparency of thought are attempted to be used for the sake of those at the apex of the power structure.

这点，如你可见，对于第四负面密度的实体的进一步极化有相当的毁坏力, 因为进一步的负面极化只能透过群体的努力达成。当第四(负面)密度的实体设法联合起来, 然后它们透过如猎户十字军提供的服务自我来极化。

This, as you may see, is often quite damaging to the further polarization of fourth-density negative entities, for the further negative polarization can only come about through group effort.

As the fourth-density entities manage to combine, they then polarize through such services to self as those offered by the crusaders of Orion.

你可以在这次集会的工作期询问更特定的问题。在我们离开这个器皿之前、是否有任何简短的询问?

You may ask more specific questions in the next session of working. Are there any brief queries before we leave this instrument?

38.15 发问者：我只想要知道、有没有任何我们可以做的事, 好使该器皿更舒适、或改善该通讯?

Questioner: I would just like to know if there is anything that we can do to make the instrument more comfortable or improve the contact?

RA: 我是 Ra。一切都好。我们在太一无限造物者的爱与光中离开你们。向前去吧, 在太一造物者的大能与和平中欢欣庆祝。Adonai.

RA: I am Ra. All is well. We leave you in the love and light of the One Infinite Creator. Go forth rejoicing in the power and in the peace of the One Creator. Adonai.

第 039 场集会 1981 年 3 月 16 日

39.0 RA：我是 Ra。我在太一无限造物者的爱与光中向你们致意。我现在开始通讯。

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

39.1 发问者：该器皿想要知道她虚弱的感觉是否为六周前摄取化学药剂的结果？

Questioner: The instrument was wondering if her fragile feeling was the result of the chemical ingestion of about six weeks ago?

RA: 我是 Ra。这是正确的。这个器皿正经历肉体复合体衰弱/扭曲的剧烈时期，起因是两次摄取(药剂)的倍增效应。这个器皿可以预期这个极度的困境将持续十五到二十个日间周期。然后其弱点扭曲将开始减轻。然而，由于这个器皿的多种不定弱点变貌，没有我们原先想得那么快。

RA: I am Ra. This is correct. This instrument is now undergoing the most intensive period of physical-complex debilitation/distortion due to the doubling effects of the two ingestions. This instrument may expect this extremity to proceed for a period of fifteen to twenty of your diurnal cycles. The weakness distortions will then begin to lift, however, not as rapidly as we first thought due to this instrument’s ongoing weakness distortions.

这个器皿是非常幸运的，因为拥有一个支援小组，在这段时间的各个集会将必要的注意事项铭刻在它上面。这个器皿几乎能够瞬间地清理理智/情感复合体与灵性复合体。为了此工作需要的纯净度，但这个器皿朝向忠实服务的变貌并未在这件事上发挥最佳用途，(由于)它对肉体复合体之弱点扭曲的批判。因此我们感激(欣赏)你们在空间/时间中的协助。好比你们最近决定减少一次工作，这是恰当的决定，同时给予这个器皿的指引是有帮助的。

This instrument is very fortunate in having a support group which impresses upon it the caution necessary as regards these sessions at this time. This instrument is capable of almost instantaneously clearing the mental/emotional complex and the spiritual complex for the purity this working requires, but this instrument’s distortion towards fidelity to service does not function to its best use of judgment regarding the weakness distortions of the physical complex. Thus we appreciate your assistance at space/times such as that in your most recent decision-making not to have a working. This was the appropriate decision, and the guidance given this instrument was helpful.

39.2 发问者：除了该器皿现在为了改善其状态尝试做的事情，还有没有任何额外的事情是她可以做的、好使她的状况更快好转？我知道因为几天前的足部问题导致她不能够去运动，不能够行走，但我们希望能回到常轨。有没有任何其他她能做的事？

Questioner: Is there anything that the
instrument could do, in addition to what she is attempting to do, to help her condition get better faster? I know that she hasn’t been able to exercise because of her foot problem for the last couple of days. . . not able to walk, but we are hoping to get back to that. Is there anything else that she could do?

RA: 我是 Ra。如我们曾经暗示的,负面实体们正竭尽全力,为的是在此时损坏这个器皿。这是先前提到脚指问题的起因。幸运的是: 这个器皿将在这段时期大大地投入崇敬太一无限造物者的行列,借由(唱颂)神圣歌曲的振动复合体。更活跃的肉体生活,包括运动与性活动,都是有帮助的。然而,这个器皿的必须变貌朝向伦理道德,对于后者[活动]有影响。

RA: I am Ra. As we have implied, the negative entities are moving all stops out to undermine this instrument at this time. This is the cause of the aforementioned problem with the pedal digit. It is fortunate that this instrument shall be greatly involved in the worship of the One Infinite Creator through the vibratory complexes of sacred song during this period. The more active physical existence, both in the movements of exercise and in the sexual sense, are helpful. However, the requirements of this instrument’s distortions towards what you would call ethics have an effect upon this latter activity.

再次地,这个器皿幸运地拥有充满爱的社交活动,这些活动具有实质的利益。基本上,在你们第三密度连续体中,这(好转)只是时间迟早的问题。

Again, it is fortunate that this instrument has the opportunities for loving social intercourse which are of some substantial benefit. Basically, in your third-density continuum, this is a matter of time.

39.3 发问者: 从你对该器皿状态的解读、你可否大略估计我们可以在未来工作中计划的(要素): 多久一次与每次工作的时间?

Questioner: From your reading of the instrument’s condition can you approximate how often and the length of workings that we could plan in our future workings?

RA: 我是 Ra。这个询问濒临冒犯的边缘。已给予的资讯设立相当可以追随的指南。无论如何,我们觉察到你们每一位都不能读出这个器皿的灵光场、于是看见其肉体复合体的状态; 另外该器皿自身也有可观的困难穿透其肉体复合体的精准扭曲状态, 这是由于它恒常地仰赖其意志去服务。

RA: I am Ra. This query borders upon infringement. The information given sets up fairly followable guidelines. However, we are aware that not only can each of you not read this instrument’s aura and so see conditions of the physical complex, but
also the instrument itself has considerable difficulty penetrating the precise distortion-condition of its physical complex due to its constant dependence upon its will to serve.

Therefore, we believe we are not infringing if we indicate that one working each alternate diurnal period in the matinal hours is most appropriate with the possibility of a shorter working upon the free matinal period if deemed appropriate. This is so not only during this period but in general.

39.4 **Questioner:** 那么我将继续一般的询问，尝试找到一条询问路线，把我们带入一个理解非短暂机能的领域，(然后)我们与其他人可以工作这个领域以提升我们的意识，在尝试找到这条路线的过程中，我可能犯下好几个错误。如果我的询问方向是错误的，我预先为此道歉。

**Questioner:** I will then continue now with the general questioning, attempting to find a way into a line of questioning which will get us into an area of understanding non-transient functions which may be worked upon by us and others to raise our consciousness, and I may make several mistakes here in trying to find a way into this questioning. I apologize in advance if my questioning is misleading.

**RA:** 我是 Ra。要解释这点超出你们语言的能力。无论如何，我们将尝试讲述这个概念。

**RA:** I am Ra. To explain this is beyond the abilities of your language. We shall, however, make an attempt to address this concept.
As you are aware, in the beginning of the creations set up by each Logos, there are created the complete potentials, both electrical (in the sense of the one you call Larson) and metaphysical. This metaphysical electricity is as important in the understanding, shall we say, of this statement as is the concept of electricity.

This concept, as you are aware, deals with potentiated energy. The electron has been said to have no mass but only a field. Others claim a mass of infinitesimal measure. Both are correct. The true mass of the potentiated energy is the strength of the field. This is also true metaphysically.

However, in your present physical system of knowledge it is useful to take the mass number of the electron in order to do work that you may find solutions to other questions about the physical universe. In such a way, you may conveniently consider each density of being to have a greater and greater spiritual mass. The mass increases, shall we say, significantly, but not greatly, until the gateway density. In this density the looking backwards—in short, all the useful functions of polarity have been used. Therefore, the metaphysical electrical nature of the individual grows greater and greater in spiritual mass.

Here is an analogy. One can observe the work of the one known as Albert who posits the growing to infinity of mass as this mass approaches the speed of light. Thus the seventh-density being, the completed being, the Creator who knows Itself, accumulates mass and compacts into the One Creator once again.

发问者: 那么, 在该方程式中,
我假设 $M_i$ 是灵性质量。这是否正确？

$$M_i = \frac{(m_0 c^2)}{\sqrt{1 - v^2 / c^2}}$$

**Questioner:** 然后在我手中的方程式中，$M_i$ 是否指代精神质量，我假设是正确的。

**RA:** 我是 Ra。这是正确的。

**39.7 发问者：**九以这种形式来传递这个原则的原因是第一变貌吗？

**Questioner:** Was the reason that The Nine transmitted this principle in this form the— Was the reason for this the First Distortion?

**RA:** 我是 Ra。这是不正确的。

**39.8 发问者：**那么，你可否告诉我，他们为什么要以如此隐蔽的形式来给该原则？

**Questioner:** Can you tell me why they gave the principle in such a veiled form then?

**RA:** 我是 Ra。该抄写员对于谜题跟算式十分感兴趣。

**39.9 发问者：**我懂了。九描述它们自己为「上帝的九个首长」。你可否告诉我，它们的意思是什么？

**Questioner:** I see. The Nine describe themselves as the “nine principals of God.” Can you tell me what they mean by that?

【*九通常被指称为「原则」而非「首长」，但既然 Ra 将他们指称为见证者，】
【The Nine are usually referred to as “principles” rather than “principals,” but since Ra refers to them as witnesses we have chosen the spelling to match.】

RA：我是 Ra。这也是个隐蔽的叙述。做出该尝试是指出九个坐在议会座上的实体是在代表造物者、太一造物者；正如同在一个法庭中、可以有九个见证者为一个被告做见证。首长这个术语也有这个意义。

RA：I am Ra. This is also a veiled statement. The attempt is made to indicate that the nine who sit upon the Council are those representing the Creator, the One Creator, just as there may be nine witnesses in a courtroom testifying for one defendant. The term principal has this meaning also.

我们可以在这个资料中、看到该抄写员的渴望多处影响了呈现的方式，如同这个群体的能力与偏好决定这个沟通的本质。不同处在于一个事实：我们就是我们本然的样子。因此，我们照我们的意志说话，不然就完全不说话。容我们说，这需要一个非常（精准）调频的小组。

The desire of the scribe may be seen in much of this material to have affected the manner of its presentation, just as the abilities and preferences of this group determine the nature of this contact. The difference lies in the fact that we are as we are. Thus we may either speak as we will or not speak at all. This demands a very tuned, shall we say, group.

39.10 发问者：我感觉到、在追踪身体能量中心的演化中探究我们的发展、会是个富有成效的领域，因为这七个中心似乎与我先前说过的、所有跟七有关的东西连结在一起；这些东西似乎对于我们自己的发展占有中心的地位。

Questioner: I sense that there is fruitful ground for investigation of our development in tracing the evolution of the bodily energy centers because these seven centers seem to be linked with all of the sevens that I spoke of previously and be central to our own development.

你可否描述这些身体能量中心的演化过程，从最原始的、带有能量中心的生命形态开始？

Could you describe the process of evolution of these bodily energy centers starting with the most primitive form of life to have them?

RA：我是 Ra。这个题材先前有提到一些。因此，我们将不会重复资讯、如哪些光芒住在第一密度与第二密度、以及其中的原因；毋宁，我们尝试扩大这个资讯。

RA：I am Ra. This material has been covered previously to some extent.* Therefore, we shall not repeat information upon which rays dwell in first and second density and the
wherefores of this but rather attempt to enlarge upon this information.

【*可能先前在 16.21、27.17、32.12 有涵盖，虽然不确定 Ra 指称的是哪一个章节。】

[*Possibly previously covered in 16.21, 27.17, and 32.12, though it is uncertain to which specific passages Ra is referring.]

各个发展层次的基本枢纽点，换言之，第二密度之外的各个密度，可以做如是观：

The basic pivotal points of each level of development—that is, each density beyond second—may be seen to be as follows:

首先，基本的能量，属于所谓的红色光芒。这个光芒可以被理解为各个密度的基本强化的光芒。它绝不可以被贬低为较不重要、或较无灵性进化上的生产力，因为它基础的光芒。

Firstly, the basic energy of so-called red ray. This ray may be understood to be the basic strengthening ray for each density. It shall never be condescended to as less important or productive of spiritual evolution, for it is the foundation ray.

下一个基础光芒是黄色。这是伟大的踏脚石光芒，在这个光芒、心/身(获得)赋能、达到最完整的平衡。这强健的红/橙/黄三和弦(能量)成为一个实体进入绿色光芒中心的跳板。这又是一个基本光芒，但不是主要的光芒。

The next foundation ray is yellow. This is the great stepping stone ray. At this ray the mind/body potentiates to its fullest balance. The strong red/orange/yellow triad springboards the entity into the center ray of green. This is again a basic ray but not a primary ray.

这是灵性工作的资源。当绿色光芒已经被启动、我们发现第三个主要光芒开始能够开始赋能作用。这是第一个真实的灵性光芒，因为所有(能量)转移都属于整合的心/身/灵本质。蓝色光芒将灵的教导安置于心/身复合体之内的每个密度(脉轮)中，赋予整体活力，对其他实体沟通这个存在状态的整体。

This is the resource for spiritual work. When green ray has been activated we find the third primary ray being able to begin potentiation. This is the first true spiritual ray in that all transfers are of an integrated mind/body/spirit nature. The blue ray seats the learning/teachings of the spirit in each density within the mind/body complex, animating the whole, communicating to others this entirety of beingness.

靛蓝色光芒，虽然珍贵，却只有行家[如你所称]方能工作这个光芒。它是通往智能无限的大门、带入智能能量。工作这个能量中心，其中的教导被视为内在的、隐藏的、与玄奥的；因为这个光芒具有其无限的可能性。如你觉察的，那些医者、教导者、为造物者工作的实
The indigo ray, though precious, is that ray worked upon only by the adept, as you would call it. It is the gateway to intelligent infinity bringing intelligent energy through. This is the energy center worked upon in those teachings considered inner, hidden, and occult, for this ray is that which is infinite in its possibilities. As you are aware, those who heal, teach, and work for the Creator in any way which may be seen to be both radiant and balanced are those activities which are indigo ray.

As you are aware, the violet ray is constant and does not figure into a discussion of the functions of ray activation in that it is the mark, the register, the identity, the true vibration of an entity.

39.11 Questioner: In order to clarify a little bit I would like to ask the question, if we have a highly polarized entity polarized towards service to others, and a highly polarized entity polarized towards service to self, what would be... taking each ray, starting with red, would there be a difference in the red ray of these two entities?

RA: 我是 Ra。这将是此次工作的最后一个完整问题。

RA: I am Ra. This shall be the last full question of this working.

对于同等强健极化的正面与负面实体而言，在红色光芒上没有差异。
There is no difference in equally strongly polarized positive and negative entities as regards red ray.

39.12 Questioner: 这点在其他所有光芒上，也都是准确的吗？

Questioner: Is this also true of all the other rays?

RA: 我是 Ra。我们将简短地回答。你可以在另一个工作期间进一步发问。

RA: I am Ra. We shall answer briefly. You may question further at another working.

负面光芒样式为红/橙/黄直接移动到蓝色,* 这(光芒)被使用只是为了接触智能无限。

The negative ray pattern is the red/orange/yellow moving directly to the blue,* this being only used in order to contact intelligent infinity.
【*In 47.4, Ra said that the negative pattern moves from red/orange/yellow directly to indigo. Presumably, then, Ra made a mistake in this response (39.12) when they said “blue.” See 32.2, 34.16, 38.14, and 47.3–4 for other statements indicating that the blue ray is not used by the negative polarizing entity to contact intelligent infinity. Though, interpreted in a certain light, 48.10, 75.23, and 85.11 may indicate the presence of the blue-ray in the negative entity’s contact with intelligent infinity.】

在正面导向实体中，该配置是均匀的，透明结晶地清晰，符合七个光芒的描述。

In positively oriented entities the configuration is even, crystallinely clear, and of the seven-ray description.

在我们离开这个器皿之前，是否有任何简短的询问？
Are there any short queries before we leave this instrument?

40.1 发问者：我想做个声明并让你更正它。我正尝试制作一个这部份的宇宙[我们自己所在之处]的简单模型。从理则或子理则[我们的太阳]开始，白光从那儿放射出来，它由红光到紫罗兰光之间的频率所构成。我正假设这道白光包含历经所有密度的经验，然后当我们进入第八密度，我们进入黑洞，在另一边浮现另一个理则或太阳，接着开始另一

Questioner: I only need to know if there is anything that we can do to make the instrument more comfortable or help the contact?

RA：我是 Ra。你们至为谨慎认真。一切都好。我的朋友，我在太一无限造物者的爱与光中离开你们。那么，向前去吧，在太一造物者的大能与和平中欢欣庆祝。Adonai。

RA：I am Ra. You are most conscientious. All is well. I leave you, my friends, in the love and in the light of the One Infinite Creator. Go forth, therefore, rejoicing in the power and in the peace of the One Creator. Adonai.
Questiner: I thought that I would make a statement and let you correct it. I’m trying to make a simple model of the portion of the universe that we find ourselves in. Starting with the Logos, or sub-Logos, our sun, we have white light emanating from this. This is made up of frequencies ranging from the red to the violet. I am assuming that this white light, then, contains the experiences through all of the densities, and as we go into the eighth density we go into a black hole which emerges on the other side as another Logos, or sun, and starts another octave of experience.

你可否评论我在这部分的陈述？
Can you comment on this part of my statement?

RA: 我是 Ra。我们可以在某种程度上评论这个陈述。子理则的白光被棱镜分离，随后在最终章再次被吸收，这概念基本上是正确的。无论如何，其中牵涉一些微妙之处，不只是语意上的差异而已。

RA: I am Ra. We can comment upon this statement to an extent. The concept of the white light of the sub-Logos being prismatically separated and later, at the final chapter, being absorbed again is basically correct. However, there are subtleties involved which are more than semantic.
you would so imagine it, of the intelligent infinity awaiting potentiation by Free Will. Thus the transition of the octave is a process which may be seen to enter into timelessness of unimaginable nature. To attempt to measure it by your time measures would be useless.

Therefore, the concept of moving through the black hole of the ultimate spiritual gravity well and coming immediately into the next octave misses the sub-concept, or corollary, of the portion of this process which is timeless.

40.2 **Questioner:** Our astronomers have noticed that the light from spiral galaxies is approximately seven times less than it should be, from their calculations of what their mass should be. I was just wondering if that was due to the increase of spiritual mass in the galaxies in what we call white dwarf stars?

**RA:** This is more correct than you have stated.
Firstly, you are correct in positing a quantum, if you will, as the nature of each density and further correct in assuming that these quanta may be seen to be of vibratory natures corresponding to color, as you grasp this word. However, it is also true, as you have suspected but not asked, that each density is of the metaphysical characteristic complex of its ray.

Thus, in first density the red ray is the foundation for all that is to come. In second density the orange ray is that of movement and growth of the individual, this ray striving towards the yellow ray of self-conscious manifestations of a social nature as well as individual; third density being the equivalent, and so forth—each density being primarily its ray plus the attractions of the following ray pulling it forward in evolution and, to some extent, coloring, or shading, the chief color of that density.

40.4 发问者: 那么、一个人的身体能量中心会是: 假设这个人从第一到第八密度笔直地向上演化，如果每一件事情都呈现应有的样子，它们是否会被活化到完成态?在每一个密度体验的终结之前，每一个能量中心或脉轮是否会被活化到完成态，并具有最大的强度?

RA: 我是 Ra。假设性地说，这是正确的。无论如何，完全活化的存有是罕见的。许多重点摆在个体的和谐与平衡。主要的能量中心运作正常，以致于可与智能无限沟通，并且能够欣赏、沉浸于全然纯净的光中，这对于毕业横跨密度是必须的。

RA: I am Ra. Hypothetically speaking, this is correct. However, the fully activated being is rare. Much emphasis is laid upon the harmonies and balances of individuals. It is necessary
for graduation across densities for the primary energy centers to be functioning in such a way as to communicate with intelligent infinity and to appreciate and bask in this light in all of its purity.

无论如何，要完全地活化每一个能量中心、(只有)少数人能够精通，因为每个中心都有不同的旋转速度或活动。一旦所有必须的中心都被活化、达到最小必须的程度，观察的重点放在这些能量中心之间的和谐与平衡。

However, to fully activate each energy center is the mastery of few, for each center has a variable speed of rotation or activity. The important observation to be made, once all necessary centers are activated to the minimal necessary degree, is the harmony and balance between these energy centers.

40.5 发问者：谢谢你。以第二密度过渡到第三密度为例：当这个过渡发生的时候，形成光子[该密度所有粒子的核心]的振动频率是否从橙色或第二密度的对应频率上升到黄色？我所理解的是：形成密度的所有振动，光子的基本振动，是否在相对很短的一段时间内，以量子方式增加(频率)？

Questioner: Thank you. Taking as an example the transition between second and third density: when this transition takes place, does the frequency of vibration which forms the photon (the core of all particles of the density), does this frequency increase from a frequency corresponding to second density or orange, the color orange, the frequency we measure for the color orange, to the frequency we measure for the color yellow? What I am getting at is, do all the vibrations that form the density, basic vibrations of the photon, increase in a quantum fashion over a relatively short period of time?

RA: 我是 Ra。这是正确的。你在各个密度中 看到振动层次逐渐地向上攀升。

RA: I am Ra. This is correct. Then you see within each density the gradual upgrading of vibratory levels.

40.6 发问者：这是个猜想。从第二到第三(密度)、频率的增加是否从中间橙色或平均橙色频率、到达中间黄色或平均黄色频率？

Questioner: Would—This is a guess. Would the frequency going from second to third increase from the middle orange frequency, or average orange frequency, to the middle yellow frequency, or average yellow frequency?

RA: 我是 Ra。这个询问有点含混。我们将尝试协助。无论如何，每一个密度的基本频率可以被称为真实颜色。这个术语以你们的感觉系统与科学衡量是不可能定义(清楚)的，因为(真实)颜色具有的振动特质同时位于空间/时间和
时间/空间。那么，这个真实颜色被该密度中不同振动的彩虹颜色、以及下一个真实颜色密度的吸引力振动所套迭与轻微染色。

**RA：** I am Ra. This query is indeterminate. We shall attempt to be of aid. However, the frequency that is the basis of each density is what may be called a true color. This term is impossible to define given your system of sensibilities and scientific measurements, for color has vibratory characteristics both in space/time and in time/space. The true color is then overlaid and tinged by the rainbow of the various vibratory levels within that density and the attraction vibrations of the next true-color density.

40.7 **发问者：** 这个星球在第二密度与第三密度之间的过渡期有多久？我相信是一个半世代 (你曾说过*)。那是否正确？

**Questioner:** How long was the time of transition on this planet between second and third density? Generation and a half, I believe. Is that correct?

**RA：** I am Ra. This is correct, the time measured in your years being approximately one thousand three hundred and fifty [1,350].

(*译注：旧版有这四个字)

40.8 **发问者：** 那么，在这个星球上、从第三到第四密度的过渡期将是多久的时间？

**Questioner:** Then what will be the time of transition on this planet from third to fourth density?

**RA：** I am Ra. This is correct, the time measured in your years being approximately one thousand three hundred and fifty [1,350].

在这种空间/时间链结中，有些投生的存有已经开始第四密度的工作。无论如何，全球意识的第三密度风气迟滞了该过程。在这个特殊的链结点、可能性/或然率漩涡指出的过渡期、大约在你们的一百到七百年之间。这不会是准确的、由于你们人群在这个空间/时间的善变性。

**RA：** I am Ra. This is difficult to estimate due to the uncharacteristic anomalies of this transition. There are beings incarnate which have begun fourth-density work. However, the third-density climate of planetary consciousness is retarding the process. At this particular nexus the possibility/probability vortices indicate somewhere between one hundred [100] and seven hundred [700] of your years as transition period. This cannot be accurate due to the volatility of your peoples at this space/time.

40.9 **发问者：** 基本的振动……光子，我们所有的粒子的振动频率是否早已增加？
Questioner: Has the vibration of the basic... of the photon, of all our particles increased in frequency already?

RA: 我是 Ra。这是正确的。正是这个影响开始促使思想变成东西。作为一个例子，你可以观察到愤怒的思想变成那些失控的细胞、属于该肉体复合体、你们称之为癌症。

RA: I am Ra. This is correct. It is this influence which has begun to cause thoughts to become things. As an example, you may observe the thoughts of anger becoming those cells of the physical bodily complex going out of control to become what you call the cancer.

40.10 发问者：假设我们的振动...我假设这个振动的增加大约在二十到三十年前开始。这是否正确？

Questioner: What, assuming that we are, our vibration— I am assuming this vibration started increasing about between twenty and thirty years ago. Is this correct?

RA: 我是 Ra。这(振动)的前兆大约是在你们的四十五年前，在振动性物质[容我们说]透过量子跳变[如你们的称谓]完成最后进展之前的四十年期间，能量将持续更加强烈地振动。

RA: I am Ra. The first harbingers of this were approximately forty-five of your years ago, the energies vibrating more intensely through the forty-year period preceding the final movement of vibratory matter, shall we say, through the quantum leap, as you would call it.

40.11 发问者：那么，从四十五年前开始，计入我们这个密度改变的过程中、整个振动的增加，我们现在的振动增加之百分比大约是多少？

Questioner: Starting then, forty-five years ago, and taking the entire increase in vibration that we will experience in this density change, approximately what percentage of the way through this increase of vibration are we right now?

RA: 我是 Ra。你们环境的振动性本质是真实颜色，绿色。在这个时候、重度地与全球意识的橙色光芒交织在一起。无论如何，量子的本质是这样的，以致于越过边界的移动属于振动层次的离散放置。

RA: I am Ra. The vibratory nature of your environment is true-color green. This is at this time heavily over-woven with the orange ray of planetary consciousness. However, the nature of quanta is such that the movement over the boundary is that of discrete placement of vibratory level.

40.12 发问者：你刚才提到愤怒的思想现在会造成癌症。你可否详述这个机制，它作为催化剂的作用或其完整的目的？

Questioner: You mentioned that
thoughts of anger now are causing cancer. Can you expand on this mechanism as it acts as a catalyst or its complete purpose?

**RA:** 我是 Ra。第四密度是一个揭露资讯的密度，自我不会对自我或其他自我隐藏什么。因此，具有破坏性特质的不平衡或扭曲以更明显的方式呈现在心/身/灵复合体的载具上，作为自我启示的教导资源。这些疾病好比癌症，一旦该个体已经领会这破坏性影响的机制、其实对于自我治疗是相当顺从的。

**RA:** I am Ra. The fourth density is one of revealed information. Selves are not hidden to self or other-selves. The imbalances or distortions which are of a destructive nature show, therefore, in more obvious ways, the vehicle of the mind/body/spirit complex thus acting as a teaching resource for self-revelation. These illnesses such as cancer are correspondingly very amenable to self-healing once the mechanism of the destructive influence has been grasped by the individual.

40.13 **发问者:** 那么、你是说癌症可以在心智上、相当容易地被治愈，并且是一个好的教学工具、因为它可以从心智上轻易地被治愈；一旦该实体原谅其他自我、即他所愤怒的对象，癌症将会消失。这是否正确？

**Questioner:** Then you are saying that cancer is quite easily healed mentally and is a good teaching tool because it is quite easily healed mentally, and

once the entity forgives the other-self at whom he is angry, cancer will disappear. Is this correct?

**RA:** 我是 Ra。这有部分是正确的。治疗的另一个部分跟原谅自我，以及大大提升的自我尊重有关。可以方便地以关照饮食来表达这点。这相当经常是治疗与宽恕过程的一部分。你的基本假设是正确的。

**RA:** I am Ra. This is partially correct. The other portion of healing has to do with forgiveness of self and a greatly heightened respect for the self. This may conveniently be expressed by taking care in dietary matters. This is quite frequently a part of the healing and forgiving process. Your basic premise is correct.

40.14 **发问者:** 在饮食方面，一般而言，什么是一个实体要包括的食物；什么是一个实体要排除的食物，以表达对其身体复合体最大的照顾？

**Questioner:** In dietary matters, what would be the foods that one would include, and what would be the foods that one would exclude, in a general way, for the most or the greatest care of one’s bodily complex?

**RA:** 我是 Ra。首先我们要清楚地强调、这个资讯不应照字面来理解、而是作为一个连结或对于身体、心智、灵性的心理轻触。因此，对于自我的照顾与尊重才是真正重要的事。在这个观点中、我们可以重述曾给予这个器皿饮食的
基本资讯：蔬菜、水果、谷物，以及依照个人新陈代谢的需要，(摄取)动物产品。以这些物质展现对自我的尊重。

**RA：** I am Ra. Firstly, we underline and emphasize that this information is not to be understood literally but as a link, or psychological nudge, for the body and the mind and spirit. Thus it is the care and respect for the self that is the true thing of importance. In this light we may iterate the basic information given for this instrument’s diet. The vegetables, the fruits, the grains, and to the extent necessary for the individual metabolism, the animal products. These are those substances showing respect for the self.

此外，虽然这点未曾被提到，因为这个器皿不需要净化，对于那些需要洗涤一个有毒的思想形态或情感复合体的实体，大可跟随一个谨慎的禁食计划，直到破坏性思想形态被类比地清除，伴随者副产品：肉体载具多余的材料被清除。再次地，你看到它的价值不是针对身体复合体，而是作为心智与灵性的一个连结。因此、自我对自己揭露自我。

In addition, though this has not been mentioned, for this instrument is not in need of purification, those entities in need of purging the self of a poison thought-form or emotion complex do well to take care in following a program of careful fasting until the destructive thought-form has been purged analogously with the by-products of ridding the physical vehicle of excess material. Again you see the value not to the body complex, but used as a link for the mind and spirit. Thus self reveals self to self.

40.15 **发问者:** 谢谢你。一个十分重要的概念。我们现在经验的基本振动是绿色真实颜色、或第四密度，这个事实是否足以说明许多作用于有形物体的心智效应，它们首次被大规模地观察到，好比以心智弯曲金属？

**Questioner:** Thank you. A very important concept. Does the fact that basic vibration that we experience now is green true color, or fourth density, account for the fact that there are many mental effects upon material objects that are now observable for the first time in a mass way, like the bending of metal by mind?

**RA：** 我是 Ra。总的说，这将是此次工作的最后一个完整询问。这不只正确、我们还建议你把这个概念带得更深入、理解到(目前)大量患有所谓心智疾病的实体们的起因，这是由于绿色光芒的真实颜色作用在那些实体的心智配置上，他们心理上尚未准备好，(却)第一次要面对自我。

**RA：** I am Ra. This shall be the final query, in total, of this working. This is not only correct but we suggest you take this concept further and understand the great number of entities with the so-called mental diseases being due to the effect of this green-ray true color upon the mental
configurations of those unready, mentally, to face the self for the first time.

在我们结束之前，有任何简短的询问吗？
Are there any brief queries before we close?

40.16 发问者：只有两个。关于你刚才所说的，那么，那些凭借老资格振动投胎于此、走在服务自我路径上的人，是否会在绿色光芒振动中，有着极度的心理上的困难？
Questioner: Just two. With respect to what you just said, would then people incarnating here by seniority of vibration who incarnate for the service-to-self path be ones who would have extreme difficulty, mentally, with this green-ray vibration?

RA：我是 Ra。这是不正确的。毋宁是那些分散自己注意力、并且尚未去准备这个过渡期的实体，他们多少受到该(振动)影响之折磨。
I am Ra. This is incorrect. It is rather the numbers who have distracted themselves and failed to prepare for this transition, yet who are somewhat susceptible to its influence, who may be affected.

40.17 发问者：谢谢你。我只问有没有任何我们可以做的事，好使该器皿更为舒适、或改善该通讯？
Questioner: Thank you. I’ll just ask if there’s anything that we can do to make the instrument more comfortable or improve the contact?

RA：这个器皿是良好的。你们是谨慎认真的。附加的东西使得这个器皿更为舒适，因为其身体复合体的温暖变貌。
I am Ra. This instrument is well. You are conscientious. The appurtenances cause this instrument greater comfort in the distortion of the warmth of the body complex.

我是 Ra。我的朋友们，我在太一无限造物者的爱与光中离开你们，那么、向前去吧，再太一无限造物者的大能与和平中欢欣庆祝。Adonai。
I am Ra. I leave you, my friends, in the love and in the light of the One Infinite Creator. Go forth, then, rejoicing in the power and the peace of the One Infinite Creator. Adonai.
dumb question, but I have to ask it to be sure.

There is a possibility that we may have to move from this location to a location a thousand or more miles from here in the future. Will this have any effect at all on our contact with Ra?

RA: I am Ra. This is not a foolish question. The location is meaningless, for are we not in the creation? However, the place of the working shall be either carefully adjudged by your selves to be of the appropriate vibratory levels, or it shall be suggested that the purification of the place be enacted and dedication made through meditation before initial working. This might entail such seemingly mundane chores as the cleansing or painting of surfaces which you may deem to be inappropriately marred.

41.2 非问者：我熟悉小五芒星的驱逐仪式。我想要知道这个仪式是否可以用来准备这类的工作场所？

Questioner: I am familiar with the Banishing Ritual of the Lesser Pentagram. I was just wondering if this ritual was of use in preparing a place for this type of working?

【*对于驱逐仪式的说明，可以在赫尔墨斯金色黎明结社的著作中找到，包括W.E. Butler著作《魔法师，其训练与工作》 (The Magician, His Training, and His Work) 中的一个附录】

[*An explanation of the Banishing Ritual can be found in various Hermetic Order of the Golden Dawn works, including as an appendix in W.E. Butler’s book The Magician, His Training, and His Work.]

RA: I am Ra. Yes.

RA: I am Ra. This is correct.

41.3 非问者：那么一般而言，你是说，即使我们搬到一千英里以外的地方，即使先前有其他人住过，如果我们小心地准备我们找到的这个地方，它仍可以满足需求。这是否正确？

Questioner: Then generally, what you’re saying is that even if we moved over a thousand miles away, if we carefully prepared a place that we found, even though it had been used by others previously, it could be made
41.4 问题：你可以，(我)正在尝试从头建立一个理解，从智能无限开始，并且到达我们目前存在的状态，我目前面临某种困难，但我想我应该回头探究我们的太阳，因为它是个子理则、创造我们在这个特殊的行星系统中经验的一切。

Questioner: In trying to build an understanding from the start, you might say, starting with intelligent infinity and getting to our present condition of being, I am having some difficulty, but I think I should go back and investigate our sun since it is the sub-Logos that creates all that we experience in this particular planetary system.

你可否给予我们一个关于太阳的描述，我们的太阳？

Will you give me a description of the sun, of our sun?

RA: 你是 Ra。以你们的语言并不能轻易地回答这一个询问，因为太阳与智能无限、智能能量、每个行星[如你对这些球体的称呼]的各个密度有着各式各样的关系。再者，这些差异更延伸到你们造物中形而上或时间/空间的部分。

RA: I am Ra. This is a query which is not easily answered in your language, for the sun has various aspects in relation to intelligent infinity, to intelligent energy, and to each density of each planet, as you call these spheres. Moreover, these differences extend into the metaphysical, or time/space, part of your creation.

与智能无限的关系：太阳体是那无限的一部分，与无限造物的各个部分同等。

In relationship to intelligent infinity, the sun body is, equally with all parts of the infinite creation, part of that infinity.

与已赋能智能无限[使用智能能量]的关系：容我们说，它是该(本银河系)理则的后代、包含着为数庞大许多的子理则。这关系是阶层性的，子理则使用由该理则提出的智能能量，并用祂的自由意志去共同创造你们经验的各个密度的完整细微之处，容我们说。

In relation to the potentiated intelligent infinity which makes use of intelligent energy, it is the offspring, shall we say, of the Logos for a much larger number of sub-Logoi. The relationship is hierarchical in that the sub-Logos uses the intelligent energy in ways set forth by the Logos and uses its free will to co-create the, shall we say, full nuances of your densities as you experience them.

与所有密度的关系：物理上而言，如你会说的，太阳体可以被视为一个巨大的气态元素体，经历着核融合过程，散发着热与光。
In relationship to the densities, the sun body may physically, as you would say, be seen to be a large body of gaseous elements undergoing the processes of fusion and radiating heat and light.

Metaphysically, the sun achieves a meaning to fourth through seventh density according to the growing abilities of entities in these densities to grasp the living creation and co-entity, or other-self, nature of this sun body. Thus by the sixth density the sun may be visited and inhabited by those dwelling in time/space, and may even be partially created from moment to moment by the processes of sixth-density entities in their evolution.

**Questioner:** In your last statement did you mean that the sixth-density entities are actually creating the manifestation of the sun in their density? Could you explain what you meant by that?

**RA:** I am Ra. In this density some entities whose means of reproduction is fusion may choose to perform this portion of experience as part of the beingness of the sun body. Thus you may think of portions of the light that you receive as offspring of the generative expression of sixth-density love.

**Questioner:** Then could you say that sixth-density entities are using that mechanism to be more closely co-Creators with the Infinite Creator?

**RA:** This is precisely correct as seen in the latter portions of sixth density, seeking the experiences of the gateway density.

**Questioner:** In your方才的叙述中, 你的意思是第六密度的实体们确实在他们的密度中, 创造太阳的显化? 你可否解释你那句的意思?

**RA:** 是我。在那个(第六)密度中，有些实体繁衍的方式是融合，他们可以选择实行这部分的经验，作为太阳体存在状态的一部分。因此，你可以把你们接收到的部份光线，考虑为第六密度之爱的生殖性表达的后代。

**Questioner:** 那么，你能否说第六密度实体们使用那个机制以成为与无限造物者更接近的共同造物者。

**RA:** 精准地正确，这可以被视为第六密度的后半段部分，寻求入口密度的经验。

**Questioner:** 谢谢你。我现在想要探究，当第一密度形成的时候发生了什么
么，能量中心是如何首先形成。让我先问你，太阳本身是否有一个密度或它是所有密度，这问题有任何意义吗？

Questioner: Thank you. What I want to do now is investigate, as the first density is formed, what happens and how energy centers are first formed in beings. Let me first ask you, does it make any sense to ask you if the sun itself has a density, or is it all densities?

RA: 我是 Ra。该子理则属于整个八度音程，(它)不是那种经验学习/教导的实体，好比你们自己。

RA: I am Ra. The sub-Logos is of the entire octave and is not that entity which experiences the learning/teachings of entities such as yourselves.

41.8 发问者: 当第一密度形成的时候…我将就我的理解做个声明，并且愿你更正我。我将...

Questioner: When the first density is formed, the— I am going to make a statement of my understanding and if you will correct me. I will. . .

我直觉地看到第一密度存有借由一个能量中心形成。那是一个漩涡。这个漩涡引起这些急速旋转的运动、即光的振动，然后开始凝结为第一密度的材料。这是否正确？

I intuitively see the first density being formed by an energy center that is a vortex. This vortex then causes these spinning motions that I have mentioned before of the light, vibration which is light, which then starts to condense into the materials of the first density. Is this correct?

RA: 我是 Ra。这(声明)是正确的，就你的推理所能到达的最大限度而言。无论如何，我们指出理则的计划是: 在第一密度进入空间/时间连续体之前，八度音程的所有密度已经潜在地完成。因此，在能量中心显化之前，它们就存在了。

RA: I am Ra. This is correct as far as your reasoning has taken you. However, it is well to point out that the Logos has the plan of all the densities of the octave in potential completion before entering the space/time continuum in first density. Thus the energy centers exist before they are manifest.

41.9 发问者: 那么、什么是最简单的显化的存有？我假设它可能是个单细胞或类似的东西。就能量中心而言，它如何作用？

Questioner: Then what is the simplest being that is manifested? I am supposing it might be a single cell or something like that. And how does it function with respect to energy centers?

RA: 我是 Ra。最简单的显化存有是光，或你已称为的光子。它与能量中心的关系可以被视为所有清晰能量场的中心、或基础。
RA: I am Ra. The simplest manifest being is light, or what you have called the photon. In relationship to energy centers it may be seen to be the center, or foundation, of all articulated energy fields.

41.10 Questioner: When first density is formed, we have fire, air, earth, and water. There is at some time the first movement, or individuation, of life into a portion of consciousness that is self-mobile. Could you describe the process of the creation of this and what type of energy center that it has?

RA: I am Ra. The first, or red-ray, density, though attracted towards growth, is not in the proper vibration for those conditions conducive to what you may call the spark of awareness. As the vibratory energies move from red to orange the vibratory environment is such as to stimulate those chemical substances, which lately had been inert, to combine in such a fashion that love and light begin the function of growth.

你稍早对于单细胞实体的假设, 好比多形态腰鞭毛虫, 是正确的。该机制属于一种向上螺旋光之吸引力。关于进化的这部分或任何部分, 都没有什么是随机的。

The supposition which you had earlier made concerning single-celled entities, such as the polymorphous dinoflagellate, is correct. The mechanism is one of the attraction of upward spiraling light. There is nothing random about this or any portion of evolution.

41.11 Questioner: As I remember, the polymorphous dinoflagellate has an iron- rather than a copper-based cell. Could you comment on that?

RA: I am Ra. This information is not central. The base of any metabolism, shall we say, is that which may be found in the chemical substances of the neighborhood of origin.

41.12 Questioner: 我刚才谈到这点的原
因是因为它拥有我们动物的运动，并带有铜基细胞，不过它却有植物的铁基细胞成分，这可能指出一个从植物过渡到动物的过程。我错了吗？我的记忆在这方面有点模糊了。

Questioner: I was just commenting on this because this indicates that it has the motion of our animal life with copper-based cells, yet it has the iron-based cell of plant life indicating a transition from, possibly, plant to animal life. Am I wrong? My memory is a little fuzzy on this.

RA: 我是 Ra。你并非不正确，但是，不应该从这类资讯推断出任何结论。觉知的实体们有几种不同的(化学)基，不仅在这个星球上，在更大的程度上，适用于其他子理则的星球上。化学载具是收容意识最便利的东西。意识的机能才是关注的项目、而非肉体载具的化学组成。

RA: I am Ra. It is not that you are incorrect, but that no conclusions should be drawn from such information. There are several different types of bases for conscious entities, not only upon this planetary sphere, but to a much greater extent in the forms found on planetary spheres of other sub-Logoi. The chemical vehicle is that which most conveniently houses the consciousness. The functioning of consciousness is the item of interest rather than the chemical makeup of a physical vehicle.

41.13 发问者：我无意浪费时间在那个问题，但你刚好提到那个特殊的单细胞。那么，多形态腰鞭毛虫是否有一个橙色能量中心？

Questioner: I didn’t mean to waste time with that question, but you just happened to mention that particular single cell. Does this polymorphous dinoflagellate, then, have an orange energy center?

RA: 我是 Ra。这是正确的。

RA: I am Ra. This is correct.

41.14 发问者：那么，这个能量中心是否在非常小的尺度上，跟人类中橙色能量中心有关联？

Questioner: Is this energy center, then, on a very small scale, related to the orange energy center in man?

RA: 我是 Ra。真实颜色是精准地相同。无论如何，第二密度起初的意识是
原始的、橙色光芒的使用被限制在自我表达之内，可以视为移动与求生存。

RA：I am Ra. The true color is precisely the same. However, the consciousness of the second-density beginning is primitive and the use of orange ray limited to the expression of self which may be seen to be movement and survival.

此时，在第三密度中，那些执着于橙色光芒的实体，有着更为复杂的变貌系统以显化橙色光芒。这点有些复杂。我们将努力简化。

In third density, at this time, those clinging to orange ray have a much more complex system of distortions through which orange ray is manifested. This is somewhat complicated. We shall endeavor to simplify.

第三密度适当的真实颜色，如你已经确定的，是黄色。无论如何，真实颜色绿色的影响作用于黄色光芒实体们，已经造成许多实体回复到自我的考量，而非向前跨步进入其他自我或绿色光芒的考量。

The appropriate true color for third density is, as you have ascertained, yellow. However, the influences of the true-color green acting upon yellow-ray entities have caused many entities to revert to the consideration of self rather than the stepping forward into consideration of other-self, or green ray.

这不可被视为负面极化特质，因为负面极化实体正非常强烈地工作着，以显化出黄色光芒群体能量的最深层，尤其是为了服务自我而操纵其他自我。那些重返橙色光芒的实体，我们可以补充目前有许多这样的实体存在于你们的(次元)平面上，那些实体们感到真实颜色绿色的振动，因此，借由拒绝政府与社会活动表达回应，并再一次寻求自我。

This may not be seen to be of a negatively polarized nature, as the negatively polarized entity is working very intensively with the deepest manifestations of yellow-ray group energies, especially the manipulations of other-self for service to self. Those reverting to orange ray—and we may add these are many upon your plane at this time—are those who feel the vibrations of true-color green and, therefore, respond by rejecting governmental and societal activities as such and seek once more the self.

无论如何，没有适当地发展黄色光芒以平衡个人的振动频率，那些实体面临的任务是去进一步的启动与平衡自我跟自我的关系，因此在这个空间/时间链结中、显化橙色光芒。

However, not having developed the yellow ray properly so that it balances the personal vibratory rates of the entity, the entity then is faced with the task of further activation and balancing of the self in relation to the self, thus the orange-ray manifestations at this
Thus true-color orange is that which it is, without difference. However, the manifestations of this, or any ray, may be seen to be most various depending upon the vibratory levels and balances of the mind/body or mind/body/spirit complexes which are expressing these energies.

41.15 发问者：你可否告诉我，在拥有橙色与黄色光芒能量中心的实体中，最简单与首先的实体为何？
Questioner: Could you tell me the simplest and first entity to have both orange- and yellow-ray energy centers?

RA：我是 Ra。在你们的星球上，那些拥有首先黄色光芒经验的实体是那些动物与植物，它们发现需要借由两性生殖的技巧来繁衍，或发现必须以某种方式依赖其他自我求生存与成长。
I am Ra. Upon your planetary sphere those having the first yellow-ray experiences are those of animal and vegetable natures which find the necessity for reproduction by bisexual techniques, or who find it necessary to depend in some way upon other-selves for survival and growth.

41.16 发问者：那么、在已经启动红色、橙色、黄色、绿色光芒的实体中，最简单的实体是什么？
Questioner: And then what entity would be the simplest that would have red, orange, yellow, and green activation?

RA：我是 Ra。这个资讯在先前的集会中已经覆盖。或许，为了简化你的问题，在第三密度中，每一个中心都可以视为已被潜在地启动；第二密度晚期的实体有这样的能力，如果有效地运用其经验，能够振动并启动绿色光芒能量中心。
I am Ra. This information has been covered in a previous session.* To perhaps simplify your asking, each center may be seen to be activated potentially in third density, the late second-density entities having the capability, if efficient use is made of experience, of vibrating and activating the green-ray energy center.

【*可能是参照 35.1】
[*Possibly referring to 35.1.]

第三密度的存有，有着完整的自我觉察之潜能，因此有潜力达成最小程度的、所有能量中心之启动。第四、第五、第六密度是精练较高能量中心的密度。第七密度是个完成的密度，并且开始转向无时性或永恒性。
The third-density being, having the
potential for complete self-awareness, thus has the potential for the minimal activation of all energy centers. The fourth, fifth, and sixth densities are those refining the higher energy centers. The seventh density is a density of completion and the turning towards timelessness, or foreverness.

41.17 Questioner: Well, then would an animal in second density have all of the energy centers in some way in its being, but just not activated?

RA: I am Ra. This is precisely correct.

RA: 我是 Ra。精准地正确。

41.18 Questioner: Now, the animal in second density is composed of light as are all things. What I am trying to get at is the relationship between the light that the various bodies of the animal are created of, and the relationship of this to the energy centers which are active, and the ones which are not active, and how this is linked with the Logos. It is a difficult question to ask.

Questioner: 那么第二密度的动物以某种方式拥有所有的能量中心，只是没有(全部)启动?

RA: 现在，第二密度的动物都是由光组成，如同所有东西。我正尝试了解的是：各式各样由光构成的动物形体，它与活跃能量中心、以及非活跃能量中心的关系，以及这(一切)如何跟理则连结。这是个难以发问的问题。

RA: 我是 Ra。每个能量中心的旋转速度有着宽广的范围，或者你可以从它和颜色、明亮度的关系看得更清楚。一个实体的意志越是强烈地集中在精练或纯化各个能量中心，其能量中心就会越明亮或越活跃地旋转。在自我觉察的
实体中，能量中心并不必须依序启动。因此一个实体可能有些极度明亮的能量中心，却在紫罗兰光芒层面呈现不平衡状态，由于没有将注意力放在该实体的全体经验上。

**RA:** I am Ra. Each energy center has a wide range of rotational speed, or as you may see it more clearly in relation to color, brilliance. The more strongly the will of the entity concentrates upon and refines, or purifies, each energy center, the more brilliant, or rotationally active, each energy center will be. It is not necessary for the energy centers to be activated in order in the case of the self-aware entity. Thusly, entities may have extremely brilliant energy centers while being quite unbalanced in their violet-ray aspect due to lack of attention paid to the totality of experience of the entity.

通往平衡的关键可做如是观：实体们对于经验的反应为自然不勉强、自发性、且是诚实的，因此可以使用经验、发挥到最大的可能限度，然后应用平衡练习以达成适当的态度，并在紫罗兰光芒能量中心呈现最纯净的光谱。

The key to balance may then be seen in the unstudied, spontaneous, and honest response of entities toward experiences, thus using experience to the utmost, then applying the balancing exercises and achieving the proper attitude for the most purified spectrum of energy center manifestation in violet ray.
41.21 发问者：你在上次集会中曾提到禁食以去除不需要的思想形态。你可否详述这个过程并且稍微多解释一些它怎么运作的？

Questioner: You mentioned in the last session that fasting was a method of removing unwanted thought-forms. Can you expand on this process and explain a little more about how this works?

RA：我是 Ra。这点，如同所有的疗技，必须被一个觉知的存有使用；也就是说，一个存有意识到除去身体中多余和不需要的东西、可以类比为去除心智或灵里多余或不需要的东西。因此这种修练或否定不需要的部分、作为自我的一个恰当角色，透过心智之树，通过树干，到达潜意识的层次，在那儿产生连结，于是身体/心智/灵协同一致 表达对于多余或不需要的灵性或心智材料[为该实体的一部分]之否定。

I am Ra. This, as all healing techniques, must be used by a conscious being; that is, a being conscious that the ridding of excess and unwanted material from the body complex is the analogy to the ridding of mind or spirit of excess or unwanted material. Thus the one discipline, or denial, of the unwanted portion as an appropriate part of the self is taken through the tree of mind down through the trunk to subconscious levels where the connection is made.

And thus the body, mind, and spirit, then, in unison, express denial of the excess or unwanted spiritual or mental material as part of the entity.

这一切都脱落之后，尽管理解[如果你愿意这么说]并欣赏这些被排斥的东西是更大自我的一部分，虽然如此，透过意志的行动净化并精炼心智/身/灵复合体，然后将渴望的心智或灵性复合体态度带入显化中。

All then falls away, and the entity—while understanding, if you will, and appreciating the nature of the rejected material as part of the greater self, nevertheless, through the action of the will—purifies and refines the mind/body/spirit complex, bringing into manifestation the desired mind complex or spirit complex attitude.

41.22 发问者：那么，这就像是有意识的重新编写催化剂程式？举例来说，有些实体的催化剂是由较高自我规划、用来创造经验、好让该实体能够从不需要的偏见中解放出来。这是否可以类比起一个实体有意识地规划这个解放，使用禁食作为对自己沟通的方式？

Questioner: Then would this be like a conscious reprogramming of catalyst? For instance, for some entities catalyst is programmed by the higher self to create experiences so that the entity can release itself from unwanted biases. This is analogous then to the entity consciously programming this release and using fasting as the
method of communication to itself?

RA: I am Ra. This is correct, and it can be taken further. The self, if conscious to a great enough extent of the workings of this catalyst and the techniques of programming, may, through concentration of the will and the faculty of faith alone, cause reprogramming without the analogy of the fasting, the diet, or other analogous body complex disciplines.

41.23 Questioner: I have a book, Initiation,* in which the woman describes initiation. Are you familiar with the contents of this book?

RA: I am Ra. This is not only correct but may be taken further. The self, if conscious to a great enough extent of the workings of this catalyst and the techniques of programming, may, through concentration of the will and the faculty of faith alone, cause reprogramming without the analogy of the fasting, the diet, or other analogous body complex disciplines.

Questioner: I have a book, Initiation,* in which the woman describes initiation. Are you familiar with the contents of this book?

【*Initiation, by Elisabeth Haich】

RA: I am Ra. This is basically correct with distortions that may be seen when this material is collated with the material we have offered.

41.24 Questioner: Why are the red, yellow, and blue energy centers called primary centers? I think from the previous material I understand this, but is there some tracing of these primary colors back to intelligent infinity that is more profound than what you have given us?

RA: We cannot say what
may seem profound to an entity. The red, yellow, and blue rays are primary because they signify activity of a primary nature.

红色光芒是基础; 橙色光芒是朝向黄色光芒的移动，它(黄色)是自我觉察与互动的光芒。绿色光芒穿越各式各样的能量交换经验，与怜悯、宽恕一切的爱有关，(移动)前往主要的蓝色光芒，它是不管另一个人的任何行动，放射自我的第一道光芒。

Red ray is the foundation; orange ray the movement towards yellow ray which is the ray of self-awareness and interaction. Green ray is the movement through various experiences of energy exchanges having to do with compassion and all-forgiving love to the primary blue ray, which is the first ray of radiation of self regardless of any actions from another.

面临其他自我们的阻挡时，绿色光芒实体是不起作用的。蓝色光芒实体是一个共同造物者。这或许只是先前活动的重新声明，但如果你考虑理则的功能、作为无限造物者的代表、以实现借由造物者对造物者的认识，你或许可以看见这其中要被完成的步骤。

The green-ray entity is ineffectual in the face of blockage from other-selves. The blue-ray entity is a co-Creator. This may perhaps simply be a restatement of previous activity, but if you consider the function of the Logos as representative of the Infinite Creator in effectuating the knowing of the Creator by the Creator, you may perhaps see the steps by which this may be accomplished.

在我们离开这次工作之前 是否有最后一个完整的问题？
May we ask for one final full question before we leave this working?

41.26 发问者：这个问题或许需要太长的时间，但我将发问，如果需要很长的回应，我们可以在以后的时间继续。
Questioner: This may be too long a question for this working, but I will ask it, and if it is too long we can continue it at a later time.

你能否告诉我，社会记忆复合体 RA 的发展、从它起初的开始、以及使用过的催化剂，直到它目前所在位置，就光芒启动的过程来说？这是不是一个太长的问题？
Could you tell me of the development of the social memory complex Ra from its first beginnings, and what catalyst it used to get to where it is now in activation of rays? Is this too long a question?

RA: 我是 Ra。这问题并不需要一个很长的答案，因为我们在金星上经验的振动性密度、幸运地能够与行星振动和谐移动、伴随着和谐的毕业到达第二、第三，以及第四(密度)，并且有个大大加速的第四密度体验。
RA: I am Ra. The question does not
demand a long answer, for we who experienced the vibratory densities upon that planetary sphere which you call Venus were fortunate in being able to move in harmony with the planetary vibrations with an harmonious graduation to second, to third, and to fourth, and a greatly accelerated fourth-density experience.

We spent much time/space, if you will, in fifth density balancing the intense compassion we had gained in fourth density. The graduation, again, was harmonious, and our social memory complex, which had become most firmly cemented in fourth density, remained of a very strong and helpful nature.

Our sixth-density work was also accelerated because of the harmony of our social memory complex so that we were able to set out as members of the Confederation to even more swiftly approach graduation to seventh density. Our harmony, however, has been a grievous source of naiveté as regards working with your planet. Is there a brief query before we leave this instrument?

41.27 发问者：我只问有没有任何我们可以做的事、好使该器皿更舒适、或改善该通讯？

Questioner: I’ll only ask if there’s anything that we can do to make the instrument more comfortable or improve the contact?

RA: 我是 Ra。一切都好。我离开你们，我的朋友，在太一无限造物者的爱与光中。那么，向前去吧，在太一无限造物者的大能与和平中欢欣庆祝。Adonai。

RA: I am Ra. All is well. I leave you, my friends, in the love and in the light of the One Infinite Creator. Go forth, therefore, rejoicing in the power and the peace of the One Infinite Creator. Adonai.

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42.0 RA: 我是 Ra。我在太一无限造物者爱与光中向你们致意。我们现在开始通讯。

RA: I am Ra. I greet you in the love and in the light of the One Infinite Creator. We communicate now.
42.1 **Questioner:** I have a question on balancing. It's quite long, and we'll copy it directly into the book as is. If you can answer it without me reading it, it would save time, otherwise I will read it.

**RA:** I am Ra. We understand your desire to preserve your opportunity. However, a summary of the query would be well. For if we answer a mentally requested query, this query shall not be published. If you wish this answer to be for private use only, we shall proceed.

42.2 **Questioner:** I will just read it very rapidly, the question, then.

**RA:** I am Ra. We understand your desire to preserve your opportunity. However, a summary of the query would be well. For if we answer a mentally requested query, this query shall not be published. If you wish this answer to be for private use only, we shall proceed.

I am going to make a statement and ask you to comment on its degree of accuracy. I am assuming that the balanced entity would not be swayed either towards positive or negative emotions by any situation which he might confront. By remaining unemotional in any situation, the balanced entity may clearly discern the appropriate and necessary responses in harmony with the Law of One for each situation.

In our planet, most entities find themselves unconsciously caught up into every emotional situation which they come in contact with according to their own unique biases. And, because of these biases, they are unable to see clearly teach/learning opportunities and appropriate response in each emotional situation and must, therefore, through a process of much trial and error and enduring of
resulting pain, repeat such situations many, many times until they become consciously aware of the need to balance their energy centers and thusly their responses and behaviors.

RA: I am Ra. This is an incorrect application of the balancing which we have discussed.* The exercise of first experiencing feelings and then consciously discovering their antitheses within the being has as its objective not the smooth flow of feelings, both positive and negative, while remaining unswayed, but rather the objective of becoming unswayed. This is a simpler result and takes much practice, shall we say.

【*参看 5.2 的讨论】
[Discussed in 5.2.]

经验的催化剂运转为了使这个密度的学习/教导得以发生。无论如何，只要该存有里面有个回应，即使它只是被观察到，该实体便仍在使用催化剂来学习/教导。最终结果是催化剂不再被需要，从而、这个密度就不再被需要了。
The catalyst of experience works in order for the learn/teachings of this density to occur. However, if there is seen in the being a response, even if it is simply observed, the entity is still using the catalyst for learn/teaching. The end result is that the catalyst is no longer needed. Thus this density is no longer needed.

This is not indifference or objectivity but a finely tuned compassion and love which sees all things as love. This seeing elicits no response due to catalytic reactions. Thus the entity is now able to become co-Creator of experiential occurrences. This is the truer balance.

42.3 发问者：我将尝试做个类比。
Questioner: I will attempt to make an analogy.

容我说, 如果兽栏里一头公牛攻击你, 因为你迷路走进它的兽栏中, 你很快地躲开它 但你不会责怪他, 你也不会有太多的情绪反应 除了害怕它可能伤害你的反应之外。

If an animal, shall I say a bull in a pen, attacks you because you have wandered into his pen, you get out of his way rapidly, but you do not blame him. Or, you do not have much of an emotional response other than the fear response that he might damage you.

然而, 如果你遭到那个自我在他的领域、接着他攻击你, 你的反应可能带有更多的情绪特质、产生肉体的回应。我假设当你对于动物和其他自我的反应皆为看见两者皆为造物者, 爱他们并理解他们攻击你的行为是他们的自由意志行为, 那么你已经在这个领域中、正确地平衡了你自己。这是否正确?

However, if you encounter another self in his territory and he attacks you, your response may be more of an emotional nature creating physical bodily responses. Am I correct in assuming that when your response to the animal and to the other-self, seeing both as the Creator, and loving both, and understanding their action in attacking you is the action of their free will, then you have balanced yourself correctly in this area? Is this correct?

RA: 我是Ra。这基本上是正确的。无论如何, 平衡的实体会在该其他自我表面的攻击中、看见起因，在大多数情况下，这原因都比第二密度公牛攻击[如你刚才的例子]的原因要来得复杂许多。因此, 该平衡的实体会开放更多的机会来服务一个第三密度的其他自我。

RA: I am Ra. This is basically correct. However, the balanced entity will see in the seeming attack of an other-self the causes of this action which are, in
most cases, of a more complex nature than the cause of the attack of the second-density bull, as was your example. Thus, this balanced entity would be open to many more opportunities for service to a third-density other-self.

42.4 **Questioner:** 一个完美平衡的实体在受到其他自我攻击的时候，会感到任何情绪的反应吗？

**RA:** 我是 Ra。这是正确的。该反应是爱。

**RA:** I am Ra. This is correct. The response is love.

42.5 **Questioner:** 在我们现在经验的幻象中，要保持这种反应是困难的，尤其是受到攻击导致肉体的疼痛，但我假设即使经历极度的痛苦或失去肉体生命，也应该维持这种反应。这是否正确？

**Questioner:** In the illusion that we now experience it is difficult to maintain this response, especially if the entity's attack results in physical pain, but I assume that this response should be maintained even through physical loss of life or extreme pain. Is this correct?

**RA:** 我是 Ra。这是正确的。进一步说，在理解[容我们说]平衡原则的过程

中，具有主要或首要的重要性。平衡不是漠然，而是观察者不被任何分离的感觉所蒙蔽，而且完全地被爱灌注。

**RA:** I am Ra. This is correct and further is of a major, or principal, importance in understanding, shall we say, the principle of balance. Balance is not indifference but rather the observer not blinded by any feelings of separation but rather fully imbued with love.

42.6 **Questioner:** 在上次集会中，你曾叙述：「我们(也就是 Ra)花了许多时间/空间在第五密度平衡我们在第四密度获得的强烈怜悯心。」连同我们刚才讨论的题材，你可以详述这个概念吗？

**Questioner:** In the last session you made the statement that, “We (that is Ra) spent much time/space in the fifth density balancing the intense compassion gained in fourth density.” Could you expand on this concept with respect to what we were just discussing?

**RA:** 我是 Ra。第四密度，如我们曾说过，富于怜悯心。当透过智慧的眼睛观看这种怜悯心是鲁莽的。它是第三密度的救赎，但在实体的终极平衡中创造了不匹配。

**RA:** I am Ra. The fourth density, as we have said, abounds in compassion. This compassion is folly when seen through the eyes of wisdom. It is the salvation of third density but creates a mismatch in the ultimate balance of
the entity.

Therefore we, as a social memory complex of fourth density, had the tendency towards compassion even to martyrdom in aid of other-selves. When the fifth-density harvest was achieved we found that in this vibratory level flaws could be seen in the efficacy of such unrelieved compassion. We spent much time/space in contemplation of those ways of the Creator which imbue love with wisdom.

42.7 Questioner: I would like to try to make an analogy for this in third density.

Questioner: I would like to try to make an analogy for this in third density.

Here there are many entities feeling great compassion toward relieving the physical problems of third-density other-selves by administering to them in many ways, bringing them food if there is hunger—as there is in the African nations now—bringing them medicine if they believe they require administering to them medically, and being selfless in all of these services to a very great extent.

This is creating a polarization, or a vibration, that is in harmony with green ray or fourth density. However, it is not balanced with the understanding of fifth density that these entities are experiencing catalyst, and a more balanced administration to their needs would be to provide them with the learning necessary to reach the state of awareness of fourth density than it would be to administer to their physical needs at this time. Is this correct?

RA: I am Ra. This is incorrect. To a mind/body/spirit complex which is...
starving, the appropriate response is the feeding of the body. You may extrapolate from this.

另一方面，无论如何，你假设绿色光芒反应不如被智慧灌注的反应来得精炼，这是正确的。智慧致使该实体能够从它的存有的品质来欣赏它对全球意识的贡献，而不会考虑(特定)活动或行为，期待在可见层面的结果。

On the other hand, however, you are correct in your assumption that the green-ray response is not as refined as that which has been imbued with wisdom. This wisdom enables the entity to appreciate its contributions to the planetary consciousness by the quality of its being, without regard to activity or behavior which expects results upon visible planes.

42.8 发问者：那么，为什么我们在非洲区域，一般来说，有着极度的饥荒问题？这是…这其中有任何形而上的原因，或者纯粹是随机发生的？

Questioner: Then why do we have the extreme starvation problem in, generally, in the area of Africa at this time? Is this… is there any metaphysical reason for this, or is it purely random occurrence?

RA：我是 Ra。关于这个饥荒与不健康现象的催化性活动，前者的假设是正确的。无论如何，一个实体在自由意志的范围内回应其他自我的困境，给予必须的食物与物资是恰当的回应。(它)位

于你们这个时期的学习/教导架构之内，涉及逐渐增长的、对其他自我的爱与服务。

RA：I am Ra. Your previous assumption was correct as to the catalytic action of this starvation and ill health. However, it is within the free will of an entity to respond to this plight of other-selves, and the offering of the needed foodstuffs and substances is an appropriate response within the framework of your learn/teachings at this time which involve the growing sense of love for, and service to, other-selves.

42.9 发问者：那么一个人面对充满情绪的状况的回应是压抑情感；而(另)一个人是平衡的，因此真正不受充满情绪的状况的影响；(他们)在能量中心启动方面有什么差异？

Questioner: What is the difference in terms of energy center activation between a person who represses emotionally charged responses to emotionally charged situations and the person who is balanced and, therefore, truly unswayed by emotionally charged situations?

RA：我是 Ra。这个询问包含一个不正确的假设。对于一个真正平衡的实体、没有一种情况会是充满情绪的。理解这点之后，我们可以说以下的事：

RA：I am Ra. This query contains an incorrect assumption. To the truly balanced entity no situation would be
emotionally charged. With this understood, we may say the following:

The repression of emotions depolarizes the entity insofar as it then chooses not to use the catalytic action of the space/time present in a spontaneous manner, thus dimming the energy centers. There is, however, some polarization towards positive if the cause of this repression is consideration for other-selves.

A entity which has worked long enough with the catalyst to be able to feel the catalyst but not find it necessary to express reactions is not yet balanced but suffers no depolarization due to the transparency of its experiential continuum. Thus the gradual increase in the ability to observe one’s reactions and to know the self will bring the self ever closer to a true balance. Patience is requested and suggested, for the catalyst is intense upon your plane, and its use must be appreciated over a period of consistent learn/teaching.

42.10 Questioner: How can a person know when he is unswayed by an emotionally charged situation, or if he is repressing the flow of emotions, or if he is in balance and truly unswayed?

RA: I am Ra. We have spoken to this point. Therefore, we shall briefly iterate that to the balanced entity no situation has an emotional charge but is simply a situation like any other in which the entity may or may not observe an opportunity to be of service. The closer an entity comes to this attitude, the closer an entity is to balance.

你可以注意到我们不推荐压抑或抑
You may note that it is not our recommendation that reactions to catalyst be repressed or suppressed unless such reactions would be a stumbling block not consonant with the Law of One to an other-self. It is far, far better to allow the experience to express itself in order that the entity may then make fuller use of this catalyst.

42.11 Questioner: One can assess what energy centers within its being are activated and in no immediate need of further attention, and which energy centers are not activated and are in need of immediate attention?

RA: I am Ra. The thoughts of an entity, its feelings or emotions, and least of all its behavior are the signposts for the teaching/learning of self by self. In the analysis of one’s experiences of a diurnal cycle an entity may assess what it considers to be inappropriate thoughts, behaviors, feelings, and emotions.

In examining these inappropriate activities of mind, body, and spirit complexes, the entity may then place these distortions in the proper vibrational ray and thus see where work is needed.

42.12 Questioner: In the last session you said, "The self, if conscious to a great enough extent of the workings of the catalyst of fasting, and the techniques of programming, may, through concentration of the will and the faculty of faith alone, cause reprogramming without the analogy of fasting, diet, or other analogous body complex disciplines."

RA: Higher self uses what programming skills to ensure thirst...
What are the techniques of programming which the higher self uses to ensure that the desired lessons are learned or attempted by the third-density self in our third-density incarnational laboratory?

RA: I am Ra. There is but one technique for this growing, or nurturing, of will and faith, and that is the focusing of the attention. The attention span of those you call children is considered short. The spiritual attention span of most of your peoples is that of the child. Thus it is a matter of wishing to become able to collect one's attention and hold it upon the desired programming.

This, when continued, strengthens the will. The entire activity can only occur when there exists faith that an outcome of this discipline is possible.

RA: I am Ra. Such exercises are common among the many mystical traditions of your entities. The visualization of a shape and color which is of personal inspirational quality to the meditator is the heart of what you would call the religious aspects of this sort of visualization.

The visualization of simple shapes and colors which have no innate inspirational quality to the entity form the basis for what you may call your magical traditions.

Whether you image the rose or the circle is not important. However, it is
suggested that one or the other path towards visualization be chosen in order to exercise this faculty. This is due to the careful arrangement of shapes and colors which have been described as visualizations by those steeped in the magical tradition.

42.14 **发问者：**在年轻的时候、我在工程科学方面接受训练、包括三度空间的具像化、这在设计过程中是必须的。这个能力是否对于你刚才说的那种具像化有帮助、可以作为一个基础、或者它没什么价值？

**Questioner:** As a youth I was trained in the engineering sciences which include the necessity for three dimensional visualization for the processes of design. Would this be helpful as a foundation for the type of visualization that you are speaking of, or would it be of no value?

**RA:** I am Ra. To you, the Questioner:,
this experience was valuable. To a less sensitized entity it would not gain the proper increase of concentrative energy.

42.15 **发问者：**那么较不敏感的实体应该用…他应该用什么好取得适当的能量？

**Questioner:** Then the less-sensitized entity should use a— What should he use for the proper energy?

**RA:** 我是 Ra。对于较不敏感的个体、选择有鼓舞个人作用的图像是适当的、不论那灵感是玫瑰所属的完全之美、十字架所属的完美牺牲、佛陀是太一之中
的全然存有、或其他不管什么可以激励该个体的东西。

**RA:** I am Ra. In the less sensitized individual the choosing of personally inspirational images is appropriate whether this inspiration be the rose, which is of perfect beauty, the cross, which is of perfect sacrifice, the Buddha, which is the All-being in One, or whatever else may inspire the individual.

42.16 **发问者：**我过去在冥想中有一次经验、我先前有提过*、那是一个十分深奥的经验、大约发生在二十年前、或再少一点。若想要创造出这类的经验与情境、哪些修炼是最合适的？

**Questioner:** I had one experience in meditation (which I spoke of before),* which was very profound, approximately twenty years ago, a little less. What disciplines would be most applicable to re-create this situation and this type of experience?

【*参看 34.3】

【*In 34.3.】

**RA:** 我是 Ra。靠近你的经验之最佳途径为仪式魔法。然而、流浪者或行家
将有远为广大的潜能碰到这类的经验，无疑地，如你的分析，这一个经验具有原型的特质，它属于宇宙意识的复数根源。

**RA:** I am Ra. Your experience would best be approached from the ceremonial magical stance. However, the wanderer or adept shall have the far greater potential for this type of experience which, as you have undoubtedly analyzed to be the case, is one of an archetypal nature, one belonging to the roots of cosmic consciousness.

42.17 **发问者:** 在仪式魔法中，那次的经验是否与金色黎明有任何关联？

**Questioner:** Was that in any way related to the Golden Dawn in ceremonial magic?

**RA:** 我是 Ra。该关系是一致的。

**RA:** I am Ra. The relationship was congruency.

42.18 **发问者:** 那么，在尝试重现这类经验的过程中，我是否最好遵循金色黎明协会的习俗？

**Questioner:** Then in attempting to reproduce this experience would I then best follow practices for the Order of the Golden Dawn in reproducing this?

**RA:** 我是 Ra。尝试去重现一个启蒙性经验，容我们说，是开倒车的行为。无论如何，在你的例子中，练习这种形式的服务他人是合宜的，与你的伙伴们一起工作。正面极化实体单独地工作是不好的，这其中的理由是明显的。

**RA:** I am Ra. To attempt to reproduce an initiatory experience is to move, shall we say, backwards. However, the practice of this form of service to others is appropriate in your case, working with your associates. It is not well for positively polarized entities to work singly. The reasons for this are obvious.

42.19 **发问者:** 那么，这个经验是一种入门(启蒙)的形式，这是否正确？

**Questioner:** Then this experience was a form of initiation? Is this correct?

**RA:** 我是 Ra。是的。

**RA:** I am Ra. Yes.

42.20 **发问者:** 谢谢你。以双亲对孩子的教导/学习关系为例，什么型态的行为可以表现出能量中心的启动(活化)、依序从红色到紫罗兰色？

**Questioner:** Thank you. Using the teach/learning relationship of parent to its child, what type of actions would demonstrate the activation of each energy center in sequence from red through violet?

**RA:** 我是 Ra。这将是此次工作的最后一个完整询问。

**RA:** I am Ra. This shall be the last full query of this working.

该实体，小孩或成人，如你的称呼，
并不是一件拿来弹奏的乐器。双亲对孩子的适当教导/学习手法是双亲开放心胸并且完全接纳孩子的存在性。这将包含该孩子[实体]在这个次元平面带入生活经验的题材，无论是什么。

The entity, child or adult, as you call it, is not an instrument to be played. The appropriate teach/learning device of parent to child is the open-hearted beingness of the parent and the total acceptance of the beingness of the child. This will encompass whatever material the child entity has brought into the life experience in this plane.

除了双亲接纳孩子的基本前提、有两件事在亲子关系上尤其重要。

There are two things especially important in this relationship other than the basic acceptance of the child by the parent.

首先, 不管双亲是以什么方式来敬拜并感恩大一无限造物者, 如果可能的话, 每天与孩子[实体]分享这种经验。

Firstly, the experience of whatever means the parent uses to worship and give thanksgiving to the One Infinite Creator should, if possible, be shared with the child entity upon a daily basis, as you would say.

其次, 双亲对于孩子的怜悯心大可被一个理解所调和, 即孩子[实体]将从父母[其他自我]身上学习到服务他人或服务自我的倾向。这是有些纪律适宜于教导/学习的原因。(以上)这些并不适用

于任何一个能量中心的启动, 因为每一个实体都是独特的, 而每一个自我与其他自我的关系又是加倍地独特。为了这个理由, 我们只能给予一般的指导方针。

Secondly, the compassion of parent to child may well be tempered by the understanding that the child entity shall learn the biases of service to others or service to self from the parental other-self. This is the reason that some discipline is appropriate in the teach/learning. This does not apply to the activation of any one energy center, for each entity is unique, and each relationship with self and other-self doubly unique. The guidelines given are only general for this reason.

当我们离开这个器皿之前, 是否有一个简短的询问?

Is there a brief query before we leave this instrument?

42.21 发问者: 如果这不算简短(问题), 请不用回答。但是首先, 我想要知道关于那些被肢解的牛只, 它们肉体被移除的部分总是相同的? 这现象是否与能量中心有关, 以及如果真是如此, 为何是这些特定的部分? 如果这一个回答会太长, 我只问有没有任何我们可以做的事、好使该器皿更舒适, 或改善该通讯?

Questioner: If this is not brief enough, don’t bother to answer it. But first, I just wondered if certain parts are always removed—the same parts
removed—in cattle mutilations, and is that related to the energy centers, and why these parts, these particular parts, were removed. But if that is too long of an answer, I'll just ask if there's anything that we can do to make the instrument more comfortable or improve the contact?

**RA**: 我是 Ra。最好在另一次的工作(集会)回应这个询问。该器皿状态良好。

**RA**: I am Ra. It would be well to respond to the query at another working. The instrument is well.

我是 Ra。我的朋友们，我在无限造物者的爱与光中离开你们, 那么 向前去吧! 在太一无限造物者的大能与和平中欢欣庆祝。Adonai。

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

第 043 场集会 1981 年 3 月 24 日

43.0 **RA**: 我是 Ra。我在太一无限造物者的爱与光中向你们致意。我现在开始通讯。

**RA**: I am Ra. I greet you in the love and in the light of the One Infinite Creator.

在我们通讯之前, 在不碰到器皿的肉体复合体前提下, 容我们要求调整一个压迫到器皿头部的物体。这造成通讯的某种干扰。

Before we communicate may we request the adjustment, without the touching of this instrument's physical body complex, of the item which presses upon the instrument's head. This is causing some interference with our contact.

43.1 发问者：是指那个枕头或别的东西？你…你说的是在(她)脖子下的枕头吗？

**Questioner**:Is that the pillow or something else? Do you... do you speak of the pillow under the neck?

**RA**: 我是 Ra。有一条干扰线横跨其头顶。

**RA**: I am Ra. There is a line of interference crossing the crown of the head.

43.2 发问者：是这个吗？[在离器皿头顶三吋的位置, 发问者找到该床单上有两吋的折痕、该床单平铺在床上]就是那个吗？

**Questioner**:Is it this?

[**Questioner**:finds a two-inch fold in the sheet three inches above the instrument's head and lays it flat.] Is that it?

**RA**: 我是 Ra。这是正确的。请增加它与头顶的距离。

**RA**: I am Ra. This is correct. Please increase the distance from the crown of the head.
43.3 发问者：[将绉折的床单沿着边缘弄平，一直到器皿头部的附近]那样是否符合要求？

Questioner: [Ruffles in the sheet are smoothed all along the length of the sheet next to the instrument’s head.] Is that satisfactory?

RA: 我是 Ra。是的。

43.4 发问者：我很抱歉，我们疏于注意到那点。

Questioner: I am sorry that we failed to notice that.

RA: 我们现在开始通讯。

RA: We communicate now.

43.5 发问者：我将尝试捡起上次集会遗留的最后问题，如果你可以回答的话。我不知道这件事是否有任何重要性，但我突然想到那些被肢解的牛只，它们肉体被移除的部分每次都相同的，我想问这现象是否与能量中心有关，以及如果真是如此，它们为何是重要的？

Questioner: I'll just try to pick up the last question left over from the last session, if you can answer it. I don’t know if it is of any importance, but it just occurred to me that the parts removed in cattle mutilations are the same every time, and I just wondered if this was related to the energy centers, and why they were important if that was so?

RA: 我是 Ra。这基本上是正确的。如果你可以理解在能量中心与各式各样的思想形态之间有种连结。因此大众意识的恐惧创造了这个情景，(牛只)肉体被移除的部分集中在某些地方象征大众意识在特定区域的关切或恐惧。

RA: I am Ra. This is basically correct if you may understand that there is a link between energy centers and various thought-forms. Thus the fears of the mass consciousness create the climate for the concentration upon the removal of bodily parts which symbolize areas of concern or fear in the mass consciousness.

43.6 发问者：那么，你是说，这些被移除的部分与第三密度人类的大众意识有关，并且这个恐惧被参与这些肢解过程的第二密度实体利用，更正，被这些思想形态实体以某种方式利用？

Questioner: Are you saying, then, that these parts that are removed are related to the mass consciousness of the third-density human form on the planet, and this fear is being used in some way by the second-density entities, or—correction, the thought-form entities—that do the mutilations?

RA: 我是 Ra。如你后半段的陈述，这是正确的。这种思想形态实体以恐惧为食物，因此它们能够依据象征学系统造成精确的伤害。你说的其他的第二密度类别(实体)需要你们称为的血液。

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RA: I am Ra. This is correct as latterly stated. The thought-form entities feed upon fear; thus they are able to do precise damage according to systems of symbology. The other second-density types of which you speak need the, what you call, blood.

43.7 Questioner: These other second-density types of which you speak need the blood to remain in the physical? Do they come in and out of our physical density from one of the astral planes?

RA: I am Ra. These entities are, shall we say, creatures of the Orion group. They do not exist in astral planes, as do the thought-forms, but wait within the earth's surface. We, as always, remind you that it is our impression that this type of information is unimportant.

RA: I am Ra. These entities are, shall we say, creatures of the Orion group. They do not exist in astral planes, as do the thought-forms, but wait within the earth's surface. We, as always, remind you that it is our impression that this type of information is unimportant.

43.8 Questioner: I agree with you wholeheartedly, but I sometimes am at a loss, before investigation into an area, to know whether it is going to lead to a better understanding. This just seemed to be related somehow to the energy centers that we were speaking of.

我将要做个声明 然后由你评论它的正确性。该声明如下:

I am going to make a statement and have you comment on it for its correctness. The statement is:

当造物者的光被分离或分割成各个颜色与能量中心以获得经验，那么为了重新与造物者结合，能量中心必须被精确地平衡、好变得跟当初源自造物者的分离光芒一模一样。这是否正确?

When the Creator's light is split or divided into colors and energy centers for experience, then in order to reunite with the Creator the energy centers must be balanced exactly the same as the split light was as it originated from the Creator. Is this correct?

RA: I am Ra. To give this query a simple answer would be nearly impossible.

我们将设法简化、并专注于我们认为你所努力追求的中心构想。我们有许多次说到平衡的相对重要性、相对于最大程度活化各个能量中心的不重要性。
这原因你已正确地推测到了。

We shall simplify by concentrating upon what we consider to be the central idea towards which you are striving. We have, many times now, spoken about the relative importance of balancing as opposed to the relative unimportance of maximal activation of each energy center.*

【*在 29.27、40.4 和 41.19 都有谈到】[*Spoken about in 29.27, 40.4, and 41.19.]

因此，如果一个实体走在正面收割性的路径上，他关心的是：规律化经验的各式各样的能量。于是最脆弱的实体有可能比另一个实体、在服务他人中有着极度的能量与活动、更加地平衡，由于该实体一丝不苟地将意志聚焦于使用经验来认识自我。在你们自己的密度之上的各个密度给予最低限度平衡的个体许多时间/空间与空间/时间、继续精练这些内在的平衡。

Thusly the entity is concerned, if it be upon the path of positive harvestability, with the regularizing of the various energies of experience. Thus the most fragile entity may be more balanced than one with extreme energy and activity in service to others due to the fastidiousness with which the will is focused upon the use of experience in knowing the self. The densities beyond your own give the minimally balanced individual much time/space and space/time with which to continue to refine these inner balances.

43.9 发问者：在下一个密度，或…在第四密度中，肉体疼痛的催化剂是否被使用、作为一个经验性平衡的机制？

Questioner: In the next density, or the... in the fourth density, is the catalyst of physical pain used as a mechanism for experiential balancing?

RA: 我是 Ra。极少使用到肉体疼痛，只有用在第四密度的一生结束之时。这种肉体疼痛放在第三密度中，不会被认为严重到需要治疗的地步。在第四密度中，心智与灵性痛苦之催化剂被使用。

RA: I am Ra. The use of physical pain is minimal, having only to do with the end of the fourth-density incarnation. This physical pain would not be considered severe enough to treat, shall we say, in third density. The catalysts of mental and spiritual pain are used in fourth density.

43.10 发问者：为什么肉体疼痛是第四密度(的一生)结束过程的一部分？

Questioner: Why is physical pain a part of the end of fourth density?

RA: 我是 Ra。你可以称呼这种疼痛为疲倦。

RA: I am Ra. You would call this variety of pain weariness.

43.11 发问者：什么是…你甚至可以叙述在第四密度中、空间/时间的投生、
(实体的)平均寿命吗？

Questioner: What is the—Can you even state the average lifespan in the fourth density of space/time incarnation?

RA: 我是 Ra。在和谐的第四密度、典型的空间/时间投生期间以你们的时间尺度而言、大约为你们的九万年。

RA: I am Ra. The space/time incarnation typical of harmonious fourth density is approximately 90,000 of your years as you measure time.

43.12 发问者：发问者：那么，是否有个时间/空间…在第四密度中，(实体)是否有多重的转世，以及中阴期间的时间/空间经验？

Questioner: Then, is there a time/space—Are there multiple incarnations in fourth density with time/space experiences between incarnations?

RA: 我是 Ra。这是正确的。

RA: I am Ra. This is correct.

43.13 发问者：第四密度的一个经验周期有多久、以我们的年月来说？

Questioner: How long is a cycle of experience in fourth density, in our years?

RA: 该经验周期大约有你们的三千万年之久、假设实体们无法更快地被收割。在这个密度中、收割完全取决于(整个)社会记忆复合体准备程度之函数。

RA: The cycle of experience is approximately 30 million of your years if the entities are not capable of being harvested sooner. There is in this density a harvest which is completely the function of the readiness of the social memory complex. It is not structured as is your own, for it deals with a more transparent distortion of the One Infinite Creator.

43.14 发问者：那么，第三与第四密度在可收割状态上有很大的不同，在第三密度尽头，个体依照个人的紫罗兰色光芒作为收割的函数，但在第四密度中，则看整个社会记忆复合体的紫罗兰色光芒、必须具备可收割特质、才可进入第五密度？

Questioner: Then the big difference in harvestability between third and fourth density is that at the end of the third density the individual is harvested as a function of individual violet ray, but in fourth density, is it the equivalent of violet-ray then for the entire social memory complex that must be of a harvestable nature to go to fifth density?

RA: 我是 Ra。这是正确的、虽然在第五密度中，实体们可以选择(加入)社会记忆复合体或以心/身/灵复合体的方式学习，在这些情况下，都可以毕业进入第六密度，因为智慧密度是一个极端自由的密度，另一方面，通往智慧的
怜悯心课程则必须和其他自我相处。

**RA：** I am Ra. This is correct although in fifth density entities may choose to learn as a social memory complex or as mind/body/spirit complexes, and may graduate to sixth density under these conditions, for the wisdom density is an extremely free density, whereas the lessons of compassion leading to wisdom necessarily have to do with other-selves.

43.15 **发问者：** 那么，第六密度的收割全然属于社会记忆复合体特质，因为我们使用智慧将怜悯心调和回来？

**Questioner:** Then is sixth-density harvest strictly of social memory complex because, again, we have compassion blended back using wisdom?

**RA：** 我是 Ra。这是相当正确的。

**RA：** I am Ra. This is quite correct.

43.16 **发问者：** 我们知道在第四密度空间/时间中，被使用的肉体制载具，我假设它相当近似于我们现在于第三密度中使用的(载具)。这是否正确？

**Questioner:** We know that the physical vehicle in fourth density that is used during space/time, I am assuming, is quite similar to the one that we now use in third density. Is this correct?

**RA：** 我是 Ra。使用的化学元素并不相同。然而，外貌是相似的。

**RA：** I am Ra. The chemical elements used are not the same. However, the appearance is similar.

43.17 **发问者：** 在第四密度之中，需要进食吗？

**Questioner:** Is it necessary to eat food in fourth density?

**RA：** 我是 Ra。这是正确的。

**RA：** I am Ra. This is correct.

43.18 **发问者：** 由于需要喂养身体，容我们说，社交催化剂的机制因此在第四密度中活跃起来。这是否正确？

**Questioner:** The mechanism of, shall we say, social catalyst due to a necessity for feeding the body then is active in fourth density. Is this correct?

**RA：** 我是 Ra。这是不正确的。第四密度存有渴望去服务，由于实体与鲜活的食材彼此增加的交流，在准备食材方面极度地简单，因此，这不是个显著的催化剂，毋宁说是空间/时间体验的一个简单的先决条件。这里牵涉的催化剂是需要摄取食材。第四密度实体认为这点是不重要的，因此，协助了教导/学习耐心(的过程)。

**RA：** I am Ra. This is incorrect. The fourth-density being desires to serve, and the preparation of foodstuffs is extremely simple due to increased communion between entity and living foodstuff. Therefore, this is not a significant catalyst but rather a simple precondition of the space/time
experience. The catalyst involved is the necessity for the ingestion of foodstuffs. This is not considered to be of importance by fourth-density entities, and it, therefore, aids in the teach/learning of patience.

43.19 **Questioner:** 你可否稍微地详述，关于它如何协助教导/学习耐心？

**RA:** 我是 Ra。你会称呼这类食物为众神之酒、或众神之馔，或带着金白色泽的光之高汤。

43.20 **Questioner:** 我猜想在第五密度中，摄取食物不是必须的。这是否正确？

**RA:** 我是 Ra。为了摄取食物，必须停止服务他人的机能一段时间，这时间长到足以祈求耐心。

**RA:** 我是 Ra。这是个有些核心的要点，空间/时间的目的是增加适合于该密度的催化性行动。空间/时间存在的一个先决条件是某种形态的身体复合体。这样一个身体复合体必须以某种方式补给燃料。

43.21 **Questioner:** 那会是什么类型的食物？

**RA:** 我是 Ra。你会称呼这类食物为众神之酒、或众神之馔，或带着金白色泽的光之高汤。

43.22 **Questioner:** 在第五密度，摄取食物的目的是什么？

**RA:** 我是 Ra。这是个有些核心的要点，空间/时间的目的是增加适合于该密度的催化性行动。空间/时间存在的一个先决条件是某种形态的身体复合体。这样一个身体复合体必须以某种方式补给燃料。

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43.23 **Questioner:** 那么，有一个…在第三密度中，摄取食物不只补给身体复合体燃料，也给予我们机会去学习服务。在第四密度中，它不只补给(身体)复合体燃料，也给予我们机会学习耐心。在第五密度中，它补给(身体)复合体燃料，但它是否教导(什么)？

**Questioner:** Then, there is a— In third density the fueling of our bodily...
complex not only simply fuels the complex but gives us opportunities to learn service. In fourth density it not only fuels the complex but gives us opportunities to learn patience. In fifth density it fuels the complex, but does it teach?

RA: 我是 Ra。在第五密度中，它是种安慰，因为那些心智相近的人聚集在一起，分享这个高汤，于是在实质的活动中，手牵手、心连心，(全体)在光与智慧中成为一体。因此在这个密度中，它成为一种慰藉、而非一个学习的催化剂。

RA: I am Ra. In fifth density it is comfort, for those of like mind gather together to share in this broth, thus becoming one in light and wisdom while joining hearts and hands in physical activity. Thus in this density it becomes a solace rather than a catalyst for learning.

43.24 发问者：我单纯地尝试追溯、你可以说、这个催化剂的演化，那么，你刚才说了，它在第五密度有些改变。我想完成这个历程，接着问在第六密度中、是否有任何食物的摄取？

Questioner: I am simply trying to trace the, you might say, the evolution of this catalyst that then, as you say, changes in fifth density. I might as well complete this and ask if there is any ingestion of food in sixth density?

RA: 我是 Ra。这是正确的，无论如何，这个食物的本质属于光、并且不可能以任何有意义的方式向你描述或回答你询问的重点。

RA: I am Ra. This is correct. However, the nature of this food is that of light and is impossible to describe to you in any meaningful way as regards the thrust of your query.

43.25 发问者：在这个星球上，在我们完全过渡、收割完成之后，到了第四密度，第四密度的存有们将会投生在这个星球的地表上[如我们现在所知的]。那是否正确？

Questioner: In fourth density on this planet, after we're totally transitioned and the harvest is complete, fourth-density beings will be incarnate on the surface of this planet as we know it now, this particular surface. Is that correct?

RA: 我是 Ra。或然率/可能性的复数漩涡指出这是最有可能的。

RA: I am Ra. The probability/possibility vortices indicate this to be most likely.

43.26 发问者：那么、在那个时候、是否有任何第五密度和/或第六密度存有在地球的表面上？

Questioner: Then will there be at that time any fifth-density and/or sixth-density beings on the surface of the planet?

RA: 我是 Ra。这个时间[以你们的尺
度]不会太久，因为第四密度存有需要将他们的学习/教导之空间/时间花在与他们相同密度的实体身上。

RA：我是Ra。Not for a fairly long measure of your time as fourth-density beings need to spend their learn/teaching space/time with their own density’s entities.

43.27 发问者：那么、基本上、你是说在那个(时)点, 第五或第六密度存有的教导无法让第四密度的新进实体很好地理解？

Questioner: Then basically what you are saying is that at that point the teachings of fifth- or sixth-density beings would not be too well understood by the fourth density, new fourth-density entities?

RA：我是Ra。你想要询问我们这点吗？

RA: I am Ra. Do you wish to query us upon this point?

43.28 发问者：我猜我刚才没有正确地叙述。第四密度的新进存有是否需要在思想上进化到某一个点、第五密度的课程才会是有价值的？

Questioner: I guess I didn’t state that correctly. Is it true that the fourth-density, new fourth-density beings then need to evolve in their thinking to reach a point where fifth-density lessons would be of value?

RA：我是Ra。我们掌握到你询问的驱动力了。虽然这是真的：随着第四密度新手不断进步、他们越来越需要其他密度的教导；而正如我们因着呼求，向你们说话，这也是真的；所以只要呼求、资讯总是可得的。简言之、第五密度存有不会居住在该星球地表上、直到该星球到达第五密度振动性层级为止。

RA：I am Ra. We grasp the thrust of your query. Although it is true that as fourth-density beings progress they have more and more need for other density teachings, it is also true that just as we speak to you due to the calling, so the information called is always available. It is simply that fifth-density beings will not live upon the surface of the planetary sphere until the planet reaches fifth-density vibratory level.

43.29 发问者：那么，我在想，如果相对来说, 第四密度的学习/教导机制是相同的。根据你所说的，需要有个呼求存在、第五密度的教导/学习才可以给予第四密度；如同必须有个呼求在此存在，第四密度课程才可以给予第三密度。这是否正确？

Questioner: I was wondering, then, if the mechanism of teach/learning was the same, relatively, then in fourth density. From what you say, it seems that is necessary for first the call to exist for the teach/learning of fifth density to be given to fourth, just as a call must exist here before fourth-density lessons are given to
third. Is this correct?

**RA:** 我是 Ra。这个询问被误导了，因为第四密度的经验与第三密度的经
验断然地不同。无论如何，呼求的机制
是相同的、这是正确的，呼求先于接收
资讯以符合自由意志。

**RA:** I am Ra. This query is misguided,
for experience in fourth density is
emphatically not the same as
third-density experience. However, it is
correct that the same mechanism of
calling predisposes the information
received in a way consonant with free
will.

在此次工作中 你可以再问一个完整
的问题。

You may ask one more full question
at this working.

43.30 发问者: 你曾提到强化意志的
关键是一心。你可否告诉我下列协助专
心之工具的相对重要性? 我列举如下:
静默、温度控制、身体的舒适、筛网:
如同法拉第罩会筛除电磁放射波、可见
光之筛除，以及恒常的气味：好比使用
馨香以强化你在冥想中的专注程度。

Questioner: You stated that the key
to strengthening the will is
concentration. Can you tell me the
relative importance of the following
aids to concentration? I have
listed: silence, temperature control,
comfort of body, screening as a
Faraday cage would screen
electromagnetic radiation, visible light
screening, and a constant smell such
as the use of incense for strengthening
your concentration in meditation.

换句话说，一个孤立隔绝的情境。你
曾提到这是金字塔的功能之一。

In other words, an isolation-type of
situation. You mentioned that this was
one of the functions of the pyramid.

**RA:** 我是 Ra。我们先前讨论过身体
复合体对心智与灵性复合体活动的类
比*。你可以考虑所有上述这些协助皆
有助于刺激那个真正协助专注的东西:
那就是该实体的意志。这个自由意志可
以被聚焦在任何物体或目标上。

**RA:** I am Ra. The analogies of body
complex to mind and spirit complex
activities have been discussed
previously.* You may consider all of
these aforementioned aids as those
helpful to the stimulation of that which,
in actuality, aids concentration—that
being the will of the entity. This free
will may be focused at any object or
goal.

【*先前在 40.14 与 41.21–22. 讨论过】
[*Discussed previously in 40.14 and
41.21–22.]

43.31 发问者: 我真正尝试得到的(资
讯)是：建构一个更佳的冥想场所是否
有很大的重要性。我先前提过、我们有
各种分心的东西，我知道、是否要建构
这个场所完全由我们的自由意志决定，
但我尝试查明某些原则。举例来说，建
Questioner: I was really trying to get at whether it would be of great importance to construct a better place for our meditations. We have distractions here of the types which I mentioned, and I know that it is our total free will as to whether we construct this or not, but I was just trying to get at the principles. For instance, the Faraday cage would be quite a big construction, and I was wondering if it would be of any real value?

RA: I am Ra. Without infringing upon free will we feel it possible to state that the Faraday cage and the isolation tank are gadgets.

RA: I am Ra. In the love and the light of the One Infinite Creator. Go forth, therefore, rejoicing in the power and the peace of the One Infinite Creator. Adonai.

43.32 发问者：我只问 有没有任何我们可以做的事、好使该器皿更舒适或改善该通讯？

Questioner: I’d only ask if there is anything we can do to make the instrument more comfortable or to improve the contact?

RA: I am Ra. All is well. I leave you in the love and the light of the One Infinite Creator. Go forth, therefore, rejoicing in the power and the peace of the One Infinite Creator. Adonai.
44.1 **Questioner**: 这个器皿对于她的生命力有问题，我们难以去评估它。你是否可能评论这点？

**RA**：我是 Ra。我们扫描这个器皿，发现我们可以有所服务而不会冒犯，由于这个器皿决定遵从最谨慎的评估，而非最渴望的结果。

在这段负面影响力干扰最强烈的时期，我们对于迄今能够规律地维持通讯感到惊讶。性能量转移在某几场工作集会曾给予这个器皿额外的生命力资源、可兹汲取。无论如何，在这次工作集会并非如此，因此该器皿的意志驱策它的身体复合体。这个器皿对于这个服务没有判断。意志的机能，尽管被认可为最珍贵与核心的(机能)，在这个用途上却可能造成该器皿身体复合体的严重扭曲。

我们有被惊讶到我们能够维持在最强烈影响期的通讯，对于迄今能够规律地维持通讯感到惊讶。性能量转移在某几场工作集会曾给予这个器皿额外的生命力资源、可兹汲取。无论如何，在这次工作集会并未如此，因此该器皿的意志驱策它的身体复合体。这个器皿对于这个服务没有判断。意志的机能，尽管被认可为最珍贵与核心的(机能)，在这个用途上却可能造成该器皿身体复合体的严重扭曲。

May we note that martyrdom is not necessarily helpful. We ask this instrument to examine these thoughts, judge, and discriminate the possible truth of them; and if they be deemed true, we suggest this instrument release the power of judgment to the support group whose interests are balanced far more than this instrument’s. Allow decisions to be made without expectation or attachment to the outcome. Our hopes, may we say, for long-term contact through this instrument depend upon

have at some workings given this instrument additional vital resources upon which to draw. However, this is not so at this working and, therefore, the will of the instrument drives its bodily complex. This instrument has no judgment about this service. The faculty of will, while recognized as most central and valuable, could in this application cause serious distortion in bodily complex of the instrument.
its maturing ability to be of service to other-selves by accepting their help and thus remaining a viable instrument.

May we thank the Questioner: for allowing us to speak to this point, for we were aware of the distortions incumbent upon one whose will to serve is not regulated by knowledge of limitations of bodily-complex distortion.

44.2 Questioner: In necessary moments, can you swiftly terminate this contact, because we are not aware of the vitality of the instrument at this time?

RA: I am Ra. In your way of speaking our hands are, to a certain extent, tied. This instrument has called upon inner reserves which are dearly bought. Therefore, we have the honor/duty of using this energy to the best of our ability. When it becomes low we shall most certainly, as always, express the need for ending the working. The only way of avoiding this sharing of service at whatever cost is to refrain from the working. It is a dilemma.

44.3 Questioner: When you begin your communication, I heard a tone in my left ear. Can you tell me what it was?

RA: This was a negatively oriented signal.

44.4 Questioner: Can you tell me how I would hear a positively oriented signal?

RA: There are two types of positively oriented signals. First, the signal in the right ear position implies a message, that you receive something non-verbal saying: 'Listen! Take note!' Another positively oriented signal is a tone located above the head, indicating for another...
想法是平衡的确认(信号)。

**RA**：我是Ra。两种类型的积极信号。首先，在右耳位置的信号表明你正在被给予一些未言传的消息，说，“听。留意。” 其他积极的信号是头上的音调，这是一个平衡的确认思想。

44.5 发问者：我是否还得到任何其他负面导向的信号？

**Questioner**：是否有任何其他负向的信号？

**RA**：我是Ra。这是正确的。你能够接收到思想形态、文字形态，以及异象。然而，你似乎能够辨别。

**RA**：我是Ra。这是正确的。你能够接收到思想形态、文字形态，以及异象。然而，你似乎能够辨别。

44.6 发问者：我对这些负面特质的信号敞开，是否有一个原因？

**Questioner**：我对这些负面特质的信号敞开，是否有一个原因？

**RA**：我想如果我们在此时终止该通讯可能是个好主意，以便允许该器皿在继续(往后的集会)之前获取更多必要的能量。这是我此刻的决定。我很想继续该通讯，虽然我无法分辨该器皿的(能量)水平，但在我看来，该器皿不应该再用掉任何能量。

**Questioner**：我想领土商用是可能是一个好主意，以便允许该器皿在继续(往后的集会)之前获取更多必要的能量。这是我此刻的决定。我很想继续该通讯，虽然我无法分辨该器皿的(能量)水平，但在我看来，该器皿不应该再用掉任何能量。

**RA**：我是Ra。我们正在回应一个未被请求的询问，无论如何，它是十分突出的，因此我们请求你原谅这个冒犯。该器皿已经消耗了该能量，仅奉献于这个目标。你可以做你意愿的事情，但这是该器皿准备通讯之特质、并且是我们可以使用它的唯一原因。

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44.8 发问者：我不大确定我充分地理解你。你能否以稍微不同的方式说一次？你能否更完整地解释？

**Questioner**：我不大确定我充分地理解你。你能否以稍微不同的方式说一次？你能否更完整地解释？

**RA**：我是Ra。我们正在回应一个未被请求的询问，无论如何，它是十分突出的，因此我们请求你原谅这个冒犯。该器皿已经消耗了该能量，仅奉献于这个目标。你可以做你意愿的事情，但这是该器皿准备通讯之特质、并且是我们可以使用它的唯一原因。

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more completely?

RA: 我是 Ra。你们每一位在这个工作中有意识地奉献正在经验的生活给服务他人。这个器皿透过长期的通灵经验[套用你们的称谓]精炼这个奉献，传导邦联哲学[以你们可能的说法]。因此当们首先接触到这个器皿，它已经提供其存有状态，不只给予服务其他自我，还针对这类特质的通讯之服务。

RA: I am Ra. Each of you in this working has consciously dedicated the existence now being experienced to service to others. This instrument has refined this dedication through long experience with the channeling, as you term it, of Confederation philosophy, as you may say. Thus when we first contacted this instrument it had offered its beingness, not only to service to other-selves, but service by communication of this nature.

当这个通讯发展成熟后，这个存有状态的奉献变得相当地明确。因此一旦该能量早已耗费，我们大可继续这场集会，并且我们应以非常小心地监看该器皿，并作为何时应举行集会的唯一裁判。我是否正确？

Questioner: In that case, since the energy is already lost, we might as well continue with this session, and we should very carefully monitor the instrument and be the sole judge of when the sessions should occur. Am I correct?

RA: 我是 Ra。深刻地正确。这个器皿在这个时期决意继续通讯已经延伸了低能量的时期。

RA: I am Ra. This is profoundly correct. This instrument’s determination to continue contact during this period has already extended the low energy period.

44.10 发问者：这点对我们很有启发。谢谢你。

Questioner: This is very revealing to us. Thank you.
我们每一位都得到信号与梦境。我一直觉察到遥听的通讯、至少在醒来的时候有一次。你可否建议一个方式，容我说，使我们能够抵消我们不想要的、负面源头的影响效应？

Each of us gets the signals and dreams. I have been aware of clairaudient communication at least once in waking up. Can you suggest a method whereby we might, shall I say, nullify the effect of the influence that we don’t want from a negative source?

RA：我是 Ra。有形形色色的方法。我们将提供最可得或最简单的(方法)。跟这个工作相关的其他自我分享这个困难的通信、并且在爱中为这些影像与光的传送者[为了自我与其他自我]冥想, 这是抵消这类事件之效应的最有用方式。借由使用智力或意志修为来贬低这些经验、等于是邀请这些效应的延长。远为优良的方法是在信赖中分享这类经验、并在爱与光中联合(所有)心与魂, 将悲悯给传送者，盔甲给自我。

RA：I am Ra. There are various methods. We shall offer the most available or simple. To share the difficult contact with the other-selves associated with this working and to meditate in love for these senders of images and light for self and other-selves is the most available means of nullifying the effects of such occurrences. To downgrade these experiences by the use of intellect or the disciplines of will is to invite the prolonging of the effects. Far better, then, to share in trust such experiences and join hearts and souls in love and light with compassion for the sender and armor for the self.

44.11 发问者：你能否告诉我这个器皿今晨睡醒当下的一个梦境[她告诉我的]之源头？

Questioner: Can you tell me the source of the instrument’s dream of this morning that she told to me as soon as she woke up?

RA：我是 Ra。容我们说，该梦境的感觉受到猎户(集团)的影响。该梦境的衣裳揭露更多该器皿的无意识与符号体系相关的样式。

RA：I am Ra. The feeling of the dream, shall we say, was Orion-influenced. The clothing of the dream revealing more the instrument’s unconscious associative patterns of symbolism.

44.12 发问者：在好些年前的冥想中、我的手臂开始发光并且非自主地快速移动。那是什么？

Questioner: In meditation a number of years ago my arm started to glow, moving rapidly involuntarily. What was that?

RA：我是 Ra。该现象是一个类比，由你的较高自我制造给你取得的，该类比是(描述)你当时的存有以一种不被物理学家、科学家、或医生理解[容我们
说] 的方式生活着。

**RA**: I am Ra. The phenomenon was an analogy made available to you from your higher self. The analogy was that the being that you were was living in a way not understood by, shall we say, physicists, scientists, or doctors.

44.13 发问者：我在这次集会中尝试得到的是：有没有任何我们能够做的练习、以最佳地恢复该器皿的活力，因为有需要尽我们一切所能去维持我们的通讯。你可否告诉我们，什么是我们的最佳事项，以增加该器皿在这些通讯期间的生命力？

Questioner: What I am trying to get at in this session is any practices that we might be able to do to best revitalize the instrument, for it is going to be necessary to do all we can, to do this, in order to maintain our contacts. Can you tell us what we could best do to increase the instrument’s vitality for these contacts?

**RA**: 我是 Ra。你的经验是你接触智能无限的能力的一个功能。因此，它跟这个器皿的生命能并无直接的关系。

**RA**: I am Ra. Your experience was a function of your ability to contact intelligent infinity. Therefore, it does not have a direct bearing upon this instrument’s vital energy.

我们先前已经说过可以协助这个器皿之生命力的事物：对美的敏感度、歌唱神圣音乐、冥想与敬拜、在自由给予的爱中与自我分享自我，不管是在社交或性交方面。这些事情相当直接地工作生命力。这个器皿有一个朝向欣赏各种经验的变貌。这点以比较不直接的方式协助生命力。

We have spoken before of those things which aid this instrument in the vital energy: the sensitivity to beauty, to the singing of sacred music, to the meditation and worship, to the sharing of self with self in freely given love either in social or sexual intercourse. These things work quite directly upon the vitality. This instrument has a distortion towards appreciation of variety of experiences. This, in a less direct way, aids vitality.

44.14 发问者：我正在注视魔法练习的进展之图表，从 Malkuth 开始，在 Kether 结束。我在想这些站点是否对应各个颜色或密度，Malkuth 为一、Yesod 为二、Hod 与 Netzach 为三、Tiphareth 为四，以此类推。这是否正确？

Questioner: I was looking at the diagram of the advancement of magical practices starting from Malkuth and ending at Kether. I was wondering if these corresponded to the colors, or the densities, with Malkuth as one, Yesod as two, Hod and Netzach being three, Tiphareth four, and so on. Is this correct?

**RA**: 我是 Ra。这基本上是不正确的，虽然你位于正确的思考轨道上。这些站点的每一个都有复杂的数字与能量中
44.15 问者：嗯，这张图的左手途径是否代表服务自我，右手途径代表服务他人？

问者：Well, does the left-hand path of this represent the service-to-self path more, and the right-hand path the service-to-others?

RA：我是 Ra。这是此次工作的最后一个完整询问。

RA：I am Ra. This will be the last full query of this working.

这是不正确的。这些站点是关系[复数]。每一条途径提供这些关系。实行者在工作这些强有力概念时的意图决定该工作的极性。这些工具就是工具。

This is incorrect. These stations are relationships. Each path has these relationships offered. The intent of the practitioner in working with these powerful concepts determines the polarity of the working. The tools are the tools.

44.16 问者：作为结尾的问题，那么我只问 Ipsissimus 是否有正面或负面极性，或者他必定两者都不是？

问者：As an ending question I will just ask is it possible, then, for the Ipsissimus to have either positive or negative polarity, or must he be neither?

RA：我是 Ra。我们将以特殊化的观点来回应这个术语的意义。Ipsissimus 是一个实体已精通生命之树，并且为了负面极化使用这个精通(优势)。

RA：I am Ra. We shall respond to the meaning of this term in a specialized sense. The Ipsissimus is one who has mastered the Tree of Life and has used this mastery for negative polarization.

在我们离开这个器皿之前，是否有任何我们可以回应的简短询问？

Is there any brief query which we may respond to as we take leave of this instrument?

44.17 问者：我很抱歉我们今天有点偏离常轨。我想我们完成的最重要的事项为发现如何更佳地调节该器皿的集会[复数]，我会希望你愿意忍受我有时候没有能力适当地选择问题。有时候，我探究某些领域看看是否我们可以走这个方向，一旦进入之后，我…除此之外，我只想要知道，在这个集会中、有
I am sorry that we got a little off the track today. I think the most important thing we accomplished is knowing how to better regulate the instrument’s sessions, and I would hope that you would bear with me for my inability to select questions properly at times, since I just happen, sometimes, to probe into areas to see if there is a possible direction we may go, and once entering, I... 

I am Ra. There are no mistakes. Be at rest, my friend. Each of you is most conscientious. All is well.

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

45.1 Questioner:既然该器皿有休息了，你能否给我们关于她的肉体状态、针对通讯、的一份估计?

Questioner: Could you give us an estimate of the instrument’s physical condition for communications now that she is rested?

RA: 我是 Ra。这个器皿在身体复合体方面的状态是极度贫乏的。这个器皿并未休息。无论如何，这个器皿热切地(期盼)我们的通讯。

RA: I am Ra. This instrument's condition as regards the bodily complex is extremely poor. This instrument is not rested. However, this instrument was eager for our contact.

45.2 Questioner:这段禁戒通讯的时期是否帮助器皿的肉体状态?

Questioner: Did the period of abstinence from contact help the instrument’s physical condition?

RA: 这是正确的。在我们上次的通讯时期, 这个器皿发展出肺部或肾脏性质的[你们所称的]疾病的或然率相当显著。你们已经避开这个器皿之身体复合体的、一个可能很严重的肉体机能障碍。

RA: This is correct. The probability of this instrument’s development of what you would call disease, either of the pulmonary nature or the renal nature, was quite...
significant at our previous contact. You have averted a possible serious physical malfunction of this instrument’s bodily complex.

It is to be noted that your prayerful support was helpful, as was this instrument’s unflagging determination to accept that which was best in the long run and thus maintain the exercises recommended without undue impatience.

It is to be further noted that those things which aid this instrument are in some ways contradictory and require balance. Thus this instrument is aided by rest, but also by diversions of an active nature. This makes it more difficult to aid this instrument. However, once this is known, the balancing may be more easily accomplished.

Questioner: Can you tell me if a large percentage of the wanderers here now are those of Ra?

RA: 我是 Ra。我可以。

RA: I am Ra. I can.

45.4 发问者：他们是吗？

Questioner: Are they?

RA: 我是 Ra。第六密度流浪者有显著的一部分属于我们的社会记忆复合体。另一个大的部分由那些协助南美洲人群的实体组成；另一部分是那些协助亚特兰提斯的实体们—全都是第六密度，和弟兄姊妹的群体(复数)，由于(我们)一致感觉我们曾经受到金字塔形状的协助，所以我们能协助你们人群。

RA: I am Ra. A significant portion of sixth-density wanderers are those of our social memory complex. Another large portion consists of those who aided those in South America; another portion, those aiding Atlantis—all sixth density and all brother and sister groups due to the unified feeling that as we had been aided by shapes such as the pyramid, so we could aid your peoples.

45.5 发问者：你能否说我们三个人当中、任何一人属于 Ra 群体，或其他群体？

Questioner: Can you say if any of the three of us are of Ra or one of the other groups?
45.6 发问者：你能否说我们每一位分别属于哪一个群体？
Questioner: Can you say which of us are of which group?

RA：我是 Ra。是的。
RA：I am Ra. Yes.

45.7 发问者：我们全体(三人)是否都属于你刚才提到的群体之一？
Questioner: Are all of us one of the groups that you mentioned?

RA：我是 Ra。不行。
RA：I am Ra. No.

45.8 发问者：你能否解释我持续听到的右耳与左耳的音调，以及我所称的触碰式通信？
Questioner: Can you explain the right and left ear tone and what I call touch contact that I continually get?

RA：我是 Ra。这点先前已涵盖*。请询问具体的进一步细节。
RA：I am Ra. This has been covered previously.* Please ask for specific further details.

【*先前在 44.3–6 有涵盖到】
[*Covered previously in 44.3–6.]

45.9 发问者：我在不同时间收到我认为是右耳与左耳的搔痒。这跟我在右耳与左耳收到的音调相比，意义上有何不同？
Questioner: I get what I consider to be a tickling in my right and my left ear at different times. Is this any different as far as meaning goes as the tone I get in my right and left ear?

RA：我是 Ra。没有。
RA：I am Ra. No.

45.10 发问者：为什么左耳属于服务自我之接触，而右耳属于服务他人？
Questioner: Why is the left ear of the service-to-self contact and the right service-to-others?

RA：我是 Ra。你们肉体载具的特质具有磁场的正极与负极，它们以复杂的样式笼罩你的载具的外壳。在这个时间/空间连续体水平上，大多数的实体的头部区域的左半部属于负面极性。
RA：I am Ra. The nature of your
physical vehicle is that there is a magnetic field, positive and negative, in complex patterns about the shells of your vehicle. The left portion of the head region of most entities is, upon the time/space continuum level, of a negative polarity.

45.11 **Questioner:** Can you tell me the purpose or philosophy behind the fourth, fifth-, and sixth-density positive and negative social memory complexes?

**RA:** I am Ra. A social memory complex's basic purpose is one of evolution. Beyond a certain point, the evolution of spirit is quite dependent upon the understanding of self and other as Creator. This constitutes the basis for social complexes. When brought to maturity, they become social memory complexes. The fourth density and sixth density find these quite necessary. The fifth positive uses social memory in attaining wisdom, though this is done individually. In fifth negative much is done without aid of others.

45.12 **Questioner:** I just need to know if there is anything we can do to make the instrument more comfortable or improve the contact?

**RA:** I am Ra. All is well, my brothers.

45.13 **Questioner:** What did you say? I couldn't hear you.*

**RA:** I am Ra. Everything is well, my brothers.

*This section of the transcript is interrupted by a person delivering water. He continues to敲门 and honk the car's horn. Jim wrote: ‘We had a sign on the door, asking not to disturb, but those delivering the water ignored the sign and tried to complete their task. After this meeting...
我们把一台车放在车道的下端，好让没有车辆能通过。恒常的中断声响并未放在这里的抄本中。]

[*The latter part of this session was interrupted by a water delivery person knocking on the door and honking his horn. Jim writes: “We had a sign on the front door asking not to be disturbed, but the fellows who delivered drinking water to fill our cistern ignored the sign and made every effort to complete their delivery. From this session on we parked one of our cars at the bottom of the driveway so no vehicle could pass.” The constant interruptions are not included in this transcript.*]

RA：我是Ra。一切都好，我的兄弟们。现在，我在太一无限造物者的爱与光中离开你们。那么，向前去吧，在太一无限造物者的大能与和平中欢欣庆祝。Adonai。

RA：I am Ra. All is well, my brothers. I leave you now in the love and in the light of the One Infinite Creator. Go forth, then, rejoicing in the power and the peace of the One Infinite Creator. Adonai.

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46.0 RA：我是Ra。我在太一无限造物者的爱与光中向你们致意。我们现在开始通讯。

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

46.1 发问者：可否请先告诉我们，该器皿的状态？

Questioner: Could we please first have an indication of the instrument’s condition?

RA：我是Ra。目前扫描这个器皿，其肉体能量水平极度低落，并且正遭受攻击。这将会持续你们的几个星期。无论如何，这个器皿的生命能正逐渐回复先前的水平。

RA：I am Ra. This instrument scans at present at extremely low physical energy and is under attack. This will continue for some of your weeks. However, the vital energy of this instrument is gradually restoring its former level.

46.2 发问者：在那种情况下，我们最好只问你一个问题，除非你认为之后再问任何问题是可行的。但那一个问题正在困扰我们，我在冥想中得到的、可能是一个不适当的问题，但我感觉这是我的义务去问它，因为它对于该器皿与我们的心理状态都是中心的问题。

Questioner: In that case, we’d better ask you only one question unless you deem it all right to ask any more questions than that. But the one question that is bothering us, which I got in meditation, may be an inappropriate question, but I feel it my duty to ask it because it is central to the instrument’s mental condition and
It has to do with the two cats which we were going to take to have worked upon today for teeth cleaning and the small growth removed from Gandalf’s leg. I got the impression that there might be an inroad there for the Orion group, and I was primarily concerned about anything that we could do for protection for these two cats. I may be out of line in asking this, but I feel it my duty to ask it. Would you please give me information, all the information you can on that subject?

RA: I am Ra. The entity, mind/body/spirit complex, Gandalf, being harvestable third density, is open to the same type of psychic attack to which you yourselves are vulnerable. Therefore, through the mechanism of images and dreams, it is potentially possible for negative concepts to be offered to this mind/body/spirit complex, thus having possible deleterious results. The entity, Fairchild, though harvestable through investment, does not have the vulnerability to attack in as great an amount due to a lack of the mind complex activity in the distortion of conscious devotion.

For protection of these entities we might indicate two possibilities. Firstly, in meditation, (give them)穿上光之盔甲。其次，重复诵念简短的仪式句子，这个器皿从(教会)组织学到的这些句子，而该组织为这个器皿扭转灵性的一体状态。这个器皿的知识是足够的。由于许多无形实体也觉察这些仪式的句子而警醒，这过程将有帮助。在活动进行的时间代表这些实体冥想是适当的。从这个时间开始，在方便的各个间隔中重复仪式是有效的，直到(它们)安全的返回。

RA: For protection of these entities we might indicate two possibilities. Firstly, the meditation putting on the armor of light. Secondly, the repetition of short ritual sentences known to this instrument from the establishment which distorts spiritual oneness for this instrument. This instrument’s knowledge will suffice. This will aid due
to the alerting of many discarnate entities also aware of these ritual sentences. The meditation is appropriate at the time of the activity on behalf of these entities. The ritual may be repeated with efficacy from this time until the safe return at convenient intervals.

46.3 **Questioner:** I'm not familiar with the ritual sentences. If the instrument is familiar you need not answer this, but which sentences do you mean?

**RA:** [Silence. No response from Ra.]

**RA:** I am Ra. The cause of such growths has been previously discussed. The danger to the physical body complex is slight given the lack of repeated stimulus to anger.

46.6 **Questioner:** At this time I would ask if we should end the session because of the instrument's low vitality, or whether this is irrelevant because of the dedication to this session already.

**RA:** I am Ra. The latter is correct. You may proceed. We shall monitor the vital energy of this instrument.

46.7 **Questioner:** I was just wondering, if an entity polarizes toward the service-to-self path, would the anger have the same physical effect that it affects an entity polarized toward the service-to-others path? Would it also...
cause cancer, or is it just a catalytic effect working in the positively polarized entity?

**RA:** 我是 Ra。催化的机制并不依赖一个心/身/灵复合体选择的极性，端看这个催化剂被放在什么用途或目标上。因此有意识地使用愤怒经验朝向正面或负面极化的实体不会经历身体催化剂，而是将这个催化剂用在心智配置上。

**RA:** I am Ra. The catalytic mechanisms are dependent not upon the chosen polarity of a mind/body/spirit complex, but upon the use, or purpose, to which this catalysis is put. Thus the entity which uses the experience of anger to polarize consciously, positively or negatively, does not experience the bodily catalyst but rather uses the catalyst in mental configuration.

46.8 发问者：我不确定我理解那点。让我们举个例子：若一个朝向负面途径极化的实体变得愤怒…假设的状况是他得了癌症。适用他的原则是什么？

**Questioner:** Not sure that I understand that. Let’s take some examples. If an entity polarizing toward the negative path becomes angry… let’s take the condition where he develops a cancer. What is the principle of that for him?

**RA:** 我是 Ra。我们看到你询问的要点，如果得到你的认可，我们将以不同的方式回答该特定的询问。

**RA:** I am Ra. We see the thrust of your query and will respond at variance with the specific query if that meets with your approval.

46.9 发问者：当然可以。

**Questioner:** Certainly.

**RA:** 正面极化的实体感知到愤怒。这个实体如果在心智上使用该催化剂，祝福并爱这个内在的愤怒，于是它有意识地在心智中强化这个愤怒，直到红色光芒能量被觉察到不只是愚蠢而已，而是受到灵性熵数支配的能量，一种随机无秩序的被使用的能量。

**Ra** The entity polarizing positively perceives the anger. This entity, if using this catalyst mentally, blesses and loves this anger in itself. It then intensifies this anger consciously in mind alone until the folly of this red-ray energy is perceived, not as folly in itself, but as energy subject to spiritual entropy due to the randomness of energy being used.

正面的导向然后提供意志与信心继续这个心智上强烈的经验，让愤怒被理解、接受，并整合到该心/身/灵复合体之中。作为愤怒对象的其他自我因此被转化成一个接受、理解、适应的对象，这一切被再度整合的过程，使用愤怒起始的巨大能量。

**Positive orientation then provides the will and faith to continue this mentally intense experience of letting the anger be understood, accepted,
and integrated with the mind/body/spirit complex. The other-self which is the object of anger is thus transformed into an object of acceptance, understanding, and accommodation, all being reintegrated using the great energy which anger began.

The negativelv oriented mind/body/spirit complex will use this anger in a similarly conscious fashion, refusing to accept the undirected, or random, energy of anger and instead, through will and faith, funneling this energy into a practical means of venting the negative aspect of this emotion so as to obtain control over other-self or otherwise control the situation causing anger.

Control is the key to negatively polarized use of catalyst. Between these polarities lies the potential for this random and undirected energy creating a bodily complex analog of what you call the cancerous growth of tissue.

46.10 发问者：那么，以我的理解，你是说如果正面极化的实体无法接受其他自我，或者如果负面极化的实体无法控制其他自我，任何一种情况都可能造成癌症。这是否正确？

Questioner: Then as I understand it you are saying that if the positively polarizing entity fails to accept the other-self or if the negatively polarizing entity fails to control the other-self, either of these conditions will cause cancer, possibly. Is this correct?

RA：我是 Ra。这只有部分正确。首先的接受或控制[依照其极性而定]属于自我。如同许多事物，愤怒需要被爱与被接受为自我的一部分，或者被控制为自我的一部分，如果该实体要做功的话。

RA：I am Ra. This is partially correct. The first acceptance or control, depending upon polarity, is of the self. Anger is one of many things to be accepted and loved as a part of self or controlled as a part of self, if the entity is to do work.

46.11 发问者：那么，你是说如果负面极化的实体无法控制他自己的愤怒或无法在愤怒中控制他自己，他就可能会引发癌症？这是否正确？
Questioner: Then are you saying that if a negatively polarized or polarizing entity is unable to control his own anger, or unable to control himself in anger, that he may cause cancer? Is this correct?

RA: I am Ra. This is quite correct. The negative polarization contains a great requirement for control and repression.

46.12 发问者: 压抑什么？
Questioner: A repression of what?

RA: I am Ra. Any mind-complex distortion which you may call emotional, which is of itself disorganized, needs, in order to be useful to the negatively oriented entity, to be repressed and then brought to the surface in an organized use. Thus you may find, for instance, negatively polarized entities controlling and repressing such basic bodily complex needs as the sexual desire in order that in the practice thereof the will may be used to enforce itself upon the other-self with greater efficiency when the sexual behavior is allowed.

46.13 发问者: 那么正面导向的实体,与其尝试压抑情感、宁可平衡情感，如同稍早的通讯所言。这是否正确？
Questioner: Then the positively oriented entity, rather than attempting repression of emotion, would balance the emotion as stated in an earlier contact. Is this correct?

RA: I am Ra. This is correct and illustrates the path of unity.

46.14 发问者: 那么癌症是个训练的催化剂、大约以相同的方式为两种极性运作、但尝试让我们说创造出两个方向的极化，正面与负面，取决于经验该催化剂的实体之导向。这是否正确？
Questioner: Then cancer is a training catalyst operating for both polarities in approximately the same way but attempting, let’s say, to create polarization in both directions, positive and negative, depending upon the orientation of the entity experiencing the catalyst. Is this correct?

RA: I am Ra. This is not correct, because the catalyst is unconscious and does not and cannot function in the way as you describe.

RA: 我是 Ra。这是不正确的，因为催化剂是无意识的，并不和智能一同工作。
作，毋宁说它是学习/教导机制的一部分，由子理则在你们空间/时间开始之前即设定了。

RA：I am Ra. This is incorrect in that catalyst is unconscious and does not work with intelligence but rather is part of the, shall we say, mechanism of learn/teaching set up by the sub-Logos before the beginning of your space/time.

46.15 发问者：当一个实体得到癌症，却不是有意识地知道在他身上发生了什么，癌症在这种情况如何发挥学习/教导的作用？

Questioner:How does cancer do this learn/teaching when the entity has no conscious idea of what is happening to him when he develops cancer?

RA：我是 Ra。在许多情况中，催化剂没有被使用。

RA: I am Ra. In many cases catalyst is not used.

46.16 发问者：使用癌症催化剂的计划是什么？

Questioner:What is the plan for use of the catalyst of cancer?

RA：我是 Ra。该催化剂、和所有的催化剂、都是被设计来提供经验。在你们的密度中，这个经验可以被爱与接纳，或被控制。这是两条路径。当两条途径皆不被选择，该催化剂失去原先设计的功用，该实体继续前行，直到催化剂击打到它，促使它形成一种偏见：朝向接受与爱或分离与控制。在这里，并不缺空间/时间给催化剂发挥作用。

RA：I am Ra. The catalyst, and all catalyst, is designed to offer experience. This experience in your density may be loved and accepted, or it may be controlled. These are the two paths. When neither path is chosen, the catalyst fails in its design, and the entity proceeds until catalyst strikes it which causes it to form a bias towards acceptance and love or separation and control. There is no lack of space/time in which this catalyst may work.

46.17 发问者：我假设子理则或理则的计划是为了正面与负面极化的社会记忆复合体，含第四密度和更高的密度。你可否告诉我对于这两种社会记忆复合体的计划之目的，以及它与库仑定律或正负电性的关联，或以任何你可以的方式说？

Questioner:I am assuming that the sub-Logos’ or the Logos’ plan is for positively and negatively polarized social memory complexes in fourth density and above. Can you tell me the purpose of the plan for these two types of social memory complexes with respect, shall we say, to Coulomb’s Law, or negative and positive electrical polarity, or any way you can?

RA：我是 Ra。这个器皿越来越疲倦。我们将再次与你谈话。我们指出一个可能性，而不会进一步伤害到这器皿，大约每周两次集会，直到这段具有攻击潜
能与十分低落之肉体能量的期间过去。容我们说 和这个小组在一起是好的。我们欣赏你们的忠实。在结束这次工作时间之前、是否有任何简短的询问？

**RA：** I am Ra. This instrument grows weary. We shall speak with you again. We may indicate the possibility, without further harm to this instrument, of approximately two sessions per your weekly period until these weeks of potential for attack and presence of very low physical energy are passed. May we say it is good to be with this group. We appreciate your fidelity. Are there any brief queries before the end of this work time?

46.18 发问者：只有一个：有没有任何我们可以做的事、好使该器皿更舒适或改善该通讯？

Questioner: Only if there is anything we can do to make the instrument more comfortable or improve the contact?

**RA：** I am Ra. Each is supporting the instrument well, and the instrument remains steady in its purpose. You are conscientious. All is well. We ward you ware of any laxity regarding the arrangement and orientation of appurtenances.

47.0 **RA：**我是 Ra。我在太一无限造物者的爱与光中向你们致意。我们现在开始通讯。

**RA：** I am Ra. I greet you in the love and in the light of the One Infinite Creator. We communicate now.

47.1 发问者：你可否先告诉我该器皿的状态？

Questioner: Could you first give us an indication of the condition of the instrument?

**RA：** I am Ra. It is as previously stated.

47.2 发问者：OK。在上次集会结束之际、我尝试问的是：

Questioner: OK. The question that I was trying to ask at the end of the last session was:

正面与负面社会记忆复合体, 从第四
Of what value to evolution or experience in the Creator knowing Himself are the positive and negative social memory complexes that form starting in fourth density, and why was this planned by the Logos?

RA: I am Ra. There are inherent incorrectnesses in your query. However, we may answer the main point of it.

The incorrectness lies in the consideration that social memory complexes were planned by the Logos or sub-Logos. This is incorrect, as the unity of the Creator exists within the smallest portion of any material created by Love, much less in a self-aware being.*

However, the distortion of Free Will causes the social memory complex to appear as a possibility at a certain stage of evolution of mind. The purpose, or consideration, which causes entities to form such complexes, is a very simple extension of the basic distortion towards the Creator’s knowing of Itself, for when a group of mind/body/spirits become able to form a social memory complex, all experience of each entity is available to the whole of the complex. Thus the Creator knows more of Its creation in each entity partaking of this communion of entities.

【*在这个上下文中，少很多这个片语意指「尤其如此」。虽然该片语一般用在负面表述中；看起来，Ra 要说的是：如果整个造物者甚至存在于显微镜才看得到的微尘中，祂存在的程度要比在……】
47.3 **Questioner**: 我们选择的数值…或曾被给予的一些关于社会记忆复合体的标准值，第四正面密度：超过 50% 服务他人；第四负面密度：超过 95% 服务自我。容我说，这两个标准值是否对应到同样的振动率？

**Questioner**: We chose the values of... or were given the values of better than 50% service to others for fourth-density positive and better than 95% service to self for fourth-density negative social memory complexes. Do these two values correspond to the same rate, shall I say, of vibration?

**RA**: 我是 Ra。我感知到你在表达询问上有困难。我们将回应、尝试澄清你的询问。

**RA**: I am Ra. I perceive you have difficulty in expressing your query. We shall respond in an attempt to clarify your query.

正面与负面导向，这两者的振动率不该被理解为相同。它们应该被理解为拥有力量，在某种程度或强度上，能够接受并与智能无限一起工作。由于该事实：负面导向的力量系统，容我们说，少了一个主要颜色或蓝色能量，在第四和第五负面振动率的样式或行程中，看不见绿色/蓝色振动能量。

The vibratory rates are not to be understood as the same in positive and negative orientations. They are to be understood as having the power to accept and work with intelligent infinity to a certain degree or intensity. Due to the fact that the primary color, shall we say, or energy blue is missing from the negatively oriented system of power, the green/blue vibratory energies are not seen in the vibratory schedules or patterns of negative fourth and fifth rates of vibration.

另一方面，正面（导向）拥有真实颜色 [时间/空间振动样式] 的完整光谱，于是包含各式各样的振动样式或行程。每一个都能够做第四密度的工作。这是收割的衡量标准。

The positive, upon the other hand, shall we say, has the full spectrum of true-color time/space vibratory patterns and thus contains a variant vibratory pattern or schedule. Each is capable of doing fourth-density work. This is the criterion for harvest.

47.4 **Questioner**: 你刚才说第四负面密度少了蓝色？

**Questioner**: Did you say that blue was missing from fourth-density negative?

**RA**: 我是 Ra。让我们进一步澄清。如我们先前所述，所有生命都有着一切可能振动率的潜能。因此绿色与蓝色能量中心启动的潜能当然也精确地存在于它必定存在之处，一个爱的造物之中。无论如何，负面极化实体达成收割的方式是借由极度地有效运用红色与黄色/橙色，直接移动到靛蓝色大门，通过这个智能能量的管道，带入智能无限的内
RA: I am Ra. Let us clarify further. As we have previously stated, all beings have the potential for all possible vibratory rates. Thus the potential of the green and blue energy center activation is, of course, precisely where it must be in a creation of Love. However, the negatively polarized entity will have achieved harvest due to extremely efficient use of red and yellow/orange, moving directly to the gateway indigo bringing through this intelligent energy channel the instreamings of intelligent infinity.

47.5 Questioner: Then at fourth-density graduation into fifth is there anything like the percentages you gave for third-density graduation into fourth for polarization?

RA: I am Ra. There are, in your modes of thinking, responses we can make, which we shall make. However, the important point is that the graduations from density to density do occur. The positive/negative polarity is a thing which will, at the sixth level, simply become history. Therefore, we speak in an illusory time continuum when we discuss statistics of positive versus negative harvest into fifth.

Fourth density of negative entities has a large percentage continue the negative path from fourth to fifth density experience, for without wisdom the compassion and desire to aid other-self is not extremely well-informed. Thus, though one loses approximately two percent moving from negative to positive during the fourth-density experience, we find approximately eight percent of graduations into fifth density those of the negative.

Questioner: If from positive third-density graduation into fourth-density graduation is fifty percent, then the negative density graduation needs ninety-five percent, and if we convert to fourth density to fifth density, does it need to be more like one hundred percent, with the negative polarization being ninety-nine percent and the positive polarization being eighty percent?
Questioner: Well, what I was actually asking was if 50% is required for graduation from third to fourth in the positive sense, 95% is required for graduation in the negative sense, does this have to more closely approach 100% in both cases for graduation from fourth to fifth? Does an entity have to be 99% polarized for negative and maybe 80% polarized for positive graduation from fourth to fifth?

RA: 我是 Ra。我们现在感知到该询问了。

RA: I am Ra. We perceive the query now.

要以你的术语给这个答案会产生误解，因为第四密度有视觉或训练上的辅助工具，自动地协助实体的极化，同时极度地降低了催化剂的快速效果。因此在你们之上的密度必须花费更多的空间/时间。

To give this in your terms is misleading, for there are, shall we say, visual aids, or training aids, available in fourth density which automatically aid the entity in polarization while cutting down extremely upon the quick effect of catalyst. Thus the density above yours must take up more space/time.

47.7 发问者: 你可否定义你所意指的「结晶化实体」?

Questioner: Can you define what you mean by a “crystallized entity”?

RA: 我是 Ra。我们已使用这个特殊的术语，因为在你们的语言中，它具有相当精确的意义。当你们物理材质形成一个结晶结构，每一个分子中存在的元素以规律化的方式与其他分子的元素必须能够理解动作、运动，和舞步。没有可形容的百分比能够衡量这个理解。它是个衡量感知效率的尺度。可以借由光来衡量它。有能力去爱、接受，和使用特定强度的光，这些条件是从第四到第五(密度)收割的需求，包含正面与负面(密度)。

The percentage of service to others of positively oriented entities will harmoniously approach 98% in intention. The qualifications for fifth density, however, involve understanding. This then becomes the primary qualification for graduation from fourth to fifth density. To achieve this graduation the entity must be able to understand the actions, the movements, and the dance. There is no percentage describable which measures this understanding. It is a measure of efficiency of perception. It may be measured by light. The ability to love, accept, and use a certain intensity of light thus creates the requirement for both positive and negative fourth to fifth harvesting.
彼此键结在一起。因此这结构是规律的，
当完全且完美地结晶后，该结构具有特
定的属性。它不会断裂或破碎；它不费力即十分强韧；它是向外放射的，将光
转换为美丽的反射；给予许多实体视觉
上的愉悦。

RA：我是 Ra。我们使用这个
特别术语因为它是您的语言里有
一个较精确的意思。
当晶体结构是由物理物质的
元素形成的，每一个分子的元素
被定格在一个规则的模式中。因此
当完全结晶后，该结构就会有其
特定的特性。它不会裂开或破碎；
它不需要努力即十分强韧；它是向
外放射的，将光转换为美丽的反
射，给予许多人视觉上的愉悦。

47.8 发问者：在我们的秘传文学中、
表列了许多形体。我的清单如下：肉体、
乙太体、情感体、星光体、理性体。请
你告诉我这个列表的数目是否恰当，并
且告诉我每一个形体的用途、目的、效
果等等，以及其他任何可能在我们心/身/灵复合体里面的形体？

Questioner: In our esoteric literature
numerous bodies are listed. I have
here a list of the physical body, the
etheric, the emotional, the astral, and
the mental. Can you tell me if this
listing is the proper number, and can
you tell me the uses and purposes and
effects, etc., of each of these, or any
other bodies that may be in our
mind/body/spirit complex?

RA：我是 Ra。要完全回答你的询问
需要许多次的工作集会[好比这一次]。
因为关于各式各样形体之间的相互关
系，以及不同情况中每个形体的效应，
这是门庞鹜的学科。无论如何，作为开
始，我们将引导你的心智返回真实颜色
的光谱，以及使用这理解以掌握你们八
度音程不同的密度。

RA：我是 Ra。要回答你的问题
需要许多次的工作集会，如这次的。
因为不同形体之间及在不同情况中
每个形体的效应，是庞鹜的学科。
无论如何，我们将引导你的心智
返回真实颜色的光谱，及使用这
理解去掌握你们八度音程不同的密度。

我们已知从大宇宙到小宇宙 重复着
七[号码]的架构与经验，因此，我们只期
待有七种基本的形体，以最明白的方式
表示，如红色光芒体，(橙色…)等等。
无论如何，我们觉察到你应想到
的形体对应到七色光芒。这将是令人
困惑的，因为不同的导师以不同的词汇
给予他们的教导/学习理解。因此一位
老师可能把一个微妙体命名为某个名
字，另一个老师(则为它)找到一个不同
的名字。

We have the number seven
repeated from the macrocosm to the
microcosm in structure and experience.
Therefore, it would only be expected that there would be seven basic bodies which we would perhaps be most lucid by stating as red-ray body, etc. However, we are aware that you wish to correspond these bodies mentioned with the color rays. This will be confusing, for various teachers have offered their teach/learning understanding in various terms. Thus one may name a subtle body one thing and another find a different name.

The red-ray body is your chemical body. However, it is not the body which you have as clothing in the physical. It is the unconstructed material of the body, the elemental body without form. This basic unformed material body is important to understand, for there are healings which may be carried out by the simple understanding of the elements present in the physical vehicle.

The orange-ray body is the physical body complex. This body complex is still not the body you inhabit but rather the body formed without self-awareness, the body in the womb before the spirit/mind complex enters. This body may live without the inhabitation of the mind and spirit complexes. However, it seldom does so.

The yellow-ray body is your physical vehicle which you know of at this time and in which you experience catalyst. This body has the mind/body/spirit characteristics and is equal to the physical illusion, as you have called it.

The green-ray body is that body which may be seen in séance when what you call ectoplasm is furnished. This is a lighter body packed more
densely with life. You may call this the astral body following some other teachings. Others have called this same body the etheric body. However, this is not correct in the sense that the etheric body is that body of gateway wherein intelligent energy is able to mold the mind/body/spirit complex.

光体或蓝色光芒体，可以被称为提婆体。这个身体有许多其他的名称，尤其是在你们所谓的印度经典或著作中，因为在那里，有些人曾经探索这些区域并理解各式各样的提婆体。在每一个密度中，都有着许多许多类型的形体，很像是你们自己的(第三)密度。

The light body, or blue-ray body, may be called the devachanic body. There are many other names for this body, especially in your so-called Indian Sutras or writings, for there are those among these peoples which have explored these regions and understand the various types of devachanic bodies. There are many, many types of bodies in each density, much like your own.

靛蓝色光芒体，我们选择称为乙太体，如同我们先前说过的，它是入口身体。在这个形体中，形态是实质，你只能看到这个形体如同光一般，可以依照它的渴望塑造自己。

The indigo-ray body, which we choose to call the etheric body, is, as we have said, the gateway body. In this body form is substance, and you may only see this body as that of light as it may mold itself as it desires.

紫罗兰色光芒体或许可以被理解为佛陀体或那个是完整的形体。

The violet-ray body may perhaps be understood as what you might call the Buddha body, or that body which is complete.

在你们的生命存在性之中，这些形体，每一个对于你们的心/身/灵复合体都有效应。如我们先前说的，(两者的)相互关系是众多且复杂的。

Each of these bodies has an effect upon your mind/body/spirit complex in your life beingness. The interrelationships, as we have said, are many and complex.

或许可以在此指出一点建议：靛蓝色光芒体可以被医者所使用，一旦医者能够将它的意识置放于这个乙太状态中。对于医者而言，紫罗兰色光芒或佛陀体具有同样的功效，因为在这种状态下，极度地靠近一切万有的合一。这些形体是每个实体的一部分，适当地使用并理解它们，这(能力)远比第三密度的收割(资格)先进，虽然如此，它对于行家是有用的。

Perhaps one suggestion that may be indicated is this: The indigo-ray body may be used by the healer once the healer becomes able to place its consciousness in this etheric state. The violet-ray, or Buddhic, body is of equal efficacy to the healer, for within it lies a
sense of wholeness which is extremely close to unity with all that there is. These bodies are part of each entity, and the proper use of them, and understanding of them is, though far advanced from the standpoint of third-density harvest, nevertheless useful to the adept.

47.9 Questioner: 当我们肉身死亡之后,离开这个我正在栖息的黄色光芒体, 我们立即拥有哪些形体？
Questioner: Which bodies do we have immediately after physical death from this yellow-ray body that I now inhabit?

RA: 我是 Ra。你们拥有所有处于赋能状态的形体。
RA: I am Ra. You have all bodies in potentiation.

47.10 Questioner: 那么，处于赋能状态的黄色光芒体被用来创造我现在拥有的肉体的化学排列。这是否正确？
Questioner: Then the yellow-ray body in potentiation is used to create the chemical arrangement that I have as a physical body now. Is this correct?

RA: 我是 Ra。这是不正确的、只因为在你们此生、黄色光芒体并不处于赋能状态、而是处于启动(活化)的状态,它即是显化的身体。
RA: I am Ra. This is incorrect only in that in your present incarnation the yellow-ray body is not in potentiation but in activation, it being that body which is manifest.

47.11 Questioner: 那么，在死亡、离开这个肉身之后，我们依然拥有处于赋能状态的黄色光芒体，但一般而言，我们地球人死亡之后，他们通常拥有显化的绿色光芒体吗？
Questioner: Then, after death from this incarnation we still have the yellow-ray body in potentiation, but then is, perhaps, say in the general case of our planetary population after death, would they then normally have the green-ray body manifested?

RA: 我是 Ra。不会立即(显化)。死亡之后 第一个启动自身的形体是「形态制造者」或靛蓝色光芒体。你们曾称呼它为「ka」, 这个形体持续停留、直到乙太层被穿透, 该心/身/灵全体已获得理解。一旦达成这点, 如果要被启动的形体是绿色光芒, 那么这将会发生。
RA: I am Ra. Not immediately. The first body which activates itself upon death is the “form-maker,” or the indigo-ray body. This body remains—you have called it the “ka”—until etherea has been penetrated and understanding has been gained by the mind/body/spirit totality. Once this is achieved, if the proper body to be activated is green-ray, then this will occur.

47.12 Questioner: 让我做个声明、看看我是否正确。那么，在死亡之后，如果
一个实体没有觉察，他可能成为所谓的地缚灵，直到他能够获致必要的觉知，以启动他的形体之一。接着，有可能启动任何一个形体，一路从红色直到紫罗兰色？

Questioner: Let me make a statement and see if I am correct. After death, then, if an entity is unaware, he may become what is called an earth-bound spirit until he is able to achieve the required awareness for activation of one of the bodies. And it would be possible then to activate any of the bodies—would this go all the way from red through violet?

RA：我是 Ra。假使有适当的刺激，这是正确的。

RA：I am Ra. Given the proper stimulus, this is correct.

47.13 发问者：什么刺激会造成我们称为的地缚灵或留连不去的鬼魂？

Questioner: What stimulus would create what we call an earth-bound spirit or a lingering ghost?

RA：我是 Ra。该刺激是意志的机能。如果黄色光芒心/身/灵(复合体)的意志强过肉体死亡之际、领悟即将到来的事所产生的进步推动力，也就是说，如果意志集中在先前的经验，这个集中程度强烈到某种程度将使得该实体的黄色光芒躯壳，虽然已经不再启动，也无法完全被解除；在该意志被释放之前，该心/身/灵复合体就被困住了。我们知道你觉察到，这种事件经常发生于突然死亡，以及极度关切某件事或某个其他自我的情况。

RA：I am Ra. The stimulus for this is the faculty of the will. If the will of yellow-ray mind/body/spirit [complex] is that which is stronger than the progressive impetus of the physical death towards realization of that which comes—that is, if the will is concentrated enough upon the previous experience—the entity’s shell of yellow ray, though no longer activated, cannot either be completely deactivated and, until the will is released, the mind/body/spirit complex is caught. This often occurs, as we see you are aware, in the case of sudden death as well as in the case of extreme concern for a thing or an other-self.

47.14 发问者：好的，那么，死亡之后，在这星球上，橙色光芒启动的情形是否非常频繁？

Questioner: Well then, does orange-ray activation, after death, occur very frequently with this planet?

RA：我是 Ra。相当不频繁，因为这个特别的显化没有意志。偶尔，一个其他自我强烈要求一个刚过世实体的形体、以致于该存有的某种外观停留在世上，这是橙色光芒。这是罕见的情况，因为一般而言，如果一个实体如此渴望另一个实体而发出呼求，该实体将有相对应的渴望被呼求，因此其显化会是黄色光芒的外壳。
RA: I am Ra. Quite infrequently, due to the fact that this particular manifestation is without will. Occasionally an other-self will so demand the form of the one passing through the physical death that some semblance of the being will remain. This is orange ray. This is rare, for normally if one entity desires another enough to call it, the entity will have the corresponding desire to be called. Thus the manifestation would be the shell of yellow ray.

47.15 Questioner: 大部分的地球人, 当他们去世、离开肉身之后, 会启动什么?

Questioner: What does the large percentage of the earth’s population, as they pass from the physical, activate?

RA: 我是 Ra。这将是此次工作的最后一个完整询问。

RA: I am Ra. This shall be the last full query of this working.

假设和谐地渡过黄色光芒体的显化, 正常的程序是: 心智与灵性复合体会安歇在乙太或靛蓝色体之中, 直到某个时间。该实体开始准备(下次)投生地点, 在那儿, 乙太能量形成一个显化(形体), 铸造它进入显化与启动状态。这个靛蓝色体, 作为智能能量, 能够给予这个最近死去的[以你们的术语来说]灵魂一张展望图和一个地方去观察最近一次显化的(人生)经验。

The normal procedure, given an harmonious passage from yellow-ray bodily manifestation, is for the mind and spirit complex to rest in the etheric, or indigo, body until such time as the entity begins its preparation for experience in an incarnated place which has a manifestation formed by the etheric energy molding it into activation and manifestation. This indigo body, being intelligent energy, is able to offer the newly dead, as you would term it, soul a perspective and a place from which to view the experience most recently manifested.

此时、有没有任何我们可以回答的简短询问?

Is there a short query we may answer at this time?

47.16 Questioner: 我只问、有没有任何我们可以做的, 好使该器皿更舒适或改善该通讯?

Questioner: I will only ask if there is anything we can do to make the instrument more comfortable or improve the contact?

RA: 我是 Ra。附加物被眼睛与灵谨慎地衡量。你们是谨慎认真的。一切都好。观察这个器皿以确保(它)持续建立生命能。它必须工作自己的肉体能量, 因为这个弱点是由于该自我的自由意志引起的。

RA: I am Ra. The appurtenances are conscientiously measured by eye and
spirit. You are conscientious. All is well. Observe this instrument to ensure continued building of the vital energies. It will have to work upon its own physical energies, for this weakness was brought about by free will of the self.

我是 Ra。现在，我们在太一无限造物者的爱与光中离开你们。那么，前去吧，在太一无限造物者的大能与和平中欢欣庆祝。Adonai。

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

48.0 RA：我是 Ra。我在太一无限造物者的爱与光中向你们致意。我们现在开始通讯。

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

48.1 发问者：你可否告诉我该器皿的状态，以及她的情况是否随着时间改善？

Questioner:Could you tell me of the instrument’s condition and if she is improving with time?

RA：我是 Ra。这个器皿的生命能在随著时间改善，如你所衡量的。这个器皿的肉体能量比你上次询问的时候少。

RA：I am Ra. This instrument’s vital energies are improving with time, as you measure it. This instrument’s physical energies are less than your previous asking.

48.2 发问者：我有一个来自器皿的问题，我将朗读如下：「你已数次提示性能量转移协助该器皿的生命能与这个通讯。看起来，这点对所有人不一定都是真的；性欲电路与灵性电路并不相同。这个器皿是个例外吗，或者性欲活动对于灵性能量有正面效应对于所有第三密度存有都是平常的？」

Questioner: I have a question from the instrument that I will read: “You have suggested several times that sexual energy transfers aid the instrument’s vital energy and this contact. It seems that this is not true for all people; that the sexual circuitry and the spiritual circuitry are not the same. Is this instrument an anomaly, or is the positive effect of sexual activity on spiritual energy normal for all third-density beings?”

RA：我是 Ra。这个器皿虽然并非例外，却比较少有朝向分离心智、身体、灵性的扭曲；相对你们许多第三密度实体而言。性欲转移能量如果流过未发展的灵性电性或磁性复合体 [你们称之为电路]，将有效地爆破该特殊的电路。相反地，充分的灵性能量流过身体复合体电路、也将对未发展的身体复合体之电路有不利的影响。

RA：I am Ra. This instrument, though
not anomalous, is somewhat less distorted towards the separation of mind, body, and spirit than many of your third-density entities. The energies of sexual transfer would, if run through the undeveloped spiritual, electrical, or magnetic complex which you call circuitry, effectually blow out that particular circuit. Contrarily, the full spiritual energies run through bodily complex circuitry will also adversely affect the undeveloped circuit of the bodily complex.

有些实体，好比这个器皿，并未在这—生选择在任何时间透过身体电路表达性能量。因此从一开始，这类实体在任何性活动中都是以身体与灵性一起表达该经验。所以对这个器皿而言，转移性能量即是进行灵性与肉体上的(能量)转移。这个器皿的磁场，如果透过一个敏感的实体详细检查，将显现这些不寻常的配置。

Some there are, such as this instrument, who have not, in the particular incarnation, chosen at any time to express sexual energy through the bodily circuitry. Thus from the beginning of such an entity’s experience the body and spirit express together in any sexual action. Therefore, to transfer sexual energy for this instrument is to transfer spiritually as well as physically. This instrument’s magnetic field, if scrutinized by one sensitive, will show these unusual configurations.

这并不是一个实体所独有，而是一群适当数量的实体共有的配置；他们已经失去对橙色与绿色*光芒之性欲经验的渴望，已经强化灵性、心智、身体的综合电路，以表达在每个行动中的存在全体性。为了这个原因，社交活动与同伴情谊对这个器皿也非常有益，(因为)它对于更细微的能量转移是敏感的。

This is not unique to one entity but is common to a reasonable number of entities who, having lost the desire for orange- and green-ray* sexual experiences, have strengthened the combined circuitry of spirit, mind, and body to express the totality of beingness in each action. It is for this reason also that the social intercourse and companionship is very beneficial to this instrument, it being sensitive to the more subtle energy transfers.

【*Ra这里说「绿色光芒」, 但假定它意指「黄色光芒」。】
[*Ra said “green-ray,” but presumably meant “yellow-ray.”]

48.3 发问者：谢谢你。如果你、Ra、作为个体化的实体，带着你所知的完整觉知与记忆，现在投生于地球上。你这一次在地球上的目标会是什么、就各种活动而言？

Questioner: Thank you. If you, Ra, as an individualized entity were incarnate on Earth now with full awareness and memory of what you know now, what would be your objective at this time on
Earth as far as activities are concerned?

RA: I am Ra. The query suggests that which has been learned to be impractical. However, were we to again be naïve enough to think that our physical presence was any more effective than that love/light we send your peoples and the treasure of this contact, we would do as we did do. We would be, and we would offer our selves as teach/learners.

Questioner: Knowing what you know now about our planetary condition and methods of communication, etc., if you, yourself, as an individual, had gone through the process of incarnation here as a wanderer and now have memory of a sufficient way to have the objective that you just stated, what mechanisms would you seek out for the process of teach/learning in our present state of communication?

RA: I am Ra. My brother, we perceive you have made certain unspoken connections. We acknowledge these and, for this reason, cannot infringe upon your confusion.

Questioner: I was afraid of that.

My lecture yesterday* was attended by only a few. If this had occurred during a UFO flap, as we call them, many more would have attended. But since Orion entities cause the flaps, primarily, what is Orion’s reward, shall I say, for visibility in that they actually create greater chances and opportunities for dissemination of information such as mine at this time?

【*该演讲的标题是「UFO 的灵性显著意义」，1981 年 4 月 21 日、于杰佛逊社区大学演说。该演讲的手抄本可以在 http://www.llresearch.org/网站的演讲】
[*The lecture was titled “The Spiritual Significance of UFOs,” given at Jefferson Community College on April 21, 1981. A transcript of the lecture can be found in the speeches section on www.llresearch.org.]

RA: 我是 Ra。这个假设是不正确的。这类鼓动事件造成你们人群许多的恐惧；许多种说法、理解都围绕着阴谋、隐藏内幕、肢解、杀戮等负面形象的事件。甚至那些一般是正面的报导、获得公众的觉察、(却)在谈论末日。你可以理解你自己将是少数的一方、由于你想要分享的理解[如果我们可以用这个误称]之缘故。

RA: I am Ra. This assumption is incorrect. The flaps cause many fears among your peoples, many speakings, understandings concerning plots, cover-ups, mutilations, killings, and other negative impressions. Even those supposedly positive reports which gain public awareness speak of doom. You may understand yourself as one who will be in the minority due to the understandings which you wish to share, if we may use that misnomer.

我们感知到我们可以进一步提出推论: 会被猎户类型之公众事件带来的观众、有大部分不经由老资格振动播种。不需要公众事件刺激就能接收教导/学习的观众、有更大的导向靠近启悟。因此，你就忘却数人头吧。

RA: We perceive there is a further point we may posit at this time. The audience brought about by Orion-type publicity is not seeded by seniority of vibration to a great extent. The audiences receiving teach/learnings without stimulus from publicity will be more greatly oriented towards illumination. Therefore, forget you the counting.

48.6 发问者: 谢谢你。那番话语澄清得很好。很重要的一点。

Questioner: Thank you. That cleared it up very well. A very important point.

你可否告诉我在第四与第五密度中、正面与负面极化如何被用来促成意识内的工作？

Can you tell me how positive and negative polarizations in fourth and fifth density are used to cause work in consciousness?

RA: 我是 Ra。与在第三密度中完成的工作相比，第四与第五密度中，意识内的工作显得相当少。第四正面密度完成的工作凭借正面社会记忆复合体，缓慢地、和谐地整合它自己，然后向前协助那些寻求帮助的、较少正面定向的实体。因此，他们的服务就是他们的工作。

RA: I am Ra. There is very little work in consciousness in fourth and in fifth densities compared to the work done in third density. The work that is accomplished in positive fourth is that work whereby the positive social memory complex, having through slow
stages harmoniously integrated itself, goes forth to aid those of less positive orientation which seek their aid. Thus their service is their work.

And through this dynamic between the societal self and the other-self which is the object of love, greater and greater intensities of understanding or compassion are attained. This intensity continues until the appropriate intensity of the light may be welcomed. This is fourth-density harvest.

In fourth-density negative much work is accomplished during the fighting for position which precedes the period of the social memory complex. There are opportunities to polarize negatively by control of other-selves. During the social memory complex period of fourth-density negative, the situation is the same. The work takes place through the societal reaching out to less polarized other-self in order to aid in negative polarization.

In fifth-density positive and negative the concept of work done through a potential difference is not particularly helpful as fifth-density entities are, again, intensifying rather than potentiating.

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In positive, the fifth-density complex uses sixth-density teach/learners to study the more illuminated understandings of unity, thus becoming more and more wise. Fifth-density positive social memory complexes often will choose to divide their service to others in two ways: first, the beaming of light to creation; second, the sending of groups to be of aid as instruments of light such as those whom you’re familiar with through channels.

In fifth-density negative, service to self has become extremely intense and the self has shrunk or compacted so that the dialogues with the teach/learners are used exclusively in order to intensify wisdom. There are very, very few fifth-density negative wanderers for they fear the forgetting.

【*这里不大清楚、并且各有诠释，但这份资讯提到猎户集团的第五密度之实体数量、可能和 7.15 的资讯相矛盾。】

[*It is unclear and subject to interpretation, but this information about the number of fifth-density entities comprising the Orion group may contradict information given in 7.15.]

48.7 **发问者:** 谢谢你。我想举一个例子，一个实体从出生之前、大致位于老资格清单的前面位置、因为其正面极化、以及可能在这个(生命)周期结束之前具备收割资格，接着追溯他的一个完整经验周期，从他投生之前，哪几个形体被启动，投生的过程；第三密度肉体的启动，以肉身穿越这个密度与催化剂之交互作用；死亡过程，接着各种形体的启动；于是我们完整地绕行一周，从出生之前、穿越一生、到达死亡、回到那个位置，你可以说是这个密度的一个投生周期。你可以为我做那件事吗？

**Questioner:** Thank you. I would like to take as an example an entity, at birth, who is roughly high on the seniority list for positive polarization and possible harvestability at the end of this cycle, and follow a full cycle of his experience starting before his incarnation—which body is activated, process of becoming incarnate, the
activation of the third-density physical body process as the body moves through this density and is acted upon by catalyst, and then the process of death, and the activation of the various bodies—so that we make a full circuit from a point prior to incarnation back around through incarnation and death and back to that position, you might say, in one cycle of incarnation in this density. Could you do that for me?

RA: 我是 Ra。你的询问是十分扭曲的，因为它假设各个造物都是相似的。每个心/身/灵复合体都有它自己的启动型态和觉醒的韵律。对于收割，重要的是达成心/身/灵复合体中，各个能量中心之间的和谐平衡。这个问题要被注记为具有相对的重要性。我们抓到你询问的重心，并将做个十分一般性的回答，并强调如此武断的归纳是不具重要性的。

RA: I am Ra. Your query is most distorted, for it assumes that creations are alike. Each mind/body/spirit complex has its own patterns of activation and its own rhythms of awakening. The important thing for harvest is the harmonious balance between the various energy centers of the mind/body/spirit complex. This is to be noted as of relative import. We grasp the thrust of your query and will make a most general answer stressing the unimportance of such arbitrary generalizations.

该实体，在投生之前，容我们说，居

住在相称的时间/空间处所。这个位置的真实颜色取决于该实体的需要。举例来说，那些作为流浪者的实体们，其心/身/灵复合体拥有绿色、蓝色，或靛蓝色之真实颜色核心，他们会安歇在其中。

The entity, before incarnation, dwells in the appropriate, shall we say, place in time/space. The true-color type of this location will be dependent upon the entity’s needs. Those entities, for instance, which, being wanderers, have the green, blue, or indigo true-color core of mind/body/spirit complex will have rested therein.

进入投生过程需要投资或启动靛蓝色光芒或乙太体，因为这是形态制造者。年轻或幼小的心/身/灵复合体在出生之前，即具备七种潜在的能量中心在时间/空间中，也有相关象类比，这些能量中心对应到七个真实颜色密度的七个能量中心。因此，在小宇宙中即存在所有准备好的经验，就仿佛一个婴儿包含整个宇宙。

Entrance into incarnation requires the investment, or activation, of the indigo-ray, or etheric body, for this is the form maker. The young, or small, physical mind/body/spirit complex has the seven energy centers potentiated before the birthing process. There are also analogs in time/space of these energy centers corresponding to the seven energy centers in each of the seven true-color densities. Thus in the microcosm exists all the experience that is prepared. It is as though the
infant contains the universe.

具有高度老资格的实体，其启动样式将无疑地、有些快速移动到绿色光芒层次，那是前往主要蓝色的跳板。在穿透蓝色主要能量过程中总会有些困难，因为它需要一个你们人群相当缺乏的东西，那就是诚实。蓝色光芒是自由沟通的光芒，包含自我与其他自我。

The patterns of activation of an entity of high seniority will undoubtedly move with some rapidity to the green-ray level which is the springboard to primary blue. There is always some difficulty in penetrating blue primary energy, for it requires that which your people have in great paucity; that is, honesty. Blue ray is the ray of free communication with self and with other-self.

接受了这点，一个可以收割或几乎可以收割实体将会从绿色光芒跳板开始工作，我们可以假定该实体的余生将聚焦在活化主要的蓝色光芒[自由给予的通讯]，以及靛蓝色光芒[自由分享的智能能量]；接着，如果可能的话，穿过这扇大门，穿透紫罗兰色光芒智能无限。这成果可以从该显化看出，即(实体)在每日的造物与活动中，都感觉到它们圣化或神圣的本质。

Having accepted that an harvestable or nearly harvestable entity will be working from this green-ray springboard, one may then posit that the experiences in the remainder of the incarnation will be focused upon activation of the primary blue ray of freely given communication; of indigo ray, that of freely shared intelligent energy; and, if possible, moving through this gateway, the penetration of violet-ray intelligent infinity. This may be seen to be manifested by a sense of the consecrate, or hallowed, nature of everyday creations and activities.

在肉体复合体死亡(如你对这个过渡期的称呼)之际，该实体将立刻认识到它的状态，返回靛蓝色形态制造者[微妙体]，并在其中休息，直到适当的未来放置地点被决定为止。

Upon the bodily complex death, as you call this transition, the entity will immediately, upon realization of its state, return to the indigo form-maker body and rest therein until the proper future placement is made.

在此我们有个例外的情况：收割。在收割过程中，一个实体将转移它的靛蓝色形体，进入紫罗兰色光芒显化，如同在真实颜色黄色中看到的情况。这样做是为了量测该实体的收割性，这个例外的活动被细心地完成之后，该实体将再次移动进入靛蓝色体，并被放置在空间与时间/空间中，正确的真真实颜色位置，在那儿，决定必须完成的治疗与学习/教导之时间，以及判定是否需要进一步的投生。

Here we have the anomaly of harvest. In harvest the entity will then transfer its indigo body into violet-ray
manifestation as seen in true-color yellow. This is for the purpose of gauging the harvestability of the entity. After this anomalous activity has been carefully completed, the entity will move into indigo body again and be placed in the correct true-color locus in space/time and time/space, at which time the healings and learn/teachings necessary shall be completed and further incarnation needs determined.

48.8 Questioner: Who, shall we say, supervises the determination of further incarnation needs and sets up the seniority list, shall I say, for incarnation?

RA: I am Ra. This is a query with two answers.

Firstly, there are those directly under the Guardians who are responsible for the incarnation patterns of those incarnating automatically—that is, without conscious self-awareness of the process of spiritual evolution. You may call these beings angelic if you prefer. They are, shall we say, local, or of your planetary sphere.

老资格的振动可以被比拟为：放置不同等级的液体在同一个玻璃杯中。有些(液体)会上升到顶部；其他的会沉到底部。伴随而来的结果是一层又一层的实体。当收割迫近的时候，那些被最多光与爱充满的实体们将自然地，无须监督，进入队伍中，容我们说，体验投生的队伍。

The seniority of vibration is to be likened unto placing various grades of liquids in the same glass. Some will rise to the top; others will sink to the bottom. Layers and layers of entities will ensue. As harvest draws near, those filled with the most light and love will naturally, and without supervision, be in line, shall we say, for the experience of incarnation.

当该实体在其心/身/灵复合全体中，开始觉察到灵性进化的机制，它自身将安排并放置那些(人生)课程与(周围的)实体，目的是在一生的经验中获得最大的成长和极性的表达，这些安排在遗忘过程发生之前完成。那些老资格的实体有完全的自由意志选择此生经验的方式。这个做法唯一的缺点是有些实体尝试在一辈子里的经验中学习过多的东西，这些催化剂的强度扰乱了该极化的实体，以致于这些经验并未能像原先预期的发挥最大的用处。

When the entity becomes aware in its mind/body/spirit complex totality of
the mechanism for spiritual evolution, it, itself, will arrange and place those lessons and entities necessary for maximum growth and expression of polarity in the incarnative experience before the forgetting process occurs. The only disadvantage of this total free will of those senior entities choosing the manner of incarnation experiences is that some entities attempt to learn so much during one incarnative experience that the intensity of catalyst disarranges the polarized entity and the experience thus is not maximally useful as intended.

48.9 Questioner: 一个比喻会是：一个刚进大学的学生登记了太多课程，超过了他可以在时间内消化吸收的限度。这是否正确？

   Questioner: An analogy to that would be a student entering college and signing up for more courses than he could possibly assimilate in the time. Is this correct?

   RA: 我是 Ra。这是正确的。
   RA: I am Ra. This is correct.

48.10 Questioner: 你能否告诉我 各种形体，从红色到紫罗蓝色，如何连结到（对应的）能量中心，红色到紫罗蓝色？它们是否以某种方式连结着？

   Questioner: Could you tell me how the various bodies, red through violet, are linked to the energy center, centers red through violet? Are they linked in some way?

   RA: 我是 Ra。这将是此次工作的最后一个完整询问。
   RA: I am Ra. This shall be the last full query of this working.

如同我们先前提到，每个真实颜色密度都有七个能量中心，每个实体包含所有这些的潜能状态。虽然处于黄色光芒中，紫罗蓝色光芒智能无限的启动是通往下个[八度]音阶经验的通行证。

As we have noted, each of the true-color densities has the seven energy centers, and each entity contains all this in potentiation. The activation, while in yellow ray, of violet-ray intelligent infinity is a passport to the next octave of experience.

有些行家已经穿透了许多、许多的能量中心，以及数个真实颜色。当(实体)处于肉身中，这做法必须伴随着极大的谨慎小心；因为我们曾提到将红/橙/黄电路与真实颜色蓝色电路相连接的危险，（因为）有巨大的潜力扰乱该心/身/灵复合体。无论如何，一个穿透智能无限的实体，基本上能够毫无束缚地行走于宇宙(之间)。

There are adepts who have penetrated many, many of the energy centers and several of the true colors. This must be done with utmost care while in the physical body, for as we noted when speaking of the dangers of linking red/orange/yellow circuitry
with true-color blue circuitry, the potential for disarrangement of the mind/body/spirit complex is great. However, the entity who penetrates intelligent infinity is basically capable of walking the universe with unfettered tread.

在我们离开这个器皿之前，是否有任何简短的询问？

Is there any brief query before we leave this instrument?

48.11 发问者：仅仅是，有没有任何我们可以做的、好使该器皿更舒适或改善该通讯？

Questioner: Just if there is anything that we can do to make the instrument more comfortable or improve the contact?

RA：我是 Ra。一切都好。如我们先前说的，这个器皿肉体上虚弱，持续的工作时间将延长这个弱点。同时，持续的通讯却也有助于器皿生命能的持续攀升、以及整个小组[作为一个单元]的整合与生命能。该选择在于你。我们觉得满意。一切都好。你们是谨慎认真的。继续如此。

RA：I am Ra. All is well. As we have said, this instrument is weak physically, and continued work times will lengthen this weakness. The continued contact also aids in the continued climb in vital energy of the instrument, as well as the integration and vital energy of the group as an unit. The choice is yours. We are pleased. All is well. You are conscientious. Continue so.

我是 Ra。我在太一无限造物者的爱与光中离开你们。那么，向前去吧，我的朋友们，在太一无限造物者的大能与和平中欢欣庆祝。Adonai。

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

第 049 场集会 1981 年 4 月 27 日

49.0 RA：我是 Ra。我在太一无限造物者的爱与光中向你们致意。我们现在开始通讯。

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

49.1 发问者：可否请你先给我们一个解读：关于该器皿的状态？

Questioner: Would you please first give us a reading on the instrument’s condition?

RA：我是 Ra。如前所述。

RA：I am Ra. It is as previously stated.

49.2 发问者：谢谢你。首先，我有一个来自吉姆的问题。他说：

Questioner: Thank you. I have a question here from Jim first. He says:
在过去九年，我有过我称为的前额叶经验，在前意识状态中，(时间)在早上醒来之际，正要从睡眠转变到清醒之间。
该经验是愉悦与压力的综合，从前额叶开始，接着如脉冲一般扩散到整个大脑，感觉像是我大脑中的高潮。我已经拥有超过200次这样的经验，并且它通常伴随着[很少对我是意义的]声音与异像。这些前额叶经验的来源是什么?

“For the past nine years I have had what I call frontal lobes experiences in the pre-consciousness state of sleep just before I wake up in the morning. They are a combination of pleasure and pressure which begins in the frontal lobes and spreads in pulses through the whole brain and feels like an orgasm in my brain. I have had over 200 of these experiences, and often they are accompanied by visions and voices which seldom make much sense to me. What is the source of these frontal lobes experiences?”

RA: 我是 Ra。我们扫描该发问者，发现一些相关资讯早已公开，关于大脑中这个特殊部分的生理特性。(刚才)描述的这些实际经验是一些可被经验的蒸馏物；经过一段集中的努力，致力于开启大门或靛蓝色(光芒)，心智复合体，于是紫罗兰光芒或圣礼的经验得以发生。这些经验是一个开端，当身体、心智、灵性开始在大门或靛蓝色水平整合，然后(该实体)不只产出生喜的经验、还伴随着对智能无限的领会。因此，身体复合体高潮与心智复合体高潮逐渐整合，然后准备了适当的大门迎接灵性复合体整合，接着使用灵性复合体为穿梭载具，迎接充分经验太一无限造物者之临在的圣事。是故，(前方)还有许多是该发问者可以期待的。

49.3 发问者：[面对 Jim]你有没有额外想问的？

Questioner:[to Jim] Do you have any
addition to that question?

[to Ra] I was wondering—in a previous session you had mentioned the left and right ear tones—if the left and the right brain were somehow related to the polarities of service to self and service to others. Could you comment on this?

RA: I am Ra. We may comment on this.

RA: The lobes of your physical complex brain are alike in their use of weak electrical energy. The entity ruled by intuition and impulse is equal to the entity governed by rational analysis when polarity is considered. The lobes may both be used for service to self or service to others.

49.4 谁: 嗯, 请...你可以开始评论它吗?

Questioner: Well, please... will you go ahead and comment on it?

RA: I am Ra. The lobes of your physical complex brain are alike in their use of weak electrical energy. The entity ruled by intuition and impulse is equal to the entity governed by rational analysis when polarity is considered. The lobes may both be used for service to self or service to others.

RA: It may seem that the rational, or analytical, mind might have more of a possibility of successfully pursuing the negative orientation due to the fact that, in our understanding, too much order is, by its essence, negative. However, this same ability to structure abstract concepts and to analyze experiential data may be the key to rapid positive polarization. It may be said that those whose analytical capacities are predominant have somewhat more to work with in polarizing.

直觉的机能是告知智能。在你们的幻象中, 让毫无拘束的直觉占优势, 容易使得一个实体远离较小程度的极化, 因为直觉观察具有不可捉摸的特性。如你所见，这两种大脑结构需要被平衡，好让经验催化剂的净总合为：极化与启蒙。因为若没有理性心智接受直觉机能的价值，协助启蒙的创意层面将被窒息。

The function of intuition is to inform intelligence. In your illusion the unbridled predominance of intuition will tend to keep an entity from the
greater polarizations due to the vagaries of intuitive perception. As you may see, these two types of brain structure need to be balanced in order that the net sum of experiential catalyst will be polarization and illumination, for without the acceptance by the rational mind of the worth of the intuitive faculty, the creative aspects which aid in illumination will be stifled.

There is one correspondence between right and left, and positive and negative. The web of energy which surrounds your bodies contains somewhat complex polarizations. The left area of the head and upper shoulder is most generally seen to be of a negative polarization, whereas the right is of positive polarization, magnetically speaking. This is the cause of the tone’s meaning for you.

RA: I am Ra. It is correct that there is a correlation between the energy field of an entity of your nature and planetary bodies, for all material is constructed by means of the dynamic tension of the magnetic field. The lines of force in both cases may be seen to be much like the interweaving spirals of the braided hair. Thus positive and negative wind and interweave forming geometric relationships in the energy fields of both persons, as you would call a mind/body/spirit complex, and planets.

负极是南极或较低的极地。北极或较高的极地是正面的。这些螺旋能量十字交叉之处形成主要、第二、与第三能量中心群。你们熟悉肉体、心智、灵性复 合体的主要能量中心。第二能量中心点 [交叉通过正面与负面中心方位] 环绕着你们的(几个)能量中心。如黄色光芒中心, 它的第二能量中心位于手肘、膝盖 和(肚脐)附近的微妙体中, 这些点[以微
small intervals form diamond shapes, surrounding the body's navel.

The negative pole is the south pole, or the lower pole. The north, or upper pole, is positive. The crisscrossings of these spiraling energies form primary, secondary, and tertiary energy centers. You are familiar with the primary energy centers of the physical, mental, and spiritual body complex. Secondary points of the crisscrossing of positive and negative center orientation revolve about several of your centers. The yellow-ray center may be seen to have secondary energy centers in the elbow, in the knee, and in the subtle bodies at a slight spacing from the physical vehicle at points describing diamonds about the entity's navel area surrounding the body.

One may examine each of the energy centers for such secondary centers. Some of your peoples work with these energy centers, and you call this acupuncture. However, it is to be noted that there are most often anomalies in the placement of the energy centers so that the scientific precision of this practice is brought into question. Like most scientific attempts at precision, it fails to take into account the unique qualities of each creation.

The most important concept to grasp about the energy field is that the lower, or negative pole, will draw the universal energy into itself from the cosmos. Therefrom it will move upward to be met and reacted to by the positive spiraling energy moving downward from within. The measure of an entity's level of ray activity is the locus wherein the south pole outer energy has been met by the inner spiraling positive energy.

As an entity grows more polarized this locus will move upwards. This
phenomenon has been called by your peoples the kundalini. However, it may better be thought of as the meeting place of cosmic and inner, shall we say, vibratory understanding. To attempt to raise the locus of this meeting without realizing the metaphysical principles of magnetism upon which this depends is to invite great imbalance.

49.6 **Questioner:**怎样的过程可以正确地唤醒如他们说的亢达里尼并值得推荐，那会有什么价值？

**RA:**我是Ra。盘绕的大蛇被呼召向上攀升，这个隐喻大大地适合你们人群思索。当你寻求时，这是你正在尝试的东西。如同我们曾叙述的，关于这个隐喻以及追寻此目标的本质*，有着巨大的误解。我们必须概括而论，并且要求你了解这样做使得我们分享的东西用处大为减少。无论如何，每一个实体都是独特的，为了你们可能的启迪，概述是我们应得的工作。

**RA:** I am Ra. The metaphor of the coiled serpent being called upwards is vastly appropriate for consideration by your peoples. This is what you are attempting when you seek. There are, as we have stated, great misapprehensions concerning this metaphor and the nature of pursuing its goal.* We must generalize and ask that you grasp the fact that this, in effect, renders far less useful that which we share. However, as each entity is unique, generalities are our lot when communicating for your possible edification.

【*在 12.31, 15.9, 15.12, 17.39, 18.6, 和 19.20 陈述过】

[Stated in the previous passage, 49.5.]

我们有两种能量。那么，我们正在尝试，如同实体们在这个八度音程的任何真实颜色中会做的、将内在与外在本质相遇的地方，沿着各个能量中心，不断向上攀升。有两个方法来逼近这个目标：首先是感知的方法，透过南极属于自我的经验根源被吸引到该实体，每一个经验都需要被观察、经历、平衡、接受，接着安置于个体之中。当实体逐渐在自我接受与觉醒催化剂中成长；这些经验的安定处所也将上升到新的真实颜色实体。该经验，不管是什么，都将座落于红色光芒并依照其生存价值被考量，如此类推。

We have two types of energy. We are attempting, then, as entities in any true color of this octave, to move the meeting place of inner and outer natures further and further along, or upward along, the energy centers. The two methods of approaching this with sensible method are first, the seating within one’s self of those experiences which are attracted to the entity through the south pole. Each
experience will need to be observed, experienced, balanced, accepted, and seated within the individual. As the entity grows in self-acceptance and awareness of catalyst, the location of the comfortable seating of these experiences will rise to the new true-color entity. The experience, whatever it may be, will be seated in red ray and considered as to its survival content and so forth.

对于正在成长与寻求的心/身/灵复合体，每个经验都将依以下次序被理解: 就生存而言，就个人身份而言，然后是社会关系，普世大爱，以及这个经验如何能产生自由的沟通，接着是该经验如何与宇宙能量连结，最后是(发现)每个经验的圣事本质。

Each experience will be sequentially understood by the growing and seeking mind/body/spirit complex in terms of survival, then in terms of personal identity, then in terms of social relations, then in terms of universal love, then in terms of how the experience may beget free communication, then in terms of how the experience may be linked to universal energies, and finally in terms of the sacramental nature of each experience.

于此同时，造物者躺卧于内在，在北极、皇冠早已位于头顶上，该实体是潜在的一个神。借由谦卑与信赖的接受、透过冥想与沉思自我与造物者，使这股能量诞生。

Meanwhile the Creator lies within. In the north pole the crown is already upon the head and the entity is potentially a god. This energy is brought into being by the humble and trusting acceptance of this energy through meditation and contemplation of the self and of the Creator.

在这两股能量相遇的地方、即是这条大蛇到达其高度的地方。当这股解开盘绕的能量接近普世大爱与光辉灿烂的存在，该实体的状态就离可收割性不远了。

Where these energies meet is where the serpent will have achieved its height. When this uncoiled energy approaches universal love and radiant being the entity is in a state whereby the harvestability of the entity comes nigh.

49.7 发问者：你可以推荐一种冥想技巧吗？
   Questioner: Will you recommend a technique of meditation?

   RA：我是 Ra。不行。
   RA: I am Ra. No.

49.8 发问者：在冥想中，一种是尽可能让心智空白、容我说、让它止息；另一种是为了集中精神、聚焦于某个物体或某件事，哪一种比较好或产生更有用的结果？
   Questioner: Is it better, or shall I say,
does it produce more usable results in meditation to leave the mind, shall I say, as blank as possible—let it run down, so to speak—or is it better to focus in meditation on some object or some thing for concentration?

**RA:** 我是 Ra。这将是此次工作时间的最后一个完整询问。

**RA:** I am Ra. This shall be the last full query of this work time.

这两种冥想方式都是有用的、为一个特殊的原因。被动式的冥想涉及清理心智，清空你们人群心智复合体中显著常见的心智混乱，对于目标是获致内在静默的实体，它是有效的，可作为聆听造物者的基础。这是个有用且有益的工具，迄今它是在冥想中，最广泛有用的类别，相对于沉思或祈祷而言。

Each of the two types of meditation is useful for a particular reason. The passive meditation involving the clearing of the mind—the emptying of the mental jumble which is characteristic of mind complex activity among your peoples—is efficacious for those whose goal is to achieve an inner silence as a base from which to listen to the Creator. This is an useful and helpful tool, and is, by far, the most generally useful type of meditation as opposed to contemplation or prayer.

有种冥想，可以被称为具像化，它的目标不包含在冥想本身中。具像化是行家的工具，那些学习到将视觉影像持守在心智中的实体发展出一种内在的专注力，可以超越无聊与不适。当这个能力在行家里内结晶化，该行家便可以在意识内极化，无须外在的行动而能够影响行星的意识。这是所谓的白魔法师存在的原因。只有那些想要追寻有意识提升行星振动的实体，将会发觉具像化是特别令人满足的冥想类别。

The type of meditation which may be called visualization has as its goal not that which is contained in the meditation itself. Visualization is the tool of the adept. Those who learn to hold visual images in mind are developing an inner concentrative power that can transcend boredom and discomfort. When this ability has become crystallized in an adept, the adept may then do polarizing in consciousness without external action which can affect the planetary consciousness. This is the reason for existence of the so-called white magician. Only those wishing to pursue the conscious raising of planetary vibration will find visualization to be a particularly satisfying type of meditation.

沉思，或在冥想状态中思考一个鼓舞人心的影像或一段文字，在你们人群当中是极为有用的，被称为祈祷的意志机能也具有潜在有益的特质。它是否确实为有益的活动完全端赖祈祷者的意图与对象。

Contemplation, or the consideration in a meditative state of an inspiring
image or text, is extremely useful also among your peoples, and the faculty of will called praying is also of a potentially helpful nature. Whether it is, indeed, an helpful activity depends quite totally upon the intentions and objects of the one who prays.

此时，容我们问，是否有任何简短的询问？
May we ask if there are any brief queries at this time?

49.9 发问者：我只问，有没有任何我们可以做的，好使该器皿更舒适地改善该通讯，以及每周两次是否仍然适当？
Questioner: I will just ask if there is anything we may do to make the instrument more comfortable or to improve the contact and if the two sessions per week are still appropriate?

RA：我是 Ra。我们请求你们关心这个实体的颈部支撑的安置，因为它常常是粗心大意的。你们是谨慎认真的，你们的排列是良好的。集会的时间安排[若我们可以那样表达]基本上是正确的。无论如何，你们是值得被称赞的，因为观察到这个圈子里的疲倦并避免工作，直到全体都在爱、和谐、生命能之中成为一个存有。这是，而且继续是，十分有益的。
RA: I am Ra. We request your care in the placement of the neck support for this entity as it is too often careless. You are conscientious, and your

alignments are well. The timing, if we may use that expression, of the sessions is basically correct. However, you are to be commended for observing fatigue in the circle and refraining from a working until all were in love, harmony, and vital energy as one being. This is, and will continue to be, most helpful.

我是 Ra。我在太一无限造物者的爱与光中离开你们。那么，向前去吧，在太一无限造物者的大能与和平中欢欣庆祝。Adonai。
I am Ra. I leave you in the love and in the light of the One Infinite Creator. Go forth, therefore, rejoicing in the power and in the peace of the One Infinite Creator. Adonai.

第 050 场集会 1981 年 5 月 6 日

50.0 RA：我是 Ra。我在太一无限造物者的爱与光中向你们致意。我们现在开始通讯。
RA: I am Ra. I greet you in the love and in the light of the One Infinite Creator. We communicate now.

50.1 发问者：可否请你给我们一个指示：关于该器皿现在的状态？
Questioner: Could you please give me an indication of the instrument's condition now?

RA：我是 Ra。如前所述。
RA: I am Ra. It is as previously
50.2 Questioner: In the last session you made the statement that experiences are attracted to the entity through the south pole. Could you expand on that and give us a definition of what you mean?

RA: I am Ra. It takes some consideration to accomplish the proper perspective for grasping the sense of the above information. The south, or negative, pole is one which attracts. It pulls unto itself those things magnetized to it. So with the mind/body/spirit complex the in-flow of experience is of the south pole influx. You may consider this a simplistic statement.

仅仅为了生存，这是什么机会？(然而)这是(刺激)反应的根源可能性，并同时是心智与身体的基本机能之特征。你将发现这个本能是最强健的，一旦这部分被平衡，许多东西将对该寻求者敞开。南极便停止阻塞经验性资料，接着心智与身体的更高能量中心有机会使用这些被汲取到该实体的经验。

What is this opportunity but survival? This is the root possibility of response and may be found to be characteristic of the basic functions of both mind and body. You will find this instinct the strongest, and once this is balanced much is open to the seeker. The south pole then ceases blocking the experiential data, and higher energy centers of mind and body become availed of the opportunity to use the experience drawn to it.

50.3 Questioner: Why do you say experience is drawn to, or is attracted to, the entity?
Questioner: Why do you say the experience is drawn to, or attracted to, the entity?

RA: I am Ra. We say this due to our understanding that this is the nature of the phenomenon of experiential catalyst and its entry into the mind/body/spirit complex's awareness.

This one instance also exemplifies other entities which are aware of the process of evolution. This entity chose, before incarnation, the means whereby catalyst had great probability of being obtained. This entity desired the process of expressing love and light without expecting any return. This instrument programmed also to endeavor to accomplish spiritual work and to comfort itself with companionship in the doing of this work.

Agreements were made prior to incarnation; the first, with the so-called parents and siblings of this entity. This
provided the experiential catalyst for the situation of offering radian of being without expectation of return. The second program involved agreements with several entities. These agreements provided and will provide, in your time/space and space/time continuum, opportunities for the experiential catalyst of work and comradeship.

There are events which were part of a program for this entity only in that they were possibility/probability vortices having to do with your societal culture. These events include the nature of the living, or standard of living; the type of relationships entered into in your legal framework; and the social climate during the incarnation. The incarnation was understood to be one which would take place at harvest.

容我们说, 这些已知的情况适用于你们亿万千万的人群, 那些人觉察到演化, 并极度渴望获得爱之心, 以及给予理解的光辉。不管课程如何被编写, 它们与其他自我有关, 而非事件。它们与给予有关, 而非接受; 因为爱的课程之本质同时属于正面与负面极性。你会发现那些负面可收割的实体、在此时致力于分享他们的自我之爱。

There are those whose lessons are more random due to their present inability to comprehend the nature and mechanism of the evolution of mind, body, and spirit. Of these we may say that the process is guarded by those who never cease their watchful expectation of being of service. There is no entity without help, either through self-awareness of the unity of creation, or through guardians of the self which protect the less
sophisticated mind/body/spirit from any permanent separation from unity while the lessons of your density continue.

50.6 **发问者：**关于负面极化(实体)分享自我之爱，你可否给一个例子？在我看来，那样会削弱负面极化。你可否详述那个概念？
**Questioner:** Could you give an example of negative polarization sharing love of self? It would seem to me that that would deplete negative polarization. Could you expand on that concept?

**RA:** 我是 Ra。我们不可以使用已知存有的例子，由于这会造成冒犯。因此，我们必须以一般的情况来说。
**RA:** I am Ra. We may not use examples of known beings due to the infringement this would cause. Thus we must be general.

负面导向的存有觉得它已发现一股给予自身存在意义的力量，恰如同正面极化(实体)感觉的一样。这个负面的实体努力将这些理解提供给其他自我，最常使用的方式是形成精英(阶层)、门徒，接着教导奴役其他自我的需要与正确性，为了它们自己的好处。这些其他自我被认为必须仰赖该自我，并需要该自我的指引与智慧。

The negatively oriented being will be one who feels that it has found power that gives meaning to its existence precisely as the positive polarization does feel. This negative entity will strive to offer these understandings to other-selves, most usually by the process of forming the elite, the disciples, and teaching the need and rightness of the enslavement of other-selves for their own good. These other-selves are conceived to be dependent upon the self and in need of the guidance and the wisdom of the self.

50.7 **发问者：**谢谢你。你可否详述这个概念：一个实体在我们称为的物质界的一生中，必须极化或和其他实体恰当地互动，接着为什么不能像在中阴期间一般，实体们觉察到它想要做的事情，而为什么它必须来到世间、失去有意识的记忆，忘记它想要做的事，然后以它希望的方式行动？你可否详述那过程，请说？

**Questioner:** Thank you. Can you expand on the concept which is this: that it is necessary for an entity to, during incarnation in the physical, as we call it, become polarized or interact properly with other entities, and why this isn't possible in between incarnations when he is aware of what he wants to do, but why must he come into an incarnation and lose memory, conscious memory, of what he wants to do and then act in a way that he hopes to act? Could you expand on that please?

(*译注：50.7 原本放在卷二，这场集
会、的结尾、现在恢复到原先发问的顺序。)

RA：我是 Ra。让我们举个例子：一个人看见所有玩家的扑克牌。他然后知晓该游戏。这场赌博变成孩子的玩耍，因为没有风险。其他人的牌是已知的。各种可能性都被知晓，他将正确地玩牌，但没有趣味。

RA: I am Ra. Let us give the example of the man who sees all the poker hands. He then knows the game. It is but child's play to gamble, for it is no risk. The other hands are known. The possibilities are known and the hand will be played correctly but with no interest.

在时间/空间和真实颜色绿色密度之中，所有玩家的牌都是打开可见的。各种思维、感觉、困难都可以被看见。没有欺骗，也没有渴望去欺骗。从而，许多事情都在和谐中被完成，但心/身/灵从这个互动中获得很少的极性。

In time/space and in the true-color green density, the hands of all are open to the eye. The thoughts, the feelings, the troubles: all these may be seen. There is no deception and no desire for deception. Thus much may be accomplished in harmony, but the mind/body/spirit gains little polarity from this interaction.

让我们重新检视这个隐喻，并且把它扩大为最久的扑克牌游戏，你可以想象的：一辈子。这些牌是：爱、厌恶、限制、不快乐、愉快，等等。(有实体)不断地发这些牌、再发牌、再发牌。你可以在生期间开始、我们强调开始、知道你自己的牌。你可以开始找到你内在的爱。你可以开始平衡你的愉快、你的限制。等等。无论如何，你唯一知道其他人手上牌的方式是看入(对方的)双眼。

Let us re-examine this metaphor and multiply it into the longest poker game you can imagine: a lifetime. The cards are love, dislike, limitation, unhappiness, pleasure, etc. They are dealt, and re-dealt, and re-dealt continuously. You may, during this incarnation begin—and we stress begin—to know your own cards. You may begin to find the love within you. You may begin to balance your pleasure, your limitations, etc. However, your only indication of other-selves' cards is to look into the eyes.

你无法记得你手上的牌、他们手上的牌，或许甚至不记得这个游戏的规则。唯一赢得这个游戏的方式：在爱的融化影响力之中输掉手上的牌；唯一获胜的方法是放下种种愉快、限制，将所有牌向上摊开放在牌桌上，并在心里说：「所有人、所有的玩家、每一个其他自我，不管你手上的牌是什么，我爱你。」

You cannot remember your hand, their hands, perhaps even the rules of this game. This game can only be won by those who lose their cards in the melting influence of love; can only be won by those who lay their pleasures, their limitations, their all upon the
table face up and say inwardly: “All, all of you players, each other-self, whatever your hand, I love you.”

This is the game: to know, to accept, to forgive, to balance, and to open the self in love. This cannot be done without the forgetting, for it would carry no weight in the life of the mind/body/spirit beingness totality.

50.8 发问者：谢谢你。在心智中保持视觉形象的能力如何允许行家用意识内的极化，无须外在的行动？

Questioner: Thank you. How does the ability to hold visual images in mind allow the adept to do polarization in consciousness without external action?

RA：我是 Ra。这不是一个简单的询问，因为行家去的地方超越绿色光芒，它标志着可收割性的入口。行家不只是汲取智能能量作为收割的准备，还汲取智能能量与智能无限，目的是转化全球收割性与意识。

RA: I am Ra. This is not a simple query, for the adept is one which will go beyond the green ray which signals entry into harvestability. The adept will not simply be tapping into intelligent energy as a means of readiness for harvest, but tapping into both intelligent energy and intelligent infinity for the purpose of transmuting planetary harvestability and consciousness.

这种工作的方式藏于内在。首要的钥匙是静默，其次是思想的专一。因此行家可以将一个影像稳定地保留在内在之眼前面[你们的]数分钟，就你们衡量时间的方式，这标记了行家思维专一程度的提升。这思维的专一性可以被正面行家使用，在群体仪式具象化过程中工作，以提升正面能量；被负面行家使用，以增加个人的力量。

The means of this working lie within. The key is first, silence, and secondly, singleness of thought. Thusly a visualization which can be held steady to the inward eye for several of your minutes, as you measure time, will signal the adept’s increase in singleness of thought. This singleness of thought, then, can be used by the positive adept to work in group ritual visualizations for the raising of positive energy, by negative adepts for the increase in personal power.

50.9 发问者：那么你能否告诉我，在能够保留影像数分钟之后，行家做了什么以影响行星意识或增加正面的极性？我仍然不大理解这点。

Questioner: Can you tell me how the adept then, after being able to hold the image for several minutes, what he does then to affect planetary
consciousness or increase positive polarity? I still don’t quite understand about this.

**RA:** 我是 Ra。当正面行家从内在碰触智能无限, 这是个最为强而有力的连结, 因为它连结了整个心/身/灵复合体小宇宙与大宇宙。容我们说, 这个连结致使时间/空间中的绿色光芒真实颜色能够显化在你们的时间/空间里。在绿色光芒中, 思想即是存有。在你们的幻象中, 通常不是这样的。

**RA:** I am Ra. When the positive adept touches intelligent infinity from within, this is the most powerful of connections, for it is the connection of the whole mind/body/spirit complex microcosm with the macrocosm. This connection enables the, shall we say, green-ray true color in time/space to manifest in your time/space.* In green ray, thoughts are beings. In your illusion this is normally not so.

【*有可能、Ra 原本要说的是：「这个连结致使时间/空间中的绿色光芒真实颜色能够显化在你们的空间/时间里」, 但它从未作为错误而被更正, 因此开放给读者思索。】

【*It is possible that Ra intended to say “This connection enables the, shall we say, green-ray true color in time/space to manifest in your space/time,” but it was never corrected as an error and thus is open for speculation.】

然后该行家成为爱与光之活跃管道、并且能够直接传导这股光辉进入全能量链结网。该仪式总是在赞美与感谢中使能量扎根、接着释放这股能量进入整个行星。

The adepts then become living channels for love and light and are able to channel this radiance directly into the planetary web of energy nexi. The ritual will always end by the grounding of this energy in praise and thanksgiving and the release of this energy into the planetary whole.

50.10 发问者: 我知道有些人最近受过冥想训练，在很短的密集冥想期间之后，大约几天，就能够远距离对于金属产生作用，弯曲它。就我的理解，他们在做这个动作的同时，戴着一个金字塔形状的金属线框。我曾在几年前受邀参与他们的一场冥想集会，但我不能达到那个程度。你可否评论这个过程、以及他们是否成就任何有价值的东西?

**Questioner:** I know of people who have been recently trained in meditation who, after a very short period of intense meditation, a couple of days or so, are able to cause the action at a distance effect on metal, bending it. It’s my understanding that they are wearing a pyramid-shaped wire on their heads while doing this. I was invited to one of the meditation sessions a couple of years ago, but I couldn’t get there. Could you comment on this process, and if they are accomplishing anything of value or not?
**RA**: 我是 Ra。没有。在这次工作期间，请再问一个完整的询问。
**RA**: I am Ra. No. Please ask one more full query at this working.

50.11 发问者：你可否给我更多与左右脑有关联的身体能量场资讯、以及从能量聚焦来看，这资讯是否和金字塔形状有某种关联？我在进入这条提问路线时有些茫然，所以我要问此问题。
**Questioner**: Could you give me more information on the energy fields of the body as relates to the right and left brain and if this is somehow related to the pyramid shape as far as energy focusing goes? I am a little lost at exactly how to get into this line of questioning, so I will ask that question.

**RA**: 我是 Ra。我们在回答这方面的提问同样有些茫然。我们会说金字塔形状只是一种内流能量聚焦的方式，可以被那些开始觉察这些内流的实体所使用。进一步地说，你们肉体大脑的形状在聚集内流能量方面并不具有显著意义。如果你想寻求那个资讯，请更明确地发问。
**RA**: I am Ra. We are similarly at a loss at this line of answering. We may say that the pyramid shape is but one which focuses the instreamings of energy for use by entities which may become aware of these instreamings. We may say further that the shape of your physical brain is not significant as a shape for concentrating instreamings of energy. Please ask more specifically, if you may, that information you seek.

50.12 发问者：我们每个人在冥想中，都感觉能量在头部的不同地方。你可否告诉我它是什么，它代表什么意思，以及我们感觉的不同地方代表的意义？
**Questioner**: Each of us feel, in meditation, energy on the head in various places. Could you tell me what this is and what it signifies, and what the various places that we feel it signify?

**RA**: 我是 Ra。忘掉金字塔将对你们在研读这些经验有帮助。内流能量会被那些需要和准备好启动的能量中心所感受到。因此那些在紫罗兰光芒层次感觉到刺激的实体就得到那个东西。那些在前额、两眉中心里头有感觉的实体们正经验靛蓝色光芒、以此类推。那些经验到刺痛及视觉影像的实体们，他们正在启动的能量中心有些阻塞，因此电性体将这股能量向外散开，于是它的效果也随之扩散。
**RA**: I am Ra. Forgetting the pyramid will be of aid to you in the study of these experiences. The instreamings of energy are felt by the energy centers which need, and are prepared for, activation. Thus those who feel the stimulation at violet-ray level are getting just that. Those feeling it within the forehead between the brows are experiencing indigo ray and so forth. Those experiencing tinglings and visual images are having some blockage in
the energy center being activated, and thus the electrical body spreads this energy out and its effect is diffused.

If these entities in psychic defense are not well-trained, even if they do not truly request this energy, they may still feel it. Those not desirous of experiencing these sensations and activations and changes, even upon the subconscious level, will not experience anything due to their abilities at defense and armoring against change.

50.13 Questioner: Right now I’m getting two feelings simultaneously. Is this normal to get two at once?

RA: I am Ra. The most normal for the adept is the following: the indigo stimulation, activating that great gateway into healing, magical work, prayerful attention, and the radiance of being; and the stimulation of the violet ray which is the spiritual giving and taking from and to Creator, from Creator to Creator.

This is a desirable configuration.

In us leave this instrument? Is there a brief query before we leave this instrument?

50.14 Questioner: Is there anything that we can do to make the instrument more comfortable or improve the contact?

RA: You are conscientious and your alignments are careful. It would be well to take care that this instrument’s neck is placed carefully upon its support.

When we leave this instrument, you are conscientious and your alignments are careful. It would be well to take care that this instrument's neck is placed carefully upon its support.

I am Ra. My friends, I leave you in the love and light of the One Infinite Creator. So shall it be. Then, forward to your work, in the love and the light of the One Infinite Creator.

I am Ra. My friends, I leave you in the love and light of the One Infinite Creator. So shall it be.
I am Ra. I leave you, my friends, in the love and the light of the One Infinite Creator. Go forth, then, rejoicing in the power and in the peace of the One Infinite Creator. Adonai.

51.0 **RA:** 我是 Ra。我在太一无限造物者的爱与光中向你们致意。我们现在开始通讯。

**RA:** I am Ra. I greet you in the love and in the light of the One Infinite Creator. We communicate now.

51.1 **发问者:** 在我们开始这场集会之际, 我有几个相当重要的、非短暂性质的问题要提出, 以及一个有点短暂的问题, 为了与他人的交谊、我感到有义务要问。

**Questioner:** As we begin this session, Book III of The Law Of One, there are a couple of questions, one of fairly non-transient importance and one which I consider to be a bit transient, that I feel obligated to ask because of communication with others.

首先是澄清关于收割的最后疑点, 为了我们的朋友利奥·史普林克而问。我怀疑是否有实体在监督收割的过程, 如果有, 既然一个实体已经可以从他的紫罗兰光决定收割程度, 为什么这种监督是必须的, 以及它是如何运作的。是否需要某些实体监督该收割(过程)? 或它是自动进行的? 可否请你回答这问题?

The first is just clearing up final points about harvest for our friend Leo Sprinkle. And I was wondering if there is a supervision over the harvest, and if so, why this supervision is necessary, and how it works since an entity’s harvestability is the violet ray? Is it necessary for entities to supervise the harvest, or is it automatic? Could you answer this please?

**RA:** 我是 Ra。在收割的时节、总会有一些收割者。果实会如其所将是地形成, 但必须有些监督以确保这个收成被放置在应然的位置, 没有擦伤或瑕疵。

**RA:** I am Ra. In time of harvest there are always harvesters. The fruit is formed as it will be, but there is some supervision necessary to ensure that this bounty is placed as it should be, without the bruise or the blemish.

看顾收割的那些实体有三个层次。There are those of three levels watching over harvest.

第一个层次是行星的, 也可以称为天使的。这类的保护者包括该实体的心/身/灵复合全体或较高自我, 以及被该实体之内在寻求所吸引的、那些内在层面的实体。

The first level is planetary and that which may be called angelic. This type of guardian includes the mind/body/spirit complex totality or higher self of an entity and those inner plane entities which have been
attracted to this entity through its inner seeking.

The second class of those who ward this process are those of the Confederation who have the honor/duty of standing in the small places at the edge of the steps of light/love so that those entities being harvested will not, no matter how confused or unable to make contact with their higher self, stumble and fall away for any reason other than the strength of the light. These Confederation entities catch those who stumble and set them aright so that they may continue into the light.

The third group watching over this process is that group you call the Guardians. This group is from the octave above our own and serves in this manner as light-bringers. These Guardians provide the precise emissions of light/love in exquisitely fastidious disseminations of discrimination so that the precise light/love vibration of each entity may be ascertained.

Thus the harvest is automatic in that those harvested will respond according to that which is unchangeable during harvest. That is the violet-ray emanation. However, these helpers are around to ensure a proper harvesting so that each entity may have the fullest opportunity to express its violet-ray selfhood.

51.2 发问者：谢谢你。接下来的问题，我觉得是短暂性质的问题；然而，这是一个密集研究 UFO 现象的朋友问我的问题。如果你认为这问题不重要或太短暂，我们可以跳过，但我曾被问到，第四密度的[容我们说]飞行器如何可能到达这里，因为当你接近光速时，质量趋近无限。我们已经谈论过灵性质量的增加，而这一个问题仅仅是从遥远星球跃迁到这里，这过程如何在飞行器中被完成。我的问题则是，到底为什么会需要飞行器？这不是一个重要的问题。

Questioner: Thank you. This next
question I feel to be a transient type of question; however, it has been asked me by one whom I have communicated with who has been intensely involved in the UFO portion of the phenomenon. If you deem it too transient or unimportant we'll skip it, but I have been asked how is it possible for the craft of, shall we say, the fourth-density to get here in that it seems that, as you approach the velocity of light, mass approaches infinite. We have talked about the increase of spiritual mass, and it was just a question as to how this transition from very distant planets is made in craft. And my question would be why craft would be necessary at all? This is not an important question.

RA: 我是 Ra。你问了几个问题。我们将依次回答。

RA: I am Ra. You have asked several questions. We shall respond in turn.

首先，我们同意这题材是短暂的。  
Firstly, we agree that this material is transient.

其次，来自远方点[依照你的术语]的个体，大多数不需要飞行器。该询问自身需要你们还没拥有的理解。我们将尝试在可以陈述的范围内陈述。

Secondly, those, for the most part, coming from distant points, as you term them, do not need craft as you know them. The query itself requires understanding which you do not possess. We shall attempt to state what may be stated.

有一，有些第三密度的实体学习使用飞行器往返各个恒星系统，他们所受到的限制是你们理解的。无论如何，这些实体学习到使用氢的方式，与你们目前的理解不同。这些实体依然花很长的时间[在星际间]四处移动。然而，这些个体能够使用降低体温的技术延缓肉体与心智复合体的过程，以抵挡长期的飞行过程。好比那些来自天狼星的实体就属于这个类型。

Firstly, there are a few third-density entities who have learned how to use craft to travel between star systems while experiencing the limitations you now understand. However, such entities have learned to use hydrogen in a way different from your understanding now. These entities still take quite long durations of time, as you measure it, to move about. However, these entities are able to use hypothermia to slow the physical and mental complex processes in order to withstand the duration of flight. Those such as are from Sirius are of this type.

还有其他两个类型：

There are two other types:

一类是来自你们自己银河系的第四、第五、或第六密度，他们能够存取一种能量系统，可以使用光速为一种弹弓，接着到达任何想要去的地方，以你们的
观点，几乎不花任何可感知的时间。

One is the type which, coming from fourth, fifth, or sixth density in your own galaxy, has access to a type of energy system which uses the speed of light as a slingshot, and thus arrives where it wishes without any perceptible time elapsed, in your view.

另一类的体验是其他银河系的第四、第五、第六密度，还有一些位于你们自己银河的实体，(他们)已学到必要的人格修练，将宇宙看待为一个存有，因而能够单凭思想，就能从一个地点移动到另一个地点，具体化必要的飞行器，以包围该实体的光体。

The other type of experience is that of fourth, fifth, and sixth densities of other galaxies, and some within your own galaxy, which have learned the necessary disciplines of personality to view the universe as one being and, therefore, are able to proceed from locus to locus by thought alone, materializing the necessary craft, if you will, to enclose the light body of the entity.

51.3 发问者：我假设大部分的猎户集团的降落属于后面类型的体验。这是否正确？

Questioner: I assume that that latter type is the type that we experience with most of our landings from the Orion group. Is this correct?

RA：我是 Ra。猎户集团参杂两种：

51.4 发问者：为什么需要一个载具来达到转换交通的目的？当你们, 早先以 Ra 的身份前往埃及, 你使用钟型的飞行器，但你以思想来制作它。你能否告诉我为什么要用一个载具，不干脆具体化身体就好了？

Questioner: Why is a vehicle necessary for this transition? When you, as Ra, went to Egypt earlier you used bell-shaped craft, but you did this by thought. Can you tell me why you used a vehicle rather than just materializing the body?

RA：我是 Ra。该载具或飞行器是那个思想形态、我们集中心力在上头、得以作用为一个动力器。我们不会选择去使用我们的心/身/灵复合体作为这类工作的焦点。

RA：I am Ra. The vehicle, or craft, is that thought-form upon which our concentration may function as motivator. We would not choose to use our mind/body/spirit complexes as the focus for such a working.

51.5 发问者：谢谢你。我想要做个声明。我确定我在这方面有些偏离。这个问题对我来说很困难。因为我不真的知道我在说些什么。但在我看来，你可以告诉我哪里说错：我们有七个形体，每个对应到光谱的七个颜色，创造这七个形
体的能量是一种普遍类型的能量，它流动进入我们的地球环境，然后流经七个能量中心，我们称为脉轮，以发展并完善这些形体。

Questioner: Thank you. I would like to make a statement. I'm sure I'm somewhat off with this. It's a very difficult question to ask for me, because I don't really know what I'm talking about. But it seems to me that we have seven bodies, each corresponding to one of the seven colors of the spectrum. And that energy that creates these seven bodies is a universal type of energy that streams into our planetary environment and comes in through seven energy centers that we have called chakras to develop and perfect these bodies.

接着这是…这每一个形体多少与我们的心智配置有关联，使这些形体完美以及全面的内流(能量)是心智配置的功能之一。透过心智配置，我们或多或少会阻挡内流的能量，它创造这七个形体。你能否评论我刚才讲的内容之错误，并且更正我？

And this is—Each of these bodies is in somehow related to the mental configuration that we have, and the perfection of each of these bodies and the total instreaming, you might say, of this energy is a function of this mental configuration. And through this mental configuration we may block, to some extent, the instreamings of energy that create each of these seven bodies. Could you comment on where I am wrong and correct me in this that I have stated?

RA: 我是 Ra。你的陈述大体上是正确的。使用「心智配置」的术语，却是过分简化，在你们的密度中，内流(能量)被阻塞的过程。心智复合体与灵性复合体、身体复合体的关系不是固定的。因此阻塞可能发生在灵性与心智之间，或身体与心智之间，在许多不同的层次上头。我们重申每个能量中心都有七个子颜色，为了方便之故，让我们这么说。是故，灵性/心智阻塞与心智/身体的阻塞综合在一起，以几种不同的方式，可以影响每一个能量中心。由此，你可以看见平衡与进化过程的微妙特质。

RA: I am Ra. Your statement is substantially correct. To use the term “mental configuration” is to oversimplify the manners of blockage of instreaming which occur in your density. The mind complex has a relationship to the spirit and body complexes which is not fixed. Thus blockages may occur betwixt spirit and mind, or body and mind, upon many different levels. We reiterate that each energy center has seven sub-colors, let us say for convenience. Thus spiritual/mental blockages combined with mental/bodily blockages may affect each of the energy centers in several differing ways. Thus you may
see the subtle nature of the balancing and evolutionary process.

51.6 发问者: 我不大确定这条询问路线将会带来有益的收获。无论如何,我要问这问题,因为在我看来,可能其中有一个连结。

Questioner: I am unsure as to whether this will provide an avenue of questioning or not that will be fruitful. However, I will ask this question since it seemed to me that there is possibly a connection here.

在这本书,大金字塔的秘密的背面,有几幅埃及绘画的复制品,某幅画显示几只鸟飞过水平的实体。你可以告诉我,这是什么、是否与 Ra 有任何关系?

On the back of the book, Secrets of The Great Pyramid, there are several reproductions of Egyptian drawings or works, some showing birds flying over horizontal entities. Could you tell me what this is and if it has any relationship to Ra?

RA: 我是 Ra。你所说的绘画是许多作品的其中一些,它们扭曲了该教导,即我们对死亡的感知为通往进一步经验之大门。这些扭曲关切那些特定性质的考量,即处理所谓的「死亡」的心/身/灵复合体。以你们的哲学,这或许可以称为诺斯底主义: 也就是相信一个可以透过仔细感知与强调的活动、概念、标志来获致知识和一个适当的位置。

RA: I am Ra. These drawings of which you speak are some of many which distort the teaching of our perception of death as the gateway to further experience. The distortions concern those considerations of specific nature as to processes of the so-called "dead" mind/body/spirit complex. This may be termed, in your philosophy, the distortion of Gnosticism: that is, the belief that one may achieve knowledge and a proper position by means of carefully perceived and accentuated movements, concepts, and symbols.

事实上,肉体死亡的过程 如我们已经描述的: 在其中、援助随时可得,对于死者周遭的人而言,在死亡时唯一需要做的是: 放下那个离开肉体的实体,即使悲伤, (仍) 赞美这个过程。透过这种方式,已体验肉身死亡的心/身/灵得到协助,而非透过各种可感知的、仔细与重复的仪式。

In fact, the process of the physical death is as we have described before: one in which there is aid available, and the only need at death is the releasing of that entity from its body by those around it and the praising of the process by those who grieve. By these means may the mind/body/spirit which has experienced physical death be aided, not by the various perceptions of careful and repeated rituals.

51.7 发问者: 你稍早曾提到能量中
心的旋转速度。我假设这是能量中心阻塞的一个函数，当能量中心的阻挡减少、旋转速度就越快，然后表示内流(能量)越大；我的假设是否正确？

Questioner: You spoke at an earlier time of rotational speeds of energy centers. Am I correct in assuming that this is a function of the blockage of the energy center, and the less blocked it is, the higher the speed of rotation, then, indicating greater energy instreaming?

RA: 我是 Ra。你有部分是正确的。在前三个能量中心，这股能量完全不受阻的情况下，将产生旋转速度。然而，当该实体发展较高的能量中心时，这些中心将会开始透过形成水晶结构来表达它们的特质。这是较高或更平衡的能量启动形式，能量的空间/时间性质被转化为规则化与平衡的时间/空间特性。

RA: I am Ra. You are partially correct. In the first three energy centers, a full unblocking of this energy will create speeds of rotation. As the entity develops the higher energy centers, however, these centers will then begin to express their nature by forming crystal structures. This is the higher, or more balanced, form of activation of energy centers as the space/time nature of this energy is transmuted to the time/space nature of regularization and balancing.

5.1.8 发问者：你说的水晶结构是什么意思？

Questioner: What do you mean by crystal structures?

RA: 我是 Ra。在较为发展的实体中，该肉身复合体的每一个能量中心都可视为具有特殊的水晶结构。每个都有些不同，正如在你们的世界，没有两片雪花是相同的。然而，每个都是有规律的。

RA: I am Ra. Each of the energy centers of the physical complex may be seen to have a distinctive crystalline structure in the more developed entity. Each will be somewhat different, just as in your world no two snowflakes are alike. However, each is regular.

红色能量中心通常是车轮的形状。
The red energy center often is in the shape of the spoked wheel.

橙色能量中心为包含三个花瓣的花朵形状。
The orange energy center in the flower shape containing three petals.

黄色中心又回到圆形，许多个切面，如同一颗星星。
The yellow center again in a rounded shape, many faceted, as a star.

绿色能量中心有时被称为莲花形状，水晶结构的顶点数目取决于该中心的力道。
The green energy center sometimes called the lotus-shape, the number of points of crystalline structure
dependent upon the strength of this center.

The blue energy center capable of having perhaps one hundred facets and capable of great flashing brilliance.

The indigo center a more quiet center which has the basic triangular, or three-petaled, shape in many, although some adepts who have balanced the lower energies may create more faceted forms.

The violet energy center is the least variable and is sometimes described in your philosophy as thousand-petaled, as it is the sum of the mind/body/spirit complex distortion totality.

The indigo body may be seen to be an analog for intelligent energy. It is, in microcosm, the Logos. The intelligent
energy of the mind/body/spirit complex totality draws its existence from intelligent infinity, or the Creator. This Creator is to be understood, both in macrocosm and microcosm, to have, as we have said, two natures: the unpotentiated infinity which is intelligent—this is all that there is.*

【*Ra 说：「这个 造物者是要同时在大宇宙与小宇宙之中被理解，如同我们曾说的，具有两个特质」，这指出一个清单、有两个项目(假定是智能无限的位能与动能层面)。然而，在第二段是否有第二个项目是不清楚的。】

【*Ra says, “This Creator is to be understood, both in macrocosm and microcosm, to have, as we have said, two natures,” indicating that a list of two items (presumably the potential and kinetic aspects of intelligent infinity) will follow. However, it is unclear whether the second paragraph constitutes the second item in that list.】

自由意志已赋予两者能力，这两者是我们在全体之造物者与身为共同造物者的我们，偕同具有意志之智能无限，这意志可以被靛蓝色体或形态制造体所汲取，它的智慧被用来选择适当的位置和经验的类型，赋予这个共同造物者或子子理则、你们随意地称之为一个人。

Free Will has potentiated both the Creator of us all and our selves as co-Creators with intelligent infinity which has will. This will may be drawn upon by the indigo, or form-making, body, and its wisdom used to then choose the appropriate locus and type of experience which this co-Creator, or sub-sub-Logos you call so carelessly a person, will take.

【我是Ra。此时接受任何简短的询问】

I am Ra. This is the time for any brief queries.

51.11 发问者：有没有任何我们可以做的、好使该器皿更舒适或改善该通讯？

Questioner:Is there anything that we can do to make the instrument more comfortable or improve the contact?

RA：我是RA。一切都好。你们是谨慎认真的。我的兄弟们，我在太一无限造物者的爱与光中离开你们。那么，向前去吧，在太一无限造物者的大能与和平中欢欣庆祝。Adonai。

RA：I am Ra. All is well. You are conscientious. I leave you now, my brothers, in the love and in the light of the One Infinite Creator. Go forth, then, rejoicing in the power and the peace of the One Infinite Creator. Adonai.

第 052 场集会 1981 年 5 月 19 日

52.0 RA：我是Ra。我在太一无限造物者的爱与光中向你们致意。我们现在开始通讯。

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

52.1 发问者：在前一场集会中，你曾说：「另一类的体验是其他银河系的第四、第五、第六密度，还有一些位于你们自己银河的实体，(他们)已学到必要的人格修练，将宇宙看待为一个存有，因而能够单凭思想，就能从一个地点移动到另一个地点，具体化必要的飞行器。」

Questioner: In the previous session you stated that “the other type of experience is the fourth, fifth, and sixth densities of other galaxies, and some within your own galaxy, which have learned necessary disciplines of personality to view the universe as one being, and, therefore, are able to proceed from locus to locus by thought alone, materializing the necessary craft.”

我想问你，当你说「其他银河系的第四、第五、第六密度，还有一些位于你们自己银河的个体」，你是否想说明，和这个银河系相比，其他星系有较多实体发展出人格修养的能力，从事这类的旅行? 我这样表达的术语，银河系，指的是拥有二千五百亿个恒星的双凸透镜形(银河系)。

I would like to ask you when you say that “fourth, fifth, and sixth densities of other galaxies, and some within your own galaxy,” are you stating here that more of the entities in other galaxies have developed the abilities of personality than have in this galaxy for this type of, shall I say, travel? I am using the term galaxy with respect to the lenticular shape of 250 billion stars.

RA：我是 Ra。我们再一次使用这个术语，星系，的一个不存在你们现今词汇的意义。我们意指你们的恒星系统。

RA: I am Ra. We have once again used a meaning for this term, galaxy, that does not lie within your vocabulary at this time, if you will call it so. We referred to your star system.

去假设其他恒星系统比你们更能操纵次元(旅行)是不正确的。 (我们)仅仅单纯地表示，除了你们自己的(系统)，还有许多其他的(恒星)系统。

It is incorrect to assume that other star systems are more able to manipulate the dimensions than your own. It is merely that there are many other systems besides your own.

52.2 发问者：谢谢你。我想我正位于一个重要的论点上，因为我认为进化中的伟大工作是人格修养。而看起来，我们有两类的实体在宇宙中移动，一种起源于人格修养，另一种起源于你所谓的弹弓效应。我不想探讨光速以下的速度，因为我不认为那很重要。我认为这题材很重要，只因为我们正在探究人格修练。

Questioner: Thank you. I think that possibly I am on an important point here because it seems to me that the great work in evolution is the discipline
of personality, and it seems that we have two types of moving around the universe, one stemming from disciplines of personality, and the other stemming from what you call the slingshot effect. I won’t even get into the sub-light speeds because I don’t consider that too important. And I only consider this material important with respect to the fact that we are investigating discipline of the personality.

使用弹弓效应来旅行是否可以说是使用理智或左脑类型来认知、而非右脑类型？

Does the use of the slingshot effect for travel—is that a what you might call an intellectual, or a left brain, type of involvement of understanding rather than a right brain type?

RA: 我是 Ra。你对于这主题的觉察是广泛的。你穿透了外表的教导。我们宁可不使用左右脑的(分类)术语词、由于这种术语是不正确的。有些机能是同时重复存在于两片脑叶，进一步说，对于某些实体、左右脑的机能是相反的。无论如何，该询问的中心值得某种思量。

RA: I am Ra. Your perception on this point is extensive. You penetrate the outer teaching. We prefer not to utilize the terminology of right and left brain due to the inaccuracies of this terminology. Some functions are repetitive or redundant in both lobes, and further, to some entities the functions of the right and left are reversed. However, the heart of the query is worth some consideration.

你们，作为一个社会复合体，所倾心的科技不过是操纵子理则的智能能量的开端，当进一步发展时，有可能演化成能够使用[我们先前说的]重力效应的科技。我们注意到这个术语不是准确的、但没有更贴切的术语了。

The technology of which you, as a social complex, are so enamored at this time is but the birthing of the manipulation of the intelligent energy of the sub-Logos which, when carried much further, may evolve into technology capable of using the gravitic effects of which we spoke. We note that this term is not accurate, but there is no closer term.

因此，对于个人进化的协助，使用科技来操纵自我外面的(环境) 是远远少于(人格)修练，也就是透过心/身/灵复合体的修练、导致自我在小宇宙和大宇宙之中(获得)完整的知识。

Therefore, the use of technology to manipulate that outside the self is far, far less of an aid to personal evolution than the disciplines of the mind/body/spirit complex resulting in the whole knowledge of the self in the microcosm and macrocosm.

对于已修练的实体而言，所有事物都是开放且自由的。该修练开启了宇宙，也开启了进化的大门。这差别在于：一
种是选择搭便车到一个地方观看美景；或者(选择)走路，一步一脚印，独立且自由，在这独立中赞美那行走的气力，以及(沿途)觉察美的机会。

To the disciplined entity, all things are open and free. The discipline which opens the universes opens also the gateways to evolution. The difference is that of choosing either to hitchhike to a place where beauty may be seen, or to walk, step by step, independent and free in this independence to praise the strength to walk, and the opportunity for the awareness of beauty.

反之，搭便车旅行者，被路上的交谈及变幻无常的情况分散注意力，且依赖他人的突发兴致，一心只想准时赴约。搭便车旅行者看到同样的美，但是没有将自身准备好，在心智的根源中扎实地建立这体验。

The hitchhiker, instead, is distracted by conversation and the vagaries of the road and, dependent upon the whims of others, is concerned to make the appointment in time. The hitchhiker sees the same beauty, but has not prepared itself for the establishment, in the roots of mind, of the experience.

52.3 发问者：我问这个问题是为了理解心智的修练以及它们是如何演进的。第四、第五、第六正面[或服务他人导向]密度的社会记忆复合体是否同时使用弹弓效应及人格修练从事旅行，或者他们只用一种？

Questioner: I would ask this question in order to understand the mental disciplines and how they evolve. Do fourth-, fifth-, and sixth-density positive, or service-to-others orientated, social memory complexes use both the slingshot and the personality discipline type of effect for travel, or do they use only one?

RA：我是 Ra。正面导向的社会记忆复合体会尝试学习心智、身体、灵性的修练。然而，对于一些已经拥有科技使用智能能量达成旅行的群体，他们会使用这科技、同时学习更适当的修练。

RA: I am Ra. The positively oriented social memory complex will be attempting to learn the disciplines of mind, body, and spirit. However, there are some which, having the technology available to use intelligent energy forces to accomplish travel, do so while learning the more appropriate disciplines.

52.4 发问者：那么我假设正面导向的社会记忆复合体有较高比率的成员使用人格修练来旅行。这是否正确?

Questioner: Then I am assuming in the positively oriented social memory complexes that a much higher percentage of them use the personality disciplines for this travel. Is this correct?

RA：我是 Ra。这是正确的。当正面
第五密度移动进入第六密度之际，几乎没有实体会再去使用外部的科技来旅行或通讯。

**RA**：我是Ra。这是正确的。当正向第五密度移动进入第六密度之际，几乎没有任何实体会再去使用外部的科技来旅行或通讯。

52.5 发问者：你能否给我关于负面导向社会记忆复合体的相同资讯，即他们使用两种旅行方式的比率，以及他们如何使用弹弓效应或另外的效应，人格修练？

**Questioner**：Could you give me the same information on the negatively oriented social memory complexes as to the ratios, how they use the slingshot or other effect, personality disciplines?

**RA**：我是Ra。负面第四密度使用弹弓式重力光效应，或许有80%的成员无法精通必要的（人格）修练以使用另类的旅行方法。到了负面第五密度，大约有50%成员在某个（时）点获得必须的修练，以思想完成旅行。当第六密度接近之际，负面导向（实体）被丢到困惑中，很少尝试旅行。当旅行发生时，或许73%使用光/思想。

**RA**：I am Ra. The fourth-density negative uses the slingshot gravitic light effect, perhaps 80% of its membership being unable to master the disciplines necessary for alternate methods of travel. In fifth-density negative approximately 50% at some point gain the necessary discipline to use thought to accomplish travel. As the sixth density approaches, the negative orientation is thrown into confusion and little travel is attempted. What travel is done is perhaps 73% of light/thought.

52.6 发问者：那么，接近第五密度的尾声，在人格修练方面，正面与负面导向达成这种旅行的要件是否不同，较高的第五密度？

**Questioner**：Is there any difference then, at, say, close to the end of fifth density in the disciplines of personality required for this travel between positive and negative orientation, higher fifth density?

**RA**：我是Ra。在两种极性之间，有明显的不同，但在完成必要的自我知识以达成这个修练上，没有丝毫不同。

**RA**：There are patent differences between the polarities, but no difference whatsoever in the completion of the knowledge of the self necessary to accomplish this discipline.

52.7 发问者：那么，假设人格修练、自我的知识，以及容我说，控制以强化意志，这些会是任何第五密度实体都视为重要的事情。我是否正确？

**Questioner**：Am I correct, then, in assuming that discipline of the personality, knowledge of self, and control, shall I say, in strengthening of
the will would be what any fifth-density entity would see as those things of importance?

**RA:** 我是 Ra。实际上，这些事情，从第三直通早期第七密度都是重要的。唯一需要更正的细节是你的用字：控制。了解到它对于理解[容我们说]的成长是没有助益的，这点至为重要。一个实体不需去控制思想过程或冲动，除非这样会导致与一的法则不一致的后果。

控制似乎是获致修练、和平、启蒙的捷径。然而，正是这控制使得进一步投生的经验变得必须，好平衡这个[对于本是完美的自我]控制或抑制。

Control may seem to be a shortcut to discipline, peace, and illumination. However, this very control potentiates and necessitates the further incarnative experience in order to balance this control, or repression, of that self which is perfect.

与其如此，我们欣赏并推荐你使用的第二个动词，关于意志的使用。对自我的接纳、对自我的宽恕、以及意志的方向：这些是通往修练之人格的途径。你们内在的意志机能是强有力的，如同共同造物者。你再怎么强调这机能的重要性也不为过。因此对于走在正面导向途径上的人而言，它必须被谨慎地使用，并被导向服务他人。

Instead, we appreciate and recommend the use of your second verb in regard to the use of the will. Acceptance of self, forgiveness of self, and the direction of the will: this is the path towards the disciplined personality. Your faculty of will is that which is powerful within you as co-Creator. You cannot ascribe to this faculty too much importance. Thus it must be carefully used and directed in service to others for those upon the positively oriented path.

当该人格变得日益强壮，使用意志有很大的危险，因为它甚至可能以各种方式被潜意识地使用，而降低该实体的极性。

There is great danger in the use of the will as the personality becomes stronger, for it may be used even subconsciously in ways reducing the polarity of the entity.

52.8 发问者：我感觉到，你刚才所说的，可能与为什么这么多流浪者选择在这个行星之收割时节投生于此，这其中有个关联。我是正确的吗？这是一个模糊的观念。
Questioner: I sense, possibly, a connection between what you just said and why so many wanderers have selected harvest time on this planet to incarnate. Am I correct? This is a vague notion.

RA: 我是 Ra。正确，在记起那遗忘的记忆之过程中，有着超多正面极化的机会*。我们相信这是你询问的特定动力。如果不是，请进一步发问。

RA: I am Ra. It is correct that, in the chance to remember that which has been lost in the forgetting, there is a nimiety of opportunity for positive polarization.[78] We believe this is the specific thrust of your query. Please ask further if it is not.

【*在这个上下文中, 超多(nimiety)可以被定义为「过于丰盛或重复多余」。】
[*In this context, nimiety may be defined as “an overabundance or redundancy.”]

52.9 发问者: 嗯, 我只想加入该问题: 为什么这么多流浪者选取在(地球)收割时节投生?

Questioner: Well, I would just include the question as to why time of harvest is selected by so many wanderers as time for incarnation?

RA: 我是 Ra。在收割时节投生，有数个原因。可以用自我、和其他自我两个术语来区分。

RA: I am Ra. There are several reasons for incarnation during harvest. They may be divided by the terms self and other-self.

忧伤的弟兄姊妹投生的最重要原因是借由减轻全球意识的扭曲、有可能协助其他自我，并且很有机会提供催化剂给其他自我，这将增加收割量。

The overriding reason for the offering of these Brothers and Sisters of Sorrow in incarnative states is the possibility of aiding other-selves by the lightening of the planetary-consciousness distortions and the probability of offering catalyst to other-selves which will increase the harvest.

还有两个选择这项服务的原因跟自我有关。

There are two other reasons for choosing this service which have to do with the self.

流浪者，如果它记得，并奉献自身于服务，将非常快速地极化、超过较高密度的可能程度，(因为)其催化剂要远为苍白许多*。

The wanderer, if it remembers and dedicates itself to service, will polarize much more rapidly than is possible in the far more etiolated realms of higher-density catalyst. *

【*在这个上下文中，苍白的(etiolated)可以被定义为「弱化; 不再有饱满的气力; 变得苍白或纤瘦。」】
In this context, etiolated may be defined as “weakened; no longer at full strength; made pale or thin.”

The final reason is within the mind/body/spirit totality or the social memory complex totality which may judge that an entity, or members of a societal entity, can make use of third-density catalyst to recapitulate a learning/teaching which is adjudged to be less than perfectly balanced. This especially applies to those entering into and proceeding through sixth density wherein the balance between compassion and wisdom is perfected.

The only thing I can see is that you must put energy into the craft until it approaches the velocity of light, and this, of course, requires more and more and more energy. The time dilation occurs, and it seems to me that it would be possible to, by moving at 90° to the direction of travel, somehow change this stored energy in its application of direction, or sense, so that you move out of space/time into time/space with a 90° deflection. Then the energy would be taken out in time/space, and you would re-enter space/time at the end of this energy reversal. Am I in any way correct on this?

You were speaking of the slingshot effect, and that term has puzzled me.

Questioner: Thank you. Just as something that I am a little inquisitive about, not much importance, but I’d like to make a statement I intuitively see, which may be wrong.

RA: I am Ra. You are quite correct, (at least) as you language permits the scope of meaning, due to your training, you may be able to express this concept more accurately. We have but one modification, if you are willing, it is that you move the 90° angle from spatial to temporal, the best interpretation is, it as a component of the super-cube*.
RA: I am Ra. You are quite correct as far as your language may take you and, due to your training, more able than we to express the concept. Our only correction, if you will, would be to suggest that the 90° of which you speak are an angle which may best be understood as a portion of a tesseract.*

【*在纯理论数学中，超立方体 (tesseract)是一个立方体的第四次元类比物。超立方体对应立方体，就如同立方体对应一个正方形。】

[*In speculative mathematics a tesseract is the fourth-dimensional analog to the cube. A tesseract is to a cube as a cube is to a square.]

52.11 发问者：谢谢你。这只是桩困扰我的小事、没有真正的重要性。

Questioner: Thank you. Just a little point that was bothering me of no real importance.

那么，从想要跟随服务他人途径的个人观点而言，以我们目前在第三密度的位置来看，除了人格的修练、自我的知识、强化意志，还有任何重要的事情吗？

Well, is there, then—from the point of view of an individual who wishes to follow the service-to-others path from our present position in third density—is there anything of importance other than disciplines of personality, knowledge of self, and strengthening of will?

RA：我是 Ra。这些是技巧，并不是核心。让我们来检验进化的核心。

RA: I am Ra. This is technique. This is not the heart. Let us examine the heart of evolution.

让我们记得我们都是一，这是伟大的学习/教导。在这合一之中蕴含着爱。这是一个伟大的学习/教导。在这合一之中蕴含着光。这是根本的教导，属于所有具体化的存在(次元)平面。合一、爱、光、喜悦：这是灵性进化的核心。

Let us remember that we are all one. This is the great learning/teaching. In this unity lies love. This is a great learning/teaching. In this unity lies light. This is the fundamental teaching of all planes of existence in materialization. Unity, love, light, and joy: this is the heart of evolution of the spirit.

第二顺位的课程是在冥想与服务中学习/教导。到了某个点，该心/身/灵复合体是如此平顺地被启动、借由这些中心思想或变貌平衡自身，之后你所提到的技巧就变得相当具有显著意义。无论如何，该宇宙是一体的、它的神秘是完好无损的。总是始于造物者并终于造物者，而不在于技巧。

The second-ranking lessons are learn/taught in meditation and in service. At some point the mind/body/spirit complex is so smoothly activated and balanced by these central thoughts or distortions
that the techniques you have mentioned become quite significant. However, the universe, its mystery unbroken, is one. Always begin and end in the Creator, not in technique.

52.12 发问者：感谢你。在上次集会中，收割(典礼)，你提到来自某个八度音程的荷光者。依我的理解，他们来自于我们现在经验的八度音程之上，提供(我们)毕业的渐层之光？你可否告诉我更多关于荷光者的事，他们是谁，等等？

Questioner: Thank you. In mentioning, in the previous session, the harvest, you mentioned the light-bringers from the octave. Am I to understand that those who provide the light for the gradation of graduation are of an octave above the one we experience? Could you tell me more about these light-bringers, who they are, etc.?

RA: 我是 Ra。这将是此次工作的最后一个完整询问。

RA: I am Ra. This will be the last full query of this working.

我们所说的八度音程密度，同时是奥米加与阿尔法，无限多个宇宙的灵性质量再一次成为单一中心太阳或造物者。然后诞生一个新的宇宙、一个新的无限、一个新的理则，包含一切造物者曾经验祂自己的过程。在这新的八度音程中、也有一些流浪的实体。我们对于跨越八度音程的边界所知甚少、除了知道这些存有前来协助我们的八度音程、在其理则完满的过程中。

This octave density of which we have spoken is both omega and alpha, the spiritual mass of the infinite universes becoming one Central Sun, or Creator, once again. Then is born a new universe, a new infinity, a new Logos which incorporates all that the Creator has experienced of Itself. In this new octave there are also those who wander. We know very little across the boundary of octave except that these beings come to aid our octave in its Logos completion.

在此时、你有任何简短的询问吗？
Is there any brief query which you have at this time?

52.13 发问者：只想问：有没有任何我们可以做的、好使该器皿更舒适或改善该通讯？

Questioner: Only is there anything that we can do to make the instrument more comfortable or to improve the contact?

RA: 我是 RA。这个器皿的肺部区域有些扭曲，但由于肉体复合体的姿势、(肺部)已经得到很好的补偿。

RA: I am Ra. This instrument has some distortion in the area of the lungs which has been well compensated for by the position of the physical complex.
回应关于运动的问题，现在密集(训练)时期已结束，这个器皿可以选择，做一次运动、而非两次。扫描这个器皿的肉体复合体变貌之后，我们发觉目前的运动时期是这器皿气力的极限。这以长期而言是好的、可以渐次累积其生命能。(但)短期而言、这器皿会感到疲累。因此我们建议该器皿注意先前的劝告：对于适当的肉体变貌、有其他的协助。

In answer to the question of exercise, now that the intensive period is over, this instrument may, if it chooses, exercise one period rather than two. In scanning this instrument’s physical-complex distortions we find the current period of exercise at the limit of this instrument’s strength. This is well in the long run due to a cumulative building up of the vital energies. In the short run it is wearying to this entity. Thus we suggest the entity be aware of our previous admonitions regarding other aids to appropriate bodily distortions.

回答第二个询问，我们可以说明，该器皿在与我们的社会记忆复合体通讯之前，遭遇的肉体困难是由于该器皿的潜意识的意志行动。这意志极度地强壮，要求该心/身/灵复合体保留所有可利用的肉体能量与生命能、以进行该通讯。因此器皿感到不舒适，因为当能量被转向时、身体戏剧性地靠近衰弱变貌。值得注意的，该器皿同时也承受超心灵攻击，这加强早已存在的状态、造成器皿有被箝制和头昏眼花的现象、还有心智
In answer to the second query, we may say that the physical complex difficulties prior to contact with our social memory complex are due to the action of the subconscious will of the instrument. This will is extremely strong and requires the mind/body/spirit complex to reserve all available physical and vital energies for the contact. Thus the discomforts are experienced due to the dramatic distortion towards physical weakness while this energy is diverted. The entity is, it may be noted, also under psychic attack, and this intensifies pre-existing conditions and is responsible for the cramping and the dizziness as well as mind-complex distortions.

53.2 发问者: 谢谢你。我想要知道[某个名字]是否在很近的未来，可以参加一场这种集会?

Questioner: Thank you. I would like to know if [name] may attend one of these sessions in the very near future?

RA: 我是 Ra。该心/身/灵复合体, [某个名字], 在灵性上属于这个群体，欢迎它。你们可以要求一个分别的特别冥想期间(给这实体)，直到它加入这个工作集会。我们也建议将詹姆斯·艾伦*的照片附上他手写的爱与光的字句，送给这个实体。当它冥想时，手持这照片，进入与你们相处的平安和谐状态，这样当你们在打招呼时、不会有额外的能量被浪费，他们两位都具有孤独与害羞的倾向[如你所称]，同样的做法，可以让詹姆斯·艾伦持有[某个名字]的照片。

RA: I am Ra. The mind/body/spirit complex, [name], belongs with this group in the spirit and is welcome. You may request that special meditative periods be set aside until the entity sits with this working. We might suggest that a photograph of the one known as James Allen* be sent to this entity with his writing upon it indicating love and light. This held while meditating will bring the entity into peaceful harmony with each of you so that there be no extraneous waste of energy while greetings are exchanged between two entities, both of whom have a distortion towards solitude and shyness, as you would call it. The same might be done with a photograph of the entity, [name], for the one known as James Allen.

【*又名为吉姆·麦卡提】
[Also known as Jim McCarty.]

53.3 发问者: 谢谢你。在我前往拉勒米城的旅程中，某些事情对我变得明显，关于散布一的法则第一册卷给那些UFO 体验者和其他的流浪者，接着我将必须问一些问题，好让我加入第一册当中，以去除一些我感知到，可能发生在第一册中的误解*。因此，这些问题，虽然大部分是短暂性质的，却能去除一些关于理解第一册内容上的特定扭曲。我希望我采取了正确的方法。你可能不能够回答某些(问题)，但没关系。如果
Questioner: Thank you. During my trip to Laramie certain things became apparent to me with respect to disseminating the first book of The Law of One to those who have had experiences with UFOs and other wanderers, and I will have to ask some questions now that I may have to include in Book I to eliminate a misunderstanding that I am perceiving as a possibility in Book I.* Therefore, these questions, although for the most part transient, are aimed at eliminating certain distortions of understanding with respect to the material in Book I. I hope that I am making a correct approach here. You may not be able to answer some, but that's all right. We'll just go on to some others then if you can't answer the ones I ask.

RA: I am Ra. This query is marginal. We will make the concession towards information with some loss of polarity due to free will being abridged. We request that questions of this nature be kept to a minimum.

这些实体涉入这个与某些其他被鲜明记得的案例，它们感觉有需要以如此的方式，不会废弃自由意志、植入（星际）邦联的形象，使用死亡、复活、爱与和平的标志作为一种手段，在思想水平上，在时间/空间幻象中创造一个系统化的序列事件，来给予爱与希望的信息。这类的通讯经过邦联的成员们谨慎地考量，选择那些属于相近家乡振动 [...]如果愿这么说]的实体接触。这个计划呈交到土星议会面前，如果被认可，
就完成了。这类接触的特征包括经验到无痛苦性质的思维，以及讯息内容不讲末日，而是讲述那崭新的、即将破晓的时代。

The entities in this and some other vividly remembered cases are those who, feeling the need to plant Confederation imagery in such a way as not to abrogate free will, use the symbols of death, resurrection, love, and peace as a means of creating, upon the thought level, the time/space illusion of a systematic train of events which give the message of love and hope. This type of contact is chosen by careful consideration of Confederation members which are contacting an entity of like-home vibration, if you will. This project then goes before the Council of Saturn and, if approved, is completed. The characteristics of this type of contact include the non-painful nature of thoughts experienced and the message content which speaks not of doom, but of the new dawning age.

53.4 发问者：我不一定要将你刚才给的资讯放在这本书中，以达成我的目的。为了保存您的极性，容我说，如果你想要如此，我可以将它保留为私人资料。你是否想要我不出版它？

Questioner: It is not necessary that I include the information that you just gave in the book to accomplish my purpose. In order to save your polarity, shall I say, I can keep that as private material if you wish. Do you wish for me to keep it unpublished?

RA：我是 Ra。我们提供你的东西已被自由地给予、只依照你的判断决定去向。

RA: I am Ra. That which we offer you is freely given and subject only to your discretion.

53.5 发问者：我刚才想你会那么说。在那个情况下，你能否告诉我任何关于那个案例，贝蒂·安德瑞森提到的「蓝皮书」？

Questioner: I thought you would say that. In that case can you tell me anything of the “blue book” mentioned by Betty Andreasson in that case?

RA：我是 Ra。不行。

RA: I am Ra. No.

53.6 发问者：谢谢你。你可否告诉我，服务他人或正面导向的星际邦联，在接触地球人群时，所使用的不同技巧，各式各样进行接触的形式与技巧？

Questioner: Thank you. Can you tell me of various techniques used by the service-to-others, or positively oriented, Confederation contacts with the people of this planet, the various forms of, and techniques of, them making contact?

RA：我是 Ra。我们可以。

RA: I am Ra. We could.
53.7  **Questioner:** 请你开始吧？
**RA:** 我是 Ra。最有效率的接触模式、就是你们在这个空间/时间体验的。我们十分不愿侵犯自由意志。因此，那些流浪者实体是我们唯一会思想投射的对象、即构成所谓的近距离接触，正面导向社会记忆复合体与流浪者之间的会面。

**RA:** I am Ra. The most efficient mode of contact is that which you experience at this space/time. The infringement upon free will is greatly undesired. Therefore, those entities which are wanderers upon your plane of illusion will be the only subjects for the thought projections which make up the so-called “close encounters” and meetings between positively oriented social memory complexes and wanderers.

53.8  **Questioner:** 你可以给我一个例子吗，关于一个社会记忆复合体与流浪者之间的会面，以及流浪者会经历到什么？

**RA:** 我是 Ra。这一个例子是你所熟悉的：一个称为摩里斯的男子，在这个例子中，这个实体的朋友圈中，也有其他人有(ET)接触、却是负面导向的。无论如何，你该记得这个实体，摩里斯，不为所动，且它的肉体光学器官(眼睛)不能看到这个接触。

**RA:** I am Ra. One such example of which you are familiar is that of the one known as Morris.* In this case the previous contact which other entities in this entity’s circle of friends experienced was negatively oriented. However, you will recall that the entity, Morris, was impervious to this contact and could not see, with the physical optical apparatus, this contact.

【*这故事可参照 UFO 解密，案例一，作者是 Don Elkins 和 Carla L.Rueckert；由 L/L 研究中心于 1976 年出版。】
[*This refers to Case #1 in Secrets of the UFO, by Don Elkins with Carla L. Rueckert, Louisville, KY., L/L Research, 1976, p. 10–11.]

无论如何，摩里斯的内在声音警示他自行去到另一个地方，他在那里与一个思想形态接触，当那思想形态凝视他的时候，唤醒了他寻找关于这事件以及此生经历之真理的渴望。

However, the inner voice alerted the one known as Morris to go by itself to another place, and there an entity, with the thought-form shape and appearance of the other contact, appeared and gazed at this entity, thus awakening in it the desire to seek the truth of this occurrence and of the experiences of its incarnation in
The feeling of being awakened or activated is the goal of this type of contact. The duration and imagery used varies depending upon the subconscious expectations of the wanderer which is experiencing this opportunity for activation.

53.9 **Questioner:** In a “close encounter” by a Confederation type of craft I assume that this “close encounter” is with a thought-form type of craft. Do wanderers within the past few years have “close encounters” with landed thought-form type of craft?

**RA:** I am Ra. This has occurred, although it is much less common than the Orion type of so-called “close encounter.” We may note that in a universe of unending unity the concept of a “close encounter” is humorous, for are not all encounters of a nature of self with self? Therefore, how can any encounter be less than very, very close?

53.10 **Questioner:** Well, talking about this type of encounter of self to self, do any wanderers of a positive polarization ever encounter a so-called “close encounter” with the Orion, or negatively oriented, polarization?

**RA:** I am Ra. This is correct. The...

53.11 **Questioner:** [Interrupting] Why does this occur?

**RA:** I am Ra. When it occurs it is quite rare and occurs either due to the
Orion entities’ lack of perception of the depth of positivity to be encountered or due to the Orion entities’ desire to, shall we say, attempt to remove this positivity from this plane of existence. Orion tactics normally are those which choose the simple distortions of mind which indicate less mental and spiritual complex activity.

53.12 **Questioner:** 我已开始察觉到这类与个体的接触有许多不同形式。我假设星际邦联使用一种接触形式来唤醒流浪者们；你可否给我普遍的例子，说明星际邦联使用什么方法来唤醒或部分唤醒他们所接触的流浪者？

**Questioner:** I have become aware of a very large variation in contact with individuals. The Confederation, I am assuming, uses a form of contact to awaken, as you say, wanderers, and could you give me general examples of the methods used by the Confederation to awaken, or partially awaken, the wanderers they are contacting?

**RA:** 我是 Ra。唤醒流浪者的方式各有不同，每一种方法的中心是进入其显意识与潜意识、以避免造成恐惧、对于一个可理解的主观经验[对于该实体有意义]、最大化其潜能。许多这种(接触)发生在睡眠中，其他发生在清醒时分当中的许多活动。该方法是有弹性的、并不一定要包括「近距离接触」症候群，如你所察觉的。

**RA:** I am Ra. The methods used to awaken wanderers are varied. The center of each approach is the entrance into the conscious and subconscious in such a way as to avoid causing fear and to maximize the potential for an understandable subjective experience which has meaning for the entity. Many such occur in sleep, others in the midst of many activities during the waking hours. The approach is flexible and does not necessarily include the “close encounter” syndrome as you are aware.

53.13 **Questioner:** 肉体检查症候群是怎么回事？这个现象如何关连到流浪者与星际邦联、猎户(集团)之接触？

**Questioner:** What about the physical examination syndrome. How does that relate to wanderers and to Confederation and Orion contacts?

**RA:** 我是 Ra。这些实体潜意识之期待促成邦联思想形态实体给予此种经验之特质与细节。因此，如果一个流浪者期待一个身体检查，它必定将经历到，且尽可能地将紧张或不适感降到最低、在该流浪者潜意识变貌的期望的允许范围内。

**RA:** I am Ra. The subconscious expectations of entities cause the nature and detail of thought-form experience offered by Confederation thought-form entities. Thus if a wanderer expects a physical examination, it will, perforce, be
experienced with as little distortion towards alarm or discomfort as is allowable by the nature of the expectations of the subconscious distortions of the wanderer.

53.14 **Questioner:** 嗯，那些同时被带入星际邦联与猎户飞行器的个体，将体验似乎真实的肉体检验？

**Questioner:** Well, are both those who are taken on Confederation and Orion craft then experiencing a seeming physical examination?

**RA:** 我是 Ra。你的询问指向不正确的思考。猎户集团使用肉体检查作为一种恐吓个体的方式，造成它感觉是一种高等第二密度生物，好比是一个实验室的动物。某些人有性经验，这类经验的附属种类。其意图在于展示猎户实体的控制力凌驾于泰伦居民(地球人)之上。

**RA:** I am Ra. Your query indicates incorrect thinking. The Orion group uses the physical examination as a means of terrifying the individual and causing it to feel the feelings of an advanced second-density being such as a laboratory animal. The sexual experiences of some are a sub-type of this experience. The intent is to demonstrate the control of the Orion entities over the Terran inhabitant.

思想型态的体验是主观的，大部分不会发生在这个密度中。

The thought-form experiences are subjective and, for the most part, do not occur in this density.

53.15 **Questioner:** 那么，就我的理解，「近距离接触」具有双重性质，星际邦联与猎户集团双方都在接触(人群)；它们可以是邦联或猎户型态的接触。这是是否正确？

**Questioner:** Then both Confederation and Orion contacts are being made, and "close encounters" are of a dual nature as I understand it. They can either be of the Confederation or Orion type of contact. Is this correct?

**RA:** 我是 Ra。这是正确的，虽然多数的接触是猎户导向。

**RA:** I am Ra. This is correct, although the preponderance of contacts is Orion-oriented.

53.16 **Questioner:** 好的，关于收割性，地球上的实体形成一个巨大的光谱，一端是正面的、一端是负面导向的。当猎户集团和地球实体们接触时，是否会将目标集中于光谱的两端，包括正面与负面导向？

**Questioner:** Well, we have a large spectrum of entities on Earth with respect to harvestability, both positively oriented and negatively oriented. Would the Orion target in on the ends of this spectrum, both positive and negatively oriented, for contact . . . for Earth entities, I mean?

**RA:** 我是 Ra。这个询问有些难以准
确地回答。无论如何，我们将尝试如此做。

**RA**：I am Ra. This query is somewhat difficult to accurately answer. However, we shall attempt to do so.

猎户实体们最典型的手段是选择[你们或许称为]心智衰弱的实体，如此暗示着：可以更大量地散播猎户哲学。

The most typical approach of Orion entities is to choose what you might call the weaker-minded entity that it might suggest a greater amount of Orion philosophy to be disseminated.

有少数的猎户实体被更高度负面极化的实体[属于你们的空间/时间链结]所呼叫，在这种情况下，他们分享资讯、就如同我们现在做的。然而，猎户实体这样做有个风险：由于这些可收割之在地负面实体带有的频率，他们然后尝试吩咐并指挥这次的接触，正如同猎户实体指挥属地的负面接触。结果是争夺统治权的斗争，如果输了，将损害猎户集团的极性。

Some few Orion entities are called by more highly polarized negative entities of your space/time nexus. In this case they share information just as we are now doing. However, this is a risk for the Orion entities due to the frequency with which the harvestable negative planetary entities then attempt to bid and order the Orion contact, just as these entities bid planetary negative contacts. The resulting struggle for mastery, if lost, is damaging to the polarity of the Orion group.

同样地，如果一个猎户实体错误地与高度极化的正面实体接触，可能会对猎户部队造成大灾难、除非这些十字军能够将去掉[被错误接触的]该实体之极性。这种结果几乎从未听闻。因此，猎户集团比较喜欢只与心智较衰弱的实体做实质接触。

Similarly, a mistaken Orion contact with highly polarized positive entities can wreak havoc with Orion troops unless these Crusaders are able to depolarize the entity mistakenly contacted. This occurrence is almost unheard of. Therefore, the Orion group prefers to make physical contact only with the weaker-minded entity.

53.17 **发问者**：那么一般而言，我可以说，如果一个人和一个UFO有「近距离接触」或有任何其他似乎跟UFO相关的经验，他必得注视这次遭遇的核心，以及这事件对他的效应，才能判定这是猎户或邦联的接触。这是否正确？

**Questioner**：Then, in general, I could say that if an individual has a “close encounter” with a UFO or any other type of experience that seems to be UFO-related, he must look to the heart of the encounter and the effect upon him to determine whether it was Orion or Confederation contact. Is this correct?

**RA**：我是Ra。这是正确的。如果有
恐惧与末日在其中，这接触就相当可能具有负面性质。如果结果是希望、友善的感觉，和唤醒正面与果决服务他人的感觉，邦联接触的记号就很明显了。

RA: I am Ra. This is correct. If there is fear and doom, the contact was quite likely of a negative nature. If the result is hope, friendly feelings, and the awakening of a positive feeling of purposeful service to others, the marks of Confederation contact are evident.

53.18 发问者: 谢谢你。我不想让第一册的相关资料给人错误印象，所以我发觉有必要添加这些问题。我知道这些是短暂的问题，但我相信为了得到完整的理解或，容我说，一个进入这份资料的正确方法。

Questioner: Thank you. I did not wish to create the wrong impression with the material that we were including in Book I, and find it necessary to add some of this material. I know that it's transient, but it, I believe, is necessary for a full understanding or, shall I say, a correct approach to the material.

我将在此问一些问题。如果你不想要回答，我们就跳过它们。我想要问，如果可以的话，在星际邦联，大多数实体的长相为何？

I'll ask a few questions here. If you do not care to answer them we'll skip them. I would like to ask, however, if you could tell me what, for the most part—or the major portion of Confederation entities—what they look like?

RA: I am Ra. Fourth-density Confederation entities look variously depending upon the derivation of its physical vehicle.

RA: 我是 Ra。第四密度的邦联实体长相各异，容我们说，取决于他们原先的肉体载具起源。

RA: 我是 Ra。这是正确的。

53.19 发问者: 是否有些实体长得跟我们很像？可以通过地球人的检查？

Questioner: Do some of them look just like us? Could they pass for Earth people?

RA: 我是 Ra。具有这种特质的那些实体大多数是第五密度的。

RA: I am Ra. Those of this nature are most often fifth-density.

53.20 发问者: 我假设相同的答案也可以套用在猎户集团上，这是否正确，包括第四与第五密度？

Questioner: I assume that the same answer would apply to the Orion group. Is this correct? As far as fourth and fifth density goes?

RA: 我是 Ra。这是正确的。

RA: I am Ra. This is correct.

53.21 发问者: 你能否告诉我为什么[某人]身上有如此多的银色亮点？

Questioner: Can you tell me why [name] had so many silver flecks on her?
RA：我是 Ra。这是冒犯，不行。
RA：I am Ra. This is infringement.
No.

53.22 发问者：谢谢你。你能否告诉我、为什么在卡尔·拉施克的谈话(节目)中，我生病了？
Questioner:Thank you. Could you tell me why I got sick during Carl Raschke’s talk?

RA：我是 Ra。我们扫描你的想法。它们是正确的，因此我们肯定它们并不会冒犯。你被分配到的讲话空间/时间接近了，接着你承受猎户(实体)的攻击、由于一些正面导向实体有很大的渴望、开始觉察一的法则。这现象是可以预期的，尤其是当你没有在一个小组中，可以将气力借给彼此。
RA: I am Ra. We scan your thoughts. They are correct and, therefore, we do not infringe by confirming them. The space/time of your allotted speaking was drawing near, and you came under Orion attack due to the great desire of some positively oriented entities to become aware of the Law of One. This may be expected, especially when you are not in a group lending strength to each other.

53.23 发问者：谢谢你。如果该器皿同意，你能否评论我与她在童年时期都有的球形闪电经验？*
Questioner:Thank you. Can you comment on my, and the instrument, if she approves, so-called ball of lightning experience as a child?*

【*卡拉写道：「当我一岁大的时候，我睡在一个摇篮里，脚敞开的窗户有段距离。当时外面正在下暴风雨，妈妈走进来关上窗户，她同时看见一个球形闪电进入房间，它绕行摇篮一圈半之后就飞走了。当我把这个故事告诉唐，他说同样的事情也发生在他的婴儿时期。但他的母亲没有详细地描述，所以他只知道有这件事发生。」
【*Carla wrote:“When I was about one year old, I was sleeping in a cradle that was placed at some distance from the open window. There was a storm going on. Mom came in to close the window. She saw a ball of lightning come into the room and circle around the cradle one-and-a-half times and then go out again. When I told the story to Don, he said that the same thing had happened to him when he was an infant. His mother didn’t elaborate on it, so that’s all he knew.”

RA：我是 Ra。这将是此次工作的最后一个询问。
RA: I am Ra. This will be the last query of this working.

你们当时正被你们的族群造访，祝愿你们安好。
You were being visited by your people to be wished well.

有没有任何其他简短的询问是我们
可以回答的？
Is there any other query of a brief nature we may answer?

53.24 发问者：没有。在这次集会期间，我问了许多短暂性质的问题，我为此道歉。我希望我们不会对你造成任何麻烦，尤其是关于极性损失和那一个问题；但我觉得这是必须的：把这部分的资料纳入、于是那些流浪者与其他读者在读一的法则之第一册时，对(UFO)接触的经验有错误的印象。如果我已造成任何麻烦，我感到抱歉。

Questioner: No. I apologize for asking many transient questions during this session. I hope that we did not cause any problem for you, especially with respect to loss of polarity and that one question, but I felt it necessary to include some of this material so that those wanderers and others reading the first book of The Law of One would not get the wrong impression with respect to their experiences in contacts. I am sorry for any problems that I might have caused.

我只要问、有没有任何我们可以做的事、好改善该通讯或协助该器皿？
I will just ask if there is anything that we can do to improve the contact or aid the instrument?

RA：我是 RA。该器皿情况良好。请仔细守护你们的校准。我的朋友，我们在太一无限造物者的爱与光中离开你。
RA: I am Ra. The instrument is well. Please guard your alignments carefully. We leave you now, my friends, in the love and in the light of the One Infinite Creator. Go forth, therefore, rejoicing in the power and the peace of the Infinite Creator. Adonai.

第 054 场集会 1981 年 5 月 29 日

54.0 RA: 我是 Ra。我在太一无限造物者的爱与光中向你们致意。我们现在开始通讯。
RA: I am Ra. I greet you in the love and in the light of the One Infinite Creator. We communicate now.

54.1 发问者：首先，我想要问该器皿的状态？
Questioner: First, I would like to ask of the instrument’s condition.

RA: 我是 Ra。如前所述。
RA: I am Ra. It is as previously stated.

54.2 发问者：我有一个来自吉姆的问题，当他刚搬到自己的土地上时，有个声音告诉他：「通往你生存的钥匙来自间接的方式、透过神经质(获得)」。该实体是安洁莉卡，你可否告诉他这方面?的资讯？
Questioner: I have a question from Jim about an experience he had when he first moved to his land in which he
was told, “The key to your survival comes indirect, through nervousness.” The entity was Angelica. Can you give him information with respect to this?

RA: 是我 Ra。可以。
RA: I am Ra. Yes.

54.3 发问者: 请你说吧？
Questioner: Would you please do that?

RA: 是我 Ra。如我们先前指出, 每个心/身/灵复合体拥有几个指导灵*。其中有两个角色分别属于男性与女性的极性。第三个是雌雄同体的、代表一个更为统合的概念化职能。

RA: I am Ra. As we have noted, each mind/body/spirit complex has several guides available to it.* The persona of two of these guides is the polarity of male and female. The third is androgynous and represents a more unified conceptualization faculty.

【*在 12.14、18.8-9 和 36.10 有提到】
[*Noted in 12.14 and 18.8-9, and 36.10.]

(当时)说话的指导灵为声音振动复合体、安洁莉卡、那是一个女性极化的角色。由于混淆法则，该讯息不能被完整地阐述。我们可以暗示，为了有所进展，需要存在某种不满足的状态，从而给予该实体进一步寻求的刺激。这个不满足、神经质、或忧虑[如果你愿意这么说]，它自身并不是有用的。因此、它的用途是间接的。

The guide speaking as sound vibration complex, Angelica, was the female polarized persona. The message may not be fully explicated due to the Law of Confusion. We may suggest that in order to progress, a state of some dissatisfaction will be present, thus giving the entity the stimulus for further seeking. This dissatisfaction, nervousness, or angst, if you will, is not of itself useful. Thus its use is indirect.

54.4 发问者: 谢谢你。我会想要追溯该能量、假设它来自理则。我将做个声明 并让你更正并扩展我的概念。

Questioner: Thank you. I would like to trace the energy that I assume comes from the Logos. I’m going to make a statement and let you correct me on the statement and expand on my concept.

从理则中出现所有光放射的频率。这些放射的频率构成所有由那个理则创造的经验密度。我正假设我们太阳的行星系统，包括所有密度，是由我们的太阳、作为一个理则、所创造的全体经验。这是否正确？

From the Logos comes all frequencies of radiation of light. These frequencies of radiation make up all of the densities of experience that are created by that Logos. I am assuming that the planetary system of our sun, in all of its densities, is the total of the
experience created by our sun as a Logos. Is this correct?

**RA:** 我是 Ra。这是正确的。

**RA:** I am Ra. This is correct.

54.5 **发问者**：现在，我正假设不同的频率被分离为七个颜色[如我们说过的], 我也假设在这些颜色中、每个都可以是属于太阳理则的子理则的基本频率。一个子理则，或者[容我们说]一个人可以启动任何一个基本频率或颜色、并且使用启动该频率或颜色后产生的形体，这是否正确？

**Questioner:** Now, I am assuming that the different frequencies are separated, as we have said, into the seven colors; that each of these colors may be the basic frequency for a sub-Logos of our sun-Logos; and that a sub-Logos or, shall we say, an individual may activate any one of these basic frequencies or colors and use the body that is generated from the activation of that frequency or color. Is this correct?

**RA:** 我是 Ra。如果我们正确地掌握到你的询问, 这是不正确的, 因为子子理则并不居住在多个次元性之中, 而只存在于共同造物者或心/身/灵复合体之中。

**RA:** I am Ra. If we grasp your query correctly, this is not correct in that the sub-sub-Logos resides not in dimensionalities but only in co-Creators, or mind/body/spirit complexes.

54.6 发问者：我的意思是：一个心/身/灵复合体能够使七色光芒之任何一个形体启动。这是否正确？

**Questioner:** What I meant was that a mind/body/spirit complex then can have a body activated that is one of these seven rays. Is this correct?

**RA:** 我是 Ra。这是正确的, (但)这好比说任何一个实体都可以弹奏复杂的乐器，好比钢琴，并产生悦耳和谐的振动复合体，弹奏得如此地好、以致于可以开音乐会供大众欣赏，如你会说的方式。

**RA:** I am Ra. This is correct in the same sense as it is correct to state that any one may play a complex instrument which develops an euphonious harmonic vibration complex such as your piano, and can play this so well that it might offer concerts to the public, as you would say.

换句话说：虽然每个真实颜色载具都是潜在可得的，仍需要技巧与修练好让自我取得更先进或更明亮的载具。

In other words, although it is true that each true-color vehicle is available, potentially, there is skill and discipline needed in order to avail the self of the more advanced or lighter vehicles.

54.7 发问者：现在，我已做出这些叙述，好抵达我想要问的基本问题。这是个难以提出的问题。
Questioner: Now, I have made these statements just to get to the basic question I wish to ask. It is a difficult question to ask.

We have, coming from the sub-Logos we call our sun, intelligent energy, which then forms—and we’ll take as an example a single sub-sub-Logos which is a mind/body/spirit complex. This intelligent energy is somehow modulated or distorted, so that it ends up as a mind/body/spirit complex with certain distortions of personality that it is necessary for the mind/body/spirit complex, or the mental portion of that complex, to undistort in order to conform once more precisely with the original intelligent energy.

First, I want to know if my statement on that is correct. And, secondly, I want to know why this is the way that it is; if there is any answer other than the first distortion of the Law of One for this?

RA: I am Ra. This statement is substantially correct. If you will penetrate the nature of the First Distortion in its application of self knowing self, you may begin to distinguish the hallmark of an infinite creator: variety. Were there no potentials for misunderstanding and, therefore, understanding, there would be no experience.

54.8 发问者：OK。一旦心/身/灵复合体开始觉察到这个过程、然后决定为了要拥有(宇宙)造物与造物者的完整能力[它是其中一个部分、同时又是全部], 为了拥有各种能力与整个造物相合，它需要重新联合或重新调和它的思想与起初创造思维一致, 在振动或振动频率上精准一致。为了要做到这点, 它必须修练人格、好让它精准地符合起初思维或起初振动, 这又可拆解成七个修练领域, 每一个对应到光谱的其中一个颜色。这是否正确?

Questioner: OK. Once a mind/body/spirit complex becomes aware of this process, it then decides that in order to have the abilities, the full abilities of the creation and the
Creator (of which it is a small part yet at the same time, all of), in order to have the abilities that go with the entire creation, it is necessary to reunite its thinking or reharmonize its thinking with the Original Creative Thought in precise vibration, or frequency of vibration I will say. In order to do this it is necessary to discipline the personality so that it precisely conforms to the Original Thought, or Original Vibration, and this is broken into seven areas of discipline, each corresponding to one of the colors of the spectrum. Is this correct?

RA: 我是 Ra。这个陈述, 虽然正确,却承载着巨大的、被误解的潜能。要使每一个能量中心与起初思维精准地相配并不在于系统化地放置每一个能量链结, 毋宁是平衡地调和这些能量中心、以流动且柔顺的方式放置它们, 以这样的方式, 智能能量能够以最小的扭曲传导其自身。

RA: I am Ra. This statement, though correct, bears great potential for being misunderstood. The precision with which each energy center matches the Original Thought lies not in the systematic placement of each energy nexus, but rather in the fluid and plastic placement of the balanced blending of these energy centers in such a way that intelligent energy is able to channel itself with minimal distortion.

心/身/灵复合体不是一个机器。它毋宁是你们所称为的, 一首管弦乐曲。

The mind/body/spirit complex is not a machine. It is rather what you might call a tone poem.

54.9 发问者：在整个(宇宙)造物中, 所有心/身/灵复合体都有七个能量中心[一旦他们完整地发展好七个能量中心]?

Questioner: Do all mind/body/spirit complexes in the entire creation have the seven energy centers once they have reached full development or development to the point where they can have seven energy centers?

RA: 我是 Ra。从理则创造(宇宙)造物的起初, 这些能量中心就以势能存在于巨观宇宙中, 从无时间状态出来之际, 一切都准备好了, 无限造物是这样的。

RA: I am Ra. These energy centers are in potential in macrocosm from the beginning of creation by the Logos. Coming out of timelessness, all is prepared. This is so of the infinite creation.

54.10 发问者：那么、我将假设造物者在祂智能评估一种知晓自己的方式之际, 创造了七个知晓的领域。这是否正确?

Questioner: Then I will assume that the Creator, in Its intelligent appraisal of a way of knowing Itself, created the concept of the seven areas of knowing. Is this correct?
我是 Ra。有部分是不正确的。理则创造光。于是这光的本质创造了造物中经验的催化性与能量性层面的本质。是故，那些属于下个八度音程的存有、被赋予一个最高的荣誉/职责，即在你们各个周期的经验时期[如果你愿意这么说]监管光的各种显化。

我是 Ra。This is partially incorrect. The Logos creates Light. The nature of this Light thus creates the nature of the catalytic and energetic levels of experience in the creation. Thus it is that the highest of all honor/duties, that given to those of the next octave, is the supervision of Light in its manifestations during the experiential times, if you will, of your cycles.

54.11 发问者：我将做出另外一个声明。因为第一变貌，心/身/灵复合体可以选择某种心智配置在特定的频率或颜色足够地偏移智能能量的配置，以致于阻塞内流能量的一部分，即特殊的频率或颜色的阻塞。这个陈述是否正确？

Questioner:I will make another statement. The mind/body/spirit complex may choose, because of the First Distortion, a mental configuration that is sufficiently displaced from the configuration of the intelligent energy in a particular frequency or color of instreaming energy so as to block a portion of instreaming energy in that particular frequency or color. Is this statement correct?

我是 Ra。I am Ra. Yes.

54.12 发问者：这可能不是个好问题，但我要问一下。你可否给我一个观念，在任何一种颜色中，能量可能被阻挡的最大百分比，或那问题有任何意义？

Questioner:This question may be no good, but I'll ask it. Can you give me an idea of the maximum percentage of this energy it's possible to block in any one color, or does that make any sense?

我是 Ra。在一个实体的内流能量样式中，有可能完全阻塞任何一个能量或颜色，或几个能量或颜色的组合。

I am Ra. There may be, in an entity’s pattern of instreaming energy, a complete blockage in any energy, or color, or combination of energies, or colors.

54.13 发问者：OK。那么我假设第一变貌是，容我说，发起者或允许这个阻塞的东西。这是否正确？

Questioner:OK. Then I assume that the First Distortion is the, shall I say, motivator or what allows this blockage. Is this correct?

我是 Ra。我们不想要吹毛求疵，但比较喜欢避免用一些术语，好比允许这个动词。自由意志不会允许经验的扭曲，预先命定也不会不允许经验的扭曲。毋宁是混淆法则提供每一个心/身/灵复合体的能量自由伸展。
RA: I am Ra. We wish no quibbling but prefer to avoid the use of terms such as the verb, to allow. Free will does not allow, nor would predetermination disallow, experiential distortions. Rather the Law of Confusion offers a free reach for the energies of each mind/body/spirit complex.

The verb, to allow, would be considered pejorative in that it suggests a polarity between right and wrong, or allowed and not allowed.

This may seem a minuscule point. However, to our best way of thinking it bears some weight.

Now, I would like to then consider the origin of catalyst in— First we have the condition of mind/body/spirit complex which, as a function of the First Distortion, has reached a condition of blockage, or partial blockage, of one or more energy centers. I will assume that catalyst is necessary only if there is at least partial blockage of one energy center. Is this correct?

RA: 我是 Ra。不正确。

RA: I am Ra. No.

54.15 发问者：你可以告诉我为什么？

Questioner: Could you tell me why?

RA: 我是 Ra。虽然启动(活化)每一个能量中心或清除其阻塞是它的一个主要优先事项，它还有一个主要优先事项是在某个(时)点、开始提炼(各种)能量之间的平衡，好让全体振动存在状态的弦: 每一个音调都在清晰、旋律、和谐中彼此共鸣着。

RA: I am Ra. While it is a primary priority to activate or unblock each energy center, it is also a primary priority at that point to begin to refine the balances between the energies so that each tone of the chord of total vibratory beingness resonates in clarity, tune, and harmony with each other energy.
这种自我之平衡、调音、和谐对于较为先进或行家级的心/身/灵复合体是最为核心的(工作)。每一个能量都可以不具美感地被启动，而透过修炼与鉴赏个人能量或你可能称为的深层人格或灵魂身份，美才成为可能的。

This balancing, tuning, and harmonizing of the self is most central to the more advanced or adept mind/body/spirit complex. Each energy may be activated without the beauty that is possible through the disciplines and appreciations of personal energies, or what you might call the deeper personality, or soul identity.

54.16 发问者：让我打个比方，那是我刚才想到的：有一台七弦琴[乐器]，一个人可以完全地拉紧一根弦，然后释放它制造一个音符。或者，一旦每根弦都能够被充分地挠曲、产生音符与其它以这种方式制造音符，(另一个方式：)一个人使用创意人格，以适当顺序、适量地拉动每一根弦来产生音乐。这是否正确？

Questioner: Let me make an analogy that I have just thought of. A seven-stringed musical instrument may be played by deflecting each string a full deflection and releasing it and getting a note. Or—one of the strings is capable of being deflected through their full deflection (producing a note)—instead of producing the notes this way, taking the individual creative personality and deflecting each the proper amount in proper sequence to produce the music. Is this correct?

RA：我是Ra。这是正确的。在平衡的个体中，内含的能量等待着造物者之手来拨弹和声。

RA: I am Ra. This is correct. In the balanced individual the energies lie waiting for the hand of the Creator to pluck harmony.

54.17 发问者：那么，我想要追溯作用于心/身/灵复合体之上的催化剂之演化，以及它如何开始被完整地使用来创造这个调音。我假设该子理则[形成我们在造物中的微小部分]使用它所属的理则的智能，提供基本的催化剂作用于心/身复合体与心/身/灵复合体之上，这个过程持续到实体抵达发展的某个状态，他们可以开始规划自己的催化剂为止。这是否正确？

Questioner: I would like then to trace the evolution of catalyst upon the mind/body/spirit complexes and how it comes into use and is fully used to create this tuning. I assume that the sub-Logos that formed our tiny part of the creation, using the intelligence of the Logos of which it is a part, provides, shall I say, the base catalyst that will act upon mind/body complexes and mind/body/spirit complexes before they reach the state of development where they can begin to program their own catalyst. Is this correct?
RA: 我是 Ra。这只有部分正确。该子理则在较低的能量层次提供催化剂，第一组三和弦；这些跟肉体复合体的生存有关。较高的能量中心从心/身/灵复合体自身的偏好对于所有随机与受导引的经验之反应中，获得催化剂。

RA: I am Ra. This is partially correct. The sub-Logos offers the catalyst at the lower levels of energy, the first triad; these have to do with the survival of the physical complex. The higher centers gain catalyst from the biases of the mind/body/spirit complex itself in response to all random and directed experiences.

因此较少发展的实体觉察催化剂的方式，以肉体复合体的生存为主，附带它偏好的变貌。一个越是觉知的实体，意识到催化性过程，(它)将开始转化该子理则提供的催化剂，成为能作用于较高能量链结的催化剂。

Thus the less developed entity will perceive the catalyst about it in terms of survival of the physical complex, with the distortions which are preferred. The more conscious entity, being conscious of the catalytic process, will begin to transform the catalyst offered by the sub-Logos into catalyst which may act upon the higher energy nexi.

因此子理则仅能提供一个催化剂的基本骨架，容我们说。那血与肉[与智慧、爱、怜悯、服务之存续有关的东西]借由心/身/灵复合体作用于基本催化剂而产生，以创造出更为复杂的催化剂，依序，被用来形成这些较高能量中心之内的变貌。

Thus the sub-Logos can offer only a basic skeleton, shall we say, of catalyst. The muscles and flesh—having to do with the, shall we say, survival of wisdom, love, compassion, and service—are brought about by the action of the mind/body/spirit complex on basic catalyst so as to create a more complex catalyst which may, in turn, be used to form distortions within these higher energy centers.

一个实体越是先进，子理则与被感知的催化剂之间的连结越是稀薄，直到最后，所有的催化剂都是由自我为了自我所选择、产生、制造的。

The more advanced the entity, the more tenuous the connection between the sub-Logos and the perceived catalyst until, finally, all catalyst is chosen, generated, and manufactured by the self, for the self.

54.18 发问者：此刻投生于这颗行星的实体中，哪些实体会是属于制造所有自身催化剂的类别？

Questioner: Which entities incarnate at this time on this planet would be of that category, manufacturing all of their catalyst?

RA: 我是 Ra。我们发现你的询问含混不清 但可以回复：那些完全主宰外部催化剂的实体、其数量相当少。
**RA:** I am Ra. We find your query indeterminate but can respond that the number of those which have mastered outer catalyst completely is quite small.

Most of those harvestable at this space/time nexus have partial control over the outer illusion and are using the outer catalyst to work upon some bias which is not yet in balance.

**54.19 发问者：**在服务自我极化的实例中，当这些实体抵达可以编程自身催化剂的层级，它们会编程何种催化剂？

**Questioner:** In the case of service-to-self polarization, what type of catalyst would entities following this path program when they reach the level of programming their own catalyst?

**RA:** 我是 Ra。负面导向实体会编程最大程度的分离，以及控制所有东西与有意识的实体、即它感知为自我以外的存有。

**RA:** I am Ra. The negatively oriented entity will program for maximal separation from, and control over, all those things and conscious entities which it perceives as being other than the self.

**54.20 发问者：**我的意思…我理解一个正面导向的实体会编程那种导致肉体疼痛的催化剂…我正假设如果一个实体没有跟随它已选取的路径、它会编程某个东西给予它肉体疼痛的经验。这是否正确？

**Questioner:** I meant— I understand how a positively oriented entity would program catalyst such as that would result in physical pain if it. . . I’m assuming that an entity could program something that would give it the experience of physical pain if it did not follow the path that it had selected. Is this correct?

**RA:** 我是 Ra。请重述询问。

**RA:** I am Ra. Please restate query.

**54.21 发问者：**一个正面导向的实体可能在这一生中，选取一条特定的思考与活动的狭窄路径，接着编程一些条件，如果该实体没有跟随这条路，则会创造出肉体的疼痛。这是否正确？

**Questioner:** A positively oriented entity may select a certain narrow path of thinking and activities during an incarnation and program conditions that would create physical pain if this path were not followed. Is this correct?

**RA:** 我是 Ra。这是正确的。

**RA:** I am Ra. This is correct.

**54.22 发问者：**一个负面导向的实体会做任何这种事吗？你可以给我一个例子吗？
Questioner: Would a negatively oriented entity do anything like this? Could you give me an example?

RA: I am Ra. A negatively oriented individual mind/body/spirit complex will ordinarily program for wealth, ease of existence, and the utmost opportunity for power. Thus many negative entities burst with the physical-complex distortion you call health.

无论如何，一个负面导向的实体可能选择一个痛苦的状态、为了增进(特定)变貌、朝向所谓的负面情绪性心理活动：好比愤怒、憎恨、挫折。这样一个实体可以使用整整一辈子的经验磨利一把迟钝的愤怒或憎恨之刀锋，好让它可以更加地朝负面或分离端极化。

However, a negatively oriented entity may choose a painful condition in order to improve the distortion toward the so-called negative emotive mentations such as anger, hatred, and frustration. Such an entity may use an entire incarnative experience honing a blunt edge of hatred, or anger, so that it may polarize more towards the negative, or separated, pole.

Questioner: Now, it seems that we have prior to incarnation, in any incarnation, as an entity becomes more aware of the process of evolution and has selected a path, whether it be positive or negative, at some point the entity becomes aware of what it wants to do with respect to unblocking and balancing energy centers. At that point it is able to program for the life experience those catalytic experiences that will aid it in its process of unblocking and balancing. Is that correct?

RA: I am Ra. That is correct.

54.24 发问者：那么，从投生前来看我们称为的投生的肉体状态，其目标似乎完全是经验那个已编程的催化剂，然后随着催化剂的机能进化。那是否正确？

Questioner: The purpose then, seen from previous-to-incarnation, of what we call the incarnate physical state seems to be wholly, or almost wholly, that of experiencing at that point the
programmed catalyst and then evolving as a function of that catalyst. Is that correct?

RA: I am Ra. For clarity's sake, we restate the purpose of incarnative existence is evolution of mind, body, and spirit. In order to do this it is not strictly necessary to have catalyst. However, without catalyst the desire to evolve and the faith in the process do not normally manifest, and thus evolution occurs not.

Therefore, catalyst is programmed, and the program is designed for the mind/body/spirit complex for its unique requirements. Thus it is desirable that a mind/body/spirit complex be aware of and hearken to the voice of its experiential catalyst, gleaning from it that which it incarnated to glean.

54.25 Questioner: Then it seems that those on the positive path, as opposed to those on the negative path, would have precisely the reciprocal objective in the first three rays; red, orange, and yellow. Each path would be attempting to utilize the rays in precisely opposite manners. Is this correct?

RA: It is partially, and even substantially, correct. There is an energy in each of the centers needed to keep the mind/body/spirit complex, which is the vehicle for experience, in correct conformation and composition. Both negative and positive entities do well to reserve this small portion of each center for the maintenance of the integrity of the mind/body/spirit.
complex. After this point, however, it is correct that the negative will use the three lower centers for separation from and control over others—by sexual means, by personal assertion, and by action in your societies.

相反地，正面导向实体将会转化强烈的红色光芒之性欲能量为绿色光芒能量转移，并放射蓝色与靛蓝色（光芒），同样地，转化自我本位与社会地位为融入他人与服务他人的能量转移情境，然后，最终照耀他人而不期待任何（能量）转移的回报。

Contrary-wise, the positively oriented entity will be transmuting strong red-ray sexual energy into green-ray energy transfers and radiation in blue and indigo, and will be similarly transmuting selfhood and place in society into energy transfer situations in which the entity may merge with and serve others and then, finally, radiate unto others without expecting any transfer in return.

54.26 发问者：你可否描述进入任何这些能量中心的能量？你可否描述它的途径，从源头开始，它的形状、它的效应？我不知道这是否可能，但你能够做到吗？

Questioner: Can you describe the energy that enters any of these energy centers? Can you describe its path from its origin, its form, and its effect? I don’t know if this is possible, but can you do that?

RA：我是 Ra。这有部分是可能的。
RA: I am Ra. This is partially possible.

54.27 发问者：请你开始描述吧？
Questioner: Would you please do that?

RA：我是 Ra。所有能量的源头是自由意志作用于爱之上。所有能量的本质是光。它进入心/身/灵复合体的方式是双重的。
RA: I am Ra. The origin of all energy is the action of Free Will upon Love. The nature of all energy is Light. The means of its ingress into the mind/body/spirit complex is duple.

首先，有个内在的光是自我的北极星，导引之星，这是所有实体真实的本质和天赋权利。这股能量居住在里内。

Firstly, there is the inner light which is Polaris of the self, the guiding star. This is the birthright and true nature of all entities. This energy dwells within.

第二个进入点是北极星的相反端，容我们说，如果你愿意用肉体作为磁场的类比，这股能量从大地穿过双脚、通过脊椎的低点。

The second point of ingress is the polar opposite of the North Star, shall we say, and may be seen, if you wish to use the physical body as an analog for the magnetic field, as coming through the feet from the earth and through the lower point of the spine.
This point of ingress of the universal light energy is undifferentiated until it begins its filtering process through the energy centers. The requirements of each center, and the efficiency with which the individual has learned to tap into the inner light, determine the nature of the use made by the entity of these instreamings.

**54.28 问题者**：经验性催化剂是否遵循相同的途径？这可能是个笨问题。

**问题者**：Does experiential catalyst follow the same path? This may be a dumb question.

**我**：我是 Ra。这不是个毫无意义的问题，因为这些能量中心的催化剂及其必须条件或变貌是两个紧紧连结在一起的概念、如同绳索的双绞线一般。

**我**：I am Ra. This is not a pointless question, for catalyst and the requirements, or distortions, of the energy centers are two concepts linked as tightly as two strands of rope.

**54.29 问题者**：那么，你在稍早的一场集会中，提到经验性催化剂首先由南极经历，并依其生存价值做评估，等等。那是我问这个问题的原因，接着我…你可以详述那个概念吗？

**问题者**：I'll make this statement which may be somewhat distorted and let you correct it. We have, coming

**我**：Then, you had mentioned in an earlier session that the experiential catalyst was first experienced by the south pole and appraised with its respect to survival, etc. That's why I asked the question, and I— Can you expand on that concept?

**我**：我是 Ra。我们曾讲述过滤作用、借此进来的能量被向上拉，依照每个能量中心的变貌与来自内在光之觉知所放射的意志或渴望之气力（，而有不同拉力）。如果我们可以更明确、请明确地询问。

**我**：I am Ra. We have addressed the filtering process by which in-coming energies are pulled upwards according to the distortions of each energy center and the strength of will, or desire, emanating from the awareness of inner light. If we may be more specific, please query with specificity.*

【*在 49.5–6、以及 54.27 有讲述。】

【*Addressed in 49.5–6 and 54.27.】
through the feet and base of the spine, the total energy that the mind/body/spirit complex will receive in the way of what we call light. Each energy center as it is met filters out and uses a portion of this energy, red through violet. Is this correct?

RA: 我是 Ra。这大体上是正确的。例外如下：能量的进入到靛蓝色为止。紫罗兰色光芒是整体的温度计或指示器。

RA: I am Ra. This is largely correct. The exceptions are as follows:The energy ingress ends with indigo. The violet ray is a thermometer, or indicator, of the whole.

54.31 发问者：当这股能量被能量中心吸收，在某个点、它不只是被吸收进入存有、还透过能量中心向外放射。我相信这个点开始于蓝色中心…同时也发生在靛蓝色与紫罗兰色？这是否正确？

Questioner:As this energy is absorbed by the energy centers, at some point it is not only absorbed into the being but radiates through the energy center outwardly. I believe this begins with the blue center and . . . and also occurs with the indigo and violet? Is this correct?

RA：我是 Ra。首先，我们要声明、我们尚未回答完上一个询问、所以现在一并回答两个问题。我们陈述在一个完全启动的实体中，只有小部份的内流光需要用来调节能量中心，剩下的大部分(光)可以自由地被引导、被向上吸引。

RA: I am Ra. Firstly, we would state that we had not finished answering the previous query and may thus answer both in part by stating that in the fully activated entity, only that small portion of instreaming light needed to tune the energy center is used, the great remainder being free to be channeled and attracted upwards.

要更充分地回答你第二个问题，我们可以说不需回应的放射开始于蓝色光芒，这是正确的；虽然，绿色光芒作为伟大的转变性光芒，必须给予一切可能的小心关注，因为直到所有型态的能量转移都被经验并熟练到一个相当的程度之前，在蓝色及靛蓝色放射中将会有一些阻塞。

To answer your second question more fully we may say that it is correct that radiation without the necessity of response begins with blue ray; although the green ray, being the great transitional ray, must be given all careful consideration, for until transfers of energy of all types has been experienced and mastered to a great extent, there will be blockages in the blue and indigo radiations.

再次地，在这个脉络中，紫罗兰色放射是一个资源，从它而来，透过靛蓝色(中心)使用、得以接触智能无限。因此放射区将不是紫罗兰色光芒，毋宁是绿色、蓝色、或靛蓝色，取决于该智能类
型的特质，无限已带入该智能并转为可识别的能量。

Again, the violet emanation is, in this context, a resource from which, through indigo, intelligent infinity may be contacted. The radiation thereof will not be violet ray but rather green, blue, or indigo depending upon the nature of the type of intelligence which infinity has brought through into discernible energy.

在这个例子中，绿色光芒类型的放射是治疗，蓝色光芒是沟通与灵感，靛蓝色(光芒)是行家的能量、它的位置在信心之中。

The green-ray type of radiation in this case is the healing, the blue-ray the communication and inspiration, the indigo that energy of the adept which has its place in faith.

54.32 发问者：假使一个心/身/灵复合体在冥想时、在靛蓝色中心有感觉，他在感觉什么？

Questioner: What if a mind/body/spirit complex feels a feeling in meditation at the indigo center, what is he feeling?

RA: 我是 Ra。这将是此次工作的最后一个完整询问。

RA: I am Ra. This will be the last full query of this working.

一个实体感觉到这个启动、即一个实体经验到该能量中心的内流(能量)，可以使用它以除去这个(能量)中心的障碍，好使它的调音与其他能量中心的和声相匹配，或者启动通往智能无限的大门。

One who feels this activation is one experiencing instreamings at that energy center to be used either for the unblocking of this center, for its tuning to match the harmonics of its other energy centers, or to activate the gateway to intelligent infinity.

我们无法是明确的，因为这三种工作中的每一个都被感觉到这个肉体复合体变貌的实体所体验。

We cannot be specific, for each of these three workings is experienced by the entity which feels this physical-complex distortion.

在我们离开这个器皿之前，有没有一个简短的询问?

Is there a brief query before we leave this instrument?

54.33 发问者：我只会问：有没有任何我们可以做的事、好使该器皿更舒适或改善该通讯?

Questioner: I just would ask if there is anything that we can do to make the instrument more comfortable or improve the contact?

RA: 我是 RA，请觉察到、该器皿的颈部需要支撑。一切都好。

RA: I am Ra. Please be aware of the need for the support of the instrument’s neck. All is well.
我的朋友，我在太一无限造物者的爱与光中离开你们。那么，向前去吧，在太一无限造物者的大能与和平中欢欣庆祝。Adonai。

I leave you, my friends, in the love and in the light of the One Infinite Creator. Go forth, then, rejoicing in the power and the peace of the One Infinite Creator. Adonai.

第 055 场集会 1981 年 6 月 5 日

55.0 RA：我是 Ra。我在太一无限造物者的爱与光中向你们致意。我现在开始通讯。

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

55.1 发问者：我首先想请问该器皿的状态？

Questioner: I would first like to ask as to the condition of the instrument, please?

RA：我是 Ra。由于超心灵的攻击、这个器皿正在体验到肉体扭曲、朝向身体复合体的弱点。无论如何，这个器皿的生命能量并未受到影响，由于在场实体于治疗工作上的协助。由于该实体在投生过程即预设了身体复合体的弱点。无论如何，这个器皿的生命能量并未受到影响，由于在场实体于治疗工作上的协助。由于该实体在投生过程即预设了身体复合体的弱点变貌，显然地，它容易遭受此类弱点变貌的影响。

RA：I am Ra. This instrument is experiencing physical distortions toward weakness of the bodily complex occurring due to psychic attack. This instrument's vital energies have not been affected, however, due to the aid of those present in healing work. This instrument will apparently be subject to such weakness distortions due to incarnative processes which predispose the body complex towards weakness distortions.

55.2 发问者：有没有任何特定的事、你们已经告诉我们的、我们可以做的事？或者，有其他方式可缓和这个超心灵攻击、或最大程度地帮助该器皿？

Questioner: Is there any specific thing that we can do that you have already told us? Or otherwise to alleviate this psychic attack or to help the instrument the most?

RA：我是 Ra。我们扫描这个器皿、接着发现它的变貌朝向欣赏每个实体和每个实体的关心，如你所称。容我们说，这样的氛围与超心灵攻击带来的不舒服相比提供最大的对比，作为相互补偿，换言之、超心灵支持的氛围。

RA：I am Ra. We scan this instrument and find its distortion towards appreciation of each entity and each entity’s caring, as you may call it. This atmosphere, shall we say, offers the greatest contrast to the discomfort of such psychic attacks, being the reciprocal, that is, the atmosphere of
psychic support.

你们每一位的作为，如同一个真实的态度、心理、情感、灵性的变貌之潜意识机能，朝向这个器皿（作用）。再没有一种魔法比朝向爱的真诚变貌更伟大了。

This each of you do as a subconscious function of true attitudinal, mental, emotional, and spiritual distortions towards this instrument. There is no magic greater than honest distortion toward love.

55.3 发问者：谢谢你，我想问几个问题，关于先前我不理解的资料。我希望借此澄清我的一些理解，并我们一直在处理的心智配置有关。

Questioner: Thank you. I want to ask a couple questions about previous material that I didn’t understand. I’m hoping that this will clear up my understanding, somewhat, with respect to the mental configurations with which we have been dealing.

在上上场集会中，你陈述：「然而，猎户实体这样做有个风险：由于这些可收割之在地负面实体带有的频率，他们然后尝试吩咐并指挥这次的接触，正如同猎户实体指挥属地的负面接触。」你可以就这个陈述，解释某些影响意识中极化的机制吗？

In the session before last you stated, "However, this is a risk for the Orion entities due to the frequency with which the harvestable negative planetary entities then attempt to bid, or order, the Orion contact, just as these entities bid planetary negative contacts.” Can you explain the mechanisms that affect polarization in consciousness with respect to this statement?

RA：我是 Ra。征服或奴役其他自我可以大大地协助负面极化。两个负面极化实体之间的位能差是这样的：奴役或吩咐（命令）另一方的实体获得负面极性。

RA: I am Ra. The negative polarization is greatly aided by the subjugation or enslavement of other-selves. The potential between two negatively polarized entities is such that the entity which enslaves the other or bids the other gains in negative polarity.

如此被命令或被奴役的一方，在服侍该其他自我的同时，必然将失去负面极性，虽然它将增加进一步负面极化的渴望。然后这个渴望将倾向于创造重获负面极性的机会。

The entity so bidden or enslaved, in serving an other-self, will necessarily lose negative polarity, although it will gain in desire for further negative polarization. This desire will then tend to create opportunities to regain negative polarity.

55.4 发问者：那么，就我的理解…仅就这个事实，这个星球上的第三密度实体呼求或吩咐一个猎户十字军，这是一
个极化类别的动作、影响双方[实体]?

Questioner: Am I to understand then—just the fact that the third-density entity on this planet... just the fact that he calls or bids an Orion Crusader is a polarizing type of action that affects both entities?

RA: 我是 Ra。这是不正确的。呼求的机制与吩咐的机制是一点也不相合的。在呼求过程中, 呼求的实体是一个恳求的新手, 请求在负面理解[如果你可以原谅这样的误称]上得到援助, 猎户(实体)在散布负面哲学同时 增加其负面极性, 从而奴役或吩咐这个呼求的实体。

RA: I am Ra. This is incorrect. The calling mechanism is not congruent in the slightest degree with the bidding mechanism. In the calling, the entity which calls is a suppliant neophyte asking for aid in negative understanding, if you may excuse this misnomer. The Orion response increases its negative polarity as it is disseminating the negative philosophy, thereby enslaving, or bidding, the entity calling.

无论如何，在一些事例中，当该接触变成一场争夺：负面性的典型(情况)。在这场争夺中, 呼叫者并不尝试得到援助, 而是迫切要求结果。因为第三密度可收割之负面实体拥有此生之经验链结可兹利用, 而猎户十字军在很大的程度上、被第一变貌所束缚、为了进展的缘故; 如果适当地执行, 猎户实体在这场命令(竞争)中是容易受伤的一方。

There are instances, however, when the contact becomes a contest which is prototypical of negativity. In this contest, the caller will attempt not to ask for aid but to demand results. Since the third-density, negatively oriented, harvestable entity has at its disposal an incarnative experiential nexus, and since Orion Crusaders are, in a great extent, bound by the First Distortion in order to progress, the Orion entity is vulnerable to such bidding, if properly done.

在这种情况下, 第三密度实体成为主人, 而该猎户十字军陷入罗网、可以被指使。这结果是罕见的。然而, 一旦发生这种结果, 涉入的猎户实体或社会记忆复合体都会经历负面极性的损失, 损失程度与该发号施令的第三密度实体之气力成正比。

In this case, the third-density entity becomes master, and the Orion Crusader becomes entrapped and can be bid. This is rare. However, when it has occurred the Orion entity or social memory complex involved has experienced loss of negative polarity in proportion to the strength of the bidding third-density entity.

55.5 发问者：你提到当命令被适当地执行，这将会管用。你说「当命令被适当地执行」，你这句话是什么意思?

Questioner: You mentioned that this will work when the bidding is properly
done. What did you mean by “when the bidding is properly done?”

**RA:** 我是 Ra。适当地命令即是成为适当的负面(极性)。一个第三密度的负面实体必得在服务自我的思维与行为上、趋近 99% 方能适当地配置(自我)、从事这一种命令竞争。

**RA:** I am Ra. To properly bid is to be properly negative. The percentage of thought and behavior involving service to self must approach 99% in order for a third-density negative entity to be properly configured for such a contest of bidding.

55.6 **发问者:** 这类的负面命令者在与猎户实体通讯时、会使用何种通讯方式?

**Questioner:** What method of communication with the Orion entity would a negative bidder of this type use?

**RA:** 我是 Ra。最常用的两种命令方式是：一、 性欲魔法的变态使用；二、仪式魔法的变态使用。在每个情况中、成功的关键都是该命令者意志的纯粹度。战胜仆人的集中力必须近乎完美。

**RA:** I am Ra. The two most usual types of bidding are: One, the use of perversions of sexual magic; two, the use of perversions of ritual magic. In each case the key to success is the purity of the will of the bidder. The concentration upon victory over the servant must be nearly perfect.

55.7 **发问者:** 你刚才说到的接触型态，跟我们进行中的与 Ra 通讯相比，以意识的极化而言、这其中是否有任何类比关系？

**Questioner:** Can you tell me, in the polarizations in consciousness, if there is any analogy with respect to what you just said in this type of contact with respect to what we are doing, right now, in communicating with Ra?

**RA:** 我是 Ra。这类的接触与命令过程没有关系。这个接触可以被描绘为一场典型的忧伤之弟兄姊妹的接触, 在此、接收通讯的一方借由牺牲外来多余的、自我导向的变貌好有所服务。

**RA:** I am Ra. There is no relationship between this type of contact and the bidding process. This contact may be characterized as one typical of the Brothers and Sisters of Sorrow wherein those receiving the contact have attempted to prepare for such contact by sacrificing extraneous, self-oriented distortions in order to be of service.

Ra 社会记忆复合体提供它自己、也因为其渴望服务之机能。呼求者与接触者双方对于有机会服务另一方都充满感激。

The Ra social memory complex offers itself also as a function of its desire to serve. Both the caller and the contact are filled with gratitude at the opportunity of serving others.
我们可以指明：这接触并不预设呼求者或我们群体，如同之前描述的命令过程，必须在任何一方面趋近完美或纯粹。该呼求小组或许有着许多的扭曲并工作着许多催化剂，如同 Ra 群体一般。具有服务他人之最优先渴望，结合这个小组振动复合体独特之和谐音调，给予我们机会作为太一无限造物者的管道，以此服务。We may note that this in no way presupposes that either the callers or those of our group in any way approach a perfection, or purity, such as was described in the bidding process. The calling group may have many distortions and be working with much catalyst, as may those of Ra. The overriding desire to serve others, bonded with the unique harmonics of this group's vibratory complexes, gives us the opportunity to serve as one channel for the One Infinite Creator.

事物并不来到那些正面导向(存有)当中，而是穿过这类的存有。
Things come not to those positively oriented, but through such beings.

55.8 发问者：谢谢你。你在稍早的时候陈述：「直到所有型态的能量转移都被经验并熟练到一个相当的程度之前，在蓝色及靛蓝色放射中将会有一些阻塞。」你可不可以更充分地解释这段话吗？
Questioner: Thank you. You stated at an earlier time "until transfers of energy of all types have been experienced and mastered to a great extent, there will be blockages in the blue and indigo radiations.” Could you explain that more fully?

RA：我是 Ra。在这个空间/时间，我们尚未涵盖适当中介资料。请在一个更适当的空间/时间链结上，重新发问。
I am Ra. At this space/time we have not covered the appropriate intermediate material. Please re-question at a more appropriate space/time nexus.

55.9 发问者：OK。我有几分是在到处搜索一个进入某个资讯的入口。我可能没有看入一个丰饶的领域。
Questioner: OK. I’m sort of hunting around here for an entry into some information. I may not be looking in a productive area.

但你曾经陈述：「我们[也就是 Ra]曾经被金字塔之类的外形所协助，所以我们可以借由金字塔的外形协助你们人群」。这些外形被提过许多、许多次。你也曾经陈述外形本身并不具太大的重要性。我看见这些外形跟我们曾研读的身体能量有一个关系，接着我想要问一些关于金字塔的问题，看看我们是否能在这个理解(领域)得到一个入口。
But you had stated that “we (that is, Ra) had been aided by shapes such as the pyramid, so that we could aid your people with a shape such as the pyramid.” These shapes have been mentioned many, many times, and you
have also stated that the shapes themselves aren’t of too much consequence. I see a relation between these shapes and the energies that we have been studying with respect to the body, and I would like to ask a few questions on the pyramid to see if I might get an entry into some of this understanding.

You stated, “You will find the intersection of the triangle which is at the first level on each of the four sides forms a diamond in a plane which is horizontal.” Can you tell me what you meant by the word, intersection?

RA: I am Ra. Your mathematics and arithmetic have a paucity of configurative descriptions which we might use. Without intending to be obscure, we may note that the purpose of the shapes is to work with time/space portions of the mind/body/spirit complex. Therefore, the intersection is both space/time and time/space oriented and thus is expressed in three dimensional geometry by two intersections which, when projected in both time/space and space/time, form one point.

55.10 问者: 我已经计算出这个点位于构成金字塔侧边之三角形的高度的六分之一。这是否正确？

Questioner: I have calculated this point to be one-sixth of the height of the triangle that forms the side of the pyramid. Is this correct?

RA: 我是 Ra。你的计算大体上是正确的, 我们为你的聪颖感到高兴*。

RA: I am Ra. Your calculations are substantially correct, and we are pleased at your perspicacity.*

【*在这个文脉中，聪颖(perspicacity)可以被定义为: 「视力敏锐、或辨别敏锐」。】

[*_In this context, perspicacity may be defined as “acuteness of sight or discernment.”_*]

55.11 问者: 这个结果对我指出、吉沙的大金字塔中的皇后密室[如人们的称呼]会是用于启蒙的密室。这是否正确？

Questioner: This would indicate to me that in the Great Pyramid at Giza, the Queen’s Chamber, as it is called, would be the chamber for initiation. Is
RA: 我是 Ra。再次地，你穿透外层的教导。
RA: I am Ra. Again, you penetrate the outer teaching.

对于于治疗工作、皇后密室并不适合或不是有用的、因为那种工作牵涉到更为综效配置*的能量使用，而非居中存有的配置。
The Queen’s Chamber would not be appropriate or useful for healing work as that work involves the use of energy in a more synergic configuration rather than the configuration of the centered being.*

【*[在这个文脉中，综效(synergic)可以被定义为：「一起工作」。]【*In this context, synergic may be defined as “working together.”】

55.12 发问者：那么、治疗工作会在国王密室内完成？
Questioner: Then would the healing work be done in the King’s Chamber?

RA：我是 Ra。这是正确的。我们附带说明：这些术语并不是我们自己的。
RA: I am Ra. This is correct. We may note that such terminology is not our own.

55.13 发问者：是的，我理解那点。它只是对于大金字塔的两个密室之一般命名。我不知到这条发问路线是否将带我更佳地理解能量，但直到我探索完这些概念之前，我没有太多事可以做、除了问一些问题。
Questioner: Yes, I understand that. It is just the common naming of the two chambers of the Great Pyramid. I don’t know whether this line of questioning is going to take me to a better understanding of the energies, but until I have explored these concepts there is nothing much that I can do but ask a few questions.

在该金字塔底层之下有一个密室，在地底下，看起来大略与国王密室成一直线。那个密室是什么？
There is a chamber below the bottom level of the pyramid, down below ground, that appears to be roughly in line with the King’s Chamber. What is that chamber?

RA：我是 Ra。我们可以说，这条询问路线可以获得资讯。
RA: I am Ra. We may say that there is information to be gained from this line of querying.

你所 请的密室是一个共振密室。为了引发治疗催化剂的适当变貌，这样一个结构的底部应是敞开的。
The chamber you request to be informed about is a resonating chamber. The bottom of such a structure, in order to cause the appropriate distortions for healing catalyst, shall be open.
55.14 **Questioner**: 这本书，大金字塔中的生命力，他们提到安卡在金字塔中产生共振。这是一个正确的分析吗？

**RA**: 我是 Ra。我们扫描了你的心智，接着发现「蜡笔涂鸦」的片语，可以应用在此处。这类形状如丁形十字架只有一个重要性，也就是数学关系被编码于形状之中。

**Questioner**: The book, *Life Force in the Great Pyramid*, they have related the ankh shape with a resonance in the pyramid. Is this a correct analysis?

**RA**: I am Ra. We have scanned your mind and find the phrase “working with crayons.” This would be applicable. There is only one significance to these shapes such as the crux ansata; that is the placing in coded form of mathematical relationships.

55.15 **Questioner**: 金字塔顶端的76°18′角度，它是个关键的角度吗？

**Questioner**: Is the 76° 18′ angle at the apex of the pyramid a critical angle?

**RA**: I am Ra. For the healing work intended, this angle is appropriate.

**RA**: 为了预计的治疗工作，这个角度是适当的。

55.16 **Questioner**: 为什么国王密室的正上方有各种小密室？

**Questioner**: Why does the King's Chamber have the various small chambers above it?

**RA**: 这是此次工作的最后一个完整询问。

**RA**: I am Ra. This will be the last full query of this working.

我们必得以更为一般性的方式讲述这个询问，好阐述你特定的问题。要被治疗的实体所在的位置是让生命能量处于被光短地中断或交叉穿越的位置。

We must address this query more generally in order to explicate your specific question. The positioning of the entity to be healed is such that the life energies, if you will, are in a position to be briefly interrupted, or intersected, by light.

借由携带水晶之医者的催化剂，然后这道光可以操作灵光原力，如你所称的各能量中心，以这样的方式，如果要被治疗的实体有这个意愿，校正便开始发生。然后该实体重新被它自己保护，现在能量场的扭曲程度减少，接着能够走它自己的路。

This light then may, by the catalyst of the healer with the crystal, manipulate the aural forces, as you may call the various energy centers, in such a way that if the entity to be healed wills it so, corrections may take place. Then the entity is re-protected by its own, now less distorted, energy field and is able to go its way.
The process by which this is done involves bringing the entity to be healed to an equilibrium. This involves temperature, barometric pressure, and the electrical charged atmosphere. The first two requirements are controlled by the system of chimneys.

Questioner: Does this healing work by affecting the energy centers in such a way that they are unblocked so as to perfect the seven bodies that they generate and, therefore, bring the entity being healed into proper balance?

RA: I am Ra. This entity tires. We must answer in brief and state simply that the distorted configuration of the energy centers is intended to be temporarily interrupted, and the opportunity is then presented to the one to be healed to grasp the baton, to take the balanced route, and to walk thence with the distortions towards dis-ease of mind, body, and spirit greatly lessened.

The catalytic effect of the charged atmosphere and the crystal directed by the healer must be taken into consideration as integral portions of this process, for the bringing back of the entity to a configuration of conscious awareness would not be accomplished after the reorganization possibilities are offered without the healer’s presence and directed will.

In our leaving this instrument, are there any brief queries?

RA: We are Ra. Everything is well. You are the ones who have requested a brief query. Can you do something to make this instrument more comfortable or improve the contact?

Questioner: Only is there anything we can do to make the instrument more comfortable or improve the contact?

RA: I am Ra. We are Ra. Everything is well. You are the ones who have requested a brief query. Can you do something to make this instrument more comfortable or improve the contact?
56.0 **RA**: I am Ra. We are communicating now.

56.1 **Questioner**: First, please give me an indication of the condition of the instrument.

**Questioner:** Would you first please give me an indication of the condition of the instrument?

**RA**: I am Ra. This instrument has some energy transferred which is available. However, it is not great due to the effects as previously stated.

If you desire to question us further at this working, will as always attempt to safeguard this instrument. We feel that you are aware of the parameters without further elaboration.

**Questioner:** In that case, I will ask how does the pyramid shape work?

**RA**: I am Ra. We are assuming that you wish to know the principle of the

56.2 **Questioner**:  此时中断该通讯是否会比较好？

**Questioner:** Would it be better to discontinue the contact at this time?

**RA**: 我是 Ra。这完全由你自行决定。然而，所剩不多，由于先前叙述的效果所致。

**RA**: I am Ra. This is entirely at your discretion. This instrument has some energy transferred which is available. However, it is not great due to the effects as previously stated.

如果你渴望在这次工作询问我们，一如往常，我们将尝试保卫这个器皿。我们感觉到你察觉这些参数、无须进一步的解释。

**We**, if you desire to question us further at this working, will as always attempt to safeguard this instrument. We feel that you are aware of the parameters without further elaboration.

**Questioner:** In that case, I will ask how does the pyramid shape work?

**RA**: 我是 Ra。我们假设你想要知道位于吉沙[你们的称呼]的金字塔外形的原则、角度、交叉点。

**RA**: I am Ra. We are assuming that you wish to know the principle of the
shapes, angles, and intersections of the pyramid at what you call Giza.

事实上，金字塔形状并没有做功。它并未(自己)做功。它是螺旋向上光能量的集中与绕射的一种布置，这能量被该心/身/灵复合体使用。

In reality, the pyramid shape does no work. It does not work. It is an arrangement for the centralization, as well as the diffraction, of the spiraling upward light energy as it is being used by the mind/body/spirit complex.

螺旋光的特质是这样的：个体的磁场受到螺旋能量的影响。特定的外形提供一个回音密室，或者说螺旋普那的强化器，有些实体以普那称呼太一无限造物者的这个无所不在、原初的变貌。

The spiraling nature of light is such that the magnetic fields of an individual are affected by spiraling energy. Certain shapes offer an echo chamber, shall we say, or an intensifier for spiraling prana, as some have called this all-present, primal distortion of the One Infinite Creator.

如果该意图是强化该实体自己的意志、以唤起内在光、好与强化的螺旋光能量相匹配，实体将会被放置在这个特殊外形的物体中，你们称为的皇后密室位置。这是启蒙与复活的地方。

If the intent is to intensify the necessity for the entity’s own will to call forth the inner light in order to match the intensification of the spiraling light energy, the entity will be placed in what you have called the Queen’s Chamber position in this particular shaped object. This is the initiatory place and is the place of resurrection.

分支处，代表处于该运动中的螺旋，是个适当的治疗场所，因为在这个位置、一个实体正常流动中的振动磁性连结会被中断，因此一个可能性/或然率漩涡升起；容我们说，提供一个新的开始给该实体，使它可以选择一个较少扭曲的、较不虚弱、或较少阻塞的能量中心磁性变貌之配置。

The off-set place, representing the spiral as it is in motion, is the appropriate position for one to be healed; as in this position an entity’s vibratory magnetic nexi are interrupted in their normal flux. Thus a possibility/probability vortex ensues: a new beginning, shall we say, is offered for the entity in which the entity may choose a less distorted, weak, or blocked configuration of energy-center-magnetic distortions.

医者与水晶的功能再怎么强调也不为过，因为这中断的力量，容我们说，必须被在世者的智能控制；该智能认清能量的样式，不带批判，认得阻塞、弱点、其他扭曲，并且透过自我与水晶的规律性，能够视觉化一个较少扭曲的其他自我被医治。

The function of the healer and crystal may not be over-emphasized, for this power of interruption must
needs be controlled, shall we say, with incarnate intelligence; the intelligence being that of one which recognizes energy patterns; which, without judging, recognizes blockage, weakness, and other distortion; and which is capable of visualizing, through the regularity of self and of crystal, the less distorted other-self to be healed.

Other shapes which are arched, groined, vaulted, conical, or as your tepees are also shapes with this type of intensification of spiraling light. Your caves, being rounded, are places of power due to this shaping.

It is to be noted that these shapes are dangerous. We are quite pleased to have the opportunity to enlarge upon the subject of shapes such as the pyramid, for we wish, as part of our honor/duty, to state that there are many wrong uses for these curved shapes; for with improper placement, improper intentions, or lack of the crystallized being functioning as channel for healing, the sensitive entity will be distorted more rather than less in some cases.

We noticed, you most人群建造方角或方正的居所, 因为它们不会集中力量。更值得注意的是: 灵性寻求者, 许多年[照你们的时间周期]以来, 寻求圆顶、拱形、尖顶形状作为造物者力量的一种表达。

It is to be noted that your peoples build, for the most part, the cornered or square habitations, for they do not concentrate power. It is further to be noted that the spiritual seeker has, for many of your time periods of years, sought the rounded, arched, and peaked forms as an expression of the power of the Creator.*

【*请见资源书卷, 以观看一幅对于通过金字塔的三股螺旋之运作的图解。】

[*To see a diagram of the operation of the three spirals in and through the pyramid, see the Resource Series.]

56.4 发问者：是否有个顶点角度、它是金字塔中效率最大的角度？

Questioner: Is there an apex angle that is the angle for maximum efficiency in the pyramid?

RA: 我是 Ra。再次, 为了保存这个器皿的能量, 我假设你意指针对治疗工
作最适当的顶点角度。如果该形状大到足以包含一个心/身/灵复合体在适当的分支处，大约 76° 18′，这个角度是有用且适当的。如果位置改变，角度可能会有不同。再者，如果医者有足够的辨别能力觉察扭曲，不管在任何金字塔形状中，都可以四处移动位置，直到产生结果。

RA：I am Ra. Again, to conserve this instrument’s energy, I am assuming that you intend to indicate the most appropriate angle of apex for healing work. If the shape is such that it is large enough to contain an individual mind/body/spirit complex at the appropriate off-set position within it, the 76° 18′, approximate, angle is useful and appropriate. If the position varies, the angle may vary. Further, if the healer has the ability to perceive distortions with enough discrimination, the position within any pyramid shape may be moved about until results are effected.

无论如何，我们发现这个特殊的角度是有用的。其他的社会记忆复合体，或其部分的实体，曾决定不同的顶点角度，为了不同的用途，跟治疗无关，而跟学习有关。当一个实体工作圆锥体，或者说储存塔型的筒状，我们可以发现治疗的能量呈环状样式，依照圆锥体不同的高度，宽度，与顶点角度，产生独特的样式。在这种情况下，没有棱角的角度，因此螺旋能量以环状律动运作。

However, we found this particular angle to be useful. Other social memory complexes, or portions thereof, have determined different apex angles for different uses, not having to do with healing but with learning. When one works with the cone or, shall we say, the silo type of shape, the energy for healing may be found to be in a general circular pattern unique to each shape as a function of its particular height and width and, in the cone shape, the angle of apex. In these cases there are no corner angles. Thus the spiraling energy works in circular motion.

56.5 发问者：我将做个声明，你可以加以更正。我直觉地看到吉沙的金字塔的螺旋能量在通过所谓的国王密室之际散开，然后在皇后密室中重新聚焦。我在猜想，这能量的扩散在国王密室之中可以被视为颜色的光谱，红色到紫罗兰色。要被治疗的实体应该与这展开的光谱对齐，好让这光谱与其各个能量中心相匹配。你可以更正这个声明吗？

Questioner: I will make a statement that you can correct. I intuitively see the spiraling energy of the Giza pyramid being spread out as it moves through the so-called King’s Chamber and then refocusing in the so-called Queen’s Chamber. I am guessing that the spread of energy in the so-called King’s Chamber is seen in the spectrum of colors, red through violet, and that the energy centers of the entity to be healed should be aligned with this spread of the spectrum so
that the spectrum matches the various energy centers. Can you correct this statement?

RA: 我是 Ra。我们可以更正这个声明。
RA: I am Ra. We can correct this statement.

56.6 发问者: 请你开始吧？
Questioner: Would you please do that?

RA: 我是 Ra。螺旋能量在穿过国王密室之际开始扩散。无论如何，虽然这些螺旋持续地交叉、闭合、再打开，以双螺旋的式样穿过顶点角度。螺旋能量，从红色到紫罗兰，在力量上逐渐减少，而在扩散程度上逐渐增加，直到金字塔的顶端、你们有个非常微弱的颜色解析度、有益于治疗之目的。

RA: I am Ra. The spiraling energy is beginning to be diffused at the point where it goes through the King’s Chamber position. However—although the spirals continue to intersect, closing and opening in double spiral fashion through the apex angle—the diffusion or strength of the spiraling energies, red through violet color values, lessens if we speak of strength, and gains if we speak of diffusion until at the peak of the pyramid you have a very weak color resolution useful for healing purposes.

因此(该能量)开始集中向上穿过皇后密室，到达国王密室时，形成第一个螺旋。你或许会想象扩散角度与金字塔角度相反，但这个角度比金字塔顶点角度稍微窄一些，大约是 33 与 54 度之间，依行星不同的韵律而定。

Thus the King’s Chamber position is chosen as the first spiral after the centered beginning through the Queen’s Chamber position. You may visualize the diffusion angle as the opposite of the pyramid angle, but the angle being less wide than the apex angle of the pyramid, being somewhere between 33 and 54°, depending upon the various rhythms of the planet itself.

56.7 发问者: 那么，我假设我的角度从皇后密室的底部开始，并且从那点以 33°到 54°的角度扩散，有一半的角度会落在国王密室的中心线，表示出光谱的散布，从皇后密室的底部开始。举例而言，如果我们用 40 度角开始，穿过国王密室之际，会有 20 度扩散于中心线的左侧。那是否正确？

Questioner: Then I assume if I start my angle at the bottom of the Queen’s Chamber, and make a 33 to 54° angle from that point, so that half of that angle falls on the side of the centerline the King’s Chamber is on, that will indicate the diffusion of the spectrum, starting from the point at the bottom of the Queen’s Chamber; let’s say if we were using a 40° angle, we would have a 20° diffusion to the left of the
centerline, passing through the King’s Chamber. Is that correct?

**RA:** 我是 Ra。这将是此次集会的最后一个完整问题。

**RA:** I am Ra. This will be the last full question of this session.

正确的部分在于先前提到的角度有一半穿过国王密室。不正确的部分为假设皇后密室是该角度的基础。这个角度大约开始于皇后密室与下方共振室之间的一个分支处，为了治疗工作的缘故。

It is correct that half of the aforementioned angle passes through the King’s Chamber position. It is incorrect to assume that the Queen’s Chamber is the foundation of the angle. The angle will begin somewhere between the Queen’s Chamber position and thence downward towards the level of the resonating chamber, off-set for the healing work.

这个变异取决于该星球上不同的磁性流动。国王密室的位置被设计与能量流的最强螺旋相交，不管该角度从何处开始。无论如何，当它穿过皇后密室的位置之际，这股螺旋能量总是集中的、且位于它最强健的点。

This variation is dependent upon various magnetic fluxes of the planet. The King’s Chamber position is designed to intersect the strongest spiral of the energy flow regardless of where the angle begins. However, as it passes through the Queen Chamber position this spiraling energy is always centered and at its strongest point.

此时，有没有任何我们可以回答的简短询问？

**Questioner:** I will just ask if there is anything that we can do to make the instrument more comfortable or improve the contact?

**RA:** 我是 RA, 一切都好, 我的朋友。无论如何，要意识到这个器皿的限制，这是好的。我们感觉此时的排列是优秀的。

**RA:** I am Ra. All is well, my friends. It is well, however, to be conscious of the limitations of this instrument. We feel the alignments are excellent at this time.

我是 RA。我在太一无限造物者的爱与光中离开你们。那么，向前去吧，在太一无限造物者的大能与和平中欢欣庆祝。Adonai。

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

_________________________
第 057 场集会 1981 年 6 月 12 日

57.0 RA: 我是 Ra。我在太一无限造物者的爱与光中向你们致意。我们现在开始通讯。

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

57.1 发问者: 首先，请你给我该器皿的一个状态指示？
Questioner: Could you first give me an indication of the instrument’s condition, please?

RA: 我是 Ra。这个器皿此刻正遭受一场最为严重的超心灵攻击。这个器皿支撑的情况不错、由于生命能被补充、以及一个朝向比例感的变貌、你们人群称之为幽默感。

RA: I am Ra. This instrument is under a most severe psychic attack. This instrument is bearing up well due to replenished vital energies and a distortion towards a sense of proportion which your peoples call a sense of humor.

这个攻击在你们空间/时间的短期内、对于这个通讯有潜在的破坏性。

This attack is potentially disruptive to this contact for a brief period of your space/time.

57.2 发问者: 除了我们目前在做的、有没有任何我们可以做的事、好减轻这个攻击？

Questioner: Is there anything in particular that we can do in addition to what we are doing to alleviate this attack?

RA: 我是 Ra。你们没什么可做的、以减轻该攻击。理解它的机制可能有帮助。

RA: I am Ra. There is nothing you can do to alleviate the attack. The understanding of its mechanism might be of aid.

57.3 发问者: 你可否告诉我们、它的机制？
Questioner: Could you tell us its mechanism?

RA: 我是 Ra。猎户集团不能直接干涉、只(可以)透过已经存在的心/身/灵复合体扭曲(干涉)。

RA: I am Ra. The Orion group cannot interfere directly but only through pre-existing distortions of mind/body/spirit complexes.

因此、在这个案例中、这个实体伸出一只手去拿一个重物、接着这个错估的行动导致这个器皿的一个肢体的骨胳/肌肉结构变形或扭曲。

Thus in this case this entity reached for an heavy object with one hand, and this miscalculated action caused a deformation, or distortion, of the skeletal/muscular structure of one of this instrument’s appendages.
在支持这个器皿的过程中，你们的协助可以是有益的，妥善照顾这个变貌，相当于你所称的后手术状态，特别是骨头没有紧密接合的地方。这个器皿必须小心避免类似地错估行动，而你们在这个觉察状态中的支持被(我们)注意到、并且值得鼓励。

Your aid may be helpful in supporting this instrument in the proper care of this distortion, which is equivalent to what you call your post-operative state, when bones are not firmly knit. This instrument needs to be aware of care necessary to avoid such miscalculated actions, and your support in this state of awareness is noted and encouraged.

57.4 发问者：有没有任何我们可以具体去做的、以缓解这个早已存在的问题？

Questioner: Is there anything that we can specifically do to alleviate the problem that is already existing?

RA：我是 Ra。这个资讯是无害的，因此我们分享这个短暂的资讯，虽然缺乏原则、但只提供特定的短暂效果。

RA：I am Ra. This information is harmless, thus we share it though it is transient, lacking the principle but only offering a specific transient effect.

腕部应该被包裹、比照扭伤[如你对该变貌的称呼]的配置，以及使用吊带在身体复合体扭曲的右边、持续一天的时期。到那时，应该检视这些症状[如你对该变貌的称呼]、重复以上步骤、直到该扭曲减轻为止。

The wrist area should be wrapped as in the sprained configuration, as you call this distortion, and what you call a sling may be used on this distorted right side of the body complex for one diurnal period. At that time symptoms, as you call these distortions, shall be reviewed and such repeated until the distortion is alleviated.

你们每一位在这方面都是见习生，可以依照渴望使用该治疗工作。

The healing work to which each is apprentice may be used as desired.

值得注意的是：有一个可用的水晶。

It is to be noted that a crystal is available.

57.5 发问者：是哪一个水晶？

Questioner: Which crystal is that?

RA：我是 Ra。在这个器皿的右手的手指上有个水晶、有些瑕疵、但是够用了。

RA：I am Ra. The flawed but sufficient crystal which rests upon the digit of this instrument’s right hand.

57.6 发问者：你可愿告诉我、如何使用该水晶于这个用途上？

Questioner: Would you tell me how to use that crystal for this purpose?

RA：我是 Ra。这是一个大的问题
RA: I am Ra. This is a large question.

作为心身/灵复合体，你首先平衡并极化自我，将内在之光与向上螺旋涌入的寰宇之光相连结。你们曾经做过一些练习，以规律化涉及的过程。照看它们以准备结晶化的存有。

You first, as a mind/body/spirit complex, balance and polarize the self, connecting the inner light with the upward spiraling inpourings of the universal light. You have done exercises to regularize the processes involved. Look to them for the preparation of the crystallized being.

然后，拿起该水晶，感觉你所极化与增强的平衡能量，在绿色光芒中被传导，透过你的存有去治疗，进入并启动冷冻光[也就是水晶]的结晶规律性。该水晶将与被该肉身的爱与光能量充满之光一同回响，这道光开始以特定的方式放射、照耀必须的光振动，治疗能量被聚焦和强化，靠近要被治疗的心身/灵复合体的磁场。请求这类治疗的实体将打开全面的紫罗兰/红色光芒振动之保护罩。

Take, then, the crystal, and feel your polarized and potentiated, balanced energy channeled in green-ray healing through your being, going into and activating the crystalline regularity of frozen light, which is the crystal. The crystal will resound with the charged light of incarnative love and light energy and will begin to radiate in

57.7 发问者：该水晶应该被握在医者的右手中吗？

Questioner: Should the crystal be held in the right hand of the healer?

RA: 我是 Ra。这是不正确的。有两种受推荐的配置。

RA: I am Ra. This is incorrect. There are two recommended configurations.

第一，将链子挂在脖子上，使得水晶置于绿色光芒中心的物理位置。

The first: the chain about the neck to place the crystal in the physical
position of the green-ray energy center.

Second: the chain hung from the right hand, out-stretched, wound about the hand in such a way that the crystal may be swung so as to effect sensitive adjustments.

We offer this information realizing that much practice is needed to efficiently use these energies of self. However, each has the capability of doing so, and this information is not information which, if followed accurately, can be deleterious.

We provide this information realizing that much practice is needed to efficiently use these energies of self. However, each has the capability of doing so, and this information is not information which, if followed accurately, can be deleterious.

57.8 问题者：一个无瑕疵的水晶是否比我们现有的瑕疵水晶更有效力？

问题者：Would an unflawed crystal be considerably more effective than the flawed one that we now have?

RA：我是 Ra。不去认定你可能选择的优先权，我们可以指出：一个规律化或结晶化的实体，在其配置中，跟使用完美的水晶同样地关键。

RA：I am Ra. Without attempting to deem the priorities you may choose, we may note that the regularized or crystallized entity, in its configuration, is as critical as the perfection of the crystal used.

57.9 问题者：水晶的物理尺寸是否跟治疗的效力有任何关系？

问题者：Does the size, physical size, of the crystal have any relationship to the effectiveness in the healing?

RA：我是 Ra。在某些关系到行星治疗的应用，这是一个考量。在工作个别的心/身/灵复合体时，唯一的必要条件是该水晶与结晶化存有和谐一致。

RA：I am Ra. In some applications concerning planetary healing, this is a consideration. In working with an individual mind/body/spirit complex the only requirement is that the crystal be in harmony with the crystallized being.

或许在你们称为的刻面水晶的尺寸上，有个最低限度，因为穿过水晶的光需要被扩散到患者光谱的完整宽度。值得进一步注意的：水也是一种有效的水晶，虽然在你们的密度中，不容易挂在链子上。

There is, perhaps, a lower limit to the size of what you may call a faceted crystal, for light coming through this crystal needs to be spread the complete width of the spectrum of the one to be healed. It may further be noted that water is a type of crystal
which is efficacious also, although not as easy to hang from a chain in your density.

57.10 **Questioner:**将这支铅笔的尾端放在我的肚脐，它的尖端是否表示水晶所在的位置即绿色光芒所在?这个位置正确吗?

**Questioner:** Placing this end of this pencil sitting on my navel, would the point of it then represent the position where the crystal should hang for proper green ray? Is this position correct?

**RA:** 我是 Ra。我们尝试你的衡量。距离你的心约2到5.4公分是理想的（位置）。

**RA:** I am Ra. We attempt your measurements. From 2 to 5.4 centimeters towards your heart is optimal.

57.11 **Questioner:**那么使用这片木头，从我的肚脐开始，我会判定该位置大约是在这片木头的顶端。这是否正确?

**Questioner:** Using this piece of wood, then, I would determine the position between the piece of wood [and] my navel, I would determine the position to be approximately the top of the piece of wood. Is this correct?

**RA:** 我是 Ra。这是正确的。

**RA:** I am Ra. This is correct.

57.12 **Questioner:**你刚才告诉我们的治疗与吉沙金字塔中国王密室的治疗有何关联?

**Questioner:** How does the healing that you just told us about relate to the healing done in the King’s Chamber in the Giza pyramid?

**RA:** 我是 Ra。在这样的形状与空间的配置下，做这种(治疗)工作有两个好处。

**RA:** I am Ra. There are two advantages to doing this working in such a configuration of shapes and dimensions.

首先，紫罗兰/红色盔甲或保护壳的瓦解或中断的过程是自动的。

Firstly, the disruption, or interruption, of the violet/red armoring, or protective shell, is automatic.

其次，由于该位置的摆设，将光配置为七个分明的颜色或能量振动速率，因此允许能量通过结晶化存有，以水晶聚焦，可轻易地操作未受干扰的，容我们说，以及被仔细描绘的能量或颜色，同时在空间/时间与时间/空间之中。

In the second place, the light is configured by the very placement of this position in the seven distinctive color, or energy, vibratory rates, thus allowing the energy through the crystallized being, focused with the crystal, to manipulate with great ease the undisturbed and, shall we say, carefully delineated palette of energies, or colors, both in space/time and in
time/space.

Thus the unarmored being may be adjusted rapidly. This is desirable in some cases, especially when the armoring is the largest moiety of the possibility of continued function of body complex activity in this density.* The trauma of the interruption of this armoring vibration is then seen to be lessened.

【*在这个上下文中, 部分(moïety)可以被定义为：部分(part)或一部份(portion)。】
[*In this context, moiety can be defined as “part, or portion.”]

身为创造金字塔外形的一些成员, 我们借此机会追求我们的荣誉/责任, 强调不需要使用这个形状来获致治疗; 而老资格振动促使要被治疗的心/身/灵复合体比较不会受到盔甲中断的创伤的影响。

We take this opportunity to pursue our honor/duty, as some of those creating the pyramid shape, to note that it is in no way necessary to use this shape in order to achieve healings, for seniority of vibration has caused the vibratory complexes of mind/body/spirit complexes to be healed to be less vulnerable to the trauma of the interrupted armoring.

此外, 我们曾说过, 金字塔的强有力效果、伴随着扰乱盔甲的强制作用, 如果没有结晶化存有在场使用, 或以错误的意图使用, 或配置错误, 则将造成实体们进一步的扭曲, 或许相当于你们一些化学物质以雷同的方式造成能量场的扰乱。

Furthermore, as we have said, the powerful effect of the pyramid, with its mandatory disruption of the armoring—if used without the crystallized being, used with the wrong intention, or in the wrong configuration—can result in further distortions of entities which are, perhaps, the equal of some of your chemicals which cause disruptions in the energy fields in like manner.

57.13 发问者：目前, 金字塔形状是否有任何用途是有益的?

Questioner: Is there currently any use for the pyramid shape at all that is beneficial?

RA: 我是 Ra。这是肯定的 如果仔细使用的话。

RA: I am Ra. This is in the affirmative, if carefully used.

金字塔可以用来改善冥想状态, 只要该实体位于皇后密室的位置, 或实体们处于平衡的配置、位于这个中心点的周
使用金字塔平衡行星能量仍然有些许的作用，但由于地球的变迁，金字塔群并未被恰当地排列，故不再适合于这个工作。

The use of the pyramid to balance planetary energies still functions to a slight extent, but due to earth changes the pyramids are no longer aligned properly for this work.

57.14 发问者：一个实体处于所谓的皇后密室位置，它在冥想中得到的协助[或其机制]是什么？

Questioner: What is the aid, or the mechanism of the aid, received for meditation for an entity who would be positioned in the so-called Queen’s Chamber position?

RA：考虑心/身/灵复合体们的极性，内在光即是你的存有之心。它的力道相当于你寻求光的意志之力道。该位置或平衡位置、属于一群实体强化这个意志的总额，内在光的觉察总额需要达到一定的程度、以吸引来自存有之南方磁极的向上螺旋攀升的内流光。

RA: I am Ra. Consider the polarity of mind/body/spirit complexes. The inner light is that which is your heart of being. Its strength equals your strength of will to seek the light. The position, or balanced position of a group, intensifies the amount of this will, the amount of awareness of the inner light necessary to attract the instreaming light upward, spiraling from the south magnetic pole of being.

因此，这是入门者的位置，因为当该实体强化寻求之际，许多外来多余的物件或扭曲会离开该实体，好让它能够与这个集中与纯净的进入之光合而为一。

Thus this is the place of the initiate, for many extraneous items, or distortions, will leave the entity as it intensifies its seeking so that it may become one with this centralized and purified incoming light.

57.15 发问者：那么，如果使用金字塔形状，在我看来似乎需要有个够大的金字塔，好让皇后密室与国王密室的位置之间有足够的距离，好让你可以使用这个能量位置，而不会被国王密室位置或任何更远位置的能量所伤害。这是
否正确？

Questioner: Then if a pyramid shape is used, it would seem to me that it would be necessary to make it large enough so that the Queen’s Chamber position would be far enough from the King’s Chamber position, so that you could use that energy position and not be harmed by the energy position of the King’s Chamber position, or any position farther from the Queen’s Chamber. Is this correct?

RA: 我是 Ra。在这个金字塔形状的应用中，如果顶点角变小、金字塔形状可以小一些，因此不会允许国王密室位置的形成。对于这个应用也有效的形状包括：圆柱形、圆锥形、圆顶形、以及(印地安)帐篷。

RA: I am Ra. In this application a pyramid shape may be smaller if the apex angle is less, thus not allowing the formation of the King’s Chamber position. Also efficacious for this application are the following shapes: the silo, the cone, the dome, and the tepee.

57.16 发问者：你刚才提到的这些外形、是否有任何的国王密室效应，或者它们只有皇后密室效应？

Questioner: Do these shapes that you just mentioned have any of the effect of the King’s Chamber at all, or do they have only the Queen Chamber effect?

RA: 我是 Ra。这些外形有皇后密室效应。值得注意的是：一个强烈结晶化的实体，事实上，就是一个轻便(可移动)的国王密室位置。

RA: I am Ra. These shapes have the Queen's Chamber effect. It is to be noted that a strongly crystallized entity is, in effect, a portable King’s Chamber position.

57.17 发问者：那么，你是说、在我们行星进化过程的此时，绝对没有需要、用处或好处去拥有国王密室效应？

Questioner: Then are you saying that there is absolutely no need, use, or good in having the King’s Chamber effect at this time in our planetary evolution?

RA: 我是 Ra。如果那些渴望成为医者的实体具有结晶化特质，并且所有恳求者想望更少的扭曲，一如往常，金字塔具有仔细设计过的一组参数，以分配光与其能量，在治疗催化剂中协助。

RA: I am Ra. If those who desired to be healers [were] of a crystallized nature, and were all supplicants those wishing less distortion, the pyramid would be, as always, a carefully designed set of parameters to distribute light and its energy so as to aid in healing catalyst.

无论如何，我们发现你们人群朝向纯净的渴望变貌尚未达到足够的程度、好被给予这个强力且具潜在危险的礼物。因此，我们建议，传统的国王密室配置、
容我们说，不要被用于治疗，我们曾经天真地给予你们人群这个配置，却发现它的用途被大大地扭曲并且遗失了我们的教导。

However, we found that your peoples are not distorted towards the desire for purity to a great enough extent to be given this powerful and potentially dangerous gift. We, therefore, would suggest it not be used for healing in the traditional, shall we say, King’s Chamber configuration which we naïvely gave to your peoples only to see its use grossly distorted and our teachings lost.

57.18 发问者：若我们使用印地安帐棚外型，什么会是适当的顶点角？

Questioner: What would be an appropriate apex angle for a tepee shape for our uses?

RA: 我是 Ra。这由你自行决定。环形、圆形、或尖峰形的原则是：其中心充当无形的感应线圈，从而能量样式是螺旋及环绕的。是故，你可选择一个最愉快的配置。其效果是相对固定的。

RA: I am Ra. This is at your discretion. The principle of circular, rounded, or peaked shapes is that the center acts as an invisible inductive coil. Thus the energy patterns are spiraling and circular. Thus the choice of the most pleasant configuration is yours. The effect is relatively fixed.

57.19 发问者：建造的材料是否会造成任何不同的效应，好比材料的厚度？它单纯由形状的几何位置决定，或者还关连到其他因素？

Questioner: Is there any variation in the effect with respect to the material of construction, the thickness of the material? Is it simply the geometry of the shape, or is it related to some other factors?

RA: 我是 Ra。如你所称，几何位置，或这些形状配置的关系是个很大的考量。最好避免含锡*或含铅的材料或其他劣金属。木头、塑胶、玻璃和其他材料都可以被考虑为适当的。

RA: I am Ra. The geometry, as you call it, or relationships of these shapes in their configuration is the great consideration. It is well to avoid stannous material, or that of lead or other baser metals.* Wood, plastic, glass, and other materials may all be considered to be appropriate.

【*在这个文脉中，含锡的(stannous)可以被定义为：由锡制成的。】
[*In this context, stannous can be defined as “made of tin.”]

57.20 发问者：如果一个金字塔状的东西被放在实体的下方，这要怎么做？把它放在床底下？我不确定要如何借由「把它放在下方」供给实体能量。你可否告诉我如何做到那点？

Questioner: If a pyramid shape were placed below the entity, how would this be done? Would this be placed
beneath the bed? I’m not quite sure of the arrangement for energizing the entity by “placing it below.” Could you tell me how to do that?

**RA:** 我是 Ra。你的假设是正确的。如果该形状的大小适中、可以被直接放在头垫的下方或身体复合体休息的床垫的下方。

**RA:** I am Ra. Your assumption is correct. If the shape is of appropriate size it may be placed directly beneath the cushion of the head or the pallet upon which the body complex rests.

我们再次告诫：向上的直线光芒之第三道螺旋，即从这个形状的顶点放射出的光，若过量使用对于实体是十分有害的，不应使用过久。

We again caution that the third spiral of upward lining light, that which is emitted from the apex of this shape, is most deleterious to an entity in overdose and should not be used over-long.

57.21 **发问者:** 以公分计，大约而言，什么是这些金字塔的理想高度，以发挥最佳作用？

**Questioner:** What would the height of one of these pyramids be, approximately, in centimeters, for best functioning?

**RA:** 我是 Ra。那无关紧要。重要的只有这个：金字塔高度[从基底到顶点]与基底之周长的比例。

**RA:** I am Ra. It matters not. Only the proportion of the height of the pyramid from base to apex to the perimeter of the base is at all important.

57.22 **发问者:** 那个比例应该是多少？

**Questioner:** What should that proportion be?

**RA:** 我是 Ra。你可以观察到的：这个比例应该是 1.16。

**RA:** I am Ra. This proportion should be the 1.16 which you may observe.

57.23 **发问者:** 你的意思是：四个底边的总合应该是金字塔高度的 1.16 倍？

**Questioner:** Do you mean that the sum of the four base sides should be 1.16 of the height of the pyramid?

**RA:** 我是 Ra。这是正确的。*

**RA:** I am Ra. This is correct.*

【*参看资源书卷，阅读一些理论，关于让人迷惑的 1.16 比例。Ra 在 66.25 指出：吉沙金字塔提供一个优异的模型，以最佳的比例产出这个供能的金字塔效应。】

[*To read a few theories about the befuddling 1.16 ratio, see the Resource Series.]*

57.24 **发问者:** 说到皇后密室是启蒙的地方，你可否告诉我，你的意思是什么
么？

Questioner: By saying that the Queen's Chamber was the initiatory place, could you tell me what you mean by that?

RA: 我是 Ra。这是一个大的问题。我们不能以明确的方式描述启蒙，由于我们的变貌朝向相信/理解我们在你们的许多年前提供给你们的方法并不平衡。

RA: I am Ra. This question is a large one. We cannot describe initiation in its specific sense due to our distortion towards the belief/understanding that the process which we offered so many of your years ago was not a balanced one.

无论如何，你觉察到启蒙的概念并且了解到，它需要集中存有在寻求造物者上。我们希望能够借由清晰表达一的法则来平衡这个认知；也就是说，一切万物都是太一造物者。因此寻求造物者并不只在冥想与行家的工作中完成，而是在每个瞬间的经验性链结点中。

However, you are aware of the concept of initiation and realize that it demands the centering of the being upon the seeking of the Creator. We have hoped to balance this understanding by enunciating the Law of One; that is, that all things are One. Thus, seeking the Creator is done not just in meditation and the work of an adept but in the experiential nexus of each moment.

57.25 发问者: 你也提到金字塔被用于学习。这是同样的过程，或有有个差异？

Questioner: You also mentioned the pyramid was used for learning. Is this the same process, or is there a difference?

RA: 我是 Ra。有一个差异。

RA: I am Ra. There is a difference.

57.26 发问者: 什么差异？

Questioner: What is the difference?

RA: 我是 Ra。差异在于一些其他自我的在场，为了教导/学习的目的，显化于空间/时间中，以及经过某种研读、在时间/空间中。在我们创造的系统中，
学校与金字塔是分开的，该经验是单独的。

RA：I am Ra. The difference is the presence of other-selves manifesting in space/time and—after some study in time/space—for the purpose of teach/learning. In the system created by us, schools were apart from the pyramid, the experiences being solitary.

57.27 发问者：我不大懂你的意思。你可否告诉我更多你在说的东西？
Questioner: I didn’t quite understand what you meant by that. Could you tell me more of what you’re talking about?

RA：我是 Ra。这是一个宽广的主题。为了明确性，请重述。
RA: I am Ra. This is a wide subject. Please restate for specificity.

57.28 发问者：你的意思是：有老师来自你的振动或密度，能够显化在皇后密室内、教导那些入门者，或你有其他的意思？
Questioner: Did you mean that teachers from your vibration, or density, were able to manifest in the Queen’s Chamber to teach those initiates, or did you mean something else?

RA：我是 Ra。在我们的系统中，皇后密室内的经验是单独的。在亚特兰提斯与南美洲、老师们分享金字塔经验。
RA: I am Ra. In our system, experiences in the Queen’s Chamber position were solitary. In Atlantis and in South America teachers shared the pyramid experiences.

57.29 发问者：这个学习过程[学习或教导]是如何在金字塔中发生的？
Questioner: How did this learning process take place in—learning or teaching—take place in the pyramid?

RA：我是 Ra。教导/学习和学习/教导从来是怎么发生的？
RA: I am Ra. How does teach/learning and learn/teaching ever take place?

57.30 发问者：危险的金字塔形状、若在今日使用、会是四边的金字塔，并且大到足以创造国王密室效应。这个陈述正确吗？
Questioner: The dangerous pyramid shape for use today would be a four-sided pyramid that was large enough to create the King’s Chamber effect. Is that statement correct?

RA：我是 Ra。这个陈述是正确的，附带的理解：76°顶点角是该强有力形状的特征。
RA: I am Ra. This statement is correct with the additional understanding that the 76° apex angle is that characteristic of the powerful shape.

57.31 发问者：那么、我假设在任何
情况下，我们不应该使用 76°顶点角的金字塔。这是否正确？

Questioner: Then I am assuming that we should not use a pyramid of 76° apex angle under any circumstances. Is this correct?

RA: 我是 Ra。这点由你自行决定。

RA: I am Ra. This is at your discretion.

57.32 发问者: 我将重述该问题。我假设使用 76°顶点角的金字塔可能是危险的，接着我要问：在小于 76°的角度中，哪个角度大约是第一个不会产生危险效果的角度？

Questioner: I will restate the question. I am assuming then that it might be dangerous to use a 76° angle pyramid, and I will ask what angle less than 76° would be roughly the first angle that would not produce this dangerous effect?

RA: 我是 Ra。你的假设是正确的。这个较小的角度可以是任何小于 70°的角度。

RA: I am Ra. Your assumption is correct. The lesser angle may be any angle less than 70°.

57.33 发问者: 谢谢你。我想询问更多关于金字塔的问题，但我要先问[某人]的一个问题。我现在丢入这个问题。可否请你详述空间/时间与时间/空间的概念，以及如何越过这些概念？接着，在哪一个密度层次，这些概念不再影响个体？

Questioner: Thank you. I want to go on more questioning on the pyramid, but I want to ask a question [name] has here. I’ll throw it in at this point. Could you please expand on the concept of space/time and time/space and how to get past this, the concept of these things? And at what density level do these concepts no longer affect the individual?

RA: 我是 Ra。这将是此次工作的最后一个完整询问。这个器皿还剩下一些生命能。然而，我们开始关切该身体复合体逐渐增加的、朝向痛苦的变貌。

RA: I am Ra. This will be the last full query of this working. This instrument has some vital energy left. However, we become concerned with the increasing distortions of the body complex towards pain.

空间/时间与时间/空间的概念，是我们尽可能以数学的方式来描述它们与你们幻象的关系：你也可以把它们视为，可见的对比不可见的。这些描述性的词汇是笨拙的。然而，它们可以满足这种工作了。

The space/time and time/space concepts are those concepts describing, as mathematically as possible, the relationships of your illusion: that which is seen to that which is unseen. These descriptive terms are clumsy. They, however, suffice for this work.
In the experiences of the mystical search for unity these need never be considered, for they are but part of an illusory system. The seeker seeks the One. This One is to be sought, as we have said, by the balanced and self-accepting self, aware both of its apparent distortions and its total perfection.

Resting in this balanced awareness, the entity then opens the self to the universe, which it is. The light energy of all things may then be attracted by this intense seeking, and wherever the inner seeking meets the attracted cosmic prana, realization of the One takes place.

The purpose of clearing each energy center is to allow that meeting place to occur at the indigo-ray vibration, thus making contact with intelligent infinity and dissolving all illusions. Service-to-others is automatic at the released energy generated by this state of consciousness.

The space/time and time/space distinctions, as you understand them, do not hold sway except in third density. However, fourth, fifth, and to some extent, sixth, work within some system of polarized space/time and time/space.

The calculations necessary to move from one system to another through the dimensions are somewhat difficult. Therefore, we have the most difficulty sharing numerical concepts with you and take this opportunity to repeat our request that you monitor our numbers.
and query any that seem questionable.

在我们离开这个器皿之前，有没有任何我们可以回答的简短询问？

Is there a brief query that we may answer before we leave this instrument?

57.34 发问者：有没有任何我们可以做的事，好使该器皿更舒适、或改善该通讯？

Questioner: Is there anything we can do to make the instrument more comfortable or improve the contact?

RA: 我是 RA，一切都是和谐的。我们在喜乐中向你们全体致意。各项调整符合要求。

RA: I am Ra. All is harmonious. We greet you all in joy. The adjustments are satisfactory.

我是 RA。我在太一无限造物者的爱与光中离开你们。那么，向前去吧，在太一无限造物者的爱与光中欢欣庆祝。Adonai。

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

第 058 场集会 1981 年 6 月 16 日

58.0 RA：我是 Ra。我在太一无限造物者的爱与光中向你们致意。我们现在开始通讯。

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

58.1 发问者：请你给予我该器皿的状态指示？

Questioner: Would you please give me an indication of the instrument’s condition?

RA：我是 Ra。这个(器皿的)状态如前所述，除了先前提到的肉体扭曲有一些增加。

RA: I am Ra. This condition is as previously noted except that the physical distortions mentioned have somewhat increased.

58.2 发问者：你可否告诉我，该肉体扭曲增加的原因？

Questioner: Could you tell me the cause for the increase of the physical distortion?

RA：我是 Ra。这种肉体扭曲的开始，如我们曾说的，是由于该身体复合体虚弱的部分过度活动。恶化是由于你们称为的关节炎扭曲的特性之故。一旦开始，该扭曲将无法预期地停留、并且无法预期地恶化或减轻。

RA: I am Ra. Physical distortions of this nature are begun, as we have said, due to over-activity of weak, as you call this distortion, portions of the body complex. The worsening is due to the nature of the distortion itself which you call arthritis. Once begun, the
58.3 Questioner: We have tried healing with the diamond crystal. I have tried both using the crystal around my neck and dangling it from a chain under my right hand. I think that possibly that to do the best work on the wrist I should dangle the crystal just below my right hand from a distance of just a centimeter or two, holding it directly above the wrist. Is this correct?

RA: I am Ra. This would be appropriate if you were practiced at your healing art. To work with a powerful crystal such as you have, while unable to perceive the magnetic flux of the subtle bodies, is perhaps the same as recommending that the beginner, with saw and nail, create the Vatican.

RA: We have tried healing with the diamond crystal. I have tried both using the crystal around my neck and dangling it from a chain under my right hand. I think that possibly that to do the best work on the wrist I should dangle the crystal just below my right hand from a distance of just a centimeter or two, holding it directly above the wrist. Is this correct?

RA: I am Ra. If you are skilled in your healing art, this would be appropriate. To work with a powerful crystal such as you have, while unable to perceive the magnetic flux of the subtle bodies, is perhaps the same as recommending that the beginner, with saw and nail, create the Vatican.

RA: I am Ra. You may use any swinging weight of symmetrical form, for your purpose is not to disturb or manipulate these energy centers but merely to locate them and become aware of what they feel like when in a
balanced state and when in an unbalanced, or blocked, state.

58.5 **发问者**：我假设我要做的会是悬吊一个(水晶)锤、大约在我的手下方两呎, 放置于该身体上方, 接着当(水晶)锤开始顺时针旋转、就会指出一个未阻塞的能量中心，我对了吗？这是否正确？

**Questioner**: Am I correct in assuming that what I would do would be to dangle a weight approximately two feet below my hand, and place it over the body, and when the weight started moving in a clockwise rotational direction it would indicate an unblocked energy center? Is this correct?

**RA**: 我是 Ra。从手到悬吊锤的距离并不重要、可由你自行决定。环状运动显示出一个未阻塞的能量中心。无论如何，有些实体极化的方向跟其他人相反,因此, 最好在开始该程序之前, 测试正常能量螺旋的形式。

**RA**: I am Ra. The measurement from hand to weight is unimportant and at your discretion. The circular motion shows an unblocked energy center. However, some entities are polarized the reverse of others, and, therefore, it is well to test the form of normal energy spirals before beginning the procedure.

58.6 **发问者**：你会如何测试？

**Questioner**: How would you test?

**RA**: 我是 Ra。首先握着(水晶)锤在你的手上方并观察你特别的配置、完成一个测试。然后，使用其他自我的手，重复该程序。

**RA**: I am Ra. A test is done by first holding the weight over your own hand and observing your particular configuration. Then, using the other-self's hand, repeat the procedure.

58.7 **发问者**：现在，关于该器皿的情况，我们关切其手腕与双手的治疗。那么，我是否要测试该器皿的双手与手腕区域的能量中心？这是否正确？

**Questioner**: Now in the case of the instrument we are concerned with the healing of the wrists and hands. Would I then test the energy center of the instrument's hand and wrist area? Is this correct?

**RA**: 我是 Ra。我们已经给予你关于这种治疗形式的一般资讯，并已阐述该器皿的状态。存在一条分界线、如果跨越它，资讯就是对于混淆法则的侵犯。

**RA**: I am Ra. We have given you general information regarding this form of healing and have explicated the instrument’s condition. There is a line beyond which information is an intrusion upon the Law of Confusion.

【在这个答案的结尾和下个问题的开头之间有 82 秒的停顿。】
58.8 发问者：我想借由几个实例，探索该能量的样式，了解在这些样式与能量流之中实际发生了什么。我首先以金字塔形状为例，探索借由这个形状聚焦的能量。我将做个声明并让你更正它。

Questioner: I would like to trace the energy patterns and what is actually happening with these patterns and flow of energy in a couple of instances. I will first take the pyramid shape and trace the energy that is focused, somehow, by this shape. I will make a statement and let you correct it.

我认为金字塔可以位于任何定向且提供某种螺旋能量的聚焦，但若有一边精准地与磁北平行，则会发生最大的聚焦。这是否正确？

I think that the pyramid can be in any orientation and provide some focusing of spiraling energy, but the greatest focusing occurs when one side of it is precisely parallel to magnetic north. Is this correct?

RA：我是 Ra。这声明大体上是正确的，附加一点。如果其中一个角落朝向磁北，也可以增强其聚焦。

RA: I am Ra. This is substantially correct, with one addition. If one corner is oriented to the magnetic north, the energy will be enhanced in its focus also.

58.9 发问者：你的意思是：如果我画一条线穿过金字塔底部相对的两个角落，将这条线对准磁北：跟一个边对准磁北的情况恰好相差 45°；运作结果会是一样好？那是你要说的吗？

Questioner: Do you mean that if I drew a line through two opposite corners of the pyramid at the base and aimed that at magnetic north—that would be precisely 45° out of the orientation of one side aimed at magnetic north—it would work just as well? Is that what you are saying?

RA：我是 Ra。如果金字塔形状原本就没有相当对准，这个做法的结果将比原先的好很多。但跟先前提到的配置相比，运作效率还是差了一些。

RA: I am Ra. It would work much better than if the pyramid shape were quite unaligned. It would not work quite as efficiently as the aforementioned configuration.

58.10 发问者：以大地表面为准，若我们把金字塔上下颠倒，它的形状的效果还是一样好吗？假设磁性校准在这两个例子都是一样的。

Questioner: Would the pyramid shape work just as well right side up as upside down, with respect to the surface of the earth, assuming the magnetic alignment was the same in both cases?

RA：我是 Ra。我们无法穿透你的询
问。颠倒的金字塔形状会翻转金字塔的效果。再者，要建造一个尖端朝下的建筑物是困难的。或许我们误解你的询问。

RA：我是Ra。我们不穿透你的询问。颠倒的形状的金字塔会翻转金字塔的效果。进一步，建立一个尖端朝下的建筑物是困难的。也许我们误解了你的询问。

58.11 发问者：我用这个问题只为了理解金字塔聚焦光的方式。目的不是为了使用这一种金字塔。我只是在说：如果我们在建造一个尖端朝下的金字塔，它是否会聚焦在皇后密室，或者在它的下方、相同于尖端朝上的情况。

Questioner：I used this question only to understand the way the pyramid focuses light, not for the purpose of using one. I was just saying if we did build a pyramid point down, would it focus at the Queen’s Chamber position, or just below it, the same way as it would if it were point up?

RA：我是Ra。金字塔形状是个收集器，从你所称为的底部或基底、吸引内流的能量，并允许这股能量螺旋攀升向上、一直线到达顶点。如果金字塔形状是颠倒的，这结果还是真实的。依我们对你问题的理解，该能量并不是大地能量，而是无所不在的光能量。

RA：我是Ra。金字塔形状是个收集器，从你所称为的底部或基底、吸引内流的能量，并允许这股能量螺旋攀升向上、一直线到达顶点。如果金字塔形状是颠倒的，这结果还是真实的。依我们对你问题的理解，该能量并不是大地能量，而是无所不在的光能量。

58.12 发问者：那么、螺旋光能量线、它们是否起源于一个靠近大地中心的位置、接着从那点向外放射？

Questioner：Then the lines of spiraling light energy—do they originate from a position toward the center of the earth and radiate outward from that point?

RA：我是Ra。金字塔形状是个收集器，从你所称为的底部或基底、吸引内流的能量，并允许这股能量螺旋攀升向上、一直线到达顶点。如果金字塔形状是颠倒的，这结果还是真实的。依我们对你问题的理解，该能量并不是大地能量，而是无所不在的光能量。

RA：我是Ra。作为一个人能量收集器、形状本身是唯一的必要需求。从你们身体复合体实际需求的立场而言，如果一个实体要住在这样的形状之中，这个形状的四边最好是实心的，避免该实体被外界的刺激所淹没。

RA：我是Ra。作为一个人能量收集器、形状本身是唯一的必要需求。从你们身体复合体实际需求的立场而言，如果一个实体要住在这样的形状之中，这个形状的四边最好是实心的，避免该实体被外界的刺激所淹没。
From the standpoint of the practical needs of your body complexes, if one is to house one’s self in such a shape, it is well that this shape be solid sided in order to avoid being inundated by outer stimuli.

58.14 发问者：那么，如果我只用一个铁丝框架、即四条铁丝在顶点交会、向下到达底部，该金字塔是完全开放的，它对于螺旋光能量的作用会是相同的？这是否正确？

Questioner: Then if I just used a wire frame that were four pieces of wire and joined at the apex running down to the base, and the pyramid were totally open, this would do the same thing to the spiraling light energy? Is this correct?

RA: 我是 Ra。框架与实心形体(作用)相等，这个概念是正确的。然而，有许多种金属并不被推荐于放在协助冥想过程的金字塔形状之中。在你们的实物交易系统中，值得推荐的材质有些是昂贵的。木头、或其他天然材料、或人造的塑胶棒也是有作用的。

RA: I am Ra. The concept of the frame as equal to the solid form is correct. However, there are many metals not recommended for use in pyramid shapes designed to aid the meditative process. Those that are recommended are, in your system of barter, what you call expensive. The wood, or other natural materials, or the man-made plastic rods will also be of service.

58.15 发问者：为什么简单的四个木棒、只要接合起来构成一个顶点角，就能使得螺旋光聚焦？

Questioner: Why is the spiraling light focused by something as open and simple as four wooden rods joined at an apex angle?

RA: 我是 Ra。如果你从形而上的角度来想象光，如同水一般，金字塔形状好比一个漏斗，这个概念可能就变得不证自明了。

RA: I am Ra. If you pictured light in the metaphysical sense as water, and the pyramid shape as a funnel, this concept might become self-evident.

58.16 发问者：我可以明白一个实心边的金字塔如何充当一个漏斗。(但)在我看来，仅仅用接合在顶点角的四根杆子会是比较没有效率的。你能否告诉我，它们如何等同于实心边的金字塔？

Questioner: I can see how a solid-sided pyramid would act as a funnel. It seems to me that using just the four rods joined at the apex angle would be less efficient. Can you tell me how they are equivalent to the solid-sided pyramid?

RA: 我是 Ra。它们在空间/时间是不相等的，并且为了实际的用途，我们推荐实心边的金字塔或其他聚焦的形状，好给你们肉体复合体短暂地休息，离开外界的吵杂、雨水、和其他使冥想分心
的东西。然而，在时间/空间中，关切的是该形状产生的电磁场。一个等价的场域被实心和敞开的形状产生。光借由这个场域被形而上地影响，而非借由可见的形状。

**RA:** I am Ra. They are unequal in space/time, and we recommend, for practical use, the solid-sided pyramid, or other focusing shape, in order to give your physical bodily complexes respite from outside noise, rain, and other distractions to meditation. However, in time/space one is concerned with the electromagnetic field produced by the shape. An equivalent field is produced by the solid and the open shape. Light is influenced metaphysically by this field rather than by visible shapes.

58.17 **发问者:** 谢谢你，解释得很出色。我为在这上面问了这么多愚蠢的问题道歉，但我真的只有极少的知识在这里运作。我不想要陷入不重要的主题。我已假设关于金字塔的问题是你渴望的，由于该事实：有些人曾误用金字塔，造成一些危险等等。

Questioner: Thank you, that explains it nicely. I apologize for asking so many stupid questions on this, but I am really functioning here with very little knowledge. I do not wish to get into subject matter of no importance. I had assumed that questions about the pyramid were desired by you due to the fact that some danger was involved to some who had misused the pyramid, etc.

我正尝试理解光运作的方式，并且尝试掌握每件事如何兜在一起运作；我希望关于金字塔的问题可以帮助我理解第三变貌，我会说，就是光。

I am trying to understand the way light works, and trying to get a grasp of how everything works together, and I was hoping that questions in this area on the pyramid would help me understand the Third Distortion, I'll say, which is Light.

现在，以我的理解，金字塔形状作为一个漏斗会增加能量的密度，好让个体得以拥有更大强度的、确切的第三变貌。这是否正确？

Now, as I understand it, the pyramid shape acts as a funnel, in this way increasing the, I'll say, density of energy so that the individual may have a greater intensity of actually the Third Distortion. Is this correct?

**RA:** 我是 Ra。一般而言，这是正确的。

**RA:** I am Ra. In general, this is correct.

58.18 **发问者:** 那么纯粹的结晶体形状，好比钻石，你曾提到它作为冷冻光、看起来，一般而言，这个第三密度的光的物理显化是一种第三变貌的窗户或聚焦机制。这是否正确？

Questioner: Then the pure crystalline shape, such as the diamond, you
mentioned as being frozen light—it seems that this third-density physical manifestation of light is somehow a window, or focusing mechanism for the Third Distortion in the general sense. Is this correct?

RA: 我是 Ra。这基本上是正确的。无论如何，值得注意的是：唯有结晶化实体的意志可以促使次元间的光流过这个材质。该实体越是规律化、并且该水晶越是规律化，效果就越深刻。

RA: I am Ra. This is basically correct. However, it may be noted that only the will of the crystallized entity may cause interdimensional light to flow through this material. The more regularized the entity and the more regularized the crystal, the more profound the effect.

58.19 发问者: 有许多人现在能够弯曲金属，做其他类似的事情；借由心智要求它发生。这里头发生了什么事？它们是什么...你可否解释发生了什么？

Questioner: There are many people who are now bending metal, doing other things like that by mentally requesting this happen. What is happening in that case? What are they— Can you explain what’s happening there?

RA:  我是 Ra。在这个例子中、发生的情况可以被比作一个实体使用了金字塔的第二螺旋光芒。当这个第二螺旋终止于顶点时，以形而上而言、这道光可以被比作一道雷射光束；当它被智能地导引之际、即可造成(金属)弯曲、且不受限于金字塔内，(只有)那些能够聚焦于向上螺旋光芒的实体们撷取得到这种能量。(他们)透过在靛蓝色光芒中接触智能能量，而使这点成为可能的。

RA: I am Ra. That which occurs in this instance may be likened to the influence of the second spiral of light in a pyramid being used by an entity. As this second spiral ends at the apex, the light may be likened unto a laser beam in the metaphysical sense; and when intelligently directed may cause bending not only in the pyramid, but this is the type of energy which is tapped into by those capable of this focusing of the upward spiraling light. This is made possible through contact in indigo ray with intelligent energy.

58.20 发问者: 为什么这些人能够做这件事？他们似乎没有受过训练；他们就是能够做到。

Questioner: Why are these people able to do this? They seem to have no training; they just are able to do it.

RA:  我是 Ra。他们记得从事这项活动必须的修练，该活动只有在其他真实颜色振动经验性链结中是有用的。

RA: I am Ra. They remember the disciplines necessary for this activity which is merely useful upon other true-color vibratory experiential nexi.

58.21 发问者: 那么你是说，这件事在我们目前的密度不会有用处。在很接
近的未来，它将在这个星球的第四密度是有用的？

Questioner: Then you are saying that this wouldn’t be useful in our present density. Will it be useful in fourth-density on this planet in the very near future?

RA: 我是 Ra。这种能量聚焦的目的是建造，不是去破坏。它确实会变得相当有用。容我们说，成为第三密度建造方法之外的另类选项。

RA: I am Ra. The end of such energy focusing is to build, not to destroy, and it does become quite useful, as we shall say, an alternative to third-density building methods.

58.22 发问者：它也被用在治疗方面？

Questioner: Is it also used for healing?

RA: 我是 Ra。不。

RA: I am Ra. No.

58.23 发问者：尝试去发展这些特性或能够弯曲金属等等，是否有任何好处？我尝试说的是：这些特性是否为一个实体发展的路标？比方说，一个实体发展进度通过了靛蓝色(光芒)会出现一个路标，就是这个弯曲(金属)的能力？

Questioner: Is there any advantage in attempting to develop these characteristics or being able to bend metal, etc.? What I am trying to say is that, are these characteristics a

signpost of the development of an entity, or are they something else? For instance, as an entity develops through his indigo would a signpost of his development be this bending?

RA: 我是 Ra。这将是此次工作的最后一个完整询问。

RA: I am Ra. This will be the last full query of this working.

让我们指出金字塔展现了三种光能量的螺旋。首先，基础的螺旋被用于研究与治疗。第二，到达顶点的螺旋被用于建造。第三，从顶点扩散的螺旋被用于供给能量。

Let us specify the three spirals of light energy which the pyramid exemplifies. Firstly, the fundamental spiral which is used for study and for healing. Second, the spiral to the apex which is used for building. Thirdly, the spiral spreading from the apex which is used for energizing.

与靛蓝色光芒接触不必然表示该实体有特定的天赋或是一个指引路标，如你所说的。有些实体的靛蓝色能量是纯粹的存在，却从未显化，不过所有人都觉察到这样一个实体的进展。其他实体可能教导或分享，以许多方式与智能能量接触。(还有)其他实体继续以未显化的形式，寻求智能无限。

Contact with indigo ray need not necessarily show itself in any certain gift, or guidepost, as you have said. There are some whose indigo energy is
that of pure being and never is manifested, yet all are aware of such an entity’s progress. Others may teach or share in many ways contact with intelligent energy. Others continue in unmanifested form seeking intelligent infinity.

Thus the manifestation is a lesser signpost than that which is sensed, or intuited, about a mind/body/spirit complex. This violet-ray beingness is far more indicative of true self.

在我们离开这个器皿之前，有没有任何简短的询问或我们可以澄清的小事？

Are there any brief queries or small matters we may clear up, if we can, before we leave this instrument?

58.24 发问者: 嗯, 我的确有个问题,你说的「第三螺旋」是什么意思呢。如果需要太多时间, 我只想问: 有没有任何我们可以做的事, 好使该器皿更舒适或改善该通讯?

Questioner: Well, I did have a question on what you meant by the “third spiral.” And if that is too long I would just ask if there is anything that we can do to make the instrument more comfortable or improve the contact?

RA: 我是 RA, 我们可以简短地回答。你可以询问更多的细节, 如果你渴望在另一场集会中探讨。

RA: I am Ra. We may answer briefly. You may query in more detail if you deem it desirable at another session.

如果你想象蜡烛的火焰, 你可以看见第三螺旋。
If you picture the candle flame, you may see the third spiral.

这个器皿是良好平衡的。附属配备的排列状态良好。你们是谨慎认真的。
This instrument is well balanced. The accoutrements are aligned well. You are conscientious.

我是 RA。我的朋友们, 我在太一无限造物者的爱与光中离开你们。那么, 向前去吧, 在太一无限造物者的大能与和平中欢欣庆祝。Adonai。

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

第 059 场集会 1981 年 6 月 25 日

59.0 RA: 我是 Ra。我在太一无限造物者的爱与光中向你们致意。我们现在开始通讯。

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

59.1 发问者：你可否先告诉我该器皿的状态、以及为什么她觉得如此疲倦？

Questioner: Could you first tell me the instrument's condition and why she feels so tired?

RA: 我是 Ra。这个器皿的状态如前所述。我们不能讨论询问的后半部、以免侵犯你们的自由意志。

RA: I am Ra. This instrument's condition is as previously stated. We cannot infringe upon your free will by discussing the latter query.

59.2 发问者：如果吉姆改变他坐的位置到床的另一边、会不会给该器皿更大的保护？

Questioner: Would it be any greater protection for the instrument if Jim changed his sitting position to the other side of the bed?

RA: 我是 Ra。不会。

RA: I am Ra. No.

59.3 发问者：我有一个来自吉姆的问题、陈述如下：「我想我已经穿透终身后的一生的奥秘、关于我对犯错的愤怒。我想我总是在潜意识中、觉察到我驾驭新学习之能力, 但我渴望成功地完成我在地球上的工作, 每当我失败时, 这个渴望就被猎户集团供能, 转为非理性与毁灭性的愤怒。你可否评论这个观察？」

Questioner: I have a question from Jim that states: “I think I have penetrated the mystery of my lifelong anger at making mistakes. I think I have always been aware subconsciously of my abilities to master new learnings, but my desire to successfully complete my mission on Earth has been energized by the Orion group into irrational and destructive anger when I fail. Could you comment on this observation?”

RA: 我是 Ra。我们认为这个实体觉察到它处在流浪者的位置, 它也可以考量投生前承担的决定, 关于个人或自我导向的部分、选择在这个特殊的时间/空间来到这里。如同已陈述的, 这个实体觉察到它有伟大的潜能, 但为了什么的潜能？这是投生前的问题。

RA: I am Ra. We would suggest that as this entity is aware of its position as a wanderer, it may also consider what pre-incarnative decisions it undertook to make regarding the personal, or self-oriented, portion of the choosing to be here at this particular time/space. This entity is aware, as stated, that it has great potential, but potential for what? This is the pre-incarnative question.

第六密度的工作是去统合智慧与怜悯。这个实体有丰富的智慧。它所渴望平衡的怜悯，其对立面为缺乏怜悯。在较为觉察的存有的情况中，这点表达或显化它自己（的方式）为对自我欠缺怜悯。我们感觉这是我们在此时可提供的、建
The work of sixth density is to unify wisdom and compassion. This entity abounds in wisdom. The compassion it is desirous of balancing has, as its antithesis, lack of compassion. In the more conscious being this expresses or manifests itself as lack of compassion for self. We feel this is the sum of suggested concepts for thought which we may offer at this time without infringement.

Firstly and primarily, those of the planetary sphere you call Maldek, having become able to take up third density once again, were gradually loosed from self-imposed limitations of form.

Secondly, there were those of other third-density entrance, or neophytes, whose vibratory patterns matched the Terran experiential nexus. These then filtered in through incarnative processes.

Thirdly, in the past approximate 200 of your years you have experienced much visiting of the wanderers.

It may be noted that all possible opportunities for incarnation are being taken at this time due to your harvesting process and the opportunities which this offers.
转移到地球？

Questioner: Just to clarify that: could you tell me approximately how many total mind/body/spirit complexes were transferred to Earth at the beginning of this last 75,000 year period?

RA: 我是 Ra。这个转移, 如你的称呼，是渐进的过程。超过二十亿个马尔戴克的灵魂成功地完成过渡。

RA: I am Ra. The transfer, as you call it, has been gradual. Over two billion souls are those of Maldek which have successfully made the transition.

大约 19 亿个灵魂, 来自(宇宙)造物的许多部分、在不同时间进入这个(地球)经验。剩下的那些已在这个星球上经历前两个周期的实体，或在某个(时)点进来的流浪者；有些流浪者在这个星球已经好几万年；其他(流浪者)则是相当最近才来的。

Approximately 1.9 billion souls have, from many portions of the creation, entered into this experience at various times. The remainder are those who have experienced the first two cycles upon this sphere or who have come in at some point as wanderers; some wanderers having been in this sphere for many thousands of your years; others having come far more recently.

59.6 发问者：我尝试理解金字塔形状内的三道螺旋光。我想要针对每一道询问。

Questioner: I'm trying to understand the three spirals of light in the pyramid shape. I would like to question on each.

第一道螺旋从皇后密室底下开始 然后在皇后密室内终止？那是否正确？

The first spiral starts below the Queen’s Chamber and ends in the Queen’s Chamber? Is that correct?

RA: 我是 Ra。这并不正确。向上螺旋光的第一个概念如同勺子，光能量透过金字塔形状的吸引、从底部被勺取。因此首先的配置是一个半螺旋。

RA: I am Ra. This is incorrect. The first notion of upward spiraling light is as that of the scoop, the light energy being scooped in through the attraction of the pyramid shape through the bottom or base. Thus the first configuration is a semi-spiral.

59.7 发问者：这是否类似于、当你把浴缸的水放掉所形成的漩涡？

Questioner: Would this be similar to the vortex you get when you release the water from a bathtub?

RA: 我是 Ra。这正确的。除了在这个例子中、作用力是重力。而在金字塔的例子中、该漩涡是向上螺旋光被金字塔形状所产生的电磁场所吸引。

RA: I am Ra. This is correct except that in the case of this action the cause is gravitic, whereas in the case of the pyramid the vortex is that of upward spiraling light being attracted by the
electromagnetic fields engendered by the shape of the pyramid.

59.8 发问者：那么，在这个半螺旋之后的第一个螺旋是研究与治疗的螺旋。相对于皇后密室的位置，第一螺旋的开始与结束在何处？

Questioner: Then the first spiral after this semi-spiral is the spiral used for study and healing. Relative to the Queen's Chamber position, where does this first spiral begin and end?

RA: 我是 Ra。被用于研究与治疗的螺旋开始于皇后密室或稍微下方处、 (精确)位置取决于你们地球与宇宙的韵律。它以轮廓分明的(圆弧)形式穿过国王密室位置，大约在金字塔顶端三分之一的地方终止，而该点可以被视为强化能量之处。

RA: I am Ra. The spiral which is used for study and healing begins at, or slightly below, the Queen's Chamber position, depending upon your earth and cosmic rhythms. It moves through the King's Chamber position in a sharply delineated form and ends at the point whereby the top approximate third of the pyramid may be seen to be intensifying the energy.

59.9 发问者：现在，第一螺旋明显与第二、 第三螺旋不同，因为它们有不同的用途与属性。第二螺旋开始于第一螺旋终止处，接着向上[我假设]来到金字塔的顶点。那是否正确？

Questioner: Now, the first spiral is obviously different somehow than the second and third spirals since they have different uses and different properties. The second spiral then starts at the end of the first spiral and goes up, I assume, to the apex of the pyramid. Is that correct?

RA：我是 Ra。这只有部分正确。该大螺旋被牵引进入金字塔顶点的漩涡。然而，某种光能量属于更强烈的红色端光谱本质[容我们说]，再一次盘旋(向上)，造成能量巨大的强化与聚焦，于是可用与建造。

RA: I am Ra. This is partially correct. The large spiral is drawn into the vortex of the apex of the pyramid. However, some light energy—which is of the more intense nature of the red, shall we say, end of the spectrum—is spiraled once again, causing an enormous strengthening and focusing of energy which is then of use for building.

59.10 发问者：那么，第三螺旋从金字塔的顶端放射。这是否正确？

Questioner: And then the third spiral radiates from the top of the pyramid. Is this correct?

RA: 我是 Ra。第三完整螺旋确实这么做。这是正确的。最好也考虑基础的半螺旋、供应普那给一切会被接续的三个光之向上螺旋所影响的东西。

RA: I am Ra. The third complete spiral does so. This is correct. It is well
to reckon with the foundation semi-spiral which supplies the prana for all that may be affected by the three following upward spirals of light.

59.11 发问者：现在，我正尝试理解这个过程中发生的事。我将称呼首先的半螺旋为位置零，接着其他三个螺旋分别为(位置)一、二、三；第一个螺旋作为治疗与研读。光从位置零到第一螺旋之间有什么改变，使得第一个螺旋可以用于治疗与研读？

Questioner: Now I am trying to understand what happens in this process. I'll call the first semi-spiral zero position and the other three spirals one, two, and three; the first spiral being study and healing. What change takes place in light from the zero position into the first spiral that makes that first spiral available for healing and study?

RA：我是 Ra。普那被金字塔形状勺取，获得能量方向的一致性。「向上螺旋光芒」这个用语是个表征，不是你们的向上和向下的概念，而是表示探求朝向爱与光源头的概念。

RA：I am Ra. The prana scooped in by the pyramid shape gains coherence of energetic direction. The term “upward spiraling light” is an indication not of your up and down concept, but an indication of the concept of that which reaches towards the source of love and light.

因此，所有的光或普那都是向上的螺旋，但它的方向，如你理解的，是无组织的并且对于功没有用处。

Thus all light, or prana, is upward spiraling, but its direction, as you understand this term, is unregimented and not useful for work.

59.12 发问者：那么，我可否假设在我们的幻象中，光从空间中的所有点向外 360°立体角放射，接着这个金字塔的勺子形状创造了一致性，作为光聚焦的机制。这是否正确？

Questioner: Could I assume, then, that from all points in space light radiates in our illusion outward in a 360° solid angle, and this scoop shape with the pyramid then creates the coherence to this radiation as a focusing mechanism? Is this correct?

RA：我是 Ra。这是精准地正确。

RA：I am Ra. This is precisely correct.

59.13 发问者：那么，第一个螺旋与第二个螺旋有着不同的凝聚力因素，你可能会说。这两个螺旋之间有什么差异？

Questioner: Then the first spiral has a different factor of cohesion, you might say, than the second. What is the difference between this first and second spiral?

RA：我是 Ra。当光被注入到你标示的位置零，它抵达一个转折点。这个点的作用为压缩光，使它的一致性与构造
极大地倍增。

**RA：**我是Ra。当光被集中到你称之为零的位置，它到达了转弯点。这作为一种光的压缩，极大地增强了它的相干性和组织性。

59.14 **发问者：**那么，这个一致性与构造是否在第二螺旋的开始再度呈倍数增加？这是一个加倍效应或渐增效应？

**Questioner：**Then is the coherence and organization multiplied once more at the start of the second spiral? Is there just a doubling effect or an increasing effect?

**RA：**我是Ra。这难以在你们的语言中讨论。没有加倍效应，而是一个横跨次元边界的一个转变，对于那些使用它的实体，原本运作于空间/时间—空间/时间配置中的光，变成运作于[你们可以考量为]次元间的时间/空间—空间/时间配置。这过程会导致螺旋能量表面上的扩散与薄弱。然而，在位置二，如你所称，有许多工作可以在次元间完成。

**RA：**I am Ra. This position is useful only to those whose abilities are such that they are capable of serving as conductors of this type of focused spiral. One would not wish to attempt to train third-density entities in such disciplines.

59.15 **发问者：**在吉沙金字塔中，没有一个密室坐落于位置二。在其他星球或其他的金字塔中，你是否曾经借由放置一个密室在那个位置，而利用到位置二？

**Questioner：**In the Giza pyramid there was no chamber at position two. Do you ever make use of position two by putting a chamber in that position, say on other planets or in other pyramids?

**RA：**我是Ra。这个位置只对于那些有能力作为这类聚焦螺旋之传导者的实体有用。一个实体不会在这类的学科中，尝试去训练第三密度的实体。

**RA：**I am Ra. As the light is funneled into what you term the zero position, it reaches the point of turning. This acts as a compression of the light, multiplying tremendously its coherence and organization.

59.16 **发问者：**那么从金字塔顶端放射的第三螺旋，你说是用于供能，你可否告诉我「供能」的意思？

**Questioner：**Then the third spiral radiating from the top of the pyramid, you say, is used for energizing. Can you tell me what you mean by
“energizing?”

RA: 我是 Ra。第三螺旋极度地充满受导引之普那的正面效应，一个被放置在此类形状上头的实体将接收供给电磁场能量的冲击，这对于第三密度心智与身体配置有着十分的刺激作用。然而，如果被允许待在这个位置过久，这类的冲击可能会对该实体造成创伤。

RA: I am Ra. The third spiral is extremely full of the positive effects of directed prana, and that which is placed over such a shape will receive shocks energizing the electromagnetic fields. This can be most stimulating in third-density applications of mental and bodily configurations. However, if allowed to be in place over-long such shocks may traumatize the entity.

59.17 发问者: 除了我们刚才讨论的螺旋(效应)之外，还有任何其他的金字塔形状的效应吗？

Questioner: Are there any other effects of the pyramid shape beside the spirals that we have just discussed?

RA: 我是 Ra。有几个。然而，它们的用途有限。共振密室的用途是挑战行家面对自我的能力。这是一种可能被使用的心智测试，它是强有力的并且相当危险。

RA: I am Ra. There are several. However, their uses are limited. The use of the resonating chamber position is one which challenges the ability of an adept to face the self. This is one type of mental test which may be used. It is powerful and quite dangerous.

金字塔形状的外壳包含光能量的小螺旋(复数)，它们在有能力的结晶化实体的手中，可以用来从事各式各样微妙的工作，治疗那些影响肉体的、看不见的形体。

The outer shell of the pyramid shape contains small vortices of light energy which, in the hands of capable crystallized beings, are useful for various subtle workings upon the healing of invisible bodies affecting the physical body.

其他还有一些地方可以让一个实体获得完美的睡眠和老化过程反转。这些特征并不重要。

Other of these places are those wherein perfect sleep may be obtained and age reversed. These characteristics are not important.

59.18 发问者: 什么位置是老化过程反转的位置？

Questioner: What position would be the age reversal position?

RA: 我是 Ra。大约是皇后密室的 5 到 10°上下，金字塔的四个边，每一面的卵圆形延伸进入固体形状。大约在前往皇后密室位置的路程的四分之一处。

RA: I am Ra. Approximately 5 to 10° above and below the Queen's
Chamber position, in ovoid shapes on each face of the four-sided pyramid, extending into the solid shape approximately one-quarter of the way to the Queen’s Chamber position.

59.19 Questioner: 换句话说，如果我刚从金字塔墙面走进去、四分之一的路程，到中心还剩四分之三的路程，此时的水平面大约在皇后密室底部的上方，我会找到那个位置？

Questioner: In other words, if I went just inside the wall of the pyramid a quarter of the way but still remained three-quarters of the way from the center, at approximately the level above the base of the Queen’s Chamber, I would find that position?

RA: I am Ra. This is approximately so. You must picture the double teardrop extending in both the plane of the pyramid face and in half towards the Queen’s Chamber, extending above and below it. You may see this as the position where the light has been scooped into the spiral and then is expanding again. This position is what you may call a prana vacuum.

59.20 Questioner: 为什么这个位置可以反转老化过程？

Questioner: Why would this reverse aging?

RA: 我是 Ra。老化是一个函数，攸关各种电磁场作用于心/身/灵复合体电磁场上头的效应。在这个位置，没有那些(电磁)场的输入或扰乱，同时，心/身/灵复合体内的电磁场也没有任何活动允许充分的影响。该真空吸走任何这类的扰乱。因此，该实体感觉不到任何东西并且处于休眠状态。

RA: I am Ra. Aging is a function of the effects of various electromagnetic fields upon the electromagnetic fields of the mind/body/spirit complex. In this position there is no input or disturbance of the fields, nor is any activity within the electromagnetic field complex of the mind/body/spirit complex allowed full sway. The vacuum sucks any such disturbance away. Thus the entity feels nothing and is suspended.

59.21 Questioner: 吉姆在我们庭院上建构的金字塔是否适当地运作？它是否被适当地建造与适当地排列？

Questioner: Is the pyramid shape that Jim has constructed in our yard functioning properly? Is it aligned properly and built properly?

RA: 我是 Ra。它在良好的公差范围内被建造，虽然并不完美。然而，它的排列应该像这个休息场所一样，为了最大的功效。
RA: I am Ra. It is built within good tolerances though not perfect. However, its alignment should be as this resting place for maximum efficacy.

59.22 问者: 你的意思是有一个底边应该对准东北方, (磁)北转东 20°?
问者: Do you mean that one of the base sides should be aligned 20° east of north?

RA: 我是 Ra。那个排列会是有效的。
RA: I am Ra. That alignment would be efficacious.

59.23 问者: 你先前提到一个底边应该对准磁北。哪一个比较好,对准磁北或对准磁北转东 20°?
问者: Previously you stated that one of the base sides should be aligned with magnetic north. Which is better, to align with magnetic north or to align with 20° east of magnetic north?

RA: 我是 Ra。这由你自行决定。此时、对于这个星球、你们适当的排列是磁北。无论如何、在你的询问中、你特别问到一个被特定实体们使用的结构, 他们的能量漩涡跟[容我们说]真实绿色定向更为和谐。这会是(磁)北转东 20°。
RA: I am Ra. This is at your discretion. The proper alignment for you of this sphere at this time is magnetic north. However, in your query you asked specifically about a structure which has been used by specific entities whose energy vortices are more consonant with the, shall we say, true-color green orientation. This would be the 20° east of north.

这两种定向都有其好处。磁北的方向效应较强且可以更清楚地感觉得到。目前该能量, 虽然微弱, 现在来自远方, 但很快会成为最重要的方向、是更有助益的。
There are advantages to each orientation. The effect is stronger at magnetic north and can be felt more clearly. The energy, though weak, coming from the now-distant-but-soon-to-be-paramount direction is more helpful.

这选择在于你。这是在数量与品质两者之间做选择, 或在冥想中、宽频与窄频的协助之间做选择。
The choice is yours. It is the choice between quantity and quality, or wide-band and narrow-band aid in meditation.

59.24 问者: 当地球(自转)轴重新排列, 它们将重新对准(磁)北转东 20°、以符合绿色振动?
问者: When the planetary axes realign, will they realign 20° east of north to conform to the green vibration?

RA: 我是 Ra。我们恐怕这将是最后
一个问題，因为这个器皿快速地增加其身体复合体的痛苦[你们的称呼]变貌。

*Ra:* I am Ra. We fear this shall be the last question as this entity rapidly increases its distortion towards what you call pain of the body complex.

每一个征兆显示这将会发生。我们不能确切地说明，但觉察到较厚重或较不密集的材料将被拉入(某种)构造，符合较密集或较明亮的能量，如此你们的理则可以继续前进，穿越经验的各个境界。

There is every indication that this will occur. We cannot speak of certainties but are aware that the grosser, or less dense, materials will be pulled into conformation with the denser and lighter energies which give your Logos its proceedings through the realms of experience.

此时，有没有任何我们可以回答的简短询问？

May we answer any brief queries at this time?

59.25 **发问者：** 我只想问 有没有任何我们可以做的事，好使该器皿更舒适或改善该通讯？

Questioner: Only if there is anything that we can do to make the instrument more comfortable or improve the contact?

*Ra:* 我是 RA。如前所述。

60.0 **RA：** 我是 Ra。我在太一无限造物者的爱与光中向你们致意。我们现在开始通讯。

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

60.1 **发问者：** 你可否先告诉我该器皿的状态指示？

Questioner: Could you first give me an indication of the instrument’s condition?

**RA：** 我是 Ra。如前所述。

RA: I am Ra. It is as previously stated.

60.2 **发问者：** 我的意见是：改善该器皿状态的最佳方式为透过多次的冥
想，伴随着对自身的状态与改善(方式)之沉思。你能否告诉我，这是否正确并且扩充我的思考？

Questioner: It is my opinion that the best way for the instrument to improve her condition is through periods of meditation followed by periods of contemplation with respect to the condition and its improvement. Could you tell me if I am correct and expand on my thinking?

RA: 我是 Ra。冥想与沉思绝非不恰当的活动。无论如何，以我们的意见，在所有的或然率中，这个活动不会显著地变更这个器皿造成根本扭曲的素质；我们跟你们一样感到仓皇失措。

RA: I am Ra. Meditation and contemplation are never untoward activities. However, this activity will in all probability, in our opinion, not significantly alter the predispositions of this instrument which cause the fundamental distortions which we, as well as you, have found disconcerting.

60.3 发问者：你能否告诉我一个最佳的方法将该器皿正经验的扭曲，改变到一个更为可接受的状态？

Questioner: Can you tell me the best approach for altering, to a more acceptable condition, the distortions that the instrument is experiencing?

RA: 我是 Ra。关于该器皿投胎前的决定、在这个经验中服务无限造物者，它可以做一些小量的工作。无论如何，当感知到服务(机会)之际，决定毫无保留地提供自我是一个如此根本的选择，以致于它不会对显著的变更敞开，我们也不想要干扰在这个特别实体中发生的平衡过程。

RA: I am Ra. There is some small amount of work which the instrument may do concerning its pre-incarnative decisions regarding service to the Infinite Creator in this experience. However, the decision to open, without reservation, to the offering of self when service is perceived is such a fundamental choice that it is not open to significant alteration, nor would we wish to interfere with the balancing process which is taking place with this particular entity.

借由复习第四密度的要点，智慧与怜悯成为这般地平衡，对于该特别之心/身/灵复合体是有帮助的。当该实体执行它感觉它可以做到最好的事，它的纯度没有什么好挑剔毛病的。由于该器皿对于它自己的知识在这一点上是清楚的、我们可以说这事。无论如何，正是这个讨论，可能促成一个比完全无碍稍微少一点的服务奉献，在任何一次工作皆是如此，于是该服务可以持续较大一段你们的空间/时间。

The wisdom and compassion being so balanced by this recapitulation of fourth density is helpful to this particular mind/body/spirit complex. It is not an entity much given to quibbling with the purity with which it carries out that which it feels it is best
to do. We may say this due to the instrument’s knowledge of itself, which is clear upon this point. However, this very discussion may give rise to a slightly less fully unstopped dedication to service in any one working so that the service may be continued over a greater period of your space/time.

60.4 Questioner: 那么、你是说该器皿经验的肉体扭曲是平衡过程的一部分? 这是否正确?
Questioner: You are saying then that the physical distortions that the instrument experienced are part of a balancing process? Is this correct?

RA: 我是 Ra。这是不正确的。肉体的扭曲是该器皿不充分接受投生前放置的各种(自我)限制的结果,一旦该实体开始该工作,它的活动则受到限制。这个工作造成的扭曲是无可避免的、基于这个实体选择这个计划,它们是限制、以及在某种程度上、符合所花费的生命能与肉体能量—疲倦是由于该工作相当于这个器皿从事许多、许多小时的严酷肉体劳动。

RA: I am Ra. This is incorrect. The physical distortions are a result of the instrument’s not accepting fully the limitations, placed prior to incarnation, upon the activities of the entity once it had begun the working. The distortions caused by this working, which are inevitable given the plan chosen by this entity, are limitation and—to a degree consonant with the amount of vital and physical energy expended—weariness due to that which is the equivalent in this instrument of many, many hours of harsh physical labor.

这就是为什么我们建议该器皿的思想停驻在一个可能性上: 建议它的较高自我或许可以在一次地工作中、稍微保留能量。这个器皿在此时相当地敞开、直到所有资源相当地耗尽为止。如果(她)这样渴望,这是好的。然而,容我们说,长期[以你们的说法]而言、这样会缩短这些工作的次数。
This is why we suggested the instrument’s thoughts dwelling upon the possibility of its suggesting to its higher self the possibility of some slight reservation of energy at a working. This instrument, at this time, is quite open until all resources are quite exhausted. This is well, if desired. However, it will, shall we say, shorten the number of workings in what you may call the long run.

60.5 Questioner: 将这些工作展开，拉大时间间隔，好让我们在各次工作之间有更多时间，这样有帮助吗?
Questioner: Will spreading the workings out over greater intervals of time so that we have more time between workings help?

RA: 我是 Ra。你们早已完成这点。你们小组关切该工作的一部分超过其他部分就变得不平衡, 这是没有帮助的。
如果依你的判断，这个器皿有能力并且支援小组运作良好，如果一切都是和谐的，如果提出的问题被好好地考量，这些工作(集会)就会良好地开始。过度强调该器皿的状态对于这个通讯的效率是有害的，如同你们过去恰恰相反的行为。

**RA**：I am Ra. This you have already done. It is not helpful to your group to become unbalanced by concern for one portion of the work above another. If this instrument is, in your judgment, capable, and if the support group is functioning well, if all is harmonious, and if the questions to be asked have been considered well, the working is well begun. To overly stress the condition of the instrument is as deleterious to the efficiency of this contact as the antithetical behavior was in your past.

60.6 **发问者**：除了这些工作之外，我关切该器皿的肉体扭曲、在她的双手与双臂区域。容我们说，是否有个心理练习或其他什么东西是器皿可以工作的、好帮助她减轻双手在此时极度严峻的问题，等等？

**Questioner**：Aside from the workings I am concerned about the physical distortions of the instrument in the area of hands and arms. Is there a, shall we say, mental exercise or something else that the instrument could work on to help to alleviate the extreme problems she has at this time with her hands, etc.?

**RA**：I am Ra. As we have said, this instrument, feeling that it lacked compassion to balance wisdom, chose an incarnative experience whereby it was, of necessity, placed in situations of accepting self in the absence of other-selves’ acceptance, and the acceptance of other-self without expecting a return or energy transfer.
This is not an easy program for an incarnation but was deemed proper by this entity.

因此，这个实体必定需要冥想，并且时时刻刻有意识地接纳自我的限制，其真正目的是将这个实体带到我们正使用的精准调频。

This entity, therefore, must needs meditate and consciously, moment by moment, accept the self in its limitations which have been placed for the very purpose of bringing this entity to the precise tuning we are using.

此外，在已学习到不期待回报，(仍然)放射接纳与爱之后；这个实体现在必须学习接受他人的爱与接纳以为平衡，目前这个器皿在接受(过程)中，感觉有些不自在。这两个平衡的工作将协助该实体释放被称为痛苦的扭曲。这些限制在很大的程度上是固定的。

Further, having learned to radiate acceptance and love without expecting return, this entity now must balance this by learning to accept the gifts of love and acceptance of others, which this instrument feels some discomfort in accepting. These two balancing workings will aid this entity in the release from the distortion called pain. The limitations are, to a great extent, fixed.

60.9 发问者是不是因为这个器皿早已有意识觉察到这点、所以第一变貌并未生效，否则你不可能对我们沟通这点？

Questioner: Is the fact that the instrument already was consciously aware of this the reason that the First Distortion was not in force in making it impossible for you to communicate this to us?

RA：我是 Ra。这不只对该实体是正确的、它已经有意识地觉察到这些学习/教导你们的好些年，而这对于支援小组的每个成员也是真的。直到这场集会以前、提供该资讯的某些部分之可能性并不存在。

RA：I am Ra. This is not only correct for this entity, which has been consciously aware of these learn/teachings for some of your years, but also true of each of the support group. The possibility of some of this information being offered was not there until this session.

60.10 发问者：谢谢你。在上一场集会中，你说到「供能的冲击」来自金字塔的顶端，你是否意指它们间隔性地来临，而非稳定不断地(供给)。

Questioner: Thank you. When you spoke in the last session of “energizing shocks” coming from the top of the pyramid, did you mean that these came at intervals rather than steadily?

RA：我是 Ra。这些供能冲击以离散的间隔来临、但如果是在一个适当作用的金字塔形状中，这些间隔会非常、非常地紧密。如果在一个尺寸有些差错的
金字塔、该能量将不会被规律地、或以量子态释放，或许你会比较了解我们的意思。

**RA:** I am Ra. These energizing shocks come at discrete intervals but come very, very close together in a properly functioning pyramid shape. In one whose dimensions have gone awry the energy will not be released with regularity, or in quanta, as you may perhaps better understand our meaning.

60.11 **发问者:** 我下一个陈述或许对于我探究金字塔能量有所启发，也或许没有，但我突然想到所谓的百慕达三角洲有可能是因为海水底下有个大金字塔，而它以离散与变化的间隔释放第三螺旋，当其他实体或飞行器在其附近，它创造了一个状态、以某种方式改变了空间/时间连续体。这是否正确？

**Questioner:** The next statement that I make may or may not be enlightening to me in my investigation of the pyramid energy, but it has occurred to me that the so-called effect in the so-called Bermuda Triangle is possibly due to the large pyramid beneath the water which releases this third spiral at discrete and varying intervals, and when other entities, or craft, are in the vicinity of this it creates a situation where they change space/time continuum in some way. Is this correct?

**RA:** 我是 Ra。是的。的。

**RA:** I am Ra. Yes.

60.12 **发问者:** 那么，这个第三螺旋有供能的效应，若有足够的强度、确实将改变空间/时间连续体。这类改变是否有其用途或价值？

**Questioner:** Then this third spiral has an energizing effect that, if strong enough, will actually change the space/time continuum. Is there a use, or value, to this type of change?

**RA:** 我是 Ra。在一个第五密度或更高密度的实体手中、这股特别能量可以被撷取，用于传递资讯、爱、光，横跨你们会认为是广大的距离，但伴随这股能量的结果可以被视为穿越次元之跳跃。另外，有可能使用这种构造的能量来旅行。

**RA:** In the hands of one of fifth-density or above this particular energy may be tapped in order to communicate information, love, or light across what you would consider vast distances but which, with this energy, may be considered transdimensional leaps. Also, there is the possibility of travel using this formation of energy.

60.13 **发问者:** 这种旅行会是瞬间的型态、不是弹弓效应，但主要由第六密度实体所使用？或者是你在谈论的弹弓效应？

**Questioner:** Would this travel be the instantaneous type having to do with the... not the slingshot effect, but the effect used primarily by sixth-density
entities? Or is it the sling-shot effect that you are talking about?

RA: 我是 Ra。我们说的是前者的效应。你可以注意到当一个实体学到人格的修练或理解，容我们说，每一种普那配置都可为他所用、无须形状的协助。一个实体可以将位于吉沙的大金字塔视为形而上的训练转轮。

RA: I am Ra. The former effect is that of which we speak. You may note that as one learns the, shall we say, understandings or disciplines of the personality each of these configurations of prana is available to the entity without the aid of this shape. One may view the pyramid at Giza as metaphysical training wheels.

60.14 发问者：那么、佛罗里达州海岸附近的大型水下金字塔，是不是 Ra 所建造的平衡金字塔之一，或者是某个其他社会记忆复合体建造的？如果是，哪一个呢？

Questioner: Then is the large underwater pyramid off the Florida coast one of the balancing pyramids that Ra constructed, or some other social memory complex? And if so, which one?

RA: 我是 Ra。你所说的金字塔是一个社会记忆复合体的第六密度实体们所协助建造、他们与亚特兰提斯人一起工作、比我们与埃及人[以你们的称呼]工作的时期要早。

RA: I am Ra. That pyramid of which you speak was one whose construction was aided by sixth-density entities of a social memory complex working with Atlanteans prior to our working with the, as you call them, Egyptians.

60.15 发问者：你曾提到与埃及人以外的一个族群工作。他们是谁？

Questioner: You mentioned working with one other group other than the Egyptians. Who were they?

RA: 我是 Ra。这些实体属于南美洲，我们分割我们的力量、在这两个文化里面工作。

RA: I am Ra. These entities were those of South America. We divided our forces to work within these two cultures.

60.16 发问者：那么，就我的理解，金字塔形状曾被你们社会记忆复合体认为具有至高的重要性，容我说，作为灵性发展的实质训练之辅助(工具)。在我们星球演化的这个特别时刻，你似乎很少或不强调这个形状。这是否正确？

Questioner: The pyramid shape, then, as I understand it, was deemed by your social memory complex at that time to be of paramount importance as, shall I say, a physical training aid for spiritual development. At this particular time in the evolution of our planet it seems that you place little or no emphasis on this shape. Is this correct?

RA: 我是 Ra。这是正确的。这是我
们的荣誉/义务、尝试去消除使用这个形状带来的扭曲: 造成你们人群在思考上的扭曲、以及你们某些实体在活动上的扭曲。我们不否认这类形状有效用，我们也不会保留关于这个功效的一般要旨(的介绍)。无论如何，我们想望提供我们的理解，虽然是有限的，跟我们于你们的数万年前天真的信仰相反，启蒙的最佳形状并不存在。

RA: I am Ra. This is correct. It is our honor/duty to attempt to remove the distortions that the use of this shape has caused in the thinking of your peoples and in the activities of some of your entities. We do not deny that such shapes are efficacious, nor do we withhold the general gist of this efficacy. However, we wish to offer our understanding, limited though it is, that—contrary to our naïve beliefs many thousands of your years ago—the optimum shape for initiation does not exist.

让我们详述这点。在我们自己的第三密度体验期间，我们曾被第六密度实体们协助，(由于)我们较少极端的好战性，发觉这样的教导是有帮助的。在我们天真的第三密度时期，我们未曾发展出你们的交易或金钱系统以及权力的相互关系。事实上，和你们相比，我们那时是个较为哲学的第三密度星球，并且我们的极性选择更多地集中于，容我们说，理解性能量转移，以及自我与其他自我的适当关系。

Let us expand upon this point. When we were aided by sixth-density entities during our own third-density experiences, we, being less bellicose in the extreme, found this teaching to be of help. In our naïveté in third density we had not developed the interrelationships of your barter or money system, and power. We were, in fact, a more philosophical third-density planet than your own, and our choices of polarity were much more centered about the, shall we say, understanding of sexual energy transfers and the appropriate relationships between self and other-self.

我们花费大许多的空间/时间部分与未显化存有一同工作。在这种氛围，有这种学习/教导装置相当有教学助益，接着我们获得益处、而没有发生在你们人群当中的扭曲[就我们的发现而言]。

We spent a much larger portion of our space/time working with the unmanifested being. In this less complex atmosphere it was quite instructive to have this learn/teaching device, and we benefited without the distortions we found occurring among your peoples.

我们已经极为细心地将这些差异记录在造物的伟大记录之中、好使这样的天真不会再次是必然的。

We have recorded these differences meticulously in the Great Record of Creation that such naïveté shall not be
necessary again.

在这个空间/时间，我们相信服务你们的最佳方式是：陈述冥想用金字塔，还有其他的圆顶、拱形、或尖头、环形等，都对你们有帮助。

At this space/time we may best serve you, we believe, by stating that the pyramid for meditation, along with other rounded and arched, or pointed, circular shapes, is of help to you.

然而，就我们的观察，由于在这个空间/时间的链结，在你们地球人类当中，作用于未显化存有的影响相当复杂，因此最好是不需要这些训练的辅助 [如你的称呼]，让心/身/灵复合体的进展 (自然地)发生。因为当一个实体使用了训练辅助，由于加快或增加的学习/教导速率、它便承担了责任的法则。如果这个较大的理解 [容我们使用这种误称] 没有实践于该实体时时刻刻的经验中，那么该训练辅助的用途将变得负面。

However, it is our observation that due to the complexity of influences upon the unmanifested being at this space/time nexus among your planetary peoples, it is best that the progress of the mind/body/spirit complex take place without, as you call them, training aids—because when using a training aid an entity then takes upon itself the Law of Responsibility for the quickened or increased rate of learn/teaching. If this greater understanding, if we may use this misnomer, is not put into practice in the moment by moment experience of the entity, then the usefulness of the training aid becomes negative.

60.17 发问者：谢谢你。我不知道这个问题是否会产生任何有用的资讯，但我想我必得问一下。什么是约柜，它的用途是什么？

Questioner: Thank you. I don’t know if this question will result in any usable direction, but I think I must ask it. What was the Ark of the Covenant, and what was its use?

RA: 我是 Ra。依照摩西实体的理解，约柜是那些最神圣的东西的置放所。里头放的物品曾被你们人群称为两块石碑、被称为十诫。当时并没有两块石碑。有一个书写的卷轴。这个卷轴跟其他被十分仔细撰写的文件放在一起，内容是不同实体记载他们关于太一造物者的创造的信仰。

RA: I am Ra. The Ark of the Covenant was that place wherein those things most holy, according to the understanding of the one called Moishe, [were] placed. The article placed therein has been called by your peoples two tablets called the Ten Commandments. There were not two tablets. There was one writing in scroll. This was placed along with the most carefully written accounts by various entities of their beliefs concerning the creation by the One Creator.

约柜的设计是让僧侣们[这是你们对
这些倾向渴望服务他们弟兄的实体的称呼]可以汲取他们的力量并感觉到太一造物者之临在。然而，值得注意的是：这整个安排并不是由邦联认识的亚威所设计，毋宁是由一些负面实体所设计，它们比较喜欢用这种方式创造一个精英(阶层)、称为利未之子。

This Ark was designed to constitute the place wherefrom the priests, as you call those distorted towards the desire to serve their brothers, could draw their power and feel the presence of the One Creator. However, it is to be noted that this entire arrangement was designed, not by the one known to the Confederation as Yahweh, but rather was designed by negative entities preferring this method of creating an elite called the Sons of Levi.

60.18 发问者：那么它是一个通讯的装置？你说到他们也从它汲取力量。什么类型的力量？这是如何运作的？

Questioner: Was this a device for communication then? You said they also drew power from it. What type of power? How did this work?

RA：我是 Ra。这装置被建造时使用(某些)材质使其具有电磁场。以这个方式、它成为一个力量的物体。接着，对于那些凭借信心，未被不公义或分别(心)所玷污的实体，这个原本为负面性设计的装置变成正面，对于那些真正和服务之经验和谐相处的实体而言，确实是如此，直到今日。

RA: I am Ra. This was charged by means of the materials with which it was built being given an electromagnetic field. It became an object of power in this way. And, to those whose faith became that un tarnished by unrighteousness or separation, this power, designed for negativity, became positive, and is so to those truly in harmony with the experience of service to this day.

于是负面势力得到部分的成功，但这个正面导向的实体，摩西，给予你们地球的人群一个可能性：一条通往太一无 限造物者的完全正面之途径。

Thus the negative forces were partially successful, but the positively oriented Moishe, as this entity was called, gave to your planetary peoples the possibility of a path to the One Infinite Creator which is completely positive.

你们每个正统的宗教系统都有共同的情形，全部在(极性)定位上有些混杂、但在纯粹寻求者的眼中，仍然提供一条通往太一造物者的纯粹途径。

This is in common with each of your orthodox religious systems which have all become somewhat mixed in orientation yet offer a pure path to the One Creator which is seen by the pure seeker.

60.19 发问者：约柜目前在什么地方？它位于何处？

Questioner: Where is the Ark of the
Covenant now? Where is it located?

**RA:** 我是 Ra。我们避答这个询问，由于该事实：它的确还存在着，我们不想确定它的位置而冒犯你们人群。

**RA:** I am Ra. We refrain from answering this query due to the fact that it does still exist and is not that which we would infringe upon your peoples by locating.

60.20 **发问者：** 谢谢你。在尝试理解能量、创造力能量、的过程中，我突然想到一个我真的不理解的事，为什么当我们地球从第三移动到第四密度时，会产生不能使用的热量。我知道它跟第三与第四密度振动之间的不和谐有关，但为什么这会有物理热量显现于地球之内就超出我的能力了。你可否就此启迪我？

**Questioner:** Thank you. In trying to understand the energies—creative energies—it has occurred to me that I really do not understand why unusable heat is generated as our earth moves from third into fourth density. I know it has to do with disharmony between the vibrations of third and fourth density, but why this would show up as a physical heating within the earth is beyond me. Can you enlighten me on that?

**RA：** 我是 Ra。这些概念以你们的语言解释会有些难以穿透。无论如何，我们将尝试谈论该主题。

**RA：** I am Ra. The concepts are somewhat difficult to penetrate in your language. However, we shall attempt to speak to the subject.

如果一个实体跟它的环境不和谐，它感到内在有股燃烧的火。该肉体载具的温度尚未升高，只有脾气或眼泪的热度，我们可以如此描述这不和谐。然而，如果一个实体长期地[属于你们的空间/时间]持续感受这股情绪的热度与不和谐，整个身体复合体将开始与这股不和谐产生共振，接着该不和谐将以癌症或其他退化性的变貌显现，离开了你们称为的健康。

If an entity is not in harmony with its circumstances it feels a burning within. The temperature of the physical vehicle does not yet rise, only the heat of the temper or the tears, as we may describe this disharmony. However, if an entity persists for a long period of your space/time in feeling this emotive heat and disharmony, the entire body complex will begin to resonate to this disharmony, and the disharmony will then show up as the cancer or other degenerative distortions from what you call health.

当一整个行星系统上的人群与文化重复地、大规模地经历不和谐，这些实体脚下的大地将开始与这股不和谐产生共振。由于肉体载具的特质，身体复合体的主要功能是成长与维持，(故)不和谐以成长的阻碍或不受控制的成长方式显现。

When an entire planetary system of
peoples and cultures repeatedly experiences disharmony on a great scale, the earth under the feet of these entities shall begin to resonate with this disharmony. Due to the nature of the physical vehicle, disharmony shows up as a blockage of growth or an uncontrolled growth, since the primary function of a mind/body/spirit complex's bodily complex is growth and maintenance.

In the case of your planet, the purpose of the planet is the maintenance of orbit and the proper location or orientation with regards to other cosmic influences. In order to have this occurring properly the interior of your sphere is hot, in your physical terms. Thus, instead of uncontrolled growth you begin to experience uncontrolled heat and its expansive consequences.

60.21 **Questioner:** Is the earth solid all the way through from one side to the other?

**RA:** I am Ra. You may say that your sphere is of an honey-comb nature. The center is, however, solid if you would so call that which is molten.

60.22 **Questioner:** And the honey-comb nature—are there third-density incarnate entities living in the honey-combed areas? Is this correct?

**RA:** This was at one time correct. This is not correct at this present space/time.

60.23 **Questioner:** Are there any inner civilizations or entities living in these areas that are some of the other-than-physically incarnate who do come and materialize on the earth’s surface at times?

**RA:** I am Ra. Like we have mentioned, there are no—Are there any inner civilizations or entities residing in these areas that are some of the other-than-physically incarnate who do come and materialize on the earth’s surface at times?
体比较喜欢在这些区域具体化、进入第三密度可见(范围)。容我们说。还有一些基地[属于来自他乡的实体]在这些区域，包括正面与负面两种。还有一些被遗弃的城市。

RA: I am Ra. As we have noted, there are some which do as you say. Further, there are some inner plane entities of this planet which prefer to do some materialization into third-density visible in these areas. There are also bases, shall we say, in these areas of those from elsewhere, both positive and negative. There are abandoned cities.

60.24 发问者：这些基地、被那些来自他乡的实体用来做什么?
Questioner: What are these bases used for by those from elsewhere?

RA: I am Ra. These bases are used for the work of materialization of needed equipment for communication with third-density entities and for resting places for some equipment which you might call small craft. These are used for surveillance when it is requested by entities. Thus some of the, shall we say, teachers of the Confederation speak partially through these surveillance instruments along computerized lines, and when information is desired and those requesting it are of the proper vibratory level, the Confederation entity itself will then speak.

60.25 发问者：那么我可以理解为，星际邦联实体需要通讯装备和飞行器好对需求资讯的第三密度肉身实体沟通?
Questioner: Am I to understand then that the Confederation entity needs communication equipment and craft to communicate with the third-density incarnate entity requesting the information?

RA: I am Ra. This is incorrect. However, many of your peoples request the same basic information in enormous repetition, and for a social memory complex to speak ad infinitum about the need to meditate is a waste of the considerable abilities of such social memory complexes.

因此，一些实体已经获得土星议会的核可，为了那些需求简单的实体放置并
维护这些讯息给予器，于是保存了邦联成员们的能力给那些早已开始冥想并且准备好接受额外资讯的实体。

Thus, some entities have had approved by the Council of Saturn the placement and maintenance of these message-givers for those whose needs are simple, thus reserving the abilities of the Confederation members for those already meditating and absorbing information, which are then ready for additional information.

60.26 发问者：在过去 30 年间，有大量的资讯与大量的混淆，事实上，我会说混淆法则已经超时工作许久 [轻笑声]，开个小玩笑，将灵性催化剂的资讯带给需要的群体们。我们知道正面与负面导向的社会记忆复合体尽可能地增加这类的资讯，这情况导致人们对于这类资讯的冷漠看待 [有大量的例子]；而许多人真正寻求的资讯已经被这类资讯(过多)造成的灵性熵数所阻碍。

Questioner: There has been, for the past 30 years, a lot of information and a lot of confusion, and in fact, I would say the Law of Confusion has been [chuckles] working overtime, to make a small joke, in bringing information for spiritual catalysis to groups requesting it. And we know that both the positively and the negatively oriented social memory complexes have been adding to this information as they can. This has led to somewhat of a condition of apathy in a lot of cases with respect to the information by many who are truly seeking but have been thwarted by a condition of what I might call spiritual entropy in this information.

你可否评论这点，以及减轻这些问题的机制？
Can you comment on this and the mechanisms of alleviating these problems?

RA：我是 Ra。我们可以评论这点。
RA: I am Ra. We can comment on this.

60.27 发问者：唯有在你认为它是重要的我才要求评论。如果你感觉它不重要，我们就跳过它。
Questioner: Only if you deem it to be of importance I would request a comment. If you feel it unimportant we’ll skip it.

RA：我是 Ra。这个资讯就某种程度而言，意义深远，因为它承载着我们自己在这个时刻的任务。
RA: I am Ra. This information is significant, to some degree, as it bears upon our own mission at this time.

我们，属于邦联，回应你们行星上、那些实体的呼求。如果该呼求，虽然是诚挚的，但其意识系统处于相当低的状态 [容我们说]，就加速灵性进化的方面而言，那么我们只能提供对于该特定呼求者有用的资讯。这是基本的困难。 (这类)实体接收到关于起初思维的基本资
We of the Confederation are at the call of those upon your planet. If the call, though sincere, is fairly low in consciousness of the, shall we say, system whereby spiritual evolution may be precipitated, then we may only offer that information useful to that particular caller. This is the basic difficulty. Entities receive the basic information about the Original Thought and the means—that is, meditation and service to others—whereby this Original Thought may be obtained.

Please note that, as Confederation members, we are speaking for positively oriented entities. We believe the Orion group has precisely the same difficulty.

Once this basic information is received it is not put into practice in the heart and in the life experience but, instead, rattles about within the mind-complex distortions as would a building block which has lost its place and simply rolls from side to side uselessly, yet still the entity calls. Therefore, the same basic information is repeated. Ultimately the entity decides that it is weary of this repetitive information. However, if an entity puts into practice that which it is given, it will not find repetition except when needed.

60.28 发问者: 谢谢你。脉轮或身体能量中心是否与金字塔能量漏斗有关，或者它们运作的方式雷同？

Questioner: Thank you. Are the chakras or bodily energy centers related to, or do they operate like, the pyramid energy funnel?

RA: 我是 Ra。没有。

RA: I am Ra. No.

60.29 发问者: 木乃伊的制作是否有任何目的、除了埋葬身体以外？

Questioner: Was there a purpose for mummification having to do with anything other than bodily burial?

RA: 我是 Ra。虽然我们很想跟你说这个变貌、在建造金字塔过程中、它属于我们的设计，我们能说的非常少，因为(这里的)意图相当混杂；虽然许多人觉得其用途是正面的，却是属于非正面
使用摆锤发现能量中心时，前后摆动的运动、而非圆形运动，可有什么意义？

Questioner: The instrument wished to know, when using the pendulum for discovering energy centers, if the back and forth motion meant anything rather than the circular motion?

RA: 我是 Ra。我们不能谈论这个主题，否则你们行星上一些基本的能平衡将受到冒犯。或许可以说那些献出自身的实体觉得他们献出自己以服务他人。

RA: I am Ra. Much as we would like to speak to you of this distortion of our designs in constructing the pyramid, we can say very little, for the intent was quite mixed; and the uses, though many felt them to be positive, were of a non-positive order of generation. We cannot speak upon this subject without infringing upon some basic energy balances between the positive and negative forces upon your planet. It may be said that those offering themselves felt they were offering themselves in service to others.

我们之前讨论过转动的情况*，我们只单纯地说微弱的前后摆动运动指出部分的阻塞，虽然不是完全的阻塞。强力的前后摆动运动指出阻塞的反面，即一个脉轮或能量中心的过度兴奋，它的发生为了尝试平衡身体或心智复合体活动上的某种困难。这个状态对于一个实体不是有益的、因为它是不平衡的。

The rotations having been discussed,* we shall simply say that the weak back and forth motion indicates a partial blockage, although not a complete blockage. The strong back and forth motion indicates the reverse of blockage which is over-stimulation of a chakra, or energy center, which is occurring in order to attempt to balance some difficulty in body, or mind, complex activity. This condition
is not helpful to the entity as it is unbalanced.

【*在 58.5 讨论过】
[*Discussed in 58.5.]

在我们离开这个器皿之前，有没有任何简短的询问？
Are there any brief queries before we leave this instrument?

60.32 发问者：只有这个：有没有任何我们可以做的事，好使得该器皿更舒适，或改善该通讯？
Questioner: Only is there anything that we can do to make the instrument more comfortable or to improve the contact?

RA: 我是 RA。当欢乐，我的朋友们。一切都好，你们的尽责认真值得称许。
RA: I am Ra. Be merry, my friends. All is well, and your conscientiousness is to be recommended.

我们在太一无限造物者的爱与光中离开你们，那么，欢庆吧，在太一无限造物者的和平与荣光中向前走。我是 RA。Adonai。
We leave you in the love and the light of the One Infinite Creator. Rejoice, then, and go forth in the peace and in the glory of the One Infinite Creator. I am Ra. Adonai.
the green-ray level of vibratory consciousness complexes.

首先是已知的内流从周期到周期以可预期的方式变动, 对于这个特殊实体而言, 这个空间/时间链结的周期并不利于肉体能量层级。

The first is the given instreamings which vary from cycle to cycle in predictable manner. In this particular entity the cyclical complexes at this space/time nexus are not favorable for the physical energy levels.

第二个状况是在使用催化剂学习已编程的特殊课程、以及学习一般的爱之课程方面，[我们可以称为]心智效率的程度。

The second ramification of condition is that which we might call the degree of mental efficiency in use of catalyst provided for the learning of programmed lessons, in particular, and the lessons of love, in general.

宇宙性样式也是投生进入时刻的一个函数，它跟你们的卫星[你们称为月亮], 这个星系的行星、太阳, 以及在某些情况与一些主要的银河能量流动点有关。* 

The cosmic patterns are also a function of the moment of incarnative entrance and have to do with your satellite you call the moon, your planets of this galaxy, the galactic sun, and in some cases the instreamings...
from the major galactic points of energy flow.[5]

【*L/L 研究中心开办了一个线上工具，可绘制 18 天的行家周期。它也包含了其他三种生物韵律。无论如何， Ra 并未指出其他三种周期的天数，所以我们从别处借用了资讯。请参考：https://www.bring4th.org/biorhythms/】【*To see a graph depicted the 18-day adept cycle, see the Resource Series. Also, to see a tool for charting the other biorhythms, go to www.bring4th.org/biorhythms/】

61.4 发问者：如果将针对该器皿绘制出这些周期，并尝试在最有利的点举行会集、这是否有帮助？

Questioner: Would it be helpful to plot the cycles for the instrument and attempt to have these sessions at the most favorable points with respect to the cycle?

RA: 我是 Ra。对于那个特定的询问，我们没有回应。

RA: I am Ra. To that specific query we have no response.

值得注意的是这个三人小组带入 Ra 这个能量样式。因此该三人小组的每一个能量输入端都值得注意。

It may be noted that the three in this triad bring in this energy pattern which is Ra. Thus each energy input of the triad is of note.
some interest to observe the road map, both of the cycles and of the planetary and other cosmic influences, in that one may see certain wide roads or possibilities. However, we remind that this group is an unit.

61.5 Questioner: 那么作为一个单元,有没有某个方法使我们可以做些事情来降低超心灵攻击在这个器皿上发挥的效应、并且最佳化通讯的机会?

Questioner: I want to ask a few questions Jim had here about the healing exercises. The first is, in the healing exercise concerning the body, what do you mean by the disciplines of the body having to do with the balance between love and wisdom in the use of the body in its natural functions?

RA: 我是 Ra。由于这个器皿使用转移能量的状况,我们将说得比平常简短一些。如果我们的回答不足,请进一步询问。

RA: I am Ra. We shall speak more briefly than usual due to this instrument’s use of the transferred energy. We, therefore, request further queries if our reply is not sufficient.

身体复合体有各种自然机能。许多机能与未显化自我有关、通常并不受到平衡需求的影响。

The body complex has natural functions. Many of these have to do with the unmanifested self and are normally not subject to the need for balancing.

还有一些自然机能与其他自我有关。这些是碰触、爱抚、性生活,以及在某些时候、渴望有人陪伴以战胜身体类型的寂寞、这是身体的自然机能;跟理智/情感复合体或属灵的寂寞形成对比。

There are natural functions which have to do with other-self. Among
these are touching, loving, the sexual life, and those times when the company of another is craved to combat the type of loneliness which is the natural function of the body, as opposed to those types of loneliness which are of the mind/emotion complex or of the spirit.

When these natural functions may be observed in the daily life they may be examined in order that the love of self and love of other-self versus the wisdom regarding the use of natural functions may be observed. There are many fantasies and stray thoughts which may be examined in most of your peoples in this balancing process.

Equally to be balanced is the withdrawal from the need for these natural functions with regard to other-self. On the one hand there is an excess of love. It must be determined whether this is love of self or other-self or both. On the other hand there is an over-balance towards wisdom.

认识身体复合体是好的，好让它成为一个盟友，在平衡之后，准备好成为一个可以被清晰使用的工具；因为每个身体机能都可以在越来越高[如果你愿意]的能量复合体之中被使用，伴随着其他自我。

It is well to know the body complex so that it is an ally, balanced and ready to be clearly used as a tool; for each bodily function may be used in higher and higher, if you will, complexes of energy with other-self.

不管是什么行为，重要的平衡过程是在这个层次上，理解与其他自我间的每个互动，所以不管该平衡可能是爱/智慧或智慧/爱，其他自我都被处于平衡配置的自己看见，因此自我得以被释放、从事进一步的工作。

No matter what the behavior, the important balancing is the understanding of each interaction on this level with other-selves, so that whether the balance may be love/wisdom or wisdom/love, the other-self is seen by the self in a balanced configuration, and the self is, thus, freed for further work.

61.7 发问者：第二个问题：你可否给我一个例子，关于感觉如何影响身体的某些部分和身体的知觉？

Questioner: Second question: could you give an example of how feelings
affect portions of the body and the sensations of the body?

**RA:** 我是 Ra。要一般性地讲述这些机制几乎是不可能的, 因为每个具备适当老资格的实体都有它自己的程序。关于较少觉察的实体, 我们可以说这方面的连结通常看起来是随机的, 因为较高自我持续地产生催化剂、直到(该实体)产生一种偏好。在每一个已编程的个体中, 敏感度是远为活跃的, 如我们说过的, 没有被心智与灵性充分使用的催化剂会被身体接收。

**RA:** I am Ra. It is nearly impossible to speak generally of these mechanisms, for each entity of proper seniority has its own programming. Of the less aware entities we may say that the connection will often seem random as the higher self continues producing catalyst until a bias occurs. In each programmed individual the sensitivities are far more active, and, as we have said, that catalyst not used fully by the mind and spirit is given to the body.

因此你可以看到这个实体的手臂与双手麻痹表征该实体无法臣服于一失去对生活的控制。于是这出戏就在肉体变貌复合体中上演。

Thus you may see in this entity the numbing of the arms and the hands signifying this entity’s failure to surrender to the loss of control over the life. Thus, this drama is enacted in the physical-distortion complex.

在发问者之中, 我们看见(它)渴望不要负荷它正背负的担子, 于是肉体显现的症状是被用来背负的肌肉之酸痛。那真正需要被负荷的是一个投生前的责任, 似乎是高度不便的。

In the questioner we may see the desire not to be carrying the load it carries given as physical manifestation of the soreness of those muscles for carrying used. That which is truly needed to be carried is a pre-incarnative responsibility which seems highly inconvenient.

以抄写员为例, 我们看到疲倦与麻木的感觉, 这是由于缺乏使用那些(原本)被设计来使这个实体敏感化的催化剂,这些催化剂对于这个实体而言是不熟悉的变貌复合体, 包含心智/情感、和灵性层面的显著涌入。当麻木自行从较高或较快反应的复合体离开, 身体复合体的扭曲将消失。这点对于其他例子也是如此。

In the case of the scribe we see a weariness and numbness of feelings ensuing from lack of using catalyst designed to sensitize this entity to quite significant influxes of unfamiliar distortion complexes of the mental/emotional and spiritual level. As the numbness removes itself from the higher, or more responsive, complexes, the bodily-complex distortions will vanish. This is true also of the other examples.

我们在此时要提到：在你们的(次元)
平面上、完全有效使用催化剂(的实体)极度地罕见。

We would note at this time that the totally efficient use of catalyst upon your plane is extremely rare.

61.8 发问者：你可否告诉我、你如何能够给予我们这样的资讯, 似乎涉及第一变貌或混淆法则?

Questioner: Could you tell me how you are able to give us information like this with respect to the First Distortion, or Law of Confusion?

RA: 我是 Ra。你们每一个早已察觉这个资讯。

RA: I am Ra. Each of those is already aware of this information.

任何其他读者可以从这个讨论中萃取核心意义、而无须关切这些例子的来源。如果每个实体不是充分地察觉这些答案、我们不能说话。

Any other reader may extract the heart of meaning from this discussion without interest as to the examples' sources. If each was not fully aware of these answers we could not speak.

有趣的是：在你们许多询问中，你们要求(一个)确定，而非资讯。这对于我是可接受的。

It is interesting that in many of your queries you ask for confirmation, rather than information. This is acceptable to us.

61.9 发问者：我相信，这带出投生于物质界的重要目的。那就是透过你自己的思想过程、在完全无偏见或完全自由的状况中、没有任何证据地找到一些问题的解答和理解，从而获致一个确切的信念；证据在这里是个非常贫乏的字眼。你可否详述我的概念?

Questioner: This brings out the point of the purpose for the physical incarnation, I believe. And that is to reach a conviction through your own thought processes as to a solution to problems and understandings in a totally unbiased, or totally free, situation with no proof at all or anything that you would consider proof—proof being a very poor word in itself. Can you expand on my concept?

RA：我是 Ra。你的意见是清楚动人的、虽然在某些连结上有些混淆：即自由借由主观知晓来表达、和自由借由主观接受来表达、两者之间的连结。而这两者之间有个显著的差异。

RA: I am Ra. Your opinion is an eloquent one, although somewhat confused in its connections between the freedom expressed by subjective knowing and the freedom expressed by subjective acceptance. There is a significant distinction between the two.

这不是一个知晓的次元, 即使是主观的(知晓), 由于缺乏宇宙概观以及其他综览影响每一个催化剂情况之涌入的能力。主观接受此刻的东西、以及找到
此刻之内的爱是更大的自由。
This is not a dimension of knowing, even subjectively, due to the lack of overview of cosmic and other inpourings which affect each and every situation which produces catalyst. The subjective acceptance of that which is at the moment and the finding of love within that moment is the greater freedom.

那个事物名为：没有证据下的主观知晓,在某种程度,是个贫乏的朋友,因为不管收集了多少资讯,总是会有例外、由于形成第三密度的变貌使然。

That known as the subjective knowing without proof is, in some degree, a poor friend, for there will be anomalies no matter how much information is garnered due to the distortions which form third density.

61.10 发问者：OK。我这里有第三个问题，你可否给予身体极性的一些例子？

Questioner:OK. The third question I have here is, could you give examples of bodily polarity?

RA：我是 Ra。在身体里面、有许多的极性与[未显化实体的各种微妙体的]能量中心的平衡有关。探索这些极性对于治疗工作是好的。

RA: I am Ra. Within the body there are many polarities which relate to the balancing of the energy centers of the various bodies of the unmanifested entity. It is well to explore these polarities for work in healing.

当然,每个实体也是其他自我的一个潜在的极化部份。

Each entity is, of course, a potential polarized portion of an other-self.

61.11 发问者：(最后一个问题、)这里说：对于身体所有的知觉，合宜的平衡练习似乎是一种不活动，好比冥想或沉思。这是否正确？

Questioner:It says here it would seem the proper balancing exercises for all the sensations of the body would be some form of inactivity such as meditation or contemplation. Is this correct?

RA：我是 Ra。这大部分是不正确的。平衡(过程)需要冥想状态好让工作可以被完成。然而，(身体)知觉的平衡与分析这些知觉有关，尤其是注重任何不平衡的倾斜[在爱与智慧之间或正面与负面之间]。然后，不管在平衡的知觉中缺少什么，如同所有的平衡过程，在知觉被记忆后、允许它浮现、并且能如此详细地回想以致于淹没感官。

RA: I am Ra. This is largely incorrect. The balancing requires a meditative state in order for the work to be done. However, the balancing of sensation has to do with an analysis of the sensation with especial respect to any unbalanced leaning between the love and the wisdom, or the positive and the negative. Then whatever is lacking
in the balanced sensation is, as in all balancing, allowed to come into the being after the sensation is remembered and recalled in such detail as to overwhelm the senses.

61.12 **Questioner:** Can you tell me why it is important for the appurtenances, and other things, to be so carefully aligned with respect to the instrument, and why just a small ruffle in the sheet by the instrument causes a problem with the reception of Ra?

**RA:** I am Ra. We may attempt an explanation. This contact is narrow-band. The instrument is highly sensitive. Thus we have good entry into it and can use it to an increasingly satisfactory level.

Regardless, the trance condition, shall we say, not one which is without toll upon this instrument. Therefore, the area above the entrance into the physical complex of this instrument must be kept clear to avoid discomfort to the instrument, especially as it re-enters the body complex.

These appurtenances give to the instrument sensory input and mental visualization which aid in the trance beginning. The careful alignment of these is important for the energizing group in that it is a reminder to that support group that it is time for a working.

The ritualistic behaviors are triggers for many energies of the support group. You may have noticed more energy being used in workings as the number has increased due to the long-term, shall we say, effect of such ritualistic actions.

This ritual will not assist another group, because it is for this special heart/body/soul complex.
This would not aid another group as it was designed for this particular system of mind/body/spirit complexes and especially the instrument.

还有足够的能量再进行一个长询问。我们不想要耗尽这个器皿。

There is enough energy transferred for one more long query. We do not wish to deplete this instrument.

61.13 发问者：OK。那么我将问这一个：你可否告诉我们，大脑前额叶的目的，以及启动它们的必要条件？

Questioner: OK, then I will ask this one. Could you tell us the purpose of the frontal lobes of the brain and the conditions necessary for their activation?

RA: 我是Ra。容我们说，大脑的前额叶将在第四密度中，有更多的用途。

RA: I am Ra. The frontal lobes of the brain will, shall we say, have much more use in fourth density.

在所谓大脑的这块大区域，以它的创造意义而言，主要的心智/情绪状态是喜悦或爱。因此，我们曾讨论的和金字塔相关能量：所有的治疗，学习，建造，供能，都可以在这个区域被找到。这个区域可以被行家取用。在这个区域，透过工作心智的躯干与根部，和智能能量达成接触，接着透过这个入口处，(接触)智能无限。

The primary mental/emotive condition of this large area of the so-called brain is joy, or love, in its creative sense. Thus, the energies which we have discussed in relationship to the pyramids—all of the healing, the learning, the building, and the energizing—are to be found in this area. This is the area tapped by the adept. This is the area which, working through the trunk and root of mind, makes contact with intelligent energy and, through this gateway, intelligent infinity.

在我们离开这个器皿之前，有没有任何的询问？

Are there any queries before we leave this instrument?

61.14 发问者：只有一个：有没有任何我们可以做的，好使该器皿更舒适、或改善该通讯？

Questioner: Only is there anything we can do to make the instrument more comfortable or improve the contact?

RA: 我是RA。这个器皿有些扭曲，但每位都做得很好。你们是谨慎认真的。我们感谢你们，持续观察各个排列，并要求你们继续在每个层面上都这么吹毛求疵，因为这样将维持该通讯。

RA: I am Ra. This instrument is somewhat distorted, but each is doing well. You are conscientious. We thank you for continuing to observe the alignments and request that, on each
level, you continue to be this fastidious as this will maintain the contact.

我是 RA。我在太一无限造物者的爱与光中离开你们。向前去吧，我的朋友们，在太一无限造物者的和平与大能中欢欣庆祝。Adonai。

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

第 062 场集会 1981 年 7 月 13 日

62.0 RA: 我是 Ra。我在太一无限造物者的爱与光中向你们致意。

RA: I am Ra. I greet you in the love and in the light of the One Infinite Creator.

在我们开始之前，容我们要求(你们)在这个器皿周围走一圈，并且让支援小组的每一位强有力地在器皿头上大约 2.5 英呎上方吐气、然后于该器皿周围再走一圈。

Before we begin may we request that a circle be walked about this instrument, and let then each of the supporting group expel breath forcibly, approximately two and one-half feet above the instrument’s head, the circle then again being walked about the instrument.

【这个要求照指示完成了】

62.1 发问者: 你可否告诉我什么地方出错了，或什么原因导致需要重走圆圈、以及吐气的目的？

Questioner: Could you tell me what was wrong, or what caused the necessity for the re-walking of the circle and the purpose of the expelling of breath?

RA: 我是 Ra。这个器皿在此次工作的一开始遭受特定的超心灵攻击。因为他你们在行走保护圆圈的过程中、念诵真言的发声复合机制有些微的不规则。这个(负面)实体透过这个开口进入，并趁着器皿在[如你所称的]出神状态中进行它的工作。于是这个器皿在肉体复合体的各种扭曲中受到相当不利的影响。

RA: I am Ra. This instrument was under specific psychic attack at the time of the beginning of the working. There was a slight irregularity in the words verbalized by your sound complex vibratory mechanisms in the
protective walking of the circle. Into this opening came this entity and began to work upon the instrument, now in trance state, as you would call it. This instrument was being quite adversely affected in physical-complex distortions.

Therefore (you)适当地重走圆圈。以公义的气息驱赶该思想形态，接着再走一圈。Thus the circle was properly walked. The breath of righteousness expelled the thought-form, and the circle again walked.

62.2 **发问者**：这个思想形态的特质或它的隶属关系是什么？

**Questioner**：What was the nature of the thought-form or its affiliation?

**RA**：我是 Ra。这个思想形态隶属于猎户(集团)。

**RA**：I am Ra. This thought-form was of Orion affiliation.

62.3 **发问者**：这个攻击是否成功地在该器皿的肉体复合体中创造任何进一步的扭曲？

**Questioner**：Was the attack successful in creating any further distortion of the instrument’s physical complex?

**RA**：我是 Ra。这是正确的。

**RA**：I am Ra. This is correct.

62.4 **发问者**：这个扭曲的特性为何？

**Questioner**：What is the nature of this distortion?

**RA**：这个思想形态寻求终结这个器皿的肉身，借由运作其肾脏扭曲，虽然先前已经在时间/空间中被更正，仍是容易受伤的，(因)这一个实体知道如何分离时间/空间铸造与正在被解构的空间/时间扭曲，因此使得它易受易程度恢复到接受治疗之前[容我们说]的状态。

**RA**：This thought-form sought to put an end to this instrument’s incarnation by working with the renal distortions which—although corrected upon time/space—are vulnerable to one which knows the way to separate time/space molding and space/time distortions which are being unmolded, vulnerable as before the, shall we say, healing.

62.5 **发问者**：是否已经造成什么有害的效应？

**Questioner**：What detrimental effect has been done?

**RA**：我是 Ra。将会有些不舒服。无论如何，我们当时很幸运，因为这个器皿对于我们很敞开、并且调频良好。若不是因为我们能够(及时)接触到这个器皿并指示你们(动作)，该器皿的肉体载具很快会是无法存活的。

**RA**：I am Ra. There will be some discomfort. However, we were fortunate in that this instrument was very open to us and well-tuned. Had
we not been able to reach this instrument and instruct you, the instrument’s physical vehicle would soon be unviable.

62.6  **Questioner:** 就该器皿的肉体载具而论，这个攻击是否将有任何持续的效应？

**RA:** 我是 Ra。这很难说。我们的看法是：将不会发生持续的伤害或扭曲。

**RA:** I am Ra. This is difficult to say. We are of the opinion that no lasting harm, or distortion, will occur.

该医者是强壮的，而重新打造这些肾脏变貌的合同也仍然生效。

The healer was strong, and the bonds taking effect in the remodeling of these renal distortions were effective.

这一个问题点在于两种[你可以称为]魔咒或魔法工作之残留形式，医者的变貌对决猎户变貌的尝试：医者的变貌充满爱，猎户变貌也在分离中是纯粹的。看起来，一切都好、除了有些可能的不舒适，如果持续存在，则应该被照料。

It is at this point a question of two forms of the leavings of what you may call a spell or a magic working—the healer’s distortions versus the attempt at Orion distortions: the healer’s distortions full of love, the Orion distortions also pure in separation. It seems that all is well except for some possible discomfort which shall be attended if persistent.

62.7  **Questioner:** 刚才在保护圈中，该开口是否由猎户实体所策划制造的？那是一个特定的预谋尝试制造出一个开口，或者只是某个突发事件？

**RA:** 我是 Ra。这个实体寻求一个机会目标，如你们人群的措辞。（你们）遗漏的字眼是个偶然的事件，并非预先策划的。

**RA:** I am Ra. This entity was, as your people put it, looking for a target of opportunity. The missed word was a chance occurrence and not a planned one.

我们可以建议在你们空间/时间的未来[容我们说]，当你们开始一次工作之际，要觉察到该器皿可能会被[它们]密切注意，是否有任何机会。因此如果行走保护圈之后，发现有些不完美，最好立刻重走一次。吐出气息也是适当的，总是对着左边。

We might suggest in the, shall we say, future, as you measure space/time, as you begin a working be aware that
this instrument is likely being watched for any opportunity. Thus if the circle is walked with some imperfection it is well to immediately repeat. The expelling of breath is also appropriate, always to the left.

62.8 **问者：** 你可愿详述你刚才说的吐出气息？我不大确定你的意思。

**问者：** Would you expand on what you just said about the expelling of breath? I wasn’t quite sure what you meant.

**RA：** 我是 Ra。如果行走该保护圈的状态少于恰当的配置、在这次工作中重复执行好这个步骤是明智的。

**RA：** I am Ra. The repetition of that performed well at this working is advisable if the circle is walked in less than the appropriate configuration.

62.9 **问者：** 但你提到吐出气息到左边，我相信没错。你可愿告诉我、你的意思？

**问者：** But you mentioned the expelling of the breath to the left, I believe. Would you tell me what you meant by that?

**RA：** 我是 Ra。那就是你们刚才完成的事，在该器皿头部上方，将气息从其右边送到左边。

**RA：** I am Ra. It is as you have just accomplished, the breath being sent above the instrument’s head from its right side to its left.

62.10 **问者：** 当她脱离出神状态之后、有没有任何我们可以为这器皿做的事，好帮助她从这次攻击中复原？

**问者：** Is there anything we can do for the instrument after she comes out of trance to help her recover from this attack?

**RA：** 我是 Ra。可以做的事很少。你们可以观察这些扭曲是否持续，若困难持续的话，找些适当的医者来看顾这个心/身/灵复合体。这状况可能不会发生。这场战斗甚至到现在正在被完成。每个成员可以建议该器皿继续它的工作、如先前所勾勒的。

**RA：** I am Ra. There is little to be done. You may watch to see if distortions persist and see that the appropriate healers are brought into contact with this mind/body/spirit complex in the event that difficulty persists. It may not. This battle is even now being accomplished. Each may counsel the instrument to continue its work as outlined previously.

62.11 **问者：** 谁是适当的医者，我们要如何带他们联系该器皿？

**问者：** Who would the appropriate healers be, and how would we bring them in contact with the instrument?

**RA：** 我是 RA，有四位。如果有任何身体的困难扭曲产生，可以找名为唐的实体，和吉姆实体，(他们)可以工作该
器皿的身体复合体，你们每一位正在培养（适当的）工作方式。假如扭曲持续存在，应该去见斯图亚特。如果困难持续超过十四夜【你们对这一个周期的称呼】，应该去见道格拉斯。

**RA：** I am Ra. There are four. The difficulty being at all noticed as bodily distortion, the one known as Don and the one known as Jim may work upon the instrument's bodily complex by means of the practices which are developing in each entity. Given persistence of distortion, the one known as Stuart shall be seen. Given the continued difficulty past the point of one of your cycles called the fortnight, the one known as Douglas shall be seen.

62.12 **发问者：**该器皿知道这些人是谁：斯图亚特和道格拉斯？我不知道他们是谁。

**Questioner:** Does the instrument know who these people are, Stuart and Douglas? I don’t know who they are.

**RA：** 我是 RA，这是正确的。我们可

62.13 **发问者：**那就是我们能做的、可协助该器皿的全部总和了？

**Questioner:** Is that the sum total of what we can do to aid the instrument?

**RA：** 我是 RA，这是正确的。我们可以补充：和谐与有爱的社交可以创造一个有利于你们做工作的环境，这点在这
successful—this particular group having learned to be without serious chinks, may we say, in mind and spirit complex vibratory patterns. In other channels other chinks may be more in evidence.

62.15 发问者：我将做以下声明，并由你更正我。猎户集团有个目标：是将服务自我极化的实体们带到收割（境地），尽可能地产生大量的收割。这个收割将增进他们的潜能或能力以从事意识内工作、基于平方法则或倍增法则，为一的法则的变貌。这是否正确？

Questioner: I'll make this statement, and you correct me. The Orion group has as an objective the bringing of service-to-self polarized entities to harvest, as great a harvest as possible. This harvest will build their potential, or their ability to do work in consciousness, as given by the distortion of the Law of One called the Law of Squares or Doubling. Is this correct?

RA：我是 RA。这是正确的。

RA：I am Ra. This is correct.

62.16 发问者：是否有其他位于服务自我途径上的群体、和那些来自猎户星座的实体结合在一起？好比说，那些南十字座的实体，它们目前在地球上工作者、为了相同类别的收割？

Questioner: Are there other groups of those who are on the service-to-self path joined with those from the Orion constellation? For instance, those of Southern Cross, are they presently working for the same type of harvest with respect to Earth?

RA：我是 RA，你提到这些南十字座的实体是猎户集团的成员。容我们说，并不是依照可理解的措辞，这个集团来自不同的星系，所以应该用一个名字统称。而是那些所谓的猎户星座的行星级社会记忆复合体占上风、因此统治着其他成员。你一定记得在负面思考模式中，总是有个啄序，容我们说，在分离中、权力对抗着权力。

RA：I am Ra. These you mention of Southern Cross are members of the Orion group. It is not, shall we say, according to understood wording that a group from various galaxies should be named by one. However, those planetary social memory complexes of the so-called Orion constellation have the upper hand and thus rule the other members. You must recall that in negative thinking there is always the pecking order, shall we say, and the power against power in separation.

62.17 发问者：借由在地球上创造最大可能限度的、负面导向实体的收割，猎户集团的社会记忆复合体增进其力量，我假设这股力量进入该复合体的全体气力中，啄序大致维持不变，而那些在顶端的实体依照社会记忆复合体的总体气力获得气力？这是否正确？

Questioner: By creating as large a harvest as possible of negatively
oriented entities from Earth, then, the social memory complex of the Orion group gains in strength. Am I correct in assuming this strength then is in the total strength of the complex, the pecking order remaining approximately the same, and those at the top gaining in strength with respect to the total strength of the social memory complex? Is this correct?

RA: 我是 RA。这是正确的。越强壮的实体获取更多份额的极性。

RA: I am Ra. This is correct. To the stronger go the greater shares of polarity.

62.18 发问者: 那么,在猎户集团的啄序顶端的实体…嗯,让我先问这点:我们现在谈论的是第四密度群体吗?

Questioner: Then what do the ones at the top of the pecking order of the Orion group—Well, let me first ask this: Are we talking about the fourth-density group now?

RA: 我是 RA。猎户集团包含第四密度、以及为数不多的第五密度成员。

RA: I am Ra. There are fourth and a few fifth-density members of the Orion group.

62.19 发问者: 那么、啄序的顶端是第五(负面)密度?

Questioner: Then is the top of the pecking order fifth-density?

RA: 我是 RA。这种想法对于你们而言不会如此陌生。因此,我们可以讲述穿透密度的事情,因为你们星球在这个空间/时间链结有些负面导向的行动正产生影响。

RA: I am Ra. This thinking will not be so strange to you. Therefore, we may speak through the densities as your planet has some negatively oriented action in sway at this space/time nexus.

早期的第五密度负面实体,如果导向于维持一个社会记忆复合体的凝聚力,可以依它的自由意志、决定智慧的路径仰赖于操控,以精巧的礼节举止操控所有其他自我。于是,凭借它在智慧中的各种能力,能够成为第四密度存有们的领袖,领导它们走向通往智慧的道路、
The early fifth-density negative entity, if oriented towards maintaining cohesion as a social memory complex, may, in its free will, determine that the path to wisdom lies in the manipulation, in exquisite propriety, of all other-selves. It, then, by virtue of its abilities in wisdom, is able to be the leader of fourth-density beings which are upon the road to wisdom by exploring the dimensions of love of self and understanding of self. These fifth-density entities see the creation as that which shall be put in order.

Dealing with a plane such as this third density at this harvesting it will see the mechanism of the call more clearly and have much less distortion towards plunder, or manipulation by thoughts which are given to negatively oriented entities—although in allowing this to occur and sending less wise entities to do this work, any successes redound to the leaders.

RA: 我是 RA。第五密度实体是非常光亮的存有，虽然它们确实有你们理解的物理载具类型。第五密度实体看上去是非常美貌的，以你们的美丽标准而言。

RA: I am Ra. Fifth-density entities are very light beings although they do have the type of physical vehicle which
you understand. Fifth-density entities are very fair to look upon in your standard of beauty.

第五密度实体传送思想(给目标)、因为它很可能已经精通这项技术或修练。很少或没有方法可以感知到这样一个实体，因为不像第四密度的负面实体、第五密度实体以光的双脚行走。

The thought is what is sent, for a fifth-density entity is likely to have mastered this technique or discipline. There is little or no means of perceiving such an entity, for unlike fourth-density negative entities the fifth-density entity walks with light feet.

在过去的一日周期中，这个器皿觉察到极度的冰冷，并且花了很多时间在一个你们每个人认为的极度温暖的气候(环境)中，超过你们正常态度会认为的适当时间。该器皿并没有感知到这现象，但主观温度的下降是一个负面或非正面或吸取的实体之临在记号。

This instrument did mention a feeling of discomfort but was nourished by this group and was able to dismiss it. Had it not been for a random mishap, all would have been well, for you have learned to live in love and light and do not neglect to remember the One Infinite Creator.

62.22 发问者：那么今天攻击器皿的实体是一个第五密度的实体?

Questioner: Then it was a fifth-density entity that made this particular attack on the instrument today?

RA: 我是 Ra。这是正确的。

RA: I am Ra. This is correct.

62.23 发问者: 这是否很不寻常、一个第五密度(实体)竟不嫌麻烦去做这件事、而非派遣第四密度仆人(去做)，容我说?

Questioner: Isn’t this unusual that a fifth-density then would bother to do this rather than sending a fourth-density servant, shall I say?

RA: 我是 Ra。这是正确的。几乎所有正面管道及群体都可能被第四负面密度的思想形态提供的[我们可以称
RA: I am Ra. This is correct. Nearly all positive channels and groups may be lessened in their positivity, or rendered quite useless, by what we may call the temptations offered by the fourth-density negative thought-forms. They may suggest many distortions towards specific information, towards the aggrandizement of the self, towards the flowering of the organization in some political, social, or fiscal way.

These distortions remove the focus from the One Infinite Source of love and light, of which we are all messengers, humble and knowing that we, of ourselves, are but the tiniest portion of the Creator, a small part of a magnificent entirety of infinite intelligence.

RA: 我是 Ra。有的。

RA: I am Ra. Yes.

62.25 发问者：你可愿告诉我、我们可以做什么？

Questioner: Would you tell me what we could do?

RA: 我是 Ra。你们可以停止尝试成为太一无限造物者之爱与光的管道。

RA: I am Ra. You could cease in your attempts to be channels for the love and the light of the One Infinite Creator.

62.26 发问者：我现在是否遗漏了任何我们能做的事：在一场集会进行之前、当中、之后，或任何时刻，是否遗漏任何可以协助该器皿的事物？

Questioner: Have I missed anything now that we can do at all to aid the instrument during, before, or after a session, or at any time?

RA: 我是 Ra。这个小组的爱与奉献没有遗漏任何东西。安心吧，从事这个工作要付出某个代价。这个器皿拥抱这点，否则我们无法说话。

RA: I am Ra. The love and devotion of this group misses nothing. Be at peace. There is some toll for this work.
This instrument embraces this, or we could not speak.

那么，在那平安与爱中安歇吧，做你愿意做的，如你想望的，如你感觉的。当这件事完成了，让忧虑到此为止。扭曲[复数]的伟大医者是爱。

Rest, then, in that peace and love, and do as you will, as you wish, as you feel. Let there be an end to worry when this is accomplished. The great healer of distortions is love.

62.27 发问者：昨晚摩里斯问了我一个问题，我不能适当地回答。该问题跟各个密度的振动有关。我理解第一密度是由核心原子振动组成，位于红色光谱；第二(密度)位于橙色，等等。我可否这样理解：我们星球的核心振动仍然在红色、第二密度存有仍在橙色[在这个时间/空间或空间/时间]？接着各个密度此时存在于我们星球上，拥有不同的核心振动，或这是不正确的？

Questioner: I have a question that I couldn’t properly answer last night. It was asked by Morris. It has to do with the vibrations of the densities. I understand that first density is composed of core atomic vibrations that are in the red spectrum, second in the orange, etc. Am I to understand that the core vibrations of our planet are still in the red and that second-density beings are still in the orange at this time/space, or space/time, right now? And that each density as it exists on our planet at this time has a different core vibration, or is this incorrect?

RA：我是 Ra。这是精准地正确。

RA: I am Ra. This is precisely correct.

62.28 发问者：那么，随着第四密度振动到来，这意味着地球可以支撑第四密度核心振动的实体们。届时，地球仍然将是第一密度核心振动，其上的第二密度实体们处于第二密度振动，以及第三密度实体处于第三密度振动？

Questioner: Then as the fourth-density vibrations come in, this means that the planet can support entities of fourth-density core vibration. Will the planet then still be first-density core vibration, and will there be second-density entities on it with second-density vibrations, and will there be third-density entities with third-density vibrations?

RA：我是 Ra。这将是此次工作的最后一个完整询问。还有些能量，但该器皿的扭曲提示我们最好缩短这次的工作，在你的许可之下。

RA: I am Ra. This will be the last full query of this working. There is energy, but the distortions of the instrument suggest to us it would be well to shorten this working, with your permission.

62.29 发问者：好的。

Questioner: Yes.
**RA:** 你必得看待地球，如你们的称呼，作为七个地球。目前有红色、橙色、黄色的，很快将有一个完整的绿色振动场所给第四密度实体，它们将称之为地球。在第四密度经验期间，由于第四密度实体欠缺发展，第三密度的该星球并不适宜居住，因为早期第四密度实体还不知道如何精确地维持该幻象，好让第四密度无法被看见或无法被第三密度任何的仪器判别出来。

**RA:** You must see the Earth, as you call it, as being seven Earths. There is red, orange, yellow, and there will soon be a completed green-color vibratory locus for fourth-density entities which they will call Earth. During the fourth-density experience, due to the lack of development of fourth-density entities, the third-density planetary sphere is not useful for habitation since the early fourth-density entity will not know, precisely, how to maintain the illusion that fourth density cannot be seen or determined from any instrumentation available to any third density.

因此在第四密度中，你们行星的红色、橙色、绿色能量链结将是启动状态，而黄色连同蓝色与靛蓝色处于赋能态。

Thus in fourth density the red, orange, and green energy nexi of your planet will be activated while the yellow is in potentiation, along with the blue and the indigo.

容我们问，此时有没有任何简短的询问？

May we ask at this time if there be any brief queries?

62.30 发问者：有没有任何我们可以做的事，好使该器皿更舒适，或改善该通讯？

Questioner: Is there anything that we can do to make the instrument more comfortable or improve the contact?

**RA:** 一切都好。你们一直是十分谨慎认真的。

**RA:** All is well. You have been most conscientious.

我是 RA。我的朋友们，我在太一无限造物者的爱与光的荣耀中离开你们。那么，向前去吧，在太一无限造物者的和平与大能中欢欣庆祝。Adonai。

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

第 063 场集会 1981 年 7 月 18 日

63.0 **RA:** 我是 RA。我在太一无限造物者的爱与光中向你们致意。我们现在开始通讯。

**RA:** I am Ra. I greet you in the love and in the light of the One Infinite Creator. We communicate now.

63.1 发问者：你可否给我一个关于该器皿的状态指示？
Questioner: Could you give me an indication of the condition of the instrument?

RA: I am Ra. This instrument's vital energies are at the distortion which is normal for this mind/body/spirit complex. The body complex is distorted due to psychic attack in the area of the kidneys and urinary tract. There is also distortion continuing due to the distortion called arthritis.

You may expect this psychic attack to be constant, as this instrument has been under observation by negatively oriented force for some time.

63.2 问者: 大约 25 年前、超心灵攻击是否引发其肾脏的原初问题？
问者: Was the original problem with the kidneys some 25 years ago caused by psychic attack?*

【*这里指向卡拉在 13 岁时所经历的一场濒死体验。请看 106.4 以获得更多资讯。】

【*This is in reference to a near-death experience Carla had at 13 years old.

RA: I am Ra. The instrument’s desire to leave this density lowered the defenses of an already predisposed weak body complex, and an allergic reaction was so intensified as to cause the complications which distorted the body complex towards unviability.
63.4 发问者：该器皿在集会开始前需要上厕所好几次，这是该超心灵攻击造成的吗？

Questioner: Is the necessity for the instrument to go to the bathroom several times before a session due to the psychic attack?

RA：我是 Ra。一般而言，这是不正确的。该器皿正在从身体复合体排除那些我们用来通讯的材料的扭曲残渣。这个现象有时候在通讯前发生，其他时候则发生在通讯之后。

RA：I am Ra. In general this is incorrect. The instrument is eliminating from the body complex the distortion leavings of the material which we use for contact. This occurs variably, sometimes beginning before contact, other workings this occurring after the contact.

在这个特殊的工作(集会)中，这个实体经验到前述的困难，导致那个特殊的扭曲/症状加剧。

In this particular working, this entity is experiencing the aforementioned difficulties causing the intensification of that particular distortion/condition.

63.5 发问者：我知道你早已回答过这个问题，但我感觉这是我的义务，在每次(集会)询问，以防万一有新的发展，也就是说，有没有任何事情是我们能做却没做，可减轻超心灵攻击在这器皿身上的效用？

Questioner: I know that you have already answered this question, but I feel it my duty now to ask it each time in case there is some new development, and that is, is there anything that we can do, that we aren’t doing, to lessen the effectiveness of the psychic attack upon the instrument?

RA：我是 Ra。在爱与赞美中继续下去，并且感恩造物者。检验先前的资料。爱是伟大的保护者。

RA: I am Ra. Continue in love, and praise, and thanksgiving to the Creator. Examine previous material. Love is the great protector.

63.6 发问者：你可否给我一个生命能的定义？

Questioner: Could you give me a definition of vital energy?

RA：我是 Ra。生命能是心智、身体、
灵性能量层级的复合物。不像肉体能量，它需要整合的复合体们以有用的方式振动。

**RA：** I am Ra. Vital energy is the complex of energy levels of mind, body, and spirit. Unlike physical energy, it requires the integrated complexes vibrating in an useful manner.

意志的机能可以取代失去的生命能[程度不等地]。在过去[以你们衡量时间的方式]的工作中曾发生在这个器皿身上。这不是值得推荐的方式。此时，该生命能在心智与灵性方面受到良好的滋养，虽然肉体能量[单就它自身而言]水平是低落的。

The faculty of will can, to a variable extent, replace missing vital energy, and this has occurred in past workings, as you measure time, in this instrument. This is not recommended. At this time, however, the vital energies are well-nourished in mind and spirit, although the physical energy level is, in and of itself, low at this time.

63.7 **发问者：** 我猜想生命能是一个函数，该函数是关于该实体的觉察或倾向、跟它的极性或协同造物者或造物之普遍合一性有关，我会是正确的吗？

Questioner: Would I be correct in guessing that vital energy is a function of the awareness, or bias, of the entity with respect to its polarity, or general unity, with the Creator or creation?

**RA：** 我是 Ra。以非特定的意义来说，我们可以肯定你叙述的正确性。生命能可以被视为对于生命或生命经验的深沉热爱，好比(欣赏)造物之美和欣赏其他自我，以及你们许多共同造物者制作的、各种属于美的变貌。

**RA：** I am Ra. In a nonspecific sense we may affirm the correctness of your statement. The vital energy may be seen to be that deep love of life or life experiences, such as the beauty of creation, and the appreciation of other-selves, and the distortions of your co-Creators' making which are of beauty.

没有这股生命能，(即使)扭曲最少的肉体复合体也将失效与毁灭。有了这股爱或生命能或朝气，该实体得以继续(存活)、虽然其肉体复合体是非常扭曲的。

Without this vital energy the least distorted physical complex will fail and perish. With this love, or vital energy, or élan, the entity may continue though the physical complex is greatly distorted.

63.8 **发问者：** 我想继续上次集会的问题。在第四密度中：红色、橙色、绿色能量将被启动；黄色，蓝色等处于赋能态。现在，你说到我们有了被启动的绿色能量。它们在过去 45 年来持续被启动。我好奇的是这个过渡期、穿越这个时期后，于是绿色是完全启动的，接着黄色处于赋能态。当黄色从启动态进入赋能态、我们将损失什么；接着随着绿色进入全面启动、我们将获得什么，
当绿色光芒周期或爱与理解的密度开始成形，你们喜悦舞蹈其中的黄色光芒平面或地球将有段你们的空间/时间无法接受居民。因为第四密度实体们需要一段空间/时间学会遮罩它们的密度，以分开第三密度。在这段时期之后，那一个时机将到来：第三密度可以再次循环在该黄色光芒球体上。

As the green-ray cycle or the density of love and understanding begins to take shape the yellow-ray plane or Earth, which you now enjoy in your dance, will cease to be inhabited for some period of your space/time as the space/time necessary for fourth-density entities to learn their ability to shield their density from that of third is learned. After this period there will come a time when third density may again cycle on the yellow-ray sphere.

在这期间，有另一个球体，与黄色光芒有很大程度是一致的，正在形成。这个第四密度球体与第一、第二、与第三(密度)共同存在。它具有比较密集的本质，这是由于它的旋转原子核心材质。我们之前与你讨论过这个主题。*

Meanwhile there is another sphere, congruent to a great extent with yellow ray, forming. This fourth-density sphere coexists with first, second, and third. It is of a denser nature due to the rotational core atomic aspects of its material. We have discussed this subject with you.*

**Questioner:** From last session, I would like to continue with a few questions about the fact that in fourth density, red, orange, and green energies will be activated; yellow, blue, etc., being in potentiation. Right now you say we have green energies activated. They have been activated for the last 45 years. I am wondering about the transition through this period, so that the green is totally activated, and the yellow is in potentiation. What will we lose as the yellow goes from activation into potentiation, and what will we gain as the green comes into total activation, and what is that process?

**RA:** 我是 Ra。在你们的星球上、当讨论这个周期的结束和绿色光芒周期的开始，使用获得或损失的说法会引起误解。有件事请放在(你)智能机制的最前方：只有太一造物，在其中没有损失。有的是渐进式的周期[复数]，为了实体们的经验性用途。我们现在可以讲述你的询问。

**RA:** I am Ra. It is misleading to speak of gains and losses when dealing with the subject of the cycle’s ending and the green-ray cycle beginning upon your sphere. It is to be kept in the forefront of the faculties of intelligence that there is One Creation in which there is no loss. There are progressive cycles for experiential use by entities. We may now address your query.

**这个过程是怎样的？**
The fourth-density entities which incarnate at this space/time are fourth density, in the view of experience, but are incarnating in less dense vehicles due to desire to experience and aid in the birth of fourth density upon this plane.

You may note that fourth-density entities have a great abundance of compassion.

Is this correct?

RA: I am Ra. This is correct except we may note a small point. The positively oriented harvested entities will remain in this planetary influence but not upon this plane.

RA: I am Ra. This is correct except we may note a small point. The positively oriented harvested entities will remain in this planetary influence but not upon this plane.

63.10 Questioner: Now, I believe we have, if my memory is correct…
地球大约有6亿个流浪者。我那个记忆是否正确？

Questioner: Now, we have I believe, if I remember correctly— I think you said there were 600 million wanderers, approximately. Am I correct in that memory?

RA: 我是Ra。这大约上是正确的。(实际数目)要比你说的多一些。*

RA: I am Ra. This is approximately correct. There is some excess to that amount.*

【*在1981年，正确数目是比6千万多一些。Ra与唐在64.3更正该错误。】[*The correct number in 1981 was somewhat in excess of 60 million. Ra and Don corrected their mistake in session 64.3.]

63.11 发问者: 那个数目是否包括那些来到这个星球，迎接第四密度经验的可收割实体?

Questioner: Does that number include the harvestable third density who are coming to this planet for the fourth-density experience?

RA: 我是Ra。否。

RA: I am Ra. No.

63.12 发问者: 从其他星球来到这里，要体验第四密度的可收割实体，他们的数目大约有多少？

Questioner: Approximately how many are here now who have come from other planets who are third density harvestable for fourth-density experience?

RA: 我是Ra。容我们说，这是个晚近的现象，目前的数目尚未超过35000个实体。

RA: I am Ra. This is a recent, shall we say, phenomenon, and the number is not yet in excess of 35,000 entities.

63.13 发问者: 现在，这些实体投生在第三密度振动的身体中。我正尝试去理解第三密度到第四密度的过渡时期。举例来说，我们刚才说到的这些(可收割)实体其中之一，存在于第三密度身体中。他将渐渐变老，然后必须在第三密度的身体死去，为了(完成)那个过渡时期，接着重新投生于第四密度身体？

Questioner: Now these entities incarnate into a third-density vibratory body. I am trying to understand how this transition takes place from third to fourth density. I will take the example of one of these entities of which we are speaking who is now in a third-density body. He will grow older, and then will it be necessary that he die from the third-density physical body and reincarnate in a fourth-density body for that transition?

RA: 我是Ra。这些投生的实体具有启动中的\[你可以称为\]双重身体。值得注意的是：分娩这些第四密度实体的(母亲)实体在怀孕过程中会经验到一种巨大的连结感觉，容我们说，以及灵性...
能量的使用。这可归因于显化双重身体的必要需求。

RA: I am Ra. These entities are those incarnating with what you may call a double body in activation. It will be noted that the entities birthing these fourth-density entities experience a great feeling of, shall we say, the connection and the use of spiritual energies during pregnancy. This is due to the necessity for manifesting the double body.

当这股内流(能量)逐渐增强，这个过渡期身体将能够、容我们说、辨识欣赏第四密度振动复合体，而没有随之而来的第三密度身体的瓦解。假若一个第三密度实体在电性上充分觉察第四密度，由于不相容之故、第三密度电力场将会失效。

This transitional body is one which will be, shall we say, able to appreciate fourth-density vibratory complexes, as the instreaming increases, without the accompanying disruption of the third-density body. If a third-density entity were, shall we say, electrically aware of fourth-density in full, the third-density electrical fields would fail due to incompatibility.

回答你关于死亡的询问，这些实体将依照第三密度的需求死去。

To answer your query about death, these entities will die according to third-density necessities.

63.14 发问者：那么，你是说一个具有双重身体的实体，为了过渡到第四密度，其第三密度身体必须经历我们所称的死亡过程。这是否正确?

RA: I am Ra. The third and fourth, combination, density’s body will die according to the necessity of third-density mind/body/spirit-complex distortions.

我们可以回应你询问的核心，注意到这些心/身/灵复合体的综合启动之目的是：这类实体，在某种程度上觉察第四密度的理解、那是第三密度(实体)由于遗忘过程而无法记得的。因此对于一个服务他人导向的实体而言，额外的吸引力是住在一个不安混乱的第三密度环境、并且提供它的爱与怜悯、第四密度经验由此开始。

We may respond to the heart of your questioning by noting that the purpose of such combined activation of mind/body/spirit complexes is that such entities, to some extent, consciously are aware of those
fourth-density understandings which third density is unable to remember due to the forgetting. Thus fourth-density experience may be begun with the added attraction, to an entity oriented towards service to others, of dwelling in a troubled third-density environment and offering its love and compassion.

63.15 发问者：那么，在地球完全转换之前，它们来到这里的目的是在这里获得收割过程中的经验？
Questioner: Would the purpose in transitioning to Earth prior to the complete changeover then be for the experience to be gained here during the harvesting process?

RA：我是 Ra。这是正确的。这些实体并不是流浪者，因为这个星球即是它们第四密度的家乡星球。无论如何，只有那些已经展现大量服务他人导向的可收割实体才能赚取这个服务的经验。能够这么早投生是种特许待遇，因为在这个收割(过程)中，有着许多服务其他自我的经验性催化剂。
RA: I am Ra. This is correct. These entities are not wanderers in the sense that this planetary sphere is their fourth-density home planet. However, the experience of this service is earned only by those harvested third-density entities which have demonstrated a great deal of orientation towards service to others. It is a privilege to be allowed this early an incarnation as there is much experiential catalyst in service to other-selves at this harvesting.

63.16 发问者：现在有许多小孩已经展现以心智弯曲金属的能力，这是一个第四密度的现象。那么，这些小孩大多数是我们刚才谈论的、这类的实体？
Questioner: There are many children now who demonstrate the ability to bend metal mentally which is a fourth-density phenomenon. Would most of these children, then, be this type of entity of which we speak?

RA：我是 Ra。这是正确的。
RA: I am Ra. This is correct.

63.17 发问者：他们能做到这点，而第五与第六密度的流浪者在这里却不能做到，这原因是：他们拥有启动中的第四密度身体？
Questioner: Is the reason that they can do this and the fifth- and sixth-density wanderers who are here cannot do it the fact that they have the fourth-density body in activation?

RA：我是 Ra。这是正确的。流浪者的心/身/灵处于第三密度的启动状态，受到遗忘(罩纱)的主宰，唯有透过有纪律的冥想与工作才能穿透它。
RA: I am Ra. This is correct. Wanderers are third-density activated in mind/body/spirit and are subject to the forgetting which can only be penetrated with disciplined meditation...
and working.

63.18 **发问者：**我假设这现象的原因是：首先，可收割的第三密度实体最近才来到这里，它们的年纪还小，尚不足以透过它们的教导影响极化。它们不会侵犯第一变貌，直到过渡时期良好地进入后期，它们的年纪才大到足以影响任何极化。

**Questioner:** I am assuming that the reason for this is that, first, since the entities of harvestable third density who have very recently come here, they're coming here late enough so that they will not affect the, shall I say, polarization through their teachings. They are not infringing on the First Distortion because they are children now, and they won't be old enough to really affect any of the polarization until the transition is well into transition.

然而，过去来到这里的流浪者，目前年纪比较大，对于极化有较大的影响能力。它们必须以自己的能力去穿透遗忘过程，好产生影响，这样符合第一变貌。这是否正确？

**Questioner:** It would seem to me that some of the harvestable third-density entities are, however, relatively old since I know of some individuals who can bend metal who are over 50 years old and some over 30. Would there be other entities who can bend metal for other reasons than having dual-activated bodies?

**RA:** 我是 Ra。这是正确的。任何实体由于意外、或借由精心设计，穿透智能能量的大门，即可使用这股能量的塑形力量。

63.19 **发问者：**在我看来，似乎有些可收割的第三密度实体，相对而言，是年长的，因为我知道有些个体大于 50 岁、有些则大于 30 岁，却能够弯曲金属。除了拥有双重启动身体，是否有其他原因让它们可以弯曲金属？

**Questioner:** It would seem to me that some of the harvestable third-density entities are, however, relatively old since I know of some individuals who can bend metal who are over 50 years old and some over 30. Would there be other entities who can bend metal for other reasons than having dual-activated bodies?

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63.20 **发问者：**OK。现在，当这个过渡过程持续转入第四密度启动，为了要居住在该第四密度星球，所有第三密度肉体将必须经历我们指称的死亡过程。这是否正确？

**Questioner:** OK. Now as this transition continues into fourth-density activation, in order to
inhabit this fourth-density sphere, it will be necessary for all third-density physical bodies to go through the process which we refer to as death. Is this correct?

RA: 我是 Ra。这是正确的。
RA: I am Ra. This is correct.

63.21 发问者: 现在，此时是否有任何第四密度地球的居民已经走完这个过程？目前已经有实体居住其上？
Questioner: Now, are there any inhabitants at this time of this fourth-density sphere who have already gone through this process? Is it now being populated?

RA: 我是 Ra。直到十分最近的过去，我们说过，这才是正确的。
RA: I am Ra. We have discussed this. These entities are in dual bodies at this time.

63.22 发问者: 我会假设这群居民来自其他星球，因为收割尚未发生在地球上。它们来自收割已发生的星球。这是否正确？
Questioner: I would assume this population is from other planets since the harvesting has not occurred yet on this planet. It is from planets where the harvesting has already occurred. Is this correct?

RA: 我是 Ra。这是正确的。
RA: I am Ra. This is correct.

63.23 发问者: 那么，我们看得到这些实体吗？我可否看见它们其中之一？他是否行走在我们的地表上？
Questioner: Then are these entities visible to us? Could I see one of them? Would he walk upon our surface?

RA: 我是 Ra。我们已经讨论过这点。这些实体此时存在于双重身体中。
RA: I am Ra. This is correct only in the very, shall we say, recent past.

63.24 发问者: 抱歉，我在这方面是如此愚蠢，但这个特殊的概念对我来说很难理解的。我恐怕需要问一些蛮笨的问题才能充分理解。我不认为我有可能充分理解，[听不见]甚至好好地掌握它。
Questioner: Sorry I am so stupid on this, but this particular concept is very difficult for me to understand. It is something that I'm afraid requires some rather dumb questions on my part to fully understand. I don't think I'll ever fully understand, but [inaudible] even get a grasp of it.

那么，当第四密度球体正被启动之际，有些热能正在被生成。我假设这股热能只在第三密度星球产生。这是否正确？
Then as the fourth-density sphere is activated there is heat energy being generated. I assume this heat energy is generated in the third-density sphere only. Is this correct?

RA: 我是 Ra。相当正确。各个次元
The experiential distortions of each dimension are discrete.

63.25 **Questioner**: In the future, at some time, the fourth density planet will be completely activated. What is the difference between full activation and partial activation for this sphere?

**RA**: I am Ra. At this time in the future, the fourth-density sphere will be fully activated. What is the difference between full activation and partial activation for this sphere?

**RA**: I am Ra. At this time, the cosmic influxes are conducive to true-color green core particles being formed and material of this nature thus being formed. However, there is a mixture of the yellow-ray and green-ray environments at this time necessitating the birthing of transitional mind/body/spirit complex types of energy distortions.

At full activation of the true-color green density of love, the planetary sphere will be solid and inhabitable upon its own, and the birthing that takes place will have been transformed through the process of time, shall we say, to the appropriate type of vehicle to appreciate in full the fourth-density planetary environment. At this nexus the green-ray environment exists to a far greater extent in time/space than in space/time.

**Questioner**: Could you describe the difference that you are speaking of with respect to time/space and space/time?

**RA**: I am Ra. For the sake of your understanding we will use the working definition of inner planes. There is a great deal of subtlety invested in this sound vibration complex, but it, by itself, will perhaps fulfill your present need.

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你来更正我。当我们的星球随着整个主银河系以及太阳系的螺旋动作一同旋转、如同大轮子在天空中转动，我们的行星系统螺旋进入一个新的位置，第四密度振动变得越来越显著。这些原子核心振动开始创造越来越完整的绿色核心振动；也就是越来越完整的第四密度星球以及居住其上的第四密度身体复合体。这是否正确？

Questioner: I will make this statement, and you correct me. What we have is, as our planet is spiraled by the spiraling action of the entire major galaxy, as the big wheel in the sky turns, and our planetary system spirals into the new position, the fourth-density vibrations become more and more pronounced. These atomic core vibrations begin to create, more and more completely, the green—That is the green core vibrations complete more and more completely the fourth-density sphere and the fourth-density bodily complexes for inhabitation of that sphere. Is this correct?

RA: I am Ra. This is partially correct. To be corrected is the concept of the creation of green-ray density bodily complexes. This creation will be gradual and will take place beginning with your third-density type of physical vehicle and, through the means of bisexual reproduction, become, by evolutionary processes, the fourth-density body complexes.

63.28 发问者: 那么，我们先前谈论到那些被转移到这儿的、第三密度可收割实体，是否透过他们的两性繁殖，创造出必须的第四密度(身体)复合体？

Questioner: Then are these entities of which we spoke, the third-density harvestable who have been transferred, are they the ones who the

RA: 我是 Ra。真实颜色绿色能量复合体之涌流将创造越来越多的这些状态，使得身体复合体的细胞的原子结构属于爱的密度。在某种程度上，居住在这些肉体载具的心/身/灵复合体将是方才所说的那些实体；以及，当收割完毕后，属于这个星球影响圈内的已收割实体。

RA: I am Ra. The influxes of true-color green energy complexes will more and more create the conditions in which the atomic structure of cells of bodily complexes is that of the density of love. The mind/body/spirit complexes inhabiting these physical vehicles will be, and to some extent are, those of whom you
spoke, and, as harvest is completed, the harvested entities of this planetary influence.

63.29 **Questioner:** 告诉我说, 这整个主银河系、具有数千亿个恒星、是否有个像钟面的东西, 于是当它的指针转动时,它带着所有的恒星与行星系统一起(转动)、从(这个)密度过渡到(下个)密度? 这是不是它运作的方式?

**RA:** 我是 Ra。你是观察敏锐的。你可以看见一个三维(立体)的钟面, 或无尽的螺旋, 由法则所规划用于这个目的。

**RA:** I am Ra. You are perceptive. You may see a three-dimensional clock face, or spiral of endlessness, which is planned by the Logos for this purpose.

63.30 **Questioner:** 就我的理解, 在我们从第三密度过渡到第四密度的过程中, 法则并未计划目前的加热效应。这是否正确?

**Questioner:** I understand that the Logos did not plan for the heating effect that occurs in our third-density transition into fourth. Is this correct?

**RA:** 我是 Ra。这是正确的、除了你们人群的灵性配置与心智偏见同样要为你们星球的身体复合体的这些扭曲负责。

**RA:** I am Ra. This is correct except that the spiritual configuration as well as mental biases of your peoples has been responsible for these distortions of the body complex of your planetary sphere.

【63.31 与 63.32 之间有 39 秒的停顿】
63.32 **发问者：** 当第三密度离开启动状态、接着进入潜能态，我们的星球将是第一、第二、和第四密度。在那个时候、这个星球上将不会有启动的第三密度振动。假设这个星球的第三密度振动是那些构成我们身体复合体的振动，那即是此时在这个星球上、第三密度振动的总合；我是否正确？

**Questioner:** When the third density goes out of activation and into potentiation, that will leave us with a planet that is first, second, and fourth density. At that time there will be no activated third-density vibrations on this planet. Am I correct in assuming that all third-density vibrations on this planet now are those vibrations that compose the bodily complexes of entities such as us, and that that is the sum total of third-density vibrations on this planet at this time?

**RA:** 我是 Ra。这将是此次工作的最后一个完整询问。由于(能量)转移，这个器皿还剩下一些能量，但有些不适。我们不想要耗竭这个器皿。容我们说，尽管(遭受)攻击，这个器皿比起先前的工作似乎处于更佳的配置。

**RA:** I am Ra. This will be the last full query of this working. This instrument has energy left due to transfer, but there is discomfort. We do not wish to deplete this instrument. May we say that this instrument seems in better configuration, despite attack, than previous workings.

回答你的询问，这是不正确的，只因为：除了第三密度的心/身/灵复合体，还有这些共同造物者生产的人工制品、思想形态、和感觉。这就是第三密度。

To answer your query, this is incorrect only in that in addition to the mind/body/spirit complexes of third density there are the artifacts, thought-forms, and feelings which these co-Creators have produced. This is third density.

在我们离开这个器皿之前，我们可否回答任何简短的询问？

**May we answer any brief queries as we leave this instrument?**

63.33 **发问者：** 有没有任何我们可以做的事、好使该器皿更舒适或改善该通讯？

**Questioner:** Is there anything that we can do to make the instrument more comfortable or improve the contact?

**RA:** 我是 RA。你们是谨慎认真的。一切都好。

**RA:** I am Ra. You are conscientious. All is well.

我的朋友们，我们在太一无限造物者的爱与光的荣耀中离开你们。那么，向前去吧，在无限造物者的大能与和平中欢欣庆祝。Adonai。
We leave you now, my friends, in the glory of the love and the light of the One Infinite Creator. Go forth, then, rejoicing in the power and the peace of the Infinite Creator. Adonai.

64.0 **RA**: 我是 Ra。我在太一无限造物者的爱与光中向你们致意。我们现在开始通讯。

**RA**: I am Ra. I greet you in the love and in the light of the One Infinite Creator. We communicate now.

64.1 **发问者**: 你可否先告诉我该器皿的状态?

**Questioner**: Could you first tell me the condition of the instrument?

**RA**: 我是 Ra。如前所述、除了一个短暂的扭曲减少了生命能的自由流动。

**RA**: I am Ra. It is as previously stated with the exception of a transitory distortion lessening the free flow of vital energy.

64.2 **发问者**: 你可否告诉我该短暂的扭曲是什么?

**Questioner**: Can you tell what the transitory distortion is?

**RA**: 我是 Ra。这是微小(不重要)的资讯。

**RA**: I am Ra. This is marginal information.

64.3 **发问者**: 那么我们就不问了。 
**Questioner**: Then we won’t question on it.

首先，我想要问一个错误、我相信是在上次集会中*，关于今日地球上的流浪者数量，我造成的错误。我是否犯了一个错?

**I would like to ask first about a mistake I believe that I might have made in the last session* on the number of wanderers on Earth today. Did I make an error?**

【*参看 63.10*】
【* Session 63.10.*】

**RA**: 我是 Ra。你和 Ra 都犯了一个错。恰当的数码比上次陈述的少一个零。

**RA**: I am Ra. You and Ra made an error. The appropriate number of your ciphers is one less than previously stated.*

【*在这脉络中，数码(cipher)就是零的意思。所以 63.10 说到 6 亿的数字、应该是 6 千万。*】
【*In this context, cipher means zero, as in “0.” Meaning that 600 million should have been 60 million in 63.10.*】

64.4 **发问者**: 感谢你。我们(每次)执行该仪式以起始该通讯、你可否解释它背后的原则、以及我会称为基本白魔法的保护原则与其他原则?可否请你做这件事?

**Questioner**: Thank you. Could you
explain the basic principles behind the ritual which we perform to initiate the contact and what I would call the basic white magical rituals—principles of protection and other principles? Could you please do this?

RA: 我是 Ra。由于你询问的途径、我们感知到该适当性: 加入这个器皿之生命能短暂扭曲的起因。该起因是在群体敬拜中，在渴慕表达对太一造物者的奉献过程中有一个偏差。*

RA: I am Ra. Due to your avenue of question we perceive the appropriateness of inclusion of the cause of this instrument’s transitory vital-energy distortion. The cause is a bias towards the yearning for expression of devotion to the One Creator in group worship.*

【*这是(他们)在和 Ra 集会过程中、唯一在星期天举行的一次集会; 卡拉通常在这时候和圣咏团唱颂神圣音乐。】
[*This was the only session with Ra that was ever held on a Sunday when Carla would normally be singing sacred music in the choir at church.]

这个实体渴慕这种保护, 它同时有意识地回应你们称为教会的变貌系统给予的仪式、附属装备、各种颜色、赞美之歌和感谢的祈祷; 以及最重要的东西,它可以被视为最具有中心魔法(效力): 摄取不属于这个次元的食物, 但可以将它转化为形而上的滋养品, 这种表达的变貌称为领圣体。

This entity was yearning for this protection both consciously in that it responds to the accoutrements of this expression, the ritual, the colors and their meanings as given by the distortion system of what you call the church, the song of praise, and the combined prayers of thanksgiving, and, most of all, that which may be seen to be most centrally magical: the intake of that food which is not of this dimension, but has been transmuted into metaphysical nourishment in what this distortion of expression calls the Holy Communion.

潜意识的原因：它更强烈的渴慕是觉察到这类的表达、经由一个实体的赏识、作为转化(机制)进入太一造物者的临在、当该实体行走在服务他人道路上之际、是一个伟大的保护。

The subconscious reason, it being the stronger for this yearning, was the awareness that such expression is—when appreciated by an entity as the transmutation into the presence of the One Creator—a great protection of the entity as it moves in the path of service to others.

任何任何白魔法性质的仪式、背后的原理都是如此配置刺激物、好让它能向下触及心智(之树)的躯干、这样的安排导致有纪律且纯净的情感或爱的产生,那么它就同时是一种保护、亦是通往智能无限大门的钥匙。

The principle behind any ritual of the
white magical nature is to so configure the stimuli which reach down into the trunk of mind that this arrangement causes the generation of disciplined and purified emotion, or love, which then may be both protection and the key to the gateway to intelligent infinity.

64.5 遝问者：你可否告诉我：为什么在两次集会之前的起始仪式的些微错误，就会允许一个隶属猎户(集团)的实体的侵入？

Questioner: Can you tell me why the slight error made in the ritual starting this communication two sessions ago allowed the intrusion of one Orion-affiliated entity?

RA: 我是 Ra。这个通讯是窄频的、它的先决条件是精准的。这个在负面途径中提供服务的其他自我拥有剑客的技术。你所处理的这个通讯，容我们说，其中有巨大强度的原力灌注到一个纤细如雪花、如结晶体的容器中。

RA: I am Ra. This contact is narrow-band and its preconditions precise. The other-self offering its service in the negative path also is possessed of the skill of the swordsman. You deal in this contact with, shall we say, forces of great intensity poured into a vessel as delicate as a snowflake and as crystalline.

(因此)最小程度的失误都会打扰这个能量样式[为了讯息传递形成的管道]的规则性。

The smallest of lapses may disturb the regularity of this pattern of energies which forms the channel for these transmissions.

我们可以补充说明、给你参考：我们(原先)的停顿是由于需要相当确定器皿的心/身/灵复合体安全地处于适当的光之配置或密度，接着我们才能处理这个状况。容我们说，宁可允许该躯壳不能存活，也远比允许该心/身/灵复合体被错置[容我们说]要好得多。

We may note, for your information, that our pause was due to the necessity of being quite sure that the mind/body/spirit complex of the instrument was safely in the proper light configuration or density before we dealt with the situation. Far better would it be to allow the shell to become unviable than to allow the mind/body/spirit complex to be, shall we say, misplaced.

64.6 遗问者：你可否描述或告诉我：Ra 在服务的方向中寻求的过程、所使用的仪式或技巧？

Questioner: Could you describe or tell me of rituals or technique used by Ra in seeking in the direction of service?

RA: 我是 Ra。要讲述第六密度社会记忆复合体为了进展而进行的内在工作，最佳的结果也只是简单但有误解的
RA: I am Ra. To speak of that which sixth-density social memory complexes labor within in order to advance is at best misprision of plain communication, for much is lost in transmission of concept from density to density, and the discussion of sixth density is inevitably distorted greatly.[12]

【*在这个上下文中、误解(misprision)可以被定义为「忽略或错误地执行正式职责」,或「误解、错误」。】
[*In this context, misprision can be defined as meaning “neglect or wrong performance of official duty” or “misunderstanding or mistake.”]

无论如何, 我们将尝试讲述你的询问,因为它是个有帮助的询问,因为它允许我们再一次表达(宇宙)造物的全体合一性。我们在一个共享的经验水平上寻求造物者、你们对此并不知情;与其说我们以光环绕自身,毋宁说我们已经变成光。我们的理解是除了光、再没有其他材质。我们的仪式、如你可能的称呼、是一个无限微妙的持续平衡过程,你们现在正开始经验。

However, we shall attempt to speak to your query, for it is an helpful one in that it allows us to express once again the total unity of creation. We seek the Creator upon a level of shared experience to which you are not privy, and rather than surrounding ourselves in light, we have become light. Our understanding is that there is no other material except light. Our rituals, as you may call them, are an infinitely subtle continuation of the balancing processes which you are now beginning to experience.

我们现在寻求没有极性。因此我们不向外祈请任何权能,因为当我们(逐渐)成为光/爱和爱/光,我们的寻找已经变得内化。这些是我们寻求的平衡:怜悯与智慧之间的平衡,这个过程越来越多地允许我们对经验的理解成为通晓的、好让我们更加地靠近与太一造物者的合一、那是我们如此欢喜寻求的。

We seek now without polarity. Thus we do not invoke any power from without, for our search has become internalized as we become light/love and love/light. These are the balances we seek, the balances between compassion and wisdom which, more and more, allow our understanding of experience to be informed that we may come closer to the unity with the One Creator which we so joyfully seek.

你们的仪式位于你们的进度水平、包含极化的概念,而且这是在你们的特殊空间/时间上、最为中心的东西。

Your rituals at your level of progress contain the concept of polarization, and this is most central at your particular space/time.
64.7 **发问者：** 如果 Ra 即将描述 Ra 在第三密度时、用以进化心智、身体、灵性之技巧，会不会有帮助？

**Questioner:** Would it be helpful if Ra were to describe the techniques used while Ra was in third density to evolve in mind, body, and spirit?

**RA:** 我是 Ra。这个询问超出混淆法则的范围。

**RA:** I am Ra. This query lies beyond the Law of Confusion.

64.8 **发问者：** Ra 的第四密度经验是怎样的？这是否也超出混淆法则的范围？

**Questioner:** What about fourth-density experience of Ra? Would that also lie beyond the Law of Confusion?

**RA:** 我是 Ra。这是正确的。让我们表达一个想法。Ra 不是菁英。要对一个荣耀我们的小组讲述我们特定的经验、等于是导引 (你们) 到特定忠告的地步。我们 (那时) 的工作跟你人群一样，体验喜乐与忧伤的催化剂。我们的环境多少比较和谐一些。

**RA:** I am Ra. This is correct. Let us express a thought. Ra is not elite. To speak of our specific experiences to a group which honors us is to guide to the point of a specific advising. Our work was that of your peoples, of experiencing the catalyst of joys and sorrows. Our circumstances were somewhat more harmonious.

把以下这件事说出去：任何实体或群体都能创造最灿烂的和谐、不管在任何的外在环境中。Ra 的经验并不比你们自己的更多。你们的(经验)是在第三密度的收割之中、位于这个空间/时间的舞蹈。

Let it be said that any entity or group may create the most splendid harmony in any outer atmosphere. Ra’s experiences are no more than your own. Yours is the dance at this space/time in third-density harvest.

64.9 **发问者：** 最近有人提出该问题：可能有些记录遗留在吉沙的大金字塔附近、里面、或底下。我只想问、在这个区域中探究是否有任何益处？

**Questioner:** The question was brought up recently having to do with possible records left near, in, or under the Great Pyramid at Giza. I have no idea whether this would be of benefit. I will just ask if there is any benefit in investigating in this area?

**RA:** 我是 Ra。我们很抱歉、在这方面的资讯如此匮乏。然而，任何提到这类特定主题的话语都会创造冒犯自由意志的可能性。

**RA:** I am Ra. We apologize for
seeming to be so shy of information. However, any words upon this particular subject create the possibility of infringement upon free will.

64.10 Questioner: In a previous session[*] you mentioned the gateway of magic for the adept occurring in eighteen-day cycles. Could you expand on that information please?

【*参看 61.3】[*61.3.]

RA: I am Ra. The mind/body/spirit complex is born under a series of influences, both lunar, planetary, cosmic, and in some cases, karmic. The moment of the birthing into this illusion begins the cycles we have mentioned.

The spiritual, or adept’s, cycle is an eighteen-day cycle and operates with the qualities of the sine wave. Thus there are a few excellent days on the positive side of the curve, that being the first nine days of the cycle—precisely the fourth, the fifth, and the sixth—when workings are most appropriately undertaken, given that the entity is still without total conscious control of its mind/body/spirit distortion/reality.

这个资讯最有趣的部分：如同各个周期的特性，注意到在关键点时，也就是从第九通往第十、以及从第十八到第一天，该行家会经验到某个困难，尤其是同时遇到另一个周期也在相同时间处于转折期。

The most interesting portion of this information, like that of each cycle, is the noting of the critical point wherein, passing from the ninth to the tenth and from the eighteenth to the first days, the adept will experience some difficulty, especially when there is a transition occurring in another cycle at the same time.

在每个周期的最低点、行家的威力最小，但遭逢困难的程度就比在关键时期体验的(困难)要小得多。

At the nadir of each cycle the adept will be at its least powerful but will not be open to difficulties in nearly the degree that it experiences at critical times.
64.11 发问者: 那么，要找出这些周期，我们得记录出生的一刹那，即婴儿从母亲(肚子)中出来，进入这个密度(的时刻)，然后开始计算周期，持续一生。这是否正确？

Questioner: Then, to find the cycles, we would take the instant of birth and the emerging of the infant from the mother into this density and start the cycle at that instant and continue it through the life. Is this correct?

RA: 我是 Ra。这大部分是正确的。不需要确认出生的一刹那。知道这个事件发生的日期就足以应付所有工作，除了最精微的工作之外。

RA: I am Ra. This is mostly correct. It is not necessary to identify the instant of birthing. The diurnal cycle upon which this event occurs is satisfactory for all but the most fine workings.

64.12 发问者: 现在，假设行家在该周期中合适的时机执行任何魔法会比较成功，或者容我们说，更符合他的构想；而在较不合适的时机执行，结果则相反。我是否正确？

Questioner: Now, am I correct in assuming that whatever magic the adept would perform would be more successful or, shall we say, more to his design than that performed at less opportune times in the cycle?

RA: 我是 Ra。这个周期是一个对行家有帮助的工具，如同我们先前所说，当行家变成越来越平衡，它设计的工作就越来越少仰赖良机的周期，并且越来越多取决于它们的功力。

RA: I am Ra. This cycle is an helpful tool to the adept, but, as we said, as the adept becomes more balanced, the workings designed will be dependent less and less upon these cycles of opportunity and more and more even in their efficacy.

64.13 发问者: 我没有能力判断行家的能力要到何种程度、在怎样的能力层级，该行家才会抵达这个点，容我们说，独立于周期性作用之外。你可否告诉我需要什么层级的「行家程度」才能如此独立？

Questioner: I have no ability to judge at what point, at what level of abilities the adept would reach this point of being, shall we say, independent of the cyclical action. Can you give me an indication of what level of “adeptness” that would be necessary to be so independent?

RA: 我是 Ra。由于这个小组的工作，我们受到束缚无法具体地讲述，因为讲述(这题)似乎在评判。无论如何，我们可以说：你可以考量这个周期与你们小组中，所谓的占星学平衡放在同等地位；也就是说，它们是有趣的，但不是关键的。

RA: I am Ra. We are fettered from speaking specifically due to this group’s work, for to speak would seem to be to judge. However, we may say
that you may consider this cycle in the same light as the so-called astrological balances within your group; that is, they are interesting but not critical.

64.14 发问者：谢谢你。我读到最近一篇研究指出：在这个星球上，实体们的正常睡眠周期比白昼期间晚一个小时，所以我们的周期是25小时，而非24小时。这是否正确，如果是，为什么是这样？

Questioner: Thank you. I read that recent research has indicated that the normal sleep cycle for entities on this planet occurs one hour later each diurnal period, so that we have a 25-hour cycle instead of a 24. Is this correct, and if so, why is this?

RA：我是Ra。这在某些情况下是正确的。来自火星经验记忆的行星影响对于这些第三密度物理身体复合体有某个作用。这个种族已将它的基因材料给予你们(次元)平面上的许多身体。

RA： I am Ra. This is in some cases correct. The planetary influences from which those of Mars experience memory have some effect upon these third-density physical bodily complexes. This race has given its genetic material to many bodies upon your plane.

64.15 发问者：谢谢你。在最近的一场集会*，Ra 提到两个人，斯图亚特与道格拉斯。我们称这些人为医学专业人员。现代医学技术在减轻身体扭曲上有何价值，总体的价值、容我说，以及它与这些扭曲的目的、我们所谓的业力和其他效应之间有何关联？

Questioner: Thank you. Ra mentioned the ones Stuart and Douglas in a recent session.* These are members of what we call our medical profession. What is the value, overall value, shall I say, of modern medical techniques in alleviating bodily distortions with respect to the purpose for these distortions and what we might call karma and other effects?

【*在 62.11 有提到他们】
[*Mentioned in 62.11.]

RA：我是Ra。这个询问错综复杂。无论如何，我们将提出一些观察，而非单一协调的答案。因为你们治疗行业中的对抗式疗法有些两面的特性。

RA： I am Ra. This query is convoluted. However, we shall make some observations in lieu of attempting one coherent answer, for that which is allopathic among your healing practices is somewhat two-sided.

首先，你必得看到该可能性/或然率：每一个对抗疗法医者事实上是个医者。在你们的文化链结中，这种训练被认为是完善治疗能力的适当手段。

Firstly, you must see the possibility/probability that each and every allopathic healer is, in fact, an healer. Within your cultural nexus this
training is considered the appropriate means of perfecting the healing ability.

就最基本的见识而言, 任何一个对抗疗法医者或许可以被视为一个渴望服务他人的医者, 借由减轻(他人)身体复合体与心智/情绪复合体的扭曲, 于是接受治疗的患者得以拥有更长期的你们所称的人生, 经验更长期的催化剂。当情况适当时, 这是一个对他人的伟大服务, 由于(人们)使用你们幻象的空间/时间连续体可以创造趋向智慧与爱的累积变貌。

In the most basic sense, any allopathic healer may be seen to, perhaps, be one whose desire is service to others in alleviation of bodily-complex and mental/emotional-complex distortions so that the entity to be healed may experience further catalyst over a longer period of what you call the life. This is a great service to others, when appropriate, due to the accumulation of distortions toward wisdom and love which can be created through the use of the space/time continuum of your illusion.

观察某种对抗疗法的概念: 将身体复合体视为一个机器, 我们注意到(你们)社会复合体的症状, 它似乎毫不妥协地 *渴望并致力于分心、平淡无奇、沉睡。这是在你们平面上, 社会思考出现的结果, 而非其原因。

In observing the allopathic concept of the body complex as the machine, we may note the symptomology of a societal complex seemingly dedicated to the most intransigent desire for the distortions of distraction, anonymity, and sleep.[15] This is the result, rather than the cause, of societal thinking upon your plane.

【*在这个上下文中, 不妥协 (intransigent) 可以被定义为: 拒绝或不愿意妥协; 或不愿改变一己的观点或放弃一个通常是极端的位置或态度。】

[In this context, intransigent may be defined as “characterized by refusal or unwillingness to compromise, or to change one’s views, or to abandon a(n often extreme) position or attitude.”]

接着, 这个身体复合体的机械式概念产生持续扩散的扭曲, 朝向你们会称为的健康欠佳、由于使用强烈的化学药物来控制和隐藏各种身体扭曲的结果。你们许多人(开始)领悟到有些更具功效的治疗系统, 并不排除对抗式疗法, 而是纳入许多其他的治疗方式。

In turn this mechanical concept of the body complex has created the continuing proliferation of distortions towards what you would call ill-health due to the strong chemicals used to control, and hide, bodily distortions. There is a realization among many of your peoples that there are more efficacious systems of healing, not excluding the allopathic, but also including the many other avenues of healing.
64.16 发问者：让我们假设一个身体的扭曲发生在一个特定实体身上，那么他可选择寻求对抗式疗法的协助、或经验该扭曲的催化剂而不寻求更正该扭曲。你可否为这个实体评论这两种可能性，并为他分析各个路径？

Questioner: Let us assume that a bodily distortion occurs within a particular entity who then has a choice of seeking allopathic aid or experiencing the catalyst of the distortion and not seeking correction of the distortion. Can you comment on the two possibilities for this entity and his analysis of each path?

RA：我是Ra。如果该实体极化朝向服务他人，分析的适当方向为考量何种路径可以提供服务他人的最大机会。

RA：I am Ra. If the entity is polarized towards service to others, analysis properly proceeds along the lines of consideration of which path offers the most opportunity for service to others.

对于负面极化的实体，情况恰好相反。For the negatively polarized entity the antithesis is the case.

对于未极化的实体，考量方向是随机的，最可能的方向是朝向舒适的变貌。For the unpolarized entity the considerations are random and, most likely, in the direction of the distortion towards comfort.

64.17 发问者：我晓得蒙罗博士* 几天前带来一个四只脚指的大脚铸模。你可否告诉我，那个铸模是何种形态的大脚？

Questioner: Dr. Monroe,* I understand, brought a four-toed Bigfoot cast by here the other day. Could you tell me which form of Bigfoot that cast was?

【*蒙罗博士(Dr. Burt Monroe)是路易维耳大学的生物系主任。】
[+Dr. Burt Monroe was the head of the biology department at the University of Louisville.]

RA：我是Ra。我们可以。

RA：I am Ra. We can.

64.18 发问者：我知道这问题完全不重要，但为了服务蒙罗博士，我想我应该问。

Questioner: I know it is totally unimportant, but as a service to Dr. Monroe I thought that I should ask that.

RA：我是Ra。这个实体属于一个思想形态的小群体。

RA：I am Ra. This entity was one of a small group of thought-forms.

64.19 发问者：他还问，我知道这不重要，为什么大脚实体死掉之后，没有人发现大脚的遗骸？他曾问为什么这些实体的遗骸从未被找到？你可否回答这个问题？这问题是不重要，但只为
Questioner: He also asked (and I know this is unimportant) why there were no Bigfoot remains found, that is, after the Bigfoot entities had died on our surface. He had asked why there had never been any remains of these entities found. Could you answer this for him? It's just of no importance, but just as a service to him I ask it.

RA: I am Ra. You may suggest that exploration of the caves which underlie some of the western coastal mountain regions of your continent will one day offer such remains. They will not be generally understood if this culture survives in its present form long enough, in your time measurement, for this probability/possibility vortex to occur.

此时，还有足够能量再进行一个完整的询问。

There is enough energy for one more full query at this time.

64.20 发问者：在治疗练习中，当你说到检验身体的各种知觉，你的意思是身体五官的那些知觉？或者与身体的自然机能有关，好比触摸、爱抚、性分享、和同伴？或者你说的完全是另一回事?

Questioner: In the healing exercises, when you say “examine the sensations of the body,” do you mean those sensations available to the body via the five senses? Or in relation to the natural functions of the body such as touching, loving, sexual sharing, and company? Or are you speaking of something else altogether?

RA: I am Ra. The questioner may perceive its body complex at this moment. It is experiencing sensations. Most of these sensations, or in this case nearly all of them, are transient and without interest. However, the body is the creature of the mind. Certain sensations carry importance due to the charge or power which is felt by the mind upon the experience of this sensation.

举例来说，在这个空间/时间链结点，有一个知觉携带着一个强有力的电荷、可以被检验。这个朝向不舒适变貌的知觉是由于身体复合体在此次工作中、处于狭小拘束的位置。在平衡过程中，你可以探索这个知觉。为什么这个知觉强
而有力？因为它被挑选好让该实体供给能量给这个通讯、得以服务他人。

For instance, at this space/time nexus one sensation is carrying a powerful charge and may be examined. This is the sensation of what you call the distortion towards discomfort due to the cramped position of the body complex during this working. In balancing you would then explore this sensation. Why is this sensation powerful? Because it was chosen in order that the entity might be of service to others in energizing this contact.

每个知觉在心智上留下意义的余味，让记忆中的味道可以被检验。这些是我们谈论的知觉。

Each sensation that leaves the aftertaste of meaning upon the mind, that leaves the taste within the memory, shall be examined. These are the sensations of which we speak.

在我们离开这个器皿之前，是否有任何简短的询问？

May we answer any brief queries before we leave this instrument?

64.21 发问者：有没有任何我们可以做的事、好使该器皿更舒适或改善该通讯？

Questioner: Is there anything that we could do to make the instrument more comfortable or improve the contact?

RA：我是 RA，继续考量各项排列。你们是谨慎认真的，并且觉察到照顾该器皿目前扭曲的方式、跟手腕与双手有关。一如往常，爱是最伟大的保护。

RA：I am Ra. Continue to consider the alignments. You are conscientious and aware of the means of caring for the instrument in its present distortions having to do with the wrists and hands. As always, love is the greatest protection.

我是 RA。我的朋友，我在无限造物者的荣耀之爱与喜悦之光当中，离开你们。那么，向前去吧，在太一无限造物者的爱与和平中欢欣庆祝。Adonai。

I am Ra. I leave you, my friends, in the glorious love and joyful light of the Infinite Creator. Go forth, then, rejoicing in the power and in the peace of the One Infinite Creator. Adonai.

第 065 场集会 1981 年 8 月 8 日

65.0 RA：我是 Ra。我在太一无限造物者的爱与光中向你们致意。我们现在开始通讯。

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

65.1 发问者：你可否先给我一个指示：关于该器皿的生命能与肉体能量的状态与水平？

Questioner: Could you first please give us an indication of the instrument’s condition and the level of
vital and physical energies?

**RA:** 我是 Ra。这个器皿的生命能如前述。在这个空间/时间/其肉体能量被大大地扭曲朝向弱点、由于关节炎症状的扭曲复合体。超心灵攻击的层级保持恒常，但目前被这个器皿妥当地处理、以致于消除了严重的困难，由于它与支持小组的忠诚。

**RA:** I am Ra. This instrument’s vital energies are as previously stated. The physical energies are greatly distorted towards weakness at this space/time due to the distortion complexes symptomatic of that which you call the arthritic condition. The level of psychic attack is constant but is being dealt with by this instrument in such a way as to eliminate serious difficulties due to its fidelity and that of the support group.

65.2 发问者：我今天或许可以重新找回一些先前已涵盖的问题，但我正尝试针对我不理解的事情、获得一个更清楚的图像，接着可能发展一个我自己在未来的行动计划。

Questioner: I may be re-covering a little ground already covered in previous questioning today, but I am trying to get a clearer picture of some things that I don’t understand and possibly develop a plan of my own for activity in the future.

我的印象是在不久的未来，许多目前投胎在这颗行星上的实体将增加他们的寻求。原因是因为他们将更加地觉察(自然)造物的本来面貌，而非人类的造物、容我说。他们的导向以及思考借由一种独特性质的催化剂，重新被导向于思考更为基本的概念、容我说。这是否正确？

**RA:** 我是 Ra。概括的表达从未可以是完全正确的。然而，我们可以指出：当面临帘幕中的一个洞，一个实体的眼睛很可能第一次清楚看到窗户以外的东西。这个倾向是很可能的，基于目前的可能性/或然率漩涡[复数]、在这个链结点，它们活跃于你们空间/时间与时间/空间连续体之内。

**RA:** I have the impression that in the near future the seeking will increase by many who now are incarnate in the physical on this planet. Their seeking will increase because they will become more aware of the creation as it is, opposed, I might say, to the creation of man. Their orientation and their thinking will, by catalyst of a unique nature, be reoriented to thinking of the more basic concepts, shall I say. Is this correct?

**RA:** 我是 Ra。概括的表达从未可以是完全正确的。然而，我们可以指出：当面临帘幕中的一个洞，一个实体的眼睛很可能第一次清楚看到窗户以外的东西。这个倾向是很可能的，基于目前的可能性/或然率漩涡[复数]、在这个链结点，它们活跃于你们空间/时间与时间/空间连续体之内。
65.3 发问者：我假设，有这么多流浪者以及那些已收割的第三密度实体被转移到这里的原因是：他们发现这是一个特典与格外有益的时机投胎在这个星球上，基于我刚才讲到的效应，他们有机会更充分地服务，因为人们的寻求增加。一般而言，这是否正确？

Questioner: I have assumed that the reason that so many wanderers, and those harvested third-density entities who have been transferred here, find it a privilege and an exceptionally beneficial time to be incarnate upon this planet is that the effect that I just spoke of gives them the opportunity to be more fully of service because of the increased seeking. Is this, in general, correct?

RA：我是 Ra。这是流浪者投胎之前的意图。有许多流浪者不适应你们地球人群的处事方式，导致官能障碍，就某种程度而言，心智复合体活动的配置形成一种陷阱，牵引着该实体、对应受牵引的程度，妨碍了它原本打算(提供)的服务。

RA：I am Ra. This is the intention which wanderers had prior to incarnation. There are many wanderers whose dysfunction with regard to the planetary ways of your peoples have caused, to some extent, a condition of being caught up in a configuration of mind complex activity which, to the corresponding extent, may prohibit the intended service.

65.4 发问者：我注意到你说话(速度)比平常慢许多。这其中有原因吗？

Questioner: I noticed that you are speaking more slowly than usual. Is there a reason for this?

RA：我是 Ra。这个器皿有些虚弱，虽然生命能是强健的，此时能够良好作用，我们发觉，(但)是比平常的状况脆弱。我们可以指出：(器皿)持续承载称为痛苦的肉体扭曲、造成肉体能量的弱化效应。为了要使用可观的、可用的能量库存而不伤害该器皿，我们正尝试比我们惯常的(通讯)，甚至更窄频地传讯。

RA：I am Ra. This instrument is somewhat weak and, although strong in vital energy and well able to function at this time, is somewhat more fragile than the usual condition we find. We may note a continuing bearing of the physical distortion called pain which has a weakening effect upon physical energy. In order to use the considerable store of available energy without harming the instrument we are attempting to channel even more narrow-band than is our wont.

65.5 发问者：谢谢你。现在，我想恰当地分析创造更大服务可能性的条件如下：老资格振动的投生大量地极化目前地表上的人们，以及流浪者的涌入大大地增加心理配置，我可以说，朝向更灵性事物的倾向。我假设这些会是创造更佳服务氛围的一个因素。这是否正
确？

Questioner: Thank you. Now, have I properly analyzed the condition that creates the possibility of greater service as follows: One, seniority by vibration of incarnation has greatly polarized those upon the surface now, and the influx of wanderers has greatly increased the mental configuration, I might say, toward things of a more spiritual nature. This, I would assume, would be one of the factors creating a better atmosphere for service. Is this correct?

RA: I am Ra. This is correct.

65.6 发问者: 当我们进展进入第四密度，即将到来的改变——我说的不只是由于加热效应，发生在物理第三密度星球上的改变，还包括预告第四密度振动的改变，好比人们有能力展现我们称为的超自然活动——我假设这两者都将作为创造更大寻求的催化剂。这是否正确？

Questioner: Would the coming changes as we progress into fourth density—I’m speaking of changes not only in the physical third-density planet due to the heating effect but also the changes that are heralding fourth-density vibrations, such as the ability of people to perform what we term paranormal activities—I’m assuming that both of these are also and will act as catalyst to create a greater seeking. Is this correct?

RA: 我是 Ra。这只有部分正确。超自然事件的发生并不是被设计来增加寻求，而是那些实体的振动配置致使它们能接触通往智能无限的大门，伴随而来的显化。这些能够进行超自然服务的实体可以决定是否在有意识层次上从事这样的服务。然而，这(服务)是该实体的自由意志与一个机能，而非超自然能力。

RA: I am Ra. This is partially correct. The paranormal events occurring are not designed to increase seeking but are manifestations of those whose vibratory configuration enables these entities to contact the gateway to intelligent infinity. These entities capable of paranormal service may determine to be of such service on a conscious level. This, however, is a function of the entity and its free will and not the paranormal ability.

你的叙述正确的部分是：由于许多改变提供许多挑战、困难、和表面上的悲痛，许多在你们幻象中的实体将寻求去理解[容我们使用这个误称]他们星球的物理韵律机能失常的原因，而有更多的服务机会。

The correct portion of your statements is the greater opportunity for service due to the many changes which will offer many challenges, difficulties, and seeming distresses within your illusion to many who then will seek to understand, if we may use
this misnomer, the reason for the malfunctioning of the physical rhythms of their planet.

再者，存在复数个或然率/可能性漩涡、回旋朝向你们的敌对行动。许多这些漩涡并不属于核子战争的类别、比较不会造成全面毁灭、但时间较为冗长、即所谓的传统战争。这种状况如果在你们的幻象形成，会提供许多寻求与服务的机会。

Moreover, there exist probability/possibility vortices which spiral towards your bellicose actions. Many of these vortices are not of the nuclear war but of the less annihilatory but more lengthy so-called conventional war. This situation, if formed in your illusion, would offer many opportunities for seeking and for service.

65.7 发问者：传统战争如何提供寻求与服务的机会？

Questioner: How would conventional warfare offer the opportunities for seeking and service?

RA：我是 Ra。该可能性/或然率为了某些情况存在：你们的(美洲)大陆以及全球有许多部分、可能涉入类似游击战的战争。自由的理想、来自所谓的入侵势力，不管它是控制的法西斯主义，或是均等控制的社会共有制，都会刺激大量的沉思，关于自由与控制的对比下隐含的巨大极化。

RA：I am Ra. The possibility/probabilities exist for situations in which great portions of your continent and the globe in general might be involved in the type of warfare which you might liken to guerrilla warfare. The ideal of freedom from the so-called invading force of either the controlled fascism or the equally controlled social common ownership of all things would stimulate great quantities of contemplation upon the great polarization implicit in the contrast between freedom and control.

在这个场景、在这个时间/空间链结点，一般摧毁有价值的阵地与人员的做法不会被认为是有用的方式。其他武器会被使用，摧毁性不及你们的核子武器。

In this scenario, which is being considered at this time/space nexus, the idea of obliterating valuable sites and personnel would not be considered an useful one. Other weapons would be used which do not destroy as your nuclear arms would.

在这个持续进行的斗争中、自由之光将在所有能够如此极化的心/身/灵复合体之内燃烧。(由于)缺乏公然表达自由之爱的机会，寻求内在知识这个动作将会生根，经由[那些记得在这个星球上的天职的]忧伤的弟兄姊妹之协助。

In this ongoing struggle the light of freedom would burn within the mind/body/spirit complexes capable of such polarization. Lacking the
opportunity for overt expression of the love of freedom, the seeking for inner knowledge would take root, aided by those of the Brothers and Sisters of Sorrow which remember their calling upon this sphere.

65.8 **Questioner**: 那么、你是说这个可能的战争状态会更广大地遍布在地表上、超过我们过去经验的任何时期，于是这种形式的催化剂碰触到更多百分比的人口？

**Questioner**: Are you saying then that this possible condition of war would be much more greatly spread across the surface of the globe than anything we have experienced in the past and, therefore, touch a larger percentage of the population in this form of catalyst?

**RA**: 我是 Ra。这是正确的。在这个场景中,有些实体正在实验一项主要武器,也就是所谓的灵子类别的装置,它们被实验性地用来导致风向与天气的改变、最终将导致饥荒。如果这个研究计划没有被反制，并且证实了满意的实验结果，该场景中的这些方法将被公诸于世。然后，那些你称为俄罗斯人的实体们希望他们的人员得以不流血地入侵每一块他们认为有价值的土地、包括这块大地。无论如何，你们文化的人群只有很少倾向朝向毫不流血的投降。

**RA**: I am Ra. This is correct. There are those now experimenting with one of the major weapons of this scenario, that is the so-called psychotronic group of devices, which are being experimentally used to cause such alterations in wind and weather as will result in eventual famine. If this program is not countered and proves experimentally satisfactory, the methods in this scenario would be made public. There would then be what those whom you call Russians hope to be a bloodless invasion of their personnel in this and every land deemed valuable. However, the peoples of your culture have little propensity for bloodless surrender.

65.9 **Questioner**: 我们似乎有着双重催化剂在运作着，问题是哪一个先作用。艾格·凯西对地球的变迁做了许多预言,我对于描述[我们称为的]未来的机制感到好奇。

**Questioner**: We would seem to have dual catalysts operating, and the question is which one is going to act first. The prophecies, I will call them, made by Edgar Cayce indicated many earth changes, and I am wondering about the mechanics of describing what we call the future.

**RA**: Ra曾经声明自己不属于时间的一部分、不过，我们关心自身与可能性/然率漩涡的关联。对我而言，要理解预言运作的机制是非常困难的。预言有何价值、好比凯西对地球变迁所做的预言?和所有这些场景的关联?

**RA**: Ra, it has been stated, is not a part of time, and yet we concern ourselves with probability/possibility vortices. It is
very difficult for me to understand how the mechanism of prophecy operates. What is the value of a prophecy such as Cayce made with respect to earth changes? With respect to all of these scenarios?

RA: 我是 Ra。考量一个购物者进入一家店买食物好供应餐桌上[你们称为的]一周的餐点。有些商店提供某些项目，其他商店提供不同组的项目。我们说到这些你问的可能性/或然率漩涡时，要理解那就好比你们店面中的罐头、壶瓮，或某部份的货品。

RA: I am Ra. Consider the shopper entering the store to purchase food with which to furnish the table for the time period you call a week. Some stores have some items, others a variant set of offerings. We speak of these possibility/probability vortices, when asked, with the understanding that such are as a can, jar, or portion of goods in your store.

当我们扫描你们的时间/空间，我们不知道你们人群会在这边或那边购物。我们只能够说出一些可供选择项目的名称。容我们说，你们称为艾格所解读的记录，其用途是相同的。在这份资料中，较少提到其他可能性/或然率漩涡，较多的注意力放在最强烈的漩涡上。

It is unknown to us, as we scan your time/space, whether your peoples will shop hither or yon. We can only name some of the items available for the choosing. The, shall we say, record which the one you call Edgar read from is useful in that same manner. There is less knowledge in this material of other possibility/probability vortices and more attention paid to the strongest vortex.

We see the same vortex, but also see many others. Edgar’s material could be likened unto one hundred boxes of your cold cereal, another vortex likened unto three, or six, or fifty of another product which is eaten by your peoples for breakfast. That you will breakfast is close to certain. The menu is your own choosing.

必须领悟到预言的价值只是表达可能性。尤有甚之，以我们谦卑的意见，任何时间/空间的眺望：不管是来自你们时间/空间的一个实体，或我们从外部的[容我们说]一个次元观看，在表达时间衡量价值上都会有相当的困难。因此，特定说法的预言、其预测的可能性的内容或种类会比预测发生的空间/时间链结点更为有趣。

The value of prophecy must be realized to be only that of expressing possibilities. Moreover, it must be, in our humble opinion, carefully taken
into consideration that any time/space viewing—whether by one of your time/space, or by one such as we who view the time/space from a dimension, shall we say, exterior to it—will have a quite difficult time expressing time measurement values. Thus prophecy given in specific terms is more interesting for the content, or type, of possibility predicted than for the space/time nexus of its supposed occurrence.

65.10 发问者: 所以我们有两种不同类型的催化剂的明显可能性, 创造出一个寻求的氛围, 将比我们目前经历的要广大。将会有许多的困惑, 特别是在地球变迁的场景中, 因为有许多群体预言许多这些变迁, 也给予众多纷乱的变迁原因。你可否评论这类催化剂的有效性,以及对于即将到来的变迁相当广泛的先期知识, 还有对于这些变迁有着许多不同的广泛解释?

Questioner: So we have the distinct possibility of two different types of catalyst creating an atmosphere of seeking that is greater than that which we experience at present. There will be much confusion, especially in the scenario of earth changes, simply because there have been many predictions of these changes by many groups giving various and sundry reasons for the changes. Can you comment on the effectiveness of this type of catalyst and the rather wide pre-knowledge of the coming changes, but also the rather wide variation in, shall I say, explanation for these changes?

RA: 我是 Ra。基于可能性/或然率漩涡的力量总数，它假定了地球自身困难的生产，即分娩行星自我进入第四密度的过程。如果不是许多实体拥有某种通往空间/时间的通道，得以察觉到这个漩涡，事件发生将会使人大为惊讶。套用我们先前的比喻，这间杂货店里的冷冻燕麦粥的数量是不成比例地大。每一个预言未来的实体从它独特的层级、位置、或振动性配置观点出发。因此偏见与扭曲将伴随许多的预言。

I am Ra. Given the amount of strength of the possibility/probability vortex which posits the expression by the planet itself of the difficult birthing of the planetary self into fourth density, it would be greatly surprising were not many which have some access to space/time* able to perceive this vortex. The amount of this cold cereal in the grocery, to use our previous analogy, is disproportionately large. Each which prophesies does so from an unique level, position, or vibratory configuration. Thus biases and distortions will accompany much prophecy.

【*有鉴于 65.9 和其他段落的事实, Ra 称呼预言的活动为时间/空间的眺望, 假定 Ra 在此要说的是时间/空间。】

[*In light of the fact that in 65.9 and elsewhere Ra called the activity of
prophecy one of viewing “time/space,” Ra presumably meant to say “time/space” here.]

65.11 发问者: 嗯, 接下来二十年间、容我说, 这整个场景的目标似乎对准于产生寻求的增加, 以及对于自然造物觉察的增进, 但也带来惊人的困惑总量。许多流浪者在投生之前的目标是否为尝试降低这种困惑?

Questioner:Well, this entire scenario over the next, shall I say, twenty years seems to be aimed at producing an increase in seeking and an increase in the awareness of the natural creation, but also a terrific amount of confusion. Was it the pre-incarnative objective of many of the wanderers to attempt to reduce this confusion?

RA: 我是 Ra。流浪者的目标是服务这个星球上的实体们、不管以何种需求方式被请求, 流浪者还有个目标是以它们的振动样式照亮整个星球的振动, 从而改善全球的不和谐效应, 以及缓和这种不和谐的任何结果。

RA: I am Ra. It was the aim of wanderers to serve the entities of this planet in whatever way was requested, and it was also the aim of wanderers that their vibratory patterns might lighten the planetary vibration as a whole, thus ameliorating the effects of planetary disharmony and palliating any results of this disharmony.

【*1 在这个文脉中, 改善(ameliorate)可以被定义为: 变得更好、更可以承受、或更满意。】

[*1 In this context, ameliorate may be defined as “to make or become better, more bearable, or more satisfactory; improve.”]

【*2 在这个文脉中, 缓和(palliating)可以被定义为: 降低一个疾病的剧烈程度, 或缓解症状、尚未治好底下的疾病; 或缓和该强度。】

[*2 In this context, palliating may defined as “to reduce the violence of (a disease),” or “to ease (symptoms) without curing the underlying disease,” or “to moderate the intensity.”]

协助一个尚未显化的情况, 这类特定的意图并非流浪者的目标。光与爱流向它们被寻求与被需要的地方、它们的方向并未被事先计划。

Specific intentions such as aiding in a situation not yet manifest are not the aim of wanderers. Light and love go where they are sought and needed, and their direction is not planned aforetimes.

65.12 发问者: 那么、每个流浪者透过他已发展的各种倾向来作用、以他认为适当的方式沟通; 或者单纯地以他的极性协助该星球的全体意识。

Questioner:Then each of the wanderers here acts as a function of the biases he has developed in any way he sees fit to communicate—or
simply be in his polarity—to aid the total consciousness of the planet.

He has any, shall I say, more physical way that he aids in—What I mean is, do his vibrations somehow add to the process, just as electrical polarity or charging a battery or something? Does that also aid the planet, just the physical presence of the wanderers?

**RA:** I am Ra. This is correct, and the mechanism is precisely as you state. We intended this meaning in the second portion of our previous answer.

You may at this time note that,如同任何实体,每个流浪者都有它独特的能力、倾向、专长,流浪者作为来自各个密度的各个部分的代表,带来一整排投生前之才能,然后可能在你们现正经验的这个(次元)平面上表达出来;所以每一个流浪者在世除了促进地球爱与光之倍增效应、以及基本的服务机能、如灯塔或牧羊人,还可贡献某种特别的服务。

Thus wanderers have three basic functions once the forgetting is penetrated, the first two being basic, the tertiary one being unique to that
particular mind/body/spirit complex.

我们可以指出、在这个(时)点、当你
思量这些可能性/或然率漩涡、虽然你们有许多、许许多个项目造成悲痛、从而
提供寻求与服务的机会, 但那间店铺总会有一个容器装着和平、爱、光、喜乐。这
个漩涡(或容器)可能很小，但转身背对它, 就是忘却当下此刻具
有的无限可能性。你们的星球有可能在一个美好、
强健的灵感瞬间, 极化朝向和谐吗？是
的，我的朋友们，它并不是很有可能; 但它始终是可能的。

We may note at this point while you
ponder the possibility/probability
vortices, that although you have many,
many items which cause distress and
thus offer seeking and service
opportunities, there is always one
container in that store of peace, love,
light, and joy. This vortex may be very
small, but to turn one’s back upon it is
to forget the infinite possibilities of the
present moment. Could your planet
polarize towards harmony in one fine,
strong moment of inspiration? Yes, my
friends. It is not probable; but it is ever
possible.

65.13 发问者: 在这个宇宙中、一个
星球发生混合型收割有多常见？【这类的收割来自于同时有正面与负面导向
的心/身/灵复合体】

Questioner: How common in the
universe is a mixed harvest for a planet
of both positively and negatively
oriented mind/body/spirit complexes?

RA：我是 Ra。在产生心/身/灵复合
体收割量的行星收割中，大约 10%是负
面的; 大约 60%是正面的; 以及大约 30%
是混合型, (但)几乎全部收割是正面的。
在混合型收割的事件中、几乎从没听过
有大多数的收割是负面的。当一个星球
强健地移动朝向负面、几乎没有机会给
予可收割的正面极化。

RA：I am Ra. Among planetary
harvests which yield an harvest of
mind/body/spirit complexes: approximately 10% are
negative; approximately 60% are
positive; and approximately 30% are
mixed with nearly all harvest being
positive. In the event of mixed harvest
it is almost unknown for the majority of
the harvest to be negative. When a
planet moves strongly towards the
negative there is almost no
opportunity for harvestable positive
polarization.

65.14 发问者：你可否告诉我，为什
么在那种情况中、几乎没有机会？
Questioner: Can you tell me why
there is almost no opportunity in that
case?

RA：我是 Ra。正面极化的能力需要
某种程度的自我决断。

RA：I am Ra. The ability to polarize
positively requires a certain degree of
self-determination.

65.15 发问者：那么当本周期的末后
日子揭晓，如果收割就发生在今天，会有一些实体被正面或负面收割，以及一些数量的留级生。我假设由于人们将要经验增多的催化剂，从现在到收割真正发生的时刻，可收割实体的数量将会增加。

Questioner: Then as these final days of the cycle transpire, if the harvest were to occur now, today, it would have a certain number harvested positively and negatively, and a certain number of repeaters. I am going to assume that because of the catalyst which will be experienced between now and the actual harvesting time these numbers of harvestable entities will increase.

一般而言，不只针对这个行星，而是指收割过程中的一般经验，在末后时期，好比这一个、产生的催化剂能够增加多少可收割实体，你可否逻辑地推算？我假设其他星球在收割期的尽头，产生混合型收割时，也会有额外的催化剂，或者我的假设有误？

Generally speaking, not particularly with respect to this planet, but with respect to general experience, shall we say, in harvesting, how big an increase in harvestable entities can you logically assume will occur because of the catalyst that occurs in the final period such as this one? Or am I making a mistake in assuming that other planets have added catalyst at the end of a harvesting period when they have a mixed harvest?

RA: 我是 Ra。在混合型收割的事件中，几乎总是会有不和谐，因此，这额外的催化剂以你们所谓的「地球变动」的形式呈现。你的这个假设是正确的。

RA: I am Ra. In the event of mixed harvest there is nearly always disharmony and, therefore, added catalyst in the form of your so-called “earth changes.” In this assumption you are correct.

邦联的渴望是服务那些因为额外催化剂更热切寻求的实体们。我们不选择去预估(投射)可成功增加多少数量给收割，因为这会是不恰当的。我们是仆人，如果我们被呼叫，我们就以全部的气力去服务。去数算数字是没有益处的。

It is the Confederation’s desire to serve those who may, indeed, seek more intensely because of this added catalyst. We do not choose to attempt to project the success of added numbers to the harvest, for this would not be appropriate. We are servants. If we are called, we shall serve with all our strength. To count the numbers is without virtue.

65.16 发问者：本周期末尾的额外催化剂明确地是栖息于地球的意识的定向函数，该意识已提供自身催化剂确定它一直思考的方向，因此作用于自身就如同肉体疼痛与疾病的催化剂作用于单一心/身/灵复合体。我曾有一次做过这个类比，但此时重述它以澄清我自己的思考，看待该行星实体多少是单一的
实体、由数十亿个心/身/灵复合体所组成。我的观点正确吗？

Questioner: Now the added catalyst at the end of the cycle is a function specifically of the orientation of the consciousness that inhabits the planet. The consciousness has provided the catalyst for itself in orienting its thinking in the way it has oriented it, thus acting upon itself the same as catalyst of bodily pain and disease act upon the single mind/body/spirit complex. I made this analogy once before but reiterate it at this time to clarify my own thinking in seeing the planetary entity as somewhat of a single entity made up of billions of mind/body/spirit complexes. Is my viewpoint correct?

RA: 我是 Ra。你是相当正确的。

RA: I am Ra. You are quite correct.

65.17 发问者: 那么、我们论述着一个实体、尚未形成一个社会记忆(复合体)、但仍然是一个实体，正如同我们之一可以被称为单一实体。我们可否继续这种对于[容我说]群聚式实体的观察，透过银河的实体，或者容我说，小型行星系统类别的实体？让我尝试这样说好了，我可否注视一个单一的太阳、位于它的行星系统、将它视为一个实体，然后注视一个主银河系、带着数十亿颗恒星，将它视为一个实体？我可否继续这种外插式推测法？

Questioner: Then we deal with an entity that has not yet formed a social memory but is yet an entity, just as one of us can be called a single entity. Can we continue this observation of the, shall I say, conglomerate entity through the galactic entity, or shall I say, small planetary system type of entity? Let me try to phrase it this way. Could I look at a single sun in its planetary system as an entity and then look at a major galaxy with its billions of stars as an entity? Can I continue this extrapolation in this way?

RA: 我是 Ra。你可以的、但不是在第三密度的空间/时间架构之内。

RA: I am Ra. You can but not within the framework of third-density space/time.

让我们尝试讲述这个有趣的主题。在你们的空间/时间中、你和你们人群是子宫内(胎儿)存有的双亲。地球，如你所称，正准备诞生，而分娩的过程并不平顺。当这个实体诞生之后，它将本能地具备其双亲的社会记忆复合体、(双亲)即所有已成为第四正面密度的实体。在这个密度中，有一个更宽广的视野。

Let us attempt to speak upon this interesting subject. In your space/time you and your peoples are the parents of that which is in the womb. The earth, as you call it, is ready to be born, and the delivery is not going smoothly. When this entity has become born it will be instinct with the social memory complex of its parents which have
你可以开始看见你与理则或太阳的关系、和你有最为亲密的关联。这不是双亲对小孩的关系，而是造物者[也就是理则]对造物者[心/身/灵复合体，如同理则]的关系。

You may begin to see your relationship to the Logos, or sun, with which you are most intimately associated. This is not the relationship of parent to child but of Creator (that is Logos) to Creator (that is the mind/body/spirit complex as Logos).

当这个领悟发生了，那么如果你愿意，你可以加宽「视野」的场域，无限地辨识理则的部分[复数]，遍及太一无限的造物，并以心智的根源[告知直觉]去感觉——双亲们协助他们的星球的进化过程，在这(宇宙)造物广大且未知的幅员中，这个过程在[作为一个整体的]造物之进化中发生许多、许多次。

When this realization occurs you may then widen the field of “eyeshot,” if you will, infinitely recognizing parts of the Logos throughout the One Infinite Creation and feeling—with the roots of mind informing the intuition—the parents aiding their planets in evolution in reaches vast and unknown in the creation, for this process occurs many, many times in the evolution of the creation as an whole.

65.18 发问者：流浪者经历遗忘的过程。你曾提到那些具有第三与第四密度双重身体的实体并不用经历遗忘过程。我在猜想，比方说，一个第六密度的流浪者有启动的第三密度身体，他是否经历分段式的遗忘，容我这么说，依次遗忘第四，第五，与第六密度，如果他(居然)启动了第四密度身体，他就有了这部分的额外记忆？然后启动第五(密度)、可以拥有另一部分(的记忆)？最后启动第六(密度)，拥有完整的记忆？这说法是否有任何意义？

Questioner: The wanderer goes through the forgetting process. You mentioned that those who have both third- and fourth-density bodies activated now do not have the forgetting that the wanderer has. I was just wondering if, say, a sixth-density wanderer were here with a third-density body activated, would he have gone through a forgetting that was in sections, shall I say, with a forgetting of fourth, fifth, and sixth densities? And if he were to have his fourth-density body activated, he would have a partial additional memory? And then another partial if his fifth were activated? And then the full memory if he had the sixth activated? Does this make any sense?

RA: 我是 Ra。没有。

RA: I am Ra. No.

65.19 发问者：[轻笑声]谢谢你。遗忘的过程令我迷惑，因为你说到有些已
The forgetting process was puzzling me because you said that the fourth-density activated people, who were here who had been harvestable, did not have the same forgetting problem. Could you tell me why the wanderer loses his memory?

RA: I am Ra. The reason is twofold:

First, the genetic properties of the connection between the mind/body/spirit complex and the cellular structure of the body is different for third density than for third/fourth density.

Secondly, the free will of third-density entities needs be preserved. Thus wanderers volunteer for third-density genetic, or DNA, connections to the mind/body/spirit complex.

The forgetting process can be penetrated to the extent of the wanderer remembering what it is, and why it is upon the planetary sphere. However, it would be an infringement if wanderers penetrated the forgetting so far as to activate the more dense bodies and, thus, be able to live, shall we say, in a god-like manner. This would not be proper for those who have chosen to serve.

The new fourth-density entities which are becoming able to demonstrate various newer abilities are doing so as a result of the present experience, not as a result of memory. There are always a few exceptions, and we ask your forgiveness for constant barrages of over-generalization.
Questioner: I don’t know if this question is related to what I am trying to get at or not, but I’ll ask it and see. You mentioned in speaking of the pyramids that the resonating chamber was used so that the adept could meet the self. Would you explain what you meant by that?

RA: 我是 Ra。一个实体在其存在的中心或深处遇见自我。所谓的共振密室可以被比拟为身体的埋葬与复活之象征意义，在那里、该实体的自我死亡，经过这种表面上损失与实现本质上获得之对峙过程，质变为一个崭新与复活(升起)的存有。

RA: I am Ra. One meets the self in the center, or deeps, of the being. The so-called resonating chamber may be likened unto the symbology of the burial and resurrection of the body wherein the entity dies to self, and, through this confrontation of apparent loss and realization of essential gain, is transmuted into a new and risen being.

RA: 你是知觉敏锐的。这将是此次工作的最后一个完整询问。容我们问，此时是否有任何简短的

RA: 我是 Ra。你是知觉敏锐的。这是该密室之目标与意图、同时也形成国王密室位置之有效性的一个必须部分。

RA: I am Ra. You are perceptive. This was the purpose and intent of this chamber as well as forming a necessary portion of the King’s Chamber position’s effectiveness.

RA: 我是 Ra。你是知觉敏锐的。这将是此次工作的最后一个完整询问。容我们问，此时是否有任何简短的

RA: I am Ra. You are perceptive. This was the purpose and intent of this chamber as well as forming a necessary portion of the King’s Chamber position’s effectiveness.

65.21 发问者: 我可否打个比方,在表面的死亡中,失去那些虚幻的、常见的第三密度渴望,接着获得全面服务他人的渴望?

Questioner: Can you tell me what this chamber did to the entity to create this awareness in him?

Questioner: Could I make the analogy of, in this apparent death, losing the desires that are the illusory, common desires of third density, and gaining the desires of total service to others?

RA: 我是 Ra。这个密室工作其心智与身体。该心智受到感官被剥夺的影响、以及被活埋没有可能解救自我的原型反应。该身体同时被心智配置、与共振密室的建造材质之电气和压电特性所影响。

RA: I am Ra. This chamber worked upon the mind and the body. The mind was affected by sensory deprivation and the archetypical reactions to being buried alive with no possibility of extricating the self. The body was affected both by the mind configuration, and by the electrical and piezoelectrical properties of the materials which were used in the construction of the resonating chamber.

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RA: I am Ra. You are perceptive. This was the purpose and intent of this chamber as well as forming a necessary portion of the King’s Chamber position’s effectiveness.
This will be the last full query of this working. May we ask if there are any brief queries at this time?

65.23 **Questioner:** 有没有任何我们可以做的事、好使该器皿更舒适或改善该通讯?

**RA:** 我是 RA，我们感觉该器皿受到良好的支持，一切好。我们告诫每一位注意这个器皿朝向痛苦的变貌，因为它不喜欢分享这些表达，但作为一个支持小组，这个器皿潜意识地接受每个实体的援助。一切都是整齐一致的。你是谨慎认真的，我们为此谢谢你。

**RA:** I am Ra. We feel that the instrument is well supported, and that all is well. We caution each regarding this instrument’s distortions towards pain, for it dislikes sharing these expressions, but as support group, this instrument subconsciously accepts each entity’s aid. All is in alignment. You are conscientious. We thank you for this.

我是 RA, 我的朋友们, 我离开你们,在太一无限造物者的爱与光中向你们致意。我们现在开始通讯。

**RA:** I am Ra. We communicate now.

66.0 **Questioner:** 你可否给我这个器皿之状态的指示?

**RA:** 我是 Ra。在此时、生命能有一些耗损、但不太严重。该肉体能量水平极度低落。除此之外，如前所述。

**RA:** I am Ra. The vital energies are somewhat depleted at this time but not seriously so. The physical energy level is extremely low. Otherwise, it is as previously stated.

66.1 **Questioner:** 有没有任何我们可以做的事,停留在第一变貌之内,去寻求星际邦联的协助、以减轻该器皿的肉体问题?

**RA:** 我是 Ra。在此时、生命能有一些耗损、但不太严重。该肉体能量水平极度低落。除此之外，如前所述。

**RA:** I am Ra. The vital energies are somewhat depleted at this time but not seriously so. The physical energy level is extremely low. Otherwise, it is as previously stated.

66.2 **Questioner:** 有没有任何我们可以做的事，停留在第一变貌之内，去寻求星际邦联的协助，以减轻该器皿的肉体问题？

**RA:** 我是 Ra。我在太一无限造物者的爱与光中向你们致意。我现在开始通讯。

**RA:** I am Ra. I leave you, my friends, rejoicing in the love and the light of the One Infinite Creator. Go forth, therefore, gloriing in the power and in the peace of the One Infinite Creator. Adonai.
RA：我是 Ra。没有。
RA：I am Ra. No.

66.3 发问者：你可否告诉我我在尝试减轻该器皿的肉体问题方面，什么是最适当的方法？
Questioner: Can you tell me the most appropriate method for attempting to alleviate the instrument’s physical problems?

RA：我是 Ra。关于滋养这个器皿，基本的资料先前已经涵盖了。我们摘要重述：根据能力做运动，不要逾越适当的参数，营养品，与同伴的社交，位于绿色光芒或更上层的性交活动；一般而言，以一种有益、有爱的方式分享这个小组的个别经验的变貌。
I am Ra. The basic material has been covered before concerning the nurturing of this instrument. We recapitulate: the exercise according to ability, not to exceed appropriate parameters, the nutrition, the social intercourse with companions, the sexual activity in green ray or above and, in general, the sharing of the distortions of this group’s individual experiences in an helpful, loving manner.

以你们舞蹈其中的密度为前提，你们正以我们认为的很大的和谐度达成这些事情。特定的专注与活动，伴随着一些肉体复合体变貌，可以减轻这些扭曲，这个器皿知道这些事情。
These things are being accomplished with what we consider great harmony, given the density in which you dance. The specific attention and activities, with which those with physical-complex distortions may alleviate these distortions, are known to this instrument.

最后，这个器皿继续它最近开始的练习是好的。
Finally, it is well for this instrument to continue the practices it has lately begun.

66.4 发问者：哪些练习？
Questioner: Which practices are those?

RA：我是 Ra。这些练习跟我们先前勾勒的运动有关。我们可以说：这个实体寻求的各种经验是有益的，如我们先前说的，但只要这个器皿工作这些练习，扭曲似乎就比较不具强制性。
I am Ra. These practices concern exercises which we have outlined previously. We may say that the variety of experiences which this entity seeks is helpful, as we have said before, but as this instrument works in these practices the distortion seems less mandatory.

66.5 发问者：我想要探究使用结晶化医者的治疗机制。我将要做一个声明，如果你能更正我的思考，我会很感激的。
Questioner: I would like to investigate the mechanism of healing using the crystallized healer. I am going to make a statement, and I would appreciate it if you would correct my thinking.

在我看来，一旦医者获得适当的平衡并且除去各个能量中心的障碍，他就可能以某种方式扮演光的收集者与聚焦者，与金字塔运作的方式相同或类似；透过左手收集光，接着从右手放射出去。如此多少穿透了第一与第七脉轮的身体的振动性包覆，接着允许要被治疗的实体之能量中心重新校准。

It seems to me that once the healer has become properly balanced and unblocked with respect to energy centers, it is possible for him to act in some way as a collector and focuser of light the same way that, or analogous to the way that a pyramid works, taking or collecting light through the left hand and emitting it through the right. This then, somehow, penetrating the first and seventh chakra envelope, vibratory envelope, you might say, of the body and allowing for the realignment of energy centers of the entity to be healed.

我相当确定我说的不完全正确，可能还差得蛮远的。你可否重新整理我的思考，好让它合理有意义?

I'm quite sure that I'm not exactly correct on this and possibly considerably off. Could you rearrange my thinking so that it makes sense?

RA: 我是 Ra。你假设一个结晶化医者可类比为国王密室位置的金字塔作用，你是正确的。我们可以建议一些(可)调整的地方。

RA: I am Ra. You are correct in your assumption that the crystallized healer is analogous to the pyramidal action of the King’s Chamber position. There are a few adjustments we might suggest.

首先，借由向外伸展的那只(左)手，该能量被带入医者的场域复合体，以极化的方式使用。然而，这股能量循环经过各个能量点，到达脊椎的底部，以及某种程度地到达双脚；从而穿过医者的能量中心，螺旋穿越过双脚，(能量)在红色能量中心转向，朝向位于黄色能量中心的螺旋，接着穿越绿色能量中心[在小宇宙中，即为普那能量配置中的国王密室]；然后第三螺旋继续穿越蓝色能量中心，然后从那里透过大门入口被遣送返回智能无限。

Firstly, the energy which is used is brought into the field complex of the healer by the outstretched hand used in a polarized sense. However, this energy circulates through the various points of energy to the base of the spine and, to a certain extent, the feet; thus coming through the main energy centers of the healer, spiraling through the feet, turning at the red energy center towards a spiral at the yellow energy center, and passing through the green energy center in a
microcosm of the King’s Chamber energy configuration of prana. This then continuing for the third spiral through the blue energy center and being sent therefrom through the gateway back to intelligent infinity.

正是从绿色(能量)中心、治疗的普那移往极化的治疗右手、接着从那儿到达要被治疗的实体处。

It is from the green center that the healing prana moves into the polarized healing right hand and therefrom to the one to be healed.

我们补充说明: 有些实体使用黄色光芒的配置来转移能量, 这是做得到的, 但其效果令人质疑, 以及医者、治疗能量、与寻求(治疗)者之间的关系。令人质疑是由于寻求者将倾向继续要求这类的能量传送, 若医者不在现场、则不会发生任何真正的治疗, 由于缺乏你方才说的盔甲外壳被穿透的结果。

We may note that there are some who use the yellow-ray configuration to transfer energy, and this may be done, but the effects are questionable—and, with regard to the relationship between the healer, the healing energy, and the seeker, questionable due to the propensity for the seeker to continue requiring such energy transfers without any true healing taking place in the absence of the healer due to the lack of penetration of the armoring shell of which you spoke.

66.6 发问者: 现在, 一个来自第五或第六密度的流浪者可以尝试这类的治疗、只有很少或没有成果。这对我指出已启动的身体有某个机能, 由于…你可否告诉我流浪者遗失了什么, 为什么他需要重获特定的平衡与能力、以完善他的治疗能力？

Questioner: Now, a wanderer who has an origin from fifth or sixth density can attempt such a healing and have little or no results. This indicates to me that there is some function of the activated body, since the— Can you tell me what the wanderer has lost, and why it is necessary for him to regain certain balances and abilities to perfect his healing ability?

RA: 我是 Ra。你可以看待流浪者如同婴儿、尝试说出你们人群中一些声音复合体。在婴儿尚未发展的心智复合体中有着沟通能力的记忆, 但实行或显化这能力尚未随手可得, 这是因为它在这个经验中选择的心/身/灵复合体的限制。

RA: I am Ra. You may see the wanderer as the infant attempting to verbalize the sound complexes of your peoples. The memory of the ability to communicate is within the infant’s undeveloped mind complex, but the ability to practice or manifest this, called speech, is not immediately forthcoming due to the limitations of the mind/body/spirit complex it has chosen to be a part of in this
So it is with the wanderer which, remembering the ease with which adjustments can be made in the home density, yet still, having entered third density, cannot manifest that memory due to the limitations of the chosen experience. The chances of a wanderer being able to heal in third density are only more than those native to this density because the desire to serve may be stronger and this method of service chosen.

66.7 **Questioner:** Those dual-activated beings…not the wanderers, but the harvested and dual-activated third- and fourth-density entities? Are they able to heal using the techniques that we have discussed?

**RA:** I am Ra. This is correct. Only insofar as the healer has become balanced may it be a channel for the balancing of an other-self. The healing is first practiced upon the self, if we may say this in another way.

66.9 **Questioner:** Now, when a healer approaches another self to work (treatment) and we have one situation: another self through the catalysts creates a condition which they are deemed as needing to be treated.

**RA:** I am Ra. This is correct. It is not so, but as beginners of fourth density the desire may not be present.

66.8 **Questioner:** So if I am assuming a wanderer who has the desire to learn the techniques of healing while, shall I say, trapped in third density. He then, it seems to me, is primarily concerned with the balancing and unblocking of energy centers. Am I correct in this assumption?

**RA:** I am Ra. In many cases this is so, but as beginners of fourth density the desire may not be present.
情况是怎么回事，另外，医者作用于编程催化剂以带来治疗有什么后续的影响吗？

Questioner: Now as the healer approaches an other-self to do the healing we have a situation where the other-self has, through programming of catalyst, possibly created a condition which is viewed as a condition needing healing. What is the situation, and what are the ramifications of the healer acting upon a condition of programmed catalyst to bring about healing?

我假设在治疗过程中，编程的催化剂是有用的，因为对于患者而言，他觉察到他当初规划该催化剂时，想要觉察的东西？这是否正确？

Am I correct in assuming that in doing this healing, the programmed catalyst is useful to the one to be healed in that the one to be healed then becomes aware of what it wished to become aware of in programming the catalyst? Is this correct?

RA: 我是 Ra。你的思考不能说是完全不正确，但显得有些僵硬，在催化剂的经验式使用之流动中，似乎不是这样的。

RA: I am Ra. Your thinking cannot be said to be completely incorrect but shows a rigidity which is not apparent in the flow of the experiential use of catalyst.

医者的作用在于提供重新校准的机会或协助重新校准能量中心，或心智与身体、灵性与心智，或灵性与身体之能量的某种连结。后者是很罕见的。

The role of the healer is to offer an opportunity for realignment, or aid in realignment, of either energy centers or some connection between the energies of mind and body, spirit and mind, or spirit and body. This latter is very rare.

寻求(治疗)者于是拥有一个交互的机会去接受自我的崭新观点，能量涌入型态的不同安排。如果该实体，在任何层级，渴望停留在似乎需要治疗的变貌配置上，它将如此做。如果是相反的情况，寻求者则选择崭新的配置，这个过程透过自由意志完成。

The seeker will then have the reciprocal opportunity to accept a novel view of the self, a variant arrangement of patterns of energy influx. If the entity, at any level, desires to remain in the configuration of distortion which seems to need healing, it will do so. If, upon the other hand, the seeker chooses the novel configuration, it is done through free will.

这是其他形式能量转移的一大困难，因为它们并不透过自由意志的过程进行，而这个过程并非黄色光芒的原生物。

This is one great difficulty with other forms of energy transfer in that they do not carry through the process of
free will as this process is not native to yellow ray.

66.10 **Questioner**: 哲学上而言，一个心/身/灵复合体透过心智配置、容我说、治疗自我，或它被医者治疗；这两者之间的差异是什么？

**RA**: 我是 Ra。你有个误解。医者并不治疗。结晶化的医者是智能能量的管道，给予一个机会给该实体，好让它得以治疗自我。

66.11 **Questioner**: 那么、寻求治疗一个心/身/灵复合体的过程，在某些情况中、就如同寻求一种聚合与聚焦的光能量。这个来源可以是另一个充分结晶化的心/身/灵复合体，或金字塔形状，或可能是其他东西。这是否正确？

**RA**: 这些是一个实体可以寻求治疗的某些方式。是的。

再没有其他关于治疗的描述了。因此 (两者)并无不同、只要医者绝对不在收到患者请求协助之前就接洽它。这点对于你们文化中较为传统的医者也是真的，如果这些医者能够充分地了解，他们负责的只是提供治疗的机会，而非治愈，许多这些实体将感觉这一个被误解的责任之巨大负担从他们身上脱落。

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RA：我是 Ra。或许最伟大的医者就在自我之内，可以透过持续冥想、如我们已建议的、来取用。

RA：I am Ra. Perhaps the greatest healer is within the self and may be tapped with continued meditation, as we have suggested.

有许多治疗的形式可供你们人群使用；每个形式都有益处，且可以被任何想望的寻求者视为适当的方式、由此改变肉体复合体的扭曲、或改变心/身/灵复合体各个部分的连结。

The many forms of healing available to your peoples—each have virtue and may be deemed appropriate by any seeker who wishes to alter the physical-complex distortions or some connection between the various portions of the mind/body/spirit complex thereby.

66.13 发问者：我曾观察到在菲律宾群岛一带、有许多超心灵手术的活动。我的假设是：这些医者提供我称之为训练的辅助，或一种重新配置病患心智的方式，当相对天真的病患观察到医者的动作，看见突然出现的血液，等等，于是重新配置其心智根部去相信，你可以说治疗已经完成，从而治疗了他自己。我刚才做的这个分析正确吗？

Questioner: I have observed many activities known as psychic surgery in the area of the Philippine Islands. It was my assumption that these healers are providing what I would call a training aid, or a way of creating a reconfiguration of the mind of the patient to be healed, as the relatively naïve patient observes the action of the healer in seeing the materialized blood, etc., then reconfigures the roots of mind to believe, you might say, the healing is done and, therefore, heals himself. Is this analysis that I made correct?

RA：我是 Ra。这是正确的。我们可以稍微进一步讲述这类型的机会。

RA：I am Ra. This is correct. We may speak slightly further upon this type of opportunity.

有些时候，当该实体对于一个不良状况不具有情感、理智、灵性的兴趣，这个状况或许只是偶然的基因排列发生，那么明显被非物质化的东西将会保持消失的状态，任何观察者来观察都是如此的结果。

There are times when the malcondition to be altered is without emotional, mental, or spiritual interest to the entity and is merely that which has, perhaps by chance genetic arrangement, occurred. In these cases that which is apparently dematerialized will remain dematerialized and may be observed as so by any observer.

(若)该不良状况含有情感、理智，或灵性的电荷，它就可能不会维持消失的状态，就观察者看到客观的参考物而言。无论如何，如果寻求者拿取这个机会，
那么表面上的肉体复合体的不良状况跟实际的健康变貌[如你们的称谓]会有不同。虽然不再经验该(肉体)扭曲，这个客观的参考物会暗示仍有影响。

The malcondition which has an emotional, mental, or spiritual charge is likely not to remain dematerialized in the sense of the showing of the objective referent to an observer. However, if the opportunity has been taken by the seeker, the apparent malcondition of the physical complex will be at variance with the actual health, as you call this distortion, of the seeker; and the lack of experiencing the distortions which the objective referent would suggest still held sway.

举例来说，这个器皿被移除三个小囊肿，该器皿对于它们没有兴趣，因此在超心灵手术之后，这些囊肿维持消失的状态。

For instance, in this instrument the removal of three small cysts was the removal of material having no interest to the entity. Thus these growths remained dematerialized after the so-called psychic surgery experience.

在另一场超心灵手术，这个器皿的肾脏被谨慎地给予一个新的存在性配置，该实体拥抱这个机会。然而，该心/身/灵复合体的这个特别部分携带大量的情感、理智、与灵性电荷，因为这个扭曲的身体机能是该器皿重大疾病的起因，这些特定配置的事件累积达到最高点，促成这个实体有意识地决定要有所服务于。因此，任何客观的(仪器)扫描该实体的肾脏复合体将发现相当极端的机能失常现象，跟超心灵手术的经验[如你的称呼]存在之前是一样的结果。

In other psychic surgery the kidneys of this instrument were carefully offered a new configuration of beingness which the entity embraced. However, this particular portion of the mind/body/spirit complex carried a great deal of emotional, mental, and spiritual charge due to this distorted functioning being the cause of great illness, in a certain configuration of events, which culminated in this entity’s conscious decision to be of service. Therefore, any objective scanning of this entity’s renal complex would indicate the rather extreme dysfunctional aspect which it showed previous to the psychic surgery experience, as you call it.

关键并不在于一个扭曲持续在观察者眼前消失，毋宁是在于(寻求者)选择新近具体化的配置[存在于时间/空间之中]。

The key is not in the continuation of the dematerialization of distortion to the eye of the beholder but, rather, lies in the choosing of the newly materialized configuration which exists in time/space.

66.14 发问者：你可愿解释(刚才)最后的评论，关于时间/空间中的配置？
Questioner: Would you explain that
last comment about the configuration in time/space?

RA: 我是 Ra。治疗是在心/身/灵复合体的时间/空间部份完成，被形体制造体或乙太体所采用，然后被输出到空间/时间物理幻象、让已启动的黄色光芒心/身/灵复合体使用。时间/空间中的乙太体决定采用你所称的健康的配置才是关键，而非任何发生在空间/时间中的事件。

RA: I am Ra. Healing is done in the time/space portion of the mind/body/spirit complex, is adopted by the form-making, or etheric, body and is then given to the space/time physical illusion for use in the activated yellow-ray mind/body/spirit complex. It is the adoption of the configuration which you call health by the etheric body in time/space which is the key to what you call health, not any event which occurs in space/time.

在这个过程中，你可以看见你称为的意志具备跨越次元的层面，因为是该实体的意志、寻求、渴望导致靛蓝体使用崭新的配置并改良存在于空间/时间的身体。这个过程在一瞬间完成，可以说是不考虑时间的操作。

In this process you may see the transdimensional aspect of what you call will, for it is the will, the seeking, the desire of the entity which causes the indigo body to use the novel configuration and to reform the body which exists in space/time. This is done in an instant and may be said to operate without regard to time.

我们可以补充说明，一般认为在治疗年纪很小的孩子的过程中，表面上是医者在治疗、该年轻的实体并没有参与其中。绝非如此，因为在时间/空间中的心/身/灵复合体总是能够以意志力选取它要经验的扭曲、不管该实体表面上的年纪[如你所称]是多少。

We may note that in the healing of very young children there is often an apparent healing by the healer in which the young entity has no part. This is never so, for the mind/body/spirit complex in time/space is always capable of willing the distortions it chooses for experience no matter what the apparent age, as you call it, of the entity.

66.15 发问者: 这个渴望与意志运作抵达时间/空间区域、它只是被治疗的实体的机能，或者也是医者、该结晶化医者的机能？

Questioner: Is this desire and will that operates through to the time/space section a function only of the entity who is healed, or is it also the function of the healer, the crystallized healer?

RA：我是 Ra。容我们借这个机会说这是造物者的活动。(现在)明确地回答你的询问，结晶化医者并没有(投入)意志。它提供一个机会而不执着于结果，因为它觉察到一切为一，造物者正在认
识祂自己。

RA：我是Ra。或许我们有机会说这正是造物主的活动。具体来说，回答你的疑问，结晶化的治愈者并无意愿。它提供了将自己与结果分开的机会，因为它知道一切是一体的，造物主正知道自己。

66.16 发问者：那么寻求治疗的心身灵复合体必须有强烈的渴望、好让疗愈产生？这是否正确？

Questioner: Then the desire must be strong within the mind/body/spirit complex who seeks healing to be healed in order for the healing to occur? Is this correct?

RA：我是Ra。这在某一个或另一个层级是正确的。一个实体可能并未有意地寻求治疗，不过潜意识地觉察到需要体验新的一组疗愈后的变貌。相似地，一个实体可以有意识地，极为渴望被治愈，但在它的存有之内、在某个层级，发觉特定的一些配置虽然似乎是相当扭曲的，事实上，在那个层级，其起因却被认为是恰当的。

RA：我是Ra。这是正确的。

66.18 发问者：那么，当一个实体开始觉察它朝向服务他人极化时，或许会碰到一个矛盾的情境，因为它选择某些扭曲好获致理解，但这些扭曲又使它不能充分地服务。在这个时点，觉察到这个机制的实体或许可以透过冥想，理解必要的心智配置以减轻肉体扭曲，好让它在这个特别的链结点、可以更大程度地服务他人。我这个思考正确吗？

Questioner: Then in the case of an entity who becomes aware of its polarization with respect to service to others, it might find a paradoxical situation in the case where it was unable to fully serve because of distortions chosen to reach that
understanding which it has reached. At this point it would seem that the entity who was aware of the mechanism might, through meditation, understand the necessary mental configuration for alleviating the physical distortion so that it could be of greater service to others at this particular nexus. Am I correct in this thinking?

RA: I am Ra. You are correct although we might note that there are often complex reasons for the programming of a distorted physical complex pattern. In any case, meditation is always an aid to knowing the self.

66.19 Questioner:脊椎保持垂直姿势是否有助于冥想程序?
Questioner: Is a vertical positioning of the spine useful or helpful in the meditative procedure?

RA: I am Ra. It is somewhat helpful.

66.20 Questioner:我这边有一个已写好的问题，其实是两个。首先，可否请你列出身体内的极性、跟平衡未显化实体的(不同形体的)能量中心有关的极性?
Questioner: I have a written question, two of them actually. The first is would you please list the polarities within the body which are related to the balancing of the energy centers of the various bodies of the unmanifested entity?

RA: 我是 Ra。在这个问题中，蕴含着大量我们赏识的思维。这个问题本身就有助于冥想程序。

RA: I am Ra. In this question there lies a great deal of thought which we appreciate. It is possible that the question itself may serve to aid meditations upon this particular subject. Each unmanifested self is unique. The basic polarities have to do with the balanced vibratory rates and relationships between the first three energy centers and, to a lesser extent, each of the other energy centers.

我们可否更明确地回答你?
May we answer more specifically?

66.21 Questioner: 可能在下一次集会，我们将详尽探讨那个(主题)。
Questioner: Possibly in the next session we will expand on that.

我想要问第二个问题。原型心智的结构与内容是什么？原型心智是如何作用的、以告知个别心/身/灵复合体的直
I would like to ask the second question. What are the structure and contents of the archetypical mind, and how does the archetypical mind function in informing the intuition and conscious mind of an individual mind/body/spirit complex?

RA: 我是 Ra。你必须了解到，我们提供这些概念给你们，好让你们透过考量它们而增长关于自我的知识。特别是关于后半段的询问，我们比较喜欢聆听做过这些练习的学生说出他对这个主题的观察，然后建议跟该询问有关的进一步精练之途径。我们感觉以这种方式，我们可以带来更多的协助。

RA: I am Ra. You must realize that we offered these concepts to you so that you might grow in your own knowledge of the self through the consideration of them. We would prefer, especially for this latter query, to listen to the observations upon this subject which the student of these exercises may make and then suggest further avenues of the refinement of these inquiries. We feel we might be of more aid in this way.

66.22 发问者: 你提到一个供能螺旋从任何一个金字塔顶端放射，接着你将它放在头部底下大约 30 分钟，你可以获得益处。你可否告诉我这个第三螺旋如何是有帮助的，以及接受的实体获得怎样的帮助?

Questioner: You mentioned that an energizing spiral is emitted from the top of any pyramid, and that you could benefit by placing this under the head for a period of thirty minutes or less. Can you tell me how this third spiral is helpful, and what help it gives the entity who is receiving it?

RA: 我是 Ra。你可以摄取一些物质促使肉体载具体验更多能量的变貌。这些物质是粗糙的，相当粗略地作用于身体复合体之上，增加肾上腺素的流动。

RA: I am Ra. There are substances which you may ingest which cause the physical vehicle to experience distortions towards an increase of energy. These substances are crude, working rather roughly upon the body complex, increasing the flow of adrenaline.

金字塔的供能螺旋提供的振动是：每一个既在空间/时间又在时间/空间中的细胞都会被充能，仿佛好比接上了你们的电源。这个供能影响碰触所有这些：心智的敏锐度、该身体的肉体能量与性能量，以及灵性之意志的协调。它能以任一方式被使用。

The vibration offered by the energizing spiral of the pyramid is such that each cell, both in space/time and in time/space, is charged as if hooked to your electricity. The keenness of mind, the physical and sexual energy of body, and the attunement of will of spirit are all touched by this energizing influence. It may be used in any of
It is possible to over-charge a battery, and this is the cause of our cautioning any who use such pyramidal energies to remove the pyramid after a charge has been received.

66.23 发问者：关于放在头部底下的小金字塔，是否有个理想尺寸或最佳材质？

Questioner: Is there a best material, or optimal size, for the small pyramid to go beneath the head?

RA：我是 Ra。假定采用吉沙金字塔的比例来发展螺旋，最为适当的大小为整体高度小到足以放在枕头底下、(仍)是舒适的。

RA：I am Ra. Given that the proportions are such as to develop the spirals in the Giza pyramid, the most appropriate size for use beneath the head is an overall height small enough to make placing it under the cushion of the head a comfortable thing.

66.24 发问者：没有最佳的材质？

Questioner: There’s no best material?

RA：我是 Ra。有一些较佳的材质，在你们的交易系统中是相当昂贵的。它们比我们先前提到的物质*相比并没有好很多。唯一不正确的物质是较贱的金属。

RA：I am Ra. There are better materials which are, in your system of barter, quite dear. They are not that much better than substances which we have mentioned before.* The only incorrect substances would be the baser metals.

【*先前在 57.19 与 58.14 有提到。】【*Mentioned before in 57.19 and 58.14.】

66.25 发问者：现在，你曾提到吉沙型金字塔的国王密室中的作用的某些问题。我正在假设，如果我们使用与吉沙的金字塔同样的几何配置制作的小金字塔将十分适合放在头部底下，因为我们不会使用到国王密室的放射、而只有来自顶端的第三螺旋。接着我也想问使用 60°顶点角是否比更大的顶点角好？是否会提供一个更好的能量来源？

Questioner: Now, you mentioned the problems with the action in the King's Chamber of the Giza-type pyramid. I am assuming if we used the same geometrical configuration that is used at the pyramid at Giza, this would be perfectly all right for the pyramid placed beneath the head since we wouldn’t be using the King’s Chamber radiations but only the third spiral from the top. And I’m also asking would it be better to use a 60° apex angle than the larger apex angle? Would it
provide a better energy source?

**RA:** 我是 Ra。关于通过顶点角度的能量，吉沙金字塔提供一个优良的模型。只要确定该金字塔够小、不会让任何实体小到足以爬进去。

**RA:** I am Ra. For energy through the apex angle, the Giza pyramid offers an excellent model. Simply be sure the pyramid is so small that there is no entity small enough to crawl inside it.

66.26 发问者：那么，我假设这股能量、这个螺旋光能量、以某种方式被身体的能量场所吸收。这是否多少与靛蓝色能量中心有连结？我这个猜测正确吗？

Questioner: I assume that this energy, then, this spiraling light energy, is somehow absorbed by the energy field of the body. Is this somehow connected to the indigo energy center? Am I correct in this guess?

**RA:** 我是 Ra。这是不正确的。这股能量的属性是在肉体复合体场域内移动，并且照射空间/时间身体的每个细胞。接着这个过程完成之后，也照射空间/时间中的等价物。它跟空间/时间之黄色光芒体密切对准。这并不是乙太体或自由意志的机能。这一个照射很像是你们的太阳光。是故、应该小心使用它。

**RA:** I am Ra. This is incorrect. The properties of this energy are such as to move within the field of the physical complex and irradiate each cell of the space/time body and, as this is done, irradiate also the time/space equivalent which is closely aligned with the space/time yellow-ray body. This is not a function of the etheric body or of free will. This is a radiation much like your sun’s rays. Thus it should be used with care.

66.27 发问者：在一天的期间，应用(金字塔)30 分钟的次数、多少次会是适当的？

Questioner: How many applications of thirty minutes or less during a diurnal period would be appropriate?

**RA:** 我是 Ra。在大多数的情况，不要超过一次。在少数情况中，尤其是用于灵性工作的能量、实验两个较短的周期或许是可能的，但任何突然疲倦的感觉都是一个确切的信号、即该实体已经被过度照射。

**RA:** I am Ra. In most cases, no more than one. In a few cases, especially where the energy will be used for spiritual work, experimentation with two shorter periods might be possible, but any feeling of sudden weariness would be a sure sign that the entity had been over-radiated.

66.28 发问者：这股能量是否有助于治疗肉体的扭曲？

Questioner: Can this energy help in any way as far as healing of physical distortions?

**RA:** 我是 Ra。虽然不能使用这股能
量直接治疗，若结合冥想则可以提供特定百分比的实体们在冥想中的协助。在大多数的情况中，它最有助益的方面在于减轻疲倦、以及刺激肉体或性欲的活动。

**RA**：我是Ra。There is no application for direct healing using this energy, although if used in conjunction with meditation it may offer to a certain percentage of entities some aid in meditation. In most cases it is most helpful in alleviating weariness and in the stimulation of physical or sexual activity.

66.29 **发问者**：从第三到第四密度的转换过程中，除了我们目前经历的、我们有两种其他可能性。一种可能性是完全正面极化的收割，以及完全负面极化收割的可能性；就我的理解，这两种在宇宙其他地方都已经发生许多次。当发生完全负面极化的收割，整个星球被负面极化，从第三密度进入第四密度，这样的星球是否会经历疾病的变貌，如同这个行星在(完全)转换之前、现在经历的一样？

**Questioner**：In a transition from third to fourth density we have two other possibilities other than the type that we are experiencing now. We have the possibility of a totally positively polarized harvest, and the possibility of a totally negatively polarized harvest that, I understand, have occurred elsewhere in the universe many times. When there is a totally negatively polarized harvest, when a whole planet, that is, has negatively polarized and makes the transition from third to fourth density, does the planet have the experience of the distortion of disease that this planet now experiences prior to that transition?

**RA**：我是Ra。你是敏锐的，负面收割是一种密集的不和谐，该星球会表达出这点。

**RA**：I am Ra. You are perceptive. The negative harvest is one of intense disharmony, and the planet will express this.

66.30 **发问者**：该星球在第三密度晚期[转换到第四密度之前]有一组特定的状态，这些状态在第四密度早期有所不同。你可否给我一个关于负面极化星球的例子，以及它在第三密度晚期的状态、以及第四密度早期的不同状态，好让我可以看见它们如何改变？

**Questioner**：The planet has a certain set of conditions prior to transition into fourth density, that is in late third density, and then the conditions are different in early fourth density. Could you give me an example of a negatively polarized planet and the conditions in late third density and early fourth density, so that I can see how they change?

**RA**：我是Ra。在负面导向的星球上，从第三到第四密度的振动改变与正面导向星球是完全一样的。随着第四负面密度的到来，产生许多能力与可能性、
这些你是熟悉的。第四密度更为密集，想要隐藏心/身/灵复合体的真实振动要远为困难许多。这使得第四密度负面实体们，如同正面实体们，有机会形成社会记忆复合体。它致使负面导向实体有机会以不同组的参数来展示它们凌驾于他人之上的权力、用于服务自我。就振动而言、状态是一样的。

**RA：我是 Ra。** The vibrations from third to fourth density change on a negatively oriented planet precisely as they do upon a positively oriented planet. With fourth-density negative comes many abilities and possibilities of which you are familiar. The fourth density is more dense, and it is far more difficult to hide the true vibrations of the mind/body/spirit complex. This enables fourth-density negatives, as well as positives, the chance to form social memory complexes. It enables negatively oriented entities the opportunity for a different set of parameters with which to show their power over others and to be of service to the self. The conditions are the same as far as the vibrations are concerned.

66.31 发问者：我所关切的是肉体扭曲、疾病的数量，这类的事情在第三负面密度尾声与第四负面密度刚开始，两者转折的变化。在第三负面密度晚期，肉体的问题、疾病等的状态是怎样呢？

Questioner: I was concerned about the amount of physical distortions, disease, and that sort of thing in third-density negative just before harvest and in fourth-density negative just after harvest or in transition. What are the conditions of the physical problems, disease, etc., at late third-density negative?

**RA：** I am Ra. Each planetary experience is unique. The problems, shall we say, of bellicose actions are more likely to be of pressing concern to late third-density negative entities than the earth’s reactions to negativity of the planetary mind, for it is often by such warlike attitudes on a global scale that the necessary negative polarization is achieved.

当第四(负面)密度发生之际，将有一颗新的星球与新的肉体载具系统，逐渐地表达自己，接着敌对行动的参数从外显的武器转变成思想(武器)。

As fourth density occurs there is a new planet and new physical vehicle system gradually expressing itself, and the parameters of bellicose actions become those of thought rather than manifested weapons.

66.32 发问者：好吧，第三负面密度
星球在即将收割进入第四负面密度之前，就我们在这个星球上所知道的，是否会有肉体的传染病与疾病四处蔓延？

Questioner: Well then is physical disease and illness, as we know it on this planet, rather widespread on a third-density negative planet just before harvest into fourth-density negative?

RA: 我是 Ra。你说的那些肉体复合体扭曲，比较不会发生在第四负面密度开始成为收割的很可能选项之际，这是由于第三负面密度可收割实体的一个特征是对于自我的极度兴趣。这样的实体会十分细心地照顾肉体，同时心智上有更多针对自我的纪律。这个倾向是巨大的自我兴趣和自我纪律。

RA: I am Ra. Physical-complex distortions of which you speak are likely to be less found as fourth-density negative begins to be a probable choice of harvest due to the extreme interest in the self which characterizes the harvestable third-density negative entity. Much more care is taken of the physical body as well as much more discipline being offered to the self mentally. This is an orientation of great self-interest and self-discipline.

仍然有些疾病种类与心智复合体的负面情绪有关联，例如愤怒。无论如何，对于一个可收割的实体，更有可能使用这些情感扭曲为催化剂，以毁灭性与外显的方式投注到愤怒的目标上。

There are still instances of the types of disease which are associated with the mind-complex distortions of negative emotions such as anger. However, in an harvestable entity these emotional distortions are much more likely to be used as catalyst in an expressive and destructive sense as regards the object of anger.

66.33 发问者: 我正在尝试理解疾病与身体扭曲的产生与极性的关联，包含正面与负面两方面。似乎它们的产生以某种方式创造了分裂或极化，它们有个机能是创造第三密度的起初极化。这是否正确？

Questioner: I am trying to understand the way that disease and bodily distortions are generated with respect to polarities, both positive and negative. It seems that they are generated in some way to create the split or polarization, that they have a function in creating the original polarization that occurs in third-density. Is this correct?

RA: 我是 Ra。这并不完全正确。身体或心智复合体的扭曲是存有们里内有需要这方面经验的极化协助。这些实体可能早已选择(一条)路径或要追随的极化。

RA: I am Ra. This is not precisely correct. Distortions of the bodily or mental complex are those distortions found in beings which have need of
experiences which aid in polarization. These polarizations may be those of entities which have already chosen the path or polarization to be followed.

由于缺乏对于自我满溢的兴趣，并强调服务他人，正面导向的个人比较可能经验肉体复合体之内的扭曲。

It is more likely for positively oriented individuals to be experiencing distortions within the physical complex due to the lack of consuming interest in the self and the emphasis on service to others.

此外，对于一个尚未极化的实体，肉体扭曲的催化剂将会随机产生。如你所说的，期望的结果是：起初的极性选择。通常是(实体)尚未做出这个选择、而催化剂持续产生。

Moreover, in an unpolarized entity catalyst of the physical distortion nature will be generated at random. The hopeful result is, as you say, the original choice of polarity. Oftentimes this choice is not made, but the catalyst continues to be generated.

对于负面导向的个体，肉体比较有可能被仔细地照顾，心智也被锻炼以抵抗肉体的扭曲。

In the negatively oriented individual the physical body is likely to be more carefully tended and the mind disciplined against physical distortions.

RA: 我是 Ra。我们将回顾先前的资料。

【66.34 发问者：这个星球对我而言，一般而言，似是是个我会称为充满扭曲的污水池，包含所有的疾病与肉体的机能障碍。在我看来，平均而言，这个星球会是列在(扭曲)排行榜上很高、很高的位置; 如果我们只看这些问题的总体数量。我…我在这个假设中的感觉正确吗?

Questioner: This planet, to me, seems to be what I would call a cesspool of distortions. This includes all diseases and malfunctions of the physical body in general. It would seem to me that, on the average, this planet would be very, very high on the list if we just took the overall amount of these problems. Am I... is my feeling correct in this assumption?

RA: 我是 Ra。我们将回顾先前的资料。

【*起初在 61.7 涵盖过。】

*COriginally covered in 61.7.*

催化剂被提供给一个实体，如果该心智复合体并未使用催化剂，它将会渗入身体复合体，并且以某种肉体扭曲的形 式显化。越有效率地使用催化剂，找到的肉体扭曲就越少。

Catalyst is offered to the entity. If it is not used by the mind complex it will then filter through to the body complex and manifest as some form of physical distortion. The more efficient the use of catalyst, the less physical
distortion to be found.

对于你们称为的流浪者而言，它们在应对第三密度振动型态上就有先天的困难，再加上不管多朦胧的回忆，知道这些扭曲在家乡振动中是不必须或不寻常的。

There are, in the case of those you call wanderers, not only a congenital difficulty in dealing with the third-density vibratory patterns, but also a recollection, however dim, that these distortions are not necessary or usual in the home vibration.

我们总是会过度归纳，因为还有许多情况是由于投生前的决定而导致肉体或心智的限制与扭曲，但我们觉得你问题着重的部分是广泛流传的苦难变貌[以这种或那种形式呈现]。

We over-generalize as always, for there are many cases of pre-incarnative decisions which result in physical or mental limitations and distortions, but we feel that you are addressing the question of widespread distortions towards misery of one form or another.

的确，在某些第三密度的星球上，催化剂以比较有效率的方式被使用。在你们星球的情况中，有着许多无效率使用催化剂的情况，因此，许多的肉体扭曲。

Indeed, on some third-density planetary spheres catalyst has been used more efficiently. In the case of your planetary sphere there is much inefficient use of catalyst and, therefore, much physical distortion.

此时，我们还有足够的能量回答一个询问。

We have enough energy available for one query at this time.

66.35 发问者：那么我要问有没有任何我们可以做的事，好使该器皿更舒适、或改善该通讯？

Questioner: Then I will ask if there is anything that we can do to make the instrument more comfortable or improve the contact?

RA：我是 RA。一如往常、在爱中继续。一切都好。你们是谨慎认真的。

RA: I am Ra. Continue as always in love. All is well. You are conscientious.

我是 RA。我在太一无限造物者的爱与光中离开你们。向前去吧，在太一无限造物者的大能与和平中欢欣庆祝。Adonai。

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

第 067 场集会 1981 年 8 月 15 日

67.0 RA：我是 Ra。我在太一无限造物者的爱与光中向你们致意。我现在开始通讯。

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

67.1 **Questioner**: 你可否告诉我该器皿的状态，请？
**Questioner**: Could you first give us the instrument’s condition, please?

**RA**: 我是 Ra。对于这个实体、其生命能比起上次你询问的时候、更对准正常的变貌。该肉体复合体的能量层级比上次要弱一些。超心灵攻击成分在这个特别的链结点是异常地强烈。
**I am Ra. The vital energies are more closely aligned with the amount of distortion normal to this entity than previous asking showed. The physical complex energy levels are somewhat less strong than at the previous asking. The psychic attack component is exceptionally strong at this particular nexus.**

67.2 **Questioner**: 你可否描述你称为的超心灵攻击成分、并且告诉我为什么它在这个特殊时间是强烈的？
**Questioner**: Can you describe what you call the psychic attack component and tell me why it is strong at this particular time?

**RA**: 我是 Ra。我们将选择不追溯先前已给予的资讯, 毋宁, 选择说明: 作用于这个器皿的心灵攻击处于恒常的水平、只要它继续这个特殊服务的话。
**I am Ra. We shall elect not to retrace previously given information but, rather, elect to note that the psychic attack upon this instrument is at a constant level as long as it continues in this particular service.**

攻击的强度各有不同、取决于该实体所呈现的任何弱点机会。在这个特定的链结点，该实体承受你所称的痛苦变貌有一些时间，接着这个现象对于肉体能量水平有累积的弱化效应。这创造出一个特别有利的机会目标，我们先前说到的该(猎户)实体利用这个机会尝试以它自己的方式服务。
Variations towards the distortion of intensity of attack occur due to the opportunities presented by the entity in any weakness. At this particular nexus the entity has been dealing with the distortion which you call pain for some time, as you call this measurement, and this has a cumulatively weakening effect upon physical energy levels. This creates a particularly favorable target of opportunity, and the entity of which we have previously spoken has taken this opportunity to attempt to be of service in its own way.

幸运的是：这个通讯持续保有生命力、(因为)该器皿是个具有强健意志的实体、只有很少的倾向朝向你们称为的歇斯底里变貌; 由于这个攻击的头晕目眩效应一直是恒常的、有时候会引发你们的几个白昼周期的混乱状态。
It is fortunate for the ongoing vitality of this contact that the instrument is a
a more complete sense. Is this correct?

RA: 我是 Ra。你的陈述中并没有正确性或不正确性。它是正面极化的一种表达，以及对待负面极化行动之平衡观点，其效应是削弱负面极化行动的气力。

RA: I am Ra. There is no correctness or incorrectness to your statement. It is an expression of a positively polarized and balanced view of negatively polarized actions which has the effect of debilitating the strength of the negatively polarized actions.

67.4 发问者：我们会欢迎这个实体使用的攻击服务，你可以说攻击是个误称，由于我不认为它是一种攻击，而是提供一种服务，我们欢迎提供这样的服务，但我相信，我们能够更充分地使用这个服务，如果他们不要以次要的方式，致使该器皿肉体残废的话。因为有了更大的肉体能力，她会更能够欣赏该服务。如果这个继续进行的服务不包括令人晕眩的效应，我们会以更多的爱欢迎该服务[超过目前的情况]，并且十分感激。

Questioner: We would welcome the services of the entity who uses, and I will use the misnomer, you might say, of attack, since I do not consider this an attack but an offering of service, and we welcome this offering of service—but we would be able, I believe, to make more full use of the service if it were not physically disabling the instrument in a minor way. For with a greater physical ability she would be able to more appreciate
the service. We would greatly appreciate it if the service was carried on in some manner which we could welcome in even greater love than at present. This, I assume, would be some service that would not include the dizzying effect.

I am trying to understand the mechanism of this service by the entity that seems to be constantly with us, and I am trying to understand the origin of this entity and the mechanism of greeting us. I will make a statement that is probably not only incorrect but is a function of my extreme limitation in understanding the other densities and how they work.

I am guessing that this particular entity is a member of the Orion Confederation and is possibly, or possibly not, incarnate in a body of the appropriate density, which I assume is the fifth, and by mental discipline he has been able to project a portion if not all of his consciousness to our coordinates, you might say, here, and it is possibly one of the seven bodies that make up his mind/body/spirit complex. Is any of this correct, and can you tell me what is correct or incorrect about that statement?

RA: I am Ra. The statement is substantially correct.

67.5 发问者：你是否宁愿不给我、刚才陈述中的一些细节的资讯？
Questioner: Would you rather not give me information as to the specifics of my statement?

RA: I am Ra. We did not perceive a query in further detail. Please re-question.

67.6 发问者：该实体使用哪一个颜色的形体，旅行到我们这里？
Questioner: Which body, with respect to the colors, does the entity use to travel to us?

RA: I am Ra. This query does not particularly easy to answer. Due to having trans-dimensional traits,
不只是空间/时间到空间/时间，还是从(这个)密度到(那个)密度。第五密度的空间/时间身体停留在第五密度的同时，该实体使用时间/空间的光体或第五密度身体(旅行)。你假设意识是借此被投射的，这是正确的。你假设这个显意识载具归属于第五密度空间/时间的肉体复合体，运作于这个特别的服务，这是正确的。

RA: I am Ra. This query is not particularly simple to answer due to the transdimensional nature, not only of space/time to time/space, but from density to density. The time/space light or fifth-density body is used while the space/time fifth-density body remains in fifth density. The assumption that the consciousness is projected thereby is correct. The assumption that this conscious vehicle, attached to the space/time fifth-density physical complex, is that vehicle which works in this particular service is correct.

67.7 发问者：无疑地，我将问几个无知与贫乏的问题。然而，我在尝试理解关于极化的幻象的某些特定概念，它似乎存在于特定的密度层级中，并且决定意识互动机制的运作。这对我是个很困难的主题，因此为了我贫乏的问题，我请求你的原谅，但在我看来，该第五密度实体以某种方式被我们小组的极化所吸引，因为这个小组对于该实体如同一个灯号。我是否正确？

RA: I am Ra. This is, in substance, correct, but the efforts of this entity are put forward only reluctantly. The usual attempts upon positively oriented entities, or groups of entities, are made, as we have said, by minions of the fifth-density Orion leaders; these are fourth-density. The normal gambit of such fourth-density attack is the tempting of the entity or group of entities away from total polarization towards service to others and toward the aggrandizement of self, or of social
organizations with which the self identifies.

In the case of this particular group, each was given a full range of temptations to cease being of service to each other and to the One Infinite Creator. Each entity declined these choices and, instead, continued with no significant deviations from the desire for a purely other-self service orientation.

At this point one of the fifth-density entities over-seeing such detuning processes determined that it would be necessary to terminate the group by what you might call magical means, as you understand ritual magic. We have previously discussed the potential for the removal of one of this group by such attack and have noted that, by far, the most vulnerable is the instrument due to its pre-incarnative physical-complex distortions.

67.8 发问者：既然我们认可这个第五(负面)密度实体为造物者，为了使这个小组充分地服务造物者，我们也必须尝试以任何我们会的方式服务这个实体。除了企图使我们停止接收与传播你们的讯息之外，你可否告诉我们这个实体任何(其他)的渴望？

Questioner: In order for this group to be fully in service to the Creator, since we recognize this fifth-density entity as the Creator, we must also attempt to serve in any way we can, this entity. Is it possible for you to communicate to us the desires of this entity, if there are any, in addition to simply ceasing the reception and dissemination of that which you provide for us?

RA: 我是 Ra。这个实体有两个渴望。容我们说，首先与首要的渴望是将这个小组的一个或更多成员错置于负面导向、好让它可以选择沿着服务自我的途径有所服务。必得在此之前的目标是当某个心/身/灵复合体[属于这个小组]在可控制的配置范围内、终止其肉体复合体的生存能力。

RA: I am Ra. This entity has two desires. The first, and foremost, is to, shall we say, misplace one or more of this group in a negative orientation so that it may choose to be of service along the path of service to self. The objective which must precede this is the termination of the physical
complex viability of one of this group while the mind/body/spirit complex is within a controllable configuration.

May we say that although we of Ra have limited understanding, it is our belief that sending this entity love and light, which each of the group is doing, is the most helpful catalyst which the group may offer to this entity.

Questioner: We find a… I'm sorry, continue if you wish to continue with it.

RA: I am Ra. We were about to note that this entity has been as neutralized as possible, in our estimation, by this love offering, and thus its continued presence is, perhaps, the understandable limit for each polarity of the various views of service which each may render to the other.

Questioner: We have a paradoxical situation in that in order to fully serve the Creator at this level in the polarized section, you might say, of the creation, we have requests from those whom we serve in this density for Ra's information. In fact, I just had one by telephone a short while ago. However, we have requests from, in this particular case, another density not to disseminate this information. We have the Creator, in fact, requesting two seemingly opposite activities of this group.

If we could reach a condition of full, total, complete service in such a way that we were, by every thought and activity, serving the Creator to the very best of our ability. Is it possible for you to solve, or possible for the fifth-density
entity who offers its service to solve, the paradox that I have observed?

RA: 我是 Ra。这是相当可能的。
RA: I am Ra. It is quite possible.

67.11 发问者: 那么，我们如何解决这个矛盾?
Questioner: Then how could we solve this paradox?

RA: 我是 Ra。如果你愿意，考虑你没有能力不服务造物者，因为一切都是造物者。在你们个人的成长样式中，显现基本第三密度的选择。再者，该记忆套迭着你们家乡密度的正面极化。是故，你们的特殊导向是强烈地极化朝向服务他人，并且已成就智慧、还有怜悯。
RA: I am Ra. Consider, if you will, that you have no ability not to serve the Creator since all is the Creator. In your individual growth patterns appear the basic third-density choice. Further, there are overlaid memories of the positive polarizations of your home density. Thus your particular orientation is strongly polarized towards service to others and has attained wisdom as well as compassion.

你不只有两种相反的服务需求；你还发现一个无限的队伍，充满矛盾的要求，有的要求来自这个源头的资讯，有的要求没有该资讯，如果你仔细倾听那些声音的话。全部只有一种声音，你却会在特定的频率上共振的。这个频率决定你服务太一造物者的选择。碰巧这个小组的振动样式与 Ra 群体的样式是相容的，允许我们透过这个器皿、带着你们的支持、说话。这是自由意志的一个机能。
You do not have merely two opposite requests for service. You will find an infinite array of contradictory requests for information, or lack of information from this source if you listen carefully to those whose voices you may hear. This is all one voice to which you resonate upon a certain frequency. This frequency determines your choice of service to the One Creator. As it happens this group’s vibratory patterns and those of Ra are compatible and enable us to speak through this instrument with your support. This is a function of free will.

造物者的一部分似乎对于你选择询问我们关于灵性进化的事物感到欢喜。一个似乎分离的部分想望在各种特定性质的询问上得到众多的答案。另一个似乎分离的人群想望这个[透过该器皿进行的]通信停止，觉得那是负面特质的东西。在其他许多存在的(次元)平面上头，有些实体以每一根纤维都在为你们的服务欢庆，也有那些你刚才说到的实体，只想要终结这个器皿在第三密度平面上的生命。一切都是造物者。有一个广大壮丽的场面：具有各种偏见、扭曲、颜色、色调，在无止境的样式中(进行)。
A portion, seemingly, of the Creator rejoices at your choice to question us
regarding the evolution of spirit. A seemingly separate portion would wish for multitudinous answers to a great range of queries of a specific nature. Another seemingly separate group of your peoples would wish this correspondence through this instrument to cease, feeling it to be of a negative nature. Upon the many other planes of existence there are those whose every fiber rejoices at your service and those, such as the entity of whom you have been speaking, which wish only to terminate the life upon the third-density plane of this instrument. All are the Creator. There is one vast panoply of biases and distortions, colors and hues, in an unending pattern.

对于那些与你们[作为实体与一个团体]没有共鸣的实体, 你祝愿它们爱、光、和平、喜悦, 接着跟它们好好道别。你再不能做得比这更多了, 因为你、作为造物者的一部分、如其所是的样子, 而你的经验及其贡献要成为贵重的, 需要更多、更多地完美呈现你真实的本是。

In the case of those with whom you, as entities and as a group, are not in resonance, you wish them love, light, peace, joy, and bid them well. No more than this can you do, for your portion of the Creator is as it is, and your experience and offering of experience, to be valuable, needs be more and more a perfect representation of who you truly are.

那么, 你能够献出这个器皿的生命来服务一个负面实体吗? 你不大可能发觉这是一个真实的服务。

Could you, then, serve a negative entity by offering the instrument’s life? It is unlikely that you would find this a true service.

是故, 你可以在许多情况发现爱的平衡是如何达成的: (你)献出爱、送出光, 接着感激地答谢服务自我导向的实体, 虽然拒绝它的服务, 因为它对你此时的旅程不是有用的。于是你毫无矛盾地服务太一造物者。

Thus you may see, in many cases, the loving balance being achieved: the love being offered, light being sent, and the service of the service-to-self oriented entity gratefully acknowledged while being rejected as not being useful in your journey at this time. Thus you serve One Creator without paradox.

67.12 发问者: 这个特殊的实体, 以它的服务能够创造一种晕眩效应在器皿身上。你可否描述这样的服务的机制?

Questioner: This particular entity is able to create, with its service, a dizzying effect on the instrument. Could you describe the mechanics of such a service?

RA: 我是 Ra。这个器皿在此生的小时候拥有耳部复合体的扭曲、造成许多
感染导致小时候的巨大困难。这些扭曲的伤痕仍然存在，你所称的静脉窦系统仍然是扭曲的。因此该实体工作这些扭曲、产生了：平衡感失落、以及稍微欠缺使用耳部器官的能力。

RA：我是Ra。这个仪器，在它微小的生命周期中，有许多感染导致巨大困难。这些伤痕仍然存在，你所称的静脉窦系统仍然是扭曲的。因此该实体工作这些扭曲，产生：平衡感失落、以及稍微欠缺使用耳部器官的能力。

发问者：对于这个第五密度实体使用魔法原则[容我说]来给出这个服务、和它给出的能力、我感到困惑。为什么他能够从哲学或魔法的观点来利用这些特定的肉体扭曲？

RA：我是Ra。这个实体能够在时间/空间配置中，[容我们说]穿透该器皿的场域。它不用任何载具穿过隔离，因此更能够逃过守护者们的侦查网。

RA：我是Ra。这个实体能够在时间/空间配置中，[容我们说]穿透该器皿的场域。它不用任何载具穿过隔离，因此更能够逃过守护者们的侦查网。

FA：我不理解你的问题。这个实体使用其魔法原则来提供服务，它能做到这一点是因为它已经足够精炼，可以在不需要任何载具的情况下穿越时间/空间。这显示了魔法工作的一个优点，意识可以被传送，不需要任何载具，就像光一样。这道光可以在不调频的个体上瞬间作用，比如，如同光一般在交通繁忙的道路上，因为路面上没有车辆的暗示。这个实体，如同这个小组的每位成员，在爱与光之道上足够的修为，就不会受到暗示太大的影响。

然而，这个器皿的肉体复合体的易生病质被这个实体最大程度地利用，举例来说，它希望透过增加晕眩程度、导致该器皿跌倒或真的走入你们交通繁忙的马路中、因为视线不良之故。

RA：我是Ra。这个实体能够在时间/空间配置中，[容我们说]穿透该器皿的场域。它不用任何载具穿过隔离，因此更能够逃过守护者们的侦查网。
the instrument, hoping, for instance, by means of increasing dizziness to cause the instrument to fall or to, indeed, walk in front of your traffic because of impaired vision.

这些魔法原则，容我们说，可以被松散地转译为你们的魔法系统，符号们借此被使用、追踪、视觉化，为了发展光的力量。

The magical principles, shall we say, may be loosely translated into your system of magic whereby symbols are used and traced and visualized in order to develop the power of the light.

67.14 发问者：那么你的意思是：这个第五密度实体视觉化特定的符号？我正假设这些符号的特质是被持续使用一阵子之后，将会产生一些力量或电荷。我是否正确？

Questioner: Do you mean then that this fifth-density entity visualizes certain symbols? I am assuming that these symbols are of a nature where their continued use would have some power or charge. Am I correct?

RA：我是 Ra。你是正确的。在第五密度中，光是个可见的工具，如同你们的铅笔书写。

RA: I am Ra. You are correct. In fifth density light is as visible a tool as your pencil’s writing.

67.15 发问者：那么，我假设这个实体将光配置成各种符号，那是我们称为的物理临在。这是否正确？

Questioner: Then am I correct in assuming this entity configures the light into symbology, that is what we would call a physical presence? Is this correct?

RA：我是 Ra。这是不正确的。光被使用来创造足够的环境纯度，好让该实体将它的意识放置到一个仔细创造的光之载具，然后使用光的工具做它的工作。意志与临在是它们执行工作的方式。

RA: I am Ra. This is incorrect. The light is used to create a sufficient purity of environment for the entity to place its consciousness in a carefully created light vehicle which then uses the tools of light to do its working. The will and presence are those of the entity doing the working.

67.16 发问者：你是否熟悉一本书，那是该器皿与我大约在十二年前写成的，叫作爱斯米兰达·甘露的十字架苦刑，特别是使用驱逐仪式把(两个)实体带来地球的部分？

Questioner: Are you familiar with a book that the instrument and I wrote approximately twelve years ago called The Crucifixion Of Esmerelda Sweetwater, in particular the banishing ritual used to bring the entities to Earth?

RA：我是 Ra。这是正确的。

RA: I am Ra. This is correct.
67.17 发问者：关于我们写作的这部分，在执行上是否有任何不正确的地方？

Questioner: Were there any incorrectnesses in our writing with respect to the way this was performed?

RA：我是 Ra。不正确之处只发生一个：由于一个作者在描述训练必须的时间长度上会有的困难，（该训练）致使该著作中的悉尔多与帕布罗具备必要的修为。

RA：I am Ra. The incorrectnesses occurred only due to the difficulty an author would have in describing the length of training necessary to enable the ones known in that particular writing as Theodore and Pablo in the necessary disciplines.

67.18 发问者：在我看来，这本书不知怎的，自从我们写完之后，它全部的内容已经成为我们与许多人相遇的一个连结，并且是我们已经验的许多活动之连结。这是否正确？

Questioner: It has seemed to me that that book has, somehow, in its entirety, been a link to many of those whom we have met since we wrote it and to many of the activities we have experienced. Is this correct?

RA：我是 Ra。相当地正确。

RA：I am Ra. This is quite so.

67.19 发问者：我将在稍后的集会问那件事，因为我不想要离开正轨，因为它有些地方与时间力学有关，那是我非常困惑的。

Questioner: I will ask about that in a later session—since I don’t want to get off the track—because it has something to do with the mechanics of time, which I am very puzzled about.

那么，我要问：如你提到的，提供我们服务的第五密度实体穿透隔离来到这里，它是穿透某个机会之窗，或是因为，容我说，他的魔法能力？

But I would ask then: the fifth-density entity in coming here to offer us service, as you mentioned, penetrated the quarantine. Was this done through one of the windows, or was this because of his, shall I say, magical ability?

RA：它是 Ra。它穿越的是一个很微小的窗户，比较不具魔法导向的实体或群体不能有效地使用它。

RA：I am Ra. This was done through a very slight window which less magically oriented entities or groups could not have used to advantage.

67.20 发问者：现在，这条询问路线的要点与第一变貌以及这扇窗户存在的事实有关。这是否为随机窗户效应的一部分，容我说。我们从这个实体的贡献所接收与经验的东西，与这个星球一般由于窗户效应接收到的东西，是否属于相同的平衡类型？

Questioner: Now, the main point of
this line of questioning has to do with the First Distortion and the fact that this window existed. Was this, shall I say, a portion of the random window effect? And are we experiencing the same type of balancing in receiving the offerings of this entity as the planet in general receives because of the window effect?

RA: 我是 Ra。精准地正确。当该星球接受更多高度进化的正面实体或群体的资讯，同样的机会必得提供给相似睿智的负面导向实体或群体。

RA: I am Ra. This is precisely correct. As the planetary sphere accepts more highly evolved positive entities or groups with information to offer, the same opportunity must be offered to similarly wise negatively oriented entities or groups.

67.21 发问者: 那么，我们经验这个表面上的困难，我会称为第一变貌的智慧效应，为了该原因、必得完全接受我们所经验的智慧。这是我个人的观点。是否跟 Ra 的观点一致？

Questioner: Then we experience in this seeming difficulty the, what I would call, effect of the wisdom of the First Distortion, and for that reason must fully accept the wisdom of that which we experience. This is my personal view. Is it congruent with Ra’s?

RA: 我是 Ra。以我们的观点，我们或许会进一步地表达对这个机会的欣赏。这是一个强烈的机会、因为它的效应是相当显著的，包括实际与潜在的影响，并且由于它影响该器皿的变貌朝向痛苦与其他困难，好比晕眩等，这致使该器皿能持续选择服务他人与服务造物者。

RA: I am Ra. In our view we would perhaps go further in expressing appreciation of this opportunity. This is an intensive opportunity in that it is quite marked in its effects, both actual and potential, and as it affects the instrument’s distortions towards pain and other difficulties, such as the dizziness, it enables the instrument to continuously choose to serve others and to serve the Creator.

同样地，它提供一个持续的机会给小组中的每个成员表达支持，即使在困难或较为扭曲的环境下。这里指的是该其他自我经验这个攻击的猛烈冲撞；因此能够展现无限造物者的爱与光；此外，在一个接着一个的工作集会中，选择继续信差的服务，传递我们尝试给予的这份资讯、借此服务造物者。

Similarly it offers a continual opportunity for each in the group to express support under more distorted, or difficult, circumstances of the other-self experiencing the brunt, shall we say, of this attack, thus being able to demonstrate the love and light of the Infinite Creator; and, furthermore, choosing working by working to continue to serve as messengers for
this information which we attempt to offer and to serve the Creator thereby.

Therefore this circumstance caused opportunities and distortions are quite noticeable as well as the distortions caused by this circumstance.

67.22 **Questioner:** Thank you. Is this so-called attack offered to myself and Jim as well as the instrument?

**RA:** I am Ra. This is correct.

67.23 **Questioner:** I personally have felt no effect that I am aware of. Is it possible for you to tell me how we are offered this service?

**RA:** I am Ra. The questioner has been offered the service of doubting the self and of becoming disheartened over various distortions of the personal nature. This entity has not chosen to use these opportunities, and the Orion entity has basically ceased to be interested in maintaining constant surveillance of this entity.

抄写员被恒常地监视，被给予许多机会强化其理智/情感上的扭曲，在某些情况中，包括理智/情感复合体与对应之肉体复合体的连结矩阵。当这个实体开始觉察到这些攻击，它就变得越来越不被它们渗透。

The scribe is under constant surveillance and has been offered numerous opportunities for the intensification of the mental/emotional distortions and, in some cases, the connection matrices between mental/emotional complexes and the physical complex counterpart. As this entity has become aware of these attacks it has become much less pervious to them.

这特别解释了为什么它们大量地强化与恒常监视该器皿，由于此生中，它无法控制的因素，它是个虚弱的环节。

This is the particular cause of the great intensification and constancy of the surveillance of the instrument, for it is the weak link due to factors beyond its control within this incarnation.

67.24 **Questioner:** Is it within the First
Distortion to tell me why the instrument experienced so many physical distortions during the new times of its incarnation?

RA: 我是 Ra。这是正确的。

RA: I am Ra. This is correct.

67.25 发问者: 在那个情况下、你可否回答我、为什么该器皿在其早年经历这么多事?

Questioner: In that case can you answer me as to why the instrument experienced so much during its early years?

RA: 我是 Ra。我们肯定你假设的正确性、即这类的答案会打破混淆之道。不适合把这类答案摊开来、好比将晚餐的食物摊开在餐桌上一般。合适的做法是沉思涉及的机会复合体。

RA: I am Ra. We were affirming the correctness of your assumption that such answers would be breaking the Way of Confusion. It is not appropriate for such answers to be laid out as a table spread for dinner. It is appropriate that the complexes of opportunity involved be contemplated.

67.26 发问者: 那么、在此时、我们无法提供给那个猎户集团的第五密度实体[一直与我们同在]任何其他的服务。当我从你的观点来看、我们无法为他做任何事? 这是否正确?

Questioner: Then there is no other service that we can at this time offer that fifth-density entity of the Orion group who is so constantly with us. As I see it now there is nothing that we can do for him from your point of view? Is this correct?

RA: 我是 Ra。这是正确的。你尝试在极化状态中、服务相反的极性、这其中有着巨大的幽默。这样做有着天然的困难、因为你所认为的服务、被那个实体认为是非服务。当你传送爱与光给这个实体、并且祝愿它安好、它就失去它的极性、并且需要重新集结。是故、它不会认为你的服务是种服务。

RA: I am Ra. This is correct. There is great humor in your attempt to be of polarized service to the opposite polarity. There is a natural difficulty in doing so since what you consider service is considered by this entity non-service. As you send this entity love and light and wish it well it loses its polarity and needs to regroup. Thus it would not consider your service as such.

另一方面、如果你允许它的服务、在你们当中移除这个器皿、或许你并不认为这是种服务。

On the other hand, if you allowed it to be of service by removing this instrument from your midst, you might, perhaps, perceive this as not being of service.

你们在此拥有一个平衡且极化的造物者观点: 两种服务被提供, 彼此互斥,
在一个均势的状态中，自由意志被保存，每个实体都被允许走自己的途径，体验太一无限造物者。

You have here a balanced and polarized view of the Creator: two services offered, mutually rejected, and in a state of equilibrium in which free will is preserved and each allowed to go upon its own path of experiencing the One Infinite Creator.

67.27 发问者：谢谢你。在结束这部分的讨论之前，我只想说是否有任何我们在能力限度内可以做的事；我理解你刚才提到的有许多能为那个特殊实体做的事不在我们能力范围内；你是否愿意在未来，将它的要求传达给我们知道，我们至少可以考虑它们，因为我们想要服务每一方面。你是否同意这样做？

Questioner: Thank you. In closing that part of the discussion I would just say that if there is anything that we can do that is within our ability—and I understand that there are many things such as the ones that you just mentioned that are not within our ability—that we could do for this particular entity, if you would in the future communicate its requests to us, we will at least consider them because we would like to serve in every respect. Is this agreeable to you?

RA：我是 Ra。我们感知到，我们尚未能够澄清你的服务对比它渴望的服务。以我们谦卑的意见，你需要注视这个情况的滑稽，并且放下你在没有要求服务的地方、要去服务的渴望。磁铁会吸引或排斥，为你的极化气力感到自豪，并且允许相反极性的实体同样这么做，在第六密度中，以统合两条途径的观点看见这个极性的巨大幽默与复杂纠葛。

RA：I am Ra. We perceive that we have not been able to clarify your service versus its desire for service. You need, in our humble opinion, to look at the humor of the situation and relinquish your desire to serve where no service is requested. The magnet will attract or repel. Glory in the strength of your polarization, and allow others of opposite polarity to similarly do so, seeing the great humor of this polarity and its complications in view of the unification in sixth density of these two paths.

67.28 发问者：非常谢谢你。我在此有个声明，我将快速地朗诵，接着让你评论其正确性或不正确性。一般而言，原型心智是太一无限造物者的许多面向的一个代表。

Questioner: Thank you very much. I have a statement here that I will quickly read and have you comment on the accuracy or inaccuracy. In general, the archetypical mind is a representation of facets of the One Infinite Creator.*

RA：在此，唐朗诵一个由吉姆提供的问题。唐错误地把这部分念成「太一无限造物者」。Ra 似乎回应的是吉姆原初的措辞，所以应吉姆的要求，把它更正为「太
[Here, Don is reading a question provided by Jim. Don mistakenly read this portion as "one infinite creation." Ra seems to have responded to Jim's original wording, so it has been corrected to "One Infinite Creator" per Jim's request.]

父亲原型对应的是电磁能量的男性或正向层面，并且是活跃的、创意的、向外放射如同我们本地的太阳。母亲原型对应的是电磁能量的女性或负向层面，并且善于接受或磁性的、如同我们的大地接收太阳的光芒，并在它第三密度的丰饶中孕育生命。

浪子或傻子原型对应到每一个似乎迷路离开合一的实体，接着寻求返回太一无限造物者。恶魔原型象征一个实体从黄色光芒体过渡到绿色光芒体，不管是暂时地发生在中阴期间，或比较长久地发生在收割期间。

魔法师、圣者、医者、或行家对应到较高自我，由于其能量中心群的平衡，穿透幻象以接触智能无限，从而展现对于第三密度催化剂的主宰。死亡原型象征一个实体从黄色光芒体过渡到绿色光芒体，不管是暂时地发生在中阴期间，或比较长久地发生在收割期间。

The Father archetype corresponds to the male or positive aspect of electromagnetic energy and is active, creative, and radiant, as is our local sun. The Mother archetype corresponds to the female or negative aspect of electromagnetic energy and is receptive or magnetic as is our earth as it receives the sun’s rays and brings forth life via third-density fertility. The Prodigal Son or the Fool archetype corresponds to every entity who seems to have strayed from unity and seeks to return to the One Infinite Creator. The Devil archetype represents the illusion of the material world and the appearance of evil but is more accurately the provider of catalyst for the growth of each entity within the third-density illusion.

The Magician, Saint, Healer, or Adept corresponds to the higher self and, because of the balance within its energy centers, pierces the illusion to contact intelligent infinity and, thereby, demonstrates mastery of the catalyst of third density. The archetype of Death symbolizes the transition of an entity from the yellow-ray body to the green-ray body either temporarily between incarnations or, more permanently, at harvest.

每个原型呈现太一无限造物的一个面向，依照该实体的心智(电磁性)配置或呼求 来教导个别心/身/灵复合体。教导透过直觉完成。随着适当的寻求或心智配置，意志的力量使用灵性为穿梭器来接触适当的原型面向、对于教导/学习是必须的。

Each archetype presents an aspect of the One Infinite Creation to teach the individual mind/body/spirit complex according to the calling, or
As the electromagnetic configuration of mind, of the entity. Teaching is done via the intuition. With proper seeking, or mind configuration, the power of will uses the spirit as a shuttle to contact the appropriate archetypical aspect necessary for the teach/learning.

In the same way each of the other informers of intuition are contacted. They are hierarchical and proceed from the entity’s own subconscious mind to group, or planetary mind, to guides, to higher self, to archetypical mind, to cosmic mind or intelligent infinity. Each is contacted by the spirit serving as shuttle according to the harmonized electromagnetic configuration of the seeker’s mind and the information sought.

RA: I am Ra. The entity has been using transferred energy for most of this session due to its depleted physical levels. We shall begin this rather complex answer, which is interesting, but do not expect to finish it. Those portions which we do not respond to we ask that you re-question us upon at a working in your future.

67.29 questioner: Perhaps it would be better to start the next session with the answer to this question. Would that be appropriate or is the energy already fixed?

RA: I am Ra. The energy is, as always, allotted. The choice, as always, is yours.

67.30 questioner: In that case, continue.

RA: I am Ra. Perhaps in the next session we might begin the discussion. As we have proceeded from the information previously shared, it is appropriate to proceed on to the topic of the spiritual concept. It is used as a shuttle, between the base and the stem of the mind.
这是一个误解，我们将允许发问者进一步考量灵性的机能，因为在工作心智之际，我们工作的范围在一个复合体之内，尚未尝试穿透智能无限。

**RA:** I am Ra. Perhaps the first item which we shall address is the concept of the spirit used as a shuttle between the roots and the trunk of mind. This is a misapprehension, and we shall allow the questioner to consider the function of the spirit further, for in working with the mind we are working within one complex and have not yet attempted to penetrate intelligent infinity.

你说到原型是太一无限造物者的某些部分或其面向，说得好。然而，虽然这些(原型)复合体提供的生产性能量是恒常的，对于任何两个寻求者而言，却不会得到相同的产出，这是远远更佳的了解。每个寻求者会以该原型中、对它最重要的特征、来体验各个原型。

It is well said that archetypes are portions of the One Infinite Creator or aspects of its face. It is, however, far better to realize that the archetypes, while constant in the complex of generative energies offered, do not give the same yield of these complexes to any two seekers. Each seeker will experience each archetype in the characteristics within the complex of the archetype which are most important to it.

关于这点，一个例子会是对于发问者的观察，(他)以如此这般的方式描述傻子。这个原型其中一个伟大的层面是信心，不管接下来会出现什么就走入空间。当然，这是愚蠢的，却是灵性初学者的特征之一。这个层面没有被看见，发问者可以细想之。

An example of this would be the observation of the questioner that the Fool is described in such and such a way. One great aspect of this archetype is the aspect of faith, the walking into space without regard for what is to come next. This is, of course, foolish but is part of the characteristic of the spiritual neophyte. That this aspect was not seen may be pondered by the questioner.

在这个时候，我们将再次请求你在下一次工作期间、重述该询问。我们将在此时停止使用这个器皿。在我们离开之前，容我们问，是否有任何简短的问题？

* At this time we shall again request that the query be restated at the next working, and we shall, at this time, cease using this instrument. Before we leave may we ask if there may be any short questions?*

【*请看资源书卷，以阅读一个对于 Ra 所描述的原型的综合研读。*
[To read a comprehensive study of the archetypes as depicted by Ra, see the Resource Series.]

【67.31 发问者：只问有没有任何我们可以做的事、好使该器皿更舒适、或改...】
善该通讯？

Questioner: Only if there is anything that we can do to make the instrument more comfortable or to improve the contact?

RA: 我是 Ra。我的朋友们，在和谐、爱、光的气力中继续下去。一切都好。因为仔细的放置、各项排列值得称许。

RA: I am Ra. Continue, my friends, in the strength of harmony, love, and light. All is well. The alignments are appreciated for their careful placement.

我是 Ra。我的朋友，我在无限造物者的爱与光的荣耀中离开你们。那么，向前去吧，在太一无限造物者的大能与和平中欢欣庆祝。Adonai。

I am Ra. I leave you now, my friends, in the glory of the love and the light of the Infinite Creator. Go forth, then, rejoicing in the power and the peace of the One Infinite Creator. Adonai.

第 068 场集会 1981 年 8 月 18 日

68.0 RA: 我是 Ra。我在太一无限造物者的爱与光中向你们致意。我们现在开始通讯。

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

68.1 发问者: 首先，可否请你给我这个器皿之状态的指示？

Questioner: Could you first please give me an indication of the instrument’s condition?

RA: 我是 Ra。这个器皿的肉体能量被完全耗尽。其他部分如前所述。

RA: I am Ra. This instrument’s physical energies are depleted completely. The remainder is as previously stated.

68.2 发问者: 在其肉体能量被完全耗尽的情况下，我是否应该继续该集会？我不完全确定(你)刚才的意思。

Questioner: With the physical energies depleted completely should I continue with the session? I’m not sure exactly what that means.

RA: 我是 Ra。我们拥有可用的转移能量，由于这个小组的两位成员所提供的服务，因此我们能够继续。若不是有这份转移的能量，该器皿、其意志是强烈地，就会耗尽其生命能量、借由意志力使用这些资源。

RA: I am Ra. We have available transferred energy which is due to the service offered by two of this group and, therefore, we are able to continue. Were it not for this transferred energy the instrument, whose will is strong, would have depleted its vital energies by willing the available resources.

因此如果没有能量的转移，同时该器皿消耗的程度如现在一般、最好避免使用该器皿。如果还有转移的能量，这个服务可以被接受、而不会伤害到正常生
命能的变貌。 Thus if there is no transfer of energy, and if the instrument seems depleted to the extent it now is, it is well to refrain from using the instrument. If there is energy transferred, this service may be accepted without damage to the distortion of normal vital energy.

我们可以补充说明：该已经被耗尽的肉体能量并非由于朝向痛苦的变貌，虽然这(痛苦)在这个空间/时间是巨大的，但主要是因为持续经验这个变貌(造成)的累积效应。

We may note that the physical energy has been exhausted, not due to the distortion toward pain, although this is great at this space/time, but primarily due to the cumulative effects of continual experience of this distortion.

68.3 发问者：你会不会推荐将这次与下次的工作之间的休息时间拉长？那样是否对这该器皿有帮助？

Questioner: Would you recommend a greater rest period between the end of this session and the next session? Would that help the instrument?

RA：我是 Ra。一如往常，我们建议该支援小组小心观察该器皿，并且基于观察的实事求做决定。具体推荐一个未来的决定并不在我们的接受范围之内。我们愿补充说明：我们先前推荐每隔一天进行一次工作，却没有考虑到该器皿的脆弱性，是故为了这个建议、我们请求你们的原谅。

RA: I am Ra. We might suggest, as always, that the support group watch the instrument with care and make the decision based upon observation. It is not within our capacity to specifically recommend a future decision. We would note that our previous recommendation of one working on alternate diurnal periods did not take into account the fragility of the instrument, and thus we would ask your forgiveness for this suggestion.

在这个链结点，我们的变貌朝向一个弹性的工作排程，如我们曾说的，基础在于该支援小组对于和该器皿相关的决定。我们再次注意到有一条微妙纤细的线，介于持续使用该器皿[在我们可接受的程度内]所需的照顾，以及适当理解[若你愿意体谅这个误称]这整个小组在服务中工作的需要。

At this nexus our distortion is towards a flexible scheduling of workings based upon, as we said, the support group's decisions concerning the instrument. We would again note that there is a fine line between the care of the instrument for continued use, which we find acceptable, and the proper understanding, if you will excuse this misnomer, of the entire group's need to work in service.

因此，如果该器皿的状态真的在最低底限，请务必让更多休息发生在两次工作之间。然而，如果有渴望进行这个工
作、同时以你们谨慎的意见、该器皿能够工作，容我们说，这个小组此次工作会是一次出色的行动。我们无法说得更精确，因为这个通讯是你们自由意志的一个机能。

Thus, if the instrument's condition is truly marginal, by all means let more rest occur between workings. However, if there is desire for the working, and the instrument is at all able, in your careful opinion, it is, shall we say, a well done action for this group to work. We cannot be more precise, for this contact is a function of your free will.

68.4 发问者：我们认为今天举行这个集会是重要的，主要原因是：我会离开这里一些日子，同时我有个迫切的问题，关于(最近)周日晚上发生的事情，明显地，该器皿在正规的周日晚上、在一次正常会议*中滑入出神状态，我想要询问你关于这点。到底发生什么事情，你可给予我资讯吗？

Questioner: The primary reason that we considered it important to have this session today is that I might not be around for a while, and I had a pressing question about what happened Sunday night when, apparently, the instrument was slipping into a trance state during one of the normal meetings,* and I would like to question you on this. Can you give me information about what happened?

【*这里指的是 1981 年 8 月 16 日的通灵(会议)。 】

[This refers to the channeling of August 16, 1981.]

RA：我是 Ra。我们可以。
RA：I am Ra. We can.

68.5 发问者：愿你告诉我、在那个情况中、发生了什么？
Questioner: Would you tell me what happened in that case?

RA：我是 Ra。我们曾经指示这个器皿避免呼叫我们，除非是在目前这组特定环境中。在你所说的事件中，这个器皿被问到一个与你们已称为 Ra 资料相关的问题。这个器皿当时正在提供声音给我们在智慧密度的兄弟姊妹，你们知道的 Latwii。

RA：I am Ra. We have instructed this instrument to refrain from calling us unless it is within this set of circumscribed circumstances. In the event of which you speak this instrument was asked a question which pertained to what you have been calling The Ra Material. This instrument was providing the voice for our brothers and sisters of the wisdom density known to you as Latwii.

这个器皿(心里)想着：「我不知道这个答案，我但愿我正在传导 Ra」。Latwii 群体发现它们正被该猎户实体逼近，它寻求以自己的方式寻求服务。该器皿开始准备 Ra 通讯。Latwii 知道如果这个过程完成了、猎户实体会有一个机会
This instrument thought to itself, “I do not know this answer. I wish I were channeling Ra.” The ones of Latwii found themselves in the position of being approached by the Orion entity, which seeks to be of service in its own way. The instrument began to prepare for Ra contact. Latwii knew that if this was completed the Orion entity would have an opportunity which Latwii wished to avoid.

The act of continued communication caused the entity to be unable to grasp the instrument’s mind/body/spirit complex, and after but a small measure of your space/time, Latwii recovered the now completely amalgamated instrument and gave it continued communication to steady it during the transition back into integration.

68.6 问者：你可否告诉我该第五负面密度实体的计划是什么，以及它如何达成目的，以及如果(计划)完成、后果会是怎样的？

问者：Could you tell me what the plan of the fifth-density negatively oriented entity was, and how it would have accomplished it, and what the results would have been if it had worked?

RA：我是Ra。该持续进行的计划是
要趁着它与黄色肉体复合躯壳分离之际，夺取其心/身/灵复合体，然后把这个心/身/灵复合体放置在你们时间/空间的负面部分。然后该躯壳便会变得没有知觉、没有意识，容我们说，接着（该实体）可以在上面工作导致（肉体）故障，最终进入昏迷状态，然后进入你们称为的身体的死亡。

RA：我是Ra。这个计划，正在进行中，是将心智/身体/灵魂复合体，在其与黄色肉体复合体分离之即时，夺取其心/身/灵复合体，然后把这个心/身/灵复合体放置在你们时间/空间的负面部分。然后该躯壳便会变得没有知觉、没有意识，容我们说，接着（该实体）可以在上面工作导致（肉体）故障，最终进入昏迷状态，然后进入你们称为的身体的死亡。

在这个位置，该器皿的较高自我会有两种选择：一种是让该心/身/灵复合体停留在负面时间/空间，或者允许它投生于等价的振动与极性变貌之空间/时间。因此这个实体会成为一个负面极化了的实体，却没有原生负面极化的优势。在这些情况下，它返回造物者之路将会是漫长的，虽然这条路的结局必然是好的。

At this point the higher self of the instrument would have the choice of leaving the mind/body/spirit complex in negative time/space, or of allowing incarnation in negatively polarized space/time. Is that correct?

RA：我是Ra。这是不正确的。较高自我可以允许该心/身/灵复合体停留在负面时间/空间，或者允许它投生于等价的振动与极性变貌之空间/时间。因此这个实体会成为一个负面极化了的实体，却没有原生负面极化的优势。在这些情况下，它返回造物者之路将会是漫长的，虽然这条路的结局必然是好的。

At this point the higher self of the instrument would have the choice of leaving the mind/body/spirit complex in negative time/space, or of allowing incarnation in negatively polarized space/time. Is that correct?
RA: I am Ra. This is incorrect. The higher self could allow the mind/body/spirit complex to remain in time/space. However, it is unlikely that the higher self would do so indefinitely due to its distortion towards the belief that the function of the mind/body/spirit complex is to experience and learn from other-selves, thus experiencing the Creator. A highly polarized positive mind/body/spirit complex surrounded by negative portions of space/time* will experience only darkness, for, like the magnet, there is no likeness. Thus a barrier is automatically formed.

【*唐接下来的问题、和 Ra 的回答 (68.8)貌似指出 Ra 在此意图说的是时间/空间。】
[*Don's follow-up question and Ra's answer to it (68.8) appear to indicate that Ra meant to say time/space here.]

68.8 发问者: 让我确定, 我理解你。那个黑暗是在负面的空间/时间中被经验, 或者是在负面的时间/空间中?
Questioner: Let me be sure that I understand you. Is that darkness experienced in negative space/time, or in negative time/space?

RA: 我是 Ra。负面的时间/空间。
RA: I am Ra. Negative time/space.

68.9 发问者: 在那样的情况中, 若投生在负面空间/时间, 会导致它投胎在任何一个密度层级, 让我们以该器皿作为例子?
Questioner: Incarnation in negative space/time, then, in a condition like that which would result in incarnation into which density level for, let us take as an example, the instrument?

RA: 我是 Ra。回答这个询问违反第一变貌。
RA: I am Ra. The answer to this query violates the First Distortion.

68.10 发问者: OK, 我们就不以器皿为例。让我们说、一个第六密度的流浪者遭遇这种事情。如果这个答案违反第一变貌, 不要回答。但让我们假设地说、一个第六密度的流浪者进入负面时间/空间。那会是第六负面的密度时间/空间, 接着他会投生于第六负面密度的空间/时间?
Questioner: OK, let's not take the instrument then as an example. Let's say that this was done to a wanderer of sixth density. If this answer violates the First Distortion, don't answer. But let's say a sixth-density wanderer had this happen and went into negative time/space. Would that be a sixth-density negative time/space, and would he incarnate into sixth-density negative space/time?

RA: 我是 Ra。你的假设是正确的。极化的气力会尽可能地匹配。在一些正面第六密度流浪者当中, 近似值不会那
么完整、由于缺乏相等气力的负面第六密度能量场之故。

RA：我是Ra。你的假设是正确的。极化力的强度会尽可能匹配。在一些积极的第六密度流浪者中，这种匹配可能不完全，因为缺乏等效强度的第六密度能量场。

68.11 发问者：该流浪者的心/身/灵复合体被萃取到我们称为的出神状态，离开第三密度的肉体，在这个状态中，该流浪者没有充分的能力以魔法防护自我，所以能完成这个状况？这是否正确？

Questioner: Is the reason that this could be done the fact that the wanderer's mind/body/spirit complex extracted in what we call the trance state, leaving the third-density physical, in this state the wanderer does not have the full capability or capability to magically defend itself? Is this correct?

RA：我是Ra。在这个容器的情况中，这是正确的。几乎没有任何例外，对于那些在出神状态下工作的容器，尚未意识到他们在这个生/我们说/体验过时间/空间中的魔法训练，这也是正确的。你们密度的实体能够在这种情况下进行魔法防御是极端罕见的。

68.12 发问者：在我看来，既然我不能想象任何事...任何会比这特殊结果还糟的事，容我说，除了该可能性：由于原子弹(攻击)导致该心/身/灵复合体全面分解; 寻求魔法训练与防御会是很明智的。Ra 能不能，Ra 愿意指导我们这类型的魔法防御吗？

Questioner: It would seem to me that since I can't imagine anything... anything worse, shall I say, than this particular result, other than possibly the total disintegration of the mind/body/spirit complex due to nuclear bomb, that it would be very advisable to seek out the magical training and defense for this situation. Could Ra, and would Ra, instruct in this type of magical defense?

RA：我是Ra。这个请求在第一变貌之外。寻求魔法能力的实体必须以特定的方式这么做。我们可以给予一般性质的指示。这点我们早已完成了。该容器已经开始平衡自我的过程。这是一个冗长的过程。

RA：我是 Ra。这个请求在第一变貌之外。寻求魔法能力的实体必须以特定的方式这么做。我们可以给予一般性质的指示。这点我们早已完成了。该容器已经开始平衡自我的过程。这是一个冗长的过程。
certain manner. We may give instructions of a general nature. This we have already done. The instrument has begun the process of balancing the self. This is a lengthy process.

当一个实体还没准备好之前，就给予它魔法力量的权杖是以不平衡的方式冒犯。容我们带着一些严厉建议该器皿绝对不要、在缺乏目前这个(完整)配置之保护的情况下、以任何方式呼求Ra。

To take an entity before it is ready and offer it the scepter of magical power is to infringe in an unbalanced manner. We may suggest with some asperity* that the instrument never call upon Ra in any way while unprotected by the configuration which is at this time present.

【*在这个文脉中，严厉(asperity)可以被定义为严格或脾气严厉。】
[*In this context, asperity can be defined as “rigor” or “sharpness of temper.”]

68.13 发问者：我们一直在谈论的、几乎与我们过去撰写的爱斯米兰达·甘露该书的一部分完全相同，关于托斯翠克错置太空女孩之心/身/灵复合体的过程。我们过去的这个作品对我们的生活有何重大意义？那是如何缠绕进来的，我已为此困惑好些时候。你能否告诉我？

Questioner: We have been speaking almost precisely of the portion of the Esmerelda Sweetwater book which we wrote having to do with Trostrick’s misplacement of the space girl’s mind/body/spirit complex. What is the significance of that work that we did with respect to our lives? It has been confusing to me for some time how that meshes in. Can you tell me that?

RA：我是 Ra。我们扫描每一位、发觉我们可以讲。

RA：I am Ra. We scan each and find we may speak.

68.14 发问者：请你现在开始吧？

Questioner: Would you please do so now?

RA：我是 Ra。我们肯定以下陈述、容我们说、早已被(你们)推测或假定。

RA：I am Ra. We confirm the following which is already, shall we say, supposed or hypothesized.

当这个小组的两位成员曾做出承诺共同为了改善该行星球体而工作，这个承诺启动了一个具有某些力道的可能性/或然率漩涡。产生这本书卷的经验是不寻常的，因为它被视觉化、仿佛在观看活动的图像一般。

When the commitment was made between two of this group to work for the betterment of the planetary sphere, this commitment activated a possibility/probability vortex of some strength. The experience of generating this volume was unusual in that it was
visualized as if watching the moving picture.

(当时，) 时间以当下此刻的形式变得可兹利用。该书卷的剧本走得很平顺直到其结尾。你们不能结束该书卷，并且结局不像该资料的全部本文一般，它不被视觉化、而是被撰写或著述的。

Time had become available in its present-moment form. The scenario of the volume went smoothly until the ending of the volume. You could not end the volume, and the ending was not visualized as [was] the entire body of the material but [instead] was written or authored.

这是由于在所有造物中、自由意志的作用。无论如何，该书卷包含一个对显著事件(复数)的综览，同时包括象征性与具体性观点，在磁性吸引的影响下，你们看见(这些)、同时做出承诺并且对于这个[你们可能称为]任务的奉献恢复完全记忆，于是释放出该磁性吸引力。

*This is due to the action of free will in all of the creation. However, the volume contains a view of significant events, both symbolically and specifically, which you saw under the influence of the magnetic attraction which was released when the commitment was made and full memory of the dedication of this, what you may call, mission restored.*

【*请看资源书卷，以阅读一个更有深度的说明、关于唐与卡拉的书的预言性质。】

[*To read a more in-depth account of the ways in which Don and Carla's book was prophetic, see the Resource Series.*]

68.15 发问者：我们现在有个令我担心的状况，和完整理解[当然，贫乏的字眼]这个由于极性而发生的活动有关……我想这点是非常重要的、如果这些问题在第一变貌的范围之内、我想探究该第五密度实体的技巧，该第五密度实体想要将这个小组的一个心/身/灵复合体移位。请求你描述这个实体如何进行这个工作, 我问这问题是否在第一变貌范围之内？

Questioner: We have a situation with which I am concerned having to do with the understanding, I shall say (poor word of course), completely the. . . This activity occurs due to polarity. . . I think that it is important for me to investigate the techniques, if they are within the First Distortion, of the fifth-density negative entity who wishes to displace the mind/body/spirit complexes of this group. Am I within the First Distortion in asking you to describe how this entity goes about this working?

RA：我是Ra。你是(在范围之内)。

RA：I am Ra. You are.

68.16 发问者：好的，该第五密度实体如何进行这个工作，打从一开始警觉
Questioner: Well how does the fifth-density entity go about this working from the very start of his being alerted to the fact that we exist. How does that occur? Can you please trace the steps that he involves himself in? Please.

RA: I am Ra. The entity becomes aware of power. This power has the capacity of energizing those which may be available for harvest. This entity is desirous of disabling this power source. It sends its legions. Temptations are offered. They are ignored or rejected. The power source persists and, indeed, improves its inner connections of harmony and love of service.

The entity determines that it must needs attempt the disabling itself. By means of projection it enters the vicinity of this power source. It assesses the situation. It is bound by the First Distortion but may take advantage of any free-will distortion. The free-will, pre-incarnative distortions of the instrument with regards to the physical vehicle seem the most promising target. Any distortion away from service to others is also appropriate.

当该器皿如此自由地离开其肉体载具，如果它自由地跟随该实体，将器皿的心/身/灵复合体错放位置就不会违反自由意志。这是(整个)过程。

When the instrument leaves its physical vehicle it does so freely. Thus the misplacement of the mind/body/spirit complex of the instrument would not be a violation of its free will if it followed the entity freely. This is the process.

我们觉察到你们的迫切渴望，要知道如何使(你们的)小组不受任何这类的影响渗透。你们寻求的过程取决于你们的自由选择。你们觉察到魔法工作的原则。我们不能指点你，只能够给予建议，如我们先前已建议的: 这条路径最好由这个小组一起行走，而非单独进行，这些原因是明显的。

We are aware of your pressing desire to know how to become impervious, as a group, to any influences such as this. The processes
which you seek are a matter of your free choice. You are aware of the principles of magical work. We cannot speak to advise, but can only suggest, as we have before, that it would be appropriate for this group to embark upon such a path as a group, but not individually, for obvious reasons.

68.17 发问者：我感兴趣的是第一变形貌如何应用在这个[要错置该心/身/灵复合体的]负面极化实体之上？为什么该负面极化实体可以被(某人)跟随到负面时间/空间？为什么我们当中的一员会自由地跟随该实体？

Questioner: I am interested in how the First Distortion applies to the negatively polarized entity misplacing the mind/body/spirit complex. Why is the negatively polarized entity followed to the place of negative time/space? Why would one of us freely follow the entity?

RA: 我是 Ra。正面极性在所有事物中看见爱。负面极性是聪明的。

RA: I am Ra. The positive polarity sees love in all things. The negative polarity is clever.

68.18 发问者：那么我正在假设，如果该负面极性(实体)使用任何无视其他自我之自由意志的手段、他会失去魔法极化与力量。这是正确的，不是吗？

Questioner: Then I am assuming if the negative polarity used any other approach that did not use the free will of the other-self he would lose magical polarization and power. This is correct, isn't it?

RA: 我是 Ra。这是正确的。

RA: I am Ra. This is correct.

转移能量逐渐降低，我们想要结束。在我们离开这个器皿之前，是否有任何简短的询问？

The transferred energy grows low. We wish to close. Are there any short queries before we leave this instrument?

68.19 发问者：只想问、有没有任何我们可以做的事，好使该器皿更舒适或改善该通讯？

Questioner: Only is there anything that we can do to make the instrument more comfortable or improve the contact?

RA: 我是 RA。你们是谨慎认真的。我们了解你们对于这些询问的需要。一切都好，我的朋友们。

RA: I am Ra. You are conscientious. We realize your necessity for these queries. All is well, my friends.

我们感谢你们、在太一无限造物者的爱与光中离开你们。所以，向前去吧，在太一无限造物者的大能与和平中欢欣庆祝。Adonai。

We thank you and leave you in the love and in the light of the One Infinite Creator. Go forth, therefore, rejoicing...
in the power and in the peace of the One Infinite Creator. Adonai.

第 069 场集会 1981 年 8 月 29 日

69.0 RA：我是 Ra。我在太一无限造物者的爱与光中向你们致意。

RA：I am Ra. I greet you in the love and in the light of the One Infinite Creator.

在我们开始之前，我们针对未来的工
作有个小请求。在这次特定的工作(初始)
、有某个轻微的通讯干扰，这是由
于该器皿的头发(影响)。我们建议在每
c 次工作之前、梳理这个像天线般的物质、
让它进入更有秩序的配置。

Before we proceed, may we make a
small request for future workings. At
this particular working there is some
slight interference with the contact due
to the hair of the instrument. We may
suggest the combing of this
antenna-like material into a more
orderly configuration prior to the
working.

我们现在开始通讯。
We communicate now.

69.1 发问者：可否请你先给我该器
皿之状态的指示？

Questioner:Could you first please
give me the condition of the
instrument?

RA：我是 Ra。如前所述。

RA：I am Ra. It is as previously
stated.

69.2 发问者：你的意思是肉体能量
完全地消耗殆尽？

Questioner:Do you mean that the
physical energy is completely
depleted?

RA：我是 Ra。这是正确的，虽然我
们拥有转移的肉体能量。可用于此次工
作。

RA：I am Ra. This is correct, although
we have physical energy transferred
and available for this working.

69.3 发问者：谢谢你。有个问题、
我在前场集会没来得及问、我这次被迫
要继续问：是否只有在出神状态、一个
正面的心/身/灵实体才可能被一个负
面实体或行家引诱进入一个负面时间/
空间配置？

Questioner:Thank you. A question I
didn’t get to ask the previous session
which I will be forced to continue at
this time:is the trance state the only
condition from which a
mind/body/spirit positive entity may
be lured by a negative adept to a
negative time/space configuration?

RA：我是 Ra。这是一个被误解的概
念。当适当的保护无法随手可得时、自
由离开第三密度肉体复合体的心/身/
灵复合体才容易受伤。你可以仔细地感
知到极少数实体在选择离开肉体复合
体、进行这类的工作时竟会吸引负面导
向实体的极化式注意。大部分出神状态
[你们对于存有离开肉体复合体的说法]
的危险在于碰触该肉体复合体、而造成该心/身/灵复合体被吸引回来，或破坏灵质体正在被召回的过程。

RA：I am Ra. This is a misperceived concept. The mind/body/spirit complex which freely leaves the third-density physical complex is vulnerable when the appropriate protection is not at hand. You may perceive carefully that very few entities which choose to leave their physical complexes are doing work of such a nature as to attract the polarized attention of negatively oriented entities. The danger to most in trance state, as you term the physical complex being left, is the touching of the physical complex in such a manner as to attract the mind/body/spirit complex back thereunto, or to damage the means by which that which you call ectoplasm is being recalled.

这个器皿是个异常现象，因为在出神过程中，该器皿并没有被碰触或有人造的灯光照在它上面，这是好的。无论如何，灵质体的活动是内化的。那么，主要的困难，如你所察觉，是先前讨论的负面(实体)意图除去该实体、在其自由意志底下。

This instrument is an anomaly in that it is well that the instrument not be touched, or artificial light thrown upon it, while in the trance state. However, the ectoplasmic activity is interiorized.

That this can happen only in the trance state is not completely certain, but it is highly probable that in an other out-of-body experience, such as death, the entity here examined would, as most positively polarized entities, have a great deal of protection from comrades, guides, and portions of the self which would be aware of the transfer you call the physical death.

69.4 发问者：那么，你是说[我要称呼它们为]具保护作用的朋友会在每一种状态是可用的、除了我们称为的出神状态，因为跟其他状态相比、出神状态似乎是异常的。这是否正确？

Questioner: Then you are saying that the protective friends, I will call them, would be available in every condition except for what we call the trance state which seems to be anomalistic with respect to the others. Is this correct?

RA：我是 Ra。这是正确的。
RA：I am Ra. This is correct.

69.5 发问者：为什么这个出神状态
以我们的称呼跟其他状态不同？为什么保护性的实体们在这种特别状态中不是可用的？

Questioner: Why is this trance state, as we call it, different? Why are there not protective entities available in this particular state?

RA: I am Ra. The uniqueness of this situation is not the lack of friends, for this, as all entities, has its guides or angelic presences and, due to polarization, teachers and friends also. The unique characteristic of the workings, which the social memory complex Ra and your group have begun, is the intent to serve others with the highest attempt at near purity which we as comrades may achieve.

这点已经警醒负面极性的朋友，使得它更坚定地关注于除去这个特别的机会。

This has alerted a much more determined friend of negative polarity which is interested in removing this particular opportunity.

我们可以再一次说这两点：首先，我们搜寻很久才找到一个适合的管道或器皿，以及一个适合的支援小组。如果这个机会结束了，我们将对于已经完成的工作心怀感激；但可能性/或然率漩涡指出再次发现这种配置的机率是微小的。其次，我们感谢你们，因为我们知道你们牺牲了什么好做到你们小组想望做的事。

We may say once again two notes: Firstly, we searched long to find an appropriate channel or instrument and an appropriate support group. If this opportunity is ended we shall be grateful for that which has been done, but the possibility/probability vortices indicating the location of this configuration again are slight. Secondly, we thank you, for we know what you sacrifice in order to do that which you, as a group, wish to do.

在我们的能力范围内，我们不会耗尽这个器皿。我们已尝试说明该器皿如何因为过分奉献到这个工作上，而有可能耗尽自身。我们曾说过的这些事以及其他事项都被听进去了。我们满怀感谢。在目前的情况中，我们向称呼自己为Latwii的实体们表示谢意。

We will not deplete this instrument insofar as we are able. We have attempted to speak of how the instrument may deplete itself through too great a dedication to the working. All these things and all else we have said has been heard. We are thankful. In the present situation we express thanks to the entities who call
69.6 **Questioner**: 那么，我理解，死亡，不管是通过自然方式或意外或自杀，所有这类死亡都创造相同的死后状态，该实体都可取得来自(无形)朋友们的保护？这是否正确？

**RA**: 我是 Ra。我们假定，你有意询问的是：不管死亡经验的起因为何，负面朋友们都无法去除一个实体。这大致上是正确的。因为没有附着于空间/时间肉体复合体的实体，比起生前更远为觉察，并且没有容易受骗的特性，这多少是那些全心爱人的实体之优良标记。

**Questioner**: Do I understand, then, that death, whether it is by natural means, or accidental death, or suicide—all deaths of this type would create the same after-death condition which would avail an entity to its protection from friends? Is this correct?

**RA**: I am Ra. We presume you mean to inquire whether in the death experience, no matter what the cause, the negative friends are not able to remove an entity. This is correct largely because the entity without the attachment to the space/time physical complex is far more aware and without the gullibility which is somewhat the hallmark of those who love wholeheartedly.

**Questioner**: Is this also true of unconscious conditions due to accident, or medical anesthetic, or drugs?

**RA**: I am Ra. Given that the entity is not attempting to be of service in this particular way which is proceeding now, the entities of negative
orientation would not find it possible to remove the mind/body/spirit. The unique characteristic, as we have said, which is, shall we say, dangerous, is the willing of the mind/body/spirit complex outward from the physical complex of third density for the purpose of service to others. In any other situation this circumstance would not be in effect.

69.8 Questioner: This would be: First Distortion a function of the balancing action under the First Distortion?

RA: Your query is somewhat opaque. Please restate for specificity.

69.9 Questioner: I was just guessing that since the mind/body/spirit complex is willed from the third-density body for a particular duty of service to others, that this then would create a situation primarily with respect to the First Distortion where the opportunity for balancing this service by the negative service would be available and, therefore, shall I say, magically possible for the intrusion of the other polarization. Is this thinking at all correct?

RA: I am Ra. No. The free will of the instrument is, indeed, a necessary part of the opportunity afforded the Orion group. However, this free will and the First Distortion applies only to the instrument. The entire hope of the Orion group is to infringe upon free will without losing polarity. Thus this group, if represented by a wise entity, attempts to be clever.

69.10 Questioner: Now, has a wanderer ever been so infringed upon by, shall I say, a negative adept or whoever and then placed in negative time/space?

RA: I am Ra. This is correct.
69.11 发问者：你可否告诉我：该流浪者的处境，以及返回的路径为什么不
能是：单纯地移动返回等值的正面时间 /空间？

Questioner: Can you tell me of the situation that the wanderer finds itself in, and why the path back cannot be the simple moving back into the same value of positive time /space?

RA：我是 Ra。返回的路径绕着这点
旋转：首先是较高自我不情愿进入负面
空间/时间，那条路径的长度可能是相
当显著的。

RA: I am Ra. The path back revolves, firstly, about the higher self’s reluctance to enter negative space/time. This may be a significant part of the length of that path.

其次，当一个正面导向实体投生到一
个完全负面的环境，它必须学习/教导
对自我之爱的课程，才能与那些其他自
我合一。

Secondly, when a positively oriented entity incarnates in a thoroughly negative environment it must needs learn/teach the lessons of the love of self thus becoming one with its other-selves.

当这点已经完成之后，该实体然后可
以选择释放位能差异、同时改变极性。

When this has been accomplished the entity may then choose to release the potential difference and change polarities.

无论如何，学习累积对自我之爱的课
程会是一个相当冗长的过程。另外，该
实体在学习这些课程的过程中，会损失
许多正面的导向，使得逆转极性的选择
时间可能会延迟到第六密度中期。所有
这一切，以你们的衡量方式，是很耗时
间的，虽然最终结果是好的。

However, the process of learning the accumulated lessons of love of self may be quite lengthy. Also the entity, in learning these lessons, may lose much positive orientation during the process, and the choice of reversing polarities may be delayed until the mid-sixth density. All of this is, in your way of measurement, time-consuming, although the end result is well.

69.12 发问者：你是否可能、粗略地、
告诉我，有多少个流浪者曾经在这个大
师周期来到这个星球、经历这移位到负
面空间/时间的事件？只想知道是否曾
有许多个？

Questioner: Is it possible to tell me, roughly, how many wanderers that have come to this planet within this master cycle have experienced this displacement into a negative time/space? Just wondering if there have been many.

RA：我是 Ra。我们可以提出这类事
件的数字。迄今只有一位。由于混淆法
则，我们不能讨论该实体。

RA: I am Ra. We can note the number of such occurrences. There has
been only one. We cannot, due to the Law of Confusion, discuss the entity.

69.13 发问者：你刚才说较高自我不情愿进入负面的空间/时间。那是否正确？

Questioner: You said the higher self is reluctant to enter negative space/time. Is that correct?

RA：我是 Ra。该投生的过程涉及存有从时间/空间投生到空间/时间。这是正确的。

RA: I am Ra. The incarnative process involves being incarnated from time/space to space/time. This is correct.

69.14 发问者：那么该正面实体[我将做出以下声明，看看我是否正确]，当它首先移动进入负面极化的时间/空间之际，除了黑暗、什么也经验不到。然后，借由较高自我、(该实体)投生进入负面的空间/时间，它经验到一个负面的空间/时间环境，伴随着负面极化的其他自我们。这是否正确？

Questioner: Then the positively polarized entity (I will make this statement and see if I am correct), when first moved into time/space of a negative polarization, experiences nothing but darkness. Then, on incarnation into negative space/time by the higher self, it experiences a negative space/time environment with negatively polarized other-selves. Is this correct?

RA：我是 Ra。让我们这么说：正面极化的个体在(学习)对自我之爱方面是个差劲的学生，因此要花多很多的时间，若你愿意这么说，超过那些天生习惯那种振动样式的实体。

RA: I am Ra. Let us say that the positively polarized individual makes a poor student of the love of self and thus spends much more time, if you will, than those native to that pattern of vibrations.

69.15 发问者：在我看来，这对于正面极化的实体会是个极端困难的处境，接着学习过程会是极端创伤的。这是否正确？

Questioner: It would seem to me that this would be an extremely difficult situation for the positively polarized entity, and the learning process would be extremely traumatic. Is this correct?

RA：我是 Ra。让我们这么说：正面极化的个体在(学习)对自我之爱方面是个差劲的学生，因此要花多很多的时间，若你愿意这么说，超过那些天生习惯那种振动样式的实体。

RA: I am Ra. Let us say that the positively polarized individual makes a poor student of the love of self and thus spends much more time, if you will, than those native to that pattern of vibrations.

69.16 发问者：一旦该实体被错置，是否没有什么方式或过程…我正假设这个错置必定是他自由意志的一个机能，就某个角度而言，这是否正确？

Questioner: Is there no process or way by which the entity, once misplaced, and... I am assuming this misplacement must be a function of his free will in some way. Is this correct?
我是 Ra。这是绝对正确的。

I am Ra. This is absolutely correct.

69.17 发问者：现在，我发现这一点令我相当困惑。

Questioner: Now, this is a point that I find quite confusing to me.

正面极化的实体移动进入负面极化时间/空间，这是他自由意志的机能。然而，那同时也是他缺乏理解自己在做什么的一个作用。我确定如果该实体充分理解他在做什么，他不会做这件事。负面极化的其他自我有一个机能，创造一个情境来引诱该实体进入那个配置。

It is a function of the free will of the positively polarized entity to move into negatively polarized time/space. However, it is also a function of his lack of understanding of what he is doing. I am sure if the entity had full understanding of what he was doing that he would not do it. It is a function of his negatively polarized other-self creating a situation by which he is, shall I say, lured to that configuration.

以第一变貌为前提，是什么原则允许这种事发生，因为我们有造物者的两部分，两边都有同等的价值或同等的潜能，容我说，但朝相反方向极化、却造成这种情况。你可否告诉我在这个特殊举动背后的哲学原则？

What is the principle with respect to the First Distortion that allows this to occur since we have two portions of the Creator, each of equal value, or equal potential, shall I say, but oppositely polarized, and we have this situation resulting. Could you tell me the philosophical principle behind this particular act?

我是 Ra。在这方面有两个要点，首先，我们注意到在这个情境，该实体拿到一张标示不明的道路地图，事实上，它是相当不正确的。该实体出发前往目的地，它只想望能抵达目的点，但被有缺失的权威所混淆，不知道它要行经的地域，它开始无望地迷失了。

I am Ra. There are two important points in this regard. Firstly, we may note the situation wherein an entity gets a road map which is poorly marked and, in fact, is quite incorrect. The entity sets out to its destination. It wishes only to reach the point of destination but, becoming confused by the faulty authority and not knowing the territory through which it drives, it becomes hopelessly lost.

自由意志并不意味在任何情况下，估算都不会出错。在生命经验的所有层面都是如此。虽然(宇宙)没有疏失，却有惊奇。

Free will does not mean that there will be no circumstances when calculations will be awry. This is so in all aspects of the life experience. Although there are no mistakes, there are surprises.
其次，我们与你们在工作集会中所做的事情，好比这一场，携带着魔法电荷，如果你愿意使用这个经常被误解的名词，或许我们可以说是一种形而上的力量。那些从事力量工作的实体可以与大致相似力量的实体进行往返的沟通。

Secondly, that which we and you do in workings such as this carries a magical charge, if you would use this much misunderstood term. Perhaps we may say, a metaphysical power. Those who do work of power are available for communication to and from entities of roughly similar power.

幸运的是：该猎户实体并没有这个小组的原生力量。然而，它具备相当的锻炼，相形之下，这个小组缺乏与它的力量相等的手腕。每个(成员)都在意识内工作，但这个小组尚未以一个小组开始一个工作。个体的工作是有帮助的，因为小组是个互相的协助，对于彼此都是如此。

【69.17 和 69.18 之间停顿 48 秒】
[There is a 48-second pause between the end of this answer and the beginning of the next question.]

It is fortunate that the Orion entity does not have the native power of this group. However, it is quite disciplined, whereas this group lacks the finesse equivalent to its power. Each is working in consciousness, but the group has not begun a work as a group. The individual work is helpful, for the group is mutually an aid, one to another.

69.18 发问者：这个器皿在周日晚上的通灵(会议)执行服务、传导星际邦联其他成员的讯息。我们不情愿继续这工作，因为她有可能滑入出神状态、接受负面极化的实体或行家提供的服务。是否有任何的防护措施可以让她无法进入出神状态、除了目前这个受保护的工作(环境)？

Questioner: This instrument performs services on Sunday night channeling other members of the Confederation. We are reluctant to continue this because of the possibility of her slipping into trance and being offered the services of the negatively polarized adept. Are there any safeguards to create a situation where she cannot go into trance other than at a protected working such as this one?

RA：我是 Ra。有三种措施。首先，该器皿必得有纪律地改善她潜意识的禁忌，防止呼求 Ra。这涉及每日清醒与严肃的思考。第二项防护措施是避免让器皿在问答时间开启，暂且如此。第三项措施表面上看起来相当粗糙，但足以保持器皿在其肉体复合体之内。手可以被握着。

RA: I am Ra. There are three. Firstly, the instrument must needs improve the disciplined subconscious taboo against requesting Ra. This would involve daily conscious and serious thought. The second safeguard is the
refraining from the opening of the instrument to questions and answers for the present. The third is quite gross in its appearance but suffices to keep the instrument in its physical complex. The hand may be held.

69.19 发问者：那么你是说，在这些通灵集会中，只是握着器皿的手就可以避免出神？

Questioner: Then you are saying just by holding the instrument’s hand during the channeling sessions that this would prevent trance?

RA: 我是 Ra。这会避免(进入)那些冥想水平，即出神之前必须的前奏。另外，

RA: I am Ra. This would prevent those levels of meditation which necessarily precede trance. Also in the event that, unlikely as it might seem, the entity grew able to leave the physical complex, the auric infringement and tactile pressure would cause the mind/body/spirit complex to refrain from leaving.

RA: 我是 Ra。没有错误。我们只提醒每一位：这个被你们想象出来的特定人物是一个有经验的行家。

RA: I am Ra. There were no errors. We only remind each that this particular character imaged forth by you was an experienced adept.

69.20 发问者：我们持续从爱斯米兰达·甘露书中提出一些要点，在这本书中特别的一点。我不禁要问，因为我们当时尝试从必定是负面的时间/空间中取回太空女孩之心/身/灵复合体，当它被魔法师托斯翠克放置在那里：托斯翠克对太空女孩采取行动的场景以及爱斯米兰达·甘露的魔法仪式、她设计来帮助取回太空女孩的心/身/灵复合体，这两个技巧大致上合理吗？或在这些魔法技巧的设计上，是否有任何错误？

Questioner: We keep bringing up points out of the Esmerelda Sweetwater book, that being one particularly in the book. I was wondering, in that we were attempting to retrieve the space girl's mind/body/spirit complex from what must have been negative time/space, as it was placed there by the magician Trostrick: was the scenario of Trostrick’s actions working with the space girl—and in Esmerelda Sweetwater’s magical ritual that she designed to help retrieve the space girl’s mind/body/spirit complex—were both of these techniques approximately reasonable? Or were there any errors in the design of these magical techniques?

RA: 我是 Ra。没有错误。我们只提醒每一位：这个被你们想象出来的特定人物是一个有经验的行家。

RA: I am Ra. There were no errors. We only remind each that this particular character imaged forth by you was an experienced adept.

69.21 发问者：你意指的人物是托斯翠克？

Questioner: You mean the character Trostrick?
RA: 我是 Ra。这是不正确的。我们提及爱斯米兰达, 依照这个被想象出来的实体被称呼的(名字)。

RA: I am Ra. This is incorrect. We referred to Esmereldada, as this imagined entity was called.

我们补充说明: 长期练习你们每一位直觉知道的技艺是有帮助的。我们不能讲述方法, 因为这会至为巨大的侵犯。然而, 谈到小组的努力, 当我们扫描每一位, 只是确认已经知道的事情。因此, 我们可以做这件事。

We may note that long practice at the art which each intuits here would be helpful. We cannot speak of methodology, for the infringement would be most great. However, to speak of group efforts is, as we scan each, merely confirmation of what is known. Therefore, this we may do.

我们还有可用的能量, 接受一个相当简短的询问。

We have the available energy for one fairly brief query.

69.22 发问者: 在练习所谓的白魔法艺术上, 有着许多的技巧与方式。一个特定小组专门设计一些仪式给他们自己使用, 这种方式是否跟使用其他团体已经在实行的仪式一样有效, 或可能更好？其他团体好比金色黎明协会和其他魔法的团体。

Questioner: There are many techniques and ways of practicing so-called white magical arts. Are rituals designed by a particular group for their own particular use just as good, or possibly better, than those that have been practiced by groups such as the Order of the Golden Dawn and other magical groups?

RA: 我是 Ra。虽然我们不能精确地谈论这个询问, 我们有些满意地指出发问者已经穿透一个可敬畏的服务与修炼系统的一些要旨。

RA: I am Ra. Although we are unable to speak with precision on this query, we may note some gratification that the questioner has penetrated some of the gist of a formidable system of service and discipline.

我是 RA, 我的朋友, 容我们再次感谢你们, 为了你们的谨慎认真。一切都好。我们在太一无限造物者的大能与和平中欢欣地离开你们。怀着喜乐向前去吧。Adonai。

I am Ra. May we thank you again, my friends, for your conscientiousness. All is well. We leave you rejoicing in the power and the peace of the One Infinite Creator. Go forth with joy. Adonai.

第 070 场集会 1981 年 9 月 9 日

70.0 RA: 我是 Ra。我在太一无限造物者的爱与光中向你们致意。我们现在开始通讯。

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

70.1 **Questioner:** 可否请你告诉我仪器状态的指标？

**Questioner:** Could you please give me an indication of the condition of the instrument?

**RA:** 我是 Ra。我们满意地说，状态如前所述。

**RA:** I am Ra. We are gratified to say that it is as previously stated.

70.2 **Questioner:** 为什么你说、你们满意地说那件事？

**Questioner:** Why do you say you are gratified to say that?

**RA:** 我是 Ra。我们这么说是源自一种感激之情、即使在很不利的情势下，某些要素使得这个器皿仍然能够维持它的生命能在正常的振动性气力。只要这个能量复合体是符合需求的，我们就可以使用这个器皿，而不会使它耗竭，不管有多少先前提及的扭曲。

**RA:** I am Ra. We say this due to a sense of gratitude at the elements which have enabled this instrument to maintain, against great odds, its vital energy at normal vibratory strength. As long as this complex of energies is satisfactory we may use this instrument without depletion regardless of the distortions previously mentioned.

70.3 **Questioner:** 这个器皿抱怨于昨天的白昼周期、遭受密集的超心灵攻击。此时，这个加剧(现象)有个原因吗？

**Questioner:** The instrument has complained of intensive psychic attack for the past diurnal period, approximately. Is there a reason for the intensification of this at this time?

**RA:** 我是 Ra。有的。

**RA:** I am Ra. Yes.

70.4 **Questioner:** 你可否告诉我这原因是什么，请？

**Questioner:** Can you tell me what this reason is, please?

**RA:** 我是 Ra。这个起因是你们正在密切涉入的；也就是说，该起因是(你们)密切寻求你们称为的觉悟。你们在这部分的寻求非但没有减轻、还加强了。

**RA:** I am Ra. The cause is that with which you are intimately involved; that is, the cause is the intensive seeking for what you may call enlightenment. This seeking upon your parts has not abated but intensified.

就一般情况而言，痛苦[你们对这个变貌的称呼]，以及超心灵攻击对这个变貌造成各式各样的夸大(结果)，在耗尽肉体复合体能量之后，开始消耗生命能。

In the general case, pain—as you call this distortion, and the various exaggerations of this distortion by psychic attack—would, after the depletion of physical complex energy,
begin the depletion of vital energy.

由于该器皿先前犯的错误，它守卫其生命能。以这个密度而言，它的潜意识意志超乎寻常地强壮，已经在这个能量复合体上放置了一层守护。因此，该猎户访客努力以更大、更大的强度来扰乱这股生命能、因为这个小组经由觉悟、强化它对于服务的奉献。

This instrument guards its vital energy due to previous errors upon its part. Its subconscious will, which is preternaturally strong for this density, has put a ward upon this energy complex. Thus the Orion visitor strives with more and more intensity to disturb this vital energy as this group intensifies its dedication to service through enlightenment.

70.5 发问者：在这个时候，我想要丢入一个额外的小问题。对一个人施行回溯式催眠、以揭露其前世的记忆，这是一个服务或帮倒忙？

Questioner: I have an extra little question that I want to throw in at this time. Is regressive hypnosis of an individual to reveal to them memories of previous incarnations a service or a disservice to them?

RA：我是 Ra。我们扫描你的询问、发现你将应用该答案到你的未来。这点使得我们有些关切第一变貌。然而，这个询问也是一般性的，并且包含一个机会让我们表达一个显著的要点。因此，我们将谈论。

There is an infinite range of possibility of service/disservice in the situation of time-regression hypnosis, as you term this means of aiding memory. It has nothing to do with the hypnotist. It has only to do with the use which the entity so hypnotized makes of the information so gleaned. If the hypnotist desires to serve, and if such a service is performed only upon sincere request, the hypnotist is attempting to be of service.

70.6 发问者：在上一场集会中，Ra陈述：「返回的路径绕着这点旋转：首先是较高自我不情愿进入负面时间/空间」*。你可否解释较高自我的位置、跟正面与负面时间/空间 之间的关系，以及为什么它如此不情愿进入负面时间/空间而必须让该心/身/灵复合体投
Questioner: In the last session Ra stated that “the path back from sixth-density negative time/space revolves, firstly, about the higher self’s reluctance to enter negative time/space.”* Could you explain the higher self’s position with respect to positive and negative time/space, and why it is so reluctant to enter negative time/space that it is necessary for the mind/body/spirit complex to incarnate in negative space/time to find its path back?

RA: I am Ra. In brief, you have answered your own query. Please question further for more precise information.

Questioner: Why is the higher self reluctant to enter negative time/space?

RA: I am Ra. The higher self is reluctant to allow its mind/body/spirit complex to enter negative time/space for the same basic reason an entity of your societal complex would be reluctant to enter a prison.

Questioner: What I am trying to understand here is more about the higher self and its relationship with the mind/body/spirit complex. Does the higher self have a sixth-density mind/body/spirit complex that is a separate unit from the mind/body/spirit complex that is, in this case, displaced to negative time/space?

RA: I am Ra. This is correct. The higher self is a sixth-density entity, and it provides this service to its self.
RA: I am Ra. This is correct. The higher self is the entity of mid-sixth density which, turning back, offers this service to its self.

70.9 Questioner: I think I have an erroneous concept of the mind/body/spirit complex (for instance, that I represent here in this density) and my higher self. The concept probably comes from my concept of space and time. I am going to try to unscramble it.

RA: I am Ra. You are existing at all levels simultaneously. It is specifically correct that your higher self is you in mid-sixth density and, in your way of measuring what you know of as time, your higher self is your self in your future.

70.10 Questioner: Am I correct in assuming that all of the mind/body/spirit complexes that exist in the levels below mid-sixth density have a higher self in mid-sixth density? Is this correct?

RA: This is correct.

70.11 Questioner: Would an analogy for this situation be that the individual’s higher self is manipulating to some extent, shall I say, the mind/body/spirit complex that is its analog, you might say, to move it through the lower densities for purposes of gaining experience, and then finally transferring that experience or amalgamating it, you might say, in mid-sixth density with the higher self?
**RA:** 我是 Ra。这是不正确的。较高自我不会操作它过去的自我们。当可能的时候，它会保护，当收到请求，(它会)指引，但自由意志的原力是至高无上的。如果接受有这么一个东西为真实同时性，决定论与自由意志表面上的矛盾将会融解。较高自我是到那个点为止，所有该心/身/灵复合体经验的发展的最终结果。

**RA:** I am Ra. This is incorrect. The higher self does not manipulate its past selves. It protects when possible and guides when asked, but the force of free will is paramount. The seeming contradictions of determinism and free will melt when it is accepted that there is such a thing as true simultaneity. The higher self is the end result of all the development experienced by the mind/body/spirit complex to that point.

70.12 **发问者：** 那么，我们正在注视的，是一条经验的漫长路径，穿过各个密度直到第六密度中期，那完全是自由意志的机能，结果是第六密度中期的较高自我的觉知。但由于时间是虚幻的，容我说，有一个时间与空间的统合，或消除我们以为的时间，然后，所有这些经验的结果是较高自我：进化穿过各个密度的起因；当进化发生的同时，较高自我一直存在着；由于全都是同时发生的。这是否正确？

**RA:** I am Ra. We refrain from speaking of correctness due to our understanding of the immense difficulty of absorbing the concepts of metaphysical existence. In time/space, which is precisely as much of your self as is space/time, all times are simultaneous just as in your geography your cities and villages are all functioning, bustling, and alive with entities going about their business at once. So it is in time/space with the self.

70.13 **发问者：** 较高自我存在于第六密度中期，似乎是负面与正面经验路径
Questioner: The higher self existing in mid-sixth density seems to be at the point where the negative and positive paths of experience merge into one. Is there a reason for this?

RA: I am Ra. We have covered this material previously.*

【*先前在 33.20, 36.12, 36.15, 43.14涵盖到】
[*Covered previously in 33.20, 36.12, 36.15, and 43.14.]

RA: 我是 Ra。首先，让我们将「不情愿」从方程式中去除，然后，其次，更切中要点地讲述你的询问。

每个时间/空间可以类比为一个特殊的空间/时间的种类或振动。当一个实体进入一个负面时间/空间，接下来的经验将是适合的时间/空间。这通常是该心/身/灵复合体的形态制造体(者)完成这件事，它放置该实体于合适的时间/空间，准备投生。

Each time/space is an analog of a particular sort, or vibration, of space/time. When a negative time/space is entered by an entity, the next experience will be that of the appropriate space/time. This is normally done by the form-making body of a mind/body/spirit complex which places the entity in the proper time/space for incarnation.

Questioner: I think to try and clear up
this point I’m going to ask a few questions that are related that will possibly enable me to understand this better, because I am really confused about this, and I think it is a very important point in understanding the creation and the Creator in general, you might say. If a wanderer of fourth, fifth, or sixth density dies from this third-density state in which we presently find ourselves, does he then find himself in third-density time/space after death?

**RA:** I am Ra. This will depend upon the plan which has been approved by the Council of Nine. Some wanderers offer themselves for but one incarnation, while others offer themselves for varying lengths of your time up to and including the last two cycles of 25,000 years. If the agreed-upon mission is complete the wanderer’s mind/body/spirit complex will go to the home vibration.

70.16 **发问者:** 那些过去待在这个星球上50,000年的流浪者,现在,是否有任何流浪者还在这里?

**Questioner:** Have there been any wanderers on this planet for the past 50,000 years now?

**RA:** I am Ra. There have been a few. There have been many more which chose to join this last cycle of 25,000 years and many, many more which have come for harvest.

70.17 **发问者:** 现在,这里是我困惑的(关键)点。如果，在肉体死亡之后，一个流浪者可以返回他的家乡星球，容我说，为什么相同的实体不能从负面时间/空间被萃取出来、到达家乡星球、而要投生在负面的空间/时间?

**Questioner:** Now here is the point of my confusion. If, after physical death, a wanderer would return to his home planet, shall I say, why cannot the same entity be extracted from negative time/space to the home planet rather than incarnating in negative space/time?

**RA:** As we stated, the negative time/space position is that from which the entity emerged. After the death of the physical body/spirit complex will travel to a part of time/space which will allow for the completion of the life review and greatly accelerated healing. It is then that the light of another vibration (or) density will allow for the return of the consciousness to another physical body.

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position in negative time/space, of which we previously were speaking, is that position which is pre-incarnative. After the death of the physical complex in yellow-ray activation, the mind/body/spirit complex moves to a far different portion of time/space in which the indigo body will allow much healing and review to take place before any movement is made towards another incarnative experience.

我感知到你这边有个基本的错估, 因为时/空并不比空/时具有更多的同质性。它也是一个同样复杂且完整的幻象、舞蹈、样式的系统，如同空间/时间，并且拥有一个同样结构化的系统，属于你可以称为的自然法则。

I perceive a basic miscalculation upon your part in that time/space is no more homogenous than space/time. It is as complex and complete a system of illusions, dances, and pattern as is space/time, and has as structured a system of what you may call natural laws.

70.18 发问者: 我将问这个问题，好告知我多一点、关于你刚才陈述的话语。当你们乘坐飞行器来到这个星球，分别在 18,000 年与 11,000 年前，这些飞行器被称为钟型飞行器，并且曾被乔治·亚当斯基拍摄到。如果我是正确的，这些飞行器看起来有些像一个大钟；在上半部周缘有舷窗环绕；接着在正下方有三个半球体、各以 120°隔开。这是否正确？

Questioner: I’ll ask this question to inform me a little bit about what you just stated. When you came to this planet in craft 18,000 and 11,000 years ago, these craft have been called, I believe, bell craft, and were photographed by George Adamski. If I am correct these craft looked somewhat like a bell; they had portholes around the upper portions; and they had three hemispheres at 120° apart underneath. Is this correct?

RA: 我是 Ra。这是正确的。
RA: I am Ra. This is correct.

70.19 发问者: 这些飞行器是在时间/空间中被建造、或在空间/时间中被建造？

Questioner: Were these constructed in time/space or space/time?

RA: 我是 Ra。我们要求你有坚持不懈的耐心，因为我们的答案必然是复杂的。
RA: I am Ra. We ask your persistent patience, for our answer must be complex.

一个思想的建构在时间/空间中成形，这部分的时间/空间趋近于光速。在时间/空间中，在这个趋近中，(环境)状态的变化如下: 时间变得无限且质量终止、于是一个实体能够飞快地掠过[容我们说]时间/空间的边界气力，能够依照它的意志选择安置的地方。

A construct of thought was formed
in time/space. This portion of time/space is that which approaches the speed of light. In time/space, at this approach, the conditions are such that time becomes infinite and mass ceases so that one which is able to skim the, shall we say, boundary strength of this time/space is able to become placed where it will.

当我们来到我们想要在的地方, 然后 (我们) 披上光的建构，它看起来如同水晶钟。这是在穿过边界、进入空间/时间之际成形的。因此有两个建构：时间/空间或非物质的建构，以及空间/时间或物质化的建构。

When we were where we wished to be, we then clothed the construct of light with that which would appear as the crystal bell. This was formed through the boundary into space/time. Thus there were two constructs: the time/space (or immaterial) construct, and the space/time (or materialized) construct.

70.20 发问者：现在、你们选择一个特别的外形是否有个理由，特别是底部的三个半圆球？

Questioner: Now was there a reason for the particular shape you chose, in particular a reason for the three hemispheres on the bottom?

RA：我是 Ra。它似乎是一个美学上悦目的形状，并且在满足你们的空间/时间的驱动必要条件上，良好地符合我们必须的有限用途。

RA：I am Ra. It seemed an aesthetically pleasing form and one well suited to those limited uses which we must needs make of your space/time motivating requirements.

70.21 发问者：在底部的三个半圆球里头，是否有个驱动原则，或者它们只是美观的，或它们是降落装置？

Questioner: Was there a principle of motivation contained within the three hemispheres on the bottom, or were they just aesthetic, or were they landing gear?

RA：我是 Ra。它们是美观的、并且是推进系统的一部分。这些半圆球不是降落装置。

RA：I am Ra. These were aesthetic and part of a system of propulsion. These hemispheres were not landing gear.

70.22 发问者：我很抱歉问这种愚蠢的问题，但我在尝试测定一个与空间/时间、时间/空间有关的东西，以及你可以说、在这个进化机制中很艰难的领域。我认为它对于理解我们的进化具有中心意义。然而，我并不确定这点，我可能在浪费我的时间。Ra 可否评论这点，我在这个特殊的[轻笑声]调查中、浪费我的时间或这会带来丰硕的成果？

Questioner: I am sorry to ask such stupid questions, but I am trying to determine something about
space/time, time/space, and, you might say, this very difficult area of the mechanism of evolution. I think it is central to the understanding of our evolution. However, I am not sure of this, and I may be wasting my time. Could Ra comment on whether I am wasting my time in this particular [chuckles] investigation or whether it would be fruitful?

RA: 我是 Ra。由于空间/时间或物理学, 与时间/空间或形而上学都是力学的, 它们对于心/身/灵复合体的灵性进化并不具中心意义。对于衡量这类概念的实体们, 研读爱与光远远更有生产力、就移动前往合一性的目的而言。无论如何, 这个题材, 容我们说, 有一点小趣味并且是无害的。

RA: I am Ra. Since the concepts of space/time, or physics, and time/space, or metaphysics, are mechanical, they are not central to the spiritual evolution of the mind/body/spirit complex. The study of love and light is far more productive in its motion towards unity in those entities pondering such concepts. However, this material is, shall we say, of some small interest and is harmless.

70.23 发问者: 我问这些问题主要为了理解或建造一个根基、为了尝试获得一点启迪：时间/空间与时间和心/身/灵复合体进化过程的关联方式，好让我更佳地理解[你可以说]进化的技巧。

Questioner: I was asking these questions primarily to understand or to build a base for an attempt to get a little bit of enlightenment on the way that time/space and space/time are related to the evolution of the mind/body/spirit complex so that I could better understand the techniques, you might say, of that evolution.

举例而言, 如果一个正面的实体发现自我处于负面的时间/空间、并且必须投生于负面空间/时间, 你曾叙述：「该实体必须完成学习/教导自其之爱的课程, 然后它才可以选择释放位能差异并改变极性」。我尝试去做了是建造一个根基、为了尝试理解或至少、些许地理解你这个叙述的意思: 在上述步骤之后, 位能差异得以被释放、极性改变。

For instance, you stated that “the potential difference may be released and polarities changed after an entity has learned/taught the lessons of love of self”—if the entity is a positive entity that has found itself in negative time/space and then had to incarnate in negative space/time. And what I was trying to do was build a base for attempting to understand, or at least get a slight understanding of, what you meant by this statement: that potential difference may be released and polarities changed after the above step.

我很有兴趣知道的是, 如果被放置到负面时间/空间, 为什么需要投生在负
面空间/时间，并且学习/教导对自我之爱，以及在你可以释放位能差之前，我猜测，发展一个第六密度的极性层级。

我尝试建立一小块立足点或平台，从这里把事情弄得更显明。你可否讲述那个主题，请？

I am very interested in knowing, if placed in a negative time/space, why it is necessary to incarnate in negative space/time and learn/teach love of self and develop, I guess, a sixth-density level of polarity before you can release that potential difference. I was trying to build a little foothold, or platform, from which to make that more apparent. Could you speak on that subject, please?

RA: 我是 Ra。这将是此次工作的最后一个完整询问。

RA: I am Ra. This will be the last full query of this working.

投生到负面时间/空间的实体将发现不可能维持任何显著的正面极性，因为当负面性(保持)纯粹，是一种重力井，容我们说，将所有一切拉进它里头。因此该实体，虽然记得它所学的、与偏好的极性，必须利用既定的催化剂，概括地重现服务自我的课程，去建立足够的极性，促成位能浮现，为了(极性的)翻转。

The entity which incarnates into negative space/time will not find it possible to maintain any significant positive polarity as negativity, when pure, is a type of gravity well, shall we say, pulling all into it. Thus the entity, while remembering its learned and preferred polarity, must needs make use of the catalyst given and recapitulate the lessons of service to self in order to build up enough polarity in order to cause the potential to occur for reversal.

这条问题的路线有一些杂乱。容我们在这个(时)点，允许询问者重新措辞或转变询问的方向、更多朝向它关切的核心。

There is much in this line of questioning which is somewhat muddled. May we, at this point, allow the questioner to rephrase the question or to turn the direction of query more towards that which is the heart of its concern.

70.24 发问者: 我将在下次集会，试图更多转向靠近核心。我在这个集会尝试获取一个我认为是灵性进化的中心观点，但我似乎走偏了。我对此感到抱歉。对我而言、有时候要明智地询问这些领域的问题是非常、非常困难的。

Questioner: I will, at the next session, then attempt to turn more toward the heart. I was attempting in this session to get at a point that I thought was central to the evolution of spirit, but I seem to have gone awry. I’m sorry for that. It is sometimes very, very difficult for me to question wisely in these areas.
I will just ask if there is anything that we can do to benefit the contact or make the instrument more comfortable?

RA: I am Ra. You are most conscientious, and the alignments are especially good. We thank you, my friends, and have been glad to speak with you. We are attempting to be of the greatest aid to you by taking care not to deplete this instrument. Thus, although a reserve remains we will attempt from this working onward to keep this reserve, for this instrument has arranged its subconscious to accept this configuration.

RA: I am Ra. You are all doing well, my friends. We leave you in the love and in the light of the One Infinite Creator. Go forth, therefore, rejoicing and glorying in the power and in the peace of the One Infinite Creator. Adonai.

第 071 场集会 1981 年 9 月 18 日

71.0 RA: 我是 Ra，接着我在太一无限造物者的爱与光中向你们致意。我们现在开始通讯。

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

71.1 发问者: 可否请你先告诉我该器皿的状态?

Questioner:Could you first please give me the condition of the instrument?

RA: 我是 Ra。状态如前所述、除了在生命能变貌上有些微的改善。在不冒犯的情况下，可以注意到，支援小组协助该器皿是好的，并提醒该器皿虽然肉体复合体变貌维持现在的状态，我们不建议将增加的生命能用在肉体复合体的活动上，因为这将收取有些严厉的代价。

RA: I am Ra. It is as previously stated with the exception of a slight improvement in the vital-energy distortions. One may note to the support group, without infringement, that it is well to aid the instrument in the reminders that, while physical-complex distortions remain as they are, it is not advisable to use the increased vital energies for physical
complex activities, as this will take a somewhat harsh toll.

【在 71.1 的结尾和 71.2 的开头之间有57 秒的停顿】
[There is a 57-second pause between the end of this answer and the beginning of the next question.]

71.2 发问者: 我有几个不同的问题。在这次集会中，我希望借由搜寻几个不同类型的问题，建立一个入口点，进入一个将会是丰富的研究领域。我首先问是否可能增加极性、而不增加可收割性？

Questioner: I have several different questions. In this session I hope to establish, by searching around with several different types of questions, a point of entry into an investigation that will be fruitful. I would first ask, is it possible to increase polarity without increasing harvestability?

RA: 我是 Ra。在第三密度的收割中，极化与收割性的关联是至为重要的。在这个密度中，增进对他人的服务或对自我的服务，将几乎无可避免地增加一个实体的能力、以享受更高强度之光。因此，在这个密度中，我们可以说，几乎不可能极化而不增加收割性。

RA: I am Ra. The connection between polarization and harvestability is most important in third-density harvest. In this density an increase in the serving of others, or the serving of self, will almost inevitably increase the ability of an entity to enjoy an higher intensity of light. Thus, in this density, we may say, it is hardly possible to polarize without increasing in harvestability.

71.3 发问者：在较高的密度、好比第五密度，这就很有可能。这是否正确？

Questioner: This would probably be possible in the higher densities such as the fifth density. Is this correct?

RA: 我是 Ra。在第五密度的收割中，极化跟收割性的关联非常地少。

RA: I am Ra. In fifth-density harvest, polarization has very little to do with harvestability.

71.4 发问者：你可愿解释在第三密度中，工作未显化存有以创造进化的概念？

Questioner: Would you explain the concept of working with the unmanifested being in third density to create the evolution?

RA: 我是 Ra。这是个有许多层次的问题，我们要揭露哪一条纹路*是(令人)怀疑的。如果可能的话，请重述问题、请求任何更进一步的资讯深度。

RA: I am Ra. This is a many-layered question, and which stria we wish to expose is questionable.* Please restate giving any further depth of information requested, if possible.
在这个文脉中，条纹(stria)可以被定义为：一些数量的平行特色或层次。【In this context, stria can be defined as “a number of parallel features or layers.”】

71.5 发问者：请定义：未显化的存有。

Questioner: Define, please, the unmanifested being.

RA：我是 Ra。我们可以看见你想望追随更深层的资讯。所以，我们将以特定的方式回答，并非详述这个询问，而是在意移动到外在教导的底下一些。

RA: I am Ra. We may see that you wish to pursue the deeper stratum of information. We shall, therefore, answer in a certain way which does not exhaust the query but is designed to move beneath the outer teachings somewhat.

未显化的存有是，如我们先前说的，一种存在的生命、做它的工作、没有参考或仰赖其他自我的协助。进入这个概念、你可以看见该无可避免的连结：介于未显化的自我与形而上或时间/空间(自我)[空间/时间自我的类比物]之间。冥想、沉思的活动、以及可被称为内在对于思维与反应的平衡(过程)，都是未显化自我的活动 更紧密地对准形而上的自我。

The unmanifested being is, as we have said, that being which exists and does its work without reference to, or aid from, other-selves. To move into this concept you may see the inevitable connection between the unmanifested self and the metaphysical, or time/space, analog of the space/time self. The activities of meditation, contemplation, and what may be called the internal balancing of thoughts and reactions are those activities of the unmanifested self more closely aligned with the metaphysical self.

71.6 发问者：当一个实体在第三密度中，经历死亡过程，接着发现自己位于时间/空间，发现自己处在一个不同布景的环境。可否请你描述时间/空间的环境或属性，然后是一些实体遭遇的投生经验之疗愈过程？

Questioner: As an entity goes through the death process in third density and finds itself in time/space, it finds itself in a different set of circumstances. Would you please describe the properties or circumstances of time/space and then the process of healing of incarnative experiences that some entities encounter?

RA：我是 Ra。由于你们空间/时间声音振动复合体的限制，虽然难以适当地回答这个询问，我们将尽我们最佳的能力来回应。

RA: I am Ra. Although this query is difficult to answer adequately due to the limitations of your space/time sound vibration complexes, we shall
respond to the best of our ability.

The hallmark of time/space is the inequity between time and space. In your space/time the spatial orientation of material causes a tangible framework for illusion. In time/space the inequity is upon the shoulders of that property known to you as time. This property renders entities and experiences intangible in a relative sense. In your framework each particle, or core vibration, moves at a velocity which approaches what you call the speed of light from the direction of supraluminal velocities.

Thus the time/space, or metaphysical, experience is that which is very finely tuned and, although an analog of space/time, lacking in its tangible characteristics. In these metaphysical planes there is a great deal of what you call time which is used to review and re-review the biases and learn/teachings of a prior, as you would call it, space/time incarnation.

These regions of the universe make it possible for much to be penetrated which must needs be absorbed before the process of healing of an entity may be accomplished. Each entity is located in a somewhat immobile state, much as you are located in space/time in a somewhat immobile state in time. In this immobile space the entity has been placed by the form-maker and higher self so that it may be in the proper configuration for learn/teaching that which it has received in the space/time incarnation.

取决于这个时间/空间的所在地、将会有特定的帮手协助这个治疗过程。这个过程包括看到完整的经验，倚靠着心
身/灵复合体全体经验的背景，观看它，原谅自我踏错的每一步、以及在人生旅途中错失的路标；最后，仔细地评估下次需要学习的东西。这过程完全由较高自我完成，直到该实体在空间/时间中、觉知这个过程和灵性进化的方式，在那个时候，该实体将有意识地参与所有的决策。

Depending upon this time/space locus there will be certain helpers which assist in this healing process. The process involves seeing in full the experience, seeing it against the backdrop of the mind/body/spirit complex total experience, forgiving the self for all missteps as regards the missed guideposts during the incarnation and, finally, the careful assessment of the next necessities for learning. This is done entirely by the higher self until an entity has become conscious in space/time of the process and means of spiritual evolution, at which time the entity will consciously take part in all decisions.

71.7 发问者：关于这个治疗，它在正面时间/空间与负面时间/空间中都是相同的过程吗？

Questioner: Is the process in positive time/space identical with the process in negative time/space for this healing?

RA：我是 Ra。在空间/时间中，宽恕与接纳的过程跟时间/空间中是很像的，因为该(治疗)过程的各项品质是类比的。无论如何，在空间/时间中，(实体)不能去决定此生之外事件的发展方向，只能更正目前的不平衡。在时间/空间中，相反来说，不可能更正任何未平衡的动作，却毋宁感知到那些不平衡，因此，就(自我)目前所是的状态，原谅自我。

RA：I am Ra. The process in space/time of the forgiveness and acceptance is much like that in time/space in that the qualities of the process are analogous. However, while in space/time it is not possible to determine the course of events beyond the incarnation but only to correct present imbalances. In time/space, upon the other hand, it is not possible to correct any unbalanced actions but rather to perceive the imbalances and, thusly, forgive the self for that which is.

于是(实体)做了一些决定、设置某些可能性/或然率好在你们称为的未来空间/时间经验中，更正这些不平衡。

The decisions then are made to set up the possibility/probabilities of correcting these imbalances in what you call future space/time experiences.

时间/空间的好处是那宏伟综观的流动性。空间/时间的好处是：在黑暗中拿着一根微小的蜡烛工作，一个实体可以更正这些不平衡。

The advantage of time/space is that of the fluidity of the grand overview. The advantage of space/time is that, working in darkness with a tiny candle, one may correct imbalances.
71.8 **发问者：** 如果一个实体已经选择负面极化，它在负面途径上的治疗与回顾过程是否（与正面）雷同？

**Questioner:** If an entity has chosen the negative polarization are the processes of healing and review similar for the negative path?

**RA:** 我是 Ra。这是正确的。

**RA:** I am Ra. This is correct.

71.9 **发问者：** 我们正谈论的过程是否发生在我们的银河系星群中，许多行星上头，或发生在所有行星上，或是什么百分比?

**Questioner:** Are the processes that we are talking about processes that occur on many planets in our Milky Way Galaxy, or do they occur on all planets, or what percentage?

**RA:** 我是 Ra。这个过程发生在所有生育子理则[好比你们自己]的行星上。有实体栖息的行星百分比大约是 10%。

**RA:** I am Ra. These processes occur upon all planets which have given birth to sub-Logoi such as yourselves. The percentage of inhabited planets is approximately 10%.

71.10 **发问者：** 粗略地说，所有恒星有行星系统的百分比是多少？

**Questioner:** What percentage of stars, roughly, have planetary systems?

**RA:** 我是 Ra。这是不重要的资讯，但无害。大约 32%的恒星有行星[如你的认知]，而另外 6%有某种从集的材质，在其上的某些密度是可居住的。

**RA:** I am Ra. This is unimportant information but harmless. Approximately 32% of stars have planets as you know them, while another 6% have some sort of clustering material which upon some densities might be inhabitable.

71.11 **发问者：** 嗯，这回答告诉我，大略而言，所有恒星的 3%拥有可居住的行星，容我说，这个数量的实体。令心智感到惊奇的观念…，那么，我假设这个过程在整个已知进化中的宇宙都是有效的、遍及整个已知的宇宙，这个进化的过程都被使用。这是否正确？

**Questioner:** Well, this would tell me that roughly 3% of all stars have inhabited planets, which would just give a, shall I say, mind-boggling idea of the number of entities which— I assume, then, this process of evolution is in use throughout the known universe. Is this correct?

**RA:** 我是 Ra。太一造物者的无限知识(产生)的八度音程如实存在、遍布整个太一无限造物，由子理则们、属于你们所称的成年银河与幼年银河，规划一些变动。这些变动不是显著的，但可以比拟为不同地理区域对于同一个声音振动复合体或概念会展现各式各样的发音方式。

**RA:** I am Ra. This octave of infinite knowledge of the One Creator is as it is...
throughout the One Infinite Creation, with variations programmed by sub-Logoi of what you call major galaxies and minor galaxies. These variations are not significant but may be compared to various regions of geographical location sporting various ways of pronouncing the same sound vibration complex or concept.

71.12 Questioner: In my view, the Logoi, such as our sun uses free will to modify only slightly a much more general idea of created evolution so that the general plan of created evolution, which seems then to be uniform throughout the One Infinite Creation, is for this process of the sub-Logoi to grow through the densities and, under the First Distortion, find their way back to the Original Thought. Is this correct?

RA: I am Ra. This is correct but somewhat wanting in depth of description. More applicable would be the thought that each entity contains within it all of the densities and sub-densities of the octave so that in each entity, no matter whither its choices lead it, its great internal blueprint is one with all others. Thusly its experiences will fall into the patterns of the journey back to the original Logos. This is done through free will, but the materials from which choices can be made are one blueprint.

71.13 Questioner: Then it seems to me from this that the sub-Logoi such as our sun uses free will to modify only slightly a much more general idea of created evolution so that the general plan of created evolution, which seems then to be uniform throughout the One Infinite Creation, is for this process of the sub-Logoi to grow through the densities and, under the First Distortion, find their way back to the Original Thought. Is this correct?

RA: I am Ra. This is correct but somewhat wanting in depth of description. More applicable would be the thought that each entity contains within it all of the densities and sub-densities of the octave so that in each entity, no matter whither its choices lead it, its great internal blueprint is one with all others. Thusly its experiences will fall into the patterns of the journey back to the original Logos. This is done through free will, but the materials from which choices can be made are one blueprint.

71.14 Questioner: Then each entity is on a path that leads to the one destination. This is like many, many roads which travel through many, many places but eventually merge into one large center. Is this correct?

RA: I am Ra. This is correct, but some lack of depth in description. More applicable would be the thought that each entity contains within it all of the densities and sub-densities of the octave so that in each entity, no matter whither its choices lead it, its great internal blueprint is one with all others. Thusly its experiences will fall into the patterns of the journey back to the original Logos. This is done through free will, but the materials from which choices can be made are one blueprint.
Questioner: You have made the statement that pure negativity acts as a gravity well pulling all into it. I was wondering, first, if pure positivity has precisely the same effect? Could you answer that please?

RA: I am Ra. This is incorrect. Positivity has a much weaker effect due to the strong element of recognition of free will in any positivity approaching purity. Thus, although the negatively oriented entity may find it difficult to polarize negatively in the midst of such resounding harmony, it will not find it impossible.

另一方面，负面极化不接受其他自我
的自由意志概念。因此，在一个负面性
趋向纯粹的社会复合体中，作用于其他
自我的拉力是恒常的。一个正面导向实
体在这种情况下，会渴望其他自我有它
们的自由意志，于是便发觉自己行使自
由意志的能力被移除了，因为负面导向
实体的自由意志决心要征服。

Upon the other hand, the negative
polarization is one which does not
accept the concept of the free will of
other-selves. Thusly in a social
complex whose negativity approaches
purity the pull upon other-selves is
constant. A positively oriented entity in
such a situation would desire for
other-selves to have their free will and,
thusly, would find itself removed from
its ability to exercise its own free will,
for the free will of negatively oriented
entities is bent upon conquest.

71.15 发问者：可否请你评论这个叙
述的准确性？我将一般性地谈论魔法
的概念，接着先定义它为在意识中任意
创造改变的能力。这是一个可接受的定
义吗？

Questioner: Could you please
coment on the accuracy of this
statement? I’m going to generally talk
about the concept of magic and first
define it as the ability to create
changes in consciousness at will. Is this
an acceptable definition?

RA: I am Ra. This definition is
acceptable in that it places upon the
adept the burden it shall bear. It may
be better understood by referring back
to an earlier query, in your
measurement, within this working
having to do with the unmanifested self. In magic one is working with one’s unmanifested self in body, in mind, and in spirit; the mixture depending upon the nature of the working.

71.16 **Questioner**: I will state that the objective of a white magical ritual is to create a change in consciousness of a group. Is this correct?

**RA**: I am Ra. Not necessarily. It is possible for what you term white magic to be worked for the purpose of altering only the self, or the place of working. This is done in the knowledge that to aid the self in polarization towards love and light is to aid the planetary vibration.

71.17 **Questioner**: The change in consciousness should result in a greater distortion towards service to others, toward unity with all, and toward knowing in order to serve. Is this correct, and are there any other desired results?

**RA**: These are commendable phrases. The heart of white magic is the experience of the joy of union with the Creator. This joy will, of necessity, radiate throughout the life experience of the positive adept. It is for this reason that sexual magic is not restricted solely to the negatively oriented polarizing adepts, but, when most carefully used, has its
place in high magic as it, when correctly pursued, joins body, mind, and spirit with the One Infinite Creator.

we suggest:  you can imagine any goals you may frame should, we suggest, take into consideration this basic union with the One Infinite Creator, for this union will result in service to others of necessity.

Any purpose which you may frame should, we suggest, take into consideration this basic union with the One Infinite Creator, for this union will result in service to others of necessity.

RA: 我是 Ra。评论这个清单如同扮演技工的角色，检视交响乐团的各项乐器，并在这清单上增加任何我忽视的重点。首先，一个特别的工作场所，最好是自行建造；其次，一个特别的信号或钥匙，好比一个召唤魔法师格的指环；第三，只为该工作穿著的特殊服饰；第四，一天中的特定时段；第五，一系列的仪式声音振动复合体，被设计来创造渴望的心智变貌；第六，在每次集会有一个团体的目标。你可愿评论这个清单，请？

RA: I am Ra. To comment upon this list is to play the mechanic which views the instruments of the orchestra and adjusts and tunes the instruments. You will note these are mechanical details. The art does not lie herein.

71.18 发问者: 容我说，白魔法有些特定的规则。我将朗诵一些已经写好的东西，我想要你评论这些规则背后的哲学基础或论据，并在这清单上增加任何我忽略的重点。首先，一个特别的工作场所，最好是自行建造；其次，一个特别的信号或钥匙，好比一个召唤魔法师格的指环；第三，只为该工作穿著的特殊服饰；第四，一天中的特定时段；第五，一系列的仪式声音振动复合体，被设计来创造渴望的心智变貌；第六，在每次集会有一个团体的目标。你可愿评论这个清单，请？

Questioner: There are, shall I say, certain rules of white magic. I will read these few that I have written, and I would like for you to comment on the philosophical basis or reasoning behind these and add to this list any of importance that I have neglected. First, a special place of working preferably constructed by the practitioners; second, a signal or key such as a ring to summon the magical personality; third, special clothing worn only for the workings; fourth, a specific time of day; fifth, a series of ritual sound vibratory complexes designed to create the desired mental distortion; sixth, a group objective for each session. Would you comment on this list, please?
repetition of workings gives this search structure. In this particular group the structure is available without the need for inevitable sameness of times of working. We may note that this regularity is always helpful.

71.19 **发问者**：你曾在先前的集会陈述：RA 寻找好些时候、搜寻像这样的一个小组。我会假设这个搜寻的目标是：沟通一的法则。这是否正确？

**Questioner:** You stated in a previous session that Ra searched for some time to find a group such as this one. I would assume that this search was for the purpose of communicating the Law of One. Is this correct?

**RA:** 我是 Ra。这只有部分正确。如同我们说过的，在你们的过去、由于我们一些天真的行动，导致这个法则运行时的一些扭曲，我们也想望尝试去补偿。

**RA:** I am Ra. This is partially correct. We also, as we have said, wished to attempt to make reparation for distortions of this law set in motion by our naïve actions of your past.

71.20 **发问者**：你能否告诉我，到这个(时)点为止，我们已经涵盖必要的题材，如果出版之后，足以补偿(过去)那些天真的行动？

**Questioner:** Can you tell me if we have covered the necessary material to this point to, if published, make the necessary reparations for the naïve actions?

**RA:** 我是 Ra。考虑一个实体观看一张由某些复杂元素组成的光谱图，为了便于描述，让我们说这是一个复杂的颜料样本。我们 Ra 群体知道有点机会持久通讯所需的元素。我们经过一段你们
的长时问，和许多个体与群体比对我们的颜色晶片。你们的光谱图与我们的样本相配。

RA: I am Ra. Consider the process of one who sees the spectrograph of some complex of elements. It is a complex paint sample, let us say for ease of description. We of Ra knew the needed elements for communication which had any chance of enduring. We compared our color chip to many individuals and groups over a long span of your time. Your spectrograph matches our sample.

回应你渴望看见空间/时间与时间/空间的关系，容我们说，我们在时间/空间内举行这个搜寻，因为在这个幻象中，一个实体可以相当立即地看见实体们为振动复合体，以及各个群体作为和音、在这些振动性复合体里面。

In response to your desire to see the relationship betwixt space/time and time/space, may we say that we conducted this search in time/space, for in this illusion one may quite readily see entities as vibratory complexes and groups as harmonics within vibratory complexes.

【在 71.21 的结尾和 71.22 的开头之间有 33 秒的停顿】
[There is a 33-second pause between the end of this answer and the beginning of the next question.]

71.22 发问者: 我看到这个通讯最重要
we may have. This is acceptable to us.
The transferred energy grows quite, quite low. We must leave you shortly.
Is there a brief query at this time?

71.23 **Questioner:** 有没有任何我们可以做的、好改善该通讯或使该器皿更舒适？

Questioner: Is there anything that we can do to improve the contact or make the instrument more comfortable?

**RA:** 我是 Ra，你们是诚实认真的。排列校准各个器具上、保持最严谨讲究的态度。我们谢谢你们。

RA: I am Ra. You are conscientious. Remain most fastidious about the alignments of the appurtenances. We thank you.

我是 Ra，我在无限造物者的爱与荣光中离开你们。所以，向前去吧，在太一无限造物者的和平与大能中欢欣庆祝。Adonai。

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

第 072 场集会 1981 年 10 月 14 日

72.0 **RA:** 我是 Ra。我在太一无限造物者的爱与荣光中向你们致意。我们现在开始通讯。

RA: I am Ra. I greet you in the love and in the light of the One Infinite

Creator. We communicate now.

72.1 **Questioner:** 你可否先告诉我该器皿的状态指示，请?

Questioner: Could you first give me an indication of the instrument’s condition, please?

**RA:** 我是 Ra。这个器皿的肉体能量变貌如前所述。生命能水平变得有些扭曲、偏移了正常的水平，有些下降，由于该器皿的心智复合体活动中的扭曲、(认为)它要为达成这个通讯的适当配置的种种困难负责，容我们说。

RA: I am Ra. This instrument’s physical-energy distortions are as previously stated. The vital energy level has become distorted from normal levels, somewhat downward, due to the distortion in this instrument’s mind complex activity that it has been responsible for the, shall we say, difficulties in achieving the appropriate configuration for this contact.

72.2 **Questioner:** 我们刚才执行的驱逐仪式、是否在净化工作场所、以及筛除我们不想要的影响力上有任何效果?

Questioner: Was the banishing ritual that we performed of any effect in purifying the place of working and screening from influences that we do not wish?

**RA:** 我是 Ra。这是相当正确的。

RA: I am Ra. This is quite correct.
72.3 发问者：你可否告诉我，我能做什么以改善该仪式的有效性?
Questioner: Can you tell me what I can do to improve the effectiveness of the ritual?

RA：我是 Ra。不可。
RA：I am Ra. No.

72.4 发问者：在这次集会之前，该器皿在最近两次冥想中、进入接近无意识的状态、情况严重到我们必须中断它们，你可否告诉我这情况的起因?
Questioner: Can you tell me what caused the instrument to become in a condition toward unconsciousness during the last two meditations prior to this one to such an extent that we discontinued them?

RA：我是 Ra。我们可以。
RA：I am Ra. We can.

72.5 发问者：那么请你告诉我?
Questioner: Would you please tell me that?

RA：我是 Ra。这个对该器皿致意的实体，来自猎户集团，首先尝试欺骗器皿相信它正在准备 Ra 接触，使其心/身/灵复合体，你可以称为灵，离开黄色光芒的肉体复合体。你很熟悉这个战术及其后果。当该器皿感觉到这个致意，没有停顿，(立刻)呼求肉体复合体接地，借由请求手被握住。

RA：I am Ra. The entity which greets this instrument from the Orion group first attempted to cause the mind/body/spirit complex, which you may call spirit, to leave the physical complex of yellow ray in the deluded belief that it was preparing for the Ra contact. You are familiar with this tactic and its consequences. The instrument, with no pause upon feeling this greeting, called for the grounding within the physical complex by requesting that the hand be held.

因此猎户实体无法达成最大的目的。然而，它发现那些在场的实体没有能力分辨无意识[心/身/灵完整无缺]与出神状态[心/身/灵复合体不在场]两者的区别。

Thus the greatest aim of the Orion entity was not achieved. However, it discovered that those present were not capable of distinguishing between unconsciousness, with the mind/body/spirit intact, and the trance state in which the mind/body/spirit complex is not present.

因此，它倾注最大程度的力量来致意，导致(器皿)晕眩，并且在冥想过程中没有保护，导致这个器皿一种单纯的无意识状态，你们会称为晕倒或头晕。结果猎户实体使用这个战术，阻止 Ra 接触有机会被完成。

Therefore, it applied to the fullest extent the greeting which causes the dizziness and, in meditation without protection, caused in this instrument simple unconsciousness as in what you
would call fainting or vertigo. The Orion entity consequently used this tactic to stop the Ra contact from having the opportunity to be accomplished.

72.6 发问者：该器皿预计在下个月进行手部手术。如果使用一般的麻醉剂造成无意识状态，手术中的这点或其他因素是否会允许猎户实体们有任何侵入的道路？

Questioner: The instrument has scheduled an operation on her hand next month. If a general anesthetic is used to create the unconscious state will this or any other parameters of the operation allow for any inroads by the Orion entities?

RA: 我是 Ra。这是极度不可能的。由于心/身/灵复合体的意图是必要条件，当它离开黄色光芒肉体复合体时，必须以十分明确的方式服务造物者。若一个实体的态度接近你刚才描述的体验，就不会接近该无意识的状态。

RA: I am Ra. It is extremely improbable due to the necessity for the intention of the mind/body/spirit complex, when departing the yellow-ray physical complex, to be serving the Creator in the most specific fashion. The attitude of one approaching such an experience as you describe would not be approaching the unconscious state with such an attitude.

72.7 发问者：我相信，我们在此找到一个十分重要、与一的法则相关的原则。你刚才陈述、个体的态度对于猎户实体能否起作用有着至高的重要性。可否请你解释这个机制如何配合一的法则运作，以及为什么一个实体的态度具有至高的重要性，以及为什么这点允许猎户实体的行动？

Questioner: We have here, I believe, a very important principle with respect to the Law of One. You have stated that the attitude of the individual is of paramount importance for the Orion entity to be able to be effective. Would you please explain how this mechanism works with respect to the Law of One, and why the attitude of the entity is of paramount importance, and why this allows for action by the Orion entity?

RA: 我是 Ra。混淆法则或自由意志法则在无限造物的运作中是全然至高无上的。一个被意愿的东西所吸引的相反极性、它的强度跟该意愿或渴望本身的强度是相等的。

RA: I am Ra. The Law of Confusion, or Free Will, is utterly paramount in the workings of the infinite creation. That which is intended has as much intensity of attraction to the polar opposite as the intensity of the intention or desire.

是故，对于那些只有浅薄或短暂渴望的实体们而言，它们只会经历到瞬息般的[或许可被称为]魔法情境的配置。有
Thus those whose desires are shallow or transitory experience only ephemeral configurations of what might be called the magical circumstance. There is a turning point, a fulcrum which swings as a mind/body/spirit complex tunes its will to service. If this will and desire is for service to others, the corresponding polarity will be activated.

In the circumstance of this group there are three such wills acting as one with the instrument in the, shall we say, central position of fidelity to service. This is as it must be for the balance of the working and the continuance of the contact. Our vibratory complex is one-pointed in these workings also, and our will to serve is also of some degree of purity. This has created the attraction of the polar opposite which you experience.

We may note that such a configuration of free will, one-pointed in service to others, also has the potential for the alerting of a great mass of light strength. This positive light strength, however, operates also under free will, and must be invoked.

We could not speak to this and shall not guide you, for the nature of this contact is such that the purity of your free will must, above all things, be preserved. Thus you wend your way through experiences discovering those biases which may be helpful.

【在 72.7 的结尾和 72.8 的开头之间有 30 秒的停顿】
[There is a 30-second pause between the end of this answer and the beginning of the next question.]

72.8 发问者：在这个星球上、接触我们和其他人的负面导向实体受到第一变貌的限制。它们已经明显地受到刚才执行的驱逐仪式之限制。你可否依
自由意志描述它们如何限制自己以在第一变貌之内工作？以及该驱逐仪式本身如何运作的？

Questioner: The negatively oriented entities who contact us and others on this planet are limited by the First Distortion. They have obviously been limited by the banishing ritual just performed. Could you describe, with respect to free will, how they limit themselves in order to work within the First Distortion? And how the banishing ritual itself works?

RA: 我是Ra。这个询问有几个部分。首先，那些属于负面极性的实体并不依照自由意志运作，除非它是必须的。它们呼叫自己，并且将在任何感觉可能的时候冒犯。

Secondly, they are limited by the great Law of Confusion in that, for the most part, they are unable to enter this planetary sphere of influence and are able to use the windows of time/space distortion only insofar as there is some calling to balance the positive calling. Once they are here, their desire is conquest.

Thirdly, in the instance of this instrument’s being removed permanently from this space/time, it is necessary to allow the instrument to leave its yellow-ray physical complex of its free will. Thus trickery has been attempted.

使用这些光的形式所产生的结果是使得这类实体发现一道它们无法穿过墙。这是由于光之存有与太一无限造物者的一些面向的能量复合体被祈请与呼唤，用于建造该光之墙。

The use of the light forms being generated is such as to cause such entities to discover a wall through which they cannot pass. This is due to the energy complexes of the light beings and aspects of the One Infinite Creator invoked and evoked in the building of the wall of light.

72.9 发问者：关于这个通讯，我们体验的每一件事，为了服务而有朝向知识的变貌，猎户实体的变貌朝向降低这个服务的有效性，所有这些是第一变貌的一个结果，就我的看法，为造物
者创造一个完全自由的氛围，好透过祂的各个部分的相互作用，更多地见识祂自己，前者与后者彼此相关。关于我刚才所说的，我的观点是否正确？

Questioner: Everything that we experience with respect to this contact—our distortion toward knowledge in order to serve, the Orion entity’s distortion toward the attempt to reduce the effectiveness of this service—all of this is a result of the First Distortion, as I see it, in creating totally free atmosphere for the Creator to become more knowledgeable of Itself through the interplay of Its portions, one with respect to another. Is my view correct with respect to what I just said?

RA: 我是 Ra。是的。

RA: I am Ra. Yes.

72.10 发问者：在上次的集会，你提到如果该器皿使用她现在体验到的、任何增加的生命能在肉体复合体的活动上、她会付出一个“严厉的代价”。你可否告诉我那个严厉代价的本质，以及为什么要经验它？

Questioner: In the last session you mentioned that if the instrument used any of the increased vital energy that she experiences now for physical activity she would pay a “harsh toll.” Could you tell me the nature of that harsh toll, and why it would be experienced?

RA: 我是 Ra。肉体能量水平是衡量一个心/身/灵复合体的、身体复合体的可用能量额度。生命能的度量是表达一个心/身/灵复合体的存有的能量额度。

RA: I am Ra. The physical energy level is a measure of the amount of available energy of the body complex of a mind/body/spirit complex. The vital energy measurement is one which expresses the amount of energy of being of the mind/body/spirit complex.

这个实体有巨大的变貌朝向心智复合体的活动、灵性复合体的活动，以及那个通往造物者的伟大导管：意志。因此，这个器皿即使在没有任何可测量的肉体储备(能)的情况下，生命能(仍)是相当可观的。

This entity has great distortions in the direction of mind complex activity, spirit complex activity, and that great conduit to the Creator, the will. Therefore, this instrument’s vital energy, even in the absence of any physical reserve measurable, is quite substantial.

然而，使用这股意志、心智、灵性的能量在肉体复合体的事物上、导致远远更大的扭曲、减少了生命能，相较之下，若将这股能量用在符合该心/身/灵复合体最深的渴望与意志的事物上，扭曲会少许多。这个实体内在的渴望是服务造物者。这个实体看待所有服务都是服务造物者，这就是为什么我们在这方面告诫该支援小组以及器皿自身。所有服
However, the use of this energy of will, mind, and spirit for the things of the physical complex causes a far greater distortion in the lessening of the vital energy than would the use of this energy for those things which are in the deepest desires and will of the mind/body/spirit complex. In this entity these desires are for service to the Creator. This entity sees all service as service to the Creator, and this is why we have cautioned the support group and the instrument itself in this regard. All services are not equal in depth of distortion. The over-use of this vital energy is, to be literal, the rapid removal of life force.

72.11 发问者：你刚才提到大量的光是可用的。透过适当的仪式，我或这个小组是否可以使用这道光来为器皿重新补充生命能？

Questioner: You mentioned that the large amount of light is available. Could I by, or this group, by proper ritual, use this for recharging the vital energy of the instrument?

RA：我是 Ra。这是正确的。然而，我们告诫(你们)避免任何会抬举任一人格的工作；毋宁，在你们的工作中保持严格谨慎，这是好的。

RA: I am Ra. This is correct. However, we caution against any working which raises up any personality; rather it is well to be fastidious in your working.

72.12 发问者：你可否解释你意指的「抬举任一人格」？

Questioner: Could you explain what you mean by “raises up any personality?”

RA：我是 Ra。线索，我们可以提供。解释就是冒犯。我们只要求你领悟到：一切为一。

RA: I am Ra. Clues, we may offer. Explanation is infringement. We can only ask that you realize that all are One.

72.13 发问者：我们将「Shin」纳入驱逐仪式中，把「Yod Heh Vau Heh」变为「Yod Heh Shin Vau Heh」。这是有帮助？

Questioner: We have included “Shin” in the banishing ritual, “Yod Heh Vau Heh” to make it “Yod Heh Shin Vau Heh.” Is this helpful?

RA：我是 Ra。这是有帮助的，尤其对于该器皿、它的变貌大大地跟这个声音振动复合体一致地振动。

RA: I am Ra. This is helpful especially to the instrument whose distortions vibrate greatly in congruency with this sound vibration complex.

72.14 发问者：我们在未来会有群体冥想，即我们周日晚上的冥想。我担心…给这个器皿的保护，如果她再一次担任
这些冥想的管道。要让驱逐仪式有效，是否有个最佳时段或有时间量的限制？如果我们持续每日以驱逐仪式净化我们周日冥想的工作场所，这个效果是否会持续一段长时间，或者这个仪式必须在这些冥想开始前立即完成？

Questioner: We will in the future have group meditations as our Sunday night meditations. I am concerned in . . . protection for the instrument if she is once more a channel in these. Is there an optimum time, or limiting amount of time, for the banishing ritual to be effective? Or if we continually, daily, purify the place of working that we use for the Sunday night meditation with the banishing ritual, would this carry over for long periods of time, or must the ritual be done immediately prior to the meditations?

RA: 我是 Ra。你前者的假设比较接近正确。

RA: I am Ra. Your former assumption is more nearly correct.

RA: 我是 Ra。猎户实体的机会完全取决于该器皿的觉知与准备的状态。我们会提示这个器皿仍旧是太嫩的新手，而不要开放自己面对(多个)问题，因为那是 Ra 使用的格式。当该器皿的觉知成长，这个预防措施可能变得不需要了。

RA: I am Ra. The opportunities for the Orion entity are completely dependent upon the instrument’s condition of awareness and readiness. We would suggest that this instrument is still too much the neophyte to open itself to questions since that is the format used by Ra. As the instrument grows in awareness this precaution may become unnecessary.

RA: 我是 Ra。不会。

RA: I am Ra. No.

RA: 我是 Ra。猎户实体的机会完全取决于该器皿的觉知与准备的状态。我们会提示这个器皿仍旧是太嫩的新手，而不要开放自己面对(多个)问题，因为那是 Ra 使用的格式。当该器皿的觉知成长，这个预防措施可能变得不需要了。

RA: I am Ra. This will be the last full query of this working.
超心灵致意的发展只可能透过能量中心从紫罗兰光芒的位置开始移动通过行家的能量中心，从那一点前往机会的目标。依照致意的目的与振动本质，不管是正面或负面，该实体将以(致意者)渴望的方式被充能或被阻碍。

The development of the psychic greeting is possible only through the energy centers starting from a station which you might call within the violet ray, moving through the adept’s energy center and therefrom towards the target of opportunity. Depending upon the vibratory nature and purpose of greeting, be it positive or negative, the entity will be energized, or blocked, in the desired way.

我们 Ra 群体以窄频通讯通过紫罗兰光芒、接洽这个器皿。其他实体在向下穿透这个光芒之后，可能前往任何能量中心。举例来说，我们大量使用这个器皿的蓝色光芒能量中心、因为我们正尝试沟通我们对于一的法则之变貌-理解。

We of Ra approach this instrument in narrow-band contact through violet ray. Others might pierce down through this ray to any energy center. We, for instance, make great use of this instrument’s blue-ray energy center as we are attempting to communicate our distortion-understandings of the Law of One.

该猎户实体穿透同样的紫罗兰光芒，并前往两个地方，尝试它大多数的非物理的机会，它启动绿色光芒能量中心同时进一步阻碍靛蓝光芒能量中心。这个组合造成该器皿的混淆，以及随后不明智地在肉体复合体的工作上过度活动。它单纯地寻求(器皿)投胎前规划的，并在肉身状态时发展的扭曲。

The entity of Orion pierces the same violet ray and moves to two places to attempt most of its non-physical opportunities. It activates the green-ray energy center while further blocking indigo-ray energy center. This combination causes confusion in the instrument and subsequent over-activity in unwise proportions in physical complex workings. It simply seeks out the distortions pre-incarnatively programmed and developed in incarnative state.

生命自身的能量，即是太一无限造物者，从磁性的形式来看，该能量从身体的南极流入。因此唯有造物者可以通过双脚，进入身体的能量外壳，并且有任何效果。行家的效应是从上面的方向而来、是故建造光之墙是相当吉祥的。

The energies of life itself, being the One Infinite Creator, flow from the south pole of the body, seen in its magnetic form. Thus only the Creator may, through the feet, enter the energy shell of the body to any effect. The effects of the adept are those from the upper direction, and thus the building of the wall of light is quite propitious.*

【*在这文脉中，吉祥的(propitious)可
以被定义为「有利的」。]
[*In this context, propitious can be defined as “favorable.”]

容我们问、此时是否有任何较短的询问？
May we ask if there are any shorter queries at this time?

72.18 发问者：我只问、有没有任何我们可以做的事、使该器皿更舒适或改善该通讯？
Questioner: I would just ask if there is anything that we can do to make the instrument more comfortable or improve the contact?

RA：我是 RA，这个器皿在颈部区域有一些增加的扭曲，多放些注意力在这里、可以提供更大程度的舒适。一切都好，我的朋友们。Ra 观察到(你们的)坚忍与耐心，这是值得赞许的。继续保持这种严谨的决心并照顾适当的通讯配置，那么我们持续通讯将继续是可能的。这是我们可接受的。
I am Ra. This instrument has some increased distortion in the region of the neck. Some attention here might provide greater comfort. All is well, my friends. The forbearance and patience observed by Ra are commendable. Continue in this fastidiousness of purpose and care for the appropriate configurations for contact, and our continuance of contact will continue to be possible. This is acceptable to us.

第 073 场集会 1981 年 10 月 21 日

73.0 RA：我是 Ra。我在太一无限造物者的爱与光中向你们致意。我们现在开始通讯。
I am Ra. I greet you in the love and in the light of the One Infinite Creator. We communicate now.

73.1 发问者：可否请你给我、关于该器皿的状态指示？
Questioner: Could you please give me an indication of the instrument’s condition?

RA：我是 Ra。如前所述、除了这个实体的生命能水平更为扭转朝向接近正常(状态)。
I am Ra. It is as previously stated with the exception of the vital energy level which is distorted more nearly towards that which is normal for this entity.

73.2 发问者：我们已经执行的驱逐仪式是否已经对于这个通讯有帮助？
Questioner: Has the banishing ritual
that we have performed been helpful for this contact?

RA: 我是 Ra。上述的仪式在每次工作中逐渐增进其效力，该通讯的纯净度不只是 Ra 通讯需要的，也是行家进行任何工作所必须的。

RA: I am Ra. The ritual described has gained with each working in making efficacious the purity of contact needed, not only for the Ra contact, but for any working of the adept.

73.3 发问者: 谢谢你。我们想要在这个时机感谢 Ra 给(我们)机会服务那些想拥有我们在此得到的资讯的地球人[听不见]。

Questioner: Thank you. We would like to thank Ra at this time for the opportunity to be of service to those on this sphere who would like to have the information that we gain here in this [inaudible].

你陈述自由意志，单一指向于服务他人，有潜力警醒大量的光之力量。我假设相同的方式用在服务自我极性上也完全成立。这是否正确？

You stated that free will, one-pointed in service to others, had the potential of alerting a great mass of light strength. I assume that the same holds precisely true for the service-to-self polarity. Is this correct?

RA: 我是 Ra。为了避免困惑，我们单纯地重述你正确的假设，为了清晰度之故。

RA: I am Ra. To avoid confusion we...
shall simply restate for clarity your correct assumption.

Those in the service of others path may call upon the light strength in direct proportion to the strength and purity of their will to serve. Those upon the service-to-self path may call upon the dark strength in direct proportion to the strength and purity of their will to serve.

73.5 **Questioner:** I will undoubtedly make many errors in my statements today because what I am going to do is try to guess at how this works and let you correct me.

**RA:** I am Ra. I am Ra. No.

73.6 **Questioner:** Could you tell me how I am wrong in that statement?

**RA:** I am Ra. Yes.

73.7 **Questioner:** Would you please do that?

**RA:** I am Ra. 

In considering the exercise of the Middle Pillar I have thought it to be wrong in that the adept sees or visualizes light moving downward from the crown chakra down to the feet. Ra has stated that the Creator enters from the feet and moves upward, and that this spiraling light enters from the feet and moves upward. It seems to me that an adept alerting light strength, in visualizing the use of this, would visualize it entering in the direction of the feet and energizing first the red energy center and moving upward through the energy centers in that fashion. Is this correct?
在魔法工作开始之前，已经尽力将它的能量中心运行顺畅，并处于平衡状态。

**RA**: I am Ra. There are two concepts with which you deal. The first is the great way of the development of the light in the microcosmic mind/body/spirit. It is assumed that an adept will have its energy centers functioning smoothly and in a balanced manner, to its best effort, before a magical working.

所有的魔法工作皆奠基于召唤与/或祈请之上。任何魔法工作的第一个祈请是祈请魔法人格，如你所熟悉的称谓。在你所说的工作中，第一站是开始祈请这个魔法人格，透过穿戴某个东西的动作来引发。既然你没有一个服饰或护身符的品项，你刚才打的手势是适当的。

All magical workings are based upon evocation and/or invocation. The first invocation of any magical working is that invocation of the magical personality, as you are familiar with this term. In the working of which you speak, the first station is the beginning of the invocation of this magical personality which is invoked by the motion of putting on something. Since you do not have an item of apparel or talisman, the gesture which you have made is appropriate.

第二站是召唤生命的伟大十字。这是魔法人格的延伸、成为造物者。

The second station is the evocation of the great cross of life. This is an extension of the magical personality to become the Creator.

再次地，所有召唤与祈请被牵引穿过紫罗兰能量中心。然后这股力量可以继续、前往任何(行家)渴望使用的能量中心。

Again, all invocations and evocations are drawn through the violet energy center. This may then be continued towards whatever energy centers are desired to be used.

73.8 发问者：那么，你可否讲述螺旋光进入双脚与祈请光穿越顶轮，这两者之间的差异？

Questioner: Then will you speak of the difference between the spiraling light that enters through the feet and the light invoked through the crown chakra?

RA：我是Ra。借由意志的牵引，向上螺旋光与太一无限造物者的内在之光的相会可以比拟为心跳，与肺部周围肌肉的运动，以及副交感神经系统的所有其他机能。行家的呼求可以比拟为该心/身/灵复合体可以有意识控制的那些神经与肌肉动作。

RA: I am Ra. The action of the upward spiraling light drawn by the will to meet the inner light of the One Infinite Creator may be likened to the beating of the heart and the movement of the muscles surrounding the lungs and all the other functions of the parasympathetic nervous system.
The calling of the adept may be likened to those nerve and muscle actions over which the mind/body/spirit complex has conscious control.

73.9 Questioner: Previously you stated*— I believe I’m correct in saying this—that where the two directions meet you have a measure, let us say, of the development of any particular mind/body/spirit complex. Am I correct?

【*先前在 49.5–6 叙述过】

[*Previously stated in 49.5–6.]

RA: I am Ra. This is correct.

RA: 我是 Ra。这是正确的。

73.10 Questioner: In invoking the alerted light, then, it would seem to me that the visualization of the invocation would be dependent upon what the use was to be of the light. The use could be for healing, could be for communication, or it could be for the general awareness, you might say, of the creation and the Creator. Would you please speak on this process and my correctness in making this assumption?

RA: 我是 Ra。我们将提供一些想法，虽然我们怀疑能否穷尽这个主题。每个具象化，不管工作的要点为何，都从靛蓝色光芒内在的某种工作开始。如你可能觉察的，你们已经开始的仪式完全是靛蓝色光芒之内的工作。这是好的，因为它是个入口。从这个开端，光可以被祈请，用于通讯或治疗。

RA: I am Ra. We shall offer some thoughts, though it is doubtful that we may exhaust this subject. Each visualization, regardless of the point of the working, begins with some work within the indigo ray. As you may be aware, the ritual which you have begun is completely working within the indigo ray. This is well, for it is the gateway. From this beginning, light may be invoked for communication or for healing.

你可以注意到我们提供给你的仪式，把首要的焦点放在造物者上头，适当地开始 Ra 之工作(集会)。

You may note that in the ritual which we offered you to properly begin the Ra workings the first focus is upon the Creator.

我们愿进一步补充一个同时是细微的*又有些趣味的要点。向上螺旋光借
We would further note a point which is both subtile and of some interest.* The upward spiraling light developed in its path by the will, and ultimately reaching an high place of mating with the inward fire of the One Creator, still is only preparation for the work upon the mind/body/spirit which may be done by the adept. There is some crystallization of the energy centers used during each working so that the magician becomes, more and more, that which it seeks.

【*在这个文脉中，细微的(subtile)可以被定义为：精细的、或精致的。】
/*In this context, subtile can be defined as "fine, or delicate."*/

更为重要的：时间/空间心/身/灵之类比物，被呼唤为魔法人格，它唯一从中快速获益的机会，来自第三密度空间/时间之心/身/灵可得的催化相关行动的经验。因此该行家大大地协助造物者，借由提供大量催化剂给造物的更大部分、它被识别为一个实体的心/身/灵全体。

More importantly, the time/space mind/body/spirit analog, which is evoked as the magical personality, has its only opportunity to gain rapidly from the experience of the catalytic action available to the third-density space/time mind/body/spirit. Thus the adept is aiding the Creator greatly by offering great catalyst to a greater portion of the creation which is identified as the mind/body/spirit totality of an entity.

73.11 发问者：在这个过程中，关键要素是渴望与意志。这是否正确？
Questioner: Desire and will are key factors in the process. Is this correct?

RA：我是 Ra。我们会增加一个品质。在魔法人格中，渴望、意志、极性是(三把)钥匙。

RA: I am Ra. We would add one quality. In the magical personality desire, will, and polarity are the keys.

73.12 发问者：目前，我们社会中有许多所谓的传教士，我假设他们有巨大的渴望与意志，可能也有伟大的极性。(但)在我看来，有许多例子显示其觉察或资讯的欠缺，而创造一个较无效用的工作、就魔法的意义而言。我这个分析正确吗？

Questioner: I would then assume that the many so-called evangelists which we have in our society at present, many have great desire and very great will, and possibly great polarity. (But) to me it seems that in some cases there is a lack of information, or awareness, that creates a less-than-effective working in the
magical sense. Am I correct in this analysis?

RA: 我是 Ra。你有部分是正确的。在检验一个服务他人工作的极性中, 自由意志必须被视为至高无上。你说的那些实体试图在意识中产生正面的改变, 同时削弱了自由意志。这造成该工作的魔法特质受到阻碍。除了在某些例子中,一个实体自由地渴望接受该传教士[如你所称]的工作成果。

RA: I am Ra. You are partially correct. In examining the polarity of a service-to-others working, the free will must be seen as paramount. Those entities of which you speak are attempting to generate positive changes in consciousness while abridging free will. This causes the blockage of the magical nature of the working except in those cases wherein an entity freely desires to accept the working of the evangelist, as you have called it.

73.13 发问者: 有关这类类型的通讯, 拿撒勒的耶稣在这方面态度方针是什么?

Questioner: What was the orientation with respect to this type of communication for the one known as Jesus of Nazareth?

RA: 我是 Ra。你可能已经阅读过这个实体的一些工作成果。它提供自己为老师给那些聚集聆听的心/身/灵复合体, 即使在那时、如同透过面纱来讲话, 好留空间给那些不想听的实体。当这个实体被要求治疗, 它经常如此做, 总是在工作结尾附带两个告诫: 首先, 这个被治疗的实体是凭着它的信心而被医治, 也就是说, 该实体的能力允许并接受某些改变透过紫罗兰光芒进入智能能量的大门。其次, (他) 总是说: 「不要告诉任何人」。这些工作尝试(确保)自由意志的最大品质, 同时忠实地维持对于该工作的正面纯度。

RA: I am Ra. You may have read some of this entity's workings. It offered itself as teacher to those mind/body/spirit complexes which gathered to hear, and even then spoke as through a veil so as to leave room for those not wishing to hear. When this entity was asked to heal, it oftentimes did so, always ending the working with two admonitions: firstly, that the entity healed had been healed by its faith, that is, its ability to allow and accept changes through the violet ray into the gateway of intelligent energy; secondly, saying always, “Tell no one.” These are the workings which attempt a maximal quality of free will while maintaining fidelity to the positive purity of the working.

73.14 发问者: 由另一个实体来观察该工作自身, 在我看来, 部分地削弱了自由意志, 因为行家的工作的结果, 一个表面上的魔法事件发生了。这点可以延伸到任何不同于一般可接受的现象。你可否讲述这个矛盾, 也就是任何实体执行治疗后立即发生的问题?
Questioner: An observation of the working itself by another entity would seem to me to partially abridge free will in that a seemingly magical occurrence had taken place as a result of the working of an adept. This could be extended to any phenomenon which is other than normally acceptable. Could you speak on this paradox that is immediately the problem of anyone doing healing?

RA: 我是 Ra。我们是一的法则的谦卑使者。对于我们而言，没有矛盾。那看似魔法的工作，因此似乎冒犯自由意志，它们自身并不这么做，因为感知的扭曲就跟目击者的人数一样多，每个目击者看见它渴望看的东西。

RA: I am Ra. We are humble messengers of the Law of One. To us there are no paradoxes. The workings which seem magical and, therefore, seem to infringe upon free will do not, in themselves, do so, for the distortions of perception are as many as the witnesses, and each witness sees what it desires to see.

冒犯自由意志只发生在这种情况下，即执行该工作的实体把这个事件的作者身份归功给它的自我或它自己的技术。若该实体陈述工作成果并不来自它，而是经由它呈现，那就[不]是冒犯自由意志*。

Infringement upon free will occurs in this circumstance only if the entity doing the working ascribes the authorship of this event to its self or its own skills. Those who state that no working comes from it but only through it is [not] infringing upon free will.*

【*Ra 起初说：「那些实体陈述工作成果并不来自它，而是经由它呈现，就是冒犯自由意志」该错误随即在 73.15 更正，并且在 74.2 确认是痛苦爆发造成的一个错误。】

[*Ra originally said: “Those who state that no working comes from it but only through it is infringing upon free will.” The error was corrected in the next Q&A, 73.15, and identified as an error caused by pain flare in 74.2.]

73.15 发问者：你刚才说，若该实体说工作成果并不来自它，而只是经由它呈现，那也是冒犯。那是否正确？

Questioner: You said that if the entity says that no working comes from it but only through it, it is also infringing. Is that correct?

RA: 我是 Ra。这是不正确的。我们刚才说：在那个事件中，没有冒犯。

RA: I am Ra. This is incorrect. We said that in that event there is no infringement.

73.16 发问者：被知晓为耶稣的实体聚集了十二位门徒，他拥有这些门徒的目标是什么？

Questioner: The one known as Jesus accumulated twelve disciples. What
was his purpose in having these disciples with him?

**RA:** 我是 Ra。如果没有学习/教导者,教导/学习的目标是什么?这实体接受那些被这实体吸引的实体、而不顾任何后果。这实体依它的本质与见识、接受寄托给它的荣誉/义务、去讲说即是它的使命。

**RA:** I am Ra. What is the purpose of teach/learning if there be no learn/teachers? Those drawn to this entity were accepted by this entity without regard for any outcome. This entity accepted the honor/duty placed upon it by its nature and its sense that to speak was its mission.

【在 73.16 的结尾和 73.17 的开头之间有 43 秒的停顿】
[There is a 43-second pause between the end of this answer and the beginning of the next question.]

**Questioner:** 那么，在火的练习中,我假设医者工作的能量、跟我们刚才说的进入穿越顶轮的能量是一样的,这是正确吗?

**RA:** I am Ra. This is correct with some additional notation necessary for your thought in continuing this line of study. When the magical personality has been seated in the green-ray energy center for healing work, the energy then may be seen to be the crystalline center through which body energy is channeled. Thus this particular form of healing uses both the energy of the adept and the energy of the upward spiraling light.

73.17 **发问者**：那么,在火的练习中,我假设医者工作的能量、跟我们刚才说的进入穿越顶轮的能量是一样的,这是正确吗?

**Questioner:** In the exercise of the fire, then, I assume that the healer would be working with the same energy that we spoke of as entering through the crown chakra. Is this correct?

**RA:** 我是 Ra。这是正确的、需要一些额外的注释好让你的思维可以继续这条研读路线。当魔法人格为了治疗工
green-ray energy center to the right shoulder, through the head, the right elbow, down through the solar plexus, and to the left hand. This sweeps all the body complex energy into a channel which then rotates the great circle clockwise again from right—we correct this instrument—from the left to the feet, to the right hand, to the crown, to the left hand, and so forth.*

【*在 74.19，Ra 提供一段针对 73.17 的更正文：「在火的练习中，你可以看到初始螺旋从绿色光芒能量中心顺时针穿过双肩与头部，然后穿过双肘，然后到达左手。在接下来的回答结束之前，该管道已经被更正。」】

[*In 74.19, Ra offered a correction to 73.17 saying: “In the exercise of the fire you may see the initial spiral clockwise from the green-ray energy center, through the shoulders and head, then through the elbows, then to the left hand. The channel had been corrected before the remainder of this answer was completed.”]

因此从内而来的身体能量，被结晶化、规律化，并被行家的人格传导，抵达绿色光芒能量中心，然后可以将在世行家的综合能量向外灌注，从而提供治疗服务给一个要求该服务的实体。当有一个实体为了治疗透过一个管道工作之时，这个基本的状况也就完成了。

Thus the in-coming body energy, crystallized, regularized, and channeled by the adept’s personality, reaching to the green-ray energy center, may then pour out the combined energies of the adept which is incarnate, thus offering the service of healing to an entity requesting that service. This basic situation is accomplished as well when there is an entity which is working through a channel to heal.

73.18 发问者：你可否告诉我这个光的转移如何影响要被治疗的病人，我相信它可以的？

Questioner: Could you tell me how this transfer of light, I believe it would be, would affect the patient to be healed?

RA：我是 Ra。这个效应和极化有关。该实体可能会或不会接受这个被提供的极化之生命能量[不管百分比多少]。至于按手(治疗)的情况，这股能量被更明确地传导，于是接受这股能量的机会同样地更加明确。

RA: I am Ra. The effect is that of polarization. The entity may or may not accept any percentage of this polarized life-energy which is being offered. In the occasion of the laying on of hands, this energy is more specifically channeled, and the opportunity for acceptance of this energy similarly more specific.

你可以看到，在这种形式的工作中，国王密室效应并未被尝试，毋宁是对于低能量状态的实体，使它有更多机会增
进其能量。你们许多被称为疾病的扭曲可以被此类方法协助。

It may be seen that the King’s Chamber effect is not attempted in this form of working but, rather, the addition to one whose energies are low the opportunity for the building up of those energies. Many of your distortions called illnesses may be aided by such means.

73.19 发问者：你可以更正我以下的一般叙述。在我看来，医者与病人之间的整体图像是：要被治疗的实体有一个或更多的能量中心受到阻碍，但我们将只考虑一个特别的问题，因为这个能量中心的阻碍，向上螺旋光在七个形体之一受到阻碍，即身体的维护受到阻碍，这导致了身体的完美产生扭曲，也就是我们称的疾病或身体的异常现象。

Questioner: I’ll make a general statement which you can correct. The way I see the overall picture of healer and patient is that the one to be healed has, because of a blockage in one of the energy centers or more—but we will just consider one particular problem—because of this energy center blockage, the upward spiraling light that creates one of the seven bodies has been blocked from the maintenance of that body, and this has resulted in a distortion from the perfection of that body that we call disease, or a bodily anomaly, which is other than perfect.

RA：我是 Ra。你的错误是小的。我们不会在此时尝试大量地精炼该叙述，因为无疑地、必须先提出一些预备的材料。我们可以说有各式各样的治疗形式。在许多方式中，只有行家的能量被用到。在火的练习中，一些肉体复合体的能量也被传导。
exercise of fire some physical complex energy is also channeled.

我们可以进一步说明当一个实体希望被治疗，虽然态度诚挚，却保持未被治疗的状态，如你所称的这种扭曲，你可以考虑这是投胎前的某些选择，你对于这样的实体更有益的协助是：建议它冥想这些限制的肯定(正面)用途，不管它经验到何种限制。我们也补充说明：在这些情况下，靛蓝色光芒方面的工作常常是有帮助的。

We might note further that when the one wishing to be healed, though sincere, remains unhealed, as you call this distortion, you may consider pre-incarnative choices; and your more helpful aid to such an entity may be the suggestion that it meditate upon the affirmative uses of whatever limitations it might experience. We would also note that in these cases the indigo-ray workings are often of aid.

除了这些说明，我们不想要进一步评论你在此次工作期间的叙述。

Other than these notes we do not wish to further comment upon your statement at this working.

73.20 发问者：在我看来，对于那些走在服务他人路径上的实体而言，主要重要的事情为发展一种态度，我只能描述为一种振动。这个态度可以透过冥想、仪式来发展，以及发展对于(宇宙)造物或造物者的欣赏，结果是一种心智的状态，我只能表达为增进与全体的共振或合一性。你能否扩展与更正以上叙述？

Questioner: It seems to me that the primary thing of importance for those on the service-to-others path is the development of an attitude which I can only describe as vibration. This attitude would be developed through meditation, ritual, and a developing appreciation for the creation or Creator which results in a state of mind that can only by me be expressed as an increase in vibration or oneness with all. Could you expand and correct that statement?

RA：我是 Ra。我们不会更正这个叙述，但可以加以扩展，(我们)建议关于你所提到的那些品质，你可以附加这段话：一天一天地、时时刻刻地活出来，因为真实的行家越来越活出它之所是。

RA: I am Ra. We shall not correct this statement but shall expand upon it by suggesting that to those qualities you may add the living day by day, and moment by moment, for the true adept lives more and more as it is.

73.21 发问者：谢谢你，你可否告诉我我在两个或更多个心/身/灵复合体之间、可能的能量转移数量？这个数字很大或很小[听不见]？

Questioner: Thank you. Could you tell me of the number of possible energy transfers between two or more mind/body/spirit complexes? Is it very large, or are there few [inaudible]?
RA：我是 Ra。这个数字是无穷大，因为每个心/身/灵复合体不都是独特的？

RA：I am Ra. The number is infinite, for is not each mind/body/spirit complex unique?

73.22 发问者：你可否定义这个陈述：「两个心/身/灵复合体之间的能量转移」？

Questioner: Could you define this statement “energy transfer between two mind/body/spirit complexes?”

RA：我是 Ra。这将是此次工作的最后一个完整询问，这个实体还有可用的转移能量，但我们发现快速增加的扭曲：朝向颈部、背部、手腕与手部附肢的痛苦。

RA：I am Ra. This will be the last full query of this working. This entity still has transferred energy available, but we find rapidly increasing distortions towards pain in the neck, the dorsal area, and the wrists and manual appendages.

肉体能量转移可以有众多的方式被完成。

The physical energy transfer may be done numerous ways.

我们给予两个例子。每个实体开始时、有些意识到自我如同造物者，或以某种方式祈请魔法人格。这过程可能是有意识或无意识地被完成。首先，我们曾说到的练习、称为火的练习：虽然是肉体的能源转移，但并未深入涉及身体复合体的组合。因此该转移是细微的、并且每个转移在被提供与被接受(两方面)都是独特的。在这个点，我们可以附带说明：这是可能的能量转移有无限多排列的原因。

We shall give two examples. Each begins with some sense of the self as Creator or in some way the magical personality being invoked. This may be consciously or unconsciously done. Firstly, that exercise of which we have spoken called the exercise of fire: this is, though physical energy transfer, not that which is deeply involved in the body complex combinations. Thusly the transfer is subtle and each transfer unique in what is offered and what is accepted. At this point we may note that this is the cause for the infinite array of possible energy transfers.

我们要说的第二种能量转移是性欲能量转移。这(转移)借由那些绿色光芒活跃振动的实体们、发生在非魔法层级上。

The second energy transfer of which we would speak is the sexual energy transfer. This takes place upon a non-magical level by all those entities which vibrate green ray active.

有可能进一步精炼这种能量转移，好比这个器皿的例子，奉献它自己以服务太一无限造物者。当其他自我也奉献自己于服务太一无限造物者，该转移是倍增的。于是被转移的能量总数取决于被
It is possible, as in the case of this instrument which dedicates itself to the service of the One Infinite Creator, to further refine this energy transfer. When the other-self also dedicates itself in service to the One Infinite Creator, the transfer is doubled. Then the amount of energy transferred is dependent only upon the amount of polarized sexual energy created and released. There are refinements from this point onward leading to the realm of the high sexual magic.

In the realm of the mental bodies there are variations of mental energy transferred. This is, again, dependent upon the knowledge sought and the knowledge offered. The most common mental energy transfer is that of the teacher and the pupil. The amount of energy is dependent upon the quality of this offering upon the part of the teacher as regards the purity of the desire to serve and the quality of information offered and, upon the part of the student, the purity of the desire to learn and the quality of the mind vibratory complex which receives knowledge.

Another form of mental energy transfer is that of the listener and the speaker. When the speaker is experiencing mental/emotional-complex distortions towards anguish, sorrow, or other mental pain, from what we have said before, you may perhaps garner knowledge of the variations possible in this transfer.

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在我们离开此次工作之前，是否有任何简短的询问？

Are there any brief queries before we leave this working?

73.23 发问者：只问有没有任何我们可以做的事，以改善该器皿的舒适或该通讯，其次，在今天的集会中，有没有任何东西是你不想要出版的？

Questioner: Only if there is anything we can do to improve the comfort of the instrument or the contact, and secondly, is there anything that you wish not published in today's session?

RA：我是 RA，我们呼求你们注意两个项目。首先，每次工作中的蜡烛，(烛烟)以 10 度盘旋向上，这是好的；绝对不要让(火焰)摇晃闪烁，因为这会导致附属物排列的不平衡、(影响)它们扮演保护器皿的角色的功用。其次，我们建议注意颈部区域、好让支撑的垫子更舒适。这个困难已经缩短许多次工作(时间)。

RA：I am Ra. We call your attention to two items. Firstly, it is well that the candle which spirals 10° each working be never allowed to gutter, as this would cause imbalance in the alignment of the appurtenances in their protective role for this instrument. Secondly, we might suggest attention to the neck area so that the cushion upon which it is supported be more comfortable. This difficulty has abbreviated many workings.

我们感谢你们，我的朋友，随着我们工作的进展，你们对于这些附属物的认真与严谨似乎逐渐增加。其次，关于此次工作的材料，想要出版哪些部分完全由你们自己决定。

We thank you, my friends, for your conscientiousness and your fastidiousness with regard to these appurtenances which, as our workings proceed, seems to be increasing. Secondly, your decisions are completely your own as to that material which you may wish published from this working.

我是 RA，我离开你们，在太一无限造物者的爱与光中引以自豪，那么，向前去吧！在太一无限造物者的大能与和平中欢欣庆祝。Adonai。

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

第 074 场集会 1981 年 10 月 28 日

74.0 RA：我是 Ra。我在太一无限造物者的爱与光中向你们致意。我们现在开始通讯。

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

74.1 发问者：可否请你先给我，该器皿的状态？
Questioner: Could you first please give me the condition of the instrument?

RA: 我是 Ra。如前所述。
RA: I am Ra. It is as previously stated.

74.2 发问者: 在我着手新的材料之前，在上次的集会，似乎有个小错误，我已经更正了，跟该叙述有关: 「工作成果并不来自它，而是经由它(呈现)」。在讯息传送过程是否有个错误？或是什么东西造成这个问题？

Questioner: Before I get to new material, last session there seems to have been a small error that I corrected then having to do with the statement, “no working comes from it but only through it.” Was this an error in transmission? Or what caused this problem?

RA: 我是 Ra。这个器皿，虽然完全地向我们的窄频通讯敞开，有时候会经验到一种突然强化的扭曲，你们称为痛苦。这扭曲短暂地弱化该通讯。这类型的增长扭曲，以你们的时间尺度，在过去两周内，发生在这个器皿身体复合体的扭曲频率增多。虽然这个现象通常不会导致传送上的困难，在前次工作，它确实发生了两次。在这两次(事件)中，都需要更正或改正通讯。

RA: I am Ra. This instrument, while fully open to our narrow-band contact, at times experiences a sudden strengthening of the distortion which you call pain. This weakens the contact momentarily. This type of increased distortion has been occurring in this instrument’s bodily complex with more frequency in the time period which you may term the previous fortnight. Although it is not normally a phenomenon which causes difficulties in transmission, it did so twice in the previous working. Both times it was necessary to correct or rectify the contact.

74.3 发问者: 可否请你描述出神状态，因我有些困惑，当(实体)在出神状态中，痛苦如何能影响器皿，因为我的意见是：身体复合体在出神状态中不会有痛苦的感觉？

Questioner: Could you please describe the trance state as I am somewhat confused with respect to how, when in trance, pain can affect the instrument since I was of the opinion that there would be no feeling of pain of the bodily complex in the trance state?

RA: 我是 Ra。这是正确的。该器皿不会觉察到这个或其他的知觉。然而，我们 Ra 群体使用黄色光芒活化的肉体复合体作为管道，我们借此说话。当该器皿的心/身/灵复合体离开这个肉体躯壳、将它交由我们保管，它被精巧地调整适合我们的通讯。

RA: I am Ra. This is correct. The instrument has no awareness of this or other sensations. However, we of Ra
use the yellow-ray activated physical complex as a channel through which to speak. As the mind/body/spirit complex of the instrument leaves this physical shell in our keeping it is finely adjusted to our contact.

无论如何，你们所称的痛苦变貌，当到达足够的严重程度，会减少适当的通讯，并且—当增多的扭曲是激烈的、可以导致管道的调音摇晃。然后这个调音必定要被校正，这是我们可以做的事，因为该器皿自由地提供我们这个机会。

However, the distortion which you call pain, when sufficiently severe, mitigates against proper contact, and—when the increased distortion is violent—can cause the tuning of the channel to waver. This tuning must then be corrected which we may do as the instrument offers us this opportunity freely.

74.4 发问者：在先前的一场集会，有一个关于原型心智的问题没有被完整地回答。我想要继续该问题的答案，可否请你继续，或者需要我重新念一次完整的问题？

Questioner: In a previous session there was a question on the archetypical mind that was not fully answered. I would like to continue with the answer to that question. Could you please continue with that, or would it be necessary for me to read the entire question over again?

RA：我是 Ra。依照一般惯例，当渴求答案时、在相同的空间/时间发出询问的振动是好的。然而，在这个情况中、我们可以接受在你们记录这些声音振动复合体的这点，插入一个注记，指出先前工作中询问的位置。*

RA：I am Ra. As a general practice it is well to vibrate the query at the same space/time as the answer is desired. However, in this case it is acceptable to us that a note be inserted at this point in your recording of these sound vibratory complexes referring to the location of the query in previous workings.*

【*这位置就在 67.28。】
[This may be found in 67.28.]

该询问，虽然考虑周到，在某种程度上、缺少对于原型心智本质的领悟。我们不能为任何其他实体教导/学习，到了我们成为学习/教导者的程度。所以，我们将针对这个有趣的主题做一般性的注释，并允许发问者考虑并进一步精练任何的询问。

The query, though thoughtful, is in some degree falling short of the realization of the nature of the archetypical mind. We may not teach/learn for any other to the extent that we become learn/teachers. Therefore, we shall make some general notations upon this interesting subject and allow the questioner to consider and further refine any queries.
原型心智可以被定义为这个星球的理则所特有的心智。因此，不同于伟大宇宙全体心智，它包含的原料是令该理则欢喜的、作为精炼品、献给伟大的宇宙存有状态。于是，该原型心智即是包含所有可能影响心智或经验的面向。

The archetypical mind may be defined as that mind which is peculiar to the Logos of this planetary sphere. Thusly, unlike the great cosmic all-mind, it contains the material which it pleased the Logos to offer as refinements to the great cosmic beingness. The archetypical mind, then, is that which contains all facets which may affect mind or experience.

魔法师被命名为一个深具意义的原型。然而，(你们)没有认知到这部分的原型心智并不代表深沉潜意识的一部份，而是显意识的心智，更尤其是意志。那么，一些实体称为高等女祭司的原型则是对应到直觉或潜意识的机能。

The Magician was named as a significant archetype. However, it was not recognized that this portion of the archetypical mind represents not a portion of the deep subconscious, but the conscious mind and, more especially, the will. The archetype called by some the High Priestess, then, is the corresponding intuitive, or subconscious faculty.

让我们观察该实体与原型心智的关系。你可以考虑各种可能性，即仔细地利用小宇宙的心/身/灵与原型的心/身/
We could go forward with more and more refinements of these two entries into the archetypical mind. We could discuss color correspondences, relationships with other archetypes, and so forth. This is the work of the adept, not the teach/learner.

We may only suggest that there are systems of study which may address themselves to the aspects of the archetypical mind, and it is well to choose one and study carefully. It is more nearly well if the adept go beyond whatever has been written and make such correspondences that the archetype can be called upon at will.

74.5 Questioner: I have a question here that I am going to answer and let you correct. I see that the disciplines of the personality feed the indigo-ray energy center and affect the power of the white magician by unblocking the lower energy centers and allowing for a free flow of the upward spiraling light to reach the indigo center. Is this correct?

RA: I am Ra. No.

RA: I am Ra. The indigo center is indeed most important for the work of the adept. However, it cannot, no matter how crystallized, correct to any extent whatsoever imbalances or blockages in other energy centers. They must needs be cleared seriatim from red upwards.*

*【在 74.4 的结尾和 74.5 的开头之间有 34 秒的停顿】
[There is a 34-second pause between the end of this answer and the beginning of the next question.]
在这文脉中，依序（seriatim）可以被定义为：「点对点，在一个系列中，一个接着一个」。
【In this context, seriatim can be defined as “point by point, one after another in a series.”】

74.7 发问者：我不十分确定我理解这点。该问题是：「人格的修练如何喂养靛蓝色光芒能量中心并且影响白魔法师的力量？」* 这个问题有意义吗？

Questioner: I'm not sure if I understand this. The question is, “How do disciplines of the personality feed the indigo-ray energy center and affect the power of the white magician?”* Does that question make sense?

【这个在 74.5 提出的问题，然后在 74.7 得到澄清，是为抄写员的问题。】【The question asked in 74.5 and then clarified in 74.7 was the scribe's.】

RA: 我是 Ra。有。
RA: I am Ra. Yes.

74.8 发问者：请你回答吧？
Questioner: Would you answer it please?

RA: 我是 Ra。我们乐意回答这个询问。我们理解到先前的询问具有其他的涵义。
RA: I am Ra. We would be happy to answer this query. We understood the previous query as being of other

靛蓝色光芒是行家的光芒。你所寻求的答案有大部分就在这一句之中。该能量中心的结晶化与心/身/灵工作的改
善有某种同一的关系，当它开始超越空间/时间的平衡、接着进入空间/时间与空间/时间的联合境域。

The indigo ray is the ray of the adept. A great deal of the answer you seek is in this sentence. There is an identification between the crystallization of that energy center and the improvement of the working of the mind/body/spirit as it begins to transcend space/time balancing and to enter the combined realms of space/time and time/space.

74.9 发问者：让我看看、我对于人格修练的效应是否有错误的见解。容我们说，我假设人格修练对于单一的同伴实体有一个平衡的态度、会在某种程度上、适当地清理与平衡橙色能量中心。这是否正确？

Questioner: Let me see if I have a wrong opinion here of the effect of disciplines of the personality. I was assuming that a discipline of the personality to, shall we say, have a balanced attitude toward a single fellow entity would properly clear and balance, to some extent, the orange-ray energy center. Is this correct?

RA: 我是 Ra。我们不能说你讲得不
对、但只是比较不完整。已修练的人格，当面对一个其他自我，会依照它独特的平衡，将所有的(能量)中心平衡。因此该其他自我在一面镜子中看见它自己。

**RA:** 我是 Ra。人格修练的中心有三方面：
一、认识你自己。 二、接受你自己。 三、成为造物者。

发问者: 现在, 我以为, 人格的修练对于任何已经有意识觉察到进化过程的实体、是为重要的工作。我那个陈述是否正确?

**Questioner:** Now, the disciplines of the personality I see as the paramount work of any who have become consciously aware of the process of evolution. Am I correct on that statement?

**RA:** 我是 Ra。相当(正确)。

**RA:** I am Ra. Quite.

发问者: 现在, 我正在尝试去了解的是: 这些修练如何影响白魔法师[容我说]的能量中心群与力量。你能不能…你愿意告诉我那是如何运作的?

**Questioner:** Now, what I am trying to get at is how these disciplines affect the energy centers and the power, shall I say, of the white magician. Could you. . . will you tell me how that works?

**RA:** 我是 Ra。人格修练的中心有三方面：

在追寻魔法工作的关系方面，持续的人格修练涉及行家认识它自己，接受它自己，因此清扫通往伟大靛蓝色大门、到达造物者的途径。成为造物者就是成为一切万有。于是，没有人格在其中[这里意指行家开始它的学习/教导时具有的人格]。当靛蓝色光芒的意识变得更加地结晶，更多的工作可以被完成；更多(东西)可以从智能无限中被表达。

In relation to the pursuit of the magical working, the continuing discipline of the personality involves the adept in knowing itself, accepting itself, and thus clearing the path
towards the great indigo gateway to the Creator. To become the Creator is to become all that there is. There is, then, no personality in the sense with which the adept begins its learn/teaching. As the consciousness of the indigo ray becomes more crystalline, more work may be done; more may be expressed from intelligent infinity.

74.12 **Questioner:** 你曾经声明一个服务他人的工作有潜力警醒大量的光之气力。你可否精确地描述这是如何运作的、以及这会有什么用途？

**Questioner:** You stated that a working of service to others has the potential of alerting a great mass of light strength. Could you describe just exactly how this works and what the uses of this would be?

**RA:** 我是 Ra。有些声音振动复合体的作用很像你们打电话的过程。当它们被合适地振动、伴随着意志与集中(心神)，就仿佛许多位于你们形而上或内在(次元)平面的实体们接收到一通电话。它们回答这通电话的方式为关照你们的工作。

**RA:** I am Ra. There are sound vibratory complexes which act much like the dialing of your telephone. When they are appropriately vibrated with accompanying will and concentration, it is as though many upon your metaphysical or inner planes received a telephone call. This call they answer by their attention to your working.

74.13 **Questioner:** 这些振动有许多。在我们社会中、最明显的是教堂使用的那些振动、而非魔法行家使用的那些。我们(社会)形形色色的教堂使用的振动、与行家特定使用的魔法咒语有何不同？

**Questioner:** There are many of these. The ones most obvious in our society are those used in the church rather than those used by the magical adept. What is the difference in the effect of those used, say, in the church, in our various churches, and those specifically magical incantations used by the adept?

**RA:** 我是 Ra。如果你们教堂中所有的实体都是行家，有意识地充满意志、寻求力、专注力、有意识的知晓呼求，就没有不同。呼求的功效是那些呼求实体的魔法品质的函数；也就是说，它们的渴望、要去寻求想望的意识之已转变(另类)状态。

**RA:** I am Ra. If all in your churches were adepts consciously full of will, of seeking, of concentration, of conscious knowledge of the calling, there would be no difference. The efficacy of the calling is a function of the magical qualities of those who call; that is, their desire to seek the altered state of consciousness desired.

74.14 **Questioner:** 在挑选防护仪式过程
中，我们最终同意用小五芒星的驱逐仪式。我假设这些声音振动复合体是你所说的类型，用于警醒那些内在(次元)平面的实体。这是否正确？

Questioner: In selecting a protective ritual we finally agreed upon the Banishing Ritual of the Lesser Pentagram. I assume that these sound vibratory complexes are the type you speak for the alerting of those on the inner planes. Is this correct?

RA: 我是Ra。这是正确的。

RA: I am Ra. This is correct.

74.15 发问者：如果我们已经建构一个属于我们自己的仪式，在这个保护仪式序列中使用第一次被用到的话语，它跟我们已选用的仪式相比，会有什么相对的好处？

Questioner: If we had constructed a ritual of our own with words used for the first time in the sequence of protection, what would have been the relative merit of this with respect to the ritual that we chose?

RA: 我是Ra。好处会比较少。在建构仪式的过程中，最好研读已写成的著作，了解哪些正面的或服务他人的力量之名是可用的。

RA: I am Ra. It would be less. In constructing ritual it is well to study the body of written work which is available, for names of positive, or service-to-others, power are available.

74.16 发问者：我将电话铃声的响度类比为施法者使用仪式的效率。现在，我看到有几件事影响该仪式的效率：首先，施法者对于服务的渴望，他们祈请魔法师的能力，当仪式进行时，他们观想的能力。接着让我问你这些项目的相对重要性，以及每一项可以如何被强化？

Questioner: I will make an analogy to the loudness of ringing of the telephone in using the ritual as the efficiency of the practitioners using the ritual. Now, I see several things affecting the efficiency of the ritual: first, the desire of the practitioners to serve, their ability to invoke the magical personality, their ability to visualize while performing the ritual. And let me ask you as to the relative importance of those items and how each may be intensified?

RA: 我是Ra。这个询问濒临过度明确的边缘。行家最重要的是去感觉它自己的成长，如同教导/学习者。

RA: I am Ra. This query borders upon over-specificity. It is most important for the adept to feel its own growth as teach/learner.

我们只能说：你正确地推测到魔法师格的最重要涵义。这本身就是一门学问。配合适当的情感性意志，极性，与纯度，可以完成工作。有没有恰当的声音振动复合体都行。无论如何，当外科手术刀就在手边，就不需要用到鲁钝的工具。

We may only say that you correctly
surmise the paramount import of the magical personality. This is a study in itself. With the appropriate emotional will, polarity, and purity, work may be done with or without proper sound vibration complexes. However, there is no need for the blunt instrument when the scalpel is available.

74.17 **Questioner:** I assume that the reason that the rituals that have been used previously are of effect is that these words have built a bias in consciousness of those who have worked in these areas so that those who are of the distortion of mind that we seek will respond to the imprint in consciousness of these series of words. Is this correct?

**RA:** I am Ra. This is, to a great extent, correct. The exception is the sounding of some of what you call your Hebrew and some of what you call your Sanskrit vowels. These sound vibration complexes have power before time and space and represent configurations of light which built all that there is.

74.18 **Questioner:** Why do these sounds have this property?

**RA:** I am Ra. The correspondence in vibratory complex is mathematical.

此时, 我们有足够的转移能量进行一个完整的询问。

At this time we have enough transferred energy for one full query.

74.19 **Questioner:** How did the users of these sounds, Sanskrit and Hebrew, determine what these sounds were?

**RA:** I am Ra. In the case of the Hebrew that entity known as Yahweh aided this knowledge through impression upon the material of genetic coding which became

RA: 我是 Ra。这有大部分是正确的。例外情形是那些你们称为的希伯来文以及一些你们称为的梵文母音。这些声音振动复合体在时间与空间存在前就具有力量，并且代表建构一切万有的光之配置。

RA: I am Ra. This is, to a great extent, correct. The exception is the sounding of some of what you call your Hebrew and some of what you call your
language, as you call it.

In the case of Sanskrit the sound vibrations are pure due to the lack of previous, what you call, alphabet, or letter-naming. Thus the sound vibration complexes seemed to fall into place as from the Logos. This was a more, shall we say, natural or unaided situation or process.

We would at this time make note of the incident in the previous working where our contact was incorrectly placed for a short period and was then corrected. In the exercise of the fire you may see the initial spiral clockwise from the green-ray energy center, through the shoulders and head, then through the elbows, then to the left hand. The channel had been corrected before the remainder of this answer was completed.

Is there a brief query at this time?

74.20 问：有没有任何我们可以做的事，使该器皿更舒适或改善该通讯？

Questioner: Is there anything that we can do to make the instrument more comfortable or improve the contact?

RA：我是 RA，一切都好。这个器皿的一些痛苦[如你对这变貌的称呼]持续着。颈部区域仍维持极为扭曲的状态，虽然先前的改变在小程度上有帮助。各项排列状态是好的。

RA: I am Ra. All is well. The instrument continues in some pain, as you call this distortion. The neck area remains most distorted although the changes have been, to a small degree, helpful. The alignments are good.

我的朋友们，我们在太一无限造物者的爱与光中离开你们。那么，向前去吧，在太一无限造物者的大能与和平中自豪与欣喜。Adonai。

We would leave you now, my friends, in the love and in the light of the One Infinite Creator. Go forth, then, gloriing and rejoicing in the power and in the peace of the One Infinite Creator. Adonai.

第 075 场集会 1981 年 10 月 31 日

75.0 RA：我是 Ra。我在太一无限造物者的爱与光中向你们致意。我们现在开始通讯。
RA：我是Ra。我欢迎您以爱与光的光辉。我们现在通信。

75.1 发问者：可否请你先给我、该器皿的状态？

Questioner: Could you first please give me the condition of the instrument?

RA：我是Ra。如前所述、生命能储存量些许地减少、由于某些心理/情绪的变貌、关于你们称为的未来。

RA：我是Ra。是的。有些方式可以协助这个实体的心理/情绪状态，附带说明、这只对该实体或具有相似变貌之个体有效。还有一件普遍的事可以被完成、以改善这个被称为医院的地点。

75.2 发问者：我感觉在该器皿拥有她的医院经验之前、举行这次集会是合宜的。如果可能、她想要问一些关于那方面的问题。

Questioner: I felt that this session was advisable before the instrument has her hospital experience. She wished to ask a few questions, if possible, about those.

首先，是否有任何事是该器皿或我们可以做的、好改善该医院经验、或以任何方式在这方面协助该器皿？

First, is there anything that the instrument or we might do to improve the hospital experience or to aid the instrument in any way with respect to this?

RA：我是Ra。是的。有些方式可以协助这个实体的心理/情绪状态，附带说明、这只对该实体或具有相似变貌之个体有效。还有一件普遍的事可以被完成、以改善这个被称为医院的地点。

首先的协助跟这个实体最熟悉的仪式之振动有关，这个实体长久以来使用该仪式扭转自己对太一无限造物者之感知变貌。在白昼时期的任何一点做这件事都是有益的，但当你们的太阳体离开你们区域视野时、做这件事是特别有帮助的。

The first aiding has to do with the vibration of the ritual with which this entity is most familiar and which this entity has long used to distort its perception of the One Infinite Creator. This is an helpful thing at any point in the diurnal period but is especially helpful as your sun body removes itself from your local sight.

改善该地方的一般方法是已知的，即在现场执行净化仪式。我们可以补充说明：朝向爱的变貌[即你们对这个灵性/情感复合体的称呼]、你们每位对这个实体都感觉到爱、将会有帮助，不管它
The general improvement of the place of the performance of the ritual of the purification of the place is known. We may note that the distortion towards love, as you call this spiritual/emotional complex which is felt by each for this entity, will be of aid whether this is expressed or unmanifest, as there is no protection greater than love.

RA: I am Ra. This is correct. We may note that it is always helpful. Therefore, it is not easy to posit a query to which you would not receive the answer which we offer. This does not indicate that it is essential to purify a place. The power of visualization may aid in your support where you cannot intrude in your physical form.

75.3 发问者: 你的意思是: 当她住在医院的期间、在她居住的房间中执行小五芒星的驱逐仪式会是有价值的?
Questioner: Do you mean that it would be valuable to perform the Banishing Ritual of the Lesser Pentagram in the room that she will be occupying in the hospital?

RA: 我是 Ra。这是正确的。
RA: I am Ra. This is correct.

75.4 发问者: 我想知道手术间的情况。那可能会十分困难，它在那儿会有帮助吗?
Questioner: I was wondering about the operating room. That might be very difficult. Would it be helpful there?

RA: 我是 Ra。这是正确的。我们可以补充说明：它总是有帮助的。因此，对于该情况、你不容易提出一个询问、而不会接收到我们目前提供的答案。这并不表示去净化一个地方是一定必要的。当你们无法以肉体形式闯入一个地方、观想的力量可以协助你们的支援。

RA: I am Ra. This is correct. We may note that it is always helpful. Therefore, it is not easy to posit a query to which you would not receive the answer which we offer. This does not indicate that it is essential to purify a place. The power of visualization may aid in your support where you cannot intrude in your physical form.

75.5 发问者: 我看见的做法是：观想该手术间、接着观想我们三个人正在房间内执行驱逐仪式、同时我们在另一处执行它。这是正确的程序吗?
Questioner: I see the way to do this as a visualization of the operating room and a visualization of the three of us performing the banishing ritual in the room as we perform it in another location. Is this the correct procedure?

RA: 我是 Ra。这是获致你们渴望的配置的一个正确方法。
RA: I am Ra. This is one correct method of achieving your desired configuration.

75.6 发问者：是否有比那更好的方法?
Questioner: Is there a better method than that?

RA: 我是 Ra。对于那些更熟练的实体有更好的方法。对于这个小组、这个
方法是良好的。

RA：I am Ra. There are better methods for those more practiced. For this group, this method is well.

75.7 发问者：我假设那些更熟练的实体会离开他们的肉身，接着以另一个形体进入该房间，并且实施驱逐仪式。这是不是你的意思？

Questioner: I would assume those more practiced would leave their physical bodies and, in the other body, enter the room and practice the banishing ritual. Is this what you mean?

RA：我是 Ra。这是正确的。

RA：I am Ra. This is correct.

75.8 发问者：该器皿想要知道、她能否在没有人握住她的手的情况下，自己在医院中冥想，这会是一个安全的练习吗？

Questioner: The instrument would like to know if she can meditate in the hospital without someone holding her hand, and would this be a safe practice?

RA：我是 Ra。我们认为该器皿可以安全地祈祷，但只有在另一个实体之触觉保护下、才冥想。

RA：I am Ra. We might suggest that the instrument may pray with safety but only meditate with another entity's tactile protection.

75.9 发问者：该器皿想知道她能做

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什么以改善她背部的状态，因为她说，这可能是手术中的一个问题?

Questioner: The instrument would like to know what she can do to improve the condition of her back, as she says it could be a problem for the operation.

RA：我是 Ra。我们扫描该肉体复合体，我们发现几个因素促成该器皿经验的一般性扭曲。这些扭曲(因素)有两个已经被诊断出来；一个还没有；这个实体也不愿意接受足够的化学药剂以促使这个你们称为的痛苦变貌中止。

RA：I am Ra. As we scan the physical complex we find several factors contributing to one general distortion experienced by the instrument. Two of these distortions have been diagnosed; one has not; nor will the entity be willing to accept the chemicals sufficient to cause cessation of this distortion you call pain.

一般而言，我们可以说有个单一疗程，具体针对所有三个促成扭曲之因素，目前尚未被使用，那就是加温后的水，然后以温和的动力反复地转动水，同时碰撞整个肉体复合体，这期间、该肉体载具呈坐姿。如果在每次运动之后实行这(疗程)将会有些协助。

In general we may say that the sole modality addressing itself specifically to all three contributing distortions, which is not now being used, is that of the warmed water which is moved with gentle force repeatedly against the
entire physical complex while the physical vehicle is seated. This would be of some aid, if practiced daily, after the exercise period.

75.10 发问者：(我们)刚才在集会前执行的火之练习有帮到该器皿吗？
Questioner: Did the exercise of the fire that was just performed before the session help the instrument?

RA：我是 Ra。对该器皿有些微的肉体帮助。当实行者学习/教导它的治疗艺术之际，这个练习的效用将自行扩大。再者，在心智/情绪复合体中，有个喂养生命能的变貌正朝向舒适，这是由于（小组的）支持倾向增长其生命能水平，因为这个实体是一个敏感的器皿。

RA：I am Ra. There was some slight physical aid to the instrument. This will enlarge itself as the practitioner learns/teaches its healing art. Further, there is distortion in the mental/emotional complex which feeds the vital energy towards comfort due to support which tends to build up the level of vital energy as this entity is a sensitive instrument.

75.11 发问者：先前的火之练习是否适当地被完成？
Questioner: Was the exercise of fire properly done?

RA：我是 Ra。指挥棒已经被良好地观想。指挥者将学习去听见它的伟大音乐艺术的整个乐谱。

RA：I am Ra. The baton is well visualized. The conductor will learn to hear the entire score of the great music of its art.

75.12 发问者：我假设如果今天能充分地达成这点，那个练习将造成该器皿各项扭曲的全面痊愈，以致于没有需要动手术。这是否正确？
Questioner: I assume that if this can be fully accomplished today that exercise would result in total healing of the distortions of the instrument to such an extent that operations would be unnecessary. Is this correct?

RA：我是 Ra。否。
RA：I am Ra. No.

75.13 发问者：还需要其他东西，该器皿的接纳？
Questioner: What else is necessary, the instrument’s acceptance?

RA：我是 Ra。这是正确的，这个器皿的情况是纤细的，因为它必须完全地接纳它现在经验的、许多非志愿发生的限制。这是一个投生前的选择。

RA：I am Ra. This is correct, the case with this instrument being delicate, since it must totally accept much which the limitations it now experiences cause to occur involuntarily. This is a pre-incarnative choice.

75.14 发问者：该器皿会想要知道、为什么她在练习时，当唱到「撒迦利亚
Questioner: The instrument would like to know why twice at the "Benedictus" portion of the music that she practices did she experience what she believes to be a psychic attack?

【吉姆写道：在这个问题中，唐给出的印象是：这个超心灵问候发生在排演或练习的场合，主旨是 JS 巴哈的 B 小调弥撒曲。然而，我回想起这个事件是在路易维尔的巴哈协会、当时在演奏这首乐曲。36 年以后，我仍然有记忆、在卡拉对唐与我讲述她体验的超心灵问候、当她在合唱团歌唱之际。我脑海中想着、如果我想要在超心灵问候发生之际、帮助卡拉，我必得跳出阳台的座椅、降落到表演的舞台中间、地点是路易维尔音乐学院。那就是为什么、我相信这个超心灵问候发生在实际的正式演出、而不是发生在一次排演或练习之中。】

*[Jim writes: "In this question Don gives the impression by his question that this psychic greeting occurred in a rehearsal or 'practice' of J. S. Bach's 'Mass in B Minor.' However, I recall this occurring during a performance of this piece with the Louisville Bach Society. After 36 years I still have the memory of what I thought after Carla told Don and me about the psychic greeting that she experienced while singing in the chorus. I thought to myself then that if I had wanted to help Carla while she was being psychically greeted, I would have to have jumped out of my balcony seat at the Louisville School of Music and landed on the stage in the middle of the performance. That is why I believe that this psychic greeting occurred during an actual performance and not in a 'practice' or rehearsal."]

RA: 我是 Ra。这不是个次要的询问。我们将首先移除那些次要的注记。这个器皿将弥撒视为神圣仪式，在该次振动、你们称为歌唱、的时期；有一段歌唱需要肉体尽力才能完成，任何实体都会因此精疲力竭；我们说的这段音乐被称为「圣哉」，紧接着就是一个(防护)裂缝、被称为「和撒那」。现在我们来到关切的主题上。

当这个实体，Jehoshua*，决定在该民族的神圣节日返回被称为耶路撒冷的地方，它转身背对混合爱与智慧的工作、拥抱殉道，即没有智慧的爱之事工。

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Jerusalem for the holy days of its people, it turned from work mixing love and wisdom and embraced martyrdom, which is the work of love without wisdom.

【*Ra 提到的 Jehoshua 实体、即是 Ra 先前确认为圣经时代的耶稣。】
[*Ra refers to an entity, Jehoshua, who Ra previously identified as the biblical Jesus.]

被称为「和撒那」的音乐，以及随后的「撒迦利亚颂」，是一段书写的摘要，记载当 Jehoshua 进入它的殉道场所时、群众高喊的话语。一般认可的这段呼喊：「和撒那归于大卫的子孙! 和撒那于至高之天! 奉主名而来的是蒙福的!」教会所描述的这段其实是错误的陈述，这个事件或许是不幸的，因为它比所谓的弥撒中的许多东西要更为扭曲。

The “Hosanna,” as it is termed, and the following “Benedictus,” is that which is the written summation of what was shouted as Jehoshua came into the place of its martyrdom. The general acceptance of this shout—"Hosanna to the son of David! Hosanna in the highest! Blessed is he who comes in the name of the Lord!"—by that which is called the church has been a misstatement of occurrence which has been, perhaps, unfortunate, for it is more distorted than much of the so-called Mass.

首先，一小群人盼望一个俗世的君王。无论如何，Jehoshua 骑在驴子上(进城) 正表明了它的态度、它不是一个俗世的君王，也不希望与罗马人或撒都该教徒有争斗。

There were two factions present to greet Jehoshua, firstly, a small group of those which hoped for an earthly king. However, Jehoshua rode upon an ass stating by its very demeanor that it was no earthly king, and wished no fight with Roman or Sadducee.

人数较多的一派由拉比与长老命令前来嘲弄这个实体，因为那些属于神职阶级的实体们畏惧这个实体；它们认为这个实体似乎曾是它们的一员，尊重它们的律法，然后，在它们的眼中，背叛那些由来已久的律法，并把人群带走跟随它。

The greater number were those which had been instructed by rabbi and elder to make jest of this entity, for those of the hierarchy feared this entity who seemed to be one of them, giving respect to their laws, and then, in their eyes, betraying those time-honored laws and taking the people with it.

对于这个器皿而言，该裂缝即是这个微妙的情况。顺着你们的空间/时间之流) 回响着；此外，「和撒那」持守的位置如同转向殉道的前兆。

The chink, for this instrument, is this subtle situation which echoes down through your space/time. And, more than this, the place the “Hosanna” holds as the harbinger of that turning
我们只能大致说到这里。当音乐进行到「和撒那」段落，该器皿并未经验到该致意的完整原力，但它正确地辨识出该致意，这是由于此时需要强烈专心于振动这部分的乐章。然而，当演奏来到「撒迦利亚颂」的段落，这些词句仅由一个实体振动，因此该器皿放松它的专注程度，并立刻向更完整的致意敞开。

We may speak only generally here. The instrument did not experience the full force of the greeting which it correctly identified during the "Hosanna" due to the intense concentration necessary to vibrate its portion of that composition. However, the "Benedictus" in this particular rendition of these words is vibrated by one entity. Thus, the instrument relaxed its concentration and was immediately open to the fuller greeting.

75.15 发问者：那么，就我的理解，该裂缝起初被创造的来由是耶稣决定走上殉道的途径？这是否正确？

Questioner: The chink then, as I understand it, was originally created by the decision of Jesus to take the path of martyrdom? Is this correct?

RA: 我是 Ra。就这个器皿与这件事的关系来说，这是相当正确的。它觉察到过度倒向爱而失衡，甚至到了殉道的地步，但尚未平衡这些扭曲，到达任何显著的程度。我们并没有暗示这条不受拘束的怜悯心之路有任何缺陷，但肯定它的完美。它是一个爱的范例，如同烽火台一般服务了许多实体。

RA: I am Ra. This is, in relation to this instrument, quite correct. It is aware of certain over-balances towards love, even to martyrdom but has not yet, to any significant degree, balanced these distortions. We do not imply that this course of unbridled compassion has any fault but affirm its perfection. It is an example of love which has served as beacon to many.

对于那些进一步寻求的实体而言，殉道的后果必须被考量，因为在殉道中，存在机会之终结、在殉道者的密度中终止提供爱与光的机会。每个实体必得寻求它最深沉的途径。

For those who seek further, the consequences of martyrdom must be considered, for in martyrdom lies the end of the opportunity, in the density of the martyr, to offer love and light. Each entity must seek its deepest path.

75.16 发问者：那么，让我看看我是否理解，该猎户群体如何在这个扭曲中找到一个裂缝。该实体不管在任何额度上、认同朝向殉道的途径，于是依它的自由意志向猎户群体的协助敞开、使它成为一个殉道者。我是否正确？

Questioner: Let me see if I understand, then, how the Orion group finds a chink in this distortion. The entity identifying, or having a distortion of any amount toward
martyrdom is then open by its free will to the aid of the Orion group to make it a martyr. Am I correct?

RA: I am Ra. Only in the quite specialized position in which the instrument finds itself; that is, of being involved in and dedicated to work which is magical, or extremely polarized, in nature. This group entered this work with polarity but virtual innocence as to the magical nature of this polarity it is beginning to discover.

RA: I am Ra. You are correct only in the quite specialized position in which the instrument finds itself; that is, of being involved in and dedicated to work which is magical, or extremely polarized, in nature. This group entered this work with polarity but virtual innocence as to the magical nature of this polarity it is beginning to discover.

75.17 Questioner: How was the Orion entity able to act through this linkage of the "Hosanna?" Was this simply because of the mental distortion of the instrument at this period of time, because of that suggested by the music? Or was it a more physical, or more metaphysical link from the time of Christ?

RA: I am Ra. Firstly, the latter supposition is false: this entity is not linked with the entity, Jehoshua. Secondly, there is a most unique circumstance. There is an entity which has attracted the attention of an Orion light being. This is extremely rare.

This entity has an intense devotion to the teachings and example of the one it calls Jesus. This entity then vibrates in song a most demanding version, called The Mass in B Minor, by Bach, of this exemplary votive complex of sound vibrations. The entity is consciously identifying with each part of this Mass. Only thusly was the chink made available.

As you see, it was not a common event; if any component were missed, it would not happen: extreme mental strain, faith complex, a Hunter entity's attention, and the specific nature of that particular complex.

如你可见的，它不是一个普通的事件。如果任何成分被遗漏，就不会发生：精神紧张、信仰复合体中的偏见、一个猎户实体的注意、以及那组特定话语的形而上本质。
As you can see, it is not an ordinary occurrence and would not have happened had any ingredient been left out: exhaustion, bias in belief complexes, attention from an Orion entity, and the metaphysical nature of that particular set of words.

75.18 发问者：该猎户实体对于你刚才说到的这个实体，费力地唱弥撒的那位，有什么目的？
Questioner: What was the Orion entity’s objective with respect to the entity you spoke of who, in a demanding manner, sings the Mass?

RA: 我是 Ra。该猎户实体想望去除该器皿。
RA: I am Ra. The Orion entity wishes to remove the instrument.

75.19 发问者：这是一个第四或第五密度的实体？
Questioner: Is this a fourth- or a fifth-density entity?

RA: 我是 Ra。这个器皿正在被一个第五密度的实体致意，由于缺乏处置该器皿的心/身/灵或其黄色光芒启动的肉体复合体的独裁权，它已经失去了一些极性。
RA: I am Ra. This instrument is being greeted by a fifth-density entity which has lost some polarity due to its lack of dictatorship over the disposition of the instrument’s mind/body/spirit or its yellow-ray activated physical complex.

75.20 发问者：你是在说另一个在唱弥撒曲的人？这是否正确？
Questioner: You are speaking of this other person now that is singing the Mass? This is correct?

RA: 我是 Ra。否。
RA: I am Ra. No.

75.21 发问者：我想这里有一点沟通不良。另一个在唱弥撒曲的人协助创造这个你说到的裂缝，它也被一个猎户实体致意，而我的问题是向唱弥撒曲的那个人致意的猎户实体属于什么密度？
Questioner: I think there was a little miscommunication here. The other person who sings the Mass who helped in creating this chink you said was also greeted by an Orion entity, and my question was what density was that entity that greets the person who sings the Mass?

RA: 我是 Ra。我们并未谈到任何实体，除了该器皿。
RA: I am Ra. We did not speak of any entity but the instrument.

75.22 发问者：OK，我误解了。我以为你说的是另一个歌唱小组的成员曾经认同该歌唱过程。整个时段我们谈论的都只有该器皿，卡拉？这是否正确？
Questioner: OK. I misunderstood. I thought you were speaking of someone else in the singing group who had been the one you were
speaking of [regarding] the identification with the singing. The entire time we were speaking, then, we were speaking only of the instrument, Carla? Is this correct?

RA: 我是 Ra。这是正确的。
RA: I am Ra. This is correct.

75.23 发问者: 好的, 我对于该混淆感到抱歉。有时候, 如你所说的, 声音振动复合体并不十分够用, 我感到抱歉。

Questioner: I am sorry for the confusion. Sometimes, as you say, sound vibration complexes are not very adequate, and I’m sorry.

你曾在先前的集会做出声明：真实的行家越来越活出它之所是。你可愿解释并扩充那个声明?

You made the statement in a previous session that the true adept lives more and more as it is. Will you explain and expand upon that statement?

RA: 我是 Ra。每个实体都是造物者。该实体，当它变得越来越意识到它的自我，逐渐来到一个转换点，它在此决定去寻求服务他人或服务自我。当寻求者在红色、橙色、黄色、蓝色的能量中心平衡上达到最小的适当程度，正面极性再加上绿色，从而移动进入靛蓝色的工作；(于是)该寻求者成为行家。

RA: I am Ra. Each entity is the Creator. The entity, as it becomes more and more conscious of its self, gradually comes to the turning point at which it determines to seek either in service to others or in service to self. The seeker becomes the adept when it has balanced, with minimal adequacy, the energy centers red, orange, yellow, and blue, with the addition of the green for the positive, thus moving into indigo work.

然后该行家开始比较少做预备性、或外在的跟功能有关的工作; 接着开始促成内在的工作、及存在有关。当行家成为一个越来越有意识地结晶化实体，它逐渐越来越多地显化它从时间(存在)以前就一直是的：也就是 太一无限造物者。

The adept then begins to do less of the preliminary, or outer, work having to do with function, and begins to effect the inner work which has to do with being. As the adept becomes a more and more consciously crystallized entity it gradually manifests more and more of that which it always has been since before time: that is, the One Infinite Creator.

75.24 发问者: 这个问题的答案很可能与我们扭曲的时间视野有关，但我看到这个密度中的流浪者来自第五或第六密度，在我看来，他们应该早已具备相对高程度的行家性，并且必须追随一条稍微或有些不同的途径返回他们曾经在较高密度拥有的行家性，在第三密度中，尽可能地接近原先的状态。这是否正确？
Questioner: The answer to this question probably has to do with our distorted view of time, but I see wanderers in this density who have come from fifth or sixth density—It seems to me that they should already be of a relatively high degree of adeptness and must follow a slightly or somewhat different path back to the adeptness that they previously had in a higher density and get as close to it as they can in third density. Is this correct?

RA: 我是 Ra。你的询问小于完美地聚焦。我们将一般性地谈论该主题。RA: I am Ra. Your query is less than perfectly focused. We shall address the subject in general.

有许多流浪者、你们可以称为行家，它们在目前这一世并未做有意识的工作。重点是注意力。一个实体可以是一个优秀的捕手、捕捉你们的游戏球体，但如果球体被投出之际，双眼没有转向它，那么它就可能越过该实体。如果该实体将双眼转向球体，接球会是容易的。

There are many wanderers whom you may call adepts who do no conscious work in the present incarnation. It is a matter of attention. One may be a fine catcher of your game sphere, but if the eye is not turned as this sphere is tossed, then perchance it will pass the entity by. If it turned its eyes upon the sphere, catching would be easy.

以流浪者的例子而言，它们寻求重现其行家性，即每一位在这辈子以前获得的程度，我们可以补充说明，即使在遗忘过程被穿透之后，依然存在黄色光芒启动的身体，它的反应不及一个行家拥有绿色或蓝色光芒启动的身体。因此，你可以看到挫折与困惑是不可避免的、由于透过黄色光芒启动身体的化学组织来操纵意识的较细微原力之中，固有的一些困难。

In the case of wanderers which seek to recapitulate the degree of adeptness which each had acquired previous to this life experience, we may note that, even after the forgetting process has been penetrated, there is still the yellow-ray activated body which does not respond as does the adept which is of a green- or blue-ray activated body. Thusly, you may see the inevitability of frustrations and confusion due to the inherent difficulties of manipulating the finer forces of consciousness through the chemical apparatus of the yellow-ray activated body.

75.25 发问者：你大概不能回答这点，但关于该器皿即将到来的医院经历，你可否给予任何对于她有益处的建议？

Questioner: You probably can’t answer this, but are there any suggestions you could give with respect to the instrument’s coming hospital experience that could be of benefit for her?
RA：我是 Ra。我们可以提出一个建议、将剩余的留给造物者。(在座)每一个领悟到它的自我为造物者、这是好的。因此每一个(实体)可以支持彼此、包括对自我的支持、透过自我[如同造物者]的谦卑之爱。

RA：I am Ra. We may make one suggestion and leave the remainder with the Creator. It is well for each to realize its self as the Creator. Thusly each may support each including the support of self by humble love of self as Creator.

75.26 发问者：你在先前的集会讲到特定的希伯来与梵文声音振动复合体是强有力的、因为它们与造物有数学上的关联。你可否详述这个理解，请，关于这些是如何连结的？

Questioner: You spoke in a previous session about certain Hebrew and Sanskrit sound vibratory complexes being powerful because they were mathematically related to that which was the creation. Could you expand on this understanding, please, as to how these are linked?

RA：我是 Ra。如我们先前陈述的*、该连结是数学的、或跟比例有关。你可以考量它为音乐的。有些实体会在心智复合体的活动中尝试解决这个数学比例，但在目前、吟唱母音的音色是不能被准确衡量之振动的一部分。无论如何，它相当于你们主要物质粒子之各个旋转类型。

RA：I am Ra. As we previously stated* the linkage is mathematical or that of the ratio. You may consider it musical. There are those whose mind complex activities would attempt to resolve this mathematical ratio, but at present the coloration of the intoned vowel is part of the vibration which cannot be accurately measured. However, it is equivalent to types of rotation of your primary material particles.

【*先前在 74.17~74.19 有陈述过】

【*Previously stated in 74.17~19.】

75.27 发问者：现在…如果这些声音被精准地振动，那么以行家的目的而言、它们会有什么效果或用途？

Questioner: If these sounds are precisely vibrated then what effect or use would they have with respect to the purposes of the adept?

RA：我是 Ra。你可以考量交感共鸣的概念。当特定的某些声音被正确地振动、(整个)造物歌唱着。

RA：I am Ra. You may consider the concept of sympathetic resonance. When certain sounds are correctly vibrated, the creation sings.

75.28 发问者：那么，这些声音具有音乐特质，因为它们是许多不同声音振动的音乐编曲，或它适用于单一的音符？何者应用得比较多？

Questioner: Would these sounds,
then, be of a musical nature in that there would be a musical arrangement of many different sound vibrations, or would this apply to just one single note? Or which would it apply more to?

**RA:** 我是 Ra。这个询问并不容易回答。在某些例子中，只有吟唱母音有效果。在其他例子中，尤其是梵文的组合，和音间隔的选择也属于共鸣的特性。

**RA:** I am Ra. This query is not easily answered. In some cases only the intoned vowel has effect. In other cases, most notably Sanskrit combinations, the selection of harmonic intervals is also of resonant nature.

**75.29** **发问者：**那么，行家会不会使用这个共鸣之品质，变得越来越跟(宇宙)造物合一，于是，以那种方式达成他的目标？

**Questioner:** Then would the adept use this resonant quality to become more one with the creation and, therefore, attain his objective in that way?

**RA:** 我是 Ra。在这个情况中，或许更准确的陈述是：该造物变得越来越多被包含在该实践者之内。你的询问的平衡是正确的。

**RA:** I am Ra. It would, perhaps, be more accurate to state that in this circumstance the creation becomes more and more contained within the practitioner. The balance of your query is correct.

**75.30** **发问者：**你可否告诉我属于这种品质的吟唱音符，关于它们的音乐名称？

**Questioner:** Could you tell me the musical name of the notes to be intoned that are of this quality?

**RA:** 我是 Ra。我们不不可以。

**RA:** I am Ra. We may not.

**75.31** **发问者：**我不认为你可以，但我想问一下也无伤。

**Questioner:** I didn’t think that you could, but I thought it wouldn’t hurt to ask.

**那么** 我假设：这些(音符)必须透过寻求者经验观察，找出并决定它们的效果。这是否正确？

**Then I assume that these must be sought out and determined by empirical observation of their effect by the seeker. Is this correct?**

**RA:** 我是 Ra。这是部分正确的。当你的寻求继续下去，除了经验观察的资料，会有额外的感觉力的敏锐度，它将在行家提供的各种方式上持续运作。

**RA:** I am Ra. This is partially correct. As your seeking continues, there will be added to empirical data that acuity of sensibility which continued working in the ways of the adept offers.

**75.32** **发问者：**魔法人格的三个面向
Questioner: The three aspects of the magical personality are stated to be power, love, and wisdom. Is this correct, and are these the only primary aspects of the magical personality?

RA: I am Ra. The three aspects of the magical personality are stated to be power, love, and wisdom—so called in order that attention be paid to each aspect in developing the basic tool of the adept: that is, its self.

It is by no means a personality of three aspects. It is a being of unity, being of sixth density, and equivalent to what you call your higher self and, at the same time, is a personality enormously rich in variety of experience and subtlety of emotion.

It is by no means a personality of three aspects. It is a being of unity, being of sixth density, and equivalent to what you call your higher self and, at the same time, is a personality enormously rich in variety of experience and subtlety of emotion.

RA: I am Ra. The three aspects of the magical personality—power, love, and wisdom—are so called in order that attention be paid to each aspect in developing the basic tool of the adept: that is, its self.

The three aspects are given that the neophyte not abuse the tools of its trade but, rather, approach those tools balanced in the center of love and wisdom and thus seeking power in order to serve.

75.33 发问者：你在稍早的集会提到，头发是一种天线。你可否详述该陈述、关于它如何运作？

RA: 我是 Ra。由于这个天线效应的形而上特质、要这么做(回答)是困难的。你们的物理学关切的是你们经验的肉体复合体的衡量。那些属于时间/空间中的通讯的形而上特质是：当头发到达显著的长度，成为一种电气电池、维持充能状态、以及已调频的状态、然后能够协助通讯，即使当通讯中有些小的异常现象。

RA: I am Ra. It is difficult to so do due to the metaphysical nature of this antenna-effect. Your physics are concerned with measurements in your physical complex of experience. The metaphysical nature of the contact of those in time/space is such that the hair, as it has significant length, becomes as a type of electrical battery which stays charged and tuned and is then able to aid contact, even when there are small anomalies in the contact.
75.34 Questioner: 嗯，在提供这个协助上，是否有最理想的头发长度？
    Questioner: Well, is there an optimum length of hair for this aid?

   RA: 我是Ra。并没有长度的上限，但容我们说，下限大约是 4 到 4.5 英吋。
    RA: I am Ra. There is no outer limit on length but the, shall we say, inner limit is approximately four to four-and-one-half inches depending upon the strength of the contact and the nature of the instrument.

    75.35 Questioner: 任何第三密度中的实体，如果他们有适当的意志，渴望，极性都能达成某种程度的治疗；或者医者的能量中心还需要最小的程度的平衡？
    Questioner: May anyone in third density accomplish some degree of healing if they have the proper will, desire, and polarity, or is there a minimal balance of the energy centers of the healer that is also necessary?

   RA: 我是Ra。任何实体可以在任何时间瞬间清除与平衡它的能量中心。因此在许多情况下，那些通常相当阻塞、虚弱，扭曲的实体可以透过爱与意志的气力，短暂地成为医者。要在本质上成为医者，一个实体必须确实地在人格修养上训练它的自我。
    RA: I am Ra. Any entity may, at any time, instantaneously clear and balance its energy centers. Thus in many cases those normally quite blocked, weakened, and distorted may, through love and strength of will, become healers momentarily. To be a healer by nature one must indeed train its self in the disciplines of the personality.

    75.36 Questioner: 使用魔法仪式祈请魔法人格，这如何可以协助其心/身/灵复合全体？你可否根据上场集会中，你给予的答案加以扩充？
    Questioner: How does the use of the magical ritual of invoking the magical personality aid the mind/body/spirit complex totality? Could you expand on the answer you gave in the last session with respect to that?

   RA: 我是Ra。当魔法人格被适当地，有效地祈请，该自我已经祈请它的较高自我。因此一道横跨空间/时间与时间/空间的桥梁被打造，在该工作期间，第六密度的魔法人格直接经验第三密度的催化剂。
    RA: I am Ra. When the magical personality is properly and efficaciously invoked, the self has invoked its higher self. Thus a bridge betwixt space/time and time/space is made, and the sixth-density magical personality experiences directly the third-density catalyst for the duration of the working.

   在工作完成后，刻意地卸除魔法人格是最为中心的事，好让较高自我回复它适当的配置、如同空间/时间的心/身/
It is most central to deliberately take off the magical personality after the working in order that the higher self resume its appropriate configuration as analog to the space/time mind/body/spirit.

75.37 Questioner: 那么你是说，为了祈请魔法人格的动作、信号、或钥匙，它们就像是穿上某件东西或比一个姿势，应该是很谨慎的…或许在祈请过程的尾声，你应该尽量谨慎地脱下那件东西，或反转该姿势。这是否正确？

Questioner: Then you are saying that the act, the signal, or the key for the invoking of the magical personality—which is the putting something on, or a gesture—should be as carefully . . . you should as carefully take that something off or reverse the gesture, perhaps at the end of the invocation. Is this correct?

RA: 我是 Ra。后者是正确的。

RA: I am Ra. The latter is correct.

75.39 Questioner: 那么发展祈请魔法人格(能力)、一个好的次序会是交替式冥想：首先是力量，然后冥想爱、然后冥想智慧，接着持续以此方式循环，这是否正确？那是否为一个适当的技巧？

Questioner: Then is it correct that a good sequence for developing the invocation of the magical personality are alternate meditations, first on power, then a meditation on love, and then a meditation on wisdom, and to continue cycling that way? Is that an appropriate technique?

RA: 我是 Ra。这的确是一个适当的技巧。在这个特别的小组、还有额外的协助、因为每个实体显化这些品质的其中之一、其方式趋近原型。因此观想可以是个人化的、并且在该小组之内产生许多的爱与支持。

RA: I am Ra. This is indeed an appropriate technique. In this...
particular group there is an additional aid in that each entity manifests one of these qualities in a manner which approaches the archetype. Thusly visualization may be personalized and much love and support within the group generated.

【在 75.39 的结尾和 75.40 的开头之间有 48 秒的停顿】
[There is a 48-second pause between the end of this answer and the beginning of the next question.]

75.40 发问者：火的练习是否对该器皿最好，或有任何更好的方式是我们可以做的，当然，不同于你早已建议的、协助该器皿的方式？

Questioner: Is the exercise of fire the best for the instrument, or is there anything better that we could do other than, of course, the things that you have already suggested to aid the instrument?

RA：我是 Ra。你们是谨慎认真的。各项排列是良好的。

I am Ra. You are conscientious. The alignments are well.

我是 Ra，我的朋友们，我在太一无限造物者的爱与光中向你们致意。我们现在

这个器皿开始显现快速朝向痛苦增加的变貌。所以，在我们离开这次工作集会之前，愿提供时间给任何简短的询问。

This instrument begins to show rapid distortion towards increase of pain. We, therefore, would offer time for any brief queries before we leave this working.

75.41 发问者：有没有任何我们可以做的事，使该器皿更舒适或改善该通讯？

Questioner: Is there anything that we can do to make the instrument more comfortable or improve the contact?

RA：我是 RA。你们是谨慎认真的。各项排列是良好的。

I am Ra. You are conscientious. The alignments are well.

我是 RA，我的朋友们，我在太一无限造物者的爱与光中离开你们。所以，向前去吧，在太一无限造物者的大能与和平中欢欣庆祝。Adonai。

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

第 076 场集会 1982 年 2 月 3 日

76.0 RA：我是 Ra。我们在太一无限造物者的爱与光中向你们致意。我们现在
开始通讯。

**RA**：我是Ra。我用爱与光的明证与我沟通。我们现在通讯。

76.1 **发问者**：首先，你能给我一个该器皿的状态指示？

**Questioner**：你能先请给我一个该器皿的状态指示吗？

**RA**：我是Ra。该器皿的肉体复合体处于破产的状态。它已经存在一些时间。由于该器皿有一个强健的灵性复合体(对应者)可以将内含物出借给心/身/灵复合体能量的层级、其生命能是正常的。

76.2 **发问者**：我们与Ra的持续通讯，是否对于器皿的肉体能量有害？

**Questioner**：我们与Ra的持续通讯，是否对于器皿的肉体能量有害？

**RA**：我是Ra。我们以两种模式回答。首先，若该器皿被奉献于这个用途，而没有肉体复合体本质的能量转移，它会开始花费自身的生命能，若相当大量地使用，结果将主动地对于一个心/身/灵复合体是有害的，如果该复合体(器皿)还想望进一步经验它目前扭曲的幻象的话。

其次，如果小心照顾，首先，监测该器皿的外在参数；然后透过性转移(行为)、凭借魔法的保护，来转移肉体能量，以及最后，透过思想形态的能量置换以供能给该器皿，在通讯过程中不会有困难，因为该器皿的心/身/灵复合体的气力/弱点变貌不会恶化。

**Secondly, if care is taken, firstly, to monitor the outer parameters of the instrument, then to transfer physical energy by sexual transfer, by magical protection, and, lastly, by the energetic displacements of thought-forms energizing the instrument during contact, there is no difficulty in that there is no worsening of the instrument’s mind/body/spirit-complex distortions of strength/weakness.**
It is to be noted that the instrument, by dedicating itself to this service, attracts greetings of which you are aware. These are inconvenient but, with care taken, need not be lastingly deleterious either to the instrument or the contact.

76.3 **Questioner:** 关于你所提到的、我们能为这器皿的益处做的三件事，你可愿澄清最后一项？我不大了解那点。

**Questioner:** Of the three things you mentioned that we could do for the instrument's benefit, would you clarify the last one? I didn’t quite understand that.

**RA:** 我是 Ra。作为你所是之实体，允许它的存在去同感另一个存有，于是它可以选择那些有益健康的能量与该其他自我分享。这些能量转移的机制是思想，或更精确地说，思想-形态，因为任何思想都是一个形体或标志，或一个可以在时间/空间参考(座标)中被看见的客体。

**RA:** I am Ra. As the entity which you are allows its being to empathize with another being, so then it may choose to share with the other-self those energies which may be salubrious to the other-self.* The mechanism of these energy transfers is the thought or, more precisely, the thought-form, for any thought is a form, or symbol, or thing that is an object seen in time/space reference.

【*在这个文脉中，有益健康的(salubrious)可以被定义为：对健康有利的或安康的。】

[In this context, salubrious can be defined as “favorable to health or well-being.”]

76.4 **Questioner:** 我们在使用小五芒星的驱逐仪式上是否有任何价值，它的效果是什么？

**Questioner:** Has our use of the Banishing Ritual of the Lesser Pentagram been of any value, and what is its effect?

**RA:** 我是 Ra。这个小组使用小五芒星的驱逐仪式越来越有效力。它的效果是净化、洁净、保护该工作场所。

**RA:** I am Ra. This group’s use of the Banishing Ritual of the Lesser Pentagram has been increasingly efficacious. Its effect is purification, cleansing, and protection of the place of working.

这个仪式的效力，容我们说，才刚开始处于真实魔法的低标。在执行这个工作的过程中，那些渴求获得行家资格的实体已经完成相当于学校作业的初始课程，更多级数还在前头。

The efficacy of this ritual is only beginning to be, shall we say, at the
lower limits of the truly magical. In doing the working, those aspiring to adepthood have done the equivalent of beginning the schoolwork, many grades ahead.

对于聪明的学生而言，这并不令人气馁；毋宁感到鼓舞，(因为)这些家庭作业，阅读、写作、算术等，你们可以隐喻地称为：通往研读存在的初级步骤。

For the intelligent student this is not to be discouraged; rather to be encouraged is the homework, the reading, the writing, the arithmetic, as you might metaphorically call the elementary steps towards the study of being.

是存在告知工作成果，而非工作成果告知存在。因此，我们将你们已开始的工作留给你们(自己)。

It is the being that informs the working, not the working that informs the being. Therefore, we may leave you to the work you have begun.

76.5 发问者：在这个房间中，更频繁地执行该驱逐仪式对我们是否有益？

Questioner: Would it be beneficial for us to perform the banishing ritual more in this room?

RA: 我是 Ra。定期规律地、在这个地方工作(该仪式)是有益的。

RA: I am Ra. It is beneficial to regularly work in this place.

76.6 发问者：抱歉，我们在上一场和这一场集会之间有这么长的耽误。那是不得已的，我认为。可否请你告诉我塔罗牌的起源？

Questioner: Sorry we have had such a long delay between the last session and this one. It couldn’t be helped, I guess. Could you please tell me the origin of the tarot?

RA: 我是 Ra。这个研读与占卜系统的起源有两方面：首先的影响是，那些祭司尝试在埃及教导一的法则，虽然他们的教导的方式有一些扭曲，他们将接触到的理解[如果你愿意原谅该误称]给予形状，这些形状于是成为学习/教导入门者的一个规律部份。

RA: I am Ra. The origin of this system of study and divination is twofold: firstly, there is that influence which, coming in a distorted fashion from those who were priests attempting to teach the Law of One in Egypt, gave form to the understanding, if you will pardon the misnomer, which they had received. These forms were then made a regular portion of the learn/teachings of an initiate.

第二个影响是在您们所称的乌尔、迦勒底、和美索不达米亚土地上的那些实体的影响。自古以来，容我们说，他们就曾接收到他们称为、跟天空有关的资料。

The second influence is that of those entities in the lands you call Ur,
Chaldea, and Mesopotamia who, from old, had received the, shall we say, data for which they called having to do with the heavens.

Thusly we find two methods of divination being melded into one with uneven results; the, as you call it, astrology and the form being combined to suggest what you might call the correspondences which are typical of the distortions you may see as attempts to view archetypes.

76.7 科问者：那么，我假设埃及的祭司尝试将他们起初从 Ra 接收到的知识转换成可理解的符号表征，建构并创始了塔罗的概念？这是否正确？

Questioner: Then am I correct in assuming that the priests in Egypt, in attempting to convert knowledge that they had received initially from Ra into understandable symbology, constructed and initiated the concept of the tarot? Is this correct?

RA：我是 Ra。这是正确的，加上苏美人的影响。

RA: I am Ra. This is correct without being true. We of Ra are humble messengers of the Law of One. We seek to teach/learn this single law.

在对埃及人教导/学习的空间/时间阶段，我们工作的目标是带领心智复合体、身体复合体、灵性复合体进入一个启蒙的状态、在其中、该实体能够接触智能能量、以致于自己能成为教导/学习者、于是治疗和研究的成果能被提供给全体。

During the space/time of the Egyptian teach/learning we worked to bring the mind complex, the body complex, and the spirit complex into an initiated state in which the entity could contact intelligent energy and so become teach/learner itself that healing and the fruits of study could be offered to all.

心智之根的研究是心智复合体苏醒的一部分，如我们曾提及的，完整研究这部分的心智之根、被称为原型的，是
3.64 问题者：就 Ra 的见解，重新使用塔罗牌作为演化过程的辅助工具，在今日是否有任何价值？

Questioner: Is there, in Ra’s opinion, any present-day value for the reuse of the tarot as an aid in the evolutionary process?

RA: 我是 Ra。我们将重复一些资讯*。深入研究原型心智的一种已建构且有组织的变貌是恰当的、好让(该实体)抵达适当位置，能够任意地成为与经验原型。你们有三个基本的选择：

   RA: I am Ra. We shall repeat information.* It is appropriate to study one form of constructed and organized distortion of the archetypical mind in depth in order to arrive at the position of being able to become and to experience archetypes at will. You have three basic choices:

   【*最初在 74.4 给出】
   [*Originally given in 74.4.]

   你可以选择占星学、十二星座，如你所称的、你们行星能量网络的这些部份，及已被称为的、十大行星。
   You may choose astrology—the twelve signs, as you call these portions of your planet’s energy web, and what has been called the ten planets.

   你可以选择塔罗、有着二十二张所谓的大奥秘(牌)。
   You may choose the tarot with its twenty-two so-called Major Arcana.

   你可以选择研读所谓的生命之树，有着十个神圣光体，并且在站点与站点间有着二十二种(连结)关系。
   You may choose the study of the so-called Tree of Life with its ten Sephiroth and the twenty-two relationships between the stations.

   去探究各个学科是好的，非以一个业余玩票者的身份，而是以一位寻求试金石，想望去感受磁石拉力者的身份。这些研究的其中之一对该寻求者来说将更具吸引力。那么、就让这个寻求者在根本上运用三种学科中的一种来探究原型心智。
   It is well to investigate each discipline, not as a dilettante, but as one who seeks the touchstone, one who wishes to feel the pull of the magnet. One of these studies will be more attractive to the seeker. Let the seeker then investigate the archetypical mind using, basically, one of these three disciplines.

   在一段时间的研究后，在充分地精通这门学科之后，然后该寻求者可以完成
更重要的步骤：也就是说，移动超越到书写文字之外、为了以一种独特的方式去表达它对原型心智的理解[若你可以、再次谅解使用该名称]。

After a period of study, the discipline mastered sufficiently, the seeker may then complete the more important step: that is, the moving beyond the written in order to express in an unique fashion its understanding, if you may again pardon the noun, of the archetypical mind.

76.10 发问者：我们本区的理则，扮演一个共同造物者的角色，为了经验的目的、在某种程度上扭曲我们在此经验的东西，我说得正确吗？接着，跟宇宙造物的其他部分相比，这个特殊理则的原型有些独特，而且当然它跟全体有关，因为它是全体的一部分，但是、我不知道如何说，我只能说，一个独特的部分；我们方才谈论的各个研读系统无法快速地或轻易地在宇宙造物的其他部分中转译。这是一个非常难以陈述的问题。你可否为我澄清一下？

Questioner: Would I be correct in saying that our local Logos, in acting as co-Creator, distorted to some extent, for the purposes of experience, that which we experience here? And that the archetypes of this particular Logos are somewhat unique with respect to the rest of the creation— but are, of course, related to the all in that they are part of it, but are, I can only say, a unique part—and that the systems of study that we have just talked about would not translate quickly or easily in other parts of the creation. This is a very difficult question to state. Could you clear that up for me?

RA：我是 Ra。我们会从你提供的问题中、杂乱的叙述、以我们相信的方式、汲取你要问的东西。如果我们误解你的询问，请重新发问。

RA：I am Ra. We may draw from the welter of statement which you offer the question we believe you ask.* Please re-question if we have mistaken your query.

【*在这个文脉中，杂乱的(welter)可以被定义为：一个混淆的团块、或杂乱的一堆。】

[*In this context, welter can be defined as "a confused mass or jumble."]

原型心智是该理则所特有的心智，在它的影响下，你们在这个空间/时间持续扭曲你们的经验。没有两个理则的原型心智是相同的，就如同从另一个银河系的另一个行星看到的群星亦不尽相同。你可以正确地推论较靠近的理则们在原型(系统)上也确实比较接近。

The archetypical mind is that mind which is peculiar to the Logos under which influence you are at this space/time distorting your experiences. There is no other Logos the archetypical mind of which would be the same, any more than the stars would appear the same from another planet in another galaxy. You may
correctly infer that the closer Logoi are indeed closer in archetypes.

76.11 **Questioner:** 那么，既然 Ra 最初在金星上演化，Ra 所属的原型起源和我们在此经验的原型相同。这是否正确？

**RA:** 我是 Ra。这是正确的。

76.12 **Questioner:** 但我假定塔罗牌与生命之树的魔法概念等等，在过去没有被 Ra 使用。我猜想某个占星学的形式可能是以前 Ra(使用)的概念。这只是个猜测。我是否正确？

**RA:** 我是 Ra。在我们所享受的变貌系统底下、去表达 Ra 研读原型心智的方法会歪曲你们自己对形成你们的学习/教导条件之变貌系统的适当判断。因此，我们必须引用混淆法则。

76.13 **Questioner:** 我将询问一些可能有点偏离我们正试着探讨的中心。我不确定、因为我正尝试以这些问题去解开一些对于我们所做的工作来说、非常基本的东西。请原谅我在询问能力上的缺乏、因为这对我是一个困难的概念。

**Questioner:** I’m going to ask some questions now that may be a little off-center of what we are trying to do. I'm not sure because I'm trying to, with these questions, unscramble something that I consider to be very basic to what we are doing. Please forgive my lack of ability in questioning since this is a difficult concept for me.

**RA:** 我是 Ra。在无时性于你们的第一密度中让道之前、没有估计该时间/空间的方法。关于你们时间的开端, 测量会是巨大的(工程)，不过这个巨大状态是无意义的。在进入该已建构的空间/时间之际、你们的第一密度架设了一座桥、横跨空间/时间与时间/空间，或许，你们的二十亿年。

**RA:** 我是 Ra。在无时性于你们的第一密度中让道之前、没有估计该时间/空间的方法。关于你们时间的开端，量测会是巨大的(工程)，不过这个巨大状态是无意义的。在进入该已建构的空间/时间之际、你们的第一密度架设了一座桥、横跨空间/时间与时间/空间，或许，你们的二十亿年。
**RA:** I am Ra. There is no method of estimation of the time/space before timelessness gave way in your first density. To the beginnings of your time, the measurement would be vast, and yet this vastness is meaningless. Upon the entry into the constructed space/time your first density spanned a bridge of space/time and time/space of, perhaps, two billion of your years.

第二密度比较容易被估算、就空间/时间的跨越幅度而言、代表你们最长的密度。我们可以估计那段时间大约是46亿年。这些近似值极度地粗略、原因是(造物)不规则的进展，这是(宇宙)造物[复数]的特征，它们建构在自由意志的基石上。

Second density is more easily estimated and represents your longest density in terms of the span of space/time. We may estimate that time as approximately 4.6 billion years. These approximations are exceedingly rough due to the somewhat uneven development which is characteristic of creations which are built upon the foundation stone of Free Will.

76.14 **发问者:** 你刚才陈述第二密度有46亿年(B, b-i-l[单位])？那是否正确？

**Questioner:** Did you state that second density was 4.6 billion? B, b-i-l? Is that correct?

**RA:** 我是Ra。这是正确的。

(译注：billion是一个数量单位、代表十亿。发问者震惊到只念出前三个字母)

76.15 **发问者:** 那么我们拥有一个第三密度、比较起来说、相较于其他密度，它是一眨眼、弹指的瞬间。为什么第三密度周期、跟第一和第二(密度)相比、循环地如此极端快速?

**Questioner:** Then we have a third density that is, comparatively speaking, the twinkling of an eye, the snap of a finger in time compared to the others. Why does the third density cycle so extremely rapidly compared to first and second?

**RA:** 我是Ra。第三密度是一个选择。

**RA:** I am Ra. The third density is a choice.

76.16 **发问者:** 那么，看起来、相较于所有的其他密度，第三密度只不过是有一个独特的短暂时期[以我们认为的时间而言]、并且是为了这个选择的目标(存在)。这是否正确?

**Questioner:** Third density, then, it appears, is, compared to the rest of the densities—all of them—nothing but a uniquely short period of what we consider to be time and is then for the purpose of this choice.

Is this correct?
我是 Ra。这是精准地正确。通往选择的序幕必须包含基础的奠定、幻想的建立，以及能使灵性存活的生存能力。其余的密度是这个选择的持续精炼。这过程也被大大地延长，如你会用的术语。

我是 Ra。这选择象你所述，(虽然)是一刻之功，却是个轴心、(宇宙)造物在其上转动。

The choice is, as you put it, the work of a moment, but is the axis upon which the creation turns.

76.17 发问者：这个第三密度的选择，就你所觉察的，是否遍及所有造物都是相同的？

Questioner: Is this third-density choice the same throughout all of the creation of which you are aware?

我是 Ra。我们觉察到：某些造物中的第三密度较长，有更多空间/时间给这个选择过程。无论如何，该比例维持相同，该理则将这些次元全部变得有些苍白，以拥有造物者不同经验。(你们)这个造物在我们看来是相当生动的。

我是 Ra. We are aware of creations in which third density is lengthier and more space/time is given to the choosing. However, the proportions remain the same, the dimensions all being somewhat etiolated and weakened by the Logos to have a variant experience of the Creator. * This creation is seen by us to be quite vivid.

【*在上下文中，苍白的(etiolated)可以被定义为：弱化；不再有完整的气力，或变得苍白或纤细。】
[In this context, etiolated can be defined as “weakened; no longer at full strength” or “made pale or thin.”]

76.18 发问者：我不理解你刚才说的：“在你们看来是相当生动的”。你的意思是什么？

Questioner: I didn’t understand what you meant by “seen to you as being quite vivid.” What do you mean?

我是 Ra。跟某些其他理则已选择的相比，该理则使得这个造物多少较为浓缩些。于是在这个变貌系统中，由造物者产生的每一个造物者的经验，相对而言，更为明亮，或如我们刚才说的，更为生动。

我是 Ra. This creation is somewhat more condensed by its Logos than some other Logoi have chosen. Thus each experience of the
Creator by the Creator in this system of distortions is, relatively speaking, more bright or, as we said, vivid.

76.19 Questioner: 我正在假设，这个星球刚进入第三密度之际，疾病并不以任何形式存在。这是否正确？
Questioner: I am assuming that on entering into third density, for this planet, disease did not exist in any form. Is this correct?

RA: 我是 Ra。这是不正确的。
RA: I am Ra. This is incorrect.

76.20 Questioner: (当时)疾病的形式是什么，以及为什么这现象在第三密度的开端就存在了？
Questioner: What was the form of disease, and why did this exist at beginning third density?

RA: 我是 Ra。首先，您谈到的疾病是身体复合体的一个功能性部分、提供身体复合体停止生存能力的机会。这是个值得拥有的身体复合体功能。
RA: I am Ra. Firstly, that which you speak of as disease is a functional portion of the body complex which offers the body complex the opportunity to cease viability. This is a desirable body complex function.

该答案的第二部分跟第二密度的[如你会称呼的]微生物尺寸的其他自我有关；它们以某种形式已经存在很久了，并且执行它们的服务：即协助肉体复合体在适当空间/时间停止生存能力的机能。

The second portion of the answer has to do with second-density other-selves of a microscopic, as you would call it, size, which have in some forms long-existed, and perform their service by aiding the physical body complex in its function of ceasing viability at the appropriate space/time.

76.21 Questioner: 我目前尝试去理解该理则的两种计划的差异：对于第二密度实体的计划；以及我会猜测，产生多少像是一整列失控的回馈(机制)、以创造各式各样的肉体问题，作为我们目前第三密度状况中的催化剂。你可否给我一个指点；关于我的思考是否有点接近正确？
Questioner: What I am trying to understand is the difference between the plan of the Logos for these second-density entities and the generation of what I would guess to be a more-or-less runaway array of feedback to create various physical problems that act as catalyst in our present third-density condition. Could you give me an indication of that; of whether my thinking is anywhere near right on that?

RA: 我是 Ra。这个器皿的肉体复合体正越来越朝向痛苦变貌。所以，我们将谈论这个主题、作为此次工作的最后一个完整询问。
RA: I am Ra. This instrument’s
physical body complex is becoming more distorted towards pain. We shall, therefore, speak to this subject as our last full query of this working.

Your query contains some internal confusion which causes the answer to be, perhaps, more general than desired. We invite refinements of the query.

The Logos planned for entities of mind/body/spirit complex to gain experience until the amount of experience was sufficient for an incarnation. This varied only slightly from second-density entities whose mind/body complexes existed for the purpose of experiencing growth and seeking consciousness.

As the third density upon your planet proceeded, as has been discussed, the need for the physical body complex to cease became more rapidly approached due to intensified, and more rapidly gained, catalyst. This catalyst was not being properly assimilated. Therefore, the, shall we say, lifetimes needed to be shorter that learning might continue to occur with the proper rhythm and increment. Thus more and more opportunities have been offered, as your density has progressed, for disease.

May we ask if there are further brief queries before we close?

Questioner: I had one that is totally, possibly, of no value. You don’t have to expand on it, but there is a crystal skull in the possession of a woman near Toronto that may be of some value in investigating these communications with Ra since I think, possibly, this had some origin from Ra.
Can you tell me anything about that?

然后, 最后, 有没有任何我们可以做的事, 好改善该通讯或使该器皿更舒适?

And then, finally, is there anything that we could do to improve the contact or to make the instrument more comfortable?

RA: 我是 Ra。虽然您的询问揭露一个有趣的题材, 由于这一个答案有可能影响你的行动, 我们无法回答。

RA: I am Ra. Although your query is one which uncovers interesting material we cannot answer due to the potential an answer may have for affecting your actions.

附加物被细心地放置, 也采取了必要的照顾。我们很感激。一切都好。

The appurtenances are carefully placed and requisite care taken. We are appreciative. All is well.

我是 Ra。我的朋友们, 在太一无限造物者的爱与光中向你们致意。我们现在开始通讯。

I am Ra. I leave you, my friends, in the love and the light of the One Infinite Creator. Go forth, therefore, gloriing and rejoicing in the power and in the peace of the One Infinite Creator. Adonai.
77.4 发问者：我们可以做什么？
Questioner: What could we do?

RA：我是 Ra。你们小组可以避免继续这个通讯。
RA: I am Ra. Your group could refrain from continuing this contact.

77.5 发问者：那是我们唯一能做的事情？
Questioner: Is that the only thing we could do?

RA：我是 Ra。那是你们唯一能做的事情、(而)你尚未全心地尝试。
RA: I am Ra. That is the only thing you could do which you are not already attempting with a whole heart.

77.6 发问者：该器皿要我问三个问题、我将先让路(给她)。她想要知道、如果她有下一次的医院体验、对此的准备是否可以被改善？
Questioner: I have three questions that the instrument asked me to ask that I’ll get out of the way first. She wants to know if the preparation for her hospital experience could be improved for the next experience.

RA：我是 Ra。一切都做得很好、除了一个例外。该器皿被指示花费空间/时间去沉思自己为造物者。有时候当其身体复合体遭受严厉的袭击、而朝向痛苦的变貌，于是心智复合体被弱化; 若(她)以更有决心的方式完成这指示会是有益的。不管这些痛苦变貌为何、都没有需要产生负面的思想形态。
RA: I am Ra. All was done well with one exception. The instrument was instructed to spend space/time contemplating itself as the Creator. This, done in a more determined fashion, would be beneficial at times when the mind complex is weakened by severe assaults upon the distortions of the body complex towards pain. There is no necessity for negative thought-forms, regardless of pain distortions.

根除这类(思想)造成负面元素精灵与其他负面实体没有可能去使用这些(负面)思想形态来恶化该心智复合体，使其偏移、离开正常的欢乐/焦虑变貌。
The elimination of such creates the lack of possibility for negative elementals, and other negative entities, to use these thought-forms to create the worsening of the mind complex deviation from the normal distortions of cheerfulness/anxiety.

77.7 发问者：该器皿还想要知道、当我们不与 Ra 通讯的时候、我们称为的调音是否可以被改善？
Questioner: The instrument would also like to know if the, what we call, tuning could be improved during times when we do not communicate with Ra, for that communication.

RA：我是 Ra。刚才所陈述的东西[关
于最近一个问题就足以指出目前询问的方向。

RA: 我是 Ra。那句话在关于后一个问题将足以指出的路径为目前的疑问。

77.8 发问者: 最后，她想知道，为什么在几天前、她的心跳速率攀升到一分钟115下，以及为什么她的胃产生极度的疼痛。它说*, 那是不是一个猎户(实体)的致意?

Questioner: Finally, she wishes to know why several days ago her heart rate went up to 115 per minute, and then she had extreme pain in her stomach. “Was that an Orion greeting?” it says.*

【*唐正在朗读卡拉的问题。】
*[Don is reading Carla’s questions.]

RA: 我是 Ra。虽然在这些事件中，包括其他更严重的事件、猎户集团依能给这个经验，更接近(核心)的原因是摄入特定的食材、你们称为药片的形体。

RA: I am Ra. Although this experience was energized by the Orion group, the events mentioned, as well as others more serious, were proximally caused by the ingestion of certain foodstuffs in what you call your tablet form.

77.9 发问者: 你可否明确地告诉我这些药片是什么？

Questioner: Can you tell me what these tablets were, specifically?

RA: 我是 Ra。我们为了混淆法则检验这个询问、发现我们自己接近边界，但仍是可接受的。

RA: I am Ra. We examine this query for the Law of Confusion and find ourselves close to the boundary, but acceptably so.

造成心跳的身体反应的物质被那些制造商称为脑垂体锭。那个造成困难的东西似乎箝制了下腹部的肌肉组织，但事实上是一种本质上更为脏器的物质造成的，它是被称为脾脏锭的物质。

The substance which caused the bodily reaction of the heartbeat was called Pituitone by those which manufacture it. That which caused the difficulty which seemed to be cramping of the lower abdominal musculature, but was in fact more organic in nature, was a substance called Spleentone.

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The substance which caused the bodily reaction of the heartbeat was called Pituitone by those which manufacture it. That which caused the difficulty which seemed to be cramping of the lower abdominal musculature, but was in fact more organic in nature, was a substance called Spleentone.

这个器皿拥有一个具有复杂平衡的肉体复合体、支持它在物质界存在。若采取该观点、认为这个肉体缺乏健康身体复体[复合体]应有的机能与化学物质，所以适当的处方是(器皿)必须补充与摄取许多种物质，这个器皿开始这样做慧是恰当的。然而，这个特别的肉体载具，在过去大约二十五年间，能够维持活力的关键是其灵性、心智、意志皆和谐地奉献于实现它选择去提供的服务。

This instrument has a physical body complex of complicated balances...
which afford it physical existence. Were the view taken that certain functions and chemicals found in the healthy, as you call it, body complex are lacking in this one, and, therefore, simply must be replenished, the intake of the many substances which this instrument began would be appropriate. However, this particular physical vehicle has, for approximately twenty-five of your years, been vital due to the spirit, the mind, and the will being harmoniously dedicated to fulfilling the service it chose to offer.

Therefore, physical healing techniques are inappropriate whereas mental and spiritual healing techniques are beneficial.

77.10 那位提问者：是否有任何技巧是我们能做到、却尚未使用的,且在这个情况下对这器皿有益的?

提问者: Is there any technique which we could do that we have not been doing that would be beneficial for the instrument in this case?

RA: 我是 Ra。我们可以开玩笑地建议两点。首先,让该器皿去除进一步摄取这群食材的可能性。

RA: I am Ra. We might suggest, without facetiousness, two. Firstly, let the instrument remove the possibility of further ingestion of this group of foodstuffs.

其次,这个小组的每一位可以对于意志有更大程度的觉察。我们不能对此指导,但只能指出我们先前说过的要点*：即意志是心/身/灵复合体进化的一把关键钥匙。

Secondly, each of the group may become aware of the will to a greater extent. We cannot instruct upon this but merely indicate, as we have previously,* that it is a vital key to the evolution of the mind/body/spirit complex.

【*先前在 28.14, 41.18, 52.2, 52.7, 以及 54.29 提到】

【*Indicated previously in 28.14, 41.18, 43.8, 52.7, 52.2, and 54.29.】

77.11 那位提问者：谢谢你。我想要回到这个原则对于祂的造物的计划,并检验其哲学的基本,也就是创造这个区域造物的基础,以及该经验计划的哲学。我们先前已经陈述该基础许多次,我假设它就是第一变貌,假设我是正确的。以哲学观点来看、在那之后的计划是什么?

提问者: Thank you. I would like to go back to the plan of this Logos for Its creation and examine the philosophical basis that is the foundation for what was created in this local creation and the philosophy of the plan for experience. I am assuming that I am correct in stating that the foundation for this, as we have stated
many times before, is the First Distortion. After that, what was the plan in a philosophical sense?

RA: 我是 Ra。我们无法回答、由于你的询问省略了一个必要的部分：那就是，我们谈论的是这个特殊的理则吗？

RA: I am Ra. We cannot reply due to a needed portion of your query which has been omitted; that is, do we speak of this particular Logos?

77.12 发问者：那是正确的。我正在问的主题与这个特殊的子理则有关，我们的太阳、创造这个行星系统与属于祂的(众多)子理则之经验。

Questioner: That is correct. I am asking with respect to this particular sub-Logos, our sun, in creating the experience of its planetary system and those sub-Logoi of it.

RA: 我是 Ra。这个询问现在有实质的内容。我们将开始转向观察一系列的概念复合体、即你们熟悉的塔罗牌。

RA: I am Ra. This query has substance. We shall begin by turning to an observation of a series of concept complexes of which you are familiar as the tarot.

该哲学是要创造一个基础，首先是心智，接着是身体，然后是灵性复合体。你们称为塔罗牌的概念复合体以七为一组、共有三组：心智(复合体)周期，一到七；肉体复合体周期，八到十四；灵性复合体周期，十五到二十一。最后一个概念复合体可以被最佳地称为选择。

The philosophy was to create a foundation, first of mind, then of body, and then of spiritual complex. Those concept complexes you call the tarot lie, then, in three groups of seven: the mind cycle, one through seven; the physical complex cycle, eight through fourteen; the spiritual complex cycle, fifteen through twenty-one. The last concept complex may best be termed The Choice.

在每个(概念)复合体的蜕变的基础上，自由意志被这些周期提供的根源概念所引导，该理则提供这个密度一个基本架构，用于建造、建构、与综合资料、在选择当中达到顶点。

Upon the foundation of transformation of each complex, with free will guided by the root concepts offered in these cycles, the Logos offered this density the basic architecture of a building and constructing and synthesizing of data culminating in The Choice.

77.13 发问者：那么、让我浓缩你的叙述，我看到的意思是：有七种基本的哲学基础，用于心智的经验，七种用于身体的，七种用于灵性的(经验)，接着这些(基础)生产出我们在第三密度周期经验某个时期的极化。我这边可能讲得很差劲。我是否接近正确？

Questioner: Then for me to condense your statement, I see it meaning that
there are seven basic philosophical foundations for mental experience, seven for bodily, seven for spiritual, and that these produce the polarization that we experience some time during the third-density cycle. This may be very poorly stated on my part. Am I close to correct?

RA: 我是 Ra。就你对我们先前叙述的内容的准确了解，你是正确的。容我们说，不正确的地方在于：你没有提到所有这些概念复合体的位置；它们存在于心智之根里头，也就是从这个资源中，它们的导引影响和主乐旨*可以被追溯。你可以进一步注意到，每一个基础自身都不是单一的，而是一个概念(复数)的复合体。

RA: I am Ra. You are correct in that you perceive the content of our prior statement with accuracy. You are incorrect in that you have no mention of the, shall we say, location of all of these concept complexes; that is, they exist within the roots of the mind, and it is from this resource that their guiding influence and leitmotifs may be traced.* You may further note that each foundation is, itself, not single but a complex of concepts.

【*在这文脉中，主乐旨(leitmotif)可以被定义为：「一个经常在某个作品中重复的元素，并且经常在该作品中担任导引的或中心的主题。」】

[In this context, leitmotif can be defined as “an element that is frequently repeated in a work and often serves as a guiding or central theme or element within the work.”]

再者，在八度音程的相同位置，心智、身体、灵性三者之间有(对应)关系—举例来说：一、八、十五，以及在每个八度音程中的关系(复数)有助于该心/身/灵复合体追寻选择。

Furthermore, there are relationships betwixt mind, body, and spirit of the same location in octave—for instance, one, eight, fifteen—and relationships within each octave which are helpful in the pursuit of The Choice by the mind/body/spirit complex.

这些基础的立足点是理则，是一个属于自由意志的存在。因此这些基础对于每一个心/身/灵复合体而言，可以被视为拥有独特的面向与关系。只有二十二、选择、相对而言是固定且单一的。

The Logos under which these foundations stand is one of free will. Thusly the foundations may be seen to have unique facets and relationships for each mind/body/spirit complex. Only twenty-two, The Choice, is relatively fixed and single.

77.14 发问者: 那么，我很可能对于时间的概念有个问题，因为看起来理则曾觉察到该极化选择。在第三密度的尽头有这个极化的选择，对于第三密度以后的经验似乎是一个重要的哲学计划。我假设这个过程是一个在造物中创造适当或渴望之经验的过程，它将在第三
密度完结以后发生，我是否正确？
Questioner: I am probably having a problem with the concept of time since it appears that the Logos was aware of the polarization choice. It seems that this choice for polarization at the end of third density is an important philosophical plan for the experience past third density. Am I correct in assuming that this process is a process to create the proper, or the desired, experience that will take place in the creation after third density is complete?

RA: 我是 Ra。这些哲学的基础属于第三密度。在第三密度之上、维持对于理则架构的认知、但少了罩纱[复数]、那是在第三密度中做选择的过程中、不可或缺的一部分。
RA: I am Ra. These philosophical foundations are those of third density. Above this density there remains the recognition of the architecture of the Logos but without the veils which are so integral a part of the process of making the choice in third density.

77.15 发问者: 我刚才的明确问题是:在我看来、该选择被计划来创造第三密度之后的强烈极化、所以经验到了第三密度之后还会是强烈的。这是否正确？
Questioner: The specific question that I had was that it seems to me that the choice was planned to create intense polarization past third density so that experience would be intense past third density. Is this correct?

RA: 我是 Ra。假设我们对于你发出的声音振动复合体的诠释是适当的，这是不正确的。第四密度的强度好比是精细琢磨一个已经粗略雕好的雕像。确实，以它自己的方式、这是相当强烈的，促使该心/身/灵复合体不断向内与向前移动、为了更完整的表达。
RA: I am Ra. Given that our interpretation of your sound vibration complexes is appropriate, this is incorrect. The intensity of fourth density is that of the refining of the rough-hewn sculpture. This is, indeed, in its own way, quite intense, causing the mind/body/spirit complex to move ever inward and onward in its quest for fuller expression.

无论如何，在第三密度中，该雕像是在火中被锻造的。这个类型的强度并不是第四、第五、第六或第七密度的属性。
However, in third density the statue is forged in the fire. This is a type of intensity which is not the property of fourth, fifth, sixth, or seventh densities.

77.16 发问者: 既然这所有二十一个哲学的基底导致第二十二(号)、即是选择、我真正尝试去理解的是: 为什么这个选择如此重要，为什么该理则似乎放置如此多的强调在这选择之上？在该理则创造的经验或进化中，这个极性的选择有什么精准的机能？
Questioner: What I am really
attempting to understand, since all of these twenty-one philosophical bases result in the twenty-second, which is The Choice, is why this choice is so important; why the Logos, it seems, puts so much emphasis on this choice; and what function that choice of polarity is, precisely, in the evolution or the experience of that which is created by the Logos?

RA: 我是 Ra。每个心/身/灵的极化或选择是必须的、为了从第三密度获得收割性。由于在这个选择中获得极性、更高的密度据此做它们的工作。

RA: I am Ra. The polarization, or choosing, of each mind/body/spirit is necessary for harvestability from third density. The higher densities do their work due to the polarity gained in this choice.

77.17 发问者: 现在,在一个理则的任何特定的表达或进化(计划)中, 如果所有的子理则都选择同样的极性, 我们第三密度的工作还可能被执行吗? 让我们假设, 我们的太阳透过第一变貌, 只创造正面极性, 除了正面极性没有其他产物。只有正面极化从我们子理则的起初造物中演化, 那么第四密度与更高的密度只有正面极化的作用, 其工作还能被完成吗?

Questioner: Now, would it be possible for this work of our density to be performed if all of the sub-Logoi chose the same polarity in any particular expression or evolution of a Logos? Let us make the assumption that our sun created nothing but, through the First Distortion, there was no product except positive polarity. Would work then be done in fourth density and higher as a function only of this positive polarization evolving from our original creation of sub-Logoi?

RA: 我是 Ra。这个询问的元素阐明了我刚才无法回答你先前问题的原因: 没有涉及理则的知识。

RA: I am Ra. Elements of this query illustrate the reason I was unable to answer your previous question without knowledge of the Logos involved.

现在转向你的问题, 过去有些理则选择设置一个计划, 穿越每一个真实颜色体来启动心/身/灵复合体、没有倚靠事先应用自由意志(的方式)。就我们的知识, 只有在自由意志缺席的情况下, 才可以达成你所说的状...
will that the conditions of which you speak obtain. In such a procession of densities you find an extraordinarily long, as you measure time, third density; likewise, fourth density. Then, as the entities begin to see the Creator, there is a very rapid, as you measure time, procession towards the eighth density. This is due to the fact that one who knows not, cares not.

Let us illustrate by observing the relative harmony and unchanging quality of existence in one of your, as you call it, primitive tribes. The entities have the concepts of lawful and taboo, but the law is inexorable and all events occur as predestined. There is no concept of right and wrong, good or bad. It is a culture in monochrome. In this context you may see the one you call Lucifer as the true light-bringer in that the knowledge of good and evil both precipitated the mind/body/spirits of this Logos from the Edenic conditions of constant contentment but also provided the impetus to move, to work, and to learn.

Those Logoi whose creations have been set up without free will have not, in the feeling of those Logoi, given the Creator the quality and variety of experience of Itself as have those Logoi which have incorporated free will as paramount. Thusly you find those Logoi moving through the timeless states at what you would see as a later space/time to choose the free will character when elucidating the foundations of each Logos.

77.18 发问者：我猜测，在第一变貌底下，该理则以自由意志选择(实体们)无须自由意志地进化。这是否正确？

Questioner: I guess, under the First Distortion, it was the free will of the Logos to choose to evolve without free will. Is this correct?

RA: 我是 Ra。这是正确的。

RA: I am Ra. This is correct.
Questioner: Do the Logoi that choose this type of evolution choose both the service-to-self and the service-to-others path for different Logoi, or do they choose just one of the paths?

RA: I am Ra. Those, what you would call, early Logoi which chose lack-of-free-will foundations, to all extents with no exceptions founded Logoi of the service-to-others path. The, shall we say, saga of polarity, its consequences and limits, were unimagined until experienced.

Questioner: In other words you are saying that originally the Logoi that did not choose this free will path did not choose it simply because they had not conceived of it. And later Logoi, extending the First Distortion farther down through their evolution, experienced it as an outcropping or growth from that extension of the First Distortion. Am I correct in saying that?

RA: Yes.

Questioner: Then did this particular Logos that we experience plan for this polarity and know all about it prior to its plan? That I suspect is what happened.

RA: I am Ra. This is quite correct.

Questioner: In that case, you would have, as a Logos, you would have the advantage of selecting the form of acceleration, I might say, of spiritual evolution by planning for what we call the major archetypical philosophical foundation and planning these as a
function of the polarity that would be gained in third density. Is this correct?

RA: 我是 Ra。绝妙地正确。
RA: I am Ra. This is exquisitely correct.

77.23 发问者：既然那样，似乎对于这些哲学基础的精确本质，(获致)一个完整的知识(体系)，在研读心智、身体、灵性的进化上，具有主要的重要性，接着我会想要仔细地走过每个基本的二十一，从心智开始，如果 Ra 同意这么做的话？

Questioner: In that case, it seems that a thorough knowledge of the precise nature of these philosophical foundations would be of primary importance to the study of evolution of mind, body, and spirit, and I would like to carefully go through each of the basic twenty-one, starting with the mind, if this is agreeable with Ra.

RA: 我是 Ra。这是可同意的、但我们必得做出两个请求。
RA: I am Ra. This is agreeable with two requests which must be made.

第一，学生要尝试去陈述它对于各个原型的领会。然后我们可以评论。我们的教导/学习不能到达学习/教导的程度。

Firstly, that an attempt be made to state the student’s grasp of each archetype. We may then comment. We cannot teach/learn to the extent of learn/teaching.

第二，我们要求这事被恒常地摆在心智前面，如同眼前的蜡烛一般，即每个心/身/灵复合体将要、应该，的确必定要以自己的方式去感知每一个原型，如你使用的方便称谓。

Secondly, we request that it be constantly kept before the mind, as the candle before the eye, that each mind/body/spirit complex shall, and should, and indeed must perceive each archetype, if you use this convenient term, in its own way.

所以，你可以看到精准并不是目标; 毋宁，对于一般概念复合体的感知品质才是目标。

Therefore, you may see that precision is not the goal; rather, quality of general concept complex perception is the goal.

77.24 发问者：现在，在进入这个过程之前，我想要确认，我们澄清了几个一般的概念，我当然会遵照你刚才陈述的要求。

Questioner: Now, there are several general concepts that I would like to be sure that we have clear before going into this process, and I will certainly adhere to the requests that you have just stated.

当我们的理则设计这个特殊的进化经验，它决定使用一个我们刚才谈到的系统、以允许(实体们)透过完全的自由
意志去极化，这点跟不这么做的理则有何不同？我看见该理则创造一种可能性、穿越各个密度、增加振动。

When our Logos designed this particular evolution of experience It decided to use the system of which we spoke creating, or allowing for, polarization through total free will. How is this different from the Logos that does not do this? I see the Logos creating the possibility of increase in vibration through the densities.

让我先首先问：理则如何提供与设定这些密度，若你可以回答这题？

Let me ask first: How are the densities provided for and set up by the Logos, if you can answer this?

RA：我是 Ra。这将是此次工作的最后一个完整询问。容我们说，作用在这个器皿上的超心灵攻击已经留下一些伤痕，以我们自己的意见，必须加以照顾好维持该器皿。

RA: I am Ra. This shall be the last full query of this working. The psychic attack upon this instrument has, shall we say, left scars which must be tended, in our own opinion, in order to maintain the instrument.

让我们观察你们的第二密度。许多实体比其他实体更快速地来到第三密度，并不是因为它们天生具有高效率的催化作用，而是因为不寻常的投资机会。正是以这种方式：第四密度实体们可以投资第三(密度)，第五密度实体们可以投资第四(密度)。

Let us observe your second density. Many come more rapidly to third density than others not because of an innate efficiency of catalysis but because of unusual opportunities for investment. In just such a way those of fourth density may invest third, those of fifth density may invest fourth.

当(实体)获致第五密度，这个过程自身就产生一股动量，基于将智慧的特征应用到环境。于是该理则自己在这些例证中、提供投资机会[如果你愿意用那个术语]。

When fifth density has been obtained the process takes upon itself a momentum based upon the characteristics of wisdom when applied to circumstance. The Logos Itself, then, in these instances provides investment opportunities, if you wish to use that term.

容我们询问、在这个空间/时间、是否有任何简短的询问？

May we enquire if there are any brief queries at this space/time?

77.25 发问者：在这次通讯之后，关于该超心灵攻击，有没有任何我们可以做的事，以增加该器皿的舒适度，或者在目前状况下，有没有任何我们可以做的，好使该器皿更舒适或改善该通讯？

Questioner: Is there anything that we can do after this contact to increase the instrument’s comfort as related to
the psychic attack, or is there anything we can do to make the instrument more comfortable or improve the contact in this present situation?

RA: 我是 Ra。每一位成员拥有的治疗机能已经开始供能。这是可以被使用的。该实体可以被鼓励保持不动一段时期。因为它将不会欣赏这点，我们建议适当的讨论。

RA: I am Ra. The faculties of healing which each has commenced energizing may be used. The entity may be encouraged to remain motionless for a period. As it will not appreciate this, we suggest the proper discussion.

被称为馨香的物理附属品只偏移了一度，这没有更深的意义。为了该器皿的肉体舒适度，我们确切请求你们务必继续仔细地留意(器具)排列。你们是谨慎认真的。一切都好。

The physical appurtenance called the censer was just a degree off, this having no deeper meaning. We do ask, for reasons having to do with the physical comfort of the instrument, that you continue in your careful efforts at alignment. You are conscientious. All is well.

我的朋友，我们在太一造物者荣耀的爱与光中，离开你们。所以，向前去吧，在太一无限造物者的大能与和平中欢欣庆祝。我是 Ra。Adonai。

We leave you, my friends, in the glorious love and light of the One Creator. Go forth, therefore, rejoicing in the power and in the peace of the One Infinite Creator. I am Ra. Adonai.

第 078 场集会 1982 年 2 月 19 日

78.0 RA: 我是 Ra。我在太一无限造物者的爱与光中向你们致意。我们现在开始通讯。

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

78.1 发问者：刚才执行的仪式是否出了问题，使我们必须执行两次？

Questioner:Was there some problem with the ritual performed that it was necessary to perform it twice?

RA: 我是 Ra。有一个步骤错了，造成注意力短暂地偏离。这情况不是好的。

RA: I am Ra. There was a misstep which created a momentary lapse of concentration. This was not well.

78.2 发问者：错的步骤是什么？

Questioner:What was the misstep?

RA: 我是 Ra。那是一个遗漏的走位。

RA: I am Ra. It was a missed footing.

78.3 发问者：这点对于该器皿是否有任何不利的效应？

Questioner:Did this have any detrimental effect on the instrument?
RA: 我是 Ra。非常少。该器皿感觉到一种阴魂、跟寒冷有关、接着说出来。该器皿做了适当的事情。

RA: I am Ra. Very little. The instrument felt the presence it has come to associate with cold and spoke. The instrument did the appropriate thing.

78.4 发问者: 你可否告诉我该器皿的状态?
Questioner: Could you tell me the condition of the instrument?

RA: 我是 Ra。肉体复合体(状态)如前所述。生命能有些微的损失。基本的复合体变貌类似于你前次所问的情况。

RA: I am Ra. The physical complex is as previously stated. There is some slight loss of vital energy. The basic complex distortions are similar to your previous asking.

78.5 发问者: 该器皿想要我问、她的肾脏有没有任何问题?
Questioner: The instrument would like for me to ask if there is any problem with her kidneys?

RA: 我是 Ra。这个询问比它的简短性所担保的要更为复杂。这个器皿的肉体复合体的肾脏系统受到许多损害。时间/空间中的同等部分毫无瑕疵地统驭该身体复合体。

RA: I am Ra. This query is more complex than its brevity certifies. The physical complex renal system of this instrument is much damaged. The time/space equivalent which rules the body complex is without flaw.

由于超心灵攻击，过去有一个严重的问题，关于这个(肾脏)系统的灵性治疗是否能持续？它确实可以(持续)，但需要(器皿)肯定灵性的主权凌驾于外观或可见物，以重新强化(效力)。

There was a serious question, due to psychic attack, as to whether the spiritual healing of this system would endure. It did so but has the need to be re-enforced by affirmation of the ascendancy of the spiritual over the apparent or visible.

当这个器皿开始摄取被设计来治疗肉体的物质，除了别的以外、还有肾脏复合体，这个器皿那时停止对于(灵性)治疗的肯定。由于这情况，治疗效果再次被弱化。这是个有些深奥的变貌，若器皿可以吸收这些概念是好的。

When this instrument began ingesting substances designed to heal in a physical sense, among other things the renal complex, this instrument was ceasing the affirmation of healing. Due to this, again, the healing was weakened. This is of some profound distortion, and it would be well for the instrument to absorb these concepts.

因为给予这些可能冒犯自由意志的资讯、我们请求你的原谅。但该器皿的奉献程度是这样的：如果可能的话，不
管任何状况都会坚持到底。因此我们提供这个资讯，好让它可以坚持到底，（但）拥有更充分朝向舒适的变貌。

We ask your forgiveness for offering information which may abridge free will, but the dedication of the instrument is such that it would persevere regardless of its condition, if possible. Thusly we offer this information that it may persevere with a fuller distortion towards comfort.

78.6 发问者：导致时间/空间的肾脏痊愈的经验是什么？

Questioner: What was the experience that caused the healing of the time/space kidney?

RA: 我是 Ra。这个经验是凭借自我对自我的治疗，偕同灵性医者的催化剂，你们称为帕琪塔。

RA: I am Ra. This experience was the healing of self by self with the catalyst of the spiritual healer whom you call Pachita.

78.7 发问者：谢谢你。我们利用思想形态的能量移位，在通讯期间，最有效率地供能该器皿，我们可以明确地做些什么？

Questioner: Thank you. In utilizing the energetic displacements of thought-forms energizing the instrument during contact most efficiently, what specifically could we do?

RA: 我是 Ra。该支持小组的每个成员都有额外的爱与光。在工作期间，提供给该器皿。每位成员早已将爱、光，以及肉体、心智、灵性的配置的气力思维，传送给该器皿。这些传送是形体。你们可以精炼这些传送，直到爱与光最充分的显化被送入这个实体[目前作为器皿]的能量网络中。为了产生最大的效能，你们精确的传送（必须）是你们自己制作的产物。

RA: I am Ra. Each of the support group has an excess of love and light to offer the instrument during the working. Already each sends to the instrument love, light, and thoughts of strength of the physical, mental, and spiritual configurations. These sendings are forms. You may refine these sendings until the fullest manifestations of love and light are sent into the energy web of this entity which functions as instrument. Your exact sending is, in order to be most potent, the creature of your own making.

78.8 发问者：OK。谢谢你。我即将返回进化过程中较早的时代，如果你愿意那样称呼，尝试为某些概念建立一个十分根本的基础，似乎是我们在此经验的所有事物的根本，好让我们可以更完整地检验我们进化的基本（原理）。

Questioner: OK. Thank you. I am going to go back to an earlier time, if you could call it that, in the evolution to try to establish a very fundamental base for some of the concepts that
seem to be the foundation of everything that we experience here, so that we can more fully examine the basis of our evolution.

I am guessing that in our Milky Way Galaxy (that is, the major galaxy with billions of stars that we find ourselves in) that the progress of evolution was from the center outward toward the rim, and that in the early evolution of this galaxy the First Distortion was not extended down past the sub-Logos simply because it was not thought of, or not conceived, and that this extension of the First Distortion, which created the polarization that we experience, was something that occurred at what we would call a later time, or as the evolution progressed outward from the center of the galaxy. Am I in any way correct with this statement?

RA: I am Ra. You are correct.

RA: 我是 Ra。你是正确的。
principle, or goal.]

78.10 **Questioner:** 现在，我了解，我们
站在一个十分困难的地面上，你可以说，
要找到精确的术语是困难的。以我们目
前的语言系统来衡量，它完全脱离我们
的座标系统。

**Questioner:** Now, I realize that we are
on very difficult ground, you might say,
for precise terminology here, since it is
totally displaced from our system of
coordinates for evaluation in our
present system of language.

我假设，这些在银河中心早期形成的
理则、欲望为太一造物者创造一个经验
的系统。它们开始的时候，关于要如何
做这件事，没有先前的经验或资讯？这
有些难问。

These early Logoi that formed in the
center of the galaxy wished, I assume,
to create a system of experience for
the One Creator. Did they then start
with no previous experience or
information about how to do this? This
is difficult to ask.

**RA:** 我是 Ra。在这个造物或你可称
为八度音程的开端，有一些东西被知晓
为前次八度音程的收割物。关于前次的
造物，我们所知的、跟将临的八度音程
(的知晓)同样微小。无论如何，我们觉
察那些被收集的概念的片段，它们是造
物者拥有的工具、用以认识自我。

**RA:** I am Ra. At the beginning of this
creation or, as you may call it, octave,
there were those things known which
were the harvest of the preceding
octave. About the preceding creation
we know as little as we do of the
octave to come. However, we are
aware of those pieces of gathered
concept which were the tools which
the Creator had in the knowing of the
self.

这些工具有两种*, 首先是对于心智、
身体、灵性的经验之效率的一个觉察。
第二、觉察心智、身体、灵性的最有
本质，或者，若你愿意，可称之为形意
者。第三、觉察心智、身体、灵性的两
个层面，形意者可以用来平衡所有的催
化剂。你可以称呼这两者为母体与赋能
者。

These tools were of two kinds.*
Firstly, there was an awareness of the
efficiency for experience of mind, body,
and spirit. Secondly, there was an
awareness of the most efficacious
nature or, if you will, Significator of
Mind, Body, and Spirit. Thirdly, there
was the awareness of two aspects of
mind, of body, and of spirit that the
Significator could use to balance all
catalyst. You may call these two the
Matrix and the Potentiator.

【*Ra 提到两种(工具)，接着列出三种。多
年以后、书记员开玩笑地说：Ra 不
能数超过一的数字。】
[*Ra mentions “two kinds” and then
lists three. Over the years the scribe
has joked that Ra could not count
beyond one.]
78.11 发问者：可否请你详述母体与赋能者的本质与品质？

Questioner: Could you elaborate please on the nature and quality of the Matrix and the Potentiator?

RA: 我是 Ra。在心智复合体中，母体可以被描述为意识。它已经被称为魔法师。值得注意的是：就它自己而言，意识是不动的。意识的赋能者是无意识。这包含心智潜能的一个广阔领域。

In the mind complex the Matrix may be described as consciousness. It has been called the Magician. It is to be noted that, of itself, consciousness is unmoved. The Potentiator of consciousness is the unconscious. This encompasses a vast realm of potential in the mind.

在身体中，母体可以被视为平衡的工作或平稳的运作。注意到，这里的母体总是活跃的、没有办法是不活跃的。于是，身体复合体的赋能者可以被称为智慧，因为唯有透过判断，身体复合体那不止息的活动与倾向得以在有用的模式中被经验。

In the body the Matrix may be seen as Balanced Working or Even Functioning. Note that here the Matrix is always active with no means of being inactive. The Potentiator of the body complex, then, may be called Wisdom, for it is only through judgment that the unceasing activities and proclivities of the body complex may be experienced in useful modes.

灵性的母体是你们可以称为灵魂的暗夜或太古的黑暗。再次地，我们在此拥有的母体不能移动或工作。这个极具接受性的母体的潜在力量是如此之大，以致于该赋能者可以被视为闪电。在你们被称为塔罗的原型系统中，这点已经被精炼为闪电击中的高塔之概念复合体。然而，起初的赋能者是：光以突然的、烈火的形态呈现；也就是，闪电它自己。

The Matrix of the Spirit is what you may call the Night of the Soul, or Primeval Darkness. Again we have that which is not capable of movement or work. The potential power of this extremely receptive Matrix is such that the Potentiator may be seen as Lightning. In your archetypical system called the tarot this has been refined into the concept complex of the Lightning Struck Tower. However, the original Potentiator was light in its sudden and fiery form; that is, the lightning itself.

78.12 发问者：你可愿阐明、你刚才谈到的形意者？

Questioner: Would you elucidate with respect to the Significator you spoke of?

RA: 我是 Ra。起初的形意者可以无差别地被命名为心智、身体、灵性。

I am Ra. The original Significators may undifferentiatedly be
termed the mind, the body, and the spirit.

78.13 **Questioner:**那么，在这个银河的进化开端，我们有一个原型心智、那是前次八度音程的产物、然后这个银河使用它、并在自由意志的第一变貌底下行动、以演化出这个银河的全体经验。这是否正确？

**Questioner:** Then we have, at the beginning of this galactic evolution, an archetypical mind that is the product of the previous octave which this galaxy then uses and acts upon under the First Distortion of Free Will to evolve the total experience of this galaxy. Is this correct?

**RA:**我是 Ra。这是相当正确的。

**RA:** I am Ra. This is quite correct.

78.14 **Questioner:**但是，这么做的过程中，在本银河系的中心缺乏知识，或者缺乏可能延伸第一变貌的概念、才能允许我们已经验为极性的东西。是否有任何极性的概念从前次八度音程被带过来、就服务他人或服务自我极性的意义而言？

**Questioner:** But, in doing this, there was at the center of the galaxy the lack of knowledge, or the lack of concept of possibility of extending the First Distortion so as to allow for what we have experienced as polarity. Was there any concept of polarity carried through from the previous octave in the sense of service-to-others or service-to-self polarity?

**RA:**我是 Ra。就移动者与被移动者的意义而言，过去有极性。就服务自我与服务他人的意义而言，(当时)没有极性。

**RA:** I am Ra. There was polarity in the sense of the mover and the moved. There was no polarity in the sense of service to self and service to others.

78.15 **Questioner:**那么首先的经验，如你所说，是单色的。现在，七个振动密度的概念、伴随着进化过程以离散密度的方式发生，那个概念是从前次八度音程带过来的吗？

**Questioner:** Then the first experiences, as you say, were in monochrome. Now, was the concept of the seven densities of vibration with the evolutionary process taking place in the discrete densities—was that carried through from the previous octave?

**RA:**我是 Ra。就我们狭窄的知识极限而言，八度音程之道是没有时间的；也就是说，在各个造物中都有七个密度、无限地(开展)。

**RA:** I am Ra. To the limits of our knowledge, which are narrow, the ways of the octave are without time; that is, there are seven densities in each creation infinitely.

78.16 **Questioner:**我假设，我们银河的中心太阳群，在开始这个银河的进化过
程中，在祂们的计划中、提供意识的精炼，透过我们在此经验的各个密度。然而，祂们并未设想到有关于服务自我与服务他人的意识之极化。那么，这是否正确？

Questioner: I am assuming that the central suns of our galaxy, in starting the evolutionary process in this galaxy, provided for, in their plans, the refinement of consciousness through the densities just as we experience it here. However, they did not conceive of the polarization of consciousness with respect to service to self and service to others. Is this correct, then?

RA: 我是 Ra。这是正确的。

RA: I am Ra. This is correct.

78.17 发问者：为什么这些密度拥有这些品质？你曾经依照它们的品质命名这些密度，这个密度属于……下一个、第四密度属于爱，等等。你可否告诉我为什么这些品质以那种形式存在？是否有一点点可能回答这个问题？

Questioner: Why do the densities have the qualities that they have? You have named the densities with respect to their qualities, this density being that of. . . the next, the fourth density being that of love, etc. Can you tell me why these qualities exist in that form? Is it possible to answer this question at all?

RA: 我是 Ra。这是可能的。

RA: I am Ra. It is possible.

78.18 发问者：请你开始回答吧？

Questioner: Would you please answer that?

RA: 我是 Ra。振动范围的特质对于八度音程的各个量子(阶)都是独特的，你可以带着一些确定性描述它的特性，就如同你以恰当运作的光学仪器观察一个颜色、两者的确定性是相同的。

RA: I am Ra. The nature of the vibratory range peculiar to each quantum of the octave is such that the characteristics of it may be described with the same certainty with which you perceive a color with your optical apparatus if it is functioning properly.

78.19 发问者：所以理则那时计划了起初的、首先的进化，但第一变貌并未延伸到其产物。在某个(时)点、这个第一变貌被延伸了、接着浮现出第一个服务自我的极性。这是否正确？如果是这样的话，可否请你告诉我这个浮现过程的历史？

Questioner: So the original, the first evolution then was planned by the Logos, but the First Distortion was not extended to the product. At some point this First Distortion was extended, and the first service-to-self polarity emerged. Is this correct, and if so could you tell me the history of this process and emergence?

RA: 我是 Ra。作为开场白，让我陈述理则们总是认为自己提供自由意志
RA: I am Ra. As proem let me state that the Logoi always conceived of themselves as offering free will to the sub-Logoi in their care. The sub-Logoi had freedom to experience and experiment with consciousness, the experiences of the body, and the illumination of the spirit. That having been said, we shall speak to the point of your query.

第一个这样做的理则，将你们现在看见的自由意志[就完整的意义而言]灌注到它(众多)的子理则之中，来到这个创作是由于：深度地沉浸一些概念或概念化的可能性，主题是我们已称为的形意者。该理则假定心智、身体、灵性有可能成为复合的。为了让形意者成为它所不是的东西，那么，它必定要被授予造物者的自由意志。这个思维开始运转之后，理则们展开一系列相当冗长的[以你们的称谓]过程，改善或提炼这个种子思维。关键是形意者成为一个复合体。

The first Logos to instill what you now see as free will in the full sense in its sub-Logoi came to this creation due to contemplation in-depth of the concepts, or possibilities of conceptualizations, of what we have called the significators. The Logos posited the possibility of the mind, the body, and the spirit as being complex.

In order for the significator to be what it is not, it then must be granted the free will of the Creator. This set in motion a quite lengthy, in your terms, series of Logoi improving or distilling this seed thought. The key was the significator becoming a complex.

78.20 问者：那么我们特有的理则，当祂创造自己独特的造物，在该实验的进化螺旋向下到了远方的某个点，形意者成为它所不是的东西，事实上，创造我们在第三密度中努力的目标：极性，所以我假设这点主要与设计这些原型有关，以如此这般的方式设计，好让它们可以创造这个极化的加速过程。这是否有点正确？

Questioner: Then our particular Logos, when it created Its own particular creation, was at some point far down the evolutionary spiral of the experiment with the significator becoming what it was not or, in effect, creating the polarity that we strive for in third density and, therefore was, I am assuming, primarily concerned in the design of the archetypes, in designing them in such a way so as they would create the acceleration of this polarization. Is this in any way correct?

RA: 我是Ra。我们只会简短地评论。一般而言，这是正确的。你可以看待每一个理则及其设计为造物者经验祂自己、这样观看是有益的。

RA: I am Ra. We would only
comment briefly. It is generally correct. You may fruitfully view each Logos and its design as the Creator experiencing Itself.

形意者成为一个复合体，该种子概念引进了两件事：第一、在一个子理则中，造物者在你们称为的动态张力中对抗造物者；第二，自由意志的概念，一旦已被更充分地延伸进入子理则，被知晓为心/身/灵复合体，就创造与再创造、并且持续创造、作为它真实本质的一个机能。

The seed concept of the Significator being a complex introduces two things: firstly, the Creator against Creator in one sub-Logos in what you may call dynamic tension; secondly, the concept of free will, once having been made fuller by its extension into the sub-Logoi known as mind/body/spirit complexes, creates and re-creates and continues to create as a function of its very nature.

78.21 发问者：你先前陈述在这个密度、第三密度中做选择、它是轴心，造物在其上转动*。你可否详述做这个声明的原因？

Questioner: You stated previously that The Choice that is made in this density, third density, is the axis upon which the creation turns.* Could you expand on your reason for making that statement?

【*先前在 76.16 陈述】
many different things; versatile.”]

起初理则的经验，在空间/时间中观看是少的；它现在的经验则比较多。

The original Logos’ experience was, viewed in space/time, small; Its experience now, more.

因此，我们说，当我们现在、于这个空间/时间对你述说造物的本质、如我们已描述的话语。这并未否认该过程，借由它，这个本质已经被达成；而仅是认可其产物。

Therefore, we say, as we now speak to you at this space/time, the nature of creation is as we have described. This does not deny the process by which this nature has been achieved but merely ratifies the product.

78.23 发问者：在我们经验的第三密度之后, 各个社会记忆复合体朝正面和负面极化。两个极性相当、但相反的社会记忆复合体之间的互动是否就如同两个相反极性的生命/灵复合体之间的互动，只是规模放大许多倍？这是否为第四与第五密度中极性差的函数，它们以此获得经验的方式？

Questioner: After third density, in our experience, social memory complexes are polarized positively and negatively. Is the interaction between social memory complexes of opposite polarity equivalent, but on a magnified scale, to the interaction between mind/body/spirit complexes of opposite polarity? Is this how experience is gained as a function of polarity difference at the fourth and fifth densities?

RA: 我是 Ra。否。
RA: I am Ra. No.

78.24 发问者：只是问这个问题都是困难的，但形成正面与负面社会记忆复合体的功能或经验性价值是什么？为何在那个(时)点分离极性，而非允许相反极性的生命/灵复合体在较高密度中混合在一起？

Questioner: This is a hard question just to ask, but what is the function or what is the value experientially of the formation of positive and negative social memory complexes, of the separation of the polarities at that point, rather than the allowing for the mixing of mind/body/spirit complexes of opposite polarity at the higher densities?

RA: 我是 Ra。极性的目的是发展做功的潜能。自从选择这个概念被欣赏之后，这是那些[我们说]实验已演化出的一个伟大特征。

RA: I am Ra. The purpose of polarity is to develop the potential to do work. This is the great characteristic of those, shall we say, experiments which have evolved since the concept of The Choice was appreciated. Work is done far more efficiently and with greater purity, intensity, and variety by the voluntary searching of
mind/body/spirit complexes for the lessons of third and fourth densities.

Work is done far more efficiently and with greater purity, intensity, and variety by the voluntary searching of mind/body/spirit complexes for the lessons of third and fourth densities.

The action of fifth density is, viewed in space/time, the same with or without polarity. However, viewed in time/space, the experiences of wisdom are greatly enlarged and deepened due, again, to the voluntary nature of polarized mind/body/spirit action.

The fourth and fifth densities are quite independent, the positive polarity functioning with no need of negative and vice-versa.

It is to be noted that in attempting to sway third-density mind/body/spirit complexes in choosing polarity there evolves a good bit of interaction between the two polarities.

Fourth and fifth densities are independent, the positive polarity functioning with no need of negative and vice-versa.
于正面极性并不困难：它将爱与光送给所有其他自我。对于服务自我的极化实体则是够难的、以致于在某个(时)点，负面极性被遗弃。

In sixth density, the density of unity, the positive and negative paths must needs take in each other, for all now must be seen as love/light and light/love. This is not difficult for the positive polarity which sends love and light to all other-selves. It is difficult enough for service-to-self polarized entities that, at some point, the negative polarity is abandoned.

78.26 发问者：极性的选择作为一个独特的环境、容我说、它是在我们这个特定经验中、意识进化之原型基础的环境。这点向我指出：经过一个造物者知晓祂自己的漫长过程、关于一个经验过程的设计，我们已经抵达目前或最大效率的位置，针对最大效率的设计存在于意识根部之中，也就是原型心智，它是所有已经过去的事物的产物。毫无疑问地，有些相对纯粹的原型概念，有七个概念针对心智、身体、灵性。我感觉我们现有的语言在此有些不完备。

Questioner: The choice of polarity being the unique circumstance, shall I say, for the archetypical basis for the evolution of consciousness in our particular experience indicates to me that we have arrived, through a long process of the Creator knowing Itself, we’ve arrived at a position of present or maximum efficiency for the design of a process of experience. That design for maximum efficiency is in the roots of consciousness and is the archetypical mind and is a product of everything that has gone before. There are, unquestionably, relatively pure archetypical concepts for the seven concepts for mind, body, and spirit. I feel that the language that we have for these is somewhat inadequate.

无论如何，我们将继续尝试理解[一个贫乏的词语]这方面的基础，我希望我已经奠定基础、带有某些准确程度、尝试为我们理则的原型发展设置一个背景。我是否省略任何东西或犯了任何错误，或者你可以评论我的尝试，要去奠定一个基础，为了(理解)我们理则使用的原型建构？

However, we will continue to attempt to understand—and that is a poor word also—the foundation for this, and I am hoping that I have laid the foundation with some degree of accuracy in attempting to set a background for the development of the archetypes of our Logos. Have I left out anything or made any errors, or could you make any comments on my attempt to lay a background for the construction that our Logos used for the archetypes?

RA：我是 Ra。你这些询问是考虑周到的。

RA：I am Ra. Your queries are thoughtful.
78.27 发问者：它们是否准确，或者我犯了一些错?
Questioner: Are they accurate, or have I made mistakes?

RA：我是Ra。(宇宙中)没有错误。
RA: I am Ra. There are no mistakes.

78.28 发问者：让我这样说好了。在我分析通往我们经验的、原型建构的过程中，我是否曾踏错脚步?
Questioner: Let me put it this way. Have I made missteps in my analysis of what has led to the construction of the archetypes that we experience?

RA：我是Ra。我们与你分享的观察是：评断无份于心/身/灵复合体之间的互动。我们已经尝试尽量完整地回答每个询问，以你们的语言和先前资讯允许的程度为限。我们愿建议细读目前的材料，如果你有进一步的询问、精炼任何概念，再问一次这些询问，接着我们将尝试适当的第二次答辩。
RA: I am Ra. We may share with you the observation that judgment is no part of interaction between mind/body/spirit complexes. We have attempted to answer each query as fully as your language and the extent of your previous information allow. We may suggest that if, in perusing this present material, you have further queries refining any concept, these queries may be asked, and again we shall attempt adequate rejoinders.

78.29 发问者：我理解你在回答那题上的限制。谢谢你。
Questioner: I understand your limitations in answering that. Thank you.

你可否告诉我我在第一密度中，风与火如何教导地与水?
Could you tell me how, in first density, wind and fire teach earth and water?

RA：我是Ra。你可以看待浑沌的风与火*如字面意义、它们照亮并且形成无定形物，因为地与水在无时状态中是未成形的。
RA: I am Ra. You may see the air and [fire]* of that which is chaos as literally illuminating and forming the formless, for earth and water were, in the timeless state, unformed.

【*Ra 确实说了「风与水」，但假定其意思是指「风与火」。】
[*Ra actually said “air and water” but presumably meant “air and fire.”]

当火与风的主动原则炽热地吹动与燃烧周围的东西、滋养那即将到来的事物，(于是)水学习成为大海、湖泊、河川，提供机会给可存活的生命。地学习被塑形，从而提供机会给可存活的生命。
As the active principles of fire and air blow and burn incandescently about that which nurtures that which is to come, the water learns to become sea, lake, and river, offering the opportunity
for viable life. The earth learns to be shaped, thus offering the opportunity for viable life.

78.30 发问者：心智的七个原型是否为七个密度的一个函数、或有相关性？这里的七个密度是我们在这个八度音程要经验的过程。

Questioner: Are the seven archetypes for mind a function of, or related to, the seven densities that are to be experienced in the octave?

RA: 我是 Ra。这个关系是离题的,因为看不到任何一致性。无论如何,通过原型的进展具有进展通过各个密度的一些特征。容我们说,你可以查看这些关系,却无须把这两者粘贴在一起。

RA: I am Ra. The relationship is tangential in that no congruency may be seen. However, the progress through the archetypes has some of the characteristics of the progress through the densities. These relationships may be viewed without being, shall we say, pasted one upon the other.

78.31 发问者：七个能量中心如何呢？它们是否以某种方式与原型有关联？

Questioner: How about the seven bodily energy centers? Are they related to archetypes in some way?

RA: 我是 Ra。相同的话可以在这里(再)说一次。观察这些关系可增长知识、但坚持一致性的限制是(令人)窒息的。

RA: I am Ra. The same may be said of these. It is informative to view the relationships but stifling to insist upon the limitations of congruency. Recall at all times, if you would use this term, that the archetypes are a portion of the resources of the mind complex.

78.32 发问者：原型与我们太阳系的行星之间是否有任何关系？

Questioner: Then is there any relationship between the archetypes and the planets of our solar system?

RA: 我是 Ra。这不是一个简单的询问。严格地说,原型与行星有某种关联。然而,这个关系不能以你们的语言来表达。无论如何,这点并未使你们人群中的行家们停止尝试命名与描述这些关系。

RA: I am Ra. This is not a simple query. Properly, the archetypes have some relationship to the planets. However, this relationship is not one which can be expressed in your language. This, however, has not halted those among your people who have become adepts from attempting to name and describe these relationships.

为了最纯粹地理解[若我们可以用这个误称]原型，最好是查看组成每个原型的各个概念,将行星与其他对应关系
To most purely understand, if we may use this misnomer, the archetypes it is well to view the concepts which make up each archetype and reserve the study of planets and other correspondences for meditation.

78.33 **Questioner:** In my view, since these planets are an outgrowth of the Logos, and since the archetypical mind was the foundation for the experience, would these planets have some relationship with the Logos? We shall certainly follow your suggestion.

**Ra:** I am Ra. We would first respond to your confusion as regards the various writings upon the archetypical mind.

You may well consider the very informative difference between a thing in itself and its relationships or functions. There is much study of archetype which is actually the study of functions, relationships, and correspondences. The study of planets, for instance, is an example of archetype seen as function. However,
the archetypes are, first and most profoundly, things in themselves, and the pondering of them and their purest relationships with each other should be the most useful foundation for the study of the archetypical mind.

We now address your query as to the archetype which is the Matrix of the Mind. As to its name, the name of Magician is understandable when you consider that consciousness is the great foundation, mystery, and revelation which makes this particular density possible. The self-conscious entity is full of the magic of that which is to come. It may be considered first, for the mind is the first of the complexes to be developed by the student of spiritual evolution.

RA: I am Ra. This is correct. You see here the recapitulation of the beginning knowledge of this Logos; that is, Matrix and Potentiator. The unconscious is, indeed, what may be poetically described as High Priestess, for it is the Potentiator of the Mind, and as potentiator for the mind is that principle which potentiates all experience.

78.34 发问者：那么被称为高等女祭司的原型, 它是否代表直觉, 恰当地说、原型第二号?

Questioner: Would the archetype then that has been called the High Priestess, which represents the intuition, be properly the second of the archetypes?

RA: 我是 Ra。我感知到一个心智复合体的一个询问意图、但只察觉到声音振动性的声明。请重新发问。

78.36 发问者：我刚才问第三个原型是否为皇后, 以及这个原型与守纪律的冥想有关，这么说是否正确?

RA: I am Ra. I perceive a mind complex intention of a query but was aware only of sound vibratory statement. Please re-question.
Questioner: I was asking if the third archetype was the Empress, and was it correct to say that this archetype had to do with disciplined meditation?

RA: 我是 Ra。第三个原型可以被宽广地掌握为心智的催化剂。因此它接受的东西远比守纪律的冥想要多。然而，透过这个机能，当然可以使催化剂被最有效率地使用。

RA: I am Ra. The third archetype may broadly be grasped as the Catalyst of the Mind. Thus it takes in far more than disciplined meditation. However, it is certainly through this faculty that catalyst is most efficiently used.

第三号原型或许被混淆地称为皇后，虽然对于这个称谓的意向是理解到它代表心智复合体中、容我们说、首先被男性或显意识部分使用或高贵化的无意识或女性部分。因此(有了)该高贵的名字。

The Archetype, Three, is perhaps confusedly called Empress, although the intention of this nomer is the understanding that it represents the unconscious, or female, portion of the mind complex being first, shall we say, used or ennobled by the male or conscious portion of the mind. Thus the noble name.

The Archetype, Three, is perhaps confusedly called Empress, although the intention of this nomer is the understanding that it represents the unconscious, or female, portion of the mind complex being first, shall we say, used or ennobled by the male or conscious portion of the mind. Thus the noble name.

FA: 第四个原型被称为皇帝，似乎跟其他自我的经验有关，并且与其他自我相关的绿色光芒能量中心(有关)。这是否正确？

Questioner: The fourth archetype, called the Emperor, seems to have to do with the experience of other-selves and the green-ray energy center with respect to other-selves. Is this correct?

RA: 我是 Ra。这(观察)是敏锐的。第四号原型的广泛名称可以是心智的经验。在塔罗牌中 你找到皇帝的名称。再次地、这暗示高贵的身份，而在这个案例中 我们可以看见该暗示：即唯有经过被赋能的意识处理催化剂之后、才有伴随而来的经验。因此借由使用无意识心智的广大资源、高贵化显意识心智。

RA: I am Ra. This is perceptive. The broad name for Archetype Four may be the Experience of the Mind. In the tarot you find the name of Emperor. Again this implies nobility, and in this case we may see the suggestion that it is only through the catalyst which has been processed by the potentiated consciousness that experience may ensue. Thusly is the conscious mind ennobled by the use of the vast resources of the unconscious mind.

这个器皿的背部变得僵硬，并且该器皿疲倦了。我们欢迎再一个询问。

This instrument’s dorsal side grows stiff, and the instrument tires. We welcome one more query.

78.37 发问者：我想问这场集会比先前大多数的集会长久的原因，同时是否有任何我们可以做的事、好使该器皿更
Questioner: I would like to ask the reason for this session having been longer than most previous sessions, and also if there is anything we can do to make the instrument more comfortable or improve the contact?

RA: 我是 Ra。容我们说，这个器皿被给予远比平常的能量转移总额更多的量。当该器皿自身没有肉体(能量)储备、关于这类被使用能量的总额有一个安全限制。这是不可避免的、由于各种扭曲的缘故、好比我们刚才提到的，在这次工作期间，逐渐增加的背部不适。

RA: I am Ra. This instrument was given far more than the, shall we say, usual amount of transferred energy. There is a limit to the amount of energy of this type which may with safety be used when the instrument is itself without physical reserves. This is inevitably due to the various distortions such as we mentioned previously in this working having to do with growing dorsal discomfort.

各项排列是很讲究的。我们欣赏你们的谨慎认真。为了增强该器皿的舒适，我们建议在每次工作之前，先完成仔细(用手)运作背部区域这件事。

The alignments are fastidious. We appreciate your conscientiousness. In order to enhance the comfort of the instrument it might be suggested that careful manipulation of the dorsal area be accomplished before a working.

我们也建议，由于超心灵攻击的企图，这个器皿的肉体复合体右侧需要温暖。那儿曾有某种冒犯，但不应是持久的。然而，最好用布充分地包裹这个器皿，以避开任何肉体形态中这类冰冷的显化。

It is also suggested that, due to the attempt at psychic attack, this instrument will require warmth along the right side of the physical complex. There has been some infringement, but it should not be long-lasting. It is, however, well to swaddle this instrument sufficiently to ward off any manifestation of this cold in physical form.

我是 Ra。我的朋友们，我在太一无限造物者的爱与光中离开你们。所以，向前去吧，在太一无限造物者的大能与和平中愉快地欣喜着。Adonai。

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

第 079 场集会 1982 年 2 月 24 日

79.0 RA: 我是 Ra。我在太一无限造物者的爱与光中向你们致意。我们现在开始通讯。

RA: I am Ra. I greet you in the love and in the light of the One Infinite Creator. We communicate now.
79.1 **Questioner**: 可否请你先告诉我该器皿的状态？

**RA**: 我是 Ra。如前所述。

**RA**: I am Ra. It is as previously stated.

79.2 **Questioner**: 该器皿想要问：以她目前的状况、接收太多转移能量是否有任何危险？

**Questioner**: The instrument would like to ask: is there any danger in receiving too much transferred energy with the instrument in her present condition?

**RA**: 我是 Ra。没有。

**RA**: I am Ra. No.

79.3 **Questioner**: 她也想要问：上次集会中、非常大量的能量转移全部是性(能量)转移？

**Questioner**: She would also like to ask if the very large energy transfer of last session was a sexual transfer in total?

**RA**: 我是 Ra。这是正确的。

**RA**: I am Ra. This is correct.

79.4 **Questioner**: 在那个情况下, 她想要知道在集会期间、能量转移的作用？

**Questioner**: In that case, she would like to know the function of the energy transfer during the session.

**RA**: 我是 Ra。这个能量转移的作用是最有帮助的一种、因为它的作用是强化穿梭载具、透过它、内流的通讯被接到。

**RA**: I am Ra. The function of this energy transfer is a most helpful one in that it serves to strengthen the shuttle through which the instreaming contact is received.

联络者自身会监测器皿的状况，当该器皿的变貌开始波动朝向弱点或痛苦的扭曲，通讯即中止。无论如何，当该通讯进行的期间、这个通讯流经该管道、该管道的力量可以被你所说的能量转移所协助。

The contact itself will monitor the condition of the instrument and cease communication when the distortions of the instrument begin to fluctuate towards the distortions of weakness or pain. However, while the contact is ongoing, the strength of the channel through which this contact flows may be aided by the energy transfer of which you spoke.

79.5 **Questioner**: 在该集会之前，我们一直是以一个手势卸除魔法人格、结束我们的驱逐仪式。我刚才在想、我们是否应该维持这个魔法人格、当我们行走太一圆圈时 省略那个手势，只有在那个圆圈形成之后或在该集会之后，才放松对魔法人格的掌握？哪一个是比较
We have been ending our banishing ritual prior to the session here by a gesture that relieves us of the magical personality. I was just wondering if we should omit that gesture—so as to maintain the magical personality while performing the Circle of One—and then only relinquish the magical personality, either after that has formed or after the session? Which would be more appropriate?

**RA:** I am Ra. The practice of magical workings demands the most rigorous honesty. If your estimate of your ability is that you can sustain the magical personality throughout this working, it is well. As long as you have some doubt, it is inadvisable.

In any case it is appropriate for this instrument to return its magical personality rather than carry this persona into the trance state, for it does not have the requisite magical skill to function in this circumstance and would be far more vulnerable than if the waking personality is offered as channel. This working is, indeed, magical in nature in the basic sense. However, it is inappropriate to move more quickly than one’s feet may walk.

79.6 第问者：我想要询问，起初第一变貌延伸到子理则之前，创造极性分离之前，那些实体的第三密度经验。你可否一般性地描述，那些心/身/灵复合体的第三密度经验与在这个行星上进化的人们的经验(相比)；有哪些差异？

**Questioner:** I would like to question about the third-density experience of those just prior to the original extension of the First Distortion to the sub-Logoi to create the split of polarity. Can you describe in general the differences between the third-density experience of these mind/body/spirit complexes and the ones who have evolved upon this planet in this experience that we experience now?

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79.7 发问者：明确地说，在某些第三密度的经验中，只有服务他人的极性在其中持续进化，(当时)关于前世等等知识之罩纱有被拉下来吗，罩纱作用在那些实体上吗？

Questioner: Specifically, in the experience where only the service-to-others polarity in third density evolved for continued evolution into the higher densities, was the veil that is drawn with respect to knowledge of previous incarnations, etc., in effect for those entities?

RA: 我是 Ra。没有。

RA: I am Ra. No.

79.8 发问者：我们在这里经验的转世过程，在该周期中进进出出第三密度身体许多次，(当时)也有像这样的过程吗？

Questioner: Was the reincarnational process like the one that we experience here in which the third-density body is entered and exited for numerous times during the cycle?

RA: 我是 Ra。这是正确的。

RA: I am Ra. This is correct.

79.9 发问者：以我们的年岁为准，是否可能告诉我，(他们的)一辈子有多久、你愿意说吗？

Questioner: Is it possible to give a time of incarnation with respect to our years, and would you do so if it is?

RA: 我是 Ra。理想的投生时期大约接近你们量度的千年期。 你可以说这是一个常数，不管第三密度的经验有任何其他的因素。

RA: I am Ra. The optimal incarnative period is somewhere close to a measure you call a millennium. This is, as you may say, a constant regardless of other factors of the third-density experience.

79.10 发问者：那么在第一变貌的首次延伸之前，罩纱或觉知的丧失并未发生。从这点，我假设在投生之前发生这个罩纱或失去有意识忆起投生前(的能力)，就是延伸第一变貌的主要工具。这是否正确？

Questioner: Then prior to the first extension of the First Distortion, the veil, or loss of awareness, did not occur. Then from this I will make the assumption that this veil, or loss of remembering consciously that which occurred before the incarnation, was the primary tool for extending the First Distortion. Is this correct?

RA: 我是 Ra。你的正确性是有限的。这是首先的工具。

RA: I am Ra. Your correctness is limited. This was the first tool.

79.11 发问者：那么从以上叙述、我假设理则沉思一个机制以成为它不是的东西，首先发明该工具：可以在我们
处于肉体的一生中[我们的称呼]、分离显意识与无意识，以达成它的目标？这是否正确？

Questioner: Then from that statement I assume that the Logos, contemplating a mechanism to become what it was not, first devised the tool of separating the unconscious from the conscious during what we call physical incarnation to achieve its objective? Is this correct?

RA: 我是 Ra。是的。

RA: I am Ra. Yes.

79.12 发问者：那么就以上叙述，我还假设在首先的工具[所谓的罩纱]之后，有许多其他工具被构想与使用。这是否正确？

Questioner: Then from that statement I also assume that many other tools were conceived and used after the first tool of the so-called veil. Is this correct?

RA: 我是 Ra。曾有一些精炼。

RA: I am Ra. There have been refinements.

79.13 发问者：在这个延伸第一变貌的实验之前，在那个时期，在该理则的造物中，有多少个原型？

Questioner: The archetypical mind of the Logos prior to this experiment in extension of the First Distortion, then, was what I would consider to be less complex than it is now, possibly containing fewer archetypes. Is this correct?

RA：我是 Ra。我们必须请求你的耐心。我们感知这个器皿的左臂与手部附肢突然爆发痛苦的扭曲。请不要碰这个器皿。我们将检验该心智复合体并尝试改变其肢体的位置，好让该工作得以继续。然后请重复该询问。

RA: I am Ra. We must ask your patience. We perceive a sudden flare of the distortion known as pain in this instrument's left arm and manual appendage. Please do not touch this instrument. We shall examine the mind complex and attempt to reposition the limb so that the working may continue. Then please repeat the query.

【停顿两分钟】

[Two-minute pause.]

我是 Ra。你可以继续了。

I am Ra. You may proceed.

79.14 发问者：谢谢你。在这个延伸第一变貌的实验之前，在那个时期，在该理则的造物中，有多少个原型？

Questioner: Thank you. Prior to the experiment to extend the First Distortion how many archetypes were there for the creation of the Logos of that time?

RA: 我是 Ra。(那时)有九个。

RA: I am Ra. There were nine.
79.15 发问者：九个原型。我猜那九个当中，有三个属于心智、三个属于身体、三个属于灵性。这是否正确？

Questioner:Nine archetypes. I will guess that those nine were three of mind, three of body, and three of spirit. Is this correct?

RA：我是 Ra。这是正确的。

79.16 发问者：我将要猜在塔罗系统中，那些原型粗略地对应到，以心智为例：魔法师、皇帝、双轮战车。这是否正确？

Questioner:I am going to guess that in the system of the tarot those archetypes would roughly correspond to for the mind: the Magician, the Emperor, and the Chariot. Is this correct?

RA：我是 Ra。这是不正确的。

79.17 发问者：你能否告诉我它们对应到什么（牌）？

Questioner:Could you tell me what they correspond to?

RA：我是 Ra。身体、心智、灵性各自包含母体、赋能者、形意者并且在它们的庇护下运作。心智、身体、灵性的形意者并不等同于心智(原型)的第三、第四、第五、第六、第七号，身体(原型)的第十号依次类推，灵性(原型)的第十七号依次类推。这是否正确？

Questioner:I now understand what you meant in the previous session by saying to extend free will the Significator must become a complex. It seems that the Significator has become the complex that is the third, fourth, fifth, sixth, and seventh of the mind, the tenth on of the body, and the seventeenth on of the spirit. Is this correct?

RA：我是 Ra。这是不正确的。

79.18 发问者：我现在理解到你在前次集会中说的意思，为了延伸自由意志，形意者必定要成为一个复合体。似乎形意者已经成为复合体。心智(原型)的第三、第四、第五、第六、第七号，身体(原型)的第十号依次类推，灵性(原型)的第十七号依次类推。这是否正确？

Questioner:Could you tell me what you mean by “the Significator must become a complex?”
RA: 我是 Ra。成为复合的就是包含一个以上的特性元素或概念。
RA: I am Ra. To be complex is to consist of more than one characteristic element or concept.

79.20 发问者: 我想要尝试理解这个理则在延伸第一变貌之前的心智原型,为了更佳地理解我们现在经验的(原型),我相信这是一个合乎逻辑的方法。
Questioner: I would like to try and understand the archetypes of the mind of this Logos prior to the extension of the First Distortion. In order to better understand that which we experience now I believe that this is a logical approach.

如你已陈述的,我们有母体、赋能者、形意者。我理解(心智)母体是有意识的,即我们称呼的显意识心智,但既然心智也是从那个地方被制作,在充分理解这三个术语上,我有些茫然,特别是在显意识与无意识被切分之前的时期。
We have, as you have stated, the Matrix, Potentiator, and the Significator. I understand the Matrix as being that which is the conscious, what we call the conscious mind, but since it is also that from which the mind is made, I am at a loss to fully understand these three terms, especially with respect to the time before there was a division between conscious and unconscious.

我想好好理解这三个东西是重要的。你能否甚至更多地详述心智的母体、赋能者、形意者,它们有何不同,以及它们的关系是什么，请?
I think it is important to get a good understanding of these three things. Could you expand even more upon the Matrix of the Mind, the Potentiator, and the Significator, how they differ, and what their relationships are, please?

RA: 我是 Ra。心智的母体是一切到来事物的起点。它是不动的、不过它是所有潜在心智活动的启动者。心智的赋能者是那伟大的资源,可以被视为大海,意识进入其中,不断潜入更深处与更完整地浸入,为了去创造、形成观念、以及变得更为自我觉察。
RA: The Matrix of Mind is that from which all comes. It is unmoving yet is the activator in potentiation of all mind activity. The Potentiator of the Mind is that great resource which may be seen as the sea into which the consciousness dips ever deeper and more thoroughly in order to create, ideate, and become more self-conscious.

心智、身体、与灵性个别的形意者可以被视为一个单纯与统合的概念。
The Significator of each mind, body, and spirit may be seen as a simple and unified concept.

身体的母体可以被视为心智的反面映照;也就是说,不受限制的运动。身体的赋能者通晓(身体的)状况,调节活
The Matrix of the Body may be seen to be a reflection in opposites of the mind; that is, unrestricted motion. The Potentiator of the Body then is that which, being informed, regulates activity.

The Matrix of the Spirit is difficult to characterize since the nature of spirit is less motile. The energies and movements of the spirit are, by far, the most profound, yet, having more close association with time/space, do not have the characteristics of dynamic motion. Thusly one may see the Matrix as the deepest darkness and the Potentiator of Spirit as the most sudden awakening, illuminating, and generative influence.

This is the description of Archetypes One through Nine before the onset of influence of the co-Creator or sub-Logos' realization of free will.

发问者：那么为了这个自由意志的延伸，首先的改变是使得心智的母体与赋能者之间的通讯或资讯，相对而言，在此生是彼此无法接通的。这是否正确？

Questioner: The first change made then for this extension of free will was to make the information or make the communication between the Matrix and Potentiator of the Mind relatively unavailable, one to the other, during the incarnation. Is this correct?

RA: 我是 Ra。我们或许宁愿把这个状态称为：相对地充满更多的神秘，而非相对地无法接通。
RA: I am Ra. We would perhaps rather term the condition as relatively more mystery-filled than relatively unavailable.

发问者：嗯，当时的构想是在（心智的）母体与赋能者之间创造某种罩纱。这是否正确？

Questioner: Well, the idea then was to create some type of veil between Matrix and Potentiator. Is this correct?

RA: 我是 Ra。这是正确的。
RA: I am Ra. This is correct.

发问者：那么，这个罩纱发生于我们现在称为的，显意识与无意识心智之间。这是否正确？

Questioner: This veil then occurs between what we now call the conscious and the unconscious mind.
Is this correct?

**RA:** 我是 Ra。这是正确的。

**RA:** I am Ra. This is correct.

79.24 **发问者:** 这很可能是该理则的设计，在第一变貌之下、允许显意识心智更大的自由，借由分隔[你可以说]心智中个体化的部份与赋能者或无意识，(因)后者与全体心智有着更广大的通讯，于是允许意识中未受教育[用个欠佳的称谓]的部分诞生。这是否正确？

**Questioner:** It was probably the design of the Logos, by doing this, to allow the conscious mind greater freedom under the First Distortion by partitioning, you might say, the individualized portions of this from the Potentiator, or unconscious, which had a greater communication with the total mind, therefore allowing for, you might say, the birth of uneducated, to use a poor term, portions of consciousness. Is this correct?

**RA:** 我是 Ra。粗略地说，这是正确的。

**RA:** I am Ra. This is roughly correct.

79.25 **发问者:** 你可否降低它的粗略程度，稍微阐述一下？

**Questioner:** Could you de-roughen it, elucidate a bit on that?

**RA:** 我是 Ra。在我们可以这么做之前，(需要)有中介的资料。

**RA:** I am Ra. There is intervening material before we may do so.

79.26 **发问者:** OK。现在，执行这个简单的实验之后、这个实验的成果被观察，然后尝试更大的复杂性？

**Questioner:** OK. Now, was then this simple experiment carried out and the product of this experiment observed before greater complexity was attempted?

**RA:** 我是 Ra。如我们之前说的，有大量的连续实验。

**RA:** I am Ra. As we have said, there have been a great number of successive experiments.

79.27 **发问者:** 我只是在想：既然这似乎是该实验的关键，在没有延伸第一变貌与延伸第一变貌之间的大断裂点，起初实验的结果是什么，就从中创造出什么而言？它的结果是什么？

**Questioner:** I was just wondering—since this seems to be the crux of the experiment, this seems to be the large breaking point between no extension of the First Distortion and the extension of the First Distortion—what the result of this original experiment was with respect to that which was created from it. What was the result of that?

**RA:** 我是 Ra。这是先前涵盖过的题材*。这些实验的结果是一个更为生动、多变、强烈的经验，属于造物者，借由造物者(产生)。
RA: I am Ra. This is previously covered material.* The result of these experiments has been a more vivid, varied, and intense experience of Creator by Creator.

【*在先前 78.24 的讨论已涵盖。】

[*Previously covered in the discussion starting at 78.24.]

79.28 发问者: 嗯, 我有觉察到那点。我大概没有正确地陈述问题。它是个很难陈述的问题。我不知道是否值得继续尝试，但我的意思是：当这首先的罩纱过程之实验发生时，是否造成服务自我的极化？

Questioner: Well, I was aware of that. I probably didn’t state the question correctly. It’s a very difficult question to state. I don’t know if it’s worth attempting to continue with, but what I meant was when this very first experiment with the veiling process occurred, did it result in service-to-self polarization with the first experiment?

RA: 我是 Ra。早期[如果我们可以用这术语]的理则们立即地产出服务自我与服务他人的心/身/灵复合体。这些实体的收割性尚未立即出现，因此原型的精炼急速地展开。

RA: I am Ra. The early, if we may use this term, Logoi produced service-to-self and service-to-others mind/body/spirit complexes immediately. The harvestability of these entities was not so immediate, and thus refinements of the archetypes began apace.

79.29 发问者: 现在我们到达我尝试判定的东西。那么在这个(时)点、当罩纱在(心智的)母体与赋能者之间被拉下时，是否仍然只有九个原型?

Questioner:Now we are getting to what I was trying to determine. Then at this point were there still only nine archetypes, and the veil had just been drawn between the Matrix and Potentiator?

RA: 我是 Ra。有九个原型以及许多个幻影。

RA: I am Ra. There were nine archetypes and many shadows.

79.30 发问者: 你说的幻影，我会把它们关联为小的原型倾向的诞生、你是这个意思吗?

Questioner:By shadows do you mean what I might refer to as the birthing of small archetypical biases?

RA: 我是 Ra。宁可说，我们会形容这些幻影为一些关于有益结构的初期*思维、尚未完整构思好。

RA: I am Ra. Rather, we would describe these shadows as the inchoate thoughts of helpful structures not yet fully conceived.*

【*在这文脉中，初期的(inchoate)可以被定义为：刚刚开始形成，或初步的。】

[*In this context, inchoate can be
defined as “just begun to form” or “rudimentary.”]

79.31 **发问者：** 在创造出第一个服务自我极性的(时)点，是否存在选择(原型)?在那个点、是否存在一个选择或一个非选择?

Questioner: Then at this point—Would the Choice exist at this point, the creation of the first service-to-self polarity? Is there a choice at that point, or is it a non-choice?

**RA:** 我是 Ra。在遮蔽或分离两个原型的过程中、就隐含了选择的概念。精炼到这个概念花了许多经验。

RA: I am Ra. Implicit in the veiling, or separation of two archetypes, is the concept of choice. The refinements to this concept took many experiences.

79.32 **发问者：** 我很抱歉在问这些问题上有这许多困难，但我发现我们所在的这个题材有些困难。

Questioner: I'm sorry that I have much difficulty in asking these questions, but we're on material that I find somewhat difficult.

首先的实验遮蔽(心智的)母体，与赋能者隔绝，反之亦然，创造了服务自我的极性，我对这点很有兴趣。这似乎在造物的发展过程中是一个非常重要的哲学观点，并且可能是我们称为魔法系统的开始，那是以前不曾被预想的。

I find it interesting that the very first experiment of veiling Matrix from the Potentiator and vice-versa created service-to-self polarity. This seems to be a very important philosophical point in the development of the creation and possibly the beginning of a system of what we would call magic not envisioned previously.

让我问这个问题。在第一变貌延伸之前，当意识在各个密度达到最大的潜能，较高密度的魔法潜能是否跟今日一样大？这有些难问，我要问的是在第四密度尽头，自由意志延伸之前，我们称为的魔法能力或效应是否跟现在的第四密度尽头的一样大？

Let me ask this question. Prior to the extension of First Distortion was the magical potential of the higher densities as great as it is now when the greatest potential was achieved in consciousness for each density? This is difficult to ask. What I am saying is at the end of fourth density, prior to the extension of free will, was the magical potential, what we call magic, as great, or the ability, or the effect as great as it is now at the end of fourth density?

**RA:** 我是 Ra。以你的理解[若我们可以用这个误称]，魔法，(当时)第三与第四密度的魔法潜能远比改变之后要大。然而，使用这个潜能的渴望或意志则远远少很多、很多。

RA: I am Ra. As you understand, if we may use this misnomer, magic, the magical potential in third and fourth density was then far greater than after
the change. However, there was far, far less desire or will to use this potential.

79.33 发问者：现在，为了确定我理解你：在改变自由意志的延伸之前，让我明确地举第四密度尽头为例，在这个状态，只有服务他人的极化，其魔法能力或潜能要比极化分离与自由意志延伸后的第四密度尽头要大许多。那是否正确？

Questioner: Now, let me be sure I understand you: prior to the change and the extension of free will—let’s take specifically the end-of-fourth-density magical potential for the condition when there was only service-to-others polarization—magical ability or potential was much greater at the end of fourth density than at the end of fourth density immediately after the split of polarization and the extension of free will. Is that correct?

RA: 我是 Ra。魔法能力是有意识地使用所谓的无意识之能力。所以，在创新子理则的自由意志之前，有着最大的能力。

RA: I am Ra. Magical ability is the ability to consciously use the so-called unconscious. Therefore, there was maximal ability prior to the innovation of sub-Logoi’s free will.

79.34 发问者：目前我们正在经验更复杂的、或更多数量的原型之效应，接着我猜我们在心智中经验的东西[好

下个原型，皇后，是心智的催化剂，作用于显意识心智之上以改变它。第四个原型是皇帝，是心智的经验，它是储存在无意识中的材料、以创造它持续的倾向。我的那些陈述正确吗？

The next archetype, the Empress, is the Catalyst of the Mind, that which acts upon the conscious mind to change it. The fourth being the Emperor, which is the Experience of the Mind, which is that material stored
in the unconscious which creates its continuing bias. Am I correct with those statements?

RA: 我是 Ra。虽然你的陈述太过僵硬，你感知到正确的关系。在这前四个原型中，有着大量的动态相互关系。

RA: I am Ra. Though far too rigid in your statements, you perceive correct relationships. There is a great deal of dynamic interrelationship in these first four archetypes.

79.36 发问者: 那么解经祭司有些像是这些效应的统驭者或分类者，以便于无意识适当消化经过显意识传来的东西?

Questioner: Would the Hierophant then be somewhat of a governor or sorter of these effects so as to create the proper assimilation by the unconscious of that which comes through the conscious?

RA: 我是 Ra。虽然经过深思，该假设的核心是不正确的。

RA: I am Ra. Although thoughtful, the supposition is incorrect in its heart.

79.37 发问者: 什么是解经祭司?

Questioner: What would be the Hierophant?

RA: 我是 Ra。解经祭司是身体的形意者，它真正的本质。

RA: I am Ra. The Hierophant is the Significator of the Body* complex, its very nature.

【*Ra 将该解经祭司指称为身体复合体的形意者。该解经祭司实际上是心智复合体的形意者。Ra 在 80.0 更正了这个错误。】

[Ra refers to the Hierophant as the Significator of the Body complex. The Hierophant is actually the Significator of the Mind complex. Ra corrects this error in 80.0.]

我们注意到，你说的特性确实和心智复合体的形意者有关联，却不是核心。心智复合体的核心是一个动态的实体，它吸收、寻求、尝试去学习。

We may note that the characteristics of which you speak do have bearing upon the Significator of the Mind complex but are not the heart. The heart of the mind complex is that dynamic entity which absorbs, seeks, and attempts to learn.

79.38 发问者: 那么，你可以说，解经祭司是心智与身体之间的连结?

Questioner: Then is the Hierophant the link, you might say, between the mind and the body?

RA: 我是 Ra。心智、身体、灵性的形意者之间有一个强健的关系。你的陈述太过广泛。

RA: I am Ra. There is a strong relationship between the Significators of the mind, the body, and the spirit. Your statement is too broad.
79.39 发问者：让我暂时跳过解经祭司，因为我真的一点也不理解，接着只问情侣是否代表显意识与无意识的合并，或显意识与无意识之间的通讯？

Questioner: Let me skip over the Hierophant for a minute because I’m really not understanding that at all, and just ask you if the Lovers represent the merging of the conscious and the unconscious, or a communication between conscious and unconscious?

RA：我是 Ra。再次地，(虽)不是完全地没有感知，你错失了这个特殊原型的核心，它可以被更适切地称为心智的蜕变。

RA: I am Ra. Again, without being at all unperceptive, you miss the heart of this particular archetype which may be more properly called the Transformation of the Mind.

79.40 发问者：蜕变心智成为什么？

Questioner: Transformation of the mind into what?

RA: 我是 Ra。当你观察第六号原型，你可以看见秘义的学生正被该需要所蜕变，(需要)在心智中、在光明与暗黑之间选择。

RA: I am Ra. As you observe Archetype Six you may see the student of the mysteries being transformed by the need to choose betwixt the light and the dark in mind.

79.41 发问者：那么征服者或双轮战车代表前六个原型行动的顶点，征服了各个心智过程，甚至可能去除罩纱？

Questioner: Would the Conqueror, or Chariot, then, represent the culmination of the action of the first six archetypes into a conquering of the mental processes, even possibly removing the veil?

RA：我是 Ra。这个感知至为敏锐。要清楚地表达第七号原型是困难的，我们可以称它为途径、道路、或心智的大道。它的根基是一号到六号原型的反射与实质的概要。

RA: I am Ra. This is most perceptive. The Archetype Seven is one difficult to enunciate. We may call it the Path, the Way, or the Great Way of the Mind. Its foundation is a reflection and substantial summary of Archetypes One through Six.

一个实体也可以看待心智之道如同穿越心智的恰当旅程、所显现的果实或王国，因为心智继续庄严地向前移动、透过该用具、设想它为一辆由皇家狮子或骏马牵引的双轮战车。

One may also see the Way of the Mind as showing the kingdom or fruits of appropriate travel through the mind in that the mind continues to move as majestically through the material it conceives of as a chariot drawn by royal lions or steeds.

在此时，我们会建议再一个完整的询
问，因为这个器皿正在经验一些朝向痛苦的变形。

At this time we would suggest one more full query, for this instrument is experiencing some distortions towards pain.

79.42 发问者：那么我将只问一个原型、那是我在这个(时)点最不能理解的 [如果我甚至可以用这个字眼]。可以这么说，我有很多部分还在黑暗当中，即跟解经祭司有关的部分，以及精确地描述它是什么。你可以给我一些关于它是什么的其他指示，请？

Questioner: Then I will just ask for the one of the archetypes which I am least understanding at this point, if I can use that word at all. I am still very much in the dark, so to speak, with respect to the Hierophant and precisely what it is. Could you give me some other indication of what that is, please?

RA：我是 Ra。你一直对于这个必须要成为复合的形意者十分感兴趣。解经祭司是心智的起初原型，透过显意识与无意识的微妙运动，(逐渐)在结构上变得复杂。心智的复杂性是演化而来、而非单纯地融合从赋能者到母体的经验。

RA：I am Ra. You have been most interested in the Significator which must needs become complex. The Hierophant is the original archetype of mind which has been made complex through the subtile movements of the conscious and unconscious.* The complexities of mind were evolved rather than the simple melding of experience from Potentiator to Matrix.

【*在这文脉中，微妙的(subtile)可以被定义为：细微的、或精致的。】
[*In this context, subtile can be defined as “fine or delicate.”]

心智它自身变成一个拥有自由意志 [以及，尤其是意志]的行动者。作为心智的形意者，解经祭司有种要去知晓的意志，但它将怎样对待它的知识、又为了什么原因、它要寻求？一个复合形意者的潜能是多方面的。

The mind itself became an actor possessed of free will and, more especially, will. As the Significator of the mind, the Hierophant has the will to know, but what shall it do with its knowledge, and for what reasons does it seek? The potential[s] of a complex significator are manifold.

在这个工作期间，是否有任何简短的询问？

Are there any brief queries at this working?

79.43 发问者：只一个：有没有任何我们可以做的事、好使该器皿更舒适，或改善该通讯？

Questioner: Only is there anything that we can do to make the instrument more comfortable or improve the contact?

RA：我是 Ra。一切都好。在你们未
I am Ra. All is well. For some small portion of your future the instrument would be well advised to wear upon the hands those aids to comfort which it has neglected to use. There has been some trauma to both hands and arms and, therefore, we have had to somewhat abbreviate this working.

Questioner: Thank you.

I am Ra. You are conscientious, my friends. We leave you in the love and in the light of the One Infinite Creator. Go forth, therefore, rejoicing in the power and the peace of the One Glorious Infinite Creator. Adonai.

Before we initiate this working we would wish to correct an error which we have found in previous material. That archetype, Five, which you have called the Hierophant, is the Significator of the Mind complex.

This instrument is prey to sudden flares towards the distortion known as pain. We are aware of your conscientious attempts to aid the instrument but know of no other modality available to the support group other than the provision of water therapy upon the erect spinal portion of the physical body complex, which we have previously mentioned.

This instrument’s distortions of body...
do not ever rule out, shall we say, such
flares during these periods of
increased distortion of the body
complex. Our contact may become
momentarily garbled. Therefore, we
request that any information which
seems garbled be questioned as we
wish this contact to remain as
undistorted as the limitations of
language, mentality, and sensibility
allow.

We communicate now.

80.1 Questioner: Thank you. Could you
give me the condition of the
instrument?

Questioner: Thank you. Could you
please give me the condition of the
instrument?

RA: I am Ra. This instrument is
experiencing mild fluctuations of the
physical energy complex which are
causing sudden changes from physical
energy deficit to some slight physical
energy. This is due to many, what you
may call, prayers and affirmations
offered to and by the
instrument—offset by continual
greetings whenever it is feasible by the
fifth-density entity of whom you are
aware.

RA: I am Ra. Were it the only
working the lapse would have been
critical. There is enough residual
energy of a protective nature in this
place of working that this lapse,
though quite unrecommended, does
not represent a threat to the
protection which the ritual of which
you spoke offers.

80.2 Questioner:刚才我们执行完驱逐
仪式之后、我必须离开房间拿一个忘记
的物品。这(行为)是否对于仪式或该工
作有不良的效应?

Questioner: I had to leave the room
for a forgotten item after we
performed the banishing ritual. Did this
have a deleterious effect on the ritual
or the working?

RA: 我是 Ra。若这是唯一的工作、
该偏离会是危急的。在这个工作场所、
有足够的残余保护性能量，虽然(我们)
相当不赞同这个偏离，它不会构成对你
提到的保护仪式的威胁。

RA: I am Ra. Were it the only
working the lapse would have been
critical. There is enough residual
energy of a protective nature in this
place of working that this lapse,
though quite unrecommended, does
not represent a threat to the
protection which the ritual of which
you spoke offers.

80.3 Questioner: 我们的第五密度访客
在最近的工作集会、比较不能够影响该
器皿?
**Questioner:** Has our fifth-density visitor been less able to affect the instrument during our more recent workings?

**RA:** I am Ra. We shall answer in two parts.

Firstly, during the workings themselves the entity has been bated to a great extent.

Secondly, in the general experiential circumstance of your space/time experience, this fifth-density entity is able to greet this entity with the same effectiveness upon the physical body complex as always since the inception of its contact with your group. This is due to the several physical-complex distortions of the instrument.

However, the instrument has become more mentally and spiritually able to greet this entity with love, thereby reducing the element of fear which is an element the entity counts as a great weapon in the attempt to cause cessation, in any degree, of the Ra contact.

80.4 **Questioner:** What is the reason for the fact that the entity is able to act through physical distortions that are already present as opposed to being unable to act on an entity who's had no physical distortions at all?

**RA:** I am Ra. The key to this query is the term “distortion.” Any distortion—be it physical, mental, or spiritual in complex nature—may be accentuated by the suggestion of one able to work magically; that is, to cause changes in consciousness.

This instrument has many physical distortions. The members of your group experience various mental distortions. They are different. The fewer their self-knowledge balances the negative, the less this entity needs to rely on the distortion to affect them.

This instrument has many physical distortions. The group has various mental distortions. They are different. The fewer their self-knowledge balances the negative, the less this entity needs to rely on the distortion to affect them.

However, the instrument has
This entity has many physical distortions. Each in the group has various mental distortions. Their nature varies. The less balanced the distortion by self-knowledge, the more adeptly the entity may accentuate such a distortion in order to mitigate against the smooth functioning and harmony of the group.

80.5 发问者：如 Ra 相当了解的，我们在此累积的资讯将启发的地球人口只有很小的比例、只因为很少、很少人能理解它。然而，似乎我们的第五密度访客，容我们说，完全执意要反对这个通讯。

Questioner: As Ra well knows, the information that we accumulate here will be illuminating to but a very minor percentage of those who populate this planet presently simply because there are very, very few people who can understand it. However, it seems that our fifth-density visitor is, shall we say, dead set against this communication.

你可否告诉我为什么这(通讯)对他如此重要、既然它对于这个星球的收割只有如此有限的效果[就我的猜测]？因为在我看来、那些少数理解这个资讯的人、相当可能早已在可收割的范围内。

Can you tell me why this is so important to him since it is of such a limited effect, I would guess, upon the harvest of this planet? Since it seems to me that those who will understand this information will quite possibly already be within the limits of harvestability.

RA：我是 Ra。纯粹并不会在第三密度收割之后结束。Ra 尝试去除扭曲的传真度是全面的。对于具有相对纯度的服务他人实体，这构成一个责任的领受。

I am Ra. Purity does not end with the harvest of third density. The fidelity of Ra towards the attempt to remove distortions is total. This constitutes an acceptance of responsibility for service to others which is of relative purity.

我们赖以说话的该器皿及其支援小组有着相似的传真度，并且不顾任何自我的不便，渴望去服务他人。

The instrument through which we speak and its support group have a similar fidelity and, disregarding any inconvenience to self, desire to serve others.

由于该小组的特质，该小组对我们提出的一些询问快速地带入一个有些深奥难懂的评论领域。这个内容并不会减轻这个通讯底层的纯粹。这样的纯粹如同一道光。如此强烈的光吸引注意力。

Due to the nature of the group the queries made to us by the group have led rapidly into somewhat abstruse regions of commentary. This content does not mitigate against the underlying purity of the contact. Such purity is as a light. Such an intensity of
light attracts attention.

80.6 **发问者:** 如果我们第五密度的访客成功地终结这个通讯, 他自己希望从中获得什么?

**Questioner:** What would our fifth-density visitor hope to gain for himself if he were to be successful in terminating this contact?

**RA:** 我是 Ra。如我们先前所述, 该实体希望获得那道光的一部分; 也就是说, 该器皿的心/身/灵复合体。除此之外, 该实体打算扑灭(那道)光。

RA: I am Ra. As we have previously stated, the entity hopes to gain a portion of that light; that is, the mind/body/spirit complex of the instrument. Barring this, the entity intends to put out the light.

80.7 **发问者:** 我理解这事到某个点,重点是如果该实体成功完成两种尝试中任一个, 对他会有什么价值? 那会增加他的能力? 那会增加他的极性? 它借由什么机制做任何它在做的事?

**Questioner:** I understand this up to a point—that point is if the entity were successful in either of these attempts, of what value would this be to him? Would it increase his ability? Would it increase his polarity? By what mechanism would it do whatever it does?

**RA:** 我是 Ra。 (它)已经尝试了一些你的空间/时间做这些事, 却没有持久

**RA:** I am Ra. Having attempted for some of your space/time with no long-lasting result to do these things, the entity may be asking this question of itself.

对于该实体, 获得胜利即是负面极性的增加, 因为它已经去除一个光辉的源头, 从而提供这个曾经光明的空间/时间、一个黑暗的机会。在这个事件, (若)它成功地奴役器皿的心/身/灵复合体, 它将奴役一个相当强力的实体, 从而增添它的力量。

The gain for triumph is an increase in negative polarity to the entity in that it has removed a source of radiance and, thereby, offered to this space/time the opportunity of darkness where there once was light. In the event that it succeeded in enslaving the mind/body/spirit complex of the instrument it would have enslaved a fairly powerful entity, thus adding to its power.

80.8 **发问者:** 我很抱歉, 对于这些机制缺乏穿透能力, 我也为一些相当愚蠢的问题致歉。但我想我们来到一个有些核心的要点, 那是我们目前尝试去理解的。所以, 纵使我接下来的问题可能是几乎无法接受的愚蠢, 我将尝试去理解我们的访客寻求的力量是什么、以及他如何使用它。在我看来, 这点对于心智及其进化[我们都涉入其中]都是核心的。
Questioner: I am sorry for my lack of penetration of these mechanisms, and I apologize for some rather stupid questions, but I think we have here a point that is somewhat central to what we are presently attempting to understand. So even though my next questions may be almost unacceptably stupid, I will attempt to try to understand what this power that our visitor seeks is and how he uses it. For it seems to me that this is central to the mind and the evolution of it in which we are involved.

当这个实体、我们的访客、透过这些工作增加他的力量，他增加的力量是什么？你可否描述它？

As this entity that is our visitor increases his power through these works, what is the power that he increases? Can you describe it?

RA: 我是 Ra。你所说的力量是一种灵性的力量。心智的力量、就本身而言，并不包含这类的工作。

RA: I am Ra. The power of which you speak is a spiritual power. The powers of the mind, as such, do not encompass such works as these.

你可以考量月光的可能性，可得到一些成果。你觉察到我们曾经描述灵性的母体如同一个夜晚。那么，月光提供的是一：阴影中的真实图像，或吐火幻兽与虚伪。虚伪的力量是深沉的，如同在阴影中分辨真理的力量。隐藏事物的阴影是一种无限的深度，在其中储存着太一无限造物者的当。

You may, with some fruitfulness, consider the possibilities of moonlight. You are aware that we have described the Matrix of the Spirit as a night. The moonlight, then, offers either a true picture seen in shadow, or chimera and falsity. The power of falsity is deep, as is the power to discern truth from shadow. The shadow of hidden things is an infinite depth in which is stored the power of the One Infinite Creator.

于是，该行家正借着隐藏事物的力量工作，被那可以是虚假或真实的东西所光照。去拥抱虚假、知晓它、寻求它、并且去使用它、给出一个至为巨大的力量。这是你们访客的力量本质，并且可以发射一些光、同样照在那寻求为了服务他人的实体的力量上，因为在夜晚之中踏错步伐是、喔！多么容易啊。

The adept, then, is working with the power of hidden things illuminated by that which can be false or true. To embrace falsity, to know it, to seek it, and to use it gives a power that is most great. This is the nature of the power of your visitor and may shed some light upon the power of one who seeks in order to serve others as well, for the missteps in the night are oh! so easy.

80.9 发问者：那么你是说这股力量是属灵的，而非属于心智或身体？

Questioner: Are you saying, then, that this power is of the spirit and not
of the mind or the body?

**RA:** 我是 Ra。行家的工作奠基于先前在心智与身体上的工作，否则工作灵性就不可能站在一个可靠的根基上。配合这以上的评论，我们可以主张你的假设的正确性。

**RA:** I am Ra. The work of the adept is based upon previous work with the mind and the body, else work with the spirit would not be possible on a dependable basis. With this comment we may assert the correctness of your assumption.

**80.10 发问者：**现在，第十五号原型是灵性的母体，曾经被称为魔王。你可否告诉我为什么是如此？

**Questioner:** Now, the fifteenth archetype, which is the Matrix of the Spirit, has been called the Devil. Can you tell me why that is so?

**RA:** 我是 Ra。我们不想要在这样一个中心的询问上显得浅薄，但我们可以说明：灵性的本质是如此无限地细微、以至照在灵性之伟大黑暗的光，其生成果的影响常常不及黑暗本身明显。

**RA:** I am Ra. We do not wish to be facile in such a central query, but we may note that the nature of the spirit is so infinitely subtle that the fructifying influence of light upon the great darkness of the spirit is very often not as apparent as the darkness itself.

当每个行家尝试使用灵性的催化剂，

许多行家选择的进程变成一条困惑的路径。只有很少行家成功地领会太阳的光芒。很显然地，大多数的行家在月光中摸索前进，如我们先前所说，这道光可以欺骗、也可以揭开隐藏的奥秘。

The progress chosen by many adepts becomes a confused path as each adept attempts to use the Catalyst of the Spirit. Few there are which are successful in grasping the light of the sun. By far, the majority of adepts remain groping in the moonlight and, as we have said, this light can deceive as well as uncover hidden mystery.

因此，容我们说，这个母体的旋律通常似乎是属于负面与邪恶[以你们的称谓]的特质。

Therefore, the melody, shall we say, of this Matrix often seems to be of a negative and evil, as you would call it, nature.

另外，值得注意的是：一个行家是一个已经将它自己越来越从其他自我的束缚、意见、思维的局限中解放出来的实体。不管是为了服务他人或服务自我这样做，它都是行家的觉醒过程中，必要的一部分。这个自由看在那些不自由的实体眼中，就如同你们称为的邪恶或黑色。该魔法获得辨认；其本质则通常没有(被辨认)。

It is also to be noted that an adept is one which has freed itself more and more from the constraints of the thoughts, opinions, and bonds of
other-selves. Whether this is done for service to others or service to self, it is a necessary part of the awakening of the adept. This freedom is seen by those not free as what you would call evil or black. The magic is recognized; the nature is often not.

80.11 发问者：那么我可否说，在成为行家的过程中隐含的意义可能是部分极化朝向服务自我、因为行家与许多同种或相似的实体[在他所栖息的该特殊密度之中]脱离关系?
Questioner: Could I say, then, that implicit in the process of becoming adept is the possible partial polarization towards service to self because simply the adept becomes disassociated with many of his kind or like in the particular density which he inhabits?

RA: 我是 Ra。这是很可能发生的。表面上的事件是脱离关系：不论真相是服务自我、于是真实地与其他自我分离，或者服务他人、于是真实地与所有其他自我的心结合、仅只与虚幻的外壳分离、它阻碍行家正确地感知自我与其他自我本为一。
RA: I am Ra. This is likely to occur. The apparent happening is disassociation: whether the truth is service to self and thus true disassociation from other-selves, or service to others and thus true association with the heart of all other-selves and disassociation only from the illusory husks which prevent the adept from correctly perceiving the self and other-self as one.

80.12 发问者：那么你是说：这个脱离关系的效应对于服务他人的行家是块绊脚石、或延缓他抵达向往之目标的过程。这是否正确?
Questioner: Then you say that this effect of disassociation on the service-to-others adept is a stumbling block or slowing process in reaching that goal which he aspires to? Is this correct?

RA：我是 Ra。这是不正确的。从幻象的沼气与每一个扭曲的误解中分离出来、这是行家途径上一个相当必要的部分。这在其他实体看来、可能是不幸的。
RA: I am Ra. This is incorrect. This disassociation from the miasma of illusion and misrepresentation of each and every distortion is a quite necessary portion of an adept’s path. It may be seen by others to be unfortunate.

80.13 发问者：那么，从第十五号原型的观点来看，这个过程有点像是进入灵性母体的短程旅行?这(说法)有任何意义吗?
Questioner: Then, is this, from the point of view or with respect to the fifteenth archetype, somewhat of an excursion into the Matrix of the Spirit in this process? Does that make any
sense?

**RA:** 我是 Ra。你说到的短程旅行与脱离关系的过程最常与那个你们称为希望的原型连结。我们会比较喜欢称为信心。这个原型是灵性的催化剂，并且因为灵性的赋能者的照亮，将开始造成行家的观点的这些改变。

**RA:** I am Ra. The excursion of which you speak and the process of disassociation is most usually linked with that archetype you call Hope—which we would prefer to call Faith. This archetype is the Catalyst of the Spirit and, because of the illuminations of the Potentiator of the Spirit, will begin to cause these changes in the adept’s viewpoint.

80.14 **发问者:** 在此，我并不打算走在我询问过程的太前头。那么，正面或负面极化的行家都在建筑一个潜能以直接在灵性上汲取能量。这是否正确?

Questioner:I didn’t intend to get too far ahead of my questioning process here. The either positively or negatively polarized adept, then, is building a potential to draw directly on the spirit for power. Is this correct?

**RA:** 我是 Ra。更适当的说法是行家直接透过灵呼求宇宙、为了它的力量，因为灵是一个穿梭载具。

**RA:** I am Ra. It would be more proper to say that the adept is calling directly through the spirit to the universe for its power, for the spirit is a shuttle.

80.15 **发问者:** 现在，我相信在正面与负面行家之间，在使用这个穿梭载具方面、唯一明显的显著不同是他们极化的方式。是否在灵性的各个原型中有个关系，关乎极化是正面抑或是负面？举例来说，正面行家透过第十六号原型呼求；接着[轻笑声]负面行家透过第十五号原型呼求？我在这些点上头非常困惑，我想象那问题是贫乏或无意义的。你可以回答吗？

Questioner:Now, the obvious only significant difference, I believe, between the positive and negative adept in using this shuttle is the way they had polarized. Is there a relationship between the archetypes of the spirit and whether the polarization is either positive or negative? Is, for instance, the positive calling through the sixteenth and the [chuckles] negative calling through the fifteenth archetype? I am very confused on these points, and I imagine that question is poor or meaningless. Can you answer that?

**RA:** 我是 Ra。要回答这样一个询问是个挑战，因为在它的建构中有些混淆。无论如何，我们将尝试谈论这个主题。

**RA:** I am Ra. It is a challenge to answer such a query, for there is some confusion in its construction. However, we shall attempt to speak upon the subject.
行家，不管是正面或负面，拥有相同
的母体。赋能者也是完全相同的。

The adept, whether positive or negative, has the same Matrix. The Potentiator is also identical.

由于每个行家的催化剂，行家可以开
始挑选它将进一步看入的东西。

Due to the Catalyst of each adept, the adept may begin to pick and choose that into which it shall look further.

那么，灵性的经验，你们曾称为月亮，
具有更多明显的影响作用于行家的极
性之上。

The Experience of the Spirit, that which you have called the Moon, is then, by far, the more manifest of influences upon the polarity of the adept.

即使最不愉快的经验，我们说，似乎
发生在行家的催化剂之中，从灵性的观
点看待，在阴影中辨别是可能的，它可
以被工作、直到那光同等于最明亮的正
午降临到行家身上，接着正面或服务他
人的光照(启蒙)已经发生。服务自我的
行家以阴影满足它自己，并且在掌握白
日的光芒之后，狰狞大笑地将头甩到后
面，宁可要黑暗。

Even the most unhappy of experiences, shall we say, which seem to occur in the Catalyst of the adept, seen from the viewpoint of the spirit, may, with the discrimination possible in shadow, be worked with until light
equaling the light of brightest noon descends upon the adept and positive or service-to-others illumination has occurred. The service-to-self adept will satisfy itself with the shadows and, grasping the light of day, will toss back the head in grim laughter, preferring the darkness.

80.16 发问者：我猜属灵的第十九号
原型会是灵性的形意者。那是否正确？

Questioner: I guess that the nineteenth archetype of the spirit would be the Significator of the Spirit. Is that correct?

RA：我是 Ra。这是正确的。

RA：I am Ra. This is correct.

80.17 发问者：你会如何描述灵性的
形意者？

Questioner: How would you describe the Significator of the Spirit?

RA：我是 Ra。在回答先前的询问之
际，我们正着手做这件事。灵性的形意
者是那鲜活的实体，它放射或吸收太一
无限造物者的爱与光：放射它给其他
(实体)、或为了自我而吸收它。

RA：I am Ra. In answer to the previous query we set about doing just this. The Significator of the Spirit is that living entity which either radiates or absorbs the love and the light of the One Infinite Creator: radiates it to others or absorbs it for the self.
80.18 **发问者：** 那么这个放射或吸收的过程，既然我们有了我会称为能量流动或流动率的东西，这是衡量行家力量的尺度？

**Questioner:** Then would this process of radiation or absorption, since we have what I would call a flux or flux rate, be the measure of the power of the adept?

**RA：** 我是 Ra。这可以被视为一个合理适当的陈述。

**RA：** I am Ra. This may be seen to be a reasonably adequate statement.

80.19 **发问者：** 那么，我正在猜第二十号原型是灵性的蜕变，可能类比于第六密度合并（两条）途径。这是否有点正确？

**Questioner:** Then for the twentieth archetype I’m guessing that this is the Transformation of the Spirit, possibly analogous to the sixth-density merging of the paths. Is this in any way correct?

**RA：** 我是 Ra。否。

**RA：** I am Ra. No.

80.20 **发问者：** 很抱歉。你可否告诉我第二十号原型会是什么？

**Questioner:** Sorry about that. Can you tell me what the twentieth archetype would be?

**RA：** 我是 Ra。如果你愿意，在你们系统中称呼的石棺可以被视为物质世界。这个物质世界被灵性转变为无限与永恒的。

**RA：** I am Ra. That which you call the Sarcophagus in your system may be seen to be the material world, if you will. This material world is transformed by the spirit into that which is infinite and eternal.

灵性的无限比起意识的无限甚至是一个更大的领悟，由于经过意志与信心锻炼的意识可以直接地接触智能无限。

The infinity of the spirit is an even greater realization than the infinity of consciousness, for consciousness which has been disciplined by will and faith is that consciousness which may contact intelligent infinity directly.

在行家之路上有许多、许多阶梯。在过程中、有许多东西会脱落。我们 Ra 群体依然在走这些阶梯，并且在每一次的蜕变赞美太一无限造物者。

There are many things which fall away in the many, many steps of adepthood. We, of Ra, still walk these steps and praise the One Infinite Creator at each transformation.

80.21 **发问者：** 那么我猜第二十一号原型会代表：与智能无限之接触。那是否正确？

**Questioner:** Then I would guess that the twenty-first archetype would represent the contact with intelligent infinity. Is that correct?
RA：我是 Ra。这是正确的，虽然一个实体也可以看见这个接触的反射，也就是和智能能量 [即是宇宙] 接触，或者以你们比较地方性的说法，世界。

RA：I am Ra. This is correct, although one may also see the reflection of this contact (as well) as the contact with intelligent energy, which is the Universe, or, as you have called it somewhat provincially, the World.

80.22 发问者：那么，也借着这个与智能能量的接触，你可否给我一个例子，同时说明两者：与智能无限、以及智能能量接触？你可否给我一个例子，说明在这过程会导致何种经验，如果有点可能的话？

Questioner: Then by this contact also with intelligent energy can you give me an example of what this would be for both: for the contact with intelligent infinity and intelligent energy? Could you give me an example of what type of experience this would result in, if that's at all possible?

RA：我是 Ra。这将是此次工作最后一个完整长度的询问。

RA：I am Ra. This shall be the last query of this working of full length.

我们已经讨论过与智能能量接触 *的某些可能性、因为这股能量是理则的能量，因此它是治疗、建造、去除、破坏的能量，并且转变所有的其他自我、还有自我。

We have discussed the possibilities of contact with intelligent energy,* for this energy is the energy of the Logos, and thus it is the energy which heals, builds, removes, destroys, and transforms all other-selves as well as the self.

【*曾在 58.23 与 61.13 讨论过。】
[*Discussed in 58.23 and 61.13.]

与智能无限接触最有可能在经验此类接触的实体中，产生一股无法言喻的喜乐。

The contact with intelligent infinity is most likely to produce an unspeakable joy in the entity experiencing such contact.

如果你想要在这个主题上询问更多细节，我们邀请你在另一次工作期间这么做。在我们结束此次工作之前，是否有一个简短的询问？

If you wish to query in more detail upon this subject, we invite you to do so in another working. Is there a brief query before we close this working?

80.23 发问者：有没有任何我们可以做的事、好改善该通讯或使该器皿更舒适？

Questioner: Is there anything that we can do to improve the contact or to make the instrument more comfortable?

RA：我是 Ra。各项排列都是十分慎重的。我们很感激。作为器皿的该实体
有些扭曲朝向你们所称的背部僵硬。运作会有帮助的。

RA：我是Ra。我离开你们，我的朋友，在太一无限造物者的光与爱中感到光荣。那么，向前去吧，在太一无限造物者的大能与和平中欢欣庆祝。Adonai。

我是Ra。我离开你们，我的朋友，在太一无限造物者的光与爱中感到光荣。那么，向前去吧，在太一无限造物者的大能与和平中欢欣庆祝。Adonai。

第 081 场集会 1982 年 3 月 22 日

81.0 RA：我是Ra。我离开你们，我的朋友，在太一无限造物者的光与爱中向你们致意。我们现在开始通讯。

RA：我是Ra。我离开你们，我的朋友，在太一无限造物者的光与爱中向你们致意。我们现在开始通讯。

81.1 发问者：可否请你先告诉我该器皿的状态？

Questioner: Could you first please tell me the condition of the instrument?

RA：我是Ra。该肉体复合体的能量在这个特定的空间/时间链结有短缺的现象，由于早已存在的扭曲遭受延长的超心灵加强(攻击)之故。其余的能量复合体水平如前所述。

RA：我是Ra。该肉体复合体的能量在这个特定的空间/时间链结有短缺的现象，由于早已存在的扭曲遭受延长的超心灵加强(攻击)之故。其余的能量复合体水平如前所述。

81.2 发问者：这是为该器皿感到无间断的疲倦之原因？

Questioner: Is this the reason for the instrument’s feeling of uninterrupted weariness?

RA：我是Ra。在过程中，有一些部分属于你们的空间/时间，可以被称为超心灵致意反应的症状。然而，持续的疲倦并不是由于超心灵致意，毋宁是这个通讯无可避免的结果。

RA：我是Ra。在过程中，有一些部分属于你们的空间/时间，可以被称为超心灵致意反应的症状。然而，持续的疲倦并不是由于超心灵致意，毋宁是这个通讯无可避免的结果。

81.3 发问者：为什么这是一个无可避免的结果？在这个通讯中，创造出疲倦的机制是什么？

Questioner: Why is this an inevitable consequence? What is the mechanism of contact creating weariness?
我是 Ra。创造出疲倦的机制是(两个)密度之间的连结：一个是在这些工作期间，该器皿之心/身/灵复合体被安全存放的密度；以及一个全然不同的密度，该器皿的肉体复合体居住于这个空间/时间。当该器皿承担更多休眠密度的染色，第三密度的经验似乎是更加沉重与疲惫。

I am Ra. The mechanism creating weariness is that connection betwixt the density wherein this instrument’s mind/body/spirit complex is safely kept during these workings, and the altogether variant density in which the instrument’s physical body complex resides at this space/time. As the instrument takes on more of the coloration of the resting density, the third-density experience seems more heavy and wearisome.

这是该器皿接受的，因为它渴望有所服务。所以我们也接受这个效应，就此，我们觉察到没有什么可以做的事。

This was accepted by the instrument, as it desired to be of service. Therefore, we accept also this effect about which nothing of which we are aware may be done.

81.4 发问者：该效应是不是集会次数的一个函数，它是否已经抵达一个高峰层级，或者它的效应会持续增加？

Questioner: Is the effect a function of the number of sessions, and has it reached a peak level, or will it continue to increase in effect?

我是 Ra。这个疲倦效应将会继续，但不应该与肉体能量层级混为一谈，它只与如你所称的每日经验有关。

I am Ra. This weaering effect will continue but should not be confused with the physical energy levels having only to do with the, as you would call it, daily round of experience.

在这个星球中，那些已知可协助这个器皿的事物将继续有所协助。然而，你将注意到，容我们说，该器皿的振动的透明度逐渐增加。

In this sphere those things which are known already to aid this instrument will continue to be of aid. You will, however, notice the gradual increase in transparency, shall we say, of the vibrations of the instrument.

81.5 发问者：我不理解你刚才最后一句话的意思。你可愿解释一下？

Questioner: I didn’t understand what you meant by that last statement. Would you explain?

我是 Ra。该时间/空间性质的疲倦可以被视为透明或纯粹的振动对于不纯粹、混淆、或不透明之周边环境的反应。

I am Ra. Weariness of the time/space nature may be seen to be that reaction of transparent or pure vibrations with impure, confused, or opaque environs.
81.6 发问者：是否有任何的这种效应作用于本小组的其他两位成员？

Questioner: Is there any of this effect upon the other two of us in this group?

RA: 我是 Ra。这是相当正确的。

RA: I am Ra. This is quite correct.

81.7 发问者：那么这个通讯的后果是：我们也会经验无间断的疲倦效应。这是否正确？

Questioner: Then we would also experience the uninterrupted wearying effect as a consequence of the contact. Is this correct?

RA: 我是 Ra。正由于该通讯的本质，该器皿首当其冲地承受这个效应。

RA: I am Ra. The instrument, by the very nature of the contact, bears the brunt of this effect.

支持小组的每位成员，借由提供太一无限造物者的爱与光、在这些工作期间毫无保留地支援(器皿)，并且为了这些工作的目标、进行能量转移，经验这个效应的大约 10 到 15 个百分比。它是具累积性的，并且在它显化的连续性特质上是完全相同的。

Each of the support group, by offering the love and the light of the One Infinite Creator in unqualified support in these workings, and in energy transfers for the purpose of these workings, experiences between 10 and 15 percent, roughly, of this effect. It is cumulative and identical in the continual nature of its manifestation.

81.8 发问者：这个持续进行的疲劳效应、经过一段长时间，结果会是什么？

Questioner: What could be the result of this continued wearying effect after a long period?

RA: 我是 Ra。你问了一个笼统的询问，带有无限多个答案。我们将过度归纳、好尝试回答。

RA: I am Ra. You ask a general query with infinite answers. We shall over-generalize in order to attempt to reply.

一个小组可能被诱惑、因此失去那个造成困难的通讯。于是故事会结束。

One group might be tempted and thus lose the very contact which caused the difficulty. So the story would end.

另一个小组可能一开始是强壮的、但没有信心面对困难。于是故事会结束。

Another group might be strong at first but not faithful in the face of difficulty. Thus the story would end.

另一个小组可能在它完成之际选择殉难的途径、并且(持续)使用该器皿，直到其肉体复合体失效为止、由于(通讯)迫切要求的严厉代价、而流失所有能量。

Another group might choose the
path of martyrdom in its completeness and use the instrument until its physical body complex failed from the harsh toll demanded when all energy was gone.

This particular group, at this particular nexus, is attempting to conserve the vital energy of the instrument. It is attempting to balance love of service and wisdom of service, and it is faithful to the service in the face of difficulty. Temptation has not yet ended this group’s story.

We may not know the future, but the probability of this situation continuing over a relatively substantial period of your space/time is large. The significant factor is the will of the instrument and of the group to serve. That is the only cause for balancing the slowly increasing weariness which will continue to distort your perceptions.

Without this will the contact might be possible but finally seem too much of an effort.

81.9 发问者：该器皿会想要知道，为什么她感觉到生命能的增加？
Questioner: The instrument would like to know why she has a feeling of increased vital energy?

RA：我是 Ra。我们把这个答案留给该器皿。
RA: I am Ra. We leave this answer to the instrument.

81.10 发问者：她会想要知道，她对于食物的敏感度是否增强？
Questioner: She would like to know if she has an increased sensitivity to foods?

RA：我是 Ra。这个器皿对于所有的刺激源的敏感度都增强了。最好审慎地使用它。
RA: I am Ra. This instrument has an increased sensitivity to all stimuli. It is well that it use prudence.

81.11 发问者：回到先前的集会，捡起第十号原型，即是身体的催化剂、或命运之轮，代表与其他自我们的互动。这是一个正确的陈述吗？
Questioner: Going back to the previous session, picking up on the tenth archetype, which is the Catalyst of the Body or the Wheel of Fortune, which represents interaction with
other-selves. Is this a correct statement?

RA: 我是 Ra。这可以被视为一个粗略正确的陈述，因为每一个催化剂处理那些经验的本质、它们进入该心/身/灵复合体的能量网络以及振动性感知。

RA: I am Ra. This may be seen to be a roughly correct statement in that each catalyst is dealing with the nature of those experiences entering the energy web and vibratory perceptions of the mind/body/spirit complex.

最谨慎注记的附加说明会是：命运之轮的外在刺激同时提供正面与负面的体验。

The most carefully noted addition would be that the outside stimulus of the Wheel of Fortune is that which offers both positive and negative experience.

81.12 发问者：那么第十一号原型，身体的经验，代表已经被心/身/灵复合体处理过的催化剂，它被称为媚惑女巫，因为它产出进一步成长的种子。这是否正确？

Questioner: The eleventh archetype, the Experience of the Body, represents the catalyst that has been processed by the mind/body/spirit complex and is called the Enchantress because it produces further seed for growth. Is this correct?

RA: 我是 Ra。这是正确的。

RA: I am Ra. This is correct.

81.13 发问者：我们已经讨论过形意者，所以我将跳到第十三号，身体的蜕变被称为死亡，因为伴随着死亡，该身体被转变为一个更高振动的身体，用于额外的学习。这是否正确？

Questioner: We have already discussed the Significator, so I will skip to number thirteen. Transformation of Body is called Death, for with death the body is transformed to a higher-vibration body for additional learning. Is this correct?

RA: 我是 Ra。这是正确的，看见(以下)这点会更为正确：在每一个片刻，当然地，在身体化身的每日周期中，提供死亡与重生给一个尝试使用该催化剂[被提供给它]的实体。

RA: I am Ra. This is correct and may be seen to be additionally correct in that each moment, and certainly each diurnal period of the bodily incarnation, offers death and rebirth to one which is attempting to use the catalyst which is offered it.

81.14 发问者：最后，第十四号，身体之道，被称为炼金术士是因为有无限的时间让各式各样的形体在其中运作，去学习进化必须的各种课程。这是否正确？

Questioner: And finally, the fourteenth, the Way of the Body, is called the Alchemist because there is an infinity of time for the various
bodies to operate within to learn the lessons necessary for evolution. Is this correct?

RA: 我是 Ra。这小于完整的正确，因为身体的大道，如同所有身体的原型，都是心智活动推力的镜像。

RA: I am Ra. This is less than completely correct as the Great Way of the Body must be seen, as are all the archetypes of the body, to be a mirror image of the thrust of the activity of the mind.

身体是心智的创造物，且是为了彰显心智与灵性之果实的器皿。因此，你可以看见身体好比提供一个炼金炉*、炼金术士透过它显化黄金。

The body is the creature of the mind and is the instrument of manifestation for the fruits of mind and spirit. Therefore, you may see the body as providing the athanor through which the alchemist manifests gold.*

【在这个文脉中，炼金炉(athanor)可以被定义为：一个火炉；一个先前用于炼金术的消化式熔炉，所以被建构的目的是维持一个均匀、恒常的热度。】[*In this context, athanor can be defined as “an oven/a fire; a digesting furnace, formerly used in alchemy, so constructed as to maintain a uniform and constant heat.”]

81.15 发问者：我已猜测，对于我们的工作是中心的发展经验，一个让我更佳领会的方式是比较罩纱降下之后，即我们现在经验的；以及在那之前的经验，尽可能地回头追溯，从这个八度音程的开端启始，看看我们是如何陷入目前的情境。如果这是合宜的，我想撤退到这个八度音程经验的开端，沿着心智、身体、与灵性在这个八度音程进化的轨迹，去探究它们的状态。这样做是否令人满意，可接受的？

RA: 我是 Ra。这些问题的方向源自于你。

RA: I am Ra. The direction of questions is your provenance.

81.16 发问者 RA 陈述它只有这个八度音程的知识，但似乎 Ra 拥有这个八度音程的完整知识。你可否告诉我为什么是这样？

Questioner: Ra states that it has knowledge of only this octave, but it
seems that Ra has complete knowledge of this octave. Can you tell me why this is?

**RA**: 我是 Ra。首先，我们并未拥有这个八度音程的完整知识。第七密度的一些部分，虽然我们的老师曾向我们描述、仍是神秘的。其次，我们曾大量经验这个八度音程的可用的精炼催化剂，我们的老师也以最谨慎的方式与我们工作，好让我们可以与全体合一；接着，我们最终回归到造物伟大的全体性、(这事)将得以完成。

**RA**: I am Ra. Firstly, we do not have complete knowledge of this octave. There are portions of the seventh density which, although described to us by our teachers, remain mysterious. Secondly, we have experienced a great deal of the available refining catalyst of this octave, and our teachers have worked with us most carefully that we may be one with all, that, in turn, our eventual returning to the great allness of creation shall be complete.

81.17 **发问者**: 那么 RA 拥有这个八度音程起初开端的知识、透过它目前的经验，相当于我会称为的直接或经验性的知识、透过与那些空间/时间与时间/空间(实体们)的沟通，但尚未进化到或穿透第七层级。这陈述是否大略正确？

**Questioner**: Then Ra has knowledge from the first beginnings of this octave through its present experience as, what I might call, direct or experiential knowledge through communication with those space/times and time/spaces, but has not yet evolved to or penetrated the seventh level. Is this a roughly correct statement?

**RA**: 我是 Ra。是的。

**RA**: I am Ra. Yes.

81.18 **发问者**: 为什么 RA 没有这个八度音程开始之前的任何知识？

**Questioner**: Why does Ra not have any knowledge of that which was prior to the beginning of this octave?

**RA**: 我是 Ra。让我们将这些八度音程比喻为群岛。在一个星球上，很可能一个小岛上的居民并不是孤单的，但如果远洋航行的运输工具[让一个人可在其中存活]尚未发明，唯有让一个实体来到这些小岛居民当中说：「我来自其他地方」，才可能有其他小岛的真实知识。这是一个粗略的类比。无论如何，我们有这类的证据，同时包括先前的造物、与将要到来的造物，而我们在空间/时间与时间/空间的光流中、观看这些显然非同时性的事件。

**RA**: I am Ra. Let us compare octaves to islands. It may be that the inhabitants of an island are not alone upon a planetary sphere, but if an ocean-going vehicle in which one may survive has not been invented, true knowledge of other islands is possible only if an entity comes among the islanders and says, “I am from elsewhere.” This is a rough analogy. However, we have evidence of this sort,
both of previous creation and creation to be, as we in the stream of space/time and time/space view these apparently non-simultaneous events.

81.19 问者：嗯，我们目前已知自己位于本银河系，具有大约 2 亿颗左右—更正，2 千亿颗左右的恒星，我们称为的太空、还有数以百万计的大型银河系遍布其中。以 Ra 的知识，我假设这些银河的数字是无限的？这是否正确？

问者：Well, we presently find ourselves in the Milky Way Galaxy of some 200 or so million— correction, 200 or so billion— stars, and there are millions and millions of these large galaxies spread out through what we call space. To Ra’s knowledge, I assume, the number of these galaxies is infinite? Is this correct?

RA：我是 Ra。是的。
RA：I am Ra. Yes.

81.20 问者：该要点是：我们拥有合一性。那是否正确？
问者：The point being that we have unity. Is that correct?

RA：我是 Ra。你是知觉敏锐的。
RA：I am Ra. You are perceptive.

81.21 问者：那么，Ra 觉察这些银河系的什么部份？RA 是否曾在许多其他这些银河系中、体验过意识？
问者：Then what portion of these galaxies is Ra aware of? Has Ra experienced consciousness in many other of these galaxies?

RA：我是 Ra。否。
RA：I am Ra. No.

81.22 问者：Ra 是否拥有任何其他这些银河系的经验或知识；或者，曾以这种或那种的形式旅行到任何其他这些银河系？
问者：Does Ra have any experience, or knowledge of, or travel to, in one form or another, any of these other galaxies?

RA：我是 Ra。是的。
RA：I am Ra. Yes.

81.23 问者：只是…这并不重要，但粗略地估计，Ra 曾旅行到过其他多少个银河系、容我们说？
问者：Just… it’s unimportant, but just roughly how many other of these galaxies has Ra, shall we say, traveled to?

RA：我是 Ra。我们已敞开心胸、放射爱到整个造物。大约造物的百分之 90 在某种程度觉察到该发送、并且能够回应。所有无限个理则在爱的意识中皆为一。我们享受这类的接触、而非旅行。
RA：I am Ra. We have opened our hearts in radiation of love to the entire
creation. Approximately 90 percent of the creation is, at some level, aware of the sending and able to reply. All of the infinite Logoi are one in the consciousness of love. This is the type of contact which we enjoy rather than travel.

81.24 发问者：为了让我对现在谈论的东西有一点观念, 以直接地体验或看见不同地方的活动的意义来看, Ra 的旅行极限是什么？它是否仅仅在这个银河系之中, 如果是如此, 又包括这个银河系的多少部分? 或者也包括一些其他的银河系?

Questioner: So that I can just get a little idea of what I am talking about, what are the limits of Ra’s travel in the sense of directly experiencing or seeing the activities of various places? Is it solely within this galaxy, and if so, how much of this galaxy? Or does it include some other galaxies?

RA: 我是 Ra。虽然我们有可能在这个理则的造物之内任意移动, 也就是说, 所谓的本银河系; 我们曾前往呼叫我们的地方进行服务; 这些是, 容我们说,地方性的位置, 包括半人马座 α、你们的太阳系[你们称为太阳]中的某些行星,仙王座, 以及齐塔·网罟。我们来到这些子理则之处, (因为)曾被呼叫。

RA: I am Ra. Although it would be possible for us to move at will throughout the creation within this Logos—that is to say, the Milky Way Galaxy, so-called—we have moved

where we were called to service; these locations being, shall we say, local and including Alpha Centauri, planets of your solar system which you call the Sun, Cepheus, and Zeta Reticuli. To these sub-Logoi we have come, having been called.

81.25 发问者：在这些案例中, 这些呼叫是否来自第三密度的存有, 或者来自额外或其他的密度?

Questioner: Was the call in each instance from the third-density beings, or was this call from additional or other densities?

RA: 我是 Ra。一般而言, 后者的假定是正确的。在太阳子理则这个特殊的个案中, 第三密度是呼叫的密度。

RA: I am Ra. In general, the latter supposition is correct. In the particular case of the Sun sub-Logos, third density is the density of calling.

81.26 发问者：那么, Ra 未曾有任何时间移动到其他的主要银河系。这是否正确?

Questioner: Ra then has not moved at any time into one of the other major galaxies. Is this correct?

RA: 我是 Ra。这是正确的。

RA: I am Ra. This is correct.

81.27 发问者：Ra 是否有任何其他主要银河系的知识, 或那个银河系中任何跟意识有关的东西?
Questioner: Does Ra have knowledge of, say, any other major galaxy or the consciousness or anything in that galaxy?

RA: 我是 Ra。我们假设你说的是(获得)其他主要银河系的知识的可能性。有一些流浪者来自其他主银河系，被单一呼求的特定需要所吸引。也有一些是我们社会记忆复合体之中的实体成为其他主要银河内的流浪者。

RA: I am Ra. We assume you are speaking of the possibility of knowledge of other major galaxies. There are wanderers from other major galaxies drawn to the specific needs of a single call. There are those among our social memory complex which have become wanderers in other major galaxies.

因此，(我们)有其他主要银河系的知识，对于一个这样的实体，其人格或心/身/灵复合体已经结晶化、宇宙是单一的地方，在旅行方面没有阻碍。

Thus there has been knowledge of other major galaxies, for to one whose personality, or mind/body/spirit complex, has been crystallized the universe is one place, and there is no bar upon travel.

无论如何，我们诠释你的询问是关于该社会记忆复合体旅行到另一个主要银河。我们未曾做这事，也并未考虑过，因为我们能以我们的心在爱中抵达。

However, our interpretation of your query was a query concerning the social memory complex traveling to another major galaxy. We have not done this, nor do we contemplate it, for we can reach in love with our hearts.

81.28 发问者：谢谢你。在这条问题路线中，我正在尝试建立一个基础以理解一个基本原理，不只是我们现在拥有的经验，还有该经验是如何形成，以及它如何跟所有其他历经八度音程的经验相关连。于是，我正在假设，所有这些银河系，千万…无限数目的银河系，我们正开始以望远镜觉察到一些、它们全部属于相同的八度音程。这是否正确？

Questioner: Thank you. In this line of questioning I am trying to establish a basis for understanding the foundation for not only the experience that we have now but how the experience was formed and, and how it is related to all the rest of the experience through the portion of the octave as we understand it. I am assuming, then, that all of these galaxies, millions… infinite number of galaxies which we can just begin to become aware of with our telescopes, they are all of the same octave. Is this correct?

RA: 我是 Ra。这是正确的。

RA: I am Ra. This is correct.

81.29 发问者：我不禁在想，如果一些来自 Ra 的流浪者去到某个其他的主
要银河系[也就是说，离开这个有两千亿个以上恒星的扁豆状银河系统，去到另一群有数十亿个恒星的系统)，当他们进入某个行星环境，这些流浪者是否也会遭遇到双重极性，即我们在此拥有的服务自我与服务他人的极性？

Questioner: I was wondering if, in that some of the wanderers from Ra going to the other major galaxies (that is, leaving this system of 200 plus billion stars of lenticular shape and going to another cluster of billions of stars and finding their way to some planetary situation there), would any of these wanderers encounter the dual polarity that we have here, both the service-to-self and the service-to-others polarity?

RA: I am Ra. This is correct.

81.30 Questioner: Now, you stated earlier that toward the center of this galaxy, I believe—in what, to use a poor term, you could call the older portion—you would find no service-to-self polarization, but that this was a later experience. Am I correct in assuming that this is true of the other galaxies with which wanderers from Ra have experience? That at the center of these galaxies only the service-to-others polarity existed, and the experiment started farther out toward the rim of the galaxy?

RA: I am Ra. Various Logoi and sub-Logoi had various methods of arriving at the discovery of the efficiency of free will in intensifying the experience of the Creator by the Creator. However, in each case this has been a pattern.

81.31 Questioner: So, your meaning is that the pattern is that the service-to-self polarization appeared farther out from the center of the galactic spiral?

RA: I am Ra. This is correct.

81.32 Questioner: From this point, I was wondering if at the octave of the beginning, we have many spiral galaxies...
81.33 发问者：事实上，我在这方面没有很多(知识)，除了假设一定有某种通讯遍布这个八度音程，所以当首先的实验变得有效，这方面的知识快速地散布到八度音程，并且被其他初萌芽的银河螺旋所拾起，你可以这样说。这是否正确？

Questioner: Actually, I don't have much more on this except to make the assumption that there must have been some type of communication throughout the octave so that when the first experiment became effective, the knowledge of this then spread rapidly through the octave and was picked up by other budding galactic spirals, you might say. Is this correct?

RA: 我是 Ra。这是正确的。觉察这个通讯的本质就是觉察理则的本质。你们所称的造物，有许多(部份)从未与这个八度音程的太一理则分离。居住于太一无限造物者之内。在这样一个环境中的通讯即是身体细胞的通讯，一个(理则)学到的东西即被全体知晓。于是，某些子理则一直在的位置是：精炼那些[或许可被称为]较早期子理则的发现。

RA: I am Ra. This is correct. To be aware of the nature of this communication is to be aware of the nature of the Logos. Much of what you call creation has never separated from the one Logos of this octave and resides within the One Infinite Creator. Communication in such an environment is the communication of cells of the body. That which is learned...
by one is known to all. The sub-Logoi, then, have been in the position of
refining the discoveries of what might be called the earlier sub-Logoi.

在此次工作中，容我们问，是否有任何简短的询问？
May we ask if we may answer any brief queries at this working?

81.34 发问者：只有这题：有我们可以做的事、好使该器皿更舒适、或改善该通讯？
Questioner: Only if there is anything we can do to make the instrument more comfortable or improve the contact?

RA：我是 Ra。很难判定该器皿与支援小组的能量层级。我们觉察到这点。然而，我们推荐在进入每次工作前、尽一切努力尝试带入最想望的能量配置。
RA: I am Ra. It is difficult to determine the energy levels of the instrument and support group. Of this we are aware. It is, however, recommended that every attempt be made to enter each working with the most desirable configurations of energy possible.

一切都好，我的朋友。你们是认真谨慎的，各项排列是良好的。
All is well, my friends. You are conscientious, and the alignments are well.

我是 Ra。我在太一无限造物者的爱与光中离开你们。那么，向去吧，在无限造物者的大能与和平中欢欣庆祝。Adonai。
I am Ra. I leave you in the love and the light of the One Infinite Creator. Go forth, therefore, rejoicing in the power and in the peace of the Infinite Creator. Adonai.
energy of the instrument?

RA: 我是 Ra。有个可能性/或然率：在水的漩涡中，将其脊椎打直多少会改变该器皿在背部持续经验的痛苦变貌。接着，这样可以在某个程度上，增加器皿的肉体能量。

RA: I am Ra. There is the possibility/probability that the whirling of the water with spine erect would alter, somewhat, the distortion towards what you call pain which this entity experiences in the dorsal region on a continuous level. This, in turn, could aid in the distortion towards increase of physical energy to some extent.

82.3 发问者：谢谢你。吉姆有一个不会出版的私人问题。他问：「似乎我的平衡工作已经从比较外围的关切，好比耐心/没耐心，转移到学习在无条件爱上敞开我自己，接受自我为完整与完美的，然后接受自我为造物者。如果这是为平衡而聚焦之正常进程，一旦这点被发现，一个人(直接)进行这项工作，也就是接受自我为造物者，这样难道不是更有效率，而无须在外围工作，处理第二与第三重要的事项，结果并不能接纳自我？」

Questioner: Jim has a personal question which is not to be published.(*) He asks, “It seems that my balancing work has shifted from more peripheral concerns such as patience/impatience, to learning to open myself in unconditional love, to accepting my self as whole and perfect, and then to accepting my self as the Creator. If this is a normal progression of focus for balancing, wouldn't it be more efficient, once this is discovered, for a person to work on the acceptance of self as Creator rather than work peripherally on the secondary and tertiary results of not accepting the self?”

【*吉姆写道：「唐为我问了这一个问题，我不记得他为什么要在该题的开场白就说了：该问答不会被出版。因为 Ra 在那个理解下回答这个问题，我们在原来的商业版中没有出版这个问题。但多年之后、在出版第五册之际，卡拉和我改变了主意。我很清楚，这个问答中的信息对于真理寻求者而言是非常有帮助的。我知道，唐与 Ra 都想要将他们努力之产物作为一个服务、提供给他人，只要不存在冒犯自由意志之可能或任何其他枝节问题。」】

[*Jim writes:’Don asked this question for me, and I don’t remember why he prefaced the question to Ra by saying that it would not be published. Because Ra answered the question with that understanding, we did not publish this question in the original publication. But Carla and I changed our minds when it came time to publish Book V many years later. It is clear to me that the information in this question and answer could be very helpful to seekers of truth. I know that both Don and Ra would want the product of their efforts to be offered as
a service to others as long as there was no possible infringement of free will or any other side issue.”

**RA:** 我是 Ra。效率这个词汇具有令人误导的言外之意。在从事人格修炼的工作之脉络中，为了在核心的接纳自我中具备更充分的效率，首先(你)相当需要去知道该实体接纳了(哪些)自我的变貌，那么每个思维与行动需要被详细地检验，为了(建立)对变貌的任何反应之精准基础，这个过程将导向更为核心的接纳任务。无论如何，在该建筑物被建造之前，必须先安置好底部横梁。

**RA:** I am Ra. The term efficiency has misleading connotations. In the context of doing work in the disciplines of the personality, in order to be of more full efficiency in the central acceptance of the self, it is first quite necessary to know the distortions of the self which the entity is accepting. Each thought and action needs must then be scrutinized for the precise foundation of the distortions of any reactions. This process shall lead to the more central task of acceptance. However, the architrave must be in place before the structure is builded.

82.4 **发问者:** 谢谢你。我想考虑某个时间或位置的状态[如果时间是个拙劣的字眼，你或许会用位置]，就在这个经验的八度音程开始之前。我正在假设，就在这个八度音程开始之前，智能无限已经创造，并且早已经验一个或更多个八度音程。这是否正确？

**Questioner:** Thank you. I would like to consider the condition at a time, or position, you might say—if time is a bad word—just prior to the beginning of this octave of experience. I am assuming that, just prior to the beginning of this octave, intelligent infinity had created and already experienced one or more previous octaves. Is this correct?

**RA:** 我是 Ra。你正确地假设。然而，更有益的说词为：无限智能(过去)已经验先前的多个八度音程。

**RA:** I am Ra. You assume correctly. However, the phrase would more informatively read, infinite intelligence had experienced previous octaves.

82.5 **发问者:** Ra 是否知道先前八度音程的数量；如果知道，有多少个？

**Questioner:** Does Ra have any knowledge of the number of previous octaves; and if so, how many?

**RA:** 我是 Ra。就我们的觉察，我们在一个无限的造物之中。无法数算。

**RA:** I am Ra. As far as we are aware we are in an infinite creation. There is no counting.

82.6 **发问者:** 我就想你会那么说。我正假设在这个八度音程的开始，从我会称为的虚无空间中，产生无限数量的银河系统[好比本银河系]的种子，这些银河系显现并以螺旋方式同时成长，我是否正确？
Questioner: That's what I thought you might say. Am I correct in assuming that at the beginning of this octave, out of what I would call a void of space, the seeds of an infinite number of galactic systems such as the Milky Way Galaxy appeared and grew in spiral fashion simultaneously?

RA: 我是 Ra。在这里有着双重区域的潜在混淆。首先，让我们说，该基本概念被合理地良好陈述。

RA: I am Ra. There are duple areas of potential confusion. Firstly, let us say that the basic concept is reasonably well-stated.

Now we address the confusion. The nature of true simultaneity is such that, indeed, all is simultaneous. However, in your modes of perception you would perhaps more properly view the seeding of the creation as that of growth from the center or core outward.

The second confusion lies in the term, “void.” We would substitute the noun, “plenum.”

【*在这个文脉中，密实(plenum)可以被定义为：一个被填满的空间、而非被净空。】
[*In this context, plenum can be defined as “a space which is filled [as opposed to empty].”]

82.7 发问者：那么，如果我在那个时候，从这个位置透过望远镜观察该八度音程的开始，我是否会看到许多、许多银河系的中心显现，接着它们每一个以螺旋方式向外扩张，为时数十亿年[以我们的考量]，这些螺旋向外扩张的速度大约相同，于是所有这些银河系在同个时间显现为第一个光点，然后以大略相同的速率扩张？这是否正确？

Questioner: Then, if I were observing the beginning of the octave at that time through a telescope, say from this position, would I see the center of many, many galaxies appearing and each of them then spreading outward in a spiral condition over what we would consider billions of years? But the spirals spreading outward in approximately what we would consider the same rate, so that all these galaxies began as the first speck of light at the same time and then spread out in roughly the same rate of spreading? Is this correct?

RA: 我是 Ra。该询问有些混淆的元素。无限有个中心。从这个中心 一切万物(开始)扩展。因此，(宇宙)造物、银河系们、恒星系统们、行星系统们、意识都有些中心。在每个案子中，你可以
看见从中心向外延伸的成长。因此，你可以看见你的询问在概念上过于笼统。

RA：我是 Ra。该问题包含混淆的元素。中心延伸到无限。从这个中心，所有事物向外扩散。因此，存在中心到创造，到星系，到恒星系统，到行星系统，到意识。在每种情况下，你可能会看见从中心向外扩展的成长。因此，你或许可以看见你的提问过于笼统。

82.8 发问者：只考虑我们的本银河系：在它的开端，我会假设我们物理仪器…可以发现的首先事件为一个恒星的外观，特性如同我们的太阳？

Questioner: Considering only our Milky Way Galaxy: At its beginnings, I will assume that the first… was the first occurrence that we could find presently with our physical apparatus… was the first occurrence the appearance of a star of the nature of our sun?

RA：我是 Ra。这是正确的。然而，容我们说，越靠近理则显化的开端，该恒星就有越多部分参与太一起初思维。

RA：I am Ra. This is correct. However, the closer to the, shall we say, beginning of the manifestation of the Logos the star is, the more it partakes in the One Original Thought.

82.9 发问者：那么，这些中央的起初造物是一组我们称为恒星的丛集？

Questioner: Are these central original creations a cluster of what we call stars, then?

RA：我是 Ra。这是正确的。然而，容我们说，越靠近理则显化的开端，该恒星就有越多部分参与太一起初思维。

RA：I am Ra. This is correct. However, the closer to the, shall we say, beginning of the manifestation of the Logos the star is, the more it partakes in the One Original Thought.

82.10 发问者：为什么这个参与起初思维的过程有个梯度、以放射状向外(递减)？那是我理解你的陈述的方式。

Questioner: Why does this partaking in the Original Thought have a gradient radially outward? That’s the way I understand your statement.

RA：我是 Ra。这是太一无限造物者的计划。太一起初思维是所有先前的[如果你愿意用这个词汇]，由造物者产生的造物者经验之收割。

RA：I am Ra. This is the plan of the One Infinite Creator. The One Original Thought is the harvest of all previous, if you would use this term, experience of the Creator by the Creator.

当祂决定去认识自己，祂生成自己、注入那密实空间，(使之)充满太一无限
造物者的荣光与大能，以你们感知的显化即为太空或外太空。这个认识的每个世代诞生一个新的认识，透过自由意志，有能力去选择认识祂自己的方式。

As It decides to know Itself, It generates Itself into that plenum, full of the glory and the power of the One Infinite Creator, which is manifested to your perceptions as space or outer space. Each generation of this knowing begets a knowing which has the capacity, through free will, to choose methods of knowing Itself.

于是，逐渐地，造物者一步一步地、成为可以认识祂自己的存在，造物者的一些部分较少纯粹地参与起初（真）言或思维的大能。这目的是为了精炼太一起初思维。严格地说，造物者创造的程度不及祂经验自己的程度。

Therefore, gradually, step by step, the Creator becomes that which may know Itself, and the portions of the Creator partake less purely in the power of the original word or thought. This is for the purpose of refinement of the One Original Thought. The Creator does not properly create as much as It experiences Itself.

82.11 发问者：位于这个银河经验的开端、这个八度音程的开端，意识的首先分割的形式、状态或经验是什么？

Questioner: What was the form, condition, or experience of the first division of consciousness that occurred at the beginning of this octave, at the beginning of this galactic experience?

RA: 我是 Ra。我们触及先前的资料*。前次八度音程的收割是爱的造物者显化在心智、身体、灵性之中。这种造物者经验祂自己的形式或许可以视为首先的分割。

RA: I am Ra. We touch upon previous material.* The harvest of the previous octave was the Creator of Love manifested in mind, body, and spirit. This form of the Creator experiencing Itself may, perhaps, be seen to be the first division.

【*最初在 78.10 讨论到。】
[*Originally discussed in 78.10.]

82.12 发问者：具体地说，我对此感兴趣：这首先的分割是如何在这个八度音程中出现的。我有兴趣知道：它是否会过渡穿越第一、第二、第三、第四等密度？

Questioner: I was interested in specifically how this very first division showed up in this octave. I was interested to know if it made the transition through first, second, third, fourth, fifth, etc., densities?

我想以首先的心/身/灵复合体为例、追溯它们的经验、从最开始到现在，好让我可以更佳地理解我们现在所处的状态，借由与起初的成长相比较。可否请你精确地告诉我，这一切是怎么发生的，可能关于行星的形成，以及穿越各个密度的成长，若那就是事物发生的方
I would like to take the first mind/body/spirit complexes and trace their experience from the very start to the present so that I would better understand the condition that we are in now by comparing it with this original growth. Could you please tell me precisely how this came about as to the formation, possibly, of the planets and the growth through the densities, if that is the way it happened, please?

RA: I am Ra. Your queries seem more confused than your basic mental distortions in this area. Let us speak in general, and perhaps you may find a less confused and more simple method of eliciting information in this area.

A very great deal of creation was manifested without the use of the concepts involved in consciousness, as you know it. The creation itself is a form of consciousness which is unified—the Logos being the one great heart of creation.

The process of evolution through this period, which may be seen to be timeless, is most valuable to take into consideration, for it is against the background of this essential unity of the fabric of creation that we find the ultimate development of the Logoi which chose to use that portion of the harvested consciousness of the Creator to move forward with the process of knowledge of self.

As it had been found to be efficient to use the various densities, which are fixed in each octave, in order to create conditions in which self-conscious sub-Logoi could exist, this was carried out throughout the growing flower-strewn field, as your simile suggests, of the One Infinite Creation.

(宇宙)造物的很大一部分并没有使用涉及[如你所知的]意识的概念来显化。该造物自身是一个意识的形式、它是统合的，理则为造物的一颗伟大之心。

它已经发现使用各式各样的密度是有效的，在每个八度音程中，这些是固定的，为了要创造自我觉知的子理则可以存在的状态，如你们的比喻所暗示，这过程的实行遍布整个成长中、散布花朵的原野，即太一无限造物。
The first beings of mind, body, and spirit were not complex. The experience of mind/body/spirits at the beginning of this octave of experience was singular. There was no third-density forgetting. There was no veil. The lessons of third density are predestined by the very nature of the vibratory rates experienced during this particular density, and by the nature of the quantum jump to the vibratory experiences of fourth density.

RA: I am Ra. This is hypothetically correct.

82.13 Questioner: So, I am correct in assuming that the first mind/body/spirit experiences, as this galaxy progressed in growth, were those that moved through the densities; that is, the process we have discussed coming out of second density. For instance, let us take a particular planet, one of the very early planets formed near the center of the galaxy. I will assume that the planet solidified in first density, that life appeared in second density, and all of the mind/body/spirit complexes of third density progressed out of second density on that planet, and evolved in third density. Is this correct?

RA: I am Ra. It is so.

82.14 Questioner: By the region of the center of this galaxy as regards the fact given you in the earlier parts of this contact, are you correct in assuming that the first mind/body/spirit experiences, as this galaxy progressed in growth, were those that moved through the densities; that is, the process we have discussed coming out of second density. For instance, let us take a particular planet, one of the very early planets formed near the center of the galaxy. I will assume that the planet solidified in first density, that life appeared in second density, and all of the mind/body/spirit complexes of third density progressed out of second density on that planet, and evolved in third density. Is this correct?

RA: I am Ra. Our knowledge is limited. We know of the beginning but cannot asseverate to the precise
experiences of those things occurring before us.* You know the nature of historical teaching. At our level of learn/teaching we may expect little distortion. However, we cannot, with surety, say there is no distortion as we speak of specific occurrences of which we were not consciously a part. It is our understanding that your supposition is correct. Thus we so hypothesize.

【在这文脉中，断言(asseverate)可以被定义为：正面地或诚挚地肯定或宣告。】
[*In this context, asseverate can be defined as “to affirm or declare positively or earnestly.”]

82.15 发问者：具体而言，我尝试去掌握在罩纱(存在)之前，第三密度的经验过程，好让我可以更佳地理解目前的过程。现在，就我的理解，心/身/灵复合体*走过我们在这个密度中、称为肉体投生的过程，但没有遗忘(罩纱)。如果没有遗忘，肉体投生的目的或好处是什么？

Questioner:Specifically, I am trying to grasp an understanding first of the process of experience in third density before the veil so that I can have a better understanding of the present process. Now, as I understand it, the mind/body/spirit complexes* went through the process of what we call physical incarnation in this density, but there was no forgetting. What was the benefit or purpose of the physical incarnation when there was no forgetting?

【*发问者说到心/身/灵复合体，但意指心/身/灵。】
[*The Questioner indicates “mind/body/spirit complexes” but is referring to “mind/body/spirits.”]

RA：我是 Ra。在第三密度中、投生的目的是学习爱之道。

RA: I am Ra. The purpose of incarnation in third density is to learn the Ways of Love.

82.16 发问者：我猜想我并未精确地陈述。我的意思是，既然没有遗忘(过程)，既然心/身/灵复合体在我们称为的肉体化身中拥有(完整)意识，他们知道的东西跟不在肉体化身中所知道的是一样的。第三密度肉体在遗忘过程之前，教导爱之道的机制是什么？

Questioner: I guess I didn’t state that exactly right. What I mean is, since there was no forgetting, since the mind/body/spirit complexes had the consciousness, in what we call physical incarnation, they knew the same thing that they would know not in the physical incarnation. What was the mechanism of teaching that taught this, the Ways of Love, in the third-density physical prior to the forgetting process?

RA：我是 Ra。我们请求你的许可、
以迂回的方式回答这个询问，因为我们感知到一个领域是我们可能有所协助的。

**RA**: I am Ra. We ask your permission to answer this query in an oblique fashion as we perceive an area in which we might be of aid.

82.17 **发问者：** 当然可以。
**Questioner:** Certainly.

**RA**: 我是 Ra。你的询问似乎在追寻一种可能性/或然率：如果由一个心/身/灵去尝试这些经验机制，而非由一个心/身/灵复合体（尝试），第三密度中的经验机制会是不同的。第三密度的本质是恒常的，它要被学习的途径从现在到永远都是一样的。

**RA**: I am Ra. Your queries seem to be pursuing the possibility/probability that the mechanisms of experience in third density are different if a mind/body/spirit is attempting them rather than a mind/body/spirit complex. The nature of third density is constant. Its ways are to be learned the same now and ever.

因此，不管该实体以什么形式去面对这些课程，课程与机制都是一样的，造物者将从祂自身学习。每个实体都有未显化的学习部分，以及、最重要的，涉及其他自我的学习。

**RA**: I am Ra. Your queries seem to be pursuing the possibility/probability that the mechanisms of experience in third density are different if a mind/body/spirit is attempting them rather than a mind/body/spirit complex. The nature of third density is constant. Its ways are to be learned the same now and ever.

**RA**: 我们感知是如此的状态创造出一个至为苍白的经验链结的情境，在其中，收集储存功课的相对速度，就是乌龟与猎豹的差别。

**RA**: I am Ra. It is our perception that such conditions created the situation of a most pallid experiential nexus in which lessons were garnered with the relative speed of the turtle to the cheetah.

82.18 **发问者：** 那么，在遗忘过程之前，除了服务他人的极化、没有任何其他概念。在这种状态中的第三密度，怎样的社会与经验会被创造与演化？
**Questioner:** Then prior to the forgetting process, there was no concept of anything but service-to-others polarization. What sort of societies and experiences in third density were created and evolved in this condition?

**RA**: 我是 Ra。我们的感知是如此的状态创造出一个至为苍白的经验链结的情境，在其中，收集储存功课的相对速度，就是乌龟与猎豹的差别。

**RA**: I am Ra. It is our perception that such conditions created the situation of a most pallid experiential nexus in which lessons were garnered with the relative speed of the turtle to the cheetah.

82.19 **发问者：** 这样的社会是否会演化出具有复杂特质的科技，或者他们是相当单纯的？你可否给我个一般的进展观念、也就是我们称为智力活动的机能？
**Questioner:** Did such societies evolve with technologies of a complex nature, or were they quite simple? Can you give me a general idea of the
evolvement that would be a function of what we would call intellectual activity?

**RA:** 我是 Ra。不管在任何环境底下、都有无限多的变化性。曾经长成许多高度科技进化的社会、由于当一个实体居住在一个可以被视为具有恒常潜在灵感的环境、制造出任何渴望的结果是容易的。

**RA:** I am Ra. There is infinite diversity in societies under any circumstances. There were many highly technologically advanced societies which grew due to the ease of producing any desired result when one dwells within what might be seen to be a state of constant potential inspiration.

即使是、以你们的词汇、最为高度发展的社会结构，由于实体们非复杂的本质，它们缺乏你所称的意志，或者用比较通俗的说法：热忱，或生命的跃动。

That which even the most highly sophisticated, in your terms, societal structure lacked, given the non-complex nature of its entities, was what you might call will or, to us a more plebeian term, gusto, or élan vital.

82.20 发问者：这些高科技的社会是否会演化出穿越我们称为太空的旅行(科技)，前往其他行星或行星系统？是否有些社会这样做？

**Questioner:** Did the highly technological societies evolve travel through what we call space to other planets or other planetary systems? Did some of them do this?

**RA:** 我是 Ra。这是正确的。

**RA:** I am Ra. This is correct.

82.21 发问者：那么从我们的观点来看，纵使有着伟大的进化经验，在某个时点，演进中的理则认为(有)一个创造更大经验的实验是恰当的。这是否正确？

**Questioner:** Then even though, from our point of view, there was great evolutionary experience it was deemed at some point by the evolving Logos that an experiment to create a greater experience was appropriate. Is this correct?

**RA:** 我是 Ra。这是正确的，并且可以从评论中得益。该理则觉察到第三密度毕业[以你们的称谓]的必要条件之本质。所有先前[如果你愿意用这个称谓]的实验，虽然导致许多经验，却缺少一样[被认为是]决定性的成分：那就是极化。

**RA:** I am Ra. This is correct and may benefit from comment. The Logos is aware of the nature of the third-density requirement for what you have called graduation. All the previous, if you would use this term, experiments, although resulting in many experiences, lacked what was considered the crucial ingredient: that is, polarization.
(这样的)经验只有很少的倾向去极化实体，以致于实体们习惯地重复第三密度周期许多次。祂渴望极化的潜能有更多被使用的机会。

There was little enough tendency for experience to polarize entities that entities repeated, habitually, the third-density cycles many times over. It was desired that the potential for polarization be made more available.

82.22 发问者：那么，以我来看，既然在这个特别的时期，服务他人的极化是唯一的可能性，从你所说的，我必须假设，纵然所有实体都觉察到服务他人的必要性，他们还是无法达成目标。在那个时期，心/身/灵复合体*的心智配置是什么？他们觉察极化的必要性，或者毫不察觉？如果有觉察，为什么他们有一个如此困难的时期去服务他人以至于达到毕业的必须程度，既然这是唯一可能的极性？

Questioner: Then since the only possibility at this particular time, as I see it, was a polarization for service to others, I must assume from what you said that even though all were aware of this service-to-others necessity they were unable to achieve it. What was the configuration of mind of the mind/body/spirit complexes at that time?* Were they aware of the necessity for the polarization or unaware of it? And if so, why did they have such a difficult time serving others to the extent necessary for graduation since this was the only polarity possible?

【*发问者说到心/身/灵复合体，但意指心/身/灵。】
【*The Questioner indicates “mind/body/spirit complexes” but is referring to “mind/body/spirits.”】

RA：我是 Ra。如果你愿意，考虑那些是神圣快乐[如你们对这个变貌之称呼]的实体的倾向，只有很少的冲动去改变或改善它们的状态。此乃，心/身/灵不是复合的结果。

RA: I am Ra. Consider, if you will, the tendency of those who are divinely happy, as you call this distortion, to have little urge to alter, or better, their condition. Such is the result of the mind/body/spirit which is not complex.

有可能去爱其他自我与服务其他自我，但在自我之中，对于造物者有一股压倒性的觉察。跟造物者的连结就如同脐带一般。安全是全面的。因此，没有什么爱是剧烈地重要；没有什么痛苦是剧烈地骇人；于是没有任何努力去为爱服务，或从恐惧中得益。

There is the possibility of love of other-selves and service to other-selves, but there is the overwhelming awareness of the Creator in the self. The connection with the Creator is that of the umbilical cord. The security is total. Therefore, no love is terribly important; no pain terribly frightening; no effort, therefore, is
made to serve for love or to benefit from fear.

82.23 发问者: 这看起来, 你可以在我们目前的幻象中做个类比, 也就是那些生于极端富裕与安全(环境)中的实体们。这是否正确?

Questioner: It seems that you might make an analogy in our present illusion of those who are born into extreme wealth and security. Is this correct?

RA: 我是 Ra。在明喻的严格范围内,你是知觉敏锐的。

RA: I am Ra. Within the strict bounds of the simile, you are perceptive.

82.24 发问者: 在两次肉体化身之间, 我们目前有个活动叫作: 治疗与回顾此生。在罩纱(存在)之前的中阴期间, 是否有任何这种特质的东西?

Questioner: We have presently an activity between physical incarnations called healing and review of the incarnation. Was anything of this nature occurring prior to the veil between physical incarnations?

RA: 我是 Ra。这个过程的初期*结构总是在的, 但若没有伤害 也就无须治疗。

RA: I am Ra. The inchoate structure of this process was always in place, but where there has been no harm there need be no healing.*

【*在这文脉中, 初期的(inchoate)可以被定义为: 才刚开始、尚未充分成形; 或初步的。】

[In this context, inchoate can be defined as “just begun and so not fully formed, or rudimentary.”]

这点也曾经是理则们关切的项目, 它觉察到若没有需要去理解, 理解就会永远被丢下不管。因为使用这个误称, 我们请求你的原谅, 但你们的语言缺乏声音振动复合体来表达这个一般的概念。

This, too, may be seen to have been of concern to Logoi which were aware that, without the need to understand, understanding would forever be left undone. We ask your forgiveness for the use of this misnomer, but your language has a paucity of sound vibration complexes for this general concept.

82.25 发问者: 我对于罩纱发生之前的投生状态与中阴期间没有掌握得很好。除了第三密度、黄色光芒体的显化。我不理解这两者有何不同。在我们称为死亡的事件上, 有任何心智上的不同吗? 如果意识没有被打断, 我看不出需要回顾此生的必要性。你可否为我澄清那点?

Questioner: I don’t grasp too well the condition of incarnation, and time between incarnation, prior to the veil in that I do not understand what was the difference other than the manifestation of the third-density, yellow-ray body. Was there any mental difference upon what we call death? Was there any— I
don’t see the necessity for what we call a review of the incarnation if the consciousness was uninterrupted. Could you clear that point for me?

RA: 我是 Ra。用你们的经验式术语，没有一个造物者的部分来稽核这个课程。每一生的目的都是成为造物者认识祂自己的一门课程。

RA: I am Ra. No portion of the Creator audits the course, to use your experiential terms. Each incarnation is intended to be a course in the Creator knowing Itself.

一个回顾或，容我们说，继续这个隐喻，每一个测验都是造物者认识祂自己的过程中、不可或缺的一部分。每一生皆以此种测验为完结，如此，造物者的这部分可以吸收消化在黄色光芒、物理第三密度中的经验，它可以衡量获得的偏向，然后可以选择下辈子的状态：不管是被自动提供的援助，或由自我提供的援助。

A review or, shall we say, to continue the metaphor, each test is an integral portion of the process of the Creator knowing Itself. Each incarnation will end with such a test. This is so that the portion of the Creator may assimilate the experiences in yellow-ray, physical third density, may evaluate the biases gained, and may then choose, either by means of automatically provided aid, or by the self, the conditions of the next incarnation.

82.26 发问者：在罩纱存在之前，回顾此生的时候，这些实体在那个时候、是否觉察他们尝试做的已极化到足以毕业的程度？

Questioner: Before the veil, during the review of incarnation, were the entities at that time aware that what they were trying to do was sufficiently polarize for graduation?

RA: 我是 Ra。这是正确的。

RA: I am Ra. This is correct.

82.27 发问者：那么我假设当他们进入黄色光芒、第三密度的投生状态，这个觉察多少被降低了，纵使没有罩纱。这是否正确？

Questioner: Then I am assuming this awareness was somehow reduced as they went into the yellow-ray third-density incarnative state, even though there was no veil. Is this correct?

RA: 我是 Ra。这是明显不正确的。

RA: I am Ra. This is distinctly incorrect.

82.28 发问者：OK。这是个具有核心重要性的要点。那么，为何是这样—你已经回答这点，但在我看来，如果极化是明显的事项，(实体)会投入更多努力以极化。让我看看是否可以这样陈述…在罩纱(存在)之前，所有实体觉察到在第三密度、中需要极化朝向服务他人，不管是投生在第三密度、黄色光芒体，或在中阴期间。
Questioner: OK. This is the central important point. Why, then, was it so— You’ve answered this, but it seems to me that if the polarization was the obvious thing that more effort would have been put forward to polarize. Let me see if I can state this. Before the veil there was an awareness of the need for polarization towards service to others in third density by all entities, whether incarnate in third-density, yellow-ray bodies, or whether in between incarnations.

What is …那么，我假设，先前谈论过的[你可以说是]富裕状态，它存在于整个经验的光谱，不管该实体在中阴身，或在投生期间，实体们就是不能[轻笑声]提振渴望或显化渴望去创造出必须的极化而毕业。这是否正确？

What was the— I assume, then, that the condition of which we earlier spoke, the one of wealth, you might say, was present through the entire spectrum of experience, whether it be between incarnations, or during incarnation, and the entities just simply could not [chuckles] get up the desire or manifest the desire to create this polarization necessary for graduation. Is this correct?

RA: I am Ra. You begin to grasp the situation. Let us continue the metaphor of the schooling but consider the scholar as being an entity in your younger years of the schooling process. The entity is fed, clothed, and protected regardless of whether or not the schoolwork is accomplished. Therefore, the entity does not do the homework but rather enjoys playtime, mealtime, and vacation. It is not until there is a reason to wish to excel that most entities will attempt to excel.

82.29 发问者：你曾在很早以前的集会*1 中陈述 一个实体需要极化超过50%的服务自我*2，以成为第四正面密度可收割实体。这个条件在罩纱(存在)之前也是一样吗？相同的极化百分比？

Questioner: You stated in a much earlier session*1 that it is necessary to polarize anything more than 50% service to self to be harvestable fourth-density positive.*2 Was this condition the same at the time before the veil? The same percentage polarization?

【*1 参看 17.31】
【*1 Stated in 17.31.】

【*2 这个陈述措辞不正确。恰当地说，一个实体需要极化大于 50%服务他人、作业、宁愿去享受玩耍时间、吃饭时间、假期。直到有个理由想要表现优异、大多数人实体才会尝试表现优异。】
RA: 我是 Ra。这将是此次工作的最后一个完整询问。

RA: I am Ra. This shall be the last full query of this working.

该询问无法被轻易地回答，因为服务自我的概念在[我们曾称为的]罩纱过程存在之前，尚未产生影响力。毕业到第四密度的必要条件是有能力去使用、欢迎、与享受太一无限造物者的白光之特定强度。在你们的空间/时间链结，以你们自己的称谓，这个能力可以被你先前陈述的服务百分比所衡量。

The query is not answered easily, for the concept of service to self did not hold sway previous to what we have been calling the veiling process. The necessity for graduation to fourth density is an ability to use, welcome, and enjoy a certain intensity of the white light of the One Infinite Creator. In your own terms, at your space/time nexus, this ability may be measured by your previously stated percentages of service.

在罩纱过程(存在)之前，衡量的方式会是一个实体走上一排阶梯，每一阶都已被一特定品质的光所充满。一个实体停驻的阶梯可能是第三密度光，或第四密度光。在这两阶之间存在着一个门槛。要跨过那门槛是困难的。在每一个密度的边缘[容我们说]有阻力。

Prior to the veiling process the measurement would be that of an entity walking up a set of your stairs, each of which was imbued with a certain quality of light. The stair upon which an entity stopped would be either third-density light or fourth-density light. Between the two stairs lies the threshold. To cross that threshold is difficult. There is resistance at the edge, shall we say, of each density.

信心或意志的天赋能力需要被理解、滋养、发展，为了产生一个寻求通过第三密度边界的实体。那些不做家庭作业的实体，不管它们总是如此地友善讨喜，将不能越过。在罩纱过程被引介到第三密度的经验连续体之前，这是理则们所面临的情况。

The faculty of faith or will needs to be understood, nourished, and developed in order to have an entity which seeks past the boundary of third density. Those entities which do not do their homework, be they ever so amiable, shall not cross. It was this situation which faced the Logoi prior to the veiling process being introduced
into the experiential continuum of third density.

在这次工作(结束前)，容我们问是否有任何简短的询问?
May we ask if there are any brief queries at this working?

82.30 发问者：有没有任何我们可以做的、好改善该通讯或使该器皿更舒适?
Questioner: Is there anything that we can do to improve the contact or make the instrument more comfortable?

RA：我是 Ra。所有的参数条件都被满足。继续在爱与感恩中联合在一起。我们感谢你们对于各项附加物的谨慎认真。
RA: I am Ra. All parameters are being met. Remain united in love and thanksgiving. We thank you for your conscientiousness as regards the appurtenances.

我是 Ra。我在太一无限荣耀造物者的光与爱中向你们致意。我现在开始通讯。
I am Ra. I greet you in the love and in the light of the One Infinite Creator. I communicate now.

83.0 RA：我是 Ra。我在太一无限造物者的爱与光中向你们致意。我现在开始通讯。
RA: I am Ra. I leave you in the love and in the light of the One Infinite Creator. Go forth, therefore, rejoicing merrily in the power and the peace of the One Creator. Adonai.

83.1 发问者：可否请你先给我该器皿的状态?
Questioner: Could you first please give me the condition of the instrument?

RA：我是 Ra。如前所述。
RA: I am Ra. It is as previously stated.

83.2 发问者：可否请你告诉我、为什么在一场集会之后，该器皿重量增加、而非减少?
Questioner: Could you please tell me why the instrument gains weight now instead of loses it after a session?

RA：我是 Ra。假设该器皿因为一场与 Ra 工作的集会就增加肉体复合体的重量是错误的。
RA: I am Ra. To assume that the instrument is gaining the weight of the physical bodily complex due to a session or working with Ra is erroneous.

该器皿不再有任何肉体材料必须被使用[在任何可观察的范围内]以确保这个通讯的发生。这是由于该小组决心不让器皿使用生命能，因为它的肉体能量
The instrument has no longer any physical material which, to any observable extent, must be used in order for this contact to occur. This is due to the determination of the group that the instrument shall not use the vital energy which would be necessary since the physical energy complex level is in deficit. Since the energy, therefore, for these contacts is a product of energy transfer, the instrument must no longer pay this physical price. Therefore, the instrument is not losing the weight.

However, the weight gain, as it occurs, is the product of two factors. One is the increasing sensitivity of this physical vehicle to all that is placed before it, including that towards which it is distorted in ways you would call allergic. The second factor is the energizing of these difficulties.

From this contact and the incarnation of this entity that it is not distorted towards the overeating, as the overloading of this much-distorted physical complex would override even the most fervent affirmations of health/illness, and turn the instrument towards the distortions of illness/health or, in the extreme case, the physical death.

83.3 发问者：谢谢你。我将要问一个相当长、复杂的问题，接着我要求针对这问题的每个部分给出回答，有关罩纱(存在)前与罩纱(存在)后是否有显著的差异，借此我可以获得一个观念，即我们现在经验的东西是如何被用于更佳的极化。

Questioner: Thank you. I'm going to ask a rather long, complex question here, and I would request that the answer to each portion of this question be given if there was a significant difference prior to the veil than following the veil so that I can get an idea of how what we experience now is used for better polarization.

在罩纱(存在)前，对于投生在第三密度的存有而言，下列的事物有什么不同：

睡觉、梦、肉体疼痛、心智疼痛、性、疾病、催化剂编程、随机催化剂、关系、与较高自我或心/身/灵全体沟通，或任
Asking if there is any significant difference, and what was the difference, before the veil in the following while incarnate in third density: sleep, dreams, physical pain, mental pain, sex, disease, catalyst programming, random catalyst, relationships, or communication with the higher self or with the mind/body/spirit totality, or any other mind, body, or spirit functions before the veil that would be significant with respect to their difference after the veil?

RA: I am Ra. Firstly, let us establish that both before and after the veil the same conditions existed in time/space; that is, the veiling process is a space/time phenomenon.

Secondly, the character of experience was altered drastically by the veiling process. In some cases, such as the dreaming and the contact with the higher self, the experience was quantitatively different due to the fact that the veiling is a primary cause of the value of dreams and is also the single door against which the higher self must stand awaiting entry.

Before veiling, dreams were not for the purpose of using the so-called unconscious to further utilize catalyst but were used to learn/teach from teach/learners within the inner planes, as well as those of outer origin of higher density.

As you deal with each subject of which you spoke you may observe, during the veiling process, not a quantitative change in the experience but a qualitative one.

Let us, choose your energy transfer as an example. If you desire to discuss another subject, please let us know.

In the realm of the veiling, the dynamics of the activity of sex are no longer for the purpose of the so-called unconscious, but are used to learn/teach from teach/learners within the inner planes, as well as those of outer origin of higher density.

To observe, during the veiling process, not a quantitative change in the experience but a qualitative one.

Let us, choose your energy transfer as an example. If you desire to discuss another subject, please let us know.
Let us, as an example, choose your sexual activities of energy transfer. If you have a desire to treat other subjects in detail please query forthwith. In the instance of the sexual activity of those not dwelling within the veiling, each activity was a transfer. There were some transfers of strength. Most were rather attenuated in the strength of the transfer due to the lack of veiling.

In the third density, entities are attempting to learn the Ways of Love. If it can be seen that all are one being it becomes much more difficult for the undisciplined personality to choose one mate and, thereby, initiate itself into a program of service. It is much more likely that the sexual energy will be dissipated more randomly without either great joy or great sorrow depending from these experiences.

Therefore, the green-ray energy transfer, being almost without exception the case in sexual energy transfer prior to veiling, remains weakened and without significant crystallization. The sexual energy transfers and blockages after veiling have been discussed previously.*

【*先前在 26.38, 31.2~ 31.5 以及 32.2~ 32.7 讨论过】[*Discussed previously in 26.38, 31.2–5, and 32.2–7.]

我们可以把它视为一门更为复杂的学问, 但对于那些寻求绿色光芒能量中心的实体而言, 在结晶化方面远远更有效率。

It may be seen to be a more complex study but one far more efficient in crystallizing those who seek the green-ray energy center.

83.4 发问者: 既然我们正在性的主题上, 那么让我们探讨罩纱发生前后与疾病的关系, 在这个特别的例子中: 性病。罩纱(存在)之前, 这类的疾病是否存在?

Questioner: Let's take, then, since we are on the subject of sex, the relationship before and after the veil of disease, in this particular case venereal disease. Was this type of disease in existence prior to the veil?

RA: 我是 Ra。在这个伟大实验发生的前后, 都一直有这类与其他的疾病。然而, 因为性病有大部分是具扭曲性质
的思想形态的一个机能、与性能量阻塞有关，性病几乎完全是罩纱(过程)之后，心/身/灵复合体互动下的产物。

**RA:** I am Ra. There has been that which is called disease, both of this type and others, before and after this great experiment. However, since the venereal disease is in large part a function of the thought-forms of a distorted nature which are associated with sexual energy blockage, the venereal disease is almost entirely the product of mind/body/spirit complexes' interaction after the veiling.

83.5 **发问者：**你提到罩纱(发生)前、的确存在小部分(性病)，在罩纱过程前，它的发展源头是什么？

**Questioner:** You mentioned it did exist in a small way prior to the veil. What was the source of its development prior to the veiling process?

**RA:** 我是 Ra。一般而言，这源头实际上是随机的、如同疾病变貌的本质。身体复合体的每个部分全天候处在一个成长的状态。这个过程的逆转被视为疾病，具有良性功能：在适当的空间/时间链结终结(实体的)一生。这是疾病的本质，包括你所称的性病。

**RA:** I am Ra. The source was as random as the nature of disease distortions are, at heart, in general. Each portion of the body complex is in a state of growth at all times. The reversal of this is seen as disease and has the benign function of ending an incarnation at an appropriate space/time nexus. This was the nature of disease, including that which you call venereal.

83.6 **发问者：**我将做一个声明，接着你可以纠正我。就我所见：罩纱(发生)前的疾病作用的本质，在我看来似乎是理则已经决定一个计划，个别的心/身/灵可以持续在心智上成长，而身体会是这个心智在第三密度的类比，该成长会是持续的，除非为了某种原因，心智没有能力沿着成长样式继续(前进)。

**Questioner:** I'll make this statement, and you can correct me, then. As I see the nature of the action of disease, specifically before the veil, it seems to me that the Logos had decided upon a program where an individual mind/body/spirit would continue to grow in mind, and the body would be the third-density analog of this mind, and the growth would be continual unless there was a lack of growth or an inability, for some reason, for the mind to continue along the growth patterns.

若这个成长减速或停止，那么我们称为的疾病会以某个方式作用，以便于最后终止这个肉体经验，好让一个新的肉体经验得以开始，在中阴期的生命回顾发生之后，继续该成长的过程。你可愿澄清我在此的思考，请？

**If this growth decelerated or stopped, then what we call disease would then act in a way so as to**
eventually terminate this physical experience so that a new physical experience could be started to continue the growth process after a review of the entire process had taken place between incarnations. Would you clear up my thinking on that, please?

RA: 我是 Ra。你在这个主题上的思考是足够清楚了。

RA: I am Ra. Your thinking is sufficiently clear on this subject.

83.7 发问者：我不理解一件事：如果没有罩纱，为什么这辈子结束之后的人生回顾对于这过程有帮助，既然，在我看来，该实体应该早就觉察到过去发生的事情。这可能跟空间/时间与时间/空间的本质有关。你可否澄清那点，请？

Questioner: One thing I don’t understand is why, if there was no veil, that the review of incarnation after the incarnation would help the process, since it seems to me that the entity should already be aware of what was happening. Possibly this has to do with the nature of space/time and time/space. Could you clear that up, please?

RA：我是 Ra。确实，时间/空间的本质是一辈子可以被视为整体、如同一本书或记录，这些书页被研读、被迅速翻阅，被重读。无论如何，(人生)回顾的价值是关乎测试、而非研读。在该测试中，当测试是真实的，所有研读的蒸馏物都变得清晰了。

RA: I am Ra. It is true that the nature of time/space is such that a lifetime may be seen whole as a book or record, the pages studied, riffled through, and re-read. However, the value of review is that of the testing as opposed to the studying. At the testing, when the test is true, the distillations of all study are made clear.

在研读的过程[你可以称为一生]当中，不管一个实体是否觉知该过程正在发生，材料是扩散的，几乎无可避免地把过度的注意力放在细节上。

During the process of study (which you may call the incarnation), regardless of an entity’s awareness of the process taking place, the material is diffused, and over-attention is almost inevitably placed upon detail.

在此生结束之际举行的测试并不与正确记忆许多细节有关，毋宁说，这个测试是由自我观察自我，通常有援助，如我们先前所说的。在这个观察中，一个实体看见所有细部研读的总合：那是一个态度或各种态度的复合体、施加偏压于该心/身/灵的意识(上头)。

The testing upon the cessation of the incarnative state is not that testing which involves the correct memorization of many details. This testing is, rather, the observing of self by self, often with aid, as we have said. In this observation one sees the sum of
all the detailed study: that being an attitude, or complex of attitudes, which bias the consciousness of the mind/body/spirit.

83.8 发问者：我刚才听你讲话的时候，我正好想到一个类比，那就是我开飞机，我也在模拟器中进行测验，但这不是什么大不了的测验，因为我我们与地面栓在一起，不可能受伤。然而，当我们真正地飞行，进行起飞、降落等等，在一架飞机中，纵使两者的程序是相同的…[我想这是一个差劲的类比来形容罩纱存在前的情况]。

Questioner: I just thought of an analogy while you were saying that, in that I fly an airplane, and I have testing in a simulator, but this is not too much of a test since I know we’re bolted to the ground and can’t get hurt. However, when we’re actually flying and making the approach, landing etc., in the airplane, even though it’s the same, it is… (I guess a poor analogy with respect to what was happening prior to the veil).

我知道这两者的所有状况，不过，我对于模拟飞行无法太有兴趣，因为我知道模拟器与地面栓在一起，我把它视为在罩纱存在前，实体们知道他们和宇宙造物栓在一起[轻笑声]，可以这么说，或属于它的一部分。这不是一个合理的类比？

I know all of the conditions in both cases, and yet I cannot get too interested in the simulator work because I know that it is bolted to the ground. I see this as the entities prior to the veil knowing they were [chuckles] bolted to the creation, so to speak, or part of it. Is this a reasonable analogy?

RA: 我是 Ra。相当合理，虽然它与人生回顾的功能比较不相关，毋宁说明罩纱(过程)前后、经验上的差异。

RA: I am Ra. This is quite reasonable, although it does not bear upon the function of the review of incarnation but rather bears upon the experiential differences before and after veiling.

83.9 发问者：在罩纱(过程)之前，一个实体会觉察到他正在经验一个疾病。你可否给我一个例子，若你觉察到一个情况，在罩纱(过程)之前，一个实体可能经验到的疾病，以及他会如何反应与思考它，以及什么效应会发生在它身上，就完整的意义而言？你可否给我一个例子，请？

Questioner: Now before the veil an entity would be aware that he was experiencing a disease. As an example, would you give me, if you are aware of a case, of a disease an entity might experience prior to the veil and how he would react to this and think about it, and what effect it would have on him in a complete sense? Would you, could you give me an example, please?

RA: 我是 Ra。有鉴于宇宙是由无限多个实体的阵列组成，对于刺激物的反应也有无限多的回应。如果你观察你的
人群，你将发现对于同样朝向疾病的扭曲有着大为相异的回应。所以，我们不能回答你的询问、没有希望做出任何真实的陈述、因为过度归纳的范围过于宽广*。

**RA**：我是Ra。在宇宙是由无数个实体构成的，其中就有对刺激的无数种反应。如果你观察你的人民，你将会发现对同一扭曲疾病反应的极大差异。因此，我们无法回答你的查询，没有希望做出任何真实的陈述，因为过度归纳的范围过于宽广。

【*在这文脉中，宽广的(capacious)可以被定义为：充足的；大的；包含许多的。]

[*In this context, capacious can be defined as “ample; large; containing much.”]

83.10 发问者：在罩纱过程之前，是否有任何一致的或相似的社会机能或社会组织？

Questioner: Was there any uniformity or like functions of societies or social organizations prior to the veil?

**RA**：我是Ra。第三密度的实质构造就是一个社会的密度。不管在何处，只要有实体觉知到自我与其他自我，并且具有适当的智能去处理对于能量共同调和有益处的资讯，就会有社会(组织)。

罩纱(过程)前的社会结构，如同罩纱之后，都是形形色色的。

**RA**：我是Ra。第三密度是，由其本质，就是一个社会的密度。只要有实体觉知到自我与其他自我，并且具有适当的智能去处理对于能量共同调和有益处的资讯，就会有社会。罩纱(过程)前的社会结构，如同罩纱之后，都是形形色色的。

无论如何，罩纱(过程)前的社会在任何情况都不会仰赖：蓄意奴役某些实体以利益其他实体，因为当全体都被视为一体，这件事不会被视为一种可能性。然而，在你们称为政府或社会的结构中，为了制作不同的实验，在过程中有些必要的不和谐。

However, the societies before veiling did not depend, in any case, upon the intentional enslavement of some for the benefit of others, this not being seen to be a possibility when all are seen as one. There was, however, the requisite amount of disharmony to produce various experiments in what you may call governmental or societal structures.

83.11 发问者：在我们目前的幻象中，我们无疑已经迷失(目盲)于各种奴役的技巧中，因为我们已经离罩纱前的经验很远了。我确定有许多服务他人志向的实体使用奴役的技巧，虽然他们并不觉察这些是奴役的技巧，只因为他们已经
演化穿过很长一段时间，浸入该幻象如此地深。这难道不是正确的？

Questioner: In our present illusion we have undoubtedly lost sight of techniques of enslavement that are used since we are so far departed from the pre-veil experience. I am sure that many with service-to-others orientation are using techniques of enslavement—even though they are not aware these are techniques of enslavement—simply because they have been evolved over so long a period of time, and we are so deep into the illusion. Is this not correct?

RA: 我是 Ra。这是不正确的。

RA: I am Ra. This is incorrect.

83.12 发问者: 那么你说，随着我们的社会结构中演化出来的各种奴役的技巧，在任何情况下，那些服务他人导向的实体都不会使用这些技巧？这是你的意思吗？

Questioner: Then you say that there are no cases where those who are service-to-others oriented are using, in any way, techniques of enslavement that have grown as a result of the evolution of our social structures? Is this what you mean?

Questioner: Then you say that there are no cases where those who are service-to-others oriented are using, in any way, techniques of enslavement that have grown as a result of the evolution of our social structures? Is this what you mean?

RA: 我是 Ra。你是相当正确的。

RA: I am Ra. You are quite correct.

83.13 发问者: 那么在此时，对于一个服务他人导向的实体，冥想关于这些很少被期待的各种奴役形式之本质、可能在极化方面是有生产力的。我是否正确？

Questioner: Then for a service-to-others oriented entity at this time, meditation upon the nature of these little-expected forms of slavery might be productive in polarization, I would think. Am I correct?

RA: 我是 Ra。我们刚才的理解是:你的询问关乎罩纱(过程)前的状态，那个时期就没有无意识的奴役[如你的称呼]:在目前的空间/时间状态，用意良好与无心的奴役是如此众多、以至于穷尽我们的能力也无法列举它们。

RA: I am Ra. It was our understanding that your query concerned conditions before the veiling. There was no unconscious slavery, as you call this condition, at that period. At the present space/time the condition of well-meant and unintentional slavery are so numerous that it beggars our ability to enumerate them.

83.14 发问者: 那么我会说在我们称为的司法制度中的法律与规范有很高的百分比属于奴役的本质。你会同意这点吗？

Questioner: I would say that a very high percentage of the laws and restrictions within what we call our legal system are of a nature of enslavement of which I just spoke.
Would you agree with this?

**RA:** I am Ra. It is a necessary balance to the intention of law, which is to protect, that the result would encompass an equal distortion towards imprisonment. Therefore, we may say that your supposition is correct.

This is not to denigrate those who, in green- and blue-ray energies, sought to free a peaceable people from the bonds of chaos but only to point out the inevitable consequences of codification of response which does not recognize the uniqueness of each and every situation within your experience.

83.15 **发问者:** 该罩纱应该是我会称为可半渗透的？

*Questioner:* Is the veil supposed to be what I would call semi-permeable?

**RA:** I am Ra. The veil is indeed so.

83.16 **发问者:** (当时)穿透罩纱有哪些技巧与方法被规划，以及后来是否产生其他的(方法)在规划范围之外?

*Questioner:* What techniques and methods of penetration of the veil were planned, and are there any others that have occurred other than those planned?

**RA:** I am Ra. There were none planned by the first great experiment. As all experiments, this rested upon the nakedness of hypothesis. The outcome was unknown.

透过经验与实验，(我们)发现心/身/灵复合体们能提供多少想象力，就有多少种方式去穿透罩纱。心/身/灵复合体们渴望知道那未知的东西，吸引它们去作梦，并且(宇宙)逐渐向寻求者敞开所有平衡的机制，引导它通往行家之道，而且和可以穿透这罩纱的老师/学生通讯。

It was discovered, experientially and empirically, that there were as many ways to penetrate the veil as the imagination of mind/body/spirit complexes could provide. The desire of mind/body/spirit complexes to know that which was unknown drew to them the dreaming and the gradual opening to the seeker of all of the balancing
mechanisms leading to adepthood and communication with teach/learners which could pierce this veil.

自我的各式各样的未显化活动被发现某种程度上有助于穿透罩纱。一般而言，我们可以说迄今关于穿透罩纱，最生动、甚至奢侈的机会是极化的实体之间互动的结果。

The various unmanifested activities of the self were found to be productive, in some degree, of penetration of the veil. In general we may say that by far the most vivid and even extravagant opportunities for the piercing of the veil are a result of the interaction of polarized entities.

83.17 发问者：你可否详述你刚才指的、借由极化实体之间的互动、以穿透罩纱？

Questioner: Could you expand on what you mean by that interaction of polarized entities in piercing the veil?

RA: 我是 Ra。我们将陈述两件值得注意的项目。

RA: I am Ra. We shall state two items of note.

首先是两个在关系中的极化实体，已经(共同)踏上服务他人的途径，这其中有着极度的极化潜能；或在某些少数的例子中，(踏上)服务自我的途径。

The first is the extreme potential for polarization in the relationship of two polarized entities which have embarked upon the service-to-others path or, in some few cases, the service-to-self path.

其次，我们会注意到该效应：我们已经学到要称为倍增效应。那些心智相似的实体一起寻求，将更远为确切地找到。

Secondly, we would note that effect which we have learned to call the doubling effect. Those of like mind which together seek shall far more surely find.

83.18 发问者：具体地说，在第一个情况中，借由什么过程，两个极化的实体会尝试去穿透罩纱，不管他们是正面或负面极化——具体地说，借由什么技巧，他们会穿透罩纱？

Questioner: Specifically, by what process in the first case, when two polarized entities would attempt to penetrate the veil, whether they be positively or negatively polarized—specifically by what technique would they penetrate the veil?

RA: 我是 Ra。穿透罩纱可以被视为开始在绿色光芒活动[那全然慈悲、不求回报的爱]的孕育中生根。如果这条途径被遵循，更高的能量中心将被启动与结晶化，直到行家诞生。在行家的内在，有潜能或多或少拆除着罩纱，于是一切又再次被视为一体(体)。该其他自我在这条通往穿透罩纱[如果你愿意那么称呼它]的途径上是主要的催化剂。
**RA**: I am Ra. The penetration of the veil may be seen to begin to have its roots in the gestation of green-ray activity, that all-compassionate love which demands no return. If this path is followed the higher energy centers shall be activated and crystallized until the adept is born. Within the adept is the potential for dismantling the veil to a greater or lesser extent that all may be seen again as one. The other-self is primary catalyst in this particular path to the piercing of the veil, if you would call it that.

83.19 **Questioner**: What was the mechanism of the very first veiling process? I don’t know if you can answer that. Would you try to, though, answer that?

**RA**: I am Ra. The mechanism of the veiling between the conscious and unconscious portions of the mind was a declaration that the mind was complex. This, in turn, caused the body and the spirit to become complex.

83.20 **Questioner**: When the veiling process originally took place, then, it seems that the Logos must have had a list, you might say, of those functions that would become unconscious and those that would remain consciously controlled. I am assuming that if this occurred there was good reason for these divisions. Am I any way correct on this?

**RA**: Prior to the great experiment a mind/body/spirit was capable of controlling the pressure of blood in the vein, the beating of the organ you call the heart, the intensity of the sensation known to you as pain, and all the functions now understood to be involuntary or unconscious.
83.22 发问者：你愿意更正我吗，请？
Questioner: Would you correct me, please?

RA：我是 Ra。否。
I am Ra. No.

83.23 发问者：现在，既然在罩纱过程之前，心智可以删去痛苦。那么，我假设在那个时候，痛苦的机能是如同火警的警告作用，给那些还未闻到烟雾的实体。那么，比方说：一个实体在那个时候不小心烧到它的手。它会即将手移开那个燃烧的物体，然后，为了不再感受疼痛，在心智上切断疼痛、直到治疗已经发生为止。这是否正确？
Questioner: Now before the veil the mind could blank out pain. I assume then that the function of the pain at that time was to signal the body to assume a different configuration so that the source of the pain would leave, but then the pain could be eliminated mentally. Is that correct, and was there another function for pain prior to the veiling?

RA：我是 Ra。你的假设是正确的。在那时的痛苦的机能是如同火警的警告作用，给那些还没闻到烟雾的实体。
I am Ra. Your assumption is correct. The function of pain at that time was as the warning of the fire alarm to those not smelling the smoke.

83.24 发问者：那么，比方说：一个实体在那个时候不小心烧到它的手。它会即将手移开那个燃烧的物体，然后，为了不再感受疼痛，在心智上切断疼痛、直到治疗已经发生为止。这是否正确？
Questioner: Then let’s say that an entity at that time burned its hand due to carelessness. It would immediately remove its hand from the burning object and then, in order to not feel the pain any more, would mentally cut the pain off until healing had taken place. Is this correct?

RA：我是 Ra。这是正确的。
I am Ra. This is correct.

83.25 发问者：在目前的幻象中，我
们会看待这件事为消除特定数量的催化剂、(原本)可以促成我们进化的加速。这是否正确？

Questioner: We would look at this in our present illusion as the elimination of a certain amount of catalyst that would produce an acceleration in our evolution. Is this correct?

RA: 我是 Ra。不同的心/身/灵复合体对待痛苦的态度是多样化的。你刚才以言语表现的、对于痛苦变貌的态度是一个有助于生产力的变貌、就进化的过程而言。

RA: I am Ra. The attitude towards pain varies from mind/body/spirit complex to mind/body/spirit complex. Your verbalization of attitude towards the distortion known as pain is one productive of helpful distortions as regards the process of evolution.

83.26 发问者: 我刚才尝试指出的是: 该理则的计划是以罩纱隔开有意识与无意识心智、于是痛苦不能如此轻易地被控制、从而创造出一个催化剂的系统、那是先前不能使用的。一般而言，这是否正确？

Questioner: What I was trying to indicate was that the plan of the Logos in veiling the conscious from the unconscious in such a way that the pain could not so easily be controlled would have created a system of catalyst that was not previously usable. Is this generally correct?

RA: 我是 Ra。是的。

RA: I am Ra. Yes.

83.27 发问者: 在某些案例中，对于某些实体而言、使用这个催化剂几乎到了无法驾驭的状态；他们经验太多的痛苦、超过他们能善加利用的程度、就催化剂的特质而言。你可以评论我们目前在这个特殊主题上的状况吗？

Questioner: Now, in some cases it seems that this use of catalyst is almost in a runaway condition for some entities; that they are experiencing much more pain than they can make good use of as far as catalytic nature would be concerned. Could you comment on our present condition in the illusion with respect to that particular subject?

RA: 我是 Ra。这将是此次工作的最后一个完整长度的询问。

RA: I am Ra. This shall be the last query of this working of a full length.

你可以看见，在某些案例中，一个实体、或者由于投生前的选择、或是在此生中恒常改写程序、已经发展出一个很饥渴的*催化剂计划。这样一个实体相当渴望使用催化剂、并且已决定充分满足自己，于是将你们称为的大木板贴在额头上、好得到自我的注意。

You may see, in some cases, an entity which, either by pre-incarnative choice or by constant reprogramming while in incarnation, has developed an esurient program of catalyst.* Such an
entity is quite desirous of using the catalyst and has determined, to its own satisfaction, that what you may call the large board needs to be applied to the forehead in order to obtain the attention of the self.

【在这文脉中，饥渴的(esurient)可以被定义为：饥饿的；贪婪的。】
[*In this context, esurient can be defined as “hungry” or “greedy.”]

在这些案例中，确实似乎有大量浪费的痛苦之催化剂，并且其他自我可能会经验一种变貌，即感受到这出充满如此多痛苦的悲剧。无论如何，希望该其他自我能领会到、它经历一些磨难、为了提供催化剂给它自己使用，目的是进化，这希望是好的。

In these cases it may indeed seem a great waste of the catalyst of pain; and a distortion towards feeling the tragedy of so much pain may be experienced by the other-self. However, it is well to hope that the other-self is grasping that which it has gone to some trouble to offer itself; that is, the catalyst which it desires to use for the purpose of evolution.

此时，容我们问，是否有任何简短的询问？
May we ask if there are any brief queries at this time?

83.28 发问者：我注意到你以「我们现在开始通讯」来开始这场集会。你通常

Use “We communicate now.” You usually use “We communicate now.” Is there any significance or difference with respect to that? And then is there anything that we can do to make the instrument more comfortable or improve the contact?

RA：我是 Ra。我们是 Ra*。你可以看到，你们语言结构的文法在处理一个社会记忆复合体方面有困难。在你们的语言中，关于 Ra，第一人称单数与复数都没有分别。

RA: I am Ra. We am Ra. You may see the grammatical difficulties of your linguistic structure in dealing with a social memory complex. There is no distinction between the first person singular and plural in your language when pertaining to Ra.

(*译注：原文为 We amRA)

我们提供以下意见，不是要冒犯你们的自由意志，而是因为这个器皿明确地要求维护它自身的资讯，并且支援小组据此提出询问。我们建议该器皿有两方面潜在的扭曲，两者都可以透过摄取食物改善，器皿可依照身体的感觉决定渴望的食物。

We offer the following, not to infringe upon your free will, but
because this instrument has specifically requested information as to its maintenance, and the support group does so at this querying. We may suggest that the instrument has two areas of potential distortion, both of which may be aided in the bodily sense by the ingestion of those things which seem to the instrument to be desirable.

We do not suggest any hard and fast rulings of diet, although we may suggest the virtue of the liquids. The instrument has an increasing ability to sense that which will aid its bodily complex. It is being aided by affirmations and also by the light which is the food of the density of resting.

We may ask the support group to monitor the instrument, as always, so that in the case of the desire for the more complex proteins that which is the least distorted might be offered to the bodily complex which is, indeed, at this time potentially capable of greatly increased distortion.

我是 Ra。为了你们持续的认真负责，专注在实践你们渴望服务他人的显化上，我们感谢你们，我的朋友。你们是谨慎认真的。附加物被相当良好地排列。

I am Ra. We thank you, my friends, for your continued conscientiousness in the fulfilling of your manifestation of desire to serve others. You are conscientious. The appurtenances are quite well aligned.

我是 Ra。我的朋友，我在太一无限造物者的爱与光中离开你们。那么，向前去吧，在太一无限造物者的大能与和平中愉快地欢庆。Adonai。

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

第 084 场集会 1982 年 4 月 14 日

84.0 RA：我是 Ra。我在太一无限造物者的爱与光中向你们致意。我们现在开始通讯。

RA：I am Ra. I greet you, my friends, in the love and in the light of the One Infinite Creator. We communicate now.

84.1 发问者：可否请你先给我、该器皿的状态？

Questioner: Could you first please
give me the condition of the instrument?

**RA:** 我是 Ra。该器皿的肉体复合体能量水平有相当的短缺。生命能是良好的。

**RA:** I am Ra. The physical complex energy level of the instrument is in sizeable deficit. The vital energies are well.

84.2 发问者：在上次的集会，你提到「最小扭曲的复合蛋白质」，以及该器皿的身体复合体有能力大量增加扭曲。你可愿定义你说的蛋白质？我们想要知道该增加扭曲的方向，朝向健康或不健康？

**Questioner:** In the last session you mentioned “least distorted complex protein” and that the body complex of the instrument was capable of greatly increased distortion. Would you define the protein of which you spoke? And we would like to know: increased distortion in which direction, towards health or ill-health?

**RA:** 我是 Ra。我们先前关于复合蛋白质的告诫声明，意指那些被屠宰以及被添加防腐剂的动物蛋白质的变貌，为了维持你们人群对这种无生气的肉体食材的接受度。最好尝试找到那些新鲜的品目，并且具有可能的最佳品质，好避免增加这个特别实体的扭曲，可以松散地被称为过敏。

**RA:** I am Ra. We were, in the cautionary statement about complex protein, referring to the distortions of the animal protein which has been slaughtered and preservatives added in order to maintain the acceptability to your peoples of this non-living, physical material. It is well to attempt to find those items which are fresh and of the best quality possible in order to avoid increasing this particular entity’s distortions which may be loosely termed allergic.

我们过去谈论的朝向疾病的变貌，在这个空间/时间是潜在的。

**We were speaking of the distortion towards disease which is potential at this space/time.**

84.3 发问者：你刚才说的是特别指何种疾病？它的起因会是什么？

**Questioner:** What disease in particular were you speaking of, and what would be its cause?

**RA:** 我是 Ra。一种疾病，如你们对这个扭曲的称呼，是关节炎以及红斑性狼疮。这些扭曲的复合体的起因，就根本而言，是投胎前(的决定)。我们避免在此时指出其他的扭曲潜能，由于我们渴望维持这个小组的自由意志。肯定(语)可能还会促使这个困难自己分解。

**RA:** I am Ra. One disease, as you call this distortion, is that of the arthritis and the lupus erythematosus. The cause of this complex of distortions is, at base, pre-incarnative. We refrain from determining the other distortion...
potential at this space/time due to our desire to maintain the free will of this group. Affirmations may yet cause this difficulty to resolve itself.

Therefore, we simply encouraged the general care with the diet with the instructions about allergy, as you call this quite complex distortion of the mind and body complexes.

84.4 发问者: 该器皿(要我)问以下的问题：「Ra 曾经暗示该器皿正走在殉道的途径上，但既然我们都会死、难道我们不都为某个东西而殉道？在什么时候、如果曾经有过、殉道带有智慧？」

Questioner: The instrument asked the following question: “Ra has implied that the instrument is on a path of martyrdom, but since all die are we not all martyr to something? When, if ever, does martyrdom partake of wisdom?”

RA: I am Ra. This is a thoughtful query. Let us use as exemplar the one known as Jehoshua. This entity incarnated with the plan of martyrdom.

There is no wisdom in this plan, but rather understanding and compassion extended to its fullest perfection.

被知晓为 Jehovah 的实体在教导过程中，在任何的空间/时间、若它选择遵循其意志，它就无法充分理解它的(人生)路线。有好几次[如你们称呼的衡量方式]，这个实体有可能移动前往殉道的场所，对那位殉道者而言即是耶路撒冷。不过在冥想中，这个实体一次又一次地说：「时候尚未到来」。

The one known as Jehoshua would have been less-than-fully understanding of its course had it chosen to follow its will at any space/time during its teachings. Several times, as you call this measure, this entity had the possibility of moving towards the martyr’s place which was, for that martyr, Jerusalem. Yet in meditation this entity stated, time and again, “It is not yet the hour.”

当该时候来临，这个实体也可以走另一条途径。它的一生然后可以延长、但它投生的(目标)途径就变得有些混淆。

RA: We are Ra. This is a thoughtful query. Let us use as exemplar the one known as Jehoshua. This entity incarnated with the plan of martyrdom.

因此，一个实体可以从中观察到最大量的理解：这个实体确实能够做到，当该实体在冥想中感觉并知道时候已经到来，即将实践此生的目的。

The entity could also have, when the hour came, walked another path. Its incarnation would then have been prolonged but the path for which it incarnated somewhat confused. Thusly, one may observe the greatest amount
of understanding, of which this entity was indeed capable, taking place as the entity in meditation felt, and knew, that the hour had come for that to be fulfilled which was its incarnation.

确实，所有的心/身/灵复合体都将在第三密度幻象中死去；也就是说，每个黄色光芒肉体复合体都将停止存活。但单单为了这个原因，就称呼每个心/身/灵复合体为一个殉道者则是一种误称。因为这个称谓是保留给那些实体：牺牲自己的生命好将服务提供给其他实体。

It is indeed so that all mind/body/spirit complexes shall die to the third-density illusion; that is, that each yellow-ray physical-complex body shall cease to be viable. It is a misnomer to, for this reason alone, call each mind/body/spirit complex a martyr, for this term is reserved for those who lay down their lives for the service they may provide to others.

我们愿鼓励冥想意志的机能。

We may encourage meditation upon the functions of the will.

84.5 发问者：关于该器皿的双脚，你能否给予任何建议，或(告知)它们如何变成这副糟糕的样子，以及交替穿(两双)鞋子是否有帮助？

Questioner: Can you make any suggestions about the instrument’s feet, or how they got in the bad shape they are in? And would alternating the shoes help?

RA：我是 Ra。上述参照的扭曲，也就是说，幼年型类风湿性关节炎与红斑性狼疮之复合体，它以如此的方式作用导致该身体复合体多处扭曲，呈现的方式即为足部附肢现在被扭曲。

RA: I am Ra. The distortion referred to above, that is, the complex of juvenile rheumatoid arthritis and lupus erythematosus, acts in such a way as to cause various portions of the body complex to become distorted in the way in which the instrument’s pedal appendages are now distorted.

我们愿建议看护放在恢复运动方面，也包括恢复决心。交替穿鞋子将证明为有效的。针对双脚的衬衣，你称为的短袜，应该使用更柔软与细致的材料，而非现在使用的材料，如果可能的话，应该更符合那些附肢的轮廓。因双脚将置放在短袜上头。这样应该可以提供一个更有效率的协助，给予这些附肢缓冲。

We may suggest care in resumption of the exercise, but determination as well. The alternation of footwear shall prove efficacious. The undergarment for the feet, which you call the anklet, should be of a softer and finer material than is now being used and should, if possible, conform more to the outline of those appendages upon which it is placed. This should provide a more efficient aid to the cushioning of these appendages.

我们可以进一步建议：同样的浸泡在
We may further suggest that the same immersion in the waters which is helpful to the general distortion is, in general, helpful to this specific distortion as well. However, the injury which has been sustained in the metatarsal region of the right pedal appendage should further be treated for some period of your space/time by the prudent application of the ice to the arch of the right foot for brief periods followed always by immersion in the warm water.

RA: I am Ra. This publication of material shall, in time, shall we say, be appropriate. There is intervening material.

Questioner: Thank you. I am sure that we are getting into an area of problem
with the First Distortion here, and also with a difficulty in a bit of transient material here, but I have two questions from people that I’ll ask, although I consider especially the first one to be of no lasting value. Andrija Puharich asks about coming physical changes, specifically this summer. Is there anything that we could relay to him about that?

RA: 我是 Ra。我们可以肯定这个实体的困惑之来源具有良好的意图，接着建议每个实体可以做出一个宏伟的选择：借由渴望，收集今日的细节，或借由渴望，寻求通往未知的钥匙们。

RA: I am Ra. We may confirm the good intention of the source of this entity's puzzles and suggest that it is a grand choice that each may make to, by desire, collect the details of the day or, by desire, to seek the keys to unknowing.

84.8 发问者: 我觉得有趣…我不禁对于该事实感兴趣：根据报导，他曾经被带到一架飞行器上头。你能否告诉我一些关于那个报导的事情？

Questioner: I'm interested... I can't help but be interested in the fact that he had reported being taken on board craft. Could you tell me something about that?

【*这个问题参考到 Ra 要求不要出版的资料。参看(原初)第五册在这场集会的注记。】
84.9 **Questioner:** 谢谢你，回到先前的集会，你陈述在罩纱(过程)之前，每一个性活动都是一个转移。我正假设你的那个陈述意味着：在罩纱(过程)之前，每个性活动都有能量的转移，这向我指出、现在的(能量)转移不是每一次都会发生。以罩纱(过程)之前为例，你可否追溯那被转移的能量流动，并告诉我那是否为该法则设计的已规划活动或已规划转移？

**Questioner:** Thank you. Going back to the previous session, it was stated that each sexual activity was a transfer before the veil. I am assuming from that that you mean that there was a transfer of energy for each sexual activity before the veil which indicates to me that a transfer doesn’t take place every time. Taking the case before the veil, would you trace the flow of energy that is transferred and tell me if that was the planned activity or a planned transfer by the designing Logos?

**RA:** 我是 Ra。在罩纱(过程)之前，性交过程的能量转移途径属于两个拥有绿色光芒能力的实体。觉察一切皆为造物者、这开启了绿色光芒能量中心。因此没有阻塞的可能性、由于每个实体拥有确切的知识了解每个实体都是造物者。转移(强度)是弱的、由于如此的转移发生得容易、即任何两个极化实体在性交过程中发生的(能量)转移。

**RA:** I am Ra. The path of energy transfer before the veiling during the sexual intercourse was that of the two entities possessed of green-ray capability. The awareness of all as Creator is that which opens the green energy center. Thusly there was no possibility of blockage due to the sure knowledge of each by each that each was the Creator. The transfers were weak due to the ease with which such transfers could take place between any two polarized entities during sexual intercourse.

84.10 **Questioner:** 我真正想精确了解的是：能量转移的途径— 当我们关闭一个电路，追踪能量的途径是容易的。它沿着电导体前进。我尝试判定这个转移是否存在于各个实体的心轮之间。我在尝试追溯这股能量的物理流动、为了尝试了解罩纱过程之后阻塞的观念。我或许走偏、来到错误的轨道上。如果我错了，我们就放掉它。你可否告诉我一些那方面的东东西？

**Questioner:** What I was getting at more precisely was: is the path of energy transfer— When we close an electrical circuit, it’s easy to follow the path of energy. It goes along the conductor. I am trying to determine whether this transfer is between the heart chakras of each entity. I am trying to trace the physical flow of the energy to try to get an idea of blockages after the veil. I may be off on a wrong track here. If I’m wrong, we’ll just drop it. Can you tell me something about that?
**RA:** I am Ra. In such a drawing or schematic representation of the circuitry of two mind/body/spirit complexes, in sexual or other energy transfer, the circuit opens always at the red or base center and moves as possible through the intervening energy centers. If baffled, it will stop at orange. If not, it shall proceed to yellow. If still unbaffled, it shall proceed to green.

It is well to remember in the case of the mind/body/spirit that the chakras, or energy centers, could well be functioning without crystallization.

84.11 **Questioner:** In other words, they can function, but it would be equivalent in electrical circuitry to having a high resistance, shall we say.

**RA:** We might most closely associate your query with the concept of voltage. The uncrystallized, lower centers cannot deliver the higher voltage. The crystallized centers may become quite remarkable in the high voltage characteristics of the energy transfer as it reaches green ray. And indeed, as green ray is crystallized, this also applies to the higher energy centers until such energy transfers become an honestation for the Creator.*

[*In this context, honestation can be defined as ‘adornment or grace.’*]

84.12 **Questioner:** That being the case, I wish to make this further statement. I am assuming that actuality is, first of all, the transfer of energy from the feet of the entity to the region of the red energy center, and then, as you say, to the green ray.

**RA:** Although the circuit would be complete, red through green, the total quantity of energy transferred would be less. Is this correct?
情况中，终止于绿色能量中心，然后，能量必定从一个实体的绿色能量中心跳跃或流动到对方的绿色(中心)，然后它发生某件事。你可否澄清我在此的思考?

Questioner: Would you please correct me on this statement, then? I'm guessing that what happens is that, when a transfer takes place, the energy is that light energy that comes in through the feet of the entity, and starts the—The voltage or potential difference starts with the red energy center and, in the case of the green-ray transfer, terminates at the green energy center and then must leap or flow from the green energy center of one entity to the green of the other, and then something happens to it. Could you clear up my thinking on that?

RA: 我是 Ra。可以。
RA: I am Ra. Yes.

84.13 发问者: 请你开始吧?
Questioner: Would you please do that?

RA: 我是 Ra。能量转移发生在一个实体释放其位能差。这并不是在绿色与绿色能量中心之间跳跃，而是从红色光芒向上，分享每个(中心)的能量。在这个脉络中，你可以看见，最有效率的方式是当双方[实体]同时拥有高潮。

RA: I am Ra. The energy transfer occurs in one releasing of the potential difference. This does not leap between green and green energy centers but is the sharing of the energies of each from red ray upwards. In this context it may be seen to be at its most efficient when both entities have orgasm simultaneously.

无论如何，它的转移作用是其中一方有高潮即可。而确实，在某种情况中，伴侣之间以肉体表达爱意，没有你们所谓的高潮作为结尾，依然有可观的能量被转移，这是由于已经被提高的位能差，只要双方[实体]都察觉到这个位能，并且借由意志的渴望，在心理或心智复合体的奉献中，释放它的气力给彼此。你可以看见这个方法被你们的一些实修派别用来生成能量转移，你可以称呼它们为一的法则中，基督宗教变貌系统以外的派别。

However, it functions as transfer if either has the orgasm. And, indeed, in the case of the physically expressed love between a mated pair which does not have the conclusion you call orgasm, there is nonetheless a considerable amount of energy transferred due to the potential difference which has been raised, as long as both entities are aware of this potential and release its strength to each other by desire of the will in a mental or mind complex dedication. You may see this practice as being used to generate energy transfers in some of your practices of what you may call other than Christian
84.14 发问者：关于你刚才的最后一句叙述，你可愿给我一个范例？
Questioner: Would you give me an example of that last statement?

RA：我是 Ra。我们先提醒你，作为这个范例的开场白：每个系统都是相当扭曲的，其教导总是遗失过半。无论如何，有一个这样的系统被称为谭崔瑜珈。

RA: I am Ra. We preface this example with the reminder that each system is quite distorted and its teachings always half-lost. However, one such system is that called the tantric yoga.

84.15 发问者：考虑个体 A 与个体 B，若个体 A 经验到高潮，那么，转移到个体 B 的能量的额度会比较大？那是否正确？
Questioner: Considering individual A and individual B, if individual A experiences the orgasm is the energy, then, transferred to individual B in a greater amount? Is that correct?

RA：我是 Ra。你的询问不完整。请重述。
RA: I am Ra. Your query is incomplete. Please restate.

84.16 发问者：我尝试确认能量转移的方向是否为高潮的函数。哪一个实体获得转移的能量？我知道这是个笨问题，但我想要确定 我已澄清这点。
Questioner: What I am trying to determine is the direction of energy transfer as a function of orgasm. Which entity gets the transferred energy? I know it’s a dumb question, but I want to be sure I have it cleared up.

RA：我是 Ra。如果双方的极化程度都很好，并且在绿色光芒之爱中振动，任何的高潮都将提供相等的能量给双方。
RA: I am Ra. If both entities are well polarized and vibrating in green-ray love, any orgasm shall offer equal energy to both.

84.17 发问者：我知道了。在罩纱过程之前，你可否描述任何其他物理上的差异是我们还没谈论过的，关于性能量转移或关系或任何罩纱过程之前的任何东西？
Questioner: I see. Before the veil can you describe any other physical difference that we haven’t talked about yet with respect to the sexual energy transfers or relationships or anything prior to veiling?

RA：我是 Ra。或许罩纱过程前后最关键的差异，即是在心智、身体、灵性被遮蔽之前，实体们觉察到：每个能量转移——两个实体之间的任何社交或性交的往来，几乎全部的收益——其特征与实质都在时间/空间中，而非空间/时间中。
RA: I am Ra. Perhaps the most
critical difference of the veiling, before and after, was that before the mind, body, and spirit were veiled, entities were aware that each energy transfer—and, indeed, very nearly all that proceeds from any intercourse, social or sexual, between two entities—has its character and substance in time/space rather than space/time.

The energies transferred during the sexual activity are not, properly speaking, of space/time. There is a great component of what you may call metaphysical energy transferred. Indeed, the body complex as a whole is greatly misunderstood due to the post-veiling assumption that the physical manifestation called the body is subject only to physical stimuli. This is emphatically not so.

84.18 Questioner: After the veil, in our particular case now, we have, in the circuitry of which we were speaking, what you’d call a blockage that first occurs in orange ray. Could you describe what occurs with this first blockage and what its effects are on each of the entities, assuming that one blocks, and the other does not, or if both are blocked?

RA: I am Ra. This material has been covered previously.* If both entities are blocked, both will have an increased hunger for the same activity, seeking to unblock the baffled flow of energy.

【*先前在 26.38, 以及 32.2 讨论过】
[*Previously covered in 26.38 and 32.2.]

若一个实体阻塞,另一个在爱中振动,受阻的实体仍将饥渴,但倾向尝试继续这个程序,即与绿色光芒振动的实体在一起,以满足增多的饥渴,因为它的印象是这样的实体可能在这方面证实有所帮助。

If one entity is blocked and the other vibrates in love, the entity baffled will have a tendency to attempt to continue the procedure of sating the increasing hunger with the one vibrating green ray due to an
impression that this entity might prove helpful in this endeavor.

The green-ray active individual shall polarize slightly in the direction of service to others but have only the energy with which it began.

I am just searching the same area for the possibility of greater enlightenment with respect to the particular area, since it seems to be one of the major areas of experience in our present condition of veiling that produces a very large amount of catalyst. And I am trying to understand, to use a poor term, how this veiling process created a greater experience, and how this experience evolved, shall I say. The questions are very difficult at times to ask.

I suddenly thought: Many statues or drawings of the one known as Lucifer, or the Devil, is shown with an erection. Is this a function of this orange-ray blockage? And was this, shall we say, known by, in some minimal way, you might say, by those who devised these statues and drawings etc.?

RA: I am Ra. There is, of course, much other distortion involved in a discussion of any mythic archetypical form. However, we may answer in the affirmative and note that you are...
发问者：那么，关于绿色、蓝色、靛蓝色的能量转移：这些转移的机制跟橙色光芒机制有怎样的不同，使它们变为可能或奠定地基？

Questioner: Then, with respect to the green, blue, and indigo transfers of energy: How would the mechanism for these transfers differ in making them possible or setting the groundwork for them than the orange ray?

我知道这是个很难问的，我可能是不知所云，但我正尝试去做的，是获得每个光芒中的(能量)转移的基础理解，以及针对这些转移需要的准备或这些转移的根本需求或偏向与潜能。可否请你为我详述之？为了该差劲的问题，我感到抱歉。

I know this is very difficult to ask, and I may not be making any sense, but what I am trying to do is get to an understanding of the foundation for transfers in each of the rays, and the preparations for the transfers, you might say, or the fundamental requirements and biases and potentials for these transfers. Could you expand on that for me please? I am sorry for the poor question.

RA：我是 Ra。我们先花一点时刻回复一个先前的评论，即我们会回答每个询问，不管它先前是否被涵盖，因为不那么做将会完全地阻碍另一股能量的转移。

RA: I am Ra. We would take a moment to state in reply to a previous comment that we shall answer each query, whether or not it has been previously covered, for not to do so would be to baffle the flow of quite another transfer of energy.

回应你的询问，首先我们愿同意你的假设，即你目前询问的主题是庞大的，因为在其中包含一整个系统[开启通往智能无限的大门]。你可以了解，有些资讯被笼罩在神秘之中是必须的，因为我们渴望保存行家的自由意志。

To respond to your query we firstly wish to agree with your supposition that the subject you now query upon is a large one, for in it lies an entire system of opening the gateway to intelligent infinity. You may see that some information is necessarily shrouded in mystery by our desire to preserve the free will of the adept.

伟大的(绿色)钥匙，借由它通往蓝色、靛蓝色，以及最终的紫罗兰能量转移——性能量转移的脊柱的伟大顶端，它是形而上的联结点或变貌，你们人群将它命名为无条件的爱。

The great key to blue, indigo, and finally that great capital of the column of sexual energy transfer, violet energy transfers, is the metaphysical bond or distortion which has the name among your peoples of unconditional love.

在蓝色光芒能量转移中，这个爱的品
质在诚实的沟通与清晰的烈火中被淬
炼;这点，容我们说，通常需要可观的一段、你们的空间/时间来完成。虽然
有些伴侣的例子是由于在许多个前世
中精炼得很好，并且在今世回想得很好、
而得以立刻穿透蓝色光芒。

In the blue-ray energy transfer the
quality of this love is refined in the fire
of honest communication and clarity;
this, shall we say, normally—meaning
in general—takes a substantial portion
of your space/time to accomplish,
although there are instances of
matings so well refined in previous
incarnations and so well remembered
that the blue ray may be penetrated at
once.

这股能量转移对于寻求者有很大的
好处，因为这个寻求者的所有沟通借此
被精炼，并以诚实与清晰的双眼观看一
个新的世界。如此是蓝色光芒能量的本
质，如此是一个赋能与结晶化的机制。

This energy transfer is of great
benefit to the seeker in that all
communication from this seeker is
thereby refined, and the eyes of
honesty and clarity look upon a new
world. Such is the nature of blue-ray
energy, and such is one mechanism of
potentiating and crystallizing it.

当我们来到靛蓝色光芒转移，我们发
现自己处于影子大地之中。我们不能明
白地把资讯直接给你, 因为我们视此为
一种冒犯。

As we approach indigo-ray transfer

we find ourselves in a shadowland
where we cannot give you information
straight out or plain, for this is seen by
us to be an infringement.

我们完全不能讲说紫罗兰光芒转移，
再次地, 因为我们不渴望打破混淆法则。

We cannot speak at all of violet-ray
transfer as we do not, again, desire to
break the Law of Confusion.

我们可以说明这些珠宝，虽然以昂贵
的代价买到，对于寻求者而言是超越价
格的，我们可以建议，正如同每一个实
体透过分析、综合、灵感的过程，获致
每一个觉察; 寻求者也应该以这种方法
接近它的伴侣，并评估每个经验，寻求
该珠宝。

We may say that these jewels,
though dearly bought, are beyond
price for the seeker; and might suggest
that just as each awareness is arrived at
through a process of analysis, synthesis,
and inspiration, so should the seeker
approach its mate and evaluate each
experience, seeking the jewel.

84.21 发问者: 在该经验过后，是否
有任何方法可以辨别该个体经验到哪
个的光芒?是否有任何方法让该个体
辨别、该转移在哪个特定的光芒中发
生?

Questioner: Is there any way to tell
which ray the transfer was for an
individual after the experience? Is there
any way for the individual to tell in
which particular ray the transfer
occurred?

RA: 我是 Ra。只有一把主观的码尺或度量工具。如果能量流动以后，爱变得完整了，绿色光芒转移已经发生了。

RA: I am Ra. There is only a subjective yardstick or measure of such. If the energies have flowed so that love is made whole, green-ray transfer has taken place.

如果借由相同(双方)实体的交换，在沟通过变得更加容易，并具有更大的视野，能量已经被精炼到蓝色光芒能量中心。

If, by the same entities' exchange, greater ease in communication and greater sight has been experienced, the energy has been refined to the blue-ray energy center.

如果极化的实体们，透过相同能量转移经验，发现意志与信心的机能被刺激，不只是短暂片刻，而是持续一大段你们称为的时间，你们可能感知到靛蓝色光芒转移。

If the polarized entities, by this same energy transfer experience, find that the faculties of will and faith have been stimulated, not for a brief while but for a great duration of what you call time, you may perceive the indigo-ray transfer.

我们不能讲述紫罗兰色光芒转移，除了注明它是通往智能无限的大门的通路。确实，靛蓝色光芒能量也是这样，但容我们说，该罩纱尚未被掀起。

We may not speak of the violet-ray transfer except to note that it is an opening to the gateway of intelligent infinity. Indeed, the indigo-ray transfer is also this, but, shall we say, the veil has not yet been lifted.

84.22 发问者: 在罩纱(过程)之前，有没有—— 让我们这么说吧：大多数的理则是否在罩纱(过程)之前计划创造一个系统、包含随机的性活动或特定的实体配对方式、度过一些时期，或在这方面，祂们有个目标?

Questioner: Before the veil, were there— Let me put it this way: Did the Logos, or did most Logoi plan before the veil to create a system of random sexual activity, or specific pairing of entities for periods of time, or did they have an objective in this respect?

RA: 我是 Ra。这将是此次工作的最后一个完整询问。

RA: I am Ra. This shall be the last full query of this working.

来自前一个造物的收割的内容包括男性与女性心/身/灵。起初理则们的意图是实体们以任何可促成更大极化的方式彼此交配。观察许多理则的过程之后，它被判定，如果交配不是毫无区别，则极大将增加许多倍。随后的理则们因此保留一个偏好—朝向伴侣的关系，它的特性有更多属于较有修为的人格体与你们可以称为较高的密度。无论如何，每个实体的自由意志总是至高无上的，理则只能提供一个偏好。
The harvest from the previous creation was that which included the male and female mind/body/spirit. It was the intention of the original Logoi that entities mate with one another in any fashion which caused a greater polarization. It was determined, after observation of the process of many Logoi, that polarization increased manyfold if the mating were not indiscriminate. Consequent Logoi thusly preserved a bias towards the mated relationship which is more characteristic of more disciplined personalities and of what you may call higher densities. The free will of each entity, however, was always paramount, and a bias only could be offered.

RA: I am Ra. We would ask that each of the support group be especially vigilant in the, what you would call, immediate future due to this instrument's unbidden but serious potential for increased distortion towards illness/health.

你们是至为谨慎认真的，我们谢谢你，我的朋友们，并在太一无限造物者荣耀的光与爱中离开你们。那么，向前去吧，在太一无限造物者的大能与和平中欢欣庆祝。Adonai。

You are most conscientious. We thank you, my friends, and leave you in the glorious light and love of the One Infinite Creator. Go forth, therefore, rejoicing in the power and in the peace of the One Infinite Creator. Adonai.

第 085 场集会 1982 年 4 月 26 日

85.0 RA: 我是 Ra。我们现在开始通讯。

RA: 84.23 发问者：有没有任何我们可以做的事、好使该器皿更舒适、或改善该通讯？

Questioner: Is there anything we can do to make the instrument more comfortable or improve the contact?

RA: 我是 Ra。我们要请求支援小组的每位成员在[你会称为的]不久的将来特别小心警戒，由于这个器皿的未被邀请、但严重的潜能朝向疾病/健康的增多扭曲。
RA: I am Ra. We ask your permission to preface this answer by the inclusion of the greeting which we use.

85.2 发问者：欣然同意。
Questioner: That's agreeable.

RA: 我是 Ra。我们在太一无限造物者的爱与光中向你们致意。我们在能量流入的管道上有一些困难,由于疼痛爆发的缘故,以你们的说法来称呼这个器皿的肉体复合体的扭曲。因此,刚才有需要尽可能地简短谈话,直到我们安全地转移这个器皿的心/身/灵复合体。我们恳求你亲切地宽容我们的失礼。那是恰当的。

RA: I am Ra. We greet you in the love and in the light of the One Infinite Creator. We were having some difficulty with the channel of energy influx due to pain flare, as you call this distortion of the physical body complex of this instrument. Therefore, it was necessary to speak as briefly as possible until we had safely transferred the mind/body/spirit complex of this instrument. We beg your kind indulgence for our discourtesy. It was appropriate.

这个器皿的状态如下：极度警戒的需求减少了,由于肉体复合体能量短缺的现象减轻。扭曲的潜能仍旧存在,我们持续推荐(你们)机警地留意(器皿)摄取有益的食材。容我们说,在这个空间/时间链结,虽然该器皿正在经验比[这个心/身/灵复合体]平常多的痛苦变貌,基本的状态是较少扭曲的。该生命能如前所述。

The condition of this instrument is as follows: The necessity for extreme vigilance is less due to the somewhat lessened physical complex energy deficit. The potential for distortion remains, and continued watchfulness over the ingestion of helpful foodstuffs continues to be recommended.

Although the instrument is experiencing more than the, shall we say, normal (for this mind/body/spirit complex) distortion towards pain at this space/time nexus, the basic condition is less distorted. The vital energies are as previously stated.

我们赞许这个小组的警戒与照顾。
We commend the vigilance and care of this group.

85.3 发问者：关于我们的第五密度、服务自我极化的同伴,它目前情况如何,容我说?
Questioner: What is the current situation with respect to our fifth-density, service-to-self polarized companion, shall I say?

RA: 我是 Ra。你们的同伴从未像在目前的链结这样与你们有更紧密的关联了。在这个特定的空间/时间链结,你可以看见一种危机发生在所谓的魔法层级上头。

RA: I am Ra. Your companion has never been more closely associated
You may see a kind of crisis occurring upon the so-called magical level at this particular space/time nexus.

85.4 **Questioner**: 这个危机的本质是什么？

**RA**: 我是 Ra。这个危机的本质是决定你的同伴与你们自己之相对极性。你所在的位置是第三密度幻象中，因此拥有一个新手的有意识的集体魔法能力，反之，你的同伴是至为老练的。然而，这个小组一直使用意志与信心的机能，并且呼求光，从而排除任何显著的退极化作用、不致离开服务他人的途径。

**RA**: 我是 Ra。The nature of this crisis is the determination of the relative polarity of your companion and yourselves. You are in the position of being in the third-density illusion and consequently having the conscious collective magical ability of the neophyte, whereas your companion is most adept. However, the faculties of will and faith and the calling to the light have been used by this group to the exclusion of any significant depolarization from the service-to-others path.

如果你的同伴有可能使这个小组退极化，它必定要这么做，并且要快点做，因为它在尝试探索分离的智慧，而该尝试并不成功，它正在遭遇一些退极化作用。这过程将持续。所以，在这个空间/时间与时间/空间链结、你的同伴的努力是显著强烈的。

If your companion can possibly depolarize this group it must do so, and that quickly, for in this unsuccessful attempt at exploring the wisdom of separation it is encountering some depolarization. This shall continue. Therefore, the efforts of your companion are pronounced at this space/time and time/space nexus.

85.5 **Questioner**: 我完全地觉察到欠缺需要或甚至理性的需求去命名实体或事物。我在想这个特别的实体是否有个名字，这样，好让我们可以增进与他沟通的效率？他有个名字吗？

**Questioner**: I am totally aware of the lack of necessity or even rational need for naming of entities or things. I was wondering if this particular entity had a name, just so that we could increase our efficiency of communicating with respect to him. Does he have a name?

**RA**: 我是 Ra。有的。

**RA**: I am Ra. Yes.

85.6 **Questioner**: 我们知道那个名字，对我们在魔法上是否不好，或者没有差别？

**Questioner**: Would it be magically bad for us to know that name, or would it make no difference?
RA：我是 Ra。会有差别。
RA：I am Ra. It would make a
difference.

85.7 发问者：那个差别会是什么？
Questioner: What would the
difference be?

RA：我是 Ra。如果一个实体但愿有权力凌驾(另)一个实体之上、知道该实体的名字是一个帮助。如果一个实体不想要有凌驾(另)一个实体的权力、只想将该实体收集到它自身存有的本心之中，那最好忘记名称。两个过程在魔法上都是可行的。每个实体以特定的方式极化。这是你的选择。
RA：I am Ra. If one wishes to have power over an entity it is an aid to know that entity's name. If one wishes no power over an entity but wishes to collect that entity into the very heart of one's own being, it is well to forget the naming. Both processes are magically viable. Each is polarized in a specific way. It is your choice.

85.8 发问者：我假设：该器皿在冥想中若没有其他自我的按手、在此时会是一个问题、因为持续的致意。这是否正确？
Questioner: I am assuming that if for no other reason, since our fifth-density companion has been monitoring our communications with Ra, it has been made aware of the veiling process of which we have been speaking.

RA：我是 Ra。这是正确的，如果该器皿想要保持自由、离开这个潜在的分离：即其心/身/灵复合体与它现在经验的第三密度分离。
RA：I am Ra. This is correct if the instrument wishes to remain free from this potential separation of mind/body/spirit complex from the third density it now experiences.

85.9 发问者：如果没有其他原因，我做以下的假设：既然我们的第五密度同伴一直在监控我们与 Ra 的通讯，它已经变得觉察我们一直谈论的罩纱过程。
Questioner: I am assuming that if for no other reason, since our fifth-density companion has been monitoring our communications with Ra, it has been made aware of the veiling process of which we have been speaking.

接着从智性的观点，在我看来，显意识的知识与接受这个事实：即罩纱被使用的目的是：这会使得这位同伴难以维持高度的负面极化，一旦你从智性上、有意识地接受这个罩纱过程的确以你们已描述的方式发生。你可否澄清我这方面的观点？
And it seems to me that, from an intellectual point of view, that conscious knowledge and acceptance of the fact that this veiling process was used for the purpose for which it was used, that it would be difficult to maintain high negative polarization once it was intellectually, consciously
accepted that this veiling process did in fact occur the way that you have described. Could you clear up my thinking on that point?

RA: 我是 Ra。我们不确定我们是否能成功地重新校准你的思考过程模式。无论如何，我们可以评论。

RA: I am Ra. We are unsure as to our success in realigning your modes of mentation. We may, however, comment.

极化过程，当它进入第四密度，出现时带着罩纱过程[已发生在第三密度]的充分知识。这个罩纱过程是第三密度经验的一部分。这点以及所有第三密度经验的结果的记忆与知识，告知较高密度极化的实体。

The polarization process, as it enters fourth density, is one which occurs with full knowledge of the veiling process which has taken place in third density. This veiling process is that which is a portion of the third-density experience. The knowledge and memory of the outcome of this, and all portions of the third-density experience, informs the higher-density polarized entity.

然而，它并不会影响已经做出的选择，该选择是极化通过第三密度之后、进一步工作的基础。那些已经选择服务他人途径的实体们只是用罩纱过程来赋能给那本不存在的东西。这是一个完全可接受的、(获得)自我知识的方法：属于(造物者)、借由造物者。

It, however, does not influence the choice which has been made and which is the basis for further work past third density in polarization. Those which have chosen the service-to-others* path have simply used the veiling process in order to potentiate that which is not. This is an entirely acceptable method of self-knowledge of and by the Creator.

【*这应该是服务自我。唐与 Ra 在 85.13 更正该错误。】

[This should be service-to-self. Don and Ra corrected the error in 85.13.]

85.10 发问者: 你刚才陈述那些服务他人途径的实体们使用罩纱过程来赋能给那本不存在的东西。我相信我正确地重复你所说的。那是否正确？

Questioner: You just stated that those who are on the service-to-others path use the veiling process to potentiate that which is not. I believe I am correct in repeating what you said. Is that correct?

RA: 我是 Ra。是的。*

RA: I am Ra. Yes. *

【*如先前的注脚，Ra 在 85.13 更正该错误，表达它们原本要说：服务自我】

[As previous footnote indicates, in 85.13 Ra corrected the error, conveying they intended to say “service to self.”]
85.11 发问者：那么，服务他人途径已经赋能给那本不存在的东西。你可否详细说明一点，好让我可以更佳地理解它？

Questioner: Then the service-to-others path have potentiated that which is not. Could you expand that a little bit so I can understand it better?

RA：我是 Ra。如果你看见能量中心群以它们各式各样的颜色完全了整个光谱、你可以看见：服务他人*的选择是否认该光谱的正中心—也就是普世大爱。

RA: I am Ra. If you see the energy centers in their various colors completing the spectrum you may see that the service-to-others* choice is one which denies the very center of the spectrum—that being universal love.

【*在 85.13 更正为：服务自我】[*Corrected to “service to self” in 85.13.]

因此，这类实体所有建构的基础，借以穿透可收割品质的光，是基于一个省略。这个省略显化在第四密度为自我之爱；也就是说 最充分地表达橙色与黄色能量中心，然后它被用于赋能其沟通与行家身份。

Therefore, all that is built upon the penetration of the light of harvestable quality by such entities is based upon an omission. This omission shall

manifest in fourth density as the love of self; that is, the fullest expression of the orange and yellow energy centers which then are used to potentiate communication and adepthood.

当一个实体达到第五密度的精炼程度，那本不存在的东西将被进一步地延伸，这样的实体探索智慧密度之际没有悲悯心、没有普世大爱。它们经验的东西是它们以自由意志想望的，它们诚挚的看法为：绿色光芒能量是愚蠢的。

When fifth-density refinement has been achieved, that which is not is carried further, the wisdom density being explored by entities which have no compassion, no universal love. They experience that which they wish by free choice, being of the earnest opinion that green-ray energy is folly.

那本不存在的东西可以被视为自我强加的黑暗，在其中、和谐被转变成为永恒的不和谐。无论如何，那本不存在的东西无法持久地渡过整个[第三密度的*]八度音程，并且如同黑暗最终会呼求光明，所以、那本不存在的东西最终将呼求那本来存在的东西。

That which is not may be seen as a self-imposed darkness in which harmony is turned into an eternal disharmony. However, that which is not cannot endure throughout the octave of third density,* and, as darkness eventually calls the light, so does that which is not eventually call that which is.
【*虽然未知、有可能第三密度的八度音程是未更正的错误。虽然每个密度都能被考量为它自己的八度音程，极性的旅程并不单单局限于第三密度的边界，而是散发到更大的八度音程，具备七个密度，从第三开始、于早期第六总结。*】

*Though unknown, there is the potential that “octave of third density” is an uncorrected error. While each density could be considered its own octave, the journey of polarity is not confined to the boundaries of third density alone, but transpires in the larger octave of seven densities, beginning in third and concluding in early sixth.*

85.12 发问者：由于传输上的困难，我相信我们刚才完成的通讯有突出的错误。你是否觉察这些错误？

Questioner: I believe that there were salient errors in the communication we just completed because of transmission difficulties. Are you aware of these errors?

RA：我是 Ra。我们并未觉察错误，虽然这个器皿正在经验疼痛的爆发，依你对这个扭曲的称呼。我们欢迎并鼓励你的觉察以纠正任何传输过程中的错误。

RA：I am Ra. We are unaware of errors although this instrument is experiencing flares of pain, as you call this distortion. We welcome and encourage your perceptions in correcting any errors in transmission.

85.13 发问者：我单纯地想：我们刚才几次谈论到服务他人途径(是不正确的)。你可愿检查一下，请？

Questioner: I think simply that the statement was made that we were speaking of the service-to-others path. Would you check that, please?

RA：我是 Ra。容我们告知你，我们意图述说的是服务自我的途径，即那本不存在的途径。

RA：I am Ra. May we ask that you be apprised of our intention to have spoken of the service-to-self path as the path of that which is not.

85.14 发问者：我只是对于这里的问题感兴趣，我们偶尔在传输过程中产生的问题，既然「他人」这个词在传输过程中被用了三次，而非「自我」这个词。你可否让我了解我们面临的通讯问题，它造成某种异常现象，如果我没有捕捉到，就可能创造出通讯上的巨大不一致？

Questioner: I am just interested in the problem here that we sometimes have with transmission since the word “others” was used three times in the transmission rather than the word “self.” And could you give me an idea of the problem of communication that we had there that creates that type of an anomaly which, if I didn’t catch, could create a rather large discrepancy in communication?
RA：我是 Ra。首先，我们注意到语言的笨拙性、以及我们在原生的[容我们说]经验中不熟悉语言。其次，我们可以指出：一旦我们错误称呼或错误编号一个事件或东西，在接下来的传输时间[以你对这个度量的称呼]，很可能会重复使用这个参考对象，这是由于我们起初的错误没有被我们自己侦测到的缘故。

RA：I am Ra. Firstly, we may note the clumsiness of language and our unfamiliarity with it in our native, shall we say, experience. Secondly, we may point out that once we have miscalled or misnumbered an event or thing, that referent is quite likely to be reused for some transmission time, as you call this measurement, due to our original error having gone undetected by ourselves.

85.15 发问者：谢谢你。你是否拥有英语的所有词汇？同样的主题，在这个星球上、人们说的所有语言、所有词汇(，你都有吗)？

Questioner: Thank you. Do you have use of all of the words in the English language and, for that matter, all of the words in all languages that are spoken upon this planet at this time?

RA：我是 Ra。没有。

RA：I am Ra. No.

85.16 发问者：我这儿有个问题来自吉姆。他说：「我相信在我投胎前的几个主要选择中、有一个是敞开我的绿色光芒中心、为了治疗之目的。当我看见怜悯心正在发展，在我的疗愈练习中、以智慧平衡这个怜悯心比较恰当、或者允许怜悯心尽可能地发展，无须被平衡？」

Questioner: I have a question here from Jim. It states: “I believe that one of my primary pre-incarnative choices was to open my green-ray energy center for healing purposes. As I see my compassion developing, is it more appropriate to balance this compassion with wisdom in my healing exercises or to allow the compassion to develop as much as possible without being balanced?”

RA：我是 Ra。这个询问处于边缘地带，这类的问题、(我们)无法提供答案，由于自由意志(法则)禁止资讯来自教导/学习者。

RA：I am Ra. This query borders upon that type of question to which answers are unavailable due to the free-will prohibitions upon information from teach/learners.

对于平衡过程的学生，我们可以建议(它)应用最严苛的诚实标准。当怜悯心被感知，我们建议在平衡过程中分析这个感知。在尝试开启与结晶化这个全然重要的跳板能量中心的过程中，结果是真实的普世大爱，那结果之前，可能需要有许多、许多次的实验性尝试以进入怜悯心。

To the student of the balancing
process we may suggest that the most stringent honesty be applied. As compassion is perceived it is suggested that, in balancing, this perception be analyzed. It may take many, many essays into compassion before true universal love is the product of the attempted opening and crystallization of this all-important springboard energy center.

Thus the student may discover many other components to what may seem to be all-embracing love. Each of these components may be balanced and accepted as part of the self, and as transitional material, as the entity’s seat of learn/teaching moves ever more fairly into the green ray.

When it is perceived that universal love has been achieved, the next balancing may or may not be wisdom. If the adept is balancing manifestations it is indeed appropriate to balance universal love and wisdom. If the balancing is of mind or spirit there are many subtleties to which the adept may give careful consideration. Love and wisdom, like love and light, are not black and white, shall we say, but faces of the same coin, if you will. Therefore, it is not in all cases that balancing consists of a movement from compassion to wisdom.

We may suggest at all times the constant remembrance of the density from which each adept desires to move. This density learns the lessons of love. In the case of wanderers there are half-forgotten overlays of other lessons and other densities.

We shall leave these considerations with the questioner and invite observations which we shall then be most happy to respond to in what may seem to be a more effectual manner.
85.17 **Questioner:** 由于罩纱过程，关于心/身/灵的机能或控制或理解等等、有哪些改变对于产出被渴望的进化最有功效？

**RA:** 我是 Ra。我们正遭遇困难、即透过这个器皿维持清晰的管道。它的转移能量在安全的边际内、但正在经验疼痛的爆发。容我们请求你重复询问，因为我们现在有更佳的管道。

**RA:** I am Ra. We are having difficulty retaining clear channel through this instrument. It has a safe margin of transferred energy but is experiencing pain flares. May we ask that you repeat the query as we have a better channel now.

85.18 **Questioner:** 在罩纱过程之后，一些特定被覆盖的机能或活动必定有最重要的地位、因为它们创造进化、往渴望的极化方向。我正在想、哪些机能对于极化有最大的效应？

**Questioner:** After the veiling process certain veiled functions or activities must have been paramount in creating evolution in desired polarized directions. I was just wondering which of these had the greatest effect on polarization?

**RA:** 我是 Ra。最有效力的罩纱属于心智。

**RA:** I am Ra. The most effectual veiling was that of the mind.

85.19 **Questioner:** 我想进一步探讨、找出心智哪些特定的机能最有效力，以及三或四个最有效的改变、就创造极化而言。

**Questioner:** I would like to carry that on to find out what specific functions of the mind were most effectual, and the three or four most effective changes brought about to create the polarization.

**RA:** 我是 Ra。这是一个有趣的询问。主要罩纱具有如此的显著意义、可以被视为：类比于地球的地幔、覆盖所有地壳内的珠宝；相对于(罩纱)以前、造物者所有的面向都被有意识地知晓。罩纱(过程)之后，几乎没有一个造物者的面向被心智知晓。几乎所有(宝藏)都被埋藏在罩纱之下。

**RA:** This is an interesting query. The primary veiling was of such significance that it may be seen to be analogous to the mantling of the earth over all the jewels within the earth’s crust; whereas previously all facets of the Creator were consciously known. After the veiling, almost no facets of the Creator were known to the mind.
Almost all was buried beneath the veil.

If one were to attempt to list those functions of mind most significant in that they might be of aid in polarization, one would need to begin with the faculty of visioning, envisioning, or far-seeing. Without the veil the mind was not caught in your illusory time. With the veil, space/time is the only obvious possibility for experience.

Also upon the list of significant veiled functions of the mind would be that of dreaming. The so-called dreaming contains a great deal which, if made available to the conscious mind and used, shall aid it in polarization to a great extent.

The third function of the mind which is significant and which has been veiled is that of the knowing of the body. The knowledge of and control over the body, having been lost to a great extent in the veiling process, is thusly lost from the experience of the seeker. Its knowledge before the veiling is of small use. Its knowledge after the veiling, and in the face of what is now a dense illusion of separation of body complex from mind complex, is quite significant.

Perhaps the most important and significant function that occurred due to the veiling of the mind from itself is not in itself a function of mind but rather is a product of the potential created by this veiling. This is the faculty of will or pure desire.

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几个(时)点，我们的管道不尽理想。这个器皿至为信实，但我们不想误用这个器皿。请依你的意愿询问。

We may ask for brief queries at this time. Although there is energy remaining for this working we are reluctant to continue this contact, experiencing continual variations due to pain flares, as you call this distortion. Although we are unaware of any misgiven material, we are aware that there have been several points during which our channel was less-than-optimal. This instrument is most faithful, but we do not wish to misuse this instrument. Please query as you will.

85.20 发问者：嗯，在结束之际，我只问：为了通讯的目的，是否 Ra 的一个实体或个体化部份栖息于器皿的身体？然后，有没有任何我们可以做的事，好改善该通讯或使该器皿更舒适？

Questioner:Well, I will just ask in closing: is an individualized portion or entity of Ra inhabiting the instrument’s body for the purpose of communication? And then is there anything that we can do to improve the contact or make the instrument more comfortable?

RA：我是 Ra。我们在太一无限造物者的爱与光中向你们致意。我们现在开始通讯。我们离开你们，在太一无限造物者的爱与和平中欢庆着。那么，向前去吧，我的朋友们，在太一造物者无限的爱与难以言喻的光中、欢欣庆祝。我是 Ra。Adonai。

You are diligent and conscientious. The alignments are excellent. We leave you rejoicing in the power and in the peace of the One Infinite Creator. Go forth, then, my friends, rejoicing in the power and in the peace of the infinite love and the ineffable light of the One creator. I am Ra. Adonai.

第 086 场集会 1982 年 5 月 4 日

86.0 RA: 我是 Ra。我在太一无限造物者的爱与光中向你们致意。我们现在开始通讯。

RA: I am Ra. We of Ra communicate through narrow-band channel through the violet-ray energy center. We are not, as you would say, physically indwelling in this instrument; rather, the mind/body/spirit complex of this instrument rests with us.

86.1 发问者：可否请你先告诉我该器皿的状态？

Questioner: Could you first please give me the condition of the instrument?
**RA:** 我是 Ra。自从上次的询问，该器皿的肉体复合体能量短缺[变貌]有轻微加剧的现象。生命能[层级]曾被显著地呼求，其水平比上次询问时要少一些。

**RA:** I am Ra. The instrument’s distortion towards physical energy complex deficit has slightly increased since the last asking. The vital energy levels have had significant calls upon them and are somewhat less than the last asking also.

86.2 **发问者：** 这个对生命能的显著呼求，其本质为何？

**Questioner:** What was the nature of these significant calls on the vital energy?

**RA:** 我是 Ra。有些实体怀着一种思想变貌靠近这个实体，(认为)它可以为其他自我们移除其他自我的所有扭曲。这个实体最近密切接触有这些思想复合体变貌的实体们，比平常的数量要多。这个实体的变貌是提供任何可能的服务，并未有意识地觉察这样会侵蚀其生命能。

**RA:** I am Ra. There are those entities which entertain the thought-distortion towards this entity that it shall remove, for the other-selves, all distortions for the other-self. This entity has recently been in close contact with a larger than normal number of entities with these thought-complex distortions. This entity is of the distortion to provide whatever service is possible and is not consciously aware of the inroads made upon the vital energies.

86.3 **发问者：** 我假设你刚才说的是一些具肉身的第三密度实体，它们创造了一个状态，使用其生命能，我是否正确？

**Questioner:** Am I correct in assuming that you’re speaking of incarnate third-density entities that were creating the condition of use of the vital energy?

**RA:** 我是 Ra。是的。

**RA:** I am Ra. Yes.

86.4 **发问者：** 关于我们的第五密度、服务自我极化的同伴，目前情况怎么样？

**Questioner:** What’s the present situation with our fifth-density service-to-self polarized companion?

**RA:** 我是 Ra。你可以称为危机的时期仍旧存在。

**RA:** I am Ra. The period which you may call crisis remains.

86.5 **发问者：** 关于这个危机之本质，你可否告诉我任何事？

**Questioner:** Can you tell me anything of the nature of this crisis?

**RA:** 我是 Ra。你们同伴的极性正迫近临界点，该实体将在此选择：暂时撤退、接着把任何的致意(工作)交给第四密度的手下，或者失去极性。其他唯一
的潜在可能是以某种方式，这个小组可能失去极性，在这情况下，你们的同伴能够继续它致意的形式。

RA: I am Ra. The polarity of your companion is approaching the critical point at which the entity shall choose either to retreat for the nonce and leave any greetings to fourth-density minions, or lose polarity. The only other potential is that in some way this group might lose polarity in which case your companion could continue its form of greeting.

86.6 发问者：在上次集会中、你曾提到从心智的罩纱沉淀出来的属性，首先是憧憬、观想、或远见。你可愿解释那句话的意义?

Questioner: In the last session you had mentioned the properties precipitating from the veiling of the mind, the first being visioning, envisioning, or far-seeing. Would you explain the meaning of that?

RA: 我是 Ra。你们的语言并未充分含括非情绪化词汇去描述你们称为无意识的心智的功能性品质。我们曾经请求你考量心智的本质，然而，容我们说，它对于随意的观察者而言已经够清晰了，我们可以与你分享一些思维而不致冒犯你们自由的学习/教导经验。

RA: I am Ra. Your language is not overstrewn with non-emotional terms for the functional qualities of what is now termed the unconscious mind. The nature of mind is something which we have requested that you ponder. However, it is, shall we say, clear enough to the casual observer that we may share some thoughts with you without infringing upon your free learn/teaching experiences.

无意识(心智)的本质属于概念，而非文字。因此，在罩纱过程之前，使用较深层心智即是使用无可言喻的概念。你可以考量一首歌曲的情感与弦外之音的层面。一个实体能以某种艺术的手法，唱出这首乐曲的音符。一个实体(也)可以说：「1/4拍 A 调、1/4拍 A 调、1/4拍 A 调、全拍 F 调」。这样说便跟这首曲子的开头只有一点点相似性，这是你们的作曲家最有影响力的曲子之一，你们知晓为胜利的标志。

The nature of the unconscious is of the nature of concept rather than word. Consequently, before the veiling the use of the deeper mind was that of use of unspoken concept. You may consider the emotive and connotative aspects of a melody. One could call out, in some stylized fashion, the terms for the notes of the melody. One could say, “a quarter note A, a quarter note A, a quarter note A, whole note F.” This bears little resemblance to the beginning of the melody of one of your composers’ most influential melodies, that known to you as a symbol of victory.

这是较深层心智的本质。只有以艺术风格的方法来讨论它的机能。因此我们
描述心智的这部分，以及身体与灵性的同样部分，被给予的（描述）辞汇如「远见」等，指出穿透被覆盖的心智部分的本质，可以比喻为一个太过丰富与奇特的旅程，而无法沉思出其中适当的描述。

This is the nature of the deeper mind. There are only stylized methods with which to discuss its functions. Thusly our descriptions of this portion of the mind, as well as the same portions of body and spirit, were given terms such as “far-seeing,” indicating that the nature of penetration of the veiled portion of the mind may be likened unto the journey too rich and exotic to contemplate adequate describing thereof.

86.7 发问者：你曾说如果显意识心智可以利用梦境，将大大地协助极化。你可愿定义作梦，或告诉我们它是什么、以及 它如何协助极化？

Questioner: You stated that dreaming, if made available to the conscious mind, will aid greatly in polarization. Would you define dreaming, or tell us what it is and how it aids in polarization?

RA：我是 Ra。作梦是一个通讯活动，穿过罩纱连结无意识心智与显意识心智。这个活动的特质完全取决于一个已知心/身/灵复合体的能量中心阻塞、启动、结晶化的状态。

RA：I am Ra. Dreaming is an activity of communication through the veil of the unconscious mind and the conscious mind. The nature of this activity is wholly dependent upon the situation regarding the energy center blockages, activations, and crystallizations of a given mind/body/spirit complex.

一个实体在三个较低能量中心有两 个受到阻塞，作梦在极化过程将有其价值，因为梦中会重复出现最近的催化剂，以及深层固有的阻塞，借此给予清醒的心智线索，关于这些阻塞的本质，以及关于感知上改变的提示，以通往解除阻塞(的状态)。

In one who is blocked at two of the three lower energy centers dreaming will be of value in the polarization process in that there will be a repetition of those portions of recent catalyst as well as deeper-held blockages, thereby giving the waking mind clues as to the nature of these blockages, and hints as to possible changes in perception which may lead to the unblocking.

这类型的作梦或通讯穿越心智受遮蔽的部份，也会发生在那些阻塞少很多的心/身/灵复合体当中[他们享受绿色光芒启动或更高(光芒)的启动]、在那些时候，该心/身/灵复合体经验催化剂、短暂停重阻塞或阻碍、或以其他方式扭曲着能量内流。

This type of dreaming, or communication through the veiled portions of the mind, occurs also with those mind/body/spirit complexes
(which are functioning with far less blockage and enjoying the green-ray activation or higher activation) at those times at which the mind/body/spirit complex experiences catalyst, momentarily reblocking or baffling or otherwise distorting the flow of energy influx.

因此，在所有的情况中，一个心/身/灵复合体衡量梦境的内容与情感共鸣都是有用的。

Therefore, in all cases it is useful to a mind/body/spirit complex to ponder the content and emotive resonance of dreams.

有些实体的绿色能量中心已经被启动、还有一些实体由于极度的催化剂，好比不久的未来将发生的自我肉身死亡，或挚爱的人死亡，而不寻常地解除绿色能量中心之阻塞，作梦在此承担另一种活动。这可以松散地被称为预知或一种知晓，即一件事在你们黄色光芒第三密度的空间/时间物理显化发生之前就被知晓了。心智的这个属性有很大程度取决于它在时间/空间中的位置，于是现在、未来、过去等术语都没有意义。如果这点被该心/身/灵复合体*适当地使用，将允许这个实体在所有情况下更充分地进入全然怜悯的爱之中，包括那些对抗该实体的情况，它们(原本)可能令一个实体产生强烈朝向你们会称为不快乐的变貌。

For those whose green-ray energy centers have been activated—as well as for those whose green-ray energy centers are offered an unusual unblockage due to extreme catalyst, such as what is termed the physical death of the self, or one which is believed occurring in what you may call your near future—dreaming takes on another activity. This is what may loosely be termed precognition, or a knowing which is prior to that which shall occur in physical manifestation in your yellow-ray third-density space/time. This property of the mind depends upon its placement, to a great extent, in time/space so that the terms of present and future and past have no meaning. This will, if made proper use of by the mind/body/spirit complex, enable this entity to enter more fully into the all-compassionate love of each and every circumstance, including those circumstances against which an entity may have a strong distortion towards what you may call unhappiness.*

【起初传输时，没有「复合体」的字眼，在第八十七场集会，Ra 与唐更正该错误。】
[*Originally transmitted without the word “complex,” Ra and Don corrected the error in session 87.*]

当一个心/身/灵复合体*有意识地选择行家之路，并且每一个能量中心达到最小程度的平衡，开始打开靛蓝色光芒能量中心，所谓的作梦成了极化最有效率的工具；因为如果行家知道、当所谓
As a mind/body/spirit complex consciously chooses the path of the adept and, with each energy center balanced to a minimal degree, begins to open the indigo-ray energy center, the so-called dreaming becomes the most efficient tool for polarization; for if it is known by the adept that work may be done in consciousness while the so-called conscious mind rests, this adept may call upon those which guide it, those presences which surround it, and, most of all, the magical personality (which is the higher self in space/time analog) as it moves into the sleeping mode of consciousness.* With these affirmations attended to, the activity of dreaming reaches that potential of learning/teaching which is most helpful to increasing the distortions of the adept towards its chosen polarity.

【*（同上）】
[*Same as previous footnote.]

RA：我是 Ra。在所有的情况中，该心/身/灵复合体以它所能去使用作梦的机能。它、它自己、为这个活动负责。

RA：I am Ra. In all cases the mind/body/spirit complex makes what use it can of the faculty of the dreaming. It, itself, is responsible for this activity.

86.9 发问者：那么你是说：潜意识负责我会称为的梦之设计或编剧。这是否正确？

Questioner: Then you are saying that the subconscious is responsible for what I would call design or scriptwriting for the dream. Is this correct?

RA：我是 Ra。这是正确的。

RA：I am Ra. This is correct.

86.10 发问者：个体刚从梦里醒来的记忆通常是相当地正确？梦境是否容
易被记得？

Questioner: Is the memory that the individual has upon waking from the dream usually reasonably accurate? Is the dream easily remembered?

RA：我是 Ra。你必须了解，我们为了回答你的询问，我们在过度概括，因为有好几种梦境。无论如何，一般而言，我们注意到只有一个受过训练与锻炼的观察者才能相当良好地回忆梦境。这项才能可以被学习，借由这一种修炼：在醒来之际，立刻记录每一个能够回想的细节。这个训练可以锐化一个实体回忆梦境的能力。一个心/身/灵复合体对其梦境最常见的感知是浑浊、搅和，接着很快地遗失。

RA：I am Ra. You must realize that we are over-generalizing in order to answer your queries as there are several sorts of dreams. However, in general, it may be noted that it is only for a trained and disciplined observer to have reasonably good recall of the dreaming. This faculty may be learned by virtue of a discipline of the recording immediately upon awakening of each and every detail which can be recalled. This training sharpens one's ability to recall the dream. The most common perception of a mind/body/spirit complex of its dreams is muddied, muddled, and quickly lost.

86.11 发问者：你是说记得梦境可以让一个人找到目前能量中心阻塞的特定线索，从而降低或消除那些阻塞。这是否正确？

Questioner: In that remembering dreams, you are saying that the individual can find specific clues to current energy center blockages and may, thereby, reduce or eliminate those blockages. Is this correct?

RA：我是 Ra。确实是如此。

RA：I am Ra. This is so.

86.12 发问者：在进化过程之中，作梦是否还有任何其他有价值的功能？

Questioner: Is there any other function of dreaming that is of value in the evolutionary process?

RA：我是 Ra。虽然许多功能有一些价值，我们会选择两项说明，因为这两项虽然对于极化没有价值，以比较一般的意义来看是有价值的。

RA：I am Ra. Although there are many which are of some value we would choose two to note, since these two, though not of value in polarization, may be of value in a more generalized sense.

作梦活动就如同精致地打造与装饰一座桥，从显意识至无意识(的桥梁)。在这个状态中，各式各样发生在身体复合体的能量网中的扭曲，源自于接收能量汇流的不精确*，获得治疗。伴随着适当份量的作梦，使这些扭曲获得治疗。持续缺乏这种可能性将造成严重影响扭曲的心/身/灵复合体。
The activity of dreaming is an activity in which there is made a finely wrought and excellently fashioned bridge from conscious to unconscious. In this state the various distortions which have occurred in the energy web of the body complex, due to the mis-precision* with which energy influxes have been received, are healed. With the proper amount of dreaming comes the healing of these distortions. Continued lack of this possibility can cause seriously distorted mind/body/spirit complexes.

【*虽然不是英语中的一个单词, Ra 确实说了「不精确」(mis-precision)、连字号是一个根据尝试的猜测。就上下文的意义, 该词汇具有意义, 但也有小幅的机会, Ra 意图说「误解」(misprision)、他们在 64.6 使用的术语。】

[*Though not a word in the English language, Ra did say “mis-precision” (the hyphen is an educated guess). The term makes contextual sense, but there is a small chance that Ra intended to say “misprision,” a term they used in 64.6.]

作梦另外一个有助益的功能是那种异象之梦、自古代就有先知与神秘家经验过。他们的异象来自心智的根部、对一个饥渴的世界说话。是故、这种梦属于服务(性质)、没有个人极化的特质。无论如何, 若该神秘家或先知渴望去服务, 这类的服务将增加该实体的极性。The other function of the dreaming which is of aid is that type of dream which is visionary and which prophets and mystics have experienced from days of old. Their visions come through the roots of mind and speak to a hungry world. Thus the dream is of service without being of a personally polarizing nature. However, in that mystic or prophet [who] desires to serve, such service will increase the entity’s polarity.

86.13 发问者: 睡眠中有一部分已被称为 R.E.M。这是作梦的状态吗？
Questioner: There is a portion of sleep that has been called R.E.M. Is this the state of dreaming?

RA: 我是 Ra。这是正确的。
RA: I am Ra. This is correct.

86.14 发问者: (人们)注意到这个状态以小单元的形式发生在夜里、中间穿插许多间隔。是否有任何特别的原因造成这状态？
Questioner: It was noticed that this occurs in small units during the night with gaps in between. Is there any particular reason for this?

RA: 我是 Ra。有的。
RA: I am Ra. Yes.

86.15 发问者: 知道作梦过程为何以那种方式工作是否有任何价值, 你愿意告诉我吗？
Questioner: If it is of any value to
know that, would you tell me why the dreaming process works like that?

**RA:** 我是 Ra。作梦过程的这些部分对极化有帮助、也对神秘家的异象有帮助，这些部分发生在时间/空间中，结果是，使用这座从形而上界到物质界的桥梁似乎只维持短暂的时期[属于你们的空间/时间]。时间/空间对等的部分远远大得多。

**RA:** I am Ra. The portions of the dreaming process which are helpful for polarization and also for the vision of the mystic take place in time/space and, consequently, use the bridge from metaphysical to physical for what seems to be a brief period of your space/time. The time/space equivalent is far greater.

然而，这座桥持续存在，当它接收到能量内流的变貌时，转化心智、身体、灵性的每个扭曲，于是得以进行(自我)治疗。这个治疗过程并不发生在快速眼球运动(R.E.M)期间，而是大部分发生在空间/时间的部分，(此时)心/身/灵复合体使用该桥梁通往时间/空间，而致能治疗过程。

The bridge remains, however, and traduces each distortion of mind, body, and spirit as it has received the distortions of energy influxes so that healing may take place. This healing process does not occur with the incidence of rapid eye movement but, rather, occurs largely in the space/time portion of the mind/body/spirit complex using the bridge to time/space for the process of healing to be enabled.

86.16 发问者：你曾提到丧失身体的知识与对身体的控制、是罩纱过程后一个对演化过程有帮助的因素。你可否列举一些要点，关于(我们)遗失的知识与对身体的控制？

Questioner: You mentioned loss of knowledge and control over the body as being a factor that was helpful in the evolutionary process due to veiling. Could you enumerate the important losses of knowledge and control over the body?

**RA:** 我是 Ra。这个询问包含某些部分、如果你先要求一些中介的资料、我们可以更有益地回答。

**RA:** I am Ra. This query contains some portions which would be more helpfully answered were some intervening material requested.

86.17 发问者：我有些迷失、不知要请求什么。你可否[轻笑声]给我一个点子，我应该工作哪方面的中介资料?

Questioner: I'm at a loss to know what to request. Can you [chuckles] give me an idea of what area of intervening material I should work on?

**RA:** 我是 Ra。不行。无论如何，我们将乐于回答原先的询问、如果你仍然渴望并且首先察觉有缺少的资讯。

**RA:** I am Ra. No. However, we shall
be happy to answer the original query if it is still desired if you first perceive that there is information lacking.

86.18 问：在此，或许我能以稍微不同的方式发问。我要问为什么丧失(身体)知识与对身体的控制是有帮助的？

Questioner: Perhaps I can question it slightly differently here. I might ask why loss of knowledge and control over the body was helpful?

RA: 我是 Ra。在罩纱过程之前，肉体载具的潜能的知识提供该心/身/灵[复合体]一个自由的选择范围、关于身体的活动与显化，但就极性发展的方面，提供很少东西。当肉体载具的这些机能与潜能的知识被覆盖、与显意识心智复合体隔绝，该心/身/灵复合体通常几乎没有知识：关于如何最佳地显化其存在状态。

RA: I am Ra. The knowledge of the potentials of the physical vehicle before the veiling offered the mind/body/spirit a free range of choices with regard to activities and manifestations of the body but offered little in the way of the development of polarity.* When the knowledge of these potentials and functions of the physical vehicle is shrouded from the conscious mind complex, the mind/body/spirit complex is often nearly without knowledge of how to best manifest its beingness.

【*Ra(原本)通讯的句子如下：「显意识心智失去肉体载具的潜能的知识、在罩纱过程之前，提供该心/身/灵复合体一个自由的选择范围、关于身体的活动与显化，但就极性发展的方面，提供很少东西。」该片语「显意识心智失去」已经被移除、原本在 Ra 回答的开端，因为看起来、Ra 先讲后罩纱的状态，然后切换焦点到前罩纱(状态)而不自知。在此，Ra 起初也说了「心/身/灵复合体」。Ra 与唐在第八十七场集会更正该错误、移除了「复合体」。】

[*The sentence as Ra communicated it read, “The loss to the conscious mind of the knowledge of the potentials of the physical vehicle before the veiling offered the mind/body/spirit complex a free range of choices with regard to activities and manifestations of the body, but offered little in the way of the development of polarity.” The phrase “The loss to the conscious mind of” has been removed from the beginning of the answer because Ra appears to have started speaking about post-veil conditions (“loss to the conscious mind”) but then changed their focus to pre-veil (“potentials of the physical vehicle before veiling”) without realizing it. Ra also originally said “mind/body/spirit complex” here. Ra and Don corrected the error in session 87 to remove “complex.”]
复合体的各种可能性。因此建构出各个可能性的衍生后果以及最终的偏好，在其中有一股原力，唯有透过如此要去知晓的渴望或意志，才能引发它。

However, this state of lack of knowledge offers an opportunity for a desire to grow within the mind complex. This desire is that which seeks to know the possibilities of the body complex. The ramifications of each possibility and the eventual biases thusly built have within them a force which can only be generated by such desire or will to know.

86.19 发问者：或许你可以给一些使用身体的例子、就相同观点去看罩纱过程前后的不同用途，好帮助我们更清楚地理解这改变：关于(身体的)知识与对身体的控制。你可否做这件事，请？

Questioner: Perhaps you could give examples of use of the body prior to veiling and after veiling in the same aspect so that we could understand the change in knowledge and control over the body more clearly. Could you do this, please?

RA: 我是 Ra。我们来关切性能量转移。在罩纱过程之前，如此的转移总是可能的，由于在领会身体本质以及它和其他心/身/灵在这个特别显化中的关系上，没有阴影的存在。在罩纱过程之前，性能量转移的用途几乎完全没有超越绿色光芒。

RA: I am Ra. Yes. Let us deal with the sexual energy transfer. Before the veiling such a transfer was always possible due to there being no shadow upon the grasp of the nature of the body and its relationship to other mind/body/spirits in this particular manifestation. Before the veiling process there was a near total lack of the use of this sexual energy transfer beyond green ray.

这也是由于每个实体对每个实体拥有相同的、无阴影知识。在当时的第三密度时，实体们在心智、身体、灵性*更密集的关系[你们称为配偶关系]之中，只看到一点点的用途，既然每个其他自我都被视为造物者，并且没有一个其他自我似乎比另一个更(像)是造物者。

This also was due to the same unshadowed knowledge each had of each. There was, in third density then, little purpose to be seen in the more intensive relationships of mind, body, and spirits* which you may call those of the mating process, since each other-self was seen to be the Creator, and no other-self seemed to be more the Creator than another.

【*在这个与前两个例子，Ra 起初说：身体复合体、心/身/灵复合体，以及心智、身体、灵性的复合体。依据 Ra 与
唐在第八十七场集会的错误更正，每个复合体都被移除了。】
[*In this and the previous two instances in the preceding paragraph, Ra originally said, “body complex,” “mind/body/spirit complexes,” and “mind, body, and spirit complexes.” In each instance “complex” was removed per the Ra and Don’s error correction in session 87.]

在罩纱过程之后，性能量转移要抵达绿色光芒层次变得无穷地困难许多，由于身体复合体及其显化上有着广大的神秘与未知的区域。然而，也由于身体显化上的巨大阴影、遮蔽了显意识心智复合体，当如此的能量转移被体验到，它比较可能提供催化剂、而促使自我与其他自我形成一种结合(关系)、位于适当极化的配置之中。

After the veiling process it became infinitely more difficult to achieve green-ray energy transfer due to the great areas of mystery and unknowing concerning the body complex and its manifestations. However, also due to the great shadowing of the manifestations of the body from the conscious mind complex, when such energy transfer was experienced it was likelier to provide catalyst which caused a bonding of self with other-self in a properly polarized configuration.

从这点开始，两个配对的心/身/灵复合体就远远更有可能寻求更高的能量转移，于是允许造物者以伟大的美丽、庄严、惊奇去认识祂自己。身体这方面的机能借由这样的圣礼之使用，双方已经触及智能无限、两个配对的心/身/灵复合体大大地获得极化以及服务的能力。

From this point it was far more likely that higher energy transfers would be sought by this mated pair of mind/body/spirit complexes, thus allowing the Creator to know Itself with great beauty, solemnity, and wonder. Intelligent infinity having been reached by this sacramental use of this function of the body, each mind/body/spirit complex of the mated pair gained greatly in polarization and in ability to serve.

86.21 发问者：关于失落的身体知识或对身体的控制，是否还有其他方面是有效率的、就你刚才描述的内容？

Questioner: Did any of the other aspects of loss of knowledge or control over the body approach, to any degree in efficiency, what you’ve just described?

RA：我是 Ra。身体复合体的每个机能在于罩纱过程之后，都具备某些潜能提供有助于的催化剂。我们刚才选择性能量转移为例，由于它在身体的各项机能中具有中心的地位、(因此)透过罩纱过程变得更为有用。

RA：I am Ra. Each function of the body complex has some potential after the veiling to provide helpful catalyst.
We did choose the example of sexual energy transfer due to its central place in the functionary capabilities of the body complex made more useful by means of the veiling process.

这个器皿的能量渐渐变得有些低落。我们宁可保持该器皿已许可的储备能量的最大部分。所以，在此次工作中，我们要求再问最后一个完整的询问。

This instrument grows somewhat low in energy. We would prefer to retain the maximal portion of reserved energy for which this instrument has given permission. We would, therefore, ask for one more full query at this working.

86.22 发问者：我将假设性欲层面的罩纱具有巨大的效率，因为这一个层面与另一个自我有全面的关系。在我看来，和其他自我互动相关的身体罩纱会是最有效率的，而只跟自我相关的身体罩纱效率是较低的，就生产正面或负面的极化而言。我这个假设是否正确？

Questioner: I will assume that the veiling of the sexual aspect was of great efficiency because it is an aspect that has to do totally with a relationship with another self. It would seem to me that the bodily veilings having to do with other-self interaction would be most efficient, and those only related to the self be lower in efficiency in producing either positive or negative polarization. Am I correct in this assumption?

RA: 我是 Ra。你有大部分是正确的。或许最值得注意的例外是：一个早已强烈朝向负面极化的实体对于身体复合体的外观的态度。有些走在负面途径的实体花很多心思保存你们人群感知为美好/丑陋的变貌。当然，然后这个美好的形态被利用来操控其他自我。

RA: I am Ra. You are correct to a great extent. Perhaps the most notable exception is the attitude, of one already strongly polarized negatively, towards the appearance of the body complex. There are those entities upon the negative path which take great care in the preservation of the distortion your peoples perceive as fairness/ugliness. This fairness of form is, of course, then used in order to manipulate other-selves.

容我们问、是否有任何简短的询问？

May we ask if there are any brief queries?

86.23 发问者：有没有任何我们可以做的事，可使该器皿更舒适、或改善该通讯？

Questioner: Is there anything that we can do to make the instrument more comfortable or improve the contact?

RA: 我是 Ra。我们很高兴这个器皿更认真地准备自己、为了通讯(工作)、借由慎重的心智振动、你们称为祈祷。这过程允许该管道免于一些扭曲，那是导致上次工作期间、该通讯沦为猎物的
I am Ra. We are pleased that this instrument was more conscientious in preparing itself for contact by means of the careful mental vibrations which you call prayer. This enabled the channel to be free from the distortions which the contact fell prey to during the last working.

We would suggest to the support group some continued care in the regulating of the physical activities of the instrument. However, at this nexus it is well to encourage those activities which feed the vital energies, as this instrument lives in this space/time present almost completely due to the careful adherence to the preservation of those mental and spiritual energies which make up the vital energy complex of this entity. Each is conscientious. The alignments are good.

We would caution the support group as to the physical alignment of the appurtenance known as the censer. There has been some slight difficulty due to variation in the pattern of the effluvium of this incense.

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

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

87.1 Questioner: First, please give me the condition of the instrument.

RA: I am Ra. The distortions of the physical complex are unchanged. The vital energy levels are greatly enhanced.
87.2 发问者：谢谢你。考量上场集会提到的香炉，我已想到该事实：即香烟的原点位置大约水平移动六英吋。如果有一个香炉处于单一的、水平的喷烟位置，是否会比较好？

Questioner: Thank you. In considering what was mentioned in the last session about the censer, I have thought about the fact that the position of the origin of the smoke changes approximately six inches horizontally. Would it be better to have a censer in a single, horizontal smoking position?

RA：我是 Ra。这个改变会是有益的、假定该香炉是全新纯净的。

RA: I am Ra. This alteration would be an helpful one given that the censer is virgin.

87.3 发问者：就我们的香炉、圣杯、蜡烛相对于圣经与桌子的现有位置而言，什么是最佳的几何布置？

Questioner: What would be the optimum geometrical arrangement of censer, chalice, and candle with respect to Bible and table and the positions we now have them in?

RA：我是 Ra。圣杯与蜡烛相对该书本而言正占有最佳配置，就该器皿的变貌复合体而论，该书本与一的法则有最紧密的校准关系。将香炉放在这本书的后方、并且置中对准书本打开配置时的书脊是最佳的。

RA: I am Ra. Both chalice and candle occupy the optimal configuration with respect to the book most closely aligned with the Law of One in the distortion complexes of this instrument. It is optimal to have the censer to the rear of this book and centered at the spine of its open configuration.

87.4 发问者：那么在圣杯与蜡烛直线中间的位置，给香炉是最佳的？

Questioner: Would a position directly between the chalice and the candle be optimum, then, for the censer?

RA：我是 Ra。这不是一个精确的衡量，因为圣杯与蜡烛两者都具有不规则形状。然而，粗略而言，这是正确的。

RA: I am Ra. This is not an exact measurement since both chalice and candle are irregularly shaped. However, speaking roughly, this is correct.

87.5 发问者：谢谢你。关于我们的第五密度、负面同伴、目前情况如何？

Questioner: Thank you. What is the present situation with respect to our fifth-density negative companion?

RA：我是 Ra。这个实体已经撤退一段时间、以恢复它的极性。

RA: I am Ra. This entity has withdrawn for a period of restoration of its polarity.

87.6 发问者：你可愿详述这个特别实体获得极性的概念、具体地说，它对于这个极性的使用、撇开单纯明显的、
为了满足第六密度收割的需求。如果可能的话，请开始?

Questioner: Would you expand upon the concept of the acquisition of polarity by this particular entity, and its use, specifically, of this polarity other than with the simple, obvious need for sixth-density harvest, if this is possible, please?

RA: 我是 Ra。我们愿意。在你们之上的密度的本质是一个目标，可以说它是正面与负面极性两者共享的目标。这个目标是取得一种能力：能够欢迎越来越多的造物者的爱/光和光/爱、并且扭曲越来越少。

RA: I am Ra. We would. The nature of the densities above your own is that a purpose may be said to be shared by both positive and negative polarities. This purpose is the acquisition of the ability to welcome more and more the less and less distorted love/light and light/love of the One Infinite Creator.

负面途径上的智慧密度的特质是以权力凌驾于他人，并不断精炼、直到它趋近绝对的权力。任何原力、好比你们小组与 Ra 群体所提供的、(若)不能被这样的第五负面密度心/身/灵复合体的权力所控制，那么这个未能控制其他自我的实体会退极化。

Upon the negative path the wisdom density is one in which power over others has been refined until it is approaching absolute power. Any force such as the force your group and those of Ra offer which cannot be controlled by the power of such a negative fifth-density mind/body/spirit complex then depolarizes the entity which has not controlled other-selves.

并不是你们显意识的自我能够挺身对抗如此精炼的权力，毋宁是透过(小组的)和谐、彼此相互的爱、以及诚实呼求光之原力的协助，它们给予你们防护罩与圆盾。

It is not within your conscious selves to stand against such refined power, but rather it has been through the harmony, the mutual love, and the honest calling for aid from the forces of light which have given you the shield and buckler.

87.7 发问者: 这个特别的第五负面密度实体的环境状况是什么、他如何与第四负面密度实体协同工作以确立权力与控制? 关于他自身作为造物者与使用第一变貌、以及使用第一变貌延伸到第四负面密度, 他的特别哲学是什么? 我希望这不是一个太复杂的问题。

Questioner: What is the environmental situation of this particular fifth-density negative entity and how does he work with fourth-density negative in order to establish power and control? And what is his particular philosophy with respect to himself as Creator and his use of the First Distortion and the extension of this use of the First Distortion to the fourth-density negative? I hope that
this isn’t too complex a question.

**RA:** 我是 Ra。你们同伴的环境是岩石、洞穴、不毛之地，因为这是智慧的密度。一切所需可以被思想并接收。对于这个实体、几乎不需要物质界的东西，如果你愿意这么说，或空间/时间复合体的各种变貌。

**RA:** I am Ra. The environment of your companion is that of the rock, the cave, the place of barrenness, for this is the density of wisdom. That which is needed may be thought and received. To this entity very little is necessary upon the physical, if you will, or space/time complex of distortions.

这样一个实体在时间/空间领域之内花费它的意识、尝试去学习智慧之道，借由最大限度的使用自我的权力与资源。既然自我是造物者，智慧密度提供许多情报与迷人的经验给负面极化的实体。

Such an entity spends its consciousness within the realms of time/space in an attempt to learn the Ways of Wisdom through the utmost use of the powers and resources of the self. Since the self is the Creator, the wisdom density provides many informative and fascinating experiences for the negatively polarized entity.

这样一个实体在时间/空间领域之内花费它的意识、尝试去学习智慧之道，借由最大限度的使用自我的权力与资源。既然自我是造物者，智慧密度提供许多情报与迷人的经验给负面极化的实体。

The relationship of such an entity to fourth-density negative entities is one of the more powerful and the less powerful. The negative path posits slavery of the less powerful as a means of learning the desire to serve the self to the extent that the will is brought to bear. It is in this way that polarity is increased in the negative sense. Thus fourth-density entities are willing slaves of such a fifth-density entity, there being no doubt whatsoever of the relative power of each.

**87.8 发问者：** 从我们的(第三)密度反映这个论点，许多领导者煽动战争并且拥有一群拥护的追随者、完全信服征服的方向是正确的。这是否正确？

**Questioner:** A reflection of this could be seen in our density in many of
those leaders that instigate war and have followers who support, in total conviction that the direction of conquest is correct. Is this correct?

RA: 我是 Ra。任何组织强求毫无疑问地服从、奠基在相对权力的基础之上、都是依照上述的计划运作。

RA: I am Ra. Any organization which demands obedience without question upon the basis of relative power is functioning according to the above-described plan.

87.9 发问者: 我有一点不清楚：第五与第四密度的负面实体对于第一变貌的理解与使用、以操控第三密度实体。我想要知道第一变貌如何影响它们执行征服第三密度实体的企图；以及如何在第一变貌的前提下、试图把那些实体加入其社会记忆复合体。你可愿详述那个概念，请？

Questioner: One point that I am not clear on is the understanding and use of the First Distortion by fifth- and fourth-density negative entities in manipulating third-density entities. I would like to know how the First Distortion affects the attempts to carry out the conquest of third-density entities, and the attempt to add them, through or under the premise of the First Distortion, to their social memory complexes. Would you expand that, please?

RA: 我是 Ra。后者的计划不是一个

RA: I am Ra. This latter plan is not one of which fourth-density negative social memory complexes are capable. The fourth-density habit is that of offering temptations and of energizing pre-existing distortions. Fourth-density entities lack the subtlety and magical practice which the fifth-density experience offers.

87.10 发问者: 在这个星球上、许多已发生的 UFO 接触个案之中, 似乎必然有某种对第一变貌的知识与使用。第四密度实体已谨慎地维持匿名与疏远的状态、你可以说大部分是如此、于是无法取得任何太明显的具体证据、证明它们的存在。关于这类的接触、它们是如何定位(自己)的？

Questioner: It seems, though, that in the case of many UFO contacts that have occurred on this planet, that there must be some knowledge and use of the First Distortion, in that the fourth-density entities have carefully remained aloof and anonymous, you might say, for the most part, so that no proof in a concrete way of their existence is too obvious. How are they oriented with respect to this type of contact?

RA: 我是 Ra。我们错误地感知你的
询问，以为它被导向到这个特别的接触型态。第四密度的本质遵循自由意志变貌，同时致力于(将资料)播种到第三密度的思想样式中，这是先前涵盖过的题材*。它们尽其所能给予负面导向的资讯，然而当接收资讯的实体属于正面导向，负面资讯在某种程度上会被修改。因此许多这类的接触属于混杂的本质。

**RA:** I am Ra. We misperceived your query, thinking it was directed towards this particular type of contact. The nature of the fourth-density's observance of the Free Will Distortion while pursuing the seeding of the third-density thought patterns is material which has already been covered.* That which can be offered of the negatively oriented information is offered. It is altered to the extent that the entity receiving such negative information is of positive orientation. Thus many such contacts are of a mixed nature.

【*先前在 11.18, 12.15, 16.2–7, 26.34, 62.20, 67.7, 和 68.16 有涵盖到】

【*Previously covered in 11.18, 12.15, 16.2–7, 26.34, 62.20, 67.7, and 68.16.】

87.11 发问者: 在我的问题上变得混淆，而没有正确地问这个问题，抱歉。有一个对我具有核心重要性的哲学观点，是我尝试在此澄清的。它跟该事实有关：第四密度负面(实体)似乎觉察第一变貌，它们处于一种不被遮蔽的状态。它们似乎使用这个第一变貌的知识来维持它们与这个星球联系的状态。

**RA:** I'm sorry for getting confused on the question here and not asking it correctly. There is a philosophical point of central importance to me that I am trying to clear up here. It has to do with the fact that fourth-density negative seems to be aware of the First Distortion, and they are in a nonveiled condition. And they seem to use this knowledge of the First Distortion to maintain the situation that they maintain in their contacts with this planet.

我在尝试萃取它们的能力，以理解第一变貌的机制与罩纱过程的后果，以及(它们)仍然停留在负面途径上，保有一个分离的心智配置的后果。我希望我已经把自己的观点澄清。为了问这个问题，我曾有一段艰难的时间。

I am trying to extract their ability to understand the mechanism of the First Distortion and the consequences of the veiling process and still remain in a mental configuration of separation on the negative path. I hope that I have made myself clear there. I have had a hard time asking this question.

RA：我是 Ra。这个回答可能仍无法满足发问者。我们要求你继续追捕它，直到你满足为止。第四负面密度实体已经做了选择【即每个处于第三密度收割期的实体都可行使的选择】。它觉察到满满一整排可能的方法，去观看太一造物者的宇宙，它确信忽略与不使用绿色光芒能量中心将是达成第四密度之收
割性最有效率的方法。(于是)它在那些还没做选择的第三密度实体之中运作，它的设计是提供每个实体一个机会去考量服务自我的极性、以及它可能的吸引力。

**RA:** 我是 Ra。The answer may still not satisfy the questioner. We ask that you pursue it until you are satisfied. The fourth-density negative entity has made the choice available to each at third-density harvest. It is aware of the full array of possible methods of viewing the universe of the One Creator, and it is convinced that the ignoring and non-use of the green-ray energy center will be the method most efficient in providing harvestability of fourth density. Its operations among those of third density which have not yet made this choice are designed to offer to each the opportunity to consider the self-serving polarity and its possible attractiveness.

**87.12 发问者:** 在我看来、这是一个服务他人的行动：提供服务自我途径的可能性。这个行动的相对极化效应是什么？我不理解那点。

**Questioner:** It seems to me that this is a service-to-others action in offering the possibility of the self-serving path. What is the relative effect of polarization of this? I don’t understand that point.

**RA:** 是 Ra。I am Ra. 在你们的武装部队中、有一大群部队成功地抢劫与掠夺。士兵的成功算是班长的功绩、班长的成功是士官长功绩的一部分、然后中尉、上尉、少校(等)、最后是指挥的将军。每次成功的诱惑、每个成功收割的(负面)实体都强化了缔造这个成果的第四社会记忆复合体的权力与极性。

**RA:** 我是 Ra。I am Ra. In your armed bands a large group marauds and pillages successfully. The success of the privates is claimed by the corporals, the success of corporals by sergeants, then lieutenants, captains, majors, and finally the commanding general. Each successful temptation, each successful harvestable entity is a strengthener of the power and polarity of the fourth-density social memory complex which has had this success.

**87.13 发问者:** 如果一个心/身/灵复合体从第三密度被收割进入第四密度的社会记忆复合体、那么吸收这个单一实体的社会记忆复合体的总体力量是否比先前倍增?

**Questioner:** If one mind/body/spirit complex is harvested from third density into a fourth-density social memory complex, does the total power of the social memory complex, before the absorption of this single entity, double when this entity is absorbed?

**RA:** 否。I am Ra. No.

**87.14 发问者:** 那么、倍增法则不以
这种方式运作。那么相对于这个单一可收割实体而言，吸收该实体的社会记忆复合体的力量相对增加多少？

Questioner: The Law of Doubling does not work in this way. How much does the power of the social memory complex increase relatively when this single entity is harvested and absorbed into it?

RA：我是 Ra。如果该社会记忆复合体的一个实体负责这件事，那个心/身/灵复合体将会吸收，以线性方式，这个[容我们说]新兵包含的力量。如果是一个子集团负责这项工作，力量则归于该子集团。只有在十分罕见的情况、负面极性的社会记忆复合体能够完全以单一的存有行动。由于这个困难，即我们先前提到的一种灵性熵数，极性的损失是相当大的。

RA：I am Ra. If one entity in the social memory complex is responsible for this addition to its being, that mind/body/spirit complex will absorb, in linear fashion, the power contained in the, shall we say, recruit. If a sub-group is responsible, the power is then this sub-group's. Only very rarely is the social memory complex of negative polarity capable of acting totally as one being. The loss of polarity due to this difficulty, to which we have previously referred as a kind of spiritual entropy, is quite large.*

【*先前在 7.15 与 36.15 讨论到。】

[*Previously discussed in 7.15 and 36.15.]

87.15 发问者：那么，假设单一的负面极化实体负责招募一个可收割的第三密度实体，并且将它的极性加入到他的负面极性与力量，这样会产生何种好处或何种能力，接着该实体会如何使用它？

Questioner: Then assuming that a single negatively polarized entity is responsible for the recruiting of a harvested third-density entity and adds this polarity to his negative polarity and power, what type of ability or what type of benefit is this, and how is it used by the entity?

RA：我是 Ra。所谓的啄序立即受到挑战，接着该力量增加的实体行使其权力，以控制更多个其他自我、并且在该社会记忆复合体的组织中晋升。

RA：I am Ra. The so-called pecking order is immediately challenged, and the entity with increased power exercises that power to control more other-selves and to advance within the social memory complex structure.

87.16 发问者：要如何衡量这股力量？为何这个实体获得这个额外的力量是明显的？

Questioner: How is this power measured? How is it obvious that this entity has gained this additional power?

RA：我是 Ra。在某些情况下会有一
种战斗。这是一场意志的战斗，各个竞争者形塑各种由光构成的武器。在大多数的情况，力量的转移已经是明显的，它简单地获得公认，接着那些实体、看见跟这个最近变得更为强大的实体结交是有利的，就协助它在组织中攀升。

RA: I am Ra. In some cases there is a kind of battle. This is a battle of wills, and the weapons consist of the light that can be formed by each contender. In most cases where the shift of power has been obvious it simply is acknowledged, and those seeing benefit from associating with this newly more-powerful entity aid it in rising within the structure.

87.17 发问者：谢谢你。我们注意到一个混淆的可能性，存在于上次集会中的两个术语：「心/身/灵」与「心/身/灵复合体」。是否在切换这两个术语之时、有好些误用呢？

Questioner: Thank you. We noticed the possibility of a confusion between the term "mind/body/spirit" and "mind/body/spirit complex" in the last session. Were there a couple of misuses of those terms, shifting one for the other?

RA: I am Ra. There was an error in transmission. The use of the term “mind/body/spirit” should refer to those entities dwelling in third density prior to the veiling process, the term “mind/body/spirit complex” referring to those entities dwelling in third density after the veiling process. We also discover a failure on our part to supply the term “complex” when speaking of body after the veiling. Please correct these errors.*

【*在印刷前、该文字已更正，现在读起来是其应然的样子。在每次的文字更正、会加上注脚。】
[*The text was corrected before printing and now reads as it should. Footnotes were added to each instance of correction.]

另外，我们要求你们警醒看顾这些传输、发现任何错误立刻提出质问、因为我们的意向是尽可能提供一系列未扭曲的声音振动复合体。

Also, we ask that you keep a vigilant watch over these transmissions for any errors, and question without fail as it is our intention to provide as undistorted a series of sound vibration complexes as is possible.

这个器皿，虽然已经借由你们说的祷告[那些特定的心理振动复合体]的准备，清除朝向痛苦爆发的扭曲，比以前好非常多，仍然很有可能出现波动，由于它
投生前(设定)的各种身体复合体扭曲，以及那些负面极性的实体供能给这些扭曲。

This entity, though far better cleared of distortions towards the pain flares when prepared by those mental vibration complexes you call prayer, is still liable to fluctuation due to its pre-incarnative body-complex distortions and the energizing of them by those of negative polarity.

87.18 发问者：谢谢你，我们将做一些更正。在上次集会中，你曾声明在罩纱过程前，性能量转移总是可能的。我想要知道你所说的「它总是可能的」是什么意思，以及为什么罩纱过程后，就不总是可能的，只要澄清那点？

Questioner: Thank you. We will make the corrections. In the last session you made the statement that before veiling, sexual energy transfer was always possible. I would like to know what you meant by “it was always possible” and why it was not always possible after the veiling, just to clear up that point?

RA：我是 Ra。我们相信我们掌握你的询问、接着使用你们文明中的电池、点亮手电筒的灯泡、用做类比。两个可用的电池串列在一起、总是可以提供势能给灯泡照明。在罩纱过程之后，继续用这个粗俗的类比，两个电池没有串列摆在一起、就不可能供给灯泡的照明。许多心/身/灵复合体在罩纱过程之后，透过一些阻塞，做了形同将电池反过来(串列)的事。

87.19 发问者：在这个类比中，这些阻塞造成电池反过来、主要的(阻塞)来源是什么？

Questioner: What was the primary source of the blockages that caused the battery reversal analogy?

RA：我是 Ra。请更明确地询问，你请求的资讯是关于心/身/灵或心/身/灵复合体？

RA：I am Ra. Please query more specifically as to the mind/body/spirits or mind/body/spirit complexes about which you request information.

87.20 发问者：在罩纱过程之前，人们知晓点亮灯泡的技巧、容我们说。在罩纱过程之后，一些实验使得灯泡亮了；一些实验无法点亮灯泡。除了已知的事实，即无法取得点亮灯泡的方法的资讯，一些实验无法点亮灯泡是否有个根本原因？
Questioner: Before the veil there was knowledge of the bulb-lighting technique, shall we say. After the veil some experiments created a bulb lighting; some resulted in no bulb lighting. Other than the fact that information was not available on methods of lighting the bulb, was there some root cause of the experiments that resulted in no bulb lighting?

RA: 我是 Ra。这是正确的。
RA: I am Ra. This is correct.

87.21 发问者: 这个根本原因是什么?
Questioner: What was this root cause?

RA: 我是 Ra。阻塞的根本原因是缺乏能力去看待其他自我为造物者, 或者换个不同的说法：缺乏爱。
RA: I am Ra. The root cause of blockage is the lack of the ability to see the other-self as the Creator, or to phrase this differently, the lack of love.

87.22 发问者: OK, 在我们特别的幻象中，男性的性势能高峰似乎多少在二十岁以前，而女性的性高峰似乎晚了十年。什么原因导致性能量高峰的不同，容我说?
Questioner: OK. In our particular illusion, the sexual potential, it seems, for the male peaks somewhere prior to age twenty and the female some ten years later. What is the cause of this difference in peaking sexual energy, I will say?

RA: 我是 Ra。我们必须清楚地区别，黄色光芒、第三密度的化学身体复合体，以及身体复合体、心/身/灵复合体的一部分。男性，如你对这个极性的称呼，在此生的这个空间/时间中，拥有极度活跃的黄色光芒渴望，此时，它的精液是最有活力的并且充满给予生命的种子。从而当这个身体最能够实践红色光芒的需求时，红色光芒在该时期最密集寻求繁殖。
RA: I am Ra. We must make clear distinction between the yellow-ray, third-density, chemical bodily complex, and the body complex which is a portion of the mind/body/spirit complex. The male, as you call this polarity, has an extremely active yellow-ray desire at the space/time in its incarnation when its sperm is the most viable and full of the life-giving spermata. Thusly the red ray seeks to reproduce most thickly at the time when this body is most able to fulfill the red-ray requirements.

女性[如你对这个极性的称呼]的黄色光芒、化学身体复合体必定需要拥有持续且渐增的性交渴望，因为它每十五到十八个月周期才能怀孕一次，如果它怀孕、生产、哺乳婴孩。这个过程会消耗黄色光芒的肉体能量，为了弥补这个(损失)，(性)渴望渐增，好让黄色光芒体倾向于继续性的交合，因此实践其红色
光芒的需求，尽可能密集地繁殖。

The yellow-ray, chemical body complex of the female, as you call this polarity, must needs have a continued and increasing desire for the sexual intercourse, for it can only conceive once in one fifteen to eighteen month period, given that it carries the conceived body complex, bears it, and suckles it. This is draining to the physical body of yellow ray. To compensate for this the desire increases so that the yellow-ray body is predisposed to continue in sexual congress, thus fulfilling its red-ray requirement to reproduce as thickly as possible.

容我们说，当身体复合体、心/身/灵复合体的一部分，的极性或性特征越完整，它自己越不关切这些黄色光芒的显化，而是遵循那寻求能量转移之道，接着增进对于他人或对于自我的服务或协助。

The more, shall we say, integral sexuality or polarity of the body complex, which is a portion of the mind/body/spirit complex, does not concern itself with these yellow-ray manifestations but, rather, follows the ways of the seeking of energy transfer and the furthering of aid and service to others or to the self.

87.23 发问者：除此之外，为什么男性与女性的性高潮比例，如此浓密地落在男性这边？

Questioner: In addition, why is the ratio of male to female orgasms so heavily loaded on the side of the male?

RA：我是 Ra。我们现在参考到黄色光芒、肉体，或者，如果你愿意，身体复合体。在这个层级，区别(这些)不具重要性。男性的高潮激励精子向前，与卵子相遇，这对于完全红色光芒的渴望，即物种繁衍，是不可或缺的。女性高潮是不必要的。再次地，当心/身/灵复合体开始使用转移的性能量去学习、服务，光荣太一无限造物者，女性高潮的机能就变得更清楚了。

RA：I am Ra. We refer now to the yellow-ray, physical body or, if you will, body complex (at this level the distinction is unimportant). The male orgasm which motivates the sperm forward to meet its ovum is essential for the completion of the red-ray desire to propagate the species. The female orgasm is unnecessary. Again, as mind/body/spirit complexes begin to use the sexual energy transfer to learn, to serve, and to glorify the One Infinite Creator, the function of the female orgasm becomes more clear.

87.24 发问者：罩纱过程前，这个比例是多少？

Questioner: What was this ratio before the veil?

RA：我是 Ra。男性与女性的性高潮比例有大部分在罩纱过程前接近一比一，因为女性高潮的形而上价值是清楚
且没有阴影的。

RA: I am Ra. The ratio of male to female orgasms before the veil was closer to one-to-one by a great deal as the metaphysical value of the female orgasm was clear and without shadow.

87.25 发问者: 给予这个第四密度早期中的比例是否有意义，如果有，你可愿回答？

Questioner: Is it meaningful to give this ratio in early fourth density, and if so, would you do that?

RA: 我是 Ra。在许多方面，谈论较高密度中男性与女性的性高潮(比例)是相当没有意义的、因为性高潮的本质、自然变得越来越属于心/身/灵复合体 [作为一个单元]的一个机能。

RA: I am Ra. In many ways it is quite meaningless to speak of orgasm of male and female in higher densities as the character and nature of orgasm becomes more and more naturally a function of the mind/body/spirit complex as an unit.

我们可以说明第四密度中的罩纱被揭 开、(其成员)已经做出选择。在正面极 性中、真实的分享几乎是普遍的。在负 面极性中、则为真实的阻塞，以致于征 服者获得性高潮，被征服者几乎从未 (有高潮)，几乎是普遍的。

It may be said that the veil in fourth density is lifted and the choice has been made. In positive polarities true sharing is almost universal. In negative polarities true blockage so that the conqueror obtains orgasm, the conquered almost never, is almost universal.

在每个情况中、你可以看见经验的性 欲部分的机能、实为一个最有效率的极 化方法。

In each case you may see the function of the sexual portion of experience as being a most efficient means of polarization.

87.26 发问者: 在我们的幻象中、我们对于可能的能量转移有些物理的定义。我们把它们归类为：位能到动能的转换、或动能到热能的转换，并依照增加的熵值来检验。当我们说到性能能量转移与其他更为基本的能量形态、我总是感到茫然、(怎样)适当地使用[你可以这 么说]这些词汇，由于我不理解、很可 能无法理解、我们所谈论的能量的基本 形态。

Questioner: In our illusion we have physical definitions for possible transfers of energy. We label them as the conversion of potential to kinetic or kinetic to heat and examine this with respect to its increasing entropy. When we speak of sexual energy transfers and other more basic forms of energy I am always at a loss to properly use, you might say, the terms since I am not understanding, and probably can’t understand, the basic form of energy that we speak of.
无论如何，我凭直觉知道，这是纯粹振动的能量；也就是说，它位于我们幻象的基本水平，该振动处于空间/时间连续体的空间与时间部分之间，不过以某种方式被转移进入我们的幻象，以更为基本的形态呈现。你可否为我详述这个领域， 请？

However, I intuit that this is the energy of pure vibration; that is, at the basic level of our illusion, that vibration between the space and time portion of the space/time continuum and yet somehow is transferred into our illusion in a more basic form than that. Could you expand on this area for me, please?

RA: 我是 Ra。可以。
RA: I am Ra. Yes.

87.27 发问者：你愿意开始吗？
Questioner: Would you do that?

RA: 我是 Ra。你的假设是正确的，当我们讨论性能量转移，这股能量是一种振动性桥梁形态，横亘于空间/时间与时间/空间之间。虽然这个特性并不自外于接下来的描述、接下来的描述或可以光照那个基本陈述：

RA: I am Ra. You are correct in assuming that the energy of which we speak in discussing sexual energy transfers is a form of vibratory bridge between space/time and time/space. Although this distinction is not apart from that which follows, that which
At this time may we ask for one more full query.

87.28 **问者：** 为什么男性与女性的天性不同？
**发问者：** Why is the male and the female nature different?

**RA：** 我是 Ra。当罩纱过程完成之后,心智的母体被男性极性所吸引、心智的赋能者则被女性所吸引;身体的赋能者被男性所吸引,身体的母体则被女性所吸引。

**RA：** I am Ra. When the veiling process was accomplished, to the male polarity was attracted the Matrix of the Mind and to the female, the Potentiator of the Mind; to the male the Potentiator of the Body, to the female the Matrix of the Body.

在我们结束此次工作前,容我们问,是否有任何简短的询问？
**May we ask if there are any brief queries before we close this working?**

87.29 **发问者：** 有没有任何我们可以做的事,可使该器皿更舒适或改善该通讯?
**Questioner: Is there anything we can do to make the instrument more comfortable or improve the contact?**

**RA：** 我是 Ra。我们会发现(先前)建议香炉的重新调整是有益的。各项排列良好。你们一直是谨慎认真的,我的朋友。我们一起在太一无限造物者的爱与光中离开你们。所以,向前去吧。在太一无限造物者的爱与光中愉快地欢庆。Adonai。

**RA：** I am Ra. We shall find the suggested readjustment of the censer helpful. The alignments are good. You have been conscientious, my friends. We leave you now in the love and in the light of the One Infinite Creator. Go forth, therefore, rejoicing merrily in the power and in the ineffable peace of the One Infinite Creator. Adonai.

第 088 场集会 1982 年 5 月 29 日

88.0 **RA：** 我是 Ra。我向你们致意、在太一无限造物者的爱与光之中。我们现在开始通讯。
**RA：** I am Ra. I greet you in the love and in the light of the One Infinite Creator. We communicate now.

88.1 **问者：** 可否请你先给我该器皿的状态？
**Questioner: Could you first please give me the condition of the instrument?**

**RA：** 我是 Ra。该肉体复合体的能量短缺在这个空间/时间是可观的。生命能也已经有显著的漏失。无论如何,这些能量仍然良好地位于你可以称为的力气、变貌范围。我们在太一无限造物者的爱与光中离开你们。所以,向前去吧,在太一无限造物者的爱与光中愉快地欢庆。Adonai。

**RA：** I am Ra. The physical complex energy deficit is considerable at this space/time. There has been also a
significant loss of the vital energies. However, these energies are still well within the distortion you may call strength.

88.2 Questioner: You have mentioned all of the things that you have mentioned before for replenishing these energies, at this particular space/time which would be most appropriate for the replenishing of both of these energies?

RA: I am Ra. As you note, there are many factors which contribute to the aiding of the strength distortions and the amelioration of distortions towards weakness in this instrument. We suggest to each that those many things which have been learned be conscientiously applied.

We would single out one physical distortion for discussion. The fourth-density negative minions which visit your group at this time are energizing a somewhat severe complex of imbalances in the manual appendages of this instrument and, to a lesser extent, those distortions of the thoracic region. We suggest care be taken to refrain from any unnecessary use of these appendages.

Because this instrument will not appreciate this suggestion we suggest the appropriate discussion.

88.3 Questioner: I assume from this that our fifth-density negative companion is still on R and R. Is this correct?

RA: I am Ra. Your fifth-density companion is not accompanying you at this time. However, it is not resting.

88.4 Questioner: The censer we have provided all right? They do go out before the meeting ends. If it is not extinguished before the meeting ends, it will be better?

RA: I am Ra. Your fifth-density companion is not accompanying you at this time. However, it is not resting.
prior to the end of the session. Would it be better if it did not go out prior to the end of the session?

**RA**: 我是 Ra。香炉新的配置对于环绕这工作场所的较微妙的能量样式相当有帮助。拥有一根持续燃烧的馨香会是有帮助的。无论如何，困难在于如何提供这个好处，而不会提供过度能量给这个封闭场域，伴随着恶臭与燃烧的物理产物。若要在允许香炉(提早)结束燃烧与造成过量的烟雾，这两者之间选择，我们会建议前者比较有帮助。

**RA**: I am Ra. The new configuration of the censer is quite helpful to the more subtle patterns of energy surrounding these workings. It would be helpful to have a continuously burning amount of cense. However, the difficulty is in providing this without overpowering this enclosure with the amount of effluvium and physical product of combustion. Having to choose betwixt allowing the censer to finish its burning and having an overabundance of the smoke, we would suggest the former as being more helpful.

88.5 发问者: 该器皿曾提到在这些通讯集会中，有时候会有她称为渗透或变得觉察的状况。你愿意评论这点吗？

**Questioner:** The instrument has mentioned what she refers to as bleed-through or being aware, during these sessions sometimes, of the communication. Would you comment on this?

**RA**: 我是 Ra。该器皿的心/身/灵复合体与我们同在，当这个器皿从隐喻上的婴儿床醒来，经验到我们密度中的光与活动，它开始觉察到思维的动作。它不了解这些思维，就如同你们第三密度的婴儿不能了解它首先感知的话语。

**RA**: I am Ra. We have the mind/body/spirit complex of the instrument with us. As this entity begins to awaken from the metaphorical crib of experiencing light and activity in our density, it is beginning to be aware of the movement of thought. It does not grasp these thoughts any more than your third-density infant may grasp the first words it perceives.

可预期的，这个经验应该会持续下去，并且是这些工作集会的本质中适当的衍生物，也与这个器皿使它自己可以接收我们的话语的方式有关。

The experience should be expected to continue, and is an appropriate outgrowth of the nature of these workings and of the method by which this instrument has made itself available to our words.

88.6 发问者: 该器皿提到在这次集会之前，需要反复地跑厕所。这是由于低落的生命能？

**Questioner:** The instrument mentioned a recurrence of the need for going to the bathroom prior to this
session. Is this because of the low vital energy?

RA: 我是 Ra。低落的生命能水平是一部份的起因。这个实体已经承担一定水平的痛苦变貌，你们人群中只有极少数可以经验这等的痛苦，却没有显著的能量消耗。确实，该实体的稳定性是出色的。无论如何，该实体因而变得有些耗弱，并进一步感觉到其他的扭曲、好比那种形形色色的经验受到突显，因为这是一种平衡肉体痛苦的、向内注视经验的方法。

RA: I am Ra. It is part of the cause of the lowered vital energy level. This entity has been sustaining a level of the distortion you call pain which few among your peoples experience without significant draining of the energies. Indeed, the stability of the entity is notable. However, the entity has thusly become drained and, further, has felt other distortions such as those for a variety of experiences accentuated, for this is one means of balancing the inward-looking experience of the physical pain.

由于关心这个实体、这类的活动被阻止。这已进一步地耗弱该实体。

Due to concern for this entity such activities have been discouraged. This has further drained the entity.

其意志是要服务造物者，在这些工作集会中，借由提供自我为器皿来服务，于是该实体被给予机会测试其决心。这实体用了一些生命能以加添燃料与补充其意志。该器皿没有使用到肉体能量，但生命能被撷取好让这个实体有机会再次有意识地选择去服务太一无限造物者。

The will to be of service to the Creator through the means of offering itself as instrument in these workings, therefore, was given an opportunity for the testing of resolve. This entity used some vital energy to fuel and replenish the will. No physical energy has been used by the instrument, but the vital energies were tapped so that this entity might have the opportunity to once again consciously choose to serve the One Infinite Creator.

88.7 发问者：该器皿在该集会期间使用的小水晶、是否有任何好处或坏处？

Questioner: Is the small crystal that the instrument uses upon her during the session of any benefit or detriment?

RA: 我是 Ra。这颗水晶是有益的、只要那位已将水晶充能的男士持续在正面导向的举止中运作。

RA: I am Ra. This crystal is beneficial as long as he who has charged it is functioning in a positively oriented manner.

88.8 发问者：谁充能了该水晶？

Questioner: Who charged the crystal?
RA：我是 Ra。这个水晶为了让这个器皿使用，而被一位名为尼尔的实体充能。

RA：I am Ra. This crystal was charged for use by this instrument by the one known as Neil.

88.9 发问者：他是否还在正面导向的举止中运作？如果你告诉我们这个答案会剥夺第一变貌，不会吗？
Questioner: It would be an abridgment of the First Distortion to tell us whether he is still functioning in a positive manner, would it not?

RA：我是 Ra。我们感知你已经回答你自己的询问。
RA：I am Ra. We perceive you have replied to your own query.

88.10 发问者：我们的出版商要求给这本书，一的法则，放一些照片；该书此刻即将送去印刷。*你可愿评论其可行性、利益或害处，魔法的或其他意见，关于我们使用这个特别设置环境的照片，包括器皿、附属器具，放在该书中？
Questioner: Our publisher requests pictures for the book, The Law of One, that is going to press at this time.* Would you comment on the advisability, benefit or detriment, magical or otherwise, of us using pictures of this particular setup, the instrument, and the appurtenances in the book?

【*请看 84.6 的注脚，获得起初书籍的资讯。】
[See footnote on 84.6 for information regarding the original books.]

RA：我是 Ra。这类企划的实际可行性完全是你们辨别之后的产物。还有一些魔法的考量。
RA：I am Ra. The practical advisability of such a project is completely a product of your discrimination. There are magical considerations.

首先，如果要拍摄工作场所的照片，视觉影像必须呈现它本然的样子；也就是说，最好你们只拍摄真实工作的场景，不要作假或替换其中任何的材料。这个小组能够避免的扭曲就不会存在，正如我们也不想要我们的话语之中有扭曲。

Firstly, if pictures be taken of a working, the visual image must needs be that which is; that is, it is well for you to photograph only an actual working and no sham nor substitution of any material. There shall be no distortions which this group can avoid any more than we would wish distortions in our words.

其次, 当该器皿处于出神状态, 拍摄器皿或该工作房间的任何部分都是不妥的。这是一个窄频通讯，我们想望保持电子与电磁能量在固定的水平, 当它们的存在是必要的, 否则就根本不要在现场。
Secondly, it is inadvisable to photograph the instrument or any portion of the working room while the instrument is in trance. This is a narrow-band contact, and we wish to keep electrical and electromagnetic energies constant when their presence is necessary, and not present at all otherwise.

88.11 发问者：从你刚才的…我很抱歉。如果你有意继续，请继续。如果没有，我将问一个问题。

Questioner: From what you have told me, then, I have planned the following: We will, after a session is complete and the instrument has been awakened, before moving the instrument, have the instrument continually talk to us while I take pictures of the configuration the instrument is in at this time. In addition to this, I will take some other pictures of the instrument in the other room, and probably ourselves, too, just for additional pictures of us as requested by the publisher. Is this the optimal or one of the optimal fillings of this requirement?

RA: 我是 Ra。是的。我们要求任何图片说出真相，每张图片标上日期，并闪耀着清晰度，好提供不带有任何阴影、只有纯正的表达提供给那些寻求真理的实体。

RA: I am Ra. Yes. We ask that any photographs tell the truth, that they be dated and shine with a clarity so that there is no shadow of any but genuine expression which may be offered to those which seek truth.

88.12 发问者：那么，从你刚才告诉我的内容，我已经计划好以下事项：在一场集会完毕之后，接着器皿已经醒来，在移动器皿之前，持续地让器皿对我们说话，同时我拍摄照片，即该器皿在这个时候的配置。除此之外，依照出版商的要求，我将拍摄一些其他的照片，包括该器皿在别的房间，也很可能包括我们的额外照片。这样做是否理想，或理想地填满这个需求？

Questioner: From what you have told me, then, I have planned the following: We will, after a session is complete and the instrument has been awakened, before moving the instrument, have the instrument continually talk to us while I take pictures of the configuration the instrument is in at this time. In addition to this, I will take some other pictures of the instrument in the other room, and probably ourselves, too, just for additional pictures of us as requested by the publisher. Is this the optimal or one of the optimal fillings of this requirement?

RA: 我是 Ra。是的。我们要求任何图片说出真相，每张图片标上日期，并闪耀着清晰度，好提供不带有任何阴影、只有纯正的表达提供给那些寻求真理的实体。

RA: I am Ra. Yes. We ask that any photographs tell the truth, that they be dated and shine with a clarity so that there is no shadow of any but genuine expression which may be offered to those which seek truth.

我们来此、作为一的法则之谦卑使者，渴望减少扭曲。我们要求你们，一直是
我们的朋友，工作这些上述讨论的考量，并非快速地思考将不重要的细节去除，而是如同在所有的道路上，将这个工作视为另外一个机会去，如行家必定是的，做你自己，并且提供你内在的东西与伴随你的东西，毫无任何种类的虚伪做作。

We come as humble messengers of the Law of One, desiring to decrease distortions. We ask that you, who have been our friends, work with any considerations such as above discussed, not with the thought of quickly removing an unimportant detail, but, as in all ways, regard such as another opportunity to, as the adept must, be yourselves and offer that which is in and with you without pretense of any kind.

88.13 发问者：谢谢你。我想要问你，关于塔罗起初的制作，这个概念首先在何处形成，塔罗首先在哪里被记录，这个从哪里…真正首先的概念？

Questioner: Thank you. I would like to ask you, as to the initial production of the tarot, where this concept was first formed, and where the tarot was first recorded, where did this. . . the very first concept?

RA：我是 Ra。塔罗的概念起源于你们称为金星的行星影响圈中。

RA：I am Ra. The concept of the tarot originated within the planetary influence you call Venus.

88.14 发问者：这个概念被给予…让它
archetypical mind produced the tarot which was used by our peoples as a training aid in developing the magical personality.

88.15 发问者：我做个猜测：当时金星上有些实体是最早部分穿透罩纱的群体，搜集到一些资讯、与原型心智的本质与罩纱过程有关、接着从这个过程设计了塔罗作为教导他人的一种方式。这是否正确？
Questioner: I'll make a guess that those of Venus third density who were the initial ones to partially penetrate the veil gleaned information as to the nature of the archetypical mind and the veiling process, and from this designed the tarot as a method of teaching others. Is this correct?

RA：我是 Ra。确实如此。
I am Ra. It is so.

88.16 发问者：我也将假设，可能不是正确的，我目前有的表列，为具备二十二个名称的塔罗牌，它们可能与 Ra 起初产生的塔罗并不完全一致。你可否描述起初的塔罗，首先告诉我过去是否有二十二个原型？一定有些是相同的。以及它们跟我在先前集会中念的表列是否相同，或有些差异？
Questioner: I will also assume, which may not be correct, that the present list that I have of the twenty-two names of the tarot cards are not in exact agreement with Ra's original generation of the tarot. Could you describe the original tarot, first telling me if there were twenty-two archetypes? That must have been the same. And if they were the same as the list that I have read you in a previous session, or if there were differences?

RA：我是 Ra。如同我们先前所陈述*，每个原型都是一个概念复合体，它们不只可以被个体观看，也被那些属于相同种族与行星影响的群体以独特的方式观看。因此，以描述性的辞汇去重新建构相当次要的差异是没有助益的；这些差异指的是我们曾使用的塔罗与那些埃及的实体使用的，以及这个研读系统的首批学生的灵性后裔使用的塔罗之间(的差异)。
I am Ra. As we have stated previously,* each archetype is a concept complex and may be viewed not only by individuals but by those of the same racial and planetary influences in unique ways. Therefore, it is not informative to reconstruct the rather minor differences in descriptive terms between the tarot used by us, and that used by those of Egypt and the spiritual descendants of those first students of this system of study.

【*先前在 67.30, 77.12-13 和 77.23 陈述过。】
[×Stated previously in 67.30, 77.12-13, and 77.23.]

继我们完成在第三密度中的工作之后，有项重大的突破是适当地强调大奥
秘第二十二号，我们已称为选择。在我们自己的经验中，我们当时觉察到，存在着这样一个统合的原型，但并未给予该原型适当的概念复合体，好最有效用地使用那个原型以促进我们的进化。

The one great breakthrough which was made after our work in third density was done was the proper emphasis given to the Arcanum Number Twenty-Two which we have called The Choice. In our own experience we were aware that such an unifying archetype existed but did not give that archetype the proper complex of concepts in order to most efficaciously use that archetype in order to promote our evolution.

88.17 发问者: 我将做以下陈述，关于我对原型的一些理解，然后让你更正这个陈述。在我看来，催化剂分别作用在心智、身体、灵性的形意者之上。这过程产生经验，然后通往蜕变，接着产生大道。这个过程对于心智、身体、灵性都是一样的。因着心智、身体、与灵性的不同，重复的原型以不同的方式如催化剂一般作用。

Questioner: I will make this statement as to my understanding of some of the archetypes and let you correct this statement. It seems to me that the Significator of Mind, Body, and Spirit are acted upon in each of these by the Catalyst. This produces Experience which then leads to the Transformation and produces the Great Way. This is the same process for mind, the body, and spirit. The archetypes are just repeated but act in a different way as catalyst because of the differences of mind, body, and spirit.

也因着上述三者的不同、它们产生不同类型的经验。蜕变有些微的不同。大道有些不同，但这些原型基本上都做相同的事情。它们只是作用在心智/身/灵复合体的三个不同部分，以致于我们可以浓缩(凝结)这整个原型心智为一种说法,在促使形意者成为一个复合体过程中，基本上、我们已经提供催化剂一个方式去更有效率地创造蜕变。你可愿更正我的陈述，请?

They produce a different type of Experience for each because of the differences in the three. The Transformation is slightly different. The Great Way is somewhat different, but the archetypes are all basically doing the same thing. They are just acting on three different portions of the mind/body/spirit complex so that we can condense the entire archetypical mind into a way of saying that, in making the Significator a complex, basically we have provided a way for Catalyst to create Transformation more efficiently. Would you correct my statement, please?

RA: 我是 Ra。在你的陈述中，正确性与这些藤蔓是如此地交织在一起[藤蔓作为最根本的误解]，以致于更正你的陈述是困难的。我们将做以下评论，并要求你从这些评论中、允许形成概念
RA: I am Ra. In your statement, correctness is so plaied up with tendrils of the most fundamental misunderstanding that correction of your statement is difficult. We shall make comments and from these comments request that you allow a possible realignment of conceptualization to occur.

The archetypical mind is a great and fundamental portion of the mind complex, one of its most basic elements and one of the richest sources of information for the seeker of the One Infinite Creator. To attempt to condense the archetypes is to make an erroneous attempt. Each archetype is a significant ding an sich, or thing in itself, with its own complex of concepts.

While it is informative to survey the relationships of one archetype to another, it can be said that this line of inquiry is secondary to the discovery of the purest gestalt or vision or melody which each archetype signifies to both the intellectual and intuitive mind.

We ask that you consider that the archetypical mind informs those thoughts which then may have bearing upon the mind, the body, or the spirit. The archetypes do not have a direct linkage to body or spirit. All must be drawn up through the higher levels of
the subconscious mind to the conscious mind, and thence they may flee whither they have been bidden to go. When used in a controlled way they are most helpful.

与其继续越过你先前的陈述边界，我们宁可欣赏这个机会：由你在此时重新询问，好让我们得以更精确地回答你。

Rather than continue beyond the boundaries of your prior statement we would appreciate the opportunity for your re-questioning at this time so that we may answer you more precisely.

88.18 发问者：我要问以下的问题以澄清……可能……只为了……教导这些概念的方法，这可以给我一些重要线索以理解这些概念自身。Ra在第三密度中、为了训练的目标、是否使用类似塔罗牌的牌组？

Questioner: I will ask the following questions to clear up . . . possibly . . . only . . . the method of teaching these concepts which may give me important clues to understanding the concepts themselves. Did Ra use cards similar to the tarot cards for the training purpose in third density?

RA: 我是 Ra。否。

RA: I am Ra. No.

88.19 发问者：Ra在第三密度中使用什么(工具)？

Questioner: What did Ra use in third density?

RA：我是 Ra。你觉察到，你曾尝试在心智配置中、魔法具像化，它们有时候是相当复杂的具象。它们是以心智描绘的心理(图像)。另一个在你们文化中、广为人知的例子是你们的弥撒[属于你们称为的基督信仰、太一无限造物者之一种变貌]中的具像化(仪式)。在那儿、你们食材的一小部分被视为、在心理上被配置为一个完全真实的人，这个人是你们知道的 Jehoshua，或你们现在称呼这个实体为耶稣。借由这种持续具像化的方式、经过一段训练时期，我们得以工作这些概念。

RA: I am Ra. You are aware in your attempts at magical visualization of the mental configuration of sometimes rather complex visualizations. These are mental and drawn with the mind. Another example well-known in your culture is the visualization, in your Mass (of the distortion of the love of the One Infinite Creator called Christianity) wherein a small portion of your foodstuffs is seen to be a mentally configured but entirely real man, the man known to you as Jehoshua or, as you call this entity now, Jesus. It was by this method of sustained visualization over a period of training that we worked with these concepts.

这些概念偶尔被描绘。无论如何，一张牌对应一个具像化概念并不是我们想出来的。

These concepts were occasionally
drawn. However, the concept of one visualization per card was not thought of by us.

88.20 问者：嗯，关于具像化，老师要如何把资讯转交给学生？
问者：Well, how did the teacher relay information to the student with respect to visualization?

RA：我是 Ra。该过程是秘传的；也就是说，口述传统的口耳相传。
RA：I am Ra. The process was cabalistic; that is, of the oral tradition of mouth to ear.

88.21 问者：那么，当 Ra 尝试教导埃及人塔罗的概念，是否为相同的程序，或是不一样的？
问者：Then when Ra attempted to teach the Egyptians the concept of the tarot, was the same process used or a different one?

RA：我是 Ra。使用相同的程序。然而，那些在我们之后的教导/学习者、在受启蒙的地方之内、尽他们最佳的能力绘制这些图像，并在稍后开始使用这些你们称为(塔罗)牌的东西承担这些具像化的表述。
RA：I am Ra. The same process was used. However, those which were teach/learners after us first drew these images to the best of their ability within the place of initiation and later began the use of what you call cards bearing these visualizations’ representations.

88.22 问者：宫廷奥秘牌与小奥秘牌是 Ra 教导的一部分，或它们在后期才出现？
问者：Were the Court Arcana and the Minor Arcana a portion of Ra’s teachings, or was this something that came along later?

RA：我是 Ra。你说的那些牌是那些迦勒底与苏美(地区)实体的影响下的产物。
RA：I am Ra. Those cards of which you speak were the product of the influence of those of Chaldea and Sumer.

88.23 问者：你稍早提到塔罗是占卜的一种方式。你可愿解释那点？
问者：You mentioned earlier that the tarot was a method of divination. Would you explain that?

RA：我是 Ra。我们首先必须把塔罗作为一种占卜的方法，跟大奥秘牌脱离关系，它是原型心智的二十二个原型之代表。
RA：I am Ra. We must first divorce the tarot as a method of divination from this Major Arcana as representative of twenty-two archetypes of the archetypical mind.

你们称为的占星学，当那些已入门的实体使用它，其价值变得显著；那些实体理解[愿你原谅这个误称]混淆法则中、
偶尔错综复杂的考量。当各个行星影响力进入你们星球的能量网络，那些星球上的实体受到牵引，就相当于绕行你们星球的月球引动你们深处的水域一般。

The value of that which you call astrology is significant when used by those initiated entities which understand, if you will pardon the misnomer, the sometimes intricate considerations of the Law of Confusion. As each planetary influence enters the energy web of your sphere, those upon the sphere are moved much as the moon which moves about your sphere moves the waters upon your deeps.

你们自身的本质是水，因此你们身为心/身/灵复合体、很容易被铭印与引动。确实，这正是你们(人生)旅程的素质与本质、以及在这个密度中的警戒任务：不仅被引动，还要按照你在心智、身体和灵之中偏好的移动方式、去指导你自己。

Your own nature is water in that you as mind/body/spirit complexes are easily impressed and moved. Indeed, this is the very fiber and nature of your journey and vigil in this density: to not only be moved but to instruct yourself as to the preferred manner of your movement in mind, body, and spirit.

所以，当每个实体进入行星能量网络，每个实体经验到两次主要的行星(力)汇流：(首先)是胚胎受孕，它跟该肉身的物理、黄色光芒显化有关；以及你们称
为的诞生，即第一口空气被吸入化学黄色光芒的身体复合体的时刻。

Therefore, as each entity enters the planetary energy web each entity experiences two major planetary influxes: that of the conception—which has to do with the physical, yellow-ray manifestation of the incarnation—and that of the moment you call birth when the breath is first drawn into the body complex of chemical yellow ray.

因此那些知晓群星及其配置与影响力的实体能够看见一个相当广阔的国境地图，透过这张地图，看见一个实体已经游历、正在游历、或可能预期去游历的地方；不管是在肉体上、心智上、或灵性上的层级。这样一个实体将会发展出一些入门者的能力、你们人群通常知悉为超心灵或超自然(能力)。

Thus those who know the stars and their configurations and influences are able to see a rather broadly drawn map of the country through which an entity has traveled, is traveling, or may be expected to travel, be it upon the physical, the mental, or the spiritual level. Such an entity will have developed abilities of the initiate which are normally known among your peoples as psychic or paranormal.

当这些原型被洗牌、混入占星导向的牌、形成所谓的宫廷奥秘牌与小奥秘牌，这些原型在一个实体工作这些牌的过程中，被磁化受到超心灵的铭印，成为一组器具—作为实行占星量测与占卜
When the archetypes are shuffled into the mix of astrologically oriented cards which form the so-called Court Arcana and Minor Arcana, these archetypes become magnetized to the psychic impressions of the one working with the cards, and thusly become instruments of a linkage between the practitioner of the astrological determinations and divinations and the one requesting information.

Oft times such archetypical representations will appear in such a manner as to have seemingly interesting results, meaningful in configuration to the questioner. In and of themselves the Major Arcana have no rightful place in divination, but rather are tools for the further knowledge of the self by the self for the purpose of entering a more profoundly, acutely realized present moment.

88.24 发问者：Ra一定曾有过，容我们说，针对二十二个原型的课业计划或训练课程，先是给予那些Ra的第三密群体，或稍后，给予那些埃及国境中的实体。你可愿描述该训练课程的纲要？

Questioner: Ra must have had a, shall we say, lesson plan or course of training for the twenty-two archetypes to be given either to those of third density of Ra or, later on, to those in Egypt. Would you describe this scenario for the training course?

RA：我是Ra。这将是此次工作的最后一个完整询问。

RA: I am Ra. This shall be the last full query of this working.

我们发现更为适当的方式是讨论我们的计划，针对你们自己的地球上的入门者，让他们熟悉该原型心智的这个原型之特殊版本。我们(计划)的第一阶段是呈现图像，一个接着另一个，照着以下的次序:

We find it more nearly appropriate to discuss our plans in acquainting initiates upon your own planet with this particular version of the archetypes of the archetypical mind. Our first stage was the presentation of the images, one after the other, in the following order:

· 一、八、十五
· 二、九、十六
· 三、十、十七
· 四、十一、十八
· 五、十二、十九
· 六、十三、二十
· 七、十四、二十一
· 二十二
· one, eight, fifteen;
· two, nine, sixteen;
· three, ten, seventeen;
· four, eleven, eighteen;
· five, twelve, nineteen;
· six, thirteen, twenty;
· seven, fourteen, twenty-one;
· twenty-two.

以这个方式, 心智、身体、灵之间的根本关系可以开始被发现; 举例来说,当一个实体看见, 心智的母体对比身体与灵性个别的母体, 该实体可以引出特定实验性质的结论。

In this way the fundamental relationships between mind, body, and spirit could begin to be discovered; for as one sees, for instance, the Matrix of the Mind in comparison to the Matrices of Body and Spirit, one may draw certain tentative conclusions.

经过一段时间, 当该学生已精通这些具像, 并且已考量各个原型分类, 一共七种[注视了心智、身体、灵之间的关系]我们然后建议以成对的方式考量原型:

When at length the student had mastered these visualizations and had considered each of the seven classifications of archetype (looking at the relationships between mind, body, and spirit) we then suggested consideration of archetypes in pairs:

· 一与二
· 三与四
· 五
· 六与七
· one and two;
· three and four;
· five;
· six and seven.

你可以继续以这种形式、(考量)身体与灵性原型。

You may continue in this form for the body and spirit archetypes.

你会注意到、在这考量中, 形意者没有被配对, 因为形意者应该跟原型第二十二号配对。

You will note that the consideration of the Significator was left unpaired, for the Significator shall be paired with Archetype Twenty-Two.

在这条探究路线的尽头, 该学生正开始越来越深入掌握每个原型的特性与共鸣。到了这个点, 使用各式各样的其他辅助工具、达成灵性的进化, 我们鼓励入门者学习去成为各个原型, 和最重要的, 在你们的幻象之内、尽最大努力去知晓, 何时采用原型的角色在灵性或形而上方面是有帮助的。

At the end of this line of inquiry the student was beginning to grasp more and more deeply the qualities and resonances of each archetype. At this point, using various other aids to spiritual evolution, we encouraged the initiate to learn to become each
archetype and, most importantly, to know, as best as possible within your illusion, when the adoption of the archetype's persona would be spiritually or metaphysically helpful.

As you can see, much work was done creatively by each initiate. We have no dogma to offer. Each perceives that which is needful and helpful to the self.

May we ask if there are any brief queries before we leave this working?

88.25 **Questioner:** 有没有任何我们可以做的事，以改善该通讯或使该器皿更舒适？

Questioner: Is there anything that we can do to improve the contact or make the instrument more comfortable?

**RA:** 我是 Ra。我们再次警惕你们、关于该器皿之双手的扭曲。(负面)第四密度对它们的影响可以是不便的，因为，如果允许这情况继续恶化下去，你们称为的外科手术将几乎立即将是必须的。

**RA:** I am Ra. We again ward you concerning the distortions of the instrument’s hands. The fourth-density influence upon them could be inconvenient in that, if allowed to proceed without abatement, what you call your surgery shall be almost immediately necessary.

89.0 **RA:** 我是 Ra。我向你们致意，在太一无限造物者的爱与光之中。我们现在开始通讯。

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

89.1 **Questioner:** 可否请你先告诉我该器皿的状态？

Questioner: Could you first please give me the condition of the instrument?

**RA:** 我是 Ra。如前所述。
RA: I am Ra. It is as previously stated.

89.2 Questioner: I have two questions of a personal nature. First, during the last intensive meditation the instrument experienced very strong conditioning from an entity which did not identify itself and which did not leave when she asked it to. Will you tell us what was occurring then?

RA: I am Ra. We find the instrument to have been given the opportunity to become a channel for a previously known friend. This entity was not able to answer the questioning of spirits in the name of Christ, as is this instrument’s distortion of the means of differentiating betwixt those of positive and those of negative orientation. Therefore, after some resistance, the entity found the need to take its leave.

89.3 Questioner: Was this particular entity the fifth-density visitor that we have had quite often previously?

RA: I am Ra. This is correct.

89.4 Questioner: Is he back with us at this time?

RA: I am Ra. No. The attempt to speak was due to the vigilant eye of the minions of this entity which noted what one may call a surge of natural telepathic ability upon the part of the instrument. This ability is cyclical, of the eighteen diurnal period cycle, as we have mentioned aforetimes.*

【*先前在 61.3 和 64.10 提到】
【*Mentioned aforetimes in 61.3 and 64.10.】

89.5 Questioner: I would consider this a very strong ability, in the telepathic area.
可以接收基本频率的更广范围，所以不只包括星际邦联、也包括这个特殊的实体？

Questioner: Was this what I might refer to as an increase of ability to receive telepathically over a broader range of basic frequencies so as to include not only the Confederation but this particular entity?

RA: I am Ra. This is incorrect. The high point of the cycle sharpens the ability to pick up the signal but does not change the basic nature of the carrier wave. Shall we say, there is greater power in the receiving antenna.

89.6 发问者: 这个问题可能没有意义，但一个星际邦联的第五密度实体、他是正面极化的，和我们负面极化的第五密度同伴都在同样的频率上传送讯息？

Questioner: This question may be meaningless, but would a fifth-density entity of the Confederation who was positively polarized transmit on the same frequency as our negatively polarized fifth-density companion?

RA: I am Ra. The entity which has been your companion has a vibratory frequency "but a small amount lesser" than that of the social memory complex known as Latwii. Also, Latwii is the primary comforter of the Confederation for entities seeking at the vibratory complex level of the one known as Jim.

因此，这位相同的伙伴也一直尝试接触该器皿，虽然这位器皿有很大的困难去区别真正的通讯、由于缺乏你们的同伴在这类服务的经验。尽管如此，这位
器皿也采取某种方式挑战通讯(来源)，这是好的。
Therefore, this same companion has been attempting the contact of this instrument also. Although this instrument would have great difficulty in distinguishing the actual contact due to the lack of experience of your companion at this type of service, nevertheless, it is well that this instrument also choose some manner of the challenging of contacts.

89.8 问者：Ra 的第三密度是在我们的多少年以前结束？
Questioner: How many of our years ago was Ra’s third density ended?

RA：我是 Ra。必须做些计算以确立这点，它们是困难的，因为第三密度的前后期占用许多你们所称的时间，从你们的有利位置、可以看到时间的进程。一般而言，我们可以说，我们享受做选择的时期大约是在你们 2.6 百万个太阳年以前。然而——我们更正这个器皿。你们的用语是十亿，在你们过去的 26 亿年前。然而，你们所称的这个时间并没有意义，因为我们经验的空间/时间中介过程与你们第三密度经验空间/时间的方式相当不同。

RA：I am Ra. The calculations necessary for establishing this point are difficult since so much of what you call time is taken up before and after third density, as you see the progress of time from your vantage point. We may say, in general, that the time of

our enjoyment of the choice-making was approximately 2.6 million of your sun-years in your past. However—we correct this instrument. Your term is billion, 2.6 billion of your years in your past. However, this time, as you call it, is not meaningful, for our intervening space/time has been experienced in a manner quite unlike your third-density experience of space/time.

89.9 问者：看起来 Ra 的第三密度终点恰巧跟这个星球第二密度的开始同时发生。那是正确的？
Questioner: It appears that the end of Ra’s third density coincided with the beginning of this planet’s second density. Is that correct?

RA：我是 Ra。这是粗略正确的。
RA：I am Ra. This is roughly correct.

89.10 问者：金星在那个时候成为一颗第四密度的行星？
Questioner: Did the planet Venus become a fourth-density planet at that time?

RA：我是 Ra。是这样的。
RA：I am Ra. This is so.

89.11 问者：那么，它后来成为一颗第五密度的行星？
Questioner: Did it later, then, become a fifth-density planet?

RA：我是 Ra。它后来成为一颗第四/
第五密度行星；然后，稍晚成为一颗第五密度行星，持续很长一段你们的时间。第四与第五密度经验在你们称为的金星影响圈中都是可能的。

RA：我是 Ra。它后来成为一颗第四/第五密度的行星；然后，稍后成为一颗第五密度行星，持续很长一段你们的时间。第四与第五密度经验在你们称为的金星影响圈中都是可能的。

89.12 发问者：目前，它在什么密度？
Questioner: What is its density at present?

RA：我是 Ra。它的核心振动频率是第六密度。无论如何，我们作为一个社会记忆复合体已决定离开那个影响圈。所以，在这个空间/时间、居住在这个行星影响圈的存有是第五密度的实体。这个行星可以被考虑为一个第五/第六密度行星。

RA：我是 Ra。它的核心振动频率是第六密度。然而，我们作为一个社会记忆复合体已决定离开那个影响圈。所以，在这个空间/时间、居住在这个行星影响圈的存有是第五密度的实体。这个行星可以被考虑为一个第五/第六密度行星。

89.13 发问者：你们(当时)离开的原因是什么？
Questioner: What was your reason for leaving?

RA：我是 Ra。我们想望有所服务。
RA：我是 Ra。我们想望有所服务。

89.14 发问者：我这里有有一副塔罗牌、有二十二张，根据我们现有的资讯，这是拷贝自吉沙的大型金字塔的壁画。我有些怀疑。如果有需要，我们可以复制这些牌到我们正在准备的这本书之中。我要问 Ra 这些牌是否为大金字塔里头的壁画的精确复制品？

Questioner: I have here a deck of twenty-two tarot cards which have been copied, according to information we have, from the walls of, I would suspect, the large pyramid at Giza. If necessary we can duplicate these cards in the book that we are preparing. I would ask Ra if these cards represent an exact replica of that which is on the walls of the Great Pyramid?

RA：我是 Ra。相似处是坚实的。
RA：我是 Ra。相似处是坚实的。

89.15 发问者：换句话说，你可以说，这些牌描绘大金字塔里的壁画的准确性优于 95%？
Questioner: In other words, you might say that these were better than, say, 95% correct as far as representing what is on the walls of the Great Pyramid?
RA: I am Ra. Yes.

89.16 Questioner: Then, as I understand: Ra gave these archetypical concepts to the priests of Egypt who then drew them upon the walls of one of the chambers of the Great Pyramid. What was the technique of transmission of this information to the priests? At this time was Ra walking in the surface among the Egyptians, or was this done through some form of channeling?

RA: I am Ra. This was done partially through old teachings and partially through visions.

89.17 Questioner: Then at this particular time Ra had long since vacated the planet as far as walking among the Egyptians. Is this correct?

RA: I am Ra. As we have previously stated,* these archetypical concept complexes are a tool for learn/teaching. Thusly, if we were to offer information that were not a response to observations of the student we would be infringing upon the free will of the learn/teacher by being teach/learner and learn/teacher at once.

【*先前在88.14–15陈述过。】

[*Previously stated in 88.14–15.]

89.18 Questioner: In that case I'll ask you: you have described the process of developing a magical personality. This process of development was it completed through the learning system, in the mind as the essence of each archetype, then developing a magical personality?

RA: I am Ra. Yes.
you stated that Ra used the tarot to develop the magical personality. Was this done by the system of learning to become, in mind, the essence of each archetype, and in this way develop the magical personality?

\[ \text{RA: I am Ra. This is incorrect. The clothing one's self within the archetype is an advanced practice of the adept which has long studied this archetypical system.} \]

These concept complexes are intended to represent the architecture of a significant and rich portion of the mind are intended to be studied as individual concept complexes—as Matrix, Potentiator, etc.—in viewing mind/body/spirit connections; and in pairs with some concentration upon the polarity of the male and the female.

If these are studied there comes the moment when the deep threnodies and joyful ditties of the deep mind can successfully be brought forward to intensify, articulate, and heighten some aspect of the magical personality.*

【*在这文脉中，悲歌(threnody)可被定义为：一首悲叹的诗、演说或歌曲。】

[In this context, threnody can be defined as “a poem, speech, or song of lamentation.”]

89.20 发问者：你曾说每个原型都是一个概念复合体。你可愿定义你的那个叙述、用意是什么，请？

Questioner: You stated that each archetype is a concept complex. Would you please define what you mean by that statement?

\[ \text{RA: I am Ra. Upon the face of it such a definition is without merit, being circular. A concept complex is a complex of concepts just as a molecule} \]
is a complex structure made up of more than one type of energy nexus or atom. Each atom within a molecule is its unique identity and, by some means, can be removed from the molecule. The molecule of water can, by chemical means, be caused to separate into hydrogen and oxygen. Separately they cannot be construed to equal water. When formed in the molecular structure which exemplifies water the two are irrefragably water.*

【*在这文脉中，无可辩驳地(irrefragably)可以被定义为：无法反驳。】
[*In this context, irrefragably can be defined as “indisputably.”]

正是以此方式, 每个原型的组织存在之内有几个根本原子。分开来看, 该复合体的整体结构无法被看见。合起来看, 该概念复合体才无可辩驳地被视为一个东西。

Just in this way each archetype has within it several root atoms of organizational being. Separately the overall structure of the complex cannot be seen. Together, the concept complex is irrefragably one thing.

无论如何, 正如同在你们的物理系统中、掌握水的构成要素特性的势能是十分有用的, 所以在掌握一个原型的本质的过程, 对于它的构成元件的概念有个认识也是有用的。

However, just as it is most useful in grasping the potentials in your physical systems of the constituting nature of water, so in grasping the nature of an archetype it is useful to have a sense of its component concepts.

89.21 发问者：在原型一号中，由塔罗牌第一号代表，在我看来、心智的母体有四个基本部分。注视我们现有的牌, 首先也是最明显的, 魔法师, 以及似乎是一颗逼近的星星。一只鹳鸟或类似的鸟似乎在笼子里。在笼子的顶端、有个很难辨认的东西。我这个分析是否有任何正确之处?

Questioner: In Archetype Number One, represented by tarot card number one, the Matrix of the Mind seems to me to have four basic parts to the complex. Looking at the card we have, first and most obvious, the Magician as a part, and what seems to be an approaching star. A stork or similar bird seems to be in a cage. On top of the cage we have something that is very difficult to discern. Am I in any way correct in this analysis?

RA：我是 Ra。你在观看图片上是称职的。(但在)沉思能可靠趋近的可能范围内、你尚未充分地掌握心智的母体之本质。我们会注意到, 祭司们所绘制的象征图有些扭曲, 这是由于(他们)熟悉并依赖迦勒底人以占星为基础的教导。

RA：I am Ra. You are competent at viewing pictures. You have not yet grasped the nature of the Matrix of the Mind as fully as is reliably possible upon contemplation. We would note
that the representations drawn by priests were somewhat distorted by acquaintance with and dependence upon the astrologically based teachings of the Chaldees.

89.22 **Questioner:**  当 Ra 最初训练或教导埃及人关于塔罗的东西，Ra 是否扮演教导/学习者到一个程度、以至于 Ra 成为学习/教导者？

**RA:** 我是 Ra。我们免于这个扭曲。

89.23 **Questioner:** 那么你能否告诉我，你给予第一个被接触或教导的埃及祭司或埃及人的资讯，关于第一个原型的资讯？在第一变貌的界限之内，你是否可能做那件事？

**RA:** 我是 Ra。这是可能的。我们的第一步，如我们先前所说，以口头形式描述三个图像：一、八、十五；然后问以下问题：「你觉得一只鸟可能代表什么？」「你觉得一根魔法杖可能代表什么？」以此类推，直到 那些工作一个以影像为主的系统的研究生、变得可以召唤一个概念的系统为止。第一次进行时、这是缓慢的工作。

我们同情地注意到，你无疑地受到相反的困难影响、有窒息的感觉，有大量的观察投注在这个系统上，所有这些(观察)对于每个学生都有一些好处，每个学生将以独特对自身有用的方式，经验原型心智及其结构。我们建议这个小组的一位或更多成员做我们已建议的项目，好让你们可以在不冒犯的前提下、提供对这个有趣主题的观察、可能成为进一步的协助、给那些询问这个领域的实体。

We may note, with sympathy, that you undoubtedly feel choked by the opposite difficulty, that of a great mass of observation upon this system, all of which has some merit as each student
will experience the archetypical mind and its structure in an unique way useful to that student. We suggest that one or more of this group do that which we have suggested in order that we may, without infringement, offer observations on this interesting subject which may be of further aid to those inquiring in this area.

We would note at this time that the instrument is having almost continuous pain flares. Therefore, we ask that each of the support group be especially aware of any misinformation in order that we may correct any distortions of information the soonest possible.

89.24 **发问者：** 现在，就我的理解，你对于塔罗的建议是研读我们可取得的著作，并从中整理出一些问题。这是否正确？

**Questioner:** Now as I understand it, what you suggest as far as the tarot goes is to study the writings that we have available and from those formulate questions. Is this correct?

**RA:** 我是 Ra。否。

**RA:** I am Ra. No.

89.25 **发问者：** 抱歉，我并不精确地理解你在这方面的意思。如果我针对你所说的三个项目回答问题，也就是你刚才提到第一号牌的部分，然后是第八号牌等等？这是你的意思吗？

**Questioner:** Sorry, I didn’t understand exactly what you meant with respect to that. Would it be appropriate then for me to answer the questions with respect to what I think is the meaning of the three items that you spoke of for Card One and then Card Eight, etc.? Is this what you meant?

**RA:**我是 Ra。这很接近我们的意思。我们的意图是建议你们其中一人或更多位走过一遍我们已提议的研读计划。

**RA:** I am Ra. This is very close to our meaning. It was our intention to suggest that one or more of you go through the plan of study which we have suggested.

这些询问跟塔罗中可找到的原型有关，过了这一点，观察的形式似乎可以着重在每个原型的特征；心智、身体、灵性原型之间在同一位阶的的关系，好比母体，或者以极性的关系看待这些原型，特别是以成对观察的时候。

**RA:** 这是的。

The queries having to do with the archetypes as found in the tarot, after this point, may take the form of observing what seem to be the characteristics of each archetype; relationships between mind, body, and spiritual archetypes of the same
ranking, such as Matrix; or archetypes as seen in relationship to polarity, especially when observed in the pairings.

When a student makes any observations which fulfill these considerations, (he) will receive our comments in return. We极力避免为学习/教导者做首次的诠释, (因为)各种图形元素牵涉到混淆法则与纸牌上图片变貌的困难度。因此，我们建议针对我们已给予的主题资料进行一个谨慎的复习，而非仰赖任何对原型的艺术诠释或任何已整理好的、研读这些(塔罗)图片的系统。

Any observations made by a student which has fulfilled these considerations will receive our comments in return. Our great avoidance of interpreting, for the first time, for the learn/teacher various elements of a picture upon a piece of pasteboard is involved both with the Law of Confusion and with the difficulties of the distortions of the pictures upon the pasteboard. Therefore, we may suggest a conscientious review of that which we have already given concerning this subject as opposed to the major reliance being either upon any rendition of the archetype pictures, or any system which has been arranged as a means of studying these pictures.

89.26 Questioner: All right, we'll attempt to do that. Ra stated that a major breakthrough was made when proper emphasis was put on Arcanum Twenty-Two. This didn't happen until after Ra had completed third density. I assume from this that Ra, being polarized positively, probably had some of the same difficulty that occurred prior to the veil in that the negative polarity was not appreciated. That's a guess. Is this correct?

RA: I am Ra. In one way it is precisely correct. Our harvest was overwhelmingly positive, and our appreciation of those which were negative was relatively uninformed.

Questioner: What was the major breakthrough that Ra was referring to when he talked about proper emphasis being put on Arcanum Twenty-Two? Did this happen after Ra had completed third density?

RA: I am Ra. In one way it is precisely correct. Our harvest was overwhelmingly positive, and our appreciation of those which were negative was relatively uninformed.

No matter how, we were intending to use the system of the Tarot in order to promote their spiritual evolution, and this would be of great help: it could sharpen the conceptual images about the mind, body, spirit; and further, it could make the composite of the mind, body, spirit clearer and more distinct.
suggest that (in the use of the system known to you as the tarot for advancing the spiritual evolution of the self) a proper understanding, if we may use this misnomer, of Archetype Twenty-Two is greatly helpful in sharpening the basic view of the Significator of Mind, Body, and Spirit; and, further, throws into starker relief the Transformation and Great Way of Mind, Body, and Spirit complexes.

89.27 发问者：在 Ra 的第三密度尽头、Ra 群体中是否有一些实体被负面地收割？

Questioner: Were some of Ra’s population negatively harvested at the end of Ra’s third density?

RA：我是 Ra。我们过去没有这类的收割，虽然曾有两个实体在第三密度期间、沿着负面或服务自我途径、收割它们自己。无论如何，那些在星球表面上、振动型式在负面范围内的第三密度实体无法被收割。

RA: I am Ra. We had no negative harvest as such, although there had been two entities which had harvested themselves during the third density in the negative or service-to-self path. There were, however, those upon the planetary surface during third density whose vibratory patterns were in the negative range but were not harvestable.

89.28 发问者：当 RA：处于第三密度期间，一般而言 Ra(群体)投生在金星上的平均总人口为何，数字？

Questioner: What was Ra’s average total population incarnate on Venus in third density, the number?

RA: 我是 Ra。我们的人口不多，我们居住在你会认为艰难的状况中。我们的收割量大约是 650 万个心/身/灵复合体。那时大约有 3 千 2 百万个心/身/灵复合体在别处重复第三密度。

RA: I am Ra. We were a small population which dwelt upon what you would consider difficult conditions. Our harvest was approximately 6 million 500 thousand mind/body/spirit complexes. There were approximately 32 million mind/body/spirit complexes repeating third density elsewhere.

89.29 发问者：就在收割之前，Ra(群体)中可收割的实体对于那些明显无法收割的实体有怎样的态度？

Questioner: What was the attitude just prior to harvest of those harvestable entities of Ra with respect to those who were obviously unharvestable?

RA：我是 Ra。我们当中那些拥有极性礼物的实体对于那些似乎居住在黑暗中的实体有着深刻的怜悯。这个描述是最为贴切的、因为就物理的意义而言、我们的星球是颗明亮到刺眼的行星。

RA: I am Ra. Those of us which had the gift of polarity felt deep compassion for those who seemed to
dwell in darkness. This description is most apt as ours was a harshly bright planet in the physical sense.

We made every attempt to reach out with whatever seemed to be needed. However, those upon the positive path have the comfort of companions, and we of Ra spent a great deal of our attention upon the possibilities of achieving spiritual or metaphysical adepthood, or work in indigo ray, through the means of relationships with other-selves. Consequently, the compassion for those in darkness was balanced by the appreciation of the light.

89.30 Questioner: In this nexus, Ra, what is your attitude toward the same unharvestable entities be different at this nexus than at the time of harvest of third density?

RA: I am Ra. Not substantially. To those who wish to sleep we could only offer those comforts designed for the sleeping. Service is only possible to the extent it is requested. We were ready to serve in whatever way we could. This still seems satisfactory as a means of dealing with other-selves in third density. It is our feeling that to be each entity which one attempts to serve is to simplify the grasp of what service is necessary or possible.

89.31 Questioner: On such a positively polarized planet, what techniques did the two negatively harvested entities use for negative polarization?

RA: I am Ra. Both entities employed the technique of controlling others, and the domination of the physical death. In the influence of Venus, entities are very unfamiliar with the idea of a harvest. These entities were able to polarize themselves by this means. In your density, such entities would be considered to incite wars.
的残忍暴君。

**RA**：我是 Ra。控制他人的技巧和支配手段被用于这两起案件。在行星的影响下，未被用于屠杀这些实体的手段能被利用来使它们极化。在你们的第三密度环境中，在你们的经历中，这样的实体仅被视为无情的 despots，他们从事圣战。

**89.32 发问者**：这两个实体是否从金星的第二密度进化而来，伴随其他金星的人口，从第二密度到达第三密度，成为 Ra(的一部分)？

**Questioner**：Did these two entities evolve from the second density of the planet Venus along with the rest of the population of Venus that became Ra, from second density to third?

**RA**：我是 Ra。否。

**RA**：I am Ra. No.

**89.33 发问者**：你说的这两个实体的起源是什么？

**Questioner**：What was the origin of the two entities of which you speak?

**RA**：我是 Ra。这些实体是来自第五正面密度早期的流浪者。

**RA**：I am Ra. These entities were wanderers from early positive fifth density.

**89.34 发问者**：不过，虽然他们早已进化通过第四正面密度，容我们说，他们在重新投生到第三密度的过程中，翻转极性。这是否正确？

**Questioner**：And yet, though they had already evolved through a positive fourth density they, shall we say, flipped polarity in the reincarnating in third density. Is this correct?

**RA**：我是 Ra。这是正确的。

**RA**：I am Ra. This is correct.

**89.35 发问者**：让他们改变的催化剂是什么？

**Questioner**：What was the catalyst for their change?

**RA**：在我人群中，从智慧的观点(来看)、或许会认为存在过多的爱。这些实体注视那些仍在黑暗中的实体、并且看到那些属于中立或有些负面观点的实体的想法、它们发觉如此的和谐、容我们说、令人作呕。这些流浪者感觉一个更为智慧导向的、寻求爱的方式可能更吸引那些在黑暗中的实体。

**RA**：I am Ra. In our peoples there was what may be considered, from the viewpoint of wisdom, an overabundance of love. These entities looked at those still in darkness and saw that those of a neutral or somewhat negative viewpoint found such harmony, shall we say, sickening. The wanderers felt that a more wisdom-oriented way of seeking love
could be more appealing to those in darkness.

首先一个实体开始它的工作。很快地第二个发现第一个。这些实体已经同意一起服务，他们也如此做了，光荣大造物者，但不是以他们原先意图的方式。在它们的周围很快聚集一群实体，它们发现这是容易的：去相信一系列的特定知识与智慧可以推进一个实体靠近造物者。

First one entity began its work. Quickly the second found the first. These entities had agreed to serve together, and so they did, glorifying the One Creator, but not as they intended. About them were soon gathered those who found it easy to believe that a series of specific knowledges and wisdoms would advance one towards the Creator.

这件事的结局是这些流浪者毕业进入第四负面密度，拥有许多人格体的力量，同时那些不正面极化的实体，其负面极化元素有小幅度的深化。(当时)并没有这类的负面收割。

The end of this was the graduation into fourth-density negative of the wanderers, which had much power of personality, and some small deepening of the negatively polarized element of those not polarizing positively. There was no negative harvest as such.

89.36 发问者：这两位流浪者漂泊的原因是什么，他们是男性与女性?

Questioner: What was the reason for the wandering of these two wanderers, and were they male and female?

RA：我是 Ra。所有流浪者来临都是为了在服务造物者之中有所协助，每个流浪者有它自己的方式。我们所说到的流浪者，当时的确是具肉身的男性与女性，因为这是迄今最有效率的合伙系统。

RA: I am Ra. All wanderers come to be of assistance in serving the Creator, each in its own way. The wanderers of which we have been speaking were indeed incarnated male and female as this is by far the most efficient system of partnership.

89.37 发问者：做为荒唐的猜测，这两个实体，其中一个该不会就是我们在我们的集会中，陪伴我们好一阵子的那位实体，会是吗?

Questioner: As a wild guess, one of these entities wouldn’t be the one who has been our companion here for some time in our sessions, would it?

RA：我是 Ra。不是。

RA: I am Ra. No.

89.38 发问者：那么从你所说的话语，我猜想这些流浪者回归或漂泊到 Ra 的第三密度，可能是为了播下更伟大智慧的种子在 Ra 文化中、因他们看到 Ra 文化充斥过多的怜悯。这是否正确?

Questioner: Then from what you say I am guessing that these wanderers returned or wandered to Ra’s third
density to possibly seed greater wisdom into what they saw as an overabundance of compassion in the Ra culture. Is this correct?

RA: 我是 Ra。这是不正确的 因为在投生前，这些流浪者的渴望只是为了协助服务他人。当这些流浪者在那肉身之中、从那个观点来看，该询问有其正确性。

RA: I am Ra. This is incorrect in the sense that before incarnation it was the desire of the wanderers only to aid in service to others. The query has correctness when seen from the viewpoint of the wanderers within that incarnation.

89.39 发问者: 我就是不能理解、为什么他们会认为 Ra 过去所在的行星[表现优良，至少就我所知是如此]会需要流浪者们来帮助收割。这事件是否发生在 Ra 第三密度的早期？

Questioner:I just can't understand why they would think that a planet that was doing as well as Ra was doing, as far as I can tell, would need wanderers in order to help with a harvest. Was this at an early point in Ra's third density?

RA: 我是 Ra。它发生在第二个 25000 年周期。粗略地说，在三千多万个心/身/灵复合体中、有六百万收割量，小于 20%。流浪者总是被那些尚未极化的实体吸引，不管是多少百分比，当有一个呼求产生、它们就来临。过去、那些尚未正面极化的实体发出这样的一个呼求，它们寻求正面极化与智慧，(它们)觉得金星上其他自我的悲悯、其实是自满自得或可怜其他自我。

RA: I am Ra. It was in the second cycle of 25,000 years. We had a harvest of six out of thirty, to speak roughly, millions of mind/body/spirit complexes, less than 20%. Wanderers are always drawn to whatever percentage has not yet polarized and come when there is a call. There was a call from those which were not positively polarized as such but which sought to be positively polarized and sought wisdom, feeling the compassion of other-selves upon Venus as complacent or pitying towards other-selves.

89.40 发问者: 这两个实体毕业进入第四负面密度之后、并且移除罩纱之后，了解到他们已经切换极性，他们的态度是什么？

Questioner:What was the attitude of these two entities after they graduated into fourth-density negative and, the veil being removed, they realized that they had switched polarities?

RA: 我是 Ra。它们感到慌乱。

RA: I am Ra. They were disconcerted.

89.41 发问者: 那么，他们是否继续努力负面极化、为了第五负面密度的收割，或他们做了别的事？

Questioner:Then did they continue...
striving to polarize negatively for a fifth-density negative harvest, or did they do something else?

RA: 我是 Ra。它们跟第四密度、负面(实体)一起工作一段时间，在这个架构之内，直到重新捕捉先前学习过的自我型态，接着，以很大的努力反转极性。然后有大量的第四正面密度的工作需要被重新追溯。

RA: I am Ra. They worked with the fourth-density negative for some period until, within this framework, the previously learned patterns of the self had been recaptured and the polarity was, with great effort, reversed. There was a great deal of fourth-density positive work then to be retraced.

89.42 发问者: Ra 如何觉察到这个资讯? RA: 以什么方式知道这两个实体在第四负面密度的精确定向，等等?

Questioner: How is Ra aware of this information? By what means does Ra know the precise orientation of these two entities in fourth-density negative, etc.?

RA: 我是 Ra。这些实体在第四正面密度加入 Ra，停留时间为我们经验的周期的一部分。

RA: I am Ra. These entities joined Ra in fourth-density positive for a portion of the cycle which we experienced.

89.43 发问者：那么，我假设他们在晚期加入(你们)。这是否正确?

RA: 我是 Ra。是的。

RA: I am Ra. Yes.

89.44 发问者: 我并无意脱离原先的询问轨道方向这么远，但我想一些这样的短程旅行很有启发性，并且将帮助理解我们如此感兴趣的、进化中的基本机制。

Questioner: I didn’t mean to get so far off the track of my original direction of questioning, but I think some of these excursions are very enlightening and will help in understanding of the basic mechanisms that we are so interested in in evolution.

Ra 曾说到、以一种受管制的方式使用原型是有助益的。你可愿给我一个例子，说明什么是以一种受管制的方式使用原型?

Ra stated that archetypes are helpful when used in a controlled way. Would you give me an example of what you mean by using an archetype in a controlled way?

RA: 我是 Ra。我们带着一些遗憾地声明这将是我们最后一个长时间的询问。这个器皿还留有可观的能量，但其扭曲快速地逼近我们维持安全(可靠)接触的极限。

RA: I am Ra. We speak with some regret in stating that this shall be our last query of length. There is
substantial energy left, but this instrument has distortions that rapidly approach the limit of our ability to maintain secure contact.

受管制地使用原型是在自我的内在做功、为了自我的极化——如果是负面极化、则为了自我的利益，如果是正面极化、则为了他人的利益——在最微妙的层级之上。

The controlled use of the archetype is that which is done within the self for the polarization of the self—and to the benefit of the self, if negatively polarized, or others, if positively polarized—upon the most subtle of levels.

全时间记住：原型心智是深邃心智的一部分并告知思想过程。当原型被转译进入个体的各种日常显化的行动之中、而没有考虑到魔法的适当性、可能发生最大的扭曲、并且有可能大大地冒犯他人的自由意志。

Keep in mind at all times that the archetypical mind is a portion of the deep mind and informs thought processes. When the archetype is translated without regard for magical propriety into the manifested daily actions of an individual, the greatest distortions may take place, and great infringement upon the free will of others is possible.

这举动于一个负面极化的实体比较可以接受。然而，较为谨慎极化的负面心/身/灵也会比较喜欢与一个敏锐调频的器皿一起工作。

This is more nearly acceptable to one negatively polarized. However, the more carefully polarized of negative mind/body/spirit complexes will also prefer to work with a finely tuned instrument.

【*假设，应该是心/身/灵复合体】
[Should be mind/body/spirit complexes, presumably.]

在我们离开此次工作之前，容我们问、是否有任何简短的询问？

May we ask if there are any brief queries before we leave this working?

89.45 发问者：我只做个声明，我观察到一个负面极性的收割在一个较少负面性的环境、像是 Ra 的环境、是可能的，相对于我们目前的环境而言；这个声明是否正确？然后，有没有任何我们可以做的事、可改善该通讯或该器皿的舒适度？

Questioner: I'll just make the statement that I perceive that a negative polarity harvest is possible with less negativity in the environment like Ra's environment than in the environment such as we have at present and ask if that is correct, and then is there anything that we can do to improve the contact or the comfort of the instrument?

RA：我是 Ra。首先，收割的必备条件是固定的。无论如何，如果(周围)只
RA: I am Ra. Firstly, the requirements of harvest are set. It is, however, easier to serve the self completely or nearly so if there is little resistance.

90.1 发问者：首先，请给我该器皿的状态。
Questioner: First, please give me the condition of the instrument.

RA: 我是 Ra。由于持续朝向痛苦的变貌、肉体复合体能量短缺有些加剧。生命能的水平如前所述、在不同的询问时点之间轻微地上下波动。

RA: I am Ra. The physical complex energy deficit is somewhat increased by continued distortions towards pain. The vital energy levels are as previously stated, having fluctuated slightly between askings.

90.2 发问者：你可否告诉我、关于我们第四与第五密度同伴在此时的情况？
Questioner: Could you tell me the situation with respect to our fourth- and fifth-density companions at this time?

RA: 我是 Ra。第四密度同伴的联盟跟随你们小组。第五密度的朋友，在这个空间/时间链结，于它自己的密度之内独自地工作。

RA: I am Ra. The fourth-density league of companions accompanies your group. The fifth-density friend, at this space/time nexus, works within its own density exclusively.

我是 Ra。我在太一无限造物者的爱与光中离开你们。那么，向前去吧，在太一无限造物者的大能与和平中欢欣庆祝。Adonai。

I am Ra. I leave you in the love and in the light of the One Infinite Creator. Go forth, then, rejoicing in the power and in the peace of the One Infinite Creator. Adonai.
90.3 发问者：这些第四密度的实体借由什么方式从他们的源头来到我们的位置？

Questioner: By what means do these particular fourth-density entities get from their origin to our position?

RA：我是 Ra。呼求的机制先前已经探索过了。当一个带有负面意涵的变貌被引发，这个呼求发生了。

I am Ra. The mechanism of calling has been previously explored. When a distortion which may be negatively connotated is effected, this calling occurs.

【*先前在多处探索过，包括：6.23, 7.1–8, 10.13, 24.8, 68.16, 72.7–8, 73.3–4, 73.8, 74.12–13, 80.5, 以及87.9。】

[*Explored previously in many places, including 6.23, 7.1–8, 10.13, 24.8, 68.16, 72.7–8, 73.3–4, 73.8, 74.12–13, 80.5, and 87.9.]

除此之外，我们曾提到的光：以一种相当清晰与明白的方式尝试去服务他人、从而放射的光，是另一种呼求，因为它意味着需要诱惑来平衡。

In addition, the light of which we have spoken, emanating from attempts to be of service to others in a fairly clear and lucid sense, is another type of calling in that it represents that which requires balance by temptation.

第三、有特定的主要通路进入这个小组的心/身/灵复合体，这些途径是被你们的第五密度朋友所开通的。

Thirdly, there have been certain avenues into the mind/body/spirit complexes of this group which have been made available by your fifth-density friend.

90.4 发问者：事实上，我想要问的是：他们如何来到这里？借由什么移动方式？

Questioner: Actually, the question I intended was how do they get here? By what means of moving?

RA：我是 Ra。在呼求的机制中，移动方式如你会预期的；也就是说，这些实体在你们的行星影响圈之内，并且已经穿越隔离网、自由地回复这样的呼求。

I am Ra. In the mechanism of the calling, the movement is as you would expect; that is, the entities are within your planetary influence and are, having come through the quarantine web, free to answer such calling.

各种诱惑则是由那些、你们会称为内在(次元)平面的负面实体所提供。这些、容我们说]、暗黑天使受到服务自我途径的铭印，提供该途径的实体们来自古老的时代，它们在当时已穿透隔离。而这些实体，就好比你们正面本质的天使临在，位于这个行星影响圈的内在(次元)平面中，准备好在思想中移动，从时间/空间到空间/时间运作着。

The temptations are offered by those negative entities of what you would call your inner planes. These,
shall we say, dark angels have been impressed by the service-to-self path offered by those which have come through quarantine from days of old. And these entities, much like your angelic presences of the positive nature, are ready to move in thought within the inner planes of this planetary influence working from time/space to space/time.

The mechanism of the fifth-density entity is from density to density and is magical in nature. The fourth density, of itself, is not capable of building the highway into the energy web. However, it is capable of using that which has been left intact. These entities are, again, the Orion entities of fourth density.

90.5 发问者：你先前曾叙述第五密度的实体跟我们地球上的第三密度实体相似，但第四密度(实体)则不像。你可否描述第四密度实体，并且告诉我为什么他们不像我们？

Questioner: You stated previously that fifth-density entities bear a resemblance to those of us in third density on planet Earth, but fourth density does not. Could you describe the fourth-density entities, and tell me why they do not resemble us?

RA：我是 Ra。该描述在混淆法则下必须受到节制。有各式各样所谓的肉体载具、起因是来自第二密度肉体载具形态的遗产。你所称的物理进化过程持续在第四密度发挥影响力。唯有当智慧之道开始精炼[你们可以松散地称为]思维的力量，肉体复合体显化的形态才更能够受到意识方向的左右。

RA：I am Ra. The description must be bated under the Law of Confusion. The cause for a variety of so-called physical vehicles is the remaining variety of heritages from second-density physical vehicular forms. The process of what you call physical evolution continues to hold sway into fourth density. Only when the Ways of Wisdom have begun to refine the power of what you may loosely call thought is the form of the physical complex manifestation more nearly under the direction of the consciousness.

90.6 发问者：嗯，如果这个星球上的人群目前看起来与第五密度实体相似，我想知道为什么是这样？如果我正确地理解你，进化的过程通常是第三密度(实体)与过去在第二密度使用的形体相似，然后在第四密度精炼，接着再次于第五密度中精炼；该群体成为这个星球的第三密度的人群的样貌。在我看来，这个星球似乎超前它自身的进度，从其上的心/身/灵复合体或身体复合体的
外观来判断。这(现象的)原因是什么？

Questioner: Well, if the population of this planet presently looks similar to the fifth-density entities, I was wondering why this is? If I understand you correctly, the process of evolution would normally be the third density resembling that from which it evolved in second density, and then refining in fourth, and then again in fifth becoming what the population of this planet looks like in third. Why is this planet— It seems to me that this planet is ahead of itself in the way the mind/body/spirit complex, or body complex of that, looks. What is the reason for this?

RA: 我是 Ra。你的询问是基于一个误解。你想要我们评论，或你想要重新发问？

RA: I am Ra. Your query is based upon a misconception. Do you wish us to comment, or do you wish to re-question?

90.7 发问者：如果那是可能的、请评论我的误解。

Questioner: Please comment on my misconception if that is possible.

RA: 我是 Ra。在第五密度中、肉体复合体的显化越来越受到显意识心智复合体的控制。因此，第五密度实体可以分解一个显化、接着创造另一个。结果是，当一个第五密度实体或一些实体的复合体、想要和你们人群通讯、就会选择类似于你们人群的肉体复合体、化学的、黄色光芒载具。

RA: I am Ra. In fifth density the manifestation of the physical complex is more and more under the control of the conscious mind complex. Therefore, the fifth-density entity may dissolve one manifestation and create another. Consequently, the choice of a fifth-density entity or complex of entities wishing to communicate with your peoples would choose to resemble your peoples’ physical-complex, chemical, yellow-ray vehicles.

90.8 发问者：我懂了。很粗略地说，如果你将一个其他行星的实体搬到这个星球，就 Ra 所知的所有行星、有多少百分比的实体会够像地球的实体、于是他们走过人群中而不会引人注意？

Questioner: I see. Very roughly, if you were to move a third-density entity from some other planet to this planet, roughly what percentage of all of those within the knowledge of Ra would look enough like those entities of Earth so that they would go unnoticed in a crowd?

RA: 我是 Ra。或许五个百分比。

RA: I am Ra. Perhaps five percent.

90.9 发问者：那么在这个宇宙的第三密度中、有着极度变异的、(不同)肉体载具的形态。我假设这点在第四密度也为真。这是否正确？
Questioner: Then there is an extreme variation in the form of the physical vehicle in third density in the universe. I assume this is also true of fourth density. Is this correct?

RA: 我是 Ra。是这样的。我们提醒你注意有一个很大的学理上的距离在两者之间: 前者是要求无限造物中的生物都与一己(自己)相似到难以区别，后者是观察那些可以被称为人类的记号、即具备自我意识的第三密度特征: 成对在一起、形成社会群体、种族; 进一步的特征为使用自我意识去精炼与搜寻周遭环境的意义。

RA: I am Ra. This is so. We remind you that it is a great theoretical distance between demanding that the creatures of an infinite creation be unnoticeably similar to oneself and observing those signs which may be called human which denote the third-density characteristics of self-consciousness: the grouping into pairs, societal groups, and races; and the further characteristic means of using self-consciousness to refine and search for the meaning of the milieu.

90.10 发问者: 嗯, 就 Ra 所知的第三密度肉体形态, 有多少百分比的实体像这个星球上的人体形态, 相像到我们会假设该实体是人类, 即使他们有一点不同? 这必定是很粗略的问题, 因为我的定义很粗略。

Questioner: Well, within Ra’s knowledge of third-density physical forms, what percentage would be similar enough to this planet’s physical form that we would assume the entity to be human even though they were a bit different? This would have to be very rough because of my definition being very rough.

RA: 我是 Ra。这个百分比仍然是小的, 也许在百分之十三到十五之间、由于各种第二密度生命形态有不同能力去执行第三密度工作的每个必须的机能。因此，观察的重点会是表现出自我意识的行为, 以及在一个有知觉的氛围中、一个实体可以进行有目标的互动, 而非注视那些熟悉的(生理)特征、(间接地)使你们人群联想到你们第三密度形态的人性。

RA: I am Ra. This percentage is still small, perhaps thirteen to fifteen percent due to the capabilities of various second-density life forms to carry out each necessary function for third-density work. Thusly to be observed would be behavior indicating self-consciousness and purposeful interaction with a sentient ambiance about the entity, rather than those characteristics which familiarly connote to your peoples the humanity of your third-density form.

90.11 发问者: 现在我的发问路线…

我正尝试将它连结到不同理则的造物、以及祂们在其造物中对原型系统的起初使用，对于我缺乏效率做这件事，我为此道歉，但我发觉这工作有些困难。
现在，对于这个特定的理则，在一开始，在它创造第一密度之前，它已经选择的原型系统是否包含生命在特定第三密度进化的人类形态，或者说，这形态跟原型概念到底有没有关联？

Questioner: Now my line of questioning... I am trying to link to the creation of various Logos and their original use of a system of archetypes in their creation, and I apologize for possibly a lack of efficiency in doing this, but I find this somewhat difficult. Now, for this particular Logos in the beginning, prior to its creation of first density, did the archetypical system which it had chosen for its creations include the forms that would evolve, and in particular third-density human form, or was this related to the archetypical concept at all?

RA: 我是 Ra。形态的选择在原型心智形成之前。当理则创造它的进化计划之后，然后便挑选要投资的形态。

RA: I am Ra. The choice of form is prior to the formation of the archetypical mind. As the Logos creates Its plan for evolution, then the chosen form is invested.

90.12 发问者: 选择已在这个星球上进化的这些形态、是否有个原因，如果有，那是什么？

Questioner: Was there a reason for choosing the forms that have evolved upon this planet, and if so, what was it?

RA: 我是 Ra。我们并不全然确定、为什么我们的理则以及大约在同样空间/时间兴盛的几个邻近理则都选择两足的、直立形式的第二密度猿猴来投资。我们曾有个假定、我们与你分享、只要你觉得到这只是个意见— 容我们说，我们的理则对于进一步强化罩纱过程感兴趣，(于是)借由提供第三密度形态几乎完整的或然率，以全面优先发展言语凌驾于概念通讯或心电感应。

RA: I am Ra. We are not entirely sure why our Logos and several neighboring Logoi of approximately the same space/time of flowering chose the bipedal, erect form of the second-density apes to invest. It has been our supposition—which we share with you as long as you are aware that this is mere opinion—that our Logos was interested in, shall we say, further intensifying the veiling process by offering to the third-density form the near complete probability for the development of speech taking complete precedence over concept communication or telepathy.

我们也有个假定：所谓的可相抵的拇指被视为一个优秀的、强化罩纱过程的方法，于是，与其重新发现心智的种种力量，第三密度的实体借由其肉体显化的形态，会被吸引去制造、持握、使用物理工具。

We also have the supposition that the so-called opposable thumb was looked upon as an excellent means of intensifying the veiling process so that,
rather than rediscovering the powers of the mind, the third-density entity would, by the form of its physical manifestation, be drawn to the making, holding, and using of physical tools.

90.13 **Questioner**: I will guess that the system of archetypes then was devised to further extend these particular principles. Is this correct?

**RA**: I am Ra. The phrasing is faulty. However, it is correct that the images of the archetypical mind are the children of the third-density physical manifestations of form of the Logos which has created the particular evolutionary opportunity.

90.14 **Questioner**: Now, as I understand it, these archetypes are the biases of a very fundamental nature that, under free will, generate the experiences of each entity. Is this correct?

**RA**: I am Ra. The archetypical mind is part of that mind which informs all experience. Please recall the definition of the archetypical mind as the repository of those refinements to the cosmic, or all-mind, made by this particular Logos and peculiar only to this Logos.

Thus it may be seen as one of the roots of mind, not the deepest but certainly the most informative in some ways. The other root of mind to be recalled is that racial or planetary mind which also informs the conceptualizations of each entity to some degree.

90.15 **Questioner**: At what point in the evolutionary process does the archetypical mind first have effect upon the entity?

**RA**: I am Ra. In this (point), a third-density entity is influenced by the images of the archetypical mind. Please recall that these images are the children of the third-density physical manifestations of form of the Logos which has created the particular evolutionary opportunity.
型、原型心智(随之)共鸣。因此几乎在第三密度经验的一开始、便有原型式共鸣的随机启动。有纪律地使用这个进化工具、发生在这个过程的非常晚的时期。

**RA:** I am Ra. At the point at which an entity, either by accident or design, reflects an archetype, the archetypical mind resonates. Thusly random activation of the archetypical resonances begins almost immediately in third-density experience. The disciplined use of this tool of evolution comes far later in this process.

90.16 **发问者**：这个理则在设计原型心智的时候、祂的终极目标是什么？

**Questioner:** What was the ultimate objective of this Logos in designing the archetypical mind as It did?

**RA:** 我是 Ra。每个理则渴望去创造一个更清楚动人的经验表达, 借由造物者、属于造物者。该原型心智被打算用于升高表达造物者的能力、其样式更像是展开的孔雀尾巴：造物者的各个切面都栩栩如生、直立向上、闪耀着明晰之美。

**RA:** I am Ra. Each Logos desires to create a more eloquent expression of experience of the Creator by the Creator. The archetypical mind is intended to heighten this ability to express the Creator in patterns more like the fanned peacock's tail: each facet of the Creator vivid, upright, and shining with articulated beauty.

90.17 **发问者**：Ra 是否熟悉一些其他理则的原型心智、跟我们现在经验的这一个(系统)不一样？

**Questioner:** Is Ra familiar with the archetypical mind of some other Logos that is not the same as the one we experience?

**RA:** 我是 Ra。有一些 Ra 的实体曾作为远方流浪者、到达属于另一个理则的群体, 这个经验已经动摇其智力与直觉的吸收能力, 因为各个理则设置的一个实验都有变异、足以与所有其他实验有所区别，于是另一个理则的原型心智的细微之处对于这个理则的共振心智、身体、灵性复合体们是至为混浊的。

**RA:** I am Ra. There are entities of Ra which have served as far wanderers to those of another Logos. The experience has been one which staggered the intellectual and intuitive capacities, for each Logos sets up an experiment enough at variance from all others that the subtleties of the archetypical mind of another Logos are most murky to the resonating mind, body, and spirit complexes of this Logos.

90.18 **发问者**：不管从什么角度，在我看来, 这个理则已经创造了占很大百分比的实体、他们的变貌朝向战争, 因为我们过去有马尔戴克与火星的经验、现在是地球。似乎只有金星幸免于我们几乎可称为战争的定律。这是否正确？而这点是否在建构原型心智的过程就被计划与预想到了, 可能不特别直接与
Questioner: There seems to have been created by this Logos (to me anyway) a large percentage of entities whose distortion was toward warfare, in that we had the Maldek and the Mars experience and now Earth. It seems that Venus was the exception to what we could almost call the rule of warfare. Is this correct? And was this envisioned and planned into the construction of the archetypical mind—possibly not with respect particularly to warfare as we have experienced it but to the extreme action to polarization in consciousness?

RA: I am Ra. It is correct that the Logos designed Its experiment to attempt to achieve the greatest possible opportunities for polarization in third density. It is incorrect that warfare of the types specific to your experiences was planned by the Logos. This form of expression of hostility is an interesting result which is apparently concomitant with the tool-making ability. The choice of the Logos to use the life-form with the grasping thumb is the decision to which this type of warfare may be traced.

90.19 发问者：那么，当我们的理则建构这个进化系统的时候，祂是否希望以一个已知的、最有效率的形式去产生经验，接着从第三密度开始，一路上去、到达第六密度，产生各个密度正面与负面的收割？

Questioner: Then did our Logos hope to see generated a positive and negative harvest from each density up to the sixth, starting with the third, as being the most efficient form of generating experience known to It at the time of Its construction of this system of evolution?

RA: 我是 Ra。是的。

RA: I am Ra. Yes.

90.20 发问者：那么，创造意识极化的机制，包括服务他人与服务自我，可能在建造原型的基础时、即已被内建。事实上，这是不是真实的？

Questioner: Then built into the basis for the archetypes is, possibly, the mechanism for creating the polarization in consciousness for service to others and service to self. Is this, in fact, true?

RA: 我是 Ra。是的。你将注意到许
多天生的偏向都在暗示该可能性：即有一条途径比另一条更有效率。这是该理则的设计。

RA：I am Ra. Yes. You will notice the many inborn biases which hint to the possibility of one path’s being more efficient than the other. This was the design of the Logos.

90.21 发问者：那么你是说：一旦我们辨识出一条途径，不管是正面或负面极化，该实体可以在他的旅途中发现提示、关于那条途径的效率。这是否正确？

Questioner: Then what you are saying is that once the path is recognized, either the positive or the negative polarized entity can find hints along his path as to the efficiency of that path. Is this correct?

RA：我是Ra。你所说的是正确的、有它自己的优点、却不是我们的声明的重述。我们的建议是：在每个实体的经验链结中，在其第二密度环境中、以及心智的树根之内都放置着一些偏向、对机警的眼睛指出、在这两条途径中比较有效率的途径。由于缺乏一个更精确的形容词，让我们这么说吧：这个理则有一个朝向亲切的偏向。

RA：I am Ra. That which you say is correct upon its own merits but is not a repetition of our statement. Our suggestion was that within the experiential nexus of each entity, within its second-density environment and within the roots of mind, there were placed biases indicating to the watchful eye the more efficient of the two paths. Let us say, for want of a more precise adjective, that this Logos has a bias towards kindness.

90.22 发问者：那么你说的是：在两条途径中、比较有效率的那条可以在第二密度中、下意识地察觉到、就是服务他人的途径。我是否正确？

Questioner: Then you say that the more efficient of the two paths was suggested in a subliminal way to second density to be the service-to-others path. Am I correct?

RA：我们并未声明、哪个是比较有效率的途径。然而，你的假设是正确的，因为在先前的询问中、你已经详细地检验各个路径、并有所觉察。

RA：I am Ra. We did not state which was the more efficient path. However, you are correct in your assumption, as you are aware from having examined each path in some detail in previous querying.

90.23 发问者：这会不会是、有较多正面收割的原因？我怀疑不是，但有没有因为这类的偏向过程、而使得有些理则拥有较多百分比的负面收割？

Questioner: Would this be the reason for the greater positive harvests? I suspect that it isn’t, but would there be Logoi that have greater negative percentage harvests because of this type of biasing?
RA: 我是 Ra。不是。曾经有一些理则拥有较多百分比的负面收割。然而，偏向的机制并不能改变获致收割性的必须条件。不管是以正面或负面的角度而言。

RA: I am Ra. No. There have been Logoi with greater percentages of negative harvests. However, the biasing mechanisms cannot change the requirements for achieving harvestability either in the positive or in the negative sense.

有一些理则曾经提供一个中立的背景(让实体)去极化。这个理则选择不那么做，宁可允许无限造物者的爱与光更为可见，内在与表面上皆是如此，并且在实验过程中，祂们看顾的心/身/灵们*在知觉与概念化上都可以利用到(该特色)。

There are Logoi which have offered a neutral background against which to polarize. This Logos chose not to do so but instead to allow more of the love and light of the Infinite Creator to be both inwardly and outwardly visible and available to the sensations and conceptualizations of mind/body/spirits* undergoing Its care in experimenting.

【*假定应该是：心/身/灵复合体】[*Should be mind/body/spirit complexes, presumably.]

90.24 发问者: 我们已经讨论过一些该理则对祂的各部分穿越所有密度所设置的环境、偏向、或计划，是否还有任何其他的情况？

Questioner: Were there any other circumstances, biases, consequences, or plans set up by the Logos other than those we have discussed for the evolution of Its parts through the densities?

RA: 我是 Ra。有的。

RA: I am Ra. Yes.

90.25 发问者: 有哪些呢？

Questioner: What were these?

RA: 我是 Ra。还有一个，那就是，各个密度的渗透性、好让通讯得以存在：从密度到密度、从(次元)平面到平面、或子密度到子密度。

RA: I am Ra. One more; that is, the permeability of the densities so that there may be communication from density to density and from plane to plane or sub-density to sub-density.

90.26 发问者: 那么、以我看这个理则对该进化的计划，祂计划去创造一个尽可能生动的经验，但同时关于无限造物者方面、也受到一些告知，并且因为密度之间的渗透性、而能够加速进展、作为意志的一个机能。我是否已经准确地涵盖这个理则关于祂的进化的一般计划？

Questioner: Then as I see the plan for the evolution by this Logos: it was planned to create as vivid an
experience as possible, but also one
which was somewhat informed with
respect to the Infinite Creator and able
to accelerate progress as a function of
will because of the permeabilities of
densities. Have I covered accurately
the general plan of this Logos with
respect to Its evolution?

RA: 我是 Ra。除了未显化自我的行
动，以及自我与其它自我的行动，你已
经合理地周全(涵盖)了。

RA: I am Ra. Excepting the actions of
the unmanifested self and the actions
of self with other-self, you have been
reasonably thorough.

90.27 发问者：那么，我们目前在此
经验的原型心智与各个原型，是否为主
要机制、用于形成经验的各种方法及其
菁华？

Questioner: Then, is the major
mechanism forming the ways and very
essence of the experience that we
presently experience here the
archetypical mind and the archetypes?

RA: 我是 Ra。这些资源是你意指的
(主题的)一部分。

RA: I am Ra. These resources are a
part of that which you refer to.

90.28 发问者：我真正要问的是：粗
略而言，这些(原型)负责的部分占多少
百分比？

Questioner: What I am really asking
is what percentage part, roughly, are
these responsible for?

RA: 我是 Ra。我们再一次要求你考
量、原型心智是深邃心智的一部分，这
个心智有几个部分。该心智可以作一
种资源。称呼原型心智为经验的根基即
是过度简化心/身/灵复合体的活动。要
工作你的询问、关于百分比的问题、不
管以任何形式直接回答都会产生充分
的误导、以致于我们要求你重新询问。

RA: I am Ra. We ask once again that
you consider that the archetypical
mind is a part of the deep mind. There
are several portions to this mind. The
mind may serve as a resource. To call
the archetypical mind the foundation
of experience is to oversimplify the
activities of the mind/body/spirit
complex. To work with your query as
to percentages is, therefore, enough
misleading in any form of direct
answer that we would ask that you
re-question.

90.29 发问者：没关系，反正我也不
认为那是一个很好的问题。

Questioner: That’s OK. I don’t think
that was that good a question anyway.

现在，最初 Ra 计划帮助埃及人的进
化时，RA 想要传授给埃及人的主要概
念是什么，还有第二、第三的概念[如
果你可以这样命名的话]为何？换句话说，Ra 的训练计划或课程表是什么，
可以让埃及人察觉进化的必须要件？

Now, when Ra initially planned for
helping the Egyptians with their
evolution, what was the most, or the primary concept—and also secondary and tertiary, if you can name those—that Ra wished to impart to the Egyptians? In other words, what was Ra’s training plan or schedule for making the Egyptians aware of what was necessary for their evolution?

RA: 我是 Ra。我们来到你们人群中以阐明一的法则。我们想要给那些愿意学习合一的实体一个印象，即在合一中，所有悖论得到解决；所有破碎的东西得到疗愈；所有被遗忘的都被带到光中。

RA: I am Ra. We came to your peoples to enunciate the Law of One. We wished to impress upon those who wished to learn of unity that in unity all paradoxes are resolved; all that is broken is healed; all that is forgotten is brought to light.

我们没有你已称为的教导计划，因为在我们行走在你们人群当中，我们的用意是去显化那些学习/教导者要求的东西，为了这些实体、我们曾来到这里。

We had no teaching plan, as you have called it, in that our intention when we walked among your peoples was to manifest that which was requested by those learn/teachers to which we had come.

我们觉察到：在这个特殊的询问路线，也就是原型心智的本质与架构，已经造发问者尝试以自己的心智去决定这些概念的相对重要性，结果并不成功。

We are aware that this particular line of querying—that is, the nature and architecture of the archetypical mind—has caused the questioner to attempt, to its own mind unsuccessfully, to determine the relative importance of these concepts. We cannot learn/teach for any, nor would we take this opportunity from the questioner. However, we shall comment.

行家早已工作了许多，不只在红色、橙色、黄色、绿色能量中心之内，还早已开启蓝色与靛蓝色(中心)。向上穿越这点，原型们可以作用为一个建筑或雕像的伟大基础或底座，保持心智复合体的存活、平稳；并且作为一个可用的资源，随时可以被唤起。

The adept has already worked much, not only within the red, orange, yellow, and green energy centers, but already in the opening of blue and indigo. Up through this point the archetypes function as the great base or plinth of a builded structure or statue, keeping the mind complex viable, level, and available as a resource whenever it may be evoked.

有一个点，行家在此拾起它的工作。在这个点，一个对于原型心智的、清晰与觉知的考量是有用的。

There is a point at which the adept
takes up its work. This is the point at which a clear and conscious consideration of the archetypical mind is useful.

90.30 发问者：我这里有吉姆对于原型第一号的观察，并请求 Ra 对此评论。我把它念出来：「心智的母体是显意识心智，并受到灵性力量的支援，星星是它的象征、穿过潜意识心智流到显意识心智。它包含意志，魔法师手上的权杖作为表征。所有的造物透过意志的力量制作，受到魔法师显意识心智的导引，接着笼中鸟代表自我似乎被囚禁在这个幻象里。魔法师代表男性或存在之光辉，显化为每个实体移动穿过的(宇宙)造物。」

Questioner: I have an observation on Archetype One made by Jim and request comment by Ra. I will read it. “The Matrix of the Mind is the conscious mind and is sustained by the power of the spirit, symbolized by the star, which flows to it through the subconscious mind. It contains the will which is symbolized by the scepter of power in the Magician’s hand. All of creation is made through the power of the will directed by the conscious mind of the Magician, and the bird in the cage represents the illusion in which the self seems trapped. The Magician represents maleness or the radiance of being manifested as the creation through which each entity moves.”

RA：我是 Ra。因为这个器皿正变得有些疲倦，我们不会开始这个可观的讨论。我们会要求这系列的观察在下次工作的开头重述。我们建议每个概念被分别讨论，或者，如果合适的话，在该概念复合体中，将成对的概念互相关联起来。这是缓慢的工作，但最终可更平顺地成就这些概念复合体的建构。

Were we to have answered the observations as read by you at this space/time, as much space/time would have been given to the untangling of various concepts as to the building up of what were very thoughtful perceptions.

假若我们要回答你在这个空间/时间所念的观察，将会花费许多空间/时间去解开不同的概念、好在这些深思熟虑的认知上有所建树。

May we ask if there are any brief queries at this time?
90.31 发问者：有没有任何我们可以做的事、好使该器皿更舒适、或改善该通讯？

Questioner: Is there anything that we can do to make the instrument more comfortable or improve the contact?

RA：我是 Ra。给手臂用的器具放在该器皿身上是好的。我们要求(你们)持续警戒，调和这些扭曲，在某个程度上，这些朝向不适的情况要比上次我们告诫时更为扭曲。

RA: I am Ra. It is well that the appliances for the arms were placed upon the instrument. We ask that continued vigilance be accorded these distortions which are, if anything, more distorted towards dis-ease than at our previous cautionary statement.

一切都好，我的朋友。你们是认真谨慎的、并且忠实地保持你们的(器具)排列。我们欣赏你们的一丝不茍。

All is well, my friends. You are conscientious and faithful in your alignments. We appreciate your fastidiousness.

我是 Ra。我现在离开你们、在太一无限造物者的爱与光之中。我想对于所有子理则、像是我们的太阳、都是一样的。这是否正确？

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

———

第 091 场集会 1982 年 6 月 26 日

91.0 RA：我是 Ra。我向你们致意、在太一无限造物者的爱与光之中。我们现在开始通讯。

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

91.1 发问者：可否请你先告诉我该器皿的状态？

Questioner: Could you first please give me the condition of the instrument?

RA：我是 Ra。如前所述。

RA: I am Ra. It is as previously stated.

91.2 发问者：我已列举一些不同的心智、想要知道它们是否都适用于这个特定的层面：首先，我们有宇宙心智，我想对于所有子理则、像是我们的太阳、都是一样的。这是否正确？

Questioner: I have listed the different minds and would like to know if they are applied in this particular aspect: first, we have the cosmic mind which is, I would think, the same for all sub-Logoi like our sun. Is this correct?

RA：我是 Ra。这是正确的。

RA: I am Ra. This is correct.

91.3 发问者：那么，子理则，好比
我们的太阳，在创造祂自己特殊的进化经验时，精炼宇宙心智，或容我们说，借由祂自己额外的偏好清楚地表示出来。这是个正确的观察吗？

Questioner:The sub-Logos such as our sun, then, in creating Its own particular evolution of experience, refines the cosmic mind or, shall we say, articulates it by Its own additional bias or biases. Is this a correct observation?

RA:我是Ra。这是一个正确的观察，除了一个例外：关于「额外」这个词汇，暗示有比全体心智更多的东西。宁可说，原型心智是全体心智的一个精炼品、其独特样式由该子理则挑选。

RA: I am Ra. It is a correct observation with the one exception that concerns the use of the term “addition,” which suggests the concept of that which is more than the all-mind. Instead, the archetypical mind is a refinement of the all-mind in a pattern peculiar to the sub-Logos’ choosing.

91.4 发问者：那么，在宇宙心智被精炼之际，下一个精炼品正是我们称为的原型心智。这是否正确？

Questioner:Then the very next refinement that occurs as the cosmic mind is refined is what we call the archetypical mind. Is this correct?

RA:我是Ra。是的。

RA: I am Ra. Yes.

91.5 发问者：那么，我会假设，这创造了全球或种族的心智。这是否正确？

Questioner:This then creates, I would assume, the planetary or racial mind. Is this correct?

RA: 我是Ra。否。

RA: I am Ra. No.

91.6 发问者：全球或种族心智的起源为何？

Questioner:What is the origin of the planetary or racial mind?

RA: 我是Ra。对于这个理则而言，这个种族或全球心智是一个各种偏好的储存库；(所有)享受这个星球影响圈的经验的心/身/灵复合体记得的偏好。

RA: I am Ra. This racial or planetary mind is, for this Logos, a repository of biases remembered by the mind/body/spirit complexes which have enjoyed the experience of this planetary influence.

91.7 发问者：现在，这个星球上有些实体穿越第二密度，进化到第三密度，有些是从其他星球被转移，重新循环到这里的第三密度。那些被转移到这里，在第三密度中重新循环的实体是否增加全球或种族心智的内涵？

Questioner:Now, some entities on this planet evolved through second density into third, and some were transferred from other planets to re-cycle in third density here. Did the
ones who were transferred here to re-cycle in third density add to the planetary or racial mind?

**RA:** 我是 Ra。每个种族不只加入全球心智，各个种族也都拥有一个种族心智。因此我们在讨论这部分的心智做了这个区别。

**RA:** I am Ra. Not only did each race add to the planetary mind, but also each race possesses a racial mind. Thus we made this distinction in discussing this portion of mind.

这部分心智是由一系列表面上非同时的经验形成，由该星球影响圈中的心身／灵复合体们凭自由意志选择。因此，虽然阿卡西、全球、或种族心智确实是心智的一个根部，它们与心智更深的根部仍有尖锐的差别，后者不是一个改变记忆的函数，如果你愿意这么说。

This portion of mind is formed in the series of seemingly non-simultaneous experiences which are chosen in freedom of will by the mind/body/spirit complexes of the planetary influence. Therefore, although this Akashic, planetary, or racial mind is, indeed, a root of mind, it may be seen in sharp differentiation from the deeper roots of mind which are not a function of altering memory, if you will.

在此时，我们必须要求你的耐心。由于接触该器皿的覆盖物发生移动，这个管道已经变得有些不清楚。我们需要再次开场的句子并且吐出气息。

We must ask your patience at this time. This channel has become somewhat unclear due to the movement of the cover which touches this instrument. We ask that the opening sentences be repeated and the breath expelled.

【与覆盖的毯子相连的麦克风，位于器皿上方，被轻微地拉扯，当时一条毯子正被放到一台吵闹的录音机上方。我们走了太一的圆圈；气息从该器皿头部上方两英尺吐出，从她的右边吹到左边；依照指示，我们再次走了太一的圆圈。】

[The microphones attached to the cover upon the instrument were pulled slightly as a rug was being placed over a noisy tape recorder. The Circle of One was walked; breath was expelled two feet above the instrument’s head from her right to her left; and the Circle of One was walked again as requested.]

我是 Ra。我们现在通讯了。
I am Ra. We communicate now.

91.8 发问者：我们刚才是否成功地重新建立清晰的通讯？
Questioner: Were we successful in re-establishing clear contact?

**RA：** 我是 Ra。刚才有些步骤错了，然后需要再次重复。这事完成了。该通讯再一次是清晰的。我们享受这个必要重复之中的幽默层面。
RA: I am Ra. There was the misstep which then needed to be re-repeated. This was done. The communication is once again clear. We enjoyed the humorous aspects of the necessary repetitions.

91.9 Questioner: When the microphone cords were slightly moved, what occurred?

RA: I am Ra. The link between the instrument’s mind/body/spirit complex and its yellow-ray, chemical, physical vehicle was jarred. This caused some maladjustment of the organ you call the lungs, and, if the repair had not been done, would have resulted in a distorted physical complex condition of this portion of the instrument’s physical vehicle.

91.10 Questioner: What kind of distortion?

RA: I am Ra. The degree of distortion would depend upon the amount of neglect. The ultimate penalty, shall we say, for the disturbing of the physical vehicle is the death, in this case by what you would call the congestive heart failure. As the support group was prompt, there should be little or no distortion experienced by the instrument.

91.11 Questioner: Why does such a very minor effect like the slight movement of the microphone cord result in this situation? Not mechanically or chemically, but philosophically, if you can answer this question?

RA: We can only answer mechanically as there is no philosophy to the reflexes of physical vehicular function.有个你们可称为银丝线的反射作用；也就是说，当该心/身/灵复合体居住的环境没有肉体躯壳，同时肉体躯壳受到打扰，该肉体躯壳会反射性地呼叫缺席。
The process through which you as a group go in recalling this instrument could be likened unto taking this elastic and gently lessening its degree of tension until it was without perceptible stretch.

91.12 发问者：回到我们刚才谈论的主题：栖息在这个星球上、不同种族是否可能来自我们邻近的不同行星或附近理则的行星，他们已经进化穿越第二密度的经验，创造出我们在这个星球上经验到的，大量的不同种族？这是否正确？

Questioner: To get back to what we were talking about: would then possibly the different races that inhabit this planet be from different planets in our local vicinity, or the planets of nearby Logoi that have evolved through their second-density experiences, to create the large number of different races that we experience on this planet? Is this correct?

RA：我是 Ra。你的假定有其正确性。然而，不是所有种族与子种族都属于不同的行星来源。我们建议在观看行星来源时，一个实体不要观察外皮的色素沉淀，而要看（他们）与其它自我互动的相关偏好，以及对于自我本质的各种定义。

RA：I am Ra. There are correctnesses to your supposition. However, not all races and sub-races are of various planetary origins. We suggest that in looking at planetary origins one observes not the pigmentation of the
integument but the biases concerning interactions with other-selves and definitions regarding the nature of the self.

91.13 **Questioner:** 有多少不同颗行星供给这些个体、现在栖息于这颗行星、在第三密度中？

**Questioner:** How many different planets have supplied the individuals that now inhabit this planet in this third density?

**RA:** 我是 Ra。否。

**RA:** I am Ra. No.

91.15 **Questioner:** 在各个理则中，拥有二十二个原型是否常见，或就我们理则而言是相对独特的？

**Questioner:** Is it common for Logoi to have twenty-two archetypes, or is this relatively unique with respect to our Logos?

**RA:** 我是 Ra。在我们的八度音程中，不管是凭借任何理则的任何实验，七(复数)的系统是迄今最清晰的系统。

**RA:** I am Ra. The system of sevens is the most articulated system yet discovered by any experiment by any Logos in our octave.

91.16 **Questioner:** 就 Ra 的知识，一个理则使用的原型、最大数量是多少？

**Questioner:** What is the largest number of archetypes, to Ra's knowledge, used by a Logos?

**RA:** 我是 Ra。就我们的知识，七(复数)加上选择是理则们曾用过的最大个数。它是许多、许多先前(尝试)清晰述说太一造物者的实验的结果。

**RA:** I am Ra. The sevens plus The Choice is the greatest number which has been used, by our knowledge, by Logoi. It is the result of many, many previous experiments in articulation of the One Creator.

91.17 **Questioner:** 那么，我假设二十二
是最大的原型数量。我还要问，就 Ra 的知识，目前而言，任何理则使用(原型之)最小数量为何？

Questioner: I assume, then, that twenty-two is the greatest number of archetypes. I'll also ask what is the minimum number presently in use by any Logos, to Ra's knowledge?

RA: 我是 Ra。最少的是两种五的系统，以此完成经验的各个周期或密度。

RA: I am Ra. The fewest are the two systems of five which are completing the cycles or densities of experience.

你必须掌握这观念：原型并非一次发展好，而是一步一步地完成，并且不是以你所知的、这个空间/时间的次序进行，而是以不同的次序进行。所以，这两个五的系统分别使用两种方式检阅所有经验的原型特质。当然，各个系统都使用到母体、赋能者、形意者，因为这是我们(宇宙)造物开始时就有的收获。

You must grasp the idea that the archetypes were not developed at once but step by step, and not in order as you know the order at this space/time, but in various orders. Therefore, the two systems of fives were using two separate ways of viewing the archetypical nature of all experience. Each, of course, used the Matrix, the Potentiator, and the Significator, for this is the harvest with which our creation began.

其中一个实验方式或系统添加了催化与经验。另外一个系统，如果你愿意这么说，添加了催化剂与蜕变。在第一个例子，用来处理经验的方式受到进一步协助，但经验的果实比较少受到协助。在第二个例子，你可以看到相反的情况。

One way or system of experimentation had added to these the Catalyst and the Experience. Another system, if you will, had added Catalyst and Transformation. In one case the methods whereby experience was processed was further aided, but the fruits of experience less aided. In the second case, the opposite may be seen to be the case.

91.18 发问者：谢谢你，我们在原型方面有一些观察如下：首先，心智的母体在埃及人塔罗中被描绘为一个男性，我们将这点看做是被聪明地导引的创造性能量。Ra 可愿就此评论？

Questioner: Thank you. We have some observations on the archetypes as follows. First, the Matrix of the Mind is depicted in the Egyptian tarot by a male, and this we take as creative energy intelligently directed. Would Ra comment on this?

RA: 我是 Ra。这是一个极为深思熟虑的感知，看见该男性不单单是生物上的男性，而是一个男性原则。

RA: I am Ra. This is an extremely thoughtful perception seeing as it does the male not specifically as biological male but as a male principle.
你将注意到，在这些图像中有非常明确的性别偏好。它们被预期有双重作用，一个提供资讯：关于哪个生物实体或能量将会吸引哪个原型，另外一个，则提供更为一般的视野：看见极性是通往第三密度的原型心智的一把钥匙。

You will note that there are very definite sexual biases in the images. They are intended to function both as information as to which biological entity or energy will attract which archetype, but also as a more general view which sees polarity as a key to the archetypical mind of third density.

91.19 发问者：其次，在这张图中，我们有魔法杖，已被视为意志的力量。Ra 可愿评论？

Questioner: Secondly, we have the wand which has been seen as the power of will. Would Ra comment?

RA：我是 Ra。意志的概念确实从心智的母体之图像的每个切面涌出。无论如何，容我们说，魔法杖，作为意志，是向外伸出的手之占星学衍生物，容我们说，形成一种魔法的手势。

RA：I am Ra. The concept of will is indeed pouring forth from each facet of the image of the Matrix of the Mind. The wand, as the will, however, is, shall we say, an astrological derivative of the out-reaching hand forming the, shall we say, magical gesture.

该图像的优秀部分：即那颗球体，可以被明确地视为跟魔法杖的概念分开，它指出一个实体的意志之对象的灵性本质，而该实体想要在你们密度的显化之内、执行魔法的行动。

The excellent portion of the image—which may be seen distinctly as separate from the concept of the wand—is that sphere which indicates the spiritual nature of the object of the will of one wishing to do magical acts within the manifestation of your density.

91.20 发问者：向下的手可以视为来自内在的寻求，不是积极地向外支配该物质世界。Ra 可愿评论？

Questioner: The hand downward has been seen as seeking from within, not outwardly active dominance over the material world. Would Ra comment?

RA：我是 Ra。再看一次，喔、学生。(那只)手是否触及内在？非也。没有赋能状态，显意识心智没有内在性。喔、学生，那只手伸向的东西在它未赋能的影响之外，被闭锁和它分开。

RA：I am Ra. Look again, O student. Does the hand reach within? Nay. Without potentiation the conscious mind has no inwardness. That hand, O student, reaches towards that which, outside its unpotentiated influence, is locked from it.

91.21 发问者：方形的笼子可能代表物质幻象，一个不具魔法的形状。Ra 可愿评论？
Questioner: The square cage may represent the material illusion, an unmagical shape. Would Ra comment?

RA: I am Ra. The square, wherever seen, is the symbol of the third-density illusion and may be seen either as unmagical or, in the proper configuration, as having been manifested within; that is, the material world given life.

91.22 发问者: 那么，方形周围的黑暗区域会是潜意识心智的黑暗。Ra 可愿评论?
Questioner: The dark area around the square would then be the darkness of the subconscious mind. Would Ra comment?

RA: I am Ra. There is no further thing to say to the perceptive student.

91.23 发问者: 花纹方格的部分会不会代表极性?
Questioner: The checkered portion would represent polarity?

RA: I am Ra. This also is satisfactory.

91.24 发问者: 这只鸟是一个使者，向下伸的手要去解锁(笼子)。Ra 可否就此评论?
Questioner: The bird is a messenger that the hand is reaching down to unlock. Can Ra comment on that?

RA: I am Ra. The wingèd visions or images in this system are to be noted not so much for their distinct kind as for the position of the wings. All birds are, indeed, intended to suggest flight, and messages, and movement, and in some cases, protection.

在这张图像中，收拢的双翼意图要暗示：正如同该母体人物，魔法师，若没有触及它具双翅的灵性、就无法行动，于是、灵性也无法飞翔、除非它被释放进入有意识的显化、从而结出果实。

The folded wing in this image is intended to suggest that just as the Matrix figure, the Magician, cannot act without reaching its wingèd spirit, so neither can the spirit fly lest it be released into conscious manifestation and fructified thereby.

91.25 发问者: 星星代表潜意识心智的赋能原力。这是否正确?
Questioner: The star could represent
the potentiating force of the subconscious mind. Is this correct? 

RA: 我是 Ra。这图像的这个特别部分最好是以占星学的角度看待。我们愿在这个空间/时间评论：Ra 并未将这些图像的占星学部分纳入这个图像系统、设计该系统的目的只是要唤起原型的主
乐旨*。

RA: I am Ra. This particular part of this image is best seen in astrological terms. We would comment at this space/time that Ra did not include the astrological portions of these images in the system of images designed to evoke the archetypical leitmotifs.*

【*在这文脉中，主乐旨(leitmotif)可以被定义为：在一个音乐的或文学作品、或任何外显的作品中、一个重复出现的主题或元素; 通常作为该著作的一个导引的或中心的元素。】
[*In this context, leitmotif can be defined as "a recurring theme or element in a musical or literary composition, or any other expressive work, which often serves as a guiding or central element within the work."]

91.26 发问者: 关于第一号牌, 除了星星以外, 是否其他额外的东西不属于基本的原型层面?

Questioner: Are there any other additions to Card Number One, other than the star, that are of other than the basic archetypical aspects?

RA: 我是 Ra。每个图像的一些细节透过那个时代的铭刻者的文化之眼观看。这是可以预期的。所以, 容我们说, 当观看这些图像中的神话系统与埃及人服饰时, 远远更好的方式为穿透到该服饰或生物的显著意义的核心, 而非粘附着一个不是你们自己的文化。

RA: I am Ra. There are details of each image seen through the cultural eye of the time of inscription. This is to be expected. Therefore, when viewing the, shall we say, Egyptian costumes and systems of mythology used in the images, it is far better to penetrate to the heart of the costumes' significance or the creatures' significance rather than clinging to a culture which is not your own.

在每个实体之中，该图像会产生些微不同的共鸣。因此，Ra 这边的渴望是使用一般的指导方针、允许(实体)去发挥创意、在心中成像每个原型、而非特定与局限的定义。

In each entity the image will resonate slightly differently. Therefore, there is the desire upon Ra's part to allow for the creative envisioning of each archetype using general guidelines rather than specific and limiting definitions.

91.27 发问者: 杯子可能代表正面与负面热情的混合物。Ra 可愿就此评论, 请?

Questioner: The cup may represent the mixture of positive and negative
passions. Would Ra comment, please?

**RA:** I am Ra. This instrument’s physical vehicle did not perceive a significant portion of your query. Please re-query.

**Questioner:** There is apparently a cup which we have as containing a mixture of positive and negative influences. However, I personally doubt this. Would Ra comment, please?

**RA:** I am Ra. The otic portions of this instrument’s physical vehicle did not perceive a significant portion of your query. Please re-query.

**RA:** I am Ra. Doubt not the polarity, O student, but release the cup from its stricture. It is indeed a distortion of the original image.

**Questioner:** I have listed here the sword as struggle. I am not sure that I even can call anything in this diagram a sword. Would Ra comment on that?

**RA:** I am Ra. Doubt not the struggle, O student, but release the sword from its stricture. Observe the struggle of a caged bird to fly.

**Questioner:** I have listed the coin as work accomplished. I am also in doubt about the existence of the coin in this diagram. Would Ra comment?

**RA:** I am Ra. The original image had the checkering as the suggestion of polarity.

**Questioner:** Then was this a representation of the waiting polarity to be tasted by the Matrix of the Mind?

**RA:** I am Ra. This is exquisitely perceptive.

**Questioner:** I have listed here the sword as struggle. I am not sure that I even can call anything in this diagram a sword. Would Ra comment on that?

**RA:** I am Ra. Doubt not the struggle, O student, but release the sword from its stricture. Observe the struggle of a caged bird to fly.

**Questioner:** I have listed the coin as work accomplished. I am also in doubt about the existence of the coin in this diagram. Would Ra comment?
钱币被召唤去代表的东西，因为，难道术士不是努力要透过这显化的世界、有所成就？不过，释放钱币、离开其狭窄的限制。

**RA**：我是 Ra。Again, doubt not that which the coin is called to represent, for does not the Magus strive to achieve through the manifested world? Yet release the coin from its stricture.

91.33 发问者：最后，魔法师代表显意识心智。这是否正确？
Questioner: And finally, the Magician represents the conscious mind. Is this correct?

**RA**：我是 Ra。我们要求学生考量未进食的显意识心智，没有任何资源、只有意识的心智。不要把未进食的显意识心智跟你们作为学生所体验的复杂团块混为一谈，因为你们早已有许多、许多次浸泡在赋能态、催化剂、经验、蜕变的过程中。

**RA**：我是 Ra。We ask the student to consider the concept of the unfed conscious mind, the mind without any resource but consciousness. Do not confuse the unfed conscious mind with that mass of complexities which you as students experience, as you have so many, many times dipped already into the processes of potentiation, catalyst, experience, and transformation.

91.34 发问者：那么，以上这些就是第一个原型的全部构成要素了？
Questioner: Are these all of the components, then, of this first archetype?

**RA**：我是 Ra。这些是你、学生、看见的全部。是故，补充的部份对你而言是完整的。每个学生可能看见其他的细微差异。

91.34 发问者：那么，以上这些就是第一个原型的全部构成要素了？
Questioner: Are these all of the components, then, of this first archetype?

**RA**：我是 Ra。These are all you, the student, sees. Thusly the complement is complete for you. Each student may see some other nuance.

如同我们先前所说，我们并未提供有边界的一组图像、而只是一些用来协助行家的指南、接着确立深邃心智的原型或深层部分之架构。

We, as we have said, did not offer these images with boundaries, but only as guidelines intending to aid the adept and to establish the architecture of the deep or archetypical portion of the deep mind.

91.35 发问者：原型心智的切面的知识如何被个人用来加速他的进化？
Questioner: How is a knowledge of the facets of the archetypical mind used by the individual to accelerate his evolution?

**RA**：我是 Ra。我们将提供一个例子、奠基于这个首先被探索的原型或概念复合体。

**RA**：我是 Ra. We shall offer an example based upon this first explored archetype or concept complex.
行家的显意识心智可能充满各种至为难解与无法收拾的念头，以至于进一步的构思变得不可能，接着蓝色或靛蓝色光芒中的工作受到过度活化的阻碍。此时，行家就会呼叫新的心智，原封不动与童贞的，并且安住在全新无瑕疵的心智的原型中，该心智没有偏向、没有极性、充满着理则的魔法。

The conscious mind of the adept may be full to bursting of the most abstruse and unmanageable of ideas, so that further ideation becomes impossible, and work in blue ray or indigo is blocked through over-activation. It is then that the adept would call upon the new mind, untouched and virgin, and dwell within the archetype of the new and unblemished mind without bias, without polarity, full of the magic of the Logos.

91.36 发问者：那么你是说：[如果我正确地理解你刚才说的]显意识心智可以被几乎无限数量的概念充满，但有一组基本概念是我会称为重要的，只因为它们的确是意识进化的基础，如果谨慎地应用，将可以加速意识的进化。相反地，我们日常生活遇到的，由概念、想法、经验构成的广大阵列跟意识的进化只有一点点或全无关系，除了在非常间接的方式上有作用。换句话说，我们目前在此尝试做的是找到进化的各个伟大的发动者，并利用它们移动穿越我们的进化轨道。这是否正确？

Questioner: Then you are saying that (if I am correct in understanding what you have just said) that the conscious mind may be filled with an almost infinite number of concepts, but there is a set of basic concepts which are what I would call important simply because they are the foundations for the evolution of consciousness, and will, if carefully applied, accelerate the evolution of consciousness. Whereas the vast array of concepts, ideas, experiences that we meet in our daily lives may have little or no bearing upon the evolution of consciousness except in a very indirect way. In other words, what we are attempting to do here is find the great motivators of evolution and utilize them to move through our evolutionary track. Is this correct?

RA：我是 Ra。不完全(正确)，这些原型不是灵性进化的基础、毋宁是个工具、(让实体)以一种无扭曲的方式掌握这场进化的本质。

RA: I am Ra. Not entirely. The archetypes are not the foundation for spiritual evolution but rather are the tool for grasping in an undistorted manner the nature of this evolution.

91.37 发问者：所以、若一个人想要有意识地增进他自己的演化，有能力去识别与利用这些原型会是有益的、因他可以挑出哪些是他想要寻求的东西，哪些是不那么有效率的寻求工具。这会是一个好的声明吗？

Questioner: So for an individual who
wishes to consciously augment his own evolution, an ability to recognize and utilize the archetypes would be beneficial in sorting out that which he wished to seek and that which he found—and that which would be found then as not as efficient a seeking tool. Would this be a good statement?

RA: 我是 Ra。这是一个相当称职的声明。「有效率的」这个词汇或许可以有成效地换成「无扭曲的」。当原型心智被清晰地穿透, 它是一个建筑结构的蓝图, 在其中、所有的能量花费与寻求都没有扭曲。这个位于深邃心智之内的资源、对于行家是巨大的潜在协助。

RA: I am Ra. This is a fairly adequate statement. The term "efficient" might also fruitfully be replaced by the term "undistorted." The archetypical mind, when penetrated lucidly, is a blueprint of the builted structure of all energy expenditures and all seeking, without distortion. This, as a resource within the deep mind, is of great potential aid to the adept.

在这个空间/时间(点), 这个器皿正在经验持续高涨的、你们称为的痛苦变貌, 我们愿再接受一个询问。我们想望、当该器皿还保有足够的转移能量时、适时离开这个工作、好缓和该器皿过渡到清醒状态[如果你愿意那么称呼]的过程。

We would ask for one more query at this space/time as this instrument is experiencing continuous surges of the distortion you call pain, and we wish to take our leave of the working while the instrument still possesses a sufficient amount of transferred energy to ease the transition to the waking state, if you would call it that.

91.38 发问者：既然我们位于心智的母体(的讨论)尽头、我只问有没有任何我们可以做的事，可改善该通讯、或使该器皿更舒适？

Questioner:Since we are at the end of the Matrix of the Mind I will just ask if there is anything we can do to improve the contact or make the instrument more comfortable?

RA: 我是 Ra。每一位都是十分谨慎的。(在水池中、)增加水的漩涡、保持该器皿脊椎直立、可以让它更舒适一些。所有其他对于该器皿有利的事情都已经十分勤勉地被完成了。

RA: I am Ra. Each is most conscientious. The instrument might be somewhat more comfortable with the addition of the swirling of the waters with spine erect. All other things which can be performed for the instrument’s benefit are most diligently done.

我们称许该小组持续忠实于和谐与感恩的理想。这将是你们伟大的保护。一切都好, 我的朋友们。各个附属物与排列都是优异的。

We commend the continual fidelity of the group to the ideals of harmony and thanksgiving. This shall be your
great protection. All is well, my friends. The appurtenances and alignments are excellent.

我是 Ra。我在太一无限造物者的爱与光中、光荣地离开你们。那么，前去吧，在太一无限造物者的天大与和平中欢欣庆祝。Adonai。

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

第 092 场集会 1982 年 7 月 8 日

92.0 RA：我是 Ra。我向你们致意、在太一无限造物者的爱与光之中。我们现在开始通讯。

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

92.1 发问者：可否请你先给我该器皿的状态？

Questioner: Could you first please give me the condition of the instrument?

RA：我是 Ra。自从上次询问以来、这个器皿的状态、在每一方都稍微更多地扭曲靠近虚弱。

RA：I am Ra. The condition of this instrument is slightly more distorted towards weakness in each respect since the previous asking.

92.2 发问者：这是否有个特定的起因，如果是、你可否告诉我起因是什么？

Questioner: Is there a specific cause for this, and could you tell us what it is if so?

RA：我是 Ra。增加的肉体扭曲的有效起因与持续维持可观水平的、如你所称的痛苦变貌的压迫有关。除了特定的关节炎，各式各样的载具扭曲都曾被超心灵致意突显，综合的效应一直是有害的。

RA：I am Ra. The effective cause of the increased physical distortions have to do with the press of continued substantial levels of the distortion you call pain. Various vehicular distortions, other than the specifically arthritic, have been accentuated by psychic greeting, and the combined effect has been deleterious.

这持续轻微的、但值得注意的生命能损失是由于该器皿需要呼唤这个资源好清出，容我们说，一条路进行一个仔细净化过的服务他人工作。使用意志而缺乏肉体(能量)，以及在这个特别状况中、缺乏心理的和心理/情感能量，就需要用到生命能。

The continued slight but noticeable losses of the vital energies is due to the necessity for the instrument to call upon this resource in order to clear the, shall we say, way for a carefully purified service-to-others working. The use of the will in the absence of physical and,
in this particular case, mental and mental/emotional energies requires vital energies.

92.3 **Questioner:** 我们一直尝试想办法，如何提供漩涡水池给该器皿，我们希望很快做到。是否有任何其他我们可以做的事、以改善这个情况？

**Questioner:** We have been attempting to figure out how to provide the instrument with the swirling water, which we hope to do very soon. Is there any other thing that we can do to improve this situation?

**RA:** 我是 Ra。在和平与和谐中继续。该支援小组早已做了许多。该器皿有需要选择它存有性的方式。如我们先前注意的，该器皿有朝向殉道的变貌，只有该实体可以评估并做出选择。

**RA:** I am Ra. Continue in peace and harmony. Already the support group does much. There is the need for the instrument to choose the manner of its beingness. It has the distortion, as we have noted, towards the martyrdom. This can be evaluated and choices made only by the entity.

92.4 **Questioner:** 我们现有的 [听不见] 第五密度、负面的访客目前情况如何？

**Questioner:** What is the present situation with the fifth-density negative visitor we have [inaudible]?

**RA:** 我是 Ra。它和这个小组同在。

**RA:** I am Ra. It is with this group.

92.5 **Questioner:** 什么事敦促它返回？

**Questioner:** What prompted its return?

**RA:** 我是 Ra。该敦促是双重的。你们第五密度朋友恢复了许多负面极性，以及，在大约相同的链结点，这个小组的正面和谐暂时地减少。

**RA:** I am Ra. The promptings were duple. There was the recovery of much negative polarity upon the part of your friend of fifth density and, at the same approximate nexus, a temporary lessening of the positive harmony of this group.

92.6 **Questioner:** 关于该器皿的胃部问题或便秘，有没有任何我们可以做的事？

**Questioner:** Is there anything that we can do about the instrument’s stomach problem or constipation?

**RA:** 我是 Ra。每个成员有能力执行的治疗模式都早已在使用中。

**RA:** I am Ra. The healing modes of which each is capable are already in use.

92.7 **Questioner:** 在上次的集会，我们讨论埃及人类类型的第一张塔罗牌。在我们现有的这些牌中 [如果可能，我们将出版在本书之中]，其中是否有任何扭曲是 Ra 原先没有放入的、除了星星以外、我们知道它是个扭曲，或者有任何东西，Ra 想要加入到这副特别的塔罗
Questioner: In the last session we discussed the first tarot card of the Egyptian type. Are there any distortions in the cards that we have (which we will publish in the book if possible) that Ra did not originally intend, with the exception of the star, which we know is a distortion? Or any additions that Ra did intend in this particular tarot?

RA: 我是 Ra。在移除占星学素材之后，剩余的扭曲与该文明的神话系统有关，Ra 将这个教导/学习工具提供给该文明。这是为什么我们曾经建议探讨这些图像时 找寻它的核心(意义)、而非过度涉入一个文化中的服饰与动物，那些你们目前此生不熟悉的东西。我们没有想要在一组已经扭曲的图像中增添什么、感觉虽然扭曲是无可避免的，在目前的安排中、这是可以取得的最小额度(扭曲)了。

RA: I am Ra. The distortions remaining after the removal of astrological material are those having to do with the mythos of the culture to which Ra offered this teach/learning tool. This is why we have suggested approaching the images looking for the heart of the image rather than being involved overmuch by the costumes and creatures of a culture not familiar to your present incarnation. We have no wish to add to an already distorted group of images, feeling that, although distortion is inevitable, there is the least amount which can be procured in the present arrangement.

92.8 发问者：那么，你是说我们手边的这副牌是现有最佳的牌组、就我们目前幻象的今天而言?

Questioner: Then you are saying that the cards that we have here are the best available cards in our present illusion at this date?

RA: 我是 Ra。你的陈述是正确的，因为我们认为所谓的埃及人塔罗是 Ra 曾提供的图像中，最无扭曲的版本。这并非暗示其他系统不能以它们自己的方式，形成一个有帮助的架构，好让行家考量原型心智。

RA: I am Ra. Your statement is correct in that we consider the so-called Egyptian tarot the most undistorted version of the images which Ra offered. This is not to intimate that other systems may not, in their own way, form an helpful architecture for the adept’s consideration of the archetypical mind.

92.9 发问者：我想要尝试为第一个原型做个类比：当一个刚出生的婴儿、接着进入这个经验的密度，那么，我假设(心智的)母体是崭新且无扭曲的，它与(心智的)赋能者之间被罩纱分隔、并且准备好去经验此生。这是否正确?

Questioner: I would like to attempt an analogy of the first archetype in that when a baby is first born and enters this density of experience, I am...
assuming, then, that the Matrix is new and undistorted, veiled from the Potentiator and ready for that which is to be experienced: the incarnation. Is this correct?

**RA:** 我是 Ra。是。
**RA:** I am Ra. Yes.

92.10 **发问者:** 我将在此念几个声明，请求 Ra 的评论。
**Questioner:** I will read several statements here and ask for Ra’s comment on the statement.

首先: 直到一个实体变得有意识地觉察到进化过程(之前), 理则或智能能量创造出各种潜能让一个实体获得极化必须的经验。Ra 可否就此评论?

First: Until an entity becomes consciously aware of the evolutionary process, the Logos, or intelligent energy, creates the potentials for an entity to gain the experience necessary for polarization. Would Ra comment on that?

**RA:** 我是 Ra。是这样的。
**RA:** I am Ra. This is so.

92.11 **发问者:** 那么, 这现象发生的原因是心智的赋能者透过心智之树, 直接跟原型心智与创造它的理则连结, 以及因为心智的母体与心智的赋能者之间隔着一层罩纱, 允许意志的发展。Ra 可愿评论?

**Questioner:** Then, this occurs because the Potentiator of the Mind is directly connected, through the roots of the tree of mind, to the archetypical mind and to the Logos which created it, and because the veil between the Matrix and Potentiator of the Mind allows for the development of the will. Would Ra comment?

**RA:** 我是 Ra。某种纠结可能需要解开。当该心/身/灵复合体尚未抵达有意识觉察进化过程的位置, 它为了此生准备与已经为自己规划的(催化剂)比较不完整; 也就是说, 一个部分随机的学习系统。潜在催化剂的随机程度与该第三密度的心/身/灵复合体的新手状态成正比。

**RA:** I am Ra. Some untangling may be needed. As the mind/body/spirit complex which has not yet reached the point of the conscious awareness of the process of evolution prepares for incarnation it has programmed for it a less-than-complete, that is to say, a partially randomized system of learnings. The amount of randomness of potential catalyst is proportional to the newness of the mind/body/spirit complex to third density.

于是, 这成为你们所称的投生经验的潜能的一部分。这确实被深邃心智、心智的一部分、所承载, (我们)可以预想一个概念复合体来代表这个架构, 名为赋能者。

This, then, becomes a portion of that which you may call a potential for
incarnational experience. This is, indeed, carried within that portion of the mind which is of the deep mind, the architecture of which may be envisioned as being represented by that concept complex known as the Potentiator.

一个实体此生的经验潜能并不居住于原型心智之中，而是由该心/身/灵复合体将它嵌入，容我们说，到肉体载具的能量网络与已捡选的星球环境中。无论如何，要更深入地清晰表达心/身/灵复合体存有性的这部分，进化过程的学生可以唤起心智的赋能者这个原型并获得益处。

It is not in the archetypical mind of an entity that the potential for incarnational experience resides, but in the mind/body/spirit complex's insertion, shall we say, into the energy web of the physical vehicle and the chosen planetary environment. However, to more deeply articulate this portion of the mind/body/spirit complex's beingness, this archetype, the Potentiator of the Mind, may be evoked with profit to the student of its own evolution.

92.12 发问者：那么，你是说投生前已规划的催化剂的源头是心智的赋能者？

Questioner: Then are you saying that the source of pre-incarnative programmed catalyst is the Potentiator of Mind?

RA：我是 Ra。不。我们的建议是：心智的赋能者这一个原型可以协助行家掌握投生前与此生中一系列、各种持续的选择的本质。

RA: I am Ra. No. We are suggesting that the Potentiator of the Mind is an archetype which may aid the adept in grasping the nature of this pre-incarnative and continually incarnative series of choices.

92.13 发问者：谢谢你。第三：正如自由意志撷取智能无限产生智能能量，于是它聚焦并创造经验的八度音程的各个密度，心智的赋能者利用它与智能能量的连结，撷取或赋能心智的母体，产出心智的催化剂。这是否正确？

Questioner: Thank you. Third: Just as Free Will taps intelligent infinity, which yields intelligent energy, which then focuses and creates the densities of this octave of experience, the Potentiator of Mind utilizes its connection with intelligent energy and taps or potentiates the Matrix of the Mind, which yields Catalyst of the Mind. Is this correct?

RA：我是 Ra。这陈述经过深思、但混淆的。心智的母体(向外)伸展，正如同智能无限的动能阶段透过自由意志伸向理则；或者就心/身/灵复合体的情况而言，(伸向)子子理则[即该心/身/灵复合体的自由意志所赋能的存在状态]；(母体)前往智能无限，爱，以及所有从那理则出来的东西；(相对地，)爱或子
子理则透过自由意志编织(旋转)所有那些事物—借由造物者以丰富造物者的经验，前往母体，或容我们说，每个实体的显意识的、等待的自我。*

RA: I am Ra. This is thoughtful but confused. The Matrix of the Mind is that which reaches—just as the kinetic phase of intelligent infinity, through free will, reaches for the Logos (or, in the case of the mind/body/spirit complex, the sub-sub-Logos, which is the free-will-potentiated beingness of the mind/body/spirit complex)—to intelligent infinity, Love, and all that follows from that Logos; to the Matrix or, shall we say, the conscious, waiting self of each entity, the Love or the sub-sub-Logos spinning through free will all those things which may enrich the experience of the Creator by the Creator.*

【*关于如何给这纠结的回覆下标点符号，有过许多争论。这个特定的标点符号是许多可能的主观诠释之一，诠释 Ra 意图要说的东西。】
[*Much debate has been waged on the question of how to punctuate this tangle of a reply. This particular punctuation is one among other possible subjective interpretations of what Ra intended to say.]

确实、一个心/身/灵复合体(各种)潜能的偏向会导致这个实体的催化剂成为独特的，并且形成一个连贯的样式，类似那舞蹈，充满着姿态，形成运行的一面(富含)许多图案的织锦。

It is indeed so that the biases of the potentials of a mind/body/spirit complex cause the catalyst of this entity to be unique and to form a coherent pattern that resembles the dance, full of movement, forming a many-figured tapestry of motion.

92.14 发问者：第四：当心智的催化剂被该实体处理，结果是心智的经验。这是否正确？

Questioner:Fourth:When the Catalyst of the Mind is processed by the entity the Experience of the Mind results. Is this correct?

RA: I am Ra. There are subtle misdirections in this simple statement having to do with the overriding qualities of the Significator. It is so that catalyst yields experience. However, through free will and the faculty of imperfect memory, catalyst is most often only partially used, and the experience thus correspondingly skewed.

92.15 发问者：那么在心智的母体、赋能者、催化剂、经验之间的动态过程
形成心智的本质或心智的形意者。这是否正确？

Questioner: The dynamic process between the Matrix, Potentiator, Catalyst, and Experience of the Mind forms the nature of the mind or the Significator of the Mind. Is this correct?

RA: 我是 Ra。如我们先前回应所建议的, 心智的形意者同时是作用者与被作用者。附带这个例外, 该陈述大部分是正确的。

RA: I am Ra. As our previous response suggests, the Significator of the Mind is both actor and acted upon. With this exception the statement is largely correct.

92.16 发问者：当该实体变得有意识地觉察到这个过程，它在投生之前就自己规划这个活动，这是否正确？

Questioner: As the entity becomes consciously aware of this process it programs this activity itself before the incarnation. Is this correct?

RA: 我是 Ra。这是正确的。请记住：我们现在讨论的不是原型心智，它是一个公平地让所有实体使用的资源，虽然被使用的程度并不均匀，而是它述说的对象：即每个心/身/灵复合体的此生的经验过程。

RA: I am Ra. This is correct. Please keep in mind that we are discussing, not the archetypical mind which is a resource available equally to each but unevenly used, but that to which it speaks: the incarnational experiential process of each mind/body/soul complex.

92.17 发问者：谢谢你。最后：当各个能量中心开始被启动与平衡，心智的蜕变就越来越频繁地被呼叫。当所有能量中心都被启动与平衡、到达一个最小的 (适当) 程度，接触智能无限的事件发生；罩纱被移除；接着心智的大道被呼叫。这是否正确？

Questioner: Thank you. Then finally: As each energy center becomes activated and balanced the Transformation of the Mind is called upon more and more frequently. When all of the energy centers are activated and balanced to a minimal degree, contact with intelligent infinity occurs; the veil is removed; and the Great Way of the Mind is called upon. Is this correct?
RA: 我是 Ra。否。针对原型心智内在的一些关系，这是一个相当动人的观察。然而，我们必须再次看见：原型心智不等于正在演出的具肉身的心/身/灵复合体的进展或进化。

RA: I am Ra. No. This is a quite eloquent look at some relationships within the archetypical mind. However, it must be seen once again that the archetypical mind does not equal the acting incarnational mind/body/spirit complex’s progression or evolution.

由于第一个误解，我们有些犹豫是否要讲第二个考量，但我们将尝试清晰(表达)。当研读原型心智之际，我们愿建议学生不要将心智的大道视为接触智能无限之后达成的目标，毋宁将那部分的原型心智作为：指示与配置该特殊的架构，心智、身体、或灵性的原型们在其中移动。

Due to the first misperception we hesitate to speak to the second consideration but shall attempt clarity. While studying the archetypical mind we may suggest that the student look at the Great Way of the Mind not as that which is attained after contact with intelligent infinity, but rather as that portion of the archetypical mind which denotes and configures the particular framework within which the Mind, the Body, or the Spirit archetypes move.

92.18 发问者：那么，转回到我的比喻或[容我们说]例子：刚出生的婴儿好比是未受扭曲的母体，这个刚出生的婴儿的潜意识心智被罩纱遮蔽，与母体隔绝。第二个原型，心智的赋能者在某个时间穿过…作用，我不会说穿过罩纱，我不认为那是个陈述的好方式。但心智的赋能者将采取行动以创造出一个状况，我将使用该例子：婴儿碰触一个发热的物体。我们可以把该发热物体当作随机催化剂，这个婴儿可以将手放在发热物体上头、或快速地将手拿开。我的问题是：心智的赋能者到底有没有涉入这个经验中，如果有，如何涉入？

Questioner: Turning, then, to my analogy—or shall we say, example—of the newborn infant with the undistorted Matrix, this newborn infant has its subconscious veiled from the Matrix. The second archetype, the Potentiator of Mind, is going to act at some time through—I won’t say through the veil, I don’t think that is a very good way of stating it—but the Potentiator of Mind will act to create a condition, and I will use an example of the infant touching a hot object. The hot object we could take as random catalyst. The infant can either leave its hand on the hot object or rapidly remove it. My question is: is the Potentiator of Mind involved at all in this experience and, if so, how?

RA: 我是 Ra。心智与身体的赋能者同时涉入婴儿探寻新经验的旅程。婴儿的心/身/灵复合体有一个高度发展的部分，最佳的研读(途径)是观看心智与身体的形意者。
RA: I am Ra. The Potentiator of Mind and of Body are both involved in the questing of the infant for new experience. The mind/body/spirit complex which is an infant has one highly developed portion which may be best studied by viewing the Significators of Mind and Body.

You notice we do not include the spirit. That portion of a mind/body/spirit complex is not reliably developed in each and every mind/body/spirit complex. Thusly the infant’s significant self, which is the harvest of biases of all previous incarnational experiences, offers to this infant biases with which to meet new experience.

No matter, the portion of the infant which may be articulated by the Matrix of the Mind is indeed unfed by experience, and has the bias of reaching for this experience through free will just as intelligent energy, in the kinetic phase, through free will, creates the Logos.

That portion of the infant which may be articulated by consideration of the Potentiators of Mind and Body, through free will, chooses to make alterations in its experiential continuum.

The results of these experiments in novelty are then recorded in the portion of the mind and body articulated by the Matrices thereof.

Questioner: Are all activities that the entity has, as it experiences things from the state of infancy, a function of the Potentiator of Mind?

RA: I am Ra. First, although the mental functions are the supreme ones, the body is the creation of the mind. Therefore all actions of the mind/body/spirit complex cannot be considered a function of the Potentiator of Mind. In some circumstances, the body and spirit, through the freedom of the will, may also articulate the matrices of the body and spirit.
RA: I am Ra. Firstly, although the functions of the mind are indeed paramount over those of the body—the body being the creature of the mind—certainly not all actions of a mind/body/spirit complex could be seen to be due to the potentiating qualities of the mind complex alone, as the body and in some cases the spirit also potentiates action.

Secondly, as a mind/body/spirit complex becomes aware of the process of spiritual evolution, more and more of the activities of the mind and body which precipitate activity are caused by those portions of the mind/body/spirit complex which are articulated by the archetypes of Transformation.

92.20 Questioner: The Matrix of the Mind is depicted seemingly as male on the card and the Potentiator as female. Could Ra state why this is and how this affects these two archetypes?

RA: I am Ra. Firstly, as we have said, the Matrix of the Mind is attracted to the biological male and the Potentiator of the Mind to the biological female. Thusly in energy transfer the female is able to potentiate that which may be within the conscious mind of the male so that it may feel enspirited.

Secondly, as a mind/body/spirit complex becomes aware of the process of spiritual evolution, more and more of the activities of the mind and body which precipitate activity are caused by those portions of the mind/body/spirit complex which are articulated by the archetypes of Transformation.

92.21 Questioner: The Matrix of the Mind is depicted seemingly as male on the card and the Potentiator as female. Could Ra state why this is and how this affects these two archetypes?

RA: I am Ra. Firstly, as we have said, the Matrix of the Mind is attracted to the biological male and the Potentiator of the Mind to the biological female. Thusly in energy transfer the female is able to potentiate that which may be within the conscious mind of the male so that it may feel enspirited.

Secondly, as a mind/body/spirit complex becomes aware of the process of spiritual evolution, more and more of the activities of the mind and body which precipitate activity are caused by those portions of the mind/body/spirit complex which are articulated by the archetypes of Transformation.

92.20 Questioner: The Matrix of the Mind is depicted seemingly as male on the card and the Potentiator as female. Could Ra state why this is and how this affects these two archetypes?

RA: I am Ra. Firstly, as we have said, the Matrix of the Mind is attracted to the biological male and the Potentiator of the Mind to the biological female. Thusly in energy transfer the female is able to potentiate that which may be within the conscious mind of the male so that it may feel enspirited.

Secondly, as a mind/body/spirit complex becomes aware of the process of spiritual evolution, more and more of the activities of the mind and body which precipitate activity are caused by those portions of the mind/body/spirit complex which are articulated by the archetypes of Transformation.

92.21 Questioner: The Matrix of the Mind is depicted seemingly as male on the card and the Potentiator as female. Could Ra state why this is and how this affects these two archetypes?
智的母体与心智的赋能者之间的面纱。这是否正确？

Questioner: Card #2, the Potentiator of the Mind: we see a female sitting on a rectangular block. She is veiled and between two pillars which seem to be identically covered with drawings, but one much darker than the other. I am assuming that the veil represents the veil between the conscious and subconscious or Matrix and Potentiator. Is this correct?

RA: 我是 Ra。这是相当正确的。

RA: I am Ra. This is quite correct.

### 92.22 发问者： 我现在假设她坐在两根不同颜色的柱子之间，一根在她的左边，一根在她的右边 (暗黑色的柱子在左边)，这指出暗示该位置有同等机会，你可以说，让心智的赋能属于负面或正面之途径。Ra 可愿就此评论？

Questioner: I am assuming that she sits between the different colored columns, one on her left, one on her right (the dark one is on her left), to indicate at this position an equal opportunity, you might say, for potentiation of the mind to be of the negative or positive paths. Would Ra comment on this?

RA: 我是 Ra。虽然这是正确的，却未能敏锐地注意到女祭司 [这个人像已被如此称呼] 所在位置的意义，(她) 坐在一个建物之内，如你正确地注意到，在其中，由光明与黑暗的柱子象征极性，这是整体不可或缺的部分。

RA: I am Ra. Although this is correct it is not as perceptive as the notice that the Priestess, as this figure has been called, sits within a structure in which polarity, symbolized as you correctly noted by the light and dark pillars, is an integral and necessary part.

尚未喂养的心智没有极性，正如同智能无限没有极性。子子子理则的特质提供第三密度经验，这个属于极性的特质不是借由选择、而是借由谨慎的设计。

We perceive an unclear statement. The polarity of Potentiator is there not for the Matrix to choose. It is there for the Matrix to accept as given.

92.23 发问者：换句话说，这个特别的幻象拥有极性作为它的基础、由这些柱子的结构性显著意义作为代表。这是否正确？

Questioner: In other words, this particular illusion has polarity as its foundation which might be represented by the structural significance of these columns. Is this
92.24 发问者：在我看来，在这两根柱子上的绘画是完全相同的，但左手边的柱子，也就是在女祭司左边的柱子，已经变得黑暗许多，暗示着(我们)一生的事件与经验或许是相同的，但我们可以用任一极性去处理、观看、利用它们。这是否有一点正确？

Questioner: It seems to me that the drawings on each of these columns are identical, but that the left-hand column, that is the one on the Priestess’s left, has been shaded much darker indicating that the events or the experiences may be identical in the incarnation, but may be approached and viewed and utilized with either polarity as the bias. Is this in any way correct?

RA：我是 Ra。这是正确的。你还可以注意到，意味灵性的符号在两根柱子上都有显化，即太一无限造物者不偏爱(任一)极性，但充分地献上祂自己给全体。

RA：I am Ra. This is correct. You will note also, from the symbol denoting spirit in manifestation upon each pillar, that the One Infinite Creator is no respecter of polarity but offers Itself in full to all.

92.25 发问者：女祭司膝上似乎有一本书，它被覆盖她右肩的袍子或布料所隐藏。似乎暗示着如果面纱被掀开，可以揭露一些知识，但不仅被面纱隐藏，还部分正被她的衣服隐藏，她必须设法移走，开始觉察她现有的知识。这是否正确？

Questioner: There seems to be a book on the Priestess’s lap which is half hidden by the robe or material that covers her right shoulder. It would seem that this indicates that knowledge is available if the veil is lifted, but is not only hidden by the veil, but hidden partially by her very garment which she must somehow move to become aware of the knowledge which she has available. Is this correct?

RA：我是 Ra。因为书卷的巧思并非源自 Ra，我们要求你释放书卷这个狭窄的形状。你的感知是相当正确的。

RA：I am Ra. In that the conceit of the volume was not originated by Ra we ask that you release the volume from its strictured form. Your perceptions are quite correct.

以 Ra 的建议，心智的女性原则的真正本质明确地与圣化的性行为[或许可以这么称呼]有关，无须增添什么，它自身即是那本书，不管是女性或男性原则都无法使用，直到男性原则已经触及并穿透该女性原则的内在秘密，以一种象征的两性方式。

The very nature of the feminine principle of mind which, in Ra’s
suggestion, was related specifically to what may be termed sanctified sexuality is, itself, without addition, the book which neither the feminine nor the male principle may use until the male principle has reached and penetrated, in a symbolically sexual fashion, the inner secrets of this feminine principle.

All robes, in this case indicating the outer garments of custom, shield these principles. Thusly there is great dynamic tension, if you will, betwixt the Matrix and the Potentiator of the Mind.

92.26 发问者：在这张图片中，是否有任何其他部分不是 Ra 给予的？
Questioner: Are there any other parts of this picture that were not given by Ra?

RA：我是 Ra。这里提供的占星符号不是 Ra 给予的。
RA: I am Ra. The astrological symbols offered are not given by Ra.

92.27 发问者：女祭司坐在矩形的箱子上，这事实向我暗示心智的赋能者可以支配或凌驾于物质的幻象之上。这是不是有一点点正确？
Questioner: The fact that the Priestess sits atop the rectangular box indicates to me the Potentiator of the Mind has dominance or is above and over the material illusion. Is this in any way correct?

RA：我是 Ra。我们不如说这个人像是内在固有的，容我们说，它在所有显化的里面，如同在手边那样近。有众多伸手碰触赋能者的机会。无论如何，赋能者自己并不进入显化。
RA: I am Ra. Let us say, rather, that this figure is immanent, near at hand, shall we say, within all manifestation. The opportunities for the reaching to the Potentiator are numerous. However, of itself the Potentiator does not enter manifestation.

92.28 发问者：皇冠上的半月会不会是代表潜意识心智的接受性？
Questioner: Would the half moon on the crown represent the receptivity of the subconscious mind?

RA：我是 Ra。这个符号不是 Ra 给的，但品味不算差，因为在你们自己的文化中，月亮代表女性；太阳代表阳性。因此我们接受这（符号）作为该图像的一部分，因为它似乎没有显著的扭曲。
RA: I am Ra. This symbol is not given by Ra, but it is not distasteful, for within your own culture the moon represents the feminine, the sun the masculine. Thusly we accept this portion as a portion of the image, for it seems without significant distortion.
92.29 发问者：女祭司衬衣前方的标志是 Ra 提供的？

Questioner: Was the symbol on the front of the Priestess’ shirt given by Ra?

RA: 我是 Ra。丁形十字架是正确的符号，这个符号的附加物与些微扭曲是占星的东西，可以释放这个狭窄的限制。

RA: I am Ra. The crux ansata is the correct symbol. The addition and slight distortion of this symbol thereby is astrological and may be released from its stricture.

92.30 发问者：那么这个丁形十字架是否表示生命的记号或灵性活化的物质？

Questioner: Would this crux ansata then be indicating a sign of life or spirit enlivening matter?

RA: 我是 Ra。这是相当正确的。此外，它阐明一个概念、是该原型的一部分、跟意识的延续有关、它持续地被赋能：在此生中，超越此生。

RA: I am Ra. This is quite correct. Moreover, it illuminates a concept which is a portion of the archetype which has to do with the continuation of the consciousness which is being potentiated in incarnation, beyond incarnation.

92.31 发问者：披在女祭司肩上的布料上描画了一些葡萄，这是 Ra 通讯下的产物吗？

Questioner: Were the grapes depicted upon the cloth covering the shoulder of the Priestess of Ra’s communication?

RA: 我是 Ra。是。

RA: I am Ra. Yes.

92.32 发问者：我们已认为那些葡萄暗示潜意识心智的丰饶。这是否正确？

Questioner: We have taken those as indicating the fertility of the subconscious mind. Is this correct?

RA: 我是 Ra。这是正确的，喔、学生，尔等还要注意披风的功用。赋能的真正品性给予巨大的保护。结出果实是一个受保护的活动。

RA: I am Ra. This is correct, O student, but note ye the function of the mantle. There is great protection given by the very character of potentiation. To bear fruit is a protected activity.

92.33 发问者：该保护似乎被描绘在右手边，而非左边。这会不会在暗示正面途径和负面相比，有更大的保护？

Questioner: The protection here seems to be depicted as being on the right-hand side but not the left. Would this indicate greater protection for the positive path than the negative?

RA: 我是 Ra。你正确地感知到一个天生的偏向、提供给会看的眼睛与倾听的耳朵(一个)资讯，关于比较有效率的
极性之选择。

**RA：** I am Ra. You perceive correctly an inborn bias offering to the seeing eye and listing ear information concerning the choice of the more efficient polarity.

在这个时间[如你的称呼]，我们会建议再一个完整的询问。

We would at this time, as you may call it, suggest one more full query.

92.34 **发问者：** 那么，我要尝试以一个例子说明心智的赋能者之演出。当婴儿在一生中随着时间长大，它经验到赋能者同时提供正面与负面的潜在行动或思维，容我说，让母体去经验，然后开始在母体中累积，并且在极性中以这种方式将它染色，取决于该实体持续选择由赋能者提供的极性？这是否有一点点正确？

**Questioner:** I will just, then, attempt an example of the Potentiator of Mind acting. Would, as the infant gains time in incarnation, it experience the Potentiator offering both positive and negative potential acts (or thoughts, shall I say) for the Matrix to experience, which then begin to accumulate in the Matrix, and color it one way or the other in polarity depending upon its continuing choice of that polarity offered by the Potentiator? Is this in any way correct?

**RA：** 我是 Ra。首先，容我们再次区别：原型心智与心/身/灵复合体的肉身经验过程是不同的。

**RA：** I am Ra. Firstly, again may we distinguish between the archetypical mind and the process of incarnational experience of the mind/body/spirit complex.

其次，每一个被母体触及的赋能态的确被母体所记录，但由形意者经验。

Secondly, each potentiation which has been reached for by the Matrix is recorded by the Matrix but experienced by the Significator.

形意者对于这个已赋能活动的经验当然要仰赖其催化剂与经验之过程的敏锐度。

The experience of the Significator of this potentiated activity is, of course, dependent upon the acuity of its processes of Catalyst and Experience.

在我们离开这个器皿之前，容我们问，是否有个比较简短的询问？

May we ask if there are briefer queries before we leave this instrument?

92.35 **发问者：** 有没有任何我们可以做的事，好使该器皿更舒适或改善该通讯？

**Questioner:** Is there anything that we can do to make the instrument more comfortable or improve the contact?

**RA：** 我是 Ra。该支援小组运作良好，
**RA**: I am Ra. The support group is functioning well.

The instrument, itself, might ponder some earlier words and consider their implications. We say this because the continued calling upon vital energies, if allowed to proceed to the end of the vital energy, will end this contact. There is not the need for continued calling upon these energies. The instrument must find the key to this riddle or face a growing loss of this particular service at this particular space/time nexus.

All is well. The alignments are exemplary.

I am Ra. I leave you, my friends, in the love and the light of the One Infinite Creator. Go forth, then, rejoicing in the power and in the peace of the One Infinite Creator. Adonai.
**RA**: 我是 Ra。这个实体和这个小组在一起，但处于静止沉默的状态。由于有些困惑，关于适当的方法以扩展它所捡选的任务。

**RA**: I am Ra. This entity is with this group but in a quiescent state due to some bafflement as to the appropriate method for enlarging upon its chosen task.

93.3 **发问者**: 谢谢你。我们先前曾提到，我们目前幻象的基础是极性的概念。既然我们已经定义两个极性为服务他人与服务自我，我要问：是否有一个更完整或更生动或更有启发的定义？或者有更多关于极线两端的资讯是我们现在还没有的，可以让我们有更佳的洞见，深入极性自身的本质？

**Questioner**: Thank you. The foundation of our present illusion we have stated previously to be the concept of polarity. I would ask that, since we have defined the two polarities as service to others and service to self, is there a more complete or eloquent or enlightening definition? Or any more information that we don’t have at this time on the two ends of the poles that would give us a better insight into the nature of polarity itself?

**RA**: 我是 Ra。关于第三密度的极性，不大可能有个比「服务他人」与「服务自我」更精髓或更生动的描述、由于心/身/灵复合体的变貌的特质、朝向从道德或活动的角度来感知哲学相关的概念。无论如何，我们可以使用稍微不同的辞汇来考量极性。以这种方式，或许一些实体可以得到一个丰富的洞见。

**RA**: I am Ra. It is unlikely that there is a more pithy or eloquent description of the polarities of third density than “service to others” and “service to self” due to the nature of the mind/body/spirit complex’s distortions towards perceiving concepts relating to philosophy in terms of ethics or activity. However, we might consider the polarities using slightly variant terms. In this way a possible enrichment of insight might be achieved for some.

一个实体可以从磁铁享有的物理极性，如实地考量极性。具有电气特质的负极与正极，正如同物理学的观点。

One might consider the polarities with the literal nature enjoyed by the physical polarity of the magnet. The negative and positive, with their electrical characteristics, may be seen to be just as in the physical sense.

值得注意的是，在这个脉络中，相当不可能以此评判一个实体或一个行动的极性，就好比不可能去判断一个磁铁的负极与正极的相对好(坏)。

It is to be noted in this context that it is quite impossible to judge the polarity of an act or an entity, just as it is impossible to judge the relative goodness of the negative and positive
poles of the magnet.

另一个观看极性的方式会涉及放射/吸收的概念。正面的东西是放射发光的;负面的东西是易吸收的。

Another method of viewing polarities might involve the concept of radiation/absorption. That which is positive is radiant; that which is negative is absorbent.

93.4 发问者: 现在,如果我正确地理解,在罩纱过程之前,电气极性、放射与吸收的极性,全部存在于造物的某个部分,但我们熟悉的服务他人与服务自我之极性尚未演化出来、只有在罩纱过程之后才出现、作为可能极性清单中新增的项目、你可以说、能够在造物中被制造的。这是否正确?

Questioner: Now, if I understand correctly, prior to the veiling process the electrical polarities, the polarities of radiation and absorption, all existed in some part of the creation, but the service-to-others/service-to-self polarity that we’re familiar with had not evolved and only showed up after the veiling process as an addition to the list of possible polarities, you might say, that could be made in the creation. Is this correct?

RA: 我是 Ra。否。

RA: I am Ra. No.

93.5 发问者: 你可愿更正我?

Questioner: Would you correct me on that?

RA: 我是 Ra。极性的描述、即为服务他人与服务自我、从我们造物的开端即安住于原初理则的架构之内。在罩纱过程之前,心/身/灵们采取的行动、对于它们意识的冲击没有明显到足够有效的程度、好允许这个极性的表达成为显著有用的。经过一段你们称为的时间,这个极性的表达确实发挥作用、改变心/身/灵们的偏向,好让它们最终可以被收割。罩纱过程使得极性远为有效用。

RA: The description of polarity as service to self and service to others, from the beginning of our creation, dwelt within the architecture of the primal Logos. Before the veiling process the impact of actions taken by mind/body/spirits upon their consciousnesses was not palpable to a significant enough degree to allow the expression of this polarity to be significantly useful. Over the period of what you would call time this expression of polarity did, indeed, work to alter the biases of mind/body/spirits so that they might eventually be harvested. The veiling process made the polarity far more effective.

93.6 发问者: 那么、我可以做此比喻,在大气层中发生一个极化作用,创造雷风暴、闪电、和许多活动,这个更为生动的经验可以比拟为意识中的极化创造出更为生动的经验。这会是个适当的比喻吗?

Questioner: Would you correct me on that?
Questioner: I might make the analogy, then, in that when a polarization in the atmosphere occurs to create thunderstorms, lightning, and much activity, this more vivid experience could be likened to the polarization in consciousness which creates the more vivid experience. Would this be appropriate?

RA: I am Ra. This analogy has its shallowness in that one entity's attention might be focused upon a storm for the duration of the storm. However, the storm-producing conditions are not constant, whereas the polarizing conditions are constant. Given this disclaimer, we may agree with your analogy.

93.7 发问者: 就我的理解，罩纱过程之后、首先增加的原型是第三张塔罗牌。我正假设第三号原型以某种方式被装满了东西，容我说，如此得以创造可能的极化，因为那似乎是这个特殊原则在进化过程中的一个重要目标。我是否在这方面有一点点正确？

Questioner: With the third tarot card we come to the first addition of archetypes after the veiling process, as I understand it. And I am assuming that this third archetype is, shall I say, loaded in a way so as to create, if possible, polarization, since that seems to be one of the primary objectives of this particular Logos in the evolutionary process. Am I in any way correct on this?

RA: I am Ra. In our reply to your query we ask your patience as we must needs examine the mind complex of this instrument in order that we might attempt to move the left manual appendage of the instrument. If we are not able to effect some relief from pain we shall take our leave. Please have patience while we do that which is appropriate.

【停顿 30 秒】

【Thirty-second pause.】

我是 Ra。将持续有痛苦的闪现。然而，密集痛苦的关键部分借由重新调整位置、已经获得缓解。

I am Ra. There will continue to be pain flares. However, the critical portion of the intense pain has been alleviated by repositioning.
Your supposition is correct.

93.8 Questioner: In this picture, there seems to be no large hint of polarity in this drawing except for the possible coloration of the many cups in the wheel. Part of them are colored black, and part of the cup is white. Would this indicate that each experience has within it a possible negative or positive use of that experience that is randomly generated by this seeming wheel of fortune?

RA: I am Ra. Your supposition is thoughtful. However, it is based upon an addition to the concept complex which is astrological in origin. Therefore, we request that you retain the concept of polarity, but release the cups from their strictured form. The element you deal with is not in motion in its original form, but is, indeed, the abiding sun which, from the spirit, shines in protection over all catalyst available from the beginning of complexity to the discerning mind/body/spirit complex.

Questioner: You may, rather, find polarity expressed, firstly, by the many opportunities offered in the material illusion which is imaged by the not-white and not-dark square upon which the entity of the image is seated; secondly, upon the position of that seated entity. It does not meet opportunity straight on, but glances off to one side or another.

Indeed you may, rather, find polarity expressed, firstly, by the many opportunities offered in the material illusion which is imaged by the not-white and not-dark square upon which the entity of the image is seated; secondly, upon the position of that seated entity. It does not meet opportunity straight on, but glances off to one side or another.

In the image you will note a suggestion that the offering of the illusion will often seem to suggest the opportunities lying upon the left-hand path or, as you might refer to it more...
simply, the service-to-self path. This is a portion of the nature of the Catalyst of the Mind.

93.9 Questioner: The feet of the entity seem to be on an unstable platform that is dark to the rear and light to the front. I am guessing that possibly this indicates that the entity standing on this could sway in either direction, toward the left or the right-hand path. Is this in any way correct?

RA: I am Ra. This is most perceptive.

93.10 Questioner: The bird, I am guessing, might be a messenger, the two paths depicted by the position of the wings, bringing catalyst which could be used to polarize on either path. Is this in any way correct?

RA: I am Ra. This is a correct perception that the position of the winged creature is significant. The more correct perception of this entity and its significance is the realization that the mind/body/spirit complex is, having made contact with its potentiated self, now beginning its flight towards that great Logos which is that which is sought by the adept.

Further, the nature of the winged creature is echoed both by the female holding it and the symbol of the female upon which the figure’s feet rest; that is, the nature of catalyst is overwhelmingly of an unconsciousness, coming from that which is not of the mind and which has no connection with the intellect, as you call it, which precedes or is concomitant with catalytic action.

All use of catalyst by the mind is applied consciously to catalyst. Without the conscious intent, the purpose of catalyst will not be fulfilled: through mental activity, conceptualization, and imagination.
All uses of catalyst by the mind are those consciously applied to catalyst. Without conscious intent the use of catalyst is never processed through mentation, ideation, and imagination.

93.11 发问者：我想要，如果可能的话，一个我们称为心智的催化剂的活动的例子，来说明一位特定个体经历它的过程。Ra 可以给一个那种例子吗？

Questioner: I would like, if possible, an example of the activity we call Catalyst of the Mind in a particular individual undergoing this process. Could Ra give an example of that?

RA：我是 Ra。所有突击你感官的东西都是催化剂。当我们透过这个器皿对这个支援小组讲话，提供催化剂。这个小组的每位成员身体的配置、透过舒适/不舒适提供催化剂。事实上，所有未经处理的、来到心/身/灵复合体面前并引起注意的东西都是催化剂。

RA：I am Ra. All that assaults your senses is catalyst. We, in speaking to this support group through this instrument, offer catalyst. The configurations of each in the group of body offer catalyst through comfort/discomfort. In fact all that is unprocessed that has come before the notice of a mind/body/spirit complex is catalyst.

93.12 发问者：那么，目前当我们觉察到 Ra 的通讯、我们接收到心智的催化剂，接着当我们身体感测到所有输入身体的信号，我们接收到身体的催化剂。那么 Ra 可否描述灵性的催化剂，我们此时是否也接收到那种催化剂？如果没有，Ra 可否给予那种例子？

Questioner: Then presently we receive catalyst of the mind as we are aware of Ra’s communication, and we receive catalyst of the body as our body senses all of the inputs to the body, as I understand it. But could Ra then describe catalyst of the spirit, and are we at this time receiving that catalyst also? And if not, could Ra give an example of that?

RA：我是 Ra。身体正在处理的催化剂即是身体的催化剂。心智正在处理的催化剂即是心智的催化剂。灵性正在处理的催化剂即是灵性的催化剂。一个单独的心/身/灵复合体可以使用任何引起它注意的催化剂：不管是透过身体及其感官，或透过心理活动或透过任何其他比较高度发展的来源，并且以它独特的方式使用这个催化剂，形成一个对它而言独特的经验，附带它的偏向。

RA：I am Ra. Catalyst being processed by the body is catalyst for the body. Catalyst being processed by the mind is catalyst for the mind. Catalyst being processed by the spirit is catalyst for the spirit. An individual mind/body/spirit complex may use any catalyst which comes before its notice—be it through the body and its senses, or through mentation, or through any other more highly
developed source—and use this catalyst in its unique way to form an experience unique to it, with its biases.

93.13 发问者：心智的催化剂这个原型是理则的一个模型、为了(实践)它最有效率的计划、针对心智催化剂的活动或用途或行动，我这么说正确吗？

Questioner: Would I be correct in saying that the archetype for the Catalyst of the Mind is the Logos’s model for its most efficient plan for the activity or use or action of the catalyst of the mind?

RA: 我是 Ra。是的。

RA: I am Ra. Yes.

93.14 发问者：那么该行家在每个状况中、逐渐熟悉理则的原型，然后能够为了进化、最有效率地使用理则的计划。这是否正确？

Questioner: Then the adept, in becoming familiar with the Logos’s archetype in each case, would then be able to most efficiently use the Logos’s plan for evolution. Is this correct?

RA: 我是 Ra。是的。我是 Ra。在原型心智中，一个实体有这个资源，并不属于一个特定的进化计划，毋宁说是一个进化本质的蓝图或架构。这点似乎只是一个很小的差别，但在更清晰感知深邃心智这部分资源的用途上，有其显著意义。

RA: I am Ra. In the archetypical mind one has the resource of not specifically a plan for evolution, but rather a blueprint or architecture of the nature of evolution. This may seem to be a small distinction, but it has significance in perceiving more clearly the use of this resource of the deep mind.

93.15 发问者：那么 Ra 当时呈现这些图像、就是我们现在知道的塔罗，好让那个时期的埃及人行家们能够加速他们的个人进化。这是否正确，Ra 呈现这些图像是否有任何其他理由？

Questioner: Then Ra presented the images which we know now as the tarot so that the Egyptian adepts of the time could accelerate their personal evolution. Is this correct, and was there any other reason for the presentation of these images by Ra?

RA: 我是 Ra。你是正确的。

RA: I am Ra. You are correct.

93.16 发问者：那么，这些图像或塔罗牌是否还有任何其他用途或价值，是我刚才没有提到的？

Questioner: Are there any other uses at all of value of these images or tarot cards than the one I just stated?

RA: 我是 Ra。对于学生而言，这些塔罗图像提供一个学习/教导进化过程的资源。对于任何其他实体，这些图像只是图片、再无更多(意义)。

RA: I am Ra. To the student, the tarot images offer a resource for learn/teaching the processes of evolution. To any other entity these
images are pictures and no more.

93.17 **发问者：** 我刚才特别想到一件事，即 Ra 曾在稍早的集会说道塔罗为一个占卜的系统。你可否告诉我、你对那件事的意思？

**Questioner**: I was specifically thinking of the fact that Ra, in an earlier session, spoke of the tarot as a system of divination. Could you tell me what you meant by that?

**RA**: 我是 Ra。由于迦勒底人的影响，原型图像的系统被那个时期的祭司纳入一个以占星为基础的研究、学习、占卜之系统。这不是 Ra (当初)发展塔罗的目的。

**RA**: I am Ra. Due to the influence of the Chaldees, the system of archetypical images was incorporated by the priests of that period into a system of astrologically based study, learning, and divination. This was not a purpose for which Ra developed the tarot.

93.18 **发问者：** 第三张牌同样显示一根魔法杖、我假设它位于右手；魔法杖顶端是圆型的魔法形状。我猜想心智的催化剂暗示着最终可能使用魔法，借由图中的魔法杖表达这个意思，我是否有一点点正确？

**Questioner**: The third card also shows the wand (I am assuming it is) in the right hand; the ball at the top being the round magical shape. Am I in any way correct in guessing that Catalyst of the Mind suggests possible eventual use of the magic depicted by this wand?

**RA**: 我是 Ra。魔法杖的起源来自占星学、(你)可以把这个图像从它狭窄的限制中释放。灵性力量的球体确实是个表征，即对于有远见的行家而言、每个机会都孕育着最奢华的魔法可能性。

**RA**: I am Ra. The wand is astrological in its origin and as an image may be released from its stricture. The sphere of spiritual power is an indication, indeed, that each opportunity is pregnant with the most extravagant magical possibilities for the far-seeing adept.

93.19 **发问者：** 该实体的衣服是透明的、这个事实会指出罩纱对于心智催化过程呈现它的半渗透性？

**Questioner**: Would the fact that the clothing of the entity is transparent indicate the semi-permeability of the veil for the mental catalytic process?

**RA**: 我是 Ra。我们必得再次停顿。

**RA**: I am Ra. We again must pause.

【15 秒停顿】

[Fifteen-second pause.]

我是 Ra。我们在较不理想的状态下继续。无论如何，由于这个器皿的本质对我们开放，我们的小径相当通畅，我们将继续。由于突发的痛苦、我们要求你重复上次的询问。
I am Ra. We continue under somewhat less-than-optimal conditions. However, due to the nature of this instrument’s opening to us, our pathway is quite clear, and we shall continue. Due to pain flares we must ask that you repeat your last query.

93.20 Questioner: 我刚才在想第三张牌上的外衣是透明的，这是否指出横亘于显意识与潜意识心智之间的罩纱的半可渗透特质？

Questioner: I was just wondering if the transparency of the garment on the third card indicates the semi-permeable nature of the veil between conscious and subconscious?

RA: 我是Ra。这是一个经过深思的感知, 不能说是不正确的。然而，一般而言，(图中)被设计的暗示反映了我们稍早的建议，即催化剂的本质属于无意识; 也就是说，穿过罩纱的向外催化剂。

RA: I am Ra. This is a thoughtful perception and cannot be said to be incorrect. However, the intended suggestion, in general, is an echo of our earlier suggestion that the nature of catalyst is that of the unconscious; that is, outward catalyst comes through the veil.

你所有感知的东西、似乎是被有意识地感知。这并不是正确的假定。你所有感知的东西是被无意识地感知为催化剂。在心智开始欣赏催化剂之际，容我们说，催化剂已经过罩纱的过滤，在某些案例中，(即使)在表面上最清晰的感知中，仍有许多部分是被遮蔽的。

All that you perceive seems to be consciously perceived. This is not the correct supposition. All that you perceive is perceived as catalyst unconsciously. By the, shall we say, time that the mind begins its appreciation of catalyst, that catalyst has been filtered through the veil, and in some cases much is veiled in the most apparently clear perception.

93.21 Questioner: 在这幅图画上头，该实体的头部有个蛇的装饰，对于它的显著意义，我感到有点茫然。它属Ra(的设计)吗？如果是，它表示什么？

Questioner: I'm at a loss to know the significance of the serpents that adorn the head of the entity on this drawing. Are they of Ra, and, if so, what do they signify?

RA: 我是Ra。它的特质与文化有关，在该文化中，这种蛇的图像是智慧的象征。确实，对于这类图像的一般用户，或许对于这部分概念的最准确意涵是了解蛇在魔法上是强大的。

RA: I am Ra. They are cultural in nature. In the culture to which these images were given the serpent was the symbol of wisdom. Indeed, to the general user of these images perhaps the most accurate connotation of this portion of the concept complexes might be the realization that the serpent is that which is powerful.
magically.

就正面的意义，蛇会出现在人像身体的靛蓝色光芒位置。若意图呈现负面的意义，一个人可以发现蛇位于太阳神经丛中心。

In the positive sense this means that the serpent will appear at the indigo-ray site upon the body of the image figures. When a negative connotation is intended one may find the serpent at the solar plexus center.

93.22 发问者：这只蛇有任何重要意义吗？在我们在这个幻象中经验的蛇，是否有任何极性？

Questioner: Is there any significance to the serpent? Is there any polarity to the serpent as we experience it in this illusion?

RA: 我是 Ra。我们假设你发问的蛇指的是用在这些图像中的(符号)、而非该第二密度的生命形态、它是你们经验的一部份。在某个与你们并存的文化中、但不是你们自己的文化、蛇的形态有其重要意义；也就是说，蛇作为[有些实体称为]亢达里尼的象征，那是我们在先前的资料*已经讨论过的。

RA: I am Ra. We assume that you question the serpent as used in these images rather than the second-density life form which is a portion of your experience. There is a significance to the serpent form in a culture which coexists with your own but which is not your own; that is, the serpent as symbol of that which some call the kundalini, and which we have discussed in previous material.*

【*先前在 49.5-6 曾涵盖】
[*Previously covered in 49.5–6.]

93.23 发问者：关于第三张牌，是否还有任何其他层面、Ra 可以在此时评论?

Questioner: Is there any other aspect of this third card that Ra could comment on at this time?

RA: 我是 Ra。我们可以说、对于另一个学生、还有许多层面是它可以注意与思量的。然而，教导/学习的本质是避免侵犯学生的学习/教导领域。我们相当愿意评论任何学生可能做出的所有观察。超过这个(界限)、我们就不能多说、对任何学生都一样。

RA: I am Ra. There may be said to be many aspects which another student might note and ponder in this image. However, it is the nature of teach/learning to avoid trespass into the realms of learn/teaching for the student. We are quite agreed to comment upon all observations that the student may make. We cannot speak further than this for any student.

我们愿附带说明, 我们期待每个学生都在处理各个图像中, 自然地产生一个独特的感知经验。因此, 我们不期待一个发问者可以为所有学生全面概括所有问题。毋宁说，我们期待与接受发问
者将问一部分的问题*, 然后建立起一系列关于各个原型的概念，然后提供每个继起的学生机会，进行有关原型心智更通晓的研究。

We would add that it is expected that each student shall naturally have an unique experience of perception dealing with each image. Therefore, it is not expected that the questioner ask comprehensively for all students. It is, rather, expected and accepted that the questioner will ask a moiety of questions which build up a series of concepts concerning each archetype which then offer to each succeeding student the opportunity for more informed study of the archetypical mind.*

【*在这文脉中，一部分(moiety)可以被定义为：部分，尤其是比较小的份额。】 [*In this context, moiety can be defined as “part or portion, especially a lesser share.”]

此时，容我们请求再一个询问。我们高兴地报告这个器皿已经记得要求保存一些转移能量，好让回到清醒状态的过渡期更舒适。所以，我们发现还有足够的能量接受再一个询问。

May we ask for one more query at this time. We are pleased to report that this instrument has remembered to request the reserving of some transferred energy to make more comfortable the transition back to the waking state. Therefore, we find that there is sufficient energy for one more query.

93.24 发问者：我正假设你的意思是一个完整的问题，我将提出那个问题：我想要知道安卡十字架形状的重要意义，如果回答内容会太多，我就只问有没有任何我们可以做的事，可使该器皿更舒适或改善该通讯？

Questioner:I am assuming that you mean one full question, and I’ll make that question:I’d like to know the significance of the shape of the crux ansata, and if that’s too much of an answer I will just ask if there is anything we can do to make the instrument more comfortable or improve the contact?

RA：我是 Ra。对于一个喜欢谜题的实体而言，这个图像之内包含一些数学比例可以产出有益的洞见。我们不打算揭开这个谜题。

RA: I am Ra. There are mathematical ratios within this image which may yield informative insights to one fond of riddles. We shall not untangle the riddle.

我们可以指出安卡十字架是原型心智的概念复合体的一部分：圆圈意味着灵性的魔法；十字架意味着显化的本质、唯有透过失去才被珍惜。是故，安卡十字架可以被视为一个永恒的图像、在显化中并且穿越显化，透过牺牲和蜕变显化物、超越显化。

We may indicate that the crux...
ansata is a part of the concept complexes of the archetypical mind: the circle indicating the magic of the spirit; the cross indicating that nature of manifestation which may only be valued by the losing. Thus the crux ansata is intended to be seen as an image of the eternal in and through manifestation, and beyond manifestation, through the sacrifice and transformation of that which is manifest.

The support group functions well. The swirling waters experienced by the instrument since our previous working have substantially aided the instrument in its lessening of the distortion of pain.

All is well. The alignments are well guarded.

We leave you, my friends, in the love and the light of the Infinite One. Go forth, therefore, rejoicing in the power and in the peace of the One Infinite and Glorious Creator. Adonai.
94.3 发问者：有没有任何我们可以做、却还没做的事，好治疗这个状况、于是该器皿不会经验这痛苦、或没那么痛？

Questioner: Is there anything that we can do that we are not doing to remedy this situation so that the instrument does not experience this pain or as much of it?

RA：我是 Ra。由于这是一个早已存在的扭曲复合体，你们能做的很少。这些扭曲依来源由三部份构成：

RA: I am Ra. There is little that can be done due to a complex of pre-existing distortions. The distortions are triple in the source:

容我们说，你们外科医生小于适当程度的工作容许其左腕区域出现各种扭曲。

There is the, shall we say, less-than-adequate work of your chirurgeons which allows for various distortions in the left wrist area.*

【*在这文脉中，外科医生(chirurgeon)就只是外科医生的古老的替代单词。】
[*In this context, chirurgeon is simply an archaic alternative for the word “surgeon.”]

被称为系统性红斑狼疮的扭曲导致其左臂与右臂的较低部位的肌肉组织、都在正常的[容我们说]配置中允许扭曲（进入）。

There is the distortion called systemic lupus erythematosus which causes the musculature of the lower left and right arms to allow for distortions in the normal, shall we say, configuration of both.

最后，存在神经损伤，从胸廓出口到两边的附肢，但在左边尤其严重。

Lastly, there is the nerve damage, more especially to the left, but in both appendages from the thoracic outlet.

当该器皿处于清醒行为的动线当中，它可以回应各种敲响痛苦警钟*的讯号，从而警醒心智复合体，随后以许多细微的配置来移动肉体复合体，缓解各种扭曲。如前所述，你们的朋友对这些扭曲致意，就在这个工作开始之前的瞬间。

In the course of the waking behavior the instrument can respond to the various signals which ring the tocsin of pain, thus alerting the mind complex, which in turn moves the physical complex in many and subtle configurations which relieve the various distortions. Your friend greets these distortions, as has been stated before, immediately prior to the beginning of the working.*

【*在这文脉中，警钟(tocsin)可以被定义为：警报或或警告的讯号。】
[*In this context, tocsin can be defined as meaning “alarm or warning signal.”]

然而，在工作期间，该器皿并未与它的黄色光芒化学载具同在，因此不可能
(执行)许多微小的动作、那些可以最有效协助减轻扭曲的动作。即使是最粗糙的(肉体)运作，Ra 都必须小心地检验该心智复合体的心理配置，才能去运作。使用一个黄色光芒载具不是我们的技能。

However, during the working the instrument is not with its yellow-ray chemical vehicle, and thusly the many small movements which could most effectively aid in the decrease of these distortions is not possible. Ra must carefully examine the mental configurations of the mind complex in order to make even the grossest manipulation. It is not our skill to use a yellow-ray vehicle.

在某些情况，覆盖物的重量有一些与这些扭曲相关之有害效应，因此我们提出一件你们可以完成的小事情；那就是，一个稍微举起床罩、以离开身体、的骨架。为了补偿温暖的减损、我们会认为可以穿上温暖手部附肢的纺织材料。

The weight of the cover has some deleterious effect upon these distortions in some cases, and thus we mentioned that there was a small thing which could be done; that is, the framing of that which lifted the coverlet from the body slightly. In order to compensate for loss of warmth the wearing of material warming the manual appendages would then be indicated.

94.4 发问者：我立刻想到该器皿穿

94.5 发问者：在你的陈述中，接近开头的部分，你说「你们…小于适当程度的工作」，那儿有个字我完全不懂。你是否熟悉我正尝试理解的那个字？

94.6 发问者：那么我们必须等到抄写这份资料的时候了。我假设我们的第五密度、负面朋友并未全时段引发该扭曲、只因为他想要强调该事实：该器皿只有在她尝试一个服务他人的工作时才会遭受扭曲，于是，尝试来扼杀该工作。这是否正确？
Questioner: We’ll have to wait until we transcribe the material then. I assume that our fifth-density negative friend doesn’t cause the distortion all the time simply because he wishes to emphasize the fact that the instrument is going to be distorted only if she attempts one of these service-to-others workings, therefore attempting to stifle the working. Is this correct?

RA: 我是 Ra。这只有部分正确。不正确的部分是: 你所说的这个实体发现它的威力尚不足以发起持续的袭击、作用在这个器皿的肉体载具之上, 接着, 容我们说, 已经选择在更有效的空间/时间链结点[属于于这个器皿的经验]、提供它的服务。

RA: I am Ra. This is partially correct. The incorrect portion is this: The entity of which you speak has found its puissance less than adequate to mount a continuous assault upon this instrument’s physical vehicle and has, shall we say, chosen the more effective of the space/time nexi of this instrument’s experience for its service. *

【*在这文脉中, 威力(puissance)可以被定义为: 去完成或实现的力量; 效力。】 [*In this context, puissance can be defined as “the power to accomplish or achieve; potency.”]

94.7 发问者: 你能否告诉我，为什么在最近几次的场合中，我感觉如此极度地疲倦？

Questioner: Could you tell me why I have felt so extremely tired on several recent occasions?

RA: 我是 Ra。这是先前已经涵盖的题材。*

RA: I am Ra. This has been covered in previous material.*

【*先前在 81.2~ 81.8 曾涵盖】

[Previously covered in 81.2–8.]

你们现在经验的通讯花费特定额度的能量、即这个小组的每个成员在此生带入显化的能量。虽然这个代价最猛烈的部分落在该器皿头上，它在投胎前就设计好、装备着马甲*, 也就是信心与意志的光亮与欢喜之盔甲, 到达一个远远为清醒知觉的程度、超过大多数的心/身/灵复合体能够享有的程度、而无须许多的训练与启蒙。

The contact which you now experience costs a certain amount of the energy which each of the group brought into manifestation in the present incarnation. Although the brunt of this cost falls upon the instrument, it is caparisoned by pre-incarnative design with the light and gladsome armor of faith and will to a far more conscious extent than most mind/body/spirit complexes are able to enjoy without much training and initiation.*
【在这文脉中，装备着马甲（caparisoned）可被定义为：披挂着装饰性的覆盖物或衣服。】

[*In this context, caparisoned can be defined as “outfitted with an ornamental covering or clothing.”]

属于支援小组的成员也在服务他人中、提供意志与信心的精华，支援该器皿，当它完整地释放自我以服务太一造物者之际。所以，支援小组的每位成员也经验到灵性的疲惫、跟肉体能量短缺难以区别。除了每一位去试验这股疲惫，每个成员将发现肉体能量位于其寻常的变貌（水平）。

Those of the support group also offer the essence of will and faith in service to others, supporting the instrument as it releases itself completely in the service of the One Creator. Therefore, each of the support group also experiences a weariness of the spirit which is indistinguishable from physical energy deficit, except that if each experiments with this weariness, each shall discover the physical energy in its usual distortion.

94.8 发问者：谢谢你。我真的无意重温过去的题材。我应该更谨慎地表达我的问题、好让…那是我期待的。我刚才尝试针对我猜疑的事实获得肯定。从现在起，我将更小心地提问。

Questioner: Thank you. I really didn’t mean to go over previous material. I should have phrased my question more carefully so that. . . that is what I expected. I was trying to get confirmation of the fact that I suspected that. I will be more careful in questioning from now on.

94.8 发问者：如果真是如此，这似乎是该谜题的一部分，关于Ra所说的、我存在状态的方式。我恐怕如果我没有成功地工作我的各种人类扭曲、我将要为失去该通讯负责。不过Ra也建议，过度致力（呈现）任何结果都是不智的。Ra可否评论这些想法？

Questioner: Then she says: "If this is so, this seems to be part of the riddle about the manner of beingness that Ra spoke of. I fear if I do not work successfully on my human distortions I
shall be responsible for losing the contact. Yet also Ra suggests the over-dedication to any outcome is unwise. Could Ra comment on these thoughts?"

RA: 我是 Ra。我们进行一般的评论,首先、关于该通讯的询问、再一次指出该器皿以有色的偏差眼睛观看其心/身/灵复合体。

RA: I am Ra. We comment in general, first upon the query about the contact which indicates, once again, that the instrument views the mind/body/spirit complex with jaundiced eye.

每个正在寻求的心/身/灵复合体都几乎必定拥有不成熟与不理性的行为。同样地，这个实体、如同几乎所有的寻求者，已经在这个肉身经验的架构中完成可观的工作，并且的确发展出成熟与理性。这个实体竟然未能看见已经完成的事项，而只看见那等着被完成的事项，值得好好地注意。的确，任何寻求者发现自己内在有这个理智/情感与理智变貌之情结，应该思量批判可能并无效力。

Each mind/body/spirit complex that is seeking shall almost certainly have the immature and irrational behaviors. It is also the case that this entity—as well as almost all seekers—has done substantial work within the framework of the incarnative experience and has, indeed, developed maturity and rationality. That this instrument should fail to see that which has been accomplished and see only that which remains to be accomplished may well be noted. Indeed, any seeker discovering in itself this complex of mental and mental/emotional distortions shall ponder the possible non-efficacy of judgment.

当我们靠近该询问的第二部分，我们查看冒犯自由意志的可能性。无论如何，我们相信我们可以在混淆法则的边界之内回答。

As we approach the second portion of the query we view the possibility of infringement upon free will. However, we believe we may make reply within the boundaries of the Law of Confusion.

这个特殊的器皿并未受训，也没有研读或工作任何修练(纪律)以接触 Ra。我们已说过许多次，我们能够接触这个小组、使用这个器皿、因为这个器皿献身于服务太一无限造物者的纯粹度，也因为这个小组中每位成员享有大量的和谐与接纳；这个情况使得支援小组得以在没有显著扭曲的情况下运作。

This particular instrument was not trained, nor did it study, nor worked it at any discipline in order to contact Ra. We were able, as we have said many times, to contact this group using this instrument because of the purity of this instrument’s dedication to the service of the One Infinite Creator, and also because of the great amount of harmony and acceptance enjoyed each by each within the group; this
situation making it possible for the support group to function without significant distortion.

We are humble messengers. How can any thought be taken by an instrument as to the will of the Creator?

We thank this group that we may speak through it, but the future is mazed. We cannot know whether our geste may, after one final working, be complete.*

【*在这文脉中，冒险故事(geste)可以被定义为：一个冒险的故事或开拓的举止。】
[*In this context, geste may be defined as “a tale of adventure” or “a deed or exploit.”]

那么，该器皿能否思考一会儿，它将会停止服务于太一无限造物者？我们请求该器皿思量这些询问与观察。

Can the instrument, then, think for a moment that it shall cease in the service of the One Infinite Creator? We ask the instrument to ponder these queries and observations.

94.10 发问者：在上次集会，Ra 曾讲述对于表面上最清晰的感知、仍有许多部分被遮蔽。Ra 可否详述这个叙述的意思？我假设这意味着对于我们的肉体感知、跟光谱等等有关、的极限之外的所有东西的一种遮蔽，但我的直觉是应该还有更多东西被遮蔽。Ra 可愿详述那个概念？

Questioner: From the previous session the statement was made that much is veiled to the most apparently clear observation. Would Ra expand on what was meant by that statement? I assume that this means the veiling of all of that that is outside the limits of what we call our physical perception having to do with the spectrum of light, etc., but I also intuit there is more than that veiled. Would Ra expand on that concept?

RA：我是 Ra。你的假定是敏锐的。的确，我们没有暗示你们肉体器官[属于你们现在的幻象]的限制是罩纱过程的一部分。你们肉体的种种限制是它们本然的样子。

RA: I am Ra. You are perceptive in your supposition. Indeed, we meant not any suggestions that the physical apparatus of your current illusion were limited as part of the veiling process. Your physical limits are as they are.

无论如何，因为每个心/身/灵复合体的各种独特偏向，偶尔会有一些相当简单的变貌的实例，当时却没有这类变貌表面上的起因。让我们使用这例子：一
个强壮且不成熟的男性，他遇见一个年轻的女性并且和她清晰地对话。该女子的肉体形态有适当的配置促使这位男性实体活化其红色光芒性欲冲动。

However, because of the unique biases of each mind/body/spirit complex, there are sometimes quite simple instances of distortion when there is no apparent cause for such distortion. Let us use the example of the virile and immature male who meets and speaks clearly with a young female whose physical form has the appropriate configuration to cause, for this male entity, the activation of the red-ray sexual arousal.

说出的话语可能只是简单的主题、好比姓名、有关职业的资讯、以及各式各样常见的声音振动复合体之交换。然而，该男性实体几乎用了它拥有的、所有可用的意识去登录该女性的魅力特点。对于该女性，可能也是如此。

The words spoken may be upon a simple subject such as naming, information as to the occupation, and various other common interchanges of sound vibratory complex. The male entity, however, is using almost all the available consciousness it possesses in registering the desirability of the female. Such may also be true of the female.

于是，这一整个资讯的交换可能是毫无意义的，因为真正的催化剂属于身体。这被无意识地控制，并且不是一个有意

Thusly an entire exchange of information may be meaningless because the actual catalyst is of the body. This is unconsciously controlled and is not a conscious decision. This example is simplistic.

94.11 发问者：我已画了一张小图表、我简单地展示一个代表催化剂的箭头、以直角穿透一条代表罩纱的直线，然后储存于两个贮藏库的其中之一，我称呼其中一个位于右手途径，另一个位于左手途径。接着我把这两个贮藏库标示为经验，当催化性作用通过罩纱的过滤，进入其中一个宝库。这是不是一个很粗糙的类比，说明催化剂通过罩纱的过滤，成为经验的过程?

Questioner: I have drawn a small diagram in which I simply show an arrow which represents catalyst penetrating a line at right angles to the arrow, which is the veil, and then depositing in one of two repositories: one which I would call on the right-hand path, one on the left-hand path. And I have labeled these two repositories for the catalytic action as it's filtered through the veil "the Experience." Would this be a very rough analogy of the way the catalyst is filtered through the veil to become experience?

RA: 我是 Ra。再次地，你有部分是正确的。心/身/灵复合体的各种较深偏

向导引催化剂迂回航行在正面性与负
面性的许多岛屿之间，好比深邃心智是一个群岛遍布的海洋。然而，这个类比不正确的部分在于它没有考虑进一步极化的确切过程，即显意识心智察觉来自深邃心智的部分极化的催化剂之后，进一步的极化十分肯定是可得的。

**RA:** 我是 Ra。再次，你们是部分正确的。深邃心智更深层的偏见引导催化剂围绕著许多积极和消极的岛屿行动，就像在深邃心智的许多岛屿之间。然而，这个类比不正确的部分在于它没有考虑进一步极化的确切过程，即显意识心智察觉来自深邃心智的部分极化的催化剂之后，进一步的极化十分肯定是可得的。

**发问者：**在我看来，心智的经验会如此这般地行动以改变罩纱的特质，好让被过滤的催化剂更可以透过该实体逐渐增多选取的偏好而更可以接受。举例来说，如果他已经选择右手途径，心智的经验会改变罩纱的渗透性去接受越来越多的正面催化剂，反之亦然，如果左手途径是被反复选择的途径，他就更可能接触到更多的负面催化剂。这是否正确？

**RA：**我是 Ra。这不只是正确的，还有进一步的衍生结果。当一个实体增添经验，若它走在服务他人的途径上，它将越来越频繁地选择正面诠释催化剂；如果它经历的是服务自我的途径，则它将越频繁地选择负面诠释催化剂。

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**RA：**我是 Ra。这不只是正确的，还有进一步的衍生结果。当一个实体增添经验，若它走在服务他人的途径上，它将越来越频繁地选择正面诠释催化剂；如果它经历的是服务自我的途径，则它将越频繁地选择负面诠释催化剂。

**发问者：**那么，该原理设计催化剂的行为的机制、导致了经验，计划这个机制是为了自我加速(进化)、因为它会创造这个可变动的渗透性过程[属于已选择路径的一个机能]。这是不是一个适当的陈述？

**发问者：**那么，该原理设计催化剂的行为的机制、导致了经验，计划这个机制是为了自我加速(进化)、因为它会创造这个可变动的渗透性过程[属于已选择路径的一个机能]。这是不是一个适当的陈述？
the function of the chosen path. Is this an adequate statement?

RA: 我是 Ra。在我们刚才讨论的概念中，没有可变动的渗透性过程牵涉其中。除此之外，你是相当正确的。

RA: I am Ra. There is no variable permeability involved in the concepts we have just discussed. Except for this, you are quite correct.

94.14 发问者: 我可以理解，一个贫乏的字眼，一个给催化剂的原型，或一个心智的催化剂之模型的必要性，但要有一个心智的经验的蓝图或模型是什么原因？除了一个可存放正面与负面催化剂的双重贮藏库的简单模型，有没有别的原因？在我看来，若经验的模型没有被制造，自由意志之第一变貌可以获得更好的服务。你能不能为我澄清这点？

Questioner: I can understand, to use a poor term again, the necessity for an archetype for Catalyst, or a model for Catalyst of the Mind, but what is the reason for having a blueprint or model for Experience of the Mind other than this simple model of the dual repository for the negative and positive catalyst? It would seem to me that the First Distortion of Free Will would be better served if no model for experience were made. I'm somewhat confused on this. Could you clear it up?

RA: 我是 Ra。你的问题肯定是有趣的，你的困惑有希望产生结果。我们不能替学生学习/教导。我们简单地指出，如我们曾经提到的*，不同原型对于男性与女性的吸引力。我们建议朝这条路思考、可能证实有结果。

RA: I am Ra. Your question is certainly interesting and your confusion hopefully productive. We cannot learn/teach for the student. We shall simply note, as we have previously,* the attraction of various archetypes to male and to female. We suggest that this line of consideration may prove productive.

【*先前在 87.28, 91.18 与 92.20 提到。】
[+Noted previously in 87.28, 91.18, and 92.20.]

94.15 发问者: 在第四号原型中，这张牌显示一个男性的身体面向前方，我假设这指出心智的经验将向外伸展，去碰触催化剂。然而，朝向左边的脸庞向我暗示，在碰触催化剂的过程中，负面催化剂的威力与效应将比正面的更为明显。Ra 可否就此评论？

Questioner: In the fourth archetype the card shows a male whose body faces forward. I assume this indicates that the Experience of the Mind will reach for catalyst. However, the face is to the left, indicating to me that, in reaching for catalyst, negative catalyst will be more apparent in its power and effect than the positive. Would Ra comment on this?
我是 Ra。心智的经验并不向外伸展，喔，学生，而是秉持坚定的威信紧握住被给予的东西。你的评论的其他部分是敏锐的。

RA：I am Ra. The archetype of Experience of the Mind reaches not, O student, but with firm authority grasps what it is given. The remainder of your remarks are perceptive.

94.16 发问者：经验坐在物质幻象的方块物体上，该方块的颜色要比第三号牌暗许多。然而，在这个方块内部有一只猫。我在猜想当经验被获得时，幻象的第二密度本质被理解，接着负面与正面观点分离开来。RA 可否就此评论？

Questioner: Experience is seated on the square of the material illusion which is colored much darker than in Card Number Three. However, there is a cat inside this. I am guessing that as experience is gained the second-density nature of the illusion is understood, and the negative and positive aspects are separated. Would Ra comment on this?

RA：我是 Ra。这个诠释明显地与 Ra 的意向不同。我们将注意力导引到那守卫的大猫的文化意义上。喔，学生，它守卫着什么东西？它带着何种鲜明旗帜去照亮显化的黑暗？

RA：I am Ra. This interpretation varies markedly from Ra's intention. We direct the attention to the cultural meaning of the great cat which guards. What, O student, does it guard? And with what oriflamme does it lighten that darkness of manifestation?*

【*在这文脉中，鲜明旗帜(oriflamme)可被定义为：激励人心的原则、理想或标志。】

【*In this context, oriflamme can be defined as “inspiring principle, ideal, or symbol.”】

极性确实存在；分离并不存在，除了透过筛选，那是经验累积的结果。这张安坐的人像[有着乳白色脚及其指向性的脚(fooch)]之配置还意图产生其他一些印象。

The polarities are, indeed, present; the separation nonexistent except through the sifting which is the result of cumulative experience. Other impressions were intended by this configuration of the seated image with its milk-white leg and its pointed foot.

94.17 发问者：Ra 刚才通讯的最后一个字是什么？我听得不大清楚。

Questioner: What was the last word that Ra communicated? I didn’t quite hear it.

RA：我是 Ra。我们说了声音振动复合体，脚。由于某些痛苦爆发，我们偶尔在说话时比较不稳固。无论如何，对于这个工作，路是开放的，状态保持良好。如果在传达上有任何困难，请继续询问。

RA：I am Ra. We said sound vibration composite, foot. Due to some pain outbursts, we are sometimes less solid in speaking. Nonetheless, the path is open for the work, the condition good. If in transmission there are any difficulties, please continue to ask.
RA: I am Ra. We spoke the sound vibration complex, foot. Due to some pain flares we are at times less than secure in the speaking. However, the way is open, and conditions remain good for this working. Please continue to query if there is any difficulty in transmission.

94.18 Questioner: In Card Three the feet of the female entity are upon the unstable platform, signifying dual polarity by its color. In Card Four, one foot pointed indicates that if the male entity stands on the toe it would be carefully balanced. The other foot is pointed to the left. Ra can you comment on my observation that if the entity stands on this foot it will be very, very carefully balanced?

RA: I am Ra. This is an important perception, for it is a key to not only this concept complex but to others as well.

You may see the T-square which at times riven as is one foot from secure fundament by the nature of experience, yet still—by this same nature of experience—is carefully, precisely, and architecturally placed in the foundation of this concept complex, and, indeed, in the archetypical mind complex.*

【*在这文脉中, 裂开(riven)可以被定义为: 撕开、裂开。】
[*In this context, riven can be defined as “to tear apart; to rend”.]

经验*拥有的特质能够更有效、更尖锐地表达经验的架构, 同时包括结构的脆弱性与稳固性。

Experience* has the nature of more effectively and poignantly expressing the architecture of experience, both the fragility of structure and the surety of structure.

【*第四号牌, 心智的经验。】
[*Card Number Four, Experience of the Mind.]

94.19 Questioner: In my view, as to the fourth card, the male entity's configuration, he is looking to the left, the right foot is pointed to the left. This card suggests...
示对于左手途径，你必须处在防卫的位置，但关于右手途径的保护，你则无须担心。Ra 可愿就此评论？

Questioner: It would seem to me that from the configuration of this male entity in Card Four—who looks to the left, and the right foot is pointed to the left—that this card would indicate that you must be in a defensive position with respect to the left-hand path, with no need to concern yourself about protection with respect to the right-hand path. Would Ra comment on that?

RA: 我是 Ra。再次地，这并不是我们在建构这张图像时想要提供的建议。然而，不能说该认知是不正确的。

RA: I am Ra. Again, this is not the suggestion we wished to offer by constructing this image. However, the perception cannot be said to be incorrect.

94.20 发问者：魔法图形在第四号牌的右边，向我暗示灵性的显著意义位于这张牌的右边，指出灵性经验会是右手途径。Ra 可否就此评论？

Questioner: The magical shape is on the right edge of the card indicating to me that the spiritual significance is on the right edge of the card, indicating to me that the spiritual experience would be the right-hand path. Could Ra comment on that?

RA: 我是 Ra。是的，该人像正在表达经验的特质，透过它的注意力被可被称为左手催化剂的东西抓住。在此同时，那力量、魔法则可以在右手途径上取得。

RA: I am Ra. Yes. The figure is expressing the nature of experience by having its attention caught by what may be termed the left-hand catalyst. Meanwhile, the power, the magic, is available upon the right-hand path.

经验的特质是这样的：注意力将恒常地获得经验的多样性。那些被假定或被诠释为负面的东西似乎是充沛的。拿取催化剂并设想出魔法的、正面的经验是一个大挑战。负面经验中具有魔法的东西还要很久以后才会到来，容我们说，在第三密度中。

The nature of experience is such that the attention shall be constantly given varieties of experience. Those that are presumed to be negative, or interpreted as negative, may seem in abundance. It is a great challenge to take catalyst and devise the magical, positive experience. That which is magical in the negative experience is much longer coming, shall we say, in the third density.

94.21 发问者：现在，就我的看法，第三号与第四号原型一起工作的唯一目的：以最有效率的方式创造极性。这是否正确？

Questioner: Now, both the third and fourth archetypes, as I see it, work together for the sole purpose of creating the polarity in the most
efficient manner possible. Is this correct?

RA: 我是 Ra。这不能说是不正确的。我们建议沉思这个思想复合体。

RA: I am Ra. This cannot be said to be incorrect. We suggest contemplation of this thought complex.

94.22 发问者: 那么、在罩纱过程之前, 我们在罩纱之后称为催化剂的东西那时不算催化剂, 只因为它并未有效率地创造极性; 因为缺乏一个装载的过程 [你可以这么说], 即我刚才画的图表, 催化剂穿过罩纱, 接着成为已极化的经验。当时装载过程不起作用的原因是一个实体以更清晰许多的方式看待我们称为的催化剂单纯为太一造物者的经验, 而不是其他心/身/灵复合体的一个机能。Ra 可愿评论那个陈述?

Questioner: Then prior to the veiling process, that which we call catalyst after the veiling was not catalyst simply because it was not efficiently creating polarity; because this loading process, you might say, that I have diagrammed of catalyst passing through the veil and becoming polarized experience was not in effect; because the viewing of what we call catalyst by the entity was seen much more clearly as simply an experience of the One Creator and not something that was a function of other mind/body/spirit complexes. Would Ra comment on that statement?

RA: 我是 Ra 这里讨论的概念似乎没有显著的扭曲。

RA: I am Ra. The concepts discussed seem without significant distortion.

94.23 发问者: 谢谢你。那么、我们正期待在第四号牌看见催化作用的结果, 因此, 黑暗与明亮区域的差异更为鲜明。在这张牌中, 我们注意到, 一般而言, 它与第三号牌的差异, 即在某些区域染色更加暗黑, 其他区域则更白。这点向我指出, 两种偏向的分离已经发生, 并且应该发生, 好追随经验的蓝图。Ra 可否就此评论?

Questioner: Thank you. Then we're expecting, in Card Number Four, to see the result of catalytic action and, therefore, a greater definition between the dark and the light areas. In this card we notice that it is more definitely darkly colored in some areas and more white in others, in a general sense, than Card Number Three, indicating to me that the separation along the two biases has occurred, and should occur, to follow the blueprint for experience. Could Ra comment on that?

RA: 我是 Ra。你是敏锐的, 喔, 学生。

RA: I am Ra. You are perceptive, O student.

94.24 发问者: 第三号牌中的鸟现在似乎被内化到第四号牌中, 该实体的中心; 因为它在第三号牌中的飞行状态已经改变, 飞行已经抵达目的地, 接着成
Questioner: The bird in Card Three seems to be now internalized in the center of the entity in Card Four in that it has changed from the— The flight then has achieved its objective and become a part of, a central part of, the experience. Could Ra comment on that?

RA: I am Ra. This perception is correct, O student, but what shall the student find the bird to signify?

Questioner: I would guess that the bird signifies that a communication that comes as catalyst signified in Card Three is accepted by the female and used becomes a portion of the experience. I’m not sure of that at all. Am I in any way correct?

RA: That bears little of sense.

RA: I am Ra. This is correct. The cross formed by the living limbs of the image signifies that which is the nature of mind/body/spirit complexes in manifestation within your illusion. There is no experience which is not purchased by effort of some kind—no act of service to self or others which does not bear a price to the entity manifesting, commensurate with its purity.

All things in manifestation may be seen in one way or another to be offering themselves in order that transformations may take place upon
the level appropriate to the action.

94.27 **Questioner:** 第四号牌中的实体、胸前有个圆圈、里面有只鸟。它 的意义是否与安卡十字架的圆形部分相同？

**Questioner:** The bird is within a circle on the front of the entity in Card Four. Would that have the same significance as the circular part of the crux ansata?

**RA:** 我是 Ra。它是这个有意义图形的一个特殊化形式。它被特殊化、大部分由于显化的交叉双脚的特质，我们刚才已经讨论过了。*

**RA:** I am Ra. It is a specialized form of this meaningful shape. It is specialized in great part due to the nature of the crossed legs of manifestation which we have previously discussed.*

【*就在前一个答案以及 94.18 讨论过。】

[*Previously discussed in the preceding answer as well as 94.18.*]

【停顿 30 秒】

【Thirty-second pause.】

94.28 **Questioner:** 第四号牌的实体穿戴一件形状奇怪的裙子。这件裙子的外形是否有个显著意义？

**Questioner:** The entity of Card Four wears a strangely shaped skirt. Is there a significance to the shape of this skirt?

**RA:** 我是 Ra。是的。

**RA:** I am Ra. Yes.

94.29 **Questioner:** 该裙子朝左手边延伸，但在右边比较短。有个黑色的袋子挂在该实体的腰带上，位于左边。在我看来这个黑色袋子的意义是获取物资，拥有财富，作为左手途径的一部分。Ra 可愿就此评论？

**Questioner:** The skirt is extended toward the left hand but is somewhat shorter toward the right. There is a black bag hanging from the belt of the entity on the left side. It seems to me that this black bag has a meaning of the acquiring of material possessions of wealth as a part of the left-hand path. Would Ra comment on that?

**RA:** 我是 Ra。虽然这个意义并非 Ra 当初设计为这个概念复合体的一部分，我们发觉这个诠释相当可以接受。

**RA:** I am Ra. Although this meaning was not intended by Ra as part of this complex of concepts, we find the interpretation quite acceptable.

【停顿 30 秒】

【Thirty-second pause.】

我是 Ra。我们观察到询问过程正在停歇、我们借此机会说转移能量的水平正快速地降低，我们愿提供机会给此次工作的最后一个完整问题、如果(你)渴望去问。

I am Ra. As we observe a lull in the questioning we shall take this opportunity to say that the level of transferred energy dwindles rapidly, and we would offer the opportunity for one more full question at this working
if it is desired.

94.30 **Questioner:** I would just state that this card, being male, would indicate that as experience is gained the mind becomes the motivator or that which reaches or “does” more than the simple experiencer prior to the catalytic action. That is, there is a greater tendency for the mind to direct the mind/body/spirit complex.

除此之外 我只问有没有任何我们可以做的事、可使该器皿更舒适、或改善该通讯？

And other than that I would just ask if there is anything that we can do to make the instrument more comfortable or improve the contact?

**RA:** I am Ra. In the context of your penultimate query we would suggest that you ponder again the shape of the garment which the image wears. Such habiliment is not natural. The shape is significant and is so along the lines of your query.

【*In this context, habiliment can be defined as “clothing, especially clothing suited for one’s status or occupation.”

支援小组对该器皿照顾良好。我们请求小心照顾、因为该器皿已经被提供一份礼物：第五密度朋友对你们的致意、即朝向极度寒冷的一个变貌。

The support group cares well for the instrument. We would ask that care be taken as the instrument has been offered the gift of a distortion towards extreme cold by the fifth-density friend which greets you.

虽然你们对于附属装备可能还不很满意，容我们说一切都被谨慎地准备、每一位都尽力了。没有实体能做得比这更多了。所以，我们感谢每一位提供的谨慎排列。一切都好。

Although you may be less than pleased with the accoutrements, may we say that all was as carefully prepared as each was able. More than that none can do. Therefore, we thank each for the careful alignments. All is well.

我的朋友, 我们在太一荣光之无限造物者的爱与光中离开你们。那么，向前
We leave you, my friends, in the love and in the light of the One Glorious Infinite Creator. Go forth, then, rejoicing in the power and in the peace of the One. Adonai.

95.0 RA: I am Ra. I greet you, my friends, in the love and in the light of the One Infinite Creator. We communicate now.

95.1 Questioner: Could you first please give me the condition of the instrument?

RA: I am Ra. It is as previously stated.

95.2 Questioner: Thank you. What is the situation with respect to our fifth-density negative associate?

RA: I am Ra. The aforenamed entity has chosen various means to further its service, and though each is effective in itself, does not lead to the lessening of the dedication to service for others or the valuing of harmonious interaction. Therefore, the entity, though not as quiet as it has been, is somewhat depolarized on balance.

95.3 Questioner: There seems to be an extremely high probability that we will move from this position to another residence. If we should move from this residence and cease using this room for workings with Ra, is there a magically appropriate ritual for closing the use of this place of working? Or is there anything that we should do with respect to leaving this particular place?

RA: The room is charged with the sanctity你们对这个变貌的称呼 of the entity named Ra. The building, however, contains less of this charge. To remove it is appropriate. To remove such a charge there are two useful methods, one of which is to write down your own work in your own words on your paper. The second is to remove the entity named Ra from this place of working and not use it again.

1115 / 1238
RA: I am Ra. We scan the recent memory configurations of the questioner.

首先，在这个住所有过一些较不和谐的互动。这股互动的动力具有足够的势能吸引较低的思想-形态。因此，我们建议撒盐、以及借由祝圣的水在所有的窗户与门口提供入口*进入住所或任何外围的建筑]举行净化仪式。

Firstly, there has been some less-than-harmonious interaction within this dwelling. The dynamics of this interaction were potent enough to attract a lesser thought-form. Therefore, we suggest the salting and ritual cleansing by blessed water of all windows and doorways which offer adit into the domicile or any out-buildings thereof.*

【*在这文脉中，入口(adit)可以被定义为门口。】
[*In this context, adit can be defined as "entrance."]

再者，我们建议在我们发觉你称为湿酒吧的区域悬挂切过的大蒜瓣，这个区域收容了那些实体、它们的欢娱转变成比较暗黑的情绪、并集中在此区域以及用来睡觉的房间[靠近厨房区域]。

Further, we suggest the hanging of the cut garlic clove in the portion of the room which has accommodated those whose enjoyment has turned into a darker emotion centering upon the area we find you call the wet bar,
also the room intended for the sleeping which is found near the kitchen area.

The appropriate words used to bid farewell to those of the lower astral shall be used in connection with the hanging of the garlic cloves for the period of approximately 36 of your hours. We believe that this is equivalent to two of your night periods and one of your lit periods. This should cleanse the house as you find it to the extent that it is neutral in its vibrations.

Then we suggest you request of this living entity that it now be welcoming and absorbent for the vibrations of harmony, love, and thanksgiving which this group shall then, as the incarnational experience proceeds, offer to the domicile.*

We suggest that you then request of this living entity that it now be welcoming and absorbent for the vibrations of harmony, love, and thanksgiving which this group shall then, as the incarnational experience proceeds, offer to the domicile.*

【*请看资源书卷，以阅读一个整理过的指示集合，关于使用盐或大蒜来净化形而上的环境。】

[*To read a consolidated set of instructions for using salt or garlic to cleanse the metaphysical environment, see the Resource Series.]

95.5 发问者：我正在假设，我们要准备的蒙福之水跟我们在每次集会后准备给器皿喝的水是一样的，然后用这种水来擦拭所有窗户与门…八成必须一个水桶才能完成。我会想知道这个过程是否正确，以及撒盐在窗户与门廊上的意义是什么？

Questioner: I am assuming that we would prepare the blessed water the same as we prepare the water for the instrument to drink after a session, and then would wipe the windows and doors with this water. . . probably have to be done in a bucket. And I would like to know if this is correct, and what was meant by salting of the windows and doors?

RA：我是 Ra。首先，你们可以自己祝福这些水，或请求从任何蒙福的地方得到所谓的圣水；也就是说，受到意愿的祝福。

RA: I am Ra. Firstly, you may bless the water yourselves or may request so-called holy water from any blessed place; that is, blessed by intention.

其次，各手指仔细地将这些水，沿着所有窗户与大门的底线，抖动出去、同时它们已经是开启的。

Secondly, the water shall be carefully
shaken from the fingers along the sills of all windows and doors as they have been opened.

Thirdly, prior to the sprinkling of this cleansing, blessing sacrament of water, the salt shall be trailed along these sills in a line and, again, allowed to exist in this configuration for 36 to 48 hours.

Then the virgin broom may ritually sweep the salt out of each window and doorway, sweeping with each stroke the less fortunate of the vibrations within the dwelling which might find coexistence with your group difficult.

95.6 **Questioner**: I assume you mean that we should put the salt on the outer doors only and not the inner doors of the house. Is that correct?

**RA**: I am Ra. This is correct.

95.7 **Questioner**: Let me see if I am correctly envisioning the entire scene. I will restate my version.

We cannot express the nature of salt and water and garlic with clarity enough to inform you as to the efficacy with which salt absorbs vibrations which have been requested to move into salt when salt has been given water. We cannot express the full magical nature of your water, nor can we express the likeness and attractiveness of the garlic cut to lower astral forms. The attractiveness is negative, and no service-to-self astral form will accept coexistence with the cut garlic.

So, we offer these suggestions. We also request, carefully, that the broom be clean and that the garlic be burned. The virginity of the broom is most efficacious.
我们会悬挂新鲜切过的大蒜在湿酒吧区域、以及邻近厨房的卧室区域。我们会撒盐在所有的窗户底线、和所有的外部墙壁中的门户底线，然后从我们的手指将蒙福之水洒在盐巴覆盖的区域。然后我们会说一些适当的话向较低的星光(存有)道别。我不确定要说什么话语。Ra 可愿评论我刚才陈述的场景？

Questioner: Let me see if I have the scenario correctly. I'll repeat my version of it. We would hang garlic, fresh-cut garlic, in the area of the wet bar and the area of the bedroom that is adjacent to the kitchen area. We would salt all window sills, and all outer wall door sills, and then sprinkle blessed water from our fingers on all of the salted areas. We would then say appropriate words to bid farewell to lower astrals. Those words I am not sure of. Would Ra comment on the scenario that I've just stated?

RA: 我是 Ra。你对于我们的建议掌握得不错。我们补充说明，倒出盐巴时、使它成没有缺口的一直线。对于你们即将移除的这类实体，有各式各样的祝福与道别的仪式话语。我们可以建议以下话语：

RA: I am Ra. Your grasp of our suggestions is good. We note that the salt be poured in the straight line with no gaps. There are various ritual words of blessing and farewell to entities such as you are removing. We might suggest the following:

当盐巴被放置时，你可以重述：「我们赞美太一造物者、祂给予盐巴能力、致使那些我们想道别的朋友们去找到一个新家。」

When the salt is laid you may repeat: “We praise the One Creator which gave to salt the ability to enable those friends, to which we wish to bid farewell, to find a new home.”

当洒水之际、你可以说：「我们感谢太一造物者、为了(祂)水的礼物，在水的上方、造物者移动祂的手并加以搅动、祂的意志得以完成。」

As the water is sprinkled you may say: “We give thanks to the One Creator for the gift of water. Over it the Creator moves Its hand and stirs Its will to be done.”

悬挂大蒜切片的同时，伴随着这些话语：「我们赞美太一造物者、为了大蒜的礼物并且(祂)降福大蒜一种能力给那些我们想道别的朋友，即提供一个箭头、为它们指向出去的道路。」

The hanging of the cut garlic may be accompanied by the words: “We praise the One Creator for the gift of garlic, and bless its ability to offer to those friends to whom we wish to bid farewell the arrow which points their way of egress.”

当打扫完成之际，你可以说：「我们赞美太一造物者并感谢这个住处拥有灵性的清洁。」

When the sweeping is done you may
say: “We praise the One Creator and give thanksgiving for the spiritual cleanliness of this dwelling place.”

As the garlic is burned you may say: “We give thanks to the One Creator for the gift of spiritual cleanliness in our dwelling place, and seal the departure of all those who have left by this exit, by the consuming of this substance.”

95.8 **Questioner:** In the rooms, is there any place other than the bar area and the area close to the kitchen that has a door leading to the carport? If I am correct, we will not use that bedroom, even though we have purified it. I imagine it is better to not use it. I am not sure. Is there any room that is more appropriate, Ra, that you can point out?

**RA:** I am Ra. The windows and the doorways are most appropriate and, in addition, we suggest the salting and sprinkling of any door which may lead elsewhere than out of the dwelling in order to afford to the entities the understanding that they are not desired elsewhere within the dwelling.

**95.9 Questioner:** Okay, I understand that the garlic is to be used at the bar area and in the bedroom that is close to the kitchen and has an exit onto the carport. If I am correct, then, those are the only two places to use the garlic: the bar and that room with the exit to the carport. That’s correct, isn’t it?

**RA:** I am Ra. This is correct.

**95.10 Questioner:** We would like to pick the most appropriate room for sanctifying for the Ra contact. And we will not use the bedroom.
that bedroom even though we’ve cleansed it. I would imagine it would be better not to use it. I’m not sure. But is there any room that would be most appropriate that Ra could name?

**RA:** I am Ra. When you have finished with your work the dwelling shall be as a virgin dwelling in the magical sense. You may choose that portion of the dwelling that seems appropriate, and once having chosen it, you may then commence with the same sort of preparation of the place with which you have been familiar here in this dwelling place.

**95.11 发问者:** 我正假设、该新近挑选的地方的外围符合与 **RA:** 通讯的最佳参数，接着在这个时候要问 Ra 关于该房屋的外围、是否有任何建议？

**Questioner:** I am assuming that the newly chosen place meets parameters for best contact on the exterior of the house, and would ask Ra at this time if there is any suggestions with respect to the exterior of the house?

**RA:** 我是 Ra。该住所似乎被你们乡村的田野与树木围绕，这是可接受的。

**RA:** I am Ra. The dwelling seems surrounded with the trees and fields of your countryside. This is acceptable.

我们建议准备环境的一般原则、即准备各部分的环境最佳地适合该小组的每位成员，带着每一位都感觉适宜的美。在园艺与照顾环境中，有着许多的祝福，因为当(实体)怀着对造物的爱完成这工作，第二密度的花朵、植物、小动物都会觉察到这项服务，并予以回报。

We suggest the general principle of preparing each part of your environment, as it best suits each in the group, with the beauty which each may feel to be appropriate. There is much of blessing in the gardening and the care of surroundings, for when this is accomplished in love of the creation the second-density flowers, plants, and small animals are aware of this service and return it.

**95.12 发问者:** 在房子的一端有四个马厩，曾经有马匹居住。修改该区域的状况会是适当的或必需的、纵使它在屋子的居住区域外面？

**Questioner:** On one end of the house there are four stalls that have been occupied by horses. Would it be appropriate or necessary to modify in any way the condition of that area even though it is outside the living area of the house?

**RA:** 我是 Ra。在该区域并没有令人不快的负面能量储存其中。所以，只要经过物理的清洁过后、即是可接受的。
RA: I am Ra. There has been no undesirable negative energy stored in this area. Therefore, it is acceptable if physically cleaned.

95.13 **发问者：**在即将结束询问我们的新地点之际，除了已经给出的、关于新地点的评论之外，Ra 是否还有其他的评论?

Questioner: Is there any other comment in closing this questioning area upon the new location that Ra could make other than the comments already made on the new location or any part of it?

RA: 我是 Ra。接收到这个询问使我们感到欣慰，因为在北北东 10°曾有负面思想样式的集结，距离大约是 45[你们称为的]码，从该处延伸到所有四个方位，呈现一个不规则矩形的外形。

RA: I am Ra. We are gratified that this query was offered to us, for there has been a concentration of negative thought patterns at a distance north to 10° of north, approximately 45 of what you call yards, extending therefrom to all four directions in a rectangular but irregular shape.

我们将要求将大蒜串成一条线、挂在这个区域的远端边界，半径大约是 60~70英尺，也就是从该住所起算、方位为北北东 10°，大约 57 码的距离。我们建议将大蒜悬挂在一个漏斗之内，好让(负面)能量被吸引进入小口径的南端，并且被转换到北方、接受远离该住所。

We ask that the garlic be strung approximately 60–70 feet beyond the far verge of this area which is approximately 57 yards from the dwelling on a bearing north to 10° off north. We suggest that the garlic be hung in the funnel so that the energies are drawn into the south, small end of the funnel, and traduced northward and away from the dwelling. The procedure of the hanging will be one for testing your ingenuity, but there are several ways to suspend the substance, and it is well to do so.

95.14 **发问者：**我在心里描绘一个厚纸版组成的漏斗，大约三英尺长，然后一个相同配置的较小厚纸版，把它置入那个漏斗中；大蒜放在两个厚纸版的表面之间，好让大蒜自身确实形成一个漏斗，被安置在两个厚纸版的圆锥之间，圆锥体较小端朝向房屋，敞开或较大一端则朝着离开房屋的方向。

Questioner: I envision a cardboard funnel approximately three feet in length, and then a smaller cardboard funnel of the same configuration inside that funnel; garlic placed between the two cardboard surfaces so the garlic is actually a funnel of garlic itself, and then held in place by the two cardboard cones: the smaller end of the cone being toward the house, the open or larger end being away from
the house.

I also would like to be sure that I accurately know the position that we’re talking about by taking a specific point on the house, such as the front door (the door with the little roof extending over it at the front of the house), and taking a direction from that. I suspect the direction is up toward the road that leads out of the property, and an exact measurement from the front doorknob to the center of the area of negativity of which we speak would be helpful. Would Ra comment on what I have just said?

RA: I am Ra. We were working from the other side of the dwelling. However, the exact distance is not important due to the generalized nature of the astral leavings. The heading would be approximately 10° east of north to 5° east of north. This is not a heading in which absolute fastidiousness needs be paramount. The yardage is approximately as given.

关于大蒜的悬挂，它必定要能够被风吹动。因此，你观想的结构并不十分理想。我们建议在两边的支柱串起一条线、在漏斗的两边挂一串大蒜瓣。

As to the hanging of the garlic, it must be able to be blown by the wind. Therefore, the structure which was envisioned is less than optimal. We might suggest the stringing between two placed posts on either side of the funnel of the strung cloves.

95.15 发问者：为了制作这个挂大蒜瓣的漏斗，一个铁丝骨架、好比六角形铁丝网、有着小尺寸的网孔或类似的东西，把它塑形为圆锥体，将大蒜绕着它系在上面，并且让它的较小端朝向房屋，开放端远离房屋，把它系在两根支柱之间。那样做合适吗、或者风必得多地吹动它？

Questioner: In order to make this funnel of garlic cloves, would a wire framework such as chicken wire which has a small inch-square mesh, or something like that shaped into a cone, with the garlic attached to it all around it, and with the small end toward the house, and the open end away from it, strung between two poles. Would that be appropriate, or must the wind blow it more than that?
RA：我是 Ra。那是合适的。你在那个案例中看见被描述的负面性的中心，但借由这个方法，将有个住所以及周边的一般性净化工作。

RA：I am Ra. That is appropriate. You see in this case the center of the negativity is as described, but there will be a general cleansing of the dwelling and its acreage by this means.

你们可以采取一个动作可改善净化环境的效力，也就是手上拿着打开的（大蒜）瓣，来回摇动，并且在房屋周边行走。无须说任何话语，除非每位成员希望静默地、或口头上讲述先前针对大蒜的（祷）词。

One action you might take in order to improve the efficacy of the cleansing of the environment is the walking of the perimeter with the opened clove in hand, swinging the clove. No words need be said unless each wishes to silently or verbally speak those words given for garlic previously.

95.16 发问者：有没有任何其他事会是合适的，我们可以做的事，以准备这个新的地方，迎接存在状态的参数以及与 Ra 通讯、在我们自己的生活或居住状态中；Ra 可以在此时提出？

Questioner: Is there any other thing that we can do to prepare this new place for the parameters of beingness and communication with Ra in our own living or dwelling conditions that would be appropriate that Ra could mention at this time?

RA：我是 Ra。对于你沉思的这个特定的位置，没有更多的特定建议了。

RA：I am Ra. There are no more specific suggestions for the specific location you contemplate.

一般而言，干净是最有帮助的。将心智复合体中不属于和谐的想法移除也十分有帮助。接着那些增加信心与意志的练习，好让圣灵可以做祂的工作、那是最有帮助的。* 

In general, the cleanliness is most helpful. The removal from the mind complex of those thoughts not of harmony is most helpful. And those practices which increase faith and will that the Spirit may do Its work are most helpful.*

【*吉姆写道：「我个人的假定是，Ra 反常态地离开惯用的灵性复合体，而使用比较口语意义的灵，这意义和上主之灵或太一造物者有关。在 95.7，Ra 提供给我们一些话语和盐巴、水、大蒜结合使用，好帮助净化我们的住处。在每个例句中，都提到太一造物者作为净化活动的一部份，所以在我看来，Ra 在这个问答中参照相同的造物者是相当合理的。我们作为心/身/灵复合体已经做到自己的职责，在圣灵/造物者会尽祂的职责。是故，我感觉圣灵和祂都应该大写（英文）处理。」】

[+Jim writes:"It is my personal supposition that Ra anomalously
departs here from their consistent use of the term spirit as the 'spirit complex' and instead uses the term in the more colloquial sense of the 'Spirit of God,' or the One Creator. In 95.7, Ra provided us words to use in conjunction with salt, water, and garlic to help cleanse our dwelling. In each instance the One Creator is mentioned as being part of this cleansing activity, so it seems quite reasonable to me that Ra is referring to the same Creator in this question. We had done our part as mind/body/spirit complexes, and now the Spirit/Creator would do Its part. Thus I feel that ‘Spirit’ and ‘Its’ ought to be capitalized.”

95.17 发问者：关于净化该不动产、在完成以上建议之后，Ra 是否期待我们与 Ra 的通讯会跟(我们)在这个特殊地点一样有效率？
Questioner: After the suggestions are accomplished with respect to cleansing of the property, does Ra anticipate that our contact with Ra will be as efficient with respect to the location parameters in that particular place as they are in this particular place?

RA：我是 Ra。这个小组只要安住在爱与感恩之中，所有地方对我们而言都是可接受的。
RA: I am Ra. All places in which this group dwells in love and thanksgiving are acceptable to us.

95.18 发问者：谢谢你。有人问了一个问题，我将在此时询问。在处理梦的催化剂的过程中，是否有无意识心智的普世语言，可以用来诠释梦的意义？或者每一个实体有它自己的无意识心智的独特语言，它可用来诠释梦的意义？
Questioner: Thank you. A question has been asked which I’ll ask at this time. In processing the catalyst of dreams is there a universal language of the unconscious mind which may be used to interpret the meaning of dreams? Or does each entity have a unique language of its unconscious mind which it may use to interpret the meaning of dreams?

RA：我是 Ra。由于所有心/身/灵复合体的共同遗产，有所谓的梦的局部词汇。由于每个实体独特的人生经验，有一个套迭表层随着实体经验的增加，它越长越大。在梦的词汇库中有更大的比例。
RA: I am Ra. There is what might be called a partial vocabulary of the dreams due to the common heritage of all mind/body/spirit complexes. Due to each entity’s unique incarnational experiences there is an overlay which grows to be a larger and larger proportion of the dream vocabulary as the entity gains experience.

95.19 发问者：谢谢你。在上次的集会中，你有个声明关于不成熟的男性遇见女性，你指出因为罩纱之故、他们交
It is to be noted that the catalyst which may be processed by the pre-veil experience is insignificant compared to the catalyst offered to the thoroughly bemused male and female after the veil. The confusion which this situation, simplistic though it is, offers is representative of the efficiency of the enlargement of the catalytic processes occurring after the veiling.

95.20 **Questioner:** 罩纱过程之后，关于(两性)相遇的状态，任一实体将依照它先前的偏向的函数或，容我说，将依照第四张牌，经验的一个函数[它的方式为：就极性来应对或处理该情况]来选择，因此最有可能制造更多的催化剂给自己、沿着已选定的极化路径。Ra 可愿就此陈述评论？

**RA:** 我是 Ra。这个陈述是正确的。

**RA:** I am Ra. This statement is correct.

95.21 **Questioner:** 在上次的集会中，我
们说到第四张牌之中的裙子的外形，我们想到该实体[代表心智的经验之原型]的裙子向左延伸，这点指出其他自我不能靠近这个实体，若它已经选择左手途径。在它和其他自我之间会有个更大的分离。相对地，若它选择了右手途径，分离就会少很多。RA 可愿评论那个观察？

Questioner: In Card Four in the last session we spoke of the shape of the skirt, and it has occurred to us that the skirt of the entity representing the archetype of Experience is extended to the left to indicate that other-selves would not be able to get close to this entity if it had chosen the left-hand path. There would be a greater separation between it and other-selves. Whereas if it had chosen the right-hand path there would be much less of a separation. Would Ra comment on that observation?

RA: 我是 Ra。学生是敏锐的。

RA: I am Ra. The student is perceptive.

95.22 发问者: 看起来，该实体坐的方块几乎是全黑的，这代表物质幻象，接着白色的猫守护着右手途径、该途径在经验中与左边分开。Ra 可愿评论那个观察？

Questioner: And it seems that the square upon which the entity sits, which is almost totally black, is a representation of the material illusion, and the white cat is guarding the right-hand path which is now separated in experience from the left. Would Ra comment on that observation?

RA: 我是 Ra。喔，学生，你的视力几乎看见(我们)的意图。然而，极性无须守护者。那么，喔，学生，什么东西需要守护呢？

RA: I am Ra. O student, your sight almost sees that which was intended. However, the polarities need no guardians. What, then, O student, needs the guard?

95.23 发问者: 我刚才要说的意思是: 该实体一旦选择右手途径，沿路上是被守护的，免于物质幻象中负面极性的效应。Ra 可愿就此评论？

Questioner: What I meant to say was that the entity is guarded along the right-hand path (once it is chosen) from effects of the material illusion that are of a negative polarity. Would Ra comment on that?

RA: 我是 Ra。这是对我们意图的准确认知，喔，学生。我们可以补充说明：那伟大的猫沿着这条途径守卫，其程度与意图的显化纯度成正比，也与已完成之内在工作的纯度成正比。

RA: I am Ra. This is an accurate perception of our intent, O student. We may note that the great cat guards in direct proportion to the purity of the manifestations of intention and the purity of inner work done along this
95.24 发问者：从那个陈述，我诠释出以下的意义：如果心智的经验已经充分地选择右手途径、并且在选择该途径的过程、接近完全的纯粹度，那么也就接近完全免于左手催化剂的效应的损伤。这是否正确？

Questioner: From that statement I interpret the following meaning: That if the Experience of the Mind has sufficiently chosen the right-hand path—as total purity is approached in choosing of the right-hand path—then total imperviousness from the effect of the left-hand catalyst is also approached. Is this correct?

RA: 我是 Ra。这观察是绝妙敏锐的。已经纯然地选择服务他人途径的寻求者、将肯定不会有明显变动的人生经验。在你们的幻象中，没有外在的避难所可免于强风、骤雨、暴风雪等快速与残酷的催化剂。

RA: I am Ra. This is exquisitely perceptive. The seeker which has purely chosen the service-to-others path shall certainly not have a variant apparent incarnational experience. There is no outward shelter in your illusion from the gusts, flurries, and blizzards of quick and cruel catalyst.

然而，对于纯粹者，所有的遭遇都述说太一无限造物者的爱与光。最残酷的打击被视为提供一种挑战的氛围、与即将到来的机会。于是，光之伟大帐顶被高举在这类实体头上、以致于所有诠释都被视为受到光的保护。

However, to the pure, all that is encountered speaks of the love and the light of the One Infinite Creator. The cruelest blow is seen with an ambiance of challenges offered and opportunities to come. Thusly, the great pitch of light is held high above such an one so that all interpretation may be seen to be protected by light.

95.25 发问者：我经常在想关于随机与已编程的催化剂的作用，以及该作用与具有十分强烈正面或负面极化的实体之间的关联。这两者是否有很大的程度可以免于随机催化剂、好比大规模的自然灾难或战争或类似的东西、会在一个高度极化的实体的[物理距离]附近产生大量随机催化剂？那么，这只伟大的猫是否在右手途径上、对于这类随机的催化剂产生影响？

Questioner: I have often wondered about the action of random and programmed catalyst with respect to the entity with the very strong positive or negative polarization. Would one or either be free to a great extent from random catalyst occurring such as great natural catastrophes, or warfare, or something like that that generates a lot of random catalyst in the physical vicinity of a highly polarized entity? Does this great cat, then, have effect on such random catalyst upon the right-hand path?
**RA:** I am Ra. In two circumstances this is so:

Firstly, if there has been the pre-incarnative choice that, for instance, one shall not take life in the service of the cultural group, events shall fall in a protective manner.

Secondly, if any entity is able to dwell completely in unity, the only harm that may occur to it is the changing of the outward physical, yellow-ray vehicle into the more light-filled mind/body/spirit complex’s vehicle by the process of death. All other suffering and pain is as nothing to one such as this.

We may note that this perfect configuration of the mind, body, and spirit complexes while within the third-density vehicle is extraordinarily rare.

95.26 **Questioner:** Am I to understand, then, that there is no protection at all if the experience of the Mind has become negative and the negative path is traveled? All random catalyst may affect the negatively polarized individual as a function of the statistical nature of the random catalyst. Is this correct?

**RA:** This is correct. You may notice some of those of your peoples which, at this space/time nexus, seek places of survival. This is due to the lack of protection when service to self is invoked.
The possibility of the legs of the entity of Card Four being at approximate right angles was linked with the tesseract\(^1\) — mentioned in a much earlier session by Ra\(^2\) — as the direction of transformation from space/time into time/space, and I was thinking that possibly it was also linked with the crux ansata. Am I in any way correct with this observation?

\[^1\] In this context, tesseract can be defined as “the fourth-dimensional analog to a cube.” A tesseract is to a cube as a cube is to a square.

\[^2\] Mentioned in 52.10.

RA: I am Ra. This shall be the last query of this working as transferred energy wanes.

RA: 我是 Ra。这将是此次工作的最后一个询问，因为转移能量衰微了。

Questioner: Is there anything that we can do to make the instrument more comfortable or improve the contact?

RA: 请在这个空间/时间提出任何简短的询问。

Please ask any brief queries at this space/time.

95.28 发问者：有没有任何我们可以做的事、可使该器皿更舒适或改善该通讯？

Questioner: Is there anything that we can do to make the instrument more comfortable or improve the contact?
RA：我是 Ra。我们观察到其背部的扭曲有小幅恶化。这是由于刚开始使用漩涡水池的特性。当水漩涡开始协助扭曲群之核心的周边肌肉组织，肉体上的困难会被突显。我们鼓励你们使用漩涡水池，并且补充说明，相较于你们现在使用的技巧，完整的浸入水中多少更有效力。

RA：I am Ra. We observe some small worsening of the distortions of the dorsal side. This is due to the nature of the beginning use of the swirling waters. The difficulties are physically accentuated as the swirling waters begin to aid the musculature surrounding the nexi of distortions. We encourage the swirling waters and note that complete immersion in them is somewhat more efficacious than the technique now used.

我们要求支援小组尝试协助该器皿记得保存其肉体能量，不要把它们花费在与打包[你们对这个活动的称呼]相关的运动上，以及在你们星球上、不同地理位置之间的移动过程。

We ask that the support group attempt to aid the instrument in remembering to preserve the physical energies and not expend them upon movements associated with the packing, as you call this activity, and the movement between geographical locations upon your sphere.

各项排列是优异的。一切都好。

The alignments are excellent. All is well.

我们在太一无限造物者的爱与光中、荣耀地离开你们。那么，向前去吧，在太一无限造物者地强大平安中欢欣庆祝。Adonai。

We leave you glorying in the love and in the light of the One Infinite Creator. Go forth, therefore, rejoicing in the mighty peace of the One Infinite Creator. Adonai.

第 096 场集会 1982 年 9 月 9 日

96.0 RA：我是 Ra。我向你们致意、在太一无限造物者的爱与光之中。我们现在开始通讯。

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

96.1 发问者：可否请你先给我该器皿的状态？

Questioner: Could you first please give me the condition of the instrument?

RA：我是 Ra。肉体能量赤字比起上次询问时显著地增大。生命能方面也有相当程度的减少，虽然额外补充程度的能量还是有的、用以维持正常的理智/情感变貌。

RA：I am Ra. The physical energy deficit is significantly greater than the last asking. There has been substantive lessening also of the vital energies, although the perquisite degree of
energy for mental/emotional distortions of normalcy are yet available.

96.2 发问者：你能否告诉我，其肉体能量与生命能减少的起因？
Questioner: Could you tell me the cause of the lessening of the physical and vital energies?

RA: 我是 Ra。我们发现在构想答案之前，需要检验该器皿的心理配置、由于我们不情愿冒犯它的自由意志。该实体一直以来欣赏个人催化剂之灵性沉思的相关概念,所以我们可以继续下去。

RA: I am Ra. We found the need of examining the mental configurations of the instrument before framing an answer due to our reluctance to infringe upon its free will. Those concepts relating to the spiritual contemplation of personal catalyst have been appreciated by the entity, so we may proceed.

这个实体有个单一卓越的习惯性态度；那就是，当有需要行动时、该实体习惯以服务的角度分析该催化剂、接着决定一条路线。当这个实体瞧见即将被这个小组居住的住宅；这个态度配置有了最不寻常的变化。

This entity has an habitual attitude which is singular; that is, when there is some necessity for action the entity is accustomed to analyzing the catalyst in terms of service and determining a course. There was a most unusual variation in this configuration of attitude when this instrument beheld the dwelling which is to be inhabited by this group.

该器皿感知到那些我们曾谈到的元 素精灵与星光界角色。该器皿渴望获得这个有问题的住处以有所服务,但发现它的本能对于这些不受欢迎的阴魂起反应。这个心智配置的分割由于缺乏控制的连续催化剂而加剧。如果这个实体能够实质地开始净化该住宅,容我们说,将不会发生开口。

The instrument perceived those elementals and beings of astral character of which we have spoken. The instrument desired to be of service by achieving the domicile in question but found its instincts reacting to the unwelcome presences. The division of mind configuration was increased by the continuing catalyst of lack of control. Had this entity been able to physically begin cleansing the dwelling, the, shall we say, opening would not have occurred.

虽然这个实体尝试在这个主题上清晰地沟通,虽然支援小组的每个成员也同样这么做,揭露与掌握该催化剂本质需要一定总额的蓝色光芒工作以发挥效用、那时尚未达成这个总额。于是,产生一个开口、对于这个心/身/灵复合体是相当罕见的,向你们致意的那一位移动进入这个开口,并且执行我们认为、到目前这个链结点[如你知道的时间]为止，在它的纯粹魔法显化中、最强而有
Although this entity attempted clear communication upon this matter, and although each in the support group did likewise, the amount of blue-ray work necessary to uncover and grasp the nature of the catalyst was not effected. Therefore, there was an opening quite rare for this mind/body/spirit complex, and into this opening the one which greets you moved and performed what may be considered to be the most potent of its purely magical manifestations to this present nexus, as you know time.

It is well that this instrument is not distorted towards what you may call hysteria, for the potential of this working was such that had the instrument allowed fear to become greater than the will to persevere when it could not breathe, each attempt at respiration would have been even more nearly impossible until the suffocation occurred, which was desired by the one which greets you in its own way. Thus the entity would have passed from this incarnation.

96.3 发问者：容我说，这个威胁是否仍然存在，如果是，我们能够做点什么来减轻它？

Questioner: Does this threat, shall I say, still exist, and if so is there something we can do to alleviate it?

RA：我是 Ra。这个威胁[若你愿意以这种方式形容这个致意]不再存在了。该通讯受到书记员、接着是发问者的影响，确实关闭了开口，接着致使该器皿开始吸收消化它已接收的催化剂。

RA：I am Ra. This threat no longer exists, if you wish to phrase this greeting in this manner. The communication which was effected by the scribe and then by the questioner did close the opening and enable the instrument to begin assimilating the catalyst it had received.

96.4 发问者：该器皿问，既然这问题跟那栋房子有关，该房子是否能够借由粉刷与清洁获得转化？我们能够着手…也就是，我们没有计划铺上全新的地毯。清洁那儿现存的地毯是否为可接受的？

Questioner: The instrument asks, since this has to do with that house, is the house capable of being transformed by the painting and cleaning? We are able to undertake. . . that is, we don’t plan to put down all new carpets. Are the carpets that are there now acceptable?
I want to either bring this particular house up to acceptable limits — You say it will be neutral after we do the salting. I have only a concern with the conditions for our work here. The physical location isn’t that important. In fact I don’t consider this important at all. If the house is not capable of being brought up to good conditions that will afford us no problems of the type we’ve experienced then I may select a different one. It’s not that important. Would Ra comment on this?

RA: I am Ra. Of course, in communication with Ra the preference of this group is the only consideration in the situation for contact with Ra.

If the intention is to clean, as much as is physically possible, the location, the requirements for physical cleanliness are fulfilled. It is only when
a lower astral entity has, shall we say, placed portions of itself in the so-called dirt that care should be taken to remove the sentient being. These instructions we have given.*

【*在 95.4–8 与 95.13–15 曾给予这些指令】
[*Given in 95.4–8 and 95.13–15.]

May we note that just as each entity strives in each moment to become more nearly one with the Creator but falls short, just so is physical spotlessness striven for but not achieved. In each case the purity of intention and thoroughness of manifestation are appreciated. The variance between the attempt and the goal is never noted and may be considered unimportant.

96.5 发问者：我在考虑这些事项的顺序[可以被轻易地改动], 首先上油漆, 接着清洁, 然后把家具搬进来, 随后洒盐与使用大蒜。这个顺序跟任何其他顺序一样好, 或者有一个不同的顺序是更好的？

Questioner: The sequence of events that I am considering, which may be easily changed, is first the painting, then the cleaning, then the moving in of the furniture, then the salting and use of garlic. Is this sequence as good as any other sequence, or would a different sequence be better for those events?

RA：我是 Ra。任何导致净化的顺序都是可接受的，值得注意的是：在清洁过程中、不要跨过这些门槛。由于使用门阈*,的这种狭窄限制可能影响你的考量，我们说明这点。

RA: I am Ra. Any sequence which results in the cleansings is acceptable. It is to be noted that the thresholds are not to be crossed during the cleansing. Since such stricture upon use of the limen may affect your considerations we make note of this.*

【*在这文脉中，门阈(limen)可以被定义为门槛。】
[In this context, limen can be defined as “threshold.”]

96.6 发问者：当这个器皿尝试录下她的歌声时、录音机发出非比寻常的声音，这个问候是否来自我们第五密度、负面的伙伴?

Questioner: Was the unusual sound on the instrument’s tape recorder that occurred while she was trying to record her singing a greeting from our fifth-density negative associate?

RA：我是 Ra。否。毋宁说这一个问
RA：我是Ra。否。No.

RA：我是Ra。No. Rather it was a
greeting from a malfunctioning
electronic machine.

96.7 发问者：那么、没有任何负面
实体制造催化剂使该机器故障。是不是
那样？它只是该机器随机故障的一个
作用。我是否正确？

Questioner: There was no catalyst for
the machine to malfunction from any
of the negative entities then. Is that
right? I mean, it just was a function
only of the random malfunction of the
machine. Am I correct?

RA：我是Ra。否。

RA：I am Ra. No.

96.8 发问者：这个故障的起源是什
么？

Questioner: What was the origin of
this malfunction?

RA：我是Ra。该机器有两个困难。
首先，这个器皿对于电磁与电子机器设
备有强烈的效果，如果你们渴望持续使
用这些设备，很可能应该请另一个实体
操作这些机器。

RA：I am Ra. There are two
difficulties with the machine. Firstly,
this instrument has a strong effect
upon electromagnetic and electronic
machines and instruments, and likely, if
continued use of these is desired,
should request that another handle the
machines.

另外，某些困难来自物理干扰，由于
你们称为的录音带材质，当如你所称的
「播放」的按钮被压下去时，录音带卡
到邻接的按钮。

Also, there was some difficulty from
physical interference due to the
material you call tape catching upon
adjoining, what you would call, buttons
when the "play" button, as you call it, is
depressed.

96.9 发问者：Ra 如何能够知道全部
这些资讯？这是一个有些不重要的问
题，但我感到很吃惊、Ra 能够知道所
有这些琐碎的事物。你怎么做的，在时
间/空间中移动、接着视察问题，或怎
样？

Questioner: How is Ra able to know
all of this information? This is a
somewhat unimportant question, but it
is just amazing to me that Ra is able to
know all of these trivial things. What
do you do, move in time/space and
inspect the problem or what?

RA：我是Ra。你前者的假定是正确
的，你稍后(的假定)对我们是艰涩难懂
的。

RA：I am Ra. Your former
supposition is correct, your latter
unintelligible to us.

96.10 发问者：你的意思是你在时间
/空间中移动、接着视察状况以判定该
问题。那是否正确？

Questioner: You mean you move in
time/space and inspect the situation to determine the problem. Is that correct?

**RA:** 我是 Ra。是这样的。

**RA:** I am Ra. This is so.

96.11 发问者：抱歉问了一个不重要的问题。我刚才想到未来的读者，他们可能对多少的…感到完全困惑…

**Questioner:** Sorry to ask the unimportant question. I was thinking of the future readers, and that they would be totally mystified as to how much.

前几天，刚好有只鹰隼降落在厨房窗外，这是否有显著重要性？

Was there a significance with respect to the hawk that landed the other day just outside of the kitchen window?

**RA:** 我是 Ra。这是正确的。我们可以说明，我们发现提供给我们的询问、通常是早已知道（答案）的，这是有趣的。我们假设：我们的肯定受到欣赏。

**RA:** I am Ra. This is correct. We may note that we find it interesting that queries offered to us are often already known. We assume that our confirmation is appreciated.

96.12 发问者：在塔罗中，有鸟儿作为信差的概念，这事似乎与该概念有结连，并且是塔罗中这个概念的示范。你可以说，我正在猜想关于这类讯息的机制，我假设该鹰隼是一个信差。接着我假设：当我思考它可能的、跟我们的活动有关的意义时，我是在自由意志的状态下，透过这只十分不寻常的鸟儿出现，得到一个讯息，我这么说是因为它到来的位置是如此靠近。我会对于这个讯息的来源很感兴趣，当然，起源都是太一造物者。只是这个机制令我十分困惑。Ra 可愿评论这点，请？

**Questioner:** This seems to be connected with the concept of the birds being messengers in the tarot, and this is a demonstration of this concept in the tarot, and I was wondering about the mechanics, you might say, of this type of a message. I assume the hawk was a messenger. And I assume that as I thought of the possible meaning of this with respect to our activities I was, in the state of free will, getting a message through the appearance of this very unusual bird—unusual, I say, in that it came so close. I would be very interested to know the origin of the message. (Of course, the origin is the One Creator.) The mechanics of this are very mystifying to me. Would Ra comment on this, please?

**RA:** 我是 Ra。不可。

**RA:** I am Ra. No.

96.13 发问者：我就怕你会那么说。我假设这事如同第三号牌、心智的催化剂、所描绘的一样，属于相同类型的通讯，我是否正确？

**Questioner:** I was afraid that you would say that. Am I correct in assuming that this is the same type of
communication as depicted in Card Number Three in the Catalyst of the Mind?

RA: 我是 Ra。由于混淆法则，我们不可以评论。对于已知的事项，(提供)可接受程度内的肯定，但是，当识别的主观印记* 被丢弃，讯息不清晰时，那么我们必须保持缄默。

RA: I am Ra. We may not comment due to the Law of Confusion. There is an acceptable degree of confirmation of items known, but when the recognized subjective sigil is waived and the message not clear, then it is that we must remain silent.*

【*在这文脉中，印记(sigil)可以被定义为：一个印信或图章; 可行使玄秘力量的标记或记号。】
[*In this context, sigil may be defined as “a seal or signet; a mark or sign supposed to exercise occult power.”]

96.14 发问者: Ra 可愿评论降福于水的技巧，我们将使用它洒在盐巴上。我假设我们就将水从指尖直接洒到盐线上头。另外，一般而言，多少水应该被洒在盐巴上? 我们应该弄到多湿? 这是琐碎的，但我想把它做对。

Questioner: Would Ra comment on the technique of blessing the water we will use to sprinkle on the salt? I assume we just sprinkle the water directly off of our fingertips onto the line of salt. And also how much, in general, should be sprinkled on the salt? How wet we should get it? This is trivial, but I'd like to get it right.

RA: 我是 Ra。降福于水可以是我们先前陈述的方式，或者是这个已书写的礼拜仪式[这个器皿崇敬太一造物者的变貌]，或者可以简单地从你们所称的天主教教堂获取圣水。

RA: I am Ra. The blessing of the water may be that one we have previously given, or it may be that one which is written within the liturgy of this instrument’s distortion of the worship of the One Creator, or it may simply be obtained from what you call your Catholic Church in the form of holy water.

祝福的意愿是被降福的水的显著特色。不需要将(圣)水洒得让所有盐巴都浸泡在水里，而是让(盐线)相当可观的部分变得潮湿。这不是一个物理性的工作，这些物质需要被看到、处于它们的理想状态中，好让(圣)水可以被视为正在授予能力给盐巴。

The intention of blessing is the notable feature of blessed water. The water may be sprinkled not so that all salt is soaked, but so that a goodly portion has been dampened. This is not a physical working. The substances need to be seen in their ideal state, so that water may be seen to be enabling the salt.

96.15 发问者: 我已计划要重新绘制塔罗牌、消去那些 Ra 起初给予的东西
I planned to re-draw the tarot cards eliminating extraneous additions by those who came after Ra's initial giving. And I would like quickly to go through those things that I intend to eliminate from each card we've gone over and ask Ra if there is anything else that should be eliminated to make the cards as they were when they were originally drawn before the astrological and other appendages were added.

I would eliminate all of the letters around the edge of the card with the possible exception of the number of the card: one, two, three, etc. That would be the case for all of the cards, I think—the exterior lettering and numbering.

In Card Number One I would eliminate the star at the upper right hand corner and eliminate the wand in the Magician's hand. I understand that the sphere remains, but I am not really sure where it should be. Would Ra comment on that please?

RA: I am Ra. Firstly, the elimination of letters is acceptable.

Secondly, the elimination of stars is acceptable in all cases.

Thirdly, the elimination of the wand is appropriate.

Fourthly, the sphere may be seen to be held by the thumb and index and second finger.

Fifthly, we would note that it is not possible to offer what you may call a pure deck, if you would use this term, of tarot due to the fact that when these images were first drawn there was
already distortion in various and sundry ways, mostly cultural.

Sixthly, although it is good to view the images without the astrological additions (it is to be noted that the more general positions, phases, and characteristics of each concept complex are those which are significant), the removal of all distortion is unlikely and, to a great extent, unimportant.

96.16 问题者：我不认为我们可以移除所有的扭曲, 但因为图画的品质, 要诠释这些 (牌) 是很困难的。当我们逐一检验这些牌之际、我们更佳地了解这些东西的本质、以及应该如何重画它们。我想我们可以大大地改善这牌的品质、同时去除一些外来的素材、那是容易误导人的。

问题者：I didn’t think we could ever remove all distortion, but some of this is very difficult to interpret because of the quality of the drawing. And as we go through these cards we get a better idea of what some of these things are and how they should be drawn, and I think that we can improve greatly on the quality of the card and also remove some of the extraneous material that is misleading.

在第二张牌, 除了移除字母与星星之外、我假设我们应该——在女性形体的中心有个东西、看起来有点像安卡十字架, 我们应该改变它。那是否正确？

On the second card, in addition to removing the letters and stars I assume we should— At the center of the female form here, where something that looks a little like a crux ansata is, we should change that. Is that correct?

RA：我是 Ra。我们感知到一个不完整的询问，请重新发问。

RA：I am Ra. We perceive an incomplete query. Please re-question.

96.17 问题者：我想我应该把一个安卡十字架取代 (原来)那个看起来有点像安卡十字架的东西、位于该女性的前面。那是否正确？

问题者：I think that I should put a crux ansata in place of this thing that looks a little like a crux ansata on the front of the female. Is that correct?

RA：我是 Ra。这是正确的。

RA：I am Ra. This is correct.

96.18 问题者：关于她头上戴的东西, 我相信有点令人混淆。它的形状应该像什么？

问题者：And as to the thing that she wears on her head—that, I believe, is a bit confusing. What should it be shaped like?
RA：我是 Ra。我们将允许学生衡量这点。我们注意到：虽然对于该概念复合体，它是奠基于占星学的附加物，当以某种特定的感觉观看，它并不是完全不可接受的。所以，喔、学生，我们建议你选择是否移除这顶皇冠，或以某种方式命名它，其意义好增益该概念复合体。

RA：I am Ra. We shall allow the student to ponder this point. We note that although it is an astrologically based addition to the concept complex, it is not entirely unacceptable when viewed with a certain feeling. Therefore, we suggest, O student, that you choose whether to remove the crown or to name its meaning in such a way as to enhance the concept complex.

96.19 发问者：可否请 Ra 给予我关于安卡十字架的任何资讯，如尺寸的比例，以及应该以何种形状与尺寸制作或绘制它？

Questioner: Would Ra please give me any information possible on the ratios of the dimensions, and the dimensions and shape of the crux ansata as it should be made or drawn?

RA：我是 Ra。否。
RA：I am Ra. No.

96.20 发问者：第三号牌，我们将移除所有的字母等等，以及星星。我假设代表太阳的光芒周缘的小杯子应该被移除。那是否正确？

Questioner: Card Number Three, we will remove all of the letters, etc., and the stars. And I assume that it would be advisable to remove all these little cups around the outside of the rays representing the sun. Is that correct?

RA：我是 Ra。是。
RA：I am Ra. Yes.

96.21 发问者：在第四号牌中，我们将移除外围所有的字母以及所有的星星，并且看起来我们再次有个相同情况，要将法杖移除，接着把球体放在（人像）手中。那是否正确？

Questioner: In Card Number Four we will remove the letters around the outside and all of the stars, and it seems that again we have a situation of removing the wand and putting the sphere in the hand. Is that correct?

RA：我是 Ra。再次地，这是一个选择上的问题，虽然具有占星特质，这个特殊的权杖与起初计划的概念复合体有关联的可能性。

RA：I am Ra. Again, this is a matter of choice. Though astrological in nature, this particular scepter has possibilities of relevancy in the originally intended concept complex.

这个器皿正经验到一些小规模的，缺乏你们称为适当呼吸的变貌，由于你们不久之前[如你的感知]的体验。所以，这个器皿已经请求保有实质上足够的转移能量，好让它重新进入（身体）时有
个舒适的过程。等我们补充以下说明之后，请求接受再一个询问：

This instrument is experiencing some small lack of that distortion which you call the proper breathing due to the experience of your near past, as you perceive it. Therefore, as this instrument has requested a substantial enough amount of transferred energy to be retained that it might effect a comfortable re-entry, we shall at this time ask for one more query, after noting the following:

关于安卡十字架的尺寸问题，我们刚才没有陈述完毕。在许多地方有给出答案。你得决定哪一个图像的素描是合适的。如果渴望解开该谜题，我们当然会建议观看所谓的大金字塔。我们不想要工作这个谜题。它被设计的目的是在它自己的时机到来后，就会被解开。当然，一般而言，这个图像的意义如前所述。

We did not complete our statement upon the dimensions of the crux ansata. It is given in many places. There are decisions to be made as to which drawing of this image is the appropriate one. We may, of course, suggest viewing the so-called Great Pyramid if the puzzle is desired. We do not wish to work this puzzle. It was designed in order that in its own time it be deciphered. In general, of course, this image has the meaning previously stated.*

【*先前在 92.30、93.24 曾陈述】
[*Previously stated in 92.30 and 93.24.]

96.22 发问者：有没有任何我们可以做的事，使该器皿更舒适或改善该通讯？

Questioner: Is there anything that we can do to make the instrument more comfortable or improve the contact?

RA: 我是 Ra。在和谐、沟通、赞美、感恩中继续下去。

RA: I am Ra. Continue in harmony, communication, praise, and thanksgiving.

我们愿说明：如果这个器皿能够[在某种程度上]避免讲话一天会减少它的扭曲，若困难还在，则或许两天。我们也会劝告器皿不要从事会造成呼吸急促的活动，好比跑步。

We would note that this instrument’s distortions would be lessened were it to refrain from the speaking to some extent for a diurnal period, or perhaps two, if the difficulty remains. We would also recommend against the activity such as running which would cause rapid respiration.

该致意的后遗症不必然会持续太久。然而，这个器皿在头骨前方有一些血管——也就是说，(位于)覆盖头骨的外皮，在这个时候肿大得蛮厉害的。并且由于这个器皿有一个被知晓为链球菌感染的扭曲，最好在短时间内充分照顾器皿，好确保这些扭曲不会将该实体弹射进
The after-effect of the greeting is not necessarily long-lasting. However, as this instrument has some blood vessels in the forward regions of the skull—that is, the integument covering the skull—greatly swollen at this time, and since this instrument has the distortion known as the streptococcal infection, it is best to be full of care for a short period in order that the distortions do not catapult the entity into longer-term after-effects.

一切好,我们满意于目前的排列。
All is well. We find the alignments satisfactory.

我是 Ra。我在无限太一的爱与光中离开你们。所以，向前去吧，在太一无限造物者的爱与光中欢欣庆祝。Adonai。
I am Ra. I leave you in the love and light of the Infinite One. Go forth, therefore, rejoicing in the power and in the peace of the One Infinite Creator. Adonai.

97.1 发问者：可否请你先告诉我该器皿的状态？
Questioner: Could you first please give me the condition of the instrument?

RA：我是 Ra。如前所述。
RA: I am Ra. It is as previously stated.

97.2 发问者：我们的第五密度、负面的朋友目前状况如何？
Questioner: What's the situation with our fifth-density negative friend?

RA：我是 Ra。如前所述。
RA: I am Ra. It is as previously stated.

97.3 发问者：关于该鹰隼的出现、我做了一些考量、并且已经分析第三号牌中的鸟：
Questioner: I've been doing some consideration of the appearance of the hawk and have made this analysis of the bird in Card Three:

这只鸟是来自较高自我的一个讯息，还有第三号牌中翅膀的位置，其中一个翅膀指向女性，表示这是一个给女性、作为给心智的催化剂、的讯息。向下的翅膀位置表示该讯息属于负面特质，或关于特定心理活动或计划的不恰当状态。Ra 可愿就此评论？
The bird is a message from the higher self, and the position of the
wings in Card Three, one wing pointing toward the female, indicates that it is a message to the female acting as catalyst for the mind. The position of the downward wing indicates that the message is of a negative nature, or of a nature indicating the inappropriateness of certain mental activity or plan. Would Ra comment on that?

**RA:** 我是 Ra。不愿。

**RA:** I am Ra. No.

97.4 发问者: 是否由于第一变貌而欠缺评论?

Questioner: Is the reason for this lack of comment the First Distortion?

**RA:** 我是 Ra。这是正确的。

**RA:** I am Ra. This is correct.

97.5 发问者: 就在我们从亚特兰大的房子返回之际，我立刻看见该鹰隼，我已经分析过，它是一个讯息，最有可能来自于较高自我，向我指出这个搬迁的计划并不是最佳的或不大恰当，因为没有该鹰隼，我们将会在没有额外催化剂的情况下继续原订计划。那么，这个惊奇的单一催化剂，从我的逻辑观点，只能意味该计划为了某种尚未被发现的理由是不恰当的。Ra 可愿就此评论?

Questioner: I have analyzed the hawk that I saw immediately after returning from the house in Atlanta as a message (most probably from my higher self) indicating that the plan of moving was not the best, was not too appropriate since, without the hawk, everything would have continued as planned with no added catalyst. This single catalyst of a remarkable nature then, logically, from my point of view, could only mean that there was a message as to the inappropriateness of the plan for some reason yet to be discovered. Would Ra comment on that?

**RA:** 我是 Ra。我们尽可能踩在混淆法则的边界内，建议并非所有长翅膀的生物都有一个原型的意义。我们可以建议：当在另一世的经验中，有意义工作 [增加极性的服务] 已经被共享时，注意到共享的主观显著现象是常见的。

**RA:** I am Ra. We tread as close as possible to the Law of Confusion in suggesting that not all winged creatures have an archetypical meaning. We might suggest that the noticing of shared subjectively notable phenomena is common when, in another incarnational experience, work significant to the service of increased polarity has been shared.

那么，这些主观有趣的共享现象作为一个沟通的手段，这现象的特质无法被那些在共享此生经验圈之外的实体讨论，因为这样会干扰每一个涉入其中的实体之自由意志、(他们涉入)这些主观上有意义事件之复合体。

These subjectively interesting shared phenomena then act as a means of
communication, the nature of which cannot be discussed by those outside of the shared incarnational experience without the interference with the free will of each entity involved in the complex of subjectively meaningful events.

97.6 发问者：可否请 Ra 告诉我们，今天早上在这个房间内的不寻常气味？

Questioner: Can Ra please tell us the source of the unusual odor in this room this morning?

RA: 我是 Ra。这个气味有两个组成部分。一个，如你们已猜测的，你们的第二密度实体，一只啮齿动物分解腐烂中的肉体载具（之气味）。其次，一个元素精灵尝试在这个小生物的腐败残留物中找到住处。

RA: I am Ra. There are two components to this odor. One is, as has been surmised, the decomposing physical vehicle of one of your second-density Rodentia. The second is an elemental which is attempting to take up residence within the putrefying remains of this small creature.

对于该房间的净化与焚香已经阻止该元素精灵的行动。(生物)分解的过程将在一小段你们的空间/时间之后，消除对鼻子比较不和谐的知觉(感受)。

The cleansing of the room and the burning of the incense has discouraged the elemental. The process of decomposition shall, in a short period of your space/time, remove the less than harmonious sensations provided for the nose.

97.7 发问者：我发觉自己目前处在一个决定的困难位置，主要是因为前述的鹰隼出现在我们从亚特兰大返家之际。唯一有任何价值的目标是我们正在做的工作，不只包括该(Ra)通讯、还有沟通与散布这份资料给那些请求它的人们。

Questioner: I find myself presently in a difficult position of decision, primarily because of the appearance of the aforementioned hawk after our return from Atlanta. The only objective of any value at all is the work that we are doing, which includes not only the contact but communication and dissemination of information to those who might request it.

既然搬家与这目标有连结，对我来说这只鹰隼显然是那个过程的一个机能。

Since the move was connected with that, and since the hawk was, to me, obviously a function of that process, I am at present in a quandary with...
respect to the optimal situation since I have not yet decided definitely on the significance of the hawk, or the advantages or efficaciousness of the move, and do not want to create a process which is basically irreversible if it is going to result in a lack of our ability to be of service to those who would seek that which we are able to manifest through our efforts here. Would Ra comment on that situation?

**RA:**我是Ra。该发问者假定很多，对此评论即是冒犯它的自由意志。我们可以建议衡量我们先前关于你谈到的长翅膀的生物之评论。我们重述：任何的工作场所，由这个小组恰当地准备，对Ra都是可接受的。辨别的选择在于你。

**RA:** I am Ra. The questioner presumes much, and to comment is an infringement upon its free will. We may suggest the pondering of our previous comments regarding the wingèd creatures of which you speak. We repeat that any place of working, properly prepared by this group, is acceptable to Ra. The discrimination of choice is yours.

97.8 发问者：在前四张牌中，是否有任何细目不属于Ra的意愿，我们可以移除的，好让我们在制作新的图画时能呈现一副较少混淆的牌？

Questioner:Are there any items in the first four cards not of Ra’s intention that we could remove to present a less confusing card as we make our new drawings?

**RA:** 我是Ra。我们发现在这个询问中，有许多(回答的)资料会构成重复。容我们建议重新表述该询问?

**RA:** I am Ra. We find much material in this query which would constitute repetition. May we suggest rephrasing the query?

97.9 发问者：可能我没有讲出我真正的意思，也就是：我们早已决定前四张牌有哪些细目应该被移除，我现在的问题是：在先前几次会中判定了什么东西应该被移除，我是否曾错过任何应该被移除的东西，那些不属于Ra起初意图的细目？

Questioner:Possibly I didn’t phrase that the way I meant to, which was:we already have determined the items that should be removed from the first four cards. The question was:have I missed anything that should be removed which were not of Ra’s original intention in the last few sessions of determining what should be removed?

**RA:** 我是Ra。我们将重复我们的意见，在每个图像中，有几个概念是奠基与占星学，然而，这些概念在Ra原先计划的概念复合体中，并非全无益处，前提是这些概念的学生以一种适当的方式去感知。

**RA:** I am Ra. We shall repeat our opinion that there are several concepts
which, in each image, are astrologically based. However, these concepts are not without merit within the concept complex intended by Ra, given the perception by the student of these concepts in an appropriate manner.

We wish not to form that which may be considered by any mind/body/spirit complex to be a complete and infallible series of images. There is a substantial point to be made in this regard. We have been, with the questioner’s aid, investigating the concept complexes of the great architecture of the archetypical mind. To more clearly grasp the nature, the process, and the purpose of archetypes, Ra provided a series of concept complexes.

We are not messengers of the One Infinite Creator, wish to place before the consideration of any mind/body/spirit complex, which seeks its evolution, the palest tint of the idea that these images are anything but a resource for working in the area of the development of the faith and the will.

To put this into perspective we must gaze, then, at the stunning mystery of the One Infinite Creator. The archetypical mind does not resolve any paradox or bring all into unity. This is not the property of any resource which is of the third density.

So, may we ask the student to look up from inward working and behold the glory, the might, the majesty, the mystery, and the peace of oneness. Let no consideration of bird or beast, darkness or light, shape or shadow keep any which seeks from the central consideration of unity.

Therefore, may we ask the student to look up from inward working and behold the glory, the might, the majesty, the mystery, and the peace of oneness. Let no consideration of bird or beast, darkness or light, shape or shadow keep any which seeks from the central consideration of unity.
发问者：谢谢你。第五号牌，心智的形意者，首先，就我所见，指出一个男性位于一个矩形的建筑形式之内。这向我暗示第三密度中的心智的形意者被良好地局限在幻象之中；该男性的底部有个矩形的形体，这个事实也向我暗示、它没有能力移动。Ra 可愿就此评论？

Questioner: Thank you. Card Number Five, the Significator of the Mind, indicates, firstly, as I see it, simply a male within a rectangularly structured form. This suggests to me that the Significator of the Mind in third density is well-bounded within the illusion, as is also suggested by the fact that the base of the male is a rectangular form showing no ability for movement. Would Ra comment on that?

RA：我是 Ra。喔，学生，你已经掌握到该形意者完全被矩形包围的本质之最赤裸裸的精华。为自我考虑一下，喔，学生，你的思想是否可以走路。(即使)被最精细磨炼的心理能力、若没有使用肉体载具、你们称为身体、它的能力将不会被知晓。透过嘴巴、心智可以说话。透过四肢、心智可以引发行动。

RA：I am Ra. O student, you have grasped the barest essence of the nature of the Significator's complete envelopment within the rectangle. Consider for the self, O student, whether your thoughts can walk. The abilities of the most finely honed mentality shall not be known without the use of the physical vehicle which you call the body. Through the mouth the mind may speak. Through the limbs the mind may effect action.

97.11 发问者：该实体向左边看，表示心智有个倾向而更容易注意到负面催化剂、或其环境中的负面精华。Ra 可愿就这个观察评论？

Questioner: The entity looks to the left, indicating that the mind has the tendency to notice more easily the negative catalyst or negative essence of its environment. Would Ra comment on that observation?

RA：我是 Ra。这实质上是正确的。

RA：I am Ra. This is substantially correct.

97.12 发问者：在(图像的)座椅底部有两个小实体，一个是黑的、一个是白的。我首先要问 Ra：这幅图画的着色是否正确？黑色实体是否坐落于适当的位置、符合 Ra 起初的图画？
Questioner: There are two small entities at the bottom of the seat, one black and one white. I would first ask RA: is this drawing correct in the coloring? Is the black one in the proper position with respect to Ra’s original drawings?

RA: 我是 Ra。你感知为黑色的东西最初是红色的。除了这个差异，该概念复合体中的存有们被正确地放置。

RA: I am Ra. That which you perceive as black was first red. Other than this difference the beings in the concept complex are placed correctly.

97.13 发问者：红色的配色对我来说是一个奥秘，我们原先决议这些(小实体)代表心智的极化，不论是正面或负面，因为它的显著自我会在其中一个极性是显著的。Ra 可愿就此评论？

Questioner: The red coloration is a mystery to me then. We had originally decided that these represented polarization of the mind, either positive or negative, as its significant self would be either significant as one or the other polarity. Would Ra comment on that?

RA: 我是 Ra。极性的表征如同发问者所假定，在古代的象征意义、左手途径是赤褐色配色。

RA: I am Ra. The indications of polarity are as presumed by the questioner. The symbolism of old for the left-hand path was the russet coloration.

【咳嗽声】[Cough.]
【咳嗽声】[Cough.]
[(他们)重新行走太一圆圈，从该器皿的头部上方两呎呼出气息。]
[The Circle of One was re-walked and breath expelled two feet above the instrument’s head.]

我是 Ra。请继续。
I am Ra. Please continue.

97.15 发问者：这个困难的本质是什么？什么东西导致的？
Questioner: What was the nature of the problem? What caused it?

RA: 我是 Ra。向这个器皿致意的第五密度实体侵袭一个先前扭曲器皿脖子与胸部区域的困难。这个扭曲的一小部分还滞留着、器皿并未提起。如果器皿愿意尽可能清晰地对支援小组讲述任何困难、这是有帮助的、因为(小组)可给予更多照顾。

RA: I am Ra. The fifth-density entity
which greets this instrument affected a previous difficulty distorting the throat and chest area of the instrument. Some fraction of this distortion remained unmentioned by the instrument. It is helpful if the instrument speaks as clearly as possible to the support group of any difficulties that more care may be taken.

However, we find very little distortion left in the chest area of the instrument. However, immediately preceding the working the instrument was offered an extreme activation of what you may call the allergies, and the mucus from the flow which this distortion causes began to cause difficulty to the throat.

At this juncture the previous potential for the tightening of the throat was somewhat activated by reflex of the yellow-ray, chemical body over which we have only gross control.

We would appreciate your reminding us to cause this instrument to cough before or after each query for the remainder of this working. Once conscious, this instrument should have no serious difficulty.

97.16 发问者：我想知道为什么在这张牌中，暗色实体位于该男性人物、即是形意者、的右侧，以及光亮的白色实体位于左侧。你可否在使该器皿咳嗽之后、就此评论？

Questioner: I was wondering why the dark entity was on the right side of the card as far as the male figure, which is the Significator, is concerned, and the light white entity is on the left. If you could comment on that after making the instrument cough, please?

RA: 【咳嗽】…的特质，我们停顿一下。

RA: [Cough.] The nature of—We pause.

【停顿十秒钟】
[Ten second pause.]

我是 Ra。刚才有一个严重的痛苦爆发。我们现在可以继续。

I am Ra. There was a serious pain flare. We may now continue.
极性的特质是有趣的，因为那些提供给形意者的正面经验经常被记录为有助于产生可被视为负面的偏向；反之，那些表面上负面的经验之果实经常被发现有助于发展服务他人的偏向。这或许是心智处理与记录过程的导引特征，因此这些极性的象征被如此放置。

The nature of polarity is interesting in that those experiences offered to the Significator as positive frequently become recorded as productive of biases which may be seen to be negative, whereas the fruit of those experiences apparently negative is frequently found to be helpful in the development of the service-to-others bias. As this is perhaps the guiding characteristic of that which the mind processes and records, these symbols of polarity have thusly been placed.

你可以注意到中央人像的双手表示出右手工作与左手工作的适当偏向；也就是说，右手的姿势为服务他人，向外提供它的光。左手尝试吸收灵的力量，并且仅仅将它指向自己的用途。

You may note that the hands of the central image indicate the appropriate bias for right- and left-hand working; that is, the right hand gestures in service to others, offering its light outward. The left hand attempts to absorb the power of the spirit and point it for its use alone.

97.17 发问者：底部的八个椭圆图案可能意味能量中心，以及可能凭借正面或负面的极化，透过这些(能量)中心进化，因为这些图形有白色与黑色的染色。Ra 可愿在使器皿咳嗽之后，就此评论？

Questioner: The eight cartouches at the bottom would possibly signify the energy centers and the evolution through those centers... possibility for either the positive or negative polarization because of the white and black coloration of the figures. Would Ra comment on that after making the instrument cough?

RA: 【咳嗽】我是 Ra。学生的观察是敏锐的。继续研读与这个概念复合体关联的八度音程(复数)可以增长知识。一个心/身/灵复合体的存在性的八度音程有许多个。没有一个不会受益于这点：将它们与你们的第五号牌之概念复合体示范的极性发展之特质连在一起考量。

RA: [Cough.] I am Ra. The observations of the student are perceptive. It is informative to continue the study of octaves in association with this concept complex. Many are the octaves of a mind/body/spirit complex’s beingness. There is not one that does not profit from being pondered in connection with the considerations of the nature of the development of polarity exemplified by the concept complex of your Card Number Five.
牌中是否有意义？在思考该原型的过程中，它们是否有价值？你可否在使器皿咳嗽之后，就此回答，请？

Questioner: Do the symbols on the face of each of these little cartouches such as the birds and the other symbols have a meaning in this card that is of value in considering the archetype? Would you answer that after making the instrument cough, please?

RA: 【咳嗽】我是 Ra。这些符号是字母与词汇，就像是你们的语言出现在古典柱廊顶端一般。它们有大部分属于（古代）文化的人群，不属于你们的世代。让我们粗略地建议，写在这些椭圆图案上的资讯可以被理解为该句语：「你们将再次诞生，到达永恒的生命」。

RA: [Cough.] I am Ra. These symbols are letters and words much as your language would receive such an entablature. They are, to a great extent, enculturated by a people not of your generation. Let us, in the rough, suggest that the information written upon these cartouches be understood to be such as the phrase, “And you shall be born again to eternal life.”

97.19 发问者：谢谢你。我想这张牌顶端的翅膀可能表示灵性的保护在进化过程的上方。Ra 可愿在使器皿咳嗽之后，就此评论？

Questioner: Thank you. I thought that the wings at the top of the card might indicate the protection of the spirit over the process of evolution. Would Ra comment on that after having the instrument cough?

RA: 【咳嗽】我是 Ra。我们将结束这场集会，因为我们有相当多的困难使用其交感神经系统，为了协助该器皿提供足够的你们的空气用于其呼吸作用。所以我们，我们建议提早结束这场集会。

RA: [Cough.] I am Ra. We shall end this session for we are having considerable difficulty in using the sympathetic nervous system in order to aid the instrument in providing sufficient of your air for its respiration. Therefore, we prematurely suggest ending this session.

在我们离开这个器皿之前，是否有任何简短的询问？

Is there any brief query before we leave this instrument?

97.20 发问者：如果为了器皿的益处，若你想要现在终止、不必回答这个问题，但有没有任何我们可以做的事，好改善该通讯或使该器皿更舒适？

Questioner: It’s not necessary to answer this if you want to end right now for the instrument’s benefit, but is there anything we can do to improve the contact or make the instrument more comfortable?

RA: 我是 Ra。一切都好，支援小组运作良好。

RA: I am Ra. All is well. The support
group functions well.

We suggest you encourage the instrument to take some steps to recover completely from the distortion towards the aching of the throat and, to a lesser extent, the chest. There is no way in which we or you may remove that working which has been done. It simply must be removed by physical recovery of the normal distortion. This is not easy due to this instrument’s tendency towards allergy.

It is suggested that the instrument be encouraged to take steps to recover completely from the distortion towards the aching of the throat and, to a lesser extent, the chest. There is no way in which we or you may remove that working which has been done. It simply must be removed by physical recovery of the normal distortion. This is not easy due to this instrument’s tendency towards allergy.

The alignments are being carefully considered.

I am Ra. I leave you, my friends, glorying and rejoicing in the love and the light of the Infinite Creator. Go forth, then, in the great dance, empowered by the peace of the One Infinite Creator. Adonai.
portion of this preparation has a value determined by the purity of each, which takes part in the working, has achieved without that particular aid.

98.3 发问者：我只是随便瞎猜，有没有可能在该(集会)工作前的冥想被我们的第五密度负面朋友使用来创造该器皿上的过敏反应以及其他反应？我的假设是否正确、或不正确？

Questioner: I had just taken a wild guess that it was possibly during that meditation prior to the working that was used by our fifth-density negative friend to create the allergic reactions and other in the instrument. Was I correct on that or incorrect?

RA: 我是 Ra。在你们的空间/时间连续体中，这个实体在可行的范围内、尽可能地在靠近该工作(开始)时向该器皿致意。剔除该准备导致该第五密度实体在决定不冥想的衔接时点对这个器皿致意。该致意并不花费可注意到的你们的时间额度。

RA: I am Ra. This entity greets the instrument as close to the working in your space/time continuum as is practicable. The elimination of that preparation caused the fifth-density entity to greet this instrument at this juncture of decision not to meditate. The greeting does not take what you would call a noticeable amount of your time.

98.4 发问者：如果我们先前完成了冥想，该致意的效果会是相同的？

Questioner: Was the greeting as effective as it would have been if the meditation had been done?

RA: 我是 Ra。是的。

RA: I am Ra. Yes.

98.5 发问者：我有一个来自该器皿的问题，她陈述：「Ra 可否告诉我们、什么因素允许我们的第五密度负面同伴能够继续在喉部区域致意该器皿，也包括其他不寻常的知觉，好比晕眩、柑橘花香的味道、感觉踩在想象生物的头上，可以做什么以减轻这些致意？还有为什么这些致意发生在走路中？」

Questioner: I have a question from the instrument. She states: "Could Ra tell us what factors are allowing our fifth-density negative companion to be able to continue greeting the instrument in the throat area as well as with other unusual sensations such as dizziness, smelling of orange blossoms, the feeling of stepping on imaginary creatures? And what can be done to lessen these greetings? And why the greetings occur on walks?"

RA: 我是 Ra。该询问有几个不同的部份。我们将尝试回答各个部份。我们几乎踩到混淆法则(边界)，只被一种觉察所解救。该觉察是即使没有这些资讯，这个器皿仍然会继续提供它的服务。

RA: I am Ra. There are various portions of the query. We shall attempt answer to each. We tread close to the
Law of Confusion, saved only by the awareness that given lack of information this instrument would, nonetheless, continue to offer its service.

你们第五密度同伴的工作仍然影响该器皿，如我们先前所述，一个有效力的工作。那些偏向的总合提供该器皿增进生命力与肉体气力的机会，容我们说，被该工作碰触（影响）。

The working of your fifth-density companion, which still affects the instrument, was, as we have stated, a potent working. The totality of those biases which offer to the instrument opportunities for increased vital and physical strength, shall we say, were touched by the working.

在首次询问之后、蓝色光芒的困难尚未完全到达尽头。再次地，这个小组经验的阻碍对该小组是罕见的，也就是说，不清晰通讯造成的蓝色光芒阻碍。借由这个手段，该工作的效力获得增强。

The blue-ray difficulties were not entirely at an end after the first asking. Again, this group experienced blockage rare for the group; that is, the blue-ray blockage of unclear communication. By this means the efficacy of the working was reinforced.

这个工作的潜能是显著的。肉体运动、神圣音乐、各式各样的经验，甚至简单的社交活动都受到危害，该工作尝试关闭其喉咙与嘴巴。值得注意的：也有潜能丧失这个通讯。

We suggest that the instrument’s allergies create a continuous means whereby the distortion created by the magical working may be continued. As we have stated, it shall be necessary, in order to remove the working, to completely remove the distortion within the throat area caused by this working. The continuous aggravation of allergic reactions makes this challenging.

你们可以将柑橘花香的气味与第五正面密度的社会记忆复合体、你们知晓为声音振动 Latwii、相关联，在该器皿的请求下，这个实体与器皿同在。该气味被感知到是由于该器皿相当敏感的特质，再次地，由于该器皿正位于十八日周期的顶点，容我们说。
The orange blossom is the odor which you may associate with the social memory complex of fifth-density positive which is known to you as sound vibration, Latwii. This entity was with the instrument as requested by the instrument. The odor was perceived due to the quite sensitive nature of the instrument due again to its, shall we say, acme in the eighteen-day cycle.

关于踩到与杀死小动物的知觉, 这是来自你们第五负面密度同伴的致意, 也由于上述的情况, 该致意变得可能。

The sensation of stepping upon the small animal and killing it was a greeting from your fifth-density negative companion also made possible by the above circumstance.

关于移除该魔法工作的效应, 我们可以给两个建议, 一个是立即的、一个是普遍的建议。

As to the removal of the effects of the magical working, we may make two suggestions, one immediate and one general.

首先, 在该知识体系中, 那些被你们人群知晓为内科医师的医者, 他们的方式是使用粗糙的化学物质, 你们称之为药物。这些物质几乎总是造成比预期的心/身/灵复合体效果远为更多的改变。

无论何种, 在此情况下, 类固醇或可供替代的抗生素家族可能有益于完整移除该工作中的困难, 该工作仍能够兴旺存活。当然, 在这段用药期间结束之后, 过敏会持续存在, 但该工作的效应将不再运转。

Firstly, within the body of knowledge which those healers known among your peoples as medical doctors have is the use of harsh chemical substances which you call medicine. These substances almost invariably cause far more changes than are intended in the mind/body/spirit complex. However, in this instance the steroids or, alternately, the antibiotic family might be useful in the complete removal of the difficulty within which the working is still able to thrive. Of course, the allergies would persist after this course of medicine were ended, but the effects of the working would no longer come into play.

你们称为杰洛米的实体可以很好地协助、使用有些非正统的治疗方式。

The one you call Jerome might well be of aid in this somewhat unorthodox medical situation.

因为你们的正统医者相当地误解过敏(症状), 将该器皿交给你们的内科医师服务是不恰当的, 他们会把减轻过敏效应与摄取较温和形式的相同毒素结合在一起。容我们说, 这样治疗了症状。然而, 那些提供给身体复合体的改变是相当不妥的。

As allergies are quite misunderstood by your orthodox healers, it would be inappropriate to subject the
instrument to the services of your medical doctors which find the amelioration of allergic effects to be connected with the intake of these same toxins in milder form. This, shall we say, treats the symptom. However, the changes offered to the body complex are quite inadvisable.

The allergy may be seen to be the rejection, upon a deep level of the mind complex, of the environment of the mind/body/spirit complex. Thus the allergy may be seen in its pure form as the mental/emotional distortion of the deeper self.

The more general recommendation lies with one which does not wish to be identified. There is a code name "Prayer Wheel." We suggest ten treatments from this healer, and further suggest a clear reading and subsequent following, upon the part of the instrument, of the priorities of allergy, especially to your foodstuffs.

Lastly, in walking, the body complex begins to exert itself to the point of increased respiration. The effects of the working become apparent upon the walking when the body complex has begun to exert itself to the point of increased respiration.

Also a contributing factor is the number of your second-density substances to which this instrument is allergic.

98.6 发问者: 谢谢你，第二个问题是: "我们最老的猫，甘道夫，有一个靠近他脊椎的肿瘤。我们去年四月曾执行一次外科手术移除该肿瘤，有没有什么因素使得这次外科移除肿瘤手术比起上次更不恰当？还有我们这为最适当的行动，可协助他康复，是不是在手术过程观想光环绕着他，以及当他位于兽医(诊所)时，定期重复仪式措辞？"

Questioner: Thank you. The second question is: "Our oldest cat, Gandalf, has a growth near his spine. Is there any factor that makes the surgical removal of this growth less appropriate than the surgical removal of the growth that we had performed a year ago last April? And would the most appropriate actions on our part to aid his recovery be the visualization of light surrounding him during the"
surgery and the repeating of ritual phrases at periodical intervals while he is at the veterinarians?"

**RA: I am Ra.** No. There is no greater cause for caution than previously. And, yes, the phrases of which you speak shall aid the entity. Although this entity is in body complex old—and, therefore, liable to danger from what you call your anesthetic—its mental, emotional, and spiritual distortions are such that it is strongly motivated to recover that it might once again rejoin the loved one. Keep in mind that this entity is harvestable third density.

**RA:** I am Ra. We stated this in order to elucidate our use of the term “spirit complex” as applied to what might be considered a second-density entity. The implications are that this entity shall have far more cause to abide and heal that it may seek the presence of the loved ones.

**98.7 发问者:** 你可愿解释为什么你刚才说：「要记住，这个实体是可收割的第三密度」，并且告诉我关于准备进行的肿瘤手术，你是否有任何其他特定的建议？

**Questioner:** Would you explain the reason for saying “Keep in mind that this is harvestable third density” and tell me if you have any other specific recommendations with respect to the proposed operation on the growth?

**RA:** 我是 Ra。没有。没有比先前更需要注意的起因。是的，你所说的措辞将协助该实体。虽然这个实体的身体复合体是衰老的，因此在承受你们称为麻醉剂的过程中，容易陷入危险；它的心灵、情感、灵性的变貌强烈地受到激励朝康复前进，好让它得以重返它钟爱的实体。要记住，这个实体是可收割的第三密度（实体）。

**RA:** I am Ra. No. There is no greater cause for caution than previously. And, yes, the phrases of which you speak shall aid the entity. Although this entity is in body complex old—and, therefore, liable to danger from what you call your anesthetic—its mental, emotional, and spiritual distortions are such that it is strongly motivated to recover that it might once again rejoin the loved one. Keep in mind that this entity is harvestable third density.

**98.8 发问者:** 关于预定的手术、Ra 还有没有任何额外的建议？

**Questioner:** Is there any additional recommendation that Ra could make with respect to the proposed operation?

**RA:** 我是 Ra。没有。

**RA:** I am Ra. No.

**98.9 发问者:** 我不禁想着，我假设猫儿甘道夫有肿瘤的原因是他里面的愤怒状态，由于他的环境新增几只猫。我是否正确？

**Questioner:** I was wondering if I was correct in my assumption that the reason for the growths was a state of anger in the cat, Gandalf, because of the introduction of the newer cats into his environment. Was I correct?
**RA:** 我是 Ra。这个事件造成的扭曲是你称为的癌症之最近起源。这个肿瘤的最近起因是扭曲的身体细胞[你们称为癌症]的特性。

**RA:** 我是 Ra。The original cause of what you call cancer was the distortion caused by this event. The proximate cause of this growth is the nature of the distortion of the body cells which you call cancer.

98.10 **发问者:** 在这个时候，猫儿甘道夫体内是否有任何其他罹患癌症的肿瘤？

**Questioner:** Are there any other cancerous growths at this time within the cat, Gandalf?

**RA:** 我是 Ra。是的。

**RA:** I am Ra. Yes.

98.11 **发问者:** 我们能否缓解那些(症状)，如果可以的话，如何做、它们位于哪边？

**Questioner:** Can we alleviate those, and, if so, how and where are they?

**RA:** 我是 Ra。在这个空间/时间链结点，没有可缓解之处。一个位于右边的臀部接合点。另一个很小、靠近你们称为的肝脏器官。还有一些小的细胞扭曲位于两边的[我们可以称为]手臂、以此辨别上侧的附肢。

**RA:** I am Ra. None can be alleviated at this space/time nexus. One is located within the juncture of the right hip. Another which is very small is near the organ you call the liver. There are also small cell distortions under the, we may call it, arm (to distinguish the upper appendages) on both sides.

98.12 **发问者:** 除了外科手术帮助甘道夫之外，有没有任何我们可以做的、以有效地缓解这些问题？

**Questioner:** Is there anything that we can do to alleviate these problems—other than surgical—that would have a good effect to help Gandalf alleviate them?

**RA:** 我是 Ra。继续赞美与感恩，请求移除这些扭曲。有两个可能的结果：

**RA:** I am Ra. Continue in praise and thanksgiving, asking for the removal of these distortions. There are two possible outcomes:

第一，该实体将满足地与你们居住在一起、直到由于癌症细胞造成的扭曲、(使得)它的肉体载具不能保持下去为止。

Firstly, the entity shall dwell with you in contentment until its physical vehicle holds it no more due to distortions caused by the cancerous cells.

第二，该生命途径可能变得允许治愈。

Secondly, the life path may become that which allows the healing.

我们不会借由检验这条生命途径而冒犯自由意志，虽然我们可以说明，有多数的生命途径使用某种扭曲，好比这个(例子)以离开其肉体，在这个例子中
We do not infringe upon free will by examining this life path although we may note the preponderance of life paths which use some distortion such as this to leave the physical body, which in this case is the orange-ray body.

98.13 Questioner: Does the cat, Fairchild, have any of this same type of problem?

RA: Not at this space/time nexus.

98.14 Questioner: Was it necessary for the cat, Gandalf, to be a mind/body/spirit complex harvestable third density to have the anger result in cancer?

RA: I am Ra. No.

98.15 Questioner: Then any mind/body complex can develop cancer as a result of anger. Is this correct?

RA: I am Ra. This is correct.

At this time we would break our routine by making an observation. We observe the following coincidence:

Firstly, the congestion of this instrument’s throat due to the flow of mucus caused by energized allergic reaction has, at this point, become such that we may safely predict the probability/possibility vortex approaching certainty that within one-half of an hour we shall need to depart from this working.

Secondly, as we noted the above,
the sound vibration made by one of your sound vibration recording devices was audible to us. If this group desires it may choose to have sessions which are brought to an ending soon after this sound vibration occurs. This decision would ensure the minimal distortions within the instrument towards the discomfort/comfort within the throat until the effects of the magical working of your fifth-density companion have been removed.

98.16 Questioner: We have no problem. Because these tapes one side length is forty-five minutes, so that noise happens at the forty-five minute time since the tape is forty-five minutes on a side.

Questioner: That is perfectly fine with us. That noise occurs at the forty-five minute time since the tape is forty-five minutes on a side.

那么我将只问最后一个问题: 吉姆已经建造了新桌子, 为了摆放附属物、是否足以容纳它们, 因为它将给我们更多空间在卧床的四周行走, 有是否让它保持自然的状态, 或者以亚麻仁油覆盖、涂抹或油漆它, 哪个方式比较好?

I would just ask as a final question. If the new table that Jim has built for the appurtenances is satisfactory to hold them since it will give us more room to walk around the bed, and if it is better to leave it in its natural condition as it is, or to coat it with linseed oil or varnish or paint?

RA: 我是 Ra。我们观看这附属物, 它怀着喜悦歌唱。松木在赞颂中振动。许多投资放在这个木头的工作过程中, 现在已经完成了。它是可接受的。我们建议它可以维持目前的样子、或以油摩擦, (因) 它也容易被磁化、持守预定接收的振动、到达一个深刻的程度。

RA: I am Ra. We view this appurtenance. It sings with joy. The pine vibrates in praise. Much investment of this working in wood has been done. It is acceptable. We may suggest it be left either as it is or rubbed with the oil which also is easily magnetized and holds the proffered vibration to a profound extent.

98.17 Questioner: Since the tape recorder has clicked some time ago, I was wondering if this would be an appropriate time to end since the tape recorder has clicked some time ago?

Questioner: I was wondering if this would be an appropriate time to end since the tape recorder has clicked some time ago?

RA: 我是 Ra。这件事由你辨别, 虽然该器皿保持敞开给我们使用, 虽然如我们先前已说明的, 其肉体扭曲开始攀升。

RA: I am Ra. This is a matter for your discrimination. The instrument remains open to our use although, as we have noted, the physical distortions begin to mount.

98.18 Questioner: So we best end to maintain that instrument's physical energy. Then I would like to ask if there is anything we can do, to improve this connection.
讯或使该器皿更舒适？

Questioner: Think we had better close to maintain the instrument’s physical energy. And I will ask if there is anything that we can do to improve the contact or make the instrument more comfortable?

**RA:** 我是 Ra。一切都好。我们发觉你的关切是恰当的。

**RA:** I am Ra. All is well. We find your concerns appropriate.

我们在太一无限造物者的爱与光中离开你们。所以，向前去吧，在太一的大能与和平中欢欣庆祝。Adonai。

We leave you in the love and in the light of the One Infinite Creator. Go forth, therefore, rejoicing in the power and in the peace of the One. Adonai.

第 099 场集会 1982 年 11 月 18 日

99.0 **RA:** 我是 Ra。我向你们致意、在太一无限造物者的爱与光之中。我们现在开始通讯。

**RA:** I am Ra. I greet you in the love and in the light of the One Infinite Creator. We communicate now.

99.1 **发问者：** 可否请你给我该器皿的状态?

Questioner: Would you please give me the condition of the instrument?

**RA:** 我是 Ra。这个器皿的肉体(能量)赤字持续，但有潜能减轻，由于在你们很可能的未来，移除掉会造成器皿显著过敏的食材。生命能水平比起上次询问时降低一些，但仍保持强健。心理/情感能量水平的改变朝向减弱这个复合体的变貌。

**RA:** I am Ra. This instrument’s physical deficit continues but has the potential for the lessening due to the removal in your probable future of foodstuffs to which the instrument has significant allergy. The vital energy levels are somewhat lessened than the last asking but remain strong. The change in the mental/emotional energy level is towards the distortion of the weakening of this complex.

99.2 发问者：造成过敏反应的食材是什么？

Questioner: What are the foodstuffs that are creating the allergic reaction?

**RA:** 我是 Ra。你们所称的脱脂牛奶，在从事治疗工作中，虽然使用它在喉咙与胸膛区域是恰当的，该实体对于该物质过敏。

**RA:** I am Ra. That which you call the buttermilk, though appropriately used in the healing work undertaken for the throat and chest areas, is the substance to which the entity has allergy.

99.3 **发问者：** 该器皿问，她在这些集会过程中，保留小型的黄金十字架是否妥当。或者，这样会导致某种不适当的扭曲？
Questioner: The instrument asks if it will be all right to keep the small gold cross on while she is in one of these sessions, or will it cause some distortion that is not advisable?

RA: I am Ra. We scan the mental distortions of the instrument. Although the presence of the metallic substance is in general not recommended, in this instance, as we find those distortions weakening the mental/emotional complex of the instrument due to its empathic distortions, the figure is specifically recommended for use by this instrument. We would request that should any strengthening be done to the chain (as we find intended by this instrument) the strengthening links which symbolize eternity to this instrument be as high in purity, or higher, than the remainder of the device.

在这个链结中, 这个装置对器皿而言、代表一个十分需要的、对其心理/情感样式的强化器、这些样式已经受到许多扰乱而离开这些变貌的通常配置。

In this nexus that which this device represents to this instrument is a much-needed strengthenener of the mental/emotional patterns which have been much disrupted from the usual configuration of distortions.

99.4 问者: 有没有任何进一步需要被完成的事可以移除该魔法工作或任何的后续效应, 即我们的第五密度负面同伴在她的喉咙区域造成的效应? 这事可由该器皿完成、或我们为她完成?

Questioner: Is there anything further that needs to be done for or by the instrument to remove the magical working, or any of its after-effects, on her throat area by our fifth-density negative companion?

RA: I am Ra. No.

99.5 问者: 最后一个预备性问题,来自吉姆,他陈述: 「最近三周以来,我经常发现自己处于愤怒与挫折的边缘,在我的靛蓝色光芒中心一带, 几乎恒常地隐隐作痛, 我感觉能量相当程度地流出与枯竭。Ra 可愿评论这些经验的源头, 以及给予任何想法或行动可以缓解它?」

Questioner: Finally, of the preliminary questions, one from Jim stating: "For the last three weeks I have often been at the edge of anger and frustration,
have had a nearly constant dull pain at my indigo-ray center, and have felt quite drained of energy. Would Ra comment on the source of these experiences and any thoughts or actions that might alleviate it?"

RA: I am Ra. As in all distortions, the source is the limit of the viewpoint. We may, without serious infringement, suggest three courses of behavior which shall operate upon the distortion expressed.

Firstly, it would be well for the scribe to engage, if not daily then as nearly so as possible, in a solitary strenuous activity which brings this entity to the true physical weariness. Further, although any activity may suffice, an activity chosen for its intended service to the harmony of the group would be quite efficacious.

Secondly, some of your space/time and time/space taken by the entity, directly or as nearly so as possible to the strenuous activity, for solitary contemplation.

Thirdly, the enthusiastic pursuit of the balancing and silent meditations cannot be deleted from the list of helpful activities for this entity.

We may note that the great forte of the scribe is summed in the inadequate sound vibration complex, power. The flow of power, just as the flow of love or wisdom, is enabled not by the chary conserver of its use, but by the constant user.* The physical manifestation of power being either constructive or destructive strenuous activity, the power-filled entity must needs exercise that manifestation.

【*在这文脉中，吝啬的(chary)可以被定义为：小心的、或不情愿的。】
[\*In this context, chary can be defined as “cautious or reluctant.”]

This entity experiences a distortion in the direction of an excess of stored energy. It is well to know the self and to guard and use those attributes which the self has provided for its learning and its service.

**99.6 发问者：**我们现在有额外一组塔罗图像。我们指称为皇家道路图像，因为那是其来源和该书的名称。它们和 C.C. 扎因的图像很相似，但在某些地方又不同。在这两组中，哪一组比较接近 Ra 原来的意图？如果它们是混杂的，让我知道那情况。

Questioner: We now have an additional set of tarot images. We will refer to them as the Royal Road images, since that’s the name of the book they came from. They are similar to, but in some instances different from, the C.C. Zain images. Which of these two sets are closer to Ra’s original intention? And if they are mixed, let me know that.

**RA：**我是 Ra。和教导/学习的动态一致的最有效率原则是持久不变。我们可以探索名为法斯曼的实体制作的那组图像，或者我们可以使用那些已经在使用的图像。

**99.7 发问者：**现在唯一的问题是某个东西，就 Ra 的思考方式、我确定它是相当陌生的，它叫作「著作权法」。关于我们一开始使用的牌组，我们一直无法取得该出版商的著作权，我们将必须以这种或那种方式绕过这个问题，可
以想象地，这会造成我们要使用一组不同的图像继续讨论。

Questioner: The only problem is something that I am sure is quite foreign to Ra’s way of thinking which is called “copyright laws.” We have been unable to get copyright privileges from the publishers of the cards that we started with, and we’ll have to circumnavigate that problem some way or another, which could conceivably cause us to use a different set of images as we go along.

第五号牌的翅膀，我正假设它跟一种保护有关，该翅膀位于心智的形意者上方，我在猜测它是一种保护的象征。这是否有一点点正确？

The wings of Card Five, I am guessing, have to do with a protection over the Significator of the Mind, and I am guessing they are a symbol of protection. Is this in any way correct?

RA: 我是 Ra。让我们说：你并非不正确，毋宁说，小于正确(程度)。该形意者拥有一个跟灵性(签订)的圣约，在某些情况中，透过行家的思维与行动显化。如果(说)在这一承诺中有保护，那么你就选对了正确的声浪音，因为(圣)灵向外伸展之双翼高高地在(物理)显化之上(飞翔)，却又吸引被囚禁的心智向前进。

RA: I am Ra. Let us say that you are not incorrect but rather less than correct. The Significator owns a covenant with the spirit which it shall, in some cases, manifest through the thought and action of the adept. If there is protection in a promise, then you have chosen the correct sound vibration, for the outstretched wings of spirit, high above manifestation, yet draw the caged mind onward.

99.8 发问者：谢谢你。第六号牌、我看见心智的蜕变；该男性双臂交叉、代表蜕变、它可能朝向左手或右手途径；该女性，赋能者，在右手小径上招手或引领。

Questioner: Thank you. Card Number Six I see as the Transformation of the Mind; the male's crossed arms representing transformation, transformation being possible either toward the left- or the right-hand path; the path being beckoned or led by the female, the Potentiator.

右边那一位在额头上有象征智慧的巨蛇标志并且全身被衣服覆盖；左边那位穿的衣服较少、表示在左手途径被选择后、母体或赋能者会比较关切或被物质幻象吸引；若右手途径被选择、则比较关切心理(层面)或被它吸引。

The one on the right having the serpent of wisdom at the brow and being fully clothed; the one on the left having less clothing and indicating that the Matrix or Potentiator would be more concerned and attracted to the physical illusion as the left-hand path is chosen, and more concerned and
attracted to the mental as the right-hand path is chosen.

The creature above points an arrow at the left-hand path indicating that if this path is chosen, the chips, shall we say, will fall where they may—the path being unprotected as far as the random activity of catalyst. And the intellectual abilities of the chooser of that path would be the main guardian rather than a designed or built-in protection by the Logos for the right-hand path.

该发射弓箭的实体似乎是一个第二密度的实体，表示这种催化剂会被一个进化较少的来源所生产，你可以这么说。

The entity firing the arrow, being what seems to be a second density entity, would indicate that this catalyst could be produced by a lesser-evolved source, you might say.

Ra 可愿就这些观察、关于第六号牌 [心智的蜕变]、做评论？

Would Ra comment on these observations of Card Six, the Transformation of the Mind?

RA：我是 Ra。我们将分几个方面、依序*讲述。首先，让我们检验该准备被转变的男性交叉的双臂。喔，学生，你会怎么解释这交叉？你在这个纠结中看见什么？在这个元素中，有一个创意点等待被发现、这是发问者没有讨论太多的地方。

RA：I am Ra. We shall speak upon several aspects seriatim.* Firstly, let us examine the crossed arms of the male who is to be transformed. What, O student, do you make of the crossing? What see you in this tangle? There is a creative point to be found in this element which was not discussed overmuch by the questioner.

【*在这文脉中，依序(seriatim)可以被定义为：一点一点地，逐个地。】
[+In this context, seriatim can be defined as “point by point, one after another.”]

现在，让我们观察对这两位女性的评估，(你)观察到左手途径粗略地通往物质、右手途径通往心理、有浅薄的正确性。可以做出更深沉的观察，关于无意识心智的大海与显意识心智、两者的关系，从这里着手可以多得成效。记住，喔，学生，这些图像不只是刻板表面的。它们萦绕(脑海)而非阐释。

Let us now observe the evaluation of the two females. The observation that to the left-hand path moves the roughly physical and to the right-hand path the mental has a shallow correctness. There are deeper
observations to be made concerning the relationship of the great sea of the unconscious mind to the conscious mind which may fruitfully be pursued. Remember, O student, that these images are not literal. They haunt rather than explicate.

许多实体使用心智(大树)的根部与树干、仿佛心智的那个部分是一个被恶劣地使用、娼妓般的实体。然个这个实体从这个庞大储藏室中获取粗糙、卖淫、没有伟大美德的东西。那些转向深邃心智的实体, 将它视为一个少女的外观、向前求爱。这种求爱完全没有掠夺的成分、并且(时间)可能延长, 不过, 借由这样慎重的求爱过程获得的宝藏是巨大的。心智的右手与左手之蜕变可以视为态度上的不同, 取决于显意识心智对于自己的资源[复数]和其他自我们的资源[复数]的态度。

Many use the trunk and roots of mind as if that portion of mind were a badly used, prostituted entity. Then this entity gains from this great storehouse that which is rough, prostituted, and without great virtue. Those who turn to the deep mind seeing it in the guise of the maiden go forth to court it. The courtship has nothing of plunder in its semblance and may be protracted, yet the treasure gained by such careful courtship is great. The right-hand and left-hand transformations of the mind may be seen to differ by the attitude of the conscious mind towards its own resources as well as the resources of other-selves.

我们现在说到那灵魔, 或元素精灵, 或神话人物、由文化来决定适当称呼,它把箭矢射向左手的蜕变。这支箭矢不是杀戮的箭, 毋宁说, 以它自己的方式去保护。那些选择分离、左手途径中最具指标性的品质、的实体受到保护和其他自我隔开, 该保护的力道与锐利度相等于该心智以负面意义经验到的蜕变程度。

We now speak of that genie, or elemental, or mythic figure, culturally determined, which sends the arrow to the left-hand transformation. This arrow is not the arrow which kills but, rather, that which, in its own way, protects. Those who choose separation, that being the quality most indicative of the left-hand path, are protected from other-selves by a strength and sharpness equivalent to the degree of transformation which the mind has experienced in the negative sense.

那些走在右手途径上的实体, 没有这类对抗其他自我的保护, 因为在那条途径上, 坚定无惧的寻求者将在它遭遇的每个其他自我身上找到许多面反射的镜子。

Those upon the right-hand path have no such protection against other-selves, for upon that path the doughty seeker shall find many mirrors for reflection in each other-self it encounters.
99.9 **Questioner:** 在上次的集会中，你提到使用录音机的四十五分钟间隔作为结束集会的信号。这是否仍是个适当的时间？

**RA:** 我是 Ra。这当然由发问者自行决定，因为这个器皿还有一些转移的能量、并且经久不衰地保持敞开。无论如何，我们越来越懂得鉴识该器皿的脆弱性。我们在起初的观察中，看到意志的气力，而过于高估这个实体的肉体复合体的恢复能力。

**RA:** I am Ra. This is, of course, at the discretion of the questioner, for this instrument has some transferred energy and remains open, as it has unfailingly done. However, the fragility of the instrument has been more and more appreciated by us. We, in the initial observations, saw the strength of will and overestimated greatly the recuperative abilities of the physical complex of this entity.

所以我们可以说，在大约这样的能量支出额之后结束一次工作期间——也就是说，在你说的声音振动不久之后的某个（时）点——是恰当的，在我们能够判定的范围内，这样做大可延长这个器皿具肉身期间能够提供给这个通讯、你

99.10 **Questioner:** 在那个情况下，我只再问一个短问题，我们就结束这次的集会。容我问，这个恒星系统的原则是否对配偶过程有个计划，可能就像第六张牌所描绘的；我不知道这是否与某种 DNA 铭印系统有关，如我们科学研究的成果。在许多第二密度生物体内，似乎有某种铭印造成终生的伴侣关系，接着我在想，原则是否设计了这特殊的机制，以及这个铭印是否也被携入第三密度？

**Questioner:** In that case I will just ask one additional short question as we terminate for this session. May I ask if the Logos of this system planned for the mating process as possibly depicted in Card Six—I don't know if this is related—by some type of DNA imprinting as has been studied by our science? Many second-density creatures seem to have some sort of imprinting that creates a lifetime mating relationship, and I was wondering if this was designed by the Logos for that particular mechanism,
and if it was also carried into third density?

RA: 我是 Ra。有一些你们的第二密度动物族群、已在本能上铭印一夫一妻的配偶过程。第三密度的肉体载具是在你们星球上显化的基本投生工具，它源自于这些被铭印的实体们，以上所说的这些东西皆由理则设计。

RA: I am Ra. There are some of your second-density fauna which have instinctually imprinted monogamous mating processes. The third-density physical vehicle which is the basic incarnational tool of manifestation upon your planet arose from entities thusly imprinted, all the aforesaid being designed by the Logos.

第三密度实体的自由意志远比继承自第二密度 DNA 编码的、相当温和之遗留物要强烈许多; 由于行使自由意志，你们许多心/身/灵复合体的显意识特质并不包括一夫一妻。无论如何，如先前说明过的，在深邃心智中，有许多路标向警醒的行家指出更有效率使用催化剂的方式。如我们说过的，你们人群的理则有一个朝向亲切的偏向。

The free will of third-density entities is far stronger than the rather mild carryover from second-density DNA encoding, and it is not part of the conscious nature of many of your mind/body/spirit complexes to be monogamous due to the exercise of free will. However, as has been noted there are many signposts in the deep mind indicating to the alert adept the more efficient use of catalyst. As we have said, the Logos of your peoples has a bias towards kindness.

99.11 发问者: 谢谢你。在结束之际、我只要问有没有任何我们可以做的事、可使这器皿更舒适、或改善该通讯?

Questioner: Thank you. In closing I will just ask if there is anything that we can do to make the instrument more comfortable or improve the contact?

RA: 我是 Ra。我们注意到这个小组在这个空间/时间的相对不舒适、并且提供 Ra 先前的陈述为可能的协助，好使这小组重获非凡的和谐，此为该小组拥有的才能、以稳定的方式经验和谐。

RA: I am Ra. We note the relative discomfort of this group at this space/time and offer those previous statements made by Ra as possible aids to the regaining of the extraordinary harmony which this group has the capability of experiencing in a stable manner.

我们发现添加漩涡水池是有帮助的。这些附属物已被谨慎认真地排列校准。

We find the addition of the swirling waters to be helpful. The appurtenances are conscientiously aligned.

我们鼓励有意识地强化那些无形的丝带*，它从那些向前寻求者的手腕飞向你们称为的圣杯。一切都好，我的朋
We encourage the conscious strengthening of those invisible ribands which fly from the wrists of those who go forward to seek what you may call the Grail.* All is well, my friends. We leave you in hopes that each may find true colors to fly in that great metaphysical quest and urge each to urge each other in love, praise, and thanksgiving.

【在这文脉中，丝带(riband)可以被定义为：一个装饰性的丝带、在纹章中使用。】
[*In this context, riband can be defined as "a decorative ribbon used in heraldry." ]

我是 Ra。我们在太一无限造物者的爱与光中离开你们。向前去吧，在太一荣光之无限造物者的大能与和平中欢欣庆祝。Adonai。

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

第 100 场集会 1982 年 11 月 29 日

100.0 RA: 我是 Ra。我向你们致意、在太一无限造物者的爱与光之中。我们现在开始通讯。

RA: I am Ra. I greet you, my friends, in the love and in the light of the One Infinite Creator. We communicate now.

100.1 发问者：可否请你先给我该器皿的状态？  
Questioner: Could you first please give me the condition of the instrument?

RA: 我是 Ra。如前所述，除了生命能变貌比起上次询问时、更加倾斜朝向气力/虚弱。

RA: I am Ra. It is as previously stated with the exception of the vital-energy distortion which leans more towards strength/weakness than the last asking.

100.2 发问者：谢谢你。该器皿问漩涡水池是不是有某个问题，因为她在每次使用之后都感觉非常晕眩。Ra 可否就此评论，请？  
Questioner: Thank you. The instrument asks if there is some problem with the swirling waters since she feels very dizzy after each application. Could Ra comment on that, please?

RA: 我是 Ra。可以。

RA: I am Ra. Yes.

100.3 发问者：请 Ra 开始评论？  
Questioner: Would Ra please comment?

RA: 我是 Ra。如同先前指出的，该
器皿拥有一个尝试超越其极限的习性。如果一个实体考量这一辈子的形而上或时间/空间层面，这是一个幸运且有效率的使用催化剂的方式，因为其意志恒常地受到强化。再者，如果这些服务他人（方面）的极限被超越了，极化也是最有效率的。

**RA：** I am Ra. As has been previously noted, the instrument has the propensity for attempting to exceed its limits. If one considers the metaphysical or time/space aspect of an incarnation, this is a fortunate and efficient use of catalyst as the will is constantly being strengthened. And, further, if the limitations are exceeded in the service of others the polarization is also most efficient.

无论如何，我们感知该询问谈论的是此生经验的空间/时间部份，在这个架构中，我们会再次请求该器皿考量殉道的价值。该器皿可以检验它对这个漩涡水池的反应范围。它将发现该范围与其他活动的关联。

However, we perceive the query to speak to the space/time portion of incarnational experience, and in that framework would again ask the instrument to consider the value of martyrdom. The instrument may examine its range of reactions to the swirling waters. It will discover a correlation between it and other activity.

当从事所谓的有氧运动之后，需要不少于你们的三个小时，最好是你们的五个小时，然后（进入）漩涡水池。当散步完成之后，我们相信，在（进入）漩涡水池之前，必须有不少于你们的四十分钟已蒸发，最好是你的时间/空间的两倍数额。

When the so-called aerobic exercise is pursued, no less than three of your hours, and preferably five of your hours, should pass betwixt it and the swirling waters. When the walking has been accomplished, a period of no less than, we believe, forty of your minutes must needs transpire before the swirling waters, and preferably twice that amount of your space/time.

这是真的：有些致意曾鼓励该器皿感觉晕眩。然而，它的源头大部分是该器皿的决定，浸泡在漩涡水池中超过它可以逗留在里头[而不会超过其肉体极限]的空间/时间周期。

It is true that some greeting has encouraged the dizziness felt by the instrument. However, its source is largely the determination of the instrument to remain immersed in the swirling waters past the period of space/time it may abide therein without exceeding its physical limits.

100.4 发问者：谢谢你。我感到有义务问下一个，有些短暂（性质）的问题、由于来自史蒂文斯上校的要求。也为了我自己的启迪，想要更好地理解隔离的效应和第一变貌。Ra 可以评论，关于在瑞士境内与比利·迈尔进行的所谓昴
宿星接触的目的，借由名为 Semjase 的实体和其他实体？

Questioner: Thank you. I feel obligated to ask the next somewhat transient question because of a request from Colonel Stevens. I also, for my own edification, would like to better understand the effect of the quarantine and First Distortion. Would Ra comment on the purpose of the so-called Pleiades contact in Switzerland with Billy Meier by an entity known as Semjase and others.

RA: 我是 Ra。去判断一个形而上起源的接触之价值不是我们的惯例。我们无法确认发问者提到的这个接触为一个纯粹的邦联接触。然而，我们可以暗示：在该接触期间被记录的对话抄本中有些正面的资料。如我们已经在先前说过的，对于所谓的混杂接触*的多方面特征，我们将不会重复，但提示所有通讯都属于太一无限造物者、在祂无限(众多)的变貌之中。

RA: I am Ra. It is not our practice to judge the value of a contact of metaphysical origin. We cannot confirm the contact referred to by the questioner as pure Confederation contact. However, we might suggest that there is some positive material within the recorded transcript of converse during this contact. As we have spoken previously to the various characteristics of so-called mixed contact,* we shall not repeat but note that all communication is of the One Infinite Creator in its infinite distortions.

【*先前在许多段落广泛地涵盖了。参看索引中的「混杂接触」(Mixed Contacts)以得到一份完整的列表。】
【*Previously covered extensively in various passages. See the entry “Mixed Contacts” in the index for a complete list.】

100.5 发问者： 让史蒂文斯上校收到这些 Ra 刚才给予我们的资讯，是否没问题？

Questioner: Is it all right for Colonel Stevens to receive the information that Ra just gave to us?

RA: 我是 Ra。我们发现该资讯是早已被领会的构想之确认。因此，自由地给予许可。

RA: I am Ra. We find this information to be confirmation of already perceived ideas. Therefore, permission is freely given.

100.6 发问者： 谢谢你。继续塔罗(主题)，关于第六号牌，我想要做些额外的观察，该男性的双臂是交叉的，如果在他右边的女性拉他的左手，他会倾斜*，事实上、转动他整个身体朝向右边。相同的，在他左边的女性从另一边拉他的右手，她将转动他整个身体朝向她那边。以上是我对于双臂交缠的意义的诠释。当拉力倾向转动实体朝向左手或右手的途径、蜕变便发生了。Ra 可愿就这个观察评论？
Questioner: Thank you. To continue with the tarot, I would like to make the additional observation with respect to Card Six that the male’s arms being crossed, if the female to his right pulls on his left hand it would cant, in effect turn him, his entire body, toward the right.* And the same is true for the female on the left: pulling on his right hand she will turn his entire body to her side. Which is my interpretation of what’s meant by the tangle of the arms—that the transformation occurs by pull which attempts to turn the entity toward the left- or the right-hand path. Would Ra comment on that observation?

【*在这文脉中，倾斜(cant)可以被定义为: 被推到一个倾斜位置, 或使倾斜。】[*In this context, cant may be defined as “to put in an oblique position, or tilt.”]

RA: 我是 Ra。我们将要(评论)。朝向心智极性的拉力概念可以被良好地检验，有此光照的前提是学生已经聚合了这些：关于显意识的本质, 由该男性所示范, 无意识的特质由女性示范。的确, 深邃心智的卖淫(部分)与处女(部分)都邀请并等待追求。

RA: I am Ra. We shall. The concept of the pull towards mental polarity may well be examined in the light of what the student has already accreted concerning the nature of the conscious, exemplified by the male, and the unconscious, exemplified by the female. Indeed, both the prostituted and the virginal of deep mind invite and await the reaching.

那么, 在心智的蜕变这图像中，每位女性指向一条它愿意走的道路, 但不能移动; 这两个女性实体也没有努力要这么做。她们处于歇息的状态。

In this image of Transformation of Mind, then, each of the females points the way it would go but is not able to move; nor are the two female entities striving to do so. They are at rest.

该有意识的实体手握两者, 将把它自身转动到一条道路或另一条, 或者有潜能前后摆动, 先摆到一条路, 然后另一条, 而无法达成蜕变。为了让心智的蜕变发生, (其中)一个主宰深邃心智用途的原则必须被放弃。

The conscious entity holds both and will turn itself one way or the other, or potentially backwards and forwards, rocking first one way, then the other, and not achieving the Transformation. In order for the Transformation of Mind to occur, one principle governing the use of the deep mind must be abandoned.

值得注意的是: 意识的双肩与交叉的手肘形成一个三角形, 这个形状跟蜕变有关联。的确，你可以看到这个形状在该图像中有两个回响, 每个回响都有它自己的丰富、加入这个概念复合体的冲击。
It is to be noted that the triangular shape formed by the shoulders and crossed elbows of consciousness is a shape to be associated with transformation. Indeed, you may see this shape echoed twice more in the image, each echo having its own riches to add to the impact of this complex of concepts.

100.7 **Questioner:** Thank you. We will probably return to this card next session for more of an observation after we study Ra's comments. To conserve and efficiently use the time at this time I will make some notes with respect to Card Seven.

First, the veil between the conscious and the unconscious mind has been removed. The veil is the curtain, I would assume, at the top which is lifted. Even though this veil has been removed perception of intelligent infinity is still distorted according to the seeker’s beliefs and means of seeking. Would Ra comment on that?

**RA:** I am Ra. As one observes the veil of the image of the Great Way of Mind it may be helpful to ideate using the framework of environment. The Great Way of Mind, Body, or Spirit is intended to limn the milieu within which the work of mind, body, or spirit shall be placed.*

【*在这文脉中，描绘(limn)可以被定义为: 描画或描述; 而周遭环境(milieu)可被定义为: 环境, 或某件发生的事所在的设定。】

[*In this context, limn can be defined as “depict or describe,” and milieu can be defined as “surroundings” or “the setting in which something happens or develops.”]

Thusly the veil is shown both somewhat lifted and still present, since the work of mind and its
transformation involves progressive lifting of the great veil betwixt conscious and deep minds. The complete success of this attempt is not properly a portion of third-density work and, more especially, third-density mental processes.

100.8  **Questioner:** 罩纱在右手边比左手边掀得高一些。这事实向我指出：选择正面极性的行家在穿透罩纱的过程中，将拥有较大的成功。Ra 可愿评论？

**Questioner:** The fact that the veil is raised higher on the right-hand side than on the left indicates to me that the adept choosing the positive polarity will have greater success in penetrating the veil. Would Ra comment?

**RA:** 我是 Ra。如果了解到发问者说的是潜在的成功(率)，这是一个真实的陈述。确实，你们的第三密度经验被扭曲或被倾斜，好让正面定向要比所谓的负面(定向)拥有更多协助。

**RA:** I am Ra. This is a true statement if it is realized that the questioner speaks of potential success. Indeed, your third-density experience is distorted or skewed so that the positive orientation has more aid than the so-called negative.

100.9  **Questioner:** 由于 Ra 在上次集会陈述：观点的限制是所有扭曲的源头，在我看来，那创造左手途径的服务自我变貌的真正本质是罩纱的一个机能，所以，你可以说，它们在某种程度仰赖至少部份持续的罩纱过程。这是否有任何意义？

**Questioner:** It would also seem to me that since Ra stated in the last session the limit of the viewpoint is the source of all distortions, that the very nature of the service-to-self distortions that create the left-hand path are a function of the veil and, therefore, are dependent, you might say, to some degree on at least a partial continued veiling. Does this make any sense?

**RA:** 我是 Ra。你所推测的内容中，有条逻辑的丝线。

**RA:** I am Ra. There is the thread of logic in what you suppose.

两种极性都仰赖一个受限的观点。无论如何，负面极性更重度地仰赖横亘在自我与所有其他心/身/灵复合体之间的虚幻分离。正面极性尝试去看穿幻象、看见每个心/身/灵复合体之中的造物者，但更大部分仍是关切那些导向其他自我的行为与思维，以有所服务。

The polarities are both dependent upon a limited viewpoint. However, the negative polarity depends more heavily upon the illusory separation betwixt the self and all other mind/body/spirit complexes. The positive polarity attempts to see through the illusion to the Creator in each mind/body/spirit complex, but for the greater part is concerned with behaviors and thoughts directed
towards other-selves in order to be of service.

这个态度自身即是充满你们第三密度幻象的素质。
This attitude in itself is full of the stuff of your third-density illusion.

100.10 发问者: 我们在猜测，三颗星星的皇冠象征统驭与平衡了心智、身体、灵性。这是否有一点点正确？
Questioner: The crown of three stars, we are guessing, indicates mastery and balancing of the mind, body, and spirit. Is this in any way correct?

RA: 我是 Ra。这个装置的起源来自占星学，而且你们给予的诠释有些混淆。我们在这张图像要处理的是心智的环境。或许释放这个狭窄的限制[星星点缀的皇冠]是恰当的。
I am Ra. This device is astrological in origin and the interpretation given somewhat confusing. We deal in this image with the environment of mind. It is perhaps appropriate to release the starry crown from its stricture.

100.11 发问者: 那些小只的黑色或赤褐色，以及白色实体已经改变了，它们现在的外观是狮身人面像，我们目前假设这意味(寻求者)已经主宰催化剂。
Questioner: The entities (the small black, or russet, and white entities) have been now changed so that they appear to be sphinxes which we are assuming mean that the catalyst has been mastered.

我也在假设它们的角色是移动[在此描绘的]双轮战车的动力，于是这个主宰致使心智在其蜕变过程中变得机动，不像在获得此主宰之前，被锁链在幻象之内。RA 可愿就此评论?
I am also assuming that they act as the power that moves the chariot depicted here so as this mastery enables the mind in its transformation to become mobile, unlike it was prior to this mastery, locked within the illusion. Would Ra comment on that?

RA: 我是 Ra。首先，我们要求学生考量大道并不是七个活动或机能之系列的顶点，而是一个对于该环境[心智、身体、或灵性在其中运作]的一个远为清晰的描绘图像。所以，由文化决定的生物，狮身人面像，并不表示主宰了催化剂。
I am Ra. Firstly, we ask that the student consider the Great Way not as the culmination of a series of seven activities or functions but as a far more clearly delineated image of the environment within which the mind, body, or spirit shall function. Therefore, the culturally determined creatures called sphinxes do not indicate mastery over catalyst.

第二个假定，也就是把这些生物视为心智之双轮战车的移动者，这远远有更多优点。你可以间接地把狮身人面像
的形象与时间的概念关联起来。心智与心理/情感复合体在时间中成熟与移动、接着获得蜕变。

The second supposition, that of placing the creatures as the movers of the chariot of mind, has far more virtue. You may connote the concept of time to the image of the sphinx. The mental and mental/emotional complex ripens, and moves, and is transformed in time.

100.12 发问者：四十五分钟的信号来了，考虑该器皿的状况、以及所有其他我们已放置的状况。Ra 是否建议结束这场集会？

Questioner: There is the forty-five minute signal. Does Ra suggest a termination of this session, taking into consideration the instrument’s condition and all the other conditions that we have placed on this?

RA：我是 Ra。有关这个询问的资讯先前已经被涵盖。*结束时间[以你的称呼]的选择完全属于发问者、直到我们察觉到器皿由于缺乏已转移或本来的肉体能量、而开始用到它的生命能资源为止。一如往常，该器皿保持敞开。

RA：I am Ra. Information pertinent to this query has been previously covered.* The choice of termination time, as you call it, is solely that of the questioner until the point at which we perceive the instrument beginning to use its vital resources due to the absence of transferred or native physical energy. The instrument remains open, as always.

【*先前在 98.15–16 以及 99.9 曾涵盖 】
*[Previously covered in 98.15–16 and 99.9.]

100.13 发问者：在那个情况下，我将只再问一个问题、跟长剑与权杖有关。长剑似乎代表负面行家控制凌驾其他自我的权力，而权杖表示正面行家的力量、带着心智、身体、灵之中的合一。然而，它们似乎放在相反的手中、跟我的猜测不同。Ra 可愿就此评论？

Questioner: In that case I will ask only one more question and that will be having to do with the sword and the scepter. It would seem that the sword would be the power of the negative adept indicating control over other-selves, and the scepter would indicate the power of the positive adept with unity in mind, body, and spirit. However, they seem to be in opposite hands than I would have guessed. Would Ra comment on that?

RA：我是 Ra。这些符号的起源来自占星学，因此可以释放这些受限的图形。

RA：I am Ra. These symbols are astrological in origin. The shapes, therefore, may be released from their stricture.

我们可以说明：针对心智的环境，有一个最优先的灵性环境与保护。

We may note that there is an
overriding spiritual environment and protection for the environment of the mind.

我们可以进一步说明: 负面极化行家将尝试塑造这个圣约为己所用，相对地，正面极化行家向前举起[占星学的]长剑所示现的涵义; 那就是: 光与真理。We may further note that the negatively polarized adept will attempt to fashion that covenant for its own use, whereas the positively polarized entity may hold forth that which is exemplified by the astrological sword; that is, light and truth.

100.14 发问者: 在第七号牌中, 该实体的双手是否可以握住两个更恰当的物体或象征, 除了目前显示的物体?Questioner: Would there be two more appropriate objects or symbols to have the entity in Card Seven holding in its hands, other than the ones shown?

RA: 我是 Ra。我们将这个考量留给你, 喔、学生, 接着(我们) 将评论你可能做的任何观察。RA: I am Ra. We leave this consideration to you, O student, and shall comment upon any observation which you may make.

100.15 发问者: 我将保留那题到下次集会, 接着我要问, 有没有任何我们可以做的事、可使该器皿更舒适或改善该通讯?Questioner: I will save that for next session, and I will ask if there is anything we can do to make the instrument more comfortable or improve the contact?

RA: 我是 Ra。一切都好, 这些附属物被至为谨慎地放置。我们感谢这个勤勉的小组。在这个询问的时机, 有更多更多朝向和谐的变貌, 我们加入你们一起赞美与感恩。这点总是改善该通讯的最大恩赐, 因为正是该小组的和谐在支撑这个通讯。RA: I am Ra. All is well. The appurtenances are most conscientiously placed. We thank this diligent group. There is much greater distortion towards harmony at this asking, and we join you in praise and thanksgiving. This is always the greatest boon to improvement of the contact, for it is the harmony of the group which supports this contact.

我是 Ra。我在太一的爱与光中离开你们。所以, 向前去吧, 在太一无限造物者的爱与光之中欢欣庆祝。Adonai。I am Ra. I leave you in the love and the light of the One. Go forth, therefore, rejoicing in the power and in the peace of the One Infinite Creator. Adonai.
现在开始通讯。
**RA**: I am Ra. I greet you in the love and in the light of the One Infinite Creator. We communicate now.

101.1 发问者：可否请你先给我该器皿的状态？
Questioner: Could you first please give me the condition of the instrument?

**RA**: 我是 Ra。该器皿的所有能量水平都有些降低、由于肉体疼痛的扭曲、以及最近心理/情感的催化剂。无论如何，这些能量水平目前看起来很容易在你称为的、立即的未来得到改善。

**RA**: I am Ra. All energy levels of the instrument are somewhat diminished due to the distortions of physical pain and recent mental/emotional catalyst. However, the energy levels appear to be very liable to be improved in what you call your immediate future.

101.2 发问者：谢谢你。什么东西已造成吉姆身体的肿胀、我们能做什么以医治它？
Questioner: Thank you. What has caused the swelling in Jim’s body, and what can be done to heal it?

**RA**: 我是 Ra。为了回答这个询问，我们必须从考量该意味着智慧的毒蛇开始。这个标志的价值是易于观看一个睿智实体的两种面容。配戴于额头的正面智慧表示靛蓝色光芒工作。负面智慧，我们意指某些表达、有效地将自我与其他自我分离，以蛇牙之毒液为象征。一个心/身/灵复合体将它获得的智慧用在分离上即是邀请致命的蛇咬、属于智慧的较暗黑的一面。

**RA**: I am Ra. For the answer to this query we must begin with the consideration of the serpent, signifying wisdom. This symbol has the value of the ease of viewing the two faces of the one who is wise. Positive wisdom adorns the brow, indicating indigo-ray work. Negative wisdom, by which we intend to signify expressions which effectually separate the self from the other-self, may be symbolized by the poison of the fangs. To use that which a mind/body/spirit complex has gained of wisdom for the uses of separation is to invite the fatal bite of that wisdom’s darker side.

该实体有一个心理/情感倾向、靠近负面智慧、其扭曲已经减少，维持好些你们的空间/时间了。该实体早已觉察这点，使得我们不必详述这一点、只是明确地画出形而上背景之边界、说明来自你们第二密度生物的一连串咬伤的供能(效应)。在这个案例中 该咬伤(表面上)只不过是一种蜘蛛类生物造成的，有些时候、被称为大木林蜘蛛。

The entity has a mental/emotional tendency, which has been lessening in distortion for some of your space/time, towards negative wisdom. The entity being already aware of this causes us not to dwell upon this point but merely to specifically draw the boundaries of
the metaphysical background for the energizing of a series of bites from one of your second-density species. In this case the bite was no more than that of one of the arachnids, sometimes called the wood spider.

However, it is possible that were enough work done to test the origin of the pathology of the entity, it is within possibility/probability limits that the testing would show the bite of the cottonmouth rather than the bite of the common wood spider.

This is some general information upon what is to be noted as a somewhat efficient working.

移除这些扭曲有几个部分:

首先,最好寻求名为司徒亚特的实体的良好协助,好让该实体采用粗糙的化学手段,以重新唤醒该实体的组织胺反射作用,接着协助去除水肿症状。

其次,我们建议一个早已开始的事项;也就是说,这个小组认识的鲍勃实体,好让这个实体得以聚焦其协助在跟黄色光芒体的形而上连结（那儿）。

第三次,该实体必须注意其肉体载具需要钾（元素）。我们推荐摄取香蕉棕榈科植物的果实。

The removal of these distortions has several portions:

Firstly, it is well to seek the good offices of the one known as Stuart so that harsh chemical means may be taken to reawaken the histaminic reflexes of the entity and to aid in the removal of edema.

Secondly, we suggest that which has already begun; that is, the request of the one known now to this group as Bob that this entity may focus its aid upon the metaphysical connections with the yellow-ray body.

Thirdly, the entity must take note of its physical vehicle's need for potassium. The ingesting of the fruit of the banana palm is recommended.
Fourthly, the links between the swelling of contumely and the apparent present situation is helpful.*

【*在这文脉中，傲慢(contumely)可以被定义为：自大、轻蔑的傲慢，或粗鲁无礼。】
【*In this context contumely may be defined as ‘arrogance, haughtiness, or insolence.’】

As always the support of the harmonious group is an aid, as is meditation. It is to be noted that this entity requires some discipline in the meditation which the others of the group do not find necessary in the same manner. Therefore, the entity may continue with its forms of meditation knowing that each in the group supports it entirely, although the instinct to share in the discipline is not always present.

Each entity has its ways of viewing and learning from the illusion, and each processes catalyst using unique circuitry. Thus all need not be the same to be equal in will and faith.

101.3 发问者: 谢谢你。我将做一个声明，关于我看见的行动，我请求 Ra 的评论。我看见目前的状况为造物者使用极化的概念来知晓祂自己。我们似乎强调或制造催化剂以增加渴望的极化，不管这个机制是随机的，透过我们称为的较高自我(产生)，或透过利用一个相反极化实体带着催化剂对我们起作用的服务。

Questioner: Thank you. I will make a statement as to the way I see the action, and I would request Ra’s comment. I see the present position as the Creator knowing Itself presently using the concept of polarization. We seem to accentuate or to produce catalyst to increase the desired polarization, whether the mechanism be random, through what we call the higher self, or through the services of an oppositely polarized entity acting upon us with catalyst.

一旦该方向已经被明确地选择，所有这些东西似乎制造相同的效应，即是更强烈的极化、朝渴望的方向。我看见第二密度昆虫咬伤的催化剂即是我刚才说的来源之一的功能，从随机到透过较高自我增强，或透过监督我们行动的负
面实体之极化服务，所有这些(来源)大致上都造成相同的终极效应。Ra 可愿评论我的观察？

All of these seem to produce the same effect which is more intense polarization in the desired direction once that direction has been definitely chosen. I see catalyst of the second-density insect bite being a function of either, or of any, of the sources of which I have spoken, from random, to augmented through the higher self, or through the oppositely polarized services of those who monitor our activities—all of which have roughly the same ultimate effect. Would Ra comment on my observation?

RA: 我是 Ra。我们发现你的观察并不特别，大致上是正确的。

RA: I am Ra. We find your observations unexceptional and, in the large, correct.

101.4 发问者：在这个特殊的例子中，哪一个通道产出该咬伤的催化剂？

Questioner: In this particular case, which avenue was the one that produced the catalyst of the bite?

RA: 我是 Ra。催化剂的本质是这样的：只有一个源头，因为在处理自我的无意识心智架构(的过程)中，催化剂与经验是进一步针对明确性的尝试。所以，在一次的肉身经验中，自我作为造物者，尤其是较高自我，是一个基底、催化剂从那儿站立、提供其服务给该心智、身体、或灵性。

RA: I am Ra. The nature of catalyst is such that there is only one source, for the catalyst and experience are further attempts at specificity in dealing with the architecture of the unconscious mind of the self. Therefore, in an incarnational experience the self as Creator, especially the higher self, is the base from which catalyst stands to offer its service to the mind, body, or spirit.

就我们感觉你打算(问)的意思而言，该来源是第五度的负面密朋友，它已经注意到该实体的不和谐模式[属于被称为愤怒/挫折的变貌]正逐渐消失。昆虫很容易被引导进行一场攻击，并且该肉体载具存在已久的过敏与敏感也很容易被引导进入淋巴腺机能失效的机制，以及免疫系统的能力大幅减损、以致于难以移除那扭曲黄色光芒体的东西。

In the sense which we feel you intend, the source was the fifth-density negative friend which had noted the gradual falling away of the inharmonious patterns of the distortion called anger/frustration in the entity. The insect was easily led to an attack, and the physical vehicle, which had long-standing allergies and sensitivities, was also easily led into the mechanisms of the failure of lymphatic function and the greatly diminished ability of the immune system to remove from the yellow-ray body that
101.5 发问者：我突然想到一件事。我做一个猜测，那就是我过去一周来的疾病症状为较高自我的一个行动之作用，以消除居住在我观察到的一大群蜜蜂附近的可能性。Ra 可愿评论我的陈述？

Questioner: Something occurred to me. I am going to make a guess that my illness over the past week was a function of some action by my higher self to eliminate the possibility of a residence in the proximity of the large number of bees that I observed. Would Ra comment on my statement?

RA：我是 Ra。我们可以评论，不是讲述发问者的肉体扭曲，而是关于第二密度蜂巢生物的一个无可置疑的事实。那就是，一个蜂群的心智能力如同一个整体，可以被一个强劲的形而上脉冲影响。该器皿与书记员都有这种能力，（接收）大量的朝向无法存活之扭曲，前提是大量的刺螫昆虫展开一场攻击。

RA: I am Ra. We can comment, not upon the questioner’s physical distortions but upon the indubitable truth of second-density hive creatures; that is, that a hive mentality as a whole can be influenced by one strong metaphysical impulse. Both the instrument and the scribe have the capacity for great distortions toward nonviability, given such an attack by a great number of the stinging insects.

101.6 发问者：亚特兰大、奥克得路 893 号，这个地址上头的思想形态与其他一般参数是否正常而无须净化，RA：有这个资讯吗？

Questioner: Are the thought-form parameters and other general parameters of the Oakdale Road address in Atlanta such that no cleansing would be necessary, if Ra has this information?

RA：我是 Ra。没有。

RA: I am Ra. No.

101.7 发问者：你曾建议为亚特兰大机场正南方那栋屋子举行的净化仪式，将它运用在奥克得路 893 号上头是否得当？

Questioner: Would cleansing of the nature suggested for the other house just south of the airport in Atlanta be advisable for the Oakdale Road address?

RA：我是 Ra。我们指出任何的住宅，不管先前是良性的[如你说的那栋屋子]，或先前属于恶性的特征，都需要基本的盐、水、扫帚的净化。

RA: I am Ra. We note that any residence, whether previously benign (as is the one of which you speak) or previously of malignant character, needs the basic cleansing of the salt, water, and broom.

先前提到的良性住所，它的净化过程以两部分完成：也就是说，没有其他的
出口或入口，只保留一个开口为了一次的净化。所有其他地方的出口和入口都被适当地封印，留下一个门户。

The benign nature of the aforementioned domicile is such that the cleansing could be done in two portions: that is, no egress or entrance through any but one opening for one cleansing. Then egress and entrance from all other places while the remaining portal is properly sealed.

在第一次净化没有封印的地方，可以在此放置盐巴，接着你们可以请求盐巴作为一道封印，不过允许温和的灵通过，好比你们自己。我们建议你对这种物质说话，并且说出需要许可通过（该门户）的每个实体之名字。不要让任何人没有请求盐巴的许可就通过。在你现在说的这个住宅、情况就是这样。

The placing of salt may be done at the place which is not being sealed [during] the first of the cleansings, and the salt may be requested to act as seal and yet allow the passage of gentle spirits such as yourselves. We suggest that you speak to this substance and name each entity for which permission is needed in order to pass. Let no person pass without permission being asked of the salt. This is the case in the residence of which you speak.

101.8 发问者：谢谢你。Ra 能否以任何方式把资讯给葛蕾塔·伍德鲁，关于如何缓解她目前的肿胀状态，然后我们能够将这些资讯传给她？

Questioner: Thank you. Could Ra give information on any way that we could give information to Greta Woodrew as to how to alleviate her present condition of swelling?

RA：我是 Ra。我们只能建议靠近 * 光的荣耀承载着责任的法则。该义务存在于你所说的器皿的眼前，即避免傲慢、不调和以及所有当它于内在尚未被解决就让路该工作的东西。这个实体可以，如果该书记员渴望，分享我们对作用于后面实体的工作之评论。

RA：I am Ra. We may only suggest that the honor of propinquity to light carries with it the Law of Responsibility.* The duty to refrain from contumely, discord, and all things which, when unresolved within, make way for workings lies before the instrument of which you speak. This entity may, if it is desired by the scribe, share our comments upon the working of the latter entity.

【*在这文脉中，靠近(propinquity)可以被定义为：靠近的、或接近的。】
【*In this context, propinquity can be defined as “closeness or proximity.”】

该实体周遭的存有恒常地且不间断地给予它赞同，失去那些真实反射的镜子效应，只剩下毫不质疑的(反射)，该实体为此受苦。这不是建议恢复批判，而只是建议所有支援器皿们的实体们，那就是，和谐地支持，在爱、喜悦、感
The entity which is given constant and unremitting approval by those surrounding it suffers from the loss of the mirroring effect of those which reflect truthfully rather than unquestioningly. This is not a suggestion to reinstate judgment but merely a suggestion for all those supporting instruments; that is, support, be harmonious, share in love, joy, and thanksgiving, but find love within truth, for each instrument benefits from this support more than from the total admiration which overcomes discrimination.

101.9  **Questioner:** Thank you. I see that the forty-five minute timer window has passed, so I will ask if there is anything we can do to make the instrument more comfortable or improve the contact?

**RA:** I am Ra. We find that this instrument has used all the transferred energy and has been speaking using its vital energy reserve. We do suggest using the transferred sexual energy to the total exclusion of vital reserves if possible.

为了让一切良好地继续运行, 各项排列即是它们必须是的样子。我们感激这个支援小组的谨慎认真。

The alignments are as they must be for all to continue well. We are grateful for the conscientiousness of the support group.

我是 Ra。在太一无限造物者的爱与光中感到光荣，我离开这个小组。所以，向前去吧，在造物者的大能与和平中欢庆。Adonai。

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

———

第 102 场集会 1983 年 3 月 22 日

102.0 **RA:** 我是 Ra。我向你们致意、在太一无限造物者的爱与光之中。我们现在开始通讯。

**RA:** I am Ra. I greet you in the love and in the light of the One Infinite Creator. We communicate now.

102.1  **Questioner:** 可否请你先告诉我该器皿的状态?

**RA:** I am Ra. We find that this instrument has used all the transferred energy and has been speaking using its vital energy reserve. We do suggest using the transferred sexual energy to the total exclusion of vital reserves if possible.
instrument?

RA: 我是 Ra。这个实体的肉体能量短缺是我们已遭逢的状况中，最可观的（短缺）。其心智与心理/情感变貌接近平衡，整体而言，由于该器皿的意志，该实体的生命能量被扭转朝向健康或气力/虚弱。

RA: I am Ra. The physical energy deficit of this entity is the most substantial across which we have come. The mental and mental/emotional distortions are near to balance, and the vital energy of the instrument as a whole is distorted towards health, or strength/weakness, due to the will of the instrument.

102.2 发问者: 可否请 Ra 告诉我们，什么东西造成该器皿的胃部疼痛与绞痛，以及我们可以做什么以医治它？

Questioner: Will Ra please tell us what caused the pain and cramping in the instrument’s stomach, and what could be done to heal it?

RA: 为了观察朝向疾病的肉体扭曲之起因，一个实体必须注视那阻塞的能量中心。在这次的情况，阻塞是黄色光芒，该经验已有化学身体对应区域的特征。在风所写成的光与爱之盔甲之中，所谓的空隙*已被关闭，接着(它)不只已修复，而且得到许多改良。

RA: In order to observe the cause of physical distortions toward illness one must look to the energy center which is blocked. In this situation, the blockage being yellow-ray, the experience has had the characteristics of that region of the chemical body. The so-called lacuna in the wind-written armor of light and love was closed and not only repaired but much improved.*

【*在这文脉中，空隙(lacuna)可被定义为：一个未被填满的空间或裂口。】
[*In this context, lacuna can be defined as “an unfilled space or a gap.”]

然而，在这段短暂的偏离自由能量流动期间，某些扭曲获得更多能量而变得严重，（综观）所有的可能性/或然率漩涡，这情况将持续一些你们的空间/时间，因为一个容易引发横结肠痉挛的倾向已被供给能量。

However, the distortions energized during this momentary lapse from free energy flow are serious and shall be continuing for, in all possibility/probability vortices, some of your space/time, for a predisposition to spasticity in the transverse colon has been energized.

还有胰腺机能早已存在的弱点，特别是那条与下视丘的连结。肝的部分也有早已存在的伤害。

There is also pre-existing weakness in pancreatic function, especially that linked with the hypothalamus. There is also the pre-existing damage to portions of the liver.
These lacks or distortions manifest in that portion of the system directly proceeding from the jejunum. Further, there is some irritation closer to the duodenum which causes the instrument to fail in assimilating foodstuffs. This is an allopathically caused irritation.

The diet is of central import. We can go no further in observing the system of the entity as a full discussion of those distortions towards various weakness/strengths which contribute to the present difficulty begin with the lips and end with the anus.

We may note that the instrument has remained centered upon the Creator at a percentage exceeding ninety. This is the key. Continue in thanksgiving and gratitude for all things.

There are stronger anti-spasmodic drugs which the one not known to this instrument, but known as Arthur, may aid by the offering. The recommendation to do this—being as it is that which does not retain or remove life, and does further remove from the instrument its opportunities for study in this situation—needs must be withheld. We are not in a position to recommend treatment at this space/time beyond the watching of the types of foodstuffs ingested.

102.3 发问者：我不大确定我理解你说的每件事。你能否给我这位亚瑟的姓氏，以及他居住何处？

Questioner: I’m not quite sure I understood everything you said. Can you give me the last name of this Arthur, and where he is located?

RA: 我是 Ra。我们可以。

RA: I am Ra. We can.

102.4 发问者：请你那么做吧？

Questioner: Will you please do that?
**RA:** 我是 Ra。该实体，声音振动亚瑟，其姓氏为萧恩，并且位于你家的附近。

**RA:** I am Ra. The entity, sound vibration Arthur, has a surname Schoen, and is of your locality.

102.5 **发问者:** 该器皿的日常饮食应该去除什么食物、好减轻这些引起痛苦的攻击？

**Questioner:** What foods should the instrument eliminate from her diet in order to alleviate these painful attacks?

**RA:** 我是 Ra。从鲍勃实体那儿获得的资讯是值得推荐的。

**RA:** I am Ra. The information gained from the one known as Bob is that which is to be recommended.

此外，所有食材都要烹煮、好让它们变成柔软而且容易在水中分解。

**Further, all foodstuffs are to be cooked so that those things which are ingested be soft and easily macerated.**

由于(器皿)长期的饮食习惯、对于你们的糖类有一种复杂的瘾头。所以，(我们)进一步推荐，大约在睡前的一到两个小时之间、摄取低糖分的少量碳水化合物。

**It is further suggested that, since this instrument has been using sugars for carbohydrates, that a small amount of carbohydrate, low in sugar, be ingested approximately one to two of your hours before the sleeping period.**

102.6 **发问者:** 就我对你的话语的理解，该器皿不应该吃糖、直到傍晚为止。那是否正确？

**Questioner:** As I understand what you say, the instrument is to have no sugar until late in the afternoon. Is that correct?

**RA:** 我是 Ra。否。

**RA:** I am Ra. No.

102.7 **发问者:** 我不充分地理解你的意思、她何时应该摄取糖类。你可否澄清一下，请?

**Questioner:** I didn’t fully understand what you meant about when she should have the sugar. Could you clear that up, please?

**RA:** 我是 Ra。浓缩的糖类；也就是说，点心、冰淇淋、饼干等，应该在那
个时候摄取。如我们先前所说，(她)以定期摄取少量的果糖、枫糖、或天然蜂蜜，这个黄色光芒体的化学反应是这样的：糖分不断被血酵素使用，若在一个较少扭曲的黄色光芒体、肉体载具之中，它会使用碳水化合物。

**RA:** I am Ra. The concentrated sugar; that is, the dessert, the ice cream, the cookie, should be ingested at that time. Small amounts of the fructose, maple, or raw honey may be ingested periodically, for, as we have said, the chemistry of this yellow-ray body is such that the sugar is being used by blood enzymes as would carbohydrates in a less distorted yellow-ray, physical vehicle.

102.8 **发问者：**我很抱歉、在精确拾起我们讨论主题这方面、我是如此缓慢，但我想要确定我们正确地懂它，所以我八成要再问几个愚蠢的问题。那引起极度痛苦的痉挛是否为回肠的痉挛？

**Questioner:** I’m sorry that I am so slow at picking up precisely what we’re getting at here, but I want to be sure we get this right, so I’ll probably ask a few more stupid questions. Was the spasm that caused the extreme pain a spasm of the ileum?

**RA:** I am Ra. You are partially correct.

102.9 **发问者：**那么这些痉挛、当然、起初的入口是黄色光芒阻塞造成的，但我正假设、借由摄取糖分[食材]的动作、触发这些痉挛，就我的理解。我是否正确？

**Questioner:** Then these spasms, of course, were originally— The opening was made by yellow-ray blockage, but these spasms then are triggered, I am assuming, by the foodstuff which has to do with the ingestion of sugar, as I understand it. Am I correct?

**RA:** I am Ra. Partially. The transverse colon also spasmed, as did the ducts to the liver in its lower portion. There were also muscle spasms from the bronchial coverings down through the pelvis and from shoulder blades to hips. These sympathetic spasms are a symptom of the exhaustion of the entity’s physical vehicle.

102.10 **发问者：** 那么、还有别的什么造成痉挛？

**Questioner:** Then what else causes the spasm?

**RA:** I am Ra. We speak of two types of cause:
The first or proximate cause was a meal with too much oil and too large a burden of undercooked vegetable material. The sugar of the dessert and the few sips of your coffee mixture also were not helpful.

The second cause—and this shall be stated clearly—is the energizing of any pre-existing condition in order to keep this group from functioning by means of removing the instrument from the ranks of those able to work with those of Ra.

RA: I am Ra. Each entity must, in order to completely unblock yellow ray, love all which are in relationship to it, with hope only of the other-selves’ joy, peace, and comfort.

102.1.2 Questioner: The second thing that the instrument must do to effect this cure is to be careful of diet which includes all that Ra has just stated and what Bob recommends from his readings.

There seem to be so many different things that could cause this spasm. I was just wondering if there is a general approach to foods. Could Ra recommend, say, those foods the instrument could eat that would have no chance of creating the problem that caused the spasm. Could Ra do that, please?
RA：我是 Ra。不。
RA：I am Ra. No.

102.13 发问者：是不是因为第一变貌之故？
Questioner: Is this because of the First Distortion?

RA：我是 Ra。不是。
RA：I am Ra. No.

102.14 发问者：为什么 Ra 不能回答那题？
Questioner: Why cannot Ra do that?

RA：我是 Ra。没有(一组)食物是这个器皿可以带着完全自信吃下去、却不会发生痉挛的。该载具的痉挛部分经历大量的、你称为痛苦的变貌、已经变得敏感。
RA：I am Ra. There are no foods which this instrument can take with total confidence that no spasm shall occur. The spasming portions of the vehicle have become sensitized through great distortions towards that which you call pain.

102.15 发问者：有没有一组食物最容易引发痉挛状态，或 Ra 可以提出任何高度不大可能引起痉挛的食物？
Questioner: Is there a group of foods which is most likely not to cause the spasming condition, or any foods that Ra could mention that are highly probable not to cause spasm?

RA：我是 Ra。有。
RA：I am Ra. Yes.

102.16 发问者：可否请 Ra 提出这些食物：高度可能不会导致该器皿消化系统中的痉挛？
Questioner: Would Ra please mention which foods are highly probable in not causing any spasming in the instrument’s digestive system?

RA：我是 Ra。不包含碳酸的液体，煮熟的蔬菜、那是最轻盈与柔软的，煮熟的谷物, 无脂肪的肉类好比鱼肉。你可以注意到：有些推荐的食材与过敏、敏感(症状)重迭，由于幼年型类风湿性关节炎的变貌。再者，虽然糖类，好比你们的甜点代表一种潜能，由于前述的原因，我们建议在这个时期把它纳入(清单)。
RA：I am Ra. The liquids not containing carbonation, the well-cooked vegetable which is most light and soft, the well-cooked grains, the non-fatted meat such as the fish. You may note that some recommended foodstuffs overlap allergies and sensitivities due to the juvenile-rheumatoid-arthritis distortions. Further, although sugar, such as is in your sweetened desserts, represents a potential, we may suggest that it be included at this period for aforementioned reasons.

102.17 发问者：可否请 Ra 评估这个问题可能存在的时间长度[以我们的时
间周期)，如果我们遵循这些治疗措施，(评估)这个问题维持任何极度严重(状态)的或然率？

Questioner: Would Ra please estimate the length of time in our time periods for the probability of this problem, if we follow these curative measures, for the probability of this problem to continue in any extreme severity?

RA: 我是 Ra。你们月亮的一次公转之后、(你们)会有一个适当的可能性/或然率漩涡，(然后)不是看见情况恶化、于是指出(需要)外科手术；或者情况改善，持续看守饮食，但移除痉挛状况。该运作的藏匿处位于(多处)感染：位于十二指肠、胃部、空肠、回肠、横结肠，以及部分的肝脏之内。这将有些难以移除、或许构成迄今最有效率的运作。

RA: I am Ra. One of your moon’s revolutions has a good possibility/probability vortex of seeing either the worsening of the spastic condition so that surgery becomes indicated, or the bettering of the situation so that the diet continues to be watched but the spasms be removed. The housing of the working is within the infection within the duodenum, the stomach, the jejunum, the ileum, the transverse colon, and portions of the liver. This shall be somewhat difficult to remove and constitutes perhaps the most efficient working to date.

再次地，我们建议鲍勃实体可以有所协助。如果史都华实体愿意的话，它可以发现那仅能在边缘上侦测到的感染，但它可能宁愿不那么做。在这个情况下，最好请求一位对抗疗法的专家的物理协助，好比刚才提到的那位。

We may suggest, again, that the one known as Bob may be of aid. The one known as Stuart could, if it wished, discover the infection which is only marginally detectable, but may prefer not to do so. In this case it would be well to request physical aid from an allopathic specialist such as that which has been mentioned.

102.18 发问者：你是否意指亚瑟·萧恩？

Questioner: Do you mean by that Arthur Schoen?

RA: 我是 Ra。那是正确的。

RA: I am Ra. That is correct.

102.19 发问者：你提到外科手术的可能性。具体而言，这个手术可以完成什么？

Questioner: You mentioned the possibility of surgery. What would be the surgery to be done, specifically?

RA: 我是 Ra。当身体再也无法承受极度酸性、这类痉挛发生的环境，接着将发展出一些破洞或溃烂，然后确实地显现在对抗医学的测试上，接着向外科医生 建议应该切除的部位。

RA: I am Ra. The body cannot long
bear the extreme acidity which is the environment of such spasms and will develop the holes or ulcerations which then do appear upon the allopathic testings and suggest to the chirurgeon that which is to be excised.

102.20 **Questioner:**换句话说，移除溃疡。这会是十二指肠溃疡？这是你会为了十二指肠溃疡而举行的这种手术？

**Questioner:** In other words, the removal of ulcers. Would this be a duodenic ulcer? Would this be the type of operation that you would perform for a duodenic ulcer?

**RA:**我是Ra。如果发生溃疡，它将超过空肠的位置，最有可能包括回肠，以及横结肠的上方部位。

**RA:** I am Ra. If the ulceration occurs, it shall be past the jejunum and most likely include the ileum and upper portions of the transverse colon.

容我们再接受一个正常长度的询问，因为这个实体虽然充满足够的转移能量，(它)拥有一个至为脆弱的架构，我们透过该架构来传导这(资料)与我们的能量。

May we ask for one more query of normal length as this entity, though filled with enough transferred energy, has the most fragile framework through which we may channel this and our energies.

102.21 **Questioner:**明显地，我们非常不想要走到外科手术的地步。并且除了饮食与该器皿个人的心智工作，我想到的唯一另类方法是透过一位医者来治疗。我想要Ra推荐一位非对抗疗法的医者，以及Ra是否有任何忠告、可以使得吉姆或我自己可以使得上力，或Ra可以推荐任何其他一位，好让我们不必经历一次外科手术(如果它似乎变得必须]。以及如果我们能够立即开始工作任一种其他的措施，我会高度地欢迎。

**Questioner:** Obviously we would very much like to not get to the point of surgery, and the only other alternative that comes to mind—other than the diet and the instrument’s personal mental work—is healing through a healer. And I would like Ra’s recommendation with respect to a non-allopathic type healer and any recommendations Ra could make for either Jim or myself to act in that capacity, or anyone else Ra could recommend so that we wouldn’t have to go through this surgical operation if it seems to become necessary. And if we could start working on one of these other approaches right away I think it might be highly recommended.

**RA:**可愿就此评论，请？

Would Ra comment on that, please?

**RA:**我是Ra。我们对发问者打开内在的悲悯电路致敬、但也注意到这个小组正在经验的地方位于治疗的氛围中。当这些扭曲有如此多的形而上层次与
混合状态时，每个成员的治疗双手的用途都是有限的。

**RA**：我是 Ra。我们向提问者致敬，并且每个成员彼此支持。各项排列是谨慎细心的。

**RA**：我是Ra。一切都好。一起找到爱与感恩，并且每个成员彼此支持。各项排列是谨慎细心的。

所以，不要关注一次的治疗，而要重视同伴关系的喜悦，因为每个成员是强壮的，并且将双脚坚定地放在道路上。月亮洒下其阴影。你将看见什么？连结（彼此的）手、接着走向太阳。在这个案例中，这是最大的治疗。针对这个肉体载具，我们能建议的（方法）远比你已经希望的少很多。

Therefore, look not to a healing but to the joy of companionship, for each is strong and has its feet set upon the way. The moon casts its shadows. What shall you see? Link hands and walk towards the sun. In this instance this is the greatest healing. For the physical vehicle we can suggest far less than you had hoped.

102.22 **发问者**：那么我只问，有没有任何我们可以做的事、可使该器皿更舒适或改善该通讯？

Questioner: I'll just ask then if there's anything we can do to make the instrument more comfortable or improve the contact?

**RA**：我是 Ra。该器皿的肉体扭曲依旧严重。

**RA**：我是Ra。该器皿的肉体扭曲依旧严重。
of the instrument remain serious.

再者，这个心/身/灵复合体的生命能减少了许多，虽然针对此次工作的需求是可接受的。值得注意的是：关于这个全然重要的能量，(此次)生命能读数是最低的或最为扭曲的。

Further, the vital energies of this mind/body/spirit complex are much diminished, although acceptable for the needs of this working. This is to be noted as the lowest, or most distorted, vital reading of this all-important energy.

心理与心理/情感扭曲如同上次所见。

The mental and mental/emotional distortions are as last seen.

我们发现该器皿的意志已被不明智地使用而助长了生命能的扭曲。该器皿最好思量这一点。

We find the will of the instrument, having been unwisely used, to have encouraged the distortions of vital energy. It is well that the instrument ponder this.

103.2 发问者：关于该情况，关于肉体问题的状态，该器皿先前在身体的消化部位，具体问题是？

Questioner: What is the situation with respect, and condition with respect, to the physical problems with the digestive portions of the body that the instrument had previously?

RA：黄色光芒—我们必须更正自己。我是 Ra。请将气息吐出、横跨这个器皿的胸部区域。

RA: The yellow-ray— We must correct ourselves. I am Ra. Please expel breath across this instrument’s chest area.

[依照指示、完成这个步骤][This was done as directed.]

103.3 RA：我是 Ra。该管道目前状况令人满意。我们发现该器皿的黄色光芒、化学身体即将耗竭，但尝试借由运动或饮食等行动来改善。

RA: I am Ra. The channel is now satisfactory. We find the yellow-ray, chemical body of the instrument to be exhausted but to be attempting the improvement by action such as exercise and diet.

我们可以陈述：该感染尚未完全离开身体复合体，虽然它的毒性已经少很多了。

We may state that the infection has not completely left the body complex, although it is far less virulent.

103.4 发问者：该器皿询问为什么她最近失去她的喜悦？RA 可愿评论，请？

Questioner: The instrument asks the question why she lost her joy in the recent past? Would Ra comment, please?

RA：我是 Ra。该器皿(先前)做了一个
自由意志决定，不借由对抗疗法处方的化学复方去处理造成巨大痛苦的肉体催化剂；由于该器皿信赖 Ra 的建议，它确信这样做是有效用的。

**RA:** I am Ra. The instrument made a free-will decision not to address the physical catalyst causing great pain by means of the allopathically prescribed chemical compound, which the instrument was sure would be efficacious due to its reliance upon the suggestions of Ra.

于是该催化剂以更完整的形式给予 (该器皿)。外在的服务他人变得几乎不可能，导致该实体再次经验殉道者的选择；那就是，将价值放在一个致命行动当中、接着死亡，或者将价值放在(宇宙)造物与太一造物者的意识上、从而活着。该器皿透过意志，选择后者的途径。

Thus the catalyst was given in a more complete form. The outer service to others became nearly impossible, causing the entity to experience, once again, the choice of the martyr; that is, to put value in a fatal action and die, or to put value on consciousness of the creation and of the One Creator and, thereby, live. The instrument, through will, chose the latter path.

无论如何，其心智与心理/情感变貌并未给予这个决定并要的支持，以维持合一的状态：这是该实体通常经验的状态，并且从此生的一开始就经验着。

However, the mind and mental/emotional distortions did not give the support to this decision necessary to maintain a state of unity which this entity normally experiences and has experienced since its incarnation's beginnings.

既然这个催化剂已经被接纳，移除靛蓝色光芒阻塞的工作得以急速地继续进行下去。

Since this catalyst has been accepted, the work begun to remove distortions blocking the indigo ray might well be continued apace.

103.5 发问者：Ra 能否推荐移除靛蓝色光芒阻塞的适当工作？
Questioner: Could Ra recommend work appropriate for removing indigo-ray blockage?

**RA:** 我是 Ra。我们无法为一般情况做推荐，因为在每个案例中，其扭曲的漩涡都是独特的。在这个特殊的链结中，比较恰当的工作在于分析与观察的心智与心理/情感力量。当最强壮与最少扭曲的复合体参予支持，那么复合体中较不强壮的部份将获得强化。

**RA:** I am Ra. We cannot recommend for the general situation, for in each case the distortional vortex is unique. In this particular nexus, the more appropriate working is in the mental and mental/emotional powers of analysis and observation. When the strongest and least distorted complex is set in support, then the less strong
portions of the complex shall be strengthened.

This entity has long worked with this catalyst. However, this is the first occasion wherein the drugs to dull the pain that sharpens the catalyst have been refused.

103.6 Questioner: What is the present situation with respect to our fifth-density, service-to-self oriented companion?

RA: I am Ra. This entity has, for some period of your space/time, been at rest. However, it has been alerted to the workings taking place and is soon to be your companion once again.

103.7 Questioner: Can Ra recommend anything that the instrument can do, or that we can do, to improve any of the energies of the instrument?

RA: I am Ra. This is previously covered material. We have outlined the path the instrument may take in thought.

103.8 Questioner: I didn’t mean to cover previously covered material. I meant to add any of this to specifically focus on at this time, the best possible thing that we or the instrument could do to improve these energies, the salient activity.

RA: I am Ra. Before responding we ask your vigilance during pain flares as the channel is acceptable but is being distorted periodically by the severe physical distortions of the yellow-ray, chemical body of the instrument.

The support group’s outstanding project is to praise and give thanks. The group has been so satisfactory...
Those salient items for the support group are praise and thanksgiving in harmony. These the group has accomplished with such a degree of acceptability that we cavil not at the harmony of the group.*

*In this context, cavil can be defined as “to make petty or unnecessary objections.”

As to the instrument, the journey from worth-in-action to worth-in-esse is arduous.*1 The entity has denied itself in order to be free from that which it calls addiction.*2 This sort of martyrdom—and here we speak of the small but symbolically great sacrifice of the clothing—causes the entity to frame a selfhood in poorness which feeds unworthiness, unless the poverty is seen to be true richness.

*1 Likewise, in esse can be defined as “in being,” or, as Carla defined it years later: “in esse is Latin for: in and of yourself; just because you are, you’re worthwhile.”

*2 Carla had made a New Year’s resolution to give up buying clothes for herself for one year.

In other words, good works for the wrong reasons cause confusion and distortion. We encourage the instrument to value itself and to see that its true requirements are valued by the self. We suggest contemplation of true richness of being.

103.9 questioner: Is there anything else that either we or the instrument can do that would specifically work on the vital energy to increase it—of the instrument?

answer: I am Ra. We have encountered free will completely stopped (the situation).

【第103.9节 问者：是否还有任何其他事情，不管是我们或该器皿可以做的，可以具体地工作该器皿的生命能，使其增加？
答：我是Ra。我们已经遭遇自由意志完全停止（的状况）。】
RA: I am Ra. We have come up against the full stop of free will.

103.10 发问者：在那个情况下，我有几个针对第七号牌的问题。好结束我们探讨心智原型的第一轮。在第七张牌上的实体、胸部有一个 T(记号)，上头有两个直角。我们已猜测较低位置的T跟在蜕变中选择任一途径有关、较上方的两个直角代表在心智蜕变过程中、左手或右手途径的大道、造成一个改变、从空间/时间进入时间/空间, 你可以这么说。

Questioner: In that case I have a few questions on Card Seven in order to finish off our first run-through of the archetypes of the mind. There is a T with two right angles above it on the chest of the entity in Card Seven. We have guessed that the lower T has to do with the possibility of choosing either path in the transformation, and the upper two angles representing the Great Way of the left- or the right-hand path in a mental transformation that makes the change from space/time into time/space, you might say.

这是难以表达的。这个猜测是否有任何正确[轻笑声]之处？

This is difficult to express. Is there anything correct [chuckles] in this guess?

RA：我是 Ra。有的。

RA：I am Ra. Yes.

103.11 发问者：Ra 可愿就此评论？
Questioner: Would Ra comment on that?

RA：我是 Ra。塔*的使用以及建筑师的 L 形尺, 的确有意暗示大道之环境的空间/时间到时间/空间的邻近(关系)。

RA：I am Ra. The use of the tau and the architect’s square is, indeed, intended to suggest the proximity of the space/time of the Great Way’s environment to time/space.* We find this observation most perceptive.

【*塔(tau)是希腊字母的第 19 号，在文脉中代表「塔十字」, 一种类似大写 T 的外型。另外, 在纹章学中代表一种十字架, 被称为 「塔十字」。】

[Tau is the 19th letter of the Greek alphabet (τ), and in this context refers to the “tau cross,” a shape which is similar to a capitalized “T”. Also in heraldry, a type of cross called a “tau cross.”]

容我们说, 大道的整个基调确实取决于它与形意者显著的差别。形意者是显著意义的自我, 有大部分受到罩纱降下的影响, 但并非完全地被影响。

The entire mood, shall we say, of the Great Way is, indeed, dependent upon its notable difference from the Significator. The Significator is the significant self, to a great extent but not entirely, influenced by the lowering
of the veil.

The Great Way of the Mind, the Body, or the Spirit draws the environment which has been the new architecture caused by the veiling process and, thusly, dipped in the great, limitless current of time/space.

103.12 问者：我正猜想这双轮战车的轮子表示：心智现在有能力在时间/空间中能够移动。这是否正确？
问者：I am guessing that the wheels on this chariot indicate the ability of the mind to be able now to move in time/space. Is this correct?

RA：我是Ra。我们不能说这个观察完全不对，因为对于一个唤起该概念复合体并加以消化的个体来说，有一样多的时间/空间中的工作。
RA：I am Ra. We cannot say that the observation is totally incorrect, for there is as much work in time/space as the individual who evokes this complex of concepts has assimilated.

然而，更适当的观察会是将注意力集中在一个事实：虽然双轮战车有装轮子，它却没有被物理的或可见的马具套在那拉动它的东西上。那么，喔、学生，什么东西将双轮战车的移动力量连结并套在该双轮战车上？

However, it would be more appropriate to draw the attention to the fact that although the chariot is wheeled, it is not harnessed to that which draws it by a physical or visible harness. What then, O student, links and harnesses the chariot’s power of movement to the chariot?

103.13 问者：我得想想那一题。除非…我以后会再回到那（主题）。
问者：I’ll have to think about that one. Unless—I’ll come back to that.

我们想用魔法球体置换（人像）右手中的剑，并且把一把指向下方的权杖放在左手中[类似于第五张牌，形意者]，更适合这张牌。Ra 可愿就此评论，请？

We were thinking of replacing the sword in the right hand with the magical sphere and a downward scepter in the left hand (similar to Card Five, the Significator) as more appropriate for this card. Would Ra comment on that, please?

RA：我是Ra。这是相当可以接受的，尤其是如果球体可以被描绘为灿烂光辉的球面。
RA：I am Ra. This is quite acceptable, especially if the sphere may be imaged as spherical and effulgent.

然而，两个狮身人面弯曲的左腿暗示发生在左边的蜕变不会发生在右边，可能在那样的位置中无力移动
动。这个观察是否有任何优点？

Questioner: The bent left leg of the two sphinxes indicates a transformation that occurs on the left that doesn't on the right, possibly an inability in that position to move. Does this have any merit?

RA: 我是 Ra。这个观察有其优点，因为它可以作为(我们)意图表现的言外之意、较明显的一面。

RA: I am Ra. The observation has merit in that it may serve as the obverse of the connotation intended.

该姿态意图展示两个项目，一个是被绘制在那里的、充满时间的角色的双重可能性。在时间中，休息是可能的，进展也是可能的。如果尝试混合这两者，笔直、移动的那只脚将大大地受到弯曲之脚的妨碍。

The position is intended to show two items, one of which is the dual possibilities of the time-full characters there drawn. The resting is possible in time, as is the progress. If a mixture is attempted, the upright, moving leg will be greatly hampered by the leg that is bent.

另一个意义跟该相同的直角有关，具有建筑学的方形，如同行动者胸口的图案。

The other meaning has to do with the same right angle, with its architectural squareness, as the device upon the breast of the actor.

时间/空间在这个概念复合体中是靠近的，被拉近是由于罩纱过程，以及在产生行动者们之过程中的有效性、他们为了进化而想要使用心智的资源。

Time/space is close in this concept complex, brought close due to the veiling process and its efficaciousness in producing actors who wish to use the resources of the mind in order to evolve.

103.15 发问者: 我假设裙子向左歪斜的原因跟第四号牌的呈现一样，暗示服务自我极化的实体和他人保持距离，我也假设脸部朝向左边的原因跟 fifth 号牌的呈现一样，因为催化剂的特质。这是否粗略地正确？

Questioner: I am assuming that the skirt is skewed to the left for the same reason that it is in Card Number Four, indicating the distance service-to-self polarized entities keep from others. And I am also assuming that the face is turned to the left for the same reason that it is in Card Number Five, because of the nature of catalyst. Is this roughly correct?

RA: 我是 Ra。请将气息吐出、横跨这个器皿的胸部区域、从右方到左方。

RA: I am Ra. Please expel breath over the breast of the instrument from right to left.

[依照指示完成这个步骤][This was done as directed.]
我是 Ra。那是好的。
I am Ra. That is well.

的确，你先前的假定是粗略正确的。
Your previous supposition is, indeed, roughly correct.

我们还可以说明, 在形成这些起初图像给你们人群的过程中, 我们使用埃及文化在艺术表达上常见的东西, 在其绘画中、脸部朝向一边, 以及双脚转向(一边), 这些都很常见。我们利用这点,并想望柔化侧面外观的重要意义。无论如何, 迄今、这些慎重的考量都没有被错误诠释或绘制出不合适的诠释。

We might also note that we, in forming the original images for your peoples, were using the cultural commonplaces of artistic expression of those in Egypt. The face is drawn to the side most often, as are the feet turned. We made use of this and, thus, wish to soften the significance of the side-long look. In no case thus far in these deliberations, however, has any misinterpretation or unsuitable interpretation been drawn.

在这个状态下, 一个你们称为别针麦克风的物体, 掉在器皿身上。该意外的接触导致其胸部肌肉受伤, 接着我们要指点一些由此次工作决定的照顾方式、以避免(过度)压力、好让伤害可以疗愈。

In this state the object was dropped upon the instrument which you call the tie-pin microphone. The unexpected contact caused injury of the chest muscles, and we would advise some care depending from this working to avoid stress so that this injury may heal.

这个伤害的构成有形而上的构成要素, 所以, 我们想望相当确定该环境的所有部份都被净化过。因为这个工作场
There is a metaphysical component to this injury and, therefore, we wished to be quite sure that all portions of the environment were cleansed. Since this place of working has not its usual level of protection, we used your breath to so cleanse the environment which was at risk.

103.17 Questioner: Is the reason for the lack of usual level of protection the fact that it has been a considerable time since we have worked in here?

RA: I am Ra. No.

103.18 Questioner: What is the reason?

RA: I am Ra. The lack of regular repetition of the so-called Banishing Ritual is the lack of which we spoke.

103.19 Questioner: From this I assume that it would be most appropriate to daily perform the Banishing Ritual in this room. Is this correct?

RA: I am Ra. That is acceptable.

103.20 Questioner: I don’t want to overtire the instrument. We’re running close to time. I will just ask if there is anything we can do to improve the contact or make the instrument more comfortable, or if there is anything else that Ra could state at this time that would aid us?

RA: We find the alignments quite fastidiously observed. You are conscientious. Continue in support, one for the other, and find the praise and thanksgiving that harmony produces. Rest your cares and be merry.

RA: I am Ra. In the love and light of the One Infinite Creator, I leave you. So shall we be in the future.

我是 Ra。我们在太一无限造物者的爱与光中引以自豪，我离开你们。所以，向
前去吧，在太一无限造物者的大能与和平中欢欣庆祝。Adonai。

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

第104场集会 1983年7月27日

104.0 RA：我是Ra。我们向你们致意、在太一无限造物者的爱与光之中。我们现在开始通讯。

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

104.1 发问者：可否请你先给我该器皿的状态?

Questioner: Could you first please give me the condition of the instrument?

RA：我是Ra。与上次询问相较、这些读数显得稍微减少朝向肉体破产与生命能损失的扭曲。在这些读数中、仍然有可观的偏差。

RA：I am Ra. The readings are somewhat less distorted towards physical bankruptcy and vital [energy] loss than at the previous asking. There is still considerable bias in these readings.

104.2 发问者：该器皿想要知道在这段时间，有氧运动、散步、漩涡池等运动的最适宜的数量，以达到最佳状态?

Questioner: The instrument would like to know what’s the optimum amount of aerobics, walking, and whirlpool exercises for the best condition at this time?

RA：我是Ra。我们将以两种方式来回答：

RA：I am Ra. We shall answer in two ways:

首先，讲述一般情况，程度不一地与这个器皿相关。每一种运动形式都是好的，在你们的每周期间、大约执行三到四次。运动数量，全部量化为一个总数，大约是每个白昼时期、一个小时。

Firstly, to speak to the general case, which pertains to this instrument in varying degree, each form of exercise is well accomplished approximately three to four times per your week. The amount of exercise, all quantified as one sum, is approximately one hour per diurnal period.

我们现在以第二种方式回答，在这个回应中、(内容)扭曲朝向成对的状态：黄色光芒肉体的困难与心智复合体的扭曲。那么、每周进入漩涡水池四到五次必得被视为恰当的。依照该实体的渴望、尽量去散步与运动。所有这些(活动)的总和在任何情况都不应该超过每日九十分钟。

We now answer in a second way, distorted in this response to the duple conditions of yellow-ray, physical difficulty and mind-complex distortion.
The swirling waters then must needs be viewed as being appropriate four to five of your times per week. The walking and the exercising, as much as is desired by the entity. The total of all these should in no case exceed ninety minutes per diurnal period.

该黄色光芒肉体一直在体验那被称为狼疮状的改变、(发生)在肌肉的许多纤维中以及某些器官。运动(可)重新获得耗费掉的肉体之肌肉气力。在某些方面，散步是比较恰当的运动，由于该实体亲近第二密度的生物，特别是你们的树木。

The yellow-ray, physical body has been experiencing that which is called lupoid changes in much tissue of muscle and some of the organs as well. The exercise regains the wasting physical muscular strength. In some ways the walking is the more appropriate exercise due to the proximity of the entity to second-density creatures, particularly your trees.

然而 你们享有的居住地并未提供这类机会，反而提供与心/身/灵复合体的创造物亲近(的环境)。这无法喂养这个实体的心理/情感需求、虽然它制造相同的物理结果。该运动更多地满足其心理/情感的需要，这是由于该实体喜欢身体的各种韵律表达，好比在一个人为系统中进行的运动努力之衍生物，你们人群知晓为舞蹈*。

However, the habitation you enjoy does not offer such opportunity, and instead offers the proximity to creations of mind/body/spirit complexes. This does not feed the mental/emotional needs of this entity although it produces the same physical result. The exercise fulfills more of the mental/emotional need due to the entity’s fondness for rhythmic expressions of the body such as those found in athletic endeavors derivative of the artifact system which is known among your peoples as the dance.*

【*Ra 花了 26 个字要说的就是: 卡拉热爱舞蹈。】
【*What Ra took 26 words to say was that Carla loved to dance.】

我们建议支援小组鼓励任何运动，除非它超过时限、远远超过这个身体复合体的肉体限制。

We suggest the support group encourage any exercise except that which exceeds the time limit, which is already far beyond the physical limitations of this body complex.

扭曲之道是这样的：为了平衡一个扭曲、一个实体必得专注强调它。从而，如果正确地激励，身体的过度疲累可制造出一个(结果)，即在某个时机、(身体)赤字消失，在这关键时刻，应该实行更少的运动限制。

It is the way of distortion that in order to balance a distortion one must accentuate it. Thusly, the over-wearing
of the body may, if correctly motivated, produce a lack of deficit, at which juncture the lesser exercise limitations should be put into practice.

104.3 发问者：该器皿已经判定：不睿智地使用她的意志是指她不带喜悦与信心成份去使用它、接着构成殉难。Ra 可愿就此评论，请？

Questioner: The instrument has determined that the unwise use of her will is its use without the joy and faith components and constitutes martyrdom. Would Ra comment on that, please?

RA: 我是 Ra。我们很高兴、该实体已经衡量(我们)已给予的资料。我们愿评论如下：

RA: I am Ra. We are pleased that the entity has pondered that which has been given. We would comment as follows:

拥有特定的知识, 即较少扭曲朝向殉道且富含应许之知识, 对于该器皿是有益健康的.*。该实体在思考上是强壮的, 它在行动上也应该是强壮的, 否则它拥有的东西将被移除。因此知识的显化是该器皿要去检验的一个领域。

It is salubrious for the instrument to have knowledge which is less distorted towards martyrdom and which is rich in promise.* The entity which is strong to think shall either be strong to act or that which it has shall be removed. Thus manifestation of knowledge is an area to be examined by the instrument.

【*在这文脉中, 有益健康的(salubrious)可被定义为: 对于健康或安康是有利的。】

[*In this context, salubrious can be defined as “favorable to health or well-being.”]

我们愿进一步说明: 在这个实体的情况中, 平衡(工作)在分析与[借由沉思静默来安置的]显化中被最佳地达成, 可以透过显化的静默与缺少例行活动而得到强化。我们不能继续(说)下去。除了推荐规律化的休闲, 以及渴望该实体以它的意愿去发现这些变貌的根本真理。

We would further note that balancing—which, in this entity’s case, is best accomplished in analysis and manifestation seated with the contemplation of silence—may be strengthened by manifested silence and lack of routine activity. We may go no further than this recommendation of regularized leisure, and desire that the entity discover the fundamental truths of these distortions as it will.

104.4 发问者：有没有任何进一步的、我们能做的事、好帮助(解决)她的胃部与背部痉挛问题？

Questioner: Is there anything further that we can do to help the instrument’s stomach and back spasming problem?
**RA:** 我是 Ra。最大的协助早已被充分地给予了。鼓励该器皿避免摄取油炸类食材是有帮助的。欢乐的和谐是有帮助的。

**RA:** I am Ra. The greatest aid is already being given to the fullest. The encouragement of the instrument to refrain from the oil-fried nature of foodstuffs in its intake is helpful. Cheerful harmony is helpful.

痉挛必得通过以下事项来消退：即该实体的靛蓝色光芒工作的一种机能，以及在某种程度上，我们在回应上一个询问时所做的推荐。

The spasms must subside as a function of the entity’s indigo-ray work and, to some extent, the recommendations made in response to a previous query.

(我们)推荐、明确地避免越过早已膨胀的肉体限制边界。感染仍然存在，症状现在远为难以治疗，该实体已经选择这个催化剂。

The definitive refraining from over-stepping the already swollen boundaries of physical limitation is recommended. The infection remains, and the symptoms are now far less medicable, the entity having chosen the catalyst.

104.5 **发问者:** 你能否告诉我们、甘道夫、我们的猫、的双眼出了什么差错？

Questioner: Can you tell us what is wrong with our cat Gandalf’s eyes?

**RA:** 我是 Ra。名为甘道夫的实体接近它此生的尽头。它的眼力黯淡，含水薄膜变得坚硬。这不是一个舒适的情况，但这个状况不会导致该实体真正的不舒适。

**RA:** I am Ra. The one known as Gandalf nears the end of its incarnation. Its eyesight dims, and the aqueous membrane becomes tough. This is not a comfortable circumstance, but is one which causes the entity no true discomfort.

104.6 **发问者:** 有没有任何我们可以做的事，以减轻这个状况？

Questioner: Is there anything that we can do to alleviate this situation?

**RA:** 我是 Ra。有一条治疗路线可以协助该状况。然而，我们不推荐，因为(目前)状况要比治疗更有益。

**RA:** I am Ra. There is a course of therapy which would aid the situation. However, we do not recommend it as the condition is more benign than the treatment.

104.7 **发问者:** 我不理解。你能否解释你的意思？

Questioner: I don’t understand. Could you explain what you meant?

**RA:** 我是 Ra。一个属于对抗疗法传统的医生会给你眼药水。这只猫会发觉接受滴剂之际，受局限的经验变得更为
扭曲，超过它现在感觉的不舒服，但大部份能够忽略。

**RA：**我是 Ra。一个使用治疗法的医生会给你滴眼药水。猫在滴眼药水时会觉得被关着的经验更加模糊，但它现在的感觉不舒服，但仍能被大部分忽略。

104.8 **发问者：**这只猫还能不能看得见？

**Questioner:** Can the cat see at all?

**RA：**我是 Ra。可以。

104.9 **发问者：**嗯，在最近的未来，这只猫是否会失去所有的视觉，或是非常接近死亡？

**Questioner:** Well, does it seem that the cat will lose all of its vision in the near future, or is the cat very near death?

**RA：**我是 Ra。大多数的可能性/或然率漩涡显示大约在你们的三个季节之内，名为甘道夫的实体将不会失去视力或生命。

**RA：**I am Ra. The one known as Gandalf will not lose eyesight, or life, on most possibility/probability vortices for three of your seasons, approximately.

104.10 **发问者：**我感觉很糟，关于这只猫的状况，真的想要帮助它。Ra能否建议任何我们能做的事，以帮助甘道夫？

**Questioner:** I feel very bad about the condition of the cat and really would like to help it. Can Ra suggest anything that we can do to help out Gandalf?

**RA：**我是 Ra。可以。

**RA：**I am Ra. Yes.

104.11 **发问者：**那会是什么？

**Questioner:** What would that be?

**RA：**我是 Ra。首先，我们愿暗示这些可能性/或然率漩涡包括一些漩涡，在其中被名为甘道夫的实体拥有一个较长的一生。

**RA：**I am Ra. Firstly, we would suggest that possibility/probability vortices include those in which the entity known as Gandalf has a lengthier incarnation.

其次，我们认为如果这个实体渴望，它可以前往毕业典礼。否则，它可以选择重新投生，跟它已深爱的那些同伴在一起。

**Secondly, we would suggest that this entity goes to a graduation if it desires. Otherwise, it may choose to reincarnate to be with those companions it has loved.**

第三，你们知晓的贝蒂实体有一些方法使得该实体更多地扭转朝向舒适/不舒适。

**Thirdly, the entity known to you as...**
Betty has the means of making the entity more distorted towards comfort/discomfort.

104.12 **Questioner**: You want to tell me, who is the Betty you mean by Betty? I don’t know who Betty is. And what Betty would do?

**RA**: I am Ra. The one known as Carla has this information.

104.13 **Questioner**: Well, I was concerned about the possibility of moving. If we did move this would make it very difficult for Gandalf to find his way around a new place if he can’t see. Does he see enough to be able to find his way around a new environment?

**RA**: I am Ra. The vision is less than adequate but is nearly accommodated by a keen sense of smell and of hearing. The companions and the furnishings being familiar, a new milieu would be reasonably expected to be satisfactorily acceptable within a short period of your space/time.

104.14 **Questioner**: We can administer the drops you spoke of that would help his eyesight so that he wouldn’t find the... so that he wouldn’t be confined? Is there any way that we could do that?

**RA**: I am Ra. It is unlikely.

104.15 **Questioner**: There’s nothing that we can do to... Has there any other possibility of using any techniques to help his eyesight?

**RA**: I am Ra. No.

104.16 **Questioner**: This is the metaphysical reason for the loss of the eyesight—What brought
104.17 发问者：你说的那些可以协助眼力的滴剂、会不会…如果采用的话、它们可协助眼力提升多少？
Questioner: Would the drops that you spoke of that would aid the eyesight... how much would they aid the eyesight if they were to be administered?

RA：我是 Ra。经过一段应用时期、眼力可改善一些，或许 20%, 或许 30%, 眼睛区域会感觉比较不紧绷。平衡这点的是运动的僵硬程度快速地增加，以致于保持在一个静止位置必然变得相当不舒服。
I am Ra. Over a period of applications the eyesight would improve somewhat, perhaps 20, perhaps 30%. The eye region would feel less tight. Balanced against this is rapidly increasing stiffness of motion so that the holding in a still position is necessarily quite uncomfortable.

104.18 发问者：那么，Ra 以为从这些滴剂获得的利益不值得(使)猫儿不舒服。这大概…是否有任何方法可给予猫儿麻醉剂，接着将滴剂置入其双眼，如此猫儿不会觉察到这些滴剂？
Questioner: Then Ra thinks that the benefit derived from the drops would not be worth the cat’s discomfort. This would probably— Is there any way that the cat could be given anesthetic and drops put in the eyes so that the cat was not aware of getting the drops?

RA：我是 Ra。对抗疗法的麻醉剂进入这个可收割实体的身体复合体、所造成的伤害远远超过借此获得的静止状态、以允许施行药物。
I am Ra. The harm done by putting the allopathic anesthetic into the body complex of this harvestable entity far overshadows the stillness accruing therefrom which would allow administration of medicaments.

104.19 发问者：我很抱歉、在这个主题上唠叨这么多，但我真的希望出现什么可以帮助甘道夫的方法。那么我假设 Ra 已经建议我们保持事物的现况。
Questioner: I’m sorry to belabor this subject so much, but I was really hoping to come up with some way of helping Gandalf. I assume, then, that Ra has suggested that we just leave things as they are.
粗略而言，必需运用多少滴可以使双眼得到一些帮助？
How many applications of drops would be necessary to get some help for the eyes, roughly?

**RA:** 大约 40 到 60(滴)。
**RA:** Approximately 40 to 60.

104.20 发问者：四十到六…什么，每天一次，或是若干时期？
Questioner: Forty to six— What, each day, once a day, or something like that?

**RA:** 我是 Ra。请呼气横跨这个器皿的胸口。
**RA:** I am Ra. Please expel breath over this instrument’s breast.

[这个动作照指示完成了][This was done as directed.]

104.21 发问者：那样是否令人满意？
Questioner: Is that satisfactory?

**RA:** 我是 Ra。是的。
**RA:** I am Ra. Yes.

104.22 发问者：我刚才问，是否应该一天用一次这些滴剂。那是否正确？
Questioner: I had asked if the drops should be administered once per diurnal period. Is that correct?

**RA:** 我是 Ra。这端看你从哪个对抗疗法的内科医生接收到它们。
**RA:** I am Ra. This depends upon the allopathic physician from whom you receive them.

104.23 发问者：这些滴剂的名字是什么？
Questioner: What is the name of the drops?

**RA:** 我是 Ra。我们有个困难。因此，我们将避免回答这个询问。
**RA:** I am Ra. We have a difficulty. Therefore, we shall refrain from answering this query.

104.24 发问者：我很抱歉、反复唠叨这点。我很关心这只猫，我理解 Ra 推荐我们不使用滴液，我只是…我们就不用。我只想要知道有什么事可以帮助其视力、却是我们还没去做的。我为反复唠叨这点道歉。
Questioner: I am sorry to belabor this point. I am very concerned about the cat, and I understand that Ra recommend we don’t use it. I just . . . use the drops, and we won’t. I just wanted to know what it was we weren’t doing that would help the eyesight. I apologize for belaboring this point.

我将收尾，只问 Ra 是否有任何进一步的推荐事项，关于这只动物…这只猫？
I'll close just by asking Ra if you have any further recommendation that you could make with respect to this animal . . . this cat?
**RA:** 我是 Ra。欢庆它的陪伴。

**RA:** I am Ra. Rejoice in its companionship.

104.25 **发问者:** [叹气声] 当我们将原本叫作一的法则*的书本介绍从出版商拿回来，在该介绍中，卡拉曾说到轮回转世的主题，中间被加上了这句话：「虽然起初是耶稣教导的一部分，它们的后续版本都被女皇所审查删除」。可否请 Ra 评论、放在我们介绍中那句话的来源？

**Questioner:** [Sigh.] When we got our introduction back from our publisher to the book which was originally called The Law Of One,* in the introduction Carla had been speaking of reincarnation, and there was a sentence added. It said: 'For although originally part of Jesus’ teachings, they were censored from all subsequent editions by the Empress.' Would Ra please comment on the source of that being placed in our introduction?

【*请见 84.6 的脚注，以获得关于原来书籍的资讯。】

[*See footnote on 84.6 for information regarding the original books.]*

**RA:** 我是 Ra。这遵循主观的有趣事件、状态、环境、或巧合之道。

**RA:** I am Ra. This follows the way of subjectively interesting happenings, conditions, circumstances, or coincidences.

104.26 **发问者:** 在罩纱过程存在之前，我正假设进化的过程没有原型的计划。完全由心/身/灵以任何他们渴望的方式进化。这是否正确？

**Questioner:** Prior to the veiling process there was, I am assuming, no archetypical plan for the evolutionary process. It was totally left up to the free will of the mind/body/spirits to evolve in any way that they desired. Is this correct?

**RA:** 我是 Ra。否。

**RA:** I am Ra. No.

我是 Ra。我们在欣赏这伟大幻象的环境中离开你们。你们选择在其中弹奏管乐器与铃鼓、并在韵律中移动。我们也是一个舞台上的演员。舞台改变。戏剧拉下。灯光再一次升起。遍及这整个宏伟的幻象，下一个、再下一个（幻象），在底层支撑这一切的是太一无限造物者的庄严。一切都好。没有失落任何东西。向前去吧，在太一无限造物者的爱与光、大能与和平中欢欣庆祝。

**I am Ra. We leave you in appreciation of the circumstances of the great illusion in which you now choose to play the pipe and timbrel and move in rhythm. We are also players upon a stage. The stage changes. The acts ring down. The lights**
come up once again. And throughout the grand illusion, and the following, and the following, there is the undergirding majesty of the One Infinite Creator. All is well. Nothing is lost. Go forth rejoicing in the love and the light, the peace and the power of the One Infinite Creator.

我是 Ra。Adonai。
I am Ra. Adonai.

第 105 场集会 1983 年 10 月 19 日

105.0 RA: 我是 Ra。我向你们致意、在太一无限造物者的爱与光之中。我们现在开始通讯。

RA: I am Ra. I greet you, my friends, in the love and in the light of the One Infinite Creator. We communicate now.

105.1 发问者: 可否请你先给我该器皿的状态？
Questioner: Could you first please give me the condition of the instrument?

RA: 我是 Ra。跟上次询问时相比、这个器皿的生命能处于一个更加偏向许多的状态, 意志与信心的机制重新获得它们在这个实体的存在与平衡当中的突出显眼之位置。肉体赤字持续(存在)。

RA: I am Ra. The vital energies of this instrument are in a much more biased state than the previous asking, with the faculties of will and faith

having regained their prominent place in this entity’s existence and balance. The physical deficit continues.

105.2 发问者: 抱歉, 我们必须问这么多维护方面的问题。我们现在似乎处在一个困惑的状态, 关于我们继续朝着想要的方向[询问原型心智]前进的能力。

Questioner: Sorry that we have to ask so many maintenance questions. We seem to be in a confused condition now with respect to our abilities to continue in the direction we wish to with questioning on the archetypical mind.

我感觉必须问: 什么起因导致该器皿的背部出现左右对称的条状伤痕, 以及我们能进一步做些什么, 以治疗该器皿和她的状态, 包括这些条状伤痕或它们的起因?

I feel it necessary to ask what the cause of the symmetrical welts on the instrument’s back is, and is there anything further that we can do to heal the instrument of any conditions, including these welts or their cause?

RA: 条状伤痕是一场延长之超心灵致意的一个症状。让这个实体有机会借由链球菌与葡萄球菌病毒*、去经验大规模的过敏反应, (该同伴)提供这个机会是希望这个实体会想要离开此生。上一次发生这个心智复合体的状态的时候[以你们的时间计算系统]是你们目前行星绕太阳公转(的年份), 第九个月, 第十二天, 这突然的事件使你
们第五密度同伴措手不及。现在该实体已经准备好了。

RA: I am Ra. The welting is a symptom of that which has been a prolonged psychic greeting. The opportunity for this entity to experience massive allergic reaction from streptococcal and staphylococcal viruses* has been offered in hopes that this entity would wish to leave the incarnation. The previous occurrence of this state of the mind complex occurring upon, in your time-numbering system, the ninth month, the twelfth day, of your present planetary solar revolution caught your fifth-density companion unprepared. The entity is now prepared.

[*These are actually bacteria.]

自从错失第一次机会之后，这个实体在两个场合有可能起(相同)反应：
There have been two instances wherein this entity could have started the reaction since the first opportunity was missed:

首先、在选择一栋房子的关联上，有机会将自我与其他自我分离。
Firstly, the opportunity to separate self from other-self in connection with the choosing of an house.

第二、关于离开这栋建物，在解除世俗契约的过程中，可能看见自我与他

自我分离。
Secondly, the possible vision of self separated from other-self in regard to the dissolving of mundane bonds concerning the leaving of this dwelling.

这个实体面对两个机会的态度都是拒绝将自我与其他自我分离，同时加上靛蓝色光芒水平的进一步工作，关乎避免殉道、同时在爱中维持合一。
Both opportunities were met by this entity with a refusal to separate self from other-self, with further work also upon the indigo-ray level concerning the avoidance of martyrdom while maintaining unity in love.

是故，在这些病毒的侵略过程中，这个器皿已经使它的免疫防御(系统)与淋巴腺系统受到侵害。这个虚弱的身体复合体正在尝试移除这些物质，为了更快地协助该复合体，你可以看见一个清泻该器皿之黄色光芒化学身体的方法有些好处。一些技术包括治疗用灌肠剂或结肠水疗，每天一次或两次的三温暖，以及用力地摩擦其外皮，大约为时你们的七个白昼期间。
Thusly, this instrument has had its immunal defenses breached and its lymphatic system involved in the invasion of these viri. You may see some merit in a purging of the instrument’s yellow-ray, chemical body in order to more quickly aid the weakened body complex in its attempt to remove these substances. Techniques include therapeutic
enemas or colonics, the sauna once or twice in a day, and the use of vigorous rubbing of the integument for the period of approximately seven of your diurnal periods.

We speak not of diet, not because it might not aid, but because this entity ingests small quantities of any substance and is already avoiding certain substances, notably fresh milk and oil.

105.3 Questioner: Is there any particular place the integument should be vigorously rubbed?

RA: I am Ra. No.

105.4 Questioner: Could you please tell me what caused Jim’s kidney problem to return, and what could be done to heal it?

RA: I am Ra. The entity, Jim, determined that it would cleanse itself and thus would spend time/space and space/time in pursuit and contemplation of perfection. The dedication to this working was intensified until the mind/body/spirit complex rang in harmony with this intention.

The entity did not grasp the literal way in which metaphysical intentions are translated by the body complex of one working in utter unity of purpose. The entity began the period of prayer, fasting, penitence, and rejoicing.

The body complex, which was not yet fully recovered from the nephrotic syndrome, began to systematically cleanse each organ, sending all the detritus that was not perfect through kidneys which were not given enough liquid to dilute the toxins being
released. The toxins stayed with the body complex and reactivated a purely physical illness. There is no metaphysical portion in this relapse.

在显化对身体复合体健康的肯定中，治疗正在发生，(该肯定)正屏除不合宜的状况，这将是完全有效用的。

The healing is taking place in manifestation of an affirmation of body complex health which, barring untoward circumstance, shall be completely efficacious.

105.5 发问者：关于拉尼尔湖畔的房子，我们打算搬迁至此，是否有任何对于其合适性的考量，或者除了已经计划的工作，是否有其他值得采行的特别准备?

Questioner: Is there any consideration of the appropriateness of the house at Lake Lanier, which we intend to move to, or special preparation other than that planned advisable?

RA：我是 Ra。我们相信你的询问是迂回间接的。请重新询问。

RA：I am Ra. We believe you have queried obliquely. Please re-query.

105.6 发问者：我们计划净化拉尼尔湖畔的不动产，使用 Ra 在稍早集会中指示的技巧，包括撒盐 36 小时等等。我想要知道这样是否足够，或者在这个时候，我们即将搬迁到那栋房子，Ra 可否在此时就任何显著的问题提出忠告，请。

Questioner: We planned to cleanse the property at the Lake Lanier location using the techniques prescribed by Ra in earlier sessions having to do with salt for 36 hours, etc. I would like to know if this is sufficient, or if there is any salient problem with respect to moving to that house that Ra could advise upon at this time, please.

RA：我是 Ra。你所说的净化住处的技巧只需要三夜两天。这个住处是良好的。这些技巧是可接受的。

RA：I am Ra. The cleansing of the dwelling of which you speak need be only three nights and two days. This dwelling is benign. The techniques are acceptable.

我们发现有三个区域使用先前描述的大蒜是有益的：

We find three areas in which the use of garlic as previously described would be beneficial:

首先，双层床卧室，上铺的睡眠草席的下方。

Firstly, the bunk bed room, below the top sleeping pallet.

第二，面对道路的住处外围，中心在一堆小石头周围，从车道算起 大约是住宅长度的三分之二。

Secondly, the exterior of the dwelling facing the road, and centering
about the small rocks, approximately two-thirds of the length of the dwelling from the driveway side.

Thirdly, there is the matter of the boathouse. We suggest weekly cleansings of that area with garlic, the cut onion, and the walking of a light-filled perimeter. The garlic and onion, renewed weekly, should remain permanently hung, suspended from string or wire between workings.

105.7 发问者：只为了让我不会错误诠释你在房子外头、第二个区域给的方向，你能否给我一个距离以及磁性罗盘的方位，好比说，从住宅的精确中心起算，直到那个位置?

Questioner: Just so I don’t make a mistake in interpreting your directions with respect to the second area outside the house, could you give me a distance and magnetic compass heading from, say, the exact center of the dwelling to that position?

RA: 我是 Ra。该意图是创造一个周边，在其中，蜂房的(昆虫)居民不会发觉有需要去叮咬，确实，不会发现在该处居住是有前景的。

RA: I am Ra. The intent is to create a perimeter within which the apiary denizens will not find it necessary to sting and, indeed, will not find it promising to inhabit.

105.9 发问者：你说的是蜜蜂或黄蜂，或那类的生物?

Questioner: Are you speaking of bees or wasps or creatures of that type?

RA: 我是 Ra。确实如此。

RA: I am Ra. That is so.
105.10 发问者：吉姆对于除圣这栋住宅的计划与仪式是否足够，或者应该增加或改变什么东西？
Questioner: Are Jim’s plans and ritual for deconsecrating this dwelling sufficient, or should something be added or changed?

RA: 我是 Ra。没有改变是必须的。祝圣或除圣一个地方的必须要点(先前)涵盖了。我们建议感谢与祝福每一株在你们租赁这栋住宅期间、你们曾关注过的木质植物。
I am Ra. No change is necessary. The points necessary to be included in consecration or deconsecration of a place are covered. We may suggest that each second-density, woody plant which you have invested during your tenancy within this dwelling be thanked and blessed.

105.11 发问者：关于这次已计划的搬迁的任何部分，Ra 是否有任何其他的建议？我们在该新的住宅中通讯 Ra 是否会有任何问题？如果有，Ra 可愿告诉我们那些问题，以及我们能在新的位置中做什么以减轻任何通讯 Ra 方面的问题？
Questioner: Is there any other suggestion that Ra could make with respect to any part of this move that is planned? And will we have any problems at all in contacting Ra in the new dwelling, and if so, would Ra tell us about those, and what we could do to alleviate any problems in contacting Ra in the new [location]?

RA：我是 Ra。我们小心地权衡这个答案，因为它几乎要废除自由意志，但发现可接受的界线，由于该器皿决心对太一无限造物者有所服务，不管个人的境况为何。
I am Ra. We weigh this answer carefully, for it comes close to abrogation of free will, but find the proximity acceptable due to this instrument’s determination to be of service to the One Infinite Creator regardless of personal circumstance.

该器皿这边以任何物理方式协助打包与解开行李过程都将启动那些在此时大部分沉睡的过敏反应。这个实体对于一些小东西过敏，它们在你们第三密度幻象的运送过程中是无可避免的，也就是尘埃、霉菌等等。名为鲍勃的实体可以在这方面有所协助。该书记员应该饮用双倍的液体以照顾(自己)，确保任何过敏引起的毒素得以从身体复合体中被冲洗掉。
Any physical aid upon the part of the instrument in the packing and unpacking will activate those allergic reactions lying dormant, for the most part, at this time. This entity is allergic to those items which are unavoidable in transitions within your third-density illusion—that is, dust, mildew, etc. The one known as Bob will be of aid in this regard. The scribe should take care also to imbibe a doubled quantity of liquids in order that any allergically
caused toxins may be flushed from the body complex.

在这个选定的住宅中，透过这个已调频的器皿恢复与社会记忆复合体 Ra 通讯没有困难，或者说，不管在任何地方都可以，只要完成物理与形而上的净化工作。

There is no difficulty in resuming contact through this tuned instrument with the social memory complex, Ra, in the chosen dwelling, or, indeed, in any place whatsoever once physical and metaphysical cleansing has been accomplished.

105.12 发问者：关于我们大约在一年前碰到的鹰隼，当时我们开始第一次搬家，我获得的结论是鹰隼的意义与该房屋的[就形而上意义而言]非良性特质有关，即我曾挑选的那栋房子。如果不会造成混淆法则的问题，我想知道我在那方面是否正确，这在哲学层面上会是有趣的。

Questioner: I have come to the conclusion that the meaning of the hawk that we had about a year ago when we started to move the first time had to do with the non-benign nature, in the metaphysical sense, of the house which I had picked for the move. If it isn’t a problem with the Law of Confusion I think that it’d be philosophically interesting to know if I am correct with respect to that.

RA：我是 Ra。什么鸟儿来到肯定 Ra？

105.13 发问者：你可以说，我们已经实验性地确立许多事：关于身体、塔罗的下一部分，并且已经验一些回馈效应，我可以说，位于心智与身体之间。迄今，从我们所做的每一件与这些效应有关的事来看，我发觉该第三密度、黄色光芒身体的伟大价值在此时如同一个装置，将催化剂回馈给心智以创造极化。

Questioner: We have been, you might say, experimentally determining a lot of things about the body—the next portion of the tarot—and have been experiencing some of the feedback effects, I might say, between the mind and the body. I sense, from everything that we have done so far with respect to these effects, that the great value of the third-density, yellow-ray body at this time is as a device that feeds back catalyst to a mind to create the polarization.

我会说：这是第三密度身体在这里的主要价值，接着要问 Ra，最初，当心/身/灵，不是心/身/灵复合体，而是心/身/灵，被设计用于第三密度的经验，这就是黄色光芒身体的主要用途，如果不是，该黄色光芒身体的目的是什么？

I would say that this is the major
value of the third-density body here, and would ask Ra if initially when the mind/body/spirit (not the mind/body/spirit complex, but the mind/body/spirit) was designed for third-density experience, if this was the major use of the yellow-ray body? And if not, what was the purpose of the yellow-ray body?

RA: I am Ra. The description which began your query is suitable for the function of the mind/body/spirit or the mind/body/spirit complex. The position in creation of physical manifestation changed not one whit when the veil of forgetting was dropped.

105.14 发问者：那么，黄色光芒体打从一开始被设计的目的即是 Ra 所称的心智的炼金炉，一个装置，你可以说，以加速心智的进化。这是否正确？

Questioner: Then the yellow-ray body, from the very beginning, was designed as what Ra has called an athanor for the mind: a device, you might say, to accelerate the evolution of the mind. Is this correct?

RA: 我是 Ra。或许更准确的说明是：黄色光芒、肉体载具是必须品。没有它、心/身/灵复合体无法以任何步伐追求进化。

RA: I am Ra. It is perhaps more accurate to note that the yellow-ray, physical vehicle is a necessity without which the mind/body/spirit complex cannot pursue evolution at any pace.

105.15 发问者：那么你是说，若没有每隔一段时间穿上黄色光芒体的衣服，该个体不是黄色光芒那部份的进化是不可能的。这是否正确？

Questioner: Then you are saying that the evolution of that portion of the individual that is not yellow-ray is not possible without the clothing, at intervals, in the yellow-ray body. Is this correct?

RA: 我是 Ra。否。

RA: I am Ra. No.

105.16 发问者：你可愿澄清我对此的想法？我不大理解你的陈述。

Questioner: Would you clear up my thinking on that? I didn’t quite understand your statement.

RA: 我是 Ra。每个心/身/灵或心/身/灵复合体都有一个存在、和(宇宙)造物同时发生。它不依赖任何的肉体(物理)载具。无论如何，为了去进化、改变、学习、显化造物者，适合于每个密度的物理载具是必须的。你的询问暗示物理载具加速成长。更准确的叙述是：它们允许成长。

RA: I am Ra. Each mind/body/spirit, or mind/body/spirit complex, has an
existence simultaneous with that of creation. It is not dependent upon any physical vehicle. However, in order to evolve, change, learn, and manifest the Creator, the physical vehicles appropriate to each density are necessary. Your query implied that physical vehicles accelerated growth. The more accurate description is that they permit growth.

105.17 **Questioner:** Now, as an example, I would like to compare (generate) a bodily malfunction or disease prior to the veil and compare it to that after the veil. Let us assume that Jim, for instance, experienced an experience that occurred prior to the veil. This experience would not have occurred prior to the veil? Would it have been different? And if so, how different?

**RA:** I am Ra. This general area has been covered.* We shall recapitulate here.

【*先前在 83.3–5, 83.20, 和 105.17 已涵盖。】

[*Previously covered in 83.3–5, 83.20, and 105.17.]

**RA:** I am Ra. The anger of separation is impossible without the veil. The lack of awareness of the body's need for liquid is unlikely without the veil. The decision to contemplate perfection in discipline is quite improbable without the veil.

105.18 **Questioner:** Now, I would like to examine a sample, shall we say, bodily distortion prior to the veil and how it would affect the mind. Could Ra give an example of that, please?

**RA:** I am Ra. (我们)已经涵盖一般的领域*, 我们将在此扼要重述。

**RA:** I am Ra. This general area has been covered.* We shall recapitulate here.

疾病、传染病与死亡的模式是肉身经验的计划中的一个良性领地*. 如此，一些治疗借由心/身/灵的决定而发生，并且每一世都伴随着疾病到死亡的正常结束。心/身/灵接受这些事情如同，因为没有罩纱时，(大家)很清楚心/身/灵继续下去。是故，罩纱(产生)前，心/身/灵的种种经验，好与坏，或喜悦与忧伤，都是苍白的，没有活力
or the keen edge of interest that such brings in the post-veiling mind/body/spirit complex.

【*在这文脉中，领地(demesne)可被定义为：可行使主权的区域。它是领土的古体同义字。】
[*In this context, demesne can be defined as “territory over which authority is exercised.” It is an archaic synonym of the present-day “domain.”]

105.19 发问者：在罩纱前、某一世的尽头，一个实体的肉体外貌是否会老化，比方说，如同我们目前幻象中、实体来到此生正常尽头的样子？(当时)他们是否会起皱纹与变老？他们会不会⋯⋯(罩纱前)形意者是否看起来像那样？

Questioner: At the end of an incarnation, before veiling, did the entity appear physically to have aged, say like entities at the normal end of incarnation in our present illusion—Did they...were they wrinkled and old, did they...did the Significator look like that?

RA：我是 Ra。心智、身体、或灵的形意者是原型心智的一部分，它的外观为每个实体观想(设想)的样子。在罩纱前，心/身/灵的身体显现所有老化的记号，都是你们现在熟悉的，即一个心/身/灵复合体通往移除第三密度肉身的过程。最好想起心/身/灵与心/身/灵复合体的差异在于深邃心智内在的遗忘。肉体外貌、以及表面与本能的活动大多相同。

RA: I am Ra. The Significator of Mind, Body, or Spirit is a portion of the archetypal mind and looks as each envisions such to appear. The body of a mind/body/spirit before veiling showed all the signs of aging which acquaint you now with the process leading to the removal from third-density incarnation of the mind/body/spirit complex. It is well to recall that the difference betwixt mind/body/spirits and mind/body/spirit complexes is a forgetting within the deeper mind. Physical appearances and surface and instinctual activities are much the same.

105.20 发问者：那么我不禁想问，我们现在看见的老化过程、外貌的改变，
其根源原因是什么？我正在尝试揭开这里的基本哲学前提，我可能在黑暗中射击而没有正确地询问。但我正尝试抓到这外貌改变背后的原因，在我看来，心/身/灵或心/身/灵复合体单纯地看起来一样，持续一生，也是可能的。Ra能否解释这个改变的原因？

Questioner: Then I was wondering the root reason for the change in appearance that we see as the aging process? I am trying to uncover a basic philosophical premise here that I may be shooting in the dark at and not questioning on correctly, but I am trying to get at the reason behind the design of this change in appearance when it seems to me that it was just as possible for the mind/body/spirit, or mind/body/spirit complex, just to simply look the same throughout an incarnation. Could Ra explain the reason for this change?

RA: 我是 Ra。当人格的修练已引导该心/身/灵复合体进入第五，特别是第六层级的研读，就不再需要将肉体载具的毁灭、建构在它的设计之中，因为该灵性复合体是经验如此丰富的穿梭载具、以致于它可觉察何时已经达成适当程度的学习强度与课程的进度。

RA: I am Ra. When the discipline of the personality has led the mind/body/spirit complex into the fifth, and especially the sixth, level of study, it is no longer necessary to build destruction of the physical vehicle into its design, for the spirit complex is so experienced as a shuttle that it is aware when the appropriate degree of intensity of learning and increment of lesson has been achieved.

在第三密度之内，没有为肉体载具建构一个结局，对于居住其中的心/身/灵复合体会产生反效果；因为在该幻象中，待在该幻象之内跟丢下这件衣服[承载该心/身/灵复合体]、继续前行相比，似乎前者比较可爱。

Within third density, not to build into the physical vehicle its ending would be counterproductive to the mind/body/spirit complexes therein residing; for within the illusion it seems more lovely to be within the illusion than to drop the garment which has carried the mind/body/spirit complex and move on.

105.21 发问者：那么我懂了，那就是[容我们说]当一个人来到很老的年纪，然后他在第三密度中明显地看见他已经磨损不堪了。于是，他对于这个载具不再坚定地依恋，如果他拥有一个外观好看、运作良好的载具，就会渴望停留在其中。

Questioner: I see, then, that it is, shall we say, when an individual reaches a very old age, then it becomes apparent to him in third density that he’s worn out. Therefore, he’s not attached to this vehicle as firmly, with a desire to stay in it, as he would be with a good-looking, well-functioning one.
目前，在罩纱(过程)之后，身体肯定是心智的炼金炉。在罩纱过程前，身体是否(同样)作为心智的炼金炉？

Now, after the veil, the body is definitely an athanor for the mind. Prior to the veiling, did the body serve as an athanor for the mind at all?

RA：我是 Ra。是的。

RA：I am Ra. Yes.

你可以再问一个完整的询问。
You may ask one more full query.

105.22 发问者：我相信我应该在这个时候问...是否有任何我们能做的事情、好使该器皿更舒适、或改善该通讯？因为在上次的集会、我不能够塞入这个问题，而我想它是重要的。

Questioner: I believe that I should ask at this time... is there anything that we can do to make the instrument more comfortable or improve the contact? (Since last session I wasn’t able to get that in, and I think it’s important.)

RA：我是 Ra。我们发觉该小组的疲倦借由它的和谐获得良好的平衡。那疲倦将在你们此生期间、任何的未来状况中持续下去。因此, 以你们对彼此的爱与感恩看顾对方, 总是在伙伴关系中联合在一起, 怀着耐心、安慰、平静去更正每一条(伙伴)情感破损的绞线。

RA：I am Ra. We find the weariness of the group well-balanced by its harmony. That weariness shall continue in any future circumstance during your incarnations. Therefore look you to your love and thanksgiving for each other, and join always in fellowship, correcting each broken strand of that affection with patience, comfort, and quietness.

我们发现所有这些都在排列校准过程中被无微不至地遵守，给予你们这些话语只是作为提醒。所有能为该器皿做的事情看来都已经被全心地完成，该器皿自身正坚忍不拔地，在靛蓝色光芒中工作。

We find all meticulously observed in the alignments and give you these words only as reminder. All that can be done for the instrument seems done with an whole heart, and the instrument itself is working in the indigo ray with perseverance.

我们先前提到适用该器皿的一些暂时措施。如果(你们)采用这些措施，该器皿与发问者都应该吸收额外的液体，他和该器皿的系结是这样的：一方(遭受)的每一个困难都会相同地、交感共鸣发生在另一方。

We have previously mentioned some temporary measures for the instrument. If these are adopted, additional liquids shall be imbibed by the instrument and by the questioner, whose bond with the instrument is such that each difficulty for one is the same, in sympathy, for the other.

我是 Ra。我离开你们，在太一无限
造物者的爱与光、大能、和平中愉快地欢庆吧。Adonai。

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

第 106 场集会 1984 年 3 月 15 日

106.0 RA: 我是 Ra。我向你们致意、在太一无限造物者的爱与光之中。我们现在开始通讯。

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

106.1 发问者：可否请你先告诉我该器皿的状态？

Questioner: Could you first please give me the condition of the instrument?

RA: 我是 Ra。这个器皿在肉体与心理/情感两方面的参数都处于最低限度。这个实体的生命能正偏向气力/弱点。

RA: I am Ra. The parameters of this instrument are marginal, both physically and mental/emotionally. The vital energy of this entity is biased towards strength/weakness.

106.2 发问者：你说的「最低限度」是什么意思…嗯，让我这么说吧。该器皿会要做什么、以大幅改善其最低限度的状态？

Questioner: By "marginal," do you mean that— Well, let me put it this way. What would the instrument do to make the marginal condition much better?

RA: 我是 Ra。该器皿正在通过一部分的人生经验，在此期间、左边肾脏系统的致命扭曲的潜能是巨大的。比较不重要的(部分)，但正在增添朝向存活的扭曲的最低限度，它们是严重的过敏反应，以及供能给这个和其他朝向虚弱/强壮变貌的过程。心理/情感复合体正在忙着从事[可被最佳地称为]不恰当的悲悯。

RA: I am Ra. The instrument is proceeding through a portion of the incarnational experience during which the potential for mortal distortion of the left renal system is great. Less important, but adding to the marginality of distortion towards viability, are severe allergic reactions and the energizing of this and other distortions towards weakness/strength. The mental/emotional complex is engaged in what may best be termed inappropriate compassion.

106.3 发问者：可否请 Ra 推荐一些我们应该采行的步骤、以减轻或反转你刚才说的这些状况？

Questioner: Would Ra please recommend the steps we should take to alleviate or reverse the conditions of which you just spoke?

RA: 我是 Ra。我们可以这么做。肾脏的扭曲易受到肯定举动的影响。这个
实体，目前，正开始入门[可以这么称呼]的过程，正在释放毒素，因此更大量的液体可协助稀释这些毒素，这是有帮助的。 借由肯定举动与鲍勃医者近乎恒常的协助，过敏现象大多已获控制。 进一步的协助可以透过重新安排住处以及在未来，警戒大气中的湿度超过健康的吸入量。

RA： I am Ra. We can do this. The renal distortions are subject to affirmations. The entity, at present, beginning what may be called initiation, is releasing toxins, and therefore larger amounts of liquid to aid in the dilution of these toxins is helpful. The allergies are already being largely controlled by affirmation and the near-constant aid of the healer known as Bob. Further aid may be achieved by the relocation of dwelling and future vigilance against humidity exceeding the healthful amount in the atmosphere breathed.

心理/情感复合体的一些扭曲有些不容易减少。 无论如何，发问者与该器皿将一起发现、做这类工作是可能的。 The mental/emotional distortions are somewhat less easily lessened. However, the questioner and instrument together shall find it possible to do such a working.

106.4 发问者： 这个肾脏问题有多严重与危急？ 饮用液体、 我假设水是最好的、 是否为我们唯一能做的事，或者还有别件事？

Questioner: How serious and critical is this renal problem? Is drinking liquids (I assume water is the best) the only thing we can do for that, or is there something else?

RA： 我是 Ra。注意心智与身体复合体的交互关系。 这一个例子说明催化剂与经验的设计是如此地交织在一起。肾脏的虚弱时期是严重的，但只在潜在状态。 万一该实体渴望离开这个肉身经验，天然的与非供能的、 做这件事的机会已经内建在里头； 正如相同的该实体事实上确切曾在某个时期离开肉身的经验、 然后凭借选择返回，(这机会)是内嵌的。

RA： I am Ra. Note the interrelationship of mind and body complexes. This is one example of such interweaving of the design of catalyst and experience. The period of renal delicacy is serious, but only potentially. Should the instrument desire to leave this incarnational experience, the natural and non-energized opportunity to do so has been in-built—just as the period during which the same entity did, in fact, leave the incarnational experience and then return by choice was inlaid.*

【*吉姆写道：「Ra 引用了卡拉在13岁的一次濒死体验。 卡拉是一位神童、 带着许多独特的才能。 她的双亲决定：发展她的天赋的最佳方式就是绝不要赞美她，而只提供建设性的批评。 卡拉终其一生不要别的，只想要服务。 但是，因为她恒常地得到父母亲的严厉回馈，】
她在13岁觉得自己是个失败者、不能提供服务给任何人。所以她祈祷死去。六个月后、她的肾脏衰竭。在医院里、医护人员预期她会死去，她当时真死了。在那个时刻，卡拉不再感知自己在医院的床上。她发觉自己处在一个美丽的青草地、被树林环绕。最后从痛苦解脱，她欢欣快乐。但一个声音对她说，告诉她在那不到她走的时间。她获得一个选择：分出一些她的功课到另一世，或继续她目前的人生。她决定返回完成她的功课，完成她的(人生)旅程。立即地，她回到那充满痛苦的身体、在医院中，被医师与护士围绕着、他们尽力工作要把她带回人间。从那时起，她带着一种服务感继续生活，知道自己有工作要做，甚至有一个使命要实践。]

[*Jim writes:“First mentioned in 63.2–3, Ra was referring to a near-death experience that Carla had when she was 13 years old. Carla was a child prodigy with many unique talents. Her parents decided that the best way to develop her gifts was never to compliment her but only offer constructive criticism. All of her life Carla wanted nothing more than to be of service. But because she was constantly getting this critical feedback from her parents, she felt by the age of 13 that she was a failure who couldn’t offer service to anyone. So she prayed to die. Six months later her kidneys failed. At the hospital she was expected to die, and to the perception of the staff, she did. At that moment, Carla no longer perceived herself in the hospital bed. She found herself in a beautiful meadow surrounded by woods. Finally free of pain, she rejoiced. But a voice spoke to her, informing her that it was not her time to go. She was given a choice of dividing her lessons into another lifetime or continuing with her current one. She decided to return to complete her lessons and finish her journey. Immediately she was back in her pain-filled body in the hospital surrounded by doctors and nurses working feverishly to bring her back to life. From then forward she continued with a sense that she was of service and that she had work to do, a mission, even, to fulfill.”]

无论如何，(器皿)渴望离开并再不再成为这个特殊经验链结的一部分，该渴望能够也已经被增强能量，这一个要点值得该器皿去衡量，对于支援小组则是一个适当的重点，保持警戒以照顾该器皿。所以心智与身体如同少女的两股发辫，交缠在一起。

However, the desire to leave and be no more a portion of this particular experiential nexus can and has been energized. This is a point for the instrument to ponder, and an appropriate point for the support group to be watchful in regards to care for the instrument. So are mind and body plaited up as the tresses of hair of a maiden.

这个实体的特质是快活与社交的，所
以它被我们先前提过的那些东西喂养：和其他自我、其他位置与事件(产生)的形形色色经验是有帮助的，以及崇敬与唱歌经验，尤其是神圣音乐。

The nature of this entity is gay and sociable so that it is fed by those things we have mentioned previously: the varieties of experience with other-selves and other locations and events being helpful, as well as the experience of worship and the singing, especially of sacred music.

当这个实体首先进入这个地理位置，它选择以殉道者角色进入一个充满崇敬的状况。因此崇敬的喂养只有部分生效。在音乐活动上也是类似的，虽然令人愉快，因此具有喂养的特质，却尚未包括赞美造物者的层面。

This entity chose to enter a worshipful situation with a martyr’s role when first in this geographical location. Therefore, the feeding by worship has taken place only partially. Similarly the musical activities, though enjoyable and therefore of a feeding nature, have not included the aspect of praise to the Creator.

该器皿处于一种相对饥饿的状态，渴求那些它过去放弃的灵性之家；那时，它感觉到殉道的呼唤，并且转离预定的礼拜地点，你们称为圣菲力浦大教堂。由于这个小组已提议改变地点，这(症状)也将逐渐获得疗愈。

The instrument is in a state of relative hunger for those spiritual homes which it gave up when it felt a call to martyrdom and turned from the planned worship at the location you call the Cathedral of St. Philip. This, too, shall be healed gradually due to the proposed alteration in location of this group.

106.5 发问者：那么，就我的理解，我们能做的最佳事情就是劝告该器皿喝更多更多的液体。我会想象泉水是最好的。当然，接着我们将搬家。我们能够立即将她移出这里，如果需要的话，明天就开始。比起为了过敏与所有其他事等两三周，这样会不会好很多?

Questioner: Then, as I understand it, the best thing for us to do is advise the instrument to drink much more liquid. And I would imagine the spring water would be best. And we will, of course, move. We could move her out of here immediately, tomorrow, say, if necessary. Would this be considerably better than waiting two to three weeks for the allergies and everything else?

RA：我是 Ra。这样的决定是自由意志选择的事项。要觉察该小组和谐的力道。

RA：I am Ra. Such decisions are a matter for free-will choice. Be aware of the strength of the group harmony.

106.6 发问者：这栋位于[地址保留]路上的房屋，关于它目前的灵性或形而上或物理的状态，Ra 能否告诉我们其中有害该器皿健康的任何东西？
Questioner: Is there anything with respect to the present spiritual, or metaphysical condition, or physical condition of this [house address] that we’re contemplating that Ra could tell us about that would be deleterious to the instrument’s health?

RA: 我是 Ra。我们对于这个主题只可指明: 那里有些控制湿度的机械电子装置。地下室水平是一个位置，它的特性就很像你们在前一个住处的地下室水平经验的东西。较不潮湿的状态会移除那些孢子成长的机会，该器皿对它们过敏。住处上层的各个部分，几乎在每个实例中，都在可接受的湿度水平。

RA: I am Ra. We may speak to this subject only to note that there are mechanical electrical devices which control humidity. The basement level is one location, the nature of which is much like that which you have experienced at the basement level of your previous domicile. Less humid conditions would remove the opportunity for the growth of those spores to which the instrument has sensitivity. The upper portions of the domicile are, almost in every case, at acceptable levels of humidity.

106.7 发问者：这栋房屋的形而上品质如何？Ra 可否评估一下，请？

Questioner: How about the metaphysical quality of the house? Could Ra appraise that please?

RA: 我是 Ra。我们意图强调这个预定地点的形而上之杰出之处。这个小组可以好好地欣赏这类准备后的各项收成。

RA: I am Ra. We intended to stress the metaphysical excellence of the proposed location. The emblements of such preparation may well be
appreciated by this group.

106.9 发问者：那么是否需要借由盐与水净化这个房产？或是否推荐，容我说？

Questioner: Would the cleansing by salt and water, then, be necessary for this property? Or would it be recommended, shall I say?

RA: 我是 Ra。如同任何改变位置的过程，(我们)都推荐形而上的净化。不管一件乐器状态有多杰出，在两次的音乐会或工作之间，仍然推荐调音(过程)。

RA: I am Ra. There is the recommended metaphysical cleansing as in any relocation. No matter how fine the instrument, the tuning still is recommended between each concert or working.

106.10 发问者：OK。如果该器皿避开地下室，那么你是否认为该湿度与物理状态对该器皿会是好的？那是否正确？

Questioner: OK. And if the instrument stays out of the basement, do you think the humidity and physical conditions would be good for the instrument then? Is that correct?

RA: 我是 Ra。否。

RA: I am Ra. No.

106.11 发问者：这湿度…关于整个房子的湿度，我们必须做点什么，然后使得它对该器皿是好的。那是否正确？

Questioner: The humidity…we must do something about the humidity in the whole house then to make it good for the instrument. Is that correct?

RA: 我是 Ra。是的。

RA: I am Ra. Yes.

106.12 发问者：在此，我正要返回几个要点，但我想要插入一个关于我自己的问题。它在这个(时)点似乎是危急的。Ra 能否告诉我的肉体哪里出错，是什么引起的，以及我能做什么以减轻症状？

Questioner: I’m going to come back to a couple of points here, but I have to get in a question here about myself. It’d seem to be critical at this point. Can Ra tell me what is physically wrong with me, and what’s causing it, and what I could do to alleviate it?

RA: 我是 Ra。该发问者也正处于进一步入门(的过程)当中。在这段空间/时间中，心理/情感变貌接近导致该实体机能失常的可能性是显著的。

RA: I am Ra. The questioner is one also in the midst of further initiation. During this space/time the possibility for mental/emotional distortion approaching that which causes the entity to become dysfunctional is marked.

再者，发问者的黄色光芒、化学载具正在老化，接着在吸收必要矿物质上有更多困难，好比铁与其他物质、好比木
瓜蛋白酵素, 钾, 钙。

Further, the yellow-ray, chemical vehicle of the questioner is aging and has more difficulty in the absorption of needed minerals, such as iron and other substances such as papain, potassium, and calcium.

在相同的时间, 黄色光芒的身体开始有更多困难消除微量元素, 好比铝。供能效应已发生在发问者的结肠中, 并且在那个区域的扭曲日益结实。最后, 在发问者的嘴巴中有一小块感染区, 需要关照。

At the same time the body of yellow ray begins to have more difficulty eliminating trace elements such as aluminum. The energizing effect has occurred in the colon of the questioner, and the distortions in that area are increasingly substantial. Lastly, there is a small area of infection in the mouth of the questioner which needs attention.

106.13 发问者：Ra 能否推荐我应该做什么以改善我的健康状态？

Questioner: Could Ra recommend what I should do to improve my state of health?

RA: 我是 Ra。我们在这个情况中, 至为靠近地踩踏到混乱法则(边界), 但感觉谈论的恰当性, 由于它对于该器皿潜在的致命结果。我们停顿下来, 给予发问者与书记员一些空间/时间的片刻来协助我们, 借由走远一点, 离开这些导致我们祈请混淆法则的扭曲。这会是有帮助的。

RA: I am Ra. We tread most close to the Law of Confusion in this instance but feel the appropriateness of speaking due to potentially fatal results to the instrument. We pause to give the questioner and the scribe a few moments of space/time to aid us by stepping away from those distortions which cause us to invoke the Law of Confusion. This would be helpful.

【停顿约 12 秒】

[A few moments pause.]

我是 Ra。我们感激你们的尝试。即使你们在行为上的困惑(也)是有帮助的。

I am Ra. We appreciate your attempts. Even confusion on your behalves is helpful.

该发问者在最近允许一个心理/情感的痛苦完整地从发问者转移到该器皿。这个有害的工作之关键是一个时机: 该器皿说了一些话语, 大意是它愿意成为该发问者, 成为那强壮的实体; 发问者可以成为该器皿, 弱小与愚蠢的。该发问者, 全然无知于该器皿的坚定意图, 也没有领会任何这类能量转移的可能性, 同意了。

The questioner has, in the recent past, allowed a complete transfer of mental/emotional pain from the questioner to the instrument. The key to this deleterious working was when the instrument said words to the effect
of the meaning that it would be the questioner and be the strong one; the questioner could be as the instrument, small and foolish. The questioner, in full ignorance of the firm intent of the instrument, and not grasping the possibility of any such energy transfer, agreed.

这两个实体是一体、持续一个永恒的时期，并已将这点显化在你们的空间/时间中。从而，发生该有害的运作方式。借由在照顾中的协议，它(的伤害)可以被取消。

These two entities have been as one for a timeless period and have manifested this in your space/time. Thusly, the deleterious working occurred. By agreement in care and caution it may be undone.

我们敦促发问者这边注意感恩与和谐。

We urge the attention to thanksgiving and harmony on the part of the questioner.

我们可以肯定先前的推荐，即名为鲍勃的实体，一般而言，它的技巧与意图的纯度都值得推荐，并且可以指出那已发生的交感神经的疾病是由于该器皿的敏感度。

We may affirm the previous recommendation, in general, of the skills and the purity of intention of the one known as Bob, and may note the sympathetic illness which has occurred due to the instrument’s sensitivities.

最后，我们可以指出，对于名为彼得的实体而言，该发问者、器皿、书记员经验的扭曲的几个面向是相当明显的，于是相当简单地转化为较小的扭曲。

Lastly, we may note that, to the one known as Peter, several aspects of the distortions experienced by the questioner, the instrument, and the scribe may be quite apparent and rather simply traduced to lesser distortions.

106.14 发问者：彼得的姓氏为何？我不大熟悉他是谁。
Questioner: What is Peter’s last name? I am not familiar with who he is.

RA：我是 Ra。这个实体选择被认识的姓名是英曼。
I am Ra. The name by which this entity chooses to be known is Inman.

106.15 发问者：Ra 会不会推荐…让我这么说吧：Ra 会不会以为在我的案例中、外科手术会有任何帮助？
Questioner: Would Ra recommend—Let me put it this way: Would Ra think that surgery in my case would be of any help?

RA：我是 Ra。我们假设你说的是结肠的微恙，以及你们外科医生带来的潜在协助？这是否正确？
I am Ra. We assume you speak of the colonic indisposition and its
potential aid by your chirurgeons. Is this correct?

106.16 发问者：是的。
Questioner: Yes.

RA：再次地，我是 Ra。请吹气、掠过该器皿的脸庞与心的上方。
RA: Again, I am Ra. Please blow across the face and heart of the instrument.

[完成上述指示][This was done as directed.]

我是 Ra。我们将继续。(你们)已经十分细心地准备空气环境，然而，有一些元素造成该器皿的困难，脸庞右侧的神经衰弱症增添到其他关节炎供能的痛苦红肿(爆发)。
I am Ra. We shall continue. The atmosphere has been meticulously prepared. However, there are those elements which cause difficulty to the instrument: the neurasthenia of the right side of the face being added to other arthritically energized pain flares.

这样一个手术对于该事件会有所协助，在于该实体选择这个肉体净化作为一个同心协力的事件，伴随着心理、心理/情感与肉体定向之改变。没有后者的选择，该扭曲会再出现。
Such an operation would be of aid in the event that the entity chose this physical cleansing as an event which collaborated with changes in the mental, mental/emotional, and physical orientations of the entity. Without the latter choice, the distortion would recur.

106.17 发问者：现在，总结地说，我们能为该器皿做的：透过赞美与感恩与和谐，我们能够…除了劝告她喝可观容量的液体，以及移动她进入一个较佳的空气环境中，这就是我们能做的全部了？我说的那些是否正确？
Questioner: Now, summarizing what we can do for the instrument: through praise and thanksgiving and harmony we can… Is that all that we can do, other than advising her to drink a considerable amount of liquid, and moving her into a better atmosphere? Am I correct on that?

RA：我是 Ra。我们检验该陈述，发现少了两个项目，其中一个比另一个相对重要。主要的增加项目是领会该实体的本质。比较不重要的是，虽然似乎只是很小的事，或许是有所帮助的; 那就是，该实体吸收许多药物，并且在摄取这些物质之后发现喂食自己是有用的。(我们)推荐替换一些物质，好比果汁取代小点心，再者，在睡眠前的、你们的四小时期间，不推荐摄取包含蔗糖的非液体物质。
RA: I am Ra. We examine the statement and find two items missing, one important relative to the other. The chief addition is the grasping of the entity's nature. The less important is, for little it may seem to be, perhaps helpful; that is, the entity absorbs...
much medication and finds it useful to feed itself when these substances are ingested. The substitution of substances such as fruit juice for the cookie is recommended, and, further, the ingestion of substances containing sucrose which are not liquid is not recommended within four of your hours before the sleeping period.

106.18 **Questioner:** My experience with dehumidifiers indicates to me that it will probably be impossible to lower the humidity in that house much with a dehumidifier, although we can try that. And probably if we do move in there, we’ll have to move out very shortly.

**Questioner:** Is there anything further that needs to be done to complete the healing of Jim’s kidney problem?

**RA:** I am Ra. If it be realized that the condition shall linger in potential for some months after the surcease of all medication, then care will be taken, and all will continue well.

关于你意指的目标，[地址保留]路上的一个位置，我们可以指出，不管潮湿或干燥，它都是非比寻常地适当与便利。由于缺乏急性的催化剂，该器皿目前加剧的扭曲得到减轻；这个位置的状况[我们对它做出该假定]是极度有益的。

We may note that, for the purposes you intend, the location, [address], whether humid or arid, is uncharacteristically well-suited. The aggravated present distortions of the instrument having abated due to lack of acute catalyst, the condition of the location about which the assumption was made is extremely beneficial.

106.19 **Questioner:** Then the effect of the...you were saying the effect of the humidity...we will try to get it as low as possible, but you are saying the effect of the humidity is a relatively minor consideration when all the other beneficial factors are taken in with respect to the Louisville address? Is this correct?

**Questioner:** Then the effect of the...you were saying the effect of the humidity...we will try to get it as low as possible, but you are saying the effect of the humidity is a relatively minor consideration when all the other beneficial factors are taken in with respect to the Louisville address? Is this correct?

**RA:** I am Ra. If it be realized that the condition shall linger in potential for some months after the surcease of all medication, then care will be taken, and all will continue well.
106.20 **发问者**：在这个点，我相当关切该器皿的健康。关于该器皿的健康，我必须问是否有任何事是我疏于考量的？除了已推推荐的事项，我们是否还能为她做任何事以改善她的状况？

**Questioner**：I am quite concerned about the instrument’s health at this point and must ask if there is anything I failed to consider with respect to the health of the instrument? Anything at all that we could do for her to improve her condition other than that which has already been recommended?

**RA**：我是 Ra。所有(成员)都在此至为全心全意地导向支持(器皿)。感知该小组为这里，一个在时间/空间中的位置。在这个真实家乡之内，保持轻快的作风。一起欢笑，找到喜悦。所有其他事项都被至为完整地达成，或被计划去成就。

**RA**：I am Ra. All is most whole-heartedly oriented for support here. Perceive the group as here: a location in time/space. Within this true home, keep the light touch. Laugh together, and find joy in and with each other. All else is most fully accomplished or planned for accomplishment.

106.21 **发问者**：以盐与水净化这栋屋子，在我们搬入之后或搬迁之前…做这件事，是否同样有效？

**Questioner**：Is it as efficacious to cleanse the house with salt and water after we move in as it is to do it prior to...we move in?

**RA**：我是 Ra。在这个实例中，它不是一个紧急的形而上考量，若处于一个比较不利与不开心的氛围中，时机就会是(紧急的)。一个实体注意到，在居住之前达成这件事具有相对的简单状态。这点是不重要的，除非关乎你想要处理的催化剂。

**RA**：In this case it is not an urgent metaphysical concern as timing would be in a less benign and happy atmosphere. One notes the relative simplicity of accomplishing such prior to occupancy. This is unimportant except as regards the catalyst with which you wish to deal.

106.22 **发问者**：你能否告诉我，该器皿上次浸泡漩涡池时，她遭遇的困难是什么?

**Questioner**：Can you tell me what the instrument’s difficulty was with her last whirlpool?

**RA**：我是 Ra。该器皿承担发问者的心理/情感特质与扭曲复合体，如我们先前提到的。该器皿使用的漩涡水池温度太热，接着(快速)振动的速率混合漩涡池的热度，导致轻微的休克状态[你们对这个扭曲的称呼]。心智复合体在这个扭曲的状态没有充分的氧气、接着变得虚弱。

**RA**：I am Ra. The instrument took on the mental/emotional nature and distortion complex of the questioner as we have previously noted. The
instrument has been taking the swirling waters at temperatures which are too hot and at rates of vibration which, when compounded by the heat of the swirling waters, bring about the state of light shock, as you would call the distortion. The mind complex has inadequate oxygen in this distorted state and is weakened.

In this state the instrument, having the questioner’s distortion without the questioner’s strength of the distortion one might liken to the wearing of armor, began to enter into an acute psychotic episode. When the state of shock was past the symptoms disappeared. The potential remains as the empathic identity has not been relinquished, and both the questioner and the instrument live as entities in a portion of the mental/emotional complex of the instrument.

容我们在此次工作中，请求再一个完整的询问，并提醒该器皿在一次工作之前，保留一小部分能量是恰当的。

May we ask for one more full query at this working, and remind the instrument that it is appropriate to reserve some small portion of energy before a working.

106.23 发问者：我只要问，是否有任何我们能做的事情，以帮助该器皿、使她更舒适，或改善该通讯？接着，Ra 可愿推荐下次通讯最快的时程？我们当然…我当然会感激(欣赏)该金色鹰隼的返回。它给我巨大的安慰。

Questioner: I would just ask if there’s anything we can do to help the instrument and make her more comfortable or improve the contact? And what would be the soonest Ra would recommend the next contact? And we would certainly—I would certainly appreciate the return of the golden hawk. It gave me great comfort.

RA：我是 Ra。你们有完整的自由去安排工作时程。

RA: I am Ra. You have complete freedom to schedule workings.

我们建议所有显化的本质都是虚幻的，并且只有当该实体从外形与阴影转向太一时，(显化)才某个范围内起作用。

We suggest the nature of all manifestation to be illusory, and functional only insofar as the entity turns from shape and shadow to the One.

我是 Ra。我的朋友，在太一无限造
I am Ra. We leave you, my friends, in the love and the glorious light of the One Infinite Creator. Go forth, then, rejoicing in the power and in the peace of the One Infinite Creator. Adonai.

END